

IZIMPAWU ZOBUTHAKATHAKA
OBHALWENI - MAGAMA
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SIPHO PETROS MPANZA

**IZIMPAWU ZOBUTHAKATHAKA OBHALWENI-
MAGAMA ESIZULU**

Ngu-

SIPHO PETROS MPANZA

UMSEBENZI OWETHULWA NGENHLOSO YOKUFEZA

IZIDINGO ZEZIQU ZE-

MASTER OF ARTS

EMNYANGWENI WESIZULU NAMAGUGU

ENYUNIVESITHI YAKWAZULU

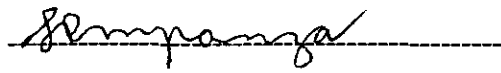
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(i)

ISIFUNGO

Ngifunga ngiyaqinisa ukuthi:

IZIMPAWU ZOBUTHAKATHAKA OBHALWENI-MAGAMA ESIZULU,
umsebenzi wami isiminya nokuthi imithombo yolwazi okucashunwe kuyo iveziwe
ngokuphelele.

A handwritten signature in cursive script, appearing to read 'S.P. Mpanza', is written over a horizontal dashed line.

S.P. MPANZA

(ii)

UMNIKELO

Lo msebenzi umnikelo wabazali bami, uVelaphi no- Ellie Mpanza.

Ungumnikelo futhi wenkosikazi yami uNompumelelo Mpanza namadodakazi ami, uSibongile, uBusisiwe, uZandile, uZanele, uNomvula noZuzile. Ngiyabonga ngeqhaza abalibambile ekufukuleni lolu cwaningo.

UKUBONGA

Ngithanda ukudlulisela amazwi okubonga kakhulu kuSolwazi L.Z.M. Khumalo, obengumqeqeshi wami. Ungikhuthazile ngisho sengilahle ithemba, wakhombisa isineke, uthando nokubekezela, ezinkingeni ebeziqhamuka kulo mshikashika wocwaningo.

MNTUNGWA!

Ngiphinde ngibonge kakhulu kulabo engithe nxa ngingqongqoza ngizokwethekela ulwazi bangamukela ngezimhlophe, ngaphuma ngiqiqingile. Ngibhekise kulaba abalandelayo:

UMnu R.S. Ntseki

UMnu E.T. Masondo

Unkk V.Z. Mncube

UMnu S.M. Nkosi

UMnu C.N. Ndlovu

UMnu A.B. Mngomezulu

Ukwanda kwaliwa umthakathi!

ISIFINYEZO

Isahluko sokuqala siphethe isethulo socwaningo-jikelele. Lapha kubukwa izinhloso zocwaningo; intshisekelo; indlela yokuqhuba ucwaningo, umklamo wocwaningo nemibono yongoti.

Isahluko sesibili siphethe ukuqhathaniswa kohlelo olwakhelwe phezu kwegama nesiqu; ukuthi lufundelwani uhlelo lolimi; isayensi yohlelo lolimi; umsuka wohlelo lolimi; ukubunjwa kohlelo lolimi esiZulwini; umahluko phakathi kwesiqu nomsuka; ukuchazwa kabusha kwamatemu 'isiqu nomsuka'; umsuka nomphumela wawo; imofoloji encike kwiziqu namagama; imofoloji esuselwe eziqwini zolimi nokuthi ikuphi okuyikonakona phakathi kwemofoloji esuselwa emabizweni noma eziqwini.

Isahluko sesithathu siphethe ukubhalwa kwamagama ngokuwahlanganisa noma ngokuwahlukanisa okuqukethe ukuthi ingabe ahlanganiselwani futhi ahlukaniselwani amagama uma ebhalwa; indlela yokuhlukanisa amagama, indlela engaphelele yokuhlukanisa amagama; okubekwe endaweni yokunye; ingabe abaletha inkolo kubantu bawahlukanisa kanjani amabizo; ukuhlukaniswa kwamagama ngokuka van Wyk; ukuhlukanisa kube kodwa; okunokuphambaniswa ukwahlukanisa; okunokubuyiselwa endaweni; ukubunjwa kobhalo-jikelele egameni elilodwa nesiphetho.

Isahluko sesine siphethe ukuhlelwa kwamabizo ngezigaba zawo okuqukethe lezi zihlokwana ezithi ingabe amabizo ahlelelwani ngezigaba zawo; izigaba zamabizo; ubuthakathaka ngezindlela uDoke noCole abahlela ngazo izigaba zamabizo; ukuhlelwa kwamabizo ngezigaba zawo ngokukaDoke; ukugxekwa kwendlela uDoke ahlela ngayo izingcezu zenkulumo.

Isahluko sesihlanu siphethe ukuhlelwa kwamabizo nezingcezu zenkulumo ngendlela kavan Wyk okuqukethe lezi zihlokwana ezithi izingcezu zenkulumo ngokukavan Wyk;

(v)

okulandelayo kutshengisa isigabazwana; ukuhlelwa kweziphawulo, izibaluli, inani nezibanjalo ngohlelo luka van Wyk.

Isahluko sesithupha siphethe lokho okuthiwa isiphawulo esiZulwini; umlando omfuphi ngokuthiwa isiphawulo; ubuthaka balokhu okuthiwa isiphawulo; indlela engandulelwa ukubhekana nobuthakathaka nalokho okuthiwa isiphawulo nesiphetho.

Isahluko sesikhombisa esibhekene nokuhlaziywa kocwaningo jikelele, izincomo nesiphetho.

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 ISINGENISO

Abantu ababelethe inkolo kuleli zwe bazithola sebefundisa abaNsundu ukubhala kanye nobhalo-magama. Laba befundisi babengaqeqeshelwe ukufundisa isiZulu. Kwabe sekuphoqelesa ukuba lonke ubhalo-magama lwaseNtshonalanga baluphoqelege obhalweni-magama lwesiZulu.

Ubuthakathaka buvela ngaleyo nkathi. Uma singathatha isiphawulo sesiZulu asifani nesiphawulo sesiNgisi:

Umfana omkhulu uyagula.

Omkhulu uyagula.

Umusho wesibili angeke sakwazi ukuwuhumushela esiNgisini ngoba ungathi:

The big is sick.

Lo musho osesiNgisini awunikezi mqondo, ngoba ngesiNgisi akushiwo kanjena. Lolu cwaningo engilwethulayo luzama ukuthinta izimpawu eziningi ezinobuthakathaka kuzingcezu zenkulumo, ukubhalwa kwamagama ahlangane noma ahlukane.

1.2 INHLOSO YALOLU CWANINGO

Inhloso yalolu cwaningo ukuba kucwaningwe ngezindlela ezithile zokubhalwa nokukhulunywa kwesiZulu ezingaba nobudlelwano obuthile.

Kuvunjululiwe izinhlelo ezithile ezingahambisani nezinhlelo zokubhalwa nokukhulunywa kwesiZulu. Kuhlukana imibono eyamukelekile emayelana nokubhalwa nokukhulunywa kwesiZulu. Kufinyelelwe kwisivumelwano esamukelekile mayelana nokubhalwa nokukhulunywa esiZulwini.

1.3 INTSHISEKELO

Intshisekelo isuswe ukubona indlela okubhalwa nokukhulunywa kolimi lwesiZulu okuncike kwindlela ewusiko-mpilo lokubhalwa lwaseNtshonalanga. Le ndlela ilwa nokungamela zonke izilimi zaboMdabu. Iphindwe yasuswa yindlela ubhalo-magama olwalunganakekelwe ngalo eminyakeni edlule. Isizathu sokunganakekelwa kobhalo-magama ukuthi ubhalo-magama lwafakwa esimisweni sokuhlelwa kwamazwi.

Intshisekelo ivuswe ukubona abalobi ngobhalo-magama kusaqhwakele izazi zaseNtshonalanga kunoma kudlondlobale aboMdabu. Iphinde yasuswa ukungabibikho kocwaningo oluqondene ngqo nokubhalwa nokukhulunywa kwesiZulu. Ukubona ukuhlelwa kwezingcezu zenkulumo kwengamelwe abalobi abanjengoDoke no van Wyk ukwenza kwabo kuncike ezilimini zaseNtshonalanga.

1.4 INDLELA YOKUQHUBA UCWANINGO

Ucwaningo luzosebenzisa imithombo yolwazi ebhaliwe netholakala emitatsheni yezincwadi.

Imibono yongoti emabhukwini okuzuza iziqu kanye nezihlaziyo ziyocutshungulwa kabanzi ngenhloso yokuzuza okunzulu ngalesi sihloko. Kuyofakanwa imilomo no-Solwazi asebemnkantshubomvu kanye nongoti olimini. Kuyovakashelwa othisha abafundisa isiZulu emabangeni aphantsi kanye naphezulu ezikoleni kanye nasezikhungweni zemfundo ephezulu ukuze kuzwiwe imibono yabo ngalobu buthakathaka obukhona ngobhalo-magama esiZulwini. Kuyohanjelwa imihlangano

yokubonisana ngolimi kanye nokubhalwa kwalo. Kuyofakanwa imilomo nemikhandlu yolimi kusiFundazwe nakuZwelonke ngenhloso yokuthola ingqikithi efanele ngolimi.

1.5 UMKLAMO

Ucwaningo luzobhekana nezingqinamba zesimo sezilimi lapho okufanele umfundi akwazi ukuhlunga amagama futhi akwazi ukuthi awabone ezimele wodwana. Umfundi kufanele akwazi ukuveza umahluko okhona phakathi kwesiqu nomsuka nokuthi yikuphi ukubaluleka okubonakala ezijobelelweni okungatholakali eziqalweni zezilimi zendabuko.

Kunesidingo sokuba amabizo ahlelwe ngezigaba ukuze sikwazi ukunikeza incazelo ngalolo nalolo olucutshungulwayo.

Ucwaningo kufanele luveze ukuhlungwa kwezakhi ezakhiwe ngobhalojikelele noma uDoke aphumelela ukuveza kokubhalwa kwamagama ngokuhlangana nokwehlukana kanye nokuhlelwa kwamagama ngezingcezu zenkulumo kodwa imisebenzi yakhe yabe inezinsilela ezixaka ukwenza.

Indlela uDoke achaza ngayo isandiso ayigculisi ngoba usebenzisa amagama wodwa. UDoke uqhamuka nokudideka uma esethi isichasiso sichaza isenzo. Kukhona lapho uDoke ehlela khona ibizo njengesibabazo uma lelo bizo libizwa ngendlela yokubabaza:

Maphephethwa!

1.6 IMIBONO YONGOTI

Ongoti banemibono eyahlukahlukeni ngezimpawu zobuthakathaka obhalweni-magama esiZulu. Uma kuqhathaniswa uhlelo olwakhelwe phezu kwegama nesiqu, uMathews, (1998:120) uphawula ngokuthi ubhalo-magama lwalunganakekelwe eminyakeni edlule:

There is little active controversy on these joints simply because morphological theory has in general been neglected in recent years. But there is much practical agreement in describing individual languages.

ULyons, (1968:180) uphawula kanje ngesayensi yobhalo - magama:

We have described morphemes as minimal units of grammatical analysis. The word and the morphemes, we are faced with the difficulty that whichever one we take first we must press some knowledge of the other.

USpencer, (1991:5) naye ucubungula kanjena ubudlelwano obukhona phakathi kwegama nesakhi:

The fact that one and the same entity can be both a morpheme and a word or, equivalently, that some words consist of just one morpheme, i.e. are monomorphemic) should not worry us. However it is useful to distinguish those morphemes, which are also words in their own right from those which only appears as a proper subpart of a word. The former are called free morphemes and the latter bound morphemes.

Ubumqoka bezigaba zamabizo nokuhlelwa kwazo kubalulekile ekuhlaziyweni kolimi. Ukubaluleka kwebizo ekuhlaziyweni kolimi kuchazwa uLyons, (1968:7) ngokuthi:

What are traditionally, and rather misleadingly, referred to as parts of speech nouns, verbs, adjectives, preparations, etc, - play a crucial role in the formulation of the languages as to their morphology.

UDoke, (1927:287) uchaza kahle umehluko phakathi kwesiqu nomsuka okuvela uma kuhlaziywa izilimi zendabuko kanjena:

The distinction between roots and stems is more or less arbitrary, and one employed for convenience. In fact a stem is generally speaking that part of a word which is shown of its prefixal elements. Take for instance the stems - thanda -

thandisa, thandana of the verb, and thando of the noun. It is especially convenient to consider stems in lexicography: thus the words umuntu, abantu, isintu, uluntu, ubuntu, will all be grouped under the stem - ntu.

UDoke wahlala amabizo ngezigaba zawo ngokuthi asebenzise ukwakhiwa nokusetshenziswa kwawo emshweni. UDoke, (1985:27) uthi ibizo lingachazwa kanjena:

A word which signifies the name of anything concrete or abstract.

UDoke, (1985:27) usichaza isichasiso njengegama elichaza usobizo kanjena:

A qualificative is a word which qualifies a substantive. (In other words a noun or a pronoun).

Uvan Wyk, indlela ahlela ngayo izingcezu zenkulumo ithatha isenzukuthi njengocezu lwenkulumo olungachasisi. Izingcezu zenkulumo zikavan Wyk ziyehluka kwezika-Doke ngokuthi zona zibe nesibanjalo, isandiso, isabizwana sokukhomba nesigabazwana.

Okuthiwa isiphawulo esiZulwini, uWelness, (1973:249) ukuchaza kahle ukuthi lesi siphawulo sithathelwe ezilimini zaseNtshonalanga. Lo mbono uwuveza kahle kanje:

Many works on African Languages, including some that might be expected to be among the most reliable, show a remarkable lack of linguistic sophistication in their treatment of noun modifiers. The term "adjective" may be applied to any form which is reflected by an English adjective in translation, without reference to its derivation or grammatical function in the language being described.

UDoke, (1927:221) uyaphikelela ukuqinisa ukuthi isibanjalo siyatholakala esiphawulweni kanjena:

Copulatives are formed from adjectives by eliding the initial vowel, whenever the adjectival concord is disyllabic in the

case of class 5 singular, where the concord is monosyllabic the initial vowel e - gives to the vowel i-.

Uvan Wyk, (1956:413) akaphumeli kahle obala ukuthi isibanjalo sikhona yini esiphawulweni:

Soos reeds aangetoon is daar naas kwalifikatiewe of attributiewe van adjektiewe, ook predikatiewe of kopulatiewe -norms.

UZiervogel nabanye, (1985:120) basichaza kanjena isiphawulo:

The adjective stem together with its concord is a single word which qualifies a noun (i.e. it does the work of an English adjective).

Uvan Wyk, (1956:380) yena uthi lokhu okuthiwa isiphawulo noma isibaluli amabizo amaningi. Lokhu okuthiwa isiphawulo ukuthatha ngokuthi kubunjwe amabizo amabili. Lokhu ukuchaza kanje:

Imbi is 'n woord groep wat bestaan uit die vervangbare onderwerpskake uit die vervangbare. Onderwerpskake en die soortlike veranderlike naamwoord -mbi.

UPosthumus, (1978) kanye no- 1980) uchaza lokhu okuthiwa isiphawulo kanye nesibaluli njengamabizo atholakala kwizibanjalo.

Ukuthi iziqu amagama azimele noma cha, uTaljaard kanye noBosch, (1988:98) baphawula kanje:

Adnominal stems cannot be considered to be a word category on their own, but rather as part of grammatical constructions.

Isiqu sesenzo sesibanjalo "ukuba"siyatholakala ezilimini ezinjengo Latin, isiGriki kanye nakusi Rashiya.

