

**UKUCHAZWA KWAMAGAMA ESIZULU: UDEDANGENDLALE
WENDIMA NENKIYANKIYA UMCHWAYO WAMAMBOZA**

NGU-

MPUMELELO OBED MBATHA

LWETHULWA UKUFEZA IZIDINGO ZEZIKU

ZO-

**BUDOKOTELA KWINZULULWAZI
(DOCTOR OF PHILOSOPHY)**

**EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO
ENYUVESI YAKWAZULU**

UMELULEKI	:	USOLWAZI Z.L.M. KHUMALO
INDAWO	:	KWADLANGEZWA
USUKU	:	30 KULWEZI 2015

ISIFUNGO

Mina, **Mpumelelo Obed Mbatha**, ngiyafunga ngiyaqinisa ukuthi: **Ukuchazwa Kwamagama EsiZulu: Udedangendlale Wendima Nenkiyankiya Umchwayo Wamamboza** konke okulotshiwe ngalolu cwaningo kuyiqiniso elingephikiswe. Imithombo yolwazi ecashuniwe ingeyoqobo futhi isetshenziswe ngokukhulu ukucophelela futhi yavezwa ngokusemthethweni nokuthi lo mqule awukaze wethulwe kwesinye Isikhungo Semfundo Ephakeme ngenhloso yokuzuza iziqu.



M.O. MBATHA

USUKU: 03.11.2016

UMNIKELO

Lo msebenzi ungumnikelo obhekiswe ekuchazweni kwamagama ikakhulukazi ukuchazwa kwamagama esiZulu ngesiZulu. Lo mnikelo uyesiza nalabo abaphokophele ukwenza umsebenzi wokubhala izichazamazwi.

AMAZWI OKUBONGA

Ngidlulisa ukubonga okukhulu kulaba abalandelayo:

USolwazi Z.L.M. Khumalo ongumqondisi nomhleli walolu cwaningo noyiNhloko yoMnyango Wezilimi ZoMdabu Namasiko eNyuvesi YakwaZulu (oNgoye). Ngibonga ulwazi lwakho olujulile, isineke sakho, umoya wakho ongashintshi, uthando lwakho ngomfundi obekwe phambi kwakho. Ngiyabonga ngiyanconcoza ngeso lakho lokhozi ekucubunguleni lo msebenzi. Ngithi ume njalo. Mbulazi!

Ongoti bolimi lwesiZulu esisebenza nabo ekuhlenganiseni izichazamazwi;

UNkosazane Nonhlanhla Msomi osebenza eMnyangweni Wezilimi ZoMdabu Namasiko eNyuvesi YakwaZulu (oNgoye);

UMnumzane Khenani Makhoba ongumfundisi wesiZulu eNyuvesi yaKwaZulu (oNgoye);
UMnumzane Zweli Xala (iNkunzemnyama) onesikhulu isineke ezintweni eziphathelele nolimi lwesiZulu;

Abalingani bami esisebenza nabo eSikhungweni Sesichazamazwi ikakhulukazi uNkosazane Sinqobile Ngubo okhathule indima enkulu ekuthayipheni lo msebenzi;

Umndeni waseMaMbatheni owenganyelwe intombi yakwaFola. Angiyilibali intokomalo ebengiyithola kulo mndeni emveni kokuwa ngivuka ngihlanganisa lo msebenzi;
Kubo bonke ongoti bolimi lwesiZulu.

Kinina nonke ngithi ningadinwa nangomuso.

IQOQA

Akuve kulula ukunikeza incazelo yegama lesiZulu. Okulukhuni okuyitshe ukulichaza igama lesiZulu kuhlale obala kucacele noma ubani ukuthi lichaza ini. Ziningi izizathu ezenza kube lukhuni kube yitshe ukuchaza amagama esiZulu ngesiZulu. Ezinye zalezi zizathu yilezi: **amagama esiZulu anemisindo ezichaza yona ekwazi ukucacisa incazelo yegama; amagama esiZulu abhaleka njengoba ebizwa ngakho-ke konke kuyacaca ngenkathi kubhalwa phansi amagama esiZulu; akulula ukwenza ucwaningo kubanikazi bolimi lwesiZulu ngoba lokhu osuke ukubuza abakwazi ukukuchazela khona; ayikho imithombo yolwazi engakusiza uma wenza ucwaningo lokuchazwa kwamagama esiZulu ngesiZulu.**

Lezi yizingqinamba ezimbalwa okuhlangatshezwana nazo uma kwenziwa ucwaningo lokuchazwa kwamagama esiZulu ngesiZulu. Ziningi ezinye izingqinamba ezikhona uma umuntu ezama ukwenza ucwaningo lokuchazwa kwamagama esiZulu ngesiZulu. Okwenziwe kulolu cwaningo ukuzama ukuqhamuka nezixazululo zalezi zinkinga nokuhlomisa ngolwazi olungasiza labo abawukhonzile lo mkhakha. Amagalelo anawo umcwaningi walolu cwaningo enza ukuthi akwazi ukuqhamuka namasu amaningi angasiza ekuchazweni kwamagama esiZulu ngesiZulu.

Uthe uma usuhlanganisiwe lo msebenzi wabe usuhlukaniswa izahluko eziyisithupha. Nakhu okuqukethwe yilezi zahluko:

Isahluko sokuqala: Lesi sahluko siqukethe isethulo socwaningo nomhlahlandlela wocwaningo.

Kulesi sahluko kunqampunwa izihloko okuzokhulunywa ngazo ezahlukweni ezilandela lesi kanye nezinye izihlokwana ezisemqoka njengokuthi lubaluleke ngani lolu cwaningo nokukhombisa ukuthi luzoqhutshwa kanjani.

Isahluko sesibili: Lesi yisahluko lapho kubukwa khona ngehlo elibanzi imibono yongoti abehlukene mayelana nalesi sihloko.

Isahluko sesithathu: Kulesi sahluko kuchazwa kabanzi ngezimbangela zokuba lukhuni kokuchazwa kwamagama esiZulu ngesiZulu. Lesi sahluko singathi sicaba indlela yokuthi yiziphi izimbangela ezenza kube lukhuni ukuchaza amagama esiZulu ngesiZulu, lezi zimbangela ezizohlaziywa esahlukweni esilandelayo.

Isahluko sesine: Lesi yisahluko esiyingcaciso. Kulesi sahluko sizoshiyelana inkundla nalesi esilandelayo. Ukushiyelana kwalezi zahluko inkundla kuzokwenziwa ngokuthi zombili zibe yizahluko eziyingcaciso.

Isahluko sesihlanu: Lesi sahluko sikhathula indima esale esahlukweni sesine. Le ndima yileyo yokucacisa konke okudinga ukucaciswa mayelana nobunzima bokuhlela amagama esiZulu.

Isahluko sesithupha: Lesi sahluko siqukethe iqoqa, isihlaziyo, izincomo kanye nesiphetho. Kukulesi sahluko lapho umsebenzi ugoqwa khona wonke.

SYNOPSIS

Anyone whose mother tongue is isiZulu can provide or make an attempt to provide meaning of any isiZulu lexical item. What is very difficult is to define / explain isiZulu words as lexical items. There are countless reasons for such difficulty in defining / explaining isiZulu words in isiZulu. Some of these reasons are the following:

- (i) The sounds of isiZulu words do not hide anything in as far as meanings of words are concerned. Defining isiZulu words is like defining what has already been defined;
- (ii) IsiZulu words are written as they are being pronounced;
- (iii) It is extremely difficult to conduct research among *amaZulu*. *AmaZulu* are unable to assist with definitions of the isiZulu words because of a number of reasons like they are not trained in providing definitions of isiZulu lexical items;
- (iv) There are very few resources that can help someone who is conducting research on defining / explaining isiZulu words in isiZulu.

The above mentioned reasons are just the few of the reasons which hinder research on defining / explaining isiZulu lexical items in isiZulu. The main objective of this research is to provide assistance to those who intend embarking on research in defining / explaining isiZulu lexical items most especially in a monolingual approach. Another objective of this research is to assist those who intend doing lexicography by providing lexicographic tools which will solve some problems encountered in the field of lexicography.

This research is divided into six chapters, namely:

Chapter one: This chapter deals with the introduction of the research work. It is laying the foundation of what has to be expected in the next chapters as well as touching briefly on some important aspects of the research like purpose of the study, significance, methodology etcetera.

Chapter two: This chapter deals with literature review.

Chapter three: This chapter deals with research methodology. In this chapter a foundation is laid on the problem areas which will be dealt with in the next chapter.

Chapter four: This chapter deals with data analysis. The length of the data covered in this research compels the author to divide the analysis thereof into two chapters; hence there are two chapters that deal with data analysis.

Chapter five: This chapter deals with data analysis and covers all the problem areas which were not covered by chapter four.

Chapter six: This chapter contains summary, observations, recommendations and conclusion.

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ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Umsebenzi wokuchaza amagama esiZulu ngesiZulu uyinkiyankiya umchwayo wamaMboza. Le nkiyankiya yenza kungabi ubuthebelele nje ukwenza lo msebenzi. Kumanjwa ezikhisini, kuqwalwe izintaba ezinezinguzunga zamatshe. Akubi lula neze ukwenza lo msebenzi. Abawenzayo ubabona ngokusheshe baxube emakhanda. Kuthi emva kwesikhashana umuntu exubile, ikhanda ulibone selingwevu lonke. Ukungabi lula kwalo msebenzi kuzokwethulwa kubekwe obala kuthi bha kulesi sahluko. Lesi yisahluko sokususa ulwelwesi obelwemboze abafuna ukwazi kabanzi ngalo munxa nokuthi masu mani abangawasebenzisa uma besemkhankasweni wokuchaza amagama esiZulu ikakhulukazi uma bewachaza ngesiZulu. Amazibuko awawelile umcwaningi walo msebenzi enza athi uma ejeqeza emuva asibone sisikhulu kakhulu isidingo sokweneka kabanzi zonke izingqinamba ewa evuka ecobelela ulwazi lwamagama okufanele achazwe nazo zonke izingqinamba abehlangabezana nazo ekuchazweni kwamagama esiZulu ngesiZulu. Akukhona nje ukweneka obala zonke izingqinamba okubhekwan nazo uma kuchazwa amagama esiZulu ngesiZulu kodwa kukhona nokuhlinzeka ngomkhuso osuyokuba ngowesizukulwane sangomuso.

1.2 Iqoqa Lokuzokwethulwa Kulesi Sahluko

Lesi yisahluko okuzokwaliwa kuso lolu dadawe lwendima okuhloswe ukuthi lufezwe kulolu cwaningo. Kukulesi sahluko lapho kuzohlhlwa khona kabanzi ukuthi njengoba le ndima ingamdingi nakancane uvilavoco, izoqhanyukelwa kanjani ukuze nogalaweni imbala ingabakhenendi bazizwe sebengenwa yintola emadolweni bengasakwazi ukuyiqala. Kulesi sahluko kuzokwenekwa amasu okusebenza lolu dadawe lwendima kusuka ekuqaleni kuze kuyoba sesiphethweni salo. Nakhu okunye okubalulekile okuzokwethulwa kulesi sahluko:

- (a) Ukubalula izingqinamba okuhlangatshezwana nazo uma kuchazwa amagama esiZulu ngesiZulu. Kuzochazwa kabanzi ngaleyo naleyo ngqinamba bese kunikezwa nezibonelo lapho kudingeke khona.
- (b) Ucwangingo luzohlomisa labo abazimisele ukulandela lo munxa kanye nalabo abangochwepheshe kulo munxa. Lapha bazobe behlonyiswa ukuthi masu mani abangawasebenzisa uma bezithola sebebhokene nalezi zingqinamba ezizobalulwa kulesi sahluko.
- (c) Ukwatha zonke izahluko ezizokuba kulolu cwanningo kusukela esahlukweni sokuqala kuze kuyofika esahlukweni sokugcina. Ngenkathi zathiwa lezi zahluko, kuzobe kushaywa ngezinqamulelayo ukukhombisa ukuthi umsebenzi uzohamba kanjani kuleso nakuleso sahluko.
- (d) Ukubeka amabalengwe mayelana nokuthi:
 - (i) lolu cwanningo luyithinta kanjani impilo yabantu;
 - (ii) ziyini izinhloso zocwanningo;
 - (iii) luzoqhutshwa kanjani ucwanningo;
 - (iv) lubaluleke ngani lolu cwanningo nokuthi
 - (v) obani abazohlomula kulolu cwanningo.

1.3 Isethulo Socwanningo

Lo msebenzi ugxile kakhulu engxenyeni yolimi ongoti bolimi abayibiza ngokuthi isemantiki. Leli yigama elisuselwa egameni lesiNgisi elithi *semantics*. Lo munxa ubhekene ngqo nezincazelo zamagama uma kucutshungulwa noma yiluphi ulimi. Isichazamazwi sesiNgisi i-Oxford English Dictionary (2010:1074), sithi uma sichaza igama elithi *semantics* silichaze sithi:

The meaning of a word, phrase, sentence or text.

Incazelo yegama, umshwana, umusho noma iqoqwana lamazwi alotshiwe.

Le ncazelo enikezwa yilesi sichazamazwi ikhombisa ngokusobala ukuthi uma kukhulunywa ngalo munxa kusuke kugxilwe encazelweni yegama lizimele lodwa kanti futhi kubuye kubhekwe nencazelo yegama selisebenza namanye amagama uma sekukhulunywa ngalokhu: *phrases, sentence or text* (umshwana, umusho noma iqoqwana lamazwi alotshiwe).

Uma ukhuluma ngencazelo olimini (ngisho nakusona isiZulu imbala), usuke ugxile emagameni alolo limi. Ukuze kufinyelelwe ekutheni kukhona okubizwa ngokuthi wulimi, yingoba kusuke kukhona amagama. Kulolo nakulolo limi amagama afike azimele, asebenze nesigejane samanye amagama bese futhi esebenza esemshweni.

UMBatha (2006:141), uthi uma echaza igama elithi ukuchaza alichaze athi:

ukuhlaziya noma ukucacisa into ihlale obala ibonakale kahle.

Le ncazelo yalo ngoti ayilifakile igama kodwa noma kunjalo kuyacaca ukuthi okuchazwayo kuhlale obala kucacele noma wubani kusuke kwenziwa lokho kusetshenziswa amagama. Igama yiwona khiye ovula lapho okukhiyeke khona uma kukhulunywa ngencazelo.

Kulula kakhulu ukwazi ukuthi igama lichaza ini kodwa akuve kuwumqansa ukuchaza igama ngisho elilula njengegama elithi: **ukuhamba** kuthiwe umuntu akalichaze. Ziningi kakhulu izizathu ezibangela ukuthi kube nzima kube yitshe ukuchaza amagama esiZulu ngesiZulu. Kukhona abacabanga ukuthi uma uchaza igama lesiZulu ngesiZulu kufanele ugxile kakhulu ekutheni lokho okuchazayo kwenza msebenzi muni. Abanye banomcabango wokuthi uma uchaza okuthile kufanele ugxile kakhulu esakhiweni saleyo nto. Abanye bathi uma bechaza kuthi lokho abakuchazayo bakuchaze ngendawo okuvame ukutholakala kuyo. Kunzima kakhulu ukusho ukuthi iyona yiphi indlela elungile uma

kuchazwa amagama ikakhulukazi uma kuchazwa amagama esiZulu ngesiZulu. Okusemqoka wukuthi uma amagama esechaziwe, makuhlale obala konke kungabi bikho nokuncane ukufunisela ukuthi ithini incazelo.

Kwehluke ngemikhakha yakho ukuchaza amagama. Nakho ukuchaza amagama esiZulu ngesiZulu kunjalo. Kuhlukene ngemikhakha ekwenza kube sezibayeni ezingefani. Kukhona ukuchazwa kwamagama uma abantu bezincokolela bezidlela amavo kumnandi. Akunamigomo etheni lokhu kuchaza. Kuba wukuchaza okunikeza inhansi yolwazi kulowo osuke ecele ukuchazelwa. Lo munxa wokuchazelana kwabantu awudingi ukuthi ochazayo aze abe ngogogodile ekuchazweni kwamagama. Esimeni esinjena kwenye inkathi uthola ukuthi lona ochazayo ugcina esenabasizi bakhe abamsiza ekuchazeni lokho asuke ekuchaza. Izimo lezi othola ukuthi igama elilodwa lingacina selihlanganyelwe ngabantu abangaphezu kwabathathu beqhamuka nezincazelo ezahlukene. Ukuphosa itshe esivivaneni kwabantu abehlukene ekuchazeni okunjena kungaze kugcine sekuqubule nempikiswano kungasavunyelwana ngezincazelo. Ukhona ongaqhamuka esezishaya isifuba ethi yena uyazi njengoba ezazi le nto echazwayo.

Uma kudliwa amavo kusendaweni eseduze nedolobha, uzwa abanye sebezishaya izifuba bethi bona bakwazi kangcono lokhu okukhulunywa ngakho. Bathi bakwazi kangcono bethi bona bakhulela emakhaya; impilo yasemakhaya bayazi njengoba bezazi. Kwesinye isikhathi zinakho ukuhlupha izincazelo lapho kubuye kuqaguliswane khona kube khona abathile abazishaya izifuba bethi izinto bazazi njengoba bezazi. Ukhona okwake kwathi kuphikiswana ngendaba yokuchaza igama elithi **ugaga** wathi yena angalichaza ayophuma nalo ngale leli gama. Wathi uma esenikeza incazelo yaleli gama wathi kusho **isihlahla esinameva ayizinciji ahlabaya**. Kwasuka omkhulu umsindo kukhona abathi iyaphaphalaza le ncazelo yaleli gama. Kwavela mvelivelayo okuwuyena owanikeza izincazelo zaleli gama eziyihlaba esikhonkosini. Lona wanikeza izincazelo ezimbili ethi: ugaga **isifuba noma umzimba womuntu kumbe wesilwane** nenye ethi: **uhlobo lwenyoni enesisila esithi asibe phuzi ethanda ukuhlala ezindaweni ezingamahlathi**. Kubuye kube nezinkinga ezinjena-ke ukuchazelana kwabantu amagama uma bezidlela amavo mhlawumbe futhi kukhona nababuye benyakambise ngakho ulwanga.

Ukuchaza amagama esiZulu ngesiZulu kudinga umqondo okhaliphile ozokwazi ukwahlukanisa okuyisiZulu phaqha nalokho okungesona isiZulu sempela. Okuhluphayo olimini lwesiZulu wukuthi nokungesona isiZulu phaqha ukuzwa sekuthe chithi-saka olimini sekukhulunywa ngisho nayingane encane. Uma ekhuluma ngesiZulu esimsulwa ungoti uHlongwane (1996:153), ubalisa athi:

Kukhona isiZulu esidungwa wukungabi nolwazimagama olwanele njengokuthi: “Le nja izele amachwane amaningi,” noma “Wena awufuni ukuvula amadlebe akho.”

Kukhona isiZulu esiwumgomo noma isiZulu soqobo noma sempela. Umuntu oziqhenyayo ngobuzwe bakhe uphokophela ukusebenzisa isiZulu soqobo esinesizotha. Abafunda isiZulu nabo bazama ukuzisondeza esiZulwini esiwumgomo nesiZulu okuyisonasona. Noma kuthiwa izinto ziyaguquka kumele kube khona okuzimazisa leyo nguquko. IsiZulu soqobo yisona esizimazisa ukusetshenziswa kolimi. Yiso esiwulimi oluqokothileyo.

Lokhu okubalulwa yilo ngoti kukhombisa ngokusobala ukuthi kusuke kugqojwa itshe uqobo lwalo uma kuchazwa amagama esiZulu ngesiZulu. Ochaza amagama esiZulu ngesiZulu kufanele akwazi ukugwema lokho okuyisiZulu esidungekile aphinde abe nehlo elibanzi lesiZulu esibizwa ngokuthi ngesoqobo. Kukhona nesizotha esithintwe yilo ngoti uma ekhuluma ngesiZulu asibiza ngokuthi ngesoqobo. Kusho ukuthi kwakuzona izincazelo zamagama kufanele sibe khona lesi sizotha akhuluma ngaso lo ngoti. Libalulekile nephuzu lalo ngoti elithi: “Abafunda isiZulu bazama ukuzisondeza esiZulwini esiwumgomo nesiZulu okuyisonasona.” Lokhu okuphawulwa yilo ngoti kunikeza labo ababhala isiZulu kunoma yimuphi umsebenzi ozo fundwa uwonkewonke ukuba bazibambe ziqine. Ukuzibamba kwabo ziqine kuyokwenza umsebenzi wabo ube yisiZulu ‘esiwumgomo nesiZulu okuyisonasona.’

Okunye ukuchazwa kwamagama okukhona yilokho lapho kuqoqwa khona amatemu ezinto ezithile bese esechazwa lawo matemu. Kudinga ubuciko nolwazi olunzulu ngalokho

okuzochazwa lolu hlobo lokuchaza. Ludinga nomuntu ozokwazi nokuwakha amanye amagama ukuze kukwazi ukuqoqeka kahle lokho okuchazwayo kube futhi kungawulahlile umqondo. Yizimo ezinjengalezi lapho othola khona sekuvela la magama: **ingqalasizinda, izibalomidanti, incwadizikhalo, umthethosisekelo** namanye.

Olunye uhlobo lokuchaza amagama yilolo lapho amagama echazwa khona afakwe kusomqulu oqukethe ulwazi olwehlukene. Lo somqulu ngesiNgisi bawubiza ngokuthi i-*encyclopaedia*. Uma kuchazwa amagama azofakwa kulo somqulu, umuntu uchaza ajuluke phici. Amagama akulo somqulu achazwa achazisiswe. Akukho nokuncane ukuziqoqa ungandi kakhulu ngamazwi uma uchaza amagama kulo somqulu. Kufuneka konke kuhlale obala futhi uma isidingo sikhona uchaze uze ufake ngisho nezithombe imbala. Ngisho kwamagama asetshenziswa ekuchazeni uwadedela ngokuthanda kwakho ungabagubi nakancane labo obachazelayo. Inkulu inkululeko anayo umchazi ochaza amagama kulo somqulu.

Olunye uhlobo lokuchazwa kwamagama yilolo lapho kuchazwa khona amagama azokwakha isichazamazwi. Abanye isichazamazwi basibiza ngokuthi isichazamagama. Kulolu cwaningo sizosebenzisa igama elithi isichazamazwi uma sikhuluma ngalolu hlobo losomqulu oqukatha amagama achaziwe. Uma eqala ekhuluma ngegama elithi *dictionary* (isichazamazwi) ungoti u-Bejoint (1990:6), uqala ngokuthi alichaze leli gama elithi isichazamazwi ngesiNgisi. Uthi uma eqala echaza leli gama alichaze athi:

The main object of lexicography is to define words and terms. It is, therefore, appropriate in the circumstance to start by giving the definition of the word lexicography.

Okuyiwona mgomo osemqoka wesayensi yokuchazwa kwamagama ukuchaza amagama namatemu. Kunesidingo-ke sokuthi kulesi simo kuqalwe kuchazwe ukuthi yini isayensi yokuchazwa kwamagama.

Lo ngoti uvula ngala magama ukuze athi engena engonyulukeni yendaba yakhe abe esechazile ukuthi yini yona lena akhuluma ngayo ebizwa ngokuthi isichazamazwi. Uma singakubeka ngamazwi alula singathi isichazamazwi yibhuku eliqukethe izincazelo

zagama, ukubhaleka kwamagama, impimiso yagama kanye nokusebenza kwamagama emshweni.

Uma echaza igama elithi isichazamazwi ungoti uMbatha (2006: Isandulelo), ulichaza athi:

Isichazamazwi siyindlela yokulondoloza ulimi nokusiza ekweqeleni labo abaphambukayo uma besebenzisa isiZulu sikwazi ukubabuyisela endleleni elungile yokusebenzisa ulimi. Isichazamazwi yisona esisiza abasebenzisa ulimi ukubakhombisa ukuthi amagama aphinyiswa kanjani.

Le ncazelo izama ukushwambakaqa ndawonye lokho okuphathelene negama elithi isichazamazwi.

Ungoti u-Bejoint (1990:7), uqala anikeze izincazelo eziningi ezahlukeni azithole kongoti abehlukene mayelana negama elithi isichazamazwi. Incazelo ezwakala inokuhlabahlosa kulezi zincazelo zalo ngoti yilena ethi:

A book dealing with individual words of a language (or certain specified classes of them), so as to set forth their orthography, pronunciation, signification and use, their synonyms, derivation and history, or at least some of these facts.

Ibhuku elidingida izincazelo zamagama olimi (noma izigaba ezithile zamagama) ukuze kucaciswe indlela abhalwa ngayo, impimiso, ukubaluleka nendlela asetshenziswa ngayo, omqondofana bamagama, ukwakheka kwawo nemvelaphi yawo kumbe-ke kungaba okunye kwalokhu okubalulwe lapha.

Incazelo yalo ngoti yegama elithi isichazamazwi ize ithinte nomlando wagama. Kumele sikucacise ukuthi akuzona zonke izichazamazwi ezikhathula indima yokuchaza amagama zize ziyofika nasemlandweni wagama.

Okunye okubalulekile ngesichazamazwi wukuthi akulona ibhuku olivula ngoba ufuna ukuzichithela isizungu. Isichazamazwi yibhuku olivula ngoba udinga ulwazi oluthile kulo (okungulwazi lwamagama). Nongoti u-Bejoint (1990:10), uyakufakazela lokhu uma ethi:

A dictionary is meant to be consulted, not read

Inhloso yesichazamazwi ukufundelwa ukuthola ulwazi hhayi ukusifunda nje.

Lezi zincazelo zegama elithi isichazamazwi zisusa ulwelwesi ngisho nakulowo obekuthanda ukuba luvindi kuye ukuthi konje siyini isichazamazwi. Sizothi siqhubeka nokukhuluma ngamagama aqoqelwa ukuhlunganisa isichazamazwi kube sekuntwelile ezansi nakulowo obekusemnyama kuye.

Sigcine sikhuluma ngegama elingumqondofana waleli elithi isichazamazwi. Leli yigama esithe isichamazamagama. Ngeke sizihluphe ngokuchaza ukuthi kungani lolu cwaningo luqoke ukusebenzisa igama elithi isichazamazwi sangalisebenzisa leli elithi isichamazamagama. Kuzosuke kudleke esiningi isikhathi uma lolu cwaningo luzama ukuhlaziya lokhu. Sekungaze kube sengathi ucwaningo lugxile ekuchazeni kabanzi ngaleli gama kanti akunjalo.

Uchwepheshe obhekene nokuchaza amagama azokwakha umqulu obizwa ngokuthi isichazamazwi usuke ebhekene nomqansa ongakhwelwambongolo. Miningi imibuzo okumele azibuze yona uchwepheshe uma ezochaza amagama azokwakha isichazamazwi. Nansi eminye yale mibuzo:

- (i) La magama engizowachaza kulesi sichazamazwi kuzokuba ngamagama azosetshenziswa wubani? Lo mbuzo usuke uzomsiza uchwepheshe ukuze azi kahle kamhlophe ukuthi uzobe egxile kumuphi umkhakha uma echaza amagama azokwakha isichazamazwi.

- (ii) Ngizowathola kuphi nendawo la magama engizowachaza kulesi sichazamazwi? Lo mbuzo angabuye awunabukelise ngomunye othi: Uma sengiwotholile amagama engizowachaza ukwakha isichazamazwi, ngizozithola kuphi izincazelo zala magama noma yimiphi imithombo yolwazi ezongisiza ekuchazeni la magama? Ngenkathi usaqala lo mqondo wokwakha izichazamazwi olimini lwesiZulu, amagama azohlanganisa isichazamazwi abe eqoqwa ezincwadini zesiZulu, emaphaphandabeni esiZulu, emaphephabhukwini esiZulu nakuyo imisebenzi ebhalwe ngolimi lwesiZulu. Le ndlela yokuqoqa amagama azohlanganisa isichazamazwi yabe ichaza ukuthi yonke imisebenzi ebhalwe ngesiZulu kumele ifundwe ifundisiswe ukuze kutholakale kuyo amagama okuzohlanganiswa ngawo isichazamazwi. Ochwepheshe bokuhlanganisa izichazamazwi (ikakhulukazi abamhlophe), sebaqhamuka nemigilingwane eminingi yokuqoqa amagama azokwakha isichazamazwi. Muva nje sekukhona lokho abakubiza ngokuthi ikhophasi. Uma kukhulunywa ngekhophasi kusuke kushiwo amagama aqoqwe ngendlela yokukopisha lokho okubhaliwe bese kufakwa ekhompuyutheni. Lokhu kuchaza ukuthi okudingayo nongahle ungakudingi uma uhlanganisa isichazamazwi kuzongena lapha kulokhu okubizwa ngekhophasi. Uma ekhuluma ngekhophasi ungoti u-Prinsloo (2009:183), uphawula athi:

A general corpus is typically designed to be balanced, by containing text from different genres...including spoken and written. Corpus should cover all sub-fields of the subject field in question.

Ikhophasi kufanele iqhamuke emisebenzini ebhaliwe enhlobonhlobo...le misebenzi ehlanganisa ulimi olukhulunywayo nolubhalwayo. Ikhophasi kufanele izifake zonke izingxenyanza zalowo mkhakha okuqondenwe nawo.

Okusemqoka okubalulwa yilo ngoti wukuthi la magama aqoqiwe akulolu hlobo lokuqoqa amagama olubizwa ngokuthi yikhophasi kufanele aqoqwe kuyo yonke imikhakha ehambisana nalolu hlobo lwesichazamazwi esizobhalwa. Kucishe kube yindledlana esheshayo lena yokuqoqa amagama azohlanganisa isichazamazwi ngekhophasi noma zikhona izinkinga zakhona esingeki sikhulume ngazo manje.

- (iii) Uma sengiwaqobile ngawabeka amagama azokwakha isichazamazwi, ngakube ngizowafaka onke yini abe yisichazamazwi noma kukhona engizowashiya ngaphandle angangeni kusomqulu obizwa ngokuthi yisichazamazwi? Lo mbuzo ungabuye upheleswe ngothi: Uma kukhona amagama engizowashiya ngaphandle ngingawafaki kulo somqulu okuthiwa yisichazamazwi, ngakube ngizowahlunga kanjani azongena nalawo angeke angene? Lo mbuzo usemqoka kakhulu uma uzochaza amagama esiZulu ngesiZulu ngoba ziningi kakhulu izinhlobo zamagama esiZulwini njengezihlanganiso ogcina ungaqondi kahle noma nazo kufanele ziqoqelwe ndawonye namagama azokwakha isichazamazwi.
- (iv) Uma esechazwa la magama, azochazwa ashinywe kanjalo noma azochazwa bese kukhonjiswa nangezibonelo ukuthi asebenza kanjani emshweni? Uma izibonelo zokusebenza kwamagama emshweni zizofakwa, zizofakwa kuwo wonke amagama noma zizofakwa emagameni athile kuphela? Uma izibonelo zokusebenza kwamagama emshweni zizofakwa emagameni athile kuphela, azohlungwa kanjani lawo azoba nezibonelo zokusebenza kwawo emshweni?

Uma ecacisa ngokusetshenziswa kwezibonelo emagameni achaziwe ahlanganise isichazamazwi ungoti uMbatha (2006: Isandulelo), uphawula athi:

Amagama esiwachaze sabe sesisebenzisa nezibonelo nokusebenza kwawo emshweni yilawa: izenzo, izibabazo, izenzukuthi, amabizo angajwayele ukusebenza olimini kanye nalawo asebenza endaweni kamentiwa kuphela angakwazi ukuba yinhloko yomusho.

Ukucacisa kanjena kwalo ngoti kukhombisa ngokusobala ukuthi awukwazi ukusebenzisa emshweni onke amagama achazwayo uma kwakhiwa isichazamazwi. Ithi ukucacisa lokhu incazelo yalo ngoti kodwa futhi kube kuvela ukuthi akulula ukwakha umnqamlajuqu wokuthi yimaphi amagama ozosebenzisa izibonelo kuwo mayelana nokusebenza kwawo emshweni.

- (v) Ngenkathi ngichaza la magama engizowachaza, ngizobehlukanisa kanjani ubunye nobuningi bebizo? Emabizweni anobunye nobuningi ngakube ngizokukhombisa lokhu? Uma ngizokukhombisa, ngizokwenza kanjani? Amanye amabizo anobunye kuphela kanti amanye anobuningi kuphela. Ngizosebenzisa zikhali zini ukwehlukanisa amabizo anobunye kuphela nalawo anobuningi kuphela? Izikhali engizozisebenzisa ukwahlukanisa lokhu, ngakube zizokwazi ukukucacisa kahle kuhlale obala kuthi bha kumuntu ozobe esebenzisa isichazamazwi?
- (vi) Ziningi izinguquko ezenzekayo esenzweni. Isenzo siba nezimpambosi ezahlukenene. Zizokwenziwa njani izimpambosi zesenzo? Ngakube izimpambosi zesenzo zizofakwa zonke ezihambisana nesenzo esichazwayo? Uma zifakwa zonke, zizofakwa kanjani? Isenzo sibuye sibe nezindlela zaso ezahlukenene. Isenzo esizohlelwa sihlelelwe ukuchazwa, sizoba kuyiphi indlela? Kufanele uze uzibuze nokuthi uma usukhethile/uyiqokile indlela ethile ozoyisebenzisa ukuhlela isenzo, uyiqoke ngoba injani leyo ndlela? Isenzo sibuye sibe nezinsizasenzo kanye nezingasenzo. Kuzokwenziwanjani lokhu okubili uma kuhlelwa isenzo? Ngakube kuzofakwa nakho noma ngeke kufakwe? Uma impendulo ithi kuzofakwa, kuzofakwa kanjani?
- (vii) Omunye umbuzo okufanele azibuze wona uchwepheshe olungiselela ukuchaza amagama azokwakha isichazamazwi ngothi isiZulu sehlukene ngokwezindawo ezahlukenene noma izigodi. Uchwepheshe olungiselela ukwakha isichazamazwi kufanele azibuze ukuthi uzophuma kanjani kulesi simo. Uzolufaka lonke uhlobo lwesiZulu ahlangebezana nalo noma uzokhetha iphela emasini?

Miningi kakhulu imibuzo okufanele azibuze yona uchwepheshe ochaza amagama azokwakha isichazamazwi. Okunye okubalulekile ngochwepheshe ochaza amagama azokwakha isichazamazwi ubunono ekuphathweni kwamagama esiZulu uma echazwa kanye nesisoka sokuchaza. Kuyafuneka futhi nokuthi uchwepheshe ochaza amagama azokwakha isichazamazwi abe wumuntu ozishaya sasanuse. Lo chwepheshe kufanele akwazi ngisho nokufunda izingqondo zabantu abazobe besebenzisa isichazamazwi asibhalayo. Ukufunda ingqondo yalowo nalowo muntu uchwepheshe ukwenza ngenkathi

ematasatasa ebhala isichazamazwi. Lokhu kufunda ingqondo yalowo nalowo muntu ozosebenzisa isichazamazwi kumenza uchwepheshe akwazi ukubona ukuthi yini abazoyidinga labo bantu ngenkathi sebesebenzisa isichazamazwi. Yingakho nje lapha kuthiwa kufanele lo chwepheshe abe nengqondo efana neyesanuse. Uma ekhuluma ngengqondo esasanuse kangoti ohlanganisa isichazamazwi, ungoti u-Svensen (2009:459), uphawula athi:

However, it is a truth universally acknowledged in lexicographic circles that user's guides are very seldom consulted and that the users rarely take the trouble to learn the various codes, symbols and abbreviations used in dictionaries. One conclusion that has been drawn from this is that very large percentage of the users probably lack the ability to make use of all the different type of information provided in a dictionary. It is not certain that they are even aware of all the possibilities that are offered. However, this gloomy observation must not be the last word on the matter. There is still every reason for lexicographers and dictionary publishers to consider new ways of making things easier for the users.

Kuyiqiniso elaziwa umhlaba wonke emkhakheni wezezichazamazwi ukuthi abasebenzisa izichazamazwi abavamile neze ukuzihlupha ngokubheka izinsiza zokusetshenziswa kwezichazamazwi nokuzihlupha ngemibhalo ecacisayo, izimpawu nezifinyezo okusetshenzisiwe. Okuphawulekayo nokucina kuvunyelwana ngakho wukuthi iningi labantu abasebenzisa izichazamazwi abakuqondi kahle ukusebenzisa ngokuyikho lonke ulwazi okuqukethwe yizichazamazwi. Asikho isiqiniseko sokuthi basuke bekuqonda kahle ukuthi lukhona olunye ulwazi okungabasiza. Nokho-ke lesi simo esibukeka siluvindi akufanele kube yiso okuzitshwa ngaso. Ziningi nezinye izindlela ezingasetshenziswa abahlanganisa izichazamazwi nabashicileli ukuthi abasebenzisa izichazamazwi bakuthole kulula ukuzisebenzisa.

Lo ngoti uchaza indaba enkulu ukuthi kungaba khona okuyingcaciso okwenzelwe ukucacisela osebenzisa isichazamazwi. Akulona neze ibhuku elilula ukulisebenzisa leli

elibizwa ngokuthi isichazamazwi yingakho idingeka ingcaciso yokulelekelela osebenzisa isichazamazwi. Akubalulayo lo ngoti ngale ngcaciso wukuthi osekwahlaluka kunongabazane lokuthi abasebenzisa isichazamazwi bayayisebenzisa yini le ngcaciso. Lo ngoti uthi noma kunjalo kodwa obhala isichazamazwi kanye nabashicileli bezichazamazwi kumele bayifake le ngcaciso yokusiza osebenzisa isichazamazwi.

Okunye okufanele sikuveze kulolu cwaningo lungakaqhubeki kakhulu wukuthi uma kuchazwa amagama esiZulu akugxilwa nje kuphela esiqukaqukeni esiyigama. Kukhona nenye ingxenye yegama ebalulekile uma kuchazwa amagama esiZulu. Le ngxenye yegama yisiqalo. Emsebenzini ungoti uXala (1996:113), lapho ephawula khona ngokuqokwa kweziqalo ezithile ngabanikazi bolimi lwesiZulu uphawula kanjena:

In this paragraph (4.3) we are also interested in semantic significance. This is mainly because it helps to classify the noun prefixes according to cognitive intuition of the language's (umZulu) native speaker. The native speaker of the language (isiZulu) uses a particular noun prefix cognitively and intuitively.

Kuleli binza (4.3) sibuye sanaka ubumqoka bencazelo. Lokhu kudalwa wukuthi incazelo iyasiza ukuhlela iziqalo zamabizo ngendlela yokuthi kube lula ukuziqonda kahle kumuntu oluncele ebeleni ulimi (umZulu). Kuzifikela khona ukuthi yisiphi isiqalo sebizo azosisebenzisa umuntu osincele ebeleni isiZulu (umZulu).

Umuntu osincele ebeleni isiZulu ukukhuluma kwakhe kuba nezindawana lapho ulimi lwakhe luvele luzihlele lona okungahle kuthathwe ngokuthi akuhambi kahle uma kubhekwa imithetho eyabekwa ngabathile ephathelene nolimi. Ngisho nakuzona iziqalo zamabizo imbala kuba njalo njengoba ephawula lo ngoti. Uma kukhulunywa ngeziqalo zamabizo ezivele zizifikele kumuntu osincele ebeleni isiZulu (ikakhulukazi uma kuyiwa ebuningini bamabizo), singanikeza lezi zibonelo ezilandelayo. Ezinye zalezi zibonelo uzinikezile ungoti uXala emsebenzini wakhe esicaphune kuwo:

umZulu	amaZulu
inkosi	amakhosi
intombazane	amantombazane

Uma uzibheka kahle iziqalo zamabizo asebuningini uyabona ukuthi kungaphuma enye into kumuntu ongungoti wohlelo lolimi kodwa ebe engasincelanga ebeleni isiZulu. Lokhu okulandelayo kungaphuma kumuntu ongasincelanga isiZulu ebeleni owazi imithetho yohlelo eyashaywa ngabathile:

umZulu	abaZulu/ abeZulu
inkosi	izinkosi
intombazane	izintombazane

Kumuntu osincele ebeleni isiZulu kuyazenzekela ngokwakho ukuthi ubuningi bentombazane kube ngamantombazane. Uma kuzoba yizintombazane, kuvele kujike kungabe kusaba ngabantu. Yikho lokhu kujika okuzilungisa khona kumuntu isiZulu osincele ebeleni.

Kubaluleke kakhulu lokhu okubalulwa yilo ngoti mayelana nezincazelo zeziqalo zamabizo. Lokhu kukhombisa ngokusobala ukuthi ukuchazwa kwamagama esiZulu ngesiZulu kudinga kunakisiswe zonke izakhi ezisemqoka ezakha amagama esiZulu. Ihlo lalowo ochaza amagama esiZulu ngesiZulu lidinga ukubheka kude naseduze ukuze kungabi bikho okumphunyukayo.

1.3.1 Imisindo Yamagama EsiZulu

Imvamisa yamagama esiZulu anemisindo ekwazi ukucacisa incazelo yegama kwenye inkathi ngisho umuntu obekade engalazi ukuthi ithini incazelo yalo. Uma sixoxa nongoti wolimi lwesiZulu uMakhoba, naye uyavumelana nombono wokuthi amagama esiZulu anemisindo ekwazi ukucacisa incazelo. Lo ngoti ubeka kanjena uma ekhuluma ngemisindo yamagama esiZulu ekwazi ukucacisa izincazelo zamagama:

Ucisha ufane nomuntu ongazi ukuthi wenzani Mthiya uma uthi uchaza amagama esiZulu ngesiZulu. Kusuke kungehlukene nokuthi uyadlala ngoba vele lokhu osuke uthi uyakuzama imisindo yamagama esiZulu isuke isikwenzile. Kusho ukuthi wena usuke usuchaza okuvele sekuchaziwe.

(Makhoba, 2012)

Noma ekhona amagama esiZulu mhlawumbe anemisindo okungenzeka kungabi lula ukucacisa izincazelo zawo kodwa amaningi anemisindo ekwazi ukucacisa incazelo ihlale obala. Kuthi ngokubona imisindo equkethwe yilelo gama kube lula ukuthi umuntu akwazi ukusikisela ukuthi ithini incazelo yegama njengemisindo ekula magama alandelayo:

indlikindliki, udlambedu, isidlukuladlwedlwe, nyathu-nyathu, thathaza, fafaza.

Kuvele kucace ngisho kumuntu ongayazi incazelo yegama elithi **isidlukuladlwedlwe** ukuthi ubunzima bodwa obuqukethwe yincazelo yaleli gama uma linemisindo esinda kanjena. Imisindo equkethwe yisenzukuthi esithi: **nyathu-nyathu**, yimisindo okulula kakhulu ukusikisela ukuthi ayihambisani nakancane nomsindo futhi isenzeko esihambisana nale misindo sinaso isinono sekati. Uma imisindo yamagama esiZulu ekuchaza konke okusuke kukhulunywa, umbuzo omkhulu uthi pho yini esuke isafuna ukuchazwa? Ubumpicothi bokuchaza amagama bulele khona lapho ekukopoloteni incazelo yegama kusona leso simo lapho kuthiwa khona imisindo yalo ikucacisa konke.

1.3.2 Ukubhaleka Kwamagama EsiZulu

Amagama esiZulu abhalwa njengoba igama liphinyiswa. Le ndlela yokubhala amagama esiZulu yenza ukuthi ingafihleki nakancane incazelo. Alukho uhlamvu oluphinyiswa bese lubhalwa ngenye indlela. Lokho umuntu akuphimisayo yikho kanye akubhala phansi uma esebhala. Izinhlamvu zamagama esiZulu zenza ukuthi kube lula ngisho nokubhala igama ngoba yilolo nalolo hlamvu luphinyiswa futhi lubhalwe njengoba lunjalo. Incazelo yegama lesiZulu ihlala obala igama liphinyiswa iphinde ihlale obala selibhalwa phansi.

Ukuphimisa nokubhala phansi amagama esiZulu kuveza obala konke okuphathele nalawo magama. Akukho misindo egwinyekayo uma igama liphinyiswa noma iguquke uma selibhalwa phansi. Uma kukhona umsindo noma imisindo egwinyekile uma kuphinyiswa noma kubhalwa amagama athile esiZulu, lokho kusuke kwaziwa ukuthi umsindo othile obekufanele uphinyiswe ugwinyekile.

1.3.3 Akulula Ukwenza Ucwaningo Ngezincazelo Zamagama EsiZulu

Bavele bakhungatheke ukuthi uthini ongoti besiZulu uma bekubona uthi uhamba uthungatha ongakusiza ngezincazelo zamagama esiZulu. Umbuzo abakubuza wona owokuthi kanti wena ungumhlobo muni njengoba ukhuluma isiZulu. Kuba ongaphansi nongaphezulu uzama ukubachazela ukuthi impela nawe ungumZulu phaqa kodwa udinga ukusizwa ngezincazelo zamagama esiZulu. Kwabona oSolwazi besiZulu laba abashaya ngoCetshwayo akulula neze ukuthi bavele bakusize uma uzama ukwenza ucwaningo olumayelana nezincazelo zamagama esiZulu. Okwenza kube nzima ukuchaza amagama esiZulu uma ucela ukuchazelwa wukuthi lokhu osuke ukubuza kugijima emithanjeni yabo laba bantu. Njengoba kusemithanjeni yabo nje bakubona kuyinto elula futhi abakaze bazithole belolongwa belolongelwa ukuchazela umuntu amagama esiZulu. Abangaze bakusize ngakho labo Solwazi abashaya ngoCetshwayo ukukubekela kuhlale obala okuphathelele nesihloko esithile njengokuthi ucele ukucaciselwa kabanzi ngomemulo. Kulapho-ke ezothi eqephuza khona lo Solwazi ngomemulo bese ukwazi ukucoshela izincazelo zamagama athile ahambisana nesihloko leso. Uma uthi uzothatha igama lesiZulu ngalinye uthi chazelwa lona, usuke ugqobha idwala uqobo lwalo.

Ungoti uNkwanyana okwakhulunywa naye mayelana nale nkinga yokungabi lula ukwenza ucwaningo ngezincazelo zamagama esiZulu, waphawula wathi:

Mina ngawa ngivuka ngizama ukuthola abantu abazongichazela ukuthi kusuke kuthiwani uma kukhulunywa ngothathamela. Ngaze ngasizwa wumhloli owabe esethathe umhlalaphansi waseMaphophoma. Ngaphandle kwalokho kwabe kunzima kabi ukuthola

umuntu ozokwazi ukungichazela kahle zonke izincazelo
zagama engabe ngifuna ukwazi izincazelo zawo.
(Nkwanyana, 2012).

Lokhu okushiwo yilo ngoti kuyakhombisa ukuthi abantu abangaze bakusize uma wenza ucwaningo lokuchazwa kwamagama esiZulu ngesiZulu kuba yilabo abaye esikoleni. Nabo laba abafunde imfundo yasesikoleni kufanele kube wumuntu owabe esebenza ngaso isiZulu futhi esithanda. Ngaphandle kwalokho nakubona laba abafundile akulula ukuthola kubo usizo lokuchazwa kwamagama esiZulu ngesiZulu.

1.3.4 Ukugqama Kwencazelo Yegama Ebusweni Bomuntu

Kulula kabi ukuthi athi umuntu ephimisa igama elithile lesiZulu bese kusheshe kugqame incazelo yalelo gama ebusweni bakhe. Oweneme okuthe kla kuye ngaphakathi umbona ngisho ebusweni ukuthi weneme-ke lo muntu. Owethuka inhlamba naye umbona ngokuhwaqabala kobuso buhluneme bese kuvele kucaca ukuthi akuyona neze inkulumo enokwethaba ephuma kuloya muntu. Ngeke athi umuntu ephimisa amagama athile esiZulu enobuso obuhluneme wena bese umjabulela uthi uyakuhlekisa. Ngisho nentombi engeke ilibeke ngembaba ukuthi usuyehlule ezokuthumela eqhikizeni, uvele ufunde kwezakho ukuthi isigcagcele esokeni ube uwufunda ebusweni umyalezo ozolandela. Nophatheke kabi okukhona okumudla ngaphakathi umbona ebusweni engakasho lutho ukuthi kukhona okungahambi kahle kulo muntu. Ubuso bomuntu bukwenza ukwazi ukuyifunda ivaliwe ukuthi uzothini.

Uma ephawula ngendaba yokugqama kwencazelo yegama lesiZulu ebusweni bomuntu okhulumayo ungoti uHlongwane (1996:1), uphawula kanjena:

Kukhona amagama ahambelana nohlevane. Lawa ngamagama okuthi uma uwasebenzisa ukhuluma nomuntu akhombise indelelo.

Le ndelelo akhuluma ngayo lo ngoti akudingeki ukuthi kuze kufunwe incazelo yegama ukuthi ithini. Indelelo ivele igqame ebusweni bomuntu ngenkathi ekhuluma.

1.3.5 Ukungabi Bikho Kochwepheshe Kulo Munxa

IsiZulu asinabo ochwepheshe abagodile ekuchazeni amagama abahlalele ukwenza lo msebenzi nje kuphela. Imithonseyana esikhona kulezi zinsuku esandakuba khona futhi nayo mincane lokhu okungachazeki. Nabo labo chwepheshe abambalwa abakhona uthola ukuthi bathwele kanzima kakhulu. Njengoba bembalwa bagqilazeke lokhu okuxaka ngisho kwaLusifa uqobo lwakhe. Sekucishe kube ngconywa esikhathini samanje ngoba akusavaliwe ngehlala kochwepheshe abakwazi ukuchaza amagama esiZulu ngesiZulu. Noma sebekhona labo chwepheshe kodwa basembalwa kakhulu. Ukuba yindlala kochwepheshe kulo munxa kwenza ukuthi ube wumunxa ongelula neze.

Ongoti besiZulu okwakhulunywa nabo ngendaba yokungabi bikho kochwepheshe kulo munxa noma kukhona amagama abaqhamuka nawo uthola ukuthi ungoti uveza igama lochwepheshe oyedwa kuphela. Ungoti uMkhize wabalula uchwepheshe oyedwa kuphela amaziyo uma ethi:

USolwazi u-A.M. Maphumulo ungomunye
wochwepheshe abafundile abazihlupha kakhulu
ngokuchaza amagama esiZulu ngesiZulu.
(Mkhize, 2012).

Njengoba ephawula kanjena lo ngoti kuyacaca ukuthi ukhuluma ngesikhathi samanje lapho isikhona imithonseyana yochwepheshe abangakusiza embhidlangweni wokuchaza amagama esiZulu ngesiZulu.

1.3.5 Ukungabi Bikho Kwemithombo Yolwazi Kulo Munxa

Uma uzoqala umsebenzi wokuchaza amagama esiZulu ngesiZulu, awehlukene nakancane nomuntu osukela ihlungu elingakaze lilinywe aliqathe ngemikhono. Akukho lutho olungasiza umuntu ofuna ukwenza lo msebenzi. Lokho okuncane okukhona okuvele muva nje nakho futhi uthola ukuthi kuhamba ngomkhakha owodwa okuwumkhakha wezichazamazwi. Ukuchazwa kwamagama asetshenziwa emikhakheni ehlukeni khona kuhlakazeke kuhle kwamasimba omthini. Kulukhuni ngisho ukukuthola kwakhona lokho okuthiwa sekwenziwa kwaqedwa. Onakho okuthile okunamagama achaziwe (mhlawumbe emikhakheni eyehlukeni), ukugomothela kube ukwazi kwakhe yedwa. Sikhona-ke nesifo esibi kulaba bantu abazibiza ngokuthi bangamaZulu (ikakhulukazi laba abafunde kakhulu le mfundo yasekilasini). Iningi labo alikwejwayele neze ukushiyelelana ngolwazi. Lolo lwazi umuntu analo noma alutholile luba olweshungu lakhe yedwa angeke ashiyele muntu kulo.

Uma ebalisa ngalesi simo umfundi wephephandaba Isolezwe (2013:14), ubalisa athi:

Kwasibulala ukudlula emhlabeni kukaSthenjwa.
Luningi ulwazi umuntu owabe eluthola mayelana
namagama athile esiZulu alukhuni.

Ukuphawula kanjena kwalo mfundi wephephandaba kukhombisa ukuthi bancane kakhulu abanikazi bolimi lwesiZulu abazihlupha ngokuchaza amagama esiZulu ngesiZulu. Lapha ubhekise kulowo owabe engumsakazi emsakazweni wesiZulu, uThokozani Nene, owabe ekwazisa kakhulu ukwakha amagama esiZulu alokho okungomafikizolo olimini lwesiZulu nokuchaza amanye amagama esiZulu. Ulwazi abe enalo ngolimi lwesiZulu lo msakazi wayengafaniswa nesichazamazwi esinyawombili.

1.3.7 Ukungazihluphi Ngendaba Yokuchazwa Kwamagama

Abanikazi bolimi lwesiZulu abazihluphi nakancane ngendaba yokubaluleka komunxa wokuchazwa kwamagama esiZulu ngesiZulu. Wena oshabashekayo olandela lo munxa awehlukene nomuntu owenza umsebenzi wenkukhu. Kulula ukuthi nomuntu obenogqozi

nalo munxa ugcine umphelele umdlandla uma kubukelwa phansi lokhu akuthandayo futhi kungabibikho nokuncane okumkhuthaza ukuthi aqhubekele phambili. Kwenye inkathi ugqozi lokuchaza amagama luqedwa yibo kanye abanikazi bolimi lwesiZulu. Abanye ubezwa sebebuza imibuzo enobunqushumbana njengokuthi uzwe umuntu ethi: *“Uze ashabasheke angabe esaba nasinqe ethi uchaza amagama, uwachaza uwachazani amagama?”* Olandela umunxa wokuchaza amagama esiZulu ngesiZulu usuke enothando oluxakile lwalo munxa. Kusuke kungekho nokuncane okumgugquzela ukuthi alandele lo munxa. Okunye okunqinda abantu bagcine bengazihluphi nakancane ngalo munxa ukuphosa amehlo phambili babheke ukuthi linjani ikusasa labo uma sebegogodile kwezokuchazwa kwamagama. Umuntu uthi uma ebheka phambili abone kuluvindi kungakhanyi neze kahle.

1.3.8 Ukungefani KwesiZulu Esikhulunywa Ezindaweni Ezahlukene

IsiZulu esikhulunywa ezindaweni ezakhele lonke leli lakithi (ikakhulukazi esifundazweni saKwaZulu-Natal), sehlukene kakhulu. Kwenye inkathi uke ufile igama elilodwa lisebenza ngokwehlukile ezindaweni ezahlukene. Igama elithi **umkhuhlane** igama elichaza ukugula okuvame ukuhambisana nokukhwehlela abanye baze bathimule ngisho nokuthimula. Leli gama alihlale linale ncazelo kuzo zonke izindawo zalapha kwelikaMthaniya. Kukhona lapho othola khona ukuthi uma bekhuluma ngomkhuhlane basuke besho isifo. Ngamanye amazwi kusuke kushoniwe uma kuthiwa: *“Kuvele umkhuhlane laphaya kwaNgcobo.”* Umuntu okuqonda kahle ukusetshenziswa kwegama elithi umkhuhlane ngale ndlela ogcina ewazi kahle lo mkhuhlane okukhulunywa ngawo.

Igama elithi **udonga** lisho igebe elishonayo elidalwa wukuguguleka kwenhlabathi. Kukhona kwezinye izindawo lapho besebenzisa khona leli gama besho umthangala wendlu. Uzwa umuntu ethi: *“Ushayeke odongeni ngekhanda wakhala waba luqanduqandu.”* Okhuluma kanjena usuke esho ukuthi lo muntu akhuluma ngaye ushayeke obondeni ngekhanda. Okusho ukuthi umuntu osebenzisa igama elithi udonga ngale ndlela uhlala endaweni lapho leli gama lisebenza khona ngale ndlela.

Igama elithi **ukwazi** lihamba lihambe limdinge umuntu osincele ebeleni isiZulu uma seliba nencazelo ethe ukuthi zikithi. Isuke isithe ukujula incazelo yegama elithi ukwazi uma kungasezukhulunywa ngokuqonda okuthile kukucacele kahle kodwa sekukhulunywa ngokushiyelana ugwazi nomuntu ocansini. Ababehumusha iBhayibheli ngonyaka we-1959 balisebenzisa igama elithi ukwazi selinomqondo othe ukujula odinga umuntu ongafuniseli ngencazelo yaleli gama. Ukusetshenziswa kwaleli gama ngale ndlela eBhayibhelini kutholakala encwadini kaGenesisi 19:5, lapho kuthi khona:

Bambiza uLoti bathi kuye: “Aphi la madoda angenise kuwe ebusuku na? Sikhiphele wona ukuba siwazi.”

Incazelo ejulile yalolu hlobo yegama elithi **ukwazi** edinga umuntu ongafuniseli ngesiZulu ikakhulukazi uma sesijulile singasesona esikanoma wubani. Siyethemba ukuthi incazelo ejule ngalolu hlobo yaleli gama ayibahluphi nabafundisi abashumayelayo emasontweni. Ochaza amagama yena kufanele agcine ekwazile ukuwela amazibuko agcine ewelwe yigama elithi ukwazi. Ukuwaqonda kahle onke amazibuko awelwa yileli gama kuyomsiza ekutheni ukuchaza kwakhe kungabi nezikhophe ezizobakhalisa abanikazi bolimi lwesiZulu.

1.3.9 Ukwehlukana Kwemiphakathi Ekhumama IsiZulu

Kukhona imiphakathi ehlala emakhaya ekhumama isiZulu phaqa engasishendezi nalutho. Kukhona imiphakathi ehlala ezindaweni ezisondelene namadolobha kube khona ehlala phakathi emadolobheni. Kukhona imiphakathi ethanda kakhulu inkolo. Inkolo ehamba phambili ekuthandweni ngabantu abaningi ngeyobuKristu. Ufike uthi umphakathi ungamaKristu lawa angayiwa bese futhi ufunda kakhulu le mfundo yencwadi. Kwehluke kakhulu ukukhumama isiZulu kwale miphakathi. Imiphakathi eseyajovwa ukholo lobuKristu ithi uma ikhumama isiZulu kugcine sekugcwele inhlele yokuthi ingamaKristu. Kulula kabi ukuthi bathi abantu bebingelelana uzwe omunye ethi: **Ameni**. Nalona obingelelwayo naye uvele aphenyule ngaye u-**Ameni** lona ovela komunye umzalwane. Ukubingelelana kwalaba bantu kusuke kungasahambi neze ngendlela abingelelana ngayo amaZulu kodwa sekuhamba ngendlela ongayibiza ngokuthi inobuKristu phakathi. Uma

igama elithi **Ameni** selitholakala lisebenza ngale ndlela, ochaza amagama usenenkinga yokuthi nakulesi simo usazolichaza njengegama eligoqa yonke inkulumo yini. Uchwepheshe ochaza amagama (ikakhulukazi ochaza amagama esiZulu ngesiZulu) uzithola kudingeka ukuthi umqondo wakhe ujule ukuze akwazi ukubhekana nalesi simo.

Kwathi uma umcwaningi walo msebenzi ebuza umama waseMdletsheni ngendaba yokubingelela ngo-**Ameni**, waphendula wathi:

Lena mntanami yindlela thina bazalwane esibingelelana ngayo. Umuntu ongumzalwane umuzwa ngokuthi athi uma ekubingelela athi **Ameni**.

Impendulo yalo mama ikukhombisa ngokusobala ukuthi inkolo yobuKristu inomthelela omkhulu endleleni yokukhuluma kwalabo abangamaKristu.

1.3.9.1 Isimo Sezombusazwe

Mkhulu umthelela ezinawo ezombusazwe ezilimini zomdabu njengasesiZulwini. Kukhona amagama othola izincazelo zawo ziguqulwa zisho okunye mhlawumbe okuhambisana neqembu elithile lezombusazwe noma nesimomqondo sabathile. Kwenye inkathi kugcina sekubusa lezo zincazelo zamagama ‘ezintsha’ eziqhamuke nabathile abanamandla emaqenjini athile ezombusazwe. Kwenye inkathi kuba amagama athile asetshenziswa ngabalandeli beqembu elithile lezombusazwe. Ugcina uzwa ngamazwi athile ukuthi laba abakhulumayo ngabeqembu elithile lezombusazwe. Uchwepheshe okungumsebenzi wakhe ukuchaza amagama usengahle azithole esezijojwe ngolumabhaxa uma ezothi echaza amagama athile esiZulu awachaze kungahambisani neqembu elithile lezombusazwe. Usucishe ungalizwa noma ungalifundi ndawo igama elithi **isisebenzi**. Igama okuyilona lishaya amaphiko kulezi zinsuku yileli elithi **umsebenzi** uma kukhulunywa ngomuntu owenza umsebenzi othile. Uchwepheshe ochaza amagama uzithola esezithele kuMalunda uma ezogcina esechaza igama elithi isisebenzi. Usengahle aphenndule izinsungulo zemibuzo ezinyunyaneni ezingafuni nokulibona igama elithi isisebenzi. Sekulula nokuthi izinyunyana zimphose kwabathile abangahambisani nesimomqondo sazo ngoba nje echaze igama elithi isisebenzi. Sekulula ukubhecwa ngobende inyama engakaze ayithi mbibi.

Iseluleko sikachwepheshe oyivulandlela kwezezichazamazwi olimini lwesiZulu, uSolwazi uNkabinde (1991), simi kanjena ngendaba yesimo sezombusazwe esihamba size sifune nokugabadela ulimi lwesiZulu:

Kufuneka ngaso sonke isikhathi sithi uma sichaza amagama singakunaki ukuthi bathini laba bezombusazwe mayelana nezincazelo zamagama. Kuyohlupha kakhulu ukunaka laba bezombusazwe ngoba kuyodingeka ngaso sonke isikhathi uthi uma uchaza igama uchaze ngendlela ehambisana nesimo sabathile beqembu lezombusazwe. Igama negama kufanele silichaze njengoba lisetshenziswa ngabakhuluma isiZulu hhayi njengoba lisetshenziswa ngabeqembu elithile lezombusazwe.

Lokhu okushiwo yilo ngoti mayelana nesimo sezombusazwe akudingi ngisho nokutolikwa. Kuzichaza khona.

1.3.10 Umqondo Ovulelekile Kuchwepheshe Ochaza Amagama

Emveni kokuludingida isikhathi eside udaba lokuvuleleka komqondo kuchwepheshe ochaza amagama esiZulu ngesiZulu sinongoti wolimi lwesiZulu u-P.J. Simelane, (2012) sagcina sivumelana naye ngokuthi la maphuzu alandelayo awumphako okufanele angehlukani nawo ochaza amagama (ikakhulukazi lowo ochaza amagama esiZulu ngesiZulu):

- ulichaze walichazisisa yini igama ngaphambi kokuthi adlulele kwelinye;
- uwazi kahle kamlhophe umunxa lelo gama alichazayo ongena kulo. Kungenzeka ukuthi ungoti achaze igama ngendlela yezichazamazwi kanti lelo gama lingena emnxeni wamagama aqoqelwa ukwakha amabhukwana okungezona neze izichazamazwi;
- akayibophile incazelo yegama alichazayo ngendlela yokuthi kwayona incazelo yakhe ize ifune ukuchazwa;
- ukugwemile ukusebenzisa amagama angathi shu ezincazelweni zakhe njengokuthi: **uhlobo oluthile lwenhlanzi; uhlobo oluthile lokukhuluma** nokuthi
- ukhothuluze wangashiya lutho oluthinta igama alichazayo encazelweni yakhe.

1.4 Ukwendlalwa Komsuka Wocwaningo

Umuntu ongeyena uchwepheshe ochaza amagama ukubona kuyize leze ukuchaza amagama. Abanye baze basho bathi umdlalo lona owenziwayo bebe bekhuluma bengazi ukuthi umsebenzi onzima kangakanani. Lolu cwaningo luzama ukucacisa ubunzima balo msebenzi, izingqinamba ezibhekana nochwepheshe abenza lo msebenzi kanye nokunikeza izeluleko ezingqala kulabo abangochwepheshe abachaza amagama kanye nalabo abasengamathwasa kulo munxa. Lezi zeluleko zizonikezwa ngokuthi kwenziwe izibonelo kuleso nakuleso seluleko ukuze ochwepheshe kubacacele kahle lokhu abelulekwa ngakho. Kuzothi kwelulekwa ochwepheshe abafuna ukulandela umkhakha wokuchazwa kwamagama (ikakhulukazi ukuchazwa kwamagama esiZulu ngesiZulu) kube futhi kwelulekwa nalabo abazifunela ulwazi lokuthi yimiphi imigudu elandelwayo uma kuchazwa amagama.

1.5 Indawo

Lolu cwaningo luzokwenziwa kugxilwe engxenyeni yezwekazi lase-Afrika eseNingizimu nalo okuyiNingizimu Afrika. Indawo okuzogxilwa kuyo kakhulu eNingizimu Afrika kusesifundazweni saKwaZulu-Natal. Okubangela ukuthi kugxilwe kulesi sifundazwe kulolu cwaningo wukuthi isifundazwe saKwaZulu-Natali sithathwa ngokuthi kukwanina wesiZulu. IsiZulu ngeke siqhathaniswe ngokwezifundazwe ngakho-ke asikho isidingo sokuthi kubuye kuyiwe kwezinye izifundazwe ezingathathwa ngokuthi kukubo kanina wesiZulu.

1.6 Intshisekelo Yocwaningo

Okuyiyona ntshisekelo enkulu yalolu cwaningo ukuqwebula umqondo kulabo abangawuqondi kahle umunxa wokuchazwa kwamagama ikakhulukazi ukuchazwa kwamagama esiZulu echazwa ngesiZulu. Le nqwebukamqondo akuyona nje eyalabo

abangawuqondi kahle umunxa wokuchazwa kwamagama esiZulu bodwa kodwa idlulela ngisho kulabo abangongoti bokuchaza amagama. Bonke bazonkelwa izingqinamba okuhlangatshezwana nazo uma kuchazwa amagama esiZulu ngesiZulu nokuthi masu mani angasetshenziswa ukudlula kalula kulezi zingqinamba.

Kuyintshisekelo yalolu cwaningo ukuhlomisa labo abangochwepheshe kulo munxa wokuchaza amagama ngezikhali abangazisebenzisa uma bephokophele ukuchaza amagama okuphusile. Bakhona abasibonayo isidingo sokuchaza amagama esiZulu okuphusile. Kulaba kuyoba umsebenzi ozobasiza lona ukulungisa lesi simo lapho amagama esiZulu enikezwa noma iyiphi incazelo ethandwa yilowo osuke eyithanda yena ngaleso sikhathi. Lokhu sekungabenza babe nezikhali abahloma ngazo uma bezithola bebhokene nesimo lapho amagama esiZulu echazwa noma yikanjani. Sekungasizakala nalabo abambalwa abahlale bezihlupha ngokuthi amagama esiZulu anganikezwa noma iyiphi incazelo kodwa awanikezwe incazelo noma izincazelo eziqondene nawo ngqo, kungabibiyelwa noma yini emagameni. Lo msebenzi usungagcina usufana nevovo lokuhluza la makhoba abonakala ehlasele izincazelo zamagama esiZulu.

1.7 Izinjongo Zocwaningo

Lolu cwaningo luhlose:

- ukuveza ukuba semqoka komunxa wokuchaza amagama kongoti bolimi kanye nakulabo abanothando lolimi lwesiZulu;
- ukukhombisa ubukhulu balo msebenzi;
- ukukhombisa izingqinamba okuhlangatshezwana nazo kulo munxa;
- ukwenza nalabo abebewubukela phansi lo munxa ukuthi bawubuke ngamanye amehlo;
- ukunikeza izeluleko kulabo abanomdlandla wokugxila kulo munxa;
- ukweqela labo abebegabavula bengaziqoqile uma benza lo msebenzi kanye
- nokufundisa kabanzi ngalo munxa onabantu abambalwa abawulandelayo.

1.8 Ukubaluleka Kwalolu Cwaningo

Lolu cwaningo lubaluleke kakhulu ikakhulukazi kulaba abalandelayo:

- abahlalele ukuchaza amagama bewachaza beseminxeni eyahlukene;
- abafundisa ngokuqoqwa kanye nokuchazwa kwamagama;
- abafundi abenza izifundo zokubhalwa kwezichazamazwi;
- abenza ucwaningo abafuna ukwazi kabanzi mayelana nokwenzekayo uma kuchazwa amagama;
- ongoti bolimi lwesiZulu abafuna ukwazi kabanzi ngeminye iminxa ethinta ulimi lwesiZulu.

1.9 Inhlawumbiselo / Ukusikisela Nokwaziwa Uwonkewonke

Lolu cwaningo luyinqwebulamqondo kochwepheshe bolimi kanye nakulabo abanothando lolimi lwesiZulu. Bangingi okuzosuka inkungu kubo emehlweni bazithole sebaze nalokho abebengakunaki noma abebengakwazi nhlobo. Abawaziyo lo munxa odingidwa kulolu cwaningo bangahle bagcine sebebamba ongezansi uma benekelwa amaqiniso aqukethwe yilolu cwaningo.

1.10 Izindlela Zokuqhuba Lolu Cwaningo

Lolu cwaningo luzoqhutshwa ngokuthi:

- kucotshelwe ulwazi emithonjeni eyahlukene;
- kufunwe ulwazi oluhambisana nalesi sihloko kubanikazi bolimi lwesiZulu kusukela kulowo ongakaze awubone umnyango wesikole kuya kochwepheshe bolimi lwesiZulu abafunde bagogoda;
- kulalelwe imisakazo, ithelevishini nokufunda konke okubhalwe ngolimi lwesiZulu ukuthola ulwazi olwahlukene ngalesi sihloko.

1.11 Ukuthinta Impilo Yabantu

Akuyena uwonkewonke oyothinteka ngalolu cwaningo kodwa kuyothinteka:

- ochwepheshe umsebenzi wabo okungukuchaza amagama;
- ochwepheshe bolimi abathanda ukwazi ukuthi kwenzekani kweminye iminxa yolimi;
- abafuna ukwenza ucwaningo mayelana nokuchazwa kwamagama ikakhulukazi ukuchazwa kwamagama esiZulu ngesiZulu;
- abafundisi abafundisa ngalo munxa;
- abafundi abafunda ngokuchazwa kwamagama.

Akukho lapho lolu cwaningo lubukeka lungahle luhlambalaze noma lukhulume okunohlalwane ngabantu abasemkhakheni othile wempilo. Lolu wucwaningo olungagcina luthakaselwa ngisho nangabantu abakhubazekile imbala uma bekwazi ukufunda. Alukhulumi kabi ngabantu bemikhakha ethile kodwa luhlezi ekuchazweni kwamagama nje kuphela nokuthi yikuphi abangasizakala ngakho labo abafuna ukulandela lo munxa.

