

**UCWANINGO NGOKUTHUTHUKA KOLIMI LWESIZULU
EMKHAKHENI WOKUHUMUSHA**

NGU-

FLORENCE BONGIWE MTHETHWA

LWETHULWA UKUFEZA IZIDINGO ZEZIKU

ZE-

MASTER OF ARTS

**EMNYANGWENI WESIZULU NAMAGUGU
ENYUVESI YAKWAZULU**

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INDAWO	:	KWADLANGENZA
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ISIFUNGO

Mina, **Florence Bongiwe Mthethwa**, ngiyafunga ngiyaqinisa ukuthi lo msebenzi wocwaningo osihloko sithi: “**UCWANINGO NGOKUTHUTHUKA KOLIMI LWESIZULU EMKHAHENI WOKUHUMUSHA,**” umsebenzi ovela ekucabangeni kwami nenqubo yokuwuhlela ngizihlelele mina ngokucabanga kwami. Ngiyaqinisa futhi ukuthi okusetshenzisiwe ukuthola ulwazi kuvezwe kwaba sobala. Ngiyaqinisa futhi ukuthi lo msebenzi awukaze ubhalwe muntu. Ngikwazile ukuveza izingqinamba ezibangela ulimi lwesiZulu lungathuthuki ngendlela okuyiyo. Ngize ngafika esiphethweni ngibheka nje ulimi lwesiZulu.

F.B. MTHETHWA

USUKU: _____

UMNIKELO

Umnikelo wocwaningo ngiwunikela kubazali bami, umama uMaKhumalo nobaba uMthethwa. Bathe noma bengafundile, kodwa bayithanda imfundo, bedebenginika ugqozi. Umnikelo wocwaningo ngiwunikela kodadewethu abane nabafofuthu ababili. Bayaye bakhombise intshisekelo enkulu ekufundeni kwami, kanti nabo abazibekile phansi, yingakho nginogqozi lokuhlala ngifunda. Imikhuleko yenu ibambe iqhaza elikhulu ekufundeni kwami.

AMAZWI OKUBONGA

Ngokukhethekile ngibonga udadewethu uBeatrice Thembi Simelane ngokunginika isikhundla sokulala ngesikhathi ngenza uphenyo. Ngithi: “Ukwanda kwaliwa umthakathi,” wenze njalo nakwabanye. Ngibonge nokunginika umdlandla wokuba ngize ngilugede lolu phenyo, nakuba bekunzima.

Ngithanda ukudlulisa ukubonga kwami okukhulu kulaba abalandelayo: UDokotela B.C. Khuzwayo ngokungihlahlela indlela eya empumelelweni. Kuthi lapho sekumnyama kimi ngibone esengichushisa. Ngokuba matasa kwakhe akabange esakwazi ukuphetha indlela esasesiyiqalile.

Ngibonge uSolwazi L.Z.M. Khumalo okwathi sengibona indima engasengiyiqalile ingasaphetheki, ngagijima ngaya kuye ngiyocela usizo. Ngomoya wakhe ophansi walulalela udaba lwami, maqede waluxazulula. Ume njalo Mzilikazi kaMashobane.

Ngibonge ngingathuliswa kuDokotela Z.J. Mashiyane okuthe esethathelwa phezulu kuthiwa akangisize, akazange athukuthele. Ungitotobisile esukela kulokho engasengikwenzile. UNkulunkulu akubusise.

Sengigcina ngingekhohlwe udadewethu uNonhlanhla Msomi, oseMnyangweni wesiZulu Namagugu, obengadinwa yimi ukungilobela wonke umsebenzi wami. Noma sengicela angilungisele amaphutha akadinwanga yimi. Ume njalo ngomoya wakho omuhle.

ISIFINYEZO

Kuningi okuvunjululwe ucwaningo. Kutholakale ukuthi ulimi lwesiZulu nanamhlanje lusabukelwa phansi kunezinye izilimi. Abantu abaNsundu abakhuluma ulimi lwesiZulu nabo bayazenyenza ngolimi lwabo. Akukho ukuziqhenya nokuziqhayisa ngolimi lwabo. Lokho kubonakala ngokuthi balukhulume babuye baluxube nolimi lwezinye izizwe, olunjengolimi lwesiNgisi nesiBhunu.

UMthethosisekelo waseNingizimu Afrika, wonyaka we-1996, uveza ngokusobala ukuthi izilimi azisebenze ngokulinganayo. Ngokocwaningo izikhungo eziningi ezivakashelwe kutholakale zingawulandeli lo Mthethosisekelo. Kutholakala kunezilimi ezisetshenziswa kakhulu kunezinye. Abantu abangazazi lezo zilimi ezisetshenziswa kakhulu, bazithola besenkingeni enkulu.

Ucwaningo belubheka nokuthi ngabe imibhalo eyayibhalwe ngolimi lwesiNgisi nesiBhunu isihunyushelwe yini olimini lwesiZulu. Eminye imibhalo sekuzanyiwe ukuthi ihunyushwe kodwa eminye isabhalwe ngalo ulimi lwesiNgisi nesiBhunu. Kutholakale ukuthi naleyo mibhalo esihunyushiwe, eminye ibhalwe ngesiZulu esingaqondile.

Kucace ngokusobala ukuthi iBhodi leziLimi laseNingizimu Afrika (PanSALB) kanye nabacubunguli bolimi, kumele bathathe igxathu elikhulu. Kumele kube nezikhungo zokuqeqesha abahumushi notolika. Abantu abaqashelwa ukuhumusha nokutolika kube yilabo abaqeqeshiwe. Izikhungo okwenziwe kuzo ucwaningo iningi lazo azazi ukuthi inqubomgomo yolimi ibalulekile. Abacubunguli bolimi kumele baphume bangene bafundise ngenqubomgomo yolimi, ngoba abazi nokuthi kuyini lokho.

Ukuphetha nje ulimi lwesiZulu luthuthuka kancane kakhulu eNingizimu Afrika.

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ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Izilimi ezahlukenene ezikhulunywa eNingizimu Afrika zicishe zifinyelele ema-25, eziyi-11 yizona ezinikezwe isikhundla sokuba semthethweni ngokwesigaba sesi-6 soMthethosisekelo we-1996 (uMthetho ongunombolo-108). Izilimi eziyi-11 yilezi ezilandelayo: isiNdebele, isiXhosa, isiZulu kanye nesiSwazi (ezibizwa ngokuthi yizilimi zabeNguni), isiSuthu, isiSuthu saseLebowa kanye nesiTswana, (ezibizwa ngokuthi yizilimi zesiSuthu) isiNgisi nesiBhunu.

Ngesikhathi sobandlululo izilimi zaseNingizimu Afrika, ikakhulukazi izilimi zabaNsundu, zazibukelwa phansi. UHulumeni omusha waseNingizimu Afrika oqale ngonyaka we-1994 wabe esenika amalungelo okuthi zonke izilimi ziyalingana (uMthethosisekelo waseNingizimu Afrika, uMthetho owunombolo 108, wonyaka we-1996).

Kulungile ukuthi umuntu akhulume ulimi lwakhe ngesikhathi asithandayo. Ngokungabibikho kweNqubomgomo yolimi echaziwe, lokho kwaholela ekutheni kusetshenziswe isiNgisi nesiBhunu njengezilimi zangokomthetho. Umthetho kaHulumeni omusha omayelana nohlelo lweNqubomgomo yolimi wanikeza lesi naleso sifundazwe ilungelo lokuziqokela lona izilimi zalo esizemthethweni, kuye ngokuthi yiziphi izilimi ezikhulunywa lapho. Isibonelo: KwaZulu-Natali kwaqokwa isiZulu, isiNgisi kanye nesiBhunu ukuba zibe izilimi ezisemthethweni.

UPretorius, (1999:33) uthi yena zi-9 izilimi zabomdabu ezisemthethweni uma engasibali isiNgisi nesiBhunu. Izilimi zabamnyama sizibheka ngokuhlukana kwazo. Uma sibheka izilimi zabamnyama, sizibheka ukuphinyiswa kwazo,

ukubhalwa kwazo, ukuhunyushwa kwazo zisuselwa kwezinye izilimi. Lapha umcwaningi uzogxila kakhulu ekuhunyushweni kwazo.

Ucwaningo luzogxila ezindaweni ezahlukene ezisetshenziswa ngumphakathi. Izindawo ezinjengamabhange, imitholampilo, izibhedlela, iziteshi zamaphoyisa, ezenhlalakahle, izitolo, omasipala kanye nezinye izindawo. Njengoba ulimi lwesiZulu belunganakiwe ngaphambi konyaka we-1994, ucwaningo luzozama ukuthola ukuthi seluthuthukiswe kangakanani kulezi zindawo. Okuzobhekwa inqubomgomo yokusetshenziswa kwezilimi kulezi zindawo ezibalwe ngenhla. Kuyobhekwa nemibhalo ukuthi iyahunyushwa yini isuswa kwezinye izilimi isiwa kwezinye izilimi.

Ucwaningo luzobheka nokuthi zikhona yini izinhlelo zokuhumusha kulabo abangaziqondi kahle izilimi zokuthekelwa.

Kulolu cwaningo kuzobhekwa iqhaza elibanjwe izinhlangano ezifana neBhodi likazwelonke lolimi lwesiZulu (National Language Body – NLB). Izinhlaka zesifundazwe sakwaZulu ezibhekele ukuthuthukiswa kwezilimi (Provincial Language Service kanye neProvincial Language Committee – PLC). Kubhekwa neqhaza leBhodi likazwelonke lezilimi zaseNingizimu Afrika (PanSALB) ekuthuthukiseni izilimi zaseNingizimu Afrika.

Lapha kubhekwa izingqinamba ezidalwa ukungathuthuki kolimi lwesiZulu ezindaweni ezisetshenziswa kakhulu abantu abamnyama. Lokhu kumbandakanya ukungahunyushwa kwemibhalo eyisiNgisi noma uthole ukuthi izilimi ezisebenzayo zimbili, okungolwesiNgisi nolwesiBhunu kuphela, kodwa leyo ndawo ibe isetshenziswa abantu abamnyama. Kubuye futhi kumbandakanye leyo mibhalo esihunyushiwe, kodwa uthole ukuthi kunamaphutha amaningi kakhulu kuyo. Kuyobe sekuphethwa ngokuthi kuhlaziye ucwaningo, kwenziwe nezincomo.

1.2 Ingqinamba yocwaningo

Uma umuntu ehamba endleleni noma emgwaqeni ukhangwa yimibhalo eyehlukene ikakhulukazi ehlobene nezimpawu zemigwaqo. Esikhathini esiningi uthola ukuthi lezi zimpawu noma imibhalo leyo ibhalwe ngolimi lwesiNgisi, uzibuze ukuthi kazi labo abangayanga nhlobo esikoleni bamisa kanjani ngoba kusuke kufanele bagcine bewazi lowo mbhalo. Lokhu akwehlukile kumuntu osuke efunde isiZulu sodwa uma engena ezindaweni ezinjengakodokotela emnyango kubhalwe ukuthi ‘Come in’ noma ‘Kom binne.’

UDlamini, (1999:102) uthi:

Ulimi lwesiZulu luthathwa njengolimi
olubukelwa phansi kunolimi lwase-Europe.

Uthola ukuthi abantu abamnyama bayaphoqelesa ukuthi bakhulume isiNgisi nesiBhunu ngenxa yomthetho kaHulumeni. Ngenxa yokuthi amafomu amaningi abhalwe ngesiNgisi, abantu abamnyama bayaphoqelesa ukuthi baxhumane ngolimi lwesiNgisi. Lokhu okugcina kudale inkinga kumuntu ongaziqondi lezo zilimi.

Imibhalo esezitolo, ezibhedlela, emitholampilo, komasipala, nakwezinye izikhungo zokusebenza, ayibhaliwe ngezilimi ezikhulunywa yibobonke abantu. Imibhalo ehunyushiwe ephathelene nezinsizakufundisa ezikoleni inamaphutha amaningi. Konke lokhu kuyinkinga ebhekene nesizwe esimpisholo nolimi kwaso. Yingakho lolu cwacingo lukubone kubalulekile ukuthi kuphenywe ngalezi zingqinamba mhlawumbe kungaba nekhambi elingaqhamuka elingasombulula lezi zingqinamba ezibhekene nesizwe esimpisholo. Ngeke sakuphika ukuthi kwezinye izindawo, njengasemitholampilo, isiyatholakala imibhalo ngolimi lwesiZulu, kodwa lokhu akwenele.

1.3 Intshisekelo yocwaningo

Uma kubhekwa isimo esikhona ezindaweni zokusebenza, lapho kuhanjwa khona, ezikoleni nemiphumela yebanga leshumi, kwenza umuntu afise ukuthi kekubhalwe ukuthi isimo sokuthuthuka kolimi lwesiZulu kungenziwa njani ngaso. Izingqinamba ezikhona zingaxazululwa kanjani nokuthi lezo esezikhona zingalungiswa kanjani. Abantu abadala kanye nalabo abangalwazi ulimi lwesiNgisi bayahlupheka. Ezindaweni ezifana nasemabhange, ezibhedlela, ezitolo, emitholampilo, kwezenhlalakahle kanye naseziteshini zamaphoyisa. Ngalezi zizathu kube kunesidingo sokuthi kwenziwe lolu cwaningo.

Ezinye zezizathu ezenze ukuba kwenziwe lolu cwaningo yilezi ezilandelayo:

1.4 Izinhlalo zocwaningo

Lolu cwaningo luhlose:

- 1.4.1 Ukuthuthukisa ukusetshenziswa ngokulingana kwezilimi ezisemthethweni eziyi-11.
- 1.4.2 Ukuveza ukusebenza ngokungalingani kwezilimi emisebenzini kaHulumeni, elwazini nasemininingwaneni.
- 1.4.3 Ukuqinisekisa ukusebenza kobuliminingi ezweni laseNingizimu Afrika.
- 1.4.4 Ukuqinisekisa ukuqedwa kobandlululo lwezilimi zendabuko.
- 1.4.5 Ukuhlangabezana nokulindelwe ngamakhasimende kanye nezidingo.
- 1.4.6 Ukwenza izincomo ezingenza ngcono isimo sezokuxhumana phakathi komphakathi onsundu, ikakhulukazi amaZulu.
- 1.4.7 Ukwenza izincomo ezingenza ngcono isimo sezokuhumusha olimini lwesiZulu, ukuze kuthuthuke ilungelo lenkululeko yokukhuluma kubobonke abakhuluma ulimi lwesiZulu njengalokhu kulawula umthethosisekelo wezwe.
- 1.4.8 Ukusabalalisa izincomo kuHulumeni mayelana neqhaza elingabanjwa ulimi lwesiZulu.

1.5 Indlela yokuqhuba ucwaningo

Kuzosetshenziswa lezi zindlela ezilandelayo kulolu cwaningo:

- 1.5.1 Ukufunda imibhalo esishicilelwe ngalesi sihloko kanye naleyo esihunyushiwe. Lokhu umcwaningi ukuthole eMtholampilo wakwaMsane eMtubatuba. Uma ungena emnyango ukhangwa yile mibhalo elandelayo esibhalwe ngesiZulu, othi uma uyicubungula ubone ukuthi le mibhalo ibikade ibhalwe ngolimi lwesiNgisi kuphela. Le mibhalo ibhalwe kanje:

Imigomo eyisishiyagalombili yokuqala izinqubo ezizothuthukisa ukwethulwa kwemisebenzi esiza imiphakathi. Thina minyango kaHulumeni siyazibophezela ukulandela le migomo yokusebenza ngokubeka abantu phambili ngaphandle kokunanaza. Siyonyusa, sithuthukise izinga neqophelo lokusebenza ngendlela eyamukelekile ngokushesha.

- 1.5.2 Ukucubungula umthethosisekelo wezwe ikakhulukazi leyo ngxenye ethinta ukusingathwa kwezilimi.
- 1.5.3 Ukuhambela zonke izindawo esezike zathintwa esingenisweni ngenhloso yokusombulula amaqiniso ngokusetshenziswa kwezilimi zesintu ikakhulu isiZulu. Isigaba sesi-6 soMthethosisekelo sinikeza uhlaka oluphakeme olusemthethweni lobuliminingi, ukuthuthukiswa kwezilimi ezisemthethweni kanye nokukhuthazwa kwenhlonipho nokubekezelelana kokuhluka ngolimi lwaseNingizimu Afrika. Ukuthola amalungelo olimi lwezakhamizi, okumele ahlonishwe kuzinqubomgomo zolimi zikazwelonke.

UManyoni, (1999:125) uthi:

All official languages must enjoy parity of esteem and must be treated equitably. The language usage and preferences of communities must be taken into account.

UMthethosisekelo ugcizelela ukuthi zonke izilimi ezisemthethweni kumele zibe nesithunzi esilinganayo futhi ziphathwe ngokulinganayo. Lokhu kuzobe sekukhulisa izinga lokusetshenziswa kwezilimi zendabuko, noHulumeni athathe izindlela zokushaya umthetho kanye nezinye zokulawula kanye nokubheka isimiso sokusetshenziswa kwezilimi zendabuko ezingenamathuba. UMthethosisekelo uveza inguquko kulesi simo solimi kulo lonke leli zwe, unikeza ukunakwa kwezeNhlalakahle kanye nezoMbusazwe kumaqembu ezilimi ayekade encishwe amathuba phambilini ngezizathu ‘zezidingo eziveziwe zomphakathi kanye namaqembu anentshisekelo.’

Isigaba sesi-6 (3) nese-4 ziqukethwe ukunikezelwa okuhlobene nezilimi zikaHulumeni kazwelonke nawoHulumeni besifunda, lapho iminyango kaHulumeni kufanele isebenzise okungenani ezimbili izilimi ezisemthethweni. Okunye ukuvunyelwa okuphathelene nezindaba zolimi kwenziwe kwenye indawo yoMthethosisekelo.

Isigaba sesi-9 (3) sivikela ukubandlululwa ngezizathu zolimi, ngaso lesi sikhathi isigaba sama-30 nama-31 (1) sikhuluma ngamalungelo esintu mayelana namasiko, inkolo kanye nokuzimbandakanya ngokolimi nokuzijabulisa. Isigaba sama-35 (3) sikhuluma ngamalungelo olimi abantu ababoshiwe, abagciniwe, nabasolwa ngokuthize, ngokugcizelela ikakhulukazi ilungelo lokugwetshwa ngokungabandlululi nenqubo okuqhutshwa ngayo noma nokuhunyushwa ngayo ngolimi oluthandwa yilowo muntu.

UMthethosisekelo kanye nemithetho ehambisana nawo kubonakala kahle ukuthi kusekela ukuthuthukiswa kobuliminingi eNingizimu Afrika. Lolu hlaka lwenqubomgomo kumele luvumele ukulinganisa ngokwanele inqubomgomo yolimi kuzo zontathu izigaba zikaHulumeni. Luveze ngokucacile ukuthi inqubomgomo ime kuphi ngezinga nangokusetshenziswa kwezilimi ezisemthethweni kuzozonke izifunda eziyisishiyagalolunye zaseNingizimu Afrika.

- 1.5.4 Ukufaka imibuzo abantu abangabahumushi noma bachelwe ukuthi baphendule imibuzo ebhalwe phansi emayelana nezingqinamba okungenzeka ukuba bahlangabezana nazo uma behumusha, lokhu okudala izinkinga namaphutha emisebenzini ehunyushiwe.
- 1.5.5 Ukuguqulela umbhalo kolunye ulimi, ukuhumusha nokulungisa amaphutha emibhalweni ehunyushiwe.

Njengamanje kubonakala sengathi isantuleka ingqalasizinda yokuguqulela umbhalo kolunye ulimi, ukuhumusha nokulungisa amaphutha emibhalweni. Noma amathimba olimi ebambe iqhaze elinqala ekulungiseni lesi simo, kusafanele kuhlolwe igebe phakathi kwezidingo zomsebenzi wolimi namandla

1.6 Isiphetho

Kunezingqinamba ezikhungethe isintu ngasemkhakheni wokusetshenziswa kolimi lwesiZulu. Ulimi olusetshenziswa ezimpawini zemigwaqo, ezitolo, emabhange. Imisebenzi esihunyushiwe (ikakhulukazi ezinhlelweni ze-RNCS) okubhalwe isiZulu esingekho ezingeni eliphezulu, okudalwa ukusebenzisa abantu abangenalo ulwazi lokuhumusha. Kwesinye isikhathi kulandelwa ukuthi babiza amanani aphansi, abanye basuke bexosha imali, kanti abakwazi ukuhumusha.

ISAHLUKO SESIBILI

2.0 UMLANDO NGOKUBUYEKEZWA KOHLELO LWEZILIMI ENINGIZIMU AFRIKA

2.1 Isingeniso

Lapha sizobheka imvelaphi yolimi. Sizobheka izinto ezizosisiza ukuvuselela izilimi ezisemthethweni ebezinganakiwe. Kukhona ebesezisetshenziswa kakhulu kunezinye. Ezinye izilimi besezincishwe amathuba. Sizobheka ukuthi uMthethosisekelo waseNingizimu Afrika wonyaka we-1996 uthini ngezilimi. Sizosebenzisa izihloko ezahlukene ezichaza kabanzi ngolimi. Lezi zihloko yilezi ezilandelayo:

- 2.1.1 Imigomo
- 2.1.2 Okulindeleke kubahumushi notolika.
- 2.1.3 Umthetho wesikhashana we-1993,
- 2.1.4 Ukusatshalaliswa kolimi olusha eNingizimu Afrika,
- 2.1.5 Inqubomgomo entsha yolimi.
- 2.1.6 Izinhlelo zolimi kuMthethosisekelo wonyaka we-1996,
- 2.1.7 Ulimi olwengeziwe olusemthethweni,
- 2.1.8 Izinhlelo ezihlela ulimi,
- 2.1.9 Ukusebenzisa ulimi,
- 2.1.10 Ulimi olusha lwezoMbusazwe,
- 2.1.11 Amalungelo olimi ngokuqondiswa uMthethosisekelo,
- 2.1.12 Ukuhumusha
- 2.1.13 Umehluko phakathi kokuhumusha nokutolika.
- 2.1.14 Izinkomba zokuhumusha nokutolika,
- 2.1.15 Ukuhumusha nokutolika eNingizimu Afrika entsha.
- 2.1.16 Ingxoxo yokuhumusha nokutolika,

- 2.1.17 Imigomo eyisishiyagalombili yokuqala izinguquko ezizothuthukisa ukwethulwa kwemisebenzi esiza imiphakathi.

2.2 Imigomo

Unyaka we-1993 kwakuwunyaka oyingqophamlendo eNingizimu Afrika kwezombusazwe. Ngalesi sikhathi kwakusaphethe lowo owayenguMongameli u-F.W. de Klerk njengoMongameli waseNingizimu Afrika. Kungalesi sikhathi lapho kwathathwa khona amagxathu anqala amayelana nolimi. Abacubunguli babona kungcono ukusungula inqubomgomo entsha yolimi. Umbhali we-“The mouthpiece of the South African Translators’ Institute, or SATI” wabeka le migomo elandelayo:

- 2.2.1 Noma yini ezophila kule Ningizimu Afrika entsha kumele yazi iqhaza elizobanjwa ngabahumushi notolika kumphakathi ukuthi ibaluleke kakhulu kunakuqala.
- 2.2.2 Kubonakala sengathi bancane abahumushi notoloka bolimi lwabaNsundu, kodwa ekubeni yilona limi okumele lubhekwe kakhulu.
- 2.2.3 Bazothathwaphi abahumushi?
- 2.2.4 Ngubani ozobaqeqesha?
- 2.2.5 Kuyodingeka kuhunyushwe kuzozonke izilimi.
- 2.2.6 Otolika kumele babekhona emikhakheni eyahlukene.
- 2.2.7 INingizimu Afrika entsha ichaza ushintsho emisebenzini yethu (Bulletin (2) 1992).