ULyons, (1968:180) uphawula kanjena ngalesi siqu:

This fact suggests that the principal function of the copulative "verb to be" in Russian, Greek and Latin is to serve as the locus in the surface structure for the marking of tense, mood and aspect..... in other words "to be" is not itself a consistent of deep structure, but a semantically empty "dummying verb" generated by the grammatical rules of Russians, Greek and Latin for the specification of certain distinctions (usually "carried" by the verb") when there is no other verbal element to carry these distinctions. Sentences that are temporally, modally and aspectfully "unmarked" (e.g. many is beautiful) do not need the "dummying carrier".

ISAPHLUKO SESIBILI

2.0 UKUQHATHANISWA KOHLELO OLWAKHELWE PHEZU KWEGAMA NESIQU

2.1 ISINGENISO

Isahluko sesibili sigcizelela ubumqoka bokufundwa kolimi lwesiZulu. Ilolo nalolo lulimi luba nohlaka okwakhelwe kulo ulimi. Kufanele kubunjwe amatemu azosetshenziswa uma kufundwa noma kubhalwa ulimi lwesiZulu, isibonelo:

ubhalo-magama

isayensi yohlelo lolimi

isiqu nomsuka

izakhi

2.2 LUFUNDELWANI UHLELO LOLIMI?

UMathews, (1989:120) uphawula ngokuthi uhlelo lolimi imofoloji yayinganakekelwe eminyakeni edlule-.

There is little active controversy on these points simple because morphological theory has in general been neglected in recent years..... But there is much practical agreement in describing individual languages.'

Isizathu sokunganakekelwa kohlelo lolimi kungenxa yokuthi uhlelo lolimi lwafakwa esimisweni sokuhlelwa kwamazwi.

Izazi zokuhlelwa kolimi zinongabazane ngokuthi sikhona yini isidingo sohlelo lolimi ngesikhathi izincwadi eziningi zigxile kwifonoloji nesimiso sokuhlelwa kwamazwi.

Kunokuvumelana nesazi sokuhlelwa kolimi uSpencer, (1991:4) uma egcizelela ukubaluleka kokuhlaziywa kolimi:

This knowledge of word structure is in many respects of a kind with knowledge of sentence structure. It is part of what we have to know in order to be native speakers of English, and for that reason it is part of that knowledge of language as properly linguistic. Hence, it is something which linguistic theory has to account for, in the same way that it accounts for knowledge of phonological patterns or knowledge of syntactic structures: The branch of linguistics which concerns itself, with these questions is morphology.

2.3 ISAYENSI YOHLELO LOLIMI

Amamofimi izakhi ezithathwa njengengxenye yegama. ULyons, (1968:181) uphawula kanje:

We have described morphemes as minimal units of grammatical analysis - the units of "lowest" rank out of which words, the units of next "highest" rank, are composed.

USolwazi ngohlelo lolimi ubhekene nezingqinamba zesimo sezilimi. Ingingqinamba yokuhlunga ukuthi amamofimi angamagama ngoba ezimele ngokwawo noma ayingxenye yegama.

Ubudlelwano obuncike kokwenzakalayo phakathi kwegama nemofimi, kuvezwa uLyons, (1968:180) uma ephawula ukuthi:

In the discussion of the other two "Primary" units of grammatical analysis, the word and the morpheme, we are faced with the difficulty that, whichever one we take first we must press some knowledge of the other.

USpencer, (1991:5) naye ubucubungula ubudlelwano obukhona phakathi kwegama nemofimi ngokuthi athi:

The fact that one and the same entity can be both a morpheme and a word (or, equivalently, that some words consist of just one morpheme, i.e. are monomorphemic) shouldn't worry us. However it is useful to distinguish those morphemes which are also words in their own right from those which only appears as a proper subpart of a word. The former are called free morphemes and the latter bound morphemes.

Ingqinamba yesibili ebhekene noSolwazi ngohlelo lolimi ukuhlukanisa phakathi kohlelo lolimi nesimiso sokuhlelwa kwamazwi. UMathews, (1989:154) uwuchaza kanjena lo mahluko:

Traditionally, morphology is concerned with the internal structure of words and their relationship to others words within the paradigm. Syntax, on the other hand, is concerned with external functions and their relationship to other words, within the sentence.

Ubunqoka bezigaba zamabizo nokuhlelwa kwawo kubalulekile ekuhlaziyweni kolimi. Ukubaluleka kwebizo ekuhlaziyweni kolimi kuchazwa kahle uLyons, (1990:109) ngokuthi athi:

What are traditionally, and rather misleadingly, referred to as parts of speech nouns, verbs, adjectives, prepositions, etc play a crucial role in the formulation of the grammatical rules of languages.

2.4 UMSUKA WOHELELO LOLIMI/WEMOFOLOJI

Kwavela kwacaca ngonyaka ka-1933, ngokukaBloomfield, (1970:207) ukuthi kufanele kulandelwe inqubo eyamukelekile yokuhlelwa kwezinhlelo zolimi:

Accordingly, languages differ more in morphology than in syntax. The variety is so great that no simple scheme will classify languages as to their morphology.

UMathews, (1989:154) uyavumelana noBloomfield, (1970) uma ethi ukuhlelwa kolimi angeke kwamukeleka kunoma ubani. Ukunquma ukuthi okuyisona isiqu solimi lwesiZulu yiluphi, kuba yinkinga uma kuhlelwa ulimi. ULyons, (1990:101) uphawula kanjena ngesiqu solimi:

The base - form is that form, if any, from which all the other forms of the lexeme can be derived by morphological rules of the language.

Ukunquma ukuthi isiqu solimi isiphi, kuya ngokuthi ulimi lolo lucwaningwa kanjani. Ukuthi isiqu solimi sakhiwa kanjani kuzobonakala ngokuhlaziywa kolimi.

2.5 UKUBUNJWA KOHLELO LOLIMI ESIZULWINI

Noma ubani angaba nongabazane lokuthi izilimi zendabuko zakhiwe kanjani ngoba izazi zezilimi eziningi ziyavumelana ngokuthi izilimi zendabuko kufanele zifundwe kanjani. Noma izazi zolimi zivumelana nendlela okubunjwa ngayo, lokhu kuhlukahlukana kubonakala lapho izazi zolimi zibhekene nohlelo lwamagama asetshenziswa kuhlelo lolimi. Kuba sekugcina kubonakala ukuthi izazi zolimi zigcina ngokuvumelana ukuba kusetshenziswe isiqu esisuselwa kuhlelo lolimi. Kwakuyobanzima ukuba lezi zazi zolimi zakwazi ukuhlukanisa izijobelelo zezenzo ezinjengo- -a, -e, -anga kwiziqalo zenhloko nezikamenziwa. Kuyacaca ukuthi izazi zolimi azibambeleli entweni eyodwa uma kulandelwa uhlelo lolimi olususelwa eziqwini.

Izazi zolimi kufanele zivumelane ukuthi isiqu isisusa solimi olimini lwesiZulu. Uma ngabe isiqu samukeleka ukuthi isona sisusa sohlelo lolimi, zonke izakhiwo zezinhlelo zolimi ziyocwaningwa zisuselwe esiqwini kunoma zisuselwa ebizweni. Uma sibuka la magama anjengo- **ngisebenza** no- **umsebenzi**, singabona ukuthi iziqalo zandulela kanjani iziqu. Ukusetshenziswa kwe- "diverbative" kuchaza ukuthi isenzo sisuselwa esiqwini nokuthi ibizo lisuselwa kusona isiqu. Uma silandela umgudu wesijobelelo sokuphika, kuyacaca ukuthi isisusa akusona isiqu kodwa ibizo noma isiqu. Isibonelo

esifakazela lokhu sibonakala ku- "nodlaladlala" otshengisa ukuphinda u- -dlala hhayi u -
dla-

2.6 UMAHLUKO PHAKATHI KWESISUKA NOMSUKA

Uahluko phakathi kwesisu nomsuka kubonakala ekuhlaziyweni kwezilimi zendabuko
nguDoke, (1927:287) lapho echaza kanjena:

The distinction between roots and stems is more or less arbitrary, and one employed for convenience ... In fact a stem is, generally speaking, that part of a word which is shown of its prefixal elements. Take, for instance, the stems -thanda, -thandisa, -thandana of the verb, and -thando of the noun. It is especially convenient to consider stems in lexicography: thus the words umuntu, abantu, isintu, izintu, ubuntu, will all be grouped under the stem -ntu.

Zimbili izinkinga ezivelayo uma silandela indlela esetshenziswa uDoke uma ehlukanisa isisu nesisusa. Inkinga yokuqala ibonakala lapho kuhlenganiswa isenzo, isisu kanye nezijobelelo bese kuthathwa njengesisu. Le ndlela yokucabanga iyindida kwabadala uma kudingidwa uhlelo lolimi. Kungani ukuba isijobelelo sithathwe njengesisu? Ikuphi ukubaluleka okubonakala ezijobelelweni okungatholakali eziqalweni zezilimi zendabuko? Incazelo enjena angeke yamukelwa ezilimini zendabuko. Kungani izimo zezenzo eziqokethwe kunombolo 3 zithathwe njengezisu kodwa kube kungenjalo kunombolo 4?

- 3 . - dansa
- suselana
- dlile
- siswana
- 4. ngidans-
- sisasus-
- badl-
- isis-

Le ncazelo yesiqu ezilimini zendabuko ibangelwa ukuthi ukujobelela kuvamisile ezilimini zendabuko, esiNgisini nezinye izilimi zaphesheya kolwandle. Indlela okwakuhlaziywa ngayo izilimi zendabuko kwabangelwa ukuba uhlelo lolimi lungabazeke. ULyons, (1968:190) uphawula kanjena ngale nqubo:

Some recent grammars (and also of Greek) have kept the traditional method of handling "inflection" some attempt to segment words into "stems" and "endings."

Indlela uDoke abona ngayo isiqu nomsuka ukuthi emva kwesiqalo sebizo kubakhona isiqu. Uma ngabe umsuka uvela ngokuhlanganisa isiqu nezijobelelo, ngabe isimo u-ngu webizo uMlungu uthathwa kanjani njengesiqu na? Kusobala ukuthi azikho izijobelelo ezingabakhona kulesi siqu. Abalobi bohlelo lolimi lwesiZulu babona, bavumelana ukuthi izijobelelo zezimpambosi yilezi ezilandelayo: **-ela**, **-ana**, **-isa**, **-eka**, **-isisa** nezinye. Kodwa lokhu kucabanga kwadala indida enkulu ukuthi kanti ngempela isiqu siyini. Kodwa-ke izazi zolimi eziningi zagcina zivumelana noDoke ngendlela akwazi ukuhlukanisa phakathi kwesiqu nomsuka.

UZIervogel, (1988:13) evumelana noDoke, uchaza ibizo ngokuthi lakhiwe ngokuhlanganisa isiqalo nesiqu:

Class prefixes consist of a prefix and a basic prefix. Class prefixes are prefixes to noun stems.

ULombard, (1985:24) yena uchaza isiqu kanjena:

The second structure level is called the stem. The stem of a word consists of the root plus all the suffixical morphemes in the word.

ULombard ubuye abe nombono ohlukile kwabanye abayizazi zohlelo lolimi ngokuthi abuye athi leyo ngxenye yebizo eyandulelwa isiqalo sebizo ingabizwa ngokuthi isiqu. Noma uPaulos, (1990:153) yena esebenzisa la matemu anjenge- ziqu zebizo,

zesiphawulo, nezinye kodwa ugcina evuma ukuthi kukhona ukushayisana kwemiqondo njengoba ephawula kanje:

The terms "root" and "stem" are problematic defining them. In over earlier chapters, are talked about noun stems, adjective stems, enumerative stems etc., - and in this chapter, we are talking about verb roots, why this discrepancy, one may ask.

2.7 UKUCHAZWA KABUSHA KWAMATEMU ISISUKA NOMSUKA

UGleason, (1961:59) usichaza kanjena isisu:

A stem is any morpheme or combination of morphemes to which an affix can be added.

Isisu ileyo ngxenywe engaguquki bese kuthi umsuka wakheke ngokuhlanganisa isisu kanye neziqalo. Lo mbono usekelwa ngongoti bezilimi abaningi.

ULyons, (1968:59) uwuchaza kanjena umehluko phakathi kwesisu nomsuka:

The difference between stems and roots is that roots are morphologically analysable, whereas stems may include in addition to their root, one or more derivational affixes.

UPosthumus (1980:101) uchaza ngokuthi umsuka ungabonakala kalula ngokusetshenziswa kwawo esichazini-mazwi.

Isisu singachazwa njengaleso simo esingahlakazekiyo uma kukhulunywa ngohlelo lolimi futhi lapho isiqalo singandulela igama.

2.8 UMSUKA NOMPHUMELA WAWO

UMathews, (1989:124) uchaza ukuphongoza njengendlela esetshenziswayo ekwakhiweni ulimi olukhulunywayo kanje:

Firstly, the derivational (the form which results when a process or operation is applied) will consist of the operand (the form that it is applied to) plus a new formative which has been added or "affixed" to it.

Ngakho-ke umsuka uyisimo esitholakala ezinhlelweni zokubunjwa kohlelo lolimi. Umsuka uyisimo esivela uma kubunjwa uhlelo lolimi. Indida ivela lapho kuhlungwa phakathi kwesiqu noma negama eliphelele uma kubunjwa uhlelo lolimi. Kuyacaca lapha ukuthi izinqalabutho zezazi zolimi lwabantu bendabuko abazange bakhethe ukuthi bazolandela ulimi olusungulwe emagameni noma eziqwini zohlelo lolimi.

2.9 IMOFOLOJI ENCIKE KWIZIQU NAMAGAMA

Kunokugcizelela ukuthi izilimi zendabuko zabhalwa izazi zolimi zincike kuhlelo lolimi olususelwa kwiziqu zolimi.

2.10 IMOFOLOJI ESUSELWA EZIQWINI ZOLIMI

Uhlelo lolimi olususelwa eziqwini kufanele luthathwe njengengqikithi yokubumba uhlelo lolimi. Kumfanekiso olandelayo kuzotshengiswa ukuthi ukuphongoza kubunjwa kanjani. Umfanekiso wokuqala utshengisa ukuphongoza kuhlelo lolimi olususelwa eziqwini:

Isiqalo

Isiqu

Isijobelelo

Ukuphongoza kuchazwa kangcono ngemifanekiso elandelayo:

uku-hlala

Umfanekiso wesibili ubonisa ukuphongoza okutholakala kwizenzo ezisuselwa kwiziqu zohlelo lolimi:

Isiqalo

Isijobelelo

- **hlal** -

Umntu angagcina ezibuza eziphendula ukuthi uhlelo olususelwa eziqwinini zezenzo kufanele luthathwe njengoluyilo na?:

Approach to all languages is feasible Mathews, (1989:163) asserts:

In Turkish it is the morpheme and in Latin the word, that is, the basic unit for morphological statements.

UMathews, (1989:123) ubuye achaze kabanzi ngalolu hlelo lolimi olususelwa eziqwinini kanje:

But again important issue of our various process models, the one which is based on the root seemed otiose in English--- We may add that it is even more pointless for a language such as Turkish --- Conversely, the model based on whole word - forms is inadequate for Latin ----- We should begin to ask whether it is right or necessary to apply the same theoretical model to every type of language.

ULyons, (1968:61) yena uyiphetha kanjena le mpicabadala:

There are arguments in favour of morpheme based grammar and there are arguments against it. The same is true of the more traditional word - based grammar.