1.12 Izikhali Ezizosetshenziswa Zokwenza Lolu Cwaningo

Lolu cwaningo luzoqhutshwa ngokuthi:

- a. kuqoshwe ongoti besiZulu kusetshenziswa iziqophamazwi (*tape recorders*);
- b. kuxoxwe umlomo nomlomo nongoti besiZulu bese kubhalwa phansi lokhu okubukeka kuwusizo kulolu cwaningo;
- c. kufundwe imithombo ehlukeni ehambisana nalolu cwaningo. Imiqulu okuyokhothozwa kakhulu kuyo izichazamazwi.

1.13 Ubuhlakani Obungahle Buvele Ngalolu Cwaningo

Kuningi okuzokopolotwa yilolu cwaningo abaningi abangakuqondisisi kahle. Okuningi kwalokhu kutholakele emveni kweminyaka engaphezu kwamashumi amabili nesihlanu kwenziwa izichazamazwi lapho kade kuhlalelwe khona ukuchaza amagama. Amagalelo asenawo umbhali walolu cwaningo enza okuningi okuqukethwe yilolu cwaningo kube yizimo ezahlukeni abehlangabezana nazo ezama ukuchaza amagama nokuthi uma kukhona inkinga leyo nkinga ixazululwa kanjani. Ukucobelelana nongoti abehlukeni kulo munxa nasebemnkantshubomvu kwenza ukuthi kubukeke kunokuhlwabusa okukhulu okuzoba kulolu cwaningo.

1.14 Abazohlomula

Kulolu cwaningo kuzohlomula laba abalandelayo:

- (a) Ochwepheshe umsebenzi wabo okungukuchaza amagama. Lapha kuzoba ochwepheshe abenza umsebenzi wokuchaza amagama esiZulu ngesiZulu kanye nalabo abachaza amagama emikhakheni eyehlukeni. Ucwaningo lugxile kakhulu ezingqinambeni zokuchaza amagama esiZulu ngesiZulu kodwa kukhona nolukuthintayo mayelana nokuchazwa kwamagama sekuhlanganiswe izilimi ezahlukeni. Noma kungagxilwangwa kakhulu ekuchazweni kwamagama lapho sekuhlanganiswe khona izilimi ezahlukeni kodwa izinkinga zokuchazwa kwamagama zicishe zefane ikakhulukazi uma sekukhulunywa ngomqondo ovulelekile womuntu ochaza amagama. Yiyo le ngxenye abazohlomula kuyo bonke ababhekene nokuchazwa kwamagama.
- (b) Abafundisi abafundisa umkhakha wokuchazwa kwamagama ikakhulukazi ukuchaza amagama esiZulu ngesiZulu. Maningi kakhulu amazibuko abazowezwa kuwo laba bafundisi azobenza bayothi khaphaca ngaphesheya bese bethokoza bethokozela usizo abalutholile.

- (c) Ongoti bolimi lwesiZulu. Umuntu owungoti uhlala elubalubela ukwazi ngakho konke okuthinta umkhakha awungoti kuwo. Akungabazeki-ke ukuthi ongoti bolimi lwesiZulu abangahlangene nokuchazwa kwamagama ngeke bangahlomuli kulolu cwaningo.
- (d) Abafundi abenza umunxa wokuchazwa kwamagama.
- (e) Abanothando lolimi lwesiZulu. Umuntu onothando lolimi lwesiZulu ngeke ahlale angazihluphi ngomsebenzi othinta ulimi lwesiZulu njengalolu cwaningo. Okusemqoka kakhulu futhi ngalolu cwaningo wukuthi luthinta umkhakha abaningi abangawejwayele abafisayo ukwazi ukuthi kwenzekani kuwo. Nalaba-ke babukeka bezohlomula ngokuthi bacakule ngenkezo kwesinye isitsha solimi okuthi uma sebecakulile bese beqeda ukoma okubahlasele.
- (f) Izikhungo Zemfundo Ephakeme ezifundisa ngokuchazwa kwamagama ikakhulukazi lezo ezifundisa ngokuchazwa kwamagama uma kwakhiwa izichazamazwi. Kuningi ezizosizakala ngakho kulolu cwaningi lezi zikhungo.
- (g) Izikhungo Zezichazamazwi nazo zizohlomula kulolu cwaningo. Kuningi kakhulu okuthinta ukwakhiwa kwezichazamazwi okuzosisiza izikhungo zezichazamazwi ikakhulukazi lezo ezichaza amagama ezilimi zomdabu. Akukakabi kuningi okusiza izikhungo zezichazamazwi mayelana nokuchazwa kwamagama. Ochwepheshe abagxile kulo mkhakha basahambe bephumputha bengqubuleka ngapha nangapha ngenxa yokusweleka kolwazi oluphathelele nokuchazwa kwamagama.

1.15 Umklamo Wocwaningo

Lolu dadawe lwendima luzosetshenzwa kusukela ekuqaleni kuze kube sesiphethweni salo ngalezi zahluko ezilandelayo:

Isahluko sokuqala: Lesi yisahluko okwaliwa kuso le ndima ezosetshenzwa. Kulesi sahluko kushaywa ngezinqamulelayo kukhonjiswa yonke imigudu

ezolandelwa ngenkathi ibambene kuliwa nalo mshikashika. Lesi yisahluko esingasibiza ngokuthi imbulambethe elungiselela konke okuzokwenziwa kulolu cwaningo nokuthi lokho okuzokwenziwa kuzokwenziwa kanjani.

Isahluko sesibili: Kulesi sahluko kuzokwethulwa imibono yongoti abehlukene mayelana nalesi sihloko. Le mibono yongoti izokwethulwa bese ibuye ihlaziywa ukuthi ithini nokuthi ukuhambisana kwayo nalesi sihloko kungakanani nokuthi umsebenzi onjena ongoti bawubona kuwumsebenzi ofanele ukwenziwa noma okungekuhle kangako ukuwenza. Lesi sahluko sizohlukaniswa yilezi zingxenyana ezilandelayo:

Isahluko sesithathu: Kulesi sahluko kuzongenwa phakathi emathunjini abo bonke ubunzima okuhlangatshezwana nabo uma kuchazwa amagama esiZulu ngesiZulu. Kukulesi sahluko lapho ochwepheshe balo munxa bezosina khona bazibethele ngazo zonke izinhlobo zezingqinamba zokuchaza amagama esiZulu ngesiZulu. Okunye okuzobuye kukhulunywe ngakho kulesi sahluko (noma kuzobe kunqampunwa kudlulwa) ukuqhathanisa ukuchaza amagama esimeni esilimilunye kanye nasesimeni esilimimbili.

Isahluko sesine: Kulesi sahluko kuzobe kuhlaziywa lezi zingqinamba zokuchazwa kwamagama esiZulu ngesiZulu okukhulunywe ngazo ezahlukweni ezandulela lesi. Lezi zingqinamba zizobe zihlaziywa ngokuthi kuqhanyukwe namasu angasetshenziwa uma umuntu ezithola esebhekene nalesi simo. Lesi sahluko sishiyelana inkundla nalesi esilandelayo okuyisahluko sesihlanu. Kukhona okudanyulwa yilesi sahluko bese kuthi lesi esilandelayo sikhothuluze konke okusale kulesi sahluko.

Isahluko sesihlanu: Lesi yisahluko esihlose ukucacisa konke okulokhu kucaciswe kusukela esahlukweni sesine. Inhloso yalokhu wukuthi nalowo okade enakho okungamcaceli kahle bese kucaca kuthi bha kulesi sahluko.

Isahluko sesithupha: Lesi sahluko yisona okuzobe sekuphethwa ngaso le mbenge. Kuzokwenziwa iqoqa lawo wonke umsebenzi kanye nezincomo kulesi sahluko.

1.16 Isiphetho

Nakhu okusemqoka okutholakele kulesi sahluko:

- (a) Izingqinamba umuntu ahlangebezana nazo uma echaza amagama esiZulu ngesiZulu. Ziningi lokhu okuxakile lezi zingqinamba kanti ezinye zazo zivumbuka zinganakekile neze ukuthi ziyizingqinamba ezinkulu kangaka.
- (b) Ukubalulwa kwemikhakha eyehlukene yokuchazwa kwamagama. Le mikhakha iveza ukwehlukana kwayo nokuthi ochwepheshe balo munxa bavuleka amehlo ngendlela ebekwe ngayo le minxa. Ithi ibalwa le mikhakha kube kuhlonyiswa nochwepheshe abazolandela lo munxa.
- (c) Ochwepheshe ababhekene nomunxa wokuchazwa kwamagama (ikakhulukazi ukuchazwa kwamagama esiZulu ngesiZulu) bazozithola belobiza belobizela ukuzwa kabanzi ngezeleluko abazonikezwa zona kulo munxa. Ukulobiza kochwepheshe kuzodalwa yileli elijikayo mayelana nezeluleko abasikelwe zona kulesi sahluko.

ISAPHLUKO SESIBILI

2.0 IMIBONO YONGOTI ABEHLUKENE MAYELANA NALES SIHLUKO

2.1 Isingeniso

Kusemqoka ukuthi uma kudingidwa kabanzi ngesihloko esithile bese kuthintwa nemibono yabanye asebeke bakhuluma ngaleso sihloko. Ukuthinta imibono yalabo asebeke bakhuluma ngesihloko esithile kusiza ngezindlela eziningi. Okokuqala kwenza ukuthi lowo odingida ngesihloko leso angaphindi osekushiwo ngabanye ngaleso sihloko. Uma kwenzeka kuba khona okuthile okumhlaba umxhwele umcwaningi okushiwoyo ngesihloko asidingidayo, kufanele akubeke kucace ukuthi lawo mazwi akuwona awakhe kodwa ngawomunye noma ngawabanye ongoti. Bakhona abantu abavele bagiye baqephuze bebeka amnandi amazwi kanti bagiya beqephuza nje bagiya ngesihlangu somunye umuntu kodwa bangazihluphi ngokukubeka kucace ukuthi akuwona neze awabo lawo mazwi; ngamazwi abanye ongoti. Akulungile nakancane lokhu. Kubalulekile ukukubeka kucace ukuthi lokho okushoyo ukuthatha kuphi uma ukuthole kwenye indawo.

Okwesibili, ukuthinta imibono yalabo asebeke bakhuluma ngesihloko lowo ocwaninga ngaleso sihloko kumkhanyela kabanzi ukuthi yiziphi izikhali okufanele ahlome ngazo. Imibono yongoti abehlukene ngesihloko iyamcija umcwaningi, imvule amehlo, abone nendlela angawenza ngayo lowo msebenzi.

Okokugcina okubalulekile ngemibono yongoti abehlukene ngesihloko okucwaningwa ngaso wukuveza ukuthi kusetshenziwe ngenkathi kwenziwa lolu cwaningo. Lokhu kukhombisa ukuthi akunyanyalatwanga ngenkathi kwenziwa lolu cwaningo. Ukuvukuza kuthintwe nemibono yabanye ongoti ngomsebenzi ocwaningwayo kuwubufakazi bokuthi kade kunokukhupheza kusetshenzwa uqobo lokusebenza. Akekho ongakhala athi kunyanyalatiwe uma sekukhona ngisho nobufakazi bokuthi kuhambe kwaze kwavunjululwa nemibono yabanye ongoti. Ucwaningo alufani nokuhlakula. Uma uhlakula ususa ukhula oluphambi kwakho bese wenza isiqiniseko sokuthi ulususe

nezimpande zalo. Ukucwaninga akugcini ngalokhu okuphambi kwamehlo kodwa kuhamba kuze kuyokapakela nakulabo ababengamacabanswani kulowo mkhakha. Ukukapakela nakulokho kwamacabanswani kuyinkomba yokuphuthula, ungabi nasikhophe umsebenzi wocwaningo.

2.2 Iqoqa Lokuzokwethulwa Kulesi Sahluko

Lesi yisahluko esikhuluma ngemibono yalabo asebeke babeka uvo lwabo ngalesi sihloko. Kuzobekwa yonke imibono yongoti abehlukene ukuthi bona babeka bathini ngalesi sihloko. Imibono yongoti abehlukene izobekwa bese ihlaziywa. Inhloso yokuhlaziya imibono yongoti kuzobe kuwukuveza ukuthi kukhona yini abavumelana ngakho ngesihloko nokuthi kukhona yini lapho behluka khona. Lapha ekuvumelaneni nokwehluka kwemibono yongoti kuzobe kubhekwa amaphuzu anqala mayelana nokuvumelana kanye nokuphikisana kwabo. Enye inhloso yokuhlaziya imibono yongoti wukunikeza ingcaciso kuleyo ebonakala ikudinga ukucaciswa.

Imibono yongoti abehlukene ezobekwa kulesi sahluko kuzoba yileyo ebhalwe phansi kanye naleyo etholakale kuxoxwa ngomlomo. Akubona bonke ongoti abakwazi ukubhala. Bakhona abangakwazi nhlobo ukubhala kodwa abathi uma bebeka imibono yabo babeke ulozolo lwento. Kwabona laba abakwaziyo ukubhala kukhona okuxoxwe nabo kwathi abakushoyo ngalesi sihloko bakuqeketha ngomlomo. Ongoti abaningi basacishe badle ngengxwembe endala ngisho bekwazi ukubhala. Imibono yabo basayigcina ekhanda bese beyiqeketha ngomlomo. Uthola ukuthi kuningi okuyizaqheqhe okuqekethwa ngomlomo okungeke kuzitshwe kuthiwe akulungile. Nayo le mibono ebiqekethwa ngomlomo izobekwa bese ihlaziywa njengayo lena ebhalwe phansi.

2.3 Imibono Yongoti Abehlukene Mayelana Nokuchazwa Kwamagama EsiZulu NgesiZulu

Ungoti uVilakazi (1982:Ibika), uthi uma echaza ukulondoloza okuthile ekhanda abuye abeke nencazelo yegama elithi ukusingatha; ubeka kanjena:

Izigigaba ezehlela isizwe zixoxwa ngengoma zize zizwakale esizukulwaneni. Imilando yesizwe ixoxwa yisizukulwane esiyithole sisasingethwe ngoninakhulu.

La mazwi alo ngoti akubeka kucace ukuthi uZulu osanduleleyo ubengabhali phansi. Konke okuphathelene nesizwe kwabe kugcinwa emakhanda bese kuqekethwa ngomlomo kudluliselwe esizukulwaneni ngesizukulwane. La maqiniso okugcina ekhanda konke okuphathelene nesizwe aze athinte ngisho ulimi imbala. Nakhona olimini kwabe kuyiso leso. Konke okuphathelene nolimi uZulu wabe ekugcina ekhanda. Yikho lokhu ukugcina kwabo konke emakhanda okwabe kwenza kube lukhuni kube yitshe ukuthola izincazelo zamagama esiZulu kubanikazi bolimi lwesiZulu. Akulula ukuthi umuntu onenqolobane yakhe yamagama esekhanda akuvulele yona ngoba ilapha kuye ogebhezini lwekhanda. Inqolobane yolwazi ifana ncamashi nenqolobane okugcinwe kuyo ukudla okuvunwe emasimini. Ukudla okubekwe enqolobaneni kuhlala ngendlela yokuthi akulula ukutatulula okungaphansi okucindezelwe okunye. Lunjalo-ke nolwazi olugcinwe enqolobaneni eyikhanda. Luningi ulwazi oluminyaniswe ngolunye lapha ekhanda okungelula ukufinyelela kulo.

La mazwi alo ngoti afakazisa nokuthi bungaba khona nobunzima bokuthi okunye kubuye kuputshuke kunyamalale lapha ekhanda. Ziningi izizathu ezingadala ukuthi kuhambe kuhambe kube khona okuputshukayo kulahleke. Uhlobo oluthile lokugula lungakwenza ukuthi kube khona okuthile okulahlekayo ekhanda. Ukuhamba kweminyaka umuntu ekhula nakho kungaba nawo umthelela wokuncibilika kokunye kugcine kungasaziwa nhlobo lapha ekhanda.

Okunye okutholaka enkulumeni yalo ngoti incazelo yegama elithi ukusingatha. Lo ngoti akazange alichaze leli gama kodwa ulisebenzise wathi:

...ixoxwa yisizukulwane esiyithathe sisasingethwe ngoninakhulu.

Icace kahle kakhulu incazelo yegama elithi ukusingatha kule nkulumo yalo ngoti. Lapha ubeka ngokusobala ukuthi lesi sizukulwane akhuluma ngaso sabe sisagonwe ngoninakhulu. Lena incazelo ekhombisa ukunakekelwa kanye nokutotoswa okukhulu uma ucabanga umzukulu egonwe nguninakhulu. Incazelo yaleli gama etholakala emazwini alo ngoti iyona ncazelo ephinde itholakale emiqulwini eyimithombo ethembekile olimini; izichazamazwi. Nazo izichazamazwi zilichaza kanjena igama elithi ukusingatha. Yile ncazelo efike izikhahlele zonke lezi zincazelo zaleli gama ezingoqhibukhowe esezithe chithi-saka. Okubuhlungu wukuthi zingoqhibukhowe nje lezi zincazelo kodwa zizophosa otweni ezinye izincazelo eziphusile zamanye amagama esiZulu.

Ungoti uMbatha (Isolezwe, 02 kuMbasa, 2013:09), uthi uma ephawula ngendaba yobunzima bokuchaza amagama esiZulu ngesiZulu abeke kanjena:

Kulukhuni kuyitshe ukuchaza amagama esiZulu. Lobu bunzima buqonga kakhulu uma lawo magama ezochazwa ngesiZulu. Akuve kulula ukwazi ukuthi lisho ukuthini igama elithi amahloni. Okulukhuni kunakho konke ukuchaza leli gama. Nawe okade unganakile ukuthi kunzima kangakanani ukuchaza igama elithi amahloni ungaze ufikelwe yiwo amahloni uma kuthiwa lichaze leli gama. Lingacishe liphele ngisho ihora lonke umuntu ezama ukuchaza igama elithi amahloni mhlawumbe agcine ehlulekile aze athi maluju noma anikeze incazelo engaphusile.

Inkulumo yalo ngoti iquethe amaqiniso angephikiswe mayelana nokuchazwa kwamagama ikakhulukazi ukuchazwa kwamagama esiZulu ngesiZulu. Maningi amagama esiZulu abukeka elula kabi uma kuyiwa ezincazelweni kodwa alukhuni lokhu okuxakile uma kuthiwa awachazwe. Uma umuntu ethi maluju, usuke esho ukuthi usehlulekile ngakho-ke noma ngabe kade ningcweka sekufanele niyeke ukungcweka. Igama elithi maluju elibekwa yilo ngoti mayelana nokuchazwa kwamagama esiZulu ngesiZulu liyizinkomba zokuthi baningi abangaphakamisa izandla bathi sebehlelekile uma benganikezwa umsebenzi wokuchaza amagama esiZulu ngesiZulu. Ekucacisayo inkulumo yalo ngoti wukuthi akubukeki kuwumsebenzi onzima ukuchaza amagama esiZulu ngesiZulu. Buze bubonakale kahle ubunzima balo msebenzi uma umuntu sekuthiwa akawenze. Baningi

ababona kuwukusinisa amahleza ukwenza umsebenzi wokuchaza amagama esiZulu ngesiZulu. Bayobubona kahle ubunzima balo msebenzi uma sekuthiwa abawachaze lawo magama.

Lo ngoti ukhuluma ngokuthi kungacishe kuphele ihora lonke uzama ukuchaza igama elithi amahloni. Ihora liyisilinganiso esingabukeka siyihaba kodwa asilona neze ihaba. Kungenzeka omunye athathe isikhathi esingaphezulu kakhulu kwehora ethi uzama ukuchaza leli gama. Akhona amagama esiZulu okungelula neze ukuwachaza ngesiZulu ngendlela yokuthi izwakale kahle incazelo yegama. La magama uthola ukuthi kuba ongaphansi nongaphezulu uthi uyalichaza mhlawumbe kuze kucishe kusondele emahoreni amabili.

Isichazamazwi sesiNgisi i-Oxford English Dictionary (1990:Preface), ithi uma icacisa ngokuhlelwa kwezincazelo zamagama kanye nalezo eziqukethwe yizimo zokukhuluma ibeke kanjena:

The choice of vocabulary and meaning has been reconsidered and extensively revised. The criterion of currency has been rigorously applied with both to individual words and to idioms, so that in general only uses that are well attested in current English are included.

Indlela yokukhetha amagama nezincazelo ibukwe ngelinye iso yaphinde yabuyekiswa kakhulu. Kusetshenziswe inqubo yokuthi yimaphi amagama noma izisho okusetshenziswa ngalesi sikhathi. Lokhu bekwenzelwa ukuthi kube nesifakaziso sokuthi amagama nezisho okuyikhona kusetshenziswa kakhulu esiNgisini kungashiywa ngaphandle.

Lesi sichazamazwi sikubeka ngokuthi amagama azofakwa kulesi sichazamazwi kuzobe kungamagama ahambisana nezincazelo konke sekubukeziwe. Ukubukeza izincazelo zamagama kukhomba ukuthi uma amagama esechaziwe lowo ochaza amagama akahlali athi dekle phansi athi kufeziwe. Ukuchaza amagama kusho ukuthi lowo owachazayo uyashabasheka ngisho esewachazile abheke ukuthi izincazelo zakhe zisalungile yini. Ukudamane kuhlolwa izincazelo zamagama akwenziwa nje esiNgisini kuphela. Kwenziwa

kuzo zonke izilimi. Nakhona ekuchazeni amagama esiZulu ngesiZulu kuhlala kuhlale kuphoswe amehlo emuva kubhekwe ukuthi akukho yini lapho zingasagculisi khona izincazelo.

Okunye okutholakala kulokhu okubalulwa yilesi sichazamazwi mayelana nokuchazwa kwamagama wukuthi ukuchazwa kwamagama akugcini emagameni; kuze kwedlulele nasezimeni zokukhuluma. Izisho nezaga yizimo zokukhuluma ezihlale ziphelesa amagama uma echazwa. Usuke ungaphusile umsebenzi wokuchaza amagama uma (ikakhulukazi uma kuhlangukiswa isichazamazwi) kuzosala ngaphandle izisho nezaga.

Uthi uma ekhuluma ngolimi olungahlelekile kahle u-Addleson (1990:Preface), mayelana nezincazelo zamagama alolo limi abeke kanjena:

Vague, illogical, and inaccurate language not only results from poor thinking but also causes poor thoughts. Attention to correct expression is, therefore, not a frivolous pursuit, but a means of achieving precise thought and logical communication.

Ulimi olunhlanhlathayo nolungaphusile aluholeli nje ekucabangeni okunezikhophe kodwa luholela nesemicabangweni engabhadlile. Ukugxila ekubekeni kahle inkulumbo akukhona nje ukwenza okungathi shu kodwa yindlela yokuthi okushiwoyo kube ngungqo kanye nendlela yokukhuluma eqondile.

Ngokombono walo ngoti kusobala ukuthi ukuchaza amagama kufanele kwenziwe kube wumsebenzi ophusile ukuze kwalulimi olukhulunywayo luphuse. Ukungaphusi kwezincazelo zamagama kungaholela ekutheni ulimi lungashayi khona. Kunzima ukugwegwa kolimi ngoba kuchaza ukuthi kwamayalezo ophuma lapho ugwegwile. Ukugwegwa komyalezo kuchaza ukuthi konke okukhulunywayo kuyimfeketho engathi shu. Uthi uma eqhuba lo ngoti athi ukunakekela ukuthi okushiwo ngomlomo kulungile kuholela ekutheni kwamqondo oqukethwe yilokho okushiwoyo ube ngovuthwe kakhulu.

Ukuvuthwa komqondo walokho okushiwo ngomlomo kungumphumela wokuchazwa kwamagama okuphusile.

Ukuchazwa kwamagama kwanoma yiluphi ulimi akulishiyi ngaphandle isiko lalolo limi. Ngamanye amazwi ochaza amagama (ngisho nalowo ochaza amagama esiZulu ngesiZulu), kufanele athi ewachaza ebe eqikelela kakhulu ukuthi akalishayi indiva isiko lalolo limi.

Ungoti uHlongwane (1994:Isandulelo), uyakufakazela lokhu encwadini yakhe ethi: *Isilulu Solimi*:

Ukusetshenziswa kolimi kuncike emasikweni. Empeleni kukhona amagama aveza isiko lamaZulu. Kulukhuni ukukhuluma ngokusetshenziswa kolimi kungathinteki amasiko esiZulu. Yingakho kule ncwadi siwafakile amagama amasiko athile esicabanga ukuthi abalulekile kumaZulu. Ngokunjalo izisho nezaga ziwumsoco wokusebenza kolimi ozinze emasikweni nasebucikweni bomlomo.

Uma uchaza amagama anoma yiluphi ulimi awukwazi ukuvele uzichazele umathanda wakho ungathi uchaza ube uqikelele kakhulu isiko lalolo limi. Indlela abantu abakhuluma ngayo ihambisana nesiko labo. Esikweni lamaZulu kukhona ukuhlonipha okwenziwa ngomalokazane behlonipha abalapho bendele khona. Ochaza amagama esiZulu ngesiZulu akakwazi ukuwagwema angawachazi amagama okuhlonipha. Uma esewachazile futhi akakwazi ukungakubaluli ukuthi la magama abekade ewachaza ngamagama okuhlonipha. Ngokwesiko lesiZulu (lokuhlonipha kwanoma wubani ongumZulu), umuntu wesilisa omdala osesezingeni lobubaba ubizwa ngokuthi ubaba ngisho nengane okungeyona eyesende lakhe. Kusobala ukuthi uma kuchazwa igama elithi ubaba kufanele ivele nale ncabelo ehamba ngokwesiko lamaZulu. Ochaza amagama esiZulu ngesiZulu kufanele ayazi ayazisise indaba yesiko lamaZulu ukuze angaphaphalazi uma esechaza amagama ikakhulukazi uma ehlanganisa isichazamazwi.

Sithi uma sibalula ngokubaluleka kokuchazwa kwamagama esiZulu ngesiZulu (ikakhulukazi uma kuhlanganiswa isichazamazwi) isichazamazwi sesiZulu (2006: Isandulelo), sibalule sithi:

Isichazamazwi siyinqolobane yokulondoloza ulimi.

Lokhu okubalulwa kuleli bhuku kukhombisa ngokusobala ukuthi ukuchazwa kwamagama esiZulu ngesiZulu kuwusizo olubabazekayo olimini. Uma kukhulunywa ngokuba yinqolobane kwesichazamazwi kusho ukuthi kusemqoka kakhulu ukuchaza amagama alondolozwe. Inqolobane yindlu noma yisakhiwo sokulondoloza ukudla. Ukudla kulondolozwa enqolobaneni ukuze kusize wonke umuntu ngesikhathi esizayo. Nesichazamazwi-ke siba wusizo kuwo wonke umuntu ngesikhathi esizayo.

Uthi uma ephawula ngokungachazeki kalula kwamagama athile esiZulu umfundi weSolezwe (02 kuMbasa 2013: 12), aphawule athi:

Amaphephandaba nemisakazo kusebenzisa ulimi lwesiZulu ngendlela engeyiyo. Uthola kunamagama amaningi othi uma uwafunda ubone ukuthi izincazelo zawo zenziwa okungaziwa. Igama elithi umshadikazi alisebenzi uma kukhulunywa ngomuntu wesilisa. Leli gama lisebenza kuphela uma kuqondiswe kumuntu wesifazane. Kuyaxaka ukuzwa abasakazi besebenzisa leli gama ngisho bekhuluma ngomuntu wesilisa. Abasekho yini abeluleka abasakazi babatshele ukuthi akulungile lokhu?

Lo mfundi waleli phephandaba ukhuluma ngezincazelo zamagama esiZulu ezingashayi khona. Isikhalo salo mfundi wephephandaba sibhekise kulaba abavele baguqule izincazelo zamagama esiZulu ezejwayelekile zizwakale sezingenye indlela. Lokhu kuyizinkomba zokuthi kubaluleke kangakanani ukuchazwa kwamagama esiZulu echazwa ngesiZulu. Umsebenzi wokuchaza amagama esiZulu echazwa ngesiZulu yiwona ongasiza ukulungisa la maphutha enziwa ngabantu ekusebenziseni amagama esiZulu okungenzeka ukuthi basuke bengaziqondi izincazelo eziyizo.

Uma ephawula ngokubaluleka kwesichazamazwi ungoti uNkabinde (1999:239–240), uphawula athi:

A dictionary is a good source of words, derivations, idiomatic usages of words, proverbs and other forms. It is a good facility for studies of phonology, phonetics, morphology and syntax. Above all, it provides an excellent source for the study of semantics. New vocabulary including coinage and borrowings should be recorded in the dictionary. It is imperative to include the established, new vocabulary in the language. A dictionary is a learning aid.

Isichazamazwi siyinqolobane yamazwi, amazwi akheke kwamanye, ukusebenza kwamagama nezisho, izaga kanye nezinye izakhiwo zamagama. Isichazamazwi siyinsiza enkulu ekufundeni ngokwakheka kwemisindo yamagama, impimiso, ukwakheka kwamagama kanye nokusebenza kwamagama emshweni. Okunye okubalulekile ngesichazamazwi wukuthi siwumthombo wolwazi lwezincazelo zamagama. Amagama amasha, akhiwe nalawo ayimifakela kufanele angene akhe isichazamazwi. Kumele angasali noma kanjani amagama amasha asamukelekile olimini. Isichazamazwi siyinsizakufunda.

Kuningi okusemqoka okubalulwa yilo ngoti mayelana nomqulu wokuchaza amagama obizwa ngokuthi isichazamazwi. Uqala abalule indaba yokuthi isichazamazwi sisiza ekunikezeni izincazelo zamagama ngisho nalawo asebenza nezimo zokukhuluma. Kubalulekile lokhu uma ubheka ukuthi isichazamazwi asigcini nje ngokunikeza izincazelo zamagama esebenza esobala kodwa size sinikeze ngisho izincazelo zamagama esesebenza nezimo zokukhuluma. Uma umuntu ethi: **“Ngiphethwe yisisu”** igama elithi **ukuphatha** alisebenzi ngendlela eqondile kodwa selisebenza seliyisimo sokukhuluma okuyisisho. Okunye akubalulayo lo ngoti ngesichazamazwi wukuthi uma uhlanganisa isichazamazwi ungawashiyi ngaphandle amagama amadala olimini kanye nalawo amasha asemukelekile kubanikazi bolimi lwesiZulu. Abaluleke kakhulu amazwi avala ngawo lo ngoti athi isichazamazwi singumlamuleli wofundayo. Yiqiniso elimsulwa leli uma kukhulunywa ngesichazamazwi.

Ungoti u-Singleton (1973:1 – 5), uthi uma ekhuluma ngendaba yegama nolimi abeke kanjena:

Almost everything in language is related in some way or other to words. The word is central to the way in which non-specialists and specialists alike think about language.

Cishe noma yini ekhona olimini inobudlelwano negama ngandlelanathize. Igama liwumongo wokucabanga ngolimi kulabo abangebona ochwepheshe kanye nochwepheshe imbala.

Kusobala ukuthi awukwazi ukukhuluma ngokuthi kukhona ulimi lwesiZulu ungazange uyinake indaba yegama. Igama yilona elisemqoka elenza ukuthi kuze kuthiwe kukhona ulimi. Ukuchaza amagama kusuke kunikeza abasebenzisa lolo limi ulwazi olunzulu ngolimi lwabo.

Uthi uma ephawula ngokubaluleka kwegama ungoti u-Wunderlich (2006:1), aphawule athi:

Any language has a lexicon and grammar. In the lexicon all actual words are stored, pairing sounds and meanings (or gestures and meanings), whereas the grammar is a computational system that characterizes which sequences of 'words' can constitute meaningful 'utterances.'

Noma yiluphi ulimi lunendlela yalo yokubeka inkulumo kanye nohlelo lolimi. Kule ndlela yokubeka inkulumo kulapho kulondolozwa khona ukusetshenziswa ngokuyikho kwemisindo nezincazelo (noma ukukhuluma ngokusebenzisa izitho zomzimba nezincazelo zalokho). Uhlelo lolimi ngakolunye uhlangothi kusho indlela yokuhleleka ngononina kwalokho okwenza amagama abe nezincazelo eziphusile.

Uma ekhuluma ngalokhu akubiza nge-*lexicon* lo ngoti uqonde inqolobane yolwazimagama ekumuntu okhuluma ulimi oluthile nenqolobane yolimi jikelele. Le nqolobane igxile kulo igama okuyilona lingumongo wanoma yiluphi ulimi. Igama noma amagama yiwona

okuphuma incazelo kuwo. Yingakho ethi uma ephetha lo mbono wakhe lo ngoti awuphethe ngokuthi – *which sequences of 'words' can constitute meaningful 'utterances'*.

Uthi uma echaza igama ungoti u-Hartman (1983:6), abeke kanjena:

The word is said to have two related sides or aspects (1) a formal shape or phonetic/graphic image and (2) a semantic content or meaning/sense.

Igama lahlukaniwe izingxenye ezimbili ezihlale zihambisana (1) isakhiwo segama noma yisimo sempimiso (2) incazelo equkethwe yigama.

Njengabanye ongoti abathi bechaza igama bangayilibali impimiso kanye nencazelo yamagama, naye lo ngoti akazange alibale ukukubalula lokhu kule ncazelo. Yena-ke lo ngoti uthe ukwehluka kwabanye ngoba uthi impimiso nencazelo yegama yizona zinsika ezimbili ezenza ukuthi kube nalokhu okubizwa ngokuthi yigama. Kubaluleke kakhulu lokhu okubalulwa yilo ngoti uma kuchazwa amagama ikakhulukazi esiZulwini. Ochaza amagama esiZulu ngesiZulu kufanele angalenzi nelincane iphutha lokuthi angayinaki impimiso yamagama esiZulu. Indlela aphinyiswa ngayo amagama esiZulu yenza ukuthi kube khona amagama othola ukuthi ayefana ngokwesakhiwo sawo bese ehluka ngokwempimiso yawo. Ukwehluka kwempimiso yamagama afanayo ngokwesakhiwo kwenza ukuthi nezincazelo zalawo magama zehluke zingefani njengakulezi zibonelo ezilandelayo:

úmfúndisi	ogcotshiwe oshumayela ivangeli lobuKristu
úmfúndísi	ofundisa abantwana esikoleni
úgógo	umama kamama noma kababa
úgogo	umuntu omude ngendlela yokuthi uze waqhotha
úmzála	umuntu ozalwa udadewabo kababa noma ozalwa umalume
úmzala	umlotha olahlwe ngaphandle komuzi

Ochaza amagama esiZulu ngesiZulu akakwazi ukungayinaki impimiso yamagama uma isemqoka kangaka esiZulwini.

Ungoti u-Singleton (1973:13), ukhuluma ngegama nokuchazwa kwalo; ubeka kanjena:

It is standard in grammatical analysis to assume that lexical elements (and in fact all basic expressions) are endowed with syntactic, phonological and semantic properties of some kind.

Kuyindlela ewumgomo ekuhlahlelweni kolimi
ukuthatha ngokuthi okuphathelele nolimi
(okuseqinisweni okungumongo walokho okushiwoyo),
konke lokhu izimpande zakho zisekusebenzeni
kwamagama emshweni, impimiso kanye nemisindo
yamagama nezincazelo zawo.

Lo ngoti naye uvuma ingoma esike yavunywa ngabanye ongoti mayelana nalokho okwenza ukuthi lokhu okuthiwa yigama kuphelele kungakhalisi. Nakhu akubalayo lo ngoti uma ekhuluma ngegama: **impimiso, ukusebenza kwegama emshweni kanye nencazelo.** Kusho ukuthi ibambe ngakho nakulolu cwaningo uma kubhekwa ngehlo elibanzi izincazelo zamagama.

Abanye ongoti bolimi lwesiZulu kukhulunywe nabo ngomlomo mayelana nalesi sihloko. Labo ngoti obekukhulunywa nabo bebebuzwa imibuzo ethile ephathelene nalesi sihloko. Eminye yemibuzo ebibuzwa kulabo ngoti yilena:

- (a) Akhona amagama esiZulu othi uma ubona igama libhaliwe uvele ukwazi ukuthola incazelo yalo?
- (b) Ikhona imithombo yolwazi engakusiza uma ufuna ukuthola izincazelo zamagama esiZulu?
- (c) Kulula yini ukuthola usizo mayelana nezincazelo zamagama esiZulu kumZulu ongawazi nhlobo umnyango wesikole?
- (d) Ungayigwema kanjani inkinga yokungefani kwesiZulu esikhulunywa esifundazweni saKwaZulu-Natal uma kufanele uqoqe amagama uwaqoqele ukwakha isichazamazwi?

- (e) Abantu abakhuluma isiZulu abazihluphi ngendaba yokuthi achazwa kanjani amagama esiZulu ngisho abafundile imbala. Uthini owakho umbono kulokhu?

Uma bephendula le mibuzo labo ngoti bayiphendula kanjena:

Ungoti uThabisile Mkhize (2011), uthi uma ephendula umbuzo wokuqala:

Akhona amagama esiZulu engithi uma ngiwabuka avele akwazi ukuzichaza. La magama yilawa: **inxanxathela, inhlanzeko, inhlansi.** Okungisizayo ukuthola izincazelo zala magama yimisindo yawo.

Owesibili umbuzo uwuphendula kanje:

Izincazelo zamagama esiZulu ngingazithola kula mabhuku alandelayo:

- (i) Inqolobane yesizwe
- (ii) Isichazamazwi sesiZulu esibhalwe ngu-M.O. Mbatha.

Owesithathu umbuzo lo ngoti wakwaMkhize (2011), uwuphendula kanje:

Yebo kulula ukuthola usizo lwezincazelo zamagama esiZulu kumuntu ongumZulu ongakaze alubhade esikoleni. Bakhona ogogo nomkhulu abazaziyo izincazelo zezinto ngendlela yokuthi bachaze kuzwakale balamanise nangomlando othile owandulela ukwakhiwa kwalelo gama.

Umbuzo wesine yena lo ngoti wakwaMkhize uwuphendula athi (2011):

Ukungefani kwesiZulu esikhulunywa esifundazweni saKwaZulu-Natal ngingakugwema ngokuthi ngibheke ukuthi igama balisebenzisa kanjani kuleyo ndawo bese ngilichaza ngendlela lowo mphakathi olisebenzisa

ngayo igama. Okunye kungaba wukuchaza lelo gama nginikeze zonke izincazelo engizaziyo bese ngibona ukuthi iyiphi incazelo umphakathi oyijwayele noyamukelayo.

Umbuzo wesihlanu yena lo ngoti wakwaMkhize (2011), uwuphendula athi:

Mina ngiyaphikisana nombono wokuthi abantu abakhuluma isiZulu abazihluphi ngokuchazwa kwamagama esiZulu ngisho abafundile imbala. Bakhona oSolwazi abazihluphayo ngokuchazwa kwamagama esiZulu ngesiZulu. USolwazi u-AM Maphumulo ungomunye wabantu abafundile abazihlupha kakhulu ngokuchaza amagama esiZulu ngesiZulu.

Impendulo yombuzo wokuqala lo ngoti uyenze kwaba yimpendulo egxile emisindweni ephinyiswa endaweni eyodwa emlonyeni. Ukuphinyiswa kwale misindo ayinikezile endaweni eyodwa ethile yomlomo kugqamisa ukuthi kukhona okuvezwa yimisindo yamagama esiZulu mayelana nezincazelo zalawo magama.

Umbuzo wesibili okhuluma ngemithombo engamsiza uma efuna ukuthola izincazelo zamagama esiZulu lo ngoti uwuphendula ngokuthi angasizwa yinqolobane kanye nesichazamazwi sesiZulu. Le mpendulo iyakhombisa ukuthi lo ngoti ulazi kahle ibhuku eliqukethe ngisho nezincazelo zamagama esiZulu elibizwa ngokuthi yinqolobane yesizwe. Zisembalwa kakhulu izichazamazwi ezichaza amagama esiZulu ngesiZulu. Ubuncane balezi zichazamazwi benza ukuthi abanye abakhuluma ulimi lwesiZulu bangazi ngisho esisodwa. Kuyancomeka ukuthi lo ngoti uyazi ukuthi sesikhona isichazamazwi esichaza amagama esiZulu ngesiZulu.

Uma ephendula umbuzo ophathelene nokuthola izincazelo zamagama esiZulu kumuntu ongakaze aye nhlobo esikoleni lo ngoti uthi lokhu kungenzeka. Kuyangabazeka ukuthi kungenzeka ngempela yini lokhu uma ufuna izincazelo zamagama kogogo nomkhulu. Akuvamile ukuthi kube lula ukuthola izincazelo zamagama esiZulu azimele wodwa kogogo nomkhulu ngaphandle uma usuzohambe uwakopolota lawo magama engxoxweni yomuntu omdala. Khona kuyiqiniso elingephikiswe ukuthi abantu abadala isiZulu sisemithanjeni yabo, okulukhuni kubo ukukwenza ukukuchazela yonke le nto engaphakathi kubo njengoba uyidinga ichaziwe. Kunzima kakhulu kubantu abadala ukuthatha amagama azimele wodwa bawachaze bayophuma nawo ngale. Bayakwazi ukukutshela kalula lokhu

abakhuluma ngakho, okuba nzima kubo wukukukhiphela wonke amangwevu owadingayo adingeka ekuchazweni kwegama.

Umbuzo ophathelene nokwakheka kwesiZulu esikhulunywa esifundazweni saKwaZulu-Natal lo ngoti uwuphendula ngokuthi angabheka umphakathi wendawo ukuthi wona uma usebenzisa igama elithile ulisebenzisa kanjani. Kukhona ukuphusa komqondo kulo ngoti uma ethi angazama ngayo yonke indlela ukunikeza zonke izincazelo zegama. Emveni kokunikeza zonke izincazelo zegama usengazama ukuthola ukuthi lowo mphakathi iyiphi incazelo yegama oyejwayele kulezo azinikezile. Indlela yokuxazulula inkinga yokwehluka kokusebenza kwamagama esiZulu esifundazweni sakwaZulu-Natal iyona eyokuzama ngayo yonke indlela ukulichaza ulichazise igama. Ukulichazisa igama kusho ukungashiya neyodwa incazelo egameni uma lichazwa. Uma lichazwe lachaziswa igama kucishe kuthinteke umphakathi wonke owehlukene wesifundazwe mayelana nokwehluka kwezincazelo zegama ezindaweni ezahlukene.

Lo ngoti uyaphikisana nombono othi abantu abakhuluma isiZulu abazihluphi ngokuchazwa kwamagama esiZulu ngisho abafundile imbala. Uthi bakhona abafundile abazihlupha kakhulu ngokuchazwa kwamagama esiZulu echazwa ngesiZulu. Uthi uSolwazi AM Maphumulo ungomunye wezifundiswa azaziyo ezizihlupha kakhulu ngokuchaza amagama esiZulu ngesiZulu. Lo ngoti ubala isifundiswa esisodwa zwi asaziyo athi siyazihlupha ngokuchaza amagama esiZulu. Lokhu kuyefana nombono walolu cwaningo wokuthi umkhakha wokuchaza amagama esiZulu ngesiZulu umkhakha onendlala enkulu yabantu abawukhuthalele. Omunye ungoti wathi okwenza abantu bangawukhuthaleli lo mkhakha wukuthi ukhandla ingqondo uyiqede, kwenye inkathi uthole owenzayo engaphili isikhathi eside.

- **Ungoti uSinenhlanhla Manana**

Lo ngoti uSinenhlanhla Manana (2011), uthi uma ephendula le mibuzo:

Umbuzo wokuqala uwuphendula athi:

Akhona amagama esiZulu okwazi ukubona incazelo yegama libhalwe phansi. Amagama engiwaziyo mina yilawa: **bhuxe, shiqe, gingqi, memfu, habe!**

Umbuzo wesibili wona ungoti uSinenhlanhla Manana (2011), uwuphendula kanjena:

Ikhona imithombo yolwazi engangisiza uma ngifuna ukuthola izincazelo zamagama esiZulu. Imithombo engangisiza yilena: Isichazamazwi sesiZulu (isiZulu *dictionary*) nenqolobane yesizwe.

Umbuzo wesithathu wona ungoti uSinenhlanhla Manana (2011), uwuphendula athi:

Uma ufuna izincazelo zamagama esiZulu kumuntu ongumZulu kuya ngokuthi lowo muntu ukhulele kuphi futhi yena usibuka kanjani isiZulu. Abantu abaningi bakudala babengafundile kodwa babezazi izincazelo zamagama athile esiZulu ngakho-ke kuya ngokuthi isiZulu sibalulekile yini kulowo muntu.

Umbuzo wesine ungoti uSinenhlanhla Manana (2011), uwuphendula athi:

Kubalulekile ukwamukela ukuthi amagama angasetshenziswa ngezindlela eziningi. Okungakhipha umuntu kule nkinga ukuba abheke ukuthi bathini ababhali ngamagama lawo ngokudamane exhumana nemithombo yolwazi okuyiyonayona. Noma abantu bangasebenzisa amagama ngezindlela ezahlukile kodwa kufanele bazi ukuthi ikhona indlela eyamukelwe yizwe lonke ngencazelo yamagama. Umuntu kudingeka aqale akwazi lokhu ukuze aphume kalula enkingeni yokuchaza amagama.

Umbuzo wesihlanu ungoti uSinenhlanhla Manana (2011), uwuphendula athi:

Ngiyavumelana nokuthi abantu abakhuluma isiZulu abayinaki indaba yezincazelo zamagama esiZulu. Iningi liyaye lizitshela ukuthi njengoba isiZulu kuwulimi lwasekhaya, izincazelo zamagama esiZulu liyazazi bese lingabe lisazihlupha ngokufuna imisuka yamagama

lawo. Ukuxazulula le nkinga kufanele kufundiswe abantu besebancane ngendlela amagama angachazwa ngayo. Kumele nasezikoleni kufundiswe lokhu, kungathiwa izingane ziyazazi izincazelo zamagama.

Impendulo yombuzo wokuqala yalo ngoti wesibili iyefana nempendulo kangoti wokuqala. Amagama awanikezile lo ngoti anemisindo okuyiyona ewenza acishe abonakale kalula izincazelo zawo. Nayo impendulo yalo ngoti ivuma ingoma eyodwa nalaba abathi imisindo yamagama esiZulu iyakwazi ukucacisa incazelo ngisho igama ungalazi incazelo yalo.

Uthi uma eseyiqeda impendulo yombuzo othi kulula yini ukuthola izincazelo zamagama esiZulu kumuntu ongakaze aye esikoleni lo ngoti athi: **kuya ngokuthi isiZulu sibalulekile yini kulowo muntu.** Ithanda ukudida le ngxenye yempendulo ngoba abantu abangakaze baye esikoleni yiyo abalukhonze kakhulu ulimi lwebele ukwedlula abafundile. Akucaci kahle ukuthi wabe eyicabangisisile yini le ngxenye yempendulo lo ngoti aze ayijobelele empendulweni yakhe. Kwaba khona umbono wokuthi mhlawumbe lo ngoti wabe eqonde ukuthi abakwazi ukungakusizi abantu abangazange baye esikoleni uma ufuna izincazelo zamagama esiZulu.

Impendulo yalo ngoti yombuzo wesine ikhuluma ngokubaluleka kokuthola imibono yababhali abehlukene mayelana nokwehluka kwezincazelo zamagama esiZulu. Kubaluleke kakhulu lokhu okushiwo yilo ngoti kulo mbuzo. Kucacisa ngokusobala ukuthi umuntu ofuna ukuchaza amagama kufanele abe wumngane wezincwadi. Vele ukwehluka kwezincazelo zamagama esiZulu kutholakala emibhalweni eyahlukene. Uma uzochaza amagama esiZulu kodwa ungeyena umngane wezincwadi, lokho kusho ukuthi kuyoba nezikhophe ukuchaza kwakho.

Mayelana nombuzo wesihlanu lo ngoti uveza indaba yokuthi lona wumkhakha okufanele uqale ezikoleni. Libonakala likhona iqiniso kulokhu okushiwo yilo ngoti. Kufanele ukuthi singabonakala sikhona isidingo salo mkhakha uma uzoqala ezikoleni kuye kuyofika

emaNyuvesi. Umfundi angathi eyofika eNyuvesi ebe esekuqonda kahle ukuthi kunasiphi isidingo ukuchazwa kwamagama ikakhulukazi ukuchazwa kwamagama esiZulu ngesiZulu.

- **Ungoti uBafana Gumede**

Imibuzo ephathelene nalesi sihloko lo ngoti uGumede (2011), uyiphendula kanjena:

Umbuzo wokuqala:

Akhona amagama esiZulu othi uma ubona igama libhalwe phansi uvele ukwazi ukuthola incazelo yalo. Lawo magama yilawa: **ukudla, ukuhlabelela, ukudlala.**

Okusemqoka okutholakala ezibonelweni zalo ngoti wukuthi imisindo ekula magama yimisindo ephinyiswa ngendlela efanayo, yize-ke umsindo owodwa **hl** ungenalo izwi. Yonke le misindo ekula magama alo ngoti yimisindo engonsinini. Kuyacaca ukuthi ngokwalo ngoti uma ubheka igama noma amagama anale misindo kulula ukusikisela ukuthi ithini incazelo equkethwe yilelo nalelo gama.

Umbuzo wesibili okhuluma ngemithombo yolwazi engasiza uma kukhona izincazelo zamagama esiZulu azifunayo lo ngoti uGumede (2011), uwuphendule kanje:

Ngingabheka izichazamazwi kanye nezincwadi zesiZulu.

Kubukeka kuyizona abathembele kuzo kakhulu izichazamazwi ongoti bolimi lwesiZulu okuyizona zingabasiza kakhulu ekutholeni izincazelo zamagama esiZulu. Umbuzo esiwubuzayo kulolu cwaningo ngothi zikhona yini zona izichazamazwi ezichaza amagama esiZulu ngesiZulu? Uma zikhona, ngakube zingakanani futhi wonke umuntu uyazazi yini lezi zichazamazwi?

Eminye imibuzo uvele waphathisa abaya khona lo ngoti wathi akulula ukuyiphendula.

- **Ungoti uThulebona Shandu**

Imibuzo ephathelene nalesi sihloko lo ngoti uShandu (2011), uyiphendula kanjena:

Umbuzo wokuqala:

Amagama ongakwazi ukuthola izincazelo zawo uma ephinyiswa yilawa: **umama, ubaba, beba.**

Amagama akhethwe yilo ngoti onke anemisindo elula kanti futhi angondebembili wonke. Ubulula bale misindo lo ngoti ubuchaza ngokuthi benza kube lula ukuzitholela incazelo yegama ngisho ungalazi uqala ukulizwa. Imisindo equkethwe yila magama yimisindo ephinyiswa yingane esafunda ukukhuluma. Kusobala ukuthi la magama anemisindo yokufunda ukuphimisa izinhlamvu zesiZulu. Yimisindo yekhethelo imisindo equkethwe yila magama uma ubheka ukuthi umuntu oqala ngqa ukukhuluma uyakwazi ukuphimisa le misindo.

Umbuzo wesibili lo ngoti uShandu (2011), uwuphendula kanjena:

Imithombo yolwazi engangisiza uma ngifuna ukuthola izincazelo zamagama esiZulu yilena: izichazamazwi, izincwadi zesiZulu kanye ne-intanethi.

Baningi ongoti bolimi lwesiZulu abathi uma befuna izincazelo zamagama esiZulu bangawafuna ezincwadini zesiZulu. Okufike kungacaci kahle kulezi zincwadi abakhuluma ngazo wukuthi basho noma iyiphi incwadi yesiZulu nokuthi bangazifunda zonke yini lezi zincwadi. Kuyiqiniso elingephikiswe ukuthi izincwadi zesiZulu ziqukethe amanoni olimi lwesiZulu kodwa futhi leli qiniso kufanele libe nendawana ethi hhayi zonke.

Umbuzo wesithathu lo ngoti uShandu (2011), uwuphendula kanjena:

Kunzima ukuthola usizo lwezincazelo zamagama esiZulu kumuntu ongazange alubhade esikoleni. Lokhu kudalwa wukuthi esikoleni umuntu unikezwa namakhono okuchaza okuthile ngisho okucashile kuchazwa kuzwakale ngenxa yamakhono atholakala esikoleni.

Bukhona ubuqiniso kulo mbono walo ngoti. Abanikazi bolimi lwesiZulu abangakaze balubhade esikoleni abanalo ikhono lokucathulisa kahle umuntu bamnikeze izincazelo zamagama. Lokhu kunqindeka kokukwazi ukuchaza kungadalwa wukuthi lokhu osuke ukubuza kusemithanjeni yabo. Kwenye inkathi kuba lukhuni kumuntu ukuchazela omunye ngalokho okusemithanjeni yakhe akuzwa ngaphakathi. Nomuntu ohlakaniphile okukhona akwazi njengoba ezazi kuvele kube nzima kuye ukudlulisa ulwazi analo aludlulisele komunye. Uvele abindwe yisidwa uma sekufanele achazele omunye lokhu yena akuculayo akwazi njengoba ezazi. Isikole sibuye sisize ngokuhlomisa umuntu ngamakhono okukwazi ukuchaza into ihlale obala ithi bha. Kuningi okufuna ukuchazwa esikoleni okwenza umuntu oke wadlula esikoleni angefani nalowo ongawazi umnyango wesikole uma kuyiwa ekuchazeni okuthile.

Umbuzo wesine lo ngoti uShandu (2011), uwuphendula kanjena:

Inkinga yokungefani kwesiZulu esikhulunywa esifundazweni saKwaZulu-Natal ngingayigwema ngokuthi ngenze ucwaningo kuso sonke isifundazwe saKwaZulu-Natal. Uma sengilwenzile ucwaningo ngingabe sengibheka ukuthi yiziphi izincazelo ezifanayo emagameni kulezi engizithole ezindaweni ezifanayo zesifundazwe. Lezo zincazelo ezifanayo kusho ukuthi yizona okungaba yizincazelo ezingongqo zamagama engingabe ngenza ngazo ucwaningo.

Inakho ukuyihlaba esikhonkosini incazelo yalo ngoti mayelana nokwahlukana kwesiZulu esikhulunywa esifundazweni saKwaZulu-Natal. Ucwaningo yilona olusizayo kokuningi okuthinta ulimi olukwazi ukuchushisa umuntu akwazi ukufinyelela esixazululweni senkinga yakhe. Okungaveli kahle okushiwo yilo ngoti mayelana nocwaningo wukuthi uthini ngamagama angefani atholakala ezindaweni ezahlukeni njengokuthi kwenye indawo uthole kukhulunywa ngokleyisi kushiwo ubhontshisi, uthole ukuthi kwezinye izindawo alisebenzi nhlobo leli gama. Lo ngoti akashongo lutho futhi mayelana nokwehluka kokusebenza kwamagama afanayo ehluke ngokwezindawo. Uma usezindaweni ezakhelene nakwaHlabisa igama elithi **umkhuhlane** balisebenzisa ukusho **isifo**. Uma

umuntu wakuleya ndawo ethi: “*Kuvele umkhuhlane ekhaya,*” usuke echaza ukuthi kushoniwe kubo. Akashongo lutho ngalokhu lo ngoti nokho-ke kuyancomeka ukubalula kwakhe ucwaningo ekuxazululeni izinkinga zolimi.

Umbuzo wesihlanu ungoti uShandu uwuphendule kanjena (2011):

Ngiyavumelana nombono othi abantu abakhuluma isiZulu abazihluphi ngendaba yokuthi achazwa kanjani amagama esiZulu ngisho abafundile imbala. Ukuchaza amagama esiZulu akulula neze futhi nabo abafundile akukhona nje ukuthi abazihluphi ngakho kodwa ngicabanga ukuthi nabo baxakwa wubulukhuni bokuchaza amagama. Okufanele kwenziwe wukugququzela abantu ukuthi bakuthande ukuchaza amagama esiZulu ukuze ulimi lwesiZulu luthuthuke nabantu bakwazi ukusizakala uma befuna izincazelo zamagama esiZulu.

Kukhona okuyiqiniso okushiwo yilo ngoti mayelana nokunganakwa komkhakha wokuchaza amagama esiZulu ngesiZulu. Kulukhuni kuyitshe ukusukela igama lesiZulu ulichaze ngesiZulu. Kuthi kulukhuni kunjalo ubuye uthole ukuthi akukho lapho uhlalelwa khona lo mkhakha ufundiswe kahle. Kungenzeka ukuthi izifundiswa ezingongoti bolimi lwesiZulu ziyawuthanda lo mkhakha kodwa ubuncane noma ukungabi bikho kwezikhungo eziwufundisayo kubaqeda umdlandla nalabo abawuthandayo lo mkhakha.

Uma kukhulunywa ngemithombo engabasiza uma befuna izincazelo zamagama esiZulu bonke labo ngoti okukhulunywe nabo babethi isichazamazwi sesiZulu kanye nenqolobane yesizwe. Munye ungoti obale nokuthi olunye usizo angaluthola ku-intanethi. Lokhu kuyinkomba yokuthi usemkhulu umsebenzi okufanele wenziwe yilabo abasemkhakheni wokuchaza amagama esiZulu ngesiZulu. Kuyethusa futhi akukholakali ukuthi isiZulu okuwulimi olukhulunywa ngabantu abaningi kangaka lusenenkeshezana engafikile ngisho esihlanwini yemithombo yolwazi emayelana nokuchazwa kwamagama esiZulu ngesiZulu. Noma-ke zikhona ezinye izichazamazwi abangazibalanga labo ngoti kodwa iqiniso lithi azedlulile ngisho esihlanwini. Lena yindaba okufanele ukuthi ngakube ibahlupha kakhulu abanikazi bolimi lwesiZulu kodwa kubukeka sengathi bazithele ngabandayo; akukho

okubenza bayobayobe beyobayobela ukulungisa lesi simo. Kulukhuni ukusho ukuthi yini eyobenza baphaphame bavuke emaqandeni basibone isidingo sokuhlanganisa izichazamazwi ezichaza amagama esiZulu ngesiZulu.

2.4 Isiphetho

Lesi yisahluko lapho kade kubhekwa kubuywe kuhlaziywe khona imibono yongoti abehlukahlukene mayelana nalesi sihloko. Nakhu okusemqoka okutholakele kule mibono yongoti abehlukahlukene:

Okuningi okuphathelene nezincazelo zamagama esiZulu kutholakala endleleni ongoti abawasebenzisa ngayo lawo magama. Indlela ongoti abasebenzisa ngayo amagama esiZulu yenza kucace kuhlale obala kuhle kwamadanda esele ukuthi yini equkethwe yigama ongoti alisebenzisile. Lokhu kucaca kwezincazelo ekusetshenzisweni kwamagama ngongoti (ikakhulukazi ongoti bolimi lwesiZulu), kudamula le nkungu egubuzele labo abasebenzisa ulimi lwesiZulu zonke izinsuku.

Imibono yongoti abehlukene kulo munxa ikubeka kucace ukuthi lo mkhakha usaxhugela mayelana nabantu abangochwepheshe kuwo. Ukuxhugela kwalo mkhakha kwenza ukuthi nemithombo yolwazi echaza amagama esiZulu ngesiZulu ibe yenkeshezana eyethusayo.

Ongoti bayavumelana ukuthi kunzima ngale ndlela engachazeki ukuchaza amagama esiZulu ngesiZulu. Noma kunzima kunjalo kodwa bonke ongoti bathi akufanele kukhwixwe imikhono kulingiswe imbila kungenziwa lutho. Cishe bonke ongoti bathi lona ngumkhakha osemqoka kakhulu okufanele abantu babhukule babhukulele ukuthi ungafadalali.

ISAPHLUKO SESITHATHU

3.0 IZIMBANGELA ZOKUBA LUKHUNI KOKUCHAZWA KWAMAGAMA ESIZULU NGESIZULU

3.1 Isingeniso

Esahlukweni sokuqala zendlalwe kahle izizathu ezidala ukuthi kube ngenkulu inkinga ukuchaza amagama esiZulu ngesiZulu. Okuzokwenzeka kulesi sahluko ukungena kugxilwe kulezi zizathu kwenatshwe kabanzi. Ezinye zalezi zizathu zibekwe kwaba amabalengwe esahlukweni sokuqala. Sikhona isidingo sokuthi zicanwe kahle lezi zizathu kuthi nalowo obekunokuthile okungamkhanyeli kahle kuhlale obala kuthi bha. Kwakhona ukuchaza amagama noma ngabe awaluphi ulimi kungumqansa odinga ukuqwalwa ngoqolothakammango. Ucwanningo ngeke luvele lungene lugxile kulezi zizathu ezibalulwe esahlukweni sokuqala kuphela kodwa luzothatha ezithile kuzo luzicacise kahle bese lungena ezimpendeni zezinye izingqinamba okubhekwana nazo uma kuchazwa amagama esiZulu ngesiZulu. Kulesi sahluko buzobe bubekwa obala bonke ubunzima uchwepheshe ozama ukuchaza amagama esiZulu ngesiZulu ahlangabezana nabo. Kulula kabi ukuqamunda incazelo yegama umuntu ayophuma nayo ngale kodwa akwesindi kudlula umthwalo wezinsimbi ukuchaza amagama esiZulu ngesiZulu. Lo mthwalo owesinda ukwedlula yonke eminye imithwalo olimini uzobekwa kahle kulesi sahluko.

3.2 Iqoqa Lokuzokwethulwa Kulesi Sahluko

Nakhu okusemqoka okuzokwethulwa kulesi sahluko:

Kulesi sahluko kuzobe kubhekwa izimbangela zokuba lukhuni kube yitshe ukuchaza amagama esiZulu ngesiZulu. Zizothi zendlalwa lezi zimbangela zibe zipheleswa yizibonelo lapho kubukeka kunesidingo khona salokhu. Uchwepheshe ofuna ukulandela lo mkhakha wokuchaza amagama (ikakhulukazi ukuchaza amagama esiZulu ngesiZulu), uzonekelwa kabanzi izingqinamba azobhekana nazo kulo mkhakha. Ezinye zalezi zingqinamba uzonekelwa zona bese kuhlokolozwa nezikhali angahloma ngazo ukunqoba

lezi zingqinamba. Kuzobe kungangenwa kugxilwe kulezi zikhali angahloma ngazo uchwepheshe ukunqoba lezi zingqinamba kulesi sahluko. Lezi zikhali zokuhlomisa uchwepheshe kuzogxilwa kakhulu kuzo esahlukweni eselama lesi.

Kuzokwendlalwa kabanzi izinkinga uchwepheshe ochaza amagama abhekana nazo uma ehlela amagama esiZulu ewahlelela ukuze akhe isichazamazwi. Kuzothathwa izingcezu zenkulumo ezibukeka ziyimisuka yawo wonke amagama esiZulu bese kwendlalwa izingqinamba zokuhlelwa kwalolo nalolo cezu lwenkulumo luhlelelwa ukuchazwa.

Siyothi siphela lesi sahluko kuyobe kumkhanyela kahle uchwepheshe ofuna ukulandela umkhakha wokuchaza amagama esiZulu ngesiZulu ukuthi yiziphi izinkinga ahlangebazana nazo umuntu kulo munxa. Lokhu kuzokwendlalwa ngendlela yokuthi kukhanye kuthi bha kangangokuthi nofuna ukulandela lo mkhakha kukhona azobe esesikisela ukuthi angahle akwenze ukunqoba lezi zingqinamba okuzokukhulunywa ngazo kulesi sahluko.

3.3 Ubunzima Bokuchaza Amagama EsiZulu NgesiZulu

3.3.1 Isingeniso

Ubunzima bokuchaza amagama esiZulu ngesiZulu buzokwehlukaniswa izingxenye ezimbili. Ingxenye yokuqala kuzoba yileyo laphe kujeqezwa khona emuva. Lokhu kujeqeza kuzobe kungajeqezwa kugxilwe kukho kodwa kuzobe kuphoswa ihlo kudlulwa kubhekwa indlela esihanjiwe kulo munxa. Kukho lokhu kujeqeza kuyobe kubhekwa amazibuko aseweliwe ekuchazweni kwamagama ikakhulukazi ekuchazeni amagama esiZulu ngesiZulu. Le ngxenye izobe izama ukuthintitha wonke umsebenzi osuwahlanganiswa ngenhloso yokuchaza amagama esiZulu ngesiZulu. Sibonakala sisikhulu isidingo salokhu kujeqeza emuva. Bangingi abangenalo noluncane ulwazi mayelana nendima esikhathuliwe ekuchazeni amagama esiZulu ngesiZulu. Kwabanye lona ngumsebenzi ongamaqabubuqabu uqobo lwawo. Laba abanalo mqondo kuzobavula amehlo lokhu kujeqeza emuva. Okunye okuzosiza ngalokhu kujeqeza emuva wukuthi labo

abazimisele ngalo munxa kubacacele ukuthi inkulu kangakanani indima okusafanele iphothulwe kulo munxa.

Engxenyeni yesibili kuzobe sekungenwa emathunjini azo zonke izingqinamba zokuchaza amagama esiZulu ngesiZulu. Kule ngxenye kuzobe kusetshenzwa kuhle kwenguduza isebenza umuntu oyifakile. Kuzongenwa emathunjini alezi zingqinamba kube kucaciswa nangezibonelo lapho kudingeke khona.

3.3.2 Ukujeqeza Emuva Ngendima Esikhathuliwe Kulo Munxa

Ikhona imizamo esike yenziwa lapho bekuzanywa khona ukuchaza amagama esiZulu ngesiZulu. Umsebenzi wokuqala owakhishwa uyibhuku lapho kwakuchazwa khona amagama esiZulu ngesiZulu kwaba wumsebenzi owahlanganiswa ababhali ababili okunguSibusiso Nyembezi noMandla Nxumalo. Isihloko salo msebenzi sithi: *Inqolobane Yesizwe*. Leli bhuku lashicilelwa ngonyaka we-1966. Okufanele sikucacise ngalo msebenzi omkhulu kangaka owahlanganiswa yilaba babhali wukuthi ukuchazwa kwamagama esiZulu ngesiZulu kwabe kuyingxenyana ethile etholakala kuwo. Okuningi okukuleli bhuku imisebenzi ethinta ulimi lwesiZulu jikelele.

Lo msebenzi walandelwa ngamabhukwana abe ehlanganiswa iBhodi lesiZulu. Okubuhlungu wukuthi la mabhukwana abe ehlanganiswa ngongoti bolimi lwesiZulu awaziwa ukuthi aqoqelwe kuphi. Sekungadingeka uze uye ohlanyeni uma uthi ufuna ukusebenzisa la mabhukwana. Ngamanye amashwa esinawo olimini lwesiZulu lawa. Okunomsoco wolimi lwesiZulu kuvele kuphelele emehlweni kungaziwa ukuthi kwashona kuphi. Akukho lapho kuqoqelwa khona yonke imisebenzi yolimi ukuze kusizakale isizukulwane sangomuso. Okungumsoco wolimi lwesiZulu okufanele kuphathiswe okwezikhali zamaNtungwa kuyayekethiswa kugcine kulahlekile kungaziwa ukuthi kwashona kuphi.

Lokhu kuhlakazeka komsebenzi wokuchazwa kwamagama olimini lwesiZulu kuze kwakhalisa ngisho uSihlalo womkhandlu wesiZulu kazwelonke lapho ethe khona:

Kuyasihlupha ukuthi kwenziwe imisebenzi iphothulwe kodwa kungaziwa ukuthi itholakala kuphi. Laba abahlanganisa la matemu kuba yilowo nalowo muntu umsebenzi awugugushe yena kube ngowakhe. Akukho lapho sikwazi ukuwuthola khona usuhlanganiswe ndawonye sesikwazi ukuwusebenzisa. Nina PanSALB kufanele ngakube yinina eniyinqolobane yawo wonke lo msebenzi. Zonke izinhloko ezakha amatemu esiZulu kufanele zithi uma ziwaqeda bese ziwaletsa kini.

(Mathenjwa, 2015).

Likhulu ithemba lokuthi lezi zincomo zikaSihlalo woMzukazwe uyoziilandela uPanSALB. Le nqolobane akhuluma ngayo uSihlalo woMzukazwe iyokwenza umsebenzi omkhulu mayelana nezincazelo zamagama esiZulu.

Omunye umzamo wokuchaza amagama esiZulu ngesiZulu kwaba umzamo wombhali uShabangu. Isihloko salo msebenzi sithi: *Isichazamazwi Samagama Amqondo Ufanayo*. Lo msebenzi washicilelwa ngonyaka we-1987. Lo mbhali yena wabe echaza amagama esiZulu anomqondo ofanayo abizwa ngokuthi omqondofana.

Konke lokhu okuthintwe lapha ngasenhla yimizamo yokuchaza amagama esiZulu ngesiZulu engahambi ngokwezichazamazwi.

Ukuchaza amagama esiZulu ngesiZulu kulandelwa uhlelo lwezichazamazwi belukade kungabakhwekazi esiZulwini. Uma ufuna ukuthola izincazelo zamagama esiZulu ngokohlelo lwezichazamazwi, bekufanele usebenzise izichazamazwi ezichaza amagama esiZulu ngesiNgesi. Ukuchaza amagama esiZulu ngesiZulu kulandelwa uhlelo lwezichazamazwi kuqale zolo lokhu. Akukapheli ngisho iminyaka engamashumi amane kwaqala umkhankaso wokwakha izichazamazwi lapho amagama esiZulu echazwa khona ngesiZulu. Umzamo wokuqala wokwakha isichazamazwi esichaza amagama esiZulu ngesiZulu waba ngonyaka we-1982. Lona kwabe kungumzamo walowo owabe

enguMphathi weNyuvesi yaKwaZulu (oNgoye), uSolvazi A.C. NKabinde. Lo mzamo wabe uqukethe amagama esiZulu achazwa ngesiZulu ayizi-3 500. Kwabe kuyiphupho lalo chwepheshe wolimi lwesiZulu lokuthi kwakhiwe isichazamazwi esichaza amagama esiZulu ngesiZulu. Uncomeka kakhulu umzamo walo chwepheshe ngoba kwabe kungumzamo wokuqala owawungakaze ube khona olimini lwesiZulu. Ngaphambi komsebenzi walo chwepheshe akukho lutho olwabe lusiza umuntu ofuna usizo lapho kuchazwa khona amagama esiZulu ngesiZulu.

Ungoti uNkabinde (1999:240), uyakufakazela ukuthi umsebenzi wokuhlanganisa isichazamazwi esichaza amagama esiZulu ngesiZulu awumdala neze uma ethi:

The Zulu Dictionary Project commenced on 1 December 1977. This was the first endeavour to produce an explanatory dictionary in Zulu.

Iphrojekthi yokubhalwa kwesichazamazwi sesiZulu yaqala mhla lulunye kuZibandlela ngonyaka we-1977. Lona kwabe kungumzamo wokuqala wokubhalwa kwesichazamazwi esichaza amagama esiZulu ngesiZulu.

