

**UKUSETSHENZISWA KOLIMI LWEBELE EKUFUNDISENI IZINGANE  
ZONKE IZIFUNDO, UKUBUYISWA KOBUCIKOMLOMO EZIKOLENI  
NOMTHELELA WAKHO EMPHAKATHINI NASEZIKHUNGWENI  
ZIKAHULUMENI**

**NGU –**

**ISABEL BASHADILE MNGOMEZULU**

**2014**

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**NGU-**

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**LWETHULWA UKUFEZA IZIDINGO ZEZIKU**

**ZE-**

**MASTER OF ARTS**

**EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO  
ENYUVESI YAKWAZULU**

|                  |          |                               |
|------------------|----------|-------------------------------|
| <b>UMELULEKI</b> | <b>:</b> | <b>SOLWAZI Z.L.M. KHUMALO</b> |
| <b>INDAWO</b>    | <b>:</b> | <b>KWADLANGEZWA</b>           |
| <b>USUKU</b>     | <b>:</b> | <b>KULWEZI 2014</b>           |

## ISIFUNGO

Mina, Isabel Bashadile Mngomezulu ngiyafunga ngiyaqinisa ukuthi lo msebenzi wocwaningo osihloko sithi: **“UKUSETSHENZISWA KOLIMI LWEBELE EKUFUNDISENI IZINGANE ZONKE IZIFUNDO, UKUBUYISWA KOBUCIKOMLOMO EZIKOLENI NOMTHELELA WAKHO EMPHAKATHINI NASEZIKHUNGWENI ZIKAHULUMENI”** umsebenzi ovela ngokucabanga kwami ngawuhlela ngendlela yami. Ngiyaqinisa ukuthi konke okusetshenzisiwe kwenziwe kwabasobala bha! Ngiphumelele ukuveza izinkinga ezenza ulimi lwebele lungathuthuki ngendlela aboMdabu abafisa ngayo. Ngize ngakwazi ukuluphetha ucwaningo ngigxile nje olimini lwebele ikakhulukazi ulimi olukhulunywa eSifundazweni saKwaZulu-Natali.

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I. B. Mngomezulu

Usuku: \_\_\_\_\_

## UMNIKELO

Lo mnikelo ngiwunikela kubazali bami, umama uMaButhelezi nobaba uNtshangase. Engibabonga ngakho ukuthi bathi bengayanga esikoleni basebenza kanzima kodwa ukuze mina ngifunde bengikhuthaza ngaso sonke isikhathi bengikhuthazela imfundo bona abangazange bezwe ubumnandi nobunzima bayo. Lo mnikelo ngiphinde ngiwunikele kumyeni wami ongasekho emhlabeni uDlakadla owayenginika ugqozi ngokungithwala ngemoto ngilibhekise eNyuvesi yakwaZulu ukucwaninga izincwadi ezahlukenene emtatsheni wezincwadi eNyuvezi. Ngingazishiyi ngaphandle izingane zami ebezingilekelela ukwenza umsebenzi wasekhaya ngenkathi ngisayoqhuba ucwaningo lapho usizo engiluthola khona ngiphinde ngibe nesikhathi sokubheka izincwadi.

## AMAZWI OKUBONGA

Ngifisa ukubonga uMphathi WezeNhlalakahle edolobheni laseMtubatuba ukungilalela futhi angivumele ukuthatha isikhangiso esasibekelwe umphakathi waseMtubatuba ngikwazi ukusisebenzisa ocwaningweni lwami.

Ngifisa ukubonga kakhulu kuSolwazi L.Z.M. Khumalo okwathi noma sengiqala ukuphelelwa ugqozi ngenxa yendlela engasengiyiqalile ngoba ngibona sengathi ngeke ngisakwazi ukuyiqeda kodwa okwakwenzeka ukuthi njalo uma ngilethe umsebenzi, ngangibuyela emuva nginogqozi ngenxa yokuthobeka nomoya wakhe ophansi. Lo moya wakhe ubukwenza ukuthi uma ufike unenkinga, achaze kahle lokho obunenkinga nakho, kucace kuthi bha. Maye! Ngenhlonipho ayikhombisa kubafundi bakhe. Ngifunde lukhulu kuye ukuthi uma uwuthisha akukhona ukufundisa nje isifundo usigxishe ngenkani kubafundi kodwa ukuba ubenolwazi olunzulu ngesifundo sakho. Lokhu kwenza abafundi ukuthi basijabulele futhi basithande. Ulufakile uthando lolimi lwebele kimi njengothisha oyohlala njalo eziqhenya ngolimi lwakhe. Mana njalo Mntungwa kaMbulazi!

Ngeke ngikhohlwe udadewethu uNonhlanhla Msomi, oseMnyangweni Wezilimi ZoMdabu Namasiko obeba nesineke sokungilobela wonke umsebenzi wami. Uma ngimcela ukuthi angilungisele amaphutha, ubekwenza ngenhliziyo epheleleyo engakhonondi. Ume njalo ngomoya wakho omuhle Nomndayi!

## ISIFINYEZO

Lolu cwaningo luveza isidingo sokusetshenziswa kolimi lwebele ukufundisa zonke izifundo, ikakhulukazi kubafundi abavela emiphakathini yoMdabu. Lapha kunconywa ukuthi isiNgisi sifundiselwe ukuxhumana.

**Isahluko sokuqala** sendlala isethulo socwaningo lonke, izinjongo, inkinga yokusetshenziswa kolimi, incazelo yamagama kanye nendlela yokuqhuba ucwaningo. Ukwengeza kulokhu sinikeza imibono ehlukeneyo yongoti nabantu abazohlomula kulolu cwaningo. Sibuye siveze uhloko lwezahluko kanye nesiphetho.

**Isahluko sesibili** sigxile ekusetshenzisweni kolimi egumbini lokufunda noma lokufundela, emiphakathini nokuthi uMasipala waseThekwini uxhumana kanjani ngezincwadi nomphakathi. Sibuye siveze umlando wolimi lwesiZulu.

**Isahluko sesithathu** seneka noma sichaya ukusetshenziswa kolimi ePhalamende nokuthi ingabe abafundisi balufundisa kanjani ulimi lwebele ezikoleni?

Umthelela wezilimi zaseNtshonalanga ngenxa yeqembu elibusayo nokuthi lokhu kungalinganiswa kanjani nxazonke. Ukuqokwa nokubhalwa kwamagama kwimiqingo kaHulumeni kunomthelela ekutheni aboMdabu balahlekelwe ulimi lwabo lwebele.

**Isahluko sesine** siveza ubuqiniso bokunotha kolimi lwebele ngoba luhlalisa obala izaga nezisho. Lokhu kugqogqezela usiko lwaleso sizwe. Kugxilwe ekusetshenzisweni okufanele kolimi.

**Isahluko sesihlanu** siqhakambisa izilimi ezivame ukusetshenziswa eMnyangweni wezeNhlalakahle, eNkantolo, uMtholampilo wakwaMsane, ibhange Ithala, isibhedlela iRichards Bay noMasipala waseMtubatuba. Ulwazi lokulekelela kulolu cwaningo lutholwe kumafomu enziwe njengezinsiza zokuphenya.

**Isahluko sesithupha** sigxile kokutholakele, izincomo nesiphetho sawo wonke umsebenzi.

## SUMMARY

This research reveals the need of using the mother-tongue in teaching of all subjects as the medium of instruction, especially to the learners from the African communities. Here it is recommended that English be taught for communication.

**Chapter one** introduces the entire research, its aims, problem of language usage, meaning of words, and the research methods. In addition to that it gives the ideas of different writers and the people that are going to benefit from the research. It also displays the outline of chapters and the conclusion.

**Chapter two** focusses on the language usage in the classroom, community and how the eThekweni Municipality communicates with its community through letters. It also reveals the history of isiZulu language.

**Chapter three** displays the language usage in Parliament, how do the educators teach the mother-tongue at schools? The impact of the Western languages due to the ruling party and how that can be balanced. The selection and codification of words in the written documents of the government has an impact of the indigenous people to lose their mother-tongue.

**Chapter four** reveals the fact of richness of mother-tongue because it displays its proverbs and idioms. That promotes the culture of that particular nation. The focus is on the correct usage of the language.

**Chapter five** displays the languages that are commonly used in Social Development Department, Court, KwaMsane Clinic, Ithala Bank, Richards Bay Hospital and Mtubatuba Municipality. Information to support the research was obtained from the questionnaire.

Chapter six focusses on the findings, recommendations and conclusion of the entire work done.

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## **ISENGEZO / APPENDIX**

## ISAHLUKO SOKUQALA

### 1.0 ISETHULO SOCWANINGO

#### 1.1 Isingeniso

Kubukeka sengathi iSifundazwe sakwaZulu-Natal sesiphenduke izwe elibuswa izwekazi laseNgilandi. Lokhu kuvezwa ukuthi iNatal yehlulwa isizwe sawo amaNgisi noma impi yaphela ngaleyo minyaka kodwa abantu baseSifundazweni sakwaZulu-Natal abakakhululeki noma izwe laseNingizimu Afrika lithi likhululekile.

UKunene, (1996:1) uthi:

Ke ngoba abantu bahluliwe akusho ukuthi kufanelwe bahlulwe nangengqondo. Selokhu bengehluliwe ngengqondo bayofihla amasiko abo bayofihla abakwaziyo okungemilando yabo baze bangazivumeli izizwe zixove konke okuligugu kubo.

Ububi bokuvuma ukuthi abantu bakwaZulu-Natal bahlulwa kudedela abezizwe ukuba bazenzele nje emafeni onke oMdabu. Lokhu kubangwa ukuthi bona aboMdabu sebekhekhezela ezizweni nangezimbenge zabo. Lokhu kwenze ezinye izizwe zibone ukuthi okwabo bakubukela phansi. Le nkulumo iqonde kakhulu kulabo abayizifundiswa zoMdabu ngoba aboMdabu bathembele kubo bethi yibo asebeyolwela konke okungamagugu oMdabu uma sebesezikhundleni eziphezulu kodwa kuyajabhisa uma kuba yibo asebelangazelela kuphela lokho okwezizwe asebekuthathela phezulu.

UKunene, (1996:1) uze athi:

Kube futhi sebezama nokukhuluma njengazo, ngisho nokuhamba lokhu sebezama ukuhamba njengazo. Noma bedla balindela ukuba izizwe lezo ziyakunambitha na lokhu kudla.

Ephephandabeni elibizwa ngokuthi: “The Natal Mercury” lomhla ziye-13 enyangeni ye-10 kunyaka we-1999, uMaphalala uthi:

The Department of Education in the province of KwaZulu-Natal has taken its anglicisation policy to the Zulu homes. All the school governing bodies in this province have been told that for the selection of candidates for senior posts in the departments the English language will be the only language of debate and the questioning of applicants during interviews.

Ucwaningo luveza ukuthi yibo kanye abayizifundiswa zakithi abcindezela aboMdabu ngolimi lwabezizwe, sebefike kweZemfundo bafuna kulahlwe ulimi loMdabu okuyilona olwenza umuntu akhululeke uma ekhuluma ngalo. Usungazibuza ukuthi usezophumelela kanjani kuleyo mibuzo ebuzwa uma efuna umsebenzi. Ngolimi lwakho uyakwazi ukudlulisa imicabango yakho ngenkululeko.

Uma ingane ifunda ulimi lwebele ayigcini nje ukwazi amagama kuphela kodwa iyakwazi ukudlulisa imicabango yayo ngendlela efisa kuzwakale ngayo kwabanye abantu. Lokhu ikwenza ikhululekile ingenakho ukungabaza ekusentshenzisweni kwamagama njengoba kungenzeka uma isebenzisa ulimi lwezinye izizwe. Lokhu kubangwa ukuthi izilimi zinemithetho yazo ehlukile kwezinye ngokusentshenziswa, ngokuphinyiswa, ngokukhuluma nokubhalwa kwamagama.

Uyakufazela lokhu uShinky, (1975:242) uthi:

The native language is not only the physical nature of the native land, but the entire history of the spiritual life of the people. Generations of the people pass by in succession, but the results of a life of each rearing in the language-a legacy for the generations to come.

Lokhu kufakazela khona ukuthi ulimi lwebele ilona oludala ukuxhumana kuleso sizwe esilukhulumayo luphinde luqinise usikompilo lwaleso sizwe, lukhulise umoya wokuzwana, ukuziqhenya nokuzethemba.

Ngaphezu kwakho konke ulimi lwebele lungelinye lamagugu okufanele agcinwe ukuze izizukulwane ziluthole lunjalo lungaphendukezelwanga noma kubekhona okufakelwayo okushintsha isimo salo. Ulimi lwesizwe nesizwe lubalulekile kakhulu ukuxhumanisa isikhathi samanje, esedlule nesizayo nomlando wazo lezi zikhathi. Abantu bayabonakala ukuthi bayaphila futhi bakhona kulelo zwe abakhe kulo ngenxa yolimi abaluncelayo kodwa uma ulimi lwabo selunyamalele nabo ngeke baziwe ukuthi bake babakhona ngesikhathi esiphambili.

Kuyavela kubafundisi bezingane ukuthi ingane inganikwa amagama ayisihlanu noma ayisikhombisa angewona awolimi lwayo iwabambe ngekhandla kodwa lokhu kuba umthwalo kulowo ofundisayo nakuyo ingane ithwala kanzima ilwa nokuwagqisha emqondweni wayo. Okwenzakalayo igcina isiwakhohlwa ngokuhamba kwesikhathi kungefani njengoba ingasebenzisa amagama olimi lwayo engawasebenzisa ngisho engaphezu kwesibalo esinikeziwe.

Uyagcizelela uShinky, (1975:246) uthi:

A German may live some twenty years in Russia and not be able to gain even that knowledge of a language that a three- year old child has!

Lokhu kuyafakaza ukuthi umntwana wale minyaka ebaluliwe ngenhla ukhuluma kangcono ulimi lwakhe kunalolu okungelona olwakhe, ngisho angahlala iminyaka kulelo zwe olukhuluma ulimi okungesilona olwakhe. Kusobala ukuthi kubakhona imiphumela emibi uma ngabe ingane ifunda zonke izilimi kanye kanye igcina isinokudideka nokuxova lezi zilimi ezisebenzisayo. Akuvamisile ukuthi izingane ezifundiswa ngezilimi zonke ziphumelele kahle ukusebenzisa kahle ulimi lwazo lwebele ngoba njalo uma zikhuluma ziphinde zithi phohlo igama labezizwe. Lokhu kuyayilahla incazelo yalokhu asuke ekhuluma ngakho. Uma kuphilwa kanjalo esizweni kungacina isizwe singenalo ulimi lwaso.

Ngokocwaningo kuyavela ukuthi abanikazi balezi zilimi zabezizwe bona abaphohlozi nakanye amagama aboMdabu uma bekhuluma. Kwenza ukuthi uzibuze ukuthi kazi kwakhala nyonini endlini eNsundu, selokhu yona yacindezeleka noma kuthiwa seyathola inkululeko kodwa inkululeko eyokuthenga ezitolo kanye nabaMhlophe, eyezokuthutha, niyakwazi ukugibela ndawonye kodwa kusele kweZemfundo nasemaPhalamende. Uma silandela imfundo yezikole zakwaZulu-Natal uyabona ukuthi kukhona izizwe ezinikwe amandla kunezinye.

Lokhu kuyabonakala ngoba uma ulandela indlela izikole ezikulesi Sifundazwe sisebenzisa izilimi ezimbili ekufundiseni izifundo ezikhona esikoleni. Lezo zilimi isiNgisi nesiBhunu. Okukhathaza kakhulu ukuthi lesi sizwe esicindezekile isona esikhulu kulesi Sifundazwe okufanele ngabe sinenkululeko yolimi lwaso kuzo zonke izifundo kodwa asikutholi lokho. Bese ubheka isizwe esincane kunazo zonke samaBhunu silutholile ilungelo lokufundisa abantwana baso ngolimi lwaso. Okunyinto enhle nencomekayo ukuba isizwe silugcine ulimi lwaso njengegugu lesizwe. Kuyatholaka ukuthi abantwana balesi sizwe esincane samaBhunu ngisho banganela igumbi elilodwa lokufundela esikoleni sezingane sezinye izizwe kodwa sikhululelike ukufundiswa ngolimi lwaso sincane sinjalo size sibhale ukuhlolwa kwaso ngolimi lwaso.