Umfanekiso wesithathu utshengisa ukuphongoza kwigama lohlelo lolimi:

Isiqalo

Isijobelelo

Ibizo

Ukugxumeka

Ukugxumeka kwesenzo okungenhla kuchazwe kahle emfanekisweni otshengisiwe ngezansi. Umfanekiso 4 utshengisa ukugxumeka okwenzeka esenzeni uma kuhlaziywa uhlelo lolimi olugxile kumabizo:

Isiqalo

Isijobelelo

Umqondo ophikisayo

Isakhi sesibaluli

Ka - a -

- yo

Isibonelo:

Uku - dlal - a

isandla - ana

i - - sa- - ndla

Kanjalo isenzo ukukhalisana akufanele kuthathwe ngokuthi sihlaziywe kanjena:

uku- + -sa- + -khalisana

Lokhu kuhlaziya akucacisi indlela elandelwa uma kuhlengana amagama nezakhi zakhona.

Indlela engasetshenziswa kuba yilena- ukukhalisana

uku - - khal - -a

uku- -khal- is- -a

uku- -khal- is- -ana

ukukhalisana

Ukuhlaziya kuyofanela njalo kutshengise ukuthi iziphi izakhi ezenza umsuka walelo gama noma isigaba samabizo. Lezi zakhi kufanele zihlale obala njengezakhi ezitshengisa okwenzakalayo.

2.11 IKUPHI OKUYIKONAKONA PHAKATHI KWEMOFOLOJI ESUSELWA EMABIZWENI NOMA EZIQWINI NA?

Kungabanzima ukulandela indlela eyodwa eyamukelekile yokwakhiwa kwemofoloji ezilimini zomdabu ezikhulunywayo. Kungafanela izazi zolimi zikhethe phakathi kwemofoloji esuselwa eziqwini noma emabizweni. Ukukhetha indlela okuyiyonayona kungancika ngokuthi ulimi olukhulunywayo lwakhiwe kanjani. UMathews, (1989:128) yena uqinisa noma usekela lo mbono kanjena:

The oldest view be handled everything should be handled by processes deriving word forms from other word - form. This we have rejected for fateri ---- but the same arguments do not apply to languages such as English, in which the relevant members.

2.12 ISIPHETHO

OSolwazi abanjengoMathews, uSpencer, uBloomfield, uLombard noDoke bayibeka induku ebandla uma becacisa ngokuthi ubhalo-magama lusukela kuphi; lubunjwa kanjani esiZulwini nokuthi lokhu kubunjwa kuhluke kanjani esiNgisini kanye nokuthi isiZulu sasala kanjani ngenkathi ezinye izilimi zibunjwa. ULyons wabuye waveza ubudlelwano obukhona phakathi kwemofimi negama. UMathews noBloomfield

bagcina bevumelana ukuthi ukuhlelwa kolimi lwesiZulu angeke kwamukeleke kunoma ubani ngendlela egculisayo. Iyagculisa indlela uDoke achaza ngayo isiqu nomsuka ngokuthi kutholakala emva kwesiqalo sebizo. Ngakho-ke singaphetha ngokuvumelana noMathews uma ethi oSolwazi kufanele bahlukanise phakathi kobhalo-magama olususelwa eziqwini noma emabizweni.

ISAPHLUKO SESITHATHU

3.0 UKUBHALWA KWAMAGAMA NGOKUWAHLANGANISA NOMA NGOKUWAHLUKANISA

3.1 ISINGENISO

Izilimi zesiSuthu nezaseNtshonalanga zibhala amagama ngokuwahlukanisa. Kanti isiZulu sasiwahlunganisa sona. Kodwa manje naso isiZulu sesiyawahlukanisa. Ubhalo-magama olusha lwacindezela ukuba nesiZulu sibhalwe ngokuhlukanisa.

3.2 INGABE AHLANGANISELWANI FUTHI AHLUKANISELWANI AMAGAMA UMA EBHALWA?

Ibizo lingaba isigaba samabizo futhi libuye libe ngumusho. Ibizo lingaonzululwa libe izakhi. Ibizo lingabuye lichazwe kangcono uma kubhekiswe (**kwifonoloji**), (**kwimofoloji**), (**kwisintekisi**) kanye (**nesemantikisi**). Kungafanele silitomule ibizo emshweni ngaphambi kokuthi sikhulume (ngefonoloji), (imofoloji), (isintekisi) (nesemantekisi) yalo. Ukutomula ibizo emshweni kungabonakala kuyinto elula nje. Ukuze ukwazi ukutomula kahle ibizo emshweni, kungadingeka ube nolwazi lolimi olukhulunywa izizwe zokufika kuleli. Kunganzima ukuhlukanisa amabizo olimi ongalujwayele.

Inkinga ebhekana nomfundi wesiZulu ukuhlukaniswa kwamagama ngezigaba zamabizo. Le nkinga idalwa ukuthi akucacile ukuthi igama libunjwe iziphi izingcezu zenkulumo nokuthi izindlela zobunzulu (zesayensi) zokuhlukanisa amagama azilandelwa ongoti bezilimi zaboMdabu. Zintathu izindlela ezingalandelwa uma ukuhlukaniswa amagama:

1. Indlela yokuhlanganisa amagama
2. Indlela yokuhlukanisa amagama
3. Indlela engaphelele yokuhlanganisa amagama

Ongoti basendulo babehlukanisa amagama ngokulandela ukuhlaziywa kolimi. Lokhu kwenza abacwaningi banamuhla babhekane nenkinga yokuhlukanisa amagama. UDoke wayekhohlelwa kule ndlela yokuhlukanisa amagama ngokusebenzisa ukugcizelela. Empeleni le ndlela uDoke ayeyithatha njengokugcizelela kwabe kungamalunga obude begama. Ukuhlukaniswa kwamagama ngokugcizelela kwakungekona kodwa, kwabe ukugcizelela amalunga okugcina:

Umfana uyaha: mba.

Umfana uhamba ma: nje.

Ngumlu: ngu.

3.2.1 INDLELA YOKUHLUKANISA AMAGAMA

Indlela yokuhlukanisa amagama yayidalwa ukuthi abacwaningi bolimi bathathe izilimi zabo, baphoqebele ukuba zihambisane nezilimi zaboMdabu. Uma igama olimini lwaseNtshonalanga lubhalwa luhlanganiswe, laba bacwaningi babephoqa ukuba namagama ezilimi zaboMdabu nawo awabhale ngokuwahlanganisa.

Ake siqhathanise le misho elandelayo ebhalwe ngokuhlanganiswa kwamagama emishweni:⁴⁷

Ngibabone behamba nezimbuzi zabo ezinhle eqeleni.

Ngi ba bone be hamba na izimbuzi za bo e zinhle e qeleni.

3.2.2 INDLELA ENGAPHELELE YOKUHLUKANISA AMAGAMA

Uvan Wyk, (1973) wahlaziya kabanzi ngokuhlanganiswa nokuhlukaniswa kwamagama. Ucwaningo lwakhe lugxile esizindeneni sakhona sokuhlukanisa amagama. Ngakho-ke amagama angahlukaniswa kulandelwa lezi zindlela ezintathu ezilandelayo:

Indlela yokuhlukanisa kube kodwa

Indlela yokuhlukanisa amagama
Okubekwe endaweni yokunye

3.2.2.1 INDLELA YOKUHLUKANISA KUBE KODWA

Le ndlela ichaza ukuthi igama ileyo ngxenye ezimele yodwa libe kukhona elikuchazayo:

UMthabela
Imbuzi
Uyadlala.
Dlala.

3.2.2.2 INDLELA YOKUHLUKANISA AMAGAMA

Leyo ngxenye yolimi engahlukaniswa ngolunye uhlamvu lolimi kungachazwa ukuthi igama:

Imbuzi lena.
Imbuzi yona lena.
Ngu – umlungu
Ngu – ye (na) umlungu

3.2.2.3 OKUBEKWE ENDAWENI YOKUNYE

Lolu cezu lolimi olubekwa endaweni yokunye lubizwa ngokuthi igama:

Zona zilahlekile.
Izimbuzi zakho zilahlekile.
USipho uyagula.
Yena uSipho uyagula.

Uma silandela indlela yokuhlukanisa amagama ngokungaphelele, sithola ukuthi lokhu okulandelayo kuthathwa ngezakhi zegama:

Izakhi zenhloko: (u-/i-/zi-)
Izakhi zikamenziwa (-li -/ -si-)
Isandiso ka-
Izakhi ezibonakalayo (-sa-/nga-)
Izakhi eziphikayo (a-/nga- / -nge-)

Izakhi ezitshengisiwe ngenhla nangezansi lapha zidalwa indlela yokuhlanganisa amagama:

Isibanjalo (-ngu - / -yi-)
Insiza (nga-)
Isandiso (ku-/kwa-)
Izakhi zobumnini (sa – za – ya-)
Izakhi zesichasiso (e- / o- / ezi -)

3.3 INGABE ABALETHA INKOLO KUBANTU BAWAHLUKANISA KANJANI AMABIZO?

Izincwadi zakudala ezazibhalwe ngesiZulu zazidida ngendlela amagama ayebhalwe ahlukaniwa futhi abuye ahlanganiwa ngayo. Lokhu kungabonakala ezincwadini ezazibhalwe izazi zohlelo ezinjengoSchrenders, Grammatik for Zulu - sproget, uWongers, Konversaton Grammatik der Zulu - Sprache kanye noColenso's First Step in Zulu. Ukuhlukanisa amagama kulezi zincwadi kwabe kuyinkinga exaka ukwenza. Ibizo lalifike lihlanganiswe uma libhalwa, libuye ibizo lona lelo libhalwe ngokuhlukaniswa. Uhlelo lwesiZulu lwakudala lwalubhalwe abafundisi benkolo ababengenalo ulwazi lwesiZulu, futhi bengazange baqeqeshwe ngokufundiswa kwesiZulu. Injongo enkulu yabefundisi benkolo kwabe kungukushumayela ivangeli lenkolo. Ngaphandle kokushumayela ivangeli, babona kungcono bafunde, bafundise uhlelo lwesiZulu.

Ngakho-ke abefundisi benkolo bawahlukanisa amagama esiZulu ngokucabangela ukuthi awolimi abalukhulumayo ahlukane kanje. Izindlela ababe bezisebenzisa zabuntsha ngoba ayikho isayensi eyayilandelwa futhi ukubhala ngokuhlukanisa amagama noma ngokuwahlukanisa kwakuyingxubevange.

Akulula ukuba sithi indlela igama elakhiwa ngayo esiZulwini ingafana nendlela esetshenziswa esiNgisini noma iluphi olunye ulimi olukhulunywayo. Uma singake sibuke le misho elandelayo phakathi kwesiNgisi nesiZulu, singabona ukuthi isiNgisi singasebenzisa amagama amaningi ukwenza umusho kanti esiZulwini kungasetshenziswa igama elilodwa:

I can still remember them.

Ngisabakhumbula.

Kuyinjwayezi ukuba kuthi ezilimini eziningi ezikhulunywayo kuhlukaniswe amagama ngokuwabhala aqhelelane. Ukuthi ukubhalwa kwamagama ahangene ezilimi zendabuko, akuzange kufane uma siqhathanisa isiZulu nesiSotho:

Obaba bazosijikela.

Bontate batla re phehela.

Uma sibuka umusho wesiZulu obhalwe ngenhla, sibona ukuthi wenziwe ngamagama amabili. Kanti umusho wesiSotho wona unamagama amane kuphela. Izindlela ezisetshenziswe kule misho emibili engenhla incike kakhulu ekutheni ulimi lukhulunywa kanjani. Indlela esetshenziswa uma kubhalwa amagama esiZulu iyawahlukanisa amagama kanti esiSuthwini amagama abhalwa ahlukane. Indlela okubhalwa ngayo amagama esiZulu afana no: lushu, dinsi, singabona le ndlela esetshenziswe nguDoke ngokuthi amagama ahlukane ngobude balo, angeke yasebenza. Sibona isabizwana sokukhomba sibhalwa njengegama elizimele uma landulela ibizo. Lokhu kusho ukuthi isabizwana sokukhomba wayesithatha njengegama elizimele ngokwalo uDoke futhi sibuye sibe ingxenye yebizo.

Isabizwana sokukhomba esizimele sodwana.

Isibonelo:

Izinkomo lezi.

Isabizwana sokukhomba lapho siyingxenye yegama.

Isibonelo:

Lezi zinkomo/Lezi nkomo

Indlela uDoke ayehlela ngayo izigaba zamabizo ayizange igculise nakancane. Singaphetha ngokuthi indlela uDoke ayehlela izigaba zamabizo ayizange inelise ngoba yayingenasisekelo uma ethi ukugcizelela kutholakala ohlamvini lokugcina lwegama.

3.4 UKUHLUKANISWA KWAMAGAMA NGOKUKA VAN WYK

Uvan Wyk, (1973) ungomunye wezazi zohlelo owabhala ngendlela amagama afanele ahlukaniswe ngayo. Lokhu kubonakala emisebenzini yakhe ayeyibhala kumqingo wobuDokotela nama-**atikili** ayewabhala ngokuhlukaniswa kwamagama nokuhlelwa kwezigaba zamabizo ezilimini zendabuko. Izivivinyo ayezenza wayekususela esakhiweni segama. Amagama uwachaza uvan Wyk ngokuthi azimele ngokwemvelo. Lokhu kusho ukuthi izakhi egameni zilandelana ngaphandle kokuguquka. Izakhi egameni:

a-ba-da-l-a

noma **ba-ya-kh-a** zilandelane ngaphandle kokuguquka. Akulula ukushintsha isimiso sokuhlelwa kwezakhi zala magama abhalwe ngenhla, ngaphandle uma sifuna angasho lutho. A ke sibheke leli gama **a-ba- -dala** noma uma sithi **a-dala-ba** noma sithi futhi **yakhaba**, azinazo izimiso zohlelo. Amagama angaguquguquka, ashintshashintshe

endaweni abhalwe kuyona emshweni. Ake sibuke ukuthi amagama aguquguquka kanjani kulo musho olandelayo:

Izinkawu zisiphula amantongomane.

Zisiphula amantongomane.

Amantongomane asiphulwa izinkawu.

Izivivinyo ezasungulwa uvan Wyk zaba ukuhlukanisa kube kodwa kwegama okunokuphambaniswano, ukwahlukaniswa kwamagama kanye nokunokubuyiselwa. Ake sithathe isivivinyo esinokubuyiselwa. Ake sithathe isivivinyo ngasinye sisicubungule ngokuka van Wyk.

3.4.1 UKUHLUKANISA KUBE KODWA

Uhlamvu olungagcina lwakhe umusho kungaba igama. Uma sithatha la magama **unogwaja** kanye no- **sigijimile** angasetshenziswa ngokwahlukaniswa:

(1) Uzingelani na?

Unogwaja.

(2) Nenzenjani na?

Sigijimile.

Ngakho-ke amasimboli u- un- kanye no- si- angeke asetshenziswa ngokwahlukaniswa ngoba awakhi amagama. Lezi zimpawu ziyingxenye yegama, ebe engewona amagama:

(3) Uzingeleni na?

un-

(4) Nenzani na?

Si-

Akuyiwona wonke amagama angahlukaniseka. Ngakho-ke isivivinyo sikavan Wyk sokuhlukanisa amagama sibekelwe umsikelo. Ngisho singathatha leli gama **ukuthi** njengegama elizimele kodwa angeke lahlukaniswa ngendlela kavan Wyk:

- (5) Usulelani?
Ukuthi....