2.3 Okulindeleke kubahumushi notolika

UMtuze, (1993:48) ugcizelela lokhu okulandelayo okulindeleke kubahumushi notolika ngalesi sikhathi:

We seem to be at the threshold of an unexpected translation and interpreting boom. The implications of the various changes in the language policy will be felt far and wide in translation and linguistics circles. Service translation is in for very hectic times. The laws will have to appear in more than two languages, government notices will have to reflect the multilingual nature of our society, and language services will have to be representative and reflective of this diversity.

Sifisa ukusungula ukuhumusha nokutolika ngendlela engalindelekile. Ushintsho kuyinqubomgomo yolimi luzosabalala, lusabalalele ukuhumusha nakubasebenzisi bolimi jikelele. Ukuhumusha kuyadingeka ngezikhathi zonke. Imibhalo izobhalwa ngezilimi ezingaphezulu kwezimbili, nalokho okungumbiko okuvela kuHulumeni kuzovela ngezilimi eziningi ezisetshenziswa yilowo mphakathi, kuphinde kube nalabo abazomelela izilimi zonke ngokwehlukana kwazo.

Lokhu okungenhla kuveza imizamo yokuphumelelisa ubuliminingi. Kugqugquzela ukubakhona kwabahumushi notolika, ukuze bacacise lolo limi okwenzeke lwasebenza kanti kukhona abangalwazi. Ekugcineni akudingeki kube nomuntu ongezukwazi ukuthi kwenzakalani futhi kuqhubekani kulokho okusuke kudingidwa. Njengoba kusuke kukhulunywa ngomthetho kaHulumeni, wonke umuntu kudingeka ezwe ukuthi uthini.

2.4 Umthetho wesikhashana we-1993

NgokoMthethosisekelo wesikhashana wonyaka we-1993 iNingizimu Afrika yashintsha ukuba yizwe elikhuluma izilimi ezimbili kuphela, yase iba izwe elinikezwe izilimi eziyi-11 ezisemthethweni. Abacubunguli bolimi bakubona kubalulekile lokho. Lo Mthethosisekelo wawungaqondile ukuthi lezi zilimi ezimbili (isiBhunu nesiNgisi) zazingasenawo amalungelo, kodwa wawuqonde ukunikeza amathuba lezo zilimi ezazibukelwa phansi, njengalokhu kufakaza isigaba sesi-3 (2), kuMthethosisekelo wonyaka we-1993. Lokhu kunikeza isithombe esihle kubahumushi notolika (nakulabo abacubungula ngolimi).

Imigomo ekuMthethosisekelo wonyaka we-1993 yenza impumelelo yokuthi ababusi baseNingizimu Afrika bakwazi ukwenza inqubomgomo entsha yolimi. Eminye yale migomo ibhekiswe ekuthuthukiseni ubuliminingi kanye nasekuhumusheni (c.f. Section 3[9] (d), 1993 Constitution). Yikuphi okunye okungalindelwa abahumushi notolika? Kunomgomo othi alukho ulimi okumele lubukelwe phansi, kusigaba 6 (3) kuMthethosisekelo wangonyaka we-1993, kodwa awusetshenziswa. Esikhundleni sawo kwasebenza lowo wokuthi okungenani kube izilimi ezimbili ezisemthethweni ezisetshenziswayo ngokwezinjongo zikaHulumeni (Isigaba 6 (3)). Ilungelo lokukhuluma ulimi oluthandayo olushiwo yiwo lo Mthethosisekelo wonyaka we-1993, nawo futhi wabukelwa phansi. Kwabe sekuphakanyiswa omunye umthetho othi isizwe asilwele amalungelo aso, bese sikhulisa ukusetshenziswa kwezilimi ezazincishwe amathuba (lezo zilimi yilezo eziyisi-9 ezibizwa ngokuthi izilimi zaboMdabu, izilimi zamaKhoyi namaSeni kanye nezilimi zeziMpawu zaseNingizimu Afrika (Erasmus, 1999:5).

Uhlaka lwenqubomgomo yolimi lukazwelonke lonyaka we-2003 luthi:

Umthethomgomo wolimi kaHulumeni kanye namandla eziphathimandla kwehluleka ukubona ukwehluka ngokwezilimi kweNingizimu Afrika.

- 2.4.1 Ukusukela ekuhlaleni kokuqala kwamaDashi eNingizimu Afrika ngonyaka we-1652, ngokulandelana kwezikhathi zomthetho wokubusa wamaNgisi (British), iNyunyana yaseNingizimu Afrika, kanye nombuso wobandlululo nokulandelana neRiphabhuliki yaseNingizimu Afrika, kuze kufinyelele ekuveleni kombuso wentando yeningi, ngonyaka we-1994 kanye nokufakwa emthethweni kobuliminingi obusemthethweni.
- 2.4.2 Umphumela walesi simo kwaba ukungalingani kwezilimi phambi komthetho. Umbuso wamaNgisi kanye namaBhunu wakha ukusebenzisana okungalingani phakathi kwezilimi zaboMdabu kanye nezabaMhlophe.
- 2.4.3 Ngakho-ke izinqubomgomo zolimi zamaKholoni nezobandlululo, sezihlangene nenqubomgomo yezeNhlalakahle, ezomnotho nezombusazwe, zaveza ubukhosi bezilimi, ukungalingani okuzeza izakhiwo zokungalingani ngokwebala nangokwezikhundla / amakilasi, nemikhakha yezempilo, okwasingatha umphakathi waseNingizimu Afrika.
- 2.4.4 Zonke lezi zimo zehlisa izinga eliphezulu lezilimi zoMdabu kanye nezinhlobo zabantu base-Afrika namanye amaqembu ayebandlululwa kumbandakanya nabangezwa neziMpumputhe – kuphoqeletwa inkolelo embi okungeyona ngezilimi zaboMdabu, lokhu akubangelwa yizikhulumi zolimi lwesiBhunu nolwesiNgisi kuphela, kodwa nabakhuluma ulimi lwaboMdabu.
- 2.4.5 Okuqhubezela phambili ububi besimo yiphuzu lokungacacelwa kahle kanye neziphathimandla eziphikisana nokufakwa kobuliminingi.

Izikhungo zikaHulumeni nezingasese zinendlela ethile yokuthatha izinqumo zesikhashana zolimi eziphikisana nengxenywe yoMthethosisekelo kanye nezidingo ezihambisana nezilimi.

UMthethosisekelo wonyaka we-1996 usungule indlela yokusebenza kobuliminingi. Okusilele ukulisebenzisa leli cebo.

2.5 Ukusatshalaliswa kolimi olusha eNingizimu Afrika

Izingxoxo ezintsha zezombusazwe zasungulwa eNingizimu Afrika kusukela i-ANC ithatha umbuso ngonyaka we-1994. Kunezingxoxo ezintsha eziphathelele nolimi ezasungulwa. Ukubuyisana nokuthuthukisana, iyonanto eyisisekelo ohlelweni lwe-ANC lonyaka we-1994. I-Reconstruction and Development Programme (RDP) ihlose lokhu okulandelayo:

- 2.5.1 Ukusungula nokutshala inqubomgomo yolimi ezogqugquzela, inike umdlandla, ngakwezomnotho, yenze izilimi zonke zaseNingizimu Afrika zisetshenziswe.
- 2.5.2 Ukuthi iBhodi leziLimi zaseNingizimu Afrika elaziwa ngokuthi yiPanSALB, lithole indlela yokugqugquzela ukusetshenziswa kwezilimi zonke, ikakhulukazi lezo ezazincishwe amathuba (ANC, 1994:70-71).

Inqubomgomo yolimi entsha iyona eyayizobhekana nesimo sezilimi, ezazincishwe amathuba kanye nokungalingani kwezilimi. Lokho okwaholela ekutheni kube nezilimi ezibandlululwayo. Omunye angakubheka ngenye indlela yokuthi kuzokhinyabeza ulimi lwesiBhunu nesiNgisi, kanti nazo lezi zilimi kumele zinikwe ilungelo lazo.

2.6 Inqubomgomo entsha yolimi

Ezingxoxweni mayelana nenqubomgomo entsha yolimi yaseNingizimu Afrika, kumele kube semqondweni ukuthi kwenziwe izinhlelo ezimbili kusukela ngesikhathi kuthatha uHulumeni we-ANC ngonyaka we-1994, yilezi:

UMthethosisekelo wesiKhashana (uMthetho wa-200 wonyaka we-1993) kanye noMthethosisekelo wokugcina (UMthetho we-108 wonyaka we-1996). Yomibili le mithetho ihlose ukwenza ushintsho olimini ngokuqeda ubandlululo, isuse iNingizimu Afrika ekusebenziseni izilimi ezimbili, isabalalise ukusebenza kwezilimi eziyi-11 ezisemthethweni. Ingqikithi yale Mithethosisekelo ayifani.

USteyn (1996) uyaziveza izinhlobo zomehluko ezikhona, bese kuthi uDu Plessis (1998) agxile kakhulu kulezo nhlobo.

Ezinye izinhlobo zokwahlukana ezisemqoka yilezo zenqubomgomo yamalungelo ukuthi zonke izilimi ziyalingana (ngaphandle kobandlululo), lokho sikuthola kumthethosisekelo wonyaka we-1996 kunqubomgomo yokulingana kuqondiswe kusidingo sokuthi zonke izilimi ezazincishwe amathuba zisetshenziswe ngokulingana nezinye.

Owesibili umehluko yilowo ocacisa ngomehluko phakathi kwelungelo lolimi lolu oludingwa uHulumeni, nelungelo lolimi lomuntu nomuntu kanye nomphakathi. Okungumphumela walokhu, uHulumeni akasenalo ilungelo lokubhekela ulimi lomuntu nomuntu, lokho okusho ukuthi amaqembu asethole ithuba lokuzenzela lokho akudingayo ngamalungelo awo olimi.

Ukunezezela, kumele kube semqondweni ukuthi iNingizimu Afrika ayikabi nawo umthetho olawula ukusetshenziswa kwezilimi (language act). Esikhathini esidlule ibikade ingekho inqubomgomo. Kulesi sikhathi kubalulekile ukuba unakwe uMthethosisekelo wonyaka we-1996 okuyiwona ozosiza ekwakhiweni kwenqubomgomo yolimi, okuyothi ekugcineni ibe inqubomgomo eyakhiwe, iphinde ibe ngumthetho owengeziwe oyokwaziwa wolimi.

Ukunezezela, kuyohlolwa iqhaza elibanjwe ngabacubunguli benqubomgomo yolimi ekusunguleni nokwenza inqubomgomo entsha yolimi yaseNingizimu Afrika.

Okokugcina, kuyodingeka lusetshenziswe ulimi ukuze kubonakale ukuthi izinhlelo zomthetho ziyatolikwa ngalesi sikhathi.

2.7 Izinhlelo zolimi kuMthethosisekelo wonyaka we-1996

2.7.1 Izinhlelo zolimi kuMthethosisekelo wonyaka we-1996 uhlukaniswe imikhakha emibili emikhulu.

2.7.1.1 Amalungelo olimi aphaathelene noHulumeni nokusetshenziswa kwezilimi ezisemthethweni.

2.7.1.2 Amalungelo olimi aphaathelene nomuntu ngamunye namaqembu.

2.7.2 Le ngxoxo izogxila kusigaba sesithupha (6), soMthethosisekelo waseNingizimu Afrika, ngamanye amazwi, ezinhlelweni eziphaathelene nokuthi uHulumeni wenzenjani ngezilimi ezisemthethweni.

Lezi zinhlelo zibaluleke kabi kubahumushi notolika. Amaphuzu abalulekile kusigaba sesithupha (6) soMthethosisekelo waseNingizimu Afrika singawafinyeza kanje:

2.7.2.1 INingizimu Afrika entsha inezilimi eziyi-11 ezisemthethweni. Lolu hlelo lunezimpawu ezibanzi ezibalulekile. Izilimi eziyi-11 ezisemthethweni akubhekekile ukuba zisetshenziswe ngokulinganayo. Kunezinhlelo ezintathu eziphokophelele ukusetshenziswa kwezilimi eziyi-11 ukuze kusebenze ubuliminingi. Ababusi kumele basebenzise okungenani ezimbili izilimi ezisemthethweni ngokohlelo lukaHulumeni. Okungenani olulodwa kulezo zilimi ezimbili, kube ulimi loMdabu lwaleso sifunda olwaluncishwe amathuba. (Izilimi ezazincishwe amathuba zixuba nalezo eziyi-9 ezisemthethweni, kodwa futhi zixube izilimi zamaKhoyi, kanye namaSeni, kanye nezilimi zeziMpawu zaseNingizimu Afrika). Zonke izilimi ezisemthethweni mazithokozele ukubekwa ezingeni elifananyo, zibuye zisetshenziswe ngokufanayo.

2.7.2.2 Ukuthuthukisa ukwehluka kuye phambili kolimi kwasungulwa iBhodi leziLimi zaseNingizimu Afrika (PanSALB). Ukuthuthukiswa kolimi kuqondiswe yikuphela kulezo zilimi ezazincishwe amathuba, kanti ukwanda kolimi kufaka nalezo zilimi ezikhulunywa eNingizimu Afrika

ezazingancishiwe amathuba (Kufakwa izilimi ezifana nezase-Europe, Arabic, ezaseNdiya, njalonjalo).

2.7.3 Izinhlelo zoMthethosisekelo wesiKhashana (Isigaba sesi-3 [9]) uthi umthetho wolimi kumele usungulwe ungafani noMthethosisekelo wonyaka we-1996. Akukho lapho okutholakala khona ukuthi ukuhumusha kwasunguleka kanjani. Izinhlelo zime kanje, ezigcinwe emthethweni eziphathele neBhodi leziLimi laseNingizimu Afrika (PanSALB), ukuthi leli Bhodi elasungulwa ngonyaka we-1996 ngohlelo loMthethosisekelo wesiKhashana (Isigaba se-10 kuMthethosisekelo wonyaka we-1993). Isigaba sesi-3 (a) (i) - (vi) kuMthetho we-PanSALB (umthetho wenombolo yama-59 wonyaka we-1993) oqukethe okushiwo ngale migomo ekuMthethosisekelo wesiKhashana, kuxuba nohlelo lokuhumusha. Lo mgomo ungomunye wemisebenzi egqugquzelayo yezinhloso ze-PanSALB, ukuba itshale inhlonipho kuzinhlelo eziqondene futhi ibone ukuthi iyenzeka. Ukuzibophezela ukuthi le migomo iphumelele, kumele kushintshwe umthetho nababusi kuye ku-PanSALB. Kumele kwazeke ukuthi iPanSALB iyibhodi elelulekayo ngaphandle kwamandla omthetho. Nakuba uMthethosisekelo wonyaka we-1996 usukile kumgomo wokulingana kolimi, umgomo woMthethosisekelo wesiKhashana wonyaka we-1993 osuka kubandlululo, lokho akusho ukuthi sekuyikuphela komgwaqo wabacubunguli bolimi. Iphuzu lokusebenza kobuliminingi okuyilona elilwelwayo, nalo liyakubeka ukuthi abahumushi notolika baneqhaza elikhulu okumele balibambe. Ukuhlola ngokwanele, izinhlelo zolimi zibukeka zinesinqumo sokuthi abahumushi notolika, ikakhulukazi labo abasebenza ngezilimi ezazincishwe amathuba, banezizathu ezibenza babenethemba.

2.8 Ulimi olwengeziwe olusemthethweni

Ngokwezinhlelo zolimi kuMthethosisekelo wonyaka we-1996, umthetho wokuchibiyela kumele wedluliswe ngokuhlonipha iBhodi leziLimi laseNingizimu Afrika (PanSALB), inqubomgomo yolimi yoHulumeni bakaZwelonke besiFunda,

beMfundo, neKhomishani nokuThuthukiswa nelokuVikela amaLungelo amaSiko, ezeNkolo, uLimi lweMiphakathi ukuze kugqugquzelwe ukusebenza kwenqubomgomo yolimi.

UMthethosisekelo waseNingizimu Afrika wonyaka we-1996 uthi:

In accordance with the language provisions of the 1996 constitution, supplementary legislation must be passed in respect of PanSALB, the language policies of National and Provincial Governments, Education and the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Language Communities in order to facilitate the implementation of language policy.

Ngokomthetho wolimi kazwelonke, kunemithetho emithathu ebalulekile equkethe izinhlelo zolimi olwengeziwe esivele iphumelele. Owokuqala umthetho weBhodi leziLimi zaseNingizimu Afrika (Act 59 of 1995), owesibili uMthethosisekelo weMfundo kaZwelonke (Act 27 of 1996), owesithathu umthetho weMfundo ePhakeme (Act 101 of 1997).

Umthetho ngokuhlonipha iKhomishani lokuThuthukisa nokuVikela amalungelo amaSiko, ezeNkolo kanye neziLimi zoMphakathi, khona akukaphumeleli. Kubukeka sengathi zimbili izicelo zamalungu ezihanjiswe ngasese kuyiPhalamende.

IBhodi leziLimi laseNingizimu Afrika (PanSALB) laqokwa ngonyaka we-1996, labe selisebenza kuyihhovisi lalo elikhulu ePitoli, ngaphansi kweNduna yeHhovisi. Kwabe sekuqokwa amanye amalungu ayishumi nantathu (13) ngokohlelo lweSenate (manje olubizwa ngokuthi iNational Council of Provinces) olusiza kuyiBhodi. Amalungu ayemeleleke imikhakha ethile yezifundo, kunokuba amelele izilimi eziyi-11 ezisemthethweni. Ilungu elilodwa limele umsebenzi wokuhumusha bese kuthi elinye limele umsebenzi wokutolika. Ukuze zonke

izilimi zimelwe, iBhodi ngokomthetho walo, kumele lisungule izinhlobo ezimbili zohlelo lolimi. IBhodi leziLimi likaZwelonke (National Language Body, NLB ngamafuphi) lalolo nalolo limi olusemthethweni, kanye nezilimi zamaKhoyi namaSeni kanye neziLimi zeziMpawu zaseNingizimu Afrika (isamba seshumi nane samabhodi olimi lukaZwelonke) kanye neKomidi loLimi lwesiFundazwe (Provincial Language Committee, PLC ngamafuphi) ngasinye kulezo eziyi-9. Isigaba sesi-3 soMthetho weBhodi leziLimi zaseNingizimu Afrika ugcizelela ukuthi iBhodi kumele ligqugquzele ubuliminingi, libheke ukuthuthuka kolimi lwaseNingizimu Afrika, bese liba umholi wezinhlelo zomthethosisekelo zokuhlonipha ulimi.

Umthetho wenqubomgomo wezeMfundo kaZwelonke uqukethe izinhlelo ezintathu zolimi ezeluliwe kumthetho wemfundo. Isigaba sama-29 soMthethosisekelo wonyaka we-1996. Izigaba 4 (v), (vii) ne (viii) zichaza ngokuthi wonke umfundi unelungelo lokuthola imfundo ngolimi azikhethela lona. Wonke umuntu kumele abe nelungelo, athole isikhungo semfundo esisebenzisa ulimi alujwayele, isiko, noma inkolo, uma nje kungekho ukubandlulula ngokobuhlanga. Okokugcina, isiGaba sama-30 soMthethosisekelo wonyaka we-1996 siphinde sigcizelele ngayo imfundo. Wonke umuntu unelungelo lokusebenzisa ulimi azikhethela lona, aphinde azimbandakanye nokwenziwayo esikweni azikhethela lona kuleso sikhungo semfundo akuso.

Izigaba 5 (2) (i), 21 (3) (6) (i) no 27 (2) zomthetho wemfundo ephakeme zenze uhlelo lokusungula iBhodi leMfundo ePhakeme ukuze weluleke uMongameli wezeMfundo ngezindaba zemfundo ephakeme, kuxuba nenqubomgomo yolimi. Ukunezezela, uMthetho uphinde wenza uhlelo lweMfundo ePhakeme ezikhungweni zokufunda ukuze ukhethe iBhodi lazo. Okuyomele limenyezwe, laziwe kuyinqubomgomo yolimi ezikhungweni zemfundo kanye noNgqongqoshe. Isigaba sesi-6 kuMthethosisekelo wonyaka we-1996, lapho kwasungulwa khona izinhlelo zoMthethosisekelo ngemigomo yesiGaba se-143, benza uhlelo lokusungula inqubomgomo yolimi yezifundazwe eziyi-9.

Sinye vo isifundazwe esesawuphasisa umthetho wolimi, lesi yisifundazwe saseNtshonalanga Kapa. Umthetho wolimi waseGauteng unqume ukwenza uhlelo lokuthi kusetshenziswe izilimi ezine ezisemthethweni, yilezi: isiPedi, isiZulu, isiBhunu, kanye nesiNgisi. Umthetho wolimi waseNyakatho Kapa uphezu kwamalungiselelo, kanti ezinye izifundazwe zizungezisa imiqulu enezingxoxo. Umqulu woMthetho waseMpumalanga Kapa wedlulisa isinqumo sokuthi izilimi ezintathu ezisemthethweni kumele zisetshenziswe ngokwenjongo kaHulumeni, yilezi: isiXhosa, isiBhunu, nesiNgisi. Umqulu womthetho waseFree State wona waqoka ukusebenzisa isiSotho, isiBhunu nesiNgisi. Lokhu kusho ukuthi kumele imiqulu eminingi ikhiqizwe ngolimi olungaphezu kolulodwa kulezi zifundazwe. Lokhu kusho umsebenzi omkhulu ohlalele abahumushi notolika bolimi lwabaNsundu. Umthetho wolimi lokuchibiyela usuvele uphasisiwe ePhalamende, kubukeka sengathi bazibophezele kumgudu wobuliminingi.

2.9 Izinhlaka ezihlela Ulimi (Language Planning Agents)

Imihlahlandlela yenqubomgomo yolimi esivele ikhona emthethweni idinga ukuthuthukiswa yilabo esibabiza ngokuthi izinhlaka ezihlela ulimi (Du Plessis: 1995). NgokukaZwelonke zimbili izinhlaka eziphathelele nokuthuthukisa ulimi, yilezi: iBhodi leziLimi zaseNingizimu Afrika (PanSALB) kanye neziNsiza zoLimi zikaZwelonke (National Language Services (NLS)). Ngesikhathi esidlule yayaziwa ngokuthi yi-(The State Language Service) eyayingaphansi koMnyango wezoBuciko, amaSiko, uLwazi kanye noBuchwepheshe.

Kunabanye abahleli bolimi kusifundazwe kanye nabaqondisi bolimi kuHulumeni wesiFundazwe. Kukhona futhi nabanye abahleli bolimi bangasese bakaZwelonke, njengalaba: The S.A. Akademie vir Wetenskap en Kuns (isiBhunu), the English Academy (isiNgisi) kanye ne-The Setswana Academy (iSitswana) (NTS 1997). Esikhathini esidlule, kwakunamaBhodi ezilimi zaboMdabu eziyi-8. I-PanSALB yabe isiveza amaBhodi olimi lukaZwelonke esikhundleni sawo. INsiza yoLimi kaZwelonke yona inikezwe umsebenzi wokuba yenze izinhlelo zoMthethosisekelo

zisebenze kanye nokugqugquzela ubuliminingi kanye nabasebenzisi bolimi baseNingizimu Afrika. Lo msebenzi uhlukaniswe izigaba ezintathu, yilezi: INsiza yoHlelo loLimi, INsiza yamaTemu kanye neNsiza yokuHumusha (DACST 1996: 214-222).

INsiza yoHlelo loLimi yona umsebenzi wayo kwakuwukuphatha uMsebenzi weQembu wokuHlela uLimi (obizwa ngokuthi Iqembu lokuSebenza ngoHlelo loLimi (LANGTAG)) elaqala ukusebenza ngenyanga kaLwezi (Novemba) ngonyaka we-1995 ukuze kukhule ulimi lukaZwelonke lwaseNingizimu Afrika. Ngenyanga kaNcwaba (Agasti) ngonyaka we-1996, i-LANGTAG yahambisa umbiko wayo wokugcina kuNgqongqoshe (LANGTAG 1996 (a)) okuyimanje osebenza ekwakheni uhlelo lolimi lukaZwelonke. Omunye umsebenzi weNsiza yoHlelo loLimi kwakuwukuqeqesha ngohlelo lolimi ezindaweni ezehlukene, lapho imibiko eyahlukene isivele ikhishiwe, yokuhlela izingqungquthela zokwazisa ngolimi, usizo lwezimali kuyizinto ezenziwayo eziphathelene nolimi kanye nosizo ekutshaleni iNsiza kaZwelonke yokutolika ngocingo (DACST 1996: 215 - 216).