Lokhu okwenzeka emfundweni kuletha ubunzima ezinganeni zesizwe esiNsundu ngoba zona ukuze zikuqonde ezikufundayo kumele sifunzwe ngolimi lwabezizwe. Lesi sizwe sihlale sijuluka sisebenzisa izichazamazwi nazo eziyinkinga ngoba azikho ongaphumela nazo obala uthi ziyakwazi ukuchaza ulimi lwesinye isizwe ngokusebenzisa oloMdabu. Lokhu kwenziwa ukuthi amagama esiNgisi nesiBhunu aba nezincazelo zawo ezingahambelani nolimi loMdabu. Noma ezinye izichazamazwi ziphinde zinike izincazelo ngazo izilimi zabaMhlophe. Lokhu kuqhubela phambili kulowo ofuna ukuliqonda igama angalazi. Izibalo ezivezwa izilimi eZifundazweni izona ezilawulayo ukuthi iluphi ulimi okumele kufundiswe ngalo ngoba kufanele kube ilolo olokuqala olukhulunywayo kuzo zonke iZifundazwe. Ucwano lusivezela leli shadi elilandelayo litholakala kwabaka PanSALB:

|                   |           |      |           |      |            |      |
|-------------------|-----------|------|-----------|------|------------|------|
| Eastern Cape      | IsiXhosa  | 83,3 | Afrikaans | 9,6  | English    | 3,7  |
| Free State        | SeSotho   | 62,1 | Afrikaans | 9,6  | English    | 3,7  |
| Gauteng           | IsiZulu   | 21,5 | Afrikaans | 16,7 | SeSotho    | 13,1 |
| KwaZulu-Natal     | IsiZulu   | 79,8 | English   | 15,8 | Afrikaans  | 1,6  |
| Mpumalanga        | SiSwati   | 30,0 | IsiZulu   | 25,4 | IsiNdebele | 12,5 |
| Northern Cape     | Afrikaans | 69,3 | Setswana  | 19,9 | IsiXhosa   | 6,3  |
| Northern Province | Sepedi    | 52,7 | Xitsonga  | 22,6 | Tshivenda  | 15,5 |
| North West        | Setswana  | 67,2 | Afrikaans | 7,5  | IsiXhosa   | 5,4  |
| Western Cape      | Afrikaans | 59,2 | English   | 20,3 | IsiXhosa   | 19,1 |

Yingakho kubalulekile ukuthi abantu abahlala eSifundazweni sakwaZulu-Natal bavunyelwe ukuba bafunde ngolimi lwesiZulu ngoba sinamaphesenti amakhulu. Lokhu kuyinkomba yokuthi ulimi olusentshenziswe kuzo zonke izifundo ngolwabantu abayidlanzana.

Kusukela ngonyaka we-1993 kuya kunyaka we-1996 umthetho kaHulumeni wazivumela izilimi eziyishumi nanye ukuba zamukelwe njengezilimi ezivumelekile ukusentshenziswa. Kodwa eziningi ezibizwa ngokuthi izilimi zabantu azivunyelwa ukusentshenziswa eZifundazweni ukufundisa zonke izifundo. IsiNgisi nesiBhunu yizona zilimi ezazisentshenziswa phezulu kuHulumeni.

Ucwaningo luyaveza ukuthi izilimi zoMdabu zingakwazi ukuphinda zisebenze ukuba kufundiswe ngazo zonke izifundo. Singabheka ishadi elikhombisa ulimi lwebele uma lusentshenziswa ezikoleni zikaHulumeni nasemazikweni Emfundo Ephakame (amaNyuvesi). Ucwaningo oluvela kwabakwa-Pan South African Language Board (PanSALB) lucacisa ngeminyaka yabantu abathanda ulimi lwabo abaluncelayo ngaleli shadi elilandelayo:

|                                                                                                | AGE   |                |                |                |                |                |              |
|------------------------------------------------------------------------------------------------|-------|----------------|----------------|----------------|----------------|----------------|--------------|
|                                                                                                | Total | 16-17<br>years | 18-24<br>years | 25-34<br>years | 35-44<br>years | 45-54<br>years | 55+<br>years |
| N                                                                                              | 2160  | 142            | 466            | 543            | 399            | 345            | 365          |
|                                                                                                | %     | %              | %              | %              | %              | %              | %            |
| Mother tongue ins-<br>tructions in government<br>funded schools and<br>universities            | 37    | 32             | 37             | 35             | 38             | 39             | 39           |
| Learn mother tongue and<br>English in government<br>funded schools and<br>universities         | 42    | 36             | 47             | 41             | 43             | 41             | 39           |
| Learn through mother<br>tongue and English in<br>government funded schools<br>and universities | 39    | 47             | 38             | 44             | 35             | 38             | 35           |
| Learn through English                                                                          | 12    | 13             | 11             | 12             | 14             | 11             | 11           |

## 1.2 Inhloso yocwaningo

Lapha ucwaningo luhlose ukuthola inkinga eyenza izingane zoMdabu zingabinakho ukuphumelela ikakhulukazi ebangeni leshumi. Lufisa okokuqala ukubheka ulimi okuyilona oluletha ulwazi ezinganeni ukuthi luyawenza yini umsebenzi oluhlelelwe wona futhi luwulimi izingane ezilwejwayele yini njengolimi olusetshenziswayo emakhaya. Lubheka kakhulukazi ukuthi alulandi umyalezo uwukhahlaze phezulu kwezingane kodwa nazo izingane kufanele zikwazi ukulusebenzisa zedlulise noma yimiphi imicabango yazo ngalo kalula. Ukuxazulula izinkinga zolimi ngokwenza indaba yolimi lwezingane ezaluncela ibekwe ezithebeni kuHulumeni ophethe KwaZulu-Natal. Ukubeka imibono nokwedlulisa imizwa izeluleko ekade mhlawumbe abeZemfundo bengaziboni. Siyasho isisho sethu

ukuthi ubucwibi obuhle obuhamba ngabubili. Sicabanga ukuthi okuvela emphakathini kuhlangukane nokukahulumeni kungakha ikusasa lezingane eliqhakazile.

Ukuthola isixazululo sokuqeda le ngxubevange yolimi oseluthanda ukwanda eSifundazweni sakwaZulu–Natal. Kuhle kutholakale imbangela yalolu limi oseluvela emphakathini. Kuhloswe ukuba ulimi lwebela kube yilona olusetshenziswayo kwaZulu–Natal njengolimi izingane ezingafunda ngalo. Lokhu kuhloswe kwenzeka ngokubheka izizwe zamaBhunu namaNgisi ezikulesi Sifundazwe ukuthi zona zifunda kanjani. Yilapho-ke okufanele kuqhathaniswe imiphumela yebanga leshumi ngokweqiniso ngoba phela isizwe nesizwe sobe sikhululekile ukusebenzisa ulimi lwaso ezikoleni kakhulukazi uma sibhala ukuhlolwa kwaso.

Ucwaningo luhlose ukuthola ukuthi yiziphi izizathu ezenza ukuba ezinye izizwe ziseSifundazweni esisodwa nesizwe soMdabu kodwa zona zikwazi ukusebenzisa ulimi lwazo ezikoleni ezikhona lapha eSifundazweni sakwaZulu–Natal. Uma kunezizathu ezibalulekile zingasetshenziswa nasolimini olunjengolimi lwesiZulu. Okunye okufiswayo ukukubheka ukuthi ngabe isiphi isizwe esikhulu kunesinye ngoba sikholelwa ukuthi ulimi okufanele lusetshenziswe ezikoleni yilolo olunabantu abaningi eSifundazweni. luhlose futhi ukuthola inhlolovo kubafundisi, izingane kanye naBaphathi beZemfundo. Lapho bezolekelela ngesizathu sokuthi ulimi lwezingane ezaluncela kungafundwa ngalo.

Ucwaningo luhlose ukuthola ukuthi sikhona yini isikhathi lapho ulimi loMdabu lwezingane ezaluncelayo olwasetshenziswa ezikoleni ekufundiseni zonke izifundo. Uma kunjalo lufisa ukuthola imbangela yokuyekwa kwalo ukusetshenziswa nanokuthi-ke yini eyangena esikhundleni salo. Inhlolo enkulu yalolu cwaningo ukwenza imiphumela yezingane zesizwe soMdabu kwaZulu–Natal ifane nemiphumela yezikole zamaMhlophe eziphumelela kuso lesi Sifundazwe. Ukunxenxa uHulumeni wakwaZulu–Natal ukwethula izinhlelo ezintsha eziphathelele nolimi eSifundazweni njengoba uMthethosisekelo wawumisile wezwe ukuthi zonke izilimi ziyalingana, kungabibikho ulimi olumboza ezinye, ekusetshenzisweni ezikoleni.

Inhloso yocwaningo akuyona eyokungafuni ukuba zifundiswe noma zisetshenziswe izilimi zabeziswe kodwa njengezifundo ezizimele kungabi ukuthi kufundiswe ngazo zonke izifundo ngoba ezinye izizwe azikwenzi lokho. Ngabe kungcono ukuba ezinye izizwe zabaMhlophe ezikwaZulu-Natal nazo zifunda ngolimi lwezinye izizwe. Ngabe kuthiwa inqubo engakhethi iphela emasini manje lokhu akwenzeki kulesi Sifundazwe. Lokhu kwenza ukuthi isizwe soMdabu sizibuze ukuthi kwakhala nyonini.

Lolu cwaningo luhlose ukuvala igebe elikhona emfundweni yakwaZulu-Natal ephakathi kwesizwe soMdabu nesabaMhlophe. Kuyakholelwa ukuthi uma abantu ababili ufuna bakutshalele amasimu ommbila, ukuze uthole isivuno esihle, kuwo omabili amasimu umuntu nomuntu kumele umnike amathuluzi afana nawomunye ukuze amasimu akunike isivuno esifanayo ingedlulwa ngeyomunye. Kumele la mathuluzi kube ngalinganayo kahle kungabibikho ozozithola esemsinda ngoba ayokwenza insimu ingalimeki ngenxa yesisindo sawo.

Yilokhu okuhloswe ucwaningo ukukubheka ukuthi lolu limi lwesiNgisi aluyona yini insimbi esindayo abafundisi bezingane zoMdabu bathi bayayisebenzisa, bathole ukuthi iyabasinda kuze kulimaze izingane, zingakwazi ukuphumelela ebangeni leshumi. Ngokocwaningo ayavezwa amaphesenti olimi lwebele.

### **1.3 Ukuveza inkinga**

Inkinga enkulu ngeyokungaphumeleli kwabafundi ebangeni leshumi. Uma ulandela kahle ucwaningo ngokwenza inhlolovo kubaphathi bezikole; abafundisi; izingane kanye nabo uqobo abaphathi beZemfundo bakhala ngokuthi izingane zigcwele ezindlini zokufundela azifundiseki. Kwesinye isikhathi kukhalwa ngezincwadi ezinganele. Kuyabonakala ukuthi akekho obona inkinga yolimi lapha kwaZulu-Natal. Ephehandabeni elibizwa ngokuthi (THE ZULULAND OBSERVER) lenyanga yokuqala zii-18 ngonyaka we-1999:5 uMaphalala uthi:

80% of the population province speak isiZulu as its mother tongue and can therefore not be anglicised like the Indian community which abandoned its languages in favour of English many decades ago.

Ucwaningo luyaziveza izikole eziphumelelayo ezinjengeMpangeni High, John Ross College, Richardsbaai Hoerskool ne-St Cathrine lapho isiNgisi nesiBhunu izilimi izingane zabo ezazincelayo yizona ezifundiswa ngazo ezikoleni. Imiphumela yazo iphezulu kunalezi zoMdabu ezakhelene nazo. Le nkinga yolimi yiyona enkulu kunokugxeka oNgqongqoshe, abafundisi, izinyunyana zabafundisi nabafundi imbala. Kusukela ngonyaka we-1955 kuya kunyaka we-1970 izingane zoMdabu zakhululwa ukufunda ngolimi lwazo futhi zazikuqonda konke ezazikufunda nabafundisi babenza umsebenzi oncomekayo ngenxa yokuba babesebenzisa ulimi lwabo. Ngokocwaningo kuyatholakala ukuthi izindlela ezazisetshenziswa kule minyaka ebalwe ngenhla ingaphinde isebenze ukuba izifundo zonke ziphinde zifundiswe ngolimi loMdabu. Akulona iqiniso ukuthi ulimi lwesiZulu alunawo amagama angamela amagama avela emkhakheni yezobuchwepheshe nezomnotho.

Ucwaningo luyawaveza amagama amasha asenazo izincazelo zawo ezingenamagama esiZulu ngoba sona sicebile. IsiZulu siyakwazi ukwetha igama elisha ngokubuka indlela into esetshenziswa ngayo. Bheka nje amagama esiNgisi kwezobuchwepheshe afana nalawa alandelayo:

- Cell phone – umakhalekhukhwini
- Fax- isikhahlamezi
- Television – umabonakude
- Radio – umsakazo
- Video – isithwebulizithombe

Njengalokhu zonke izilimi zinabo oSolwazi noNqgondonkulu kulula ukwandisa amagama amasha olimini ikakhulukazi oSolwazi bolimi banabo lobo buchule bokubheka izinto ngamanye amehlo bese bezinika igama. Sekungaba ukucasha ngesithupha kwalabo abaphethe eZemfundo uma bengathi kulukhuni eSifundazweni sakwaZulu-Natal

ukufundisa ngolimi lwesiZulu, zonke izifundo kulezo zingane ezikhuluma isiZulu emakhaya azo. Uma kubhekwa izichazamazwi zesiZulu uyabona ukuthi zinamagama awumcebo esiZulwini, kuyakhombisa ukuthi uma kungadedelwa ababhali bazo bakhe amagama manje azochaza ezifundweni ezahlukene yinto engenzeka ngaphandle kwenkinga.

Ucwaningo luyakuveza ukuthi umonakalo wolimi usulimaze nomphakathi uqobo. Umphakathi wakwaZulu-Natal uyasazi isiZulu, uyakwazi nokusifunda kodwa uma sekufanele ugcwalise amafomu, kufanele uthole lowo muntu ozoqonda amafomu kahle ngoba awabhalwa ngolimi lwawo. Iqiniso lithi hhayi ngoba ungenalo ulwazi olufunwa amafomu kodwa ulimi ongaluqondi lwawo kanti le nkinga ibingeke ibekhona ukuba amafomu aziwayo ukuthi aqondene nabantu balesi Sifundazwe abakhuluma isiZulu abhalwe ngolimi lwabo. Ukufakazela lokhu abantu abaningi abawatholi amapasi abo uma bezigcwalisela bona amafomu.

Inhlolovo etholakala kubafundisi bezikole zoMdabu yenziwa zingama-23 kuMfumfu 2014, kulesi Sifundazwe sakwaZulu-Natal bakhala ngokuthi ulimi lolu luyabacindezela kakhulu uma sebebhalela ukuhlolwa njengoba phela kubakhona amagama amasha abawatholayo emaphepheni abahlolwa ngawo bewaqala ngqa, bengakaze bawabone ngaphambilini futhi akuvumelekile ukuthi bangene nezichazamazwi uma bebhalela ukuhlolwa kwabo. Lokhu kwenza ukuba imibuzo ingaphendulwa ngendlela elindelekile ukuba iphendulwe ngayo. Kwesinye isikhathi umfundi aqagele ukuthi mhlawumbe umbuzo uqonde ukuthini.

Ngasengxenyeni yabafundisi bezingane zebanga leshumi nabo babalula ubunzima bolimi lwesiNgisi kuzo zonke izifundo ngoba ucwaningo luyaveza ukuthi abafundisi banikezwa imithetho eqhamuka eMnyangweni weZemfundo ukuthi izingane zingachazelwa imibuzo uma sezibhala ukuhlolwa kwazo. Abafundisi abafundisa leso sifundo abavunyelwa ukungena nje nalapho okubhalelwa khona. Ukuze abafundi bengakwazi ukuthola usizo kuyaye kuthathwe omunye umfundisi ongasazi leso sifundo esibhalwayo aqaphe. Abafundi ngesikhathi bebhala abavunyelwe ukusebenzisa izichazamazwi. Umbuzo ongazibuza wona ukuthi kungani konke kwenziwe kwabanzima ngoba phela ulimi abafunda ngalo akulona

olwabo, banqatshelwa ukusebenzisa izichazamazwi, baphinde futhi bagakutholi ukuchazelwa imibuzo ukuze baphendule into abayaziyo bese ekugcineni kulindeleka ukuba baqhathaniswe nabanye abezizwe abekade bebhala ngolimi lwabo bese bebizwa ngokuthi bazi kangcono ngokubheka imiphumela yabo.