3.4.2 OKUNOKUPHAMBANISWA

Okuyilona phawu olungatholakala olimini olukhulunywayo kungaba igama. Uma sibheka la magama **uhambile** kanye nelithi **ekuseni**, athathwa njengamagama aluphawu ngoba asenokuphambaniswa emshweni. Nazi izibonelo ezisitshengisa ukuphambaniswa kwamagama emshweni:

- (6) Uhambile ekuseni.
Ekuseni uhambile.

Kufanele siqaphele ukuthi izakhi angeke zaphambaniswa:

- (7) -hambile u - kuseni - e

Uphawu lolimi u- **uma** uthathwa njengophawu oluyisibonelo esihle sokuphambaniswa emshweni:

- (8) Ngizomkhama uma efika engaphumelelanga.
Uma efika engaphumelelanga ngizomkhama.

3.4.3 UKWAHLUKANISWA

Uma singathatha izimpawu ezimbili zolimi ezingokwemvelo zingaguquki futhi lezi zimpawu kungakwazeka ukuba kufakwe igama phakathi nazo zingathathwa

njengamagama. Kwizibonelo ezilandelayo kuzosetshenziswa amagama anjengo-
imfene no- fuqane. Imfene kanye no- iphuza athathwa njengamagama azimele
ngokwawo:

- (9) Imfene iphuza ufuqane.
Imfene yona iphuza ufuqane.

Kwizibonelo ezilandelayo, izakhi ezinjengo- **yi- kanye no- na-** zithathwa
njengamagama:

- (10) Yizimbuzi
Yizo (na) izimbuzi.
- (11) Ngicije nezintungo.
Ngicije nalezi zintungo.

3.4.4 OKUNOKUBUYISELWA ENDAWENI

Uphawu lolimi lunokubuyiselwa endaweni yalo emshweni uma ngokwemvelo lungaguquki,
bese luthathwa njengegama.

Izakhi **u-khe** kanye no- **yi-** bathathwa njengamagama kwizibonele ezilandelayo ngoba
kusenokusebenzisa amanye amagama endaweni zazo:

- (12) Yizinkomo zakhe.
Yizinkomo zikamalume.
- (13) Uma izinkomo zingamaphahla ziyajatshulelwa.
Uma izinkomo ziba ngamaphahla ziyajatshulelwa.

3.4.5 UKUBUNJWA KOBHALO-JIKELELE EGAMENI ELILODWA

Uma sibuka lo mbono okuphawulwe ngawo ngenhla, sithola kulula ukuchaza (isintekisi) yempambosi yokwenzisa, ngokuthi isenzo esisempambosini yokwenzisa sakhiwe kanjani kunoma sihlangane nezakhi zesiqu. Isizathu esingenza kuqokwe (imofoloji) eyakhiwe emabizweni kunaleyo eyakhiwe eziqwini zezilimi zomdabu kungaba ukuthi (imofoloji) kulezi zilimi zomdabu ibonakala isuselwa ebizweni kunoma isuselwe esiqwini:

Umsuka

Uku - hlal - a

Isiqu

Uku - hlal - is - a

kunoma kuthiwe umsuka-

Uku-hlal-

Uku - hlal - is -

Uku - hlal - is - a

3.5 ISIPHETHO

Ubhalojikelele akufanele lusidukise ukuthi la magama **ngiyintombazane** nelinye elithi **anginamali** siwabhala njengegama elilodwa, lokhu okusho ukuthi ngokwesayensi abhalwa njengegama elilodwa. Indlela okuhlukaniswa ngayo amagama ezilimini zendabuko ayisuselwa kwimigomo yesayensi. Angeke sathatha isinqumo sokuthi

okubhalwe njengegama elilodwa kubhalojikelele kuzothathwa futhi ngokuthi kuyigama elilodwa nakwisayensi yokubhalwa kwamagama ukuze kubonakale ukuthi luzimele ngokwalo noma cha. Kungakhona ukuthi u- yi- wegama elithi **yinkomo** singakuthatha njengegama kodwa kube kungeke kwagqugquzeleleka ukuba kubhalwe njengamagama amabili uma sekubhalwa ngobhalojikelele. Ukufinyelela esivumelwaneni sokuthi amagama awabhalwe ngokuhlukana noma ngokuhlanganiswa into eyothatha isikhathi eside ukuba kuvunyelwane ngayo. Kufanele kungalibaleki ukulumbana konkamisa kanye nokususwa konkamisa ogcinile egameni lesiZulu uma kuhlukaniswa amagama. Akubalulekile ukuthi igama libhalwa kanjani ngobhalojikelele kodwa ukubona ukuthi liyini igama uma libhalwe ngokwesayensi.

ISAHLUKO SESINE

4.0 UKUHLELWA KWAMABIZO NGEZIGABA ZAWO

4.1 ISINGENISO

Abalobi abanjengoDoke noCole bacubungula izilimi zendabuko. Babona isidingo sokuba amagama ahlelwe ngezigaba zawo. Ngokwenzenjalo amagama akhipha incazelo ezwakalayo. Ukwakhiwa kwamagama kwaveza izigaba zawo ezahlukene.

4.2 INGABE AMABIZO AHLELELWANI NGEZIGABA ZAWO?

Kufanele amabizo ahlelwe ngezigaba zawo ngoba asuke ehlungwe ngezivivinyo zokuhlunga amabizo. Ngamabizo atshengisa ukufana kokwakhiwa kwebizo, **ofonoloji**, **omofoloji**. U kusebenza kwegama nobudlelwano bamagama ukuze kungaphawuleka futhi umehluko kanye nezigaba zamabizo. Kunesidingo sokuba amabizo ahlelwe ngezigaba ukuze sikwazi ukunikeza incazelo efanele ngalolo nalolo limi olucutshungulwayo. Uma loku kuhlelwa kwamabizo ngezigaba sesikwenza ngempela, ibizo **umntwana** angaba inhloko yomusho kanti futhi leli bizo linezakhiwo **zemofoloji**, isiqalo sebizo, isiqalo sangempela, isiqu sebizo, bese kuthi ibizo, igama **amancane** lingasetshenziswa njengesihloko somusho . Nokuthi leli gama linesakhiwo **semofoloji**, isiqalo esandulela isiqalo sangempela, isiqu sebizo njalonzalo. Kungaphawuleka ukuthi amabizo angaba umenzi emishweni:

Umntwana ubhala ngokuzimisela.

Amakewu abhukuda echibini.

4.3 IZIGABA ZAMAGAMA

Njengoba sesazi manje ukuthi igama liyini, sekufanele amagama siwahlele ngezigaba zawo. Kufanele siqale sibone ukuthi ababhali bakudala bawahlela kanjani amagama. Ngaleyo ndlela siyokwazi ukucubungula kabanzi indlela uvan Wyk ahlela ngayo amagama ngezigaba zamabizo. Ngokongoti uDoke noCole amagama angahlelwa ngezigaba zamabizo uma kuzobhekwa ukuthi igama libunjwe kanjani ngokobhalo-jikelele kanye nokuthi lisebenza kanjani ngokwesakhiwomusho. UDoke uma elandela isakhiwo-musho, amagama uwahlela kanjena ngezigaba:

USobizo
Isichasiso
Isilandiso
Isikhanyiso
Isihlanganiso
Isibabazo

Uma eselandela ubhalo-jikelele esiZulwini, uDoke amagama uwahlela kanjena ngezigaba zawo:

U Sobizo:

1. Ibizo
2. Isabizwana

Isichasiso:

1. Isiphawulo
2. Isibaluli
3. Inani
4. Ongumnini

Isilandiso:

1. Isenzo
2. Isibanjalo

Isikhanyiso:

1. Isandiso
2. Isenzukuthi

Isihlanganiso

Isibabazo

**4.4 UBUTHAKATHAKA NGEZINDLELA UDOKE NOCOLE ABAHLELA NGAZO
IZIGABA ZAMAGAMA**

- Noma uDoke aba umhlahlandlela ekucwaningweni kolimi lwesiZulu kodwa umsebenzi wakhe wabe ugxeke kakhulu abalandela ukubhala isiZulu.
- Umsebenzi kaDoke noCole wokuhlela amagama ngezigaba zawo, wawuncike kuhlelo-misho kanye nobhalo-jikelele.
- Imitheshwana yohlelo-musho bayiqhakambisa ngaphezu kwemitheshwana yobhalo-jikelele ngaphandle kokunikeza izizathu ezisekela uhlelo-musho.
- Umphumela womsebenzi wabo unokuphikisana uwodwa. Ake sibuke indlela uDoke achaza ngayo uSobizo:

A word signifying anything concrete or abstract or any concept.

Le ncazelo engenhlala kaSobizo eyohlelo-musho kuneyobhalo-jikelele.

- Laba balobi abachazi indlela ehlukanisa ukusetshenziswa nesakhiwo segama.
- Indlela abagxekwa ngayo ayikaxazululwa namanje. Ukuthatha isabizwana somuntu okhulumayo bathi isibabazo, kuthanda ukuba indida.
- UDoke uchaza isichasiso njengegama elichaza uSobizo. Ake sibheke izibonelo ezilandelayo ukuthi ziyamfakazela yini lokhu okushiwo uDoke:

Leli elihle liyatebezela.
Yona enkulu iyandiza.
Nguye omnyama oyisigebengu.

4.5 UKUHLELWA KWAMABIZO NGEZIGABA ZAWO NGOKUKADOKE

UDoke wahlela amabizo ngezigaba zawo ngokuthi asebenzise ukwakhiwa nokusetshenziswa kwawo emshweni ngokuthi asebenzise umgomo wokusetshenziswa kwebizo emshweni. Wabe esesungula izingcezu zokukhuluma eziyisithupha. UDoke wazibiza lezi zingcezu njengezinhlalo, izingcezu zenkulumo eziyisithupha eziyisisekelo sezingcezu zolimi. Lezi zingcezu zenkulumo eziyisithupha yilezi ezilandelayo:

USobizo
Isilandiso
Isichasiso
Isikhanyiso
Isihlanganiso
Isibabazo

Lokhu kukubeke ngokusobala ukuthi uDoke waqhathanisa imisho eyahlukene wabe esethatha isinqumo sokuthi wonke amagama angumenzi emshwemi. Kwathi uma eqhathanisa izibonelo 3, 4, 5 wabona ukuthi amagama adwetshelwe enza umsebenzi ofana namagama angumenzi emshweni:

- (3) Intombazane iyakhala.
- (4) Yona iyakhula.
- (5) Le iyakhala.

UDoke wanquma ngokwakhe ukuthi la magama:

intombazana
yona
le

bangasetshenziswa njengomenzi emshweni. Uma uDoke eqhathanisa ukusetshenziswa kwamagama amathathu emshweni njengalena elandelayo emshweni wesithupha, Isibonelo 7 no.8, waba uDoke esethatha isinqumo sokuthi amagama angasetshenziswa njengomenziwa emshweni:

- (6) Ingane iqhelela imoto.
- (7) Ingane iqhelela yona.
- (8) Ingane iqhelela le.

UDoke, ngokubona ukuthi la magama enza umsebenzi owodwa emshweni, njengoba kutshengisiwe kwizibonelo u- (3), (4), (5), (6), (7) kanye no- (8) wabe esenquma ukuthi asohlelweni lwezingcezu zenkulumo eyodwa. Lolu cezu lwenkulumo walubiza ngokuthi uSobizo.

Kuthe lapho uDoke eseqedile ukuhlaziya amagama ngokusebenza kwawo emshweni, wabe eseqala ukuphenya indlela amagama akhiwe ngayo. UDoke wabe esethatha uSobizo, isilandiso, isikhanyiso, isihlanganiso kanye nesibabazo wakuhlaziya ngokusetshenziswa kwalezi zingcezu zenkulumo emshweni. Wabe eseqamba lezi zingcezu zenkulumo ezibonakale ngokusetshenziswa kwazo emshweni njengezingcezu zenkulumo zoqobo. Umdwebho olandelayo uphathelene nendlela ahlaziya ngayo amagama ngezingcezu zenkulumo:

Ukwahlukanisa ngokusetshenziswa kwamagama	Ukuhlelwa ngokwakhiwa kwamagama
Izingcezu zenkulumo:	Izingcezu zenkulumo zoqobo:
1. USobizo	(a) Ibizo (b) Isabizwana
2. Isilandiso	(a) Isenzo (b) Isibanjalo
3. Isichasiso	(a) Isiphawulo (b) Isibaluli (c) Inani (d) Ongumnini
4. Isikhanyiso	(a) Isandiso (b) Isenzukuthi
5. Isihlanganiso	Isihlanganiso
6. Isibabazo	Isibabazo

Ukusetshenziswa komgomo wokuhlunga amagama kulandelwa umgomo wokutshenziswa kwamagama emshweni, kwenziwe kahle kwizibonelo ezinikezwe ngenhla kule misho u (3), (4) no- (5). Noma la magama intombazane, yona kanye no- le bengasetshenziswa njengomenzi nomenziwa emshweni kodwa awabunjiwe ngokuyikho uma kulandelwa imofoloji. Indlela okwakhiwe ngayo ibizo intombazane kungaba u-:

i- + -n- + ntombazane,

bese kuthi isabizwana u-yona:

i- + -o- + -na,

bese kuthi isabizwana sokukhomba u-le akhiwe ngokuthi:

la- + i-.

La magama amathathu u-:

intombazane,

yona,

le,

asebenza ngendlela efanayo emishweni, yingakho siwahlanganisa siwabize ngegama elilodwa ukuthi uSobizo. Kodwa uma sibuka indlela la magama amathathu akhiwe ngayo ngokwemofoloji, kuyacaca ukuthi akhiwe ngokwahlukana futhi kufanele angene ezibayeni ezahlukene zezingcezu zenkulumo. Ngakho-ke:

intombazane : yibizo

u- yona : yisabizwana soqobo

u- 'le' : isabizwana sokukhomba.

Indlela uDoke ayehlukanisa ngayo amagama njengezingcezu zenkulumo, wayethatha ibizo ngokuthi lisebenza njengomenzi nomenziwa emshweni, futhi igama ibizo uma lakhiwe ngesandulela siqalo, isiqalo soqobo kanye nesiqu sebizo. Ake sithathe isichasiso ngendlela yokuhlolisisa. UDoke wathatha amagama anjengo:-

omkhulu,
oqotho,
mumbe

Wawahlukanisa njengesichasiso ngoba wathola ukuthi ayafana ngokuchaza uSobizo:

intombazane,

kodwa izindlela lezi zichasiso ezakhiwe ngazo zibe zehlukile. Ake siqhathanise ukuhlungwa kwemofoloji yalezi zichasiso.