INsiza yeTemu umsebenzi wayo omkhulu ukubhekela ukusebenza kwenqubomgomo. Ibuye iphathelane nokuhlela izichazimazwi zobuchwepheshe, kwesinye isikhathi ihlangane nezinye izikhungo (DACST 1996: 234 - 237).

INsiza yokuhumusha nayo ibhekela ukusebenza kwenqubomgomo njengokuthi nje ibhekela ukuhunyushwa kwezinto ezibhaliwe ezisemthethweni noma ezilimini zangaphandle. IziNsiza zokutolika zeminyango kahulumeni nazo ziyasiza bese zixhumana nale Nsiza (DACST 1996: 218 - 222).

Igalelo elikhulu elenziwa iNsiza yoLimi lukaZwelonke yilelo lombiko we-LANGTAG (LANGTAG 1996 (a)). Lo mbiko ubaluleke kakhulu emisebenzini yokuhumusha nokutolika kusukela lesi sigaba sizinikela kule misebenzi kanye nezincomo, ezabe zinemiphumela emihle eyenziwa.

Wonke uHulumeni wesiFundazwe unaso isiqondisi solimi esinemisebenzi ethi ayicishe ifane naleyo eyenziwa iNsiza yoLimi lukaZwelonke. Umsebenzi wePanSALB ngokuhlonipha ukuhumusha nokutolika izimbandakanya nezinhlalo zoMthetho wayo. NgokwesiGaba sesi-3 (a) (iv) kuMthetho we-PanSALB enye yezinhloso zeBhodi ukugqugquzela inhlonipho nokubheka ukuthi iyasebenza yini, le migomo elandelayo, ukugqugquzela ubuliminingi nohlelo lwezinto zokuhumusha. Le nhloso ivela emigomeni eminingi eyabe ikuMthethosisekelo wesiKhashana wonyaka we-1993 ngaphansi kwesiGaba sesi-3 (9) okwathi ekugcineni wasuswa kuMthethosisekelo wonyaka we-1996. Lokhu kuyiPanSALB kuchaza ukuthi, iBhodi kumele lisebenze ngokuxhumana neNsiza yomphakathi ukuze babheke ukuthi izingqinamba ezibhekene nokuhumusha nokutolika ziyabonakala ziphinde zigwemeke, ngezinsiza ezifanele lo msebenzi.

2.10 Ukusebenzisa ulimi

Sekubonakele ukuthi ubuliminingi abukasebenzi ngempumelelo. Ngeshwa, izinga lokuhlonipheka kwezilimi zaboMdabu alibalwanga ngokufana kunezinye izilimi, nakuba empeleni kwazeka ukuthi lezi zilimi zazibandlululekile.

UJaap Steyn ungomunye wabacwaningi bolimi, kuningi akubhala okuqondene nezinga lolimi lwesiBhunu. Lapha kubhekiswe kwizinga lesiBhunu ngesikhathi soguquko (Steyn 1995 (a)) nalapho azama ukubumba ulimi lube yinto efanayo (Steyn 1995 (b) and Steyn 1996), kanye nombono wakhe oqondene nobuzwe bamaBhunu (Steyn 1995 (c)).

Okucacile ngombono kaSteyn yiphuzu lokuthi isiBhunu sasesiphucwe amalungelo okuba ulimi olusemthethweni, ngenxa yokubambezela kukaHulumeni. Ngokusho kukaSteyn, uHulumeni onelungelo lokuphakamisa isiNgisi size sifike ezingeni lokuba sibe yilo lodwa ulimi olusemthethweni. Ngokwemvelo, lokho akubaphathi kahle abahumushi notolika abasebenza ngesiBhunu.

USteyn ucaphune uBeukes emhlanganweni ayenawo eHarare ngonyaka we-1996 ethi:

"Descernibe trend towards unilingual practice" is evident in the public service. She ascribes this to a variety of factors, including the fact that the role of language in development has not yet been properly deliberated, as well as the assumption that multilingualism leads to increased government expenditure. Her conclusion is that a language policy strategy for the public service must be adopted in order to achieve functional multilingualism.

(Beukes, 1994(b):103).

Ngamafuphi lokhu kusho ukuthi kuyabonakala ukuthi uHulumeni uhlose ukusetshenziswa kolimi olulodwa. Lokho okubonakala kungeke kwaluthuthukisa ulimi ngokufisa kwabantu abasebenzisa izilimi ezahlukene. UHulumeni ubalekela izindleko angase angene kuzo uma esebenzisa ubuliminingi. Ekugcineni uBeukes wathi iyadingeka inqubomgomo yolimi ukuze ubuliminingi busebenze.

2.11 Ulimi olusha lwezombusazwe

Ekusatshalalisweni kolimi, nakuba lwalungekho uhlelo olukahle, inqubomgomo yolimi yatshalwa encwadini, esingathi ephakeme ezweni lamaBhunu. (c.f. Beukes: 1994 (b)). Lokhu kuyokwenzeka ngenxa yentando yezombusazwe eholele kuyinqubomgomo okuthiwa "Intando yeningi" lapho amaBhunu aqokwa ukuba abambe iqhaza, nangenxa yokuthi kwakwaziwa kakhulu ulimi lwamaBhunu. La maphuzu ayahambisana neqhaza elalibanjwa ulimi lwesiBhunu kwezombusazwe esizweni samaBhunu. USteyn ngonyaka we-1980 wathi, ukunqoba kwezombusazwe kwaguqulwa kwasho ukuba abanqobi bolimi. Okuliqiniso ukuthi amaBhunu athuthukisa ulwazi lolimi, lokho okwaba yinzuzo emsebenzini wokuhumusha nokutolika eNingizimu Afrika.

Okungenakugwemeka, yilokho kokuthi uma siqhathanisa indlela yokwenza uguquko eNingizimu Afrika, okuyindlela lapho umbuso wabamnyama uthatha izintambo zombuso esikhundleni sombuso wabaMhlophe, nalapho eminyakeni embalwa eyedlule umbuso kwakungowamaBhunu. Kuyajabulisa ukwazi ukuthi ulimi lwabamba iqhaza elikhulu ngesikhathini sofuduko, njengoba kwenzeka ufuduko ezweni lamaBhunu. Umahluko ulele ephuzwini lokuthi ulimi lwalungasetshenziswa njengophawu lobuzwe ngesikhathi senkululeko, njengoba kwakwenzeka emaBhunwini. Ukuqhathanisa, ufuduko lwalulusebenzisa ulimi ukuze luhlanganise abantu abasemingceleni eyahlukene babe isizwe. IsiNgisi saphenduka saba uphawu lofuduko lwabamnyama, okwathi ekugcineni kwadaleka umqondo wezombusazwe.

Manje, njengoba kwakunjalo ngesikhathi samaBhunu, kunesifiso sokuguqula ukunqoba kwezombusazwe kube ukunqoba kwezolimi. Okunye okusalayo uma siqhathanisa isifiso sokushintsha ukuba abanqobi kwezombusazwe kube abanqobi bolimi, ezilimini zaboMdabu. Ufuduko alukaze luzisebenzise izilimi zaboMdabu njengendlela yokuhlangana. Ngalesi sizathu, kuyadumaza ukuthi izilimi zaboMdabu zidinga ukuba zaziwe njengezisemthethweni kulolu hlelo olusha lwezombusazwe, futhi abaphathi bolimi bahlose ukukhuphula izinga lolimi baphinde basebenzise lezi zilimi. Akumangazi ukuthi isiNgisi sibe ulimi olusetshenziswayo kulolu hlelo olusha lwezombusazwe. Ukushintsha kombuso kwaholela ekukhuleni kwesiNgisi, hhayi izilimi zabansundu.

Yilapho abaphathi bolimi base besungula uMthethosisekelo wonyaka we-1996. Okokuqala, kwakumele ubhekane nomsebenzi omkhulu womoya woshintsho lapho uMthethosisekelo wabe usubhalwa. UMthethosisekelo uhlose ukubhekana nomsebenzi wokungalinganiswa kanye nemithetho engalungile eyedlule, efaka nolimi. Ngaphansi kobandlululo, izilimi zabaNsundu zazinelungelo emakhaya kuphela.

Okwesibili, abaphathi bolimi kumele bafunde ngengqalasizinda yendlela yokuxoxisana eyafinyelela kuMthethosisekelo wonyaka we-1996 eKempton Park. Abaxoxayo baqhubeka nezingxoxo ngaphandle kwemvume yezakhamuzi, babekhuluma nje kuphela, kwathi ngasemuva bakwazi ukuxoxa sebenayo imvume yabavoti, ne-ANC njengeqembu elibusayo.

2.12 Amalungelo olimi ngokuqondiswa nguMthethosisekelo

Amalungelo olimi ahlukane imikhakha emibili eyahlukene kuMthethosisekelo. Umkhakha ngamunye unendlela yomthetho eyehlukile enemiphumela yomthetho ehlukile okumele yenzeke futhi yamukeleke.

Umkhakha wokuqala uphathelene namalungelo olimi engxenyeni yamalungelo amasiko kanye nelungelo lokuxhumana ngolimi oluthandayo emikhakheni yezemfundo. La malungelo akha ingxenye yoMthetho wamaLungelo nenjabulo, ngokomgomo, izinga elifanayo namanye amalungelo (Chaskalson et al., 1996: 35-1, Davis et al, 1997: 277).

Umkhakha wesibili uqondene nokusungulwa kolimi luze lube ulimi olusemthethweni. La malungelo olimi abhekwa ngendlela yokuthi abizwe ngokuthi ukuqondiswa nguMthethosisekelo - obhekiswe emthethweni - ophuma ngaphandle ngokuboshwa nguMthetho wamaLungelo.

Ukuqondiswa nguMthethosisekelo kuqondiswe kumkhakha woMthethosisekelo wamasiko lowo owaveza inhloso ethile ezweni (De Wet 1996: 31, Lücke 1982: 22). Isibonelo salo mkhakha wamasiko sikusiGaba sama-23 kuMthethosisekelo waseJalimane (Germany) owanikezwa ngokombono wokuthi wakhe i-Europe ehlangene, iFederal Republic of Germany nayo yaba yingxenye yokwakha ubunye e-Europe.

Esinye isibonelo sikusiGaba sesi-3 esifundeka kanje:

"The state shall seek to ensure equal treatment of men and women and to remove existing advantages".

Isizwe sifisa ukuqinisekisa ukuphathwa kwabesilisa nabesifazane ngokulinganayo, sisuse inkolelo ebikade ikhona.

2.13 Ukuhumusha (Translation)

Ngokuka-Newmark, (1982:7) igama elithi "translation" ulichaza kanje:

Is a craft consisting in the attempt to replace a written message and or statement in one language by the same message and/or statement in another language.

Ukuhumusha ubuciko bokuzama ukwethula umbiko ngendlela yokubhala ukusuka kolunye ulimi uya kolunye ulimi, kodwa ungaguquki kulokho okushiwoyo.

Isibonelo: IsiNgisi - Sipho is going to town.

Okuhunyushiwe: Usipho uya edolobheni.

Ngokuka-Catford, (1965: 20) igama elithi "translation" ulichaza kanje:

Is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).

Ukuhumusha ukususa into ebhaliwe kolunye ulimi, uyibhale ngolimi oluzwakalayo lwalabo obabhalelayo.

Isibonelo: IsiNgisi - The woman came out of the house.

Okuhunyushiwe: Uname waphuma endlini.

Ubuye athi kunezinhlalo zokuhumusha:

Ukuhumusha okuphelele (full translation)
Ukuhumusha ingxenye (partial translation).

Ngokuka-House, (1981:1) igama elithi "translation" ulichaza kanje:

As having a more complicated communication structure than a "normal" intralingual act of communication: the mediating agent who is to reproduce a source language message in the receptor language is both receptor (of the original message) and source (of the new message).

Ukuhumusha ukuchaza ngokuthi
kuyikuxhumana okujulile, okungafani
nokuxhumana okujwayelekile: umxhumanisi
wemukela umlayezo kolunye ulimi ngesikhathi
esincane kumele futhi awudlulisele kolunye
ulimi, singathi uyamukela aphinde abe
ngumkhiqizi.

Bobathathu bachaza ukuhumusha ngendlela eyiyo. Izindlela abakubeka ngazo kungathi zehlukene, kodwa zisho into efanayo. Ngokubona kwami ukuhumusha kusho ukubhala into uyisusele kolunye ulimi uyise olimini olwaziwa yilowo osuke umbhalela. Usuke enenkinga yokungalwazi lolo limi, usuke wenzela ukuba ezwe ukuthi kuthiwani.

2.14 Umehluko phakathi kokuhumusha nokutolika

Abaningi bayehluleka ukuhlukanisa ukuhumusha nokutolika. Ukuhumusha ukuguqula inkulamo esuke ibhalwe ngolunye ulimi uyishintshele kolunye ulimi. Njengokuthi nje: John loves Mary. NgesiZulu: UJohn uthanda uMary. Ushintsha okubhaliwe ngesiNgisi ukuse esiZulwini.

Ukutolika ulinda umuntu akhulume ngolunye ulimi, bese usho lokhu akushoyo ngolimi olusuke lwaziwa yilabo bantu abasuke belalele. Uma utolika awubhali phansi, uyakhuluma. Njengokuthi nje: Mother says..., Umama uthi.... Lowo okhulumayo uyamlinda asho lokhu akushoyo, bese umlandela ngemuva.

Ngokuka-Harris benoSonabend, (1985:103) bathi:

A word needs to be said about how the role of the interpreter differs from that of a translator. Although these are closely allied professions, they have become specialized into two separate areas of expertise.

Both of course, are committed to the goal of providing understandable communication as if no language barrier existed. Interpreters must try to achieve this goal instantaneously - as an individual is speaking.

Translators on the other hand, have the comparative luxury of writing and rewriting phrases or sections until the translated meaning is as close to the original as possible. Some also acquired extensive libraries of reference books, dictionaries and other material to assist them in understanding the original and developing the best equivalency in another language. But written communication is static. Translators receive no assistance in conveying meaning from a raised eyebrow, a chuckle, or a change in tone of voice. Interpreters sometimes do.

Translators try to express the written thoughts of others in the most exact and appropriate equivalent terms available, interpreters are expected to be absolutely literal-speaking-instantaneously without any embellishment, omission or editing.

William M. O'Barr in his book *Linguistic Evidence* makes the point that one simple thought, when verbally expressed by four

different people, can indicate important information about each speaker.

Ngamafuphi lokhu singakuchaza kanje:

Sizobheka ukuthi umsebenzi wokutolika nowokuhumusha wehluke ngani. Nakuba lokhu okubili kubukeka kungumsebenzi ofanayo, kodwa umehluko ukuthi basebenza ngendlela engafani uma sebesebenza.

Yomibili le misebenzi inhloso yayo kungukwenza ukuxhumana kuqondwe yiwo wonke umuntu, kungakhombisi ukuthi ulimi olungafani olusetshenzisiwe. Otolika lo msebenzi kumele bawenze ngaleso sikhathi lowo okhulumayo ekhuluma.

Ngakwelinye icele, uma sibheka abahumushi bona basebenza ukuthi babhale ngobuchwepheshe ingxenye ethile, bathi uma beyihumusha, ingawushintshi umqondo kulokho okuhloswe okushiwoyo. Abanye abahumushi bayaye badinge umtapo wezincwadi ukuze bathole izichazamazwi, izincwadi ezithile ezizobasiza ukuthi babeke kahle into abasuke beyihumushela kolunye ulimi. Kodwa ukuxhumana okubhalwe phansi akuguquki. Otolika kudingeka bashintshe isimo, izwi noma iphimbo uma betolika. Abahumushi bayakwazi ukuthi babeke ngendlela yabo uma bebhala, kodwa otolika kudingeka into bayisho njengoba ishiwo yilowo osuke ekhuluma bangeqi nolulodwa uhlamvu.

UWilliam M. O'Barr uthi umqondo owodwa olula, uma ngabe ushiwo ngomlomo ngabantu abane abehlukene, uveza imiqondo noma ulwazi olubalulekile ngomkhulumi ngayedwa.

2.15 Izinkomba zokuhumusha nokutolika

Umthetho ukanye nalabo abaphathelene nolimi baveza ukuvumelana, nakuba kusagxilwe kubuliminingi kanye nasekuthuthukisweni kwezingqinamba

ezibhekene nolimi olwehlukene. Uma ngabe le mibono iphumelela, imboni yomsebenzi wokuhumusha nokutolika eNingizimu Afrika bayothola isikhathi sokuthuthuka okukhulu. Kumele izilungisele "izikhathi ezimnandi" (Mtuze, 1993:48). Otolika nabahumushi kumele bahlale belindele ukukhula ngokushesha kwemboni njengoba kunezinkomba zokushintsha ngokugxila kuzinsiza zokuhumusha nokutolika. Kuyoshintsha konke kusuke kuyindlela yesiBhunu yokubandlulula kuye kuyindlela yalezo zilimi ezazincishwe amathuba ngokwenqubo entsha.

2.16 Ukuhumusha nokutolika kuNingizimu Afrika entsha

Kuyiphephabhuku elithi "Vertaling in Suid-Afrika by 'n Kruispunt" (Translation in South Africa at the crossroads) Beukes, 1994 (b)), u-Ann-Marie Beukes oyisekela leNsiza yoLimi lukazwelonke, waveza umahluko okhona phakathi kokusungulwa nokwakheka komsebenzi wokuhumusha nokutolika esikhathini esedlule, nokuzibophezela kukahulumeni wamaBhunu olimini.

Wabe eseqhuba echaza ngesikhathi esilandela ukuzalwa kukaHulumeni wokuqala wamaBhunu ngonyaka we-1924 nokumenyezelwa koLimi lwesiBhunu njengolimi olusemthethweni ngonyaka we-1925. Kuchazwa ngu-M.J. Posthumus, usozilimi wokuqala wesiBhunu, owayaziwa ngokuthi: "Afrikaners' Era of Translation". Kusukela ngeminyaka yama-20 uhlelo oluthile lokuhumusha, olwalunesiBhunu phakathi nendawo lwabe selusungulwa.

Ubuzwe bamaBhunu banikezela inqubekela phambili yalolu hlelo, ngokukaBeukes, (1994(b): 103) uyaveza:

The rationale for rendering a translation service in the past was mainly provided by patriotism and the Afrikaners' linguistic nationalism. Arguments advanced for the establishment of an extensive translation service network were based on the alleged intrinsic and extrinsic qualities of

Afrikaans. These arguments in support of the translation profession were thus merely nothing other than a justification for Afrikaans and for supporting the language in order to ensure its future existence.

Lokhu kuchaza ukuthi ukuhumusha kwakwenziwa kususelwa olimini lwesiBhunu. Phela ulimi lwesiBhunu yilona olwalunikwe amathuba ngesikhathi esedlule. Konke okukhulunywayo nokubhalwayo, kwakusetshenziswe isiBhunu.

2.17 Ingxoxo yokuhumusha nokutolika

Kafushane nje kunombiko ngemihlangano eyabanjwa kusukela isikhathi soshintsho saqala ngaphansi kokuhumusha nokutolika. Kuzolandela kusigaba esingezansi ukunikeza umqondo ngengqikithi yezihlokwana okuyizona eziqukethe ingxoxo yokuhumusha nokutolika eNingizimu Afrika.

2.17.1 Umhlangano wamazwe aphesheya aphaathelene nezindlela zeNtando yeningi ekuhleleni nasekulungiseni ulimi (12-14 September 1991).

Lo mhlango obizwa ngokuthi i-“National Language Project” (NLP) kumele uthathwe njengomhlangano obaluleke ukuyedlula yonke omayelana nokuhumusha nokutolika owenziwa ngesikhathi soshintsho. Lapha kwakukhulunywa ngokuqeqeshwa kwabaHumushi noTolika kuyiNingizimu Afrika yeNtando yeningi. Inhloso yalokhu kuhlango njengoba kubhaliwe encwadini ethi: Conference handbook (NLP, 1991 (a)), kwakudingeka abantu abazozimbandakanya nokuhumusha nokutolika ukuze kukwazi ukusabalalisa ulimi ngendlela elinganayo. Ngaphezu kwamaphuzu amqoka kulolu qeqesho, iphuzu lokuthi lelizwe laseNingizimu Afrika linabantu abahlukene ngezilimi. Yingakho kuzodingeka abahumushi notolika abazomela izilimi ezahlukene, kumphakathi, emnothweni nakwezombusazwe, kuphinde kulethwe izidingo ezanele ezizosiza ekuhumusheni nasekutolikeni, ikakhulukazi izilimi zabaNsundu.

2.17.2 Umhlangano we-South African Translators' Institute (SATI) wokuqeqesha abahumushi baseNingizimu Afrika (1992)

I-SATI yahlela umhlangano obalulekile wokuqeqesha abahumushi baseNingizimu Afrika ngenyanga kaJuni ngonyaka we-1992 eNyuvesi yaseNingizimu Afrika (UNISA). Wawethanyelwe abantu abayi-100. Lo mhlangothi waveza ukuthi kudingeka ushintsho ekuqeqeshweni kwabahumushi notolika. Izifundo ezazikhona zazifanele abantu base-Europe zingaphathelene nezinto ezenzeka kuleli zwe. Ukunezezela, uqeqesho lwalubhekiswe kuzikhungo zokufundela umsebenzi, izilimi ezancishwa amathuba zazingahlelwe. Umhlangano wawulele ekutheni i-SATI iyafisa ukubamba iqhaza ekubhekeleni lezi zidingo (Bulletin (4) 1992).

2.17.3 Ukuzungeza itafula: Ushintsho kuyiNdlela yokuHumusha (1992)

Umhlangano we-SATI walandelwa ingxoxo yokuzungeza itafula ngenyanga ka-Oktoba ngonyaka we-1992. Wabe uhlelwe umNyango weziLimi e-UNISA ngengqikithi ethi: "Ushintsho kuyiNdlela yokuHumusha." Ngalolu suku i-SATI yasungula incwadi yomshayeli wendiza ebizwa ngokuthi: "Southern African bibliography of translation, interpreting, lexicography and terminology", eyabe isishicilelwa u-Alet Kruger wase-UNISA (c.f. Kruger, 1996 (a)). Le ngxoxo yasungulwa njengomphumela wesidingo esikhulu somnyango ukuze kushintshwe izifundo kufakwe izidingo zalabo ababebandlululiwe eNingizimu Afrika yentando yeningi (Kruger, 1994:vii).

2.17.4 Ukuqeqesha abahumushi notolika: imithetho emisha (1993)

Ngenyanga kaMashi ngonyaka we-1993, ukulandela ingxoxo yokuzungeza itafula, umNyango weziLimi e-UNISA wahlela umhlangano wamazwe angaphandle ngesiqubulo esithi: "Ukuqeqeshwa kwabahumushi notolika: imithetho emisha". Le ngqungquthela yabe inenjongo yayo yokubhekelela izidingo zalezo zinhlangano ezizibandakanye ekuqeqeshweni kwabahumushi notolika kuyiNingizimu Afrika

entsha. Iningi lalabo abakhuluma ulimi lwaphesheya babekhona. Inhloso yale ngqungquthela yayigcizelela ushintsho kuzidingo ezenzelwe imboni yokuhumusha nokutolika eNingizimu Afrika. Ikakhulukazi ukwelulwa kwamalungelo olimi kuMthethosisekelo wesiKhashana wonyaka we-1993 waseNingizimu Afrika.