Ucwaningo luyaveza ukuthi akuyiwa nganxanye kungemanzi. Kukhona lelo qeqebana eliluthandayo lolu limi kakhulukazi bakhuluma ngokuya emazweni aphesheya ukuthi uma befunda ngesiZulu ngeke besakwazi ukukhuluma isiNgisi. Kuyakhanya ukuthi yilabo abanamahloni ngolimi lwabo nabacabanga ukuthi ukwazi ulimi lwakho kusho ukuthi awazi lutho. Ukuze ukwazi ukukhuluma ulimi lwabezizwe kufanele ukuthi ulahle olwakho noma uzenzise sengathi awulwazi olwakho khona kuzothiwa uhlakaniphile ushaya umphesheya wodwa kanti phela akekho umuntu ophuma esidulini, kumele umuntu nomuntu abe nemvelaphi yakhe. Umuntu ukuze aziwe ukuthi usizwe sini, waziwa ngolimi lwakhe alukhulumayo.

Yilaba bantu okukhulunywa ngabo uma uKunene, (1996:Isandulelo) ethi:

Phela thina sesiphucukile, sesizishiyile izindlela  
zakudala nezobuqaba, sesingabesimanje.

Laba bayakhohlwa ukuthi bona abezizwe abacabangi nakucabanga ukuguqukela kokwabo bazinzile olimini lwabo futhi bayalulwela uma kuhlangenwe bafuna lusetshenziswe, bekhala ngokuthi abaluzwa olunye ulimi. Kuyamangalisa ukuzwa owoMdabu ekhala ngokuthi isiNgisi usizwa kangcono kunolimi lwakhe. Lokhu kufaka umbuzo wokuthi uma engalukhulumi ulimi, ngubani ozokwenza njalo? Ufunelani ukuzibulala yena ngezandla zakhe ngoba uma ulimi lwakhe lungashabalala naye uqobo ngeke aziwe, abizwe ngeNgisi, uyogcina engaziwa ukuthi usizwe sini uma efihla ukuthi uyakwazi ukukhuluma isiZulu.

Ucwaningo lusivezela indlela eyabakhona lapho kwakufundwa ngolimi lwaboMdabu eZifundazweni ezahlukene, kusukela ebangeni lokuqala kuya ebangeni lesithupha. Izifundo zazibizwa ngamagama esiZulu, kwakukhona izibalo (Maths), Ezezwe nezalo (Social Science), Ezempilo (Health). Iningi lalaba ababesezikhundleni eziphezulu

bafundiswa ngaso isiZulu kodwa yibo futhi abasikhuluma kahle isiNgisi ngoba sakhela olimini lwabo oluyisisekelo.

#### **1.4 Incazelo yamagama nemisho yakhona**

1. PanSALB - IPan South African Language Board. Ibhodi leli elinakekela ukusetshenziswa kwezilimi nokuthi zonke izilimi zisentshenziswe ngokulinganayo. Inhlangothi yolimi iPanSALB iyona esizile ukuqhubezela phambili izilimi zaseNingizimu Afrika.
2. Izibhamba zimela izifociya zokuzibopha ezinkalweni. Kulolu cwaningo kubukeka sengathi aboMdabu bazithathela izinto ezingengangabo bazibophe ngazo uma begijimela okwezizwe. Bazibopha nje ngezibhamba zakwezinye izizwe ezingafani, nezingalingani nezinkalo zabo.
3. Ukukhekhezela ukwenza izinto ngokuzincengela. Isenzo soMdabu abalahla okwabo sithathwa njengokuzincengela ngokweseka ezinye izizwe. AboMdabu sebekhekhezela ezizweni nangezimbenge zabo, kuze kucace nakuzo izizwe ukuthi bona abantu bakubukela phansi okwabo.
4. Izimbenge izitsha ezakhiwa ngotshani bese zisentshenziswa ekumbozeni utshwala. Lapha kuqondiswe kulabo abanikela ngezinto eziyigugu kubo, izimbenge ziyigugu izitsha eziyigugu kwaZulu zimboza ukudla kwabanumzane. AboMdabu bakhekhezela ngezimbenge zabo.
5. Ukubeka indaba ezithebeni ukubeka indaba obala, bonke abantu bayizwe ngenhloso yokuthi kubekhona okwenziwayo. Lolu daba lolimi selungelokubekwa ezithebeni, wonke umuntu kufanele alusukumele.

#### **1.5 Indlela yokuhuba ucwaningo**

Kuzoqoqwa ulwazi oluqonde ngqo esihlokwini esikhuluma ngolimi. Kuzofundwa izincwadi zezilimi ezahlukene ukuze ucwaningo lukwazi ukuthola umehluko phakathi kwezilimi zoMdabu nezinye izizwe. Kuzosentshenziswa amaphephandaba aphilathelene nesihloko esidingidwayo. Kusentshenziswe futhi nemibono yongoti bamanye amazwe

nabezwe lakithi i-Afrika. Kuzophindwe kwenziwe inhlolovo kuBaphathi Bemfundo, othisha nezingane zesikole kanye nabazali. Ukuxhumana noSolwazi abehlukene bolimi. Ukuvakashela imiqulu esezikoleni ethunyelwa uMnyango weZemfundo. Ukubheka imithetho kaHulumeni mayelana nolimi. Ukuthintana nabaphethe eMnyangweni weZemfundo mayelana nokuhlolwa kwabafundi nemithetho uma kubhalwa ukuhlolwa ikakhulukazi ibanga leshumi. Abafundi abafunda ezinhlotsheni zeZemfundo ezahlukene kusukela kweye-Bantu Education kuya kule mfundo yamanje ekhona. Yibo laba bafundi abangaba umhlahlandlela wokuthi kwakufundwa kanjani futhi kwakufundiswa ngaluphi ulimi uma lungasasetshenziswa lwayekelwani. Okunye yiziphi izinkinga ezidalekile ngenxa yokuyekwa kwalolo lulimi.

## **1.6 Umklamo wocwaningo**

Lolu cwaningo luqondene nolimi ikakhulukazi ulimi lwebele, loMdabu. Izilimi ezikhona eSifundazweni sakwaZulu-Natal kumele zisetshenziswe ngokulinganayo. Okulindelekile kulolu cwaningo ukuba ulimi izingane ezaluncelayo kube yilona olusetshenziswayo ekufundiseni zonke izifundo eSifundazweni sakwaZulu-Natal. Ucwanoingo luzohlaziya imbangela yezingqinamba ezivezwa ukunqindwa kokusebenza kolimi lwebele ezikoleni zaboMdabu. Lolucwaningo luzogxila olimini olusetshenziswa ezikoleni nasemphakathini. Ngokocwaningo umphakathi nawo unomthelela ekusetshenzisweni kolimi lwebele ngendlela okungeyona naphakathi kwabafundi abakuleyo ndawo. Luzophinde luhlaziye izindlela zokufundiswa kolimi lwebele ezikoleni kusukela ngonyaka we-1974 kuya kunyaka we-2004. Luzolandela izinguquko ezabakhona eMnyangweni WeZemfundo ekufundiseni ulimi lwebele. Luzogcina ngokuhlaziya izincomo nesiphetho.

## **1.7 Imibono yongoti**

Lolu cwaningo luzosebenzisa imibono yongoti abehlukene ukucacisa lokho okubekwa isihloko. Ulwazi longoti lungatholwa emtatshweni wezincwadi nakubo ongoti uqobo nasezizindeni zeMfundo Ephakeme. Ngokocwaningo kuyavela ukuthi lisekhona lelo

qeqebana labantu olucabanga ukuthi uma umuntu ekhuluma ulimi lwakhe lwebele, akakathuthuki ngokomqondo noma akaphucukile.

UKunene, (1996:1) ubeka uthi:

Phela thina sesiphucukile sesishiyile izindlela zakudala  
nezobuqaba, sesingabesimanje.

Ucwaningo luveza umonakalo osudalwe ukufika nokusebenza kolimi lwabezizwe esizweni saboMdabu baze bakhohlwa ukuthi abaNhlophe bona bagxila kakhulu kokwabo. Lokhu kubangwa ukuthi abaNhlophe benza isiqiniseko sokuthi aboMdabu bakwemukele okwabo njengento engcono.

UMadondo nabanye, (2007:3) bathi:

Okudumazayo ukuthola abantu abaNhlobo  
bengasazazi izilimi zendabuko. Lokhu kubangwa ukuthi  
isiLungu sibonwa sengathi esiyisilinganiso sezinga  
elicokeme lempilo kanye nemfundo. Uzwa ngisho  
abamasonto sebeluhumusha isiNgisi bebe bemnyama  
bonke enkonzweni futhi besizwa isiZulu.

Lokhu kwenza ukuthi ngisho nabefundisi bazibone sebesezingeni eliphezulu uma beshumayela baphinde bathi phohlo ulimi lwesiNgisi ngisho indlu yesonto igcwele abantu abakhuluma ulimi loMdabu.

UHlongwane, uMsimang noNtuli, (2003:1) bathi:

Kubamnandi uma umfundi efinyelela ezingeni  
lokuzitholela amaqiniso ngolimi lwakhe.

Ngokocwaningo kuyabonakala ukuthi ulimi lwesiNgisi yilona oselunikwe amandla amakhulu eSifundazweni sakwaZulu–Natal. Lokhu kufakazelwa imithetho ebhalwe

ebhukwini lemithetho evela eMnyangweni weZemfundo eliqondisa ukubhalwa kwezivivinyo zebanga leshumi.

IVolume, (3:81) ibeka kanje:

Ensure that the candidates answer the paper in the language of instruction unless stated otherwise in the question paper.

Ulimi olubizwa ngokuthi (*language of instruction*) ulimi lwesiNgisi. Ucwango luveza ukucindezelwa kwabafundi boMdabu ngoba lolu limi lwesiNgisi lwenza zigcine zingakwazi ukuthola imiphumela emihle ebangeni leshumi.

### **1.8 Abazhlomula kulolu cwaningo**

Kulolu cwaningo abazhlomula abazali, abafundi, othisha, abaphathi beZeMfundo nomphakathi jikelele. Abazali bazohlomula ngokuthi ngenxa yocwaningo abaphathi beZemfundo bazoguqula indlela abenza ngayo kweZemfundo maqondana nolimi olusetshenziswayo ekufundiseni izingane izifundo zonke ngolimi ezaluncelayo. Ulimi lubalulekile ngoba luhambisana nosikompilo lomuntu, ngakho-ke ingane izowazi amasiko ayo ngoba ifundiswe kahle ulimi lwayo futhi ikwazi ukukhuluma kahle. Kuzoba lula kubazali ukufundisa ingane ekhaya ukukhuluma kahle nabantu abadala ngendlela edingwa isiko layo. Ziningi izindlela zokukhuluma ezilawulwa usikompilo lwabantu. Ngokocwaningo abantu abadala ababizwa ngamagama osikweni loMdabu, kukhona amagama olimini lwesiZulu asetshenziswa uma kubizwa abantu abadala njengokubiza umuntu wesifazane omdala kuthiwa umama uMaMkhize, ubaba uSithole. Lokhu akwenzeki olimini lwabaMhlophe, lapho wonke umuntu omdala ubizwa ngegama. Ngisho kubingelelwa umuntu omdala kuthiwa ‘sawubona mama’ akushiwo ukuthi sawubona Benny njengoba abaMhlophe kulula ukuthi (*Good morning Benny*) noma kungubaba omdala. Kusho khona ukuthi ulimi loMdabu lufundisa nenhlonipho ezinganeni. Abazali bazokuqonda kangcono okufundwa izingane zabo ngoba kuyobe kubhalwe ngolimi lwabo.

Uma izincwadi zazo zonke izifundo zibhalwe ngolimi lwebele nabazali, bayoba neqhaza ekusizeni izingane zabo uma zinenkinga ezifundweni zazo kunalapho zibhalwe ngesiNgisi.

Abafundi bona bazohlomula ngokuthi konke okuqukethwe izifundo zabo bazokuzwa kahle kunesikhathi sangaphambili ngoba kuyobe kubekwe ngolimi lwabo futhi lokho kuyoholela ekutheni imiphumela yokufunda kwabo ibemihle kusukela eminyakeni yokuqala kuze kufike eminyakeni aqeda ngawo esikoleni. Lokhu kuyobe kwenziwa ukuthi kusukela beqala isikole bazobe befunda bekhululekile ngoba zonke izifundo ziyobe zisebenzisa ulimi lwebele. Imibuzo yokuhlola iyobe ibhalwe ngolimi lwabo, nabo bekwazi ukubuza kothisha babo ngolimi lwabo kusafundwa. Kuyobalula kubafundi ukudlulela emabangeni alandelayo. Bayokwazi abafundi ukuzixazululela izinkinga zokufunda.

Ngokocwaningo kuhloswe ukuba othisha nabo bathole kulula ukufundisa izingane eziqonda lokho okufundwayo. Akekho uthisha ojabulela ukusebenzela emuva ngenxa yabafundi abangaphumeleli. Kuzobalula nakubo ukufundisa ngolimi abaluncelayo ngoba izingane zizoluqonda. Ayikho imibuzo engabuzwa uthisha abafundi abangeke bayiqonde. Imisebenzi abazoyinikwa othisha ngeke ihluphe abazali ngokuthi babe nomthwalo wokuchazela izingane zabo ngenxa yokuthi awaziwa ukuthi wenziwa kanjani.

Abaphathi beZemfundo bazohlomula ngoba ukungaphumeleli kwabafundi kulimaza umnotho kaHulumeni ophethe okunguyena othenga izincwadi zokufunda nezokubhalela. Nakubo abeZemfundo kuzobalula ukukhipha amabhuku enqubomgomo eqondene nesifundo ngesifundo ngolimi lwebele. Lokhu kuzoholela ekutheni yonke imilayezo ephuma eMnyangweni weZemfundo iqondwe yizozonke izinhlaka ezilandelayo: othisha, abafundi, umphakathi wonke. Abaphathi beZemfundo bazosheshe bazizwe izikhalo ezivela kulezi zinhlaka ezibalwe ngenhla. Lokhu kuzosiza ngoba phela uma kufundiswa izingane kufunda nomphakathi uqobo. Uma abafundi bezwe kahle zonke izifundo ngolimi lwabo, izimboni nezinkampani zohlomula ekuqasheni abafundi abaqonde konke abakufundile.

## 1.9 Uhlaka lwezahluko

**Isahluko sokuqala:** Isethulo socwaningo

**Isahluko sesibili:** Ukunqindwa kokusebenza kolimi lwebele

**Isahluko sesithathu:** Ukusebenza kolimi ezikoleni, emphakathini nasePhalamende

**Isahluko sesine:** Ukunotha kolimi lwebele

**Isahluko sesihlanu:** Ukuhlaziywa kokutholakele emkhakheni eyahlukene

**Isahluko sesithupha:** Ukuhlaziya, izincomo nesiphetho.

## 1.10 Isiphetho

Ekugcineni kuyabonakala ukuthi ulimi loMdabu lungasetshenziswa ekufundiseni zonke izifundo ezifundwa izingane zoMdabu, ziphinde ziphumelele kahle kunciphe izingane ezehluleka ukuphumelela ebangeni leshumi. Lokhu sekuze kwaguqula umqondo waboMdabu babona okungamagugu abo kungaselutho. Isikhathi esiningi bathemba konke okushiwo abaNhlophe kubo. Abaziboni bephumelela ngaphandle kwabaNhlophe. Konke abakucabangayo bafisa ukuthi kudlule kwabaNhlophe benze isiqiniseko sokuthi kulungile.

Uzwe ngisho bekhuluma ngezikole zabaNhlophe, bakhuluma sengathi zizokhulula isizwe esiNsundu. Kuthi noma izingane zabo zithola imiphumela engagculisi kodwa batuse ukuthi ziyakwazi ukukhuluma ulimi lwesiNgisi. Okuxaka kakhulu ukuthi baziqalisa ezikoleni zabaNhlophe zisencane kakhulu. Lokhu kwenza ukuba zilukhohlwe ulimi lwazo ngendlela yokuthi nasekhaya bayaye bazikhulumise ngolimi lwesiNgisi bebeka isizathu sokuthi abafuni ingane yabo ikhohlwe isiNgisi. Babambeleva kuso ngoba bethi ulimi lokuthola umsebenzi.

Kuyisimanga ngoba abantu abaningi abasebenza eNingizimu Afrika bafunda kuzo izikole zaboMdabu. Abanye babo basezikhundleni eziphezulu.

## ISAHLUKO SESIBILI

### 2.0 UKUBALULEKA KOKUSETSHENZISWA KOLIMI LWEBELE

#### 2.1 Isingeniso

Ulimi luthathwa njengesikhali esibaluleke kakhulu ekudaleni ukuxhumana phakathi kwabantu. Ngaphandle kwalesi sikhali bekungeze neze kwabakhona ukukwazi nokuzwana esintwini jikelele.