Omkhulu	o – m - khulu
Obanzi	o – banzi
Omubi	o- mu-bi
Wami	u – a – mi
Sami	sa-mi

4.6 UKUGXEKWA KWENDLELA UDOKE AHLELA NGAYO IZINGCEZU ZENKULUMO

Noma uDoke ayibeka induku ebandla uma kubukwa umsebenzi wokubhala amagama ngokuxubana nokwehlukana kwawo kanye nokuhlelwa kwamagama ngezingcezu zenkulumo, kodwa imisebenzi yakhe yaba inensilela exaka ukwenza. Ngaphandle kwale nsilela yomsebenzi kuDoke, kodwa wayibeka induku ebandla ngendlela okwafundwa ngayo IsiZulu iminyaka ngeminyaka futhi le ndlela yadla umhlanganiso ekufundweni kwesiZulu kuleli zwe, noma kunjalo kufanele siphakamise izinsilela

emsebenzini kaDoke, ikakhulu ukufaka kwakhe amagama ezingcezwini zenkulumo. Okokuqala uDoke akazange atshengise ukuthi igama kufanele lisetshenziswe futhi lakhiwe kanjani ukuze kuthiwe ilolu ucezu lwenkulumo. Kubuye kudide nje ukuthi uma ehlaziya, ewafaka kwizingcezu zenkulumo uqonde ukusetshenziswa nokwakhiwa kwegama ngendlela yemofoloji noma eyefonoloji na? Okwesibili, uDoke akazange agculise ngendlela ayehlunga ngayo amagama. UDoke ubonakala esebenzisa isintekisi ukuhlunga amagama ngezingcezu zenkulumo. Uma kubukwa izingcezu zenkulumo ezinjengoSobizo, isikhanyiso kanye nesibabazo, kuyacaca nje ukuthi usebenzise izichazimazwi ukucacisa lezi zingcezu zenkulumo. Izincazelo zezingcezu zenkulumo zoqobo, okuyibizo, isabizwana nesandiso, okufanele ngabe abonakala ngezinhla zemofoloji kufanele zithathwe njengezincazelo zesemantekisi. Ibizo lingachazwa kanjena:

A word which signifies the name of anything concrete
or abstract.

(Doke, 1927:47).

Amagama aphaathelene nezilimi ngokuchaza kukaDoke awahambisani nemofoloji. Kukhona lapho uDoke ehlukhanisa khona kodwa kuthi kubhalo-jikelele asibhale isabizwana sokukhomba ngendlela ehlanganisa amagama, sibe sandulelwa ibizo noma isabizwana sokukhomba sibhaliwe, sandulele ibizo.

Isibonelo:

ibhayisikili leli + lelibhayisikili

Amagama abonakala ehlobene, ube esewahlela uDoke ezingcezwini zenkulumo ezahlukenene. UDoke ulithatha igama lo mkhulu njengesiphawulo. Isiphawulo siyingxenye yesichasiso. UDoke ubuye ahlele leli gama 'omkhulu' ngokuthi alibize ngokuthi isibanjalo. Ubudlelwano obukhona phakathi kwesiphawulo nesibanjalo kufanele buvele obala uma kuhlelwa amagama. UDoke wabuye wahlela izandiso ezisuselwa emabizweni njengokuthi:

esikoleni

njengezandiso ngoba ebuka indlela izandiso ezisetshenziswa ngayo emshweni,
isibonelo:

Bavela esigcakini.

Inkinga evelayo ukuthi:

esigcakini

angachazwa ngesinye isichasiso. Uma sibuka lesi sibonelo esithi:

Bavela esigcakini esikhulu.

sibona ukuthi:

esikhulu

uchaza isandiso:

esigcakini

Lokhu kusinikeza izingcezu zenkulumo njengokuthi nje:

Udlala kahle kakhulu.

Kukhona lapho uDoke ehlela khona ibizo njengesibabazo uma leli bizo libizwa
ngendlela yokubabaza. Inkinga ngaleli bizo uDoke athi isibabazo, ukuthi lesi sibabazo
singachazwa isichasiso. Ake sibheke izibonelo ezilandelayo:

Maphephethwa

Maphephethwa akithi phumani lapha.

Lapha siyabona ukuthi:

Maphephethwa

uchazwa isichasiso sobumnini u-:

akithi

Futhi siyaphawula ukuthi isibabazo lesi sisetshenziswe njengomenzi emshweni. Izincazelo zichaza isibabazo nesichasiso ekunikezeni umehluko ocacileyo. Izenzo eziphoqayo nazo zihlelwe njengezibabazo. Ake sibheke lesi sibonelo:

Dlala ibhola!

Lapha siba nenkinga yokuchaza ukuthi isibabazo siba umenziwa uma kwenzenjani. UDoke wabuye wahlela amagama anjengokuthi:

yintombi

njengezibanjalo, okuyingxenye yesenzo. Ake sibuke lesi sibonelo esithi:

Yintombi encane edlule izolo.

Siyathola ukuthi kulo musho isiphawulo sichaza isibanjalo, esiyingxenye yesenzo. Uma izinto sezihamba kanjena kuba nokudideka ukuthi isichasiso sesiqale nini ukuchaza isenzo. UDoke usichaza kanjena isichasiso:

A qualificative is a word which qualifies a substantive,
(in other words a noun or pronoun) (Doke, 1927:147).

UDoke ubuye aqhamuke eshlela isenzukuthi njengesichasiso. Ake sibheke lesi sibonelo esithi:

Du, bashana!

Isenzukuthi asingeke sichaze isenzo.

Kuyacaca ukuthi esekuphawulekile ngomsebenzi kaDoke wokuhlela amagama utholakala unamaphutha nobuthakathaka obuningi.

4.7 ISIPHETHO

Ubuthakathaka bokuhlela amabizo ngezigaba zawo buvela emisebenzini kaDoke noCole. Angeke kwathiwa ukuhlelwa kwamagama ngezigaba zawo kuncike kubhalo-jikelele. Imithetho echaza uhlelo-musho angeke lwaphakanyiswa lugqamiswe ngaphezu kobhalo-magama. Indlela engamukeleka ekuhlelweni kwamagama ngezigaba zawo kungaba ukwahlukanisa ngokusetshenziswa nokuhlelwa ngokwakhiwa kwamagama.

Isibonelo:

1. USobizo (a) ibizo
 (b) isabizwana

UDoke wahlahla indlela uma ehlela amagama ngezigaba zawo, futhi ewabhala ngokuwahlunganisa amagama. Kungalukhuni ukuthi uDoke ahlele isenzukuthi ngengesichasiso ngoba isenzukuthi asisoze sichaze isenzo.

Isibonelo:

Du, bashana!

ISAHLUKO SESIHLANU

5.0 UKUHLELWA KWAMABIZO NEZINGCEZU ZENKULUMO NGENDLELA KA VAN WYK

5.1 ISINGENISO

Uvan Wyk uhlela izingcezu zenkulumo ngokubuka ukubunjwa okuphathelene **nesintekisi, imofoloji, izichasiselo zamazwi kanye nolwazi lwemisindo yezwi lomuntu ekhuluma (ifonoloji)**. Ekuhleleni kwakhe izingcezu zenkulumo, ukubunjwa okuphathelene **nemofoloji nesintekisi wakuncamela kunokubonwa kwesemantekisi kanye nefonoloji**.

5.2 IZINGCEZU ZENKULUMO NGOKUKA VAN WYK

Uvan Wyk wahlela izingcezu zenkulumo zaba isishiyangalombili kanjena:

ibizo

isabazwana

isenzo

isandiso

isibabazo

isenzukuthi

isigabazwana (nesabizwana sokukhomba)

isihlanganiso.

Uvan Wyk wakuphawula ukubunjwa kwalezi zingcezu zenkulumo ngezingcawa ezivela:

kubhalo-magama (kumofoloji)

kubhalo-misho (isintekisi)
kubhalo-ncazelo/kuncazelo (isemantikisi)
ekuhlobaneni kwemisindo (kufonoloji)

Uma siqhathanisa izingcezu zenkulumo ezabunjwa uvan Wyk noDoke, sithola ukuthi izingcezu zenkulumo ezifanayo:

isibanjalo
isiphawulo
isibaluli
inani
nongumnini.

Indlela uvan Wyk ahlela ngayo izingcezu zenkulumo ithatha isenzukuthi njengocezu lwenkulumo olungachasisi. Okunye okuphawuleka ngendlela uvan Wyk ahlela ngayo izingcezu zenkulumo, kutholakala ukuthi ziyehluka kulezi izingcezu zenkulumo zikaDoke ngokuthi zona zibe nesibanjalo, isandiso, isabizwana sokukhomba, nesigabazwana.

Singazibuzisa siziphendule ukuthi kanti:

isibanjalo,
isiphawulo,
isibaluli,
inani
kanye nongumnini

Kufanele kuhlelwe ngaphansi kwaziphi izingcezu zenkulumo? Ngezivivinyo zokuhlela amagama ngezingcezu zenkulumo, uvan Wyk wathola lezi zimo kungezona.

Uma kusetshenziswa izivivinyo zikavan Wyk zokuhlela amagama, singasho ukuthi isibanjalo u-:

niba bancane

ubunjwe amagama amabili u-:

niba no- bancane.

Uma singathatha isibanjalo u-:

nginentsha,

Siyabona ukuthi leli gama libunjiwe u-:

ngi- + -na- kanye no- -ntsha.

Kungamukeleka ukuthi igama:

bancane kanye negama u-:

niba- + ngi- no- -na

babumba amagama angeke kwamukeleke ngobhalo-jikelele lwesiZulu noma la magama u-:

niba- + ngi- no- -na

Babumba amagama azimele kodwa akufanele sithathe isinqumo sokuthi la magama sisebenzisa isivivinyo sokuhlukanisa amagama noma isivivinyo sokususa igama bese kufakwe elinye endaweni yalo. La magama angakwazi ukuthi asetshenziswe ngendlela yokuzimela futhi ancike ngokwesemantekisi nesintekisi kwamanye amagama abizwa ngokuthi izigabazwana.

5.3 OKULANDELAYO KUTSHENGISA ISIGABAZWANA.

Kukhona isigabazwana sokufanisa.

Isibonelo:

-na- (~ sina-magwinya);

Isigabazwana sokuqhathanisa.

Isibonelo:

njenga- + imbuzi

njengaimbuzi

njengembuzi

Kulumbane onkamisa bemvelo.

Isigabazwana sokwenza into.

Isibonelo:

nganga- + indlu

ngangaindlu

ngangendlu

Kulumbana onkamisa bemvelo.

Isigabazwana sokwenza into.

Isibonelo:

Nganga- + umcibisholo

ngangaumcibisholo

ngangomcibisholo

Kuphuma unkamisa wokuvela.

Isigabazwana sokuhlanganisa.

Isibonelo:

ngi-ng-umshana
ningumshana
ngi-+-y-insizwa
ngiyinsizwa

Isigabazwana sesivumelwano sikamenzi kwisibanjalo.

Isibonelo:

ngimncane
ngi- + mncane
linegazi
li-+-na-igazi
ziyizimpungushe
zi+izimpungushe
ziizimpungushe > ziyizimpungushe

Kanye nesivumelwano sesibaluli esibunjwe kulesi.

Isibonelo:

elinamagwegwe	<	eli- + -na- + amagwegwe elinaamagwegwe - ukweqiwa konkamisa wemvelo
abangomabhalane	<	aba- + -nga- + umabhalane abangaumabhalane abangomabhalane

Isakhi esinjengo- **niba** egameni elithi:

niba bancane

singamane sithathwe ngokuthi isibanjalo esibunjwe kwisenzo futhi kungathiwa isigabazwana ngoba lesi sakhi siqukethe isivumelwano senhloko kanye nesiqu sesenzo.

Izimo zezenzo ezinjengo- **niba** uma kuthiwa:

niba bancane

kungamane kuthiwe isibanjalo esisuselwe esenzweni kunoma kuthiwe isigabazwana ngoba njengezinye izenzo, kubunjwe ngesivumelwano senhloko kanye nesiqu sesenzo.

Ukuze kuzwakale kahle ukuthi ingani isivumelwano senhloko sithathwe njengegama eliphelele kwizenzo ezisasuka phansi ezesibanjalo, kuyofanela kuqhathaniswe izimo zezenzo nezenzo ezisasuka phansi. Ake siqhathanise umusho wesi- (8) nowesi- (9) nowe- (10) nowe- (11):

(8) mina ngimncane (isivumelwano senhloko) + isibanjalo sesiqu sesenzo + -mncane)

(9) Mina ngibamncane (isivumelwano senhloko + isibanjalo sesiqu sesenzo u- -ba- + -mncane)

(10) USipho ungumhloli (isivumelwano senhloko + isibanjalo sesiqu sesenzo u- - + -ng(i-) + umhloli)

(11) USipho uba ngumhloli (isivumelwano senhloko + isibanjalo sesiqu sesenzo (- ba- + -ng (i-) - + umhloli).

Uma siqhathanisa lezi zibonelo, sithola ukuthi izibonelo u- (9) kanye no- (11) babunjiwe ngesibanjalo sesiqu sesenzo u- (-ba-, kodwa kuthi izibonelo u- (8) kanye no- (10) abanaso isibanjalo sesiqu sesenzo.

Uma siqhathanisa isiZulu nezinye izilimi zaboMdabu ngalolu daba futhi sibe sicwaninga kabanzi ngalolu daba, sithola ukuthi isiZulu naso sinaso isibanjalo sesiqu sesenzo, isibonelo sesi- (8) esithi:

mina ngimncane,

sibunjwe ngesibonelo sesiqu sesenzo u- + -li- okuchaza ukuthi into iyenzeka. Kodwa-ke lesi siqu sesenzo asitholakali esiZulwini esikhulunywa namhlanje. Njengoba lesi isiqu sesenzo sesichithiwe, isivumelwano senhloko sekuyisona isivumelwano esisetshenziswa njengesibanjalo sesiqu sesenzo. Yingakho-ke isivumelwano senhloko sithathwa njengegama eliphelele.

5.4 UKUHLELWA KWEZIPHAWULO, IZIBALULI, INANI NEZIBANJALO NGOHLELO LUKA VAN WYK

Kuyacaca manje ukuthi isibanjalo nesiphawulo akuwona amagama nje kodwa izingcezu zenkulumo . Kanjalo lokhu okubizwa ngokuthi isibaluli kanye nenani, nakho akuwona amagama kodwa izingcezu zenkulumo. Ake sibukisise isibaluli isibonelo (12) esilandelayo siyakucacisa ukuthi isibaluli siwucezu lwenkulumo olubunjwe ngesigabazwana kanye nesichasiso sebizo:

(12) Izinkuni ezimanzi zibuthelwe esithumbanjeni.

Lo musho ubunjwe ngokuhlanganisa isigabazwana nesichasiso esichaza ibizo.

Isigabazwana esingu:

ezi-

sithathwa njengegama ngoba sisenokususwa bese kuthi endaweni yaso kufakwe isibanjalo esisuselwa esenzweni, esingu-:

eziba-

5.5 ISIPHETHO

Izingcezu zenkulumo esiZulwini ngaphandle kokuhlelwa kwezingcezu zenkulumo nguDoke kanye novan Wyk, sithola okunye ukuhlelwa kwezingcezu zenkulumo ezinokwehluka kunalezo ezahlelwa uDoke. Indlela uvan Wyk ahlela ngayo izingcezu zenkulumo iyona ndlela ecacile futhi ingaba isisekelo sokufundwa kolimi lwesiZulu. Okunganezelelwa kulokhu kuhlelwa kwezingcezu zenkulumo kavan Wyk kungaba ukuthatha isihlanganiso njengocezu lwenkulumo oluzimele.

Izingcezu zenkulumo esiZulwini yilezi ezilandelayo ngokukavan Wyk:

Ibizo

Isabizwana

Isenzo

Isenzukuthi

Isibabazo

Isibanjalo

Isandiso

Isigabazwana

Isihlanganiso

ISAPHLUKO SESITHUPHA

6.0 OKUTHIWA ISIPHAWULO ESIZULWINI

6.1 ISINGENISO

Inhloso yalolu cwaningo uma sikhuluma ngokuthiwa isiphawulo, ukuthola osekubhaliwe ngesiphawulo bese sibheka ubuthaka bababhali ababebhala ngesiphawulo, bese kuhlahlwa indlela eya phambili ngokuthiwa isiphawulo.

6.2 UMLANDO OMFUPHI NGOKUTHIWA ISIPHAWULO

Ukuhlunga isiphawulo kuyinkinga eyadaleka mhlazane kuqala kuhlungwa ulimi olukhulunywayo.