2.17.5 Umhlangano wokuhumusha nokutolika (1997)

UMnyango wezoBuciko namaSiko kaHulumeni wesiFundazwe saseMpumalanga Kapa wahlela umhlangano wokuhumusha nokutolika ngomhla ziyisi-6 nesi-7 enyangeni kaNhlolanja (Febhruwari) ngonyaka we-1997, owaba ngowokuqala kohulumeni beziFundazwe ukubhekana nalolu daba. Bangaphezu kwe-150 abagqugquzeli bolimi ababekhona. Okwaphawulekayo yikuthi babebaningi ababemele abakhuluma izilimi zaboMdabu kunakuqala, kwakugxilwe enkingeni ekhona ekuhumusheni nasekutolikeni izilimi zaboMdabu.

2.17.6 Umhlangano ngokutolikela umphakathi (1997)

Uhlelo lokufundisa ngoLimi oselwaziwa ngokuthi “The Unit for Language Facilitation and Empowerment” lwabiza ngokokuqala umhlangano eNingizimu Afrika omayelana nokutolikela umphakathi (Liaison Interpreting) ngomhla ziyisi-6 nesi-7 enyangeni kaMfumfu (Oktoba) ngonyaka we-1997 eBloemfontein. Lo mhlango owenziwa ezweni laphesheya wawunesidingo esikade sasishiwo emihlanganweni eyenziwa kuqala. Wawuhlose ukuqeqesha otolika bomphakathi.

2.18 Imibhalo esihunyushiwe

Owokuqala umbhalo osuhunyushiwe yilowo osetshenziswa ezikoleni obhalwe ukuthi: "Isitatimende esibukeziwe sohlelo lwezifundo zikazwelonke (2005)." Lo mbhalo ukhuluma ngenqubomgomo yolimi. Kubhalwe kanje: Lo mkhakha wesifundo sezilimi ubandakanya zonke izilimi ezisemthethweni eziyi-11: IsiZulu, isiPedi, isiSuthu, isiTswana, siSwati, isiVenda, isiTsonga, isiBhunu, isiNgisi,

isiNdebenle nesiXhosa. Ubandakanya izilimi ezigunyazwe umkhandlu wezilimi waseNingizimu Afrika, (PanSALB) nomkhandlu waseNingizimu Afrika ogunyaza izitifiketi (SAFCERT) ezinjengolimi olusetshenziswa yilabo abangaboni emehlweni (iBreyili) kanye nalolo limi lweziMpawu lwaseNingizimu Afrika olusetshenziswa yizithulu nezimungulu.

Umkhandlu wezilimi wethulwa ngezingxenye ezintathu. Kulolo nalolo limi olusemthethweni, kube ukuthi yilolo nalolo lunomnotho walo. Lezi zingxenye ezintathu yilezi:

- Ulimi umntwana aluncele ebeleni,
- Ulimi lokuqala olwengeziwe,
- Kanye nolimi lwesibili olwengeziwe.

Ezweni elisebenzisa izilimi eziningi njengalo leli laseNingizimu Afrika, kubalulekile ukuthi abafundi bafunde baze bafike ezingeni eliphezulu lolwazi okungenani kwezimbili izilimi zalezi zilimi ezisemthethweni nokuthi bakwazi ukuxhumana nabanye ngalezi ezinye.

Owesibili umbhalo osuhunyushiwe yilowo otholakala emitholampilo. Miningi imibhalo esihunyushiwe, kodwa lolu cwaningo luzobheka lena embalwa elandelayo:

- Imigomo eyisishiyagalombili yokuqala izinguquko ezizothuthukisa ukwethulwa kwemisebenzi esiza imiphakathi.
- Thina minyango kaHulumeni esebenza ngokusiza imiphakathi siyazibophezela ukulandela le migomo yokusebenza ngokubeka "abantu phambili" ngaphandle kokunanaza. Siyonyusa sithuthukise izinga neqophelo lokusebenza ngendlela eyamukelekile ngokushesha.

- Ukubonisana, amazinga namaqophelo emisebenzi esiza umphakathi, obani abangahlomula, ukuphathwa kahle nangenhlonipho, ulwazi, ukusebenza ngendlela esobala, ukunxephezela nokuqondisa ukungeneliseki, zuza ukwaneliseka ngemali yakho.

2.19 Isiphetho

Yonke le mizamo esiyenziwe yokuzama ukubeka ulimi ezingeni elifanele, kumele kubonakale umehluko. Kubonakale ukuthuthuka kwalolo nalolo limi. Kuhlonishwe okushiwo uMthethosisekelo mayelana nolimi kanye nenqubomgomo yolimi. Kungabibikho ulimi olubukelwa phansi.

ISAHLUKO SESITHATHU

3.0 IQHAZA LEZINHLANGANO EZAHLUKENE ZOLIMI EKUTHUTHUKISENI ULIMI LWESIZULU

3.1 Isingeniso

Lapha sibheka iqhaza elibanjwe izinhlangano ezahlukenene zolimi ekuthuthukiseni ulimi lwesiZulu. Kunezihloko ezahlukenene esizozibheka. Yilezi ezilandelayo:

- 1.1.1 Abahleli abasiza ukuthuthukisa uLimi lwesiZulu.
- 1.1.2 Umhlangano omayelana noMthetho womsebenzi wokuhumusha nokutolika.
- 1.1.3 Umsebenzi womgqunguzeli wolimi ukwenza ulwazi ludlulele emphakathini.
- 1.1.4 Ilungelo lomuntu olimini.
- 1.1.5 Inselelo ebhekene nobuliminingi.
- 1.1.6 Ukubeka ezingeni.

3.2 Abahleli abasiza ukuthuthukisa uLimi lwesiZulu

USomqulu weNqubomgomo yeZilimi zikaZwelonke uthi zimbili izinhlangano eziphathelele nokuthuthukisa Ulimi, yilezi: iBhodi leziLimi zaseNingizimu Afrika (PanSALB) kanye neziNsiza zoLimi zikaZwelonke (National Language Services – NLS), eyayaziwa ngaphambilini ngokuthi (The State Language Service) eyayingaphansi koMnyango wezoBuciko, amaSiko, uLwazi kanye noBuchwepheshe.

IsiGaba sesi-8 (1) (h) soMthetho we-PanSALB uthi iBhodi, ngokwengeza kumandla nezinyathelo eziphuma emthethweni uhlonipha ukulingana, usabalalisa izinsiza zokufundisa ngolimi. Unikeza igunya nokubhekelela izinga lalezi ziNsiza njengoba ligunyazwe iBhodi kanye nokunikezelwa kwalezi ziNsiza. Lokhu akulibophezeli iBhodi, kodwa kubonakala kubalulekile ekwakheni umthetho

wabahumushi notolika. Ukuthatha lokhu kokubili, iBhodi linomsebenzi onzima wokuba liluleke uHulumeni ngokuhlonipha izinsiza zokuhumusha nokutolika. I-PanSALB kumele isize ekwakhiweni kwenqubomgomo yolimi yezwe.

Umhlangano wamazwe apheresha wawuphathelene nezindlela zeNtando yeningi zokuhlela nokulungisa ulimi. Lo mhlango obizwa ngokuthi “National Language Project – NLP” kumele uthathwe njengomhlangano obaluleke ukuyedlula yonke omayelana nokuhumusha nokutolika owenziwa ngesikhathi soshintsho. Lapha kwakukhulunywa ngokuqeqeshwa kwabahumushi notolika kuyiNingizimu Afrika yeNtandoyeningi.

Inhloso yalokhu kuhlango kwakudingeka ‘abantu abazozimbandakanya nokuhumusha nokutolika’ ukuze kukwazi ukusabalalisa ulimi ngendlela elinganayo.

Kukho konke kunezinqumo eziyi-7 ezisemqoka ezashicilelwa ekuqeqeshweni, ezabe sezibhalwa kumbiko womhlangano (NLP. 1991 (b):

3.2.1 Kwaba nombono wokuthi kunesidingo sokuthi kubenento ebhalwe phansi esemthethweni esho amalungelo abahumushi ezocubungula lokhu okulandelayo

3.2.1.1 Amalungelo nokuzimbandakanya kwabahumushi notolika.

3.2.1.2 Ukuklonyeliswa kwabahumushi notolika.

3.2.1.3 Ukubhekelelwa kwabahumushi notolika abangekho emthethweni.

3.2.1.4 Kanye nendlela yokuziphatha kwabahumushi notolika.

3.2.2 La maphuzu alandelayo aphaathelene noqeqesho nawo ayahlolwa:

3.2.2.1 Isidingo sokwehlukanisa uqeqesho ngezigaba.

3.2.2.2 Ukubheka ukubaluleka kwalolo qeqesho.

3.2.2.3 Ukunwetshwa koqeqesho lwezifundo ezifundwayo ukuze kukwazi ukungena izilimi ezahlukene.

3.2.2.4 Kanye nokugcizelela isidingo soqeqesho lwabahumushi notolika ezingeni lomphakathi.

3.2.3 Uxhumano kudingeka lube khona ukuze kukwazi ukutholwa ulwazi olwehlukene, izinsizakufundisa kanye namakhono, kanye nemizamo yokwakha abahumushi notolika abahlangene.

3.2.4 Izindawo lapho kudingeka khona abahumushi notolika kumele zaziwe, neqembu likhethwe kulabo abaphathelene nolimi abasebenza kulezo zindawo.

Izibonelo: Indlela yokuxhumana phakathi komphakathi kanye nomunye umphakathi, emihlanganweni yomphakathi, emisakazweni nakomabonakude kanye nenjongo yezincwadi zokufunda kanye nokunye okubhaliwe okunganikeza ulwazi.

3.2.5 Njengoba bonke abantu benamalungelo okusebenzisa ulimi lwabo, banelungelo futhi ekuluhumusheni nasekulitolikeni.

3.2.6 Izinkampani kumele zigqugquzelwe ukuba ziveze ubuliminingi ezindaweni ezingaphakathi kanye nezindawo ezingaphandle.

3.2.7 Abahumushi kumele babhekwe njengabakhi bolimi, kumele babuzwe yonke imithetho ephathelene nokusetshenziswa kolimi.

3.3 Umhlango omayelana noMthetho womsebenzi wokuhumusha nokutolika eNingizimu Afrika

Ngokomthetho we-PanSALB iBhodi lisingethe umthetho wemboni yokuhumusha nokutolika eNingizimu Afrika. Ngokuhlonipha umthetho, iBhodi lahlela ingqungquthela yokweluleka eGoli, yayingomhla we-11 ne-12 enyangeni kaNhlangulana ngonyaka we-1998, yabe yethanyelwe abahleli bolimi abangama-250 bevela ezweni lonke.

Kunombhalo owasungulwa owawuthi:

Towards the regulation of the language
profession in South Africa.

Lo mbhalo wawuhlongoza ukwakhiwa kweBhodi labaHumushi notolika eNingizimu Afrika, nokuba uxhaswe yi-PanSALB.

3.4 Umsebenzi womgqugquzeli wolimi ukwenza ulwazi ludlulele kumphakathi

Umsebenzi osemqoka weNsiza yoLimi kaZwelonke ukwenza isiqondiso esikusiGaba sokuqala kuMthethosisekelo waseNingizimu Afrika, umthetho owunombolo 108 wonyaka we-1996. Ngokwesigaba sesi-6 (2) kuMthethosisekelo, iNsiza yoLimi kaZwelonke, ngokuhumusha yenyusa izinga ibuye isabalalise ukusetshenziswa kwalezo zilimi ezazincishwe amathuba ngaphambilini.

Eminyakeni eyayingaphambi konyaka we-1994, kwakunobandlululo eNingizimu Afrika, okubandakanya ubandlululo ngokolimi. Izilimi zabaNsundu zazithathwa nguHulumeni wangaleso sikhathi njengezilimi ezingenamsebenzi walutho, nakuba kuwulimi olukhulunywa ngabantu abaningi ezweni. Lo Mthethosisekelo wamanje, wenza indlela yokulungisa lokhu ukungalingani neNsiza yoLimi kaZwelonke ineqhaza okumele ulibambe ekutheni yenze zibonakale lezi ziqondisi. Indlela yokwenza usebenze lo Mthethosisekelo wokuqondisa ukuhunyushwa kwemiqulu esemthethweni, ihunyushelwe eminyangweni kaHulumeni eyahlukene. Le miqulu izofaka lokhu:

Umthetho osahlelenjwa, imithetho
engakasekelwa, imithetho yasePhalamende
kanye neminye imibhalo.

Lokhu kuyokwenza ukuthi wonke umuntu aqonde, ngokolimi lwakhe lwebele, izingqikithi zemiqulu esemthethweni nokuthi le miqulu idinga benzeni. Imiqulu

ebalulekile yaseNingizimu Afrika ibhalwe ngezilimi ezimbili ezazisemthethweni ngaphambili, isiNgisi nesiBhunu, okuyizona zilimi ezazisetshenziswa kuqala. Nakuba zihlanganiswe ndawonye, lezi zilimi, zombili zazingabhalwa, zingakhulunywa, zingafundwa yiningi labantu abahlala kuleli zwe.

Uma sikhuluma ngokuba nolwazi, akukhulunywa nje kuphela ngolwazi oluphathelele nezinto zomthetho, ezempilo, imfundo, ibhizinisi, kodwa futhi kushiwo olimini, kanye nekhono lokusebenzisa lolu lwazi.

Akusiwo wodwa umthetho owakhishwa iPhalamende ngesikhathi soHulumeni odlule owawubhalwe phansi ngezilimi ezimbili zase-Europe, kodwa ngisho neqoqo lamagama lalibhalwa kwesinye isikhathi ngisho abakhulumi bolimi lwebele bayaludinga usizo lomuntu onolwazi oluthe xaxa ukuze bathole kahle incazelo yaleyo mibhalo. Ngesikhathi kuhunyushwa umbhalo, ngakho-ke, umcubunguli wolimi kumele akhethe ulimi olujwayelwe ukusetshenziswa. Lokhu kuxuba nombuzo wetemu, kanye nokubekwa ezingeni kwamagama abantu kanye namagama ezinto ngokuhlonipha izilimi ezazincishwe amathuba.

Isibonelo esiphathekekayo: Indawo ebizwa ngokuthi uMbongintwini ngokusemthethweni eKwaZulu-Natali, kodwa abantu bendawo le ndawo bayibiza ngokuthi Ezimbokodweni. Leli gama lamuva lona lichaza ukuthi indawo yamadwala, kanti leli elisemthethweni lona alinayo incazelo noma umlando othile. Omunye wemisebenzi esahlalele abacubunguli bolimi yilowo wokuhumusha umbhalo ngendlela yokuthi uqondisiswe futhi ungashintshi kulokho oqonde ukukusho. Ofundayo angaboni ukuthi lo mbhalo uhunyushiwe. Ukuze kukhiqizwe umbhalo oqondwayo, futhi ongashintshi kulokho okuqondiwe, umhumushi kumele azi injongo yalowo mbhalo, azi ukuthi uzofundwa obani, bese ebhala ulimi oluzokwaziwa, luqondwe yilabo abazowufunda.

Eminye imibhalo ibhalwe ngolimi olunobuchwepheshe obukhulu. Kulezi zimo ezinje kungumsebenzi womcubunguli wolimi ukuthola amagama nezinye izinto

ezizoqondwa. Ngale ndlela umcubunguli wolimi wenza ulwazi lusabalale. Njengoba izingxoxo zakudala zezilimi zabaNsundu zazivikela ukwakhiwa kwamatemu anobuchule nobuchwepheshe. Ucwangingo olunzulu luyadingeka uma kuhunyushwa imibhalo enjengalena njengoba asuke emancane amatemu obuchwepheshe olimi lwabaNsundu.

Kudala imfundo kwakuyinto enganakiwe nengelula eNingizimu Afrika. Lokho kwaholela ekutheni bande abantu abangafundile. Iningi lemithetho yaseNingizimu Afrika, inqubomgomo, imigomo, kwabe kubhalwe ngolwazi lolimi lwakudala. Ngokungqubuzana, iningi labantu elalikhinyabezwa yile mithetho labe lingafundile. Lokho kwaholela ekutheni ulwazi oluningi ludluliswe ngomlomo. Le mithetho yayibhalwe ngamatemu alukhuni futhi anobuchule kangokuthi oyephulayo wayesuke eyephula engazi ukuthi usephule umthetho. Emva kokuba sekunemibhalo ehunyushiwe, iningi lalaba abaphula umthetho wawungeke usababona beyothetha amacala ngenxa yokwephula umthetho. Phela ulwazi lwase lusobala, lolu olwalukade lufihlelwe iningi labantu baseNingizimu Afrika (Dlamini, 1999:100).

3.5 Ilungelo lomuntu olimini

Umsebenzi omkhulu nose mqoka woMthethosisekelo ukuveza ukulingana kwezilimi eziyi-11 ezisemthethweni. Ngokwedlule, ukuqokelwa ukuba usebenze kwakudingeka ukuba ube nolwazi lwezilimi ezimbili ezazithathwa njengezilimi ezisemthethweni, isiNgisi nesiBhunu. Lokho kwaveza isidingo semfundo yolimi lwebele kulezo eziyi-9 lwezilimi zabaNsundu. Umphumela walokho kwaba ukuthi babebaningi abantu abangafundile abalangazelela ukuvakashela izikhungo lapho kuhlangele khona umphakathi. Zonke izindawo zixhumana ngolulodwa lwalezi zilimi ezimbili ezisemthethweni. Bonke labo abaletha usizo abazimbandakanyi nokungabi nalwazi lwezilimi zabaNsundu futhi baziqhelelanisile nenkinga yolimi. Ilungu lomphakathi laliphoqeleleka ukuba lizihlinzeke ngotolika walo, ngokujwayelekile kwakuba ilungu lomndeni.

Kubonakala sengathi lezi zilimi ezimbili ezisemthethweni zazingukhiye odingekayo ukuze ungene yonke iminyango yomthetho.

Okungumphumela, uthola ukuthi zonke izisebenzi emikhakheni yangasese neyemiphakathi namhlanje azikhulumi nje kuphela izilimi zabaNsundu, kodwa zinolwazi lwesiNgisi noma isiBhunu. Kusobala ukuthi ukuthuthukiswa nokuhlonishwa kwezilimi zabaNsundu kuyacindezeleka. Abakhuluma ulimi lwabaNsundu bayaphoqeleka ukufunda izilimi ezisemthethweni, ngoba amathuba emisebenzi engcono ayevulekele labo abakhuluma isiNgisi nesiBhunu, bese beqoka ukuqasha abantu abazobezwa kangcono.

Isigaba sama-30 soMthethosisekelo sibheka ulimi njengelungelo lomuntu elihambisana nesiko. Lokhu sikuthola kusahluko esichaza ngamalungelo. Lo mqulu uthi wonke umuntu unelungelo lokusebenzisa ulimi aluthandayo. Azimbandakanye empilweni yesiko azikhethele lona, kodwa akukho namunye osebenzisa la malungelo oyojeziselwa ilungelo lokusebenzisa ulimi azikhethele lona kanye nesiko.

Lo mgomo uthi omunye kumele akwazi ukusebenzisa ulimi lomunye, azikhethele lona. Kanjalo futhi lolu limi malungasetshenziswa njengento yokuchitha isikhathi ngomunye umuntu. Lo mgomo ungukhiye wobuliminingi njengoba ufaka ukusetshenziswa kolimi olungaphezu kolulodwa ngesikhathi esisodwa. Into eyayenziwa iminyaka eminingi emajele aseNingizimu Afrika, nokwaholela ekusungulweni kwenqubomgomo.

Kungumsebenzi wenkantolo ukuqiniseka ukuthi utolika ukhona ukuze atolikele izingxenywe zombili phambi kwenkantolo. Lowo tolika unomsebenzi wokutolika ngawo wonke amandla akhe ngokwenzuzo yezingxenywe zombili. Otolika badinga amakhono okutolika emsebenzini wabo. Isigaba sama-35 (3) (k) woMthethosisekelo sikhuluma ngamalungelo olimi abantu ababoshiwe, abagciniwe nabasolwa ngokuthize, ngokugcizelela ikakhulukazi ilungelo

lokugwetshwa ngokungabandlululi. Inqubo okuqhutshwa ngayo noma okuhunyushwa ngayo ngolimi oluthandwa yilowo muntu.

INsiza yoLimi kaZwelonke, ngokuhlonipha uMthethosisekelo, nayo yahumusha imibhalo eminingi yeminyango ehlukeni kaHulumeni. Isibonelo: iziNsiza zoMnyango wezoMthetho noBulungiswa. Lokhu kufaka ukuhunyushwa kwamalungelo eziboshwa kanye namalungelo eziboshwa okuboshwa kanye nokugwetshwa (Dlamini, 1999:101).

3.6 Inselelo ebhekene nobuliminingi

IsiNgisi isikhathi esiningi siwulimi lapho okusuke kuhunyushwa kususelwa kulo. Njengoba izilimi zabaNsundu zingenawo amatemu obuchule nobuchwepheshe, umsebenzi womcubunguli wolimi akusikho nje kuphela ukuhumusha umbhalo, kodwa kungukuba abe nolwazi ngenjongo yombhalo odinga ukuhunyushwa. Okungase kube owokufundisa, owolwazi noma okunye, aphinde abe nolwazi lwalabo abazogcina besebenzisa lowo mbhalo, ukuze akwazi ukuwuhumusha ube sezingeni lemfundo yabo. Okunye, ukuhumusha umbhalo onobuchule, umhumushi kumele angaqondi nje umbhalo kuphela, kodwa kumele azi ukusetshenziswa kwawo, kanye nokusetshenziswa kwemiqondo ekhona kulowo mbhalo.

Isibonelo: EsiZulwini omunye ukhuluma ‘ngomthetho’ kanti esiNgisini ukhuluma ngomqulu, ngombuso, ngenqubo, ngomgomo.

In isiZulu one speaks of ‘law’ whereas in English one speaks of statute, act, rule, policy, principle, regulation (Dlamini, 1999:102).

Okungumphumela, ngenkathi umcubunguli wolimo ehumusha umbhalo, kusemahlombe akhe futhi ukwakha ulimi. Ukusuka la sibheke embuzweni wokubeka ezingeni nokuxhumana.

3.7 Ukubeka ezingeni

Emhlanganweni obizwa ngokuthi ‘Court Interpreting’ owawubanjwe ngenyanga kaNhlolanja (Febhruwari) ngonyaka we-1998 owawuse-Justice College ePretoria, esinye isikhulumi saveza ukwemukeleka kodaba lwamalungelo olimi. Lokhu kubukeka kungenjalo njengoba iningi labantu baseNingizimu Afrika bakhuluma isiNgisi noma isiBhunu, hhayi ngoba bezikhethela, kodwa yingoba bephoqwe isimo sokuthi basebenzise ulimi lolu oludingwa uHulumeni walesi sikhathi. Uma wawuhluleka ukukhuluma noma ukufunda isiNgisi noma isiBhunu, wawufana nomuntu ongafundile noma oyisihambi. Abantu ababencisheka amathuba kakhulu yilabo abakhuluma ulimi lwaboMdabu njengolimi lwebele. Ukwazi ulimi oludingekayo kwakusho ukuhlomula emfundweni, ekuqashweni, ukuba nendlu ezindaweni zokuhlala kanye nokuhlomula kwezezimali. Ulimi kwakuyinto ehamba phambili lapho abanye babenikwa igunya, kodwa amalungelo abantu ayehlukunyezwa.

Izilimi ezisemthethweni zazisezingeni lokuthi zithuthukiswe ngokuthi zisetshenziswe futhi zithathwe njengezilimi ezisemqoka. Ngokuhamba kweminyaka amagama nemibono yalezi zilimi kwabe sekwehliswa. Ngenxa yokuthuthuka nokuhunyushwa kwezilimi zaboMdabu okusanda kwenzeka, imizamo emikhulu esadinga ukuthuthuka kanye nokubeka ezingeni ukusetshenziswa kwemibono. Lokhu angeke kufezuke uma abasebenzi bolimi abehlukene benza umsebenzi wabo ngokubandlulula. Isibonelo esihle esiphathekayo, ukusetshenziswa kwamatemu asemthethweni ejele. Njengoba inqubo yasejele isivele yatolikwa kudala, ulimi olusetshenziswa nsuku zonke emacaleni, emajele omphakathi kanye nasejele labasebenzi selukhule ngendlela eyisimanga. Ngebhadi, lulokhu lungabhaliwe phansi. Lona lugcinwe emibhalweni yasejele ngendlela yokungathathelwa.