Yiso lesi sikhali esiwulimi esenza isidalwa esingumuntu sehluke kwezinye ngoba sona siyakhuluma futhi siyacabanga bese senza, sigunyazwa ulimi. Kunemithetho nemigomo yolimi okumelwe ilandelwe ukuze ulimi luzwakale, luqondwe yilabo abalusebenzisayo. Le mithetho nemigomo iyisizinda sokuqonda nokuzwana phakathi kwalabo abasebenzisa ulimi. Le migomo iyisizinda isiNtu esivumelana ngayo izizukulwane ngezizukulwane ukuthi iyona ezosetshenziswa ukuhlela imiqondo nokunye okumele kuthukululwe engqondweni. Okumangazayo ukuthi abantu uma seabadala bekhuluma ulimi oluphelele ababe besayinaka imithetho nemigomo yolimi kuze kubesengathi ayikho le mithetho.

UNkosi nabanye, (1992:3) bayafakaza ngolimi bathi:

Senike nabezwa abelungu abazama ukukhuluma isiZulu ukuthi bayaye basho ezinye izinto zilumele ngoba sebephule omunye noma eminye imithetho yolimi lwesiZulu.

Ucwaningo lukhanyisa injongo yokufundiswa ngolimi lwebele ukuthi kuvele obala imithetho nemigomo yolimi eyenza ulimi ukuthi luhleleke kahle ukuze luzwakale, luqondwe kahle yilabo abalukhulumayo noma abalusebenzisayo. Le mithetho ikhona uma kucutshungulwa ngobhalojikelele, okuyimisindo yolimi, ngengcwengazinhlamvu (ifonoloji) okuwubudlelwano phakathi kwemisindo yenkulumo, ngesakhiwo samagama (*morphology*). Ulimi lusebenza ngezindlela eziningi kodwa zonke zidala ukuxhumana.

Ulimi njengesikhali esibonakalayo, kuphinde kutholakale ulimi olubhalwayo nolimi lokulinganisa ngezandla njengoba kwenza izithulu. Kanti ulimi oluhlelwayo, lapha kukhulunywa ngolimi olufinyelela ezindlebeni ngokukhuluma. Ulimi olukhulunywayo yiyona ndlela endala eletha ukuxhumana phakathi kwabantu ngoba yilo olwalusetshenziswa yizo zonke izizwe zomhlaba nezase–Afrika lungakaqondwa ulimi olubhalwayo. Ngokocwaningo kuyacaca ukuthi ulimi lunomsebenzi omkhulu kakhulu ekuxhumaniseni imiqondo yabantu abalukhulumayo. Ukuxhumana ngolimi kwenzeka phela lapho kukhona okhulumayo nolalelayo.

UNkosi nabanye, (1992:3) bagcizelela ukuthi:

Iphuzu elibalulekile ekwenzeni ukuxhumana ngolimi, kufezeke ukuqondisisa imithetho nemigomo yolimi lolo olukhulunywayo noma olusetshenziswayo.

## **2.2 Luyini ulimi lwebele?**

Ulimi lwebele ulimi ingane eluncela kunina kusukela unina esho umlolozelo ewusho sakucula. Izinhlamvu azishoyo ziye zijwayeleke ezindlebeni zomntwana ngesikhathi ethula ukukhala ethuliswa ukulalela lowo mgqumo oshiwo unina. Okwakwenza ingane ilufunde ngesineke ulimi kunina ngesikhathi ingane ikhongwa ikhongelwa kwelobuthongo. Ulimi lukanina yilona oluxhumanisa unina kanye nengane. Unina wengane ubamba elikhulu iqhaza ekutshaleni ulimi lwebele kumntwana. Enye indlela umntwana alufunda ngayo lolu limi ukusetshenziswa kwezilandelo unina wengane.

UMathenjwa nabanye, (1999:60) bayakufakazela lokhu okushiwo ngenhla ngokuthi:

Azicini ngokuthokozisa kodwa zibuye zikhuthaze ingqondo ukuba ikwazi ukulondoloza zibuye zifundise ulimi umntwana. Ezinye zazo zinenkulumo–mpendulwano ongeke uyithole.

**Isibonelo somlolozelo:**

Lolo Malololo  
Lolo Malolo  
Lolo Malolo  
Mus' ukukhala,  
Mus' ukuhlupha,  
Lolo Malolo  
Lolo mntwana

**Isibonelo sezilandelo:**

Ubaba wayesuka  
Athath' indophi  
Athath' ithunga  
Asisengele asisengele  
Ethe eguleni  
Awabek' elangeni  
Hhay' esevuthiwe  
Hhay' esevuthiwe  
Yithi labaya  
Siqond' emsamo  
Siyothul' izinkezo  
Umam' eze nomcaba  
Awuthel' ezinkambeni  
Siwagovuze siwagovuse  
Sithi ndiphu sithi foco  
Sithi mi sibanibani sesesuthi.

UMathenjwa nabanye, (1999:60) bagcizelela ukuthi:

Izilandelo zithi azifane nemilolozelo umehluko ukuthi  
zona zishiwo abantwana asebethethu.

Ucwaningo luyakuveza ukuthi umntwana uqala ukuxhumana nonina ngolimi lomlolozelo kanye nezilandelo. Lokhu kuyinkomba yokuthi umntwana ulimi ulufunda kangcono ekhaya kubo.

**2.3 Ukufundiswa kolimi lwebale ezikoleni**

Ngokocwaningo kugcizelelwa ukuba abafundi balandele imithetho nemigomo yolimi ukuze balukhulume futhi balubhale kahle. Ulimi lunemikhakha ehlukeneyo elandelayo:

isayensi yolimi, umkhakha wemisindo yolimi. Isayensi yolimi ingumkhakha lapho ulimi lucwaningwa luhlaziywe khona ngezindima noma ngemikhakha ulimi oluhlukaniswa ngayo ngoSozilimi (*linguists*). Ulimi kumele lwaziwe kabanzi ukuma kwalo (*structure*) nokusetshenziswa kwalo.

UNkosi nabanye, (1992:3) bacacisa lokhu okulandelayo:

Indlela yokuneka obala ulimi ngemikhakha yileyo encozululayo iveza yonke imininingwane yolimi, bese-ke konke lokhu kuyahlanganiswa kwenze into eyodwa. Yingakho-ke uma ulimi lufundiswa kuyaye kuhlaziywe umkhakha ngayinye yesayensi yolimi ukuze abafundi bolimi babenolwazi olujulile noluphelele ngolimi.

Ngokocwaningo kuyatholakala ukuthi izingane zivela emphakathini osezigodini ezahlukenene ngakho-ke kuyancomeka ukuthi lezi zingane ezivela zikhuluma ulimi lwezigodi zigcine zifunde ulimi olulodwa ezikoleni. Kuyatholakala ukuthi ulimi luyasetshenziswa luhlukanise abantu ngezigodi nangemikhuba ehlukenene yomphakathi. Izilimi zabeNguni isiZulu, isiXhosa, isiNdebele nesiSwati. Lezi zilimi zehlukanise abantu okukholelwa ukuthi babedabuke ndawonye kodwa kwathi ngokwehlukana kwabo ngezigodi bagcina bekhuluma izilimi ezahlukenene.

Lolu limi lwaziwa ngokuthi ulimi lwesigodi ngoba lungumxhantela wolimi olulodwa. Kuyenzeka ukuthi luthi ulimi lwaziwa ukuthi olwesiZulu kodwa kube sekuba neminye imixhantela. Lapho sekutholakala ulimi lwemisebenzi eyahlukenene emphakathini njengolimi lobunyanga (*medical language*), ulimi lezobuchwepheshe (*technical language*). Ucubungulo ngolimi oluwumxhantela kungaba olwesigodi noma olwemikhakha yomphakathi, kudala ucubungulo lokusebenza kolimi emphakathini. Ngamanye amazwi kwaqala ucubungulo lolimi oluyimxhantela ngaphambi kokuba kuhlolisiswe ezinye izingxenye zomkhakha wokusebenza kolimi emphakathini.

Ucwaningo luyayincoma indlela yokukhetha lolo lulimi olukhulunywa abantu abaningi ukuba kufundiswe ngalo njengoba kubonakala nalapha esiFundazweni sakwaZulu-Natal

ukuthi ulimi lwesiZulu lwaziwa abantu abaningi nemithonselana nakwezinye iziFundazwe iyasikhuluma isiZulu. Kuyabonakala ukuthi izingane kufanele zifundiswe ngale mikhakha yolimi njengoba kubuye kubekhona ulimi olumxhantela.

### 2.3.1 Umkhakha wemisindo yolimi

Ucwaningo luhlose ukuveza ukuthi kule ndima yenzululwazi yolimi uSozilimi ubheka, achaze ngemisindo yenkulumo ukuthi ihleleke kanjani futhi inabudlelwane buni.

UNkosi nabanye, (1999:5) babeka kanje:

Ngaphansi komkhakha wesayensi yolimi kukhona ifonetiki (phonetics) kulo mkhakha imisindo ihlelwe ngononina bese ichazwa ngaphansi kwemibandela ethize njengendawo yempimiso, ukuhululeka komoya nobungako bezwi.

Ngokocwaningo isitho esitholakala emlonyeni esibizwa ngokuthi ulimi yisona esibaluleke kakhulu kunazo zonke ezinye izitho zokwenza imisindo yenkulumo. Ulimi isitho esithambile nesigobeka kalula. Lapha umuntu ekhuluma ulimi luyanyakaza luthinte izindawo ezahlukeni ngaphezulu noma ngengxenywe yecala elingaphezulu. Uma kubhekwa umuntu ekhuluma, kulalelwe futhi nalokho akushoyo, kusheshe kugqame ukuthi umlomo wakhe uyanyakaza kanti futhi nemisindo ayenzayo yenkulumo iyezwakala ngezindlebe. Le misindo ayifani. Uma ethi **pha** akufani nalapho ethi **sa** noma **sha**. Zikhona nezitho ezisebenzayo ekwenzeni imisindo yenkulumo.

UNyembezi, (1956:4) ufakazela okushiwo ngenhla ngalo mkhakha wemisindo yolimi:

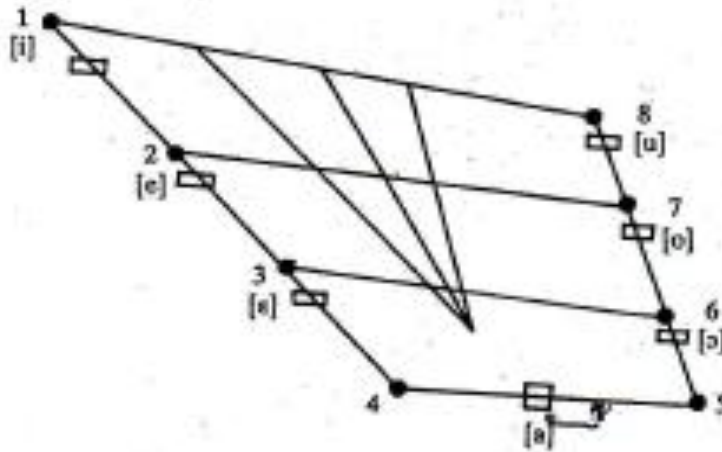
Izindebe zingehlukana umoya wedlule kalula ungaphazamiseki njengalapho sithi: 'a` phimisa bonke onkamisa: a, e, i, o, u. Kwenze lokho uzibuka esibukweni. Qaphela ukuthi izindebe azivaleki. Qaphela nokuguqakwesimo sezindebe ekubumbeni onkamisa abahlukahlukeni.

Ngokocwaningo yizona esezingalekelela ukuba zifundise ulimi olungahlunganisa lezi zizwe ezikhona kulesi Sifundazwe sakwaZulu–Natali. Isikhathi esiningi izizwe eziphuma kwamanye amazwe anjengoZimbabwe, Mozambique nakwamanye ase-Afrika yonke efikele lapha eNingizimu Afrika befika nemindeni yabo baphinde babekhona nakwezinye iziFundazwe. Bafika benenkinga yokuxhumana nalezo zakhamuzi zakulezo ziFundazwe ngoba bafika bazi ulimi lwabo nolimi lwezizwe zabaMhlophe kakhulukazi ulimi lwesiNgisi. Inkinga evelayo ukuthi izakhamuzi zona ziyidlanzana eziluqondayo ulimi lwabaMhlophe isiNgisi. Usungabona-ke umonakalo owenzeka lapho sekufanele abokufika baxhumane nezakhamuzi zakulezo ziFundazwe abasuke behlezi kuzona.

Ucwaningo luyayiveza indlela yokufunda kwalabo abavela kwamanye amazwe ngokuthi bafundise izingane zabo ezikoleni zaboMdabu. Ezikoleni zaboMdabu yilapho izingane zizofundiswa ngokulandela imithetho nemigomo yolimi. Lokho–ke kuzosiza nalapho abaphuma kwamanye amazwe balulandele ulimi abafikela kulo ngokulandela imithetho nemigomo yolimi. Inkinga evezwa ucwaningo ukuthi bafika isimo sabo sezomnotho singabavumeli ukuthi bahlale ezindaweni zabaMhlophe. Bahlala ezindaweni ezingamalokishi aboMdabu bese bebenenkinga, izinsuku zonke bayaphoqelesa abokufika ukuthi basebenzise ulimi lwalabo abahlala ezindaweni zabo. Izingane zabo zidlala nezingane zaboMdabu.

Le ndlela yokufundiswa kolimi ngendlela yoSozilimi abayichaza ngayo ingaziqeda izilimi ezinjengolimi olungumxhantela nolimi oluvela uma izinhlanga zisebenza ndawonye ikakhukazi ulimi oluyisifanakalo ngenxa yokusebenza nabaMhlophe. Ngokocwaningo uNyembezi nabanye abacacisa ngokwakhe kwegama kuhle umfundi aqale ngokuphimisa onkamisa futhi akwazi ukulubhala. Njengoba ucwaningo luqinisekisile ukuthi abantu abazohlomula ngothisha, abafundi, umphakathi kanye nabaphathi bezeMfundo kodwa kumele balandele indlela echazwe oSozilimi yokulandela imithetho yolimi nemigomo yalo ukucathamisa nezingane ezifika nalabo abaqhamuka kwamanye amazwe ngisho nezingakaze zilufunde ulimi lwesiZulu. Abagxile kukho kakhulu ukuba umfundi asebenzise izitho zakhe ukuphimisa amagama ikakhulukazi umlomo nezingxenywe ezithile zomlomo. Kukhona–ke umdwebo osetshenziswa uma kuchazwa onkamisa.

## Ishadi lonkamisa besiZulu



Kukhona indawo lapho ingxenye yangaphambili iphakama igcine khona ekuphimseni unkamisa. Nangemuva ngokunjalo. Kuqashelwa nokuma kolimi uma kuphinyiswa unkamisa ovulekile kunabo bonke. Ngakho—ke ngesiZulu sinalaba onkamisa: i – unkamisa ongaphambili ovalekile. U- u unkamisa ongemuva ovalekile, a - unkamisa ovulekile. Ngaphambili kukhona unkamisa e ophakathi naphakathi.

**Isibonelo samagama:** letha, hlela, phela, leli, hlezi, pheli.

**Incazelo:** Ulimi aluphakami kakhulu ku –e njengoba kuphakama lapho kubizwa amagama athi leli, hlezi nelithi pheli.

Njengoba onkamisa befundiswa ngeke bekwazi ukwakha amagama behamba bodwa, badinga lezi zitho ezinikezwe izinombolo esithombeni.

UNyembezi, (1956:4) ubeka ngokuthi:

Izindebe zingathintana njengalapho sithi p b Bh ph.  
Udebe olungezansi lungathintana namazinyo angenhla  
njengalapho sithi: f v. Izindebe zingasondelana kakhulu  
isikhala somoya sibe sincane emkhathini wazo. Bese  
kuthi lapho umoya wedlula kulesi sikhala kuzwakale  
umsindo wokufufuza noma wokufutha.

Ucwaningo luyakucacisa ukuthi amazinyo nawo abalulekile kakhulu. Kukhona imisindo edinga amazinyo angaphezulu kakhulukazi uma kuphinyiswa le misindo elandelayo: f v.

**Izibonelo zamagama:** vala, fika.

Kukhona imisindo yenkulumo eyenziwa ngezinsini uma kwenziwa imisindo th, t, d.

**Izibonelo zamagama:** thatha, tamasa, duma.

Ngaphezu kwakho konke kukhona ulwanga, ulwanga oluthambile luyaphakama luthintana nobonda lwefarinki. Ngaleyo ndlela uyavaleka umgudu oya emakhaleni.