Uma umsebenzi wokuchaza amagama esiZulu ngesiZulu useyiklume ngalolu hlobo, kuyakhombisa ukuthi luselude ukhalo oluhlalele ongoti bolimi lwesiZulu kulo munxa.

Umsebenzi olandela lona lapho kwakuchazwa khona amagama esiZulu ngesiZulu waphinda wahlelwa nguye uSolvazi A.C. Nkabinde wabe usushicilelwa ngonyaka we-1985. Lo msebenzi wona wabe unamagama esiZulu achazwa ngesiZulu ayizinkulungwane eziyisithupha (6000). Lo msebenzi kwabe sekusetshenziswa nehluzo elisha lezichazamazwi, sekukhona okusha okutholakele ekwakhiweni kwezichazamazwi. Wabe usuhlanganisa nomsebenzi wokuqala, sekunegxathu elithe thuthu kulo mkhakha. Mkhulu umahluko okhona phakathi komsebenzi wokuqala ngqa wokuchaza amagama esiZulu ngesiZulu kanye nowelama lona.

Isichazamazwi esichaza amagama esiZulu ngesiZulu esinomthamo othe thuthu sashicilelwa ngonyaka we-1996. Lo msebenzi wabe uhlanganiswe uchwepheshe wolimi lwesiZulu uSibusiso Nyembezi. Ngalesi sikhathi wabe usuthanda ukuvuthwa umsebenzi wokwakha izichazamazwi ezichaza amagama esiZulu ngesiZulu.

Esinye isichazamazwi esichaza amagama esiZulu ngesiZulu sashicilelwa ngonyaka wezi-2006. Lona kwabe kungumsebenzi owabe uhlelwe ungoti u-M.O. Mbatha. Ngalesi sikhathi base bevuthiwe ochwepheshe besiZulu ekuhlanganiseni izichazamazwi ezichaza amagama esiZulu ngesiZulu.

Yize noma sezikhona ezimbili izichazamazwi ezichaza amagama esiZulu ngesiZulu ezinomthamo obhekabhekile, sisekhona isikhalo sokuthi azanele lezi zichazamazwi. Nongoti uNkabinde (1999:241), naye ukhala kakhulu ngobuncane bezichazamazwi ezichaza amagama esiZulu ngesiZulu uma ethi:

There should be five, ten or fifteen dictionaries as is the case in any developed languages. One dictionary is not enough.

Izichazamazwi kufanele zibe yisihlanu, yishumi noma yishumi nanhlanu njengoba kwenzeka ezilimini esezithuthukile. Akwenele neze ukuba nesichazamazwi esisodwa.

Le nkulumo ibeka amaqiniso angephikiswe ukuthi ulimi alukwazi ukuba nesichazamazwi esisodwa. Ukwanda kwezichazamazwi olimini yikhona kuthuthukisa ulimi. Awukwazi ukwethembela emqulwini wesichazamazwi owodwa kuphela. Kuningi okuphathelene nezincazelo zamagama okufanele akuthole ofuna izincazelo zamagama. Kungenzeka okunye angakutholi kwesinye isichazamazwi bese kudingeka ukuthi afune esinye.

Ukuvuthwa kochwepheshe abahlanganisa izichazamazwi ezichaza amagama esiZulu ngesiZulu akuchazi neze ukuthi sezikhona ziningi izichazamazwi kulo mkhakha. Zisezincane ngendlela engachazeki izichazamazwi ezichaza amagama esiZulu ngesiZulu.

Izichazamazwi ezichaza amagama esiZulu ngesiZulu azifikile ngisho kweziyisihlanu. Isenkulu kakhulu indima okusafanele ikhathulwe ekuhlenganiseni izichazamazwi ezichaza amagama esiZulu ngesiZulu. IsiZulu sikhulunywa ngabantu abevile ezigidini eziyishumi kulo lonke leli laseNingizimu Afrika. Siwulimi oluzihola phambili zonke ezinye izilimi zalapha eNingizimu Afrika. Ulimi olukhulu njengesizulu akufanele neze lube nezichazamazwi ezimbalwa kangaka lapho amagama esiZulu echazwa khona ngaso isiZulu. Lokhu kuba yinkinga enkulu kuchwepheshe ofuna ukulandela lo munxa agogode kuwo. Akugcini ukuba yinkinga kuchwepheshe kuphela kodwa kuyinkinga ngisho kumuntu ofuna ukuthola olunye ulwazi ngokuchazwa kwamagama esiZulu ngesiZulu kanye nofuna ukuqhathanisa izincazelo zamagama esiZulu.

3.3.3 Izingqinamba Ezibhekene Nolimi LwesiZulu

3.3.3.1 Imisindo Yamagama EsiZulu Nokubhaleka Kwawo

Imisindo yamagama esiZulu nokubhaleka kwawo kwenza kube nzima kakhulu ukuchaza amagama esiZulu ngesiZulu. Lokhu kudalwa wukuthi imisindo yamagama esiZulu nokubhaleka kwawo akufihli lutho; kucaca konke kuhlale obala. Uma liphawula ngokungafihli lutho kwemisindo yamagama esiZulu kanye nokubhaleka kwawo iphephandaba Isolezwe (03 kuNhlangulana, 2011:10), liphawula kanje:

Lumnandi ulimi lwesiZulu ngoba lokho okuqukethwe yimisindo yamagama esiZulu ibizwa njengoba injalo futhi ibizwe yonke. Zinzima ezinye izilimi. Imisindo yezinye izilimi njengesisuthu kanje, ibizwa ngenye indlela engabhaleki ngayo phansi. Igama lesisuthu elithi *motho* onkamisa balo babizwa kube sengathi ubiza unkamisa *u* ngokwesizulu. Kunzima kakhulu lokhu uma ungasincelanga ebeleni isisuthu. Okuhle futhi olimini lwesiZulu wukuthi noma esebhalwa amagama esiZulu abhalwa njengoba imisindo yawo injalo.

Umbono waleli phephandaba uyakuncoma lokhu uthi kuhle. Kuhle khona impela ukuthi imisindo yolimi ingafihli lutho. Okufike kuhluphe kulesi simo wukuthi lokhu kuthwalisa

kanzima uchwepheshe ofuna ukuchaza amagama esiZulu ngesiZulu. Uthola imisindo yamagama esiZulu nokubhaleka kwawo sekumhambela phambili. Uma imisindo yamagama esiZulu kanye nokubhaleka kwawo sekumhambele phambili uchwepheshe, sekusho ukuthi yena usezolandela khona lapho.

Uma uzama ukuchaza amagama esiZulu ngesiZulu ucishe ufane nomuntu oqhubekayo ashele intombi ibe ivele isimqomile. Umsebenzi osuke ufuna ukuwenza abanye bangawufanisa nomsebenzi wenkukhu. Okuningi okushiwo ngamagama esiZulu uma sikhulunywa ngumZulu ongasishendezi kucacile. Kuhlala obala konke okushiwo ngumZulu ekusho ngesiZulu esimsulwa. Okukhulunywa ngesiZulu kucaca ngisho ungayiqondi kahle incazelo yalokho okushiwoyo. Okucacisa incazelo yenkulumo yesiZulu wukuthi imisindo yamagama esiZulu ayishoni le nalena kodwa iyihlaba esikhonkosini. Umyalezo oqukethwe yimisindo yamagama esiZulu awudingi ngisho nokutolikwa. Ucacela ngisho ingane encane.

Omunye umama uzwakala ememeza kuphithizela abantu erenke. Lo mama omemezayo umemeza uthi:

Mameshane! Ngiyavelelwa yini!

Akukho nokuncane ukuthandabuza ukuthi uqonde ukuthini umuntu okhuluma kanjena. Okhuluma kanjena kuyacaca ukuthi kukhona okumcasulile. Usengabhibiza umuntu ngempama noma aqhubeke akhulume amagama ashubile kunalawa.

Emveni kokuphuma kwemiphumela yebanga leshumi nambili ngonyaka wezi-2010, uPhindile Mlotshwa uhalalisela udadewabo obekade enza ibanga leshumi nambili. Udadewabo, uPhumelele, wenze njengegama lakhe waphumelela ibanga leshumi. Uthi uma emhalalisela udadewabo uPhindile azwakale ethi:

Halala dadewethu!

Ngisho umuntu ongamboni lo muntu okhulumayo akakwazi ukuthandabuza angaqondi ukuthi kukhulunywa ngani emveni kokuzwa la mazwi ephinyiswa. Kuhlala obala kuthi bha ukuthi lo muntu okhulumayo weneme kuthe kla ngaphakathi. Akufihleki futhi nokuthi njengoba eneme nje kukhona amhalaliselayo ngokuthile okuhle okumehlele.

Uyababaza omunye wesifazane ebona isimo esabe simxaka simethusa. Lona wesifazane ubabaza uyedwa emthonjeni uzokukha amanzi. Uthi uma ebabaza amemeze athi:

Nasi isimanga sento we bantu!

Osazi kahle isiZulu ongafuniseli ngaso akakwazi ukuthandabuza ukuthi kwenzenjani kulo muntu okhuluma kanjena.

Awukwazi ukucasha ungabi sobala umyalezo wokushishizela ingane uma umhayi wezinkondlo u-B.W. Vilakazi (1982: 21), ethi:

Umsindo wakh' unjengoju lwezinyosi,
Unjengesandla somzanyan' ekhanda
Selul' unwele silulalisa.

Okusuke kuhluphe kumuntu ochaza amagama esiZulu ngesiZulu wukuthi umthetho wolimi luyakhulunywa. Lokhu kokuthi lubhalwe phansi kusuke sekuyimizamo yokuthi kuthi lokhu okukhulunywayo kube sesimeni sokubhaleka. Isisekelo solimi (ukukhulunywa) yiso lesi esenza kungabi lula neze ukuthi yonke imisindo ephinyiswa ngomlomo ibhaleke phansi. Ukukhulunywa kolimi yikho lokhu okwenza kube lukhuni kube yitshe ukuqala phansi uthi uchaza amagama esiZulu. Ochaza amagama esiZulu ngesiZulu usuke esukela umsebenzi olukhuni obukeka ulula uma usuphothuliwe. Okulula wukukhulunywa kolimi kucace konke okushiwoyo ngenxa yemisindo yamagama olimi lwesiZulu. Okhulumayo usuke esephethela uma ethe kade ekhuluma wabe elinganisa ngezandla nangezitho ezithile zomzimba. Ongathi akaqondi ukuthi bekuthiwani emveni kokuba sekukhulunywe isiZulu soma (kunyakaziswa umzimba, kulinganiswa nangezandla), ngabe uyahlola.

Isisekelo solimi (ukukhulunywa kwalo) senza kube nzima kube yitshe kubanikazi bolimi lwesiZulu ukuchaza amagama esiZulu. Kubona (abanikazi bolimi lwesiZulu) kusuke kudlalwa ngabo uma kuthiwa abachaze okuvele kuzichaza khona. Le ndaba yokusukela abanikazi bolimi lwesiZulu kudlalwe ngabo ifakazelwa nawungoti uXala (1996:113), uma ekhuluma ngokuzihlelekela ngokwalo ulimi lwesiZulu kubanikazilo uma ethi:

...it helps to classify the noun prefixes according to cognitive intuition of the language's (umZulu) native speaker. The native speaker of the language (umZulu) uses a particular noun prefix cognitively and intuitively.

...kuyasiza ukuhlela iziqalo zamabizo ngendlela yokuthi kube lula ukuziqonda kahle kumuntu oluncele ebeleni ulimi (umZulu). Kuzenzekela khona ukuthi yisiphi isiqalo azosisebenzisa umuntu osincele ebeleni isiZulu (umZulu).

Lokhu okubalulwa yilo ngoti kukubeka ngokusobala ukuthi abanikazi bolimi lwesiZulu bakhuluma isiZulu kusuka kubo ngaphakathi emithanjeni yabo. Akukho okweqela noma okukhalima umnikazi wolimi lwesiZulu ukuthi akagweme ukusebenzisa igama noma amagama ngendlela ethile. Kunzima kakhulu ukulindela ukuthi umuntu okuzenzekela kuye ngaphakathi okuphathelene nolimi akuchazele ukuthi kwenzeke kanjani.

Abakwazi ukuqala phansi basukele okuvele kuzichaza khona bathi bayakuchaza. Yingakho kuvele kube sengathi ikhanda lakho alithathi kahle uma ucela izincazelo zamagama esiZulu kubanikazi bolimi lwesiZulu. Ukuchaza kubanikazi bolimi lwesiZulu akuyona neze inkinga. Okuyikhona kuyinkinga yilokhu kokuthi kuthiwe abachaze okuvele kuzichaze khona. Le nkinga yokuthi akuchazwe osekuzichaze khona iholela ekutheni umuntu ofuna incazelo yamagama esiZulu agcine ebuziwe ukuthi: “*Ungumhlobo muni kanti wena?*” Lo mbuzo usuke ubuzwa ngabashaqekile ukuthi: “*Ngowaphi lo muntu ofuna incazelo yento kodwa incazelo ibe ivele iphambi kwakhe?*”

Ukufuna incazelo yalokho okuzichaza khona kwenza ukuthi kube yimbudane uqobo lwayo kulowo owenza umsebenzi wokuchaza amagama esiZulu ngesiZulu. Kulula ukubona

abantu sebhlanganisa amakhanda bekhulumela phansi abanye belokhu bekweba ngamehlo. Okusuke kudingidwa yilaba bantu abahlanganisa amakhanda wudaba lwalo muntu othi ungumZulu kodwa abuye abuze izincazelo zamagama zibe ziqukethwe yinkulumo. Ukufuna izincazelo zokuzichaza khona kuba ngomkhulu umgoqo ovimba endleleni yozama ukwenza ucwaningo lokuchazwa kwamagama esiZulu ngesiZulu. Uqhubeka kanjani wenze ucwaningo uma zizothi zisuka amadaka kube kuthiwa: *“Umthetho wakho yini ngempela oyifunayo?”*

Uchwepheshe ozama ukuchaza amagama esiZulu ngesiZulu ubhekana nezingqinamba ezimphathisa ngekhandu. Uqale ahluleke wukuthola izincazelo zamagama esiZulu kubanikazi bolimi lwesiZulu ngoba isiZulu ‘sizichaza sona’. Ujika lapho azame ukubuyela kulesi esibhalwayo uma engasizakali kwabasikhulumayo. Nakhona kulesi esibhalwayo uzithela kwenye inkatha yenkangala. Uthola yonke imisindo yamagama esiZulu ibhalwa njengoba amagama ephinyiswa. Kwasona lesi siZulu esibhalwa phansi akukho nokuncane esikufihlayo. Konke kuba sobala ngoba yonke imisindo yamagama esiZulu ibhalwa njengoba amagama esiZulu ephinyiswa. Umsindo ogwinywayo ungabizwa ugwinywa ngenxa yesizathu esithile. Yingakho nje kuthi amaZulu uma ephimisa amanye amagama ezinye izilimi ayiphimise nemisindo engaphinyiswa ngabanikazi balezo zilimi. Abaningi abangewona amaNgisi bayaluphimisa uhlamvu –y- egameni lesiNgisi elithi *says*. Baluphimisa kufanele lolu hlamvu. Abakwazi ukungaluphimisi bebe bephimisa zonke izinhlamvu zamagama zolimi lwabo lwebele. Athi ebipha amaNgisi ebiphiswa ukuphinyiswa kabi kwamagama olimi lwawo, ebe eseziphimisile izinhlamvu ezingaphinyiswa esiNgisini amaZulu.

Uma ekhuluma ngokubhaleka kwamagama esiZulu ungoti uMakhoba (2015), uphawula kanjena:

Kunemithetho eminingi elandelwayo lapho kubhalwa kunalapho ulimi lukhulunywa khona. Uma sikhuluma sivame ukweqa imisindo, amalunga namagama. Uma ngikhuluma ngithi:

Wen’ ucan’ thuyazi.

Akufani nalapho sengibhala ngithi:

Wen' ucabang' ukuthi uyazi.
(Makhoba, 2015).

Kubaluleke kakhulu lokhu okuphawulwa yilo ngoti mayelana nomehluko phakathi kolimi olukhulunywayo nalolo olubhalwayo. Bakhona abononqondo wokuthi ulimi kufanele lubhalwe njengoba lukhulunywa. Lezi zibonelo ezinikezwe yilo ngoti lapha ngasenhla zikubeka kuthi bha ukuthi akukwazi ukulunga lokhu okushiwoyo kokubhala njengoba ukhuluma.

Indlela yokubhalwa kwamagama esiZulu njengoba ebizwa yenza ukuthi kwawona avela azichaze. Usuke esazochaza ini ungoti owenza umsebenzi wokuchaza amagama esiZulu uma kwamisindo yamagama esiZulu izichaza? Kulula ukuthi anqindeke amandla agcine eseshiye phansi kwalokho akade esekuqalile. Ozifunela izincazelo zamagama esiZulu yena ongafune kulandela lo munxa, uyajiyelwa angazi ukuthi uzothatha ini ahlanganise nani uma kunje.

3.3.3.2 Ubulukhuni Bokwenza Ucwaningo Ngezincazelo Zamagama EsiZulu

Ziningi izizathu ezenza kungabi lula ukwenza ucwaningo emphakathini okhuluma isiZulu. Esinye salezi zizathu wukuthi kubaxaka kakhulu abanikazi bolimi lwesiZulu uma uthi ufuna bakunikeze izincazelo zamagama esiZulu. Okunye okwenza kube lukhuni kube yitshe ukwenza ucwaningo emphakathini okhuluma isiZulu wukunhlanhlatha kwawo mayelana nokuphusa kwezincazelo zamagama esiZulu. Umfundi wephephandaba Ilanga (04 kuNdasa, 2014:17), uphawula kanjena ngendaba yokunhlanhlatha komphakathi okhuluma ulimi lwesiZulu mayelana nezincazelo zamagama esiZulu:

Sekujwayelekile ukuzwa abanye abantu bekhuluma ngomuntu oyisiqengqe. Enkulumeni yabo isiqengqe basiveza njengomuntu ohlakaniphileyo. Kukaningi umuntu ezwa kuthiwa umntwana othile uyisiqengqe

ngoba ephumelela ngamalengiso ezifundweni esikoleni. Olimini lwesiZulu isiqengqe yinkabi noma yinkunzi enezimpondo eziqhelelene kakhulu. Uma kuthiwa umuntu uyisiqengqe, usuke enekhanda eliyisicaba noma eliyisigqemeza. Ngakolunye uhlangothi umuntu ohlakaniphileyo kuthiwa uwungqeqe noma ungqeqe.

Elinye igama elisetshenziswa libe lingawuvezi umqondo wesikhathi yileli elithi ezintatha. Leli gama kalisiqophi isikhathi ngenxa yokuthi aliphelele. Ukuze linikeze umqondo ophelele, lidinga ukusetshenziswa nelinye igama, ukuze umqondo walo uphelele njengokuthi: Umthimba uyoncama entathakusa.

Lo mfundi waleli phephandaba ubalisa ngomkhuba owenziwa ngabanikazi bolimi lwesiZulu wokusebenzisa izincazelo zamagama esiZulu okungeyizo. Ngokwalo mfundi wephephandaba wumkhuba obukeka wandile lona kubanikazi besiZulu. Uma uyilandelisisa inkulumo yalo mfundi wephephandaba, kuzwakala kungeyiyo into enhle lena eyenziwa ngabanikazi bolimi lwesiZulu. Lo mfundi uqhubeka aze afake nesikole sokusetshenziswa ngokuyikho kwezincazelo zamagama esiZulu. Kuyancomeka lokhu uma abanikazi bolimi lwesiZulu bezokweqelana uma kukhona abanhlathisa izincazelo zamagama esiZulu. U-John Ellison Kahn (1987:*Foreword*) yena uphawula kanjena mayelana nokunhlathiswa kwezincazelo zamagama olimi ngabanikazilo:

Using the right word at the right time is rather like wearing appropriate clothing for the occasion: it is a courtesy to others, and a favour to yourself – a matter of presenting yourself well in the eyes of the world.

Ukusebenzisa igama elifanele ngesikhathi esifanele kufana nokukwazi ukugqokela umcimbi othile: kuwukhlonipha abanye abantu kanti kukwenza ube nogazi – ukukhuluma okuphusile ebantwini.

Kuthi kuhlekisa kodwa futhi kube kuyiqiniso elimsulwa lokhu okushiwo yilo ngoti ukuthi ukusebenzisa igama nencazelo eyiyo kufana nokugqoka okuhambisana nomcimbi othile. Ufanisa ukugqoka ngokuyikho uma ekhuluma ngencazelo eyiyo yegama lo ngoti. Kokubili ukusebenzisa incazelo eyiyo yegama nokugqoka ngokuyikho yizinto ezenza

kufundeke uhlobo lomuntu. Kusobala ukuthi ukunhlahlathisa izincazelo zamagama kuyinto enganambitheki kunoma yiluphi ulimi. Ukunhlahlathisa izincazelo ezithile zamagama kuyenzeka nakwenzinye izilimi. Nakunoma yiluphi ulimi lo mkhuba ubukeka ungehli kahle kubanikazi bezilimi. Lokhu kubonakala ngalo mbono walo ngoti.

EsiZulwini usumningi kakhulu lo mkhuba wokuthi abantu bavele babe nothando olukhulu lwezincazelo zamagama ezinhlahlathayo. Izincazelo okuyizona ziyihlaba esikhonkosini bavame ukuzigwema badume nalezi ezingebona ongqo. Kwenye inkathi uthola ukuthi kukhona izincazelo zamagama ezididwayo zididwe nezincazelo zamanye amagama. Lezi zincazelo ezididwe nezinye zivame ukuthi zibe yizintandokazi kubantu. Incazelo yegama elithi **umalume** isididwe ngabanikazi bolimi lwesiZulu ngendlela yokuthi sekulula ukuthi lena engungqo igcine isiguge yaba ngunguboziyeweni. Usuke uthi uma uhlangana neNdiya uzwe likubingelela lithi: “*Hullo uncle!*” Abafana basemalokishini-ke bona ubezwa bethi: “Sawubona ankela.” Naye lo ankela usuke esabhekise kuye umalume. Kusobala ukuthi ihamba ngesikhulu isivinini incazelo yegama elithi **umalume** edidwa ngabanikazi bolimi lwesiZulu. Inele izike enzolobeleni yesiziba incazelo yegama engungqo, bese kuqhamuka entsha eyehluke kakhulu kulena engungqo.

Izibonelo:

<i>Igama</i>	<i>Incazelo Yegama Engungqo</i>	<i>Incazelo Yegama Enhlanhlathayo</i>
umalume	umfowabo kamama	umuntu wesilisa osezingeni lokuba ubaba
umqombothi	utshwala besiZulu obubi	utshwala besiZulu
ukushiselwa	ukukhanuka indoda/ukubatshwa ukuvuza kokuthile kungenise	ukuzwela ukushisa

ukunetha	imvula	ukuna kwezulu
ubaba	umzali wesilisa; owesilisa ongangokuzalayo	umuntu wesilisa noma ongakanani
ukuphangalala	ukufa okungekhona ukufa ujuqu; ukufa emveni kwemizamo ethile	ukufa ujuqu
ukuhambahamba	ukuthakatha	ukushaywa umoya
emnyango	endaweni eyisikhala sokuphuma nokungena endlini	phandle
inja	isilwane esifuywayo esingadliwa esinemilenze emine esisiza ukuqapha ikhaya noma isakhiwo esithile kanti futhi siyasiza nasebunzimeni obuthile; ingcanga; umgodoyi	owenze isenzo esincomekayo noma esinobuqhawe; iqhawe
ukukhonzela	ukudlulisa umkhonzo uwudlulisele komunye ube uphathiswe omunye umuntu	ukukhonza komunye umuntu
ukugqoka	ukufaka emzimbeni izingubo zesikholwa okungeyona imvunulo yomdabu	ukufaka emzimbeni lonke uhlobo lokwembathisa umzimba ngisho imvunulo

		yomdabu imbala
ukulumana	ukuluma komuntu noma kwesilwane esinye isilwane silume esinye nesinye silume esinye	ukuba nolaka kwesilwane esilumayo njengenza
ukuphola	ukuzivalekela kwesilonda ngenxa yokuba ngcono	ukwelulama kade ugula
ukuphumelela	ukuzuza lokho obukuhlosile	ukunqoba isitha
ukuvundulula	ukuvusa okudala osekwedlula	ukuthola noma ukuveza obala obekukade kungaziwa
ukuvikela	ukuhlenga engozini noma ebubini	ukunqanda
umhlonishwa	umuntu onesikhundla esiphakeme kwezombuso	yinoma yimuphi umuntu wesilisa obukeka ehloniphekile
ngaphambili	ukuba phambi kothile noma kokuthile uma kulandelana/kulandelwana	ukuba phambi kwabantu abaningi emhlanganweni noma embuthanweni othile
	igama elisetshenziswa kowesilisa ngabantu bakubo	indoda yowesifazane ayiganile

umkhwenyana	kantombi ethathwe ngowesilisa kulowo muzi	
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Sekujwayelekile ukuzwa umuntu ethi:

Sizocela isikhulumi esilandelayo size lapha **ngaphambili**.

Okhuluma kanjena usuke eqonde ukuthi:

Sizocela isikhulumi esilandelayo size lapha **phambili**.

Kulula ukuzwa umuntu wesifazane ethi:

Ngizohlangana **nomkhwenyana** wami edolobheni.

Lona usuke eqonde ukuthi:

Ngizohlangana **nomyeni** wami edolobheni.

Uthi uma ekhuluma ngokuxovwa kwezincazelo zamagama esiZulu ngabanikazi bolimi lwesiZulu ungoti uHlongwane (1996: 128), abeke kanjena:

Kukhona amagama athathwa njengamagama anezincazelo ezifanayo kanti akunjalo.

Lo ngoti uveza indaba yokuthatha amagama esiZulu anezincazelo ezingefani adidwe noma axovwe namanye ngandledlana thize. Kujwayeleke kakhulu lokhu olimini lwesiZulu.

3.3.3.3 Imithombo Yezokwazisa

Abemithombo yezokwazisa banomkhuba wokuthatha amagama anezincazelo ezaziwayo bavele bawagixabeze izincazelo ‘ezintsha’ noma ezingaziwa imvelaphi yazo. Sekwaba yimpikanamalanga lokhu okwenziwa yimithombo yezokwazisa ukuvele kuthi emagameni athile ifake izincazelo ezingaziwa ebe evele enazo izincazelo zawo la magama. Kulolu cwaningo kuzanywe kwazanywa ukuthola izizathu zalokhu okwenziwa ngabemithombo yezokwazisa. Phinde ukuzithola izizathu zalokhu. Okunzima kakhulu ngalezi zincazelo ‘ezintsha’ wukuthi zisatshalaliswa yimisakazo. Umsakazo unamandla amakhulu ekusabalaliseni noma yini igcine isigcwele izwe lonke. Indlebe iyisitho esinamandla amakhulu okudonsa lokho ekuzwayo bese kuhlala kugxile engqondweni yomuntu. Lingcono kakhulu ihlo kunendlebe. Kusheshe kwedlule okubonwe yihlo kodwa kuyahlala okuziwe yindlebe. Yingakho lezi zincazelo kuzogcina kulukhuni kuyitshe ukuzizimbula kubantu ngoba zifakwa yindlebe isitho esinamandla amakhulu okufaka okuthile kugxile kumuntu.

Nazi izibonelo zalezi zincazelo ‘ezintsha’ eziqhamuka nabemithombo yezokwazisa emagameni avele enazo izincazelo zawo:

<i>Igama</i>	<i>Incazelo Engungqo</i>	<i>Incazelo ‘entsha’ Enhlanhlathayo</i>
ukusingatha	ukubamba ngezandla noma ukugona ngezingalo	ukuphatha noma ukwengamela okuthile
ukuxoxisana	ukudingida udaba oluthile	ukukhuluma nothile
isimame	abesifazane abasezingeni lokuba omama	yinoma yimuphi umuntu wesifazane
umbimbi	ukuhlangana kwabantu ngenhloso yokwenza okubi njengokubulala umuntu; uzungu	ukwakha umfelandawonye; imbumba

indoda	umuntu wesilisa osesezingeni lokuba ubaba	yinoma yimuphi umuntu wesilisa
ingqalabutho	okunguyena owasungula noma owaqala okuthile	umuntu ozejwayele izigemegegeme; umakadebona
umzimba	konke okwakha umuntu noma isilwane; izitho zonke zomuntu noma zesilwane	isidumbu
ukubungaza	ukuhlangana kwabantu ndawonye bejabulela okuthile/othile	ukugubha
isikhokho	intshela; ingoloyi	umuntu owenze isenzo sobuqhawe noma esincomekayo
amanqindi	inkomo engenazo izimpondo	impi yesibhakela
igidigidi	uhleko lwabantu abaningi abahleka kanyekanye behlekiswa okuthile; ihlaya	ukukhombisa ukungeneliswa ngokuthile; ukukhononda
kamuva	okwenzeke emuva kokuthile noma sekuke kwenzeka okuthile;	okusha okusandukwenzeka

umshophi	makhathaleni	
abashadikazi	isehlo esibi esigadla siphindelela	yinoma yisiphi isigameko esibi
umnumzane	abesifazane abaganene	owesilisa nowesifazane abaganene
ukugxeka	umuntu wesilisa oseganiwe kanti futhi kungashiwo umuntu wesilisa ohlonishwayo kodwa futhi oseganiwe	yinoma yimuphi umuntu wesilisa ngisho ongaganiwe imbala
isalukazi	ukukhuluma kabi ngomuntu noma ngokuthile ikakhulukazi umuntu owenze okuthile okubi	ukubekwa icala
isidakamizwa	umuntu wesifazane osegugile	umuntu wesifazane osezingeni lokuba umama osevuthiwe
ukushushisa	amaphilisi noma okuthile okubhenywayo okuthuntubeza ingqondo; umbhemiso	umuthi wokwelapha
	ukufaka imibuzo kanye nokwendlalela inkantolo	ukubeka icala

uSomlomo	izizathu zokuthi omangalelwe ufanele ngani ukuboshwa	umkhulumeli
ukutshala	olawula konke okwenzeka ephalamende	ukusabalalisa; ukujuba
ukukhulumisana	ukufaka imbewu noma isitshalo emhlabathini ngethemba lokuthi kuzomila noma kuzokhula lokho okufakiwe	ukuxoxa nothile noma nabathile
makhathaleni	ukukhuluma kwabantu abebekade bexabene bengasakhulumisani	ngasekupheleni kwesikhathi esithile njengasekupheleni kwenyanga noma unyaka

Kwenye inkathi **kuguqulwa isakhiwo segama** noma **samagama ngandlelana thize**. Ngenkathi kuguquka isakhiwo segama kuze kuthinteke nencazelo yegama imbala. Ithi uma ithinteka incazelo yegama bese kuvela incazelo ‘entsha’. Le ncazelo ‘entsha’ yiyo egcina isigabadela incazelo engungqo yegama futhi kugcina kuyiyona esebenza kakhulu njengakulezi zibonelo ezindelayo:

Umngcwabo wakhe kade **uphambilini** kulo nyaka.
Lokhu abekade ekhuluma ngakho kwenzeke **phambilini** kule nyanga.

Igama elithi **phambilini** lisetshenziswe kulo musho ukunikeza incazelo edidayo. Akuqondakali nakancane ukuthi wabe unini lo mngcwabo okuthiwa wabe **uphambilini** kulo nyaka. Yisiphi lesi sikhathi sonyaka esibizwa ngokuthi kuphambilini? Okusolisayo kulo phambili wukuthi kuqondwe ngasekuqaleni konyaka noma unyaka usandakuqala. Uma igama selimi ngalolu hlobo, igcina isidida incazelo bese kungabi lula ukulibeka ngembaba ukuthi kuqondweni. Kufana nakho lokhu ukuthi **phambilini** kule nyanga. Kulukhuni kuyitshe ukusho ukuthi yisiphi lesi sikhathi okukhulunywa ngaso lapha uma kuthiwa phambilini kule nyanga. Inkulumo ebekwa kanjena yenza ukuthi incazelo igcine iphumputhwa ngenxa yokuthi akuqondakali nakancane ukuthi uchaza ukuthini umuntu uma ekhuluma kanjena. Kungagcina sekuphume izincazelo eziningi ezehlukene ngenxa yomumo wegama oququliwe.

Nazi ezinye izibonelo zamagama lapho kuguqulwa khona izakhiwo zamagama kugcine sekuguquke nezincazelo:

Igama elithi **ukunengwa** liguqulwa kuthiwe **ukunengeka**.

Igama elithi **ijaji** liguqulwa kuthiwe **ujaji**.

Kukhona lapho kuvele kuguqulwe khona igama kufakwe isakhi esixhumayo noma esihlanganisayo **na-**. Lesi sakhi siphongozwa emagameni lapho singadingeki nakancane khona njengalapho kuthiwa:

Intombazane **nebisigule** isikhathi eside igcine ishonile.

Igama elithi **nebisigule** kuphongozwe kulo isakhi esixhumayo/ esihlanganisayo **na-** kube kungafanele nakancane. Okusempeleni igama elithi **nebisigule** kufanele lithi **ebisigule**. Konke lokhu okwenzeka kula magama kuthatha incazelo kuyiguqule igcine isidida. Igcina iphumputhwa incazelo kungaziwa nakancane ukuthi bekuqondwe ini.

Uma amaZulu ebingelelana, amagama asetshenziswayo ahlale enesakhiwo esisodwa. Lesi sakhiwo sala magama okubingelelana kwesiZulu asiguquki nangengozi. Okujwayelekile uma amaZulu ebingelelana ebuzana impilo ukuwezwa ekhuluma esebenzisa la magama:

Obingelelayo umuzwa ethi:

“Sawubona!” (uma ebingelela umuntu oyedwa).

Uma abantu bebaningi, lona obingelelayo ubingelela athi:

“Sanibonani!”/ “Sanibona!”

Uma lona obingelelayo esebuzana impilo kulona noma kulaba ababingelelayo uyibuza athi:

“Ninjani?”

Ukubuza impilo ngale ndlela kusebenza ngisho noma ngabe uyedwa lo muntu obingelelwayo noma ngabe baningi. La magama okubingelelana nokubuzana impilo anesakhiwo esisodwa esingaguquki noma ngabe kuthiwani. Sekukhona okusha okuzwakala emithonjeni yezokwazisa kulezi zinsuku. Amagama okubingelelana anesakhiwo esihlale siyinto eyodwa ngaso sonke isikhathi, asevele aguqulwe abe nesinye isakhiwo. Uzwa umuntu ebingelela abantu abanengi ethi:

“Nginibingelele” noma athi: **“Mangibingelele”** noma athi: **“Ngiyabingelela.”**

Isakhiwo sala magama sidida kuze kugcine sekudide ngisho nezincazelo zawo imbala. Kudida kakhulu ukuthi **nginibingelele/ mangibingelele/ ngiyabingelela**. Okwenza idide kakhulu incazelo yalokhu wukuthi kuvele kungaqondakali noma uyancokola yini umuntu okhuluma kanjena noma kukhona akuqondile okungekhona ukubingelela.

Obuza impilo yena umuzwa ethi:

“Kunjani?”

Uma kungahle kuthiwe akuchazwe igama elithi **kunjani**, kungaphuma incazelo engahambisani nakancane nokubingelelana kwabantu bebuzana impilo kungonakele lutho. Lokhu kudala ukuthi incazelo yegama elithi **kunjani** igcine isidida kakhulu. Kuba yinkinga eyinqaba ukulichaza leli gama uma sekuguqulwe isakhiwo salo lagcina limi ngale ndlela.

Iphephandaba Isolezwe (11 kuNhlangulana, 2012:13), liphawula kanjena ngale ndaba yokuguqulwa kwamagama okubingelela:

Indaba yesiZulu esiphendulwa isiNgisi isukela ekubingelelaneni kwabantu. Uke uzwe abantu bebingelelana bebuzana impilo omunye athi: “Kunjani?” Umbuzo othi kunjani uma kubingelelwana umbuzo ohamba ngokwesiNgisi. NgesiZulu uma kubuzwana impilo omunye ubuza athi: “Ninjani?” hhayi ukuthi kunjani. Uqaphele uma ubuza umuntu impilo uzombuza uthi kunjani. Ungahle uzithole sekufanele uphendule imibuzo eminingana eqhamuka kumuntu ombuza uthi kunjani. Ungahle uzithole usubuzwa imibuzo ethi: “Kunjani kuphi khona?” noma kube wumbuzo othi: “Kunjani ubukugcine kunjani wena?” Zingaba khona futhi nezimpendulo ezihambisana nawo lo mbuzo othi kunjani.

Lesi sikhalo saleli phephandaba siqondise kuyo le ndlela yokubingelelana kwesiZulu ‘entsha’. Ukubuza impilo uthi: **Kunjani?** KuyisiNgisi esithi: *How are you?*

Indaba yokuguqula amagama ngabemithombo yezokwazisa ihamba ize iyongena ngisho nasezimeni zokukhuluma. Kunezimo zokukhuluma othola amagama athile kuzo eseguqulwe ngandlelana thize. EsiZulwini izimo zokukhuluma zinamagama afana namawele; angaguquki noma ngabe kuthiwani. Singasebenza noma yingayiphi indlela isimo sokukhuluma kodwa amagama aso ahlala enjalo ngaso sonke isikhathi. Kukhona

amagama aguqulwayo kulezi zimo zokukhuluma ezilandelayo. Athi uma eguqulwa amagama kulezi zimo zokukhuluma kuvele kuthintekile nencazelo yazo:

Ukushaya indiva

Ukhule uze ukhokhobe

Ukuxosha ikati eziko

Ukufuna uthuli

Kubamba ezingelayo

Kuyiqhuma nhlamvu ezinye ziyofekela

Kuguqulwa amagama athile kulezi zimo zokukhuluma bese zigcina zimi kanjena:

Ukungayishayi indiva

Ukhule ungakhokhobi

Ukususa ikati eziko/ Ukugudluza ikati eziko

Ukufuna othulini

Kubamba ozingelayo

Kuyiqhuma nhlamvu ezinye ziyofeketha

Ukuguqula amagama athile ezimo zokukhuluma kugcina sekunikeze izimo zokukhuluma izincazelo ‘ezintsha’. Kugcina kungasaqondakali nakancane ukuthi usuke eqonde ukuthini umuntu uma ethi: “**Bavele bangayishaya indiva ngenkathi belulekwa.**” Sekudinga ukuhlalelwa phansi kuchazwe ukuthi yini ngempela equkethwe yinkulamo enjena. Kusuka esinamathambo isidumo kuchwepheshe ochazayo uma ehlangabezana nesimo esinjengalesi. Kulula kabi ukuthi sinikezwe eziningi izincazelo lesi simo sokukhuluma okuguqulwe kuso amagama kwathiwa: **Ukufuna othulini.** Sekungaphuma izincazelo ezingezona nakancane izihlobo zesimo sokukhuluma esithi **ukufuna uthuli.**

Kufana nakho ukuthi **kubamba ozingelayo.** Ukusetshenziswa kwesivumelwano **o-** esikhundleni sesivumelwano **e-** kulesi simo sokukhuluma kukhipha isimo sokukhuluma ‘esisha’. Lesi simo sokukhuluma ‘esisha’ ngeke nakancane sisaba nencazelo efana nesimo

sokukhuluma esithi **kubamba ezingelayo**. Sekungafanele sihlalelwe phansi lesi simo sokukhuluma ‘esisha’ sinikezwe incazelo yaso.

3.3.3.4 Ukugqama Kwencazelo Ebusweni Bomuntu Nokungabi Bikho Kochwepheshe Kulo Munxa

Incazelo yomyalezo oqukethwe ngokushiwo wumuntu ngomlomo ivamise ukugqama ebusweni balowo okhulumayo. Ukugqama kwencazelo ebusweni bomuntu ngakube kuzomsiza yini ochaza amagama esiZulu ngesiZulu? Kungenzeka kube nenhlansana yosizo kulokhu kugqama kwencazelo ebusweni bomuntu okhulumayo. Ochaza amagama usengathi ngeke esaludinga olunye usizo ngalokhu kugqama kwencazelo yomyalezo ebusweni bomuntu? Kubukeka kuyingxenyana yosizo futhi okungenzeka ingabi wusizo kulowo ochaza amagama esiZulu ngesiZulu. Okungenza ingabi wusizo le ncazelo egqama ebusweni bomuntu wukuthi kufanele lowo okhulumayo abe khona ngaso sonke isikhathi ukuze kubonakale incazelo yamagama ebusweni. Engxoxweni yomcwaningi walolu cwaningo nongoti uHlatshwayo mayelana nokugqama kwencazelo yokuqukethwe amagama ebusweni bomuntu okhulumayo, wabeka kanjena:

Umuntu umbona ngisho ule kude ukuthi uqonde ukuthini. Ayikwazi ukucasha incazelo yalokho umuntu akushoyo uma ekhuluma ulimi lwesiZulu.
(Hlatshwayo, 2010).

Kuthe uma ebuzwa lo ngoti mayelana nokungabi bikho kochwepheshe kulo munxa, waphendula wathi:

Isihlupha kakhulu le ndaba Mthiya ngoba nigcina nipaquza nodwa nizama ukusichazela isiZulu. Ngabe kungcono ukuba nezingane zethu zilukhuthalele ulimi lwesiZulu manje nakuzona kuvalwe ngehlahla. Okulukhuni kodwa Mthiya wukuthi nezindawo eziqeqesha abantu kulo mkhakha wenu sengathi azikho. Khona-ke ufisa ukuthi ingane yakho ibe wuchwepheshe ofana nawe, uyishonisaphi?
(Hlatshwayo, 2010).

Lo ngoti ubalisa ngobuncane bochwepheshe abachaza amagama esiZulu ngesiZulu okuyiqiniso elaziwa ngisho yingane encane esakhasa. Kuyiqiniso ukuthi nezikhungo zokuqeqesha abantu kulo mkhakha zincane kakhulu. Naye lo ngoti ukhala sona leso sobuncane bezikhungo eziqeqesha ochwepheshe kulo mkhakha. Kusho ukuthi ubuncane bezikhungo zokuqeqesha ongoti kulo mkhakha kunomthelela omkhulu ebuncaneni bongoti abaqhuba lo mkhakha.

Ukungabi bikho kochwepheshe kulo munxa kuholela ekutheni:

- (a) kuvele ubuningi emagameni obunezincazelo 'ezintsha.'
- (b) amagama okuhlonipha anezincazelo 'ezintsha.'

Kokubili lokhu okubalwe lapha ngasenhla kuzokhulunywa ngakho kabanzi lapha ngezansi.

Imithombo yezokwazisa inomkhuba wokuvele inikeze amabizo athile ubuningi kube kungadingekile nakancane ukuthi lawo mabizo abe sebuningini. Kukhona amabizo anobunye kuphela, angenabo nhlobo ubuningi. Amanye amabizo athi uma eyiswa ebuningini bese kuvele kuguquka incazelo, kuphume enye ehluke kakhulu kunaleyo yebizo lisebunyeneni. Ubunye nobuningi bebizo kubaluleke kakhulu encazelweni yebizo. Kwawona amabizo anobunye noma ubuningi kuphela aqukethe izincazelo ezithile okungelula ukuthi umuntu avele asixove leso simo samabizo asenze umathanda wakhe. La mabizo alandelayo anobunye kuphela. Lobu bunye buqukethe incazelo ethile okuyiyona engumongo wala mabizo:

impilo, inselelo, inyumbazane

Ukufaka ubuningi kula mabizo kudala ukuthi ivele iguquke iphele incazelo yawo, agcine esenencazelo 'entsha' engaqondakali ukuthi iqonde ukuthini njengokuthi:

izimpilo, izinselelo, izinyumbazane

La mabizo ahlale esebunyeni ngaso sonke isikhathi. Uma eseguqulwe aba sebuningini, kuphuma incazelo okunzima kakhulu ukuyiqonda ukuthi iqondeni. Kudida kakhulu ukuzwa umuntu ethi:

“Izulu lizobe **linamaqhwa** ezindaweni eziningi zezwe.”

Ivele ingaqondakali nakancane incazelo yenkulumo enjena. Kufana nokuthi:

“Bazobakhipha **izinyumbazane**.”

UMbatha (2012), uyakhala ngamabizo avele agixabezwe ubuningi ngabemithombo yezokwazisa kube kungafanele. Lo ngoti ubeka kanjena ngala mabizo agixabezwa ubuningi ngabemithombo yezokwazisa kungafanele:

Kukhona amanye amagama othola esebuningini kodwa lobo buningi bese buwulahla buwuqede umqondo.

Izibonelo:

- (a) kuvunguza **imimoya** ehamba ngesivini esikhulu. Lapha kuqondwe ukuthi kuvunguza **umoya** ohamba ngesivini esikhulu.
- (b) bafuna ukuphephisa **izimpilo** zabantu kuqondwe kuthi bafuna ukuphephisa **impilo** yabantu.
- (c) ubaba usiphathele **izinyama** eziningi ebhusha kuqondwe ukuthi ubaba uthenge **inyama** eningi ebhusha.
- (d) uthenge **izinsipho** ezinuka kamnandi kuqondwe ukuthi uthenge **insipho** enuka kamnandi.

Ngobunye ubunzima obukhona lobu esiZulwini akhala ngabo lo ngoti olimini lwesiZulu. Le ndlela yokufaka ubuningi noma kuphi emabizweni idala omkhulu umonakalo uma sekuyiwa ezincazelweni zamagama.

UmZulu phaqa akayizwa nakancane incazelo equkethwe yilo musho uma kukhulunywa ngezinyama. Yilokhu kufaka ubuningi noma kuphi ngisho nasemabizweni lapho bungangeni khona ubuningi noma lapho buthi bufakwa khona bese buletha enye incazelo. Umuntu okhuluma **ngezinyumbazane** kukhona okuthile asuke ekhuluma ngakho okungaqondakali nakancane incazelo yakho.

Izibonelo zamabizo anikezwa ubuningi kube kungafanele kugcine sekuphume izincazelo ‘ezintsha’:

<i>Igama</i>	<i>Incazelo eqondile yegama noma selisebuningini/ lingekho ebuningini</i>	<i>Incazelo ‘entsha’ yegama noma egwegwile selisebuningini</i>
imimoya	kushiwo izipoki noma imingcwini noma singathi lokho okungumoya omubi	umoya owuhushuzayo
izinsipho	izinsalela zemithombo ebivubele utshwala okuyizona zikhishwayo zibuyiselwe nganxanye uma utshwala sebuvo vwa	insipho yokugeza
izinyama	izicubu eziqinile ezitholakala ezindaweni ezithile zomzimba njengasezinkonyaneni, ezihluzwini nakwezinye izindawo zomzimba imvula ena ngezikhathi	inyama edliwayo

izimvula	ezithile njengemvula ena imvula ingasajwayelekile njengasebusika	kushiwo noma yiluphi uhlobo lwemvula
amaqhwa	amageqelana ama-ayisi afakwa esiphuzweni ukubandisa isiphuzo	iqhwa
izimpilo	ayikho incazelo engungqo yaleli gama. Incazelo engungqo yaleli gama iba khona kuphela uma lisebunyeni hhayi ebuningini. Uma lisebunyeni lisho indlela yokuphatheka komzimba kanye nomoya womuntu	indlela yokuphatheka komzimba kanye nomoya womuntu
izinyumbazane	leli gama alinayo incazelo engungqo uma selisebuningini. Okuseqinisweni alikwazi ukunikeza incazelo lisebunyeni uma lizimele lodwa ngaphandle uma lizohambisana negama elithi ukukhipha bese lichaza ukubandlulula	kubukeka lisho khona ukubandlulula yize selisebuningini kanti umthetho walo alisebenzi lisebuningini

3.3.3.5 Ukungabi Bikho Kwemithombo Yolwazi Kulo Munxa Nokungazihluphi Ngendaba Yokuchazwa Kwamagama esiZulu

Ukuba yinkeshezana kwemithombo yolwazi kulo munxa wokuchazwa kwamagama (ikakhulukazi ukuchazwa kwamagama esiZulu ngesiZulu), kwenza kube ngomkhulu umqansa ukwenza ucwaningo kulo munxa. Umcwaningi uyaphumputha abambe eyeka engazi ukuthi uzothatha ini ahlanganise nani. Omunye angaze anqindeke amandla ngenxa yobuncane bemithombo yolwazi kulo munxa. Ukuba yinkeshezana kwemithombo yolwazi kulo munxa kupheleswa wukungazihluphi kwabanikazi bolimi lwesiZulu ngendaba yokuchazwa kwamagama esiZulu. Ukungazihluphi kwabanikazi bolimi lwesiZulu ngendaba yokuchazwa kwamagama esiZulu kudalwa yizizathu eziningi ezithinta ulimi lwesiZulu ngqo. Indaba yokuveza konke kuhlale obala kwemisindo yamagama esiZulu kanye nokubhaleka kwawo, kwenza ukuthi kungabi lula neze ukuchaza lawo magama. Kufanele basolwe kubuye nganeno abanikazi bolimi lwesiZulu ngendaba yabo yokungayishayi mkhuba indaba yokuchazwa kwamagama esiZulu echazwa ngesiZulu. Kulukhuni ukuchaza amagama avele esekubeke obala konke. Okubuye kwenze kube lukhuni kakhulu futhi wukuthi kwamithombo yolwazi equkethe lolu lwazi mincane ngale ndlela eyethusayo. Ungoti uMadlala okukhulunywe naye ngale mpicabadala uphawule kanjena mayelana nobuncane bemithombo yolwazi kulo munxa kanye nokungazihluphi kwabanikazi bolimi lwesiZulu ngendaba yokuchazwa kwamagama esiZulu ngesiZulu:

Uma kukhulunywa ngendaba yamagama esiZulu achazwe ngesiZulu mina ngizazela inqolobane yesizwe nje kuphela. Awukho omunye umthombo wolwazi engiwaziyo ochaza amagama esiZulu ngesiZulu. Thina sikhule sazi inqolobane yesizwe hhayi okunye. Kwakhona ukuthi umuntu asukele amagama esiZulu awachaze ngesiZulu ngikubona kuyinto elukhuni kabi. Ngingaliqala ngaphi nje igama lesiZulu ngithi ngilichaza ngesiZulu. Mina ngibona ukuthi umsebenzi wokuchaza amagama esiZulu ngesiZulu udinga ukwenziwa ngabantu abafunde bagogoda kusona isiZulu. Angiboni

ukuthi umuntu ongafundile angawusukela awenze lo msebenzi.

(Madlala, 2010).

Umbono walo ngoti ucacisa inkinga yokushoda kwemithombo yolwazi emkhakheni wokuchaza amagama esiZulu ngesiZulu ivele ihlale obala ithi bha. Okunye okuhluphayo ngendaba yokungakunaki ukuchazwa kwamagama esiZulu ngesiZulu kwabanikazi bolimi lwesiZulu yindaba yokungazikhathazi ngezindaba zolimi. Kubanikazi bolimi lwesiZulu izindaba zolimi lwesiZulu kuba sengathi yizindaba zabathile abakhethiweyo. Uma uzihlupha ngendaba yokuchazwa kwamagama esiZulu ngesiZulu, abantu bavele bakuhleke usulu. Bavele bakufanise nomuntu ongaphilile kahle ekhanda uma uthi uchaza amagama esiZulu ngesiZulu. Lesi simo sihamba size sikapakele nasekuthengweni kwemisebenzi echaza amagama esiZulu ngesiZulu. Kugqoza lokhu okungachazeki ukuthengwa kwezichazamazwi ezichaza amagama esiZulu ngesiZulu ngabanikazi bolimi lwesiZulu.

3.3.3.6 Ukungefani KwesiZulu Esikhulunywa Ezindaweni Ezahlukene Nokwehlukana Kwemiphakathi Ekhluma IsiZulu

IsiZulu esikhulunywa ezindaweni ezahlukene zesifundazwe saKwaZulu-Natal sehlukene asifani futhi kuyohlale kunjalo nje. Abantu abahlala endaweni lapho kugcwele khona amatulwa igama elithi itulwa liyohlala liliningi enkulumeni yabo. Abahlala ezindaweni ezakhelene nolwandle kuyohlala kugcwele amagagasi, ibuya namabhishi enkulumeni yalabo bantu. Isimo sendawo nohlobo lomphakathi umuntu ahlala nawo kwenza ukuthi akhulume isiZulu esihambisana ncamashi nendawo kanye nomphakathi ahlala nawo. Umfundi wephephandaba Ilanga (15 kuMandulo, 2013:17), uyaphawula ngendaba yokungefani kolimi lwesiZulu olukhulunywa ezindaweni ezahlukene zesifundazwe sakwaZulu-Natal. Uthi uma ephawula ngalesi simo lo mfundi abeke kanjena:

Mhleli, ngicela ungigijimele wena onejubane elikhulu ungiyele kubo bonke abantu abakhuluma isiZulu. Thina bantu esivela emakhaya Mhleli siba nenkulu inkinga uma sifika eThekwini. Uma ukhuluma isiZulu ubona abantu bephenduka bebukana ubone ukuthi bakhuluma ngawe laba bantu. Njengoba bekhuluma ngawe Mhleli laba bantu kuba sengathi bezwa kukhuluma isilwane sikhuluma ulimi abangalwazi. Okusicasula kakhulu thina esivela emakhaya wukuthi sigcina sesizithola sesifana nabantu abakhuluma isiZulu esingaziwa. Bona njalo laba bantu abahlala emadolobheni bakhuluma isiZulu nathi esingasazi kodwa okuwuhlotshana lwesiZulu olungaphusile. Senzenjani Mhleli kulesi simo? Ngiyalucela usizo lwakho.

Isikhalo salo mfundi waleli phephandaba sihambisana nakho ngqo ukuthi isiZulu asifani esikhulunywa ezindaweni ezahlukeni zesifundazwe saKwaZulu-Natal. UVela Gumede owabe esandakufika eThekwini evela emakhaya uthi wayethi uma ehamba ngomgwaqo omkhulu eThekwini u-*West Street* osubizwa ngokuthi u-Prixley ka-Isaka Seme, abingelele wonke umuntu ahlangu naye. Okwabe kuxaka lo mbhemu wukuthi akekho noyedwa umuntu owabe evuma kulaba abe ebingelele. Uthi wagcina exakeka ukuthi banjani abantu baseThekwini? Wabona ukuthi akekho umuntu onendaba nomunye eThekwini. Yikho njalo ukwehluka kolimi ngokwendawo nohlobo lwabantu umuntu ahlangu nabo. Ukungefani kwesiZulu esikhulunywa ezindaweni ezahlukeni zesifundazwe akuchazi neze ukuthi sezidla amahlanga; azinamelusi. Lokhu akusho neze ukuthi abemithombo yezokwazisa kufanele baqhamuke:

- (a) namagama okuhlonipha anezincazelo ‘ezintsha’
- (b) nezincazelo zezimo zokukhuluma zesiNgisi ezingebona ongqo.

Lezi zihlokwana ezimbili kuzokhulunywa ngazo kabanzi lapha ngezansi.

3.3.3.7 Amagama Okuhlonipha Anezincazelo ‘Ezintsha’

Ukuhlonipha izinto ezithile nabantu abathile kungabizwa ngamagama kwaqala kungumkhuba kwagcina sekukapakela esikweni kumaZulu. Omalokazana babekugwema ukubiza ngamagama izinto ezithile ezithinta abanumzane balapho begane khona. Babehlonipha ngisho abadala balapho begane khona ngisho bengasawadli anhlamvana kanye nanoma yini ehlonishwa ngabosendo lwalapho bendele khona. Uma kukhona **uNkukhu** noma kwake kwaba khona **uNkukhu** kulowo mndeni, bonke omalokazana balowo mndeni sebezolihlonipha igama elithi **inkukhu**. Omalokazana abahlonipha igama elithi inkukhu ubezwa sebethi **ikhwibi**. Ungoti uNyembezi (1956:147), uphawula ngesibabazo esithi khwibi okugcina sekwakheke izingcezu ezithile zenkulumo kuso. Uma ephawula ngalesi sibabazo lo ngoti uphawula nangezinye ezimbalwa lapho ethi khona:

Ziyingcosana kakhulu izenzo ezakhiwa ngezibabazo:
Kukhona ezakhiwa ngokujobelela isijobelela -za

khwibi!	>	khwibiza
shwele!	>	shweleza

Kusobala ukuthi uma ubheka leli bizo elithi ikhwibi nalo lisuselwa kulesi sibabazo esithi khwibi! Kubalulekile lokhu okuphawulwa yilo ngoti ikakhulukazi kuchwepheshe oseyithwasa ofuna ukulandela umkhakha wokuchaza amagama esiZulu ngesiZulu.

Amanzi wona uwezwa esebizwa ngala magama alandelayo:

amandambi, amacwaka, amayila, amacubane

Isizwe sona sihlonipha okuphathelele nenkosi yohlanga kuphela. Ithi inkosi uma igula kungashiwo ukuthi iyagula kodwa kuthiwe **iyadunguzela**. Uma ishonile akushiwo ukuthi ishonile kodwa kuthiwa **ikhotheme**. Ukungcwatshwa kwenkosi khona kuthiwa **ukutshalwa**.

Uma amagama esiZulu esetshenziswa kuhlonishwa (okungaba okomalokazana noma okwesizwe sonke), asuke equkethe izincazelo ezithile ezihambisana nawo njengoba ehlonipha. Amagama esiZulu okuhlonipha ahambisana nezindawo ezithile noma

nemindeni ethile. Izincazelo zawo zaziwa yilabo abawasebenzisayo. Akhona-ke kodwa anezincazelo ezicishe zaziwe uwonkewonke.

Uthi uma ephawula ngendaba yokuhlonipha ungoti uGumede:

Abantu abahloniphayo omalokazana behlonipha abalapho bendele khona. Nezingane zigcina sezilandela nazo ngoba zizwa kuhlonishwa. Asikwazi lokhu kokuthi wonke umuntu agcine esehlonipha noma yini. Isizwe sihlonipha okuphathelene nenkosi yohlanga kuphela hhayi okunye.

(Gumede, 2012).

Imithombo yezokwazisa isebenzisa la magama okuhlonipha alandelayo iwanikeze izincazelo ‘ezintsha’ okungasezona izincazelo ezihambisana nokuhlonipha njengoba zaziwa:

<i>Igama</i>	<i>Incazelo Engungqo Yegama Lokuhlonipha</i>	<i>Incazelo ‘Entsha’ Yegama Lokuhlonipha Enhlanhlathayo</i>
isaguga/ isiguga	igama lokuhlonipha elisho ixhegu noma isalukazi	ikhehla/isalukazi
umshanguzo	igama lokuhlonipha elisho umuthi noma ikhambi lokwelapha	umuthi noma ikhambi lokudambisa ingculazi
mpisholo	igama lokuhlonipha elisho okumnyama noma yini uma nje kumnyama	igama elisho abantu abansundu
inkece	igama lokuhlonipha elisho	imali

	imali	
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3.3.3.8 **Ukuhluleka Ukuthola Izincazelo Ezingungqo Zezimo Zokukhuluma ZesiNgisi**

Abemithombo yezokwazisa banomkhuba wokuthatha izimo zokukhuluma zesiNgisi ‘zizwa’ bazinikeze izincazelo zesiZulu. Abakwenzayo ukuvele baguqule amagama esiNgisi njengoba enjalo bawaguqulele esiZulwini. Lokhu kubhozomela amagama esiNgisi ‘ezwa’ esesimeni sokukhuluma abhozonyelwe afakwe esiZulwini, kwenza ukuthi ingabe isezwakala nhlobo incazelo yesimo sokukhuluma sesiNgisi esenziwe lo mkhuba. La magama esiZulu asetshenziswa ezimeni zokukhuluma zesiNgisi akhipha incazelo engaqondakali nakancane ukuthi ibheke kuphi. Okuphumayo uma kubanjwa ngobhongwane amagama esiNgisi ahamba nezimo zokukhuluma yilokhu:

- (i) Wukulahleka kwesimo sokukhuluma kwakhona esiNgisini lapho sisuswa khona isimo sokukhuluma. Uma ungathatha la magama alandelayo ezimo zokukhuluma zesiNgisi uwahumushe kahle uwahumushele esiNgisini njengoba enjalo, kungaphuma incazelo edida ngisho kwawona amaNgisi imbala:

- (a) **Ubengahlomile ube yizingovolo**
- (b) **Ukudlala indima**
- (c) **Ukuphula ipuleti**
- (d) **Ekupheleni kosuku**
- (e) **Ukuzidubula onyaweni**

NgesiNgisi uma kuhunyushwa igama elithi **izingovolo** lihunyushwa kuthiwe: *protruding front teeth*. Kusho ukuthi uma kuhunyushwa lokhu kuhunyushelwa

esiNgisini kungathiwa: *He/she was armed like protruding front teeth*. AmaNgisi angadideka aphele angazi ukuthi uqonde ukuthini umuntu okhuluma kanjena.

Lithi uma lihunyushelwa esiNgisini igama elithi **indima** lihunyushwe kuthiwe: *plot for cultivation*. Kusho ukuthi uma uzohumusha lesi 'simo sokukhuluma' sesiZulu esithi **ukudlala indima** usihumushele esiNgisini, ungasihumusha uthi: *to play a plot for cultivation*. Lapha kungaphuma incazelo namaNgisi ewadumisa amakhanda.

Uma ephawula ngendaba yokubaluleka kwesiko uma kuhunyushwa noma yini iyiswa kolunye, ungoti uMpofu (2001:246), uphawula athi:

Language is at the core of culture and no culture can exist which does not have at its centre a natural language. A language thus reflects a specific culture, and languages are different because they reflect different cultures.

Ulimi yilona oluwumgogodla wesiko. Alikho isiko elingakwazi ukuzimela lodwa ngaphandle kolimi. Ulimi luyinkombandlela yesiko elithile. Ukwehlukana kwezilimi kudalwa wukwehlukana kwamasiko.

Ukwehluka kwamasiko ezizwe ezahlukeni kwenza ukuthi nezimo zokukhuluma zezizwe ezahlukeni kuhambe ngokwamasiko alezo zizwe njengoba ephawula lo ngoti. Esikweni lamaZulu kukhona abaphansi (amadlozi). Izimo zokukhuluma zamaZulu zizoba nawo amadlozi kodwa ezabelungu zona ngeke zibe nawo ngoba awekho esikweni labo.

Uma uzohumusha lesi 'simo sokukhuluma' esithi **ukuphula ipuleti** usihumushele esiNgisini, ungathi: *to break a plate*. Ngeke akuqonde nakancane amaNgisi ukuthi uthini uma ukhuluma kanjena. Angaqhwebana wodwa abuze ukuthi limi luni lolu olukhulunywa yilo muntu? Angabe ebuza ngoba ayezwa ukuthi usebenzisa amagama olimi lwawo lwebele okuyisiNgisi kodwa manje akakuzwa ukuthi uthini.

Uma ubheka lesi 'simo sokukhuluma' esithi **ekupheleni kosuku** kuvele kucace ukuthi sisuselwe kwesesiNgisi esithi *at the end of the day*. Okwenzekile esiZulwini wukuthi kuvele kwaguqulwa amagama esiNgisi njengoba enjalo athathwa ayiswa esiZulwini. Athe uma eguqulwa amagama esiNgisi kwabe sekuphuma lokhu okuthi **ekupheleni kosuku**.

Lesi 'simo sokukhuluma' esithi **ukuzidubula onyaweni** naso sithathwe esiNgisini. Kuvele kwaguqulwa amagama esimo sokukhuluma sesiNgisi njengoba enjalo athi: *to shoot yourself in the foot*. Kuyamhlupha ukuthola incazelo engungqo yalesi simo sokukhuluma umuntu ongumZulu phaq. Lokhu kudalwa wukuthi kuthi kuzishaya sasimo sokukhuluma kodwa bese kulahleka umqondo wokuthi kuphelele ekubeni yisimo sokukhuluma.

Uthi uma ephawula ngalokho okwafika nabelungu kwamaZulu ungoti uZulu (2002), aphawule kanjena:

Zikhona izisho nezaga esezathatha izinto ezintsha ezafika nabelungu kodwa lezo zisho nezaga zisuke zizintsha. Isikhathi esiningi uthola ukuthi isisho noma isaga kusebenzisa lokho okwabe kukhona endulo njengemikhonto, amahawu, amabheshu nokunye.

- (ii) Wukuphuma kwencazelo yesiZulu edunguza phakathi oswini lwenkomo ngoba ingezwakali nakancane ukuthi iqonde ukuthini. Okuseqinisweni, esimeni esinjengalesi esiZulwini kuvele kuphume incazelo engekho. Ayikho ngisho engangentuthwane incazelo equkethwe yinkulumo ethi: **Ukudlala indima**

Ungoti uMbatha (2012), ukhala kakhulu ngendaba yokubanjwa ngesidlozane kwamagama esiNgisi aguqulelwe esiZulwini 'ezwa.' Lo ngoti ukhala ephepheni Isolezwe (11 kuNhlangulana 2012:11), lapho ethi khona:

UmZulu usuke ekhuluma isiZulu esinjani uma ezothi:
ukungena ezicathulweni zomuntu; ukuzithathela

umthetho ngezandla; ukulwela impilo yakhe esibhedlela; ukudayisisa okwamagwinya ashisayo?

Konke lokhu okubalwe lapha kuyisiNgisi uqobo lwaso kodwa esikhulunywa kusetshenziswa amagama esiZulu. Isimo sokukhuluma sanoma yiluphi ulimi asithathwa njengoba sinjalo amagama avele abanjwe ngobhongwana ahlohlolozwe afakwe kolunye ulimi. Kuningi okungacatshangwa umZulu phaqa uma umuntu ethi: *“Usesibhedlela ulwela impilo yakhe.”* Kukhona ongaba nomcabango wokuthi kusho ukuthi kukhona umuntu okade esesibhedlela egula. Omunye angaxakwa wukuthi onjani lo muntu okwazi ukulwa nesibhedlela kube ongaphansi nongaphezulu kubangwa impilo yakhe. Kungaba yindida kwakhona lokho ukuthi kukhona umuntu onamandla angaka okwazi ukulwa nesibhedlela afune impilo yakhe kuso? Umyalezo ulahleka uphele uma kuzokhulunywa kanjena.

Kufana nakho lokhu kukhuluma okuthi **ukungena ezicathulweni zomuntu.** Kudida lokhu okungachazeki lokhu kukhuluma. UmZulu phaqa uvele acabange ukuthi kukhulunywa ngomuntu ozimpintshile wazifaka ezicathulweni zomunye umuntu. Kuvele kube yimpambankwici lokhu kumuntu ongumZulu phaqa ukuthi umuntu angazimpintsha kanjani aze akwazi ukuzifaka ezicathulweni zomunye umuntu.

Ezinye zezinkinga abhekana nazo lezi uchwepheshe ophokophele ukulandela umkhakha wokuchaza amagama ikakhulukazi ukuchaza amagama esiZulu ngesiZulu. Lezi zinkinga zidinga ukuthi uchwepheshe ayazi angafuniseli indaba yezimo zokukhuluma nokuthi isimo sokukhuluma esisuka kolunye ulimi singena kanjani olimini olusha. Akubuzwa nakubuzwa ukuthi kufanele angaluthefuli nangengozi ulimi okusuka kulo isimo sokukhuluma uchwepheshe ochaza amagama esiZulu ngesiZulu.

Esahlukweni esilandela lesi sizongena sigxile ekutheni yini lena edala ukuthi bese ulahleka uphele umqondo kulezi zimo zokukhuluma ezakheka ngale ndlela.

3.3.3.9 Ukungefani KwesiZulu Esikhulunywa Ezindaweni Ezahlukene

IsiZulu sikhulunywa ngabantu abaningi esifundazweni saKwaZulu-Natal. Ngokwezibalo ezisanda kukhishwa izibalomidanti (*Statistics*), bangaphezu kokungamashumi ayisishiyagalombili ekhulwini abantu abakhuluma isiZulu esifundazweni saKwaZulu-Natal. Njengoba bebaningi kangaka abantu abakhuluma isiZulu KwaZulu-Natal, akusho neze ukuthi isiZulu abasikhulumayo siyefana kuso sonke isifundazwe. Sehlukene kakhulu isiZulu esikhulunywa ngabantu baKwaZulu-Natal. Abantu abahlala emngceleni wesifundazwe saKwaZulu-Natal eduzane nezwe laseSwazini, bakhuluma isiZulu esingefani nakancane nabantu abahlala maphakathi nesifundazwe njengabahlala KwaNobamba, eMsinga, eMshwathi naseNkandla. Abantu abahlala ezindaweni ezakhelene neDondotha, KwaDlangezwa, KwaMaqhwakazi, bakhuluma isiZulu esehluka kakhulu kubantu abahlala ezindaweni ezakhelene neTheku. Kanjalo nabantu abahlala ebaQulusini bazikhulumela esabo nabo isiZulu esingefani nesabanye.

Kulula ukusheshe umuzwe umuntu ukuthi uhlala kuphi uma usuke wabezwa abantu abavela kulezi zindawo ezahlukene ukuthi bakhuluma kanjani. Uthi evula umlomo umuntu bese uvele umbona ukuthi uvela kuyiphi ingxenye yesifundazwe saKwaZulu-Natal. Okuxakayo ngalokhu kungefani kwesiZulu esifundazweni saKwaZulu-Natal wukuthi wonke umuntu ohlala endaweni engasenhla kweyomunye ukhomba ongezansi kwakhe ukuthi ukhuluma isiZulu esingeyiso. Ohlala eMahlabathini ukhomba abangezansi kwakhe (njengabahlala KwaDukuza) ukuthi bayaluxova ulimi lwesiZulu. Nabakulezo ndawo nabo bakhomba abangezansi kwabo ukuthi akusona isiZulu esinomsoco lesi abasikhulumayo.

Kwehla njalo kuze kuyofika ezindaweni ezakhele iTheku. Nabo abahlala kulezi zindawo bakhomba abangezansi kwabo ukuthi akusona isiZulu esiphusile lesi abasikhulumayo. Umunwe ukhomba izindawo ezingezansi unomphela. Kugcina kulukhuni ukusho ukuthi ngobani abakhuluma isiZulu okuyisonasona. Okufike kuhluphe kakhulu futhi kuthi kukhonjwana kanjalo bese kuvela kuba khona nesiZulu sezigodi. Ulimi lokuyeyeza ngolunye ulimi oluyisiZulu sezigodi. Okuhlupha kakhulu

ngalolu limi wukuthi kukhona abathi yilona limi okufanele lusebenze kakhulu esiZulwini ngoba lwabe lusetshenziswa yinkosi uShaka. Luwulimi olungatholakali sonke isifundazwe saKwaZulu-Natal lolu limi futhi lwaziwa yilabo bantu abalusebenzisayo kuphela. Kulukhuni ukubuqonda ubuqiniso bale nkulumo kodwa bakhona abasho njalo. Laba abayeyezayo bakhomba ngenjumbane abangayeyezi ukuthi akusiZulu salutho lesi esingenakho ukuyeyeza. Nabangayeyezi nabo kuba yiso leso salaba abayeyezayo. Nabo bakhomba ngenjumbane laba abayeyezayo, bathi akusona isiZulu esimsulwa lesi esiguqula uhlamvu –l- lube uhlamvu –y-. Kwakhona lapha ekuyeyezeni uthola omunye ekhomba omunye; omunye evikela iso lakhe.