Otolika basejele bathuthukisa itemu lomthetho esikhathini eside. Lokhu akuthuthukisi nje kuphela inqubo yolimi olusetshenziswa emajele, kodwa futhi

kubambe iqhaza elikhulu ekuthuthukiseni imibono emajele ezilimini zaboMdabu. Lokhu kubaluleke kakhulu kumuntu wonke osesitaladini. Lokhu kuvikela umphakathi, ekutheni bangatholi ulwazi.

Enye yezinselelo ezibhekene nabacubunguli bolimi boMdabu ukuba benze inqubomgomo enobunye kanye namatemu nemibono efanayo. Indlela yokwenza lokhu kudingeka abacubunguli bolimi basebenze ndawonye kusuka kuZwelonke, kusiFundazwe nasemazingeni kaHulumeni wasekhaya. Kubalulekile ukuthuthukisa ukubeka ezingeni ukusetshenziswa kwamagama njengaleli: ‘act’, ‘regulation’, ‘by law’ kanye no- ‘policy.’

Akuyiso nje isifiso sokuthuthukisa ubuliminingi, kungumthetho ovela kusiGaba sesi-6 kuMthethosisekelo. IBhodi leziLimi zaseNingizimu Afrika (PanSALB) lasungulwa ukuze lithuthukise futhi lisungule izimo zokuthuthukisa nokusebenza kwazo zonke izilimi ezisemthethweni. Umbuzo omkhulu owokuthi uyoshintshwa kanjani lo mqondo wokuthi izilimi zabaNsundu zibukelwa phansi kunalezo ezimbili zase-Europe ezazisetshenziswa kakhulu kuqala. Abanye abakhuluma ulimi lwaboMdabu bazamukela zinjalo kunokuba babe namahloni nokuphoxeka ngokukhuluma ulimi lwabo lwebele uma befuna usizo kuHulumeni.

Kujwayelekile kulabo abakhuluma lezi zilimi ezimbili ezihlonishwayo ukuba bathathe isihlobo esizobasiza ekutolikeneni. Abaletha usizo, ngokujwayelekile yilabo abakhuluma olulodwa noma zombili izilimi kulezo zilimi ezithile. Kusuke kubekwe umnqamula juqu ukuthi kudingeka nini lokho. Enye yezinkinga ezibhekana nomcubunguli wolimi yikuthi labo abasebenzisa le mibhalo banikeza iminqamula juqu engesilo iqiniso. Basuke bengenalo ulwazi lokuthi ukuhumusha umbhalo akusho nje kuphela ukuhumusha amagama esuka kolunye ulimi eya kolunye, kodwa kuyinto edinga lokhu okulandelayo:

3.7.1 Ukubheka umbhalo ngendlela yokuthi lowo omhumushelayo ayazi ingqikithi.

- 3.7.2 Ukubheka ubuchule bombhalo, wenze ucwaningo olufanele ukuze uhumushe ngendlela okuyiyo.
- 3.7.3 Ukuqalisa ukuhumusha umbhalo ozokwenza kube nocwaningo oluqhubekayo, olungaze luxube nokusetshenziswa kocingo.
- 3.7.4 Ukuveza emphakathini nokuwufunda umbhalo uma usuqedile ukuwuhumusha.
- 3.7.5 Ukunikeza umbhalo ongashintshi umqondo kulabo abakhuluma lolo limi osuke uhumushela kulo nokubheka indlela ulimi olusetshenziswe ngayo ukuze lungaguquli lokho okuqonde ukushiwo umbhalo.

Kulukhuni ukufika ezingeni lokugcina ube ushiya amaphuzu amaningi. INsiza yoLimi kaZwelonke inabasebenzi abancane ngokwesibalo, kunomuntu oyedwa olimini ngalunye. Ngakho akulula ukuhlola umbhalo. Lokhu kuyonqotshwa ngokuthi kukhushulwe inani labacubunguli bolimi.

Ngokunjalo abacubunguli bolimi lwaboMdabu bona bathathe umsebenzi wokuhlola imibhalo esihunyushiwe ngendlela yokushintsha. Lokho kwenzeka ngokuba kuvakashelwe labo abazogcina beyisebenzisa imibhalo ezifundazweni lapho kukhulunywa khona olunye ulimi. Labo abazogcina bewusebenzisa umbhalo baxuba amalungu ezolimo ngokuhambisana kanye nalabo Bantu abazosebenzisa leyo mibhalo esihunyushiwe ukuze baqeqeshe lawa malungu. Amalungu kanye nabaqeqeshi babo, ngokugxeka baxoxa ngezingqikithi namagama ombhalo ohunyushiwe kanye nesidingo sokushintsha naso siyasungulwa. Iyona indlela elula yokuqiniseka ukuthi umbhalo ucacile kumsebenzisi wawo nokuthi kusagcinekile yini lokho umbhalo obuqonde ukukusho. Le ndlela iphinde yaba nomthelela ekubukeni amatemu nemibono ezingeni elifanele, uma itemu lomhumushi lilungiswe umuntu wokugcina ozolisebenzisa, uzoqhubeka esebenzisa lelo temu elikhethwe yilowo olilungisile ngokombono, ngokunjalo uthuthukisa ukufana.

Kuyabonakala ngokusobala ukuthi amagama, kuze kube manje, lawo ayesetshenziswa, akhulunywe ngomlomo, kuzoba ngokokuqala ebhalwa phansi.

Isibonelo: Ukuhumusha imibhalo ephathelene nempilo, umcubunguli wolimi uzobhala amagama angabhaliwe phansi awase kulolo limi ahumushela kulo. Unesi osebenza ngeziguli ezikhinyabezwe isifo esithile, naye ukhuluma ulimi okuhunyushelwe kulo njengesizulu, kumele atolike. Izinhlungu ezingaphatha isiguli sowesifazane kumele kuhunyushwe unesi athi: 'isigaxa' ukuchaza isimila esithile esinyeni. Onesi iminyaka ngeminyaka beletha usizo lokuhumushela odokotela kanye neziguli ezibhedlela. Besahumusha bafundile futhi basungula amagama amaningi ezifo. La magama awakaze ahlonipheke abhalwe phansi, njengoba ayethathwa njengamathuluzi okuhambisa ulwazi phakathi kukadokotela nesiguli.

Ngale ndlela abacubunguli bolimi abahumusha imibhalo ngesikhathi esisodwa futhi, bathuthukisa babuye bahumushe ulimi, ngokwenza ucwaningo ngokusebenza kwamanye amagama nezigatshana. Umbhalo obhekiswe kothisha, isibonelo, kumele usebenzise itemu elithile eliqondene nemfundo. Kodwa uma lo mbhalo uzosetshenzisa ngabanye abantu abahlukile, isibonelo, othisha nabazali, ulimi kumele lwenziwe lula futhi lube sezingeni lokuthi baluqonde kalula. Lokhu kuyokwenza bobabili abazali nothisha baqonde umbiko bese besebenzisana ekufundiseni umntwana, lokho kuyokhombisa umphumela onempumelelo enkulu.

Ngokunjalo futhi, isibonelo, inqubo okuyiyo yokubhekana nokudlula emhlabeni kwelungu lomndeni, lapho amalungu omndeni asuke engazi lutho. Uma ubhekene nokushona komuntu, kumele wazise iphoyisa eliseduze elisemthethweni ukuba lize lithathe isidumbu. Kulapho kuphela uma umuntu eshone ngenxa yokugula lapho amalungu omndeni avele amngcwabe umuntu engazange abhalise ukufa kwakhe. Mayelana nezinga lokubhalisa, umuntu wayethathwa sengathi usaphila, umndeni wawubhekana nobunzima uma sekufanele uveze isiqiniseko sokufa, bengenaso isitifiketi sokufa. Ezindaweni ezisemakhaya lapho kutshelwa khona induna noma iNkosi, indaba ivele iphele khona lapho. Uma isifo singabikwanga, akuvunyelwa zinto ezizothutha isidumbu, akukho zitifiketi zokugula

ezikhishwayo. Ulwazi lomthetho lubalulekile ngokusebenza kosizo lukaMasipala ngaso sonke isikhathi.

Isibonelo: Uma kungalandelwa inqubo okuyiyo uma kushone ikhanda lomuzi, kuvela izinkinga ezahlukene. Njengokuthi nje, ngaphandle kwento esemthethweni ebhalwe phansi ngokufa, kulukhuni ukushintsha izinto ezisegameni zalowo oshonile ziye komunye. Esinye isibonelo senkinga evelayo ngokungabi nalwazi kuxuba nenkinga yengane ebhekana nayo ifuna ukubhalisa esikoleni ngenxa yokuthi umzali wayo wayengazi ukuthi kunesidingo sokubhalisa ukuzalwa kwayo noma unkosikazi oshonelwa umyeni wakhe, amshiye engenayo incwadi yomshado. Umcubunguli wolimi owethamela lapho kuhunyushwa imibhalo esemthethweni kuyinto ebaluleke kabi ekuguquleni izinto eziningi ezenzeka eNingizimu Afrika (Dlamini, 1999:105).

3.8 Isiphetho

Lapha sibonile igxathu elithathwe izinhlangano ezahlukene zolimi ukuzama ukuthuthukisa ulimi lwesiZulu. Bayenzile inhlangano abazama kuyo ukuveza ukubaluleka kokuthi wonke umuntu akagcine acacelwe yizinto ezenzekayo emphakathini, ezweni. Uthola ukuthi into ibhalwe ngolimi olulodwa abanye abangalwazi, umuntu ahlale engayenzile leyo nto edingekayo, ngoba engazi. Bazamile nemihlangano yokuqeqesha abahumushi notolika.

ISAHLUKO SESINE

4.0 ULWAZI OLUCOTSHELELWE KUBANTU NASEZIKHUNGWENI EZAHLUKENE

4.1 Isingeniso

Kulesi sahluko ucwaningo luzobheka ukuthuthuka kolimi lwesiZulu emikhakheni eyahlukene. Lubheke nokuthi le mikhakha iyawulandela yini uMthethosisekelo waseNingizimu Afrika wonyaka we-1996 uMthetho owunombolo 108, okhuluma ngokulingana kwezilimi zonke ezisemthethweni. Imikhakha ezobhekwa yilena elandelayo:

- Izitolo ezidayisa impahla enhlobonhlobo
- Imitholampilo
- Izibhedlela
- Iziteshi zamaphoyisa
- Amabhange
- Ezenhlalakahle
- OMasipala

4.2 Izitolo ezidayisa impahla enhlobonhlobo

Uma sikhuluma ngezitolo ezidayisa impahla enhlobonhlobo sikhuluma ngezitolo ezidayisa ukudla, izimpahla zokugqoka, izimpahla zasendlini nokunye. Ezitolo ezidayisa impahla enhlobonhlobo uthi ungena nje emnyango ukhangwe imibhalo ebhalwe ngolimi lwesiNgisi. Uma kunezimpahla ezibiza inani eliphansi ubona ngombhalo othi ‘low price’ noma ‘sale.’ Umuntu ongalwazi ulimi lwesiNgisi yena uhlala enenkinga njalo.

Izitolo zidayisa impahla enhlobonhlobo zisenenkinga kakhulu maqondana nokusetshenziswa kolimi. Uma uthenga impahla enhlobonhlobo, isiliphu ositholayo sibhalwe ngolimi olulodwa, ulimi lwesiNgesi. Ezinye izimpahla uthola ukuthi zinalo igama lesiZulu ezingabhalwa ngalo, kodwa lutho akwenzeki. Njengokuthi nje basebenzise igama elithi ‘bread’ esikhundleni sokuthi ‘isinkwa’, igama elithi ‘change’ esikhundleni sokuthi bathi ‘ushintshi’, igama elithi ‘payment’ elisho ‘ukukhokha’, ihama elithi ‘twelve month plan’ elisho ‘uhlelo lwezinyanga eziyishumi nambili.’

Kucaca bha ukuthi izitolo ezidayisa impahla enhlobonhlobo azikawulandeli uMthethosisekelo waseNingizimu Afrika, uMthetho owunombolo 108 wonyaka we-1996 okhuluma ngokuthi zonke izilimi kumele zisebenze ngokulinganayo

Ngasekugcineni umcwaningi wabe esebuza imibuzo ephathelene nokusetshenziswa kwezilimi nokunye okuphathelene nazo. Wabe esebuza kubathengisi abehlukene, kodwa babili abaphawulekile, okunguBongiwe Mkhwanazi, kanye noLizzy Mdladla. Le mibuzo nezimpendulo sizokuthola ngasekugcineni lwalesi sahluko. Okuphawulekayo ukuthi zonke izikhungo okwenziwe kuzo ucwaningo, imibuzo yonke iyafana, kodwa izimpendulo azifani.

4.3 Imitholampilo

Umcwaningi wenze ucwaningo emitholampilo eyahlukene. Imitholampilo afinyelele ukwenza kuyo ucwaningo yilena elandelayo:

- 4.3.1 Mtubatuba Fixed Clinic, ophakathi edolobheni eMtubatuba.
- 4.3.2 Umtholampilo wakwaMsane okhona kwaMsane.

Le mitholampilo iphethwe abaphathi abehlukene. Umtholampilo waseMtubatuba uphethwe u-M. Fry, owakwaMsane uphethwe umama uPhumzile Msane. Kule mitholampilo yemibili kunemibhalo ebhalwe ezindongeni. Uma uyibheka le

mibhalo eminye yayo ibhalwe ngolimi lwesiNgisi. Kwase kubuye kubhalwa lokho okubhalwe ngesiNgisi ngesiZulu. Uma bekhuluma nge-‘Immunisation Card’ babuye bachaze ngesiZulu bathi ‘Ikhadi lomgomo.’ Uma umcwaningi ebuza umbuzo wokuthi yiluphi ulimi abalusebenzisayo, bathi basebenzisa ulimi olusetshenziswa abantu abakuleyo ndawo. Baqhuba bathi njengoba bezama ukuhumusha ulimi lwesiNgisi ngesiZulu, yingoba abantu abakule ndawo basebenzisa isiNgisi nesiZulu. Akekho osebenzisa olunye Ulimi olwehlukile kulezi.

Kunemibuzo umcwaningi ayibuza ilandelana esizoyithola ngasekugcineni. Imibuzo ehlelwe umcwaningi iyafana, kodwa izimpendulo azifani. Le mibuzo ibuza umuntu ngamunye ophethe isikhungo.

4.4 Izibhedlela

Umcwaningi wavakashela izibhedlela ezahlukene, ngenhloso yokwenza ucwaningo mayelana nolimi. Isibhedlela ngasinye wayefike acele umphathi wakhona. Imibuzo ayeyibuza yayifana, kodwa izimpendulo zingafani. Izibhedlela ezavakashelwa yilezi ezilandelayo:

- Isibhedlela sakwaHlabisa.
- Isibhedlela saseRichards Bay.

Umphathi wesibhedlela sakwaHlabisa uDawn Zungu. Umpathi wesibhedlela saseRichards Bay u-K. Nel. Ekugcineni kwalesi sahluko kuyobe sekuvezwa imibuzo eyabuzwa esibhedlela ngasinye kanye nezimpendulo.

4.5 Iziteshi zamaphoyisa

Umcwaningi wahambela iziteshi zamaphoyisa ezahlukene. Wenza ucwaningo ngokuhlukana kwazo ebheka ukusetshenziswa kwezilimi ezahlukene. Iziteshi zamaphoyisa azivakashela yilezi ezilandelayo:

- Isiteshi samaphoyisa saseMtubatuba
- Isiteshi samaphoyisa saseRichards Bay.

Lezi ziteshi zamaphoyisa zinabaphathi abehlukene. Umphathi wesiteshi saseMtubatuba u-S/Supt. D.N. Shange. Umphathi wesiteshi saseRichards Bay u-Superintendent Calitz. Lezi ziteshi zabuzwa imibuzo efanayo esizoyithola ekugcineni kwalesi sahluko.

Umcwaningi wayethola inkinga kwezinye iziteshi uma ebuza imibuzo. Kwakudingeka achaze kabanzi ukuthi kuyini lokhu akhuluma ngakho uma ebuza ngenqubomgomo yolimi.

Kwakutholakala ukuthi lokhu akuchazayo abakaze bakuzwe sampela futhi okunye babengakunakile ukuthi kubalulekile.

4.6 Amabhange

Umcwaningi wenza ucwaningo nasemabhange ahlukene. Zisekhona izinkinga emabhange ezweni lethu mayelana nokukhulunywa kolimi lwesiZulu kanye nokubhalwa kwalo. Usathola ukuthi kuze kube manje onke amaphepha asemabhange, awokufaka imali, awokukhipha imali nalawo akhangisa ngemikhiqizo etholakala ebhange, asabhalwe ngezilimi zezizwe zokufika kuleli likaMthaniya. Kanti ayohunyushwa nini? Konke lokhu kusamqinda umuntu okhuluma isiZulu futhi ebe engafundile ezinye izilimi zabamhlophe, ngoba kukhona ulwazi olugcina lumeqile engasafinyelelanga kulona.

Lezi ziliphu isikhathi esiningi zigxila olimini lwesiNgisi nesiBhunu.

Isibonelo: Credit – Krediteer, Date – Datum,

Name – Naam, Signature – Handtekening,

Branch name – Taknaam nokunye.

Kanjalo futhi nalapho umuntu omdala ongayanga esikoleni efisa ukuboleka imali khona ebhange uvele abizelwe umphathi omhlophe, ongakwazi nhlobo ukukhuluma isiZulu. Nebala lo muntu usezophuma ebhange engalutholile usizo. Mhlawumbe le nkinga ibingezukubabikho ukuba kubakhona ukuhlinzekwa ngotolika azohlenganisa lezi zinhlanga zabantu ababili.

Nayo le mishini yokukhipha imali (ATM's) inezayo izinkinga ngoba ibhalwe ngesiNgisi, lesi esingaziwa umuntu wonke. Ibhange elicishe lizame ukusebenzisa izilimi ezimbili emshinini, okuyisiZulu nesiNgisi, ibhange lase-ABSA. Ufika umuntu afake ikhadi lakhe bese umshini ufuna inombolo yakhe yemfihlo, do umuntu. Usengquluze amehlo nje. Sekuyoze kunyukubale abanye abamlandelayo emgqeni ngoba nomnikazi waleli khadi kulukhuni ukudedela le nombolo yakhe yemfihlo komunye umuntu, ngoba wenqena oklebe asebagcwala izwe lonke.

Amabhange umcwaningi awavakashelwa yilawa alandelayo:

- Ibhange laseThala
- Ibhange laseFirst National
- Ibhange laseStandard
- Ibhange lase-ABSA

La mabhange anabaphathi bawo umcwaningi ayebuza imibuzo kubo, ezotholakala ekugcineni kwalesi sahluko. Umphathi webhange laseThala uNeli Mtshali. Umphathi webhange laseFirst National uDanny Smith. Umphathi webhange lase-Standard uRodney Louw. Umphathi webhange lase-ABSA uRuby Wallace. Onke

la mabhange umcwaningi awavakashela awaseMtubatuba. Ngasekugcineni kwesahluko kuzotholakala imibuzo eyayibuzwa kubaphathi bamabhange.

4.7 Ezenhlalakahle

Umcwaningi wavakeshela kwezeNhlalakahle kwaMsane eMtubatuba. Sisodwa isikhungo sezeNhlalakahle umcwaningi asivakashela. Lesi sikhungo umphathi waso uVuyo R. Xhakatha. Kunemibuzo eyabuzwa kumphathi wakhona. Le mibuzo izotholakala ngasekugcineni kwalesi sahluko.

4.8 Ukuphunyeleliswa kobuliminingi koMasipala

Umcwaningi waphinde wavakashela koMasipala abahlukahlukenene. Akuqaphelayo kulaba oMasipala yikuthi banenkinga efanayo, abangayinakile. Bonke abanayo inqubomgomo yolimi, futhi abayinakile. Uyedwa uMasipala okwatholakala kuye inqubomgomo yolimi, uMasipala waseMhlathuze eRichards Bay. OMasipala esizobabheka yilaba abalandelayo:

- UMasipala waseMhlathuze
- UMasipala waseMtubatuba
- UMasipala wakwaMbonambi
- UMasipala wasoThungulu
- UMasipala waseMkhanyakude

Bonke laba oMasipala banabaphathi babo. Umphathi kaMasipala waseMhlathuze uDokotela A.W. Heyneke. Umphathi kaMasipala waseMthubutuba uGlen Watson. Umphathi kaMasipala wakwaMbonambi uMandla Nkosi. Umphathi kaMasipala wasoThungulu u-B.B. Biyela. Umphathi kaMasipala waseMkhanyakude u-V.J. Mthembu, eMkhuze.

Umcwaningi waba nezingxoxo nomphathi kaMasipala waseMhlathuze. Kwaze kwangena umbuzo wokuthi banayo yini inqubomgomo yolimi. Wayesethi inhloso yabo eyokuthi zisetshenziswe zonke izilimi, kodwa akubhaliwe phansi njengenqubomgomo. Wayesethi kunezingxoxo ezigciniwe kuyikhompyutha ezikhombisa ukusebenza kwazo zonke izilimi. Wabe eseyiveza leyo mibhalo. Imibhalo ebhalwe phansi kuyikhompyutha iyakhombisa ukuthi uMthethosisekelo waseNingizimu Afrika, uMthetho owunombolo 108 wonyaka we-1996, bayawulandela. Kukhona izingxoxo ezibhalwe ngesiZulu, isiNgisi kanye nesiBhunu.

Umpathi waqhuba wathi izikhala zemisebenzi zikhangiswa ngazo zonke izilimi. Bagcizelela ukuthi uMthethosisekelo waseNingizimu Afrika, isiGaba sesi-6, uyasho ukuthi izilimi zonke ezisemthethweni azisetshenziswe ngokulinganayo. Bona bayakubhekelela kakhulu lokho. Bathi babuye basebenzise ulimi ngokubhekela abantu abahlala kuleyo ndawo. Bayabheka noma bebhala izimemezelo, amaphephandaba kanye nokunye. Bathi bakwenza lokho babe bebhokelela lezo zilimi ezazincishwe amathuba, izilimi zoboMdabu. IsiGaba sesi-6 (3) (b) soMthethosisekelo omusha othi oMasipala banikwe igunya lokusebenzisa olulodwa noma eziningi zalezo zilimi ezisemthethweni ngokubona kwabo ukuthi zilungele indawo abahlala kuyo.

Ngasekugcineni kwalesi sahluko sizothola imibuzo eyabuzwa uMasipala ngamunye kanye nezimpendulo.

4.9 Imibuzo yesiKhungo ngasinye

4.9.1 Izitolo ezidayisa impahla enhlobonhlobo

Isibonelo: Impahla yokugqoka, impahla yasendlini, ukudla njalonjalo.

Imibuzo	Izimpendulo
1. Zingaki izilimi enizisebenzisayo kulesi sitolo?	Zimbili, isiNgisi nesiZulu.
2. Ngabe ikhona inqubomgomo yolimi kulesi sitolo?	Ayikho.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	IsiNgisi nesiZulu.
4. Kungani nikhethe isiNgisi nesiZulu ukuba kube izilimi ezisemthethweni?	Yingoba yizona zilimi ezaziwa ngabantu bonke abakulesi sitolo.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Sisebenzisa isiNgisi nesiZulu.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ibhalwe ngesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	IsiNgisi.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana nesitolo?	IsiZulu.
9. Ngabe bakhona abahumushi kulesi sitolo?	Abekho.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	IsiNgisi nesiZulu.
12. Ngabe isitolo siyadinga ukuthola umbiko walolu phenyo?	Yebo.