**Isibonelo:** uma kuphinyiswa onkamisa a, e, o, u luyavala ulwanga oluthambile kanje:

Ngokocwaningo kuyenzeka ukuthi uma kungumsindo wenkulumo ohambelana namankanka luyehla ulwanga oluthambile bese kuvuleka umgudu oya emakhaleni, umoya ukwazi-ke ukuphuma ngamakhala.

### 2.3.2 Ingcwengazinhlamvu (*Phonology*)

Ingcwengazinhlamvu lapha kusuke kucutshungulwa kuphinde kubhekwe ukuthi imisindo inabudlelwano buni lapho igudlene noma isididiyelwe ndawonye ekwakhiweni kwamagama nanokuthi imisindo yenkulumo yezilimi ngezilimi inayo yini incazelo noma isuke ingakawakhi amagama. Ucwangingo luyakuveza ukuthi ngaphansi kwale ndima kutholakala ukulwangisa, ukunkankaza nokulumbana konkamisa.

### **2.3.3 Ukwakhiwa kwamagama (*Morphology*)**

Ngokocwangingo abacubunguli benzululwazi yolimi bazihlupha ngocwangingo lwesakhiwo samagama, kusukela ezicucwini zezakhi kuze kushaye emagameni aphelele. Ukwakhiwa kwamagama kuqondene nokuhlaziya kucutshungulwe ukwakhiwa kwezakhi zamagama ezinjengeziqalo nezivumelwano. Okubalulekile kakhulu kothisha ukuqaphelisisa abafundi ngokuthi ukwakhiwa kwamagama kuhambisana kakhulu nomkhakha wengcwengazinhlamvu.

UNkosi nabanye (1999:4) babeka kanje:

EsiZulwini ingcwengazinhlamvu ixazulula ukuxabana kwemisindo yenkulumo lapho imithetho yolimi iphazamiseka khona. Ingcwengazinhlamvu ingumxazululi walokhu kudidana kwemisindo.

### **2.3.4 UMkhakha wokuqhathanisa izilimi (*Comparative Philology*)**

Ucwangingo luveza ukuthi uma kucwangingwa kuqhathaniswa izilimi kusukela kufunwa ukubonakalisa ukufanana phakathi kwezilimi ezicutshungulwayo. Uma lokho kufanana kutholakala ukuthi lezo zilimi zinobudlelwano obuthize, lobu budlelwano ngesinye isikhathi bukhomba ukuthi izilimi lezo ezicutshungulwayo zadabuka ndawonye.

UNkosi nabanye, (1999:4) baqhubeka bathi:

Njengoba kwaziwa ukuthi izilimi zabaNsundu e-Afrika zinesizalo esisenkabazwe, yikho nje zaziwa phecelezi ngokuthi zingaphansi komndeni wezilimi zamaCongo – Kondofanian.

## **2.4 Amandla esizwe esibusayo kwezombusazwe**

Ziningi izinto ezenza ulimi obekungolwesigodi lukhule lundlondlobale luze lwengamele ezinye izilimi eziyimixhantela yalo, bese lolu olundlondlobele luba wulimi - jikelele (*Standard language*). Ezinye zezinto ezenza ulimi lundlondlobale ngamandla ezoMbusazwe. Kwesinye isikhathi isigodi esithize noma isizwe esithize siyaye sidlondlobale kwezoMbusazwe, bese lokhu kudlondlobala kudala ukuthi nolimi olusetshenziswayo yileso sigodi noma isizwe ludlondlobale lungamele ezinye izigodi nezilimi zalezi zizwe noma izigodi.

UNkosi nabanye, (1999:5) babeka amaqiniso ngokuthi:

Isibonelo esisobala lapha ukuthuthuka kwesizwe samaZulu kanye nolimi lwesiZulu. Njengoba umlando waziwa ngesizwe samaZulu ukuthi lesi sizwe sasisincane kunezinye izizwe ezazizizungezile. Njengesizwe sakwaNdwandwe nesakwaMthethwa. Kodwa kwathi ngokubusa kweNkosi uShaka isizwe samaZulu sakhula sadlondlobala, kwaze kwathi nolimi lwalesi sizwe esincane lwakhulunywa uwonkewonke.

IsiZulu – jikelele (standard Zulu) esikhulunywa nanamhlanje, yileso esihlanganisa isiZulu saseNyakatho ezindaweni zakwaNongoma, eMahlabathini naseNkandla nesiZulu sasezansi noThukela ikakhulu ezindaweni ezizungeze iTheku.

### **2.4.1 Ukwehlulwa kwesizwe ngesifikayo**

Olunye uphawu lokudlondlobalisa ulimi–jikelele ukwehlulwa kwesizwe yisizwe esifikayo. Isizwe sokudabuka siyaye siphoqwe esifikayo ukuthi isizwe esehluliwe sisebenzise ulimi lwesizwe esifikayo, sizikhethele ulimi oluthandwa yiso lesi esifikayo ukuba lube wulimi jikelele. Isibonelo salesi sehlakalo sibonakala esizweni samaSwazi. Kwathi ngokwehlulwa

kwezizwe eziNsundu, isizwe samaNgisi lesi sizwe esifikayo, saphoqelesa ukuba isizwe samaSwazi sisebenzise isiZulu njengolimi jikelele nakuba isiSwazi sithe ukwehluka esiZulwini.

#### **2.4.2 Umlando ngolimi lwesiZulu**

Ulimi lwesiZulu lususelwa olimini lwesigodi olwalungelesizwe esincane samaZulu, esabe sakhe nezinye izizwe zamaNtungwa. Ulimi lwesiZulu lwadlondlobala ngesikhathi kubusa iNkosi uShaka. Ngenxa yokuthi wathi angazehlula lezi zizwe ayakhelene nazo nezinye ezikude, wabe esezifaka ngaphansi koMbuso wamaZulu zakhuluma nesiZulu.

UNkosi nabanye, (1999:5) ufakazela okushiwo ngenhla ngokuthi:

IsiZulu salezi zizwe saya ngokuya siguquka saze saba yilesi siZulu esisithola manje ngekhulu leminyaka yamashumi amabili. Kodwa lesi siZulu esiguququkayo yilesi esisetshenziswa uwonke wonke esaziwa ngokuthi yisiZulu jikelele.

Ucwaningo luyakuveza ukuthi isekhona imithonselana yesiZulu sesigodi njengalezi, ulimi lwesigodi lokuTekela (lwabantu basemaThulini nabakwaCele) bese kuthi ukuthefula ulimi lwesigodi lwesizwe saMambo (abantu bakwaMkhize nabakwaQwabe) kanye nokuyeyeza kwesizwe sabantu bakwaMkhwanazi KwaDlangezwa. Nakuba isekhona le mthonsenyana yezilimi zesigodi, isiZulu jikelele sesisakazeke yonke iNingizimu Afrika. Njengoba sikhulunywa ikakhulukazi KwaZulu, eNatali, eNtilasifali, e-Orange Free State naseKapa.

UNkosi nabanye, (1999:5) bagcizelela ukuthi:

Kunenkolelo yokuthi isiZulu okuyisonasona yilesi esitholakala kwaZulu ikakhulukazi eNyakatho nezwe. Kulezi ezinye izindawo ezibaluliwe ngenhla isiZulu sakhona sesinemifakela njengesizulu esikhulunywa eMpumalanga Ntilasifali, ezindaweni ezinjengo-Ermelo, Nespruit naseStanderton. IsiZulu esikhulunwa lapha siyinhlanganisela yesiZulu, nesiSwazi nezinye izilimi ezitholakala kulezi ndawo njengesinDebele, nesiSuthu, isiXhosa nezilimi zabaMhlophe (isiNgisi nesiBhunu)

nakhona eNatali ikhona imifakela yolimi  
lwabaMhlophe.

## **2.5 Ulimi olusetshenziswa ezindaweni zemisebenzi ngenxa yemithetho nohlobo lwemisebenzi**

Ulimi okungesilona oloMdabu kulezo zilimi noma imiphakathi, lungagcina sekuwulimi oluqavile. Lokhu kwenzeka ikakhulukazi lapho abantu bezinhlanga ezehlukene behlala ndawonye ngenxa yomsebenzi noma yokuhwebelana. Lolu limi lwaziwa ngokuthi uliminxube. Uma kuthathwa isimo sasezimayini eGoli lapho kunezinhlanganisela zezinhlanga, ulimi oluyinhlanganisela luyavela. Njengoba kukhona isifanakalo savela ngenxa yezinhlanga ezahlukene. Kodwa uma ulimi olufanekisa isiZulu lungadlondlobala lugcine lusetshenziswa ezikoleni, ezinkantolo nasemasontweni. Emphakathini analezi nhlanga ezixubene sesingathathwa njengolimi jikelele (**standard language**) lwale miphakathi. Ngenhlanhla asikakabikho isidingo sokuba lusetshenziswe.

## **2.6 Umthelela wokunqindwa kokusetshenziswa kolimi lwebele ngenxa yokwehlulwa kwesizwe ngesifikayo**

Olunye uphawu olundlondlobalisa ulimi–jikelele, ukwehlulwa kwesizwe yisizwe esifikayo. Isizwe sokudabuka siyaye siphoqwe esifikayo ukuthi isizwe esehluliwe sisebenzise ulimi lwesizwe esifikayo noma isizwe esifikayo sizikhethela ulimi oluthandwa yiso ukuba lube ulimi jikelele.

UNkosi nabanye, (1992:3) baqinisa ngokuthi:

Isibonelo salesi sehlakalo sibonakala esizweni  
samaSwazi. Okwathi ngokwehlulwa kwesizwe  
samaSwazi sisebenzise isiZulu njengolimi jikelele  
nakuba isiSwazi sithe ukwehluka esiZulwini.

Ucwaningo luhlose ukusivezela izinguquko ezaletwa ukufika kwezizwe zabaMhlophe. Ezinye zezinguquko kubalwa inkolo, amasiko nemfundo. Izilimi zokuqala ezafika

nabaMhlophe isiNgisi, isiFulentshi, isiPutukezi, isiJalimane, isiNtaliyani nesiPenishi. Izinguquko eziningi zaziletha amasiko ezizwe zabaMhlophe kwaboMdabu.

UFriedman noSaunders, (2006:55) bathi:

Colonialism created new laws, new values and new political boundaries. Some of the key changes included the establishment of new towns, the Switch to producing cash (crops grown for sale rather than for subsistence) the introduction of Christianity and Western education and adoption of the Foreign languages such as English, French, Portuguese, German, Italian and Spanish. Many of the changes that took place were the result of the European to impose Western culture on the African people.

Ngokocwaningo kuyavela ukuthi kwabakhona izikhungo zamasonto ezazigquguzela inkolo yezizwe eziMhlophe. Lokhu kwenza ukuba aboMdabu bakhohlwa amasiko abo nemikhuba emihle eyayenziwa ukuhlonipha abantu abaNsundu.

UFriedman noSaunders, (2006:55) bathi:

Christian missionaries pioneered formal school which attempted to instill Christian habits in Africans. Pupils received diplomas which became passports to European lifestyles, jobs and the colonial elite. There was also a strong emphasis on religion. In this Western system of education knowledge of French or English was seen as vital.

Ucwaningo luhlose ukuveza ukuthi imfundo yabaMhlophe yayethulwa esizweni saboMdabu ukufeza izinhloso zabaMhlophe. Ulimi lwebele luyisikhali esikhulu yingakho uma umuntu ephendule kahle enkulumeni ebimfaka enkingeni wasephumelela kuyaye kubongwe umlomo kuthiwe ishoba lokuziphungela, bakhohlwe ulimi olukade lusetshenziswa yilowo obekhuluma ulimi olucwengekile nolwenze ukuba azikhiphe kuleyo nkinga abhekane nayo. Ngokocwaningo imfundo eyafika nabaMhlophe yabulala izilimi zebele zaboMdabu namasiko.

UFriedman noSaunders, (2006:58) baqhubeka bathi:

Colonial schooling was education for subordination, exploitation, the creation of mental confusion, and the development of under development.

## **2.7 Ukukhinyabezeka kwezilimi zoMdabu ngenxa yokucwasana ngokobuhlanga**

Ngokocwaningo abantu baseNingizimu Afrika bayizinhlanga ezehlukene kodwa ezakhele izwe elilodwa. Ngokocwaningo kuyavela ukuthi ukucwasana kwadalwa ukuhlala ndawonye kwaboMdabu nabaMhlophe. Kulapho-ke okwavela khona ukubukelana phansi ngenxa yezilimi ezahlukene ezikhulunywayo, kwabakhona izizwe ezibona ezazo izilimi zingcono kunezinye.

UMadondo nabanye, (2006:3) babeka kanje:

Kunamagama amaningi acwasayo angasavumelekile nangokwemithetho yezwe lakithi. Igama elithi ikhafula (*kaffir*) elalisetshenziswa abelungu bebandlulula elalisho umuntu ongasile ongakholwa futhi onobulwane okungenziwa noma yini kuye okubala ngisho ukumshaya nokumbulala alisafuneki.

Kuyavela ukuthi igama elithi ikhafula akusilona igama lolimi loMdabu. Lokhu kwenziwa ukuthi abaMhlophe abakaze bezamukele izilimi zaboMdabu, kunalokho baqoka ukuphoqa aboMdabu ukuba bafunde ezabo izilimi. Ngaphambi kokuba kubekhona ukuxhumana aboMdabu nabaMhlophe babephoqwa aboMdabu ukuba bashintshe amagama abo ababebizwa ngawo nabethiwa wona abazali babo. Lokhu babekwenza kucace ukuthi abazimisele ukufunda ulimi loMdabu. Bangingi nanamuhla abantu abangabizwa ngamagama abawethiwa abazali babo kodwa banikwa amasha ngenkathi besebenzela abaMhlophe emapulazini abo.

UMaButhelezi wakwaNtshangase, (2011) Enzalabantu ubeka uthi:

Mina ngasebenza ipulazi ngiseyintombazanyana ngisebenzela amaBhunu. Ngangipheka, ngihlanza izingubo zabaMhlophe. Kwakungaholwa mali ngoba wawukhokhela ipulazi owawuhlala kulo ngokusebenza ungatholi mali. AbaMhlophe babehluleka ukubiza amagama aboMdabu bese bevele lowo muntu bemqamba elinye lolimi lwabo. Igama lami engalethiwa ubaba uZanokwakhe kodwa laphela. Ngagcina senginikwe elithi Philbinah njengoba libhaliwe epasini lami. Ababekhala ngakho abelungu bami babethi amagama ethu thina bantu abaMnyama alukhuni ngakho—ke kulukhuni ukuwabiza.

Lokhu kuyakhombisa ukuthi ulimi lwabaMhlophe lwagcina sebelwemukele ngenxa yokwehlulwa abaMhlophe.

## **2.8 Ukulimaza ulimi lwaboMdabu ngenxa yokusetshenziswa kolimi lwabaMhlophe ngabaholi emaphephandabeni, emisakazweni nakumabonakude kulimaza ulimi loMdabu**

Kuvela ephephandabeni Ilanga langeSonto mhla zingama–30 enyangeni kaNhlaba ngonyaka we–2010 ikhasi lesihlanu, uMnumzane Dumisani Goba onguMsunguli noMphathi wehhovisi lokunikezela ngemiklomelo yomculo wesiNtu (SATMA) ukhwele wadilika kubaholi bezwe abazenyeyayo ngezilimi zabo.

UGoba, (2010:5) uthi:

UMongameli wezwe uMnumzane Jacob Zuma sekumele ashintshe ukwenza naye. Kufanele akhulume ulimi lwakhe lwebele oluyisiZulu ebese ethola ozotolikela abangamuzwa.

Ngokocwaningo kukhombisa ngokusobala ukuthi aboMdabu kufanele balusukumele olwabo ulimi nakwamanye amazwe noma bekuziphi izikhundla baqhakambise izilimi zabo.

## **2.9 Ulimi olusetshenziswa emakhaya oMdabu**

Kuyavela ukubaluleka kokusetshenziswa kolimi lwebele emakhaya ukuze izingane zilwazi, zilukhulume. Ngenxa yokusebenza kwabazali izingane azisakwazi ukuhlala nabo zifunde ulimi njengoba kwakwenzeka ngesikhathi sakudala. Ogogo babenesineke sokuxoxa izinganekwane nazo zithole nolimi olunothile lwebele. Ulimi lubalulekile ukuze umuzwe umuntu ukuthi usizwe sini, umuzwa ngolimi lwakhe alukhulumayo. Ephephandabeni langeSonto lamhla ziyi-16 onyakeni we-2010, uLira intokazi esicula phesheya kwezilwandle incoma ugogo wayo owayifundisa ulimi lwesiZulu noma esepheheya akalukhohlwa.