Inkinga yokungabi lula ukusho ungananazi ukuthi yisiphi isiZulu okungathiwa singungqo akuyona eyolimi lwesiZulu kuphela. Le nkinga ikhona nakwezinye izilimi zomdabu zalapha eNingizimu Afrika. Ungoti uMoleleki (1999: 242-243), uyayiveza le nkinga nasezilimini zesiSuthu uma ethi:

Sesotho is said to belong to the same language group as both Setswana and Sepedi. However, the said language in fact share a common ancestor in the person of Malope. The three Basotho languages should be seen as a family with common origin rather than a language group based on a shared affinities

IsiSuthu wulimi olusembizeni eyodwa neSitswana kanye neSipedi. Lolu limi lunokhulukhulwane oyedwa nalezi zilimi okunguMalope. Lezi zilimi zesiSuthu zontathu kufanele ngakube ziwumndeni owodwa kunokuba zibukeke zingamaqoqwana anobuhlotshana obuthize.

Lokhu okuphawulwa yilo ngoti kukubeka ngokusobala ukuthi unzima kangakanani umsebenzi obhekene nochwepheshe abachaza amagama ezilimini zomdabu.

Uma uzobhekana nomsebenzi wokuchaza amagama esiZulu uwachaza ngesiZulu, ugcina usuzithola usubhekene nale nkiyankiya umchwayo wamaMboza. Ugcina

ubhekene nombuzo othi amagama esiZulu ozowachaza uzowathatha kuyiphi ingxenye yesifundazwe saKwaZulu-Natal? Ugcina ungasazi nakancane ukuthi yisona siphi isiZulu ozothi uyasichaza uma kuthiwa chaza amagama esiZulu ngesiZulu. IsiZulu njengoba sihluke kangaka nje esifundazweni esingabizwa ngokuthi kukubo kanina wesiZulu, siphinde sehluke kakhulu nakulezi ezinye izifundazwe esikhulunywa kuzo. IsiZulu esikhulunywa eGauteng asifani nakancane nesiZulu esikhulunywa esifundazweni saseMpumalanga. Izinkinga zokungefani kwesiZulu esikhulunywayo akuzona nje izinkinga zesifundazwe saKwaZulu-Natal kuphela kodwa yizinkinga ezisabalele nezwe lonke laseNingizimu Afrika lapho kukhulunywa khona isiZulu. Ezinye zezizathu ezenza ukuthi isiZulu esikhulunywa ezindaweni ezehlukene esifundazweni saKwaZulu-Natal singefani, ukwehlukana kwempilo ephilwa kulezi zindawo ezahlukene.

Umuntu ohlala lapho kutshalwe khona umoba uzomuzwa ngokusebenzisa la magama:

utundu, ulapayi, upaniweli, amaphathanisi, amathophisi, umajikeduze, uhomu

Ohlala ezindaweni ezimaphakathi nesifundazwe saKwaZulu-Natal yena uzozwakala ngokusebenzisa la magama:

uvovo, umnhlonhlo, amatulwa, uhananandi, ubonda

Baningi ongoti bolimi lwesiZulu asebeke bazama ukuthi yiluphi ulimi lwesiZulu phakathi kwezilimi zezigodi ezahlukene olungabizwa ngokuthi lungungqo. Nakhona kule mibono yalabo ngoti ziningi izingqinamba ezikhona mayelana nolimi okungathiwa yilona okufanele kuthiwe lungungqo esiZulwini.

Ephepheni alethula engqungqutheleni yesikhombisa yochwepheshe bezichazamazwi bamazwe omhlaba, ungoti uNkabinde (2003: 172), ubeka kanjena mayelana nombono wolimi lwesiZulu olungungqo:

The six Zulu dialects identified by Kubheka (1979:90), for example, ought to have its own literature and dictionaries where all its individual linguistic

idiosyncrasies could be fully catered for. Basically each dialect is a language in its own right (see Mokgokong, 1966:32). This is however impractical for literal purposes. It is unviable to cater for the literary needs of small populations of dialects, more than 50% of whose members are illiterate

Lezi zilimi zezigodi eziyisithupha akhuluma ngazo uKubheka (1979: 90) kusobala ukuthi kufanele kube yilolo nalolo limi lube nezincwadi zalo kanye nezichazamazwi zalo lapho kuzogcineka khona izindlela zokukhulunywa kwalolo nalolo limi. Lokhu kusho ukuthi yilolo nalolo limi lwesigodi luwulimi ngokwalo (bheka u-Mokgokong, 1966: 32). Lokhu kubukeka kungelula ukuthi kwenzeke ngasohlangothini lwezincwadi. Akulula neze ukubhala izincwadi kubhalelwa umphakathi omncane othola ukuthi abantu abangaphezu kwamaphesenti angama-50 abakwazi ukufunda.

Uma kungahunyushwa le nkulumo yalo ngoti kugijinywa, ingahunyushwa kuthiwe uqale wabalula ngombono kangoti uKubheka. Lo ngoti waba nombono wokuthi ulimi lwezigodi kufanele lwahlukaniswe izigaba eziyisithupha. Uma lezi zilimi zezigodi zisehlukaniswe kanjena, lokho sekuchaza ukuthi yilolo nalolo limi seluzimele. Uma lolu nalolo limi seluzimele kulezi aqhamuke nazo ungoti uKubheka, lokho sekuchaza ukuthi yilolo nalolo limi sekufanele lube nezincwadi zalo kanye nezichazamazwi zalo. Ungoti uNkabinde ukhala ngokuthi kubukeka kungeyona into engenzeka lena. Kulolo nakulolo limi lwesigodi kunabantu abangafikile kokungamashumi amahlanu ekhulwini abangakwazi ukufunda nokubhala. Okusobala ukuthi umsebenzi onjengalona ngeke kwehlukane nokuthi umsebenzi wenkukhu.

Lokhu okubekwa yilo ngoti kusakhombisa khona ukuthi kulukhuni kangakanani esiZulwini ukufika esinqumeni sokuthi nalu ulimi okufanele kuthiwe yilona olungungqo. Kuba wukuvumelana kokuthi lolu oselwaze lwabhalwa phansi kwaba kuningi okufundwayo ngalo nolusetshenziswa ezikoleni, yisona siZulu okufanele sithathwe ngokuthi sizosetshenziswa yiwo wonke umuntu okhuluma ulimi lwesiZulu.

Nakhona kulokhu kuvumelana ngokuthi yiluphi ulimi lwesiZulu okufanele lusetshenziswe yiwo wonke umuntu okhuluma isiZulu, kukhona abangakunambithisi kahle ukushaywa indiva kolwabo ulimi. Yilowo nalowo muntu okhuluma isiZulu uthatha ngokuthi olwakhe ulimi yilona olungungqo. Abaningi basale sebefela phakathi; bathi kulungile akuqhutshekwe kodwa ubezwa ukuthi abanelisekile neze.

Zikhona zinjalo izizathu ezenza isiZulu singefani esifundazweni saKwaZulu-Natal kodwa aziyona imigoqo okulukhuni ukuyigudlula kuchwepheshe ochaza amagama esiZulu ngesiZulu agcine engazi ukuthi yimaphi amagama esiZulu okufanele achazwe. Okubalulekile kuchwepheshe ofuna ukuchaza amagama esiZulu ngesiZulu wukuthi agxile kulesi siZulu osekwabhalwa izincwadi kuso esifundwa ezikoleni. Angalukhohlwa ulimi lwezigodi, ulimi lokuhlonipha kanye namagama asesebenze olimini lwesiZulu aze amukeleka njengokuthi **ukuvalaka** sekuchazwa ukungabi namali.

3.3.3.10 Ubunzima Bokuhlela Amagama EsiZulu

Amagama esiZulu ahlukeni imikhakha eminingi kakhulu. Le mikhakha yamagama esiZulu nayo ibuye idale inkinga ngokwayo. Kukhona amagama esiZulu:

- (a) okungelula ukuwabhalwa phansi kodwa okuthi uma kukhulunywa uzwe ukuthi kukhona izwi umuntu alishoyo futhi linomqondo kodwa okulukhuni ukulibhalwa phansi. Kukhona izwi lesiZulu elichaza umzali wesilisa uma kukhulunywa ngomzali ongungqo. Umuntu umuzwa ethi:

“Lona engikhuluma ngaye uyise ii.”

Leli gama elibhalwe ngokunzima kulo musho liyimizamo nje engathi shu yokuchaza leli zwi elisuke likhishwa umuntu okhulumayo elisho uyise womuntu

wesende. Ongoti bolimi lwesiZulu sebazama bagcina bengavumelananga ukuthi lingabhalwa kanjani leli zwi. Kulolu cwaningo kwenziwe imizamo yokuthi leli zwi libhalwe ngale ndlela.

Maningi amagama/amazwi esiZulu okungelula nakancane ukuwabhala kodwa uthole ukuthi abaxoxayo bezwana kahle. Kukhona ukuvuma nokuphika okwenzekayo ngenkathi abantu bexoxa. Umuntu angavuma noma aphike ngezwi engazinyakazisanga nakancane izindebe zomlomo. Kuba yinkulumo ephelele lena. Le nkulumo akulula nakancane ukuthi uyibhale phansi kodwa uthola ukuthi amazwi aqukethe izincazelo ezithile.

Ofuna ukuchaza amagama esiZulu, uwenzenjani la mazwi esiZulu angabhaleki phansi kodwa aqukethe izincazelo ezithile? Uyikopolota ayithole kuphi indlela yokubhala amazwi athile esiZulu angabhaleki phansi futhi asehlule nongoti abayingqalabutho ekubhalweni phansi kolimi lwesiZulu?

- (b) angeyona imisinsi yokuzimilela. Kukhona amagama esiZulu esingawabiza ngokuthi awayona imisinsi yokuzimilela ngoba ubukhona bawo beyeme kwamanye. Ukuze abe ngamagama abe khona, kufanele kuqale kube khona amanye kuqala. Lawa ngamagama ancike ekutheni yimaphi amagama ahlanganile ukuze kube khona lawo magama njengalawa:

omkhulu, ezindala, emfuleni, kimina, emgwaqeni, emnyama, kubo, njengaye, endodeni, olwandle, zimbili, kumnandi, entabeni, kuyena

Noma kungamagama ayimizaleka lawa kodwa angamagama akhona olimini lwesiZulu futhi maningi. Umbuzo omkhulu uthi enziwanjani la magama ayimizaleka angeyona imisinsi yokuzimilela? Abanye ochwepheshe bezichazamazwi banale mibono ngala magama:

Amagama angeyona imisinsi yokuzimilela olimini lwesiZulu kuhle angangeni emgogodleni wesichazamazwi. La magama mawangene ngaphansi kohlelo oluzokwenziwa ngendlela yokuthi avele onke uma indlela ikhona. Kungaba wumqondo omuhle uma kuzothi uma kulungiswa uhlelo acace kahle la magama nokuthi asebenza kanjani. Umbuzo oba khona kulo mbono ngothi kulolo hlelo oluhambisana nesichazamazwi, kulula yini ukuthi avele onke amagama ayimizaleka olomini lwesiZulu?

Abanye ongoti bezichazamazwi bakholwa wukuthi mawafakwe onke la magama emongweni wesichazamazwi abe yingxenye yamagama achazwayo. Ngokwalo mbono alikho igama lesiZulu okufanele lisale ngaphandle lingangeni emagameni esichazamazwi achazwayo. Nawo lo mbono uhambisana nombuzo othi ngakube kulula yini ukufaka amagama ayimizaleka emgogodleni wesichazamazwi? Uma efakwa kufanele afakwe kanjani?

Kulukhuni ukuthi ungathatha amagama esiZulu avela ngokuhlangana kwamazwi athile ukuze kuphume wona uthi uwafaka ohleni lwamagama azochazwa uma kwakhiwa isichazamazwi. Loluhlobo lwamagama aludingi ukungena ngaphansi kwamagama azochazwa. La magama angangena uma kwenziwa izibonelo zokusebenza kwamagama emshweni.

Ungoti uNkabinde (1985:(i)), emqulwini wesichazamazwi awuhlelile uthi uma ekhuluma ngezinhlobo zamagama adinga ukuchazwa:

Kukhona izinhlobo ezimbili zamazwi esiZulu okuyilezi:

- (a) amazwi amumethe incazelo ethile
- (b) amazwi angenayo incazelo egxilile

Amazwi amumethe incazelo ethile angehlukaniwa abe yizinhlobo ezine zamagama: amabizo, izenzo, izibabazo kanye nezenzokuthi. Amazwi angenancazelo egxilile angehlukaniwa abe yizinhlobo ezimbili zamagama okuyilezi:

Amagama asuselwa kwamanye amagama: ondaweni, izibanjalo njll. Amazwi achazwayo kulesi

sichazamazwi amagama amumethe incazelo ethile kuphela okungamabizo, izenzo, izenzukuthi kanye nezibabazo. Lezi zinhlobo ezine zamagama ziwumsuka wencazelo, zimumethe zonke izincazelo zamagama akhona esiZulwini. Amanye amagama angangeni kulezi zinhlobo ezine zamagama awangeni ebhukwini lesichazamazwi ngoba aqondene nokuhlahlelwa kolimi lwesiZulu. Kanjalo futhi namagama anezijobelelo eziqwini zawo awachazwa ngoba ayizelulo zalawo angenazijobelelo. Amagama aneziqu ezimumethe izelulo zomsuka yilawo okungasabonakali kahle ukuthi asuselwa kuziphi iziqu njengalawa: *-lumeka*, *-shumayela*, *-shwabana*, *-phisa*.

Uma ekhuluma ngokuhlelwa kwamagama esiZulu ungoti uMbatha (2006: Isandulelo), ubeka kanjena:

Kulo msebenzi onke amagama ahlelwe kulandelwa indlela yokuhlelwa kwazo zonke izinhlamvu kusukela ohlamvini u-A kuya ku-Z lokhu okubizwa ngolimi lokucela iphalishi ngokuthi i-*Alphabetical Order*. Lokhu sithe sikwenza sabe siqikelele ukuthi igama negama libhalwa liphelele. Isiqu segama yisona esisiza ekuhleleni kahle onke amagama ngokulandelana kwawo. Ngale ndlela zonke iziqu zamagama (ngaphandle kwalawo angamagama aphelele njengezenzokuthi nezibabazo), abhalwa ngokunzima noma ngokumnyama ngokugqamile. La magama wona avele abe yigama eliphelele angabi neziqu bese igama libhalwa libe nzima lonke. Iziqalo zamagama zona zibhalwe zehluka eziqwini zamagama. Lokhu kwenzelwa ukusiza ofundayo ukuthi alithole kalula igama nokuthi abone ukuthi lelo gama lisebenzisa siphi isiqalo.

Lo ngoti uyaqhubeka kuso isandulelo salo mqulu uma ecacisa ukuthi yimaphi amagama azochazwa kulesi sichazamazwi.

UMbatha (2006: Isandulelo), uqhubeka athi:

Uhlelo lolimi lubanzi kakhulu. Bekungeke kube lula neze ukufaka onke amagama akhona ohlelweni kulo mqulu. Bekungasho ukuthi lesi sichazamazwi besingaba umqulu okungelula ukuwuphatha uhambe nawo. Ngale ndlela nathi sibe sesizama ukulandela umgudu osuwahlahlwa yizincithabuchopho emkhakheni wokucwaninga ngolimi lwesiZulu. Lo mgudu yilowo ozama ukuwahlunga onke amagama esiZulu bese ugxila kuphela kulawo abonakala ewumnkantsha wenkulumo ephelele olimini. Yiwona-ke la magama esiwahlunge kwase kuba yiwo wodwa achazwayo kulesi sichazamazwi. Amanye amagama akhona olimini lwesiZulu avela kuphela uma kwenziwa izibonelo zemisho kulawo magama adinga lezi zibonelo. Amagama esiwachaze sabe sesisebenzisa nezibonelo zokusebenza kwawo emshweni yilawa: *izenzo, yizibabazo, yizenzukuthi, amabizo angajwayele ukusebenza olimini kanye nalawo asebenza endaweni kamenziwa kuphela angakwazi ukuba yinhloko yomusho*. Amagama achazwayo kulo mqulu yilawa:

- (i) Ibizo
- (ii) Isenzo
- (iii) Isenzukuthi
- (iv) Nesibabazo

Imibono yongoti abehlukene mayelana nokuhlelwa kwamagama esiZulu iyakhombisa ukuthi bukhona ubunzima obukhona ekuhleleni amagama esiZulu. Yize ikhona imibono ethi ayihambisane mayelana nokuhlelwa kwamagama esiZulu uma kwakhiwa izichazamazwi, lokhu akusho neze ukuthi konke kuwubuthebelele obungenabunzima. Kunezingoxi ezinezinciji zamatshe okucacwa kuzo uma kuhlelwa amagama esiZulu ehlelwa ukuchazwa. Ukucaca kulezi zingoxi kudinga ukunakisisa okukhulu okufana nokwengonyama icathamela inyamazane. Kudinga nokuthi athi uma efunda imibono yabanye ongoti ungoti ochaza amagama esiZulu ngesiZulu, ayifundisise, angahalazeli kuhle kwenkomo ehalayo.

3.3.3.10.1 Ukuhleleka Kwebizo

EsiZulwini ibizo lahlukana izindledlana eziningi. Kukhona amabizo anobunye nobuningi. Lawa ngamabizo avamise ukutholakala olimini lwesiZulu. Isiqalo sebizo yisona esenza ukuthi ibizo likwazi ukuhlukaniseka ngokuthi lisebunyeni noma lisebuningini. Okunzima kumuntu ohlanganisa isichazamazwi sesiZulu wukuthi uwahlele kanjani amabizo anobunye nobuningi. Ngakube uzothi uma ehlela amabizo anobunye nobuningi akufake kokubili kanyekanye ubunye nobuningi? Uma ezohlela ngendlela yokuthi angafaki ubunye nobuningi ndawonye, yikuphi azokusebenzisa kumele ibizo kuleli bhuku lakhe okuthiwa yisichazamazwi? Uma uchwepheshe eshlelele ukuthi uyosebenzisa ubunye kuphela ohlwini lwakhe emabizweni, lokhu azokwenza kuyocacisa kanjani ukuthi lelo bizo liphinde libe nobuningi?

Ukuhleleka kwebizo kuyinkinga enkulu esiZulwini kanti uma ubheka esiNgisini kubukeka kungeyona inkinga efana nasesiZulwini. Ukungabi yinkinga enkulu esiNgisini kubonakala ngokuphawula kukangoti u-Svensen (2009:105), uma ethi:

If a noun is used in the plural, the plural form should be entered as a lemma form.

Uma ibizo lisebenza lisebuningini, kufanele libe yilema esebuningini.

Amanye amabizo esiZulwini awanabo ubuningi; anobunye kuphela. Kunzima kuyitshe ukuhlele amabizo angenabo ubuningi; anobunye kuphela uwahlelela isichazamazwi. Okokuqala okufanele azibuze khona uchwepheshe ukuthi ukwazile yini ukuwabona onke amabizo angenabo ubuningi, anobunye kuphela? Awekho yini asalile ngenkathi eseqoqa amagama azokwakha ngawo isichazamazwi? Uma esewaqoqile wazenelisa uchwepheshe ukuthi alikho ibizo alishiyile, umbuzo olandelayo uthi uwahlele kanjani esewahlelela ukwakha isichazamazwi? Abanye ochwepheshe bathi la mabizo kufanele uwahlele ngendlela yokuthi abe nophawu lwawo wodwa oluzokhombisa ukuthi awanabo ubuningi. Umbuzo oba khona nakulona uphawu lolu owokuthi lona obhala isichazamazwi uzoluthathaphi uphawu olukhombisa ukuthi ibizo alinabo ubuningi? Uma uphawu kukhona lapho lutholakala khona noma obhala isichazamazwi ezozakhela olwakhe, umuntu osebenzisa

isichazamazwi luyomsiza yini lolu phawu ukukwazi ukwehlukanisa ibizo elinobunye kuphela kulawo anobunye nobuningi? Omunye angabuza umbuzo othi uma uphawu olukhombisa ibizo elinobunye bodwa lusetshenziswa, kufanele lubekwe kuphi nendawo nebizo? Lo mbuzo ungabuyi uqhubeke uthi uma isikhethiwe indawo lapho luyobekwa khona lolu phawu, ngakube yindawo lapho luzobonakala khona kalula yini kulowo osebenzisa isichazamazwi?

Amanye amabizo esiZulwini awanabo ubunye; anobuningi kuphela njengalawa:

amanzi, amafutha, amanga, amahloni, amasi, amakhaza

Okuyinkinga ebhekana nohlela isichazamazwi wukuthi uwahlela kanjani amabizo anobuningi kuphela, angenabo ubunye? Nakhona kula mabizo ingabuzwa imibuzo ebuzwa ekuhleleni ibizo elinobunye kuphela, elingenabo ubuningi. Le mibuzo yilena ethi:

- (a) Ochaza amagama (ikakhulukazi obhala isichazamazwi) ukhombisa kanjani ukuthi ibizo alinabo ubunye linobuningi kuphela?
- (b) Uma kuwukuthi lokhu ukukhombisa ngokusebenzisa izimpawu ezithile, ngakube lezo zimpawu ezisetshenziswayo zisicacisa kahle yini isimo sebizo?
- (c) Uma selusetshenzisiwe uphawu olukhomba ukuthi ibizo alinabo ubunye, linobuningi bodwa, ngeke yini lube khona ungabazane kumuntu osebenzisa isichazamazwi mayelana nesimo sebizo?

Amanye amabizo asebenzisa isijobelelo –**kazi** ukukhomba ubukhulu bento obuthe xaxa kunalobo obujwayelekile njengokuthi:

intabakazi, unyawokazi, ikhalakazi, itshekazi

Umbuzo obhekana nochwepheshe ochaza amagama (ikakhulukazi lowo owachaza ngenhloso yokwakha isichazamazwi), uthi kufanele awenzenjani la mabizo? Ngakube

nawo kufanele awahlele kahle njengoba ehlela ibizo bese ewafaka ohlwini lwamabizo azowasebenzisa uma ebhala isichazamazwi? Uma kuwukuthi ngeke awafake ohlwini lwamabizo azowachaza, uzowashonisa kuphi? Kukhona yini lapho ezochaza khona ngalolu hlobo lwamabizo? Uma kuwukuthi uchwepheshe ochaza amagama esiZulu ngesiZulu ngeke aze azihluphe ngokuchaza la mabizo, ngakube uzowenzajani? Ngakube kufanele awathathe njengamabizo angabalulekile olimini lwesiZulu noma angabalulekile uma kwakhiwa isichazamazwi?

Singahle simdalele inkinga isakhi sesikhuliso –**kazi** uchwepheshe ngoba sibuye sibe nezinye izincazelo ezingakhombi ukukhulisa. Kufanele ahlale esiqaphile lesi sakhi uchwepheshe ochaza amagama esiZulu ngesiZulu. Ungoti uNyembezi (1956:721), ubeka kanjena uma ekhuluma ngalesi sakhi:

Kuye kuthi lapho sifuna ukubonisa ubukhulu bento obubabazekayo, sisebenzise isikhuliso. Isikhuliso sisakha ngokujobelela u-**kazi** ebizweni:

<i>Ibizo</i>	<i>Isikhuliso</i>
unyawo	unyawokazi
umhlathi	umhlathikazi
amadolo	amadolokazi

Kepha-ke ekukhulumeni kwethu siye sikuqaphele ukuthi singadidanisi nobulilikazi. Uma sithi **injakazi**, ngeke kusakhanya kahle noma sishoinja yensikazi noma sishoinja enkulu ngokubabazekayo.

Isakhi **-kazi** singabuye sisebenze ukuchaza umuntu wesilisa ongaziwa njengokuthi *umfokazi*.

Olunye uhlobo lwamabizo olukhona esiZulwini yilolo olukhomba isimo. La mabizo avama ukuqala ngesiqalo **ubu-** noma kube yisiqalo **uku-** njengalawa:

- ubuvila
- ubuthongo

- ukuhlakanipha
- ukulamba
- ububi
- ubuthakathi

Lawa ngamabizo uchwepheshe ochaza amagama esiZulu ngesiZulu okufanele azibuze umbuzo ukuthi uzowachaza onke yini noma uyoqoqa athile kube yiwo kuphela awachazayo. Uma kuwukuthi uchwepheshe uzoqoqa amabizo athile kuphela achaza isimo achaze wona, ngakube anjani lawa azowachaza nokuthi lawa azowayeka angawachazi, uzowayeka ngoba enjani? Uma uchwepheshe ochaza amagama ezozitshela ukuthi kulolu hlobo lwamabizo uzochaza kuphela lawo ajwayele ukusebenza angawachazi amanye, umbuzo uthi uzoluthatha kuphi ulwazi lokuthi lawo awachazayo yiwona kanye ajwayele ukusebenza kakhulu olimini lwesiZulu?

Olunye uhlobo lwamabizo olukhona esiZulwini ngamabizo angakwazi ukuthi athi uma esebenza emshweni abe yinhloko yomusho. Kunemibuzo ekhona mayelana nalolu hlobo lwamabizo njengalena:

- (a) Kudingeka kuchazwe yini lokhu ukuthi kukhona amabizo ayilolu hlobo? Uma kuzochazwa, kuchazwa kuphi nendawo nesichazamazwi?
- (b) Uma kuwukuthi ngabe sichaziwe lesi simo samabizo, ngakube kuzothi uma sekuhlelwa ibizo lihlelwa ukwakha isichazamazwi, la mabizo bese eshoniswa kuphi? Nazi izibonelo zala mabizo:

- umxhwele
- iqhaza
- amanhlakomuzi
- inyumbazane

Uma ekhuluma ngokusebenza kwebizo emshweni ungoti uNyembezi (1956: 81), ubeka kanjena:

Ukulandelana kwamagama emshweni kuvama ukuba yibizo bese kuba yisilandiso. Okuhlanganisa ibizo nesilandiso yisivumelwano senhloko.

Lokhu okubalulwa yilo ngoti kumayelana namabizo aqondile akwazi ukuba yizinhloko emshweni hhayi lawa okungelula ukuthi abe yizinhloko zemisho.

Amanye amabizo esiZulwini asebenza njengamagama abantu njengalawa:

uMthaniya, uNandi, uMkabayi, uDingane, uMbopha, uNdlela, uMpande

Umbuzo abhekana nawo uchwepheshe ochaza amagama ngowokuthi awafake yini la mabizo ohlwini lwamabizo azowachaza uma ebhala isichazamazwi? Uma kuwukuthi ngeke awachaze la mabizo, umuntu ofuna ukwazi kabanzi ngawo uyowathola kuphi? Kukhona yini lapho ezowaqoqela khona ndawonye uchwepheshe azame ukuwachaza?

Olunye uhlobo lwamabizo olukhona esiZulwini yilolo olukhomba imifula, izintaba kanye nezindawo. Nanka la mabizo:

- UThukela
- ULundi
- UKhahlamba
- UMkhomakazi
- UMuziwezinto

Nawo la mabizo kuba nombuzo kulowo ohlanganisa isichazamazwi. Inkinga enkulu abhekana nayo ohlanganisa isichazamazwi ngeyokuthi awachaze yini nawo la mabizo uma esechaza amabizo. Uma ewachaza, uzowachaza wonke yini noma uzokhetha athile achaze wona? Uma kuwukuthi uzokhetha athile kube yiwo kuphela awachazayo, umbuzo uthi anjani lawa azowakhetha kanti futhi anjani lawa azowashiya ngaphandle? Uma kuwukuthi uchwepheshe uyawachaza wonke la mabizo akhomba

izindawo, singakanani isiqiniseko anaso sokuthi uzokwazi ukuwaqoqa onke? Uma kuwukuthi uzoyenza imizamo yokuwaqoqa onke la mabizo, yimiphi imithombo ezomsiza ukuze akwazi ukuwathola onke?

Olunye uhlobo lwamabizo olukhona esiZulwini yilolo olukhomba ukuthi umuntu uyingane kabani noma uzalwa ubani. Lolu hlobo lwamabizo luba nesiphongozo **ma-** esikhomba ubulili besifazane kanye nesiphongozo **ka-** esikhomba ubumnini. Nanka la mabizo:

- UMaMbatha
- UMaKhumalo
- UKaSompisi
- UKaManinginingi

Lawa ngamagama ajwayelekile ukuzwakala olimini lwesiZulu. Umbuzo obhekana nochaza amagama esiZulu ngowokuthi uwenzenjani la mabizo? Ngakube nawo kufanele yini ahlelwe kahle ahlelwe ukwakha isichazamazwi?

Olunye uhlobo lwamabizo olukhona esiZulwini yilolo lapho uthola amabizo enezakhiwo ezifanayo, engahlukene nakancane. Umehluko kula mabizo uba sezincazelweni zawo. Lezi zincazelo ezechukayo kula mabizo zidalwa wukwehluka kwephimbo. Ukwehluka kwephimbo kula mabizo anezakhiwo ezifana ncamashi kuwenza abe ngamabizo ahlukene kakhulu ngokwezincazelo zawo. Nazi izibonelo zamabizo anezakhiwo ezifanayo ezechukene ngokwezincazelo ngenxa yephimbo:

úmzǎla	>	umlotha olahlwa ezaleni noma ngaphandle komuzi
úmzǎla	>	umuntu ozalwa udadewabo kababa noma ozalwa umalume
íbèlé	>	uhlamvu olutholakala ezimbeni lwebele / uhlamvu lwesilimo ibele

íbéle	>	isitho somuntu wesifazane noma sesilwane esincelisayo
úmhlâba	>	indawo ehlala abantu; izwe
úmhlâba	>	inhlaba
úmfündisi	>	oqhuba izwi leNkosi ngokushumayela
úmfündisi	>	ofundisa izingane esikoleni
ígùgu	>	okuthandwa kakhulu
ígûgu	>	uhlobo oluthize lwephela

Uma ekhuluma ngephimbo ungoti uHlongwane (1987: 82), ubeka kanjena:

Ulimi lwesiZulu luphelezela yiphimbo. Yilelo nalelo gama linohlelo lwalo lwephimbo. Empeleni iphimbo impelesi yelunga. EsiZulwini ilunga libonakala ngokuba nonkamisa walo. Unkamisa yiwona oveza iphimbo.

Umbuzo wokuqala abhekana nawo uchwepheshe ochaza amagama ewachazela ukwakha isichazamazwi ngowokuthi yisiphi isiqiniseko anaso sokuthi iphimbo alisebenzisayo kulelo nakulelo bizo yilona elingungqo. Uma kwenzeka engenaso kahle isiqiniseko sephimbo, yimiphi imithombo angayisebenzisa ukuxazulula le nkinga yakhe? Kwenye inkathi kuyenzeka iphimbo lize lehluke ngisho nangezigodi imbala. Esimeni esinjengalesi, masu mani awasebenzisayo uchwepheshe ochaza amagama ukuqikelela ukuthi kulelo nakulelo bizo elehluke ngephimbo ngokwezigodi uzokwenza lokhu ngenkathi ehlela ibizo?

Ibizo lingabuye lithi uma lisebenza emshweni lisebenze njengesilandiso; lingasebenzi njengebizo uqobo lwalo njengakulezi zibonelo:

- (i) Umuntu **umuntu** ngabantu.
- (ii) **Indoda** le ntombazane.
- (iii) Indoda **indoda** ngezinkomo zayo.
- (iv) **Umuntu-ke** lowo.

Uchwepheshe ohlela amagama azowachaza ukwakha isichazamazwi ngakube kufanele alifake yini naleli bizo elisebenza ngale ndlela ohlwini lwakhe lwamabizo? Uma engalifaki nhlobo ibizo elisebenza ngale ndlela ohlwini lwakhe lwamabizo azowachaza, uyolifaka kuphi? Umuntu ofuna ukwazi ukuthi hlobo luni lwebizo lolu, uyithola kuphi incazelo yombuzo wakhe uma ingekho kuleli bhuku okuthiwa yisichazamazwi?

Bathini ongoti mayelana nokuhleleka kwebizo uma kuchazwa amagama esiZulu?

Ungoti uMbatha emqulwini awuhlelile osihloko sithi: *Isichazamazwi SesiZulu* (2006: Isandulelo), ubeka kanjena mayelana nokuhlelwa kwebizo:

Ibizo silihlele sangazifaka zonke izinguquko ezenzekayo ebizweni. Lona ngumsebenzi omkhulu nawo osemqoka esingakwazanga ukuwufaka kulesi sichazamazwi ngenxa yokwesabela ukuba umqingo omkhulu kwalo mqulu. Izinguquko ezenzeka ebizweni zitholakala kuphela ezibonelweni esizinikezile. Emabizweni anobunye nobuningi, silihlele ibizo sasebenzisa ubunye kuphela. Kulawo mabizo anobunye kuphela, sifaka uphawu olukhombisa ukuthi ibizo alinabo ubuningi kanjalo nalawo anobuningi kuphela nawo anophawu lwawo.

Ungoti uNkabinde (1985:Isandulelo), emqulwini wakhe osihloko sithi: *Isichazamazwi 2* ubeka kanjena mayelana nokuhlelwa kwebizo:

Onke amabizo abhalwe kule ncwadi asebunyeni uma enobuningi noma ebuningini uma engenabunye. Amabizo akhombisa ubuningi kuphela abhalwe nesiqalo sobuningi. Amabizo anobunye nobuningi kodwa anobunye obusebenza ngaphandle kobuningi noma ubuningi obusebenza ngaphandle kobunye akhonjiswa ngophawu olufaneleyo olubhalwe esahlukweni sezimpawu.

3.3.3.10.2 Ukuhleleka Kwesenzo

EsiZulwini isenzo siwucezu lwenkulumo olunemixhantela eminingi kakhulu. Kulolu cwaningo ngeke siyithinte yonke imixhantela etholakala kulolu cezu lwenkulumo. Sizothinta lena elandelayo okuyiyona ebonakala iwumgogodla walolu cezu lwenkulumo kanti yiyo ebuye ibe yinkinga enkulu uma kuhlelwa isenzo. Le mixhantela yilena elandelayo:

Uma ephawula ngesenzo ungoti uHlongwane (1987:159), uphawula kanjena:

Isenzo sahlukaniswe yizinhlobo eziningi. Okwamanje sisazohlukanisa isenzo ngendlela esiziphatha ngayo hhayi ngokwakheka kwaso. Empeleni ngokuziphatha kwesenzo siqonde ukuthi siyemukela kanjani inhloko nesiduku.

Amazwi alo ngoti akhombisa ukuthi kuningi okwenzekayo kulolu cezu lwenkulumo. Njengoba kukuningi okwenzekayo kulolu cezu lwenkulumo kusho ukuthi nochwepheshe ochaza amagama esiZulu ngesiZulu kumele azibambe ziqine.

(i) Ukuvuma Nokuphika

EsiZulwini isenzo siba sohlelweni oluvumayo noluphikayo.

Izibonelo:

<i>Ukuvuma</i>	<i>Ukuphika</i>
uyahamba	akahambi
balele	abalele / kabalele
uyakhala	akakhali
ngiyadla	angidli
ngingedwa	angingedwa
uhlakaniphile	akahlakaniphile

Lokhu kuhleleka kwesenzo (ukuvuma nokuphika) kwenza ukuthi abe nenkulu inkinga uchwepheshe ochaza amagama esiZulu ngesiZulu. Inkinga aba nayo uchwepheshe kuba ngeyokuthi uzosihlela kanjani isenzo uma esesihlelela ukwakha isichazamazwi. Kufanele azibuze ukuthi uzosebenzisa ukuvuma nokuphika yini ohlwini lwakhe lwamagama azowachaza. Lo mbuzo ungahle usheshe uphenduleke ngabathi kungacishe kube wumqansa ukusihlela ngale ndlela isenzo (ukusebenzisa ukuvuma nokuphika kanyekanye). Uma uchwepheshe esegcine ethe uzosebenzisa ukuvuma kuphela ohlwini lwamagama azowachaza, kungahle kudingeke aphenule umbuzo othi uzokwenza nini ukuphika ngoba nakho kuyasebenza kakhulu esenzweni? Ungacishe umphathise ikhanda lo mbuzo uchwepheshe ochaza amagama esiZulu ngesiZulu.

(ii) Izinkathi Zesenzo

Omunye umxhantela obaluleke kakhulu esenzweni owokwehlukana kwaso ngezinkathi. Inkathi ibaluleke kakhulu kulolu cezu lwenkulumo. Iyona ecacisayo ukuthi isenzeko okukhulunywa ngaso senzeka nini. Uma uzochaza amagama esiZulu ubhekana nenkulu inkinga uma sekuthintwa inkathi yesenzo. Okunye okufike kuhluphe kakhulu enkathini uma uyifunda emsebenzini wobuciko wukuthi abanye ababhali bathi uma bexoxa bakwazi ukuxuba izinkathi ezehlukene engxoxweni yabo. Kukhona umbhali othi uma efunza abalingiswa bakhe inkulumo, bavele bashebe inkathi yamanje nenkathi edlule. Bazisheba lezi zinkathi kuvele kuphume ingxoxo ethungwe kamnandi ngosinga lwezinkathi ezahlukene. Ungezwa abalingiswa bexoxa bephendulana omunye ethi:

*“Awusakhumbuli yini sihlezi ngaphansi komthunzi
kuqhamuka umfana entathatheka ngejubane?”*

Le ngxoxo ikhuluma ngesenzeko senkathi edlule. Umbhali usebenzise izenzo ezisenkathini yamanje kodwa kube kukhulunywa ngesenzeko esikade senzeka. Kungamdidida kumqede lokhu uchwepheshe ochaza amagama esiZulu ngesiZulu ikakhulukazi uma eseyigamanxandukwana. Inkinga enkulu abhekana nayo ochaza amagama esiZulu ngesiZulu ngeyokuthi iyiphi inkathi okufanele ayisebenzise uma

esebhekene nokuhlela isenzo. Kungaba lula yini ukusebenzisa zonke izinkathi uma kuhlelwa isenzo sihlelelwa ukuchazwa? Uma kuwukuthi ngeke kube lula, iyiphi pho inkathi okufanele agxile kuyo asebenzise yona ochaza amagama uma eshlela isenzo? Uma eseyikhethile inkathi okuyiyona azoyisebenzisa ekuhleleni isenzo, kungalandela omunye umbuzo othi lezi ezinye izinkathi uzozikhombisa nini kulolu hlelo lwakhe? Ingacishe imphathise ngekhandu uchwepheshe ochaza amagama esiZulu ngesiZulu le mibuzo, agcine esebamba eyeka kuhle komuntu owemuka nomfula.

Ungoti uNyembezi (1956:148), uphawula kanjena ngezinkathi zesenzo:

Uma sikhuluma ngenkathi kufanele kusicacele ukuthi sikhuluma ngesimo sesenzo noma isimo sesilandiso. Isimo sesilandiso yisona esikhombisayo ukuthi iyiphi inkathi esikhuluma ngayo.

Kubaluleke kakhulu lokhu okuphawulwa yilo ngoti mayelana nezinkathi zesenzo. Isimo sesenzo yisona esisiza ukwenza inkathi okuqondiswe kuyo uma kukhulunywa.

(iii) Izindlela Zesenzo

Ongoti uMbatha noXala (1998:35), bathi uma bekhuluma ngezindlela zesenzo babeke kanjena:

Isenzo singathatha isimo / umumo obizwa ngokuthi indlela yesenzo. Nazi izindlela zesenzo:

- (a) Eqondile / Eqondisayo
- (b) Ephoqayo
- (c) Eyamandla
- (d) Encikile / Eyamile
- (e) Eyesimo
- (f) Esabizo

Lezi zindlela zesenzo ezibalulwe yilabo ngoti yizo okuyizona zisemqoka uma kukhulunywa ngezindlela zesenzo.

Indlela eqondisayo iyona ebukeya ingunina wazo zonke izindlela zesenzo. Ukuba ngunina wazo zonke izindlela zesenzo ngakube kusho ukuthi isixazululekile yini inkinga yalowo obhekene nomsebenzi wokuhlela isenzo uma echaza amagama esiZulu? Abanye ochwepheshe babona indlela eqondisayo kuyiyona enikeza ukhiye kochaza amagama esiZulu ukuthi akwazi ukuhlela kahle isenzo. Kukhona kodwa nabathi lo khiye akuwona neze lona ongabizwa ngokuthi uyisikelemu. Ngamanye amazwi laba basuke besho ukuthi ukuba ngunina wezinye izindlela zesenzo kwendlela eqondisayo akusho neze ukuthi usuke esewele ngelibanzi ohlalelwe wumsebenzi wokuhlela isenzo bese esichaza. Kusobala ukuthi uchwepheshe ochaza amagama esiZulu ngesiZulu kufanele aphume nempendulo ephusile ngokuthi iyiphi indlela yesenzo azoyisebenzisa uma ehlela isenzo. Ukuphusa kwale mpendulo kungamenza ochaza amagama esiZulu ngesiZulu angavuvukalelwa yikhanda uma ecabanga indlela yesenzo azoyisebenzisa ekuhleleni isenzo.

(iv) Izimpambosi Zesenzo

EsiZulwini isenzo sibuye sibe nalo mxhantela obizwa ngokuthi izimpambosi. Umxhantela osemqoka kakhulu nawo lona omphathisa ngekhandu uchwepheshe ochaza amagama esiZulu ngesiZulu. Bakhona ochwepheshe abangazishayi mkhuba izimpambosi uma behlela isenzo besihlelela ukwakha isichazamazwi. Umbuzo omkhulu obhekiswe kulabo chwepheshe ngothi uphuse kangakanani lo mqondo wokungazishayi mkhuba izimpambosi uma kuhlelwa isenzo sihlelelwa ukwakha isichazamazwi? Ngakube kulungile ukuthi isenzo esizisebenzisa zonke izimpambosi sivele siqhamuke simpumpununu uma sesisemqulwini oyisichazamazwi? Omunye khona lapho angabuza umbuzo othi uma kuwukuthi isenzo sizithatha zonke izimpambosi ezikhona, uzifaka kuphi lezo zimpambosi? Ukhona nombuzo ongaqhamuka othi uma isenzo sishiywe singenampambosi, umuntu ofuna ukwazi ukuthi yiziphi izimpambosi ezihambisana naleso senzo, uluthola kuphi lolu lwazi?

Imibuzo enjenna imshiya edidekile uchwepheshe ochaza amagama esiZulu ngesiZulu. Uzibuza aziphendule ukuthi wenzenjani ngezimpambosi zesenzo uma kunjena.

Okunye okuhlupha kakhulu ngezimpambosi wukuthi kukhona izenzo ezizimele noma esingathi ziyimisuka ezisebenzisa izijobelelo zezimpambosi ezithile njengalezi:

ukuhlupheka, ukuhambisana, ukukhulelwa

Lezi zenzo zizimele; azikho izenzo ongathi ziyimisuka okususelwa kuzo lezi zenzo. Yizona eziyimisuka uqobo lwazo. Uma ubheka igama elithi **ukuhambisana**, omunye angaba nomcabango wokuthi lesi senzo sihlanganise izimpambosi ezimbili; okuyimpambosi yokwenzisisa neyokwenzana. Okwenza kudide ukubonakala kwesijobelelo **–is- sempambosi yokwenzisa** nesijobelelo **–an- sempambosi yokwenzana**. Izenzo eziyilolu hlobo zingamdida uchwepheshe ochaza amagama esiZulu ikakhulukazi uma eseyivukana. Kulula kakhulu ukuthi uchwepheshe igama elithi **ukukhulelwa** alifake ngaphansi kwempambosi yokwenziwa kanti lesi senzo siyisenzo esiwumsuka, esingasuselwa kwesinye.

Ezinye zezinkinga okuhlangatshezwana nazo lezi kulo mxhantela wesenzo obizwa ngokuthi izimpambosi.

Ongoti uMbatha, uMaphumulo noZulu (1994:152), bathi uma bekhuluma ngezimpambosi zesenzo babeke kanjena:

Isenzo sibuye siphamboseke bese lokho kuphamboseka kwesenzo kubizwa ngokuthi yimpambosi. Izimpambosi zakheka ngokuthi kugaxwe izakhi zezimpambosi phakathi komsuka wesenzo kanye nonkamisa wokugcina wesenzo.

Akukho okunye okungaphinda kushiwo ngempambosi yesenzo ngoba labo ngoti bachaze nokuthi sigaxwa kuphi isakhi sempambosi. Okunye-ke okusemqoka wukuthi lolu cwaningo alugxilile ohlelweni lwamagama ngakho-ke ngeke luqhubeke lubalule okunye ngezimpambosi zesenzo.

(v) Ukwehluka Kwesenzo Ngokwephimbo

Isenzo naso sinakho ukufana nebizo uma kuyiwa ekubizweni kwaso. Kukhona izenzo ezifana ncamashi ngokwezakhiwo zazo kodwa ezehluka kuphela ngokwenzazelo yazo. Umahluko encazelweni yalezi zenzo udalwa yiphimbo kuphela njengalezi:

úkúsinda >	ukubhixa ubulongwe phansi endlini imvamisa egandayiwe
úkúsínda >	ukululama kade ugula; ukuphepha engozini noma ekufeni
úkúceba >	ukuba nomnotho ungesweli lutho
úkucéba >	ukukhipha okuyimfihlo yomunye ukwedlulisele komunye

Izenzo eziyilolu hlobo ziyinkinga kumuntu ohlela isenzo esihlelela ukusichaza. Inkinga abhekana nayo uchwepheshe kulolu hlobo lwezenzo ngeyokuthi yisiphi isiqiniseko aba naso sokuthi iphimbo alisebenzisile kuleso nakuleso senzo yilonalona. Kungenzeka ukuthi nekhompiyutha ingabuye igeje ikhombise elinye iphimbo okungelona leli abekade eliqondile uchwepheshe. Uzigwema kanjani uchwepheshe zonke lezi zinkinga eziphathelele nephimbo ezenzweni?

Okunye okuhluphayo ngephimbo esenzweni wukuthi iphimbo liyakwazi ukuguqula indlela yesenzo ngaphandle kokuthi kuze kuguquke isakhiwo sesenzo njengakulezi zibonelo ezilandelayo:

- (i) **Ngíhám̃ba** ngedwa.
- (ii) Ngimbone ngenkathi **ngihám̃ba**.
- (iii) **Ngíngéd̃wa** namhlanje ekhaya.
- (iv) Wafika **ngingéd̃wa**.

Uma ubheka izenzo emshweni wokuqala nowesithathu, zombili izenzo zisendleleni eqondisayo, inkathi yamanje. Unkamisa **-a-** elungwini **-ha-** esenzweni **ngihamba**, uphezulu kanjalo nonkamisa **-e-** elungwini **-nge-** esenzweni **ngingedwa** naye uphezulu. Ukuba phezulu kwalabo nkamisa yikhona okwenza lezi zenzo zibe

sendleleni eqondisayo. Emshweni wesibili unkamisa **-a-** elungwini lesenzo **ngihamba**, iphimbo lifike likhuphuke liphinde lehle. Lokhu kukhuphuka nokwehla kwephimbo kulo nkamisa kwenzeka nakunkamisa **-e-** elungwini **-nge-** esenzweni **ngingedwa**. Ukukhuphuka nokwehla kwephimbo kunkamisa owodwa kuletha omkhulu umahluko kulezi zenzo. Kuguquka indlela yesenzo kuze kushintshe nenkathi uqobo. Kule misho emibili (ii) no- (iv) zombili izenzo ezikule misho zisuke endleleni eqondisayo zaba yindlela yesimo. Ukwehla nokwenyuka kwephimbo kulabo nkamisa kudale ukuthi izenzo kule misho zigcine zisenkathini edlule. Lezi zinguquko ezenziwe yiphimbo ezenzweni zingamdalela enkulu inkinga ohlela isenzo esihlelela ukusichaza ikakhulukazi uma sesisebenza emshweni. Angagcina ethanda ukudideka kakhulu uchwepheshe ochaza amagama esiZulu uma iphimbo ligila imikhuba enjena esenzweni.

Bathini ongoti bolimi lwesiZulu mayelana nokuhleleka kwesenzo esiZulwini?

Ungoti uNkabinde (Isandulelo: (i)), uthi uma echaza ukuthi isenzo uzosihlela kanjani emqulwini othi: *Isichazamazwi 2* abeke kanjena:

Ukuze kongeke iphepha, zonke izenzo ezibhalwe kulesi sichazamazwi zisendleleni yesenzo eqondisayo. Ngokunjalo futhi zonke izenzo ezichazwayo zisekuhloleni okuvumayo enkathini yamanje kuphela. Kusobala ukuthi kulula kumuntu osebenzisa isichazamazwi ukuthola umqondo omumethwe yizwi kuphela.

Ungoti uMbatha (2006: Isandulelo), uthi uma echaza ukuhleleka kwesenzo emqulwini wesichazamazwi sesiZulu athi:

Zonke izenzo zihlelwe zaba sendleleni eqondisayo futhi zahlelwa ngendlela yokuthi zibe senkathini yamanje uhlelo oluvumayo. Ukuphika asikufakanga emagameni achazwayo kodwa kuyatholakala ezibonelweni eziyimisho. Sisebenzise isenzo esingenazo izelulo kwabe sekuthi ezisebenza nesenzo ngasinye sazifaka kubakaki. Izenzo ezibukeka sengathi zinezululo

(ngokwesakhiwo) kodwa kube kuyizenzo eziyimisuka
zona zisebenze njengoba zinjalo njengalezi: *ukudakwa*,
ukuhlupheka, *ukukheleza*, *ukukhulelwa*

Ungoti uNyembezi (1996: Isandulelo), uthi uma echaza ukuhleleka kwesenzo emqulwini wakhe wesichazamazwi sanamuhla nangomuso, achaze kanjena:

Kulesi sichazamazwi izenzo azifakwanga ngendlela esabizo kodwa ngendlela ephoqayo. Lokhu kwenza ukuba umsebenzi wesenzo ugqame kahle ungafiphazwa umsebenzi wegama elisebenza njengebizo.

Iningi longoti eselike lahlanganisa izichazamazwi zesiZulu liyavumelana ngokuthi kubukeka kuwumqondo ophusile ukuhlela isenzo sibe sendleleni eqondisayo. Ungoti uSibusiso Nyembezi uyena yedwa owehlukile kulaba abanye ongoti asebeke bahlela izichazamazwi zesiZulu. Ngokukalo ngoti isenzo ubona kungcono asihlele sibe sendleleni ephoqayo. Kuningi ongoti abahlela izichazamazwi abakhala ngakho ngale ndlela yokuhlela isenzo sibe sendleleni ephoqayo. Kuzobuye kukhulunywe ngezikhalo zongoti mayelana nokuhlela isenzo ngale ndlela ayibona ingcono ungoti uSibusiso Nyembezi. Ukuvumelana kongoti abaningi mayelana nendlela okufanele sibe kuyo isenzo kwethula umthwalo onzima uchwepheshe obhekene nomsebenzi wokuchaza amagama esiZulu ngesiZulu. Lo mhlahlandlela walabo ngoti wenza ukuthi nabalandelayo ekuchazweni kwamagama esiZulu ngesiZulu bakwazi ukuvele bangene ejokeni bafane nezinkabi ezikade zaziboshelwa.

(vi) Isingasenzo

Omunye umxhantela obuye ube khona esenzweni yilona okuthiwa isingasenzo. Igama elithi isingasenzo lisho igama elizishaya sasenzo kodwa elingaqede ukuba yisenzo esiphelele. Lolu wuhlobo lwamagama ahlale esebenza nesenzo ngaso sonke isikhathi. Nazi izibonelo zala magama: **simze, mane, hleze, maqede**

Izingasenzo aziwona umxhantela ogqame kangako esenzweni kodwa zona zikhona futhi ziyingxenye yesenzo. Cishe munye ungoti oseke wathi uma ehlanganisa

isichazamazwi wazihlela izingasenzo zaba yingxenye yamagama azowachaza. Abanye ongoti abathi vu ngokufaka isingasenzo sibe sohlwini lwamagama azochazwa uma kwakhiwa isichazamazwi. Lesi simo sokwehluka kwemiqondo yongoti mayelana nokuhlelwa kwesingasenzo singamhlupha kakhulu uchwepheshe ohlela amagama esiZulu azowachaza ukwakha isichazamazwi. Uchwepheshe angagcina engaqondi kahle ukuthi kulungile yini noma akulungile ukufaka isingasenzo ohlwini lwamagama azochazwa uma kwakhiwa isichazamazwi.

Akukho okunye okungabuye kushiwo ngesingasenzo emveni kokuba ungoti uNyembezi (1956:202), esephawule kanje:

Isingasenzo siyigama elizishaya sasenzo kodwa
elingakwazi ukuzimela lodwa.

3.4 Isiphetho

Nakhu okusemqoka okutholakele kulesi sahluko:

(a) ***Izinhlobo ezahlukeni zezinkinga okubhekana nazo uma kuchazwa amagama esiZulu ngesiZulu***

Lezi zinkinga zidala ukuthi kube umqansa ogcwele izingoxi zamatshe ukuchaza amagama esiZulu ngesiZulu. Lezi zinkinga zidinga uchwepheshe onokhakhayi oluqinile ozokwazi ukubhekana nazo ukuze akwazi ukuzinqoba. Ngisho naye uchwepheshe oseyithwasa imbala kufanele ukhakhayi lwakhe luqine uma efuna ukuzinqoba lezi zinkinga. Ezinye zalezi zinkinga zidinga ukuthi uchwepheshe obhekene nomsebenzi wokuchaza amagama esiZulu ngesiZulu kube wumuntu ozobaqonda abaqondisise oSolwazi besiZulu abashaya ngoCetshwayo. Yibo kanye labo Solwazi abangumgogodla wokuphumelela kwakhe uchwepheshe akwazi ukuchaza amagama esiZulu ngesiZulu kuphuse ukuchaza kwakhe.

(b) ***Umkhuba wokugixabeza amagama esiZulu ngezincazelo ‘ezintsha’***

Lo mkhuba ungamdalela ezinkulu izinkinga uchwepheshe obhekene nomsebenzi wokuchaza amagama esiZulu ngesiZulu ikakhulukazi uma eseyithwasa. Le nkinga idinga uchwepheshe angabi yisimukanandwendwe, akwazi ukwela akhiphe lokho okungamakhoba ezincazelweni zamagama esiZulu.

(c) ***Izimo zokukhuluma ezisuselwa kwezinye izilimi***

Kubonakele ukuthi abasebenzisa ulimi lwesiZulu kuhamba kuhambe zibaxake izimo zokukhuluma ezisuselwa kwezinye izilimi (ikakhulukazi esiNgisi) uma sekufanele bathole ezihambisana nazo esiZulwini. Zithi uma zibaxaka lezi zimo zokukhuluma zesiNgisi, bese bevele bazihumushela esiZulwini njengoba zinjalo. Ngamanye amazwi ayibi bikho imizamo yokuthola isimo sokukhuluma sesiZulu esingena sithi khaxa kwesesiNgisi. Kuguqulwa amagama esimo sokukhuluma sesiNgisi njengoba enjalo aguqulelwe esiZulwini. Lokhu kuguqulwa kwamagama esiNgisi njengoba enjalo kudala ukulahleka kwencazelo yesimo sokukhuluma. Ukulahleka kwencazelo kuze kuyothinta nolimi okusuka kulo isimo sokukhuluma okuyisiNgisi.

(d) ***Izinkinga ekuhleleni amagama esiZulu***

Ziningi kakhulu izinkinga ezitholakele kulesi sahluko uma kuhlelwa amagama esiZulu ehlelwa ukwakha isichazamazwi. Uhlelo lwesiZulu lusabalele lokhu okuxakile. Kukhona amagama esiZulu ayimisuka bese kuba khona lawo ayimizaleka akhiwa ngamanye amagama. Ohlela amagama esiZulu ewahlelela ukuwachaza ukuze akhe ngawo isichazamazwi ugcina engaqondi nakancane ukuthi uwenzenjani amagama ayimizaleka uma eshlela amagama ewahlelela isichazamazwi. Iphimbo nalo lingadala enkulu inkinga uma kuhlelwa amagama ehlelwa ukuchazwa ukuze akhe isichazamazwi. Kubalulekile ukuthi uchwepheshe athole iphimbo eliyilo uma kuphinyiswa amagama esiZulu. Iphimbo eliyilo lisiza uchwepheshe ukuthi anganhlahlathi uma esekhombisa iphimbo emagameni awachazayo.

ISAPHLUKO SESINE

4.0 IZINGQINAMBA ZOKUCHAZWA KWAMAGAMA ESIZULU NGESIZULU

4.1 Isingeniso

Lesi sahluko sishiyelana inkundla nalesi esilandelayo. Njengoba kuyizahluko ezishiyelana inkundla lesi nalesi esilandelayo, kukhona okudanyulwa yilesi sahluko bese kuthi okunye kucaciswe yisahluko esilandela lesi. Iwudadawe olukhulu kakhulu le ndima ngakho-ke njengoba iwudadawe olungaka, kudingeka kuthi nalapho sekucaciswa obekungacacile kubekwe emqondweni ukwendlaleka komsebenzi.

Kufanele ukuthi kukhona obethi uma efunda izahluko ezandulela lesi athole ukuthi inkinga abekade enayo ayikakaxazululeki kahle. Ezahlukweni ezandulela lesi kade kunemibuzo eminingi ebishiywa ingaphenduliwe. Sekuyisikhathi sokuthi kuphendulwe eminye yaleyo mibuzo. Miningi kakhulu imibuzo ebishiywa ingaphenduliwe ezahlukweni ezandulela lesi. Ubuningi bale mibuzo benza ukuthi kungabi lula ukuthi iphendulwe yonke ngothi lwayo esahlukweni esisodwa. Yingakho-ke njengoba sekuyisikhathi sokuphendula imibuzo sibone kungcono ukukwenza lokhu ngezahluko ezimbili.

4.2 Iqoqa Lokuzokwethulwa Kulesi Sahluko

Lezi zihloko ezilandelayo kukhulunywe ngazo kwabekwa izinkinga eziqhamuka nazo kumuntu olandela umkhakha wokuchaza amagama esiZulu ngesiZulu:

- (i) Imisindo yamagama esiZulu nokubhaleka kwawo;
- (ii) Ubulukhuni bokwenza ucwaningo ngamagama esiZulu;
- (iii) Ukugqama kwencazelo yegama ebusweni bomuntu;
- (iv) Ukungabi bikho kochwepheshe kanye nemithombo yolwazi kulo munxa;
- (v) Ukungefani kwesiZulu esikhulunywa ezindaweni ezahlukene kanye nesimo sezombusazwe;

(vi) Ukuqhathanisa ukuchaza amagama esimeni esilimimbili nasesimeni esilimilunye.

Okuzokwenzeka kulesi sahluko wukucacisa ngezinkinga ezihambisana nalezi zihloko ukuthi kungedlulwa kanjani kulezi zinkinga. Inhloso yalokhu ukuqhamuka nesu elizokwazi ukusiza uchwepheshe ofuna ukuthola izimpendulo zale mibuzo.

Uchwepheshe ofuna ukulandela umkhakha wokuchaza amagama esiZulu ngesiZulu uzoweliswa amazibuko azomsiza kakhulu empokophelweni yakhe.

4.3 Indlela Yengcaciso

Kuzothathwa isihloko ngasinye kwenatshwe kabanzi kuso ukuze kusuke lolu lwelwesi obeluthanda ukuthintibeza ingqondo igcine ingaboni kahle phambili. Kuzonatshwa kabanzi kuleso nakuleso sihloko ukuze ihlale obala inhloso yalolu cwaningo. Ezinye izihloko zizohlanganiswa ndawonye zakhe isihloko esisodwa uma kubonakala ukuthi kukhona ukuhlobana kulezo zihloko. Kuzocathulisanwa kuleso nakuleso sihloko ukuze kuthi nalowo ofuna ukulandela umkhakha wokuchaza amagama esiZulu ngesiZulu kumkhanye konke angahle akudingi.

4.3.1 Imisindo Yamagama EsiZulu Nokubhaleka Kwawo

Iqiniso okungeke nakancane kulokhu kuphikiswana ngalo elokuthi imisindo yamagama esiZulu akukho nokuncane ekufihlayo. Ikucacisa konke kuhlale obala kuthi bha. Nokubhalwa kwamagama esiZulu nakho futhi kunjalo. Alukho olucashiswayo.

Ukucacisa yonke into kwemisindo kanye namagama esiZulu ngakube kusho ukuthi akuhlalwe phansi kukhwixwe imikhono amagama esiZulu angabe esachazwa? Lokhu akuchazi neze ukuthi ayingabe isenziwa imizamo yokuchaza amagama esiZulu. Uma kungathiwa kuzovele kuhlalwe phansi amagama esiZulu angabe esachazwa, lokho ngabe

kuchaza ukuthi ulimi lwesiZulu luzohlala lubhashile lungakhuli lube umqangabhodwe. Zingathi zikhula ezinye izilimi kuqhamuka nokunye okusha, olwesiZulu lube lulokhu lumi ndawonye ngoba abanikazi balo belibele ukuncela izithupha bethi imisindo yamagama esiZulu ikucacisa konke. Kumnandi kabi kumnikazi wolimi lwesiZulu uma ezothola incazelo yale misindo yamagama esiZulu ehlale iyihlaba esikhonkosini. Kulokho kuchazwa kwamagama kanye nemisindo yawo, kuba khona ukuthi thuthu komqondo uma kuyiwa ngasencazelweni yegama.

Ukuchazwa kwamagama anemisindo ekucacisa konke okushiwoyo kususa ngisho ungabazane obelukade lukhona kosebenzisa igama elithile. Ukuthi imisindo yamagama esiZulu ikucacisa konke, lokho akusho neze ukuthi akwenzeki lungabi bikho noluncane ungabazane ekusetshenzisweni kwamagama athile esiZulu.

Akekho umZulu ongalushendezi ulimi lwesiZulu ongayazi imisindo yokushishizela ingane uma ilaliswa. Kuthi kla ngaphakathi kumnikazi wolimi lwesiZulu uma esethola okuthe thuthu ngale misindo naye athi uyayazi. Lokhu okuthe thuthu ngemisindo yokushishizela ingane usuke ekuthola ezincazelweni zayo. Kwenye inkathi kungenzeka ukuthi akubi umqondo othe thuthu nje awutholayo umuntu kodwa kungaba wukuqwebuka komqondo kuse ezansi. Kusa ezansi ngoba usuke esethole incazelo yemisindo yamagama abekade engayinakile noma engayazi nhlobo.

Akekho umuntu okhuluma isiZulu ongayazi incazelo yegama elithi **ubaba**. Ukwaziwa kwencazelo yaleli gama yiwo wonke umuntu ongumZulu akusho neze ukuthi akuhlalwe lingabe lisachazwa. Ukunikeza incazelo yegama kusiza ukukopolota nalokho okucashile ngegama lelo. Kusiza nakulabo abebekade bezitshela ukuthi bayazi kahle incazelo yegama kanti lukhulu abangalwazi ngegama lelo.

Uyakufakazela lokhu nongoti u-Svensen (2009:39-40), uma ethi:

Native speakers are able to evaluate observed linguistic data independently and determine whether or not they are acceptable, correct, normal, frequent etc. They can

also produce linguistic data themselves, for instance constructions, collocations, meaning, descriptions and so on. However, a certain amount of caution is in order here. Native speakers may be uncertain as to their own usage allowing their evaluations to be influenced by their own, more or less conscious ideas of prevailing linguistic norms.

Abaluncele ebeleni ulimi bayakwazi ukuwuhlaziya umsebenzi wolimi babone ukuthi okuqukethwe lapho kuvumelekile, kulungile, kuphusile futhi kujwayelekile olimini. Nabo bangakwazi ukuzihlanganisela okuyimininingwane yolimi njengokuhlela ngononina okuphathelene nolimi, izincazelo, ukuchaza njalonjalo. Nokho-ke kufanele kube nesixwayiso lapha. Abaluncele ebeleni ulimi bangaba manqikanqika nokuhlaza okuphathelene nolimi okusuka kubo. Lokhu kungadalwa wukuthi okuphuma kubo kolimi kuzenzekela ngokwakho ngaphandle kokuthi baze bakucabange.

Lo ngoti ubeka okubaluleke kakhulu mayelana nokwaziwa kwezincazelo zamagama ngumuntu oluncele ebeleni ulimi uma ethi: *to determine whether or not they are acceptable, correct, normal*. Kuyenzeka umuntu oluncele ebeleni ulimi azi incazelo yegama ethile bese kuthi yena azitshele ukuthi leyo ncazelo iyona engungqo. Kubalulekile ukuthi nomuntu ngisho esincele ebeleni isiZulu kodwa aqale abheke ukuthi leyo ncazelo yegama ayaziyo ngakube yiyo yini eyamukelekile kubanikazi bolimi lwesiZulu. Esahlukweni sokuqala salolu cwaningo kukhulunywe ngomsindo owasuka kuzwakala omunye ethi uma echaza igama elithi ugaga alichaze athi: **isihlahla esinameva ayizinciji ahlabaya**. Kusobala ukuthi lona wabe ezitshela ukuthi le ncazelo yaleli gama iyona engungqo kanti ushaye phansi kwashunqa. Yingakho kungalungile ukuthi ube yinkomo edla yodwa uma ubhala isichazamazwi.

Okunye okusemqoka kakhulu okuthintwe yilo ngoti kulo mbono wakhe ukusebenza kaningana kwegama olimini (*frequent*). Sekuyinkinga enkulu kabi lokhu olimini lwesiZulu ikakhulukazi emithonjeni yezokwazisa. Usuthola kunegama noma amagama asebenza cishe zonke izinsuku ebe engangeni athi khaxa lapho esebenza khona. Igama elithi **udlame** usulithola selisebenza ngisho lapho kufanele kusebenze khona igama elithi **impi**.

Kusobala ukuthi nakhona lapha ekusebenzeni njalo kwegama noma amagama kufanele kube nokukhulu ukuqikelela olimini lwesiZulu.

IsiNgisi sikuqaphela kakhulu ukusebenza kaningana kwegama enkulumeni. Yingakho nje nongoti u-Lan, (2001:214), ephawula ngalokhu:

Words in English are normally polysemic and problematic. Without tagging, there is no way of knowing how many of the occurrences nouns and how many verbs are.

IsiNgisi sinamagama anezincazelo eziningi igama lilinye bese egcina eseyinkinga enkulu. Akulula ukwazi ukuthi kunini lapho igama liyibizo khona nokuthi kunini lapho liyisenzo khona uma kungazange kube khona uphawu olusetshenziswayo.

Noma isiNgisi sithanda ukusebenzisa indlela yokusebenza kaningana kwegama kodwa nakhona kuyakhombisa ukuthi zikhona izinkinga abanazo.

Ukuchazwa kwamagama esiZulu ngesiZulu akusizi ingxenye ethile yomphakathi kuphela kodwa kusiza wonke umphakathi okhuluma isiZulu. Kusiza abantwana abasafunda amabanga aphantsi kukhuphuke njalo kuze kuyofika kwabasemaNyuvesi. Kusiza othisha kusukela kuthisha ofundisa amabanga aphantsi kuze kufike kuthisha ofundisa eNyuvesi. Kwabona ochwepheshe bolimi lwesiZulu abagogodile esiZulwini kuyabasiza. Ukufunda isiZulu ugogode akusho neze ukuthi awusadingi nakancane ukuthola izincazelo zamagama esiZulu. Okuseqinisweni yibona bantu abazidinga kakhulu izincazelo zamagama esiZulu laba abasifunde isiZulu bagogoda. Kuningi okubenza bazidinge kakhulu izincazelo zamagama esiZulu.

Amanye amagama esiZulu aba nomqondo ocashile. Lo mqondo ocashile wegama uvezwa wukuthi lelo gama linikezwe incazelo. Abanengi igama elithi **ukudepha** balithatha ngokuthi yigama eliwumfakela elisuselwa egameni lesiNgisi elithi *deep*. Leli gama lichaza ukuba kude kokuthile kuye phezulu kakhulu. Uma umuntu ethi: **“Idephile le mithi,”**

usuke echaza ukuthi ikhule yaba mide kakhulu. Akakwazi ukungajabuli kuthi kla ngaphakathi umZulu uma ethola incazelo yaleli gama abekade engayazi. Ukuchazwa kwaleli gama kumvula inkungu umuntu kumenze amangale futhi ajabule ngaphakathi ukuthi kanti kuningi kangaka abengakwazi ngaleli gama.

Igama elithi **ukhetho** alinabo ubuningi; linobunye kuphela. Lokhu ukuthi leli gama linobunye kuphela kuvela kahle uma selihlelwa kahle lichazwa.

Uma liphawula ngendaba yemisindo nokubhaleka kwamagama esiZulu, iphephandaba Isolezwe (16 kuNtulikazi, 2013:19), liphawula lithi:

IsiZulu siwulimi okulula kakhulu ukulufunda ngoba imisindo yamagama alo ibhalwa njengoba ibizwa. Ngibona sengathi yikho lokhu okudala ukuthi babe baningi abantu abakhuluma ulimi lwesiZulu ngoba kulula ukufunda ngisho okubhalwe phansi.

Umbono waleli phephandaba ufakazela obekulokhu kuphawulwa kulolu cwaningo mayelana nemisindo yamagama esiZulu kanye nokubhaleka kwamagama esiZulu.

Ziningi kakhulu izincazelo ezitholakala egameni elithi **incwadi**. Lezi zincazelo zibonakala kuphela uma leli gama selichazwa.

Amanye amagama esiZulu angamagama atholakala emikhakheni ethile yolimi njengalawa:

isono, isihogo, ingelosi, usathane, isiphambano

La magama atholakala emkhakheni wenkolo yobuKristu. Ukuchazwa kwala magama kusiza nalowo ongaziqondi lezi zinto okukhulunywa ngazo. Ukusebenza kwamagama emkhakheni othile akusho neze ukuthi kufanele ahlale eqondene nabantu balowo mkhakha kuphela kodwa kusho ukuthi nabangekho kulowo mkhakha mabawazi amagama asebenzayo olimini lwabo. Ukuwazi amagama atholakala emikhakheni ethile kusho ukuthi mawachazwe ukuze nokade engayazi incazelo yegama ayazi.