ULyons, (1968) ukubeka ngokusobala ukuthi uPlato no- Aristotle babethatha isiphawulo njengesigaba sesenzo kodwa kuthi ama-Alessandrians nabanye ababhali ababalandela bona babona isiphawulo njengesigaba sebizo. Isiphawulo saze sathathwa njengegama lesigaba elizimele ngesikhathi sawo- 1500. Lesi siphawulo okukhulunywa ngaso isiphawulo esitholakala ezilimini zaseNtshonalanga. Ukungahlungwa kahle kwesiphawulo ezilimini zaboMdabu kuvezwa kahle uWelness, (1973:249) kanje:

Many works on African languages, including some that might be expected, to be among the most reliable, show a remarkable lack of linguistic sophistication in their treatment of noun modifiers. The term "adjective" may be applied to any form which is reflected by an English adjective in translation, without reference to its derivation or grammatical function in the language being described.

Abalobi bezilimi zaboMdabu abanjengoDoke, (1927:100) kanye novan Eeden, (1956:148) basihlelela isiphawulo njengesichasiso. UDoke, (1927:221)

uyakugcizelela akuqinise ukuthi isibanjalo siyatholakala esiphawulweni.

Uphawula kanje:

Copulatives are formed from adjectives by adding the initial vowel, whenever the adjectives word is disyllabic: in the case of class 5 singular; where the word is monosyllabic; the initial vowel e-gives place to the vowel i-.

Umlobi uvan Eeden, (1956:413) unombono ohlukile ngokubunjwa kwesibanjalo. Uvan Eeden, (1956:413) akaphumeli obala ukuthi isibanjalo sibunjwa sivela kuphi? Uphetha ngokuthi:

Loos reels aangeword is daar raas kwalifikatiewe of attributiewe roms van adjektiewe, ook psedikatiewe of kopulatiewe roms.

Uvan Eeden uyachaza ukuthi ukusetshenziswa kwesibanjalo kwenziwa ngokuphongoza isiqalo soqobo sesigaba sebizo esifanele kwisiqu sesiphawulo. Ubuye achaze ukuthi isiphawulo sesibanjalo isigaba 5, umuntu okhulumayo nomuntu okhulunyiswayo bayazigcina izivumelwano zenhloko njengoba zinjalo. Kufanele siqaphele ukuthi uvan Eeden, (1956) uyahlukanisa phakathi kokuthiwa isibanjalo kanye nalokhu okuthiwa isiphawulo. UZiervogel, (1985:120) nabanye abalobi basichaza kanjena isiphawulo:

The adjective stem together with it's concord is a single word which qualifies a noun (i.e. it does work of an English adjective).

UZiervogel, (1961:87) uphawula ngobudlelwano obukhona phakathi kokuthiwa isiphawulo kanye nebizo uma kukhulunywa ngezilimi zaboMdabu. Uphawula kanje:

Dit lyk my dan rok nie 'n kontensiense saak nie om te beweer dat die adjektief 'n bepaalde tipe staan is waat 'n skakel neem wat in alle opsigte ooreenstem met die klasprefiks van die selfstandige naamwoord. Die nominale karakters van die adjektief kan nie miskien.

Ongoti asebephawulile ngokuthiwa isiphawulo, bonke bayavumelana ukuthi isiphawulo singathathwa njengegama elizimele. Uvan Wyk, (1958:380) yena uthi lokhu okuthiwa isiphawulo noma isibaluli amabizo amaningi. Okuthiwa isiphawulo ukuthatha ngokuthi kubunjwe amabizo amabili. Lokhu ukuchaza kanje:

I mbi is 'n woordgroep wat bestaan uit die
vervangbase onderwerpskamel I en die soortlike
veranderlike naamwoord mbi.

UFanham, (1971) ulichaza ibizo njengesizinda sokusungulwa kweziphawulo nezibaluli ezilimini zaboMdabu. Ubukeya engahambisani nombono wokuthi isiphawulo siyibizo. Uvan Staden, (1973:20) uthatha iziphawulo nezibaluli njengezinhlobo ezithile zamabizo abese ekubiza ngokuthi isiphawulo sebizo nesibaluli sebizo. Kuyacaca ukuthi uyavumelana nombono wokuthi isiphawulo ibizo.

U-Ungerer, (1975:123) uhamba ezinyathelweni zikavan Wyk, (1958) lapho naye ethi lokhu okuthiwa isiphawulo ukubiza ngebizo elishintshashintshayo. Ubuye futhi asebenzise elinye itemu ukuthi okuthiwa isiphawulo yilokho okuthi kuguquka kube kuchaza ibizo (1975:145). Lokhu kuchaza kwakhe kusho ukuthi isiphawulo siyibizo eliguquguqukayo.

UPosthumus, (1978 kanye no1980) uchaza lokhu okuthiwa isiphawulo kanye nesibaluli njengamabizo atholakala kwizibanjalo. Lokhu okuthiwa izibaluli, ukubiza ngamabizo anesiqalo esingaguquki, bese kuthi lokho okuthiwa iziphawulo akubize ngamabizo anesiqalo esishintshashintshayo.

UTaljaard kanye noBosch, (1988:98) okuthiwa iziphawulo bakuthatha njengamabizo. Laba balobi babuke iziqu zalokhu okuthiwa isiphawulo njengeziqu zoqobo ezineziqalo zakhona bese kuthi lokho okuthiwa iziqu zalokho okuthiwa isibaluli kuthathwe njengeziqu eziguquguqukayo ngenxa yeziqalo zakhona zendabuko.

Ukuthi iziqu amagama azimele noma cha, uTaljaard kanye noBosch baphawula kanje:

Adnominal stems cannot be considered to be a word category on their own, but rather as part of grammatical construction.

Uma sibuka umhlahlandlela wokubhalwa kolimi okulotshiweyo okutholakala ngokufunda izincwadi, izihlokwana ezitholakala emicimbini uma kukhulunywa ngokuthiwa isiphawulo, kuyabonakala ukuzimisela kwabo ongoti ukuthi sekuyisikhathi sokushintsha enqubeni eyayilandelwa oDoke kanye nemibhalo yesiLatini kugxilwe kokubhalwa ngalesi sikhathi. Nokukhishwa komsebenzi kavan Wyk, lapho ayethola iziqu zobuDokotela, kufakazela indlela yesimanje okufanele ilandelwe uma sikhuluma ngokuthiwa isiphawulo. Noma kunjalo, izinqinamba zisekhona. Ukuthi iziqu zesenzo zesibanjalo ziyingxenye noma cha yokuthiwa isiphawulo kuseyinqinamba efuna ukuba ixazululwe.

6.3 INGXENYE YESENZO KWIZIGABA ZAMABIZO

Uma sibhekisisa kwizilimi ezinjengoRussian, isiGriki nesiLatini sibona ukusebenza kwesiqu sesenzo sesibanjalo 'ukuba' futhi lesi siqu siyatholakala esiNgisini nezinye izilimi. ULyons, (1968:322) uphawula kanjena ngalesi siqu:

This fact suggests that the principal function of the copulatives "verb to verb" in Russian, Greek and Latin is to serve as the locus in the surface structure for the marking of tense mood and aspect..... In other words "to be" is not itself a constituent of deep structure, but a semantically-empty "dummy verb" generated by the grammatical rules of Russian, Greek and Latin for the specification of certain distinctions (usually "carried" by the verb) where there is no other verbal elements to carry these distinctions. Sentences that are temporally, modally and aspectually "unmarked" (e.g. "Mary is beautiful") do not need the "dummy" carrier.

ULyons, (1968:233) uqhubeka aphawule kanje:

The occurrence of become rather than be depends upon the selections of the “marked” rather than the “unmarked” term in yet another grammatical opposition (of stative v. non-stative aspects.

Incazelo ecacisa ngeziqondiso ezimbili ezenziwe iyasetshenziswa ukuveza ngokusobala ngeziqu ezimbili kwizenzo zesibanjalo.

Lezi ziqu ezimbili ezenziwe kwiziqu zesenzo zesibanjalo zingu- *-i- no- –ba ezithokala kwindlela eqondisayo. Lokhu kungavezwa kanje:

Umfanekiso wokuqala utshengisa iziqu zesenzo zesibanjalo ezenziwe njengeziqu ezimbili eziqhathanisa isenzo esisasukayo, isenzo esizimele kanye nesenzo sesimo:

	<u>Isenzo esisukayo</u>	<u>isenzo</u>
Indlela evumayo	-ba	-li
Indlela ephikayo	-bi	-si

Akufanele sizixake ngokushiwo yisenzo- simo esiyisiqu sesenzo u-li. Kuyiqiniso ngempela ngoba ngaphandle kongoti uPosthumus, (1978 no- 1988) baningi ongoti ababhale ngezilimi zaboMdabu abavumayo ukuthi lesi siqu sesenzo sikhona. Phakathi kwalaba ongoti singabala uvan Eeden, (1956), uvan Wyk, (1953), uDe Clercq, (1958), uLanham, (1971), uvan Staden, (1973), uWilkes, (1974) kanye noPaulos, (1952). Lokhu okubekwa njengeqiniso ngesiqu sesenzo u-li- kubonakala ekubunjweni kwalolo nalolo limi. Lokhu kufakazelwa ngeziqu zesibanjalo ezitholakala ezilimini zesiSuthu uma sibheka indlela evumayo nephekayo kwesenzosimo. EsiZulwini lokhu kufakazelwa ukuba khona kwesiqu sesenzo sesibanjalo okungu-si. Kanti futhi amandla alethwa unkamisa u-{i} ku- –li no- –si kubonakala kubhalo-jikelele. Ungoti ongahambisani nokuthi isenzosimo siyiqiniso uCope, (1963:83). Lo mbono uwuphikisa kanje:

Again it is sometimes suggested that contraction may be / nge / <* ngali, but again there is no evidence in Zulu.

Uma siqhathanisa isibonelo (3) nesibonelo u-(1) no- (2) siyabona ukuthi kufanele izakhi u-sa- kanye nesakhi esiphikayo u-nga- kufanele baguquke babe ngu-se- kanye no-nge-. Isibonelo (3) sitshengisa ukulumbana konkamisa u-{i} oyisiqu sesenzo sesibanjalo (-si) nonkamisa owandulelayo ongu- {a}. Lokhu kulumbana akuhambisani nesakhi esiphikayo u-nga-:

- (1) Isinkwa esisesikhulu (< esi- + -sa- + -li- + -si- + -khulu)
- (2) Isinkwa esingesikhulu..... (< esi- + -nga- + -si- + -khulu)

Kodwa lokhu kulumbana kuyehluka kwisibonelo esilandelayo:

- (3) Isinkwa esingasesikhulu (esi- + -nga- + -sa- + -si- + -si- + -khulu)

Inkolelo kaLyons, (1968) ukuthi kufanele kube nesenzo-mbumbulu esisuselwa kwisenzosimo sesibanjalo uma kwenziwa izindlela zesenzo, akuhambisani nesiZulu kanye nezinye izilimi zabomdabu ezikhona. Ucwangingo lwezilimi zabomdabu zinombono wokuthi isenzo-mbumbulu siyingxenye yokwakhiwa kolimi kodwa lesi senzo siyasuswa uma kubhekenwe nesiqu sesenzo sesibanjalo noma ngabe ucwangingo lokuthi isenzosimo luyamukeleka kodwa izinqinamba zokubiza isiphawulo njengesichasiso ziyaqhubeka.

6.4 UBUTHAKATHAKA BALOKHU OKUTHIWA ISIPHAWULO

Into okufanele ifakelwe izibuko ukuthi okuthiwa isiphawulo akuthathwe njengebizo futhi isiphawulo sizimele njengegama.

Ukugxekwa okwesibili okuvezwayo uma kusetshenziswa amagama anjengesibanjalo kube lokhu kuqhathaniswa nezimo zesiphawulo okuthiwa isichasiso noma i sibanjalo.

Igama elithi isibanjalo lichaza ukuthi uma lisetshenziswa emshweni liyisibanjalo , bese kuthi amanye amagama awayisona isibanjalo. Ukugxekwa okwesithathu okuvelayo uma kubhekisiswa isibanjalo ukuthi lokho okuthiwa isilandiso kususelwa esibanjalweni. Lo mbono ovezwa nguDoke, (1927) kusafanele uqinisekiswa ngabanye ongoti.

Ubuthakathaka o besine o buvelayo o bokuthi o ngoti a bakagxili n gempela e kubunjweni nasekusetshenzisweni kwalokho okuthiwa isiphawulo. Ake sicacise kahle lo mbono ngezibonelo ezilandelayo, esizoqhathanisa nezinye izibonelo kanje:

(4) Izinja zinkulu

Isimo esichazwa ilo musho sisho ukuthi lokhu kuyisibanjalo esisesimweni sesiphawulo:

(5) Izinja ezinkulu

Isimo esichazwa ilo musho sichaza ukuthi isimo siyisichasiso noma isibanjalo esichaza isiphawulo. Uma sesithe isiphawulo sesiyisibanjalo noma isichasiso, ngale misho elandelayo yona singayihlaziya kanjani?

(6a) Izinja eziba zinkulu.

(6b) Uma umfana emfushane akathandwa izintombi.

Siyabona lapha ukuthi isiphawulo singasetshenziswa kuphela izibonelo (4) kanye no-(5) eziphawulwe ngenhla.

Isimo salokho okuthiwa isiphawulo kuchazwe kahle uvan Wyk lapho ethi isiphawulo siyisigaba sebizo. E siZulwini lokho okuthiwa isiphawulo kubunjwe ngesenzo kanye nebizo. Isenzo esisasukayo siyalahlwa uma isimo singasizelelwe. Okusho ukuthi, isakhi siyalahlwa uma kuhlungwa inkathi yamanje indlela evumayo eqondisayo. Kwezinye izimo zokukhuluma isakhi siyagcinwa uma kuyisivumelwano senhloko nalapho uma isiqu sesenzo sesibanjalo sifakazelwa ubhalo-jikelele.

Okuthiwa isiphawulo kungabunjwa isiphawulo esiyibizo kuphela; kungaba isakhi esiphikayo kanye nesiphawulo esiyibizo; kungaba isenzo sesibanjalo kanye nesiphawulo esiyibizo; noma kungaba isivumelwano senhloko esisetshenziswe njengegama kanye nesiphawulo sebizo, njengoba kusetshenziswe kwizibonelo u-(7),(8),(9) no(10a) kanye no- (10b) ngokulandelayo:

(7) Leli kati lihle (< li- + -li- + -li- + -hle)

Lo musho uyisiphawulo sebizo kuphela ngenxa yokuthi isabizwana sokukhomba u -leli angazimela njengebizo emshweni.

(8) Leli kati alilihle (< a- + -li- + -li- + -hle)

Kulo musho kunesimo esiphikayo kanye nalokho okuthiwa isiphawulo sebizo ngenxa yesakhi sokuphika u- -a.

(9) Leli kati liba lihle.

Kulo musho kunesenzo sesibanjalo kanye nalokho okuthiwa isiphawulo sebizo.

(10a) Leli kati liselihle (< li- + -se- {<sa-+li-} + -li- + -hle)

Kulo musho kunesimo sesibanjalo kanye nalokho okuthiwa isiphawulo sebizo.

(10b) Wena umuhle (< u- + -li- + -mu- + -hle)

Kulo musho kunesimo sesibanjalo kanye nalokho okuthiwa isiphawulo sebizo.