Uma umcwaningi ebheka izimpendulo zemibuzo engenhla, kucaca bha ukuthi mukhulu umsebenzi ohlalele abacubunguli bolimi. Kumele kufundiswe izitolo ukuba zibe nenqubomgomo yolimi, zichazelwe ukuthi yini leyo nqubomgomo yolimi. Kufundiswe nokubaluleka kwayo. Kumele bafundiswe ngokushiwo

uMthethosisekelo maqondana nokusetshenziswa kwezilimi. Bafundiswe ngokubaluleka kokubakhona kotolika nabahumushi esitolo.

4.9.2 Imitholampilo

4.9.2.1 Umtholampilo waseMtubatuba

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kulo Mtholampilo?	Zimbili, IsiNgisi nesiZulu.
2. Ngabe ikhona inqubomgomo yolimi kulo Mtholampilo?	Ayikho inqubomgomo yolimi.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	IsiNgisi sithathwa njengolimi olusemthethweni.
4. Kungani nikhethe lolu limi ukuba lube ulimi olusemthethweni?	Yingoba isiNgisi yilona limi olusetshenziswayo uma kukhulunywa.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	IsiNgisi nesiZulu.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ibhalwe ngesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiNgisi.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana noMtholampilo?	IsiZulu.
9. Ngabe bakhona abahumushi kulo Mtholampilo?	Abekho.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho izikhalo.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiZulu.
12. Ngabe uMtholampilo uyadinga ukuthola umbiko walolu phenyo?	Yebo uyadinga.

Lolu cwaningo luthola ukuthi lo Mtholampilo ugxile kakhulu ezilimini ezimbili, okuyisiNgisi nesiZulu, kodwa futhi kungathi isiNgisi sihamba phambili. Kubukeka sengathi banenkinga yokubhekela ezinye izilimi. Basadinga usizo olukhulu lokukhanyiselwa ngoMthethosisekelo waseNingizimu Afrika, omayelana

nokusebenza kwezilimi. Kubonakala benenkinga labo abangalwazi ulimi lwesiNgisi, ngoba imibhalo egciniwe ibhalwe ngolimi olulodwa, lwesiNgisi.

Ngamanye amazwi bayadingeka abazohumusha lolu limi baluyise esiZulwini, ukuze wonke umuntu azizwele ekhululekile. Ikakhulukazi njengoba lo Mtholampilo usetshenziswa abantu abakhuluma ulimi lwesiZulu, kuyadingeka imibhalo ibhalwe ngolimi lwabo.

4.9.2.2 UMtholampilo wakwaMsane

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kulo Mtholampilo?	Zintathu, isiNgisi, isiBhunu nesiZulu.
2. Ngabe ikhona inqubomgomo yolimi kulo Mtholampilo?	Ayikho.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhethe lolu limi ukuba lube ulimi olusemthethweni?	Yingoba zonke izinto ezilapha zibhalwe ngesiNgisi.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiNgisi nesiZulu.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ibhalwe ngolimi lwesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiZulu.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana noMtholampilo?	Ulimi lwesiZulu.
9. Babe bakhona abahumushi kulo Mtholampilo?	Abekho abahumushi.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiZulu.
12. Ngabe uMtholampilo uyadinga ukuthola umbiko walolu phenyo?	Yebo, uMtholampilo uyawudinga umbiko.

Lo Mtholampilo ubonakala uzama ukusebenzisa izilimi ngendlela elindelekile. Okuyinkinga nje yikuthi kumele benze inqubomgomo yolimi. Nawo uveza ukuthi imibhalo egciniwe ibhalwe ngolimi lwesiNgisi. Akumangalisi lokho, ngoba

namanje izindawo eziningi zisasebenzisa ulimi lwesiNgisi kuphela. Yingakho kwenziwe lolu cwaningo ukuze kulungiswe lawo maphutha enzeka kudala.

4.9.3 Izibhedlela

4.9.3.1 Isibhedlela sakwaHlabisa

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kulesi sibhedlela?	Zintathu, isiNgisi, isiBhunu, nesiZulu.
2. Ngabe ikhona inqubomgomo yolimi kulesi sibhedlela?	Ayikho inqubomgomo yolimi.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhethe lolu limi ukuba lube ulimi olusemthethweni?	Yingoba yonke into elapha esibhedlela isabhalwe ngolimi lwesiNgisi kuphela. IsiNgisi nesiZulu.
5. Yiluphi ulimi enilusebenzisayo uma nabambe imihlangano?	Ibhalwe ngesiNgisi.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ulimi lwesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiZulu.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana nesibhedlela?	Abekho abahumushi.
9. Ngabe bakhona abahumushi kulesi sibhedlela?	Azikho.
10. Ngabe zikhona izikhalo enizitholayo?	Ulimi lwesiNgisi nesiZulu.
11. Kwezinye izikhathi yiluphi ulimi enilusebenzisayo uma nixhumana?	Yebo.
12. Ngabe isibhedlela siyadinga ukuthola umbiko walolu phenyo?	

Yonke le mibuzo engenhla yayibhekiswe kumuntu oyedwa, umphakathi wesibhedlela. Kulesi sibhedlela bayazama ukusebenzisa izilimi ngendlela elinganayo. Kukhombisa ukuthi lezi zilimi zontathu, yizona ezikhulunywa abantu abakule ndawo. Inkinga yiyo inqubomgomo yolimi abangenayo okukhombisa ukuthi yinto abangenalwazi lwayo.

Kulesi sibhedlela bayakhombisa ukuthi akusikho nje ukuthi bathanda ulimi lwesiNgisi, kodwa baphoqwe isimo sokuthi zonke izinto ezikuso zibhalwe ngolimi olulodwa, okuyisiNgisi.

4.9.3.2 Isibhedlela saseRichards Bay

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenza kulesi sibhedlela?	Zintathu, isiNgisi, isiZulu nesiBhunu.
2. Ngabe ikhona inqubomgomo yolimi kulesi sibhedlela?	Ayikho inqubomgomo.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhethe lolu limi ukuba lube ulimi olusemthethweni?	Yingoba isiNgisi ulimi okuxhunyanwa ngalo.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiNgisi.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ngolimi lwesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiNgisi.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana nesibhedlela?	Ulimi lwesiNgisi.
9. Ngabe bakhona abahumushi kulesi sibhedlela?	Abekho.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiZulu.
12. Ngabe isibhedlela siyadinga ukuthola umbiko walolu phenyo?	Yebo siyadinga.

Lolu phenyo luthole ukuthi lesi sibhedlela sisebenzisa kakhulu ulimi lwesiNgisi. Uma kubuzwa kumphathi waso ukuthi kungani kusebenze lolu limi kakhulu. Waphendula ngokuthi abantu abaningi abahlala kule ndawo basebenzisa lolu limi.

Kumuntu ongalukhulumi kuyinkinga kakhulu. Yingakho bekudingeka kube nabahumushi abazosiza labo abangalwazi lolu limi.

4.9.4 Iziteshi zamaphoyisa

4.9.4.1 Isiteshi samaphoyisa saseMtubatuba

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kulesi siteshi?	Zintathu, isiNgisi, isiZulu kanye nesiBhunu.
2. Ngabe ikhona inqubomgomo yolimi kulesi siteshi?	Ayikho inqubomgomo yolimi.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhethe lolu limi ukuba lube ulimi olusemthethweni?	Yingoba isiNgisi yilona limi okuxhunyanwa ngalo.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiNgisi nesiZulu.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ngolimi lwesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiZulu.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana nesiteshi?	Ulimi lwesiZulu.
9. Ngabe bakhona abahumushi kulesi siteshi?	Abekho.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiNgisi.
12. Ngabe isiteshi siyadinga ukuthola umbiko walolu phenyo?	Yebo siyadinga.

Uma kubhekwa izimpendulo ezingenhla uphenyo luthola ukuthi bayazama ukusebenzisa izilimi ngendlela efanele. Kutholakala ukuthi asikho isikhungo esike sathi isiZulu yilona lulimi olusemthethweni. Abanye bayaye balubukele

phansi ulimi lwesiZulu, uthole ukuthi naleso siNgisi abasithandayo abasazi. Kwesinye isikhathi baphoqwa yikho ukuthi akukabi nalutho oluhunyushelwe olimini lwesiZulu, konke kusabhalwe ngesiNgisi.

4.9.4.2 Isiteshi samaphoyisa saseRichards Bay

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kulesi siteshi?	Zintathu, isiNgisi, isiZulu kanye nesiBhunu.
2. Ngabe ikhona inqubomgomo yolimi kulesi siteshi?	Ayikho inqubomgomo yolimi.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhethe lolu limi ukuba lube ulimi olusemthethweni?	Yingoba abanu abaningi abalapha bakhuluma isiNgisi.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiNgisi nesiBhunu.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ibhalwe ngesiNgisi
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiNgisi.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma nixhumana?	IsiNgisi nesiZulu.
9. Ngabe bakhona abahumushi kulesi siteshi?	Abekho abahumushi.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiZulu.
12. Ngabe isiteshi siyadinga ukuthola umbiko walolu phenyo?	Yebo siyadinga.

Lesi siteshi siphendule imibuzo njengezinye izikhungo. Umehluko ubesembuzweni wolimi olusetshenziswayo uma kubanjwe imihlangano. Ezinye izikhungo bezithi zisebenzisa isiNgisi nesiZulu, kodwa lesi sikhungo sathi

sisebenzisa isiNgisi kanye nesiBhunu. Kuyacaca-ke ukuthi izilimi zibuye zisebenze ngokulandela abantu abahlala kuleyo ndawo.

4.9.5 Amabhange

4.9.5.1 Ibhange laseThala

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kuleli bhange?	Zimbili, isiNgisi nesiZulu.
2. Ngabe ikhona inqubomgomo yolimi kuleli bhange?	Ayikho inqubomgomo yolimi.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhethe lolu limi ukuba lube ulimi olusemthethweni?	Yingoba yilona lulimi olusetshenziswayo uma kuxhunanwa.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	IsiNgisi nesiZulu.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ibhalwe ngesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	IsiNgisi nesiZulu.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana nebhange?	IsiZulu.
9. Ngabe bakhona abahumushi kuleli bhange?	Abekho.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiNgisi.
12. Ngabe ibhange liyadinga ukuthola umbiko walolu phenyo?	Yebo liyadinga.

Ucwaningo luveza ukuthi leli bhange ligxile ezilimini ezimbili kuphela, okuyisiNgisi nesiZulu. Kuyacaca ukuthi umuntu okhuluma ulimi lwesiBhunu

nezinye angazithola esenkingeni. Kumele ligqugquzelwe ukuba lisebenzisa izilimi ngokulinganayo. Libuye libe nenqubomgomo yolimi.

4.9.5.2 Ibhange laseFirst National

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kuleli bhange?	Lulodwa, isiNgisi.
2. Ngabe ikhona inqubomgomo yolimi kuleli bhange?	Yebo ikhona.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhethe lolu limi ukuba lube ulimi olusemthethweni?	Yingoba isiNgisi, yilona limi olusebenza nakwamanye amazwe.
5. Uma ninayo inqubomgomo yolimi, ngabe isiyasebenza?	Yebo isiyasebenza.
6. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiNgisi.
7. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ngolimi lwesiNgisi.
8. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiNgisi.
9. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana nebhange?	Ulimi lwesiNgisi.
10. Ngabe bakhona abahumushi kuleli bhange?	Yebo bakhona.
11. Ngabe zikhona izikhalo enizitholayo?	Azikho.
12. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiZulu nesiBhunu.
13. Ngabe ibhange liyadinga ukuthola umbiko walolu phenyo?	Cha alidingi.

Ucwaningo luveza ukuthi izimpendulo eziqondene nebhange elingenhla, zithe ukwehluka kunezinye izikhungo. Impendulo yokuqala ikhomba ukuthi basebenzisa ulimi olulodwa. Eyesibili impendulo ikhomba ukuthi banayo inqubomgomo yolimi futhi isiyasebenza. Kuleli bhange banabo abahumushi.

Kuleli bhange abawudingi umbiko. Babukeka bengawulandeli uMthethosisekelo, ngoba basebenzisa ulimi olulodwa izikhathi eziningi, ulimi lwesiNgisi. Usemkhulu umsebenzi odinga ukwenziwa kuleli bhange.

4.9.5.3 Ibhange laseStandard

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisetshenziswayo kuleli bhange?	Zintathu, isiNgisi, isiZulu nesiBhunu.
2. Ngabe ikhona inqubomgomo yolimi kuleli bhange?	Ayikho.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhetha lolu limi ukuba lube ulimi olusemthethweni?	Yingoba abantu abanengi baluzwa kangcono.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiNgisi.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ibhalwe ngolimi lwesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	IsiNgisi nesiZulu.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana nebhange?	IsiZulu.
9. Ngabe bakhona abahumushi kuleli bhange?	Yebo bakhona.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiNgisi.
12. Ngabe ibhange liyadinga ukuthola umbiko walolu phenyo?	Yebo.

Ucwaningo luveza ukuthi leli bhange liwulandelile uMthethosisekelo. Izilimi ezivamise ukusetshenziswa abantu zintathu, isiNgisi, isiZulu nesiBhunu. Kumele abaphathi bolimi bagqugquzele ukuba libe nenqubomgomo yolimi. Libukeka lihlelekile ngoba linalo nabahumushi.

4.9.5.4 Ibhange lase-ABSA

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kuleli bhange?	Zintathu, isiNgisi, isiZulu nesiBhunu.
2. Ngabe ikhona inqubomgomo yolimi kuleli bhange?	Ayikho.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhetha lolu limi ukuba lube ulimi olusemthethweni?	Yingoba abantu abaningi lapha bakhuluma isiNgisi.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiNgisi.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ngolimi lwesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiNgisi.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana nebhange?	Ulimi lwesiNgisi.
9. Ngabe bakhona abahumushi kuleli bhange?	Yebo bakhona.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo?	Ulimi lwesiNgisi.
12. Ngabe ibhange liyadinga ukuthola umbiko walolu phenyo?	Yebo.

Ucwaningo luveza ukuthi leli bhange liwulandelile uMthethosisekelo waseNingizimu Afrika. Liyazisebenzisa izilimi ezintathu, isiNgisi, isiZulu nesiBhunu okuyizilimi ezidingwa abantu. Linabo nabahumushi. Nalo lidinga ukucaciselwa ngenqubomgomo yolimi.

4.9.6 Ezenhlalakahle

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kulesi sikhungo?	Zimbili, isiNgisi nesiZulu.
2. Ngabe ikhona inqubomgomo yolimi kulesi sikhungo?	Ayikho.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhethe lolu limi ukuba lube ulimi olusemthethweni?	Yingoba abantu abaningi abalapha basebenzisa lolu limi.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiZulu.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ibhalwe ngolimi lwesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiZulu.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana nalesi sikhungo?	Ulimi lwesiZulu.
9. Ngabe bakhona abahumushi kulesi sikhungo?	Abekho.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiZulu.
12. Ngabe lesi sikhungo siyadinga ukuthola umbiko walolu phenyo?	Yebo.

Ucwaningo luveza ukuthi lesi sikhungo asikwazanga ukubhekelela amalungelo abantu. Lesi sikhungo sisebenzisa izilimi ezimbili, isiNgisi nesiZulu kuphela. Umuntu okhuluma isiBhunu kumele enze njani? Akukho ngisho abahumushi. Kunenkinga enkulu kulesi sikhungo sezeNhlalakahle. Abacubunguli bolimi kumele babambe iqhaza elikhulu lapha.

4.9.7 Ukuphuyeleliswa kobuliminingi koMasipala

4.9.7.1 UMasipala waseMhlathuze

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisetshenziswa umphakathi?	Zintathu, isiZulu, isiBhunu nesiNgisi.
2. Ngabe ikhona inqubomgomo yolimi kulo Masipala?	Yebo ikhona.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	IsiNgisi yilona limi oluthathwa njengolimi olusemthethweni.
4. Yini eyenza isiNgisi kube yilona limi olusemthethweni?	Yingoba isiNgisi ulimi olusetshenziswa kakhulu endaweni.
5. Ngabe inqubomgomo isiyasebenza?	Inqubomgomo isivele iyasebenza.
6. Yiluphi ulimi olusebenzayo uma kubanjwe imihlangano yamaKhansela?	Emihlanganweni kusetshenziswa ulimi lwesiNgisi.
7. Ngabe imibhalo egciniwe yamaKhansela ibhalwe ngaluphi ulimi?	Imibhalo egciniwe ibhalwe ngolimi lwesiNgisi.
8. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	IsiNgisi yilona lulimi olujwayele ukusetshenziswa kakhulu.
9. Izakhamizi zilusebenzisa nini ulimi lwesiNgisi?	Zilusebenzisa kakhulu uma zixhumana noMasipala.
10. Ngabe bakhona abahumushi abasizayo ekuhumusheni?	Abekho, kodwa abasebenzi abasiza ngokuhumusha uma kunesidingo.
11. Ngabe zikhona izikhalo?	Azikho izikhalo.
12. Kwezinye izikhathi, yiluphi ulimi olusetshenziswa izakhamizi ukuxhumana?	Uma bexhumana kusetshenziswa ulimi olwaziwa ngumphakathi.
13. Ngabe uMasipala uyadinga ukuthola umbiko walolu phenyo?	Yebo uMasipala uyawudinga umbiko.

Ucwaningo lubeza ukuthi lo Masipala useqophelweni eliphezulu. Kukhombisa ukuthi akekho umuntu obanenkinga uma efika kuwo. Lokho kubonakala ngokuthi basebenzise ulimi oludingwa yilowo mphakathi abasuke bekhuluma nawo.

4.9.7.2 UMasipala waseMtubatuba

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisetshenziswayo kulo Masipala?	Zintathu, isiNgisi, isiZulu, nesiBhunu.
2. Ngabe ikhona inqubomgomo yolimi kulo Masipala?	Ayikho.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhethe lolu limi ukuba lube ulimi olusemthethweni?	Yingoba yilona lulimi okuxhunyanwa ngalo.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiNgisi.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ngolimi lwesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiNgisi.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana noMasipala?	IsiNgisi nesiZulu.
9. Ngabe bakhona abahumushi kulo Masipala?	Yebo bakhona.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	IsiZulu nesiBhunu.
12. Ngabe uMasipala uyadinga ukuthola umbiko walolu phenyo?	Yebo uyadinga.

Ucwaningo lukhomba ukuthi lo Masipala uyawulandela uMthethosisekelo waseNingizimu Afrika. Uzisebenzisa zontathu izilimi ezidingwa abantu, isiNgisi, isiZulu nesiBhunu. Inkinga abanayo eyokuthi abanayo inqubomgomo yolimi. Okumele bacaciselwe ngayo. Lo Masipala unabo nabahumushi.

4.9.7.3 UMasipala wakwaMbonambi

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kulo Masipala?	Zintathu, isiBhunu, isiZulu, nesiNgisi.
2. Ngabe ikhona inqubomgomo yolimi kulo Masipala?	Ayikho.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhethe lolu limi ukuba lube ulimi olusemthethweni?	Yingoba yilona lulimi lokuxhumana, abantu abaningi abalusebenzisayo.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiNgisi.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ngolimi lwesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiNgisi.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana noMasipala?	Ulimi lwesiZulu.
9. Ngabe bakhona abahumushi kulo Masipala?	Yebo.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiZulu.
12. Ngabe uMasipala uyadinga ukuthola umbiko walolu phenyo?	Yebo uyadinga.

Lo Masipala uyawulandela uMthethosisekelo waseNingizimu Afrika. Usebenzisa isiBhunu, isiZulu nesiNgisi, izilimi ezisemqoka eNingizimu Afrika. Ucwangingo luveza ukuthi unabo nabahumushi.

4.9.7.4 UMasipala wasoThungulu

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kulo Masipala?	Zintathu, isiNgisi, isiZulu, nesiBhunu.
2. Ngabe ikhona inqubomgomo yolimi kulo Masipala?	Ayikho.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi.
4. Kungani nikhetha lolu limi ukuba lube ulimi olusemthethweni?	Yingoba yilona lulimi olukhulunywa kulo Masipala.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiNgisi nesiZulu.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ngolimi lwesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiNgisi.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana noMasipala?	Ulimi lwesiNgisi nesiZulu.
9. Ngabe bakhona abahumushi kulo Masipala?	Yebo.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiNgisi nesiZulu.
12. Ngabe uMasipala uyadinga ukuthola umbiko walolu phenyo?	Yebo uyadinga.

Ucwaningo lubeza ukuthi lo Masipala uwuhloniphile uMthethosisekelo. Usebenzisa izilimi ezintathu, isiNgisi, isiZulu kanye nesiBhunu, okuzona zilimi ezingumgogodla waseNingizimu Afrika. Kumele ube nenqubomgomo yolimi.

4.9.7.5 UMasipala waseMkhanyakude

Imibuzo	Izimpendulo
1. Zingaki izilimi ezisebenzayo kulo Masipala?	Zintathu, isiNgisi, isiZulu, nesiBhunu.
2. Ngabe ikhona inqubomgomo yolimi kulo Masipala?	Ayikho.
3. Yiluphi ulimi oluthathwa njengolimi olusemthethweni?	Ulimi lwesiNgisi nesiZulu.
4. Kungani nikhethwe lezi zilimi ukuba zibe izilimi ezisemthethweni?	Abantu abaningi baziqonda kangcono lezi zilimi.
5. Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?	Ulimi lwesiNgisi nesiZulu.
6. Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ngolimi lwesiNgisi.
7. Yiluphi ulimi oluvame ukusetshenziswa kakhulu?	Ulimi lwesiNgisi nesiZulu.
8. Yiluphi ulimi oluvamise ukusetshenziswa umphakathi uma uxhumana noMasipala?	Ulimi lwesiZulu.
9. Ngabe bakhona abahumushi kulo Masipala?	Abekho.
10. Ngabe zikhona izikhalo enizitholayo?	Azikho.
11. Kwezinye izikhathi, yiluphi ulimi enilusebenzisayo uma nixhumana?	Ulimi lwesiNgisi.
12. Ngabe uMasipala uyadinga ukuthola umbiko walolu phenyo ?	Yebo uyadinga.

Ucwaningo luveza ukuthi abantu abakhele lo Masipala basebenzisa izilimi ezintathu. Lo Masipala uwahloniphile amalungelo alaba bantu. Lezi zilimi, isiNgisi, isiZulu nesiBhunu. Inkinga nje ukuthi awunayo inqubomgomo yolimi kanye nabahumushi.

4.10 Isiphetho

Ngokocwaningo, ezikhungweni ezahlukeni kubonakale inkulu inselelo esabhekene nabacubunguli Bolimi. Leso naleso sikhungo sizenzela okwaso nje, ngenxa yokuswela ulwazi. Kumele kuphunywe umkhankaso kuyofundiswa

ngenqubomgomo yolimi kanye noMthethosisekelo. Zonke izikhungo zinazo izilimi ezizisebenzisayo, nezizathu zokusebenzisa lezo zilimi zinazo. Inkinga enkulu yikuthi lokho ezikushoyo akubhaliwe phansi njengenqubomgomo yazo. Izikhungo eziningi aziwulandeli umthethosisekelo waseNingizimu Afrika, okhuluma ngezilimi, ngenxa yokungabi nalwazi. Ngenxa yokungabi nalwazi kwazo, uthi uyazibuza ngenqubomgomo yolimi, labo osuke ubuza kubo bavele babe nezinhliziyo ezincane.

ISAPHLUKO SESIHLANU

5.0 ISIHLEZIYO SOCWANINGO

5.1 Isingeniso

Kulesi sahluko umncwaningi uhlaziya okuvunjululwe ucwaningo ezikhungweni ezahlukenene. Okunye okuvunjululwe ezincwadini ezifundiwe. Phakathi kwezikhungo okwenziwe kuzo ucwaningo kube izitolo, imitholampilo, izibhedlela, emaphoyiseni, emabhange, kwezenhlalakahle nakoMasipala. Lana kuyoba ngamasampula ayinkomba yokuthi ubuliminingi busetshenziswa ngendlela eyiyona yini noma cha. Umncwaningi uyobe esenza izincomo zakhe ngasekugcineni eziyobe zikhomba ukuthi ubuliminingi buyaphunyeleliswa yini noma cha.