ULira, (2010:16) uthi:

Mina ngiyintombi yomZulu abantu abayeke ukungibuza ukuthi: Ngiyakwazi yini ukukhuluma izilimi zakuleli.

Kuyavela ukuthi abazali kufanele babambe elikhulu iqhaza ekufundiseni izingane zabo. Ulimi luhambisana nosikompilo uma kulahleka lona, kuphela usikompilo lwaleso sizwe.

UDickson, (1984:47) uthi:

Usiko luqukethe izinto eziningi okunye kwazo ulimi. Ulimi ilona olwengamele ipolitiki, umnotho nazo zonke izinhla zikahulumeni.

Lokhu kukhanyisa ukuthi aboMdabu abakwethembe okwabo futhi bakuhloniphe, bakuvikele. Kuvele ukuthi aboMdabu sebecabanga ukuthi izinto eziphumelelayo nezinhle zenziwa izizwe zabaMhlophe. Okumangazayo kuba sengathi lolu limi alunamsebenzi, isiNgisi kuphela esingenza umuntu afinyelele ezifisweni zakhe zempumelelo.

Kuyatholakala ukuthi ziningi izihlabani eseziwafezile amaphupho azo ngokusebenzisa ulimi lwebele.

Ikhaya liyisikole sokuqala lapho umntwana efunda khona ulimi olwemukelekayo ngakho—ke abalukhulumayo kumele balukhulume ngokucophelela, bazi ukuthi kukhona abalufundayo. Labo abantwana abasazoba umphakathi wakusasa okufanele ukhulume ulimi olucwengekile, olungahlambalazi. Kungabhekwa ukusetshenziswa kolimi oluhloniphayo.

#### **Isibonelo:**

| <b>OKUHLAMBALAZAYO</b> | <b>OKUHLONIPHAYO</b>     |
|------------------------|--------------------------|
| INkosi ifile.          | INkosi ikhotheme.        |
| Umfana uyantshontsha.  | Umfana uthatha ngozwani. |
| Ubaba uyachama.        | Ubaba uyashobinga.       |

Lokhu kubeka ngokusobala ukuthi likhulu kangakanani iqhaza elingabanjwa abazali ekufundiseni izingane ulimi lwebele ngoba lunenhlonipho futhi lucebile. Ulimi alukwazi ukuhlukana nesiko ngakho—ke isizwe nesizwe siyaziwa ngenhlonipho yaso. Isikhathi esiningi kuke kukhulunywe ngesizwe esithile kuthiwe siyahlonipha, indlela esikhuluma ngayo nabanye abantu.

UMadondo nabanye, (2008:3) bathi:

Ake sibheke imiklomelo esibuthwe yiqembu leMambazo libe lishaya umculo wesicathamiya ngolimi lwesiZulu. Umholi walo usehlonishwe ngendlela aphakamisa ngayo isiZulu kanye nesiko lakhe . Inkence ithi baba kuye ngenxa yokugxila ezingxabeni zakhe.

Lokhu kusivezela nezinye izihlabani ezigcine ziwelela phesheya ngenxa yomculo zicula ngalo ulimi lwebele kuphela kuze kuthakase nezizwe zaphesheya. Ulimi alusona nje

isikhali kuphela kodwa uMnumzane Mshengu Shabalala weqembu aMambazo Amnyama ulimi lwebele luphenduke inqolobane ahlomula kuyo okuyimpilo yena neminye imindeni acula nayo. Ngolimi lwebele usephenduke isilomo emazweni aphesheya. Noma izizwe zaphesheya bezingabathembi abantu boMdabu ukuthi kukhona kanti okungenziwa yibo futhi kubaphumelelise.

URodman noFromkin, (1996:1) bathi:

To understand our humanity one must understand the language through which it (humanity) is reflected.

Lokhu kuveza ngokusobala ukubaluleka kolimi. Umuntu nomuntu waziwa ngolimi alukhulumayo ukuthi usizwe sini. Ngaleyo ndlela ulimi lwebele luveza imvelaphi yalowo muntu olukhulumayo.

URodman noFromkin, (1996:1) bathi:

To some people of Africa the (Mali people) a new born child is a 'Kuntu,' a thing not yet a Muntu, a person. Only act of learning a Language, does the child become a human being.

Ngokocwaningo ulimi lunemithetho nemigomo okufanele ukuthi abalusebenzisayo bayigcine. Le mithetho nemigomo iyisizinda isiNtu esivumelana ngayo izizukulwane ukuthi yiyona ezosetshenziswa.

## **2.10 Ukubambelela kwezizwe eziMhlophe olimini lwazo**

Kuyatholakala ukuthi ezweni lamaShayina eHong Kong abafundi bakhona babefundiswa ngolimi lwabo lwebele, babefunda kangcono kakhulu. Izinkomba zakhona ziveza ukuthi bathola imiphumela emihle okusho ukuphumelela ngamalengiso ezifundweni zabo.

I-Guidance for Secondary School, (1997) ithi:

Mother–tongue teaching has positive effects on students learning. Most students prefer learning in the mother tongue. Students Learning in the mother–tongue generally perform better, than their counterparts using English as the medium of instruction (MOI) and students of traditional Chinese – medium schools consistently achieve a higher pass percentage than the territory wide average in both Chinese and English language in Hong Kong certificate of Education Examination. This shows the positive impact of the mother – tongue teaching on the learning of Chinese and English as the subject.

Lokhu kusivezela ukuthi namazwe aphehweya abambelele olimini lwawo lwebele futhi afundisa ngalo abafundi baphumelela kahle. UHulumeni waseShayina wagqumemezela ukuba izingane zifundiswe ngolimi lwazo bese isiNgisi sifundwe njengesifundo.

UCarless, (2008:36) ubeka kanje:

It is claimed that students working in groups do not have to Speak English all the time. Use of the mother-tongue relates to learner identity.

Kuyancomeka ukuba ulimi lwebele kube yilona lulimi olusetshenziswayo ekufundiseni izingane ezikoleni kuphindwe kukhuthazwe ukuthi lusethenziswe emphakathini. Ngale ndlela abantu abaningi bangaqala babone ukubaluleka kwezilimi zoMdabu nokuceba kwazo.

URoss, (2000:63) uthi:

Mother–tongue has potentially both positive and negative consequences; it serves social and cognitive functions.

Lokhu ukukhanyisela labo abacabanga ukuthi ukufundiswa nokukhuluma ulimi lwakho kukwenza inhlekisa kwezinye izizwe kanti zona lezo zizwe zibambelele ezingxabini zolimi lwazo. Kuyamangalisa ukubona aboMdabu behambisa izingane zabo ezikoleni zabaMhlophe ngoba bethi abafuni zijwayele ukukhuluma ulimi lwazo ezaluncelayo. Kukhona labo abanezingane zabo ezingalwazi ulimi lwazo baze banxenxe nabantu abaseduze kwazo ukuthi bazikhulumise ngolimi lwesiNgisi. Kulolu hlobo lwabazali ukukhuluma ulimi lwabaMhlophe bakuthatha njengomuntu osesezingeni eliphezulu lempilo. Kuyakhanya ukuthi ukusetshenziswa kolimi lwezinye izizwe kufundiswe ngalo kungukubulala ulimi nokwephuca aboMdabu ilungelo lokuzazi ukuthi bangobani. Ulimi yilona olwenza uzwe ukuthi lowo okhulumayo usizwe sini. Nakwamanye amazwe njengaseShayina, uShweers wacwaninga wathola ukuthi abantu abaningi babejabulela ukuba kufundiswe ngolimi lwabo.

UShweers, (1999:7) ubeka uthi:

Shweers conducted research into this issue and found that a high percentage of (88%.7) of the participants felt that mother-tongue should be used in their English classes.

Kuyakhanya ukuthi uma izwe linabantu abaningi abakhuluma ulimi lwabo lwebele, akufanele abantwana babo bafundiswe ngezilimi zaphesheya, ayiphathwa-ke labo bantu asebetha nezingane zasezinkulisa. Sebethatha ingane esencane engakakwazi ukuphimisa kahle izinhlamvu bayihambise ezinkulisa zabaMhlophe ngoba bethi bafuna izingane zilufunde ulimi lwesiNgisi zisezincane. Ingane eneminyaka emine isuke isafunda ulimi lwayo ingakaluqondi kahle nabazali bayalalelisisa uma ingane ikhuluma ukuze bayisize ukuba lelo gama ebiliphimisa ilibize kahle. Ingane efundiswa ezinkulisa zabaMhlophe ithola ubunzima bokulwa nokuphimisa amagama olimi olungakhulunywa nasekhaya, ilugcina esikoleni.

Lolu hlobo lwemfundo lubulala ingqondo yengane ngoba ayikwazi ukuqonda ngisho ezinye izingane edlala nazo uma zikhuluma. Kunamagama engakwazi ukuwaphimisa kahle

ukuze ixhumane nabanye abantwana. Kwesinye isikhathi izithola isihlekwa ezinye izingane uma ibiza amagama athile olimi lwayo lwebele. Ngaleyo ndlela kuvele kudaleke olunye ulimi oludalwa ukuxuba izilimi zabaMhlophe nezaboMdabu. Ukutolika nokuhumusha kwenza izizwe zabaMhlophe zikudembesele ukufunda izilimi zaboMdabu. Ukugcizelela ukusetshenziswa kolimi lwebele ezindaweni ezinomphakathi kungenza izilimi zaboMdabu zingashabalali. AbaMhlophe nabo abafunde ukukhuluma nokubhala njengoba naboMdabu bezibhala baphinde futhi bazikhulume izilimi zabaMhlophe.

## **2.11 Ulimi olusetshenziswa emphakathini**

Lokhu kusivezela imizamo kaHulumeni waseNingizimu Afrika ekuthuthukiseni ulimi lwebele ezindaweni ezisetshenziswa umphakathi. UMthethosisekelo waseRiphabliki yaseNingizimu Afrika uhlinzekela izilimi ezilishumi nanye ezisemthethweni futhi uyawuqonda umlando wokuya ngokwehla kokusetshenziswa kwezilimi zendabuko zabantu baseNingizimu Afrika nokwehla kwesithunzi sazo. Okunye okuqukethwe yilo Mthethosisekelo uhlinzekela ukuba noma ngubani unelungelo lokusebenzisa nokuzimbandakanya empilweni yosiko azikhethele lona.

IThekwini Language Policy – Zul “pdf – Adobe Reader, (?) ithi:

AwoMasipala bacindezelekile ngokoMthethosisekelo nomthetho weMunicipal System Act ukuba babhekelele lokhu kusetshenziswa kolimi nokuzikhethela kwabantu abakhe ngaphansi kwabo lapho bexhumana nabantu, kubalwa nezidingo ezikhethekile zalabo bantu abangakwazi ukufunda nokubhala. Uhlaka lwezizwe lweNqubomgomo Yolimi luhlinzekela ukuthi lapho uMasipala eqoka izilimi ezizosetshenziswa ezikhethwe yimiphakathi ngokubonisana nayo. Kufanele akhe, ashicilele futhi alandele inqubomgomo elawula ukusetshenziswa kwezilimi.

Kuyatholakala ukuthi ngokwemiphumela yokubhalwa kwabathi okugcinile izilimi ezikhulunywa kwaZulu–Natal ngokulandelana kwazo yisiZulu (80,9%), isiNgisi (13,6%) isiXhosa (2,3 %) nesiBhunu (1,5%).

## **2.12 Inhloso yenqubomgomo yolimi**

Ngokocwaningo ziyavela izinhloso zenqubomgomo yolimi ukuthi ikukhuthaze ukusetshenziswa kolimi lwebale. Ukuqinisekisa ukusetshenziswa kwezilimi nokuphathwa ngendlela efanele izilimi azikhethele lona.

IThekweni Language Policy – Zul pdf – Adobe Reader, (?) ithi:

Izinhloso zenqubomgomo ukuhlahla izilimi ezinokusethenziswa nguMasipala waseThekwini okungukuthi ezisethenziswa lapho kuxoxwa ngokusemthethweni. Ukukhetha zona lezo–ke ezinokusethenziswa nguMasipala. Ukugudluzana zonke izithiyo ekusethenzisweni kolimi ngaleyo ndlela kukhuthazwe ukutholakala ngokulingana kwezinhlelo nemisebenzi eyenziwe uMasipala. Ukuqiniseka ukuthi akukho muntu owanqatshelwa noma ovinjelwa ukusebenzisa ulimi. Akusho lutho ukuthi lungolunye lwalezo ezinokusethenziswa yini noma qha ukunika isiZulu nesiNgisi isithunzi nokuphathwa okulinganayo.

Imibandelo yale nqubomgomo izosebenza kuzo zonke izinhlelo zikaMasipala.

## **2.13 Imibandela yokusetshenziswa kwezilimi ezisemthethweni ngokubhekelela ulimi lwabantu abaningi kuleyo ndawo**

Lokhu kuveza izingqinamba ezisakhinyabeza ukusetshenziswa kolimi lwebale koMasipala uma kuyimihlangano. Ngokubeka koMthethosisekelo isiZulu yilona limi olunabantu abalukhulumayo nabalwaziyo abangama–80% kodwa ngenxa yokucindezelwa, kunomthetho othi makusebenze izilimi ezimbili koMasipala uma kunenkulumbo–mpikiswano nanoma yimuphi umhlangano woMkhandlu noma wamakomidi awo.

Okwenza ukuthi abantu bakwaZulu-Natali bazibone bengakhululekile ngakwezilimi yingoba lo Mthethosisekelo woMasipala ugcizelela lokhu okulandelayo.

IThekwini Language policy–Zul pdf reader, (?) ithi:

Emihlanganweni yoMkhandlu neyamakomidi awo, kumele kube nabazohumushela kolunye lwalezi zilimi ezinokusetshenziswa. Uma kwenzeka noma yiliphi ilunga lifisa ukuba okwenzekayo kuhunyushelwe kolunye ulimi okungelona olusetshenziswa yilungu lelo kumele lazise uSihlalo woMkhandlu noma walelo komidi kusenesikhathi eside ukuthi liyodinga kutolikwe.

Lokhu kuhlose ukuthi noma yimiphi imihlangano yomphakathi noma imicimbi enomphakathi kumele iqhutshwe ngolunye lwezilimi ezinokusetshenziswa kuye ngokukhetha kwalabo abayizethameli yonke imigomo. Imithetho kaMasipala kanye nezinqumo zoMkhandlu nezamakomidi kumele kubhalwe ngolimi lwebele, lusetshenziswe koMasipala. Izaziso nezikhangisi ezisemthethweni ezikhishelwa ukwazisa umphakathi kumelwe zishicilelwe ngesiZulu.

## **2.14 Ukuxhumana ngezincwadi**

Lokhu kusivezela ukuthi ulimi olukhulunywayo nolubhalwa phansi konke kuyizindlela zokuxhumana. Ulimi lwesiZulu eSifundazweni sakwaZulu–Natali lungasetshenziswa uma kubhalelwa umphakathi walesi Sifundazwe. Amasekhula kumele akhishwe ebhalwe ngesiZulu.

IThekwini Language Policy Zul pdf adobe reader, (?) ithi:

Ukubhalelana nabantu bangaphandle kumele kube ngolunye ulimi lwezilimi ezinokusetshenziswa kubhekwe ukuthi obhalelwayo ukhetha luphi ulimi. Uma kuphendulwa incwadi eya ngaphandle impendulo kufanele ibe ngalolo lulimi ebibhalwe ngalo leyo ncwadi

ephendulwayo. Izakhamuzi zinelungelo lokusebenzisa ulimi ezizikhethela lona.

## **2.15 Ukunakekela amakhasimende kaMasipala**

Wonke amakhasimende kumele asizwe ngolimi alukhethayo. Lokhu kuveza amasu nendlela yokuqikelela ukuthi inqubomgomo iyalandelwa.

IThekweni Language Policy – Zul – pdf – Adobe, (?) ithi:

UMasipala kufanele aqikelele ukuthi amakhansela nabasebenzi bayakuqonda ukubaluleka kwezilimi zoMdabu, futhi bakhuthazwe ukwemukela ukusetshenziswa kwezilimi ezikhethwa izakhamuzi, amakhasimende, amanye amakhansela nabasebenzi.