Singakusho ukuthi isiphawulo esiZulwini igama eliqukethe isenzo sesibanjalo kanye nebizo. Lapha isiphawulo sisuke siyisenzo esisasukayo, indlela evumayo, kwinkathi

yamanje, kwindlela eqondisayo kodwa singenaso isibonakaliso sokuthi isiphawulo siqukethe okubizwa ngesiphawulo esiyibizo kuphela.

Isivumelwano sikamenzi somuntu okhulumayo nokukhulunywa naye sihlala sikhona, sigciniwe ngenxa yezizathu eziphathelele nezichasiselo zamazwi. UPonelis, (1968:129) uphawula ngokuthi ukuvumelana kwezakhi kuyinkomba yobulili, inani nomuntu okhuluma naye. Njengoba isivumelwano sesakhi sikamenzi kanye nesiqalo sesigaba samabizo kwenza into efanayo nezigaba zesichasiselo zamazwi, kwaba khona ukususwa kukamezi lapho umenzi noma ibizo elandulela ibizo lingatholakali kwezinye izigaba zamabizo njengoba kuboniswa kwisibonelo sesi- (11):

(11) Isitsha sisha (< si- + -li- + -si- + -sha)

Lo musho utshengisa umuntu okukhulunywa ngaye, inani lobunye kanye nobulili besigaba sesi-7

Lo mfanekiso utshengisa ukuthi ibizo 'Isitsha' libunjwe kanjani.

Uma umenzi kungumuntu o khulumayo noma o kukhulunywa naye kungubunye noma ubuningi, isiqalo esisetshenziswayo yilesa sesigaba 1 noma isigaba 2. Njengoba isiqalo singaphawuli ngesigaba sokuthi umuntu okhulumayo, okukhulunywa ngaye kanti futhi njengoba isakhi sikamenzi singaphawuli ukuthi ubulili buni lobu; isivumelwano sesakhi sikamenzi kanye nesiqalo sesigaba sebizo kuyagcinwa njengoba kusetshenziswa kwisibonelo se-12

(12) Nina nibasha. (< {Abantu} Nina ni- + -li- + -ba- + -sha)

Lo musho utshengisa umuntu okhulumayo naye, ubuningi kanye nobulili.

Noma ukususwa kwesivumelwano sesakhi sikamenzi kwenzeka ezilimini zesiNguni kodwa lolu guquko aluzange lwenzeke ezilimini zesiSuthu. Lokhu kutshengise ngokusobala ukuthi izilimi zesiNguni zithe thuthu kunalezo ezesiSuthu.

Amatemu anjengesilandiso nelokubala awasetshenziswanga ngendlela efanele ezilimini zaboMdabu njengoba itemu lokubala lichaza uhlamvu. Itemu lokubala lichazwe kwisichazamazwi sika Longman, (1985:93) kanje:

Directly preceding a noun, without a linking verb such as be or become.....'

KwisiZulu kanye nezinye izilimi zaboMdabu, ukubala akuwoma umnqamula – juqu nokuhlukanisa phakathi kokuthiwa isilandiso kanye nezimo zokubala njengoba kuvezwa kwizibonelo sa-13 nesa- 14 kanje:

(13a) Izinkabi zinkulu.

(13b) Zinkulu izinkabi.

(14a) Izinkabi ezinkulu zifike kuthangi.

(14b) Ezinkulu izinkabi zifike kuthangi.

Izibonelo (13a) kanye no- (14a) kufanele zithathwe njengezimo zesilandiso bese kuzothi izibonelo u-(13b) kanye no- (14b) kufanele zithathwe njengezimo zokubala.

Itemu elithi isibanjalo lingeke lasetshenziswa njengoba kusetshenziswa itemu lesichasiso. Isibanjalo nesichasiso kuqukethe isenzo sesibanjalo.

Isiqu sesenzo sesibanjalo u-ba sisetshenziswa kaningana emishweni kodwa kuthi iziqu zesenzo ezisasukayo zibe ivelakancane. Abaningi ongoti bagxila kulokho okuthiwa isiphawulo kunoma babhale kakhulu ngezenzo ezisasukayo. Izenzo ezisasukayo yizona ezisetshenziswa kakhulu kunalokho okuthiwa isiphawulo.

Uma ucwaningo lwalokhu okuthiwa isiphawulo kungabhekisiswa kwizimo zezenzo ezisasukayo, ongoti bangakwazi ukuhlaziya le nkanankana yalokho okuthiwa isiphawulo. Izenzo zesibanjalo zingumenzi kwizindlela zesenzo, inkathi yamanje. Sikhona yini isidingo sokuhlukanisa izimo zesenzo ezisasukayo lapho isenzo

sesibanjalo sisenkathini yamanje, kwindlela eqondisayo noma inkathi yamanje kwindlela eyisimelana na?

Uma uDoke, (1927) ethatha ngokuthi lokho okuthiwa isibanjalo nezimo zesichasiso kwenza izigaba zamabizo ezihlukene, lokhu kubanga indida enkulu kanye nenhlana-kezekelo ngobudlelwano obukhona phakathi kwalezi zimo ezimbili eziphawulwe ngenhla.

6.5 INDLELA ENGALANDELWA UKUBHEKANA NOBUTHAKATHAKA NGALOKHO OKUTHIWA ISIPHAWULO

Kusobala ukuthi kusemqoka ukuba kucaciswe ngomehluko okhona phakathi kwalokho okuthiwa isiphawulo kanye nesibaluli. Futhi kufanele kwaziwe ukuthi ukusetshenziswa kwamatemu anjengesiphawulo nesilandiso nesichasiso akwamulekile esiZulwini nezinye izilimi zaboMdabu futhi kufanele kukhohlwe ukusetshenziswa kwamatemu. Ukubhalwa nokusetshenziswa kwalokho okuthiwa isiphawulo kufanele kuqalwe lapho kusetshenziswa khona izenzo ezisasukayo.

Kusafanele kugxilwe ngocwaningo lobhalo-magama lwalokho okuthiwa isiphawulo. Imibono eyahlukahlukene evezwa ongoti kufanele ikucacise ukuthi lokho okuthiwa isiphawulo kanye nesibaluli kuzimele njengamabizo ayisiphawulo noma isichasiso futhi lezi zingcezu kufanele zikwazi ukucacisa ngezibonelo ebezinikeziwe ku-16a kanye no16b. Uma kucwaningwa lokho okuthiwa isiphawulo, kufanele kutshengise lokhu okulandelayo:

1. Ukuthi lokho okuthiwa isiphawulo kuqukethe isenzo sesibanjalo kanye nengxenye yebizo.
2. Ukuthi ingxenye yebizo iqukethe ibizo elisichasiso okukhona isiqalo esishintshashintshayo. Kodwa kubhekanwe nobhalo-magama lwalokhu

okuthiwa isibaluli; ingxenye yebizo iqukethe ibizo eliyisichasiso elinesiqalo esingashintshashintshi.

3. Ukuthi isenzo esiyisibanjalo siqukethe isenzo esisasukayo noma isenzosimo, lokho kufanele kuvezwe ukuthi ukuyiphi indlela yesenzo lesi senzo esiyisibanjalo; ukuthi sikuyiphi inkathi yesenzo; ukuthi sisemqondweni ovumayo noma ophikayo na?

6.6 UKUPHELIWA KOKUMELANA PHAKATHI KWESENZO ESISUKAYO NESENZO-SIMO KUBHALO - MAGAMA

Isenzo esisasukayo sibonakala ngokuba sibe nesiqu sesenzo esiyisibanjalo u-ba bese kuthi isenzosimo sona sibonakala ngesiqu sesenzo sesibanjalo u-li.

Lokhu kuba khona kweziqo ezimbili ezahlukeneyo kuyapheliswa kubhalo-magama. Ngakho-ke isiqu sesenzo sesibanjalo u-ba siyasetshenziswa ukuchaza isenzo esisukayo kanye nesenzosimo njengoba kubonakala kwizibonelo ezilandelayo:

(15) Indlela ephoqayo

Yiba mncane!

(16) Indlela esabizo

Ukuba mncane kumnandi.

(17) Indlela encikayo

Umfana ukhule wakhula waba mkhulu.

Ukuba khona kweziqo zesenzo ezimbili kuyapheliswa uma lokho okuthiwa isiphawulo kuqukethe u-nga- noma kuqukethe u-zo- no- -yo abatshengisa yesenzo:

(19) Le ntombazane ingaba yinhle uma isikhulile.

(20) Le ntombazane izoba yinhle.

Ngenxa yokuphunduleka kwesiqu sesenzo sesibanjalo, akubikhona izinhlukano phakathi kwezinkathi zesenzo. Ngalokho ulimi lusebenzisa izimo zenkathi yesibaluli u-be njengoba kubonakala kwisibonelo esilandelayo:

(21) Izikhova bezinhlanu.

6.7 ISIPHETHO

Alikho itemu elingachaza ngokugculisayo futhi elingasetshenziswa ukuchaza ngokuyikho izingcezu zenkulumo eziqukethwe isichasiso ngoba incazelo eyanelisayo kuyofanele iqukethe isiqondiso esisaqhubekayo, izindlela zesenzo, izinkathi zesenzo kanye nesenzo sesibanjalo. Kuyofanele futhi kuhlukaniswe phakathi kwalokho okuthiwa isiphawulo kanye nesibaluli.

Itemu elingasetshenziswa ukuchaza lokho okuthiwa isiphawulo kungathiwa isichasiso sebizo esinesiqalo esihlala sishintsha. Isibaluli sona kungathiwa isichasiso sebizo esineqalo esihlala singaguquki. Kufanele kunikezwe incazelo egculisayo mayelana nesenzo sesibanjalo. Ucezu lwenkulumo oluqukethwe kwisibonelo (22) siyochazwa ngokuthi ucezu lwenkulumo oluyisichasiso olunesibaluli esiphawula ngendlela yesenzo, inkathi yamanje kanye nebizo elisendleleni evumayo elinesiqalo esihlala sishintsha:

(22) Izimbuzi eziba zinkulu ziyathengiswa.

Ucezu lwenkulumo olutholakala kwisibonelo (6.6) singachazwa njengocezu lwenkulumo olusendleleni yesimo, olusenkathini yamanje, olusendleleni evumayo enesichasiso sebizo esinesiqalo esihlala sishintsha.

ISAHLUKO SESIKHOMBISA

7.0 ISIHLAZIYO NESIPHETHO

7.1 UKUHLAZIYWA KOCWANINGO

Ongoti bokubhalwa kolimi lwesiZulu basalwa nokuqhathaniswa kobhalo-magama olubunjwe phakathi kwegama nesiqu. Ukunganakwa kolimi lwesiZulu kwakubangelwa ukuthi izincwadi eziningi zabhalwa zagxila kwifonoloji. Umlobi osibonayo isidingo sokuba ulimi lwesiZulu nalo lungahlaziywa uSpencer, (1991:4). Lokhu ukufakazela uma ephawula kanje:

This knowledge of word structure is in many respects of a kind with knowledge of sentence structure. It is part of what we have to know in order to be native speakers of English, and for that reason it is part of that knowledge of language as properly linguistic.

Ubudlelwano phakathi kwegama nemofimi ichazwa kahle uLyons, (1968:180) uma ethi:

In the discussion of the other two 'primary' units of grammatical analysis, the word and the morpheme, we are faced with the difficulty that whichever one we take first we must press some knowledge of the other.

ULyons ubuye afakazelwe uSpencer, (1991:5) uma naye ehlaziya futhi ecubungula ubudlelwano obutholakala phakathi kwegama nemofimi. Lokhu ukuchaza kanje:

The fact that one and the same entity can be both a morpheme and a word (or equivalently), that some words consist of just one morpheme, i.e. are monomorphemic shouldn't worry us.

Abalobi uMathews noBloomfield bayavumelana ukuthi izilimi zihlukahlukana ngokuhlelwa kwazo kunokusebenza kwamagama ernshweni. UBloomfield, (1970:207) ukusekela lokhu kanje:

Accordingly, languages differ more in morphology than in syntax.

Ukubhalwa kwamagama ngokuwahlunganisa noma ngokuwahlukanisa kuletha inkinga kubacwaningi nabafundi besiZulu. Ukungacaci kwezingcezu zenkulumo ezibumba ibizo kanye nomgudu okufanele ulandelwe uma kuhlukaniswa amagama, yikona okuletha inkinga enkulu. UDoke wayecabanga ukuthi usebenzisa ukugcizelela ukuhlukanisa amagama kanti kwabe ukubheka ubude bamalunga egama:

Umfazi uyakha:la.

Umfazi ukhala ma: nje.

Ngumbhe: mi

Kungasetshenziswa izindlela ezintathu ukuhlukanisa amagama:

Indlela yokuhlanganisa amagama.

Indlela yokuhlukanisa amagama.

Indlela engaphelele yokuhlanganisa amagama.

Abafundisi abaletha inkolo kuleli zwe babe sebenquma ukuba bafundise izilimi zaboMdabu. Kwakuxabana ubendle lapho uma igama elilodwa lifike libhalwe ngokuhlanganisa futhi libuye libhalwe ngokuhlukana. Umsebenzi wabafundisi kwabe kuwukuhambisa ivangeli kunoma bafundise isiZulu. Babengaqeqeshiwe ekufundiseni lolu limi lwesiZulu. Kwakubadida ukubhalwa kwamagama ngokuwahlukanisa esiZulwini. Kwakudalwa ukuthi ongoti baseNtshonalanga babethatha isiZulu njengengxenye yezilimi zaseNtshonalanga. Uma igama lesiNgisi libhalwe ngokuhlukaniswa, laba balobi babephoqelesa ukuba igama lesiZulu libhalwe ngokuhlukaniswa.

Ukubunjwa kobhalo-magama esiZulwini kuvezwa ongoti ngokuthi bavumelane ukuthi isiqu sisuselwa kuhlelo lwalo ulimi. Ongoti babebuye baxakeke ukuhlukanisa lezi zijobelelo zezenzo:

- a
- e
- anga

ezitholakala eziqalweni zenhloko nezikamenziwa. Kwakufanele ongoti uma bevumbulula umtheshwana othile, babambelele kuwo. Ucwangingo lwalaba ongoti lwalumele luvumelane ukuthi isiqu ilapho kususelwa khona ukubunjwa kwamagama. Ake sibheke la magama:

ngisebenza
umsebenzi

Siyathola ukuthi kukhona nesijobelelo esiqwini esingu:-

- sebenz
- sebenz-

UDoke, (1985:287) uveza umahluko otholakala phakathi kwesiqu nomsuka kanje:

The distinctions between roots and stems is more or less arbitrary, and one employed for convenience.

Isiqu angeke sakheke ngokuhlanganisa isenzo, isijobelelo nesiqu. Isiqu kufanele kuhlale kuyileyo ngxenye yegama engaguquki. Angeke isiqu sibe isiqu kuleli gama bese kuthi kwelinye kungabi isiqu. Ake sibheke lesi sibonelo:

- dansa
- ngidans-

- suselana
- Sisasus-

ULyons, (1968:190) yena uchaza kanjena ngokutholakala kwesiqu ezilimini zeNdabuko nakwezinye izilimi zaseNtshonalanga:

Some recent grammars have kept the traditional method of handling 'inflexion' some attempt to segment words into 'stems' and endings.