Kuzohlaziywa imiphumela yocwaningo ngendlela esathebula okuyothi emva kwalokho umncwaningi abese enaba ngalezo zibalo. Amathebula ahlukaniwe ngokwezikhungo ucwaningo olukwazile ukufinyelela kuzo.

5.2 Isihlaziyo ngokwezahluke

5.2.1 Umlando wocwaningo

Uma umncwaningi ebheka izilimi zaseNingizimu Afrika zifinyelela kwezinga-25, kodwa ziyi-11 ezinikezwe igunya lokuba semthethweni. Lokho kutholakala kuyisiGaba sesi-6 soMthethosisekelo wonyaka we-1996, uMthetho ongunombolo 108. Phezu kwazo zonke lezi zilimi, ezaboMdabu zazibukelwa phansi. UHulumeni wanika ilungelo lokuthi zonke izilimi ziyalingana.

UPretorius, (1999:33) uthi ziyisi-9 izilimi zaboMdabu ezisemthethweni uma engabali isiNgisi nesiBhunu. Ngokungabibikho kwenqubomgomo yolimi

echaziwe, lokho kwaholela ekutheni kusetshenziswe isiNgisi nesiBhunu njengezilimi zangokomthetho.

Lolu cwaningo lukhuthaza ngokuphunyeleliswa kokusebenza kwezilimi zaboMdabu, njengesiXhosa, isiNdebele, isiZulu, nesiSwazi njalonjalo. Uma kubhekwa izilimi zabaNsundu, kubhekwa ukuphinyiswa kwazo, ukubhalwa kwazo, ukuhunyushwa kwazo zisuselwa kwezinye izilimi. Umcwaningi ugxile kakhulu ekuhunyushweni kolimi lwesiZulu ezikhungweni ezisetshenziswa abantu abamnyama.

Umcwaningi udibane nezingqinamba eziningi ezidala ulimi lwesiZulu lungathuthuki. Ingingqinamba enkulu yileyo yokuthi kubhalwe imibhalo ezindaweni ezisetshenziswa ngabantu abaNsundu ngolimi lwesiNgisi, noma ngolimi lwesiBhunu. Kutholakale ukuthi nalabo abathi bazama ukuhumusha le mibhalo, bayihumusha ngendlela okungeyona. Uthola amaphutha amaningi. Isizathu salokho, abantu abahumushayo abaqeqeshiwe ngokwanele. Abanye abasikhulumi naleso siZulu abasihumushayo.

Umcwaningi uzihambeke zonke izindawo ezisetshenziswa ngabantu abaNsundu. Izindawo ezinjengezitolo, imitholampilo, izibhedlela nezinye. Kwezinye izindawo isikhona imibhalo esiqala ukuhunyushwa noma isemincane. Njengesibhedlela sakwaHlabisa kanye noMtholampilo wakwaMsane.

Umcwaningi uye wabheka eminye imiqulu kaHulumeni yohlelo olusha lokufunda olubizwa ngokuthi: i-RNCS (Revised National Curriculum Statement). Leyo miqulu isihunyushiwe. Umcwaningi wavakashela abanye abantu abangabahumushi, wababuza izinkinga abahlangabezanana nazo uma behumusha, lokhu okudala izinkinga namaphutha emisebenzini ehunyushiwe.

Izincomo

UMthethosisekelo waseNingizimu Afrika kanye nemithetho ehambisana nawo, kumele kusekele ukuthuthukiswa kobuliminingi eNingizimu Afrika.

Kumele abacubunguli bolimi bazame ingqalasizinda yokuguqulela kolunye ulimi umbhalo, ukutolika nokulungisa amaphutha emibhalweni, okubonakala sengathi kusantuleka.

Abantu abazohumusha ulimi lusukela kolunye ulimi luya kolunye, kumele kube umuntu olukhulumayo lolo lulimi. Kumele bagwenywe abantu abakhetha lo msebenzi ngenjongo yokuzifunela amasenti. Kumele kuqikekelwe ukuthi labo abahumushayo bahumusha okuyikho yini.

5.2.2 Umlando wokubuyekezwa kohlelo lwezilimi eNingizimu Afrika

Lapha umcwaningi ubheke izihloko ezahlukene ukuze kwazeke ngemvelaphi yolimi. Kubhekwe izinto ezizosiza ekuvuselelweni kwezilimi ezisemthethweni ezazingasanakiwe. Kuyatholakala ukuthi iNingizimu Afrika yazama ushintsho kwezombusazwe ngonyaka we-1993, ngesikhathi kuphethe uMongameli u-F.W. de Klerk. Kusukela ngonyaka we-1990, abacubunguli bolimi babona kungcono ukusungula inqubomgomo entsha yolimi.

NgokoMthethosisekelo wesikhashana wonyaka we-1993 iNingizimu Afrika yashintsha ukuba yizwe elikhuluma izilimi ezimbili, yase iba izwe elinikezwe izilimi eziyi-11 eziseMthethweni. Imigomo ekuMthethosisekelo wonyaka we-1993 yokuthi ababusi baseNingizimu Afrika benze inqubomgomo entsha yolimi, yiyo eyenza impumelelo. Eminye yale migomo ibhekiswe ekuthuthukiseni ubuliminingi kanye nasekuhumusheni (cf. Section 3(9) (d), 1993 Constitution).

Sithola ukuthi uMthethosisekelo wonyaka we-1996 wasungula indlela yokusebenza kobuliminingi. I-RDP (Reconstruction and Development Programme) yayihlose ukusungula nokutshala inqubomgomo yolimi eyayizogqugquzela ezomnotho, yenze izilimi zonke zaseNingizimu Afrika zisetshenziswe. UMthethosisekelo wesikhashana (uMthetho wama-200 wonyaka we-1993) kanye noMthethosisekelo wokugcina (uMthetho we-108 wonyaka we-1996) ihlose ukwenza ushintsho olimini ngokuqeda ubandlululo.

Izinhlelo zolimi kuMthethosisekelo wonyaka we-1996 zihlukaniswa imikhakha emibili emikhulu. Okuyilena elandelayo:

- Amalungelo olimi aphaathelene noHulumeni nokusetshenziswa kwezilimi ezisemthethweni.
- Amalungelo olimi aphaathelene nomuntu ngamunye namaqembu.

Ngokocwaningo kunezinhlaka ezihlela ulimi. Ngokukazwelonke zimbili izinhlelo eziphaathelene nokuthuthukisa ulimi yilezi: iBhodi leziLimi zaseNingizimu Afrika (PanSALB) kanye neziNsiza zoLimi zikaZwelonke (National Language Services), eyaziwa ngamafuphi ngokuthi yi-NLS. Ngesikhathi esidlule yayaziwa ngokuthi yi- (The State Language Service) eyayingaphansi koMnyango wezoBuciko, amaSiko, uLwazi noBuchwepheshe. Kunabanye abahleli bolimi kusifundazwe kanye nabaqondisi bolimi kuHulumeni wesiFundazwe. Kukhona futhi nabanye abahleli bolimi bangasese bakaZwelonke njengalaba: The S.A. Akademie vir Wetenskap en Kuns (isiBhunu), the English Academy (isiNgisi) kanye ne- The Setswana Academy (iSetswana) (NTS 1997).

Igama lokuhumusha lichazwe ngababhali abehlukene. Uma engacashunwa oyedwa uthi:

Translation is a deep communication, unlike the general communication.

Ukuhumusha ukuxhumana okujulile, okungafani
nokuxhumana okujwayelekile.

(House, 1981:1).

Lapha kwenziwe umehluko phakathi kokuhumusha nokutolika. Kafushane nje ukuhumusha kusuke kuguqulwa into ebhalwe ngolunye ulimi iyiswa kolunye. Ukutolika ukuchaza ngomlomo inkulumo noma into esuke ikhulunywa omunye ngolimi olungaziwa yilabo bantu asuke ekhuluma nabo.

Izincomo

Abacubunguli bolimi kumele babheke ukuthi izilimi ezisemthethweni zisetshenziswa ngokuyikho yini. Babheke ukuthi uMthethosisekelo omayelana nezilimi ngabe usetshenziswa ngokuyikho yini. Inqubomgomo yolimi ngabe iyalandelwa yini.

Izinhlaka ezimbili zolimi okuyiPanSALB neziNsiza zoLimi zikaZwelonke (National Language Services) kumele zinikwe amandla ekuphumeleliseni ukuthuthuka kolimi lwesiZulu.

5.2.3 Iqhaza lezinhlango ezahlukene zolimi ekuthuthukiseni ulimi lwesiZulu

Uma kubhekwa okucwaningiwe, kutholakala ukuthi ziningi izinhlangano ezakhombisa igalelo elikhulu ekuzameni ukuthuthukisa ulimi lwesiZulu. Phela lolu limi lubaluleke kakhulu kubantu abamnyama, akekho ofuna ukulubona lufekela. Kutholakale ukuthi ezinye izilimi zidlondlobala ngendlela eyisimanga. Izilimi ezinjengesiNgisi nesiBhunu.

IsiGaba sesi-8 (1) (b) soMthetho wePanSALB sithi:

IBhodi, ngokwengeza kumandla nezinyathelo eziphuma emthethweni ukuhlonipha ukulingana, ukusabalalisa izinsiza zokufundisa ngolimi,

ukunikeza igunya nokubhekela izinga lalezi
zinsiza njengoba zigunyazwe iBhodi kanye
nokunikezelwa kwalezi ziNsiza.

Lokhu akulibophezeli iBhodi kodwa kubonakala kubalulekile ekwakheni umthetho wabahumushi notolika. Kunomhlangano wamazwe aphesheya aphaathelene nezindlela zeNtandoyeningi ekuhleleni nasekulungiseni ulimi. Lo mhlango ubizwa ngokuthi (National Language Project, kafushane (NLP)). Kulo mhlango kwakukhulunywa ngokuqeqeshwa kwabahumushi notolika kuyiNingizimu Afrika yeNtandoyeningi.

Kunomhlangano owenziwa eJohannesburg ngenyanga kaNhlangulana (Juni) ngonyaka we-1998, owawuqondene noMthetho womsesebenzi wokuhumusha nokutolika eNingizimu Afrika. Kulo mhlango kusungulwa umbhalo owawuthi:

Towards the regulation of the language
profession in South Africa (PanSALB, 1998).

Lo mbhalo wawuhlongoza ukwakhiwa kweBhodi labahumushi notolika eNingizimu Afrika, nokuba uxhaswe yiPanSALB. Ngokwesigaba sesi-6 (2) kuMthethosisekelo waseNingizimu Afrika, iNsiza yoLimi kaZwelonke ngokuhumusha yenyusa izinga ibuye isabalalise ukusetshenziswa kwalezo zilimi ezazincishwe amathuba ngaphambilini. Isigaba sama-30 soMthethosisekelo sibheka ulimi njengelungelo lomuntu elihambisana nesiko. Lokhu kutholakala kusahluko esichaza ngamalungelo.

INsiza yoLimi kaZwelonke, ngokuhlonipha uMthethosisekelo, nayo yahumusha imibhalo eminingi yeminyango ehlukeni kaHulumeni. **Isibonelo:** iziNsiza zoMnyango wezoMthetho noBulungiswa. Lokhu kufaka ukuhunyushwa kwamalungelo eziboshwa kanye nokugwetshwa (Dlamini, 1999:101).

Izincomo

Kuyancomeka ukuthi ulimi nolimi alunikezwe indawo yalo. Uma kunolimi olubukelwa phansi, kwenza lolo limi lungathuthuki. Nomuntu olukhulumayo lolo limi olunganakiwe umthola esanamahloni okulukhuluma. Yingakho uthola abantu abakhuluma isiZulu sebelokhu beveteza isiNgisi, ungaze ufunge ukuthi akasiye umZulu.

Imithethosisekelo ayihlonishwe yiwo wonke umuntu. Kwazeke ukuthi zonke izilimi zibalulekile kubanikazi bazo. Mazinakwe izinsiza ezisiza ukuthuthukisa ulimi olwalubukelwa phansi, ulimi lwesiZulu.

5.3 Isihlaziyo ngokwamathebula

5.3.1 Izitolo

Umbuzo	Impendulo
1. Iziphi izilimi ezisetshenziswayo kulesi sitolo?	IsiZulu nesiNgisi.
2. Ninayo yini inqubomgomo yolimi kulesi sitolo?	Ayikho.
3. Yiluphi ulimi olusebenza ngokusemthethweni kulesi sitolo sitolo?	IsiNgisi nesiZulu.
4. Kungani nikhethe isiNgisi nesiZulu?	Yingoba yizona zilimi ezaziwa ngabantu abalapha esitolo.
5. Imihlangano niyibamba ngaluphi ulimi?	IsiNgisi nesiZulu.
6. Imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ibhalwe ngesiNgisi.
7. Yiluphi ulimi enilusebenzisayo uma nixhumana nomphakathi kulesi sitolo?	IsiZulu.
8. Ninabo abahumushi kulesi sitolo?	Abekho.
9. Ingabe zikhona izikhalo enizitholayo ngokusetshenziswa kolimi kulesi sitolo?	Azikho.

Umcwaningi wavakashela izitolo ezifana noPower Spar waseMtubatuba, Ideals waseMtubatuba, kanye noJet waseMtubatuba ukubala nje ezimbalwa.

5.3.2 Imitholampilo

Umbuzo	Impendulo
1. Iziphi izilimi ezisetshenziswayo kulo Mtholampilo?	IsiNgisi nesiZulu.
2. Ninayo yini inqubomgomo yolimi kulo Mtholampilo?	Ayikho.
3. Yiluphi ulimi olusebenza ngokusemthethweni kulo Mtholampilo?	IsiNgisi yilona limi oluthathwa njengolimi olusemthethweni.
4. Kungani nikhethe isiNgisi?	Yingoba isiNgisi yilona limi olusetshenziswayo uma kuxhunyanwa. NgesiNgisi nesiZulu.
5. Imihlangano niyibamba ngaluphi ulimi?	Ibhalwe ngesiNgisi.
6. Imibhalo egciniwe ibhalwe ngaluphi ulimi?	IsiZulu.
7. Yiluphi ulimi enilusebenzisayo uma nixhumana nomphakathi kulo Mtholampilo?	Abekho.
8. Ninabo abahumushi kulo Mtholampilo?	Azikho.
9. Ingabe zikhona izikhalo enizitholayo ngokusetshenziswa kolimi kulo Mtholampilo?	

Umcwaningi wavakashela imitholampilo emibili. Umtholampilo waseMtubatuba okuthiwa uMtuba Fixed Clinic kanye noMtholampilo wakwaMsane eMtubatuba.

5.3.3 Izibhedlela

Umbuzo	Impendulo
1. Iziphi izilimi ezisetshenziswayo kulesi sibhedlela?	IsiZulu, isiNgisi nesiBhunu.
2. Ninayo yini inqubomgomo yolimi kulesi sibhedlela?	Ayikho.
3. Yiluphi ulimi olusebenza ngokusemthethweni kulesi sibhedlela?	IsiNgisi yilona limi oluthathwa njengolimi olusemthethweni.
4. Kungani nikhethe isiNgisi?	Yingoba yonke into elapha esibhedlela isabhalwe ngolimi lwesiNgisi.
5. Imihlangano niyibamba ngaluphi ulimi?	IsiNgisi nesiZulu.
6. Imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ibhalwe ngesiNgisi.
7. Yiluphi ulimi enilusebenzisayo uma nixhumana nomphakathi kulesi sibhedlela?	IsiZulu.
8. Ninabo abahumushi kulesi sibhedlela?	Abekho.
9. Ingabe zikhona izikhalo enizitholayo ngokusetshenziswa kolimi kulesi sibhedlela?	Azikho.

Umcwaningi wavakashela izibhedlela ezimbili. Isibhedlela sakwaHlabisa kwaHlabisa nesibhedlela saseRichards Bay eRichards Bay.

5.3.4 Iziteshi zamaphoyisa

Umbuzo	Impendulo
1. Iziphi izilimi ezisetshenziswayo kulesi siteshi?	IsiZulu, isiBhunu nesiNgisi.
2. Ninayo yini inqubomgomo yolimi kulesi siteshi?	Ayikho.
3. Yiluphi ulimi olusebenza ngokusemthethweni kulesi siteshi?	IsiNgisi yilona limi oluthathwa njengolimi olusemthethweni.
4. Kungani nikhethe isiNgisi?	Yingoba yonke into elapha kulesi siteshi isabhalwe ngolimi lwesiNgisi.
5. Imihlangano niyibamba ngaluphi ulimi?	IsiNgisi nesiZulu.
6. Imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ngolimi lwesiNgisi.
7. Yiluphi ulimi enilusebenzisayo uma nixhumana nomphakathi kulesi siteshi?	IsiZulu.
8. Ninabo abahumushi kulesi siteshi?	Abekho.
9. Ingabe zikhona izikhalo enizitholayo ngokusetshenziswa kolimi kulesi siteshi?	Azikho.

Umcwaningi wavakashela iziteshi zamaphoyisa ezimbili. Isiteshi samaphoyisa saseMtubatuba eMtubatuba kanye nesiteshi samaphoyisa saseRichards Bay eRichards Bay.

5.3.5 Amabhange

Umbuzo	Impendulo
1. Iziphi izilimi ezisetshenziswayo kuleli bhange?	IsiZulu nesiNgisi.
2. Ninayo yini inqubomgomo yolimi kuleli bhange?	Ayikho.
3. Yiluphi ulimi olusebenza ngokusemthethweni kuleli bhange?	IsiNgisi.
4. Kungani nikhethe isiNgisi?	Yingoba yonke into elapha ebhange isabhalwe ngolimi lwesiNgisi. NgesiNgisi nesiZulu.
5. Imihlangano niyibamba ngaluphi ulimi?	Ibhalwe ngesiNgisi.
6. Imibhalo egciniwe ibhalwe ngaluphi ulimi?	
7. Yiluphi ulimi enilusebenzisayo uma nixhumana nomphakathi kuleli bhange?	IsiZulu.
8. Ninabo abahumushi kuleli bhange?	Abekho.
9. Ingabe zikhona izikhalo enizitholayo ngokusetshenziswa kolimi kuleli bhange?	Azikho.

Umcwaningi wavakashela amabhange amane. Ibhange laseThala eMtubatuba, ibhange laseFirst National eMtubatuba, ibhange laseStandard eMtubatuba kanye nebhange lase-ABSA eMtubatuba.

5.3.6 Ezenhlalakahle

Umbuzo	Impendulo
1. Iziphi izilimi ezisetshenziswayo kulesi sikhungo?	IsiNgisi nesiZulu.
2. Ninayo yini inqubomgomo yolimi kulesi sikhungo?	Ayikho.
3. Yiluphi ulimi olusebenza ngokusemthethweni kulesi sikhungo?	IsiZulu nesiNgisi.
4. Kungani nikhethe lezi zilimi?	Yingoba yizona zilimi ezisetshenziswa abantu abakulesi sikhungo.
5. Imihlangano niyibamba ngaluphi ulimi?	NgesiZulu.
6. Imibhalo egciniwe ibhalwe ngaluphi ulimi?	Ibhalwe ngesiNgisi.
7. Yiluphi ulimi enilusebenzisayo uma nixhumana nomphakathi kulesi sikhungo?	IsiZulu.
8. Ninabo abahumushi kulesi sikhungo?	Abekho.
9. Ingabe zikhona izikhalo enizitholayo ngokusetshenziswa kolimi kulesi sikhungo?	Azikho.

Umcwaningi wafinyelela ukufika kusikhungo esisodwa sezeNhlalakahle. Lesi sikhungo sitholakala eMtubatuba endaweni yakwaMsane. Siphethe abantu abasuka kwaHlabisa namaphethelo kanye nabaseMtubatuba namaphethelo.

5.3.7 OMasipala

Umbuzo	Impendulo
1. Iziphi izilimi ezisetshenziswayo Kulo Masipala?	IsiZulu, isiNgisi nesiBhunu.
2. Ninayo yini inqubomgomo yolimi kulo Masipala?	Ikhona.
3. Yiluphi ulimi olusebenza ngokusemthethweni kulo Masipala?	IsiNgisi.
4. Kungani nikhethe isiNgisi?	Yingoba yonke into elapha kuMasipala isabhalwe ngolimi lwesiNgisi. Ngolimi lwesiNgisi.
5. Imihlangano niyibamba ngaluphi ulimi?	Ibhalwe ngesiNgisi.
6. Imibhalo egciniwe ibhalwe ngaluphi ulimi?	IsiNgisi.
7. Yiluphi ulimi enilusebenzisayo uma nixhumana nomphakathi kulo Masipala?	Abekho.
8. Ninabo abahumushi kulo Masipala?	Azikho.
9. Ingabe zikhona izikhalo enizitholayo ngokusetshenziswa kolimi kulo Masipala?	

Umcwaningi wavakashela oMasipala abahlanu. UMasipala waseMhlathuze eRichards Bay, uMasipala waseMtubatuba, uMasipala wakwaMbonambi kwaMbonambi, uMasipala wasoThungulu eRichards Bay kanye noMasipala waseMkhanyakude eMkhuze.

5.4 Ukwenaba ngezibalo ezingumphumela wocwaningo

5.4.1 Okuvunjululwe ucwaningo ngezitolo

Njengoba umcwaningi efinyelele ukwenza ucwaningo ezindaweni ezahlukene, ubefike axoxe nabantu abafica khona, noma abaphathi bakhona.

Umcwaningi uqale ucwaningo ezitolo ezahlukenene. Kube izitolo ezidayisa impahla enhlobonhlobo, enjengokudla, izimpahla zokugqoka, izimpahla zasendlini, nezinye. Umcwaningi waxoxisana nomunye wabadayisi okunguBongiwe Mkhwanazi, wathola ukuthi kusenenkinga kulesi sitolo. Okokuqala umcwaningi wabuza izilimi abazisebenzisayo bazisho. Inkinga enkulu eyokuthi ayitholakalanga inqubomgomo yolimi eyayizoseka ukusebenza kwezilimi zabo. Kwayona inqubomgomo yolimi kwatholakala ukuthi ayaziwa ukuthi iyini. Uma kubhekwa iziliphu ezitholakala uma kuthengwa zibhalwe ngolimi olulodwa lwesiNgisi. Umthethosisekelo waseNingizimu Afrika, umthetho owunombolo 108, wonyaka we-1996, uthi zonke izilimi kumele zisetshenziswe ngokulinganayo. Kuyacaca-ke ukuthi uMthethosisekelo awukalandelwa.

Ngokwezibalo kukhomba ukuthi abane kwabayisikhombisa abakawulandeli uMthethosisekelo. Kucaca ngokusobala ukuthi abacubunguli bolimi basahlalelwe umsebenzi omkhulu, wokwenza lo Mthethosisekelo usebenze. Esitolo esidayisa izimpahla, umcwaningi wathi eqhamuka nje wakhangwa igama elibhalwe ngesiNgisi elithi: ‘Sale.’ Waqambe ethi uyobuza ukuthi yiluphi ulimi olusebenzayo kulesi sitolo, wabe esezibonele. Uma umcwaningi ebheka izibalo, kusobala futhi ukuthi ayikho inqubomgomo yolimi. Bayazama bona ukuchaza ukuthi basebenzisa ulimi olusebenza kakhulu kuleyo ndawo. Inkinga abanayo into ebhalwe phansi echaza lokho.

Ngokwezibalo, kuyakhombisa ukuthi abayazi inqubomgomo yolimi. Kungumsebenzi wabacubunguli bolimi ukufundisa izikhungo ezahlukenene ngezinto ezidingekayo eziphathelele noli. Njengoba kusetshenziswe igama lesiNgisi elithi: ‘Sale’, kuba yinkinga kulabo abangafundanga. Izinto ezehliswe amanani bona abazitholi ngenxa yokungazi.