4.3.2 Ubulukhuni Bokwenza Ucwaningo Ngezincazelo Zamagama EsiZulu

Uma uthi wenza ucwaningo ngezincazelo zamagama esiZulu kulula ukuthi ugcine usuhlekwa ngisho nayizinyoni ngenxa yokungasizakali. Okuseqinisweni uthi ungasizakali kwakubona abanikazi bolimi lwesiZulu impela ube futhi ufana nomuntu ongaphilile kahle ekhanda. Okwenza kube njena wukuthi osuke ezama ukwenza ucwaningo kukho, abanikazikho bakwazi njengoba bezazi. Bathi bekwazi njengoba bezazi kodwa kungabi lula neze ukuthi bacobelele omunye umuntu lolu lwazi. Abanikazi bolimi lwesiZulu bafana nomuntu ohlakaniphe kakhulu. Umuntu ohlakaniphe kakhulu okukhona okuthile akwazi njengoba ezazi, akulula ukudlulisa lolo lwazi alwedlulisele komunye. Uvele ajiyelwe ukuthi yini lena okuthiwa akayichaze ngoba konke kucacile. Kunjalo-ke nakubanikazi bolimi lwesiZulu.

Ungoti uMkhize (2011), ubeka kanjena mayelana nobulukhuni bokwenza ucwaningo ngezincazelo zamagama esiZulu:

Empeleni kudlalwa ngabo abantu abangamaZulu abangafundile uma uzolindela ukuthi bakunikeze izincazelo zamagama esiZulu. Ukuchaza amagama esiZulu kulukhuni kwakubona abantu abafundile. Kangakanani-ke kumuntu ongafundile bese kulindelwa ukuthi akwazi ukuchaza amagama? Isazokuba ngenkulu inkinga indaba yokwenza ucwaningo lwezincazelo zamagama esiZulu.

Ukuze akwazi ukuphuma kule nkinga uchwepheshe ophokophelele umkhakha wokuchaza amagama esiZulu ngesiZulu, kufanele acobelele ulwazi emasokeni. Kufanele abe nesikhulu isisoka uma enza ucwaningo lokuthola izincazelo zamagama esiZulu. Isisoka sibaluleke kakhulu uma ucwaningo lwenziwa kulabo Solwazi abashaya ngoCetshwayo. Abafuni ukuyelwa ngobuso labo Solwazi. Kwakhona ukufika kubo usuqhwayizela uthi ufuna bakusize ngezincazelo zamagama esiZulu, uyopheka kuze kuqhakaze uNongidi. Uma uyokwenza ucwaningo ofuna kulo ukuthola ulwazi oluqekethwa ngomlomo, kühle uqale ube nolwazi oluphelele ngomuntu noma ngabantu ofuna ukwenza kubo ucwaningo.

Kungenzeka ukuthi lo muntu ofuna ukwenza kuye ucwaningo unguthulasizwe wendawo njengenkosi nje. Awukwazi-ke ukuvele uqonde enkosini uthi usufikile uzokwenza ucwaningo lokuchazelwa amagama esiZulu. Kufanele uthole izindlela zokuthi kusondelwa kanjani kulo muntu noma kulaba bantu.

Ukwazi umuntu ofuna ukwenza ucwaningo kuze kukusize ngisho nokuthi wazi ukuthi uthanda ini lowo muntu. Ukwazi lokho okuyintandokazi yalowo muntu noma labo bantu kwenza ukuthi ube nakho ongahle uzitubuzele ngakho amagabade bese samukeleka isicelo sakho. Kufanele ungoti ophokophelele ukuchaza amagama esiZulu ngesiZulu angawakhohlwa amagama ashiwo ngumcwaningi walolu cwaningo esahlukweni esingumhlahlandlela walolu cwaningo athi:

....Abangaze bakusize ngakho labo Solwazi abashaya ngoCetshwayo ukukubekela kuhlale obala okuphathelene nesihloko esithile njengokuthi ucele ukuthi bakucacisele ngomemulo. Kulapho-ke ezothi eqephuza khona lo Solwazi ngomemulo bese ukwazi ukucoshela izincazelo zamagama athile ahambisana nesihloko leso. Uma uthi uzothatha igama lesiZulu ngalinye uthi chazelwa lona, usuke uqhuba intwala ngewisa.

Abaluleke kakhulu la mazwi akulesi sahluko. Kufanele ahlale enkenteza njalo ezindlebeni zikachwepheshe ofuna ukwenza ucwaningo lokuchaza amagama esiZulu ngesiZulu.

Uchwepheshe uZungu owabe efuna ukwenza ucwaningo lokuchaza amagama esiZulu ngesiZulu, wagcina esefunde ukwenza nayekade ezitshela ukuthi ngeke akwenze nangengozi. Abanikazi bolimi lwesiZulu abe efuna ukwenza ucwaningo kubo uthi babevamise ukuhlala kwaluhhohho bese bezishayela utshwala obabubizwa ngokuthi yijuba. Lo chwepheshe wabe engabuthinti nhlobo utshwala kodwa uthi wazithola sekufanele aphuze ijuba ukuze akwazi ukusondela kulaba bantu. Uthi uma exoxa ngalolu daba lo chwepheshe abeke kanjena:

Sengizwe kahle ukuthi zonke izincazelo zala magama esiZulu engizifunayo ngizozithola kulaba bantu abahlala laphaya ebha baphuze ijuba. Osekucacile futhi wukuthi nami kufanele ngibe wumuntu oliphuzayo ijuba ukuze ngikwazi ukusondela kulaba bantu ngithole lolu lwazi. Inkinga enginayo manje eyokuthi utshwala angibuphuzi futhi angibufuni.

Owabe engiyalele laba bantu wangitshela ukuthi kuzongisiza ukuthi nami ngiliphuze ijuba. Ngacishe ngaluyeka lolo cwaningo kodwa kwacaca ukuthi ngendlela engiludinga ngayo kukhona okwabe kufanele ngikwenze.

Kwadingeka ukuthi ngiqale ngizifundise mina ijuba ngaphambi kokuthi ngiyoliphuza nalaba bantu. Kwaqale kwaba nzima kwakhona ukulithenga kwahamba kwahamba kwaze kwajwayeleka. Alingixakanga kangako ijuba ngaphandle kokuthi lalibuye libabe. Kwathi emva kwamasondo amabili ngezwa ukuthi seliyejwayeleka ngathi sengingaya kulaba bantu. Okwakufanele ngikukikelele kakhulu wukungaliphuzi kakhulu. Ngangisheshe ngizwe ikhanda selizula ngakho-ke ngazitshela ukuthi ngizovele ngiqhabule ngingaphuzi amathamo amakhulu.

(Zungu, 2012).

Ngezinye zezinkinga abhekana nazo lezi uchwepheshe ofuna ukwenza ucwaningo ngezincazelo zamagama esiZulu.

Ungoti uNkabinde (1999:241), uphawula kanjena mayelana nokubaluleka kocwaningo uma kubhalwa isichazamazwi:

It has not been possible to incorporate much new vocabulary because field work is necessary to gather information. The investigation and testing of vocabulary items from various geographic regions through field work has to be sacrificed. This means that important dialectal forms are lost.

Akuzange kube lula ukufaka amagama amaningi amasha ngoba ulwazi oluningi lutholakala ngokwenza

ucwaningo kubantu. Ukuhlola ukuthi amagama asebenza kahle yini ezindaweni ezahlukene akuzange kwenziwe. Lokhu kuchaza ukuthi ukusebenza kwamagama ngokwezigodi akufakwanga.

Lo ngoti uphawula khona ukuthi ukuthola ulwazi kulabo Solwazi abashaya ngoCetshwayo kumqoka kakhulu. Uyakubalula ukuthi lusuke lusenesikhophe ucwaningo lokuhlanganisa isichazamazwi uma kungakayiwa kubanikazi bolimi lwesiZulu kuyocotshelwa kubo ulwazi.

Ukhala kakhulu lo ngoti ngokuthi ngenkathi kuqala umsebenzi wokuhlanganisa isichazamazwi esichaza amagama esiZulu ngesiZulu kwashoda izimali. Lokhu kushoda kwezimali kwadala ukuthi kungaphunywa kuyiwe kubantu ukuze kwenziwe ucwaningo. Ukungayi kubanikazi bolimi lwesiZulu kwadala ukuthi kube nomsoco wolimi lwezigodi olahlekayo. Lo mbono walo ngoti usagcizelela lokhu okade kubalulwa yilolu cwaningo. Indaba yokubaluleka kolimi lwezigodi uma kuhlanganiswa isichazamazwi ide ihlokolozwa kulolu cwaningo.

4.3.3 Ukugqama Kwencazelo Yegama Ebusweni Bomuntu

Iqiniso eliyohlale limile ngolimi yileli lokuthi umthetho wolimi alubhalwa kodwa luyakhulunywa. Ukukhulunywa kolimi akusho neze ukuthi lokho okuphuma emlonyeni womuntu akungabe kusabhalwa phansi; akuyekwe kanjalo ikakhulukazi esikhathini sanamhlanje. Abesenduleleyo konke okwabo kwabe kungabhalwa phansi. Kwabe kuqekethwa ngomlomo kube kugcinwe ekhanda. Sibatusa kakhulu laba abaqhamuka nombono wokuthi makubuye kubhalwe phansi lokhu okuphuma kule mbobo engezansi kwekhala.

Uma kuthiwa incazelo yalokho okushiwo umuntu okhuluma isiZulu igqama ebusweni bomuntu okhulumayo, lokho kusuke kuchaza ukuthi ukhona umuntu okhulumayo kanye nalowo okukhulunywa naye. Ngamanye amazwi lokhu kusho ukuthi abantu bakhona ziqu

zabo okungaba ngababili noma ngaphezulu. Inkinga ivela uma umuntu engasekho siqu sakhe kodwa ibe ifuneka incazelo yegama noma yamagama. Kulapho-ke othola sekungena khona ukubhalwa phansi kwamagama kanye nezincazelo zawo. Le ndlela yokulondoloza izincazelo zamagama yenza ukuthi ngisho umuntu noma ngabe ukuphi akwazi ukuthola incazelo yegama ayifunayo. Yenza ukuthi ungaqali phansi uhambe ufuna umuntu ozokhuluma isiZulu alinganise nangezitho ezithile zomzimba ukuze ucelwe yincazelo yalokho akushoyo. Incazelo ebhalwe phansi ihlala unomphela; ayishabalali. Uma kuwukuthi kulondolozwe kahle lokho lapho kubhalwe khona incazelo, ngeke nangengozi ize ishabalale leyo ncazelo.

Uthi uma ephawula ngendaba yokugqama kwencazelo yegama ebusweni bomuntu ungoti uZulu (2002), uphawula kanjena:

Ngisho kungathiwani ubethuka enkulu inhlamba loya muntu. Ubuso bakhe buvele bayixoxa yonke indaba yize kade ngikude naye. Akukwazi ukuthi kukhona okuhle obekushiwo yilobuya buso.

Incazelo ebhalwe phansi isiza ngisho izizukulwane zangomuso. Ngisho naye ocacisa incazelo yalokho akushoyo ngezitho zakhe zomzimba uyathokoza uma lokho akade ekucacisa sekucaciswa ngenye indlela uma sekuchazwe kwaze kwabhalwa phansi. Naye lona obekade ecacelwa yincazelo yamagama athile esiZulu imcacela ebusweni bomuntu, ubona ngokunye uma lawo magama esebuye achazwa. Uze athole nokungaphezu kwalokhu akade ekuthola kulona obekade ekhuluma.

Ungoti u-Svensen (2009:41), uyakuqiniseka lokhu kubaluleka kwencazelo yegama ebhalwe phansi uma ethi:

The material is collected by examining a number of strategically selected texts that are as representative as possible of the language, language variety or text corpus which is to be described and by excerpting from these texts lexical items which are considered on the

basis of certain criteria to be suitable candidates for inclusion in the dictionary.

Konke okuqoqwa olimini kucutshungulwa kugxilwe kulowo msebenzi okhethwe ngobuciko omele okukhulunywayo kulolo limi. Lokhu kwenziwa ngokuthi kube nekhophasi enhlobonhlobo okuyiyona ezosetshenziswa emele ulimi bese kuthi lokho okuphuma kulowo msebenzi kukhethwe kukho amagama azohlanganisa isichazamazwi.

Kukhona igama elisetshenziswe yilo ngoti elibaluleke kakhulu uma kukhulunywa ngokuhlungwa nokuhlelwa kwamagama azohlanganisa isichazamazwi. Leli gama yileli elithi *strategically*. Leli gama licacisa ukuthi umsebenzi wokuhlanganisa amagama azohlanganisa isichazamazwi kufanele wenziwe ngesinwe esingayiwa. Ukuxhamazela nobudlabha abufuneki nhlobo kulo msebenzi.

Okunye okusemqoka akubalulayo lo ngoti wukuthi akuwona noma yimaphi amagama aqoqwa nguchwepheshe alungele ukwakha isichazamazwi uma ethi:

...abukeka engakulungele ukuba ngamagama angafakwa ukwakha isichazamazwi

La magama acacisa ukuthi akusho ukuthi noma yiliphi igama alitholile uchwepheshe selingakulungela ukwakha isichazamazwi. Kusuke kusadingeka ukuthi umsebenzi wakhe awele akhiphe lokho okungamakhoba.

Ayiqeda yonke inkulumo mayelana nokugqama kwencazelo ebusweni amazwi kangoti uHlatshwayo ocashunwe esahlukweni sesithathu athi:

Umuntu umbona ngisho ule kude ukuthi uqonde ukuthini. Ayikwazi ukucasha incazelo yalokho umuntu akushoyo uma ekhuluma isiZulu.

(Hlatshwayo, 2012).

La mazwi sithe asiwaphinde njengoba enjalo ngoba avela ayenze ibe yinhle le nto; ingafuni ukoniwa.

4.3.4 Ukungabi Bikho Kochwepheshe Kanye Nemithombo Yolwazi Kulo Munxa

Abekho noma bancane kakhulu ochwepheshe besiZulu emkhakheni wokuchazwa kwamagama esiZulu ngesiZulu. Lokhu kuyiqiniso elikhona nelimiyo. Ubukhona baleli qiniso akusho neze ukuthi sekufanele kuhlalwe kungabe kusenziwa lutho mayelana nokuchazwa kwamagama esiZulu ngesiZulu. IsiZulu sinegama elithi ingqalabutho. Leli gama lisho umuntu osungule okuthile. Ungoti u-A.C. Nkabinde uyingqalabutho uma kukhulunywa ngokuchazwa kwamagama esiZulu ngesiZulu ikakhulukazi ekwakhiweni kwezichazamazwi. Uma bekhona abantu abakwazi ukuqala umsebenzi ongaka ongakaze wenziwe ngomunye umuntu, yini evimba uchwepheshe ophokophelele ukuchaza amagama esiZulu ukuba yingqalabutho noma ukulandela emkhondweni wezingqalabutho? Ukukhihla esikaNandi umuntu alibale wukuthi abekho ochwepheshe kulo munxa, akwehlukene nabantu abahlale bebalisa zonke izinsuku bethi: “*Sinjenje senziwa wubandlululo.*” Lesi sililo sansukuzonke senza ukuthi abantu bagcine bengenzi lutho; balibale ukubalisa ngobandlululo.

Le nkinga icishe ibe khona nakwezinye izilimi esezithuthukile njengesiNgisi. Lokhu kufakazelwa ngamazwi kangoti u-Svensen (2009:1) athi:

Unlike most research, lexicography rarely sends one in fruitless quests; one does not devote days, months, or even years to testing a hypothesis only to decide that it is not tenable, or to attempting to collect evidence to prove a theory only to have to conclude that sufficient facts are no longer in existence to clinch it. It does not make one's life anxious, nor build up hopes only to have them collapse. Everyday one is confronted by new problems.

Umsebenzi wokuhlanganisa isichazamazwi awufani neminye imisebenzi yocwaningo. Awukwazi ukuchitha izinsuku, izinyanga kumbe iminyaka uhlola umsongozo

bese uthola ukuthi awusebenzi noma uzame ukuqoqa ulwazi okuzothi ngokuhamba kwesikhathi uthole ukuthi aluthi shu. Lo msebenzi awumenzi umuntu abe nexhala noma ahlalele ethembeni kuthi ekugcineni kungenzeki lutho. Umuntu uhlangabezana nezinkinga ezintsha zonke izinsuku.

Esikhathini sanamhlanje akusefani neze nezikhathi zongoti uNkabinde lapho kwabe kuvalwe khona ngehlahla okwangempela. Sebekhona ababili abathathu ongoti ongethembela kubo uma kukhulunywa ngokuchazwa kwamagama esiZulu ngesiZulu. Okubuye kuhluphe kakhulu kulaba abadinga ochwepheshe abazobasiza kulo mkhakha, basuke babe nomcabango wokuthi bazosizwa yilaba abafunde isiZulu bagogoda. Balungile nalaba banalo usizo kodwa umuntu uvele akhohlwe wukuthi ulwazi lwamagama uluthola ngisho nakumfundi ongakafiki ngisho eNyuvesi. Kukhona abafundi abavela ezindaweni zasemakhaya abanolwazi lwesiZulu olunzulu. Laba bafundi bakunikeza incazelo yokuthile kwesiZulu obungakwazi bakuchaze bayophuma nakho ngale. Kuqalwa kubo-ke abafundi abanalolu lwazi. Likhulu ulwazi olungatholakala kothisha abafundisa isiZulu ngisho kwabona laba abafundisa amabanga aphansi. Othisha besiZulu bangamsiza kakhulu uchwepheshe olandela umkhakha wokuchaza amagama esiZulu ngesiZulu.

Abanye abangumongo wolwazi lolimi lwesiZulu yilabo Solwazi besiZulu abashaya ngoCetshwayo. Likhulu kakhulu ulwazi oluqukethwe yilabo Solwazi. Okufike kube nzima kubo wukuthi uma uzocobelela ulwazi kubo kufanele ube nesisoka esingayiwa. Uma uthi uzovele uye ngobuso uthi uyofuna ulwazi lwamagama esiZulu kubo, uyobuya ulambatha. Uma kukhona okuphathelene nolimi lwesiZulu okufuna kulabo Solwazi, kufanele lowo ozocela kuye usizo umfunde usekude umazi njengoba uzazi. Abanye bangabantu abanobuqha abangangeneki kalula. Abanye bangabantu abangothulasizwe abahlonishwayo. Konke lokhu kufanele ukwazi ngoSolwazi ozocela kuye usizo. Kufanele uze wazi nokuthi yini ayithanda kakhulu nangayifuni nokuyibona. Ayisakhulunywa-ke eyokwazi ukumthakazela ukwazi njengoba uzazi. Uma uzofuna usizo kulabo Solwazi, kufanele uqale wenze ucwaningo olunzulu ngalowo noma ngalabo abazokusiza. Ukubazi kahle ungafuniseli labo Solwazi kungawenza umsebenzi wakho wokuchaza amagama esiZulu ngesiZulu ube lula kakhulu.

Ungoti u-Alberts (1999:30), uthi uma ephawula ngokubaluleka kokuthola ulwazi kongoti bomkhakha othile aphawule kanjena:

When supplying term equivalents or coining new terms, terminologists consult linguists, language practitioners, language users and mother tongue speakers.

Uma benikeza amatemu ahambisana nawolunye ulimi noma bakha amatemu amasha, laba abakha amatemu kufanele babonisane nochwepheshe bolimi, abasebenza ngolimi kanye nalabo abaluncele ebeleni ulimi.

Ngeke kuphikiswe muntu lokhu okushiwo yilo ngoti mayelana nokwakha amagama azongena olimini nangacina ehlanganise isichazamazwi. Kuyiqiniso elingephikiswe muntu ukuthi owakha noma ohambe ecobelela amagama azogcina ehlanganise isichazamazwi akakwazi ukungacobeleli ulwazi kochwepheshe balolo limi kanye nabanikazi balolo limi abaluncele ebeleni.

Abanye abawusizo olukhulu kumuntu ofuna ukuchaza amagama esiZulu ngesiZulu izifundiswa ezindala esezathatha umhlalaphansi. Othisha abadala kanye nabahloli asebathatha umhlalaphansi banolwazi olunzulu kabi lwesiZulu. Bangasiza kakhulu ekunikezeni izincazelo zamagama esiZulu ngisho kwakhona nje ekunikezeni izeluleko kumuntu ofuna ukuchaza amagama esiZulu ngesiZulu. Kukhona nezindawo ezihlala abantu abadala. Ikhona indawo eyabe iseNkandla ibizwa ngokuthi *Kwabadala*. Le ndawo yabe inabantu abadala abawusizo olukhulu kumuntu owenza ucwaningo lokuchaza amagama esiZulu ngesiZulu.

Uma liphawula ngalesi simo iphephandaba Isolezwe (17 kuMfumfu, 2012:15), liphawula lithi:

Kubukeka kunesikhulu isidingo sokuvula isikole lapho kuzoqeqeshwa khona ochwepheshe bokuchaza amagama. Usemkhulu kakhulu umsebenzi odinga ukwenziwa mayelana nokuthi kube nabantu abaqeqeshiwe abasiza ukuchaza amagama esiZulu.

Kuyamangaza ukuthi ngisho uhulumeni imbala udaba olungamhluphi lolu. Kwenziwa yini kwezinye izilimi kube lula ukuthola abantu abakwazi ukuchaza amagama alezo zilimi njengesibhunu nesiNgisi? Kwakhala nyonini esiZulwini?

Umbono waleli phephandaba ukhala sona lesi sililo sokungabi bikho kochwepheshe abachaza amagama esiZulu ngesiZulu. Ukungabi bikho kochwepheshe kulo munxa kwenza ukuthi nemithombo yolwazi ibe mincane kakhulu.

Mincane kakhulu imithombo yolwazi ekhona engasiza umuntu ofuna ukulandela umkhakha wokuchaza amagama esiZulu ngesiZulu. Imincane injalo le mithombo lokhu akuchazi neze ukuthi sekufanele kuhlalwe kungenziwa lutho. Abasenduleleyo babethatha eyezinye izilimi (njengesingisi) basebenzise yona. Bakwenza lokhu futhi baphumelela. Ozimisele ngokusebenza ngempela ongaqondile ukusinisa amahleza, kukhona angakuthola emitatsheni yolwazi ikakhulukazi lena esiZikhungweni Zemfundo Ephakeme. Ukuzinika isikhathi ukhothoza kule mitapo kukhona ongaphuma nakho bese ukwazi ukuhlenganisa uphume umsebenzi. Eminye yale mitapo iba namagumbi noma izindawo lapho kuqoqelwe khona konke okuphathelele nezilimi zomdabu kanye namasiko. Okhothoza akhothozise kula makhosomba akule mitapo, ngeke abuye nembande yesikhova.

Uthi uma ephawula ngemitapo yolwazi ungoti uZulu (2002), aphawule athi:

Kungisizile ukuhamba ngifuna emalayibhulari ehlukeneyo ukuze ngicine sengiyitholile le ncwadi equkethe izisho nezaga eyabhalwa nguNyembezi. Usemakhulu umsebenzi okusafanele wenziwe amaNyuvesi ukuqoqa izincwadi eziqukethe ulwazi esiludingayo.

Zikhona nezindawo ezigcina okungamagugu esizwe (izigcinamagugu) ezingamsiza uchwepheshe ofuna izincazelo zamagama esiZulu. Nakhona kulezi zindawo kudingeka umuntu ozokuba nesineke, athi uma efuna ulwazi aludingayo azinike isikhathi. Ulwazi olunjena akulula ukuthi uvele uluthole lubekiwe luthe bhadla phambi kwakho. Lufuna ukuphenywa luphenyiswe ngoba luyivelakancane kuhle komyani kamoba. Kukhona

neminye imitapo yolwazi eyakhelwe ukulondoloza lokho okuphathelene nolimi kanye namasiko abomdabu. Banayo indawo yalolu hlobo eThekwini ebizwa ngokuthi *Killey Campbell Africana Library*.

4.3.5 Ukungefani KwesiZulu Esikhulunywa Ezindaweni Ezahlukene Kanye Nesimo Sezombusazwe

Akufanele nakancane ukuthi umsebenzi wokuchazwa kwamagama esiZulu ngesiZulu ukhinyabezwe wukwehluka kwesiZulu esikhulunywa ezindaweni ezahlukene. Uma sikhuluma ngezindawo ezahlukene lapha asiqondile neze izindawo ezahlukene ngokwezifundazwe kodwa siqonde izindawo ezahlukene esifundazweni esisodwa. Isifundazwe okuyisona sithathwa njengokuthi kukubo kanina wesiZulu isifundazwe saKwaZulu-Natal. Uma abantu abakhuluma isiZulu bekhuluma isiZulu esahlukene kodwa lokho abakukhulumayo bekuqonda kahle ukuthi kuyisiZulu nokuthi kwaqhamuka kanjani, amagama asetshenziswa yilabo bantu kufanele achazwe. Ngisho ulimi lwezigodi imbala kufanele luchazwe ngoba bakhona abantu abasuke belusebenzisa futhi bazi kahle kamhlophe ukuthi basebenzisa luphi ulimi. Nolimi lokuhlonipha imbala kufanele lungashiya. Nalo uma kuwukuthi kuwumsebenzi wokuchaza amagama esiZulu ngesiZulu bese luyachazwa.

Amagama okuhlonipha-ke wona asemqoka kakhulu ngoba amanye kugcina sekungamagama asetshenziswa yisizwe sonke uma lokho kuthinta inkosi yohlanga. Okufanele kucace kuleyo nakuleyo ncazelo yegama wukuthi kukhonjiswe (ikakhulukazi uma kuyisichazamazwi) ukuthi lelo nalelo gama elichazwayo liyigama lesigodi noma liyigama lokuhlonipha. Ngeke kuze kulunge nakancane uma uchwepheshe ochaza amagama esiZulu engashiya la magama okuhlonipha kulo musho olandelayo engawachazile:

Amahungele amaye umngcaza wami ngoba abachakisana bebesaye ezimanteni.

Onke la magama abhalwe ngokunzima angamagama okuhlonipha. Awakwazi-ke ukushiya engachaziwe ngoba kungacina kuduma upotiyane kumuntu ongazazi izincazelo zala magama. Nazi izincazelo zala magama:

ihungele	>	imvu
ukumaya	>	ukudla
umngcaza	>	ummbila
umchakisana	>	umfana
imanta	>	inkomo

Ngeke zingamshiyi emamatheka lezi zincazelo umuntu obekade engazi nakancane ukuthi kukhulunywa ngani uma kukhulunywa kanje. Kubalulekile kunoma ubani ongumZulu oluthandayo ulimi lwesiZulu ukwazi ukuthi zithini izincazelo zala magama.

Njengoba isiZulu singefani ezindaweni eziningi zesifundazwe saKwaZulu-Natal, kufanele sichazwe njengalokhu sisebenza kuleyo nakuleyo ndawo. Uma umuntu waseNhlwathi ethi uma ekhuluma ngegama elithi **umkhuhlane** asebenzise leli gama eqonde **ukushona komuntu**, le ncazelo yaleli gama kufanele ibe khona uma kuchazwa leli gama. Uma umuntu waseFilidi ezothi uma ekhuluma **ngodonga lwendlu** angasho ukuthi **udonga** kodwa athi **ubonda**, le ncazelo kufanele ingene kuleli gama uma selichazwa. Ukwehlukana kolimi lwesiZulu ngezindawo ezahlukene makuvele uma kuchazwa amagama. Ochaza amagama akungathi ngoba nakhu endaweni yangakubo bengalisebenzisi igama elithile njengakwezinye izindawo bese ethi uzothi uma elichaza asebenzise incazelo ayaziyo kuphela. Kungaba nezinkulu izikhophe ukuchaza amagama esiZulu achazwe ngokukhetha izincazelo ezithile ezinye zingafakwa.

Ibalulekile indaba yokuqikelela ukuthi amagama achazwe ngendlela yokuthi azwakale kuzo zonke izindawo ezikhuluma isiZulu. Yingakho nje ungoti uNkabinde (1999:241) ethi:

The investigation and testing of vocabulary items from various geographic regions through field work had to be sacrificed. This means that important dialectal forms are lost.

Ukuhlola ukuthi amagama asebenza ngokuyikho yini ezindaweni ezahlukene akuzange kwenziwe. Lokhu kuchaza ukuthi amagama asemqoka asebenza ngokwezigodi awangenanga lapha.

Kulukhuni ukwazi ukuthi yisiphi isiZulu okungathiwa yisona esamukelekile okufanele sisetshenziswe uwonkewonke. Okusizayo kumuntu ochaza amagama esiZulu ukuthi akwazi ukuphuma kule nkinga, ukubheka imibhalo yesiZulu esetshenziswa ezikoleni kanye nasemibhalweni yesiZulu yomphakathi jikelele. Imibhalo yongoti bolimi lwesiZulu iyayihlahla indlela mayelana nokuthi yisiphi isiZulu okuyisona sivumelekile kuwonkewonke. Ozimisele ngokuchaza amagama esiZulu ngesiZulu kufanele abe wumngane wemibhalo yesiZulu enohlonze. Ikhona imibhalo enohlonze okukhulunywe ngayo kulolu cwaningo kulezi zahluko ezandulela lesi. Akuyona kuphela le mibhalo okufanele abe wumngane wayo ozimisele ngokuchaza amagama esiZulu ngesiZulu. Neminye imibhalo yesiZulu kufanele angehlukani nayo. Namaphephandaba esiZulu nawo ayafuna ukufundwa noma abuye adinge ihlo elijulile lokucubungula izincazelo zamanye amagama asebenza emaphephandabeni. Kulezi zinsuku sekwaba khona nabeluleki bolimi lwesiZulu. Abeluleki bolimi lwesiZulu bangamsiza kakhulu uchwepheshe ofuna ukuchaza amagama esiZulu ngesiZulu ikakhulukazi uma engaqondi kahle ukuthi yiluphi ulimi lwesiZulu oluvumelekile.

Ungoti u-Alberts (1999:30), ugcizelela ukuthi labo abafunde bajula ngesifundo esithile, kufanele bangashiywa ngaphandle uma kuqoqwa amagama eqoqelwa ukuhlanganisa isichazamazwi uma ethi:

Subject specialists form part of a team during the compilation of a specific technical dictionary.

Ongoti bezifundo baba yingxeny yethimba elihlanganisa isichazamazwi esiqondene nomkhakha othile.

Umbono walo ngoti awudingi ngisho nokutolikwa ngoba ukhuluma iqiniso elingephikiswe. Leli qiniso ngelithi umuntu ogogodile emkhakheni othile kanye nabeluleki bezilimi, awukwazi ukuqhelelana nabo uma uqoqa amagama azohlanganisa isichazamazwi.

Isimo sezombusazwe sihlupha kakhulu kulezi zinsuku uma kukhulunywa ngokusebenza kwamagama esiZulu kanye nezincazelo zawo. Ofuna ukuchaza amagama esiZulu ngesiZulu kufanele abe nokhakhayi oluqinile; akwazi ukushiya umbusazwe kubo noma kwakhe uma ematasatasa elungiselela ukuchaza amagama esiZulu. Uma kuwukuthi uchwepheshe akakwazi ukukhumula ingubo yombusazwe ayilahle le kude ngenkathi enza umsebenzi wokuchaza amagama esiZulu ngesiZulu, kusho ukuthi makakhohlwe yilo msebenzi. Kwazingubo zombusazwe kufanele zikhiyelwe emapotimendeni ngenkathi uchwepheshe ematasatasa nalo msebenzi ikakhulukazi uma esenza ucwaningo. Ukungayembathi ipolitiki iphume ngisho nasolimini imbala yikhona okuphumelelisa owenza umsebenzi wokuchaza amagama esiZulu ngesiZulu. Ukuwenza ngempumelelo lo msebenzi kudinga ukuthi lona owenzayo abe wumuntu wawo wonke amaqembu ezombusazwe angakhethi iphela emasini. Kwalona ulimi kufanele luhlale luqoqekile wazi ukuthi uthini, kubani, ngasikhathi sini. Kubantu abaNsundu umbusazwe uke uhluphe kangangkuthi uzithola usuvika nokubingelela abantu abathile. Uvika abantu abathile ngoba ubalekela ukuthi ungabe usuthathwa usuphoswa eqenjini elithile lezombusazwe. Wena owenza lo msebenzi ubingelela wonke umuntu futhi nobuso bakho buyefana kuwo wonke umuntu ombingelelayo.

Lesi simo singahle simenze azithole ebhekene nenkulu inkinga uchwepheshe owenza ucwaningo lokuchaza amagama esiZulu ngesiZulu. Uma ephawula ngalesi simo ungoti uMbatha ephephandabeni Isolezwe (06 kuNcwaba, 2013:14), uphawula athi:

Kuhambe kuhambe ezombusazwe zifune ukugabadela ulimi lwezigodi. Ulimi lwezigodi lukhona esiZulwini kodwa muva nje ngezombusazwe ezibukeka sezifuna ukuba ngaphezulu kolimi lwezigodi.

AmaZulu ayalwazi-ke ulimi lwezigodi futhi awalubukeli neze phansi. Kuyamangaza lokhu esikubona kulezi

zinsuku abantu sebefuna ukuhlonipha okukhulunywa ngamaqembu abo ezombusazwe kunokuhlonipha ulimi lwezigodi okuyilona luludala kunezombusazwe.

Okufanele akuqikelele kakhulu uchwepheshe owenza umsebenzi wokuchaza amagama esiZulu ngesiZulu ukusebenza kwamagama athile esiZulu esetshenziswa yiqembu noma ngamaqembu athile ezombusazwe. Kuyenzeka iqembu elithile lezombusazwe lithathe igama elithile lesiZulu elejwayelekile lilisebenzise ngendlela yalo. Mhlawumbe uma kungenziwa isibonelo kulolu cwaningo segama elithi **isihlahla**. Elinye iqembu lezombusazwe lingathatha igama elithi isihlahla lilisebenzise ngendlela ezovuna lona ngenxa yezinhloso ezithile zalelo qembu. Uchwepheshe ochaza amagama esiZulu ngesiZulu kufanele azibambe ziqine angabi uSimukanandwendwe. Uma iqembu elithile lezombusazwe lithatha igama lesiZulu elinencazelo eyejwayelekile lilisebenzisa ngendlela yalo, uchwepheshe akangathatheki naye asebenzise leyo ncazelo. Incazelo yegama okufanele isebenze ngaso sonke isikhathi yileyo ejwayelekile futhi esetshenziswa uwonkewonke hhayi uhlobo lwabantu abathile kuphela.

Kwenye inkathi kuba nezinhlangano ezithile ezinamandla ezihambisana namaqembu athile ezombusazwe. Kuyenzeka lezi zinhlangano kuvele kube negama noma namagama athile esiZulu ezingawanambithisisi kahle. Zithi zisuka lezi zinhlangano zibe zithatha izinqumo ngalelo noma ngalawo magama ezingawanambithisisi zithi mawangabe esasebenza; akusebenze amanye endaweni yawo. Uma singenza isibonelo kulolu cwaningo ngegama elithi **isisebenzi**. Kukhona izinyunyana ezavele zathi azilinambithisisi kahle leli gama ngakho-ke alingabe lisasebenza olimini lwesiZulu.

Iphephandaba Isolezwe (2011:10), lithi uma liphawula ngendaba yamagama esiZulu aguqulwa yizinhlangano ezithile liphawule kanjena:

Laba abathi alingabe lisasebenza igama elithi isisebenzi kusebenze elithi umsebenzi, kuyofanele basichazele ukuthi lizokwenziwanjani leli elithi isisebenzi. Ukhona yini mhlawube umgqomo wokulahla la magama okuthiwa mawangabe esasebenza? Uma lo mgqomo ukhona, ubekwe kuphi nendawo futhi kwavunyelwana

nobani ngendaba yalo mgqomo? Angikuboni kuwumqondo ophusile ukuvumela abathile baqhamuke sebezoshaya umthetho mayelana namagama okumele asebenze esiZulwini.

Uchwepheshe ochaza amagama esiZulu ngesiZulu kumele angavumeli ukududulwa yilezi zishingishane zihambe naye. Igama lesiZulu elisebenzayo futhi lingakaze lone lutho kwacala lalo lingakaze lithethwe, kufanele lisebenze futhi lichazwe. Uchwepheshe ochaza amagama esiZulu ngesiZulu kufanele akugweme ngayo yonke indlela ukumba inzolobela yomgodi lapho ezogqiba khona amagama angawanambithisisi noma abathile abangawanambithisisi. Igama negama elikhona olimini lwesiZulu (futhi kube kungekho sigcawu lapho kwake kwathethwa khona icala lalo lalahlwa yicala), kufanele lichazwe njengoba lisebenza olimini. Igama alinganikezwa incazelo ethandwa ngothile noma ngabathile kuphela kodwa makube yincazelo esetshenziswa yiwo wonke umuntu.

Yingakho ungoti u-Svensens (2009:39–40), ekhuluma ngencazelo ayibiza ngokuthi:
...okuvumelekile, okuphusile.

La mazwi alo ngoti asho ukuthi mayithi incazelo yegama ivumelekile futhi kube kungekho lapho ingqubuzana khona nendlela yokukhulunywa kolimi, akufanele kubhekwe ngehlo lothile noma labathile kuphela. Makubhekwe ngehlo lawo wonke umuntu osebenzisa lolu limi. NasesiZulwini kunjalo.

Uma kukhona okuthile okubonakala sengathi akuhambi kahle ngencazelo yegama, kufanele kubonisane ongoti bolimi lwesiZulu kanye nabanikazi bolimi lwesiZulu ngaleyo ncazelo. Kufanele kube nesinqumo esiphusile esiphuma kulokho kubonisana esithinta incazelo yegama. Uma kuwukuthi kukhona okufanele kuguqulwe encazelweni yegama, leso sinqumo kufanele saziwe yiwo wonke umuntu osebenzisa ulimi lwesiZulu. Owenza umsebenzi wokuchaza amagama kufanele abe nendlebe engenaso nesincane isigonogono namehlo akhe ahlale ekwazi ukubona ngaso sonke isikhathi. Okuthinta incazelo noma izincazelo zamagama kudingidwa kabanzi ngongoti bolimi lwesiZulu. Yilapho-ke okufanele ahlale ebeke khona indlebe uchwepheshe ochaza amagama esiZulu ngesiZulu.

Ukulalela iqeqebana labathile mayelana nezincazelo zamagama esiZulu kuyomedusa kumfake ehlathini elimnyama.

4.3.6 Ukuqhathanisa Ukuchaza Amagama Esimeni Esilimimbili Nasesimeni Esilimilunye

4.3.6.1 Isendlalelo

Ziningi izindlela lapho kungachazwa khona amagama esimeni esilimimbili nasesimeni esilimilunye. Kukhona ukuchaza amagama uma kutolikwa kusukwa kolunye ulimi kuyiwa kolunye. Esimeni esinjengalesi akusukelwa amagama ezimele wodwa kodwa kuchazwa amagama esebenza namanye enkulumeni. Sivamise ukusebenza kakhulu ezinkantolo lesi simo sokuchazwa kwamagama. Kuvamise ukuthi angagcini nje amagama ngokuthi atolikwe kodwa atolikwa abuye ahunyushwe. Uma amagama etolikwa abuye ahunyushwe, kusuke kwenzelwa ukuthi anikeze umqondo ohambisana nolimi ayiswa kulo lawo magama.

Esinye isimo lapho kuchazwa khona amagama kulapho kuzochazwa amagama ukuze kwakhiwe amabhukwana azolondolozwa abe wumkhusu wezizukulwane. Uma kwakhiwa amabhukwana azogcinwa agcinelwe isikhathi esizayo uthola ukuthi kuthathwa amagama kolunye ulimi (njengesiNgisi) bese ehunyushelwa kolunye ulimi okuyisiZulu. Kuvamise ukuhlangana ongoti bemikhakha eyehlukene yesiZulu uma kwenziwa lo msebenzi. Le ndlela yokuchaza idinga ongoti besiZulu abanekhono lokuqamba amagama. Yisona isimo lesi esaqhamuka nala magama alandelayo:

ingqalasizinda	>	kuchazwa igama lesiNgisi elithi <i>infrastructure</i>
umazitapele	>	kuchazwa amagama esiNgisi athi <i>super market</i>

izingabunjalo	>	kuchazwa igama lesiNgisi elithi <i>quality</i>
ulibofuzo	>	kuchazwa igama lesiNgisi elithi <i>DNA</i>
inhlolokhono	>	kuchazwa igama lesiNgisi elithi <i>interview</i>
imvimbamgwaqo	>	kuchazwa amagama esiNgisi athi <i>road block</i>
isithibajubane	>	kuchazwa amagama esiNgisi athi <i>speed humps</i>
inhlalanjalo	>	kuchazwa igama lesiNgisi elithi <i>consistency</i>
izibalomidanti	>	kuchazwa igama lesiNgisi elithi <i>statistics</i>
amaphuzu ayisisekelo	>	kuchazwa amagama esiNgisi athi <i>terms of reference</i>
isenanelo	>	kuchazwa igama lesiNgisi elithi <i>echo</i>

Okunye ukuchaza amagama yilokho okwenzeka uma amagama ehunyushwa esuswa kolunye ulimi eyiswa kolunye. Ziningi izimo ezingaholela ekutheni amagama ahunyushwe. Amagama engahunyushwa ehunyushelwa:

- (i) ukulungiselela izindaba zemisakazo nethelevishini;
- (ii) izinkampani ezithile eziwadingela imisebenzi yazo eyehlukene;
- (iii) izinhlangano ezithile ziwahumushela ukuwasebenzisa emisebenzini yazo eyehlukene;
- (iv) abathile abangalwazi ulimi oluthile bese kuhunyushwa amagama ukuze bezwe ukuthi kuthiwani kanye
- (v) nokunye okuningi okwehlukehlukene.

4.3.6.2 Isimo Esibukeka Singcubangcono

Okuseqinisweni asikho isimo ongathi lesi singcono kakhulu kunesinye uma kuchazwa amagama. Okungashiwo yikho ukuthi sikhona okungathiwa singcubangcono kodwa naso hhayi ngoba kuthiwa singcono njengoba kusho igama. Singathi nje kusona kucishe kuthi ukungabopheki kakhulu kunalezi ezinye izimo.

Isimo esibukeka singcubangcono kunesinye yilapho kunikezwa igama elilodwa kuphela egameni noma emagameni asuselwa kolunye ulimi eyiswa kolunye. Lapha singenza

isibonelo lapho kuthathwa khona amagama esiNgisi bese kuthiwa akunikezwe amagama esiZulu ahambisana nalawo esiNgisi. Nalo msebenzi ungabizwa ngokuthi wukuchaza kodwa okuseqinisweni akukhona ukuchaza lokhu. Lapha kusuke kufakwa igama elilodwa elihambisana nelolunye ulimi. Igama elithi ukuchaza lisho okungaphezulu kakhulu kwalokhu. Esimeni esinjengalesi uthola kwenziwa lokhu okulandelayo:

<i>boy</i>	> umfana
<i>man</i>	> indoda
<i>fire</i>	> umlilo
<i>house</i>	> indlu
<i>water</i>	> amanzi
<i>beard</i>	> intshebe
<i>window</i>	> iwindi

Ungoti uMoleleki (1999:244) uthi uma ephawula ngokuhlelwa ngalolu hlobo lomsebenzi obizwa ngokuthi yisichazamazwi aphawule kanje:

Lokhu kukhomba ukuthi umuntu ubheka igama asevele elazi ngenxa yokwazi imvelaphi yalo. Asikho nesidingo sokusho ukuthi akusona esabafundi lesi sichazamazwi kodwa siqondene nalabo abanolwazi olunzulu lolimi. Ukusetshenziswa kwamagama esiNgisi achaza awesiSuthu kukhombisa ukuthi lesi sichazamazwi sakhelwe abakhuluma isiNgisi.

Lo ngoti ukhuluma ngalolu hlobo lokuchazwa kwamagama olimini lwesiSuthu. Ukhuluma ngokuthi le ndlela yokuchaza isiza kakhulu labo abangasazi isiSuthu; abazi isiNgisi. Uthi akukho lutho olusiza ulimi lwesiSuthu uma amagama echazwa ngale ndlela ngaphandle kokuthi kusizakala labo abangasincelanga ebeleni isiSuthu. NasesiZulwini kukhona sona leso esikhalwa yilo ngoti. Uma amagama echazwa ngalolu hlobo, abantu abasizakalayo yilabo abangasincelanga ebeleni isiZulu.

Ubuza umbuzo obaluleke kakhulu ungoti uSimelane (2012) uma ethi:

Kusuke kwakhiwa isichazamazwi ngempela yini uma kuzovele kufakwe igama lesiZulu elihambisana nelesiNgisi?

4.3.6.3 Ukuchaza Esimeni Esilimilunye

Ziningi kakhulu izinkinga uchwepheshe ochazayo ahlangebazana nazo esimeni esilimilunye. Lolu cwaningo lapha luzosebenzisa isibonelo sesiZulu lapho kufanele kuchazwe khona amagama esiZulu ngesiZulu. Inkinga yokuqala uchwepheshe ahlangebazana nayo uma kufanele achaze amagama esiZulu ngesiZulu eyokungabi bikho kwemithombo yolwazi engamsiza ekuchazeni amagama. Ungqubuleka ngapha nangapha uchwepheshe ezama ukuthola imithombo yolwazi engamsiza athole ukuthi do imithombo yolwazi angayisebenzisa. Ujika lapho azame ukuthola ochwepheshe abanolwazi lokuchaza amagama esiZulu ngesiZulu. Nabo ochwepheshe kuba yiso leso semithombo yolwazi. Nabo ochwepheshe abakwazi ukuchaza amagama esiZulu ngesiZulu kuvele kube abanhloni. Ugcina esebamba eyeka uchwepheshe ozama ukuchaza amagama esiZulu ngesiZulu engazi ukuthi uzothatha ini ahlanganise nani. Ziyima emthumeni kuchwepheshe uma ezama ukuphuma aqalaze abanikazi bolimi lwesiZulu abangamsiza. Kuba yinkinga eyehlula ukwenza uma uchwepheshe ezama ukuthola usizo kubanikazi bolimi lwesiZulu.

Uthi uma ebona ubunzima okubhekwana nabo uma kuchazwa esimeni esilimilunye ungoti uZulu (2012), aphawule kanjena:

Umthetho walo msebenzi udinga isineke nokubekezela.
Lezi zingane zethu ezingenaso nesincane isineke angiboni
ukuthi zingayimela le nto.

Abanikazi bolimi lwesiZulu bambuka bangamfanisi nomuntu umuntu othi akachazelwe amagama esiZulu. Uma sikhuluma ngegama elithi ‘umuntu’ kulolu cwaningo silisebenzisa

njengoba belisebenzisa abanikazi bolimi lwesiZulu. Ngokwabanikazi bolimi lwesiZulu igama elithi umuntu liqonde lowo owazi isiZulu, ongasifuniseli.

Uvele abindwe yisidwa uchwepheshe uma nabanikazi bolimi lwesiZulu bengakwazi ukumsiza ngokumchazela amagama esiZulu. Siba kuphi isiphephelo kuchwepheshe ozama ukuchaza amagama esiZulu ngesiZulu uma kunjena? Oseyivukana kulula ukuthi avele atheneke amandla, athi yena uyayiyeka yonke le nto. Oseqine ukhakhayi uwa evuka ezama ehlanganisa kuze kulunge. Okusemqoka okungashiwo kulolu cwaningo wukuthi kulukhuni kuyitshe ukuchaza amagama esimeni esilimilunye njengalapho kuchazwa khona amagama esiZulu ngesiZulu. Kuyadingeka ukuthi athi uma kukhona amagama asewachazile uchwepheshe bese izincazelo ezinikeza abanye ukuthi baphose ihlo kuzo. Akulungile ukuthatha ngokuthi osukuchazile ngeke kusadinga ukuchazwa ngenye indlela. Yingakho nje ungoti u-Svensen (2009:40) ethi uma ekhuluma ngalesi simo abeke athi:

...However, a certain amount of caution is in order here.

...Nokho-ke kufanele kube nesixwayiso lapha.

Lesi sexwayiso sibhekiswe kuchwepheshe ochaza amagama ukuthi angathi uma esewachazile amagama acabange ukuthi useyikhathule yonke indima yokuchazwa kwamagama. Kubalulekile ukunika abanye abangabanikazi bolimi umsebenzi osuchaziwe ukuze kubonakale ukuthi kukhothuluzwe konke yini.

4.3.6.4 Ukuchaza Esimeni Esilimimbili

Kungconywa ukuchaza amagama esimeni esilimimbili (njengokususela esiNgisini uyise esiZulwini) uma ibhuku lalolo limi okususelwa kulo likhona futhi liqukethe ukuchazwa kwamagama okuphusile. Okunye okumsizayo uchwepheshe ochaza amagama kulesi simo wukuthi azazi zombili lezi zilimi; angafuniseli. Ukuzazi zombili izilimi kwenza ukuthi

sigcine singconywa isimo esilimimbili kunaleso esilimilunye. Kungconywa futhi ukuchaza amagama esimeni esilimimbili ngoba:

- (i) isikhonyana imisebenzi ekwazi ukusiza uchwepheshe obhekene nomsebenzi wokuchaza amagama. Uchwepheshe uyakwazi ukuthola imithombo yolwazi engamsiza ukuze aphume kalula enkingeni abhekene nayo;
- (ii) bakhona ochwepheshe abangatholakala kulo mkhakha bakwazi ukusiza lowo ofuna ukuchaza amagama kulesi simo;
- (iii) muva nje sekukhona nezithangami lapho kuhlenganwa khona kuboniswa ngokuchaza amagama esimeni esilimimbili. Kulezi zithangami kuhlengana ochwepheshe bemikhakha ehlukeneyo yolimi lwesiZulu bacobelelana ngolwazi.

Noma uchwepheshe engahlangene nalezi zithangami kodwa uyakwazi ukufaka isicelo naye abe yingxenyeyalezo zithangami. Lukhulu ulwazi olutholwa uchwepheshe ochaza amagama kulezi zithangami ikakhulukazi labo abasengamathwasa kulo munxa.

Ngenkathi ekhuluma nethimba elihlanganisa isichazamazwi sesiNgisi nesiZulu, ungoti uMbatha (2011) uphawula kanjena:

Siyobe senza elikhulu iphutha uma sishiya ngaphandle ungoti oyiNgisi kulo msebenzi wethu. Kuyodingeka sithole ungoti othi eyiNgisi aphinde abe nolwazi lokubhalwa kwezichazamazwi.

Okufanele akuqaphele kakhulu uchwepheshe uma echaza amagama kulesi simo wukuthi angasebenzisi amagama olimi okususelwa kulo njengoba enjalo awasebenzise kulolu limi achaza amagama ewayisa kulo. Uma amagama awachazayo uchwepheshe kungamagama asuselwa esiNgisini eya esiZulwini, kufanele abe nokuqikelela okwedlulele. Uma singenza isibonelo segama lesiNgisi elithi *man* uthola ukuthi kukhona umehluko omkhulu uma sekuyiwa esiZulwini kuleli gama. Uma kukhulunywa ngegama elithi *man* isiNgisi

asiwenzi umahluko phakathi **kwebhungu**, **insizwa** kanye **nendoda** noma **umnumzane**. Esingakwenza isiNgisi wukuthi egameni elithi insizwa kube khona igama elifolosa kwelithi *man* bese uthola sekuthiwa *young man*.

Ungoti uMashamaite (2001:114) uma ephawula ngokuchaza esimeni esilimimbili uphawula athi:

For a bilingual dictionary to be useful to speakers of both languages it has to be bi-directional. Bi-directional refers to a condition whereby a bilingual dictionary is structured in such a manner that the speakers of both languages may use it for either encoding, decoding or any other purpose, including translation.

Ukuze sikwazi ukusiza abasebenzisa izilimi ezimbili ezahlukeni, isichazamazwi esilimimbili kufanele sibe inkomba nxa zombili. Ukuba yinkomba nxa zombili kusho ukuthi abakhuluma izilimi ezimbili ezahlukeni kufanele bakwazi ukusisebenzisa ngisho nasekutholeni izincazelo zamazwi angacacisiwe, ukusisebenzisa nakwezinye izidingo nasekuhumusheni.

Kubalulekile lokhu okuphawulwa yilo ngoti kokuthi esimeni lapho kuchazwa khona amagama esimeni esilimimbili leso sichazamazwi masikwazi ukuveza nokungathi kufihlekile emagameni. Okunye okusemqoka okubalulwa yilo ngoti wukuthi isichazamazwi salolu hlobo masikwazi ukusiza ngisho nasekuhumusheni. Kusho ukuthi masithi sisiza nasekuhumusheni lesi sichazamazwi kodwa futhi sibe siqonda kahle ukusebenza kwezilimi eziqukethwe kuleso simo esilimimbili.

Uchwepheshe ochaza amagama esewachazela esiZulwini, akufanele nakancane bese elandela indlela akhuluma ngayo amaNgisi. Sekufanele athi uma echaza bese echaza njengoba kukhuluma amaZulu. Kubalulekile ukuthi uchwepheshe ochaza amagama esiZulu ewasusela kolunye ulimi aliqonde kahle isiko nendlela amaZulu akhuluma ngayo. Ukuliqonda kahle isiko lamaZulu kanye nendlela amaZulu akhuluma ngayo kuyokwenza

ukuthi uchwepheshe akwazi kahle kamhlophe ukuthi yini okufanele ayifake nokuthi yini okufanele ayigweme kulokho kuchaza kwakhe.

Ungoti u-Alberts (1999:31) uthi uma ephawula ngendaba yokubaluleka kokwehlukana kwamasiko uma kuhlanganiswa amagama kuzokwakhiwa isichazamazwi athi:

When dealing with the concepts and terms of the specific subject field, terminologists should have a sound background of the subject field as well as the cultural differences between language groups (or even countries). The terms naming numerals may have different values attached to them in different countries and may be confusing.

Uma kusetshenzwa umsebenzi oqondene nezifundo ezithile, laba abakha amatemu kufanele babe nolwazi olunzulu lwaleso sifundo kanye nokungefani kwamasiko phakathi kwabakhuluma izilimi ezahlukene (noma nokwehluka kwamasiko emazweni ehlukeni. Amatemu aphaathelene nokubala angehluka emazweni ehlukeni lokhu bese kudida.

Kubaluleke kakhulu lokhu okuphawulwa yilo ngoti mayelana nokuqonda kahle isiko noma amasiko ezilimi ezahlukene uma kuhlanganiswa isichazamazwi. Kulolu cwaningo sekuke kwakhulunywa ngendaba yokubuza impilo uthi **kunjani?** EsiZulwini ziningi izincazelo ezingahambisana naleli gama othola ukuthi azihlangene nakancane nokubuza impilo. EsiNgisini khona leli gama liqukethe incazelo yokubuza impilo uma kubingelelana abantu ababili.

Okunye okufanele akuqikelele kakhulu uchwepheshe ochaza umsebenzi osuselwa esiNgisini uya esiZulwini wukuthi lo msebenzi ungabi nawo namancane amachaphazi okuthi ususelwa esiNgisini. Akufanele athi umuntu efunda amagama achazwe ngesiZulu kube kuzwakala ukuthi incazelo ayifundayo incazelo yesiNgisi kodwa ibhalwe ngamagama esiZulu.

Ungoti uMpofu (2001:243) uyabeluleka ochwepheshe ababhala isichazamazwi esilimimbili ukuthi bahlale bewavulile amehlo. Ukuvula kochwepheshe amehlo kudalwa wukuthi basuke bebhala isichazamazwi ngezilimi ezingefani. Iseluleko salo ngoti sithi:

The ideal situation in translation is to achieve structural and semantic equivalence. Absolute equivalence between any two languages, however, is rare. The reason for this is that one is dealing with languages with different structures and scio-cultural settings. The semantic problem involved in bilingual dictionaries are more complicated than those in monolingual ones because the latter are written for people who participate in and understand the culture being described, whereas the former describes a culture which differs from that of the users.

Isimo esilungile uma kuhunyushwa ngesokunaka isakhiwo kanye nencazelo kulawo matemu anikezwayo. Awukwazi ukuba namatemu ahambisana ngqo ezilimi ezingefani. Lokhu kudalwa wukuthi kusuke kusetshenzwa izilimi ezingefani okwehluke ngisho inhlalo yabanikazizo. Inkinga yencazelo kulezo zichazamazwi ezilimimbili iyinkiyankiya eyinqaba kunakulezo zichazamazwi ezilimilunye. Imbangela yalokhu wukuthi izichazamazwi ezilimilunye zibhalelwe abantu abasuke belazi bengafuniseli isiko lalokho okusuke kuchazwa kanti lezi ezilimimbili zona ukuchaza kwazo isiko kuyehluka kwelalabo abazisebenzisayo,

Okunye okusemqoka okumele akuqikelele kulesi simo uchwepheshe wukuthi ukuchaza esimeni esilimimbili kusho ukuthi ukuhleleka kwamagama achazwayo kuzohamba ngokwesakhiwo salolo limi lapho kususelwa khona lawo magama achazwayo. Uma singenza isibonelo njengokuthi esiNgisini baba nawo amagama ayiziphawulo azimele, angadingi ukuthi aze asetshenziswe ngokohlelo lwezigaba zamabizo. Amagama anjena afakwa njengoba enjalo bese-ke esechazwa ngesiZulu.

Kukhona ukuchaza lapho lokho okuchazwayo kuchazwa ngendawo okujwayele ukutholakala kuyo. Ngenkathi ifika i-cellular phone, yayivame ukutholakala ekhukhwini.

Yingakho-ke kwathi uma sekwakhiwa igama lesiZulu elichaza iselula kwathiwa **umakhalekhukhwini**. Ongoti bolimi lwesiZulu kufanele babuye bahlanganise amakhanda babheke leli gama elithi umakhalekhukhwini ukuthi lisahamba kahle yini. Kuningi okufanele bakubheke ngaleli gama njengokuthi abantu bayalisebenzisa yini. Ngenkathi kuqhutshwa lolu cwaningo kwatholakala ukuthi abantu abaningi basebenzisa igama elithi **iselula**. Kuyenzeka lokhu uthole ukuthi mkhulu umsebenzi owenziwe ngongoti besiZulu ukuqamba okuthile okungumafikizolo esiZulwini ukunikeza igama elicacisa incazelo yalokho uthole ukuthi abantu bavele basebenzise eliguqulelwe esiZulwini lisuka esiNgisini.

IBhodi lesiZulu lake lazama ukwakha igama lesiZulu le-*fridge*. Igama abaliqamba labe lithi **isiqandisisi**. Lolu cwaningo luzame lwehluleka ukuthola abantu noma ababili abake basebenzisa igama elithi isiqandisisi. Abantu bavele bathathe lona leli lesiNgisi baliguqule baliguqulele esiZulwini bathi **ifiliji** noma bathi **ifriji**. Nazo lezi kuseyizo njalo izinkinga ezibhekene nokuchazwa kwamagama esiZulu ngesiZulu. Lokhu kumdida kumqede uchwepheshe obhekene nomsebenzi wokuchaza amagama.

4.4 Umqondo Ovulelekile Kuchwepheshe Ochazayo

Miningi imibuzo uchwepheshe okudingeka aqale azibuze yona ngaphambi kokuba angene athi shi ekuchazeni amagama. Eminye yale mibuzo kukhulunywe ngayo esahlukweni sokuqala. Okokuqala okufanele akwazi uchwepheshe ngaphambi kokuthi aqale achaze amagama, umkhakha wamagama awachazayo. Lokhu kufanele akwazi njengoba ezazi uchwepheshe, angafuniseli nakancane ngakho. Ukuwazi kahle umkhakha wamagama azowachaza yikhona okuyomsiza ekutheni athi uma echaza amagama achaze kukhanye, kungabi bikho nokuncane okungakhanyi.

Nansi eminye yemibuzo okufanele azibuze yona uchwepheshe ochaza amagama:

- (i) Azokwenza msebenzi muni la magama okufanele awachaze? Ngakube azosetshenziswa ukwakha amabhukwana azolondolozelwa ukusiza isizukulwane sangomuso? Amagama azosebenza ezinkantolo? Amagama azosetshenziswa yinkampani ethile ukusiza izisebenzi zayo? Amagama azosetshenziswa ukwakha izichazamazwi? Kubaluleke kakhulu ukukwazi lokhu ngoba kwenza ukuthi athi echaza uchwepheshe abe ekuqonda kahle ukuthi azokwenza ini la magama awachazayo.
- (ii) Hlobo luni lwabantu oluzosebenzisa la magama azowachaza uchwepheshe? Ngakube ngabantu abenza umsebenzi othile noma amagama azosetshenziswa uwonkewonke? Ngabantu abadala noma izingane ezisafunda isikole lezi ezichazelwa la magama? Uma kuyizingane zesikole, ngamagama ezingane ezikumaphi amabanga?
- (iii) Masu mani azosetshenziswa uchwepheshe uma esechaza? Lokho azobe ekuchaza uzokuchaza ngokuthi kwenza msebenzi muni noma uzokuchaza ngokwesakhiwo sakho kumbe encazelweni yakhe uzokufaka konke abona kufanele kungene encazelweni? Yikuphi okuzobe kumelekelela ekutheni akufake konke okudingeka akufake kuleyo nakuleyo ncazelo yakhe?
- (iv) Mizamo mini azoyenza uchwepheshe ezokwenza ukuthi izincazelo zakhe zizwakale kahle?
- (v) Uzokugwema kanjani ukusebenzisa amagama angashayi emhlohleni? Ngeke kwenzeke nangephutha kube khona othi le ncazelo akayizwa kahle ngenxa yokuthi kuthe kuchazwa kwabe kusetshenziswa amagama anganembi?
- (vi) Qhinga lini azolisebenzisa uchwepheshe ukuthi akhalimeke angagcini esevukwa umoya ngenkathi echaza?

Iphephandaba iBayede (21 kuNhlolanja, 2014: 9), lithi uma libalisa ngokuvuleleka komqondo kachwepheshe ochaza amagama lithi:

Ukuvuleleka komqondo kuchwepheshe ochaza amagama esiZulu ngesiZulu kusho ukuthi makube umuntu ozokwazi ukubheka onke amacala okuhambisana nokuchaza. Akakwazi ukuthi uma echaza uchwepheshe agxile ohlangothini olulodwa.

Lo mbono waleli phephandaba awudingi ngisho nokutolikwa. Uzichaza wona.

4.4.1 Umqondo Ovulelekile Kuchwepheshe Ochaza Amagama Udinga Ukuthi Abe:

- (i) wuhlanya uqobo lwalo. Ukufana nohlanya kusho ukuthi uchwepheshe kufanele akwazi ukufunda izingqondo zabantu abachazelayo ukuthi bangabantu abanjani. Kungenzeka ukuthi uchazela abantu abanemfundo elokozayo engeningi neze. Kwenye inkathi kungenzeka ukuthi laba bantu abachazelayo yizifundiswa ezigodile kule mfundo yasekilasini. Kuyomsiza uchwepheshe ukuthi athi uma enza lo msebenzi afane nomuntu obhulayo okwazi ukubona izinto abanye abangakwazi ukuzibona.

Ungoti u-Svensen (1993:4) uphawula kanjena mayelana nokufunda uhlobo lwabantu oluzosebenzisa isichazamazwi:

Umumo wesichazamazwi uya ngokuthi sizobe sisetshenziselwani nokuthi sizosetshenziswa ngobani nanokuthi labo abazosisebenzisa lingakanani ikhono labo ekusebenziseni isichazamazwi. Njengoba okulindelwe ngabasebenzisi besichazamazwi esichazamazwini kungehluka kakhulu kanye nezidingo zabo zingefani, lokhu kwenza ukuthi zibe ziningi kakhulu izinhlobo zezichazamazwi.

Okuseqiniseni uma ephawula kanjena ngendaba yokufana nomuntu obhulayo uma ehlanganisa isichazamazwi, amaZulu angavele asho libe linye athi usephethele. Kubaluleke kakhulu ukwazi uhlobo lwabantu ababhalelwa isichazamazwi. Kubaluleke kwakhona ukwazi ukuthi labo bantu bazokwazi yini ukusisebenzisa isichazamazwi. Isichazamazwi akulona ibhuku umuntu angalifunda kalula njengenoveli kodwa yibhuku elidinga ikhono elithe ukwahluka ukuze olifundayo aliqonde kahle. Yingakho nje lo ngoti ekhuluma ngalokhu akubiza ngokuthi: ...*capabilities of the users* okungukuthi amakhono okukwazi ukusiqonda kahle isichazamazwi.

(ii) wumuntu wayo yonke iminxa yempilo. Ukuguduza yonke iminxa yempilo kuyomsiza uchwepheshe ukuthola ulwazi aludingayo kuyo yonke iminxa yempilo. Uma kufanele achaze amagama apha thelene nobuthakathi, kufanele ayiqonde ayiqondise impilo yabathakathi. Izincazelo eziphusile zamagama okuthakatha uyoqondisa ngokwazi kahle impilo yobuthakathi, angafuniseli nakancane ngayo. Ukuthola izincazelo zobudakwa kusho ukuthi uchwepheshe kufanele ayazi kahle kamhlophe impilo yezidakwa. Uma efuna ukwazi izincazelo zamagama okugembula, kufanele ayiqonde angafuniseli ngayo impilo yabagembuli. Lonke uhlobo lwempilo kufanele lube kuye. Lapha siqonde impilo yasemakhaya kanye nempilo yasedolobheni.

(iii) wumuntu ongenawo namancane amahloni okusebenzisa noma yiliphi igama lesiZulu elisetshenziswayo olimini lwesiZulu. Noma yiliphi igama elisetshenziswa ngabanikazi bolimi lwesiZulu kufanele alithathe uchwepheshe alichaze. Amahloni uchwepheshe kufanele awashiye ekhaya uma esenza umsebenzi wokuchaza amagama esiZulu ngesiZulu noma awavalele ndawanathize lapho ezohlangana nawo khona uma eseqedile ukuchaza.

Lithi uma liqhubeka nombono walo wokuvuleleka komqondo kuchwepheshe iphephandaba iBayede (21 kuNhlobo 2014: 9), liphinde lithinte nendaba yezikhali azidingayo uchwepheshe:

Ukuguduza yonke indawo lapho kutholakala khona abantu abakhuluma ulimi lwesiZulu kuyomsiza uchwepheshe ochaza amagama esiZulu.

Umbono waleli phephandaba ugcizelela khona ukuthi akufanele akhethe iphela emasini uchwepheshe ochaza amagama esiZulu ngesiZulu uma kuyiwa lapho kuhlala khona abantu abakhuluma isiZulu.

4.4.2 Uma Esechaza Uchwepheshe Kufanele:

- (i) ahlele izincazelo zakhe ngobunyoninco. Kufanele athi uma ehlela izincazelo zakhe uchwepheshe aqale ngalezo eziwayelekile emagameni bese kuya ngokuya kuba yilezo eziqhelile noma ezingejwayekile. Incazelo yegama engejwayelekile iyona okufanele igcine ohlwini lwezincazelo zegama, hhayi ukuthi zithi zisuka amadaka kube kuqala incazelo engejwayelekile. Egameni elithi **ukubamba** awukwazi ukuthi zithi zisuka amadaka ube uqala ngencazelo ethi: **ukuba nezimpawu zokukhulelwa** ungakaqali ngencazelo esho **ukuxhakathisa okuthile ngesandla** noma **ngezandla**. Nazi ezinye izibonelo lapho izincazelo zamagama zihlelwe kahle kusuka ezincazelweni eziwayelekile kuya kulezo ezingejwayelekile:

<i>Igama</i>	<i>Incazelo/Izincazelo Ezejwayelekile</i>	<i>Incazelo/Izincazelo Ezingejwayelekile</i>
isihluthu	izinwele ezinkulu ekhanda	indawo engaphandle komgwaqo
isitha	umuntu okuzondayo/umuntu enizondana naye	1. indawo ecashile 2. inqwaba yamalongwe

isicathulo	okokugqoka okuvame ukwakhiwa ngesikhumba okufakwa onyaweni ukuvikela unyawo	1. ukhamba oluncane; umancishana 2. umdlalo wokushayanisa izicathulo noma amadadla kubuye kushaywe ngezandla kuphume umsindo othile
ikhabe	uhlobo lwebhece elidliwa lingaphekiwe	umuntu osebenzisa izandla zombili ngokufanayo
izambane	isilimo esitshalwayo esithela ngaphansi kwenhlabathi esidliwayo	imbobo eba sesithendeni sesokisi lomuntu wesilisa
imbuzi	isilwane esingangemvu esinoboya obunsavunsavu nezimpondo ezibheke phezulu esifuywayo	iphepha lokuhlolwa eliputshuke singakafiki isikhathi sokuthi libhalwe
uthuli	umhlabashana ocoyisekile ophephuka kalula	1. imbuzi ehlatshwa umthimba ngenkathi usuvela emfuleni usalindele ukungena ekhaya 2. umsindo noma inxushunxushu

ithuba	isikhathi ositholayo sokwenza okuthile	ikhala
ukubhensa	ukushonisa umhlane phakathi ukhiphe isifuba nesisu	1.ukudakwa yinhlalakahle noma umbuso; ukuchwensa 2. ukusebenzisa ngokungongi usaphaze
bho	isenzukuthi esisho ukuqamba amanga	isenzukuthi esisho ukushaya ngokubanga umsindo onokundonda
ukubhodla	ukuphefumula mawala ukhiphe umoya ovela esiswini	1. ukwenza umsindo ngezwi elindondayo 2. ukudamba kokuthukuthela; ukuxola 3. ukweyisa noma ukuchwensa
icena	uhlobo lwenhlaba okugxotshwa amakhasi alo acwiliswe emanzini bese ephuzwa zinkukhu noma amankonyane	ujungujungu oluzishaya sasidoda oluphuma kumfana ongakathombi kodwa osesondele ekuthombeni
ichibi	ithantala lamanzi emvelo	ubuningi bezinkomo esibayeni
imfezi	inyoka ephakathi nendawo	1. umuntu othanda

	ngobude enombala othi awufane nomlotha enekhanda eliyisigcafazi nentamo eyisicaba. Inegilo okuyilona etsaka ngalo amathe uma isithukuthele	kakhulu amasi 2. inkomo enebala elimhlophe elizungeze intamo
inkabi	inkomo yeduna etheniwe; isilwane seduna esitheniwe	umuntu othunywa omunye ukuyobulala omunye umuntu
isijingi	ibhece noma ithanga elibondelwe ngempuphu; isinambathi	1. idokwe eliphekiwe eselilindele ukuvutshelwa ngenhloso yokwenza utshwala 2. ububende 3. okuxubene kabi okungalungile
isikhafu	imvunulo evamise ukwakhiwa ngewuli ethandelwa entanyeni ngenhloso yokuhloba noma ukuvikela amakhaza	ukudla

- (ii) amagama kufanele alandelane ngononina uma kuchazwa igama. Amagama angokhiye okuyiwona acacisa kahle incazelo yegama noma yamagama kufanele alandelane ngobuciko ukuze incazelo ihlale obala ingacashi nakancane. Lokhu

okukhulunywa ngakho kulolu cwaningo kucaca kahle kulezi zincazelo zala magama alandelayo:

isagila:	induku enekhanjana elilolongwe kahle phambili
ukwahlulela:	ukukhipha isinqumo sodaba oluthile
isichazamazwi:	ibhuku elimumethe izinhla zamazwi achazwayo
umgundatshani:	impi ehamba ngezinyawo engagibele lutho
ukuhloma:	ukuthatha izikhali ulungele ukulwa
imbali:	umqhakazo wesimila oba namabala akhangayo lapho kugcina kumila khona isithelo nembewu
imbiza:	isitsha sobumba sokufaka utshwala esikhulu kunokhamba

Uma ekhuluma ngokubaluleka kokuchazwa kwamagama ungoti uMbatha (2006: Isandulelo), ubeka kanjena:

Isichazamazwi siyinqolobane yokulondoloza ulimi
ikakhulukazi kulezi zikhathi ezinzima lapho ulimi
lwesiZulu lubhekene nezinselelo eziningi.