UDoke uchaza ngokuthi athi emva kwesiqalo sebizo kuba khona isiqu. Ukubunjwa komsuka uDoke ukuchaza ngokuthi kuvela ngokuhlanganisa isiqu nesijobelelo. Ake sibheke leli bizo:

Umlungu

Lapha angeke sithathe u- -ngu njengesijobelelo saleli bizo. Ongoti bolimi lwesiZulu bayavumelana ngokuthi izijobelelo zibonakala kahle ezimpambosini zezenzo. Nazi izibonelo zalezi zijobelelo:

- ela
- ana
- isa
- eka
- isisa

Abalobi abaningi bolimi lwesiZulu bagcina bemvuna uDoke ukuthi ukwazile ukuhlukanisa isiqu nomsuka. UZiervogel, (1988:13) uyamvuna uDoke ngokuthi ibizo libunjwe ngokuhlanganisa isiqalo nesiqu kanje:

Class prefixes consist of a pre-prefix and a basic prefix.

Isiqu sichazwa uLombard, (1985:24) ngale ndlela:

The second structure level is called the stem.

ULombard ubuye aqhubeke ngokuchaza isiqu ngokuthi ileyo ngxenye yebizo eyandulelwe isiqalo sebizo. UPaulos, (1990:153) usebenzisa amatemu anjengesiqu sebizo nesiphawulo, ebe enakho emqondweni wakhe ukuthi abalobi abavumelani ngokubunjwa kwesiqu. Lokhu ukuchaza kanjena:

The terms 'root' and 'stem' are problematic defining them.

Kunesizathu sokuhlela amabizo ngezigaba zawo. Kufanele abuthelwe ndawonye amabizo aveza ukubunjwa okufanayo; futhi amabizo anobhalo-magama olufanayo, asebenza etshengisa ubudlelwalo bawo. Ake sithathe ibizo:

Umntwana

Leli bizo lingaba inhloko yomusho. Kulo leli bizo kutholakala izakhiwo zobhalo-magama, isiqalo sebizo nesiqu. Kufanele sikuqikelele ukuthi ibizo lingaba umenzi emshweni:

Umfana udlala ngokuzimisela.

UDoke uhlela amabizo ngezigaba zawo ngokuthi asebenzise ukwakhiwa nokusetshenziswa kwawo emshweni. UDoke ube esesungula izingcezu eziyisithupha:

USobizo

Isilandiso

Isichasiso

Isikhanyiso

Isihlanganiso

Isibabazo

UDoke e sezisungulile lezi zingcezu zenkulumo e ziyisithupha, wabe e senquma u kuthi wonke amagama angumenzi emshweni:

Umfana uyakhala.

Yona iyadla.

Le iyapheka.

UDoke wathatha amagama alandelayo njengomenzi emishweni:

Umfana

Yona

Le

Ngokuthi la magama angenhla enza umsebenzi owodwa emshweni, wabe esewabiza ngokuthi uSobizo. UDoke wabe esecubungula ngokusetshenziswa kukaSobizo emshweni, wabe esekuqamba njengezingcezu zenkulumo zoqobo. Lezi zingcezu zenkulumo e ziyisithupha wabe uDoke esezihlakaza kunoma kube igama elilodwa kanje:

- | | | | |
|----|---------------|----|---------------|
| 1. | USobizo | a. | Ibizo |
| | | b. | Isabizwana |
| 2. | Isilandiso | a. | Isenzo |
| | | b. | Isibanjalo |
| 3. | Isichasiso | a. | Isiphawulo |
| | | b. | Isibaluli |
| | | c. | Inani |
| | | d. | Ongumnini |
| 4. | Isikhanyiso | a. | Isandiso |
| | | b. | Isenzukuthi |
| 5. | Isihlanganiso | | Isihlanganiso |
| 6. | Isibabazo | | Isibabazo |

Ngokuthi amagama alandelayo achaza uSobizo emshweni, uDoke wawabiza njengesichasiso. La magama yilawa alandelayo:

Omkhulu
Oqotho
Mumbe
Sami

Uma kuhlungwa lezi zichasiso ezingenhla ngokobhalo-magama siyathola ukuthi zehlukile ekubunjweni kwazo:

Omkhulu	<	O-m-khulu
Obanzi	<	o-banzi
Omubi	<	o-mu-bi
Wami	<	u-a-mi
Sami	<	sa-mi

UDoke uthatha isabizwana sokukhomba njengegama elizimele libe landulela uSobizo. Kodwa uma esebenzisa isabizwana sokukhomba ngendlela yobhalo-magama, ubesesibhala ngokuhlanganisa. Nasi isibonelo:

Ibhasi leli + lelibhasi

UDoke ubona leli gama elilandelayo njengesiphawulo:

Lo mkhulu

UDoke ubuye athathe:

Omkhulu

njengesibanjalo. UDoke wathatha izandiso ezibunjwe emabizweni njengezandiso. Nasi isibonelo: Esikhotheni

Lokhu wayekucatshangiswa indlela izandiso ezisetshenziswa ngayo emshweni.

Bavela esigcakini esikhulu.

Siyabona ukuthi:

....esikhulu.

uchaza isandiso:

....esigcakini...

UDoke ubuye ahlele ibizo njengesibabazo. Le ncazelo yakhe iyadida futhi ibuthaka ngoba lesi sibabazo singachazwa isichasiso kanje:

MaNtungwa akithi phumani lapha!

Isibabazo:

MaNtungwa!

Uchaza isichasiso esingu-
akithi

Akulula ukuthatha isibabazo ngokuthi singumenziwa emshweni. UDoke uhlela igama elithi:

Yintombi

Kube izibanjalo okuyingxenye yesenzo. Lo musho olandelayo uveza ngokusobala ukuthi isiphawulo sichaza isibanjalo esiyingxenye yesenzo:

Yintombi encane edlule izolo.

UDoke, (1927:129) yena usichaza kanjena isichasiso:

A qualificative is a word which qualifies a substantive.

Obunye ubuthaka obuvezwa uDoke ukuhlela isenzukuthi njengesichasiso kanje:

Du, basha na!

Uvan Wyk naye uhlela amabizo nezingcezu zenkulumo ekuthathela kubhalo-magama, izichasiselo zamazwi kanye nolwazi lwemisindo yezwi lo muntu ekhuluma. Lo mlobi wazihlela izingcezu zenkulumo zaba isishiyagalombili:

Ibizo
Isabizwana
Isandiso
Isibabazo
Isenzukuthi
Isenzo
Isigabazwana
Isihlanganiso

Ukubunjwa kwezingcezu zenkulumo ngoDoke novan Wyk kubonakala kunezingcezu zenkulumo ezifanayo uma zibunjwa yilaba balobi ababili:

Isibanjalo
Isiphawulo
Isibaluli
Inani
Ongumnini

Izingcezu zenkulumo zikavan Wyk zehluka kwezikaDoke ngokuthi zibe nalezi zingcezu zenkulumo:

Isibanjalo
Isandiso

Isabizwana sokukhomba

Isigabazwana

Izigabazwana zehlukahlukeni njengoba sibona izibonelo ezilandelayo:

Isigabazwana sokufanisa:

Na- (-sina-magwinya)

Isigabazwana sokuqhathanisa njenga- no- nganga-

njenga- + imbuzi

njengaimbuzi

njengembuzi

Isigabazwana sokwenza into:

nga- + umcibisholo

ngaumcibisholo

ngomcibisholo

Isigabazwana sokuhlenganisa

ngi- + umshana

ngiumshana

ngingumshana

ngi- + insizwa

ngiinsizwa

ngiyinsizwa

Isigabazwana esitholakala kwisibanjalo:

ngi- + umncane

ngiumncane

ngimncane

lina- + igazi

linaigazi

linegazi

Isivumelwano sesibaluli esibunjwe kanje:

Elinamagwegwe

Abangomabhalane

Ubhalo-magama luchaza ukufunda futhi kugxilwe ekuhlaziyweni kwamagama. Ngamanye amazwi sisuke sichaza ukufundwa kwesiZulu lapho kubhekwa izakhi ezibumba igama:

Sidla / sikha ummbila (si-kh-a)

Isakhi ileyo ngxenye echazekayo egameni futhi ephilele. Ake sihlolisise igama elithi:

Awungenisi

(umfula awungenisi)

Kutholakala ukuthi izakhi zaleli gama u-:

- a- isakhi esiphikayo esiphongozwayo
- wu- isivumelwano sikamenzi
- ngen- umsuka wesenzo
- is- isijobelelo sempambosi yokwenzisa
- i- isijobelelo sesenzo esiphikayo

Kuyaye kube kwenye inkathi u kuhlunga i zakhi emagameni. Lokhu kudinga umuntu ozokhuluma ulimi aluncela ebeleni noma naye engagcina edinga izivivinyo zokukhuluma ulimi. Uma uthatha amagama amabili bese ubheka incazelo yawo, lokho kubizwa ngokuthi ukuhlunga amagama. Isakhi u- ba- angahlungeka kula magama alandelayo:

Abalisa
Ababhemi
Abahloli

La magama angenhla akhiwe ngendlela engafani noma nje enemisindo efanayo kanye nencazelo efanayo. Amagama amabili angabunjwa ngezakhi ezifanayo zefonoloji, ebe enezincazelo ezifanayo, kube elinye lawo linencazelo eyengeziweyo:

Sipheka.
Sisapheka.

Incazelo eyengeziweyo itshengiswa isakhi u-:

-sa-

Isakhi siyabumbeka ezingxenyeni zamagama ahlukene ebe enencazelo efanayo ngokulandela umgudu wobhalo-jikelele:

Leqa: lidlala

Amagama amabili angaqukatha izincazelo ezifanayo, kube ukwakhiwa kwawo kungachazeki uma kusetshenziswa ubhalo-jikelele:

UThemba uyadlala.
Ukuze uThemba adlale.

Izakhi ezehlukene zingadalwa ubhalo-jikelele kanye nencazelo eyehlukile:

-el-
-an-

Isibonelo lapho kuqukethwe lezi zakhi yilezi ezilandelayo:

Usikhandela
Sikhandana

Abalobi abanjengoPlato noAristotle bahlela isiphawulo njengesigaba sesenzo. Abanye abalobi babona isiphawulo njengesigaba sebizo. Asizange isiphawulo sihlungwe kahle ezilimini zaboMdabu. UWelness, (1973:249) ukufakazela kanjena lokhu okushiwo ngesiphawulo:

The term adjective may be applied to any form which is reflected by an English adjective in translation.

UDoke, (1927:100) novan Eeden, (1056:148) basihlela isiphawulo njengesichasiso. Uba nombono uDoke, (1927:221) wokuthi esiphawulweni kungatholakala isibanjalo:

Copulatives are formed from adjectives by adding the initial vowels ...

Uvan Eeden uyahlukanisa phakathi kokuthiwa isibanjalo nalokho okuthiwa isiphawulo. UZiervogel, (1985:120) nabanye abalobi basichaza kanjena isiphawulo:

The adjective stem together with its concord is a single word which qualifies a noun.

UZiervogel, (1961:87) wakuveza ubudlelwano obukhona phakathi kwalokho okuthiwa isiphawulo kanye nebizo:

Dat die adjektief 'n bepaalde tipe staan is wat 'n skakel neem wat in alle opsigte ooreenstem met die klasprefiks van die selfstandige naamwoord.

Uvan Wyk, usichaza isiphawulo noma isibaluli njengamabizo amaningi. Uvan Staden, uchaza iziphawulo nezibaluli njengamabizo (1973:20). U-Ungerer, (1975:123) kanye novan Wyk bachaza isiphawulo njengebizo elihlala liguquka. UPosthumus, (1978 kanye no- 1980) uchaza isiphawulo kanye nesibaluli njengamabizo kodwa iziphawulo kube ngamabizo anesiqalo esihlala sishintsha.

7.2 IZINCOMO

Kungaphakanyiswa futhi kunconywe ukuthi isiphawulo siyingxenye yesichasiso. Kufanele kulungiswe okushiwo uDoke uma ehlela leli gama:

Omkhulu

Ngokuthi alithathe njengesibanjalo. Angeke uDoke athathe izandiso ezisuselwa emabizweni njengezandiso:

Bavela esigcakini.

Igama elithi:

Esigcakini

lingachazwa ngesinye isichasiso:

Bavela esigcakini esikhulu.

Kungancomeka ukuba okwakushiwo uDoke ukuthi ibizo lingahlelwa njengesibabazo ngokuthi kubekwe obala ukuthi isibabazo singachazwa isichasiso:

Mathabekhulu akithi phumani lapha.

UMathabekhulu uchaza isichasiso sobumnini u-:

akithi

Kungancomeka futhi ukuthi izenzo eziphoqayo nazo zihlelwe njengesibabazo:

Dlala ibhola.

Kungahle kucace bha ukuthi isichasiso angeke sachaza isenzo. I siphawulo, isibaluli, inani kanye nongumnini kufanele kuhlelwe ngaphansi kukaSobizo:

- | | | |
|---------|----|------------|
| USobizo | a. | ibizo |
| | b. | isabizwana |

- c. isiphawulo
- d. isibaluli
- e. inani
- f. ongumnini

Kungancomeka ukuba isibanjalo nesiphawulo kungathathwa njengamagama kodwa kubukwe ngokuthi izingcezu zenkulumo. Futhi isibaluli nenani kuyizingcezu zenkulumo:

Izinkuni ezimanzi zibuthelwe esithumbanjeni.

7.3 ISIPHETHO

Abefundisi ababelethe inkolo kuleli zwe banquma ukufundisa abantu abaNsundu isiZulu. Okokuqala kwakufanele bona ngokwabo bafundiswe isiZulu ngabantu abaNsundu. Babesidinga isiZulu ukuze bakwazi ukuhambisa ivangeli lenkolo. Kuthe lapho sebezinzile, baqala ukusebenzisa izivivinyo zokuhlunga ulimi lwesiZulu. Kwabe sekuqhamuka abalobi abanjengoDoke novan Wyk. Laba balobi babe sebesebenzisa abansundu ukuphimisa amagama esiZulu.

Imithetho eyayibusa ngaleso sikhathi yayingamniki umlobi oNsundu ithuba lokuba agqame futhi abhale ngokukhululeka. Kwakuzofanele umlobi oNsundu alandele ubhalo-magama lwaseNtshonalanga, aluphoqelege ngenkani. Kwakunethemba lokuthi oSolwazi A.C. Nkabinde no- J.B. Hlongwane ababefundisa isiZulu eYunivesithi yaKwaZulu bazobhala kabanzi ngobhalo-magama esiZulwini.

Njengoba kunenhlangotho yokubhalwa kwezincwadi zesiZulu ebizwa ngokuthi uSiba, kungaba kule ukuba kugqugquzelwe oSolwazi babhale kabanzi ngobhalo-magama esiZulwini. OSolwazi asebenkantshubomvu babonise abasafufusayo indlela yokusuka ekucabangeni kwaseNtshonalanga, kugxilwe esiZulwini soqobo.

Abafundi bezilimi zeNdabuko emaYunivesithi abanikwe imifundaze abazoqhuba ngayo ucwaningo lokubhalwa kobhalo-magama esiZulwini. Amabanga ehlukenene Omnyango Wezilimi Zendabuko kufanele abafundi bakhona baqhudelane ekubunjweni nasekusetshenzisweni kolimi lwesiZulu. Lo mqhudelwano bayowenza emva kokwenziwa kocwaningo olunzulu ngolimi lwesiZulu. Laba bafundi bangagxila ekubhalweni kwesichazamazwi sesiZulu kanye nokuhlelwa kobhalo-magama esiZulwini. Izingcezu zenkulumo ezinjenge:-

Ibizo

Isabizwana

Isiphawulo

Isibaluli

Inani

Ongumnini

azifakwe esibayeni esisodwa futhi lezi zingcezu zibuthelwe ndawonye ngegama elilodwa okuthiwa uSobizo.

8.0 IMITHOMBO YOLWAZI

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