5.4.2 Okuvunjululwe ucwaningo ngemitholampilo

Umcwaningi wavakashela imitholampilo eyahlukene. Ngokwezibalo ezitholakele kuyacaca ukuthi le mitholampilo inezinkinga ezifanayo ezimayelana nolimi. Uma kubuzwa izilimi ezisetshenziswayo kule Mitholampilo, kubukeka sengathi bagxile ezilimini ezimbili, okuyisiNgisi nesiBhunu, noma isiNgisi nesiZulu. Phela bekumele zisetshenziswe zonke izilimi ezisetshenziswa abantu abakuleyo ndawo. Kukhumbuleke nokuthi kumele ulandelwe uMthethosisekelo waseNingizimu Afrika, uMthetho ongunombolo 108, wonyaka we-1996. Lo Mthethosisekelo ugcizelela kakhulu ngokusetshenziswa kwezilimi ngendlela elinganayo.

Ngokwezibalo ezitholakele, uMtholampilo owodwa kwemibili, ukhona osebenzisa izilimi ezintathu ezisetshenziswa abantu abakuleyo ndawo. Uma kubuzwa ngenqubomgomo yolimi, sengathi yomibili le Mitholampilo ayinalo ulwazi ngenqubomgomo yolimi. Kusobala ukuthi mkhulu umsebenzi odinga ukwenziwa.

Ngokocwaningo, kwabuzwa ulimi abalusebenzisayo uma bebambe imihlangano, kuyabonakala ukuthi basebenzisa isiNgisi, isiZulu. Imitholampilo emibili okwenziwe kuyo ucwaningo, kutholakale ukuthi imibhalo yayo egciniwe ibhalwe ngolimi lwesiNgisi kuphela.

Kusho ukuthi baphambene noMthethosisekelo waseNingizimu Afrika. Uma kwenziwa ucwaningo lokuthi yiluphi ulimi oluvamise ukusetshenziswa kakhulu, owodwa kwemibili imitholampilo usebenzisa ulimi lwesiZulu. Kuyabonakala ukuthi le Mitholampilo yomibili isebenzisa ulimi lwesiZulu uma ixhumana nomphakathi. Uma kubuzwa isizathu sokuthi kungani basebenzise isiZulu kuphela, bathi umphakathi wakulezi zindawo ukhuluma ulimi lwesiZulu, yingakho besisebenzisa. Kule Mitholampilo yomibili abekho abahumushi noma otolika. Phela laba yibo abasiza ekuhumusheni noma ekutolikeneni labo abasuke bengalwazi ulimi olusuke lusetshenzisiwe. Kubalulekile ukuba izikhungo zibe

nabahumushi noma otolika. Yomibili imitholampilo iyadinga ukuthola imibiko ngezinto ezisuke zikhulunywa emihlanganweni, nemibiko yokuthi kuqhubeka kanjani emtholampilo.

5.4.3 Okuvunjululwe Ucwangingo ngezibhedlela

Kwabuye kwenziwa ucwangingo ezibhedlela ezahlukene. Imibuzo eyabuzwa ephathelene nolimi, yabukeka kwaba sobala ukuthi kusekuningi okusadinga ukulungiswa okumayelana nolimi. Umcwangingo wabuza ukuthi zingaki izilimi ezisetshenziswayo kulezi zibhedlela. Zombili lezi zibhedlela zathi zisebenzisa izilimi ezintathu, okuyisiZulu, isiNgisi nesiBhunu. Uma kubuzwa ukuthi ezilimini zizonke, kungani besebenzisa ezintathu. Baphendula ngokuthi lezi zilimi yizona ezisetshenziswayo endaweni. Uma kubhekwa ngokwezibalo ekuphenduleni umbuzo wokuthi lezi zibhedlela zinayo yini inqubomgomo yolimi. Uma bechazelwa ngayo uyabona ukuthi into entsha abangayazi. Okumele kwenziwe ukuba kuchazelwe izikhungo ezahlukene ngezinto eziphathelene nolimi. Ulimi lwesiNgisi yilona abaluthatha njengolimi olusemthethweni, ngokusho kwezibalo. Bathi njengoba beluthatha njengolimi olusemthethweni yingoba zonke izinto zisabhalwe ngesiNgisi kuphela, zisencane ezibhalwe ngesiZulu. Ngokwenani, sisodwa isibhedlela esisebenzisa ulimi lwesiNgisi nesiZulu uma sibambe imihlangano. Esisodwa sisebenzisa ulimi lwesiNgisi kuphela.

Zombili lezi zibhedlela imibhalo yazo egciniwe ibhalwe ngolimi lwesiNgisi. Kukhombisa ukuthi iseyinde indlela edingwa ukuhamba. Abacubunguli bolimi kumele babhekelele ukuthi yonke imibhalo igcina ihunyushelwe olimini lwesiZulu, ukuze ilungele ukufundwa yiwo wonke umuntu. Sisodwa isibhedlela esisebenzisa ulimi lwesiZulu uma uxhumana nomphakathi. Lesi esisodwa sisebenzisa ulimi lwesiNgisi. Into ebuhlungu ukuthi kuzo zombili izibhedlela abekho abahumushi notolika. Yingakho kubalulekile ukuba khona kwabahumushi notolika, ngoba kukhona abanye abangalwazi ulimi olukhulunywa

abanye, bona bayasiza ekubhaleni kucace konke okusuke kushiwo. Kuzo zombili izibhedlela abantu abanazo izikhalo, ngoba vele abazi ukuthi kumele bazethule kubani.

5.4.4 Okuvunjululwe ucwaningo ngeziteshi zamaphoyisa

Zimbili iziteshi zamaphoyisa okwenziwe kuzo ucwaningo. Esokuqala isiteshi samaphoyisa saseMtubatuba, khona eMtubatuba. Esesibili isiteshi samaphoyisa saseRichards Bay, khona eRichards Bay. Ziningi-ke iziteshi obekungavakashelwa kuzo, kodwa kukhetheke lezi zombili.

Kunemibuzo nezimpendulo okwakufika kubuzwe kulezi ziteshi zamaphoyisa maqondana nolimi lwesiZulu. Imibuzo ebibuzwa iyafana kuzo zombili iziteshi. Umehluko ufike ube sezimpendulweni ezitholakalayo. Umbuzo wokuqala yilowo wokuthi zingaki izilimi ezisetshenziswayo kuleso naleso siteshi. Ngokwezibalo kubukeka sengathi zombili lezi ziteshi zisebenzisa izilimi ezintathu, okuyisiNgisi, isiZulu nesiBhunu. Umbuzo wesibili kwabuzwa ukuthi banayo yini inqubomgomo yolimi. Ngokwezibalo zikhomba ukuthi zombili iziteshi zayilandula inqubomgomo yolimi. Zakhombisa ukungabi nalwazi ngayo. Owesithathu umbuzo omayelana nokuthi yiluphi ulimi abaluthatha njengolimi olusemthethweni. Izimpendulo zalezi ziteshi ziyefana. Ulimi lwesiNgisi baluthatha njengolimi olusemthethweni. Bavumelana ngokuthi isiNgisi yilona limi okuxhunyanwa ngalo. Omunye wemibuzo wathi yiluphi ulimi olusetshenziswayo uma kubanjwe imihlangano. Ngokwezibalo isiteshi esisodwa kwezimbili, sathi sisebenzisa isiNgisi nesiZulu. Lesi esinye esisodwa sathi sisebenzisa isiNgisi kuphela. Kubukeka sengathi akukho ukubhekelela abantu abakhuluma izilimi ezahlukene. Phela bekumele zisetshenziswe zonke izilimi ezikhulunywa yilabo bantu abakuleyo ndawo.

Omunye wemibuzo owokuthi imibhalo egciniwe ibhalwe ngaluphi ulimi. Zabe sezifana izimpendulo zalo mbuzo. Bathi imibhalo egciniwe ibhalwe ngolimi

lwesiNgisi. Mukhulu umsebenzi okumele wenziwe abacubunguli bolimi. Phela kumele le mibhalo egciniwe ibhalwe ngezilimi zonke. Abacubunguli bolimi kumele bakubhekele lokho. Kunomunye umbuzo othi yiluphi ulimi oluvamise ukusetshenziswa kakhulu yilezi ziteshi zamaphoyisa. Esisodwa kwezimbili sathi sisebenzisa isiZulu kakhulu. Lesi esinye esisodwa sathi sisebenzisa isiNgisi. Omunye umbuzo uthi yiluphi ulimi olusetshenziswa umphakathi uma uxhumana neziteshi. Zombili lezi ziteshi zathi zisebenzisa ulimi lwesiZulu. Umbuzo owabuzwayo wawuthi iziteshi zombili zinabo yini abahumushi. Kwabuzakala ukuthi izikhalo bayazithola yini kulezi ziteshi. Zombili zathi azikho izikhalo ezizitholayo. Esisodwa salezi ziteshi sikuvezile ukuthi sona kwezinye izikhathi siyaye sithande ukusebenzisa isiZulu sodwa, kanti lesi esinye sona sisebenzisa ulimi lwesiNgisi kuphela. Kubuziwe ukuthi ngabe lezi ziteshi ziyawudinga umbiko wocwaningo. Zombili zathi ziyawudinga.

5.4.5 Okuvunjululwe ucwaningo ngamabhange

Ngokwenani, mane amabhange okwavakashelwa kuwo ngenhloso yokwenza ucwaningo. Kulelo nalelo bhange bekufike kubuzwe imibuzo eqondene nolimi lwesiZulu. Izimpendulo zala mabhange azifani, ezinye ziyefana.

Ngokocwaningo kubukeka sengathi ziseziningi izinkinga emabhange ezimayelana nokukhulunywa nokubhalwa kolimi lwesiZulu. Usathola ukuthi kuze kube manje onke amaphepha awokufaka noma awokukhipha imali asabhalwe ngolimi lwabezizwe. Nayo le mishini yokukhipha imali inezayo izinkinga ngoba ibhalwe ngesiNgisi lesi esingaziwa umuntu wonke. Ibhange elicishe libe ngcono ngoba lisebenzisa izilimi ezisetshenziswa abantu abaningi, ibhange lase-ABSA. Uma sibheka ithebula, umbuzo wokuqala yilowo wokuthi zingaki izilimi ezisetshenziswayo kulelo nalelo bhange. Amabhange omane athi asebenzisa isiNgisi nesiZulu.

Umbuzo wesibili kwabuzwa ukuthi ikhona yini inqubomgomo yolimi kula mabhange. Ngokwezibalo omane amabhange awanayo inqubomgomo yolimi. Kubukeka sengathi la mabhange awazi nokuthi iyini le nqubomgomo yolimi. Kuyacaca ukuthi labo ababhekele ukusebenza kolimi, basahlalelwe umsebenzi omkhulu.

Kubuye kwabuzwa ukuthi yiluphi ulimi abaluthatha njengolimi olusemthethweni. Omane la mabhange athi isiNgisi asithatha njengolimi olusemthethweni. Uma kubuzwa ukuthi kungani athathe isiNgisi njengolimi olusemthethweni, bathi yingoba isiNgisi yilona limi okuxhunyanwa ngalo. La mabhange abuzwa ukuthi yiluphi ulimi abalusebenzisayo uma bebambe imihlangano. Ngokwezibalo lilodwa ibhange elathi lisebenzisa isiNgisi kuphela. Lana amanye amathathu athi asebenzisa isiNgisi nesiZulu.

Kwabuzwa ukuthi imibhalo egciniwe ibhalwe ngaluphi ulimi. Omane amabhange athi imibhalo egciniwe ibhalwe ngolimi lwesiNgisi. Kuyacaca ukuthi akuhambi kahle, ngoba izilimi azikasebenzi zonke. Yingakho kudingeka abahumushi, ukuze imibhalo ibhalwe ngazo zonke izilimi. Uma kubuzwa izilimi avamise ukuzisebenzisa la mabhange amabili athi asebenzisa isiZulu, okuyiThala ne-ABSA, amanye athi asebenzisa isiNgisi, okuyiFirst National neStandard. Kubuye kwabuzwa ulimi olusetshenziswa umphakathi uma uxhumana nebhange. Ngokwezibalo, amabili amabhange athi asebenzisa isiZulu, amanye amabili athi asebenzisa isiNgisi. La mabhange abuzwe ukuthi anabo yini abahumushi. Omane amabhange awanabo abahumushi. Yinto engamukelekile leyo yokungabibikho kwabahumushi. Yingakho kutholakala sekusebenza ulimi olulodwa, ngoba kungekho ozohumushela kwezinye izilimi. Kwabuzwa ukuthi zikhona yini izikhalo ezimayelana nolimi abazitholayo kula mabhange. Omane amabhange athi awanazo izikhalo azitholayo.

5.4.6 Okuvunjululwe ucwaningo ngezenhlakahle

Lesi sikhungo sezenhlakahle sisebenza ngabantu abaqhamuka emadolobheni amabili. Idolobha lakwaHlabisa nelaseMtubatuba. Ziningi izikhungo zenhlakahle ezikhona, kodwa umcwaningi uvakashele kwesisodwa isikhungo. Isizathu esokuthi yiso sodwa esikhona lapha umcwaningi ahlala khona. Kunemibuzo eyahlukene eyabuzwa kulesi sikhungo, kanye nezimpendulo zakhona. Umbuzo wokuqala owabuzwa owokuthi zingaki izilimi ezisetshenziswayo kulesi sikhungo. Ngokwethebula impendulo yakhona yathi zimbili izilimi ezisetshenziswayo, isiNgisi nesiZulu. Umbuzo owalandela owokuthi ngabe banayo yini inqubomgomo yolimi. Babe sebeyalandula, bekhombisa ukuthi abayazi ukuthi iyinto enjani. Kwabuzwa ulimi abaluthatha njengolimi olusemthethweni. Baphendula ngokuthi isiNgisi nesiZulu yizona zilimi abazithatha njengezilimi ezisemthethweni. Uma kubuzwa ukuthi kungani bakhethe lezi zilimi ukuba zibe semthethweni. Baphendula ngokuthi isiNgisi nesiZulu yizona zilimi ezikhulunywa abantu abaningi kulesi sikhungo.

Kwabuzwa ukuthi yiluphi ulimi abalusebenzisayo uma bebambe imihlangano. Baphendula ngokuthi basebenzisa ulimi lwesiZulu. Kwabuye kwabuzwa ukuthi imibhalo egciniwe ibhalwe ngaluphi ulimi. Bathi ibhalwe ngolimi lwesiNgisi. Kuyakhombisa ukuthi kukhona okungahambi kahle, ngoba kumele imibhalo egciniwe ibhalwe ngazo zonke izilimi. Uma kubuzwa ulimi oluvamise ukusetshenziswa kakhulu uma kuxhunyanwa. Bathi isiZulu. Kwaphinde kwabuzwa ulimi olusetshenziswa umphakathi uma uxhumana nalesi sikhungo. Baphendula ngokuthi umphakathi usebenzisa ulimi lwesiZulu uma uxhumana nalesi sikhungo. Kwabuzwa ukuthi banabo yini abahumushi kulesi sikhungo. Bathi abanabo. Babuzwa ukuthi bayazithola yini izikhalo ezimayelana nokusetshenziswa kolimi. Bathi azikho izikhalo abazitholayo.

5.4.7 Okuvunjululwe ucwaningo ngoMasipala

Umcwaningi wavakashela oMasipala abehlukene. Ngokwenani kukhomba ukuthi bahlanu oMasipala abavakashelwa. Kubobonke laba oMasipala kwakubhekwa ukuthi ulimi lwesiZulu seluthuthuke kangakanani. Oyedwa uMasipala kulaba abahlanu ukhombisa ukuthi buyasebenza ubuliminingi, njengoba uMthethosisekelo waseNingizimu Afrika usho. Lowo Masipala owaseMhlathuze. Ucwaningo luthola ukuthi izikhala zomsebenzi uzikhangise ngazo zonke izilimi ezisebenzayo kuleyo ndawo. Uma benza izimemezelo noma bebhala amaphephandaba, bayabhekela ukuthi basebenzise ulimi olukhulunywa yilabo bantu abakuleyo ndawo. Kunemibuzo nezimpendulo ezahlukene okwabuzwa kulaba oMasipala.

Umbuzo okwaqala ngawo yilowo othi zingaki izilimi ezisetshenziswayo kulaba oMasipala. Ngokwenani bonke laba oMasipala abahlanu bathi basebenzisa izilimi ezintathu, isiZulu, isiBhunu nesiNgisi. Bathi lezi zilimi yizona ezisetshenziswa abantu bendawo. Omunye umbuzo wawubuza ngenqubomgomo yolimi ukuthi ngabe banayo yini. Kulaba oMasipala abahlanu, oyedwa wabo unayo inqubomgomo yolimi. Laba abanye abane abanayo inqubomgomo yolimi. Babuzwa ukuthi yiluphi ulimi abaluthatha njengolimi olusemthethweni. Ngokwezibalo kukhomba ukuthi oMasipala abane bathi isiNgisi yilona limi abaluthatha njengolimi olusemthethweni. Uyedwa uMasipala owathi isiZulu usithatha njengolimi olusemthethweni. Uma bebuzwa ukuthi kungani isiNgisi basithathe njengolimi olusemthethweni. Baphendula bathi yingoba isiNgisi yisona esikhulunywa abantu abaningi kulaba oMasipala. Omunye umbuzo owabuzwa ukuthi isiyasebenza yini inqubomgomo yolimi. Impendulo yathi iyasebenza inqubomgomo yolimi kulo Masipala oyedwa onayo. Kwabuzwa ukuthi yiluphi ulimi olusebenzayo uma kubanjwe imihlangano yamaKhansela. Ngokwezibalo bathathu oMasipala abathi basebenzisa isiNgisi. Laba abanye ababili basebenzisa isiZulu. Kwabuzwa ukuthi imibhalo egciniwe ngabe ibhalwe ngaluphi ulimi. Bonke oMasipala abahlanu, bathi ibhalwe ngolimi lwesiNgisi.

Lokhu kumele kubhekelwe abacubunguli bolimi, ukuthi imibhalo egciniwe bekumele ibhalwe ngazo zonke izilimi ezidingwa abantu abakhele leyo ndawo.

Kwabuzwa ulimi oluvamise ukusetshenziswa kakhulu kulaba oMasipala uma bexhumana. Ngokwenani abane oMasipala bathi bavamise ukusebenzisa ulimi lwesiNgisi. Bese kuthi oyedwa wathi uvamise ukusebenzisa isiZulu. Omunye umbuzo othi izakhamizi zilusebenzisa nini ulimi lwesiNgisi. Impendulo yathi izakhamizi zisebenzisa ulimi lwesiNgisi uma zixhumana noMasipala. Uma kuqhutshekwa nemibuzo, kubuzwa ukuthi ngabe bakhona yini abahumushi kulaba oMasipala. Ngokwezibalo oMasipala abathathu bathi banabo abahumushi. Laba abanye ababili bathi abanabo abahumushi. Kwabuye kwabuzwa ukuthi ngabe zikhona izikhalo abazitholayo laba oMasipala. Bonke bobahlanu bathi azikho izikhalo abazitholayo.

5.5 Izincomo

Ezinye izincomo zivezwe ngaphansi kwezinye izikhungo. Sekuzovezwa lezo ezimbalwa okungaphunyelelwanga ukuthi zivezwe. Ngokocwaningo kubukeka kunenkinga enkulu ebhekene nokusetshenziswa nolimi lwesiZulu ezikhungweni ezithize. Kubukeka kunobudedengu obumayelana nokusetshenziswa kolimimgomo njengalokhu kubalula uMthethosisekelo. Abantu abaningi balubukela phansi. Yingakho kutholakala izinto eziningi ezisabhalwe ngolimi lwabezizwe, ulimi lwesiNgisi kuphela. Kuyancomeka ukuthi abaphathelene nezilimi kumele babhunkule ekubhekeni nokusetshenziswa kolimimgomo ngendlela efanele. Mababe nezindlela abazogqugquzela ngazo ukuba abantu bangabukeli phansi ezinye izilimi, bese kubakhona abazithandayo nabangazithandi.

Isibonelo esihle singaba esokuthi izikhungo zibambe imihlangano eyahlukene kuxoxwe ngolimi. Bangaxoxa ngolimi lwesiZulu emisakazweni, komabonakude, emaphephandabeni, ukuze abantu abasha nabadala babenogqozi lwesiZulu.

Kumele kuvezwe nezindlela okungaqeqeshwa ngazo labo abafuna ukuhumusha nokutolika izilimi ngokwehlukana kwazo. Abacubunguli bolimi abakubeke kucace ukuthi kubalulekile ukuba kulandelwe uMthethosisekelo waseNingizimu Afrika, lokho okushoyo maqondana nezilimi. Kumele kufundiswe izikhungo ezahlukenene ngokubaluleka kwenqubomgomo yolimi. Ngokocwaningo kucaca bha ukuthi izikhungo eziningi azazi nokuthi yini inqubomgomo yolimi.

5.6 Isiphetho

Ngokubheka okushiwo imibhalo ehlukenene mayelana nolimi, kuningi ukusalela emuva kubantu abaningi. Ithebula likubeka ngokucacile ukuthi mkhulu umsebenzi odinga ukwenziwa ezikhungweni ezahlukenene maqondana nolimi. Ngokwezibalo ezikhonjwe ithebula, umcubunguli angasho ukuthi ezikhungweni eziyishumi, zintathu kuphela izikhungo ezilandela uMthethosisekelo waseNingizimu Afrika. Labo ababhekele ukucubungula ulimi, kumele bathathe izinyathelo eziqala ukuze ekugcineni wonke umuntu aneliseke ngolimi lwakhe.

Izinhlango eziphathelele nokuthuthukiswa kolimi lwesiZulu, okuyiBhodi leziLimi zaseNingizimu Afrika (PanSALB) kanye neziNsiza Solimi zikaZwelonke (NLS), kumele zibambe iqhaza elikhulu. IBhodi leziLimi kumele lakhe umthetho okumele ulandelwe uma uhumusha noma utolika. Kumele likhuthaze uHulumeni ukuba ahloniphe izinsiza zokuhumusha nokutolika.

Emigwaqeni kukhona amagama abhalwe ngolimi lwesiZulu olungemukeleki. Isibonelo: Emigwaqeni obheke eFilidi kunegama elibhalwe ukuthi eHlomohlomo, esikhundleni sokuthi eDlomodlomo. Ubudedengu obenziwe ngabantu ababhala ulimi okungelona olwabo. Lokhu okumele kuqedwe iBhodi leziLimi kanye neziNsiza Solimi zikaZwelonke.

Uma ufunda amanye amaphephandaba esiZulu uthola kunamaphutha amaningi. Lokho kwenziwa ukuqasha abahumushi abangaqeqeshelwe ukuhumusha, abanye

abangakhulumi ulimi lwesiZulu. Izindaba ezifundwa emisakazweni nakomabonakude ezinye zinolimi olusiphulayo isiZulu. IBhodi leziLimi kungumsebenzi walo ukubheka ukuthi abantu abenza wonke lo msebenzi ngabe bawulungele yini.

Izincwadi zesiZulu ezifundwa izingane ezikoleni kutholakala amaphutha amaningi. Amaphepha okuhlola izingane asehunyushelwe olimini lwesiZulu anamaphutha amaningi. Abhalwe ngesiZulu esingemukelekile. IBhodi leziLimi zaseNingizimu Afrika kumele lihlale izincwadi zesiZulu, amaphepha okuhlola esiZulu abhalwa izingane, ngaphambi kokuba kunikwe izingane.

Ucwaningo luthole ukuthi ulimi lwesiZulu lubukeka luthuthuka kancane ngenxa yokuthi lubukelwa phansi. Ezikoleni zezinhlanga ezixubile uthola ulimi lwesiZulu lufundiswa umuntu ongalukhulumi futhi ongalwazi sampela. Uma lufundiswa lunikwa isikhathi esincane ngoba bachitha icala, abanendaba nalo. Abantwana abakhuluma ulimi lwesiZulu bavele bafike baluyeke uma sebefunda ezikoleni zezinhlanga ezixubile. Kumele iBhodi leziLimi liye ngokusondela kulezo zikole zezinhlanga ezixubile ukuze ulimi lwesiZulu lungabukelwa phansi.

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