La mazwi eluleka ochaza amagama esiZulu ewachazela ukwakha isichazamazwi ukuthi angakhohlwa wukuthi lo msebenzi awenzayo ungumkhusu wangomuso.

- (iii) akugweme ukusebenzisa amagama abophene ezincalweni zakhe ngendlela yokuthi kwazona izincazelo zigcine sezidinga ukuchazwa. Yileyo naleyo ncazelo yegama mayizwakale kahle kuwo wonke umuntu. Umuntu akangathi kade efuna incazelo yegama aphinde futhi afune olunye-ke manje usizo esefuna incazelo yamagama aqukethwe yincazelo noma yizincazelo. La magama alandelayo anezincazelo ezibophene ezidinga ukuhlanjululwa ukuze zizwakale kahle:

ukucwaya: ukuzithi bhu ngesikhumba sogqanqule lwenyamazane
kumlobokazi kuze kufike isikhathi sakhe sesu lakhe lokuzibula

isidala: indlela yamzukwane yokwenza okuthile

isigegede: isigagadu sendawo lapho utshani kungabanhloni

- (iv) akugweme ukusebenzisa amagama angahle angawunikeze umqondo ogcwele mayelana nencazelo/ nezincazelo. Kunamagama asetshenziswe kulezi zincazelo ezilandelayo angawunikezi umqondo ogcwele wencazelo/ wezincazelo:

into yokusula

uhlobo oluthile lwesihlahla

utshani **obuhle kakhulu**

imbewu **engamili**

ikhanda **elibi**

into yokugeza

imoto **enkulu**

inkanyezi **encane**

insimbi **engeyinhle**

Kukhona yini okusiza ofuna incazelo yegama uma igama lizochazwa kuthiwe: **into yokusula** noma kuthiwe **inkanyezi encane**? Akukho nokuncane okungamsiza umuntu ofuna incazelo yegama kulezi zincazelo. Lokhu akwehlukene nokuthi kuthiwe enganeni ayisebenzise igama elithi impundu emshweni ukuze kubonakale ukuthi iyayazi incazelo yaleli gama yona bese ivele ithi:

Thatha le mpundu uyilethe lapha.

Alukho noluncane ufefe engaluthola kuthisha ingane ebhale kanjena. Naye-ke lona ochaze amagama wawachaza ngale ndlela engasenhla angakuthola kofuna izincazelo zamagama kungaba wukudinwa agcine engasafuni nakulibona lelo bhuku elinezincazelo zamagama.

Uthi uma ekhuluma ngezincazelo zamagama ezizwakala kahle ungoti u-Alberts (1999:22), abeke kanjena:

Owenza amatemu esichazamazwi uphokophelela ukwakha amatemu angadidi nakancane. Kudingeka izincazelo zamagama azokwakha kuzo amatemu azazi kahle angafuniseli ukuze umsebenzi wakhe uqondwe kahle umhlaba wonke.

- (v) Uma incazelo yegama kuyigama elilodwa noma kuyincazelo engumqondofana, uchwepheshe kufanele aqikelele ukuthi angambondelanisi omqondofana encazelweni babe yinqwaba. Abanye omqondofana bagcina bengasayihlabi esikhonkosini sebequkethe nezinye izincazelo ezingahambisani negama elichazwayo. Kulezi zincazelo ezikula magama alandelayo kugcina kunomqondofana abashaya eceleni; abangahambisani kahle negama abalichazayo:

ukukhapha:	ukuphelezela; ukuhambisana; ukuqhuba; ukwelusa
uswahla:	uhalakasha; umdondoshiya; umqangabhodwe; indwadlela; ugilonko
inqwaba:	insada; izindodla; imbundu; amadunuselana
umona:	umhobholo; umgolo; umhawu; igqubu; isihawu

- (vi) Uma uchwepheshe enikeza izincazelo emagameni azokwakha isichazamazwi, kufanele kungathi uma echaza agcine esevukwe wumoya. Uma unikeza izincazelo emagameni azokwakha isichazamazwi uyaziqoqa ezincazelweni zakho. Uma uthi uyavuka umoya uthi giya uqephuze nencazelo, zibambe. Asikho isikhathi sokudonsa incazelo noma yikanjani uma wenza izincazelo zamagama azokwakha isichazamazwi. Kufanele uzibambe ushaye ngezinqamulelayo kodwa wenze isiqiniseko sokuthi kulokho kuzibamba kwakho kukhona konke okudingekayo kuleyo ncazelo.

Ngenkathi eluleka ithimba elabe lihlanganisa isichazamazwi esilimimbili, ungoti uMbatha (2011) waleluleka leli thimba wathi:

Kubalulekile ukuthi uzibambe uma unikeza izincazelo zesichazamazwi. Ungaqephuzi kuhle kwensizwa igiya. Kuhle sikhumbule ukuthi uma kuhlanganiswa isichazamazwi kubuye kucatshangelwe isikhala ephepheni. Sonke isikhala esikhona ephepheni lesichazamazwi sisetshenziswa ngokukhulu ukucophelela. Yingakho-ke nezincazelo zamagama zidinga ukuthi amagama agcine engasetshenziswa noma yikanjani.

(vii) Uma echaza igama uchwepheshe kufanele aqikelele ukuthi ukhothuluze konke wangashiya lutho olupathelene nencazelo yalelo gama. Amanye amagama asasebenza aba nezincazelo esezamukelekile kulezo eziwayelelekile njengokuthi **inkabi, imbuzi**. Igama elithi inkabi nelithi imbuzi asenezincazelo esezamukelekile osekufanele athi uma echaza uchwepheshe angazishiyi lezi zincazelo ezintsha esezamukelekile. Lezi zincazelo ezintsha esezamukelekile zala magama kukhulunyiwe ngazo kunombolo (i) lapha ngasenhla.

(viii) Uchwepheshe kufanele aqikelele ukuthi igama alichazayo lihlale lisebenza ngaleyo ndlela sonke isikhathi. Uchwepheshe akangagcini ngokuchaza igama liyibizo kanti kukhona lapho elibuye lisebenze khona seliyisiphawulo. Igama elithi **futhi** lingaba yisihlanganiso emshweni njengokuthi:

Uyafunda **futhi** uzophasa.

Lona leli gama lingabuye lisebenze **seliyisandiso esididiyele**; lingasesona isihlanganiso njengokuthi:

Umxoshi womuntu amxoshele **futhi**.

Ayifuneki indoda ekhulumela **futhi**.

(ix) Okunye okufanele akuqikelele kakhulu uchwepheshe uma echaza amagama wukuthi lelo gama alichazayo liwuzezu luni lwenkulumo. Isikhathi esiningi incazelo yegama ihambisana nokuthi igama liwuzezu luni lwenkulumo. Awukwazi ukuthi uthi uchaza

ibizo bese ulichaza sengathi uchaza isenzo. Nakusona isenzo kuba yiso leso. Awukwazi ukuthi uthi uchaza isenzo kodwa incazelo yakho ibonakale yeyeme encazelweni yebizo. Isenzo kufanele sichazwe njengegama okuyilona lingumongo wesenzeko.

4.5 Isiphetho

Nakhu okusemqoka okutholakele kulesi sahluko:

- (i) Imisindo yamagama esiZulu inakho ukweneka izincazelo zamagama zihlale obala. Lokhu kuba sobala kwezincazelo zamagama esiZulu kugqama kahle uma isiZulu sikhulunywa ngumuntu osincele ebeleni. Ukugqamisa izincazelo zamagama kwemisindo yamagama esiZulu akusho neze ukuthi sisuke singasekho isidingo sokuthi lawo magama achazwe kuze kubhalwe phansi ngisho nezincazelo zawo.
- (ii) Kunzima kakhulu ukwenza ucwaningo lwezincazelo zamagama esiZulu kubanikazi bolimi lwesiZulu. Ziningi kakhulu izimbangela zalokhu. Kunzima kunjalo ukwenza ucwaningo kubanikazi besiZulu kodwa lesi simo akufanele kuthiwe sikhinyabeza konke; akukho okungenziwa. Kufanele kube namasu aqhamuka nawo uchwepheshe ukuze akwazi ukwenza ucwaningo lokuthola izincazelo zamagama esiZulu.
- (iii) Incazelo yegama lesiZulu ivame ukugqama ebusweni bomuntu. Okuhluphayo ngalokhu wukuthi umuntu okhulumayo kufanele abonakale ukuze kugqame incazelo yalokho akushoyo.
- (iv) Inkinga yobuncane bochwepheshe kanye nemithombo yolwazi ngezinye zezinkinga ezikhinyabeza uchwepheshe ofuna ukulandela umkhakha wokuchaza amagama esiZulu ngesiZulu.

- (v) Sithe uma sesiphothulwa lesi sahluko saphothulwa ngokuqhathanisa ukuchaza esimeni esilimimbili nasesimeni esilimilunye. Inhloso yalokhu kuqhathanisa bekuwukukhombisa okucishe kube ngconywana phakathi kwalokhu okubili.

ISAHLUKO SESIHLANU

5.0 IZINGQINAMBA EZIBHEKENE NOLIMI LWESIZULU NOBUNZIMA BOKUHLELA AMAGAMA ESIZULU

5.1 Isingeniso

Ukudideka mayelana nezincazelo ezithile zamagama esiZulu akugcini nje kuphela kulowo osebenzisa ulimi lwesiZulu elusebenzisa kungonakele lutho kodwa kuze kukapakele nakochwepheshe abafuna ukulandela umkhakha wokuchaza amagama esiZulu ngesiZulu. Lokhu kudideka komphakathi nochwepheshe bolimi lwesiZulu mayelana nezincazelo ezithile zamagama esiZulu yikho okwenza kube nesidingo esikhulu sokuthatha leli gxathu elithathwa kulolu cwaningo. Inhloso yokubhekana ngqo nalezi zinkinga ezibhekene nolimi lwesiZulu ukuhlomisa labo abazithola sebebhekene mahlanze nale mpi ikakhulukazi uma behlose ukulandela umkhakha wokuchaza amagama esiZulu ngesiZulu.

Abanye abazosizwa yilezi zikhali yilabo abenza ucwaningo ikakhulukazi emkhakheni wokuchaza amagama. Kuleli gxathu kulapho sekulolwe khona amakhuba alolisiswa ukuze kukhishwe nesona esesingene sagxila ezincazelweni zamagama esiZulu. Ukuhlasela kwalesi sona kwenza ukuthi kube nokukhulu ukudideka uma kuthintwa ezinye izincazelo zamagama esiZulu. Lokhu kudideka kuhlala engqondweni yomuntu agcine ebamba eyeka, engazi ukuthi yini engamsiza kulokhu kudideka kwakhe. Kwenye inkathi kungena engqondweni lokhu kudideka bese kuba nezimpande kugcine sekuyikhona okubusa ingqondo yomuntu. Kulukhuni kuyitshe ukukhipha osekungene kwakhela engqondweni. Ingqondo ayibe isezwa lutho uma uzama ukukhipha osekuhlale kuyo kwaze kwaba sekhandu.

5.2 Ukunhlanhlatha Komphakathi Okhuluma IsiZulu

Ziningi izizathu eziyimbangela yokuthi umphakathi okhuluma isiZulu unhlanhlathe unikeze izincazelo zamagama ezibheke eceleni. Ezinye zalezi zizathu yilezi ezilandelayo:

Umfundi wephephandaba Ilanga (27 kuNtulikazi, 2013:19), uphawula kanjena mayelana nokunhlanhlatha komphakathi okhuluma isiZulu:

Ngivumele Mhleli ngisebenzise leli thuba ngibonisane nabanikazi bolimi lwesiZulu olusetshenziswa budedengu luze lulahlekelwe yisithunzi kanye nokuhlonipheka. Kulezi zinsuku sekuyinsakavukela umchilo wesidwaba ukuzwa kukhulunywa ngezinkomo zamalobolo esikhundleni sezinkomo zelobolo. NgesiZulu igama elithi ilobolo alinabo ubuningi. Kuhlale kuyilobolo ngaso sonke isikhathi. Ubuningi busebenza kuphela uma kukhulunywa ngezinkomo zamabheka kodwa hhayi ilobolo.

Umbono walo mfundi waleli phephandaba uyihlaba esikhonkosini ngendaba yokunhlanhlatha komphakathi osebenzisa ulimi lwesiZulu. Lena yinkinga enkulu engahle imdukise imqede uchwepheshe ochaza amagama esiZulu ngesiZulu. Yingakho nje uchwepheshe kufanele ahlale evule amehlo, izindlebe kwakuwona umphakathi okhuluma ulimi lwesiZulu. Ukunhlanhlatha komphakathi okhuluma ulimi lwesiZulu kuvamise ukuba nesisekelo kulokhu okulandelayo:

(i) Ukuphila Nohlobo Oluthile Lwabantu

Umuntu ophila nabantu abahlale benikeza izincazelo zamagama esiZulu ezithandwa yibo akakwazi ukuthi yena aphume eceleni anikeze izincazelo zamagama ezingungqo. Izincazelo zamagama ezinhlanhlathayo zihlale zinkenteza njalo ezindlebeni zomuntu naye agcine esemdibimunye nalaba abasebenzisa amagama esiZulu noma yikanjani. Umuntu ophila nabantu abathi uma beqonde utshwala besiZulu bathi **umqombothi**, nakanjani naye uzogcina esesebenzisa le ncazelo uma

ekhuluma ngotshwala. Ophila nabantu abathi uma bephandle bathi **basemnyango**, naye lona ohlale ezwa kusetshenziswa le ncazelo uzogcina eyisebenzisa. Indaba yokuba phandle ngeke isasebenza kumuntu ohlala nabantu abathi **basemnyango** uma **bephandle**. Kwenye inkathi esimeni esinjena uthola ukuthi iqala kancane kancane incazelo yegama enhlanhlathayo igcine isingene yagxila ezingqondweni zabantu. Kusuke kungaselula neze ukukhipha incazelo enhlanhlathayo esize yamukelwa uwonkewonke. Usungahlekwa ngisho nayizinyoni wena ozama ukulungisa lesi simo.

Singena sithi khaxa isikhalo somfundi wephephandaba Ilanga (15 kuMandulo, 2013:17), mayelana nokuphila nohlobo oluthile lwabantu. Lo mfundi waleli phephandaba uphawula athi:

Thina bantu esivela emakhaya Mhleli siba nenkulu inkinga uma sifika eThekwini. Uma ukhuluma isiZulu ubona abantu bephenduka bebukana ubone ukuthi bakhuluma ngawe laba bantu. Njengoba bekhuluma ngawe Mhleli laba bantu kuba sengathi bezwa kukhuluma isilwane sikhuluma ulimi abangalwazi.

Isikhalo salo mfundi waleli phephandaba siyicacisa kahle indaba yokuthi umuntu uhlala kuphi, nobani.

(ii) **Ubunjalo Bendawo Umuntu Ahlala Kuyo**

Inomthelela omkhulu indawo umuntu ahlala kuyo ezincazelweni zamagama awasebenzisayo. Lokhu kwendawo nokuba nomthelela kwayo ezincazelweni zamagama esiZulu kwenza ukuthi usheshe umuzwe umuntu uma ekhuluma ukuthi usuka kuyiphi indawo. Abantu abahlala ezindaweni ezakhelene neTheku banomkhuba wokusebenzisa igama elithi **ngiyashiselwa** balinikeze incazelo ethi **ngizwela ukushisa**. Kulula kakhulu ukuthi nomuntu oyazi kahle incazelo yokuthi

ngiyashiselwa agcine esesebenzise lona leli gama ebe eqonde ukuthi **ngizwela ukushisa**.

Iyicacisa kahle indaba yendawo umuntu ahlala kuyo nokuba nomthelela kwayo ekusebenziseni amagama esiZulu inkulumo kangoti uHlongwane (1994: Isandulelo), uma ethi:

Ukusetshenziswa kolimi kuncike emasikweni. Kulukhuni ukukhuluma ngokusetshenziswa kolimi kungathinteki amasiko.

Indawo umuntu ahlala kuyo iyona emenza aqhube ngokwenkambiso ethile. Inkambiso umuntu aqhuba ngayo yeyeme ekutheni uhlala kuphi nendawo.

(iii) Ukungagqizi Qakala Ngendaba Yezincazelo Zamagama EsiZulu

Kukhona abantu abangenandaba nokuthi amagama esiZulu bawanikeza izincazelo eziphusile hhayi izincazelo ezinhlanhlathayo. Lolu hlobo lwabantu luthi uma lusebenzisa amagama esiZulu luhlwaneyele noma iyiphi incazelo oluyithandayo. Kuba nzima ukulandela ukuthi umuntu uqonde ukuthini kulolu hlobo lwabantu. Zinhlanhlatha unomphela izincazelo zamagama athile esiZulwini uma kunganakiwe nakancane ukuthi zihamba ngokuyikho yini izincazelo zawo.

(iv) Ukungabi Nalwazi Ngezincazelo Zamagama EsiZulu

Baningi abantu abasebenzisa amagama athile esiZulu bawanikeze noma yiziphi izincazelo bebe bengenalo ulwazi lokunhlanhlatha kwalezo zincazelo. Umuntu uvele athuke kome amathe uma esechazelwa ukuthi izincazelo zamagama athile awasebenzisayo zisho okuhluke kakhulu kulokhu yena akuqondile. Kukhona abaziqoqayo bazame ukuzilungisa lezo zincazelo kanti abanye bavele baqhubeke

basibonde basishiye nephini ngaphezulu. Azikwazi ukunganhlathathi izincazelo zamagama esiZulu esimeni esinjengalesi.

Ucwaningo lunikeze izizathu ezimbalwa lapha kodwa ziningi izizathu ezidala ukuthi abantu banhlathathe ezincazelweni ezithile zamagama esiZulu. Umuntu oba nenkinga enkulu kulesi simo yilowo obhekene nomsebenzi wokuchaza amagama esiZulu ngesiZulu. Okufanele akwenze uchwepheshe ofuna ukulandela umkhakha wokuchaza amagama esiZulu ngesiZulu wukuthi:

- (a) afane nomuntu ophethe isampokwe oqaphe izinkabi ukuthi zingaphumi esoyini zakhe ibhange ngenkathi kulinywa. Uthi efana nomuntu ophethe isampokwe abe futhi efana nomfana obambe intambo ngenkathi kulinywa. Yikho lokhu okunika uchwepheshe ofuna ukuchaza amagama esiZulu ngesiZulu igunya lokuthi eqele umphakathi okhuluma isiZulu uma unhlathatha unikeza amanye amagama esiZulu izincazelo eziphalazayo;
- (b) afane nomgayi ogaya acolisise angagqakazi uma egaya;
- (c) afane nomhluzi wotshwala ohluza utshwala ngevovo elingadedeli ngisho elilodwa ikhoba;
- (d) abe yigcokama elingahambisani nakancane nobunuku uma kuziwa ezincazelweni zamagama esiZulu. Ubugcokama buyokwenza ukuthi uthi noma usuba ngamadlabha umphakathi okhuluma ulimi lwesiZulu yena abe elokhu enikeze izincazelo ezingungqo;
- (e) angantantatheki nomphakathi okhuluma ulimi lwesiZulu uma untantatheka ubheke kwelimnyama ihlathi uma kukhulunywa ngezincazelo zamagama esiZulu. Ukuze uchwepheshe akwazi ukuweqela ngekhono umphakathi okhuluma ulimi lwesiZulu uma unhlathatha unikeza amagama esiZulu noma yiziphi izincazelo, kufanele abe ngumngane wezincwadi zesiZulu eziqukethe izincazelo zamagama esiZulu ezinganhlathathi. Zikhona lezi zincwadi emitatsheni yezincwadi

elondoloza izincwadi zesiZulu ezinezincazelo ezinganhlathlathi. Okunye okuyomsiza uchwepheshe odinga izincazelo zesiZulu ezinganhlathlathi wukuncela ulwazi kubanikazi bolimi lwesiZulu abakhuluma isiZulu esingadungekile. Ukuncela ulwazi kubanikazi bolimi lwesiZulu kuchaza ukuthi uchwepheshe kufanele azimisele ukuthi uma kufanele kuhlalwe ecansini kufanele ahlale; uma kufanele kuqhatshulwe okhambeni lotshwala, kufanele awubeke umlomo ngisho engabuthi mbibi utshwala.

Okunye okusemqoka okufanele akwenze uchwepheshe ozimisele ngokuchaza amagama esiZulu ngesiZulu wukuthi abe wumngane omkhulu wabafundisa isiZulu kuwo wonke amabanga emfundo kusukela emabangeni aphansi kuze kuyofika Ezikhungweni Zemfundo Ephakeme.

UKhumalo (1989), wanikeza lezi zeluleko kungoti owabe enza ucwaningo lokubhalwa kwesichazamazwi sesiZulu:

Njengoba nihambe nicobelela ulwazi lwamagama ningabakhohlwa othisha nabahloli asebathatha umhlalaphansi. Luningi ulwazi abanalo laba bantu kanti abanye uthola ukuthi babhale ngisho izincwadi zesiZulu njengoShange obhale incwadi ethi: **Injula Nokujiya KwesiZulu.**

Uma kweqelwa umphakathi okhuluma ulimi lwesiZulu ekunhlathlatheni, kufanele kucace ukuthi bancane abantu abahlale belawula umphakathi wonkana. Umphakathi wonkana ushayelwa umthetho ngabantu abambalwa bese wonke umuntu agcine esethobela umthetho oshaywe yidlanzana labantu. Ukweqela umphakathi okhuluma ulimi lwesiZulu akufanele kuze kwenziwe yisizwe sonke sikaPhunga noMageba. Ababili abathathu bangakwenza lokhu futhi bakwenze ngenkulu impumelelo. NesiZulu siyasho sithi iningi liyabona ububende. Sisuke sikhuluma yona le ndaba yabantu abaningi abona izinto kanye nedlanzana labantu eliphuma nomhlabahloso. Vele iningi labantu alivamisile ukuphuma nokuphusile okuzosiza isizwe sonke. Umhlabahloso uphuma kulo idlanzana labantu.

Ungoti u-Alberts (1999:30), uphawula ngokubaluleka kokuthi uma kuhlanganiswa amagama (okungaba awokwakha isichazamazwi noma awamuphi umsebenzi), kumele kusetshenzwe ngobuhlakani ngokubambisana nochwepheshe bolimi nalabo abaluncele ebeleni ulimi:

It is important that linguists (such as language specific committees) and mother tongue speakers comment on the terms so as to lend authority to the term equivalents. By obtaining consent from subject specialists as well as from linguists and mother tongue speakers, terms will be used by both experts and by people in the user's environment.

Kubalulekile ukuthi ochwepheshe bolimi (njengabamakomiti ezilimi ezithile) kanye nabaluncele ebeleni ulimi baphawule ngamatemu ukuze lowo msebenzi wamatemu ubukeke unokwethembeka. Ukuthola uvo kongoti bezifundo, ochwepheshe bezilimi nabaluncele ebeleni ulimi kuyokwenza ukuthi amatemu amukeleke kochwepheshe nakulabo abawasebenzisayo.

Kukhona okubalulekile okuthintwa yilo ngoti mayelana nabantu abaluncele ebeleni ulimi. Lo ngoti uthi umsebenzi osuqoqiwe wanikezwa izincazelo ngisho namatemu imbala, malingenziwa iphutha lokuthi ungadluli kubanikazi balolo limi abaluncele ebeleni ngaphambi kokuthi uthathwe ngokuthi usulungile. Lokhu okushiwo yilo ngoti kunikeza umqondo wokuthi noma ngakube umphakathi okhuluma isiZulu kukhona lapho uke uphaphalaze khona ngezincazelo ezithile zamagama esiZulu, lokhu akusho neze ukuthi imisebenzi ethinta ulimi lwesiZulu ngeke isadlula kwabasincele ebeleni isiZulu ngaphambi kokuthi kuthiwe usulungile. Okuseqinisweni ukuphaphalaza komphakathi okhuluma isiZulu mayelana nezincazelo ezithile zamagama esiZulu akuchazi ukuthi sekufanele zife ngamvunye. Bakhona abakuqikelela kakhulu ukuthi izincazelo zamagama esiZulu zihlale zingadungekile. Yibona qobo-ke labo akhuluma ngabo lo ngoti. Ungoti ofuna ukulandela umkhakha wokuchaza amagama esiZulu ngesiZulu, yibo laba abangamsiza mayelana nezincazelo zamagama esiZulu ezingadungekile.

5.3 Imithombo Yezokwazisa

Imithombo yezokwazisa ivamisile ukuthatha amagama esiZulu anezincazelo ezaziwayo iwanikeze ezawo izincazelo ezingaqondakali. Imithombo yezokwazisa kufanele yeqelwe ngaphandle kwamahloni uma ithatha amagama athile esiZulu iwanikeza izincazelo ezithandwa yiyo. Akufanele kukhwixwe imikhono singalungiswa lesi simo ngoba okuphuma emithonjeni yezokwazisa (ikakhulukazi imisakazo), kuthathwa ngokuthi kuyiqiniso lamaqiniso. Imithombo yezokwazisa idinga ukutshelwa itshelelwe ukuthi akulungile ekwenzayo uma kwenzeka ithatha amagama athile esiZulu anezincazelo ezaziwayo iwanikeza izincazelo eziphuma eceleni kuhle kojosa. Ngenkathi yeqelwa imithombo yezokwazisa ibuyiselwa ezincazelweni zamagama okuyizonazona, kuhle kunikezwe nezibonelo ukuze kucace kahle kuthi bha okuwukunhlathela ezincazelweni zamagama esiZulu. Kungacashunwa nasezincwadini eziqukethe izincazelo zamagama esiZulu ezinganhlathela njengokuthi igama elithi **umbimbi** selanikezwa incazelo enhlanhlathayo yimithombo yezokwazisa kwaze kwagcina sekuba sengathi iyona ncazelo engungqo lena. Incazelo enhlanhlathayo enikezwa yimithombo yezokwazisa kuleli gama yilena ethi **umbimbi umfelandawonye**. Kungathathwa isibonelo sencazelo yaleli gama engungqo etholakala kungoti uNyembezi (1996:269). Igqama kahle incazelo enembayo yegama elithi umbimbi kulo ngoti. Akubi bikho nokuncane ukungabaza ukuthi incazelo engungqo yegama elithi **umbimbi yileyo yozungu lokusocongama umuntu**.

Lithi uma liphawula ngokusetshenziswa ngokuyikho kwamanye amagama esiZulu iphephandaba Isolezwe (15 kuNhlabathi, 2011:9), liphawule kanjena:

Ngithanda ukungavumelani nendlela abasakazi abasebenzisa ngayo igama elithi ukusingatha. Ukusingatha mina ngikwazi kusho ukugona usondeze eduze kwakho. Isikhathi esiningi abasakazi balisebenzisa besho ukuphatha noma ukwengamela njengokuthi uzwe umsakazi ethi: “Kade esingethe umhlangano,” eqonde ukuthi kade ephethe umhlangano.

Angivumelani nhlobo nale ndlela elisetshenziswa ngayo leli gama.

Ezinye izibonelo kufanele zithathwe nasezincwadini ezihlale ziqukethe izincazelo zamagama esiZulu ezinganhlanhlathi. Lezi zincwadi ezinezincazelo zamagama esiZulu ezinganhlanhlathi yizichazamazwi. Kufanele kuthathwe izincazelo ezingungqo zala magama alandelayo ikhonjiswe imithombo yezokwazisa ukuze ingaqhubeki nokunikeza izincazelo eziphaphalazayo zawo:

isimame, ukuqwashisa, umnumzane

Incazelo yegama elithi **isimame** yilena esho abantu besifazane asebesezingeni lokugana noma lokuba nemizi. Incazelo yaleli gama enikezwa ngabemithombo yezokwazisa isho noma yimuphi umuntu wesifazane ngisho iqhumamponjwana imbala. Isingahle imdide le ncazelo uchwepheshe ofuna ukulandela umunxa wokuchaza amagama esiZulu ngesiZulu.

Igama elithi **ukuqwashisa** lisuselwa esenzweni esithi **ukuqwashisa**. Ukuqwashisa kuchaza ukuphelelwa wubuthongo ebusuku uma ulele. Ukuqwashisa lokhu okusetshenziswa ngabemithombo yezokwazisa kunencazelo ebukeka yeyeme kweyegama elithi **ukuxwayisa**. Kungenzeka ukuthi abemithombo yezokwazisa sebezakhele igama labo abalisusela kwelithi ukuqwashisa base belinikeza incazelo efanayo nelithi ukuxwayisa. Kulolu cwaningo yenziwe imizamo yokuthola imbangela yokubalekela incazelo ejwayelekile yegama elithi ukuxwayisa kuyiwe kulena ethi ukuqwashisa kodwa yangatholakala incazelo ephusile yale nguquko. UmZulu phaqa iyamdida incazelo yegama elisuselwa ekuqwasheni uma izosebenza njengoba isetshenziswa ngabemithombo yezokwazisa.

Iphephandaba Isolezwe (21 kuNhlangulana, 2011:8), liphawula kanjena ngendlela yokungasetshenziswa ngokuyikho kwamanye amagama esiZulu ngabemithombo yezokwazisa:

Kuhle siqikelele ukuthi uma sikhuluma ngegama elithi ukuxoxisana sisuke siqonde khona ngampela yini. Kungenzeka usebenzise igama elithi ukuxoxisana kanti awusho khona mhlawumbe uqonde ukuxoxa. Kunomehluko phakathi kokuxoxa nokuxoxisana.

Igama elithi **umnumzane** lichaza umuntu wesilisa oseganiwe kanti futhi lingasho umuntu wesilisa ohloniphekile. Enye incazelo engaqukathwa yileli gama yilena esho umuntu wesilisa ophethe isigodi esithile. Leli gama alisho noma yimuphi umuntu wesilisa kodwa izincazelo zalo yilezi ezilapha ngasenhla. Abemithombo yezokwazisa banakho ukusebenzisa leli gama lichaze noma yimuphi umuntu wesilisa ngisho ibhungu imbala. Kumele akuqikelele kakhulu lokhu uchwepheshe ochaza amagama esiZulu ngesiZulu ngoba kungagcina kunikeza incazelo edidayo.

Imithombo yezokwazisa kufanele idonswe ngendlebe yazi kahle kamhlophe ukuthi ungakanani umonakalo owenzekayo ezincazelweni zezimo zokukhuluma eziguqulwe ngandlelanathize njengalezi ezilandelayo:

- **Ukhule ungakhokhobi**
- **Ukususa ikati eziko/ Ukugudlula ikati eziko**
- **Ukufuna othulini**
- **Kubamba ozingelayo**

Incazelo equkethwe ‘yisimo sokukhuluma’ esithi **ukhule ungakhokhobi**, incazelo yokufisela umuntu ukuthi **angakhuli aze aguge akhokhobe**. Umuntu okhuluma kanjena usuke eqonde ukuthi asheshe afe lowo muntu okusuke kubhekiswe kuye la mazwi. Ukungamfiseli impilo ende umuntu uma uzokuthi kuye **akhule angakhokhobi**. Umuntu okhuluma la mazwi usuke echaza ukuthi akamdingi lowo muntu ukuthi ahlale isikhathi eside edla anhlamvana. Kusobala ukuthi umuntu ophimisa la mazwi usuke echaza ukuthi unamandla alingana nawoMdali uqobo.

Ukususa noma ukugudlula ikati eziko kunencazelo ehluke kakhulu kuleyo **yokuxosha ikati eziko**. Okususwayo noma okugudluzwayo kungasuswa kubuye kubuyiselwe lapho

kususwe/ kugudluzwe khona. Ukuxosha kusho ukuphoqa umuntu noma okuthile ukuthi kusuke kuphele lapho kade kukhona. Uma umuntu noma okuthile kuxoshwa, lesi senzo sihambisana nendlakadla. Umuntu usengazithola esebhambabulwa ngenduku uma kuzothi exoshwa yena abe endonda ukusuka. Akukho nokuncane okungenza ukuthi kubuye lapho kuxoshwe khona lokho okusuke kuxoshiwe. Okuxoshiwe akufuneki nangengozi ukuthi kuphinde kulubhade lapho kuxoshwe khona. Usengahle aphambane nemvula umuntu okuthi exoshiwe endaweni ethile yena abuye abonakale kuleyo ndawo axoshwa kuyo. Kubabaza ngisho ingane esafunda ukukhuluma uma kuzothi umuntu exoshiwe endaweni, abonakale esemningi kuleyo ndawo. Abantu bahlaba umkhosi oyibika lokuthi nasi isimanga kubonakala umuntu owaxoshwa endaweni. Ngisho nesilwane esixoshiwe endaweni sihujwa ngakho konke esingahujwa ngakho uma kwenzekile sabonakala sesisiningi endaweni esaxoshwa kuyo. Ayikwazi nakancane ukufana incazelo ‘yesimo sokukhuluma’ esithi **ukususa /ukugudlula ikati eziko** nesimo sokukhuluma esithi **ukuxosha ikati eziko**.

Sithi uma sichaza igama elithi ukugudlula isichazamazwi sesiZulu (2006: 402) silichaza kanje:

ukubuyisela eceleni okuvimbile.

Sona lesi sichazamazwi (2006: 1153), igama elithi ukususa silichaza sithi:

ukuthatha into kwenye indawo uyibeke kwenye.

Lezi zincazelo zala magama ezitholakala kulesi sichazamazwi zikhombisa ngokusobala ukuthi izincazelo zala magama azifani.

Ukufuna othulini kunencazelo ehluke kakhulu kunencazelo yesimo sokukhuluma esithi **ukufuna uthuli**. Ukwehluka kwalezi zincazelo kudalwa wukuguqulwa kwegama elithi **uthuli** kuthiwe **othulini**. Kunencazelo engaqondakali neze kahle ukuthi ithini ukuthi **ukufuna othulini**. Kukhona ongaba nomqondo wokuthi lokhu kuchaza umuntu onesifiso

esikhulu sokushiyelana ugwayi ocansini nowesifazane. NgesiZulu esisobala ukushiyelana ugwayi ocansini kusho ukulalana nomuntu wesifazane. Lo mcabango ulethwa yilesi sakhiwo esisha segama elithi **uthuli**. Yilesi sakhiwo saleli gama esisha esithathe incazelo yesimo sokukhuluma ejwayelekile sayifaka esinindolweni sehlathi. Ize iphumputhwe igcine ingaqondakali nhlobo incazelo yesimo sokukhuluma yingenxa yalesi sinindolo sehlathi ethathwe yaphoswa kuso.

Isimo sokukhuluma esithi **kubamba ezingelayo** sisuke sibhekise enjeni. Lokhu kucaciswa yisivumelwano sesibaluli e-. Lesi simo sokukhuluma sichaza ukuthi umuntu othola okuzomsiza, ongahlali athi dekle ngezinqe. Yilowo oshabashekayo ehle enyuka efuna okuzomphilisa. Kulinganiswa ngenja ezingelayo kulesi simo sokukhuluma. Idida kube buhlungu ikhanda incazelo yalesi simo sokukhuluma uma kuzoguqulwa isivumelwano egameni elithi **ezingelayo** kuthiwe **ozingelayo**. Kuvele kungabe kusaba yisimo sokukhuluma lesi kube yinkulumo eqondile. Mukhulu umonakalo owenzeka esimeni sokukhuluma esithi **kubamba ezingelayo** ngenxa yokuguqulwa kwengxenye yegama eyisivumelwano.

Isimo sokukhuluma esithi **kuyoqhuma nhlamvu ezinye ziyofekela**, sichaza ukuthi kulokho umuntu akwenzayo kukhona okuphumelelayo okunye kungaphumeleli. Igama elithi **ukufekela** lisho **ukuba nezimpawu zokungaphili kahle ikakhulukazi isitshalo esishazwe yilanga**. Ixaka kakhulu incazelo yalesi simo sokukhuluma uma sekuzothiwa **kuyoqhuma nhlamvu ezinye ziyofeketha**. Igama elithi **ukufeketha** linezincazelo ezahluke kakhulu kuleli elithi **ukufekela**. Lesi simo sokukhuluma 'esisha' esidalwe wukusebenzisa elinye igama esikhundleni selinye, sinencazelo yaso sodwa egcina isihambe iphumputhwa ngoba kungaqondakali nakancane ukuthi iqonde ukuthini. Umonakalo walesi simo sokukhuluma wenziwe ilungu elilodwa vo elithi **-tha** elifakwe esikhundleni selungu elithi **-la**

Ungoti uMkhize (2011), ukhala kakhulu ngendlela yokuguqulwa kwezimo zokukhuluma zesiZulu ngabemithombo yezokwazisa. Ukhala athi:

Kanti kwakhala nyonini kulaba bantu abakhuluma emsakazweni nakumathelevishini? Muva nje ngixakwa yilaba abangabalingisi emidlalweni yethelevishini. Izaga bazisebenzisa umathanda wabo. Kanti kwenzekani uma umuntu ekhuluma embhobheni? Uvele akhulume noma yini ethandwa nguye!

Zigcina sezidida kakhulu izimo zokukhuluma okuxovwa amagama azo ngale ndlela. Kulula kakhulu ukunikeza noma iyiphi incazelo kulezi zimo zokukhuluma uma kuguqulwe amagama athile kuzo. Amagama ezimo zokukhuluma afana nokudla. Umuntu ongayidli inyama yenkomo awukwazi ukuthi uma ingekho inyama ayidlayo, uthi uzomzama ngeyenkomo ngoba iyona ekhona. Awukwazi ukugudlula amagama ezimo zokukhuluma ngendlela ethandwa nguwe. Ahlala eyinto eyodwa ngaso sonke isikhathi liduma, lina noma libalele likhipha umkhovu etsheni.

Okunye ekwenzayo ngezimo zokukhuluma imithombo yezokwazisa kuba wukwehluleka ukuthola izimo zokukhuluma zesiZulu eziyizimpelesi zezimo zokukhuluma zesiNgisi. Ithi isuka lapho ibe ivele ithathe isimo sokukhuluma sesiNgisi njengoba sinjalo isiguqulele esiZulwini. Okwenzekayo lapha kuba wukuguqula amagama esiNgisi aguqulelwe esiZulwini njengoba enjalo kungenziwanga nemincane imizamo yokuthola isimo sokukhuluma zesiZulu esifike singene sithi khaxa kwesesiNgisi. Uma eseguqulwe ngale ndlela amagama esiNgisi, kuphuma incazelo edida kuzona zombili izilimi (isiNgisi nesiZulu). Uma sibheka lezi 'zimo zokukhuluma' zesiZulu ezilandelayo uzothola ukuthi abuzange benziwe nobuncane ubulungiswa mayelana nezincazelo zazo esiZulwini:

- (i) **Ubengahlomile ube yizingovolo**
- (ii) **Ukudlala indima**
- (iii) **Ukuphula ipuleti**
- (iv) **Ekupheleni kosuku**

'Isimo sokukhuluma' esithi **ubengahlomile ube yizingovolo**, sithathwe njengoba sinjalo esimeni sokukhuluma sesiNgisi esithi: *He was armed to the teeth*. Incazelo yesimo sokukhuluma sesiNgisi yehluka kakhulu encazelweni yalesi 'simo sokukhuluma' zesiZulu.

Okuseqinisweni esiZulwini ayisaqondakali nakancane ukuthi ichaza ukuthini inkulumo ethi: **ubengahlomile ube yizingovolo**. OkwesiZulu okungaba nencazelo ezwakalayo ngokuthi: **ubehlome ephelele**.

Uma ephawula ngendaba yokubaluleka kwesiko emisebenzini ehunyushiwe ungoti uMpofu, (2001:246), uphawula athi:

Language and culture are inextricably related, so that one cannot understand or appreciate one without a knowledge of the other. The problem of the differences between two cultures and languages can be seen in any bilingual dictionary.

Ulimi nesiko kuthungeke kwaba yinto eyodwa ngendlela yokuthi awukwazi ukuqonda noma ukuhlabeka umxhwele kokunye ngaphandle kokuqonda kahle kokubili lokhu. Inkinga yomehluko phakathi kwamasiko amabili nezilimi ezimbili ibonakala kahle kunoma yisiphi isichazamazwi.

Lokhu okuphawulwa yilo ngoti kukhombisa ngokusobala ukuthi nezimo zokukhuluma imbala kufanele ziqikelele isiko nolimi lapho sezihunyushelwa khona. Ukunikeza izihumusho eziphusile zezimo zokukhuluma kuyokwenza ukuthi nabafuna ukuqonda kahle impilo yamaZulu bangafuniseli ngayo.

Naso lesi 'simo sokukhuluma' sesiZulu esithi: **ukudlala indima** sisuselwe esimeni sokukhuluma sesiNgisi esithi: *to play a role*. Isimo sokukhuluma sesiZulu esingaba yimpelesi yalesi sesiNgisi size sibe nencazelo ezwakalayo esiZulwini yilesi esithi: **ukubamba iqhaza**. **Ukudlala indima** kugcina kungenayo nencane incazelo esiZulwini. Kugcina kungamagama nje angaziwa nhlobo ukuthi aqukethe yiphi incazelo.

Uma ephawula ngendaba 'yesimo sokukhuluma' esithi ekupheleni kosuku, ungoti uHlatshwayo uphawula athi:

Konje kusuke kunini lapho sithi khona ngesiZulu sekusekupheleni kosuku? Lokhu ngikubuziswa wukuthi sekukaningi ngizwa abantu bethi uma bekhuluma bese bethi ekupheleni kosuku. Okungididayo wukuthi kukhona oke akhulume kanjena ekuseni kusa.

Ukuphula ipuleti kuzimbulwe njengoba kunjalo esimeni sokukhuluma sesiNgisi esithi: *to break a record*. Ukuba benziwe ubulungiswa kulesi simo sokukhuluma sesiNgisi kwatholakala impelesi yesimo sokukhuluma sesiZulu engungqo, bekuzothiwa: **ukugila izimanga** noma kuthiwe: **ukuqopha umlando**. Bekuzothi uma sebenziwe lobu bulungiswa bese kuphuma incazelo yesiZulu okulula nokuthi ayizwe uSolwazi wesiZulu oshaya ngoCetshwayo. Ongahle asikisele incazelo yalesi 'simo sokukhuluma' osebenzisa isiZulu, owazi nolimi lwesiNgisi. Kulesi 'simo sokukhuluma' kuba sengathi kukhona umuntu obambe ipuleti walephula. Nalo leli puleti elephukayo kusho ukuthi alakhiwe ngothayela ngoba elikathayela ngeke lephuke. Linele lephuke leli puleti bese kuba nzima ukuqonda ukuthi kuthiwani.

Ekupheleni kosuku kuthathwe amagama esimo sokukhuluma sesiNgisi njengoba enjalo aguqulelwa esiZulwini. Amagama alesi simo sokukhuluma avele aguqulelwa esiZulwini njengoba enjalo athi: *at the end of the day*. Isimo sokukhuluma sesiNgisi esithi *at the end of the day* asisho neze ukuthi ekupheleni kosuku. Ngamanye amazwi ukuthi **ekupheleni kosuku** kunencazelo yakho ehluke kakhulu kuleyo lapho kusuka khona lesi simo sokukhuluma.

Kulukhuni kabi ukuqonda ukuthi isuke ithini incazelo yenkulumo ethi ekupheleni kosuku. Kumuntu ongumZulu akukho lapho afike adwebe khona umugqa athi luyaphela lapha usuku. Ukuhamba kosuku ngesiZulu kuhlukaniswa kuze kuyofika lapho kuthiwa khona kuphakathi kwamabili (amasuku). Nakhona lapho uma kuthiwa kuphakathi kwamabili kusuke kungachazi neze ukuthi usuku seluphelile. Yingakho-ke idida kakhulu incazelo yenkulumo ethi ekupheleni kosuku.

Ochaza amagama esiZulu ewachaza ngesiZulu kufanele akuqaphele lokhu kusebenza kwezimo zokukhuluma ngale ndlela okwenziwa ngabemithombo yezokwazisa. Uma

uzothi uchaza amagama esiZulu amehlo ungawavulisisi, ungethuka usukhalakathela kule nzolobela yomgodi, kungabi lula neze ukuphuma kuyo.

Umfundi wephephandaba Ilanga (16 kuLwezi, 2013:17), uphawula kanjena mayelana nalo mkhuba wabemithombo yezokwazisa:

Njengoba ngizigqaja ngolimi lwesiZulu oluwubufakazi bobuzwe bami, ngiyakhathazeka lapho lusetshenziwa budlabha emaphephandabeni nasemisakazweni. Umfundi wephephandaba uyadideka uma ebona isitatimende esibhalwe kanje: Abazali bomntwana badunguza ebumnyameni ngokulahleka kwakhe.

Ukufunda umbhalo onjengalona kuyamdida umnikazi wolimi lwesiZulu ngenxa yokuthi yena usuke azi ukuthi ukudunguza kusho ukuvuvukala noma ukuvela kwedengezi lapho umuntu etinyelwe khona yinyosi.

Umfundi ubengasheshe akhanyiseleke ukuba umbhalo ubufundeka kanjena: Abazali bomntwana badukuza ebumnyameni ngokulahleka kwakhe. Umnikazi wolimi lwesiZulu ubengasheshe ayithole incazelo ngoba uyazi ukuthi ukudukuza kusho ukuphumputha ebumnyameni.

Umbono walo mfundi waleli phephandaba ukhombisa ngokusobala ukuthi ukudunga izincazelo zamagama esiZulu komphakathi okhuluma isiZulu kuhamba kuze kukapakele nasemithonjeni yezokwazisa. Kusho ukuthi uchwepheshe ochaza amagama esiZulu ngesiZulu unomsebenzi wokubheka ngehlo lokhozi umphakathi okhuluma ulimi lwesiZulu kanye nabemithombo yezokwazisa.

5.3.1 Ubuningi Emagameni Obunezincazelo ‘Ezintsha’

Osekwavele kwacaca kwathi bha wukuthi lobu buningi obuphoswa emagameni athile esiZulu kusuke kungasakhulunywa isiZulu. Kusuke sekuvetazwa ulimi lukaKhwini uqobo lwalo. Okufike kube nzima wukuthi kuvetazwa ulimi lukaKhwini nje kodwa lusuke

lurvezwa kusetshenziswa amagama esiZulu. Uma kuvetezwa ulimi lukaKhwini-ke okusho ukuthi nalezi zincazelo ‘ezintsha’ eziphuma lapho azisona nakancane isiZulu. Igama elithi **inselele(o)** lisho isicelo sokungcwekisana noma sokuqhudelana. EsiZulwini esiphusile lesi sicelo asinabo ubuningi. Njengoba singenabo ubuningi lesi sicelo incazelo yaso iqondakala kahle, ayididi nakancane. Le ncazelo ixaka kuze kugcine sekuphume ‘entsha’ uma sekukhulunywa **ngezinsalele(o)**. Ubukeya usuka kude umnyoluka wale ncazelo ‘entsha’ kuleli gama. Konakala kwakhona ekuqaleni ukuthi bathi labo ababehumusha igama lesiNgisi elithi *challenges* balihumushe bathi **inselele(o)** banika umqondo owodwa waleli gama lesiNgisi elithi *challenge*. Umqondo owodwa lona othi **inselele**. Miningi eminye imiqondo equkethwe yileli gama kodwa yona yavele yanganakwa, kwagxilwa kulona wokucela ukuqhudelana. Kuleli gama elithi *challenge* kukhona umqondo **wokudinga ukufezwa noma yikanjani**. Le ncazelo ayikho kulena ethi **inselele**. Mhlawumbe lesi sikhophe sokushiywa ngaphandle kwezinye izincazelo yiso lesi esidala ukuthi bese kufakwa ubuningi nasegameni lesiZulu elingenabo nhlobo ubuningi. Lobu buningi bese buyilahla kwaMamangalahlwa incazelo yegama elithi inselele(o).

Iphephandaba Isolezwe (17 kuNhlangulana, 2011:11), liphawula kanjena mayelana nobuningi obufakwa emagameni kungafanele:

Akulungile ukubiza izinkomo zolobolo ngamalobolo. Izinkomo zolobolo kuhlale kuyilobolo ngaso sonke isikhathi ngaphandle-ke uma sekuthiwa amabheka. IsiZulu esimsulwa yilesi esithi izinkomo zolobolo hhayi zamalobolo.

Izincazelo ‘ezintsha’ kula magama alandelayo esiZulu anikezwe ubuningi kungafanele zidalwa wukuthi akusezona nakancane izincazelo eziyisiZulu. Lezi zincazelo eziqukethwe yila magama aphiwe ubuningi sezihamba ngokolimi lukaKhwini:

izimvula, imimoya

NgesiZulu uma la magama esebuningini njengoba kuhlale kwenza abemithombo yezokwazisa, aqukatha izincazelo ezehluka kakhulu kulezi abasuke beziqondile. Uma imvula ina ngezinsuku ezilandelanayo mhlawumbe ngisho kungaba yisonto lonke, kuhlale kuyimvula leyo engenabuningi. Ngisho lingana iNingizimu Afrika yonke, kuba **yimvula**. Kuzwakala kahle kakhulu lokhu kumuntu ongumZulu phaqa ngoba incazelo yakho icacile. Incazelo yegama elithi imvula iyashintsha uma sekuzokhulunywa ngezimvula. Igama elithi izimvula lisho **imvula ena ngezikhathi ezahlukene zonyaka**. Uma kukhulunywa **ngezimvula zasebusika**, kusuke kuchazwa imvula ena ngezikhathi ezithile ebusika ibe ivele inqabile lingani. Incazelo yegama elithi izimvula esetshenziswa ngumZulu phaqa, yehluka kakhulu kulena yabemithombo yezokwazisa. Laba bemithombo yezokwazisa basuke sebeqhamuka nencazelo ‘entsha’ uma bekhuluma **ngezimvula**. Uchwepheshe ochaza amagama esiZulu ngesiZulu kufanele akuqikelele kakhulu lokhu okwenziwa ngabemithombo yezokwazisa ukufaka ubuningi nalapho bungadingekile khona. Uma engazange akuqikelele lokhu uchwepheshe, angagcina esenikeza amagama esiZulu ajwayelekile izincazelo ‘ezintsha’ ngenxa yobuningi obungadingeki.

Iphephandaba Isolezwe (29 kuNcwaba, 2013:14), liphawula kanjena ngobuningi obufakwa emagameni kube kungafanele:

Igama elithi imimoya alisho neze umoya lona ovunguzayo. Uma leli gama selenziwe laba sebuningini ngale ndlela, selichaza izipoki noma imimoya emibi.

Kufana negama elithi izimvula. Leli gama alenziwa libe sebuningini noma yikanjani njengoba kwenza abemithombo yezokwazisa. Uma selisebuningini leli gama selinencazelo ehlukile.

Lezi ngezinye zezinkinga lapho uthola khona abemithombo yezokwazisa befaka ubuningi noma kumaphi amagama lapho bungadingeki khona. Lokhu kudinga uchwepheshe ochaza amagama esiZulu ngesiZulu angadukiswa ngabemithombo yezokwazisa ngale nsada yobuningi babo.

5.3.2 Amagama Okuhlonipha Anezincazelo ‘Ezintsha’

Ukuhlonipha kungezinye zezindlela zokukhuluma ezitholakala olimini lwesiZulu ezihambisana nesiko lamaZulu. Uma ephawula ngendaba yokubaluleka kwesiko uma kuhlanganiswa isichazamazwi ungoti u-Smith (1998: 93) uthi:

When one looks at the purposes of the planned dictionary from the perspective of a social, cultural and political point of view, as Zaiping and Wiegand (1987) do, there are still some other factors to keep in mind. There are, for example, communicative needs, cognitive needs, cultural needs and scientific needs of the potential users.

Uma ubheka izidingo zesichazamazwi esihlelelwe kahle ubuka ngehlo lomphakathi kanye nangokwepolitiki njengoba kubeka u-Zaiping no-Wiegand (1987), kuningi okunye okumele kubhekwe. Kukhona izidingo zokuxhumana, izidingo zokuqoqela ulwazi engqondweni, izidingo zamasiko nezidingo zesayensi zalabo abazosebenzisa isichazamazwi.

Umbono walo ngoti ubalula ukuthi uma kuhlanganiswa isichazamazwi awukwazi ukushiya ngaphandle okuthinta isiko njengamagama okuhlonipha. Okusemqoka wukuthi mawathi efakwa ohlwini lwamagama azokwakha isichazamazwi amagama okuhlonipha kodwa kube kuqikelelwe ukuthi izincazelo zawo aziguquliwe.

Incazelo equkethwe yigama elithi **isaguga / isiguga** yileyo esho **ixhegu**. Le ncazelo iyincazelo yokuhlonipha. Iyaguquka-ke le ncazelo yokuhlonipha yesiZulu ejwayelekile uthole sekuqhamuka entsha. Le ncazelo ‘entsha’ yaleli gama isuke isiqondise **ekhehleni** noma **esalukazini**. Kuyamhlupha umZulu phaqa ukuvela kwale ncazelo ‘entsha’. Kumshiya edidekile njalo uma elokhu elizwa leli gama lisebenza emithonjeni yezokwazisa.

Kwenye inkathi le ncazelo ‘entsha’ yegama lesiZulu lokuhlonipha iqhamuka isakuteketisa noma isamdla lwana kanti akudlalwa, kukhulunywa uqobo lokukhuluma. Okumele kwenziwe esimeni esinjengalesi ukufundisa abemithombo yezokwazisa mayelana namagama esiZulu okuhlonipha. Kuhle abemithombo yezokwazisa bakuqonde bangafuniseli ukuhlonipha ukuthi kuhlonipha obani, bahlonipha bani, uma kwenzenjani. Ngisho nochwepheshe ochaza amagama esiZulu ngesiZulu kufanele akuqonde kahle ukuhlonipha angafuniseli ngakho. Lokhu kuyokwenza ukuthi kugwemeke ukugixabeza amagama okuhlonipha izincazelo ‘ezintsha’ eseqhelelene kakhulu nokuhlonipha.

Makhulu amazwi ashiwo ungoti uGumede (2012) mayelana nokuhlonipha:

Abantu abahloniphayo omalokazana behlonipha
abalapho bendele khona. Isizwe sihlonipha
okuphathelele nenkosi yohlanga kuphela hhayi okunye.

Le nkulumbo ikucacisa kahle ukuthi abantu noma umphakathi jikelele yini oyihloniphayo. Kuyacaca futhi kule nkulumbo ukuthi umuntu akakwazi ukuguqula igama lokuhlonipha anikeze incazelo ethandwa nguye.

5.6 Ubunzima Bokuhlela Amagama EsiZulu

Maningi kakhulu amazwi aphinyiswa amaZulu ngandlelana thize uma exoxa ongeke ukwazi nhlobo ukuwabhala phansi. Wena obhekene nomsebenzi wokuchaza amagama esiZulu ngesiZulu akufanele uziqhekeze ikhanda uthi uzowabhala kanjani la mazwi avelayo enkulumeni yabantu uma bekhuluma kodwa angabhaleki phansi. Uchwepheshe obhekene nomsebenzi wokuchaza amagama esiZulu ngesiZulu akufanele azame ukuwabhala ngendlela yakhe la mazwi okungeyakhe yedwa, engakaze ihlolwe ndawo. Lokho kuyodala ukuthi kugcine kuphume into engaziwa muntu, eyaziwa wumuntu oyedwa. Alukho noluncane usizo lomsebenzi owaziwa wumuntu oyedwa kuphela.

Lathi uma seliwuphothulile umsebenzi walo wokuhlanganisa isichazamazwi esilimilunye ithimba elabe lihlanganisa lesi sichazamazwi, ungoti uNkabinde (2003) wezwakala ethi:

Sesiwuhlanganisile lo msebenzi wethu futhi uyancomeka kodwa kukhona engithe uma ngibheka emuva ngabona sengathi kuyadingeka. Maningi amagama esiwashiye ngaphandle sangawafaka kulo mqulu sathi ayongena njengezibonelo ukukhombisa ukusebenza kwawo. Okungihluphayo wukuthi lezo zibonelo zethu ziyokwazi yini ukuwafaka onke futhi abantu bayowathola kalula yini?

Lo mbono walo ngoti usakhombisa ubunzima okuhlangatshezwana nabo uma kuhlelwa amagama esiZulu. Kusobala ukuthi lo msebenzi udinga ukwenziwa ngobukhulu ubunono.

Amanye amazwi akhona esiZulu ahlupha kakhulu yilawo angeyona imisinsi yokuzimilela kodwa ayimizaleka. Lolu cwaningo lubona kungcono ukuthi amagama ayimizaleka angangeni emgogodleni wesichazamazwi. Uma kungathi emgogodleni wesichazamazwi kufakwe amagama athi: **endleleni, omdala, edolobheni** namanye, lokho kungachaza ukuthi leso sichazamazwi ngeke kube lula nakancane ukuthi siphathwe ngesandla. Kungafanele siqhutshwe ngebhala ngoba singaba sikhulu kakhulu. Umbuzo uthi singabe sisakwazi yini ukufeza inhloso yaso isichazamazwi uma siqhutshwa ngebhala? Ilula kakhulu impendulo yalo mbuzo. Ithi ngeke nakancane isafezeka inhloso yesichazamazwi uma sesigcwele ibhala.

Okumele kwenzeke ngamagama ayimizaleka uma kuhlangukiswa isichazamazwi wukuthi kuchazwe kahle ngawo ukuthi ayisima kanjani. Le ncazelo yemizaleka ingaba maphakathi nesichazamazwi noma ibe ngasekugcineni. Okusemqoka ngamagama ayimizaleka wukuthi awukwazi ukuwafaka abe wumgogodla wesichazamazwi. Kungafanele kuhlelwe ukuthi lokhu kuchaza ngala magama kuzozimela kodwa noma kuzokwenziwa kube sesimeni sohlelo. Kungakhethwa noma iyiphi indlela phakathi kokuthi azimele wodwa noma abe ngaphansi kohlelo. Okubalulekile wukuthi makuchazwe ngawo ukuze

osebenzisa isichazamazwi angagcini esedukuza oswini lwenkomo, engazi ukuthi uzothatha ini ahlanganise nani.

Ungoti uMbatha (2012:21), uphawula ngobunzima bokuhlela amagama esiZulu uthi:

Imibono eyahlukene yochwepheshe asebeke bahlela izichazamazwi iyakhombisa ukuthi akulula neze ukuhlela amagama esiZulu uwahlelela ukuhlanganisa isichazamazwi.

Ukuqoqa amagama esiZulu agcine esengamaqoqo amakhulu amane kuphela (isenzo, ibizo, isenzukuthi nesibabazo) kugcina kukhiphele ngaphandle amagama amaningi amqoka esiZulwini. Kufanele uchwepheshe ohlela amagama esiZulu ewahlelela ukwakha isichazamazwi akuqaphelisise kakhulu lokhu.

Kubaluleke kakhulu ukuphawula kwalo ngoti. La maqoqwana amagama ayasebenza kodwa kubuye kwabonakala ukuthi kufanele afakelwe izibuko eziwugqinsi. Akhona amanye amagama angacatshangelwa ukuhlelwa uma sekuhlelwa amagama azokwakha isichazamazwi. Igama elithi **kamuva** ngelinye lamagama angahle ahlelwe nawo. Okusemqoka wukuthi ohlela amagama ewahlelela ukwakha isichazamazwi angafaki noma yimaphi amagama kuleli bhuku.

5.6.1 Ukuhleleka Kwebizo

Ukuhlelwa kwebizo uma kuhlangukiswa isichazamazwi akuyona inkinga esiZulwini kuphela. Kuyinkinga nakwezinye izilimi. Le nkinga yokuhlelwa kwebizo nakwezinye izilimi ibonakala ngokuthi ungoti u-Svensen (2009:105), abeke kanjena uma kuhlangukiswa isichazamazwi:

If a noun is used in the plural, the plural form should be entered as lemma form, for example scissors. However, if the base form is unusual but not quite out of use, it may nevertheless be necessary to include it in the lemma

position, indicating that the form is hardly used and cross-reference to the current (inflected) form.

Uma ibizo lisebenza lisebuningini, kufanele ilema ibe sebuningini njengokuthi izikole. Nokho-ke uma ibizo lisesimeni esingajwayelekile kodwa esisebenzayo, kufanele lifakwe lenziwe ilema. Esimeni esinjena kufanele kukhonjiswe ukuthi alijwayele ukusebenza lelo bizo bese kwenziwa nenkomba yaleso simo okuyisona esisebenzayo.

Kusobala ukuthi indaba yokuba sebunyeni kuphela kanye nokuba sebuningini kuphela kwebizo idinga ukuqikelelwa ngisho nakwezinye izilimi njengoba ebeka lo ngoti. Kuyenzeka uthi uma uhlela ibizo uthole igama elizishaya sabizo kodwa okungelula ukuthi ungavele ulibeke ngembala elokuthi lelo gama liyibizo. Le nkinga ivamise ukudalwa wukuthi sisuke singasaziwa kahle isiqu salelo gama njengokuthi **makhathaleni**. Ngeke uthi isiqu saleli gama sithi **khathala**. Yilolu hlobo lwamagama akhuluma ngalo lo ngoti uma ethi: *if the base form is unusual but not quite out of use, it may nevertheless be necessary to include it in the lemma position*. Yila magama okudingeka abe nophawu oluthile ukukhombisa isimo sawo.

Ungoti uMbatha (2006: Isandulelo), ubeka kanjena mayelana nokuhlelwa kwebizo:

Ibizo silihlele sangazifaka zonke izinguquko ezenzekayo ebizweni.

Ungoti uNkabinde (1985: Isandulelo), ubeka kanjena mayelana nokuhlelwa kwebizo:

Onke amabizo kule ncwadi asebunyeni uma enobuningi noma ebuningini uma engenabunye.

Ukwehlukana kwamabizo esiZulu ngokuthi kukhona anobunye nobuningi, anobunye angenabo ubuningi, anobuningi kuphela angenabo ubunye, akufanele kumenze abambe eyeka ohlanganisa isichazamazwi. Okuyikhona kuwumqondo ophusile uma kuhlelwa ibizo lihlelwa ukwakha isichazamazwi wukusebenzisa ubunye kuwo wonke amabizo azochazwa. Ohlela isichazamazwi angasebenzisa enye yalezi zindlela:

- (i) ukusebenzisa uphawu oluthize kulelo nakulelo bizo ukukhombisa ukuthi linobunye kuphela noma linobuningi kuphela. Emabizweni anobunye nobuningi asikho isidingo sokusebenzisa uphawu. Lokhu kufanele kuchazwe kahle ngasekuqaleni ukuthi uma kungekho phawu ebizweni, lokhu kuyobe kuchaza ukuthi ibizo linobunye nobuningi. Uphawu olusetshenzisiwe kufanele lubekwe lugqame ukuze osebenzisa isichazamazwi akwazi ukulubona kalula. Zonke izimpawu ezisetshenziswa uma kuhlenganiswa isichazamazwi zichazwa kahle ngasekuqaleni. Ohlanganisa isichazamazwi angazifuna kukhompuyutha izimpawu azisebenzisayo bese ekhetha lezo ezizwana naye noma azenzele ezakhe. Okusemqoka wukuthi uphawu maluchazwe kahle ngasekuqaleni kwaziwe ukuthi luzokwenza msebenzi muni. Nazi izibonelo zezimpawu ezingasetshenziswa:

$\dagger$ = lukhombisa ukuthi ibizo linobunye kuphela; alinabo ubuningi.

Izibonelo:

impilo[†], inyumbazane[†], ikhuthu[†], imfe[†]

$\ddagger$ = lukhombisa ukuthi ibizo alinabo ubunye linobuningi kuphela.

Izibonelo:

amanzi[‡], amasi[‡], izinsipho[‡] (zotshwala)

- (ii) Enye indlela eyokufike kubhalwe ibizo liphelele bese kuthi kubakaki kufakwe iziqalo zalelo bizo uma kuwukuthi linobunye nobuningi. Elinobunye kuphela kufakwa isiqalo esisodwa esiqondene nobunye, kuthi elinobuningi kuphela kufakwe esiqondene nobuningi. Nakho lokhu kufanele kuchazwe kahle ekuqaleni, kungavele kwenziwe kungazange kuchazwe. Nazi izibonelo zale ndlela okukhulunywa ngayo:

umfana (um(u)- aba-) > ubunye nobuningi

isicefe (isi-) > ubunye kuphela

amanzi (ama-) > ubuningi kuphela

Okubalulekile wukuthi uchwepheshe angazixubi lezi zindlela ezimbili kodwa asebenzise eyodwa. Uma eqoke ukusebenzisa uphawu ukukhombisa ubunye nobuningi emabizweni, akasebenzise leyo ndlela unomphela aze ayoqeda. Kanjalo futhi uma eqoke ukusebenzisa iziqalo ezifakwe kubakaki, akube yileyo ndlela yodwa esebenzayo aze ayoqeda.

Amabizo akhombisa isimo adinga ukufakwa ohlwini lwamagama azochazwa uma kwakhiwa isichazamazwi. Izibonelo zala mabizo esikhuluma ngawo yilezi:

ukuhlonipha, ubuvila, ubuthakathi, ukulamba

Lawa ngamabizo angahluphi ukuthi angafakwa emgogodleni wesichazamazwi bese echazwa.

Kufanele ukuthi nalowo ofuna ukwazi kabanzi ngezincazelo zamagama esiZulu kumjabulise ukwazi ukuthi sichazwa kuthiweni isimo okuthiwa ubuvila.

Kunzima ukuthatha lolu hlobo olulandelayo lwamabizo ulufake ohlwini lwamagama uma kwakhiwa isichazamazwi:

- (i) amabizo angamagama abantu njengokuthi: **uMthaniya, uMkabayi** njalonjalo.
- (ii) amabizo angamagama ezindawo, imifula, izintaba, imifudlana njengokuthi: **uKhahlamba, uThukela, uMvoti** njalonjalo.
- (iii) amabizo akhomba ukuthi umuntu uzalwa ubani noma uyingane kabani njengokuthi: **uMaThabethe, uMaShandu, uKaMsishane** namanye.

Lolu wuhlobo lwamabizo oludinga amabhukwana lapho luyooqoqelwa khona bese luyachazwa hhayi ukuthi lufakwe namagama okuyokwakhiwa ngawo isichazamazwi.

Ukuchaza lolu hlobo lwamagama kungacina sekulandela indlela eyodwa njengokuthi kuqalwe ngokuthi: igama lendawo. Le ndlela eyodwa yokuchaza yenza isidadada esingahambisani nakancane nesichazamazwi. Kwabona abantu uma bechazwa kungalandelwa indlela efanayo yokuqala noma yokuchaza engxenyeni ethize yencazelo. Ukuze osebenzisa isichazamazwi kumcacele kahle konke okuqukethwe yisichazamazwi, kudingeka kube nengcaciso esekuqaleni kwesichazamazwi. Uma ephawula ngale ngcaciso ungoti u-Al-Ajmi (2001:61), uphawula athi:

An introduction or preface in a book aims to provide its readers with a general review and prepare them for a series of related ideas in the numerically ordered chapters. On the other hand, because a dictionary is a collection of different articles showing nothing in common except the structure and organisation of information, a dictionary introduction performs a different function. It hints itself to explaining this structure and addressing issues such as symbols, abbreviations and cross-reference system used in the dictionary.

Isingeniso noma isandulelo encwadini sihlinzeka abazosebenzisa leyo ncwadi ngolwazi jikelele lokuqukethwe nokubalungiselela ukuthi yini abazohlangabezana nayo ochungechungeni lwezahluko. Ngakolunye uhlangothi njengoba isichazamazwi siqoqele ndawonye okunhlobonhlobo okungahlobene ngaphandle kwesakhiwo nolwazi, isingeniso sesichazamazwi senza umsebenzi owehluka kakhulu. Sigxile ekuchazeni ngesakhiwo nokukhuluma kabanzi ngezimpawu, izifinyezo nokusetshenziswa kwezinkombamuva kwamanye amagama.

Amanye amabizo anezakhiwo ezifana ncamashi ezingehlukile nakancane okuhluka izincazelo zawo kuphela. Kula mabizo izincazelo zehlukaniswa yiphimbo. Loluhlobo lwamabizo ludinga ukufakwa ohlwini lwamagama azochazwa uma kwakhiwa isichazamazwi. Lawa ngamabizo akhombisa ubumnandi bolimi lwesiZulu. Akhombisa ukwehluka kolimi lwesiZulu kwezinye izilimi. La mabizo adinga uchwepheshe ochaza amagama esiZulu ngesiZulu abe nokhakhayi oluqinile. Ukuqina kokhakhayi lukachwepheshe kumenza angabi nayo nencane inkinga ukwahlukanisa izincazelo kula

mabizo anezakhiwo ezifanayo ahlukwe ngokwezincazelo. Okunye okusemqoka ekuqineni kokhakhayi kuchwepheshe uma echaza la mabizo wukukwazi ukukhombisa ukwehluka kwephimbo kulelo nakulelo bizo. Kusemqoka ukukuqonda kahle ukuthi likhuphuka libuye lehle kuphi iphimbo kulelo nakulelo bizo. Yikhona lokhu kukhuphuka nokwehla kwephimbo konkamisa abathile okwenza ahlukwe la mabizo futhi ubonakale kahle lo mehluko.

Uthi uma ephawula ngokwehluka kwezincazelo emabizweni afanayo ngokwesakhiwo ehlukiswa yiphimbo, ungoti uHlongwane (1996:139) aphawule athi:

Kuyenzeka kuthi amagama athize abumbeke ngokufana
futhi abhalwe ngokufanayo kepha ahlukwe ephinjeni
kuphela. Lawa sithi ophimbohluka.

Lena yingcaca engadingi nokuncane ukutolikwa.

Uchwepheshe ochaza amagama esiZulu kufanele ibizo alithathe alichaze lizimele lodwa hhayi lisemshweni. Usengalithatha alifake emshweni eselichazile esekhombisa ukuthi lisebenza kanjani emshweni. Miningi imigilingwane eyenziwa yibizo uma lisemshweni engagcina imdide yamqeda uchwepheshe ochaza amagama esiZulu ngesiZulu. Eminye yale migilingwane ilenza ibizo kugcine kungaselona ibizo, sekungolunye ucezu lwenkulumo. Yingakho kubalulekile ukuthi ibizo lichazwe lizimele lodwa uma kwakhiwa isichazamazwi, lingahambi namanye amagama.