Kuyacaca ukuthi oMasipala abamele abantu abaNhlophe kuphela kodwa abantu abaningi koMasipala abesizwe esiNsundu ngaleso sizathu kufanele ukuba kusetshenziswe ulimi lwebele ukuze baxhumane kalula noMasipala wabo ngolimi abaluyondayo. Ukuxhumana kukaMasipala nabantu kubaluleke kakhulu nangezindlela ezahlukene. Ulimi yilona oluletha imibiko ehlukene kubantu. Isikhathi esiningi oMasipala bathanda ukuxhumana nomphakathi ngezincwadi ezibhalwe ngolimi lwabaNhlophe kakhulukazi isiNgisi noma ziqondiswe ezakhamuzini zasemalokishini. Kuba inkinga kakhulu uma umphakathi uthola izincwadi ezithinta izindleko zikagesi, ezimema umhlango kanye nezindleko zamanzi zibhalwe ngolimi lwesiNgisi.

## **2.16 Isiphetho**

Ekugcineni ulimi luyisikhali esikhulu esithungeleka kuzo zonke izinhlobo zomphakathi. Lokhu kuthungeleka kuze kuhlenganise izizwe, kudala nokuxhumana ngezindlela eziningi. Ukuxhumana ngolimi oluzwayo kwenza ukuba ukhululeke kunalapho usebenzisa olunye ulimi lwabesizwe. Lokhu kubonakala indlela amaphepha abhalwe ngolimi lwebele isiZulu

athengwa ngayo kwaZulu-Natali. Isibonelo: Isolezwe neLanga. Lokhu kukhomba khona ukuthi abantu abaningi kulesi Sifunda sakwaZulu Natali bakhuluma ulimi lwesiZulu.

Kuyakhomba ukuthi akusiyona kuphela inkinga yokubakhona kwezilimi zabaMhlophe eNingizimu Afrika kodwa ukusetshenziswa kwazo ekudluliseni umlayezo wezinye izifundo ezikoleni nokudlulisa imilayezo yemiphakathi ngezilimi zabaMhlophe. Uma kubhekwa ezindaweni zokusebenza kutholakala ukuthi abantu abaNsundu abaningi ngakho-ke ulimi oluncomekayo kumele kube olwabo. Amabhuku nezincwadi zokuxhumana kumele kusebenzise ulimi lwebele lwalabo basebenzi. Kunalokho abaNsundu baqoka ukubeka abaNsundu ezikhundleni eziphezulu bese besondeza idlanzana elazi kancane ulimi lwabaMhlophe kakhulukazi banikezwe izikhundla ezingaphansi kwabo njengeziNduna emisebenzini eyahlukene.

## ISAHLUKO SESITHATHU

### 3.0 UKUSEBENZA KOLIMI EZIKOLENI, EMPHAKATHINI NASEPHALAMENDE

#### 3.1 Isingeniso

Lolu cwaningo luhlose ukuveza inkinga ekhona yokufika kwabaMhlophe ezweni lase-Afrika. Ukufundiswa ngezilimi isiNgisi nesiBhunu ezikoleni zoMdabu kwenza ukuba izizwe zoMdabu zizeye izilimi zazo. Lokhu kwenziwe ukuthi izwe lalibuswa abaMhlophe abaphoqelesa ukuba ulimi lwesiNgisi nolwesiBhunu lusebenze kuzo zonke izindawo zikaHulumeni. Ngaleyo ndlela aboMdabu kwabaphoqa ukuba bafunde lezi zilimi zabaMhlophe ukuze bakwazi ukuzikhuluma. Imfundo yaqalwa izithunywa zezenkolo ezazivela phesheya zifundisa ngezilimi zazo. Ukuze abaMhlophe baqiniseke ukuthi abantu bayazizwa futhi bayazikhuluma izilimi zabo babefundiswa othisha ababekhethwe yibo. Ziqhubeka kanjalo izikole kwaze kwafika lapho kufundisa khona othisha boMdabu ngenxa yoMnyango weZemfundo okhuthaza izilimi zabaMhlophe. Izikole lapha kwaZulu-Natali ziyacindezelwa ukuba zikhulume isiNgisi. Ucwanningo lusikhanyisela ngegxathu elithathwe uMnyango weZemfundo lapho unikeze othisha bolimi lwebele wabahlelela uhlelo lwesiZulu olubhalwe ngesiZulu. Lokhu kwenziwe olimini lwesiZulu kuphela, zasala ezinye izifundo zifundiswa ngezilimi zabaMhlophe. Lesi simo senza ukuba imfundo ezikoleni zoMdabu kubenzima ngoba kwakulindeleka ukuba zonke izifundo zifundwe ngezilimi zabaMhlophe. Kuzo zonke izindawo zikaHulumeni kwakubusa izilimi zabaMhlophe isiNgisi nesiBhunu.

I-Further history on translation practice, (2009:9) ubeka kanje:

Over the past years, there was a gross discrimination in South Africa, including among other things language discrimination. African languages were treated worthless yet the majority of speakers in the country effectively use these languages.

UHulumeni waseNingizimu Afrika uyadinga ukuba avuse izilimi zoMdabu ukuba nazo zibe izilimi ezisetshenziswayo ngabantu bonke abakhona ikakhulukazi kulesi Sifundazwe sakwaZulu-Natali. Lokhu kubangwa ukuthi ulimi lwesiNgisi oluthola indawo ngaphezu kwalezo zoMdabu.

I-Translation ne-Interpreting, (2009: 9) ibeka ithi:

The South African Education System still needs to be transformed concerning instruction in schools and institutions on higher learning. This is because of the fact that English still dominates the schooling system of South Africa. South African Indigenous languages are still disregarded in education system and English seems to dominate and in most educational institution, it is still used as the medium of instruction.

Ngokocwaningo kuyavela ukuthi zonke izindawo zikaHulumeni kubusa izilimi zabaMhlophe ikakhulukazi isiNgisi. Lokho kwethulwa kwezilimi zabaMhlophe zethulwa kwaboMdabu kwakungukucindezela aboMdabu ukuthi kwenzeke konke ababekufuna nababethi bezele ukuzokulungisa kuleli zwe laseNingizimu Afrika.

Okubonakalayo nabaphumelela kukho ukunciphisa amathuba okusetshenziswa kolimi lwebele ngokuthi abaMhlophe bathumele izithunywa zenkolo zakhe amasonto bese kuba yiwona afundisa izingane zoMdabu. Izithunywa zenkolo zaqala zahumusha iBhayibheli zifaka inkolo yaseNtshonalanga kwaboMdabu. Lokhu kwakululimaza ulimi lwaboMdabu ngoba babebhala izinhlamvu ezingavumelekile olimini loMdabu, kwesinye isikhathi umlayezo wabo wawunqamula amagama.

I-Further history on translation practice, (2009:36) ibeka ithi:

Translation is infact an art both estimable and very difficult and therefore is not the labor and portion of common minds; (it) should be (practiced) by those who are themselves capable of being actors, when they see greater use of translating the works of others than in their own glory, the service that they render to their country.

Lo monakalo wokuhumushwa kolimi lwabo luyiswa olimini loMdabu kwakunqinda ukusetshenziswa kolimi loMdabu. Ucwaningo luyawuveza umthelela wokwedluliswa komlayezo wezwi likaNkulunkulu ngesiNgisi. Kulezi zinsuku kukhona amabandla akhonza aboMdabu kodwa kuyibo futhi abaningi kulelo bandla kodwa ashumayela ngesiNgisi ngoba kucatshangelwa abaNkomo abane kulelo bandla. Ukuba nabantu abaningi boMdabu emabandleni anjengamabandla amaZayoni nelakwaShembe, kuyinkomba yokuthi aboMdabo bajabulela ukushunyayezwa ngolimi lwabo nangezwi elingaphikisani nosikompilo lwabo. Ucwaningo luyakuveza ukuthi lokhu kulumusha umbhalo wesingisi noma isibhunu behumushela olimini loMdabu kunqinda ulimi loMdabu futhi kudala ukungahlangani kwenkulumo.

I-Further translation on practice, (2009:16) ibeka ithi:

Translation must take into account constraints, that include context, the rules of grammar of the two languages, their writing, conventions and their idioms. A common misconception is that, there exists a simple word for word correspondence between any two languages, and that translation is a straight forward mechanical process. Such a word-for word translation however cannot take into account context, grammar, convention and idioms.

Okwenza ukuba ulimi luphazamiseke uma besusa umlayezo olimini loMdabu bewuyisa olimini lwabaNkomo kwenziwa ukuthi zonke izilimi zinemithetho yakhona kanye nezaga nezisho zakhona. Ngakho-ke kwesinye isikhathi umlayezo ugcina ungasathuleki ngendlela ofanele ukuba udlule ngayo.

### **3.2 Ukunqindwa kolimi lwebele ezikoleni**

Lolu cwaningo luhlose ukusivezela ukuthi imfundo ehlelwe uHulumeni waseNingizimu Afrika isadinga ukuguqulwa ngoba isadluliselwa ezinganeni zoMdabu ngolimi lwesiNgisi noma lwesiBhunu.

I-Further history on translation, (2009:9) ichaza kanje:

A lot of subjects or courses are still taught or offered in English and that situation affects indigenous South Africans, something which may have a bearing as well on the failure rate. Thus there has been an urgent call for the syllabus to change and allow the room for the different languages to be used in teaching.

Njengoba kushiwo ngenhla ukuthi lokhu kufunda ngolimi lwesiNgisi kuholela izingane ukuthi zehluleke ukubhala izifundo zazo zebanga leshumi. Noma uMnyango weZemfundo uzama ukushintsha isitatimende sohlelo lwezifundo lukaZwelonke lwamabanga kusukela ebangeni lokuqala kuya ebangeni lesikhombisa kodwa akukaphumeleli. Ngonyaka we-1925 kwakusebenza izilimi ezimbili okwakuyisiNgisi nesiBhunu. AboMdabu bathwala kanzima kakhulu ngesikhathi sobandlululo. Emaphephandabeni, kumabonakude nemisakazo yayingekho indawo yezilimi zoMdabu. Isisho siyasho ukuthi kusinwa kudedelwana. Njengoba bekuhunyushwa izilimi zabaMhlophe, kuhle isihumusho sisuselwe olimini loMdabu siye esiNgisini noma esiBhunwini.

Lokhu kuyokwenza ukuba aboMdabu bengaziboni sekuba yibona abahluphekela ulimi lwabezizwe ngoba bengaluzwa kahle. Okuxaka kakhulu ukuthi ohumushayo kufanele awazi amagama olimi awahumushayo. Lokhu kwakuqapheleka ngesikhathi abaMhlophe behumusha iBhayibheli, isihumusho kwakuba isihumusho esinamagama angabhaliwe ngendlela efanele. Okucindezela aboMdabu ukuthi bona kufanele bahlale benezichazamazwi ngoba phela ngaphandle kwazo bengewuqonde umlayezo kwazise phela izifundo zonke zabo zibhalwa ngazo izilimi zabaMhlophe. Lokhu kucindezeleka akukhona okolimi kuphela kodwa kuphinde kuthinte imali lena engekho ikakhulukazi uma aboMdabu sekufanele bathengele izingane zabo ezisezikoleni izichazamazwi ekubeni beyisizwe esingenamali kuthi lezi zabaMhlophe okuzona zinemali zifunda zonke izifundo ngezilimi zazo. Ngokocwaningo kuyavela ukuthi iNingizimu Afrika yasungula inqubomgomo kazwelonke kodwa lolu hlelo lwehluleka ukufeza injongo eyayifiswa aboMdabu.

I-Translation and interpretation, (2009:4) ibeka ithi:

The national language policy as accepted by the South African language Board has been implemented as the mechanism to get rid of unequal treatment of languages, especially the tendency of ignoring indigenous languages. However, in practice the South African National Language policy does not show any enthusiasm to elevate the indigenous languages that were historically disadvantaged.

Ngokocwaningo akukakafiki lapho abafundi boMdabu beyokhululeka ukufunda ngolimi lwabo zonke izifundo. Ucwaningo luhlose ukuthi izilimi zabaMhlophe zifundiswe ezikoleni njengezifundo ezizimele, zingasetshenziswa njengezifundo ezedlulisa umlayezo wezinye izifundo njengoba kusetshenziswa isiNgisi ngoba sivele sisetshenziswe njengolimi oluthatha umlayezo wezinye izifundo liwudlulisele nakulezo zingane ezingaluzwa bese kubeka izingane engcupheni yokungawuzwa umlayezo. Uma zingawuzwa umlayezo kuba sengathi azihlakaniphile zona njengezingane zabaMhlophe. Ngokocwaningo kuyabonakala ukuthi ikhona imizamo ngokwethulwa kwenqubo ebizwa ngokuthi: “Uhlelo lwesitatimende lwezwe lonke (National Curriculum Statement) eyethulwa uNgqongqoshe WeZemfundo uNaledi Pandor.

Lolu hlelo luwumkhombandlela ukuthi izingane zifundiswe izifundo zonke zilandela lona noma nalo lungakafinyeleli esifisweni socwaningo kodwa kubonakele izilimi zoMdabu sezinesitatimende esibhalwe ngezilimi zoMdabu. Okuyinjongo yocwaningo ukuba oNgqongqoshe bethule zonke izitatimende zezifundo zibhalwe ngolimi lwebele ngoba kuyakholelwa ukuthi inhloso yezeMfundo ukuphumelelisa izingane zonke ezikoleni. Ngakho-ke makungabi uhlelo abafundi bezilimi zabaMhlophe abazuzayo kule Mfundo ngenxa yokuthi bona bafunda ngezilimi zabo zonke izifundo. Izilimi zaseNtshonalanga sezithathe isikhathi eside zisetshenziswa ekufundiseni zonke izilimi. Lokhu okwenza ukuthi abafundi boMdabu bezwe kunzima ukuphumelela ezikoleni. Ngokocwaningo kubukeka sengathi bathi uma abaMhlophe bebona ukuthi kulukhuni ukuxhumana naboMdabu bese bezama ngayo yonke indlela ukuthi aboMdabu bafunde ezabo

abaMhlophe izilimi esikhundleni sokuthi bafunde ezabo aboMdabu ngoba phela awukwazi ukuthi ufika kuleyo ndawo yabantu bese uyabalawula ukuthi abakhulume luphi ulimi. Ucwangingo lukuveza sengathi abaMhlophe abakhathalelanga aboMdabu kodwa kuzuza bona.

U-Verwoed, (1953:4) ubeka kanje:

There is no place for the Bantu in the European community above the level of certain forms of labour. What is the use of teaching the Bantu child Mathematics when it cannot use it in practice? The aforementioned educational split was the worst calamity of the time for the natives. Their schools taught them to be servants to the Afrikaners of the time. In 1976, the Afrikaans medium Decree of 1974 which forced all Black schools to use both Afrikaans and English as languages of instruction, beginning with the last year, of primary school, led to the Soweto uprising in which more than 575 people died.

Ngokocwaningo kuyakhombisa ukuthi aboMdabu kade baqala ukucindezeleka nangokungakhululeki ngenxa yezilimi zabaMhlophe ezazenziwa izilimi zokwedlulisa umlayezo wezinye izifundo noma isiBhunu singasafundwa kwezinye izikole kodwa isiNgisi sisasetshenziswa ukudlulisa umlayezo wazo zonke izifundo. Ulimi lungezinye zezikhali ezigalela kubonakale ekwakhiweni kobunye nokuhlalisana kahle komphakathi. Lungabuye futhi lusetshenziswe ukudala uqhekeko nokwahlukana. Ezimweni lapho lusetshenziswe khona yilaba abasemagunyeni ukucekela phansi, sekudaleke ukungaboni ngaso linye kanye nokuphithizela. Esinye sezigameko esingakhuluma ngaso esingundabuzekwayo yilesa sangomhla ziiyi-16 kuNhlangulana we-1976. Lapho abafundi baseSoweto bashaya inhlabaluhide emigwaqweni bekhononda ngemizamo yombuso wobandlululo yokwethula ulimi lwesiBhunu njengolimi lokuxhumana ezikoleni. Bangingi abantu abasha abashona ngenxa yokuthi babebona ukuthi lokhu kwakuzocekela phansi amasiko kanye namagugu abo. Ngokocwaningo kuyabonakala ukuthi noma yisiphi isizwe siyaluthanda ulimi lwaso futhi siyalulwela uma luphoqwa ukuthi singalusebenzisi, yilapho-

ke luvela ulimi njengesikhali esisusa udweshu emphakathini. UNgqongqoshe wagcizelela enkulumeni yakhe ukunakekela izilimi zoMdabu ukuba zingabi omvakwezinye.

Ilanga, (1999:6) lithi:

NjengoHulumeni wentando yabantu safunga ukuthi angeke sibuyele esimweni lapho kunolimi olulodwa okuyilona olungungqa phambili ezinye zibengemuva kwezinye, kumbandakanya nalezo ezikhulunywa imiphakathi engeminingi.