5.6.2 Ukuhleleka Kwesenzo

Uma ephawula ngokuhlelwa kwesenzo ungoti uNkabinde (1985: Isandulelo), uthi:

Ukuze kongeke iphepha, zonke izenzo ezibhalwe kulesi
sichazamazwi zisendleleni yesenzo eqondisayo.

Uma ephawula ngokuhleleka kwesenzo ungoti uMbatha (2006: Isandulelo), uthi:

Zonke izenzo zihlelwe zaba sendleleni eqondisayo futhi zahlelwa ngokuthi zibe senkathini yamanje.

Uma ephawula ngokuhlelwa kwesenzo esiNgisini ungoti u-Svensen (2009:105), uthi:

It has been discussed whether or not the infinitive is really the most suitable lemma form of the verb. In the case of certain languages, for instance Swedish, it has been maintained that from a pedagogical point of view it would be better to enter a verb in the present tense; with this as a basis it is easier to derive correctly the other forms of the verb than doing so from the infinitive. This method has a certain tradition behind it, being the normal one in for, for instance, Greek and Latin dictionaries.

Sekuke kwadingidwa ukuthi konje indlela esabizo iyona yini elungile uma kuhlelwa isenzo. Kwezinye izilimi njengeswati, kunokuvumelana ukuthi uma kubhekwa ngesimo semfundo, isenzo kufanele senziwe ilema sisenkathini yamanje. Le ndlela yenza kube lula ukwakha nezinye izimo zesenzo kunokuqala phansi uchaze. Le ndlela ibukeka kuyiyona elandelwayo futhi evumelekile njengoba kubonakala ezichazamazwini zesiGriki nezesiLatini.

Umbono walo ngoti uveza ukuthi kulezi zilimi akhuluma ngazo isenzo asilungi uma sizosebenza sisendleleni esabizo uma kwakhiwa isichazamazwi. NasesiZulwini akukho ukuvumelana kahle kongoti mayelana nokuthi isenzo silungile yini ukuthi sibe sesimeni esiphoqayo noma endleleni esabizo uma kwakhiwa isichazamazwi. Lolu cwaningo luncoma ukuthi singcono isenzo sibe sendleleni esabizo uma sihlelelwa ukuhlanganisa isichazamazwi.

Umqondo ophusile wokuhlela isenzo uma kwakhiwa isichazamazwi wukuthi isenzo sihlelwe sibe senkathini yamanje. Kungagcina kudida kwasayena uchwepheshe uma ezothi ehlela isenzo azame ukufaka zonke izinkathi zesenzo. Osebenzisa isichazamazwi yena angadideka aphele, angabe esaqonda nakancane ukuthi kwenzekani. Sithi isenzo

sihlelwe saba senkathini yamanje sibe futhi sisohlelweni oluvumayo. Uhlelo oluvumayo yilo oluxazulula zonke izinkinga kanti aludidi nakancane.

(i) Izindlela Zesenzo

Azwakala elula amazwi ongoti uXala noMbatha (1998:36), abawabeka eqoqweni labo lensizakufunda yebanga leshumi nambili:

Indlela yesenzo isho umumo wesenzo. Isenzo singaba kulo mumo / kulezi zindlela:

La mazwi athi ezwakala kamnandi enjena kodwa adinge ukuthi uchwepheshe acabange ajule mayelana nokuhlela izindlela zesenzo.

Indlela okuyiyona engunina wazo zonke izindlela zesenzo indlela eqondisayo. Kuwumqondo ophuse kakhulu ukuthi isenzo sihlelwe sibe sendleleni eqondisayo uma kwakhiwa isichazamazwi. Esikhathini esiphambili ochwepheshe ababhala izichazamazwi babenomkhuba wokuthi bathi uma behlela isenzo sisendleleni eqondisayo basebenzise isiqu sesenzo njengelema kanje:

- hamba
- thandaza
- bekezela

Ukuhlanganisa amakhanda kochwepheshe ababhala izichazamazwi kwaholela ekutheni kubonakale ukuthi awuphusile nakancane lo mqondo wokuhlela amalema esenzo abe yiziqu. Kuningi okwavela okungahambi kahle ngale ndlela yokuhlela isenzo kusetshenziswa isiqu. Okokuqala kumdida kumqede lowo osebenzisa isichazamazwi uma isenzo sihlelwa ngale ndlela. Osebenzisa isichazamazwi ufuna ukuthi athi uma evula

isichazamazwi, athole amagama aphelele hhayi amagama ashuphulwe iziphongozo zawo. Okwesibili, isenzo uma sisetshenziswe ngale ndlela, siba sesimeni sokuphoqa. Umbuzo ovelayo uma isenzo sisesimeni sokuphoqa uthi kanti umthetho wesenzo sihlale siphoka ngaso sonke isikhathi yini? Impendulo yalapha ilula kakhulu. Zimbalwa izikhathi lapho isenzo sisetshenziswa khona siphoke. Akuvamisile neze ukuthi kube nokuphoqa uma kukhulunywa ngaphandle kwezikhathi ezithile ezingamaqabuqabu. Okunye okungahambi kahle uma isenzo sihlalewe ngendlela yokuphoqa wukuthi kwakuchazwa kwaso kufanele kuhambisane nakho ukuphoqa. Kungacina kuyinqaba kayitshelwana ukugcwala kwezincazelo ezikhomba ukuphoqa zonke. Okuyikhona kuphusile uma kuhlelwa isenzo wukuthi sihlalewe sibe naso isiphongozo, singashuphulwa isiphongozo sesenzo. Isiphongozo okuyisona senza ukuthi isenzo sime kahle singanciki ndawo, isiphongozo **uku-**

Izibonelo:

ukuhamba

ukufuna

ukuthandaza

ukubekezela

Lesi siphongozo sisiza nasekutheni ukwazi ukukhombisa ukwehla nokwenyuka kwephimbo esenzweni. Okufanele kuqikelelwe uma kusetshenziswa lesi siphongozo wukuthi kube nendlela yokusehlukanisa kulesi esimela ibizo njengokuthi **ukudla** ube ungaqondile isenzo sokufaka okuthile emlonyeni. Kucaca kahle lokhu kulesi sibonelo: **ukudla ukudla kukudle** uma kuqondwe ukuthi umuntu **udakiwe**. **Ukudla** wokuqala uyisenzo kanti owesibili uyibizo. Indlela yokwenza umahluko esiphongozweni sebizo nesesenzo kungaba wukuthi isiphongozo sesenzo usibhale sehluke kwesebizo njengokuthi sibe wutsheku esenzo. Esebizo sona ungavele usishiye sinjalo singenziwanga lutho. Kubalulekile ukuthi kuchazwe kahle lokhu ukuze kuthi osebenzisa isichazamazwi zingamdidi nakancane lezi ziphongozo.

(ii) Izimpambosi Zesenzo

Uma ephawula ngezimpambosi zesenzo ungoti uNyembezi (1956:127), athi:

Ulimi lwesiZulu wulimi olunotho kakhulu. Kulula kakhulu ukuba igama lilinye liveze amagama amaningi. Siyakwazi ukuba siveze amagama amasha nomqondo omusha ngokusebenzisa izijobelelo zesenzo. Laba bantwana abazalwa yisenzo sibabiza ngokuthi yizimpambosi.

Amnandi amazwi alo ngoti kodwa uchwepheshe ohlanganisa isichazamazwi kufanele acabange ajule mayelana nokuhleleka kwezimpambosi zesenzo.

Enye ingxenye ebuye ixake kakhulu uma kuhlelwa isenzo sihlelwa isichazamazwi yile ngxenye yaso okuthiwa yizimpambosi. Kunomqondo ophusile ukusebenzisa isenzo sibe yilema singekho empambosini ethile; simsulwa. Kungahlupha futhi kungabi lula nokusihlela isenzo uma sizoqale siphambosike bese kuba yima usithatha usenza ilema. Zikhona izenzo ezibukeka sengathi ziphambosike kanti akunjalo, ziyimisinsi yokuzimilela njengalezi:

ukudakwa, ukukhwehlela, ukushumayela

Lolu hlobo lwezenzo lona kufanele luthathwe njengoba lunjalo lwenziwe amalema. Lezi zenzo akuzona neze ongathi kukhona lapho zisuselwa khona kodwa zizimele ngokwazo. Okuphusile ukukwenza ezenzweni ukuthatha isenzo simsulwa bese kuthi izimpambosi ezihamba naleso senzo zifakwe kubakaki kanje:

ukuhamba (-el-; -is-)

ukuthanda (-w-)

ukugqwaba (-an-; -el-; -is-; -ek-; -w-)

ukuhlephula (-an-; -el-; -ek-; -is-; -w-)

Okusemqoka okufanele kuqikelelwe uma izimpambosi zikhonjiswa ezenzweni ngale ndlela wukuthi zifakwe zonke yini esenzweni. Kufanele kube nendlela ezolandelwa uma kukhonjiswa izimpambosi ngale ndlela. Le ndlela eyokuthi makucace ukuthi izimpambosi

zizolandelana kanjani. Leyo ndlela eqokwe ukuthi izosetshenziswa makulandelwe yona unomphela zingaxovwa. Ukuxovana kwazo kungaziwa ukuthi zilandelana kanjani kuyomdida osebenzisa isichazamazwi angabe esaqonda ukuthi kwenzekani. Indlela eyodwa yokulandelanisa izimpambosi iyona eyenza osebenzisa isichazamazwi asheshe asibone isenzo ukuthi sinezimpambosi ezingaki.

Abanye ochwepheshe ababhala izichazamazwi abazihluphi ngendaba yokukhombisa izimpambosi ezenzweni. Isenzo bavele basishiye sinqunu bengathi vu ngendaba yokuphamboseka kwesenzo. Akubukeki kuwumqondo ophusile lokhu. Ofuna ukwazi ngokuphamboseka kwesenzo kuhle akuthole lokhu uma esebenzisa isichazamazwi. Omunye uthi esebenzisa isichazamazwi ebe engafuni nje kuphela incazelo yegama kodwa efuna nokungale kwencazelo njengakho ukuphamboseka kwesenzo. Kusemqoka ukuthi ofuna lolu sizo aluthole, angaze ayolufuna engxenye.

(iii) Ukwehluka Kwesenzo Ngokwephimbo

Isenzo naso sike sifane nebizo ngokuba namagama afana ncamashi ngokwezakhiwo ahluke ngokwezincazelo. Lolu hlobo lwezenzo alukwazi ukushiya ngaphandle lungafakwa uma kuhlangukiswa isichazamazwi. Lolu wuhlobo lwezenzo olukhombisa ubumtoto besiZulu. Lezi zenzo zidinga ukuthi zithi uma zifakwa ohlwini lwamagama okuzokwakhiwa ngalo isichazamazwi bese kuba nobunono obukhulu. Ubunono obudingekayo lapha yilobo bokukhombisa ukwehla nokwenyuka kwephimbo okungashayi eceleni. Lokhu kukhombisa ukwehla nokwenyuka kwephimbo okungungqo kusiza ekukhipheni incazelo yesenzo enembayo. Naso lesi simo siyaludinga ukhakhayi oluqinile. Ukhakhayi oluqinile lwenza ukuthi kungabi bikho nokuncane ukuphaphalaza uma sekucofiywa la magama kubekwa izimpawu zephimbo.

Uthi uma ephawula ngokwehla nokwenyuka kwephimbo kwesenzo ungoti uMbatha, (2013:36), aphawule kanje:

Ukuba samculo kolimi lwesiZulu kwenza ukuthi uthole igama lingazange lisiguqule nakancane isakhiwo salo selinezincazelo eziningi. Isenzo esithi ngingedwa siba nezincazelo ezingaphezu kweyodwa sibe singazange siguquke.

Kubaluleke kakhulu lokhu okuphawulwa yilo ngoti mayelana nokwehla nokwenyuka kwephimbo ezenzweni. Uchwepheshe ohlela isenzo esihlelela isichazamazwi kufanele akuqikelele kakhulu. Ukukhuphuka nokwehla kwephimbo kuguqula ngisho izindlela imbala. Okusebenzayo lokhu kukhuphuka nokwehla kwephimbo okusendleleni eqondisayo.

Uma isenzo sizofakwa ohlwini lwamagama azokwakha isichazamazwi, kufanele sithathwe sizimele sodwa, singekho emshweni. Kungahlupha kakhulu ukuthatha isenzo sisebenza emshweni bese sikopolotwa kuthiwe sizokwakha isichazamazwi. Kuba nezinguquko ezidida ikhanda uma isenzo sisebenza emshweni. Kwenye inkathi sike siguquke uze usithole sesiyisingasenzo esifuna ukuhamba nesenzo uqobo lwaso uma kuthiwa:

- UBongani **uphikelele** ukuthatha umfazi manje.
- **Ufuna** ukumbamba oqotsheni.
- USinenhlanhla **uphokophele** ukuphumelela ngamalengiso.
- **Uthanda** ukudlala ibhola lezinyawo.

Lezi zenzo ezibhalwe ngokunzima zigcina ziyizimpelesi zezenzo uqobo lwazo. Kungamhlupha ohlela ukuhlanganisa isichazamazwi uma ezosithola isenzo sisebenza ngale ndlela.

(iv) Isingasenzo

Isingasenzo asiyona ingxenye yesenzo ekwazi ukuzimela yodwa. Ubukhona baso buhlale beyeme ekusekeleni isenzo ukuthi sikwazi ukusebenza kahle. Ubukhona besingasenzo buya nokusebenza kwesenzo emshweni. Kusho ukuthi igama elithi isingasenzo alikho uma amagama engasebenzi emshweni. Kulolu cwaningo sekuke kwavezwa ukuthi

akubukeki kuwumqondo ophusile ukuhlela isingasenzo usifake ohlwini lwamagama azokwakha isichazamazwi. Ochwepheshe abahlanganisa izichazamazwi bayavumelana ngokuthi igama elitholakala kuphela uma amagama esesebenza emshweni awukwazi ukulenza ilema yesichazamazwi.

Ungoti uSibusiso Nyembezi nguye yedwa owaphuma eceleni wasihlela isingasenzo wasenza ilema. Iseluleko esingakhishwa yilolu cwaningo ngesokuthi ohlela amalema esichazamazwi kufanele agxile emagameni azimele hhayi avela kuphela uma kunomusho. Kuhlupha kakhulu ukuthatha igama elivela kuphela uma kunomusho ulifake libe yilema. Ubukhona nokuchazwa kwalelo gama kufanele kuhambe ngokuthi lisebenze kanjani emshweni. Ngamanye amazwi ukugqama kahle kwencazelo kweyeme ekutheni lisebenza kanjani lelo gama emshweni. Kusho ukuthi umusho yiwo osemqoka ekuhlahleni ukuthi igama lizokuma kanjani.

Lapho ephawula ngesingasenzo ungoti uNyembezi (1956:202), uthi:

Isingasenzo siyigama elizishaya sasenzo kodwa
elingakwazi ukuzimela lodwa. La magama avamise
ukutholakala ehamba nezinye izilandiso.

Amazwi alo ngoti ayamsiza uchwepheshe ohlela amagama esiZulu ewahlelela ukuhlanganisa isichazamazwi. La mazwi angamsiza ngokuthi kumcacele ngendaba yesingasenzo esihlale siyigama elingakwazi ukuzimela lodwa.

5.7 Isiphetho

Lesi sahluko kube yisahluko esisusa inkungu ekade yembozile ebiyenza kube luvindi phambili. Kuningi obekukade kungacacile kahle okugcine kucaciswa yilesi sahluko. Lesi sahluko sikubeke kwacaca ukuthi yini okumele ayenze uchwepheshe ochaza amagama esiZulu ngesiZulu uma:

- (a) umphakathi unhlanhlatha unikeza izincazelo zamagama ezinganembi

- (b) imithombo yezokwazisa izakhela ubuningi emagameni angabudingi ubuningi, ibuye inikeze nezincazelo ezinganembi kwamanye amagama.

Kunzima kakhulu ukuhlela ibizo nesenzo uma lezi zingcezu zenkulumo uzihlelela ukwakha isichazamazwi. Lesi sahluko sinikeze umhlahlandlela wokuthi kwenziwenjani uma umuntu ebhekana nenkinga yokuthi uzozihlela kanjani lezi zingcezu zenkulumo ukuba amalema. Lo mhlahlandlela awuzange ushone le nale kodwa uvele waqonda ngqo odabeni, wangahloniza ukuthi yini elungile nengalungile uma kuhlelwa ibizo nesenzo kuhlelelwa ukwakha isichazamazwi.

ISAPHLUKO SESITHUPHA

6.0 ISIPHLAZIYO, IZINCOMO NESIPHETHO

6.1 Isingeniso

Uma sekukuleli gxathu sekufike lapho kufanele iphethwe khona le mbenge ekade iqaliwe. Le mbenge izophethwa ngokuthi kuqoqelwe ndawonye wonke umsebenzi obuwenziwa kulolu cwaningo kwenziwe iqoqa lawo. Leli qoqa lizokwenziwa ngokuthi kuthintwe yonke indima ekhathuliwe kulolu cwaningo. Lokhu kuzokwenziwa ngokuthi kubhekwe kusukela esahlukweni sokuqala lezo zingxenye eziwumkantsha walolu cwaningo. Lokhu kuzokwenziwa ngendlela yokuthi kubonakale kahle lapho luqale khona nalapho luphokophele khona. Kuyothi ekugcineni bese uqondiswa umphakathi ukuthi kuqhutshekelwa kanjani phambili nalesi simo esibekwe kulolu cwaningo.

6.2 Iqoqa Lokuzokwethulwa Kulesi Sahluko

Lesi sahluko siphetha lolu dadawe lwendima olukade luqaliwe. Ekuphetheni lolu dadawe lwendima nakhu okusemqoka okuzovela:

Lesi sahluko sizoba nesihlaziyo sawo wonke lo msebenzi obuwenziwa kusukela esahlukweni sokuqala kuze kuzofika esahlukweni sesihlanu okuyisahluko sokugcina. Uma umsebenzi usuhlaziywa kusuke kufana nokuthi usufakwa iziyoliso zokugcina eziwenza unambitheke kamnandi. Akusho neze ukuthi umsebenzi awuyolile kodwa lapha

esihlaziyweni kulapho sekuthintwa khona zonke izindawana okucatshangwa ukuthi kungenzeka zingathinteki ngokugculisayo ngenkathi kukhuphezwa nalolu dadawe lwendima.

Isiphetho salolu cwaningo sizokwandulelwa yiqoqa lawo wonke umsebenzi oqukethwe yilolu cwaningo. Leli qoqa lizobe lijeqeza emuva kuleso nakuleso sahluko ukuthi bekwenzeka ini. Kuzothi kwenziwa lokhu kujeqeza kube kuhanjwa ngelikhulu ijubane. Kuzobe kungekhona ukujeqeza okugxilisa amehlo kodwa kuzobe kuwukujeqeza okusheshe kuwedlulise amehlo kuhle komuntu oyintshalants hala.

Okunye okusemqoka okuzokwethulwa kulesi sahluko yizincomo ezibhekiswe kubo bonke abasebenzisa ulimi lwesiZulu. Lezi zincomo zibukeka zizoba wusizo olukhulu ikakhulukazi kulabo abafuna ukwazi kabanzi ngomkhakha wokuchazwa kwamagama esiZulu ngesiZulu. Lezi zincomo ziyosiza ngisho izikhungo lapho kubhidlangwe khona nalo mshikashika. Kwahulumeni imbala ziyomsiza ekuthuthukiseni izizinda kanye nezikhungo ezenza umsebenzi wokuchazwa kwamagama.

Lolu cwaningo luyogoqwa ngokuthi kwenziwe isiphetho. Asidingi nakuchazwa isiphetho ngaphandle kokuthi kubalulekile ukuthi sibe khona, kuthi nobekade ematasatasa ebheka lo msebenzi abone ukuthi usefike ekugcineni kwawo.

6.3 Iqoqa Lawo Wonke Umsebenzi

Iqoqa lomsebenzi lifingqa ngamafuphi konke okuqukethwe yilolu cwaningo. Izinkinga okuvulwe ngazo esahlukweni sokuqala zigodliwe zangaqaqwa kwaze kwaba sesahlukweni sesine. Kukulesi sahluko lapho kuqaqwe khona konke obekuyindida kungezwakali kahle nalokho obekubekwe kwalengiswa kwangaqedelwa. Esahlukweni sesine kulapho kade sekushanelwa khona kukhucululwa konke okungamabibi ukuze kukhanye lapho kade kusetshenzwa khona. Kusukwe esahlukweni sesine kwayiwa esahlukweni sesihlanu lapho kade sekuphothulwa khona wonke umsebenzi. Uthe uma uphothulwa umsebenzi esahlukweni sesihlanu, wabe usuba nesiphetho okuyisona bese sikhombisa kahle ukuthi

sekufikwe ekugcineni kwawo wonke umsebenzi. Kukulesi sahluko lapho kufakwe khona izincomo zawo wonke lo msebenzi. Lezi zincomo yizona ezizoba umkhomandlela wokukhanyisela labo abafuna ukuqhubeka bakufeze lokhu okuqukethwe yilolu cwaningo. Ziyithemba lomcwaningi walo msebenzi lezi zincomo ukuthi uma zifeziwe kuyobe igcagcele esokeni.

6.4 Isihlaziyo Socwanningo

Umeluki wamacansi uthi eweluka abe ezidlela amavo kube sengathi akukho lutho olunobuchwepheshe obuphezulu alwenzayo. Kukho lokho kuxoxa kwakhe engazi nokuthi lidume kuphi; uthi umuzwa abe esethi useliqedile icansi abekade eleluka. Ukhipha umbukwane wento khona kade kunganakiwe kuxoxwa kudliwa amavo. Kugcina sekubukeka kuwumsebenzi olula lona uma umeluki wamacansi ewenza kalula exoxa enganake lutho. Wena ombukelayo eluka icansi ebe exoxa sengathi akonakele lutho, ungaze ucabange ukuthi nawe ungawenza lo msebenzi. Uze ucabange ukuthi nawe ungawenza ngoba ubona lo muntu owenzayo ewenza ngokukhulu ukunganaki. Usuke ungazi ukuthi ngeke uwuzame nakuwuzama lo msebenzi ngoba wena awuyena uchwepheshe wawo.

Uma echaza igama elithi isihlaziyo ungoti uNyembezi (1996: 188), ulichaza athi:

umsebenzi wokucwaningisisa.

Le ncazelo ikhombisa ngokusobala ukuthi uma sekukuleli gxathu sekudingeka ukuthi kujulwe kakhulu kunakuqala.

Umthungi wezinjobo uthi ethunga injobo abe otha ibandla kuxoxwa kungathulwe. Kuxoxwa nje yena uyaqhubeka uzithungela injobo yakhe mhlawumbe ayithunge aze ayiqede khona lapho ebandla. Abantu sebengagcina sekuyilowo eyiqoka ethi uma seziphelile lezi zinjobo kuyoba ngezakhe nomunye naye asho sona leso esifanayo athi naye uyazithanda lezi zinjobo. Sebefuna ukubanga izinjobo kungenxa yesinwe nobuciko ababubonayo ekuthungweni kwenjobo ethungwe phambi kwabo yaze yaphothulwa phambi kwabo kade kuxoxwa. Kuthi kukho lokho kuxoxa kuphume umsebenzi okhangayo othi ngibuke ungasheshi udlulise amehlo kimi. Kuvele kubukeke kuwumsebenzi olula kanti ngeke nakancane uze uwusukele uma ungeyena uchwepheshe wawo. Ubulukhuni balo msebenzi bubonakala uma sekuthiwa thunga injobo ube ungeyena ungoti ekuthungeni izinjobo.

Uthi uma ephawula ngomsebenzi ongawubuka uweye ungoti uMadlala (2012), aphawule athi:

Abantu bavele bacabange ukuthi kusiniswa amahleza uma kuchazwa amagama esiZulu. Umuntu uvele acabange ukuthi lo msebenzi angawenza kalula kanti akabuzanga elangeni.

Abadansi bonyawo lwempungushe (*waltz*) bashwibeka kalula bebambene kube lula nokuphenduka kwabo. Obukelayo angaze abone kulula bese ecabanga ukuthi naye angacela omunye ukuba bashwibeka naye badanse unyawo lwempungushe. Omunye uze anyakazise umzimba ehlezi phansi ebona lokhu kushwibeka kwababambene yena ekuthatha njengento elula kakhulu. Kuvele kubukeke kulula kabi ukushwibeka nibabili nibambene kanti kwalunyawo ngeke luze lusuke ngisho kwakusuka uma kungahle kuthiwe akasukume abambe omunye badanse.

Kuningi lokhu okuthi uma sekwenziwe noma kwenziwa kubukeke kulula kungamanzi kanti kulukhuni lokhu okwahlula ukwenza. Kuvamisile lokhu emsebenzini wobuchwepheshe. Umsebenzi wobuchwepheshe uthi uma usuphothuliwe usumuhle kube sengathi abuzange bube khona nobuncane ubunzima ekuwenzeni. Ubunzima buze buvele uma sekuthiwa umuntu ongeyena uchwepheshe walowo msebenzi akawenze.

Njengoba ungelula neze umsebenzi wokuchaza amagama (ikakhulukazi ukuhlanganisa izichazamazwi), yingakho ongoti bolimi lwesiZulu bewufanisa nebhizinisi uqobo. Ungoti u-Alberts (1999:197), uthi uma efanisa lo msebenzi nebhizinisi abeke kanjena:

The compilation of a dictionary is an economical activity. A dictionary project needs to adhere to the same basic business principles as any other business venture if it aims to be a viable business proposition. Institutions which are serious in rendering a meaningful contribution to reconciliation and nation building in South Africa might aim to give a financial support to different dictionary projects in South Africa.

Umsebenzi wokwakha isichazamazwi ungumsebenzi oyibhizinisi. Isikhungo sesichazamazwi kufanele sigxile

emigomeni yebhizinisi njengawo wonke amabhizinisi uma sizimisele ukuba yibhizinisi elinempumelelo. Izikhungo ezizimisele ngokunikeza usizo olusemqoka ekubuyisaneni kanye nasekubumbeni isizwe eNingizimu Afrika, zingasiza ngezimali izikhungo zezichazamazwi lapha eNingizimu Afrika.

Ubulukhuni bomsebenzi wokuchaza amagama ikakhulukazi ukuchaza amagama esiZulu ngesiZulu bufana nawo wonke umsebenzi wobuchwepheshe. Kulula ukwazi incazelo yegama ngisho kwakuyiqagela imbala kodwa okuyikhona kunzima kakhulu ukuchaza igama. Kulula kabi ukuthi umuntu avele aqagele incazelo yegama futhi ucilo uthuke usuzishaya endukwini. Omunye kungaze kuthiwe ukwazi kakhulu ukuchaza amagama kanti okumsiza kakhulu yikho ukuqagela izincazelo zalawo magama.

Sikhulu kakhulu isidingo sokuthi umsebenzi wokuchaza amagama esiZulu ngesiZulu wenziwe futhi wenziwe ngumuntu noma ngabantu abangafuniseli ngalo msebenzi. Ofuna ukulandela umkhakha wokuchaza amagama ikakhulukazi ukuchaza amagama esiZulu ngesiZulu, kufanele abe wumngane wochwepheshe asebeyihambile le ndlela. Vele phela indlela ibuzwa kwabaphambili. Sikhulu kakhulu isidingo sokuba khona komkhakha wokuchazwa kwamagama ikakhulukazi ukuchaza amagama esiZulu ngesiZulu. Ubunzima bokuchaza amagama esiZulu ngesiZulu abuchazi neze ukuthi makuhlalwe ungalandelwa lo mkhakha. Bangingi kakhulu abantu abadinga izincazelo zamagama ikakhulukazi izincazelo zamagama esiZulu. Laba bantu bayosizakala kuphela uma uzolokhu ukhona lo msebenzi, ungamile.

Umsebenzi wokuchaza amagama ikakhulukazi ukuchaza amagama esiZulu ngesiZulu udinga ukuthelelwa umquba. Ukuthelelwa kwawo umquba kuyokwenza ukuthi usimame ukwazi ukuqhubekela phambili. Ukusimama kwalo msebenzi kuyosiza ngisho isizukulwane sangomuso. Nabangebona ochwepheshe bolimi basizakala kakhulu uma kukhona imisebenzi lapho kuchazwe khona amagama. Kunzima kabi ukuthi umuntu afune incazelo yegama lesiZulu angazi ukuthi incazelo yalelo gama angayithola kuphi.

Ungoti uMbatha (2006: Isandulelo), uyakufakazela lokhu uma ethi:

Isichazamazwi siyinqolobane yokulondoloza ulimi

Nongoti uNyembezi (1996: Isingeniso), naye uyakufakazela lokhu uma ethi:

Onenkolo yokuthi isiZulu wulimi olufanele
lulondolozwe, uzokubona ukubaluleka kwamabhuku
alolu hlobo. Izingane zamaZulu ezizalelwe zakhulela
emadolobheni seziqalile ukuba nenkinga
yokulahlekelwa wulimi lwakubo kanti nakwabadala
sekuyabonakala lokho.

Ubukhona bezincazelo zamagama ikakhulukazi izincazelo zamagama esiZulu achazwe ngesiZulu, kwenza ukuthi impilo ibe lula ngisho kubafundisi imbala. Kuba nzima kakhulu uma uthisha ezothi efundisa bese ehlangana nenkanankana yegama lesiZulu angazi nhlobo ukuthi incazelo yalo angayithola kuphi.

6.5 Izincomo

Lolu cwaningo ngeke luze luphothulwe zingenziwanga lezi zincomo ezilandelayo. Likhulu ithemba lokuthi uma umphakathi uzithathile lezi zincomo wakugcina lokhu okuqokethwe yizo, kuningi okuzoxazululeka ezinkingeni zokuchazwa kwamagama ikakhulukazi ukuchazwa kwamagama esiZulu ngesiZulu.

6.5.1 Ukufundiswa Kwalo Mkhakha Ezikhungweni Zemfundo Ephakeme

INyuvesi yaseStellenbosch iyona eyaba iNyuvesi yokuqala ukufundisa ngokubhalwa kwezichazamazwi. Bangingi abathola usizo kule Nyuvesi. Kufanele le Nyuvesi ukuthi ibe yingqalabutho kwezokuhlomisa ngamakhono okubhalwa kwezichazamazwi. Umsebenzi wokubhala izichazamazwi kade waqala kule Nyuvesi. Le Nyuvesi imatasatasa nomsebenzi wokubhala izichazamazwi zesiBhunu. Okwamanje iyona yodwa iNyuvesi lapha eNingizimu Afrika ecija ababhala izichazamazwi ibahlomise ngamakhono okubhalwa kwezichazamazwi.

Uma ekhuluma ngokucijwa kokubhala izichazamazwi ungoti u-Botha (1998: 278), ubeka kanjena:

The first aspect of the course covers many aspects of the theory of dictionary making. However, the aim of the course is the practical implementation of the theory of lexicography. Consequently, much time is devoted to practical lexicography. The focus of the course is on descriptive dictionaries.

The course is well documented and notes are made available to the participants during the course. The medium of instruction is English or Afrikaans or both of these languages.

Okokuqala okwenziwa yilezi zifundo ukwendlala konke okuphathelele nokuhlelela ukuhlanganisa isichazamazwi. Nokho-ke inhloso yalezi zifundo ukubhekisisa ukuthi kuyenzeka ngempela lokhu okuwumcabango wokuhlanganisa isichazamazwi. Ngaleyo ndlela-ke isikhathi esiningi sichithwa ekusebenzeni kubhekiswe ekwakhiweni kwesichazamazwi. Lezi zifundo zigxile ohlobeni lwezichazamazwi ezichasisayo.

Kuningi okubhalwe phansi ngalezi zifundo kanti kutholakala namanothi anikezwa labo abasuke bekulezi zifundo. Izifundo zethulwa ngesiNgisi noma ngesiBhunu noma kube yizo zombili lezi zilimi.

Kuhle lokhu okwenziwa yile Nyuvesi kodwa khona kugxile kuphela emakhonweni okubhala izichazamazwi. Akugxilile emakhonweni okuchazwa kwamagama ikakhulukazi ukuchazwa kwamagama ezilimi zomdabu. Zikhona nezinye Izikhungo Zemfundo Ephakeme eseqale umkhankaso wokufundisa ngokubhalwa kwezichazamazwi. Ezinye zalezi zikhungo yilezi: UKZN, DUT kanye neNyuvesi yasePitoli. Okusemqoka okufanele kufakwe ezifundweni zeZikhungo Zemfundo Ephakeme isifundo sokuchazwa kwamagama ikakhulukazi ukuchazwa kwamagama ezilimi zomdabu.

Izilimi zomdabu njengesizulu zibhekene nenkulu inkinga uma kuziwa ekuchazweni kwamagama azo ebe futhi echazwa ngazo. Mkhulu kakhulu umehluko okhona phakathi kokuchaza amagama esiNgisi ngesiNgisi kanye nokuchaza amagama esiZulu ngesiZulu.

IsiNgisi siwulimi oseluthuthuke kakhulu olukwazi ngisho nokusebenzisa amagama anqamulelayo uma luchaza. Indaba yokuchazwa kwamagama kade yaqala emaNgisini. AmaNgisi asehlome ngazo zonke izikhali uma kukhulunywa ngokuchazwa kwamagama.

Ungoti uNyembezi (1996: Isingeniso), ubeka kanjena uma ephawula ngalesi simo:

Isakhiwo solimi lwesiZulu sehlukile esakhiweni solimi lwesiNgisi. Isakhiwo solimi lwesiNgisi senza kube lula ukukhiqiza izichazamazwi ezinhlobonhlobo lokhu okungelula olimini lwesiZulu.

Kuningi ukucathulisana okusafanele kwenzeke olimini lwesiZulu. Ofuna ukuchaza amagama esiZulu kusafanele acathuliswe ekutheni ulwenza kanjani ucwaningo kubanikazi besiZulu njengoba kulukhuni kangaka ukuthi bakuchazele amagama esiZulu. Maningi amazibuko angawawela umfundi kwezokwenza ucwaningo lokuchazwa kwamagama esiZulu ngesiZulu uma kukhona abazomcathulisa. Lezi zifundo zingamsiza umfundi ofuna ukulandela ukwazi ukuthi uqala kuphi ngempela uma efuna ukuchaza amagama esiZulu ngesiZulu. Lezi zifundo kungaba kuhle ukuthi kuthi uma kukhulunywa ngokuchazwa kwamagama zibhekane ngqo nolimi ngalunye kunokuba kuthiwe makufundwe okuzosebenza kuzo zonke izilimi. Izilimi zomdabu zehluka kakhulu. Ukwehluka kwazo kusho ukuthi awukwazi ukuthi kuzothi okufundayo uthi uyokusebenzisa kuzona zonke njengoba kunjalo.

Kubalulekile kakhulu ukuthi Izikhungo Zemfundo Ephakeme ziwufundise lo mkhakha wokuchazwa kwamagama ikakhulukazi ukuchaza amagama ezilimi zomdabu ngazo izilimi zomdabu. Lezi Zikhungo Zemfundo Ephakeme eseziqale ukufundisa ngokubhalwa kwezichazamazwi, kuhle zikuqikelele ukufundisa ukuchazwa kwamagama ikakhulukazi ukuchazwa kwamagama ezilimi zomdabu ngazo izilimi zomdabu. Lezi zifundo ngeke zisize kuphela abafuna ukubhala izichazamazwi kodwa kungasizakala nabaphokophele umkhakha wokuchazwa kwamagama noma ngabe achazelwa hlobo luni lomsebenzi.

6.5.2 Ukuvuselelwa Ukuhlanganiswa Kwamabhuku Aqukethe Izincazelo Zamagama EsiZulu

Lapha eNingizimu Afrika sekunohulumeni wabantu owakhulula abantu ekugqilazweni uhulumeni wobandlululo. Kukhona abanye oke ubezwe sebekhala bethi sengathi siyasikhumbula isikhathi sobandlululo uma sekunjena. Laba abasuke bekhala kanjena basuke bengasho ukuthi lo hulumeni ubaphethe ngesandla sensimbi. Basuke bekhalela okuthile okwabe kuwusizo okwavele kwashabalala konke kuhle kombethe uma kuphuma ilanga.

Ungoti uZulu (2009), ukhala kakhulu ngendaba yokunyamalala kwamabhuku abe ehlanganiswe yiBhodi lesiZulu. Uma ebalisa ngokunyamalala kwala mabhuku ubalisa athi:

Kudela owaziyo ukuthi kodwa lo msebenzi omkhulu kangaka owabe wenziwa yiBhodi lesiZulu waphelaphi. Kwabe kunenqolobane yamagugu aKwaZulu eyabe izigcina kahle zonke izinto ezinosizo esiZulwini. Ngifisa ukwazi ukuthi lo msebenzi owabe umkhulu kangaka wadliwa yini.

Okunye abake bakhale ngakho abantu okwabe kuwusizo olukhulu ngamabhukwana abe ehlanganiswa yiBhodi lesiZulu aqukethe izincazelo zamagama esiZulu. Abe ewusizo olukhulu la mabhukwana kuwo wonke umuntu osebenzisa ulimi lwesiZulu. Okuxakayo wukuthi kwalawo abe esehlanganisiwe awaziwa ukuthi aphelela kuphi. Ufuna ukuthintithwa wonke ube musha lo msebenzi omkhulu kangaka. IBhodi lolimi lwesiZulu lisekhona ngakho-ke ayikho nencane inkinga yokuthi ungabe usaqhutshwa umsebenzi omkhulu kangaka. Okufanele kwenzeke wukuvusa iBhodi lolimi lwesiZulu libe yingqabavu ukuze likwazi ukusebenza imisebenzi esemqoka yolimi lwesiZulu. Ukulivusa libe yingqabavu iBhodi wukuthi linikezwe izikhali zokusebenza. Izikhali zokusebenza zeBhodi zaziwa kahle ukuthi yiziphi. Iziphathimandla ezengamele amaBhodi ezilimi zikuqonda kahle kamhlophe ukuthi yikuphi okufanele zikwenzele amaBhodi ukuze avuke azithathe, asebenze.

Uma esehlangukiswa la mabhukwana kuyosiza ukuthi kube nemigomo eqondile yokuwalondoloza nokuwasabalalisela umphakathi. Kuyadabukisa ukuthi amabhukwana abe ewusizo olukhulu kangaka awaziwa ukuthi aphelela kuphi nokuthi umphakathi wabe uwathola kanjani. Kuyothokozisa kakhulu ukubona la mabhukwana aqukethe izincazelo zamagama esiZulu eqhubeka enziwa aphinde alondolozwe kahle.

6.5.3 Ukugqugquzela Izithangami Zokubonisana Ngezincazelo Zamagama EsiZulu

AmaBhunu ahlale ahlale ahlangukane abe nentambama ayibiza ngokuthi intambama yesiBhunu. Uma kuyintambama yesiBhunu kusuke kuxoxwa ngakho konke okuthinta ulimi lwesiBhunu namasiko. Kusuke kuhlangukane imishashadu yamadoda amaBhunu, izalukazi zamaBhunu ngisho eziqhutshwa ngezinqola kanye nentsha yamaBhunu. Uma amaBhunu enentambama lapho ehlangana khona ngalolu hlobo, konke okwenziwayo kusuke kuyisiBhunu. Ngisho umculo oculwayo imbala kuba owesibhunu kuphela. Imidlalo edlalwayo kuba yimidlalo yesiBhunu lapho kuqhakambiswa khona ukubaluleka kolimi lwesiBhunu. Kuba yintambama lapho wonke umuntu oyibhunu ebhema akholwe ngobubhunu bakhe. Kushiyelwana ulwazi olwehlukene ngakho konke okuphathelene nolimi lwesiBhunu kanye namasiko akhona. Lena yingqephu enhle engasikwa ngezinye izizwe. Ubani ongabopha amaZulu uma ehlangana ezocobelelana ngezindaba zolimi lwesiZulu kanye namasiko esiZulu? Akubonakali kukhona amaphoyisa angadunga lo mbuthano athi abopha abantu.

Izithangami zokubonisana zibaluleke kakhulu. Kulezi zithangami kufanele kube khona intsha kanye nezingengelezi zezimpandla noma izingwevu lapho intsha ingafunda okuningi engakwazi olimini lwesiZulu namasiko. Kukhona amagama esiZulu anezincazelo zawo ezaziwayo kodwa izincazelo zalawo magama ezivele ziguqulwe yintsha, uthole ukuthi asenezinye izincazelo ezehlukile kakhulu kulezi ezaziwayo njengegama elithi **isikhokho**. Intsha isiyavele yaguqula leli gama yalinikeza incazelo eyehluke kakhulu kuleyo eyaziwa ngabadala esho **intshela** noma **ingoloyi**. Kukulezi zithangami lapho nentsha ingakwazi

ukuncela khona ulwazi oluningi olupathelene nolimi lwesiZulu kanye namasiko. Mhlawumbe nabadala kukhona abangagcina sebekuthathile kulezi zincazelo zentsha ‘ezintsha’. Kuningi intsha engakuqondi kahle okuthinta yona engasakwazi nokukuthola ndawo ngoba azisekho izinhlaka zomphakathi ezabe zisiza intsha ngezinto ezithinta yona ngqo. Bangingi abantu abasha abangakuqondi nakancane ukuthi kusuke kukhulunywa ngani uma kukhulunywa **ngomhlonyana**. Abanye abazi nhlobo ukuthi yini **iqhikiza**. Kwabaningi kuduma upotiyane uma kukhulunywa **ngenkehli**. Bangakuthola ukuchushiswa kahle kulezi zithangami bagcine bengasafuniseli nakancane ngalezi zinto. Okungasiza abantu abasha wukuthola izichazamazwi ezizobanikeza izincazelo ezingungqo zala magama. Isichazamazwi sesiZulu (2006: 194), sithi uma sichaza umhlonyana siwuchaze sithi:

Imbuzi ehlatshelwa intombazane uma iqeda ukuthomba,
omunye umhlonyana kusho ikhambi eligxotshwa
liphuzwe yizingane uma ziphethwe wumkhuhlane.

Kulezi zinsuku usuthola umuntu wesilisa esithe chwa ekhanda isigqoko ehlezi endlini kugcwele abantu. Omunye uze akhulume aphawule emhlanganweni nesigqoko ekhanda. Osekuke kuxake kakhulu wukubona indoda igqoke isigqoko ilele. Kukulezi zithangami lapho intsha ingelulekwa khona ukuthi ngesiZulu umuntu wesilisa akasigqoki isigqoko endlini ngaphandle uma esesitolo kodwa hhayi endlini lapho kuhlala khona abantu.

Uthi uma ehlabisa indaba yokugqokwa kwesigqoko endlini ngabantu abazibiza ngokuthi bangamaZulu abalise kanjena ungoti uMadlala (2012):

Angazi noma sekuxake kakhulu amafeshini yini
njengoba amadoda sesiwabona egqoke izigqoko endlini.
Ekhaya mina indoda yayisikhumula ingena nje
esangweni isigqoko. Yayithi iqambe izongena ngesango
ibe isisiphethe ngesandla. Ayangixaka-ke manje la
madoda agqoka izigqoko endlini ukuthi avela kuliphi
izwe.

Lokhu okubekwa yilolu cwaningo lapha ngasenhla wukukhombisa ukuthi kulezi zithangami kungagcina sekube nenye impumelelo yokusiza intsha ngokuningi engakwazi okungamasiko esiZulu. Kungathi inhlosongqangi yezithangami kube wukuzocobelelana ngezincazelo zamagama esiZulu kanye nezimo zokukhuluma, bese kufezeka nenye inhloso ebinganakiwe ukuthi ingafezeka. Kuningi okusemqoka okuphathelene nezincazelo zamagama esiZulu okutholakala kulezi zithangami. Lokhu kuke kwabonakala komunye umbuthano lapho kwakuhlangene khona ongoti bolimi lwesiZulu. Kulo mbuthano yabekwa yacaca yathi bha incazelo yegama elithi **umabonakude**. Bonke ababebuthene lapho baphuma besho ngazwi linye ukuthi incazelo yaleli gama ayisondelene nakancane nalokhu okuthiwa **ithelevishini**. Okunye okwaboniswa ngakho kulo mbuthano yingozi yokuguqula amagama ezimo zokukhuluma ‘ezwa’ aguqulelwe esiZulwini. Kwaze kwenziwa isibonelo sesimo sokukhuluma esithi: *someone is in hot water* okuvele kuguqulwe amagama alesi simo sokukhuluma njengoba enjalo kuthiwe; **usemanzini abilayo**. Yingakho-ke kulolu cwaningo kuthiwa mazigququzelwe lezi zithangami zokubonisana.

6.5.4 Ukuqikelela Ukuthi Izikhungo Zezichazamazwi Zithola Usizo Lwezimali Olwanele

UHulumeni waseNingizimu Afrika wathatha isinqumo esiphuse kakhulu ngokuthi athi makusungulwe Izikhungo Zezichazamazwi ezimele zonke izilimi ezisemthethweni ezikhulunywa kuleli laseNingizimu Afrika. Lezi zikhungo zasungulwa ngokomthetho wama-59 wonyaka we-1999 njengalokhu uchitshiyelwe. Lezi zikhungo yizona eziyizizinda ezisemqoka kakhulu ekuchazweni kwamagama. Yizona futhi nezingasiza kakhulu ukucija labo abafuna ukulandela umkhakha wokuchazwa kwamagama. Inkinga enkulu ebhekene neZikhungo Zezichazamazwi wukuthi zincishwa izikhali zokusebenza. Izikhali zokusebenza ezincishwa zona izikhungo yimali. Incane lokhu okuthusayo imali etholwa yiZikhungo Zezichazamazwi ivela kuhulumeni. Kubukeka sengathi uhulumeni wafike wasungula izikhungo Zezichazamazwi wabe esekhohlwa wukuthi zidinga ukondliwa. Izikhungo zezichazamazwi zifana nezingane eziyizintandane. Lolu cwaningo lubona ukuthi Izikhungo Zezichazamazwi akufanele zibheke uhulumeni yedwa kodwa

nezinkampani ezizimele kufanele zelegelele ngemali. Kwazona izikhungo kufanele zibe nabantu abaqeqeshwe ngokugcwele abazokwazi ukuhamba bethekela izimali bethekelela izikhungo. Kulokhu kwethekela kuningi okungenziwa yizikhungo okuzozenza ukuthi zikwazi ukusimama.

UHulumeni kufanele amise umgomo oqondile wokuthengwa kwemikhiqizo yezichazamazwi nguMnyango Wezemfundo. Imikhiqizo yezichazamazwi eminingi isebenza ezikoleni. Asikho nesincane isidingo sokuthi le mikhiqizo ingathengwa Wumnyango Wezemfundo. Uma le mikhiqizo ithengwa umnyango kahulumeni ezikhungweni, lokhu kungasiza ukuthi izikhungo zisimame. Zibaluleke kakhulu izikhungo ekuchazeni amagama kunoma yiluphi ulimi. Ukusimama kwazo kungasiza abantu abaningi abafuna ukwazi kabanzi ngokuchazwa kwamagama kunoma yiluphi ulimi. Abantu bake bangqubuleke ngapha nangapha bengazi ukuthi bangazithola kuphi izincazelo zamagama athile okungamagama esiZulu. Idingeka kakhulu inqolobane yokulondoloza izincazelo zamagama abantu abazokwazi ukusizakala kuyo.

Ongoti abaningi abasemkhakheni wokubhalwa kwezichazamazwi bayakhala ngochatha otholwa yizikhungo zezichazamazwi. Lobu buchwababalana obutholwa yizikhungo zezichazamazwi benza ukuthi kube lukhuni kube yitshe ukusebenza kwezikhungo zezichazamazwi. Ungoti u-Prinsloo (2001:xv), ubeka kanjena mayelana nalesi simo sezimali esibhekene nezikhungo zezichazamazwi.

We should accept that dictionary projects in South Africa will increasingly, face financial pressure. For example, only a small percentage of the minimum budget necessary for the establishment of dictionary units for the African languages has been allocated. In many cases, dictionary units are faced with the virtually impossible task of functioning with mainly part-time staff. This state of affairs paces a moral obligation on established dictionary units, AFRILEX and mother tongue speakers to support the lexicographic process both with advice and action.

Kufanele sikuvume ukuthi izikhungo zezichazamazwi eNingizimu Afrika zizobhekana nezinkinga zezimali ezinkulu. Ukwenza isibonelo, kufakwa uchatha wemali

ohlahlweni lwemali okufanele kusungulwe ngalo isikhungo sesichazamazwi. Isikhathi esiningi izikhungo zezichazamazwi zizithola zibhekene nomsebenzi okungelula ukuwufeza zigcine zinabasebenzi abasebenza ubutoho. Lesi simo siphoka izikhungo zesichazamazwi esezasungulwa, inhlangano i-AFRILEX kanye nabanikazi bezilimi ukuthi bafake igxalaba emsebenzini wezichazamazwi.

6.6 Isiphetho

Uthi uma esephetha umsebenzi wakhe ungoti uMashamaite (2001:120), awuphethe athi:

The article has again acknowledged the fact that the process of making dictionaries is an expensive one both in terms of personnel, time and funding.

Lo msebenzi uyakuqikelela ukuthi umsebenzi wokuhlanganisa isichazamazwi uyabiza. Ubiza ekutholeni abantu abawulungele, isikhathi sokuwenza kanye nemali yokuwenza.

La mazwi anobuhlakani abekwa yilo ngoti ayizinkomba zokuthi usefike lapho ewuphethe khona lo msebenzi wakhe. Uma esekuleli gxathu, usekhipha yonke ingonyuluka mayelana nalo msebenzi abekade ewethula. Yingakho nalapha eseveza la maqiniso okungenzeka ukuthi ubengakaze awaveze maphakathi nendima yakhe.

Ungoti uMthiyane (2002), yena uthi uma ekhuluma ngesiphetho abeke kanjena:

Isiphetho sifana nokubhoboka kwethumba ebelikade liqumbelene lenza umuntu ayobayobe enziwa wubuhlungu.

Amazwi alo ngoti anokunkondloza. Yize enokunkondloza enjalo kodwa akubeka kuhlale obala ukuthi siyini isiphetho somsebenzi.

Wonke umsebenzi owenziwayo kufanele ugcine ufinyelele esiphethweni. Isiphetho somsebenzi kuba yilapho nokade elokhu ebambe umoya engazi ukuthi iyoza nkomoni ethola khona ukuphefumula ngenxa yokuthi usekhululekile. Uba nexhala lafuthi umuntu oqale umsebenzi wabe esehluleka wukuwuphetha. Yisilonda esingapholi ukwala udadawe lwendima lugcine lungaphothuliwe. Ungcono kwazozo kunesilonda somsebenzi oqalwe wangaphothulwa. Nendaba exoxwayo ihamba ihambe ize ifinyelele esiphethweni. Ubumnandi bendaba wukuzwakala kwesiphetho sayo. Abantu abaxoxelwa indaba bamhebeza kabi umuntu othikazisa umxoxi wendaba bengabe besasizwa isiphetho sayo. Bathula bacijise izindlebe ngoba befuna ukuzwa ukuthi kuyogcina kwenzeke ini. Ukufika kwendaba esiphethweni kubenza bajabule ngoba sebezwe kahle ukuthi kwagcina kwenzeke ini.

Abanye isiphetho basibiza ngokubhoboka kwethumba. Bathi ukubhoboka kwethumba ngoba kuyenzeka ukuthi umsebenzi uqhubeka nje kuningi okuqumbelene okuzoze kucace kahle esiphethweni. Nokade edabuka kukhona ubuhlungu abuzwayo ngakho konke okuqhubekayo uze akhululeke uma sekufike esiphethweni. Omunye kade ejabula ethi kwaze kwakuhle. Naye lona kuthi uma sekufika esiphethweni bese ziqhilika kakhulu izihlathi noma zehle kungabe kusahamba ngendlela abekade eyicabanga.

Nomali wodadawe lwendima akaphatheki neze kahle uma indima ayalile ingaphethwa. Kuthi cosololo ngaphakathi uma umali wendima ebona indima abeyalile isiphethwa. Ukuphethwa komsebenzi kuyizinkomba zokuthi kade kunokukhupheza kusetshenzwa kanzima. Nalo lolu cwaningo sekufike lapho kufanele luphethwe khona. Njengoba seluphethwa lolu cwaningo, likhulu ithemba lokuthi luyoba wumnikelo osemqoka emphakathini ikakhulukazi kulabo abafuna ukwazi kabanzi ngokuchazwa kwamagama ikakhulukazi ukuchazwa kwamagama esiZulu ngesiZulu.

Kunethemba lokuthi lo mnikelo ukucacisile okuningi obekungacacile mayelana nokuchazwa kwamagama ikakhulukazi ukuchazwa kwamagama esiZulu echazwa ngesiZulu. Lo mkhakha awukakabi nakho okuningi okucwaningiwe ngawo. Likhulu

ithemba lokuthi njengoba isihlahliwe indlela kulo mkhakha, kuzokhanya bese yanda imisebenzi efana nalona. Izinhloso zalolu cwaningo ziyofezeka uma kuzoba nesiqiniseko sokuthi izincomo ezenziwe kulolu cwaningo ziyagcinwa, azishaywa indiva.

Uma sekufike kuleli gxathu sekuzophoswa amehlo emuva kubhekwe ukuthi bekwenziwa ini kuwo wonke lo msebenzi. Lokhu kuzokwenziwa ngokuthi kuthathwe isahluko nesahluko bese kufakwa izithako zokugcina kuleso naleso sahluko. Lezi zithako zokugcina yizona ezizoba yisiqiniseko seziyoliso kuleso nakuleso sahluko. Kulezi ziyoliso kuzobe sekubhekisiswa ukuthi asikho yini isiyoliso esithanda ukugabadela ezinye. Ukuze ukudla kunambitheke kahle, kuthi ngaphambi kokukwephula eziko, umpheki aqale azenelise ukuthi zonke iziyoliso ezisekudleni kwakhe zizwakala kahle. Umpheki akakusukeli ukudla akuphakele abantu engazenelisanga ukuthi ngakube kuyole kahle yini. Lokhu okuzobe kwenziwa esahlukweni nesahluko salo msebenzi kufana ncamashi nokwenziwa umpheki ngaphambi kokuthi athi imbiza yakhe seyilungile.

Ukuqwala le ndlela kuze kuyofika lapha bekudinga isineke nesenwe ekuhleleni kusuka ekuqaleni kuze kube lapha. Ungoti u-van Schalkwyk (1999:205), uyabufakazela ubumqoka bokuhlela kahle izinto kokwenzayo uma ethi:

Planning is always directed to the future. Since the future is unknown, assumptions are necessary in addition to scenarios in order to obtain a feeling for the future. Assumptions need to be supported by what has been achieved. Realistic scenarios and planning assumptions make proactive management possible and restrict reactive management, the latter usually being a sign of crisis management.

Ukuhlelela umsebenzi kuhlale kuhlinzekela ingomuso. Njengoba ikusasa lingaziwa, kubalulekile ukusikisela okungahle kwenzeke lokhu kuhlenganisa nezimo ezikhona ukuze kuhlaleke ingomuso. Okusikiselwayo kufanele kumbandakanye ukuhlelela okuhambisana nokusikisela konke kwenza ukuthi indlela yokuphatha kube yileyo enehlo elibuka kude kungabi yindlela yokuphatha esuswa ngosekwenzekile. Le ndlela

yokuphatha iyinkomba yokuphatha ehambisana
nokuzimo ezibucayi

Isahluko sokuqala kube yisahluko lapho kwendlalwa khona zonke izinkinga okubhekwana nazo uma kuchazwa amagama ikakhulukazi uma kuchazwa amagama esiZulu ngesiZulu. Lezi zinkinga zibekwe kwakhanya kwathi bha ukuthi kunzima kangakanani ukuchaza amagama ikakhulukazi ukuchaza amagama esiZulu ngesiZulu. Eminye imihlabahloso evelile uma kukhulunywa ngezinkinga zokuchaza amagama esiZulu ngesiZulu kube yilena: **imisindo yamagama esiZulu nokucacisa kwayo izincazelo zamagama esiZulu; ukubhaleka kwamagama esiZulu okungacashisi lutho kanye nokugqama kwencazelo yalokho okushiwo ngumuntu ebusweni bakhe.** Imisindo yamagama esiZulu ibhalwa ngendlela yokuthi lokho umuntu akuphimisayo kuvele njengoba kunjalo emisindweni, kungafihleki lutho. Akukho lutho oluphumputhwayo umuntu azibuze ukuthi konje lo msindo umele ini emagameni esiZulu. Imisindo ephinyiswa ngumuntu uma ekhuluma isiZulu akuyona imisindo ethungathwayo kungaziwa ukuthi iyotholaka kuliphi izwe kodwa kuba yile misindo umuntu ayiphimisayo njengoba injalo. Kumuntu ophimisa imisindo yamagama esiZulu akukho khosomba elikhona emlonyeni lapho ecashisa khona eminye imisindo ingaveli noma ingaziwa ukuthi ishone kuphi. Yonke imisindo ekhona emagameni esiZulu iphinyiswa yonke futhi iphinyiswe ingembathiswe lutho oluzoyenza idide.

Uma kukhona imisindo yamagama esiZulu engaphinyiswanga ngenkathi umuntu ekhuluma, kusuke kucaca ukuthi kukhona imisindo angayiphimisanga lowo muntu. Akwenzeki ukuthi amagama esiZulu uthole igama linezinhlamvu ezevile kweziyishumi kodwa athi umuntu uma eseliphimisa lelo gama aphimise izinhlamvu eziyisihlanu kuphela. Yonke imisindo noma izinhlamvu ezikhona emagameni esiZulu kuyaphinyiswa. Le ndlela yokuphinyiswa kwayo yonke imisindo yamagama esiZulu kwenza ukuthi ulimi lwesiZulu luzwakale kalula futhi lufundeke kalula. Lokhu kufundeka nokuzwakala kalula kolimi lwesiZulu kwenza ukuthi kube khona abaluyela ngobuso ngoba bezitshela ukuthi konke kuyashelela kühle koju. Lona oluzela ngobuso ulimi lwesiZulu ngoba ebona imisindo yalo ibizeka kalula, uzithola esebamba eyeka esexakekile ngoba esebona ukuthi uzithele kumalunda uqobo lwakhe.

Uma ephawula ngendaba yemisindo yesiZulu ecacisa izincazelo zamagama ungoti uMakhoba (2013), uphawula athi:

Inkinga enkulu esiZulwini wukuthi imisindo yamagama esiZulu ikwazi ukucacisa izincazelo zihlale obala. Uthi umuntu ekhuluma kube kukhona okuzicacelayo kulokho akushoyo. Akukwazi ukungacaci ukuthi kuthiwani uma umuntu ezothi: **godlo – godlo; khence; gilikidi.**

Inkulumo yalo ngoti ayidingi ngisho nokutolikwa. Ikucacisa konke mayelana nemisindo yamagama esiZulu.

Inkondlo kangoti uVilakazi (1982:21), inezindawo lapho kuthi uma esebenzisa khona imisindo yamagama esiZulu kuvele kuhlale obala kuthi bha ukuthi kuqondweni njengalapho ethi:

Umsindo wakh'unjengoju lwenyosi,
Unjengesandla somzanyan' ekhanda
Selul' unwele silulalisa.

Imisindo elula esebenze kuleli binza ihambisana nesimo esilula noma esimnandi. Akukwazi ukuthi kube nobudlova uma imisindo isebenze yaba lula njengakuleli binza.

Nasezincazelweni zamagama esiZulu nakhona yiso leso semisindo yamagama esiZulu. Lobu lula bemisindo yamagama esiZulu obukudonsa uza kude uze ucabange ukuthi uwele ngelibanzi, kuba njalo noma usubhekene nezincazelo zamagama. Bani ngi abakuthatha njengomsebenzi ongathi shu ukuchaza amagama esiZulu ngesiZulu. Umuntu uxakeka agcine esehleka ubala uma uthi kuye makachaze igama elithi **ukuhamba**. Kuvele kucime izibani, kuhlwe emini, bese umuntu eseqala ekuhlonipha wena othi uchaza amagama esiZulu ngesiZulu. Uchwepheshe ofuna ukulandela umkhakha wokuchaza amagama esiZulu yena akufanele awuyele ngobuso lo mkhakha njengawo wonke umuntu. Uyozithola umhangula eselena kude engakasondeli nokusondela kuwo. Kufanele uchwepheshe akuqonde kahle ukuthi kuthi kubukeka kulula konke okuphathelene

nokuchazwa kwamagama esiZulu kodwa kube kunzima kuhle kokuhlahlela inhloko yenkomo.

Ukubeka obala konke kwemisindo yamagama esiZulu kudinga uchwepheshe onehlo elikwazi ukubuka kude hhayi elibuka liphele lapha eduze. Uchwepheshe ochaza amagama esiZulu ngesiZulu kufanele akwazi ukukhipha izincazelo eziphusile kuyo qobo leyo misindo yamagama esiZulu ekwazi ukucacisa konke kuhlale obala. Uchwepheshe kumele akuqonde akuqondisise ukuthi le misindo ekubeka kuhlale obala konke okuqukethwe yizincazelo zamagama esiZulu inazo futhi nezincazelo ezicashile ezidinga ubunyoninco obunesinwe obuzomenza akwazi ukuzikopolota lezo zincazelo. Kufuneka uchwepheshe ochaza amagama esiZulu ngesiZulu abe nekhono elifuze elesanuse elikwazi ukuveza okungabonwa yinoma wubani. Igama elithi **inyamfunyamfu** linemisindo ezichaza yona. Ukuzichaza kwemisindo ekuleli gama kukhipha incazelo yokuningi ndawonye kuhle kwemali. Kufuneka uchwepheshe ochaza amagama esiZulu ngesiZulu akwazi ukungena ezimpandeni zale misindo ekuleli gama akhiphe incazelo ethi **ivila elibi** kanye nethi **izinkobe eziphekwe zaze zathamba kakhulu**. Ukujula kukachwepheshe aphume nalezi zincazelo kuyo le misindo ekuleli gama ekucacisa konke kumenza abe nekhono elithe thuthu kunoma yimuphi umuntu osebenzisa ulimi lwesiZulu.

Uma ekhuluma ngokungena ezimpandeni zemisindo yamagama ungoti uNkabinde (2004), ubeka kanjena:

Kufanele sithi uma sichaza amagama singahwaphuluzi ngaphezulu kodwa singene sijule nencazelo yegama. Akufanele sithi sesichaze igama kodwa kube khona othi kukhona incazelo angayitholi kulelo gama. Uma sesilichazile igama wonke umuntu makabheme akholwe bese ehlabeka umxhwele. Isichazamazwi sethu siyoba yintandokazi kubantu uma sizoqikelela ukuchaza amagama singashiya lutho.

Lokhu kuhlala obala kwemisindo yamagama esiZulu uma kukhulunywa kungumnyoluka wenkinga yokuchaza amagama esiZulu ngesiZulu. Inkinga yokuchaza amagama esiZulu ngesiZulu isukela khona lapho ukuthi kanti yini ngempela echazwayo kula magama uma

kwamisindo yawo iveza konke ingafihli lutho. Uchwepheshe ophokophele ukulandela lo mkhakha uvele azithele kule nkiyankiya zisuka nje amadaka. Usuka ekucaciseni izincazelo zamagama esiZulu kwemisindo yawo bese ezithela ekubhalweni kwamagama esiZulu. Kwawona amagama esiZulu athi uma ebhalwa abhalwe njengoba ephinyiswa. Ukubhalwa kwamagama esiZulu kuvele kuhambisane nemisindo yakhona. Kokubili lokhu (imisindo yamagama kanye nokubhalwa kwamagama) kucacisa izincazelo zamagama esiZulu. Uchwepheshe olandela umkhakha wokuchaza amagama esiZulu ngesiZulu uhlangabezana nezinkinga ezingamafumanankundleni kulo mkhakha wokuchaza amagama esiZulu ngesiZulu.

Incazelo yegama lesiZulu ihlala obala kusuka emisindweni yegama kuya ekubhalweni kwalelo gama. Angagcina esezibuza uchwepheshe ofuna ukulandela lo mkhakha ukuthi kanti ngempela yini okufanele ayenze uma imisindo yamagama esiZulu kanye nokubhaleka kwawo kuqukethe konke okuphathelene nezincazelo zamagama esiZulu. Ikhono likachwepheshe lokuchaza kufanele livele khona lapho-ke. Yilapho kufanele kubonakale khona ukuthi akayena umuntumvama kodwa unamangwevu namagalelo ahlukile kuwonkewonke. Ubumpicothi bukachwepheshe bufanele bubonakale ngokuthi akopolote incazelo yegama kuso sona lesi simo, kungafuniselwa nakancane ukuthi kuqondwe ini. Incazelo yegama lesiZulu kufanele uchwepheshe aqhamuke nayo lapho kuthiwa khona ngoba vele konke kuhlezi obala kuhle kwamadanda esele nje. Ukukhipha incazelo yegama (ikakhulukazi ephusile) yikhona kwenza uchwepheshe ochaza amagama esiZulu ngesiZulu angefani nabanye abantu.

Lokhu ukungefani nanoma yimuphi umuntu kukachwepheshe ochaza amagama uyakufakazela ungoti u-Zgusta (1971:197), uma ecaphuna incazelo kangoti u-Berg ethi:

A dictionary is a systematically arranged list of socialised linguistic forms compiled from the speech habits of a given speech community and commented on by the author (lexicographer) in such a way that the qualified reader (dictionary user) understand the meaning..... of each separate form, and is informed

of the relevant facts concerning the function of that from its community.

Isichazamazwi siwumsebenzi ohlelwe ngobunyoninco osuselwa olimini olukhulunywa ngabantu abathile bese uhlelwa kahle ngohlenganisa isichazamazwi. Lokhu ukwenza ngendlela yokuthi kuthi lowo okwazi ukusebenzisa isichazamazwi ayiqonde kahle incazelo yokuqukethwe yilelo nalelo gama ngokuthola ulwazi kulawo maphuzu aqondene ngqo nokusebenza kwamagama okutholakala emphakathini.

Lokhu okushiwo yilo ngoti ngochwepheshe ochaza amagama kubeka lo chwepheshe esimeni sokuthi akwazi ukubheka macala onke uma echaza amagama. Ufika abheke lo msebenzi awenzayo ukuthi uwenza ngokuyikho yini, aphinde abheke nalowo ozosebenzisa isichazamazwi. Uma ebheka ozosebenzisa isichazamazwi usuke ebheka ngehlo elibanzi ukuthi uzokwazi yini ukuziqonda kahle zonke izincazelo zamagama. Uthi esuka lapho abe ephosa ihlo emphakathini ozosebenzisa leso sichazamazwi asihlanganisayo. Uma ejeqeza emphakathini usuke esebheka indlela umphakathi osebenzisa ngayo ulimi. Yizo lezi zizathu ezidala ukuthi uchwepheshe ochaza amagama afaniswe nesanuse.

Ukuphimisa amagama esiZulu kunenkinga uma kuwukuthi lowo owaphimisayo akawaphimisi njengoba bewaphimisa labo abasincele ebeleni isiZulu. Ukuphimisa amagama esiZulu okungekhona ungqo kudida izincazelo zamagama eziwayelekile bese kukhipha izincazelo ezingayihlabi esikhonkosini. Le misho elandelayo enamagama efanayo kuyona yomibili inezincazelo ezingefani. Ukwehluka kwezincazelo kule misho kudalwa yiphimbo eliyenza ibe yimisho enezincazelo ezahlukeneyo:

Okungenziwa uthisha.
Okungenziwa uthisha.

Ukuze kubonakale umehluko emagameni athi **okungenziwa**, kufanele kuthi lona ophimisa la magama akwazi ukuwaphimisa ngendlela yokuthi ubonakale umahluko ezincazelweni zawo omabili. Ukungaphinyiswa ngokuyikho kwaleli gama noma ukuphinyiswa kwalo

ngendlela yokuthi ungabi bikho umahluko phakathi kwawo omabili, kungaholela ekuthathweni kwesinqumo okungeyiso.

Uchwepheshe ochaza amagama esiZulu ngesiZulu kufanele aqikelele ukuthi igama elifana nelinye ngokwesakhiwo kodwa libe lehlukile ngokwenzazelo, ulichaza ngokuyikho yini. Kufanele ahlale enkenteza njalo ezindlebeni zikachwepheshe ochaza amagama esiZulu ngesiZulu amazwi kangoti uHlongwane (1996:139), lapho ethi khona:

Kuyenzeka ukuthi amagama athize abumbeke
ngokufana futhi abhalwe ngokufanayo kepha ahluke
ephinjeni kuphela.

Kungahle kube ngcono ukuchaza amagama esiZulu avele asukelwe engazange aphinyiswe muntu kunokuchaza amagama abonakala ephinyiswa. Wonke amagama esiZulu aphinyiswayo izincazelo zawo zivele zigqame ebusweni bomuntu kungafuniselwa nakancane ukuthi uqonde ukuthini lowo muntu. Uma umuntu ephimisa amagama esiZulu, kulula ukuthi lowo ombukayo akwazi nokusikisela incazelo yalokho akushoyo lowo muntu. Lesi simo sidala ukuthi buye ngokuya buqonga ubunzima bokuchaza amagama esiZulu ngesiZulu. Uma isimo sinjena kufanele kuthi ungoti olandela umkhakha wokuchaza amagama esiZulu ngesiZulu abe nokhakhayi oluqinile. Kuningi okungenza uchwepheshe ofuna ukulandela umkhakha wokuchaza amagama esiZulu ngesiZulu aqine ukhakhayi akwazi ukubhekana nalezi zinkinga ezingamafolosi kulo mkhakha. Okokuqala okufanele akwenze uchwepheshe wukuba wumngane wongoti bolimi lwesiZulu abangalushendezi ulimi lwesiZulu. Kulabo ngoti kukhona labo abangakaze balubhade esikoleni bese kuba nalabo abagodile kule mfundo yasesikoleni. Ukuba wumngane walabo ngoti kuyomsiza uchwepheshe ukuthi akwazi ukwedlula kalula kulezi zinkinga ezivele zibe ngamafolosi ayimigoqo emvimba acishe angakwazi ukwedlulela phambili.

Uthi esuka kulezi zinkinga ezingamafolosi uchwepheshe abuye azithele kwenye inkatha yenkangala. Uchwepheshe angazithola eseluthezile olunenkume uma ukuchaza kwakhe amagama athile esiZulu kungahambisani nemizwa yabanye abantu. Kuningi okungadala ukuthi incazelo ethile yegama ingahambisani nemizwa yabathile. Kungenzeka incazelo

yegama iye ngokuthi umuntu uqhamuka kuyiphi ingxenye yesifundazwe saKwaZulu-Natal. Incazelo yegama ingaphinde ihambe ngokuthi umuntu ukuliphi iqembu lezombusazwe. Incazelo ingaya nangokuthi zithini izinyunyana zezisebenzi mayelana naleyo ncazelo. Kungaphinde kuye ngokuthi lowo muntu ulandela hlobo luni lokholo nanokuthi lowo muntu ujoyelene nohlobo lwabantu olunjani. Lezi zinkinga zingahle zibe ngangezintaba zoNdi noKhahlamba kuchwepheshe olandela umkhakha wokuchaza amagama esiZulu ngesiZulu.

Kungaba nezikhulu izikhophe ukuchaza kukachwepheshe uma kuzothi ezincazelweni zakhe achaze ngendlela yokuthi acabangele uhlobo oluthile lwabantu. Izincazelo eziyilolu hlobo zingacina sezishaywe indiva ngabanikazi bolimi lwesiZulu abangalushendezi ulimi lwesiZulu. Isimo esifana nalesi sidinga uchwepheshe afane nomfundisi. Umfundisi uma eshumayeza abazalwane akakhethi phela emasini. Abazalwane ubashumayeza bonke ngokufanayo. Ukuze uchwepheshe akwazi ukufana nomfundisi uma echaza, kufanele acoshele kuyo yonke imithombo engamsiza uma echaza amagama esiZulu. Ikhona imithombo engasiza uchwepheshe ekumnikezeni izincazelo zamagama ezingeyeme nakancane ekutheni kuchazelwa uhlobo oluthile lwabantu. Kwakhona ukungagwemi ukuba wumngane wabanikazi bolimi lwesiZulu abakwazi ukuchaza amagama esiZulu bangachemi, kungamsiza uchwepheshe ekuchazeni amagama esiZulu okuphusile. Zikhona nezincwadi zesiZulu ezinezincazelo zamagama esiZulu ezingakhethi iphela emasini.

Ungoti u-Alberts (2001:77), uyakufakazela lokhu kugwema ukuzivalela ekopini kukangoti ochaza amagama uma ethi:

...terms are collected in consultation with a subject specialist

...amatemu aqoqwa kube kuboniswa nalowo onguchwepheshe kulowo mkhakha

Ungoti u-Svensen, (2009:39), simzwile ekufakazela lokhu ukungazivaleli ekopini kukachwepheshe ochaza amagama uma ethi:

Native speakers are able to evaluate observed linguistic data independently and determine whether or not they are acceptable, correct, normal, frequent etc.

Abaluncele ebeleni ulimi bakwazi ukuhlaziya balubhekisise ngokwabo ulwazi lolimi bese bebheka ukuthi lokho okuphathelele nolimi kuvumelekile, akusona isigwegwe, kuhamba kahle futhi kuvamile njll.

Okuvelile kulesi sahluko wukuthi lo msebenzi akuwona neze umsebenzi wovilavoco abayizinyabulala. Kuningi okwendlalwe kwaba yizinkinga okuqwebule imiqondo yabangingi abebekade bengabunakile ubunzima balo mkhakha. Zithe uma zendlalwa lezi zinkinga kwase kuba nemibuzo ebhekiswe kuchwepheshe ofuna ukulandela umkhakha wokuchaza amagama ikakhulukazi ukuchaza amagama esiZulu ngesiZulu. Inhloso yale mibuzo wukuvula amehlo kulabo abaphokophele lo mkhakha, bathi beqhubeka nalo mbhidlango bebe bekuqonda kahle lokho abafuna ukukwenza. Ukukhuluma kabanzi ngezinkinga ezikhona kulo mkhakha bekwenzelwa ukuthi labo abafuna ukulandela lo mkhakha bakuqonde kahle ukuthi wesinda kangakanani umthwalo abafuna ukuwuthwala. Akukhona nje ukufaka amanzi emadolweni kumuntu ofuna ukulandela lo mkhakha kodwa kuwukumhlomisa ukuze akwazi ukuzibamba ziqine. Nobeyigamanxandukwana uzogcina esekwazi ukwakha uphahla lwenkawu. Lesi sahluko siphethwe ngomdiyo wayo yonke indima ezokhathulwa kulo msebenzi. Lo mdiyo ubekwe waba ngamabalengwe akhombisa ukuthi sizobe siqukethe ini isahluko nesahluko.

Isimo sezombusazwe sihamba sihambe size sikapakele nasolimini lwesiZulu. Uthola sekukhona indledlana ethize abantu abathile abakhuluma ngayo. Le ndledlana ethize abasuke beyisebenzisa uma bekhuluma isuke inesisekelo emaqenjini abo ezombusazwe. Kulula ukuthi uzwe abantu sebegwema amagama athile esiZulu, bengawalokothi nhlobo uma bekhuluma. Abasawalokothi nje la magama yingoba athinta okuthile okuhambisana neqembu noma namaqembu abo ezombusazwe. Abanye abaseqenjini elithile lezombusazwe bavele baqhamuke namagama abo asetshenziswa yiqembu labo kuphela. Kuvele kuzwakale ngamagama abawasebenzisayo ukuthi abaliphi iqembu lezombusazwe. Wena ongawembathi umbusazwe uvele udideke ukuthi bakhuluma kukhuluma kuni laba bantu. Usengahle abe nenkulu inkinga ohlanganisa isichazamazwi esimeni esinjena.

Inkinga ahlangebezana nayo lona ohlanganisa isichazamazwi ngeyokuthi naye sekufanele athi uma echaza amagama athile esiZulu, awachaze ngendlela okukhuluma ngayo iqembu elithile lezombusazwe noma awachaze njengoba izincazelo zawo zaziwa uwonkewonke. Ukhakhayi oluqinile ludingeka esimeni esinjena kuchwepheshe ochaza amagama esiZulu ngesiZulu. Yisimo esinjena esidinga ukuthi uchwepheshe ochaza amagama esiZulu ngesiZulu awachaze kube sengathi ezombusazwe akakaze azizwe ngisho kwaMadala eJuden.

Uchwepheshe ochaza amagama esiZulu ngesiZulu kungenzeka abe sequjini lezombusazwe lapho amanye amagama esiZulu ebuye anikezwe khona izincazelo ezihambisana nalelo qembu lezombusazwe. Esimeni esinjengalesi uchwepheshe kufanele awachaze amagama esiZulu kube sengathithi akakaze ahlange nalelo qembu lezombusazwe. Makachaze amagama njengoba izincazelo zawo zaziwa yinoma wubani okhuluma ulimi lwesiZulu hhayi ngendlela anikezwa ngawo izincazelo yiqembu lakhe. Igama elithi **iqabane** yigama elisha elichaza umngane. Kuyenzeka kube neqembu noma amaqembu athile ezombusazwe athi uma esebenzisa leli gama alinikeze incazelo ehambisana nesimomqondo seqembu lawo hhayi incazelo eyaziwa yinoma yimuphi umuntu osebenzisa isiZulu. Uma echaza leli gama uchwepheshe ochaza amagama esiZulu ngesiZulu makalichaze kungabi incazelo yeqembu lakhe ehamba phambili. Incazelo okufanele ihambe phambili kufanele kube yilena eyaziwa ngisho wumuntu ongekho eqenjini lezombusazwe. Sekungathi uma eselichazile ngale ndlela uchwepheshe bese kuba yima efaka lena yeqembu lakhe lezombusazwe. Sekufanele incazelo eyilolu hlobo ibe nophawu oluthile olukhombisayo ukuthi le ncazelo isetshenziswa ngabathile kuphela olimini lwesiZulu.

Ungoti uMkhize (2012) uyihlaba ayihlikize indaba yokuthi amagama esiZulu agcine esechazwa njengoba kukhuluma abantu beqembu elithile lezombusazwe uma ethi:

Abantu akufanele bathathe sengathi wonke umuntu kufanele agweme izinto ezithile angazibizi njengoba benza bona. Thina sithe sikhula ekhaya omama babengayibizi inkukhu bethi ikhwibi. Nathi sagcina

sesisebenzisa igama elithi ikhwibi. Lokhu akuchazi neze ukuthi wonke umuntu silindele ukuba asebenzise igama elithi ikhwibi esikhundleni selithi inkukhu. Namaqembu ezombusazwe-ke akufanele athathe indlela akhuluma ngayo emaqenjini awo bese ecabanga ukuthi nathi kufanele sikhulume njengawo.

Kulesi sahluko kubuye kwathiwa hlokolozu izikhali okufanele ahlome ngazo uchwepheshe ofuna ukulandela umkhakha wokuchaza amagama. Kulokhu kuhlomisa uchwepheshe ochaza amagama bekwenziwa kukhiwa ngaphezulu, kungazikwa. Yize noma kade kukhiwa ngaphezulu kodwa bekugxilwe emaphuzwini anohlonze. Athe embalwa la maphuzu kodwa adla ngokuqina. Ukuba bekuyinyama bekungathiwa bekungamaqatha agangile wodwa lawa.

Ucwaningo lusuke ezinkingeni zokuchazwa kwamagama esiZulu ngesiZulu lwangena esahlukweni sesibili okuyisahluko esiqukethe imibono yongoti abehlukene mayelana nalesi sihloko. Okuyiyona nhloso enkulu yalesi sahluko wukuthola ukuthi kukhona yini osekuke kwashiwo ngongoti abehlukene mayelana nalesi sihloko nokuthi uma kukhona ngakube ithini imibono yabo. Usume ungaphothuliwe umsebenzi wocwaningo uma kungazange kubhekwe ukuthi kukhona yini osekuke kwashiwo ngabanye ngalokho okucwaningwa ngakho. NesiZulu siyasho sithi indlela ibuzwa kwabaphambili. Kuhle ukuthola ukuthi asebeyihambile le ndlela bathole ini nokuthi lokho abakutholile bathini ngakho. Kungenzeka ukuthi umcwaningi ucwaninga ngesihloko osekucwaningwe kabanzi ngaso. Kusemqoka ukubheka ukuthi uma sekwacwaningwa ngesihloko leso, kungaphindwa osekwashiwo njengoba kunjalo. Kuyasiza ukuthola imibono yabanye ongoti nezindlela abazisebenzisa ngesihloko esicwaningwayo ukuze umcwaningi asebenzise ezakhe izindlela ezechukile kwezabanye. Imibono yongoti abehlukene imvula amehlo umcwaningi ocwaninga ngesihloko esithile abone nokunye obekukade kumcashele. Yimibono yongoti abehlukene eyenza ukuthi umcwaningi naye akwazi ukugiya aqephuze ngoba usuke esegwele ugqozi.

Imibono yongoti nayo ikubeka kucace ukuthi kulula kabi ukwazi incazelo yegama kodwa okungelula neze ukukwenza ukuchaza igama uqobo lwalo. Akugcinwanga ngemibono

yongoti ebhalwe phansi kodwa kubuye kwathathwa igxathu elithe thuthu kunalokhu. Leli gxathu kube ngelokuthatha nemibono yoSolwazi abashaya ngoCetshwayo. Miningi imibono ephusile egcinwe emakhanda abantu nayo edinga ukuthathwa ihlomise umcwaningi. Imibono egcinwe emakhanda bayiqamunda bayiphindaphinde sengathi bayifunda phansi abanikaziyo. Ubhema ukholwe uma sebekuqamundela le mibono yabo beyiqamunda ngesikhulu isineke lesi. Le mibono ayithathwanga yabekwa yashiywa kanjalo. Kubuye kwahlolwa ukuthi kukhona yini lapho ehambisana khona nokuthi kukhona yini lapho ishayisana khona. Kubuye kwabhekwa nokuthi ikhona yini imibono aphikisana nayo umcwaningi walolu cwaningo nokuthi ikhona yini avumelana nayo. Bekubuye kubhekwe ukuthi kulokhu kuphikisana nokuvumelana nabanye ongoti, kulusiza kanjani lolu cwaningo noma kuyifeza kanjani inhloso yomcwaningi walolu cwaningo. Ngenkathi kucutshungulwa imibono yongoti akugcinwanga kulabo abasincele ebeleni kuphela isiZulu. Kuthintwe nemibono yongoti abasebenzisa isiNgisi balapha eNingizimu Afrika kwagcinwa sekuwelwe nezilwandle kwayiwa naphesheya ukuyozwa ukuthi bathini abakhona ongoti ngalesi sihloko.

Ithe uma iphothulwa imibono yongoti abehlukene, kwabe sekulandela isahluko lapho kwendlalwa khona izimbangela zokuba lukhuni kokuchazwa kwamagama esiZulu ngesiZulu. Lesi yisahluko sesithathu. Isahluko sesithathu singasifanisa nesembulankungu okuthe kade kukuningi okungaqondakali kahle ikakhulukazi okucaciswa ngezibonelo, sabe sesiqhamuka lesi sahluko. Lesi sahluko sivulwe ngokuthi kujeqezwe emuva kubhekwe ibanga eselihanjiwe ekuchazweni kwamagama esiZulu ngesiZulu. Kufike kwagqama kulokhu kujeqeza emuva ukuthi isencane kakhulu indima esikhathuliwe ekuchazweni kwamagama esiZulu ngesiZulu. Kufanele kunconcozwe kongoti uNyembezi benoNxumalo okuyibona bafana nezingqalabutho uma kuziwa ekuchazweni kwamagama esiZulu ngesiZulu. Noma ungabanga umsebenzi omkhulu lona abawuhlanganisa ngenkathi bebhala ibhuku abaletha isihloko esithi: Inqolobane (1966), kodwa mkhulu umnikelo abawenza ngezincazelo zamagama esiZulu ezikuleli bhuku. Lokhu kujeqeza emuva okuvulwe ngakho kulesi sahluko kuvula amehlo uchwepheshe ofuna ukuchaza amagama esiZulu ngesiZulu ukubona umsebenzi omhlalele. Lokhu kuqwebula amehlo

kukachwepheshe kumenza abhukule abone ukuthi kusazosetshenzwa okwangempela; akudlalwa.

Kusukwe ekujeqezeni emuva kwabe sekubalulwa izingqinamba ezihlasele ulimi lwesiZulu. Phakathi kwalezi zingqinamba kubalwe nobudedengu bomphakathi okhuluma ulimi lwesiZulu. Abasemakhaya babukeka bengcono kakhulu kunalabo abasemadolobheni uma kukhulunywa ngobudedengu babanikazi bolimi lwesiZulu. Buningi kakhulu ubudedengu kulaba abahlala emadolobheni uma kuziwa ekunhlanhlathiseni izincazelo zamagama athize esiZulu. Kukhulu ukunhlanhlatha okwenziwa ngabantu abakhuluma ulimi lwesiZulu. Ukunhlanhlatha kwabantu akuqondakali noma basuke bengazi ngempela ukuthi amagama abawasebenzisayo bawanikeza izincazelo ezinhlanhlathayo. Okunye kwalokhu kunhlanhlatha kuyethusa. Buningi abangayizwisisi indaba yokuthi ukunhlanhlatha okubabazekayo ukuzwa umuntu wesifazane ethi **uyashiselwa**. Uma umnikeza incazelo eyiyo yokushiselwa umuntu wesifazane, uvele abambe ongezansi, ongasenhla awuyekele amafinyila. Kuyadabukisa ukuthi enye intsha uma ichazelwa ngokunhlanhlatha okufuze lokhu kokuthi umuntu wesifazane athi uyashiselwa, ivele ikubuke njengomuntu obukela phansi abantu besifazane hhayi njengomuntu ozihluphayo ngezincazelo zamagama esiZulu ezingungqo.

Ungoti uZulu (2002) akawuvali umlomo ngendaba yokuphaphalaza kwabantu baseThekwini uma besebenzisa igama elithi **ukushiselwa**. Uphawula kanjena ekuphaphalazeni kwabantu baseThekwini mayelana nokusetshenziswa kwaleli gama:

Ngethuka ngacishe ngashayeka phansi ngizwa umuntu wesifazane ethi uyashiselwa. Kuhambe kwahamba ngagcina sengibona ukuthi umthetho wabantu baseThekwini igama elithi ukushiselwa balisebenzisa ukuthanda kwabo. Omunye engamchazela ukuthi usuke ethini umuntu wesifazane uma ethi uyashiselwa, akangikholwanga. Kodwa kanti ngempela abasekho yini abantu abazi isiZulu eThekwini babatshele abantu besifazane ukuthi akukhulunywa kanjena uma ungumuntu wesifazane?

Kunzima kakhulu uma kuzokuthi olimini kuvele kunhlanhlathe bona abanikazi balolo limi imbala, kungabi ngabantu abangaluncelile ebeleni lolu limi. Umthwalo abhekana nawo uchwepheshe ofuna ukuchaza amagama esiZulu ngesiZulu uba mkhulu kakhulu uma kuphaphalaza bona laba athembele kubo uma esechaza amagama. Le nkiyankiya idinga uchwepheshe osenguqolothakammango uqobo ukuze akwazi ukwela akhiphe okungamakhoba ezincazelweni zakhe. Uchwepheshe oseyimfundamakhwela akulula neze ukubona ukuthi kukhona okungahambi kahle encazelweni yegama elithi **ukunetha** uma umuntu ezovele athi **izulu liyanetha noma imvula iyanetha**. Sekulula kuchwepheshe ochaza amagama esiZulu ngesiZulu ukuchaza igama elithi **ukunetha** libe nencazelo egwegwile ngenxa yesigwegwe sokusetshenziswa kwalo ngabanikazi bolimi lwesiZulu.

NgesiZulu uma ubiza umuntu ngesibongo incazelo esuke ilapho kusuke kuyincazelo yobulili besilisa. Uma kubizwa noma kukhulunywa ngaye kusetshenziswa isibongo sakhe lowo muntu, noma kanjani lowo okusuke kukhulunywa ngaye kusuke kungumuntu wesilisa. Amakholwa ezinkolo ezahlukeni asenawo umkhuba wokuyiguqula incazelo yobulili besilisa ibe yincazelo yobulili besifazane. Kusuke kungaseyona incazelo yobulili besilisa uma umuntu ezothi: “*Sizocela **umama uMbatha** ukuba asivulele ngomthandazo.*” Igama elithi **umama** liqukethe incazelo yobulili besifazane. Uma amagama anezincazelo zobulili obehlukene esebenza ndawonye kubhekiswe kumuntu oyedwa, kusho ukuthi kukhona osekufanele lehlele ngezansi lidedele elinye bese kuba yilo elishaya amaphiko. Uma kungenjalo kusho ukuthi izincazelo zamagama ezinobulili obungefani zisuke zidungwa ngabanikazi bolimi lwesiZulu abangamakholwa.

Uthi uma ephawula ngolimi olubuye loniwe ngamaKristu ungoti uMbatha (2012:39), abeke athi:

Amasonto aba namagama aqhamuka nawo iningi lawo othola ukuthi ayisiZulu esingaphusile. La magama awagcini nje ngokusebenza emasontweni kodwa angena athi ntshi nakhona emphakathini. Emasontweni uzwa kukhulunywa ngomama uMbatha kube kuqondwe umama wasemaMbatheni noma umama wakwaMbatha. Le ndaba kamama uMbatha isibhebhethethe kule

komlilo wothathe yagcina isingene ngisho kubo bonke abakhuluma isiZulu. Usucishe ufaniswe nongaphilile kahle ekhanda uma uzama ukulungisa lokhu kukhuluma utshela abantu ukuthi ulimi lwethunga alukusho lokhu abakushoyo.

Ukudungeka kanjena kwamagama esiZulu anobulili obungefani kungamdida kakhulu uchwepheshe ochaza amagama esiZulu ngesiZulu. Kungamenza angabe esaqonda kahle ukuthi uma kuvele kusetshenziswa isibongo somuntu kusuke kukhulunywa ngomuntu wesilisa noma wesifazane. Kudingeka ukhakhayi lukachwepheshe ochaza amagama luqine, akwazi ukwehlukanisa incazelo engungqo nencazelo edungekile. Esimeni esinjena kufanele uchwepheshe angahuhwa yincazelo yamakholwa ngoba kungenzeka ukuthi wona asuke engenalwazi ngalo nomonakalo. Uchwepheshe kufanele agxile encazelweni yegama esetshenziswa yiwo wonke umuntu osebenzisa ulimi lwesiZulu.

Kulesi sahluko kuphinde kwabalulwa kabanzi ngomonakalo owenziwa yimithombo yezokwazisa mayelana nokunhlanhlathisa izincazelo zamagama athize esiZulu. Abemithombo yezokwazisa banhlanhlatha ezincazelweni zamagama esiZulu aziwayo kube sengathi kukhona imvume yokunhlanhlatha abanikezwe yona. Zidla amahlanga, azeluswe muntu kulokhu kunhlanhlatha kwabemithombo yezokwazisa futhi kuyacaca ukuthi wukhuvethe okungelula neze ukulunqanda. Okufike kuxake kulesi senzo sabemithombo yezokwazisa ukulaxaza kwabo izincazelo zamagama esiZulu ezingungqo bese beqhamuka nezabo 'ezintsha'. Lolu cwaningo luzame lwancama ukuthola imbanga yokuguqulwa kwezincazelo zamagama athile esiZulu ngabemithombo yezokwazisa, banikeze ezithandwa yibo. Okunzima kakhulu wukuthi lezi zincazelo zamagama 'ezintsha' zingena zigxile ezingqondweni zabantu abasebenzisa ulimi lwesiZulu. Ukungena kwalezi zincazelo zigxile kuchaza ukuthi sezingcwatshiwe izincazelo eziphusile zalawo magama, sekuphila lezi ezinhlanhlathayo. Kunzima ukuqagula ukuthi ubani oyokumba amaliba lapho kungcwatshwe khona izincazelo zamagama esiZulu ezingungqo. Zikhona izinsolo zokuthi izincazelo zamagama esiZulu ezingomashayakhona kusho ukuthi sezingcwatshwe ukungcwatshwa kwafuthi. Sekulula ukuthi ezinye zalezi zincazelo ziqhamuke seziyizipoki ezihetshezwa ngethambo lehhashi ngoba zingasafuneki nalapho zihambe khona. Ungoti ophokophele ukwenza umsebenzi wokuchaza amagama esiZulu awachaze ngokuyikho,

kufanele angabi yisimukanandwendwe alandele abemithombo yezokwazisa uma kukhona lapho benhlathisa khona izincazelo zamagama esiZulu kodwa anikeze amagama esiZulu izincazelo eziyizo hhayi izincazelo ‘ezintsha’ ezingcwaba izincazelo zamagama ezaziwayo.

Iphephandaba Isolezwe (17 kuNtulikazi, 2011:08), liphawula kanjena ngendaba yokunikeza izincazelo ezingayihlabi esikhonkosini ngabemithombo yezokwazisa:

Igama elithi ingqalabutho liqukethe umqondo womuntu ongumsunguli walokho okusuke kukhulunywa ngakho. Kufanele lowo osuke esebenzisa leli gama elibhekise kumuntu othile abe nolwazi olugcwele lokuthi lowo muntu akhuluma ngaye ungumsunguli walokho okukhulunywa ngakho ngempela yini. Lihle igama elithi umakadebona uma ungenalo ulwazi olugcwele lokuthi lowo okhuluma ngaye ngakube uyiyo yini ingqalabutho noma cha. Kufana negama elithi umbimbi. Uma ukhuluma ubhekise ekuhlenganeni kwabantu abathile kanti abahlangene ngokwakha uzungu (umbimbi) wena bese ukubiza ngombimbi ukuhlangana kwalabo bantu, kusho ukuthi uyabethuka labo bantu.

Okunzima ngalezi zincazelo eziqhamuka nabemithombo yezokwazisa ukubhebhetheka kwazo kuhle komlilo wequbula zibhebhethekiswa yimisakazo. Lokhu kubhebhetheka kwalezi zincazelo ezinhlanhlathayo zamagama esiZulu sekungacishe kumnike inkinga uchwepheshe ochaza amagama esiZulu ngesiZulu uma sekuyiwa ezincazelweni ezingungqo zamagama. Amagama athi **kahle kahle** asefana nehobo eliculwa zonke izinsuku emisakazweni. La magama asefuna ukugcina ethathe incazelo yamagama athi **kahle hle**. Incazelo yamagama athi **kahle hle** yilena ethi **empeleni / okuseqinisweni**. Uma umuntu ethi **kahle kahle**, kusuke kukhona amkhuzayo ukuthi akangaqhubeki nalokho akushoyo noma akwenzayo. Kwampama isingahle ilandele uma kuzothiwa **kahle kahle** wena uqhubeke usho noma wenze lokho okhuzwa kukho.

Uchwepheshe ochaza amagama esiZulu ngesiZulu sekufanele athole izincazelo ezingungqo koSolwazi abashaya ngoCetshwayo kanye nakulabo abayizishabasheki zolimi

lwesiZulu. Lokhu kuyomsiza ukuze akwazi ukuthi athi uma esenikeza izincazelo zamagama kungabi yilezi ezinhlanhlathayo. Inkinga enkulu ngalezi zincazelo ezinhlanhlathayo zamagama athile esiZulu wukuthi nomphakathi okhuluma ulimi lwesiZulu awubeqeli abemithombo yezokwazisa ubatshele ukuthi akuzona izincazelo okuyizonazona lezi ezinikezwa amagama athile esiZulu. Nawo umphakathi okhuluma ulimi lwesiZulu uba mdibimunye nabemithombo yezokwazisa. Uchwepheshe ochaza amagama esiZulu ngesiZulu ubhekana nale ngwadla bese engazi ukuthi yikuphi okuyikhona kulungile. Uchwepheshe useyosizwa ongoti abayizishabasheki zolimi lwesiZulu abahlale beqikelele ukuthi izincazelo zamagama esiZulu azinhlanhlathiswa. Kuyosiza nokuthola abantu abangamaZulu phaqa behlangane bekhuluma ulimi lwesiZulu. Kuningi okuyisiZulu esimsulwa okutholakala kubantu emabhasini, ezitimeleni ngisho nalapho kuhlanganwa khona kuyoqedwa ukoma.

Ungoti uNkabinde (1999:239), uyaphawula ngalolu ngabazane kulabo abasebenzisa isiZulu uma lungekho usizo olwethembekile olungabasiza. Uphawula kanjena ngalolu ngabazane:

The slow development of isiZulu can largely be ascribed to the lack of explanatory dictionaries, which lead to a loss of confidence by the speakers in the ability of isiZulu to meet new demands and challenges.

Ukuhamba kancane kokuthuthuka kolimi lwesiZulu kudalwa wukungabi bikho kwezichazamazwi ezichaza amagama esiZulu. Lesi simo sidala ukungazethembi kubanikazi bolimi lwesiZulu ukuze bakwazi ukubhekana nalezi zinselelo ezintsha.

Lo ngoti uveza ukuthi ukungabi bikho kwezichazamazwi zesiZulu kufaka ukungazethembi kubanikazi bolimi lwesiZulu. Kusobala ukuthi ungoti ochaza amagama esiZulu ngesiZulu kufanele abe wumngane wabanikazi bolimi lwesiZulu abakhuluma isiZulu esingadungekile aphinde abe wumngane wamabhuku achaza amagama esiZulu ngesiZulu.

Ukulahleka kwezincazelo zamagama esiZulu ezishaya emhlozeni akugcini ngezincazelo zamagama esiZulu athile kodwa kuhamba kuze kukapakele ngisho nasezimeni zokukhuluma. Abemithombo yezokwazisa balahla izincazelo eziyimisuka yezimo zokukhuluma, baqhamuke nezabo 'ezintsha'. Lokhu bakwenza ngokuthi baguqule amagama athile ezimo zokukhuluma bazakhele awabo. Icala elibomvu leli elenziwa ngabemithombo yezokwazisa olimini lwesiZulu. Ukuba abanikazi bolimi lwesiZulu ababona abantu abajwayele ukufela phakathi, ngakube babhadle emajele laba bemithombo yezokwazisa. Lokhu okwenziwa olimini lwesiZulu akulokothwa kwezinye izilimi. AmaNgisi angamhebeza ambize ngisho nangezinciphiso umuntu ogila lo mkhuba olimini lwawo. Ulimi lwesiZulu-ke lona luneshwa ngoba bathi abantu beludikadika belwenza noma yini abayithandayo, uthole abanikazi balo bethule bengathi vu kuhle komuntu omumethe umuthi wecala. Okubuhlungu kakhulu wukuthi laba bemithombo yezokwazisa abanikeza izincazelo zamagama esiZulu izincazelo ezithandwa yibo basuke bethi bakhuluma isiZulu uqobo lwaso. Lezi zincazelo 'ezintsha' ezinikezwa amagama esiZulu zimhlupha kakhulu uchwepheshe ophokophele ukuchaza amagama esiZulu ngesiZulu ikakhulukazi uma engagabi nokhakhayi oluqinile. Bangingi kabi abantu asebazi ukuthi incazelo yegama elithi **isimame** yileyo esho **noma yimuphi umuntu wesifazane ngisho itshitshi imbala**. Ngeke ubasole laba abanalo mqondo ngoba le ncazelo enhlanhlathayo yaleli gama ifakwa ezindlebeni zabo zonke izinsuku ngabemithombo yezokwazisa. Isimo esinjengalesi sekulula ukuthi ubone sekukhona isichazamazwi esithi uma sichaza igama elithi isimame sinikeze le ncazelo 'entsha' ngoba sekuyiyona ncazelo enkenteza ezindlebeni zabantu imihla namalanga. Kwehlukene ukuthi **isimame** nokuthi **isifazane**. Igama elithi isifazane yilona elemukelekile uma kuhlangukiswa zonke izigaba zabantu abangebona abesilisa.

Izisho nezaga ziqukethe amazwi ahlakaniphile ayolisa ulimi. Noma yiluphi ulimi luba nemihlabahloso elwenza luthandeke ngenxa yezisho nezaga zalolo limi. Kuningi okufihlekile okuqukethwe yilezi zimo zokukhuluma. Akuwona neze umkhuba omuhle ukungazihloniphi lezi zimo zokukhuluma ngisho kungezona ezolimi lwakho oluncele ebeleni. Kumnandi ukwenza ucwaningo ngezisho nezaga ukuthola ukuthi ukuze kukhulunywe kanjalo nje kwakukade kusuke kuphi. Asuke ekhuluma ulimi elunongile

amaNgisi uma ethi *at the end of the day*. Uma eshaya lesi simo sokukhuluma amaNgisi asuke eqonde ukuthi sekushiwo konke kwaze kwaphothulwa. Kusho ukuthi umuntu ofuna ukusihumusha lesi simo sokukhuluma asihumushele kolunye ulimi (njengasesiZulwini), kufanele asondelane namaNgisi. Ukusondelana namaNgisi kuyomsiza ekutheni athole kahle emaNgisini ukuthi asuke eqonde ukuthini ngalesi simo sokukhuluma.

Akulula ukubona isisho noma isaga solimi ongaluncelanga ebeleni bese uthi uzosiqonda kalula ngaphandle kokusondelana nabanikazi balolo limi uthole kahle yonke ingonyuluka yemvelaphi yesimo sokukhuluma. Ukungayiqondi ingonyuluka yesisho noma isaga kolunye ulimi yikhona lokhu okudala ukuthi lezi zimo zokukhuluma zihumusheke kube sengathi inkulumo eqondile. Yiso lesi simo esiholela ekutheni uzwe sekuthiwa **ekupheleni kosuku** kube kuhunyushwa isimo sokukhuluma sesiNgisi esithi *at the end of the day*. Le ndlela yokuhumusha izimo zokukhuluma idala inkinga enkulu ezincazelweni zezimo zokukhuluma ezihunyushiwe. Inkinga yezincazelo zezimo zokukhuluma ezihunyushwe ngale ndlela ihlupha abafundisa ulimi lwesiZulu, abenza ucwaningo olimini lwesiZulu ngisho kwabona abanikazi bolimi lwesiZulu imbala. Akulula ukuthola incazelo ephusile yesiZulu yokukhuluma okuthi **ekupheleni kosuku**. Kungathomba ukhiye uma umuntu ezothi ekhuluma kanjena bese umhlalela umbuza ukuthi uchaza ukuthini.

Sithi uma sichaza isisho isichazamazwi sesiNgisi (2010:580), sisichaze kanjena:

A group of words established by usage as having a meaning not deducible from those of the individual words.

Iqoqa lamagama ongeke ukwazi ukuthi uthathe igama ngalinye ukhiphe incazelo kulelo nakulelo gama.

Isaga sona lesi sichazamazwi (2010:948), sisichaza kanjena:

A short pithy saying in general use, stating a general truth or piece of advice.

Inkulumo efingqiwe enamazwi anobuhlakani
asetshenziswa uwonkewonke abeka iqiniso jikelele
noma kube okuyiseluleko.

Izincazelo zalezi zimo zokukhuluma zikubeka ngokusobala ukuthi umqondo oqukethwe
yizo akuwona otholakala emagameni asebenza ewodwa.

Uma uyibheka indlela ahlukanisa ngayo izikhathi zosuku amaZulu awukwazi ukufika
lapho uthi khona seluphelile lolu suku. Ongakusho ngosuku wukuthi selishonile ilanga
noma sekuhlwile sekuyisikhathi sokulala. Uma usuku luqala, luhamba njalo luze luyofika
lapho sekufanele kulalwe khona; zonke izikhathi zahlukaniswa ngononina. Ithi uma
ikhuphuka imini yasekuseni, bese kufika isikhathi lapho zibuya khona inhlazane. Uma
kusuka lapho luyaqhubeka usuku kuze kube semini bebade. Kusuka lapho libe bantubahle
lize liyozilahla kunina. Lithi lingashona ilanga sekuqala ukuhlwa, bese kuphuma
isicelankobe. Isicelankobe sisuke sesibikezela ukuhlwa. Nakhona uma sekuhlwile kusuke
kungasho ukuthi sekuphelile-ke ngalolo suku. Luyaqhubeka usuku kuze kube phakathi
kwamabili. Uma kusuka phakathi kwamabili luyaqhubeka kuye kwesokubuya
kwabathakathi kuze kuyophuma indonsakusa. Kusuka lapho luqhubeke usuku selubheke
esikhathini lapho kuthiwa khona kusachinsa umthini. Emva kwalokho liphume ilanga. Lo
mjikelezo wosuku ngesiZulu ukubeka ngokusobala ukuthi akulula ukukhuluma
ngokuphela kosuku ngesiZulu. Uchwepheshe ochaza amagama esiZulu ngesiZulu
kubalulekile ukuthi ayiqonde angafuniseli indlela amaZulu ahlukanisa ngayo izikhathi
zosuku. Lokhu kuyomsiza ukubona izimo zokukhuluma ezingahambisani nendlela
yokukhuluma kwabanikazi bolimi lwesiZulu.

Ukuxaka kwencazelo yesimo sokukhuluma okuvele kwathathwa amagama aso njengoba
enjalo aguqulelwa esiZulwini, kusuke kudalwa wukuxhamazela nokungaziniki isikhathi
sokungena ezimpandeni zolimi lapho kusuka khona isimo sokukhuluma. Ukuxhamazela
uma kuhunyushwa izimo zokukhuluma zezinye izilimi kwenza ukuthi abantu baze
bavaleke amehlo bangabe besanaka amasiko ezizwe ezahlukenene. Kwakhona esiZulwini
ingalahleka iphele incazelo uma isisho noma isaga kuzohunyushwa kuxhanyazelwa
njengakulesi saga: **Imiphand'ibulawa yizakhelani.** Uma amaNgisi ezoxhamazela

ngenkathi ehumusha lesi saga sesiZulu, kuyophuma isihumusho esithi *pots are broken by neighbours*. Akulula ukucaca kwencazelo yesaga uma kuzoba nalokhu kuxhamazela uma sihunuyushwa.

Ukuze sinikeze incazelo ephusile lesi saga kwakhona esiNgisini, sekudingeka amaNgisi abuze kubanikazi bolimi lwesiZulu ukuthi yini umphanda. Uma eseyitholile incazelo yaleli gama, asengaqhubeka-ke abuze ukuthi pho izakhelani ziwubulala kanjani umphanda? Yile ndlela egcina isinikeza incazelo ephusile kanti futhi nakumuntu ongasincelanga ebeleni isiZulu ubona ukujula kolimi nokucabanga okujulile kwabantu abaqhamuka nalesi saga. Lithi iNgisi liqambe liyofika encazelweni engungqo yesaga ethi **umuntu uvamise ukulinyazwa yilabo asondelene nabo**, libe selibheme lakholwa. Ukungaxhamazeli nokuba nesineke uma kuhunyushwa izimo zokukhuluma kukhombisa nokuhlonipha ulimi / izilimi lapho kususelwa khona lezi zimo zokukhuluma. Ukuhlonipha ulimi nanoma yiluphi ungaluxhamazeleli, kwenza ukuthi ukwazi ukuluqonda kahle lolu limi uze uqonde nakho konke okuphathelene nendlela yokukhuluma kwabanikazi balolu limi. Ukwazi ulimi ungafuniseli ngalo akukhona ukwazi amagama alolu limi kuphela kodwa kwembula umqondo nokuqonda uyiqondisise indlela abakhuluma ngayo abanikazi balolu limi. Lokhu kusiza nabenza ucwaningo olimini ukuthi bathole izincazelo eziphusile zezimo zokukhuluma.

Ungoti uHlongwane (2005:141), uyakhala ngokuhlanganiswa kwezichazamazwi ngokuvele kugaywe amaphepha esiZulu uma ethi:

Angiboni ukuthi ilungile le ndlela entsha abenza ngayo laba abangochwepheshe bamakhompiyutha. Le ndlela yabo yokugaya amaphepha esiZulu bese kuthathwa konke okusemaphepheni njengoba kunjalo angihambisana neze nayo. Uma kwenziwa kanjena kusho ukuthi namaphutha agcwele kulawo maphepha angena njengoba enjalo akhe isichazamazwi. Maningi amagama esiZulu esihlale sikhala ngokuthi anezincazelo ezingalungile emaphepheni esiZulu. Kusobala ukuthi lezo zincazelo zivele zisebenze zinjalo.

Inkulu ingozi kulabo abathi uma behlanganisa izichazamazwi bavele baqoqe ulwazi abaluthole emithonjeni yezokwazisa basebenzise lona njengoba lunjalo ngaphandle kokuthi baluhlunge. Abahlanganisa izichazamazwi bangabe besazihlupha ngokwenza ucwaningo koSolwazi abashaya ngoCetshwayo bagcine ngalezi zincazelo zamagama esiZulu ‘ezintsha’ abazithola emithonjeni yezokwazisa, bazonikeza izincazelo zamagama esiZulu ezingcwaba izincazelo eziphusile. Inkulu ingozi ezovela kulesi simo ngoba sizoduka isizwe esikhuluma ulimi lwesiZulu ikakhulukazi intsha engaqondi ukuthi kukhona okubizwa ngencazelo enhlanhlathayo nokubizwa ngencazelo eyiyo. Lesi simo sizodala ukuthi kugcine sekunohlotshana lwezichazamazwi olunezincazelo okungcwatshwe kuzo izincazelo zamagama esiZulu eziyizo. Ochwepheshe abafuna ukulandela umunxa wokuchaza amagama esiZulu ngesiZulu kufanele bazibambe ziqine, baziqikelele kakhulu izincazelo zamagama esiZulu eziqhamuka nabemithombo yezokwazisa. Uma bezozithatha zonke njengoba zinjalo izincazelo zamagama eziqhamuka nabemithombo yezokwazisa, kulula ukuthi banikeze amagama esiZulu izincazelo ezigwegwile

Inqamulela kakhulu le ndlela yokuhlanganisa izichazamazwi ngokuthatha amaphephandaba esiZulu agaywe emshinini ukuze kutholakale amagama okuzohlangiswa ngawo isichazamazwi. Ithi inqamulela kakhulu le ndlela ibe idinga abantu abazothi uma beyisebenza babe nehlo elizokwazi ukuhlunga okungamakhoba kulokho okungungqo. Ngeke kumsiza umuntu ohlanganisa isichazamazwi ukuvele agaye amaphepha esiZulu bese ethi usewele ngelibanzi njalo. Usuke usemkhulu kakhulu umsebenzi omhlalele ukubheka ukuthi akukho yini lapho izincazelo zamagama esiZulu ziphaphalaze khona.

Lesi sahluko sithe uma sendlala izingqinamba ezibhekene nolimi lwesiZulu sagijima njalo saze safika nasezinkingeni zokuhlela amagama esiZulu. Izinkinga zokuhlela amagama esiZulu kukhulunywe ngazo kube kubhekiswe ekuhlelweni kwamagama uma kwakhiwa izichazamazwi. Zithe uma zendlalwa lezi zinkinga kwavele kwasa ezansi nakumuntu obenganakile ukuthi kanti zingaka izinkinga okubhekwana nazo esiZulwini uma kuhlelwa amagama ehlelelwa ukuhlanganisa isichazamazwi. Kumvule amehlo uchwepheshe ozimisele ngokulandela umkhakha wokuhlanganisa izichazamazwi ukubona ukuthi kanti umqansa ongagitshelwa mbongolo lona okubhekwana nawo kulo mkhakha. Uthe evuleka

amehlo uchwepheshe ofuna ukugxila kulo mkhakha, kwabe sekuba khona nakuhlomulayo kulokhu kwendlalwa kwalezi zinkinga.

Indlela eyabekwa ngongoti bolimi ababengaluncelanga ebeleni ulimi lwesiZulu yadala ezinkulu izinkinga uma kuyiwa ekuhlelweni kwamagama esiZulu. Ukucanwa kwamagama esiZulu agcine engabhalwa aphelele kusetshenziswe iziqu zamagama, kwadala inkinga enkulu esekhona namanje. Le nkinga ihlupha kakhulu uchwepheshe olandela umkhakha wokubhala izichazamazwi. Le ndlela yokucana amagama ngeziqu zawo ihlupha ngokuthi ifuna umuntu owazi imithetho yohlelo uma sekuthiwa ufuna igama kuleli bhuku okuthiwa isichazamazwi. Ngokwalabo ngoti abacana amagama ngokwemithetho yohlelo uthola ukuthi igama elithi **intsheshelezi** ulithola lihlelwe kwathiwa –**sheshelezi** uma ulibheka kusichazamazwi. Igama elilula elithi **indoda** lona ulithola lisohlelweni lapho libhalwe khona kwathiwa: –**doda**.

Umbuzo oba khona lapha uthi umuntu ongazi lutho ngemithetho yohlelo kanye nokucanwa kwamagama ngokweziqu, kungaba lula yini ukuthola la magama uma efuna izincazelo zawo? Kwayena lona oyaziyo imithetho yohlelo, kulula yini ukuthi ingqondo yakhe imtshele ukuthi igama elithi intsheshelezi kufanele alibheke ngaphansi kwamagama aqala ngohlamvu –**she**? Ongazange aze ahlangele nemithetho yohlelo-ke yena kusho ukuthi kuvele kudume upotiyane. Angagcina esesivalile isichazamazwi esijikijele lena kude ngoba singamsizi ngalutho. Asimsizi nje ngoba indlela okuhlelwe ngayo amagama akuyona indlela eyenza akwazi ukutholakala kalula kunoma wubani osisebenzisayo.

Aphusile amagama kangoti uMbatha (2006:vi), apha thelene nokuhlelwa kwamagama uma kuhlanganiswa isichazamazwi athi:

Indlela elandelwe lapha yindlela yokusiza umfundi ukuthi kube lula ukusebenzisa lesi sichazamazwi ngokuthi siqoqele ndawonye amagama afanayo ngokwezakhiwo zawo ngisho noma uma uwacana ngokohlelo lolimi angabi sesibayeni esisodwa.

Kuwumqondo ophusile ukuhlela amagama azongena ebhukwini eliyisichazamazwi ahlelwe njengoba bekhuluma abanikazi bolimi lwesiZulu. Uma bekhuluma isiZulu abanikaziso amagama bawabiza aphelele. Abawashuphuli iziqalo bese igama lisala lingenaso isiqalo ngaphandle kwezimo ezithile njengasesibabazweni nalapho kubizwa khona othile noma okuthile njengokuthi: **Ndodana, Phumelela! Mameshane!**. Uchwepheshe ohlanganisa izichazamazwi kufanele angayikhohlwa indlela abasebenzisa ngayo amagama esiZulu abanikazi bolimi lwesiZulu uma bekhuluma. Uthi ewahlela ngendlela yokuthi igama libhalwe liphelele abe engakhohliwe wukukwenza ngesikhulu isinwe lokhu. Uchwepheshe kufanele awahlele amagama akhe kuthi osebenzisa isichazamazwi akwazi ukulithola kalula igama alifunayo. Uhlelomagama olubizwa ngokuthi *alphabetical order* ngesiNgisi kufanele alusebenzise uchwepheshe kuso leso simo lapho amagama ewafake khona aphelela kwangashuphulwa lutho. Igama elithi **isihlahla**, kufanele lingene ngaphansi kwamagama aqala ngohlamvu **h**- bese kuya nokuthi lingena kuphi nendawo kula magama. Igama elithi **isinyathelo** kufanele lingene ngaphansi kwamagama aqala ngohlamvu **n**- bese lihleleka ngokuyikho ngaphansi kwamagama aqala ngalolu hlamvu. Imithetho yolimi eyabekwa ngabathile kufanele athi enayo engqondweni uchwepheshe kodwa angakulibali ukuthi ulimi alukhulunywa ngemithetho.

Uma uzibheka izingqinamba zokuchaza amagama esiZulu ngesiZulu ungaba khona umcabango wokuthi zinkulu ngangezintaba zoNdi noKhahlamba. Zinkulu impela zona kodwa zidinga ukucophelela nesineke ukuze kube lula ukuzixazulula. Zidinga nokubonisana nabanye ongoti bezilimi lokhu kubonisana okuzishaya salima. Ukusebenza lo msebenzi ngokungabi yinkomo idla yodwa yikhona okuyikhambi lamakhambi kuchwepheshe ofuna ukulandela umkhakha wokuchaza amagama. Ukungehlukani nokufunda imisebenzi yabanye ongoti nakho kuyomsiza uchwepheshe ukuwela amazibuko afuna ukuwawela.

Ubunzima bokuchaza amagama esiZulu ngesiZulu buhamba buze buyofika nakubo abanikazi besiZulu uqobo lwabo. Akulula neze ukuthola usizo lokuchazelwa amagama esiZulu kwakuyena osincele ebeleni isiZulu, ongafuniseli nakancane ngaso. Ngisho nalabo okuxoxwe nabo ngomlomo ngale nkinga bavele bakhaxa, bathi bebenganakile ukuthi kanti

lena yinkiyankiya umchwayo wamaMboza uqobo lwayo indaba yokuchaza amagama esiZulu ngesiZulu. Osincele ebeleni isiZulu ongafuniseli nakancane ngaso akulula ukuthi athi uma echaza igama lesiZulu akukopolotele konke okukulelo gama kungasali lutho. Uma kwenzekile kwakhona akuzamayo mayelana nokuchaza amagama athile esiZulu, kuba umzamo ongawufanisa nomhwaphuluzo uqobo lwawo.

Sithe uma siphothulwa isahluko sezimbangela zokuba lukhuni kokuchazwa kwamagama esiZulu ngesiZulu, kwabe sekungenwa ezahlukweni ezicacisa konke obekungacacile kusukela lulokhu luqaliwe lolu dadawe lwendima. Lezi zahluko ezicacisa obekukade kungacacile zibe zimbili. Njengoba zimbili lezi zahluko zishiyelana inkundla ngokuthi kuphendulwe imibuzo ebilokhu ingaphendulekile kulezi ezinye izahluko. Le mibuzo ibiphendulwa esahlukweni sesine kuthi esale lapho iphendulwe esahlukweni esilandelayo. Ukuba wudadawe kwendima yikhona okube yimbangela yokuthi okudinga ukucaciswa kucaciswe ngezahluko ezimbili.

Le ngcaciso yenziwe ngokuthi kuthathwe isahluko nesahluko kwezandulela lesi sicanwe sicanelwe ukubeka konke obala. Lokhu kucanwa kwezahluko kwenziwe kusukela phansi lapho kukhulunywa khona ngokuthi uma uzama ukuchaza amagama esiZulu ngesiZulu usuke uchaza okuvele sekuzichaze khona kwaze kwayofika ekuhlelweni kwamagama esiZulu ehlelelwa ukwakha izichazamazwi. Lokhu kucanwa kwezahluko kudamule yonke inkungu ebikade igubuzele ofunda lolu cwaningo. Lokhu kukhanyisela ngisho nochwepheshe ofuna ukulandela umunxa wokuchaza amagama ukuthi akwazi ukudlula kalula kunoma iyiphi inkinga ahlangebazana nayo.

Emveni kokufunda umsebenzi owabe uthanda ukumdida ngenxa yobunzima bawo, ungoti uZulu (2003), waphawula kanjena:

Angisize kakhulu la manothi ale ncwadi angasekugcineni. Kuningi obekungidida ngingakuzwa kahle. Ngithe uma sengiwa funda la manothi akhe awabiza ngokuthi ayacacisa, kwagcina kuhlale obala konke kwathi bha. Khona bengingawuthandi lo mkhuba osuwenziwa ezincwadini wokufaka amanothi acacisa

okungacacile. Sengibonile kodwa ukuthi kukhona lapho esiza khona. Kudingeka anconywe umuntu owaqhamuka nalo mkhuba wokucacisela abafundi.

Ezahlukweni ezandulela lezi bekufike kubekwe izimo zokukhuluma esezinezincazelo ‘ezintsha’, kungangenwa kugxilwe emonakalweni odalekile. Kulesi sahluko kungenwe kwashonwa ezimpandeni zomonakalo odalekayo ngenxa yokuguqulwa kwamagama athile ezimo zokukhuluma bese kugcina sekushintshe ngisho nencazelo. Okucacile wukuthi lo monakalo awubi solimini lwesiZulu kuphela kodwa uhamba uze uyongena nakulo ulimi lapho kususelwa khona isimo sokukhuluma. Kuphela wukuthi laba okususelwa kubo izimo zokukhuluma (njengesingisi), abakaze baziswe ngalo monakalo owenziwa olimini lwabo. Kusobala ukuthi ngeke basivume nakancane lesi simo esinganambitheki esihamba size singene nasolimini lwabo. Bangawotha ubomvu uma bengahle bezwe ukuthi kanti sibondwa sishiywe nephini ngaphezulu ezimeni zokukhuluma zolimi lwabo abaluthandayo. Ezinye izizwe azifani nabanikazi bolimi lwesiZulu; ziyazilwela izilimi zazo.

Isahluko sesithupha kube yisahluko sokusonga wonke lo msebenzi. Luthe uma selusongwa lolu cwaningo lwasongwa ngokuthi kuqalwe kwenziwe iqoqa lawo wonke lo msebenzi. Iqoqa lomsebenzi lenziwe ngokuthi kude kucakulwa ngenkezo kuzo zonke izitsha zomsebenzi ezikhona ukuzwa ukuthi konke kuhamba kahle yini. Kusukwe eqoqweni lomsebenzi kwabe sekwenziwa isihlaziyo sawo wonke umsebenzi. Isihlaziyo singasifanisa nemithombo yokuvubela utshwala. Imithombo yokuvubela iyona efike ihlambulule isijingi noma ngabe kuthiwa kade sishube kangakanani. Sithi singahlambuluka isijingi bese imithombo isisihlanganisa kahle sesilungela ukuthi sibile. Naso-ke isihlaziyo sifike sihlambulule lokho obekushubile ocwaningeni. Inhloso yalokhu kuhlambulula wukuthi kuqaqeke nalapho kade kuthanda ukubopheka khona kugcine sekuhlalukile ukuthi bekuthiwani.

Uthi uma esephothula isandulelo sakhe ungoti u-Prinsloo (1999: *Foreword*), asiphothule ngala mazwi:

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Kuthe uma kusukwa esihlaziyweni kwabe sekungenwa ezincomeni. Kubonakale kunesidingo esikhulu sokuthi luthi uma seluphethwa lolu cwaningo bese kwenziwa izincomo. Lezi zincomo yizona ezizohlala indlela eya phambili ekuchazweni kwamagama esiZulu ngesiZulu. Inhloso enkulu yalezi ncomo wukuthi kuxazululeke lezi zingqinamba okubhekwanazazo uma kuchazwa amagama ikakhulukazi uma kuchazwa amagama esiZulu ngesiZulu. Okubuye kwagxilwa kukho kulezi zincomo wukufundiswa komkhakha wokuchazwa kwamagama ikakhulukazi ukuchazwa kwamagama ngezilimi zomdabu. Kuningi osekwenziwe esiBhunwini nasesiNgisini. Indima enkulu efuna ukukhathulwa kusezilimini zabomdabu lapho kuseyinkeshezana kakhulu osekwenziwe kuzo mayelana nokuchazwa kwamagama. Ukufezeka kwalezi zincomo kuyosho ukuthi ziyafezeka nezinhloso zalolu cwaningo.

Umsebenzi wokuchaza amagama udinga ukwenziwa kwakhiwe ilima kuhle kwabafundi behlanganyele umsebenzi othile. Uma ekhuluma ngendaba yokwakha ilima nokuthuthukisa abafundi ungoti u-Talbot (2003: Isiphetho), ubeka kanjena:

Working in groups helps learners to develop ability to reason and to think critically.

Ukusebenza bengamaqoqwana kwenza abafundi bakwazi ukuzicabangela nokubuka ngehlo lokuhlolisisa lokho abakwenzayo

Unzima ngendlela okungelula ukuyichaza umthelela wokudungeka kolimi lube ludungwa ngabanikazi balolo limi uqobo lwabo. Lo mthelela awehlukene nomuntu ophehla amanzi amnyama awaphehlele umndeni asho ukuwuqeda umndeni ngamanzi amnyama awaphehlayo. Kunzima kabi ukwelapha isifo sokuphehlwa kwamanzi amnyama ebe ephehlwa khona lapha ekhaya. Uma ulimi ludungwa ngabanikazilo lugcine selunezibhidi, kusho ukuthi kwaleso sizwe sidungeke sigcwele izibhidi. Kusho ukuthi akukho lutho

oluphilayo ongaluthola esizweni esinolimi oludungekile lube ludungwa ngabanikazi balolo limi. Kugcina kuyisizwe esingaqondakali ukuthi hlobo luni lwesizwe isizwe esikwazi ukudunga ulimi lwaso silwenze ithombonkala kungabe kusaziwa kwakuthi wawukuphi umsoco walolo limi. Uma isizwe sidunga ulimi lwaso, kugcina sekuphume ulimi olufana nolwamalulwane olungenakho nokuncane ukuhlonipheka. Akekho umuntu ongadlala ngokuhlonipha kwakhe ahloniphe ulimi olugcwele izibhidi, olungacwengekile.

Isizwe esidunga ulimi lwaso lube nezibhidi sisuke sifaka enkingeni abantu abalukhonzile lolo limi nabaluhloniphayo. Uhlobo olunjena lwesizwe lusuke futhi lufaka enkingeni abantu abafuna ukwenza ucwaningo kulolo limi. Umuntu ofuna ukwenza ucwaningo olimini, akulula neze ukulwenza uma lolo limi ludungekile lungaziwa ukuthi luyocweba mhla kubusa yiphi inkosi. Ziningi izinhlobo zocwaningo ezingenziwa olimini ikakhulukazi ulimi oluhlwabusile. Kulukhuni kuyitshe ukwenza ucwaningo olimini lapho abanikazi balolo limi bebudedengu ekusebenziseni ulimi lwabo. Lo mkhuba ulimaza ngisho isizukulwane esizayo imbala. Uma abantu beluhlalele ulimi lwabo beludicilela phansi, akukho lutho oluyoncelwa yisizukulwane esilandelayo kulolo limi. Isizukulwane siyomfifitha amakhafilithi olimi, umsoco wonke wolimi ungasabonwa nangokhalo. Uma kuyiphutha leli elenziwa ngabanikazi bolimi lwesiZulu, kusho ukuthi yiphutha elingehlukene nobhubhane uqobo lwalo. Amaphutha ayenzeka amanye axoleleke, impilo iqhubeke iqhubekele phambili. Linzima kakhulu iphutha lokuhlalela ulimi lubulawe ngale ndlela olubulawa ngayo.

Uthi uma ekhuluma ngamaphutha enziwa ngabantu kulokho okungokwabo kodwa bese bekhomba abanye umhayi wezinkondlo zesiZulu uDlamini (1981:Isandulelo), abeke kanjena:

Musa ukujolozela amaphutha ezinye izizwe. Bheka amaphutha esizwe sakini nawakho uzame ukulungisa ngaphandle kwenzondo engakhi lutho.

Kungenzeka ukuthi lo mhayi wezinkondlo ukhuza abacasulwa ngabadunga ulimi. Bathi uma becasuka laba baze bazonde bezonda laba abahlalele ulimi lwesiZulu beludunga.

Kungenzeka ukuthi inhliziyo igcine ingasamfuni nalapho ehambe khona umuntu osukela ifa lesizwe (ulimi) alidicilele phansi imihla namalanga ngisho ekhuzwa. Kwazincwadi ezizobhalwa olimini oludungekile kuba hlobo luni? Kusho ukuthi kwazona kuba yizincwadi ezigcwele izibhidi. Konke okwaleso sizwe kusobala ukuthi kuvele kugcwele izibhidi. Noma kunjalo kodwa umhayi wezinkondlo uBulimangiyeke ukhuza eyenzondo ukuthi ingabi khona phezu kwakho konke lokhu. Likhona iqiniso kulokhu kukhuza kukaBulimangiyeke. Inzondo yisifo esibi ngendlela eyinqaba esingambulala nokumbulala lowo esimphele. Yingakho noBulimangiyeke ehebeza ukuthi abantu abangabi nayo inzondo. Noma kunzima abanikazi bolimi lwesiZulu benza okuxakile ngolimi lwabo kodwa akulungile ukubazonda.

Umphakathi okhuluma ulimi lwesiZulu untantatheka nabemithombo yezokwazisa uyophoseka kwasihlongasibi kungabi bikho okhuza omunye. Bathi abemithombo yezokwazisa beguqula izincazelo eziphusile zamagama esiZulu bezinikeze ezinye izincazelo, umphakathi okhuluma ulimi lwesiZulu ube usonge izandla, ubukela kungekho okhuzayo. Umphakathi okhuluma ulimi lwesiZulu ubukela kube sengathi kuqhudelana umthimba nekhetho; uyothi usuka lapho nawo uvele ube mdibimunye nalaba abadovadova ulimi lwesiZulu belwenza noma yini abayithandayo. Kuvele kubukeke sengathi lokhu kwehla kamnandi kulaba abakhuluma isiZulu. Ukuba akwehli kamnandi lokhu okwenzekayo olimini lwesiZulu ngakube ikhona iminyakazo ebonakalayo eyenziwa ngabanikazi bolimi lwesiZulu mayelana nalesi simo. Iminyakazo yokungeneliseki ngendaba yokonakala kolimi lwesiZulu kubanikazilo ngabanhloni.

Ukuxaka kwezinkinga ezikhona olimini lwesiZulu zize zixake kwamcwaningi owenza ucwaningo olimini lwesiZulu. Lezi zinkinga ziphoqa ukuthi uchwepheshe ozimisele ngokuchaza amagama esiZulu ngesiZulu abe yigcokama elifana noBhovungana waseziBisini. Kufanele athi uma enza umsebenzi wokuchaza amagama esiZulu ngesiZulu uchwepheshe anyathele akhethe amabala kuhle kukaBhovungana. Ukunyathela kwakhe akhethe amabala kuyomenza akwazi ukukhipha izincazelo zamagama esiZulu eziphusile kusona lesi simo lapho ulimi lwesiZulu ludwengulwa khona ngisho nayibo abanikazi balo imbala. Ukuba yigcokama elingayiwa kukachwepheshe ochaza amagama esiZulu

ewachaza ngesiZulu kuyomenza akwazi ukuvusa izincazelo eziyizo zamagama esiZulu othola ukuthi sezenziwe imidodovu yamakhehla nezalukazi. Ukuba yigcokama kukachwepheshe ochaza amagama esiZulu ngesiZulu kuyomenza afane nesanuse esikwazi ukubona okusazokwenzeka kube kungakenzeki. Vele umsebenzi wokuchaza amagama (ikakhulukazi ukuchaza amagama esiZulu ngesiZulu) akuwona umsebenzi kanoma wubani.

Akakwazi ukukhipha umhlabahloso wento ochaza amagama esiZulu ngesiZulu uma ezokuthi ewachaza ebe egubuzelwe isimomqondo sabathile. Uma uchwepheshe ezokuthi echaza amagama esiZulu ngesiZulu kube kunesimomqondo esithile esingubuzele (njengezombusazwe), kuba nezikhophe lokho kuchaza. Uchwepheshe ochaza amagama esiZulu ngesiZulu kufanele aphume athi qekelele ekucabangeni ngezincazelo ezithile zamagama esiZulu kulabo ahambisana nabo ngisho ngabe ngabakwabo noma yizithandwa zakhe ezinuka ekhaleni. Kufanele kuthi uma esechaza amagama esiZulu azenze sengathithi akakaze ababone labo ahambisana nabo ngokwesimomqondo. Kufanele achaze kube sengathithi uyafika kulo mhlaba, akazi lutho ukuthi kwenzeka ini. Ukuchaza kukachwepheshe ebe ecabangela uhlangothi oluthile lwabantu kuyokwenza lokho kuchaza kwakhe kungabi wukuchaza okwamukelwa yiwo wonke umuntu. Kuhle uchwepheshe achaze amagama esiZulu awaqede bese kuthi uma esewaqedile abuyele kulabo ahambisana nabo naye esebuka umsebenzi njengomunye umuntu. Akulungile nakancane ukuchaza amagama ngokucabangela uhlangothi oluthile lwabantu. Eqinisweni lokho kuyikhongco elibuthaka eligcina lidunge kwawona umsebenzi jikelele ugcine usubuthakathaka. Lowo msebenzi ufana ncamashi nedliso eliyokudla isizwe njengomdlavuza ingunaphakade.

Uma uchwepheshe ephokophelele ukwenza ucwaningo lokuchaza amagama esiZulu ngesiZulu, kufanele angakulibali ukuthi lowo wumsebenzi wesizwe. Umsebenzi wesizwe udinga ukuphathiswa okwezikhali zamaNtungwa. Ukwenza lo msebenzi uchwepheshe kufanele azi ukuthi usuke engasazenzeli yena kodwa lokho akwenzayo sekuwumkhusu wezizukulwane. Uthando lolimi lwesiZulu lubalulekile kuchwepheshe osezijube ukuthi uzochaza amagama esiZulu ngesiZulu. Uthi uma ephawula ngokubaluleka kolimi

lwesiZulu kanye nothando lwesiZulu ungoti uNxumalo (1964: Isingeniso), aphawule kanjena:

Ubuciko bokukhuluma nokubhala ulimi lwesiZulu kuyisiphethu esibumba isizwe sibe yigoda, saziwe, sihlonishwe futhi. Uma othisha belunambitha kahle lolu limi abaluncelayo, nezingane zizokhuluma ziziqhenye futhi ngalo ngoba kuwulimi lwawoyisemkhulu.

Akubuzwa nakubuzwa ukuthi amazwi alo ngoti ayihlaba esikhonkosini mayelana nobumqoka bolimi lwesiZulu. Okunye okugcizelelwa amazwi alo ngoti wukuthi kubalulekile ukuthi lulondolozwe ukuze lusize ngisho nothisha imbala. Yizo lezi izikhali okufanele ahlome ngazo uchwepheshe ochaza amagama esiZulu ngesiZulu ukuze azi ukuthi lo msebenzi awenzayo ngowesizwe sonke.

Ucwaningo luphuthulwe ngokuthi kwenziwe isiphetho sawo wonke umsebenzi. Isiphetho socwaningo senziwe ngokuthi kuguduzwe kuzo zonke izahluko zalolu cwaningo lapha esiphethweni. Ukuguduza lokhu kufana nokufunisisa okuthile endlini egcwele izimpahla okungelula ukusheshe ukuthole okufunayo kuyo. Ofuna okuthile endlini eminyene ukuthintitha konke ahlangu nakho, akubuyisele eceleni ukuze akwazi ukufinyelela kulokho akudingayo. Yisimo esinjena esenzekile ngenkathi kuguduzwa kuleso nakuleso sahluko kulo msebenzi. Lokhu kuguduza esahlukweni nesahluko kukhiphele obala ngisho nalokho obekuthanda ukungacaci, kwacacela noma wubani obelandela lo msebenzi. Kwenze umsebenzi wonke waqoqeka kahle, waba wumqokuthu ophelele okulula ukuwubona ukuthi usuka kuphi uya kuphi.

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ISENGEZO / APPENDIX

UHLU LWEMIBUZO (QUESTIONNAIRE)

Sicela uphendule le mibuzo elandelayo. Eminye imibuzo inamabhokisana ozophendulela kuwo. Uzophendula ngokufaka uphawu oluyisiphambano (X) kulelo bhokisana elihambisana nempendulo yakho:

1. Wazalelwa kuphi? Yisho igama lendawo owazalelwa kuyo

2. Uneminyaka emingaki?

18-30

31-45

46-55

56-65

>65

3. Ubulili:

3.1 Ungowesifazane

☐

3.2 Ungowesilisa

☐

4. Imfundo:

4.1 Wake wafunda

☐

4.2 Wadlula ephrimari

☐

4.3 Wafika kuMatikuletshe

☐

4.4 Wafunda wadlula kuMatikuletshe

☐

4.5 Uneziqu zemfundo ephakeme

☐

5. Yimiphi imisindo yamagama esiZulu ekwazi ukucacisa incazelo yegama ihlale obala ngisho ungayazi incazelo yalelo gama? Ibale ingabi ngaphansi kwemithathu.

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6. Akhona yini amagama esiZulu owaziyo othi uma ubona igama libhaliwe uvele ukwazi nokuthola incazelo yalo? Nikeza izibonelo ezingaphezu kwezimbili.
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7. Uma umuntu ekhuluma isiZulu, kulula yini ukufunda incazelo yalokho akushoyo ebusweni bakhe? Yebo ☐ ☐
8. Uma uhamba uthungatha izincazelo zamagama esiZulu, bakhona yini ongoti besiZulu abangakusiza ngalezo zincazelo ozifunayo? Uma impendulo yakho kunguyebo, sibalele bangabi ngaphansi kwababili labo ngoti.
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-
9. Ikhona imithombo yolwazi engakusiza uma ufuna ukwazi ukuthi amagama esiZulu achazwa kanjani? Uma impendulo kunguyebo, sibalele ibe mibili le mithombo.
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-
10. Abantu abakhuluma isiZulu abazihluphi ngendaba yokuthi achazwa kanjani amagama esiZulu ngisho abafundile imbala. Uyavumelana noma uyaphikisana nalo mbono? Uma uvumelana nawo, ucabanga ukuthi ingaxazululwa kanjani le nkinga?

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11. IsiZulu esikhulunywa ezindaweni zakulesi sifundazwe saKwaZulu-Natal sehlukene. Lokhu kuyinkinga enkulu engabhekana nomuntu okufanele achaze amagama esiZulu njengokuthi kwezinye izindawo igama elithi udonga balisebenzisa ukuchaza amagedugedu adalwa zimvula. Kwezinye balisebenzisa ngisho besho udonga lwendlu. Uphuma kanjani enkingeni enjena ofuna ukuchaza amagama esiZulu?

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12. Mthelela muni ipolitiki enawo lapha eNingizimu Afrika ekukhulunyweni kwesiZulu? Ingaxazululwa kanjani inkinga yokungena kwepolitiki ithi shi endleleni okukhulunywa ngayo isiZulu?

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13. Bakhona yini abantu obaziyo abazimisele ngokulandela umkhakha wokuchazwa kwamagama esiZulu? Uma impendulo kunguyebo, sibalele bangabi ngaphansi kwabathathu.

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14. Bangagqugquzelwa kanjani abantu abenza umkhakha wokuchazwa kwamagama esiZulu ukuthi baqhubeke nalo mkhakha?

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15. Yiziphi izikhali ocabanga ukuthi ungahloma ngazo zikusize uma ubhekene nomshikashika wokuchazwa kwamagama esiZulu?

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16. Kulula yini ukuthola usizo mayelana nezincazelo zamagama esiZulu kumZulu ongawazi nhlobo umnyango wesikole?

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17. Ucabanga ukuthi yini ongayenza uma uzonikezwa amagama esiZulu kuthiwe achaze ukhothoze konke ungashiyi lutho?

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SIYABONGA UKUZINIKA KWAKHO ISIKHATHI SOKUPHENDULA LE MIBUZO

Private Bag x 10
Isipingo
4110

12 kuMfumfu 2012

USihlalo: INDLU
Inkosi P. Chiliza
Amadunge Traditional Council
P.O. Box 444
HIGFLATS
3306

Nkosi Yesizwe Samadunge

ISICELO SOKWENZA UCWANINGO EZINDAWENI ZAMAKHOSI

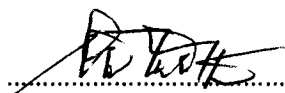
Mangiqale ngibingelele ngokuzithoba enkosini. NgingowasemaMbatheni eNkumbeni, KwaNyuswa eNdwedwe. Ngenza iziqu zobudokotela eNyuvesi yaKwaZulu oNgoye. Kufanele ngenze ucwaningo ezindaweni zamakhosi. Ngiyakhuleka enkosini; ngicela ukuthola imvume yokwenza lolu cwaningo ezindaweni zamakhosi.

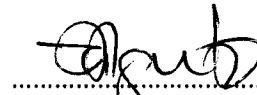
Nasi isihloko somsebenzi engizokwenza ucwaningo kuwo: **Ukuchazwa Kwamagama EsiZulu.** Ngiyothokoza kakhulu ukuvunyelwa ngenze lolu cwaningo ezindaweni zamakhosi.

Yimina othobekileyo

uMpumelelo Mbatha (Mnu.)

Kusayindwe (Indawo)..... *EIHEKWINI* Usuku..... *12.10.2012*


.....
Ukusayinda


.....
Ufakazi

Amadunge Traditional Council
P.O. Box 444
HIGHFLATS
3306

25.10.2012

Mnu. M. Mbatha
Private Bag X10
ISIPHINGO
4110

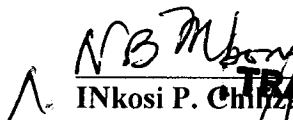
Mnu. M. Mbatha

ISICELO SOKWENZA UCWANINGO EZINDAWENI ZAMAKHOSI

Kuyintokozo kimi ukukwazisa ukuthi isicelo sakho sokwenza ucwaningo ezindaweni zamakhosi samukelekile.

Siyethemba ukuthi uyosizakala ukuze kufezeke iphupho lakho.

Ngiyabonga


AMADUNGE
TRADITIONAL COUNCIL
P.O BOX 444
HIGHFLATS, 3306
Email: emadungeni@mweb.co.za