Lolu cwaningo luveza nesiqubulo ngolimi lwebele esithi: “Ukufundiswa ngolimi lwebele kanye nemfundo edidiyele.” Ukubaluleka kolimi lwebele sekuze kwabasobala ngokuthi kubekhona usuku lokugubha lona ulimi lwebele oluba zingama-21 kuNhlolanja. Lolusuku luba ngolomhlaba wonke lolimi lwebele. Lwaqalwa ukumenyenzelwa yinhlangano eyaziwa nge-UNESCO mhla ziye-17 kuLwezi we-1999. Ucwano luyakuveza ukuthi ukugujwa kwalo kwenziwa kwabasemthethweni nayisishayamthetho seNhlango Yezizwe Ezibumbene ngesikhathi bethatha isinqumo sokwenza unyaka wezi-2008 ube unyaka wokubungaza ukwehlukahlukana ngokwezilimi namasiko emazweni omhlaba obhekele okungamagugu emhlabeni kanjalo nokuqinisa ubunye nokuhlalisana kahle kwemiphakathi. Ucwano luyakuveza ukuthi ukubhekelwa kokwehlukana kwezilimi kwaholela esinqumeni se-UNESCO sokuthi kugujwe usuku lomhlaba wonke Lolimi Lwebele.

UMazrui, (2002:20) uphawula ngokuthi:

Ukufundisa ulimi lwebele kanye nobuliminingi yiyona ndlela esemqoka okungaqalwa ngayo ukusimamisa intuthuko ezovikela indlela abantu abaxhumana ngayo namasiko ezizwe zabo kube futhi kuqinisekisa ukuthi wonke umuntu angakwazi ukukhululeka axhumane nabanye futhi ehlomula naye emhlomulweni yokuxhumana okuyangokuya kukhula emhlabeni.

Ucwaningo luhlose ukuveza ukuthi izinhlangano zamazwe omhlaba njenge- UNESCO zivelele ekuqhakambiseni ukwehlukahlukana kwezilimi kanye namasiko futhi ukukhuluma olwebele sekuphenduke kwabayilungelo lokukhuluma nokwenza kanye nokusabalalisa umsebenzi wakhe ngolimi azikhethele lona kakhulu ulimi lwakhe lwebele. Kuyavela ukuthi lolu suku olugujwa minyaka yonke lufeza izinjongo ezilandelayo:

- Ukugqugquzela abantu ukuthi bazigqaje ngolimi lwabo lwebele.
- Ukugcizelela ukubaluleka kokuzithuthukisa ngolimi lwebele.
- Ukugqugquzela abantu ukuthi basebenzise ulimi lwabo lwebele
- Uma bebhala imibhalo yobucikomazwi futhi bafunde izincwadi ezibhalwe ngolimi lwabo lwebele.

Ngokocwaningo kuyavela ukuthi akubona kuphela abafundi baseNingizimu Afrika eSoweto ababhikisha bengafuni ukufundiswa izifundo ngolimi lwesiBhunu kodwa ngonyaka we-1952 abafundi abaningi kumbandakanya nabafundi baseNyuvesi yase-Dhaka babulawa amaphoyisa asePakistan ngesikhathi bebhikishela ukusetshenziswa kolimi lwe-Bengali.

### **3.3 Izikhangisi ephephandabeni Ilanga**

Ngokocwaningo kuyavela ukuthi izikhangisi ezikhishwa emaphephandabeni ezilimi zoMdabu azikayifezi injongo yokubhala kahle ngolimi lwebele.

## Izibonelo zezikhangisi



Ngokocwaningo isikhangisi sibhalwe ngolimi lwesiNgisi ephephandabeni lolimi lwebele aziwujabulisi umphakathi woMdabu ngoba awukuqondi lokho okusuke kukhangiswa. Leli phephandaba Ilanga yiphepha elifundwa izindimbane zabantu boMdabu. Lokhu kufakazelwa yindlela elisheshe liphele ngayo ezitolo.

Le ndlela yokukhipha izikhangisi ngolimi lwesiNgisi yenza ukuba umlayezo ungedluli kahle ufinyelele kubo bonke abafundi bephephandaba bolimi lwebele. Lesi sikhangisi esingezansi singafundwa yibo bonke abantu abakhuluma ulimi lwesiZulu okuyilona olukhulunywa abantu balesi Sifundazwe sakwaZulu-Natali. Nongakwazanga ukuthenga iphephandaba umlayezo angawuxoxelwa ngabalifundile ngoba baningi abaluoqondayo lolu

limi lwebele. Isingisi sona saziwa iqegebana labathile nabo abangejwayele ukuthenga iphephandaba Ilanga noma Isolezwe.

### Isibonelo sesikhangisi esibhalwe ngesiZulu



social development  
Department:  
Social Development  
PROVINCE OF KWAZULU-NATAL

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|                     |                                                                                      |                                              |
|---------------------|--------------------------------------------------------------------------------------|----------------------------------------------|
| FAX                 | : (035) 551 1855                                                                     | KWA-MSANE SERVICE OFFICE                     |
| Telephone/ Ucingo   | : (035) 551 185                                                                      | Lot 1318, Belsheza Street, private Bag X 009 |
| Enquiries / Imibuzo | : S.M Nyandeni                                                                       | Kwa-Msane T/ship                             |
| E-mail              | : <a href="mailto:vuvo.xhakatha@kznsocdev.gov.za">vuvo.xhakatha@kznsocdev.gov.za</a> | Mtubatuba, 3935                              |

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**MPHAKATHI**

**ABEZENHLALAKAHLE KWAMSANE BACELA UKUFUNISWA  
IZIHLOBO ZENGANE U-LUSANDA SIMENZELWE  
MATHENJWA/ZULU WASO PHAPHASI OKUMANJE UGCINWE  
EKHAYA LEZINTANDANE .**

**ABAZALI BAKHE U ZAMA YOLANDA ZULU NO MATHENJWA  
MUZIWAKHE. ONOLWAZI SICELA ATHINTE USONHLALAKAHLE  
UMASANGO KU LE NOMBOLO: 035 5511850.**

Ucwaningo luhlose ukukhanyisela nabakhangisi ukuthi izikhangisi zabo zingagcinwa zingaziwa muntu ngenxa yolimi olusetshenziswe kuzo. Kuyekuzwakala kwesinye isikhathi omunye umuntu esememeza ahleli nabo abalalele okubhalwe ephepheni, isibindi sokufundela abanye abantu kakhulu sivela ngoba lokho asuke ekufunda kusuke kubhalwe ngolimi lwakhe, azigqaja ngalo noma ethola luphi ulwazi olufundwa phansi. Angeke ahluleke ukulufunda phansi kanti esiNgisini angahle afunde okungeyikho noma abize amagama ngendlela okungeyiyo. Ngokocwaningo kubonakala ingcono le ndlela ekhipha izikhangiso ngezilimi ezimbili njengalezi ezilandelayo:

MTUBATUBA LOCAL MUNICIPALITY- KZ275



## PUBLIC NOTICE

### RATE ACCOUNTS AMNESTY (EXTENTION)

The council has resolved at its meeting on the 13 December 2012 that all residential account holders who owe the Municipality for rates and services be awarded a 50% amnesty extension. The council resolved to award the amnesty on long outstanding accounts by residential properties only (this excludes all other properties), the amnesty is extended until 30 June 2013.

You are therefore invited to take the opportunity of this amnesty.

For all payments arrangements please visit the Municipal Revenue Department or call 035-550-6411/ 035 550 0069 during office hours 07:30 – 16:30.

### ISAZISO SOMPHAKATHI

#### UKULULWA KWESIBONELELO SEZIKWELETU EZINDALA

Isigungu samaKhansela aseMkhandlwini wase-Mtubatuba sesivumelane ngesinqumo sokuthi kululwe isikhathi sesibonelelo sokukhokha imali yama-“Rates” kumkhandlu bazothola isinxephezelo sika 50% kodwa kuzobe kusebenziswa isikweletu sangalesosikhathi. Uma umuntu ezimisele ngokuqeda sonke siyacela ukuba usishaye kule nombolo engu (035) 5506411/ 035 550 0069 ucele umnyango wama-rate.

Uma usukhokhile sicela uze emahhovisi nesiqinisekiso sokuthi ukhokhile ukuze sizokwazi ukuqeda sonke isikweletu. Lesi sinxephezelo sizophela ngo 30 Nhlanguvana 2013.

Mr. S.R Ntuli

Municipal Manager

Mr. K.E Mpungose

Ratification by : Administrator

Lesi sikhangisi simele umazikhethale lapho umuntu afunda ulimi akwazi ukulufunda ukuze athole imininingwane ayidingayo. Lesi sikhangisi siwufeza kangcono umgomo waso wokwenza ukuba abantu baziqonde izikhangisi zabo. Okunye okubonakala ngokusobala ukuthi inhloso yalesi sikhangisi ukuba abantu balesi Sifundazwe bakwazi ukufunda ulimi

Iwabo ngoba yibona abaningi kulesi Sifundazwe nanokuthi kaninginingi kuyaye kutholakale ukuthi ezikoleni zoMdabu ziningi izingane ezeswela omazisi nezitifikethi.

### **3.4 Amazinga olimi**

Ulimi lwasekhaya ulimi abafundi abalufunda kuqala emakhaya ngokungungwa abantu abakhuluma lolo lulimi lokuqala. Kufanele lube sezingeni lokuthi abafundisayo bafundise ngalo zonke izifundo. Izinga lolimi lwasekhaya lunikeze ukusebenza kolimi oluveza isisekelo samakhono okuxhumana adingekayo ezimweni zenhlalo nasemakhonweni okufunda ngomqondo odingekayo ekufundeni kulo lonke uhlelo lwezifundo. Ukugcizelela kubekwa kakhulu ekufundiseni amakhono okulalela, okukhuluma, okufunda nokubhala kwamazinga. Ngokocwaningo okulalela nokukhuluma kuyinsika yokufunda kuzo zonke izifundo. Ngokulalela nokukhuluma okuyimpumelelo, abafundi baqoqa ulwazi baluhlanganise bazakhele imiqondo, baxazulule izinkinga, baveze imibono. Amakhono okulalela nokucophelela asiza abafundi ukuthola okungamagugu nendlela yokubuka izinto eziqukethwe emibhalweni kanye nokufaka inselelo nolimi olukhohlisayo.

Ezingeni oluphakathi ulimi lwasekhaya lwabafundi lusebenzisa amakhono okukhuluma ukuze bakhulume baphinde bakhulume nokushiwoyo. Ucwanningo luhlose ukuthi abafundi bakwazi ukwakhela emakhonweni athuthukiswe emazingeni aphansi ukuze bakwazi ukugcina inkulumo endana, izingxoxo nokuthulwa ngomlomo okufishane. Ngokocwaningo kuyavela ukuthi kwakubakhona isikhathi sokuhlolwa kolimi lwasekhaya noma lwebele, lokho okwakhulola ubuhlakani bezingane noma kwakungabhalwa phansi. Iziphicaphicwano nezaga kokubili kwakungabhalwa phansi endulo. Kwakufundiswa izingane zihlolwa ngendlela eyayingazishayisi ngovalo ngoba zazikwenza kube samdlalo kodwa okwakunezinhloso zokubona ukuthi umqondo wazo ukhaliphe kangakanani njengoba manje kwenzeka emibhalweni. Okukhulu kakhulu lokhu kuhlolwa kwasekhaya kwakubenza bathole isifundo nangempilo yasemhlabeni. Okwesibili babegcina sebezakhela izithombe zezinto zonke ezikhona emhlabeni nangempilo yazo.

Ilanga, (1997:7) lithi:

Amasu okufundisa ulimi ancike embhalweni, ekuxhumaneni kanye nenqubo yokukhombisa. Indlela encike embhalweni ikhombisa ukuthi imibhalo isebenza kanjani. Inhloso yendlela encike embhalweni ukwenza abafundi ukuba bakwazi, bazethembe kukho konke abakwenzayo.

Ucwaningo luhlose ukuveza okwesekelwa nayinkulumo kaNqgonqgoshe indlela uHulumeni asethathe ngalo igxathu lokuphumelelisa ukusethenziswa kwezilimi zoMdabu.

Ilanga, (1999:6) lithi:

Enye yezinhloso zethu njengoMnyango ukuqhakambisa ukubhalwa, ukufundwa, kanye nokuthakaselwa kwemisebenzi yobucikomazwi, ikakhulu maqondana nezilimi ezazincisheke amathuba ngaphambilini. Enye izindlela zokuphumelelisa lokhu ukugqugquzela imisebenzi yobucikomazwi, ikakhulu maqondana nezilimi ezazincisheke amathuba ngaphambilini. Enye yezindlela zokuphumelisa lokhu ukugqugquzela imisebenzi yobucikomazwi ngokuthi sibenemihlangano yokucobelelana kanye nemincintiswano yokukhuthaza imiphakathi ukuba ibhale futhi ifunde izindaba ezibhalwe yiyo ngolimi lwayo. Kuze kubemanje sesikwaze ukusungula amathimba okufunda nokubhala angama-29 eSifundazweni. Amanye alawa mathimba asathathwa abashicileli bakuleli. Sengiphetha angikugcizelele ukuthi uHulumeni waseNingizimu Afrika njengento ewusizo kunokuba azithathe njengomthwalo. Yize uHulumeni egxile ekusebenzisaneni kwezepolitiki nezomnotho, uyayiqhakambisa futhi inkululeko yezakhamuzi ukuthi zikhulume zibuye zibhale ngolimi lwazo.

### **3.5 Isimo sokufundiswa kolimi olubhalwe phansi**

Ucwaningo luhlose ukuveza ukuthi alusoze lwafana ulimi lwebale olwalusetshenziswa emakhaya njengobucikobomlomo osebubhalwe phansi. Ubucikobomlomo obubhalwe

phansi abenele okwenza lokhu yingoba izincwadi ezisetshenziswayo ezikoleni ziqukethe izibonelo ngazimbili ngazintathu. Okunye okuyinkinga kwezinye zezikole othisha bolimi lwebele abenele, kubanjiswa noma yimuphi uthisha ngoba bethi lowo thisha angalufundisa ulimi ngoba uyalukhuluma. Lokhu kubayinkinga ngoba bonke othisha abaqashwayo baqashelwa izifundo zabo abaziqeqeshelwayo eZikhungweni zokufundela ubuthisha. Uthisha wolimi uyakwazi ukuthi noma incwadi inikeza izibonelo ezingaphelele acinge ezinye angathola khona ulwazi bese elwedlulisela ezinganeni. Ngokocwaningo ulimi lwebele lubaluleke kakhulu ngoba umfundi kuphoqelekile ukuthi aphumelele kulo kakhulukazi emabangeni wonke awafundayo uma ehlulwa yilo usuke esezilahlele impumelelo. Akukuhle-ke ukuthi ulimi lwebele luthathwe njengesifundo esingafundiswa yinoma ubani kodwa ludinga ukuhlonishwa njengezinye izifundo.

Kwezinye izifundo bayaye balinde uma bekhangise isikhala somsebenzi wokufundisa balinda ukuba uhlelo olufanele lokuqasha lowo thisha, izingane ziyahlala zilinde ngoba kwaziwa ukuthi kuyoze kutholakale uthisha ofanele. Kuningi okwenza ukuthi uthisha ozo fundisa ulimi lwebele kube uye kanye owenza ulimi lwebele. Ucwano ngolukuvuzile ukungabibikho izibonelo eziningi ezincwadini njengoba kwakwenzeka ngezikhathi ezedlule lapho owawuthola izincwadi zinakho konke zizodwa. Kulezi zinsuku umfundi kufanele athole ulwazi ezincwadini ezahlukeneyo ukuze athole ulwazi aludingayo. Lokho-ke kwenza umsebenzi kathisha ubemkhulu ngoba kuyamphoqa ukuthi afundise abafundi abasesemabangeni aphansi ukuthi uma befuna ulwazi abaludingayo ngokwelulekwa othisha babo bangaluthola kanjani. Lokho-nje kukodwa kuyisifundo futhi kuyamphoqa uthisha ukuba ahambe nabo abafundi ukuyozithola izincwadi ezahlukeneyo emtatshweni wezincwadi, bese kubanzima kakhulu-ke ezindaweni zasezabelweni ngoba imitapo yezincwadi ayibonwa.

Lolu cwano ngolufisa ukuba othisha abafundisa ezindaweni zasemakhaya babenesu lokusebenzisa igumbi lokufundela ukuba libe umtapo wezincwadi. Lokhu kuyaphumelela uma othisha nothishanhlolo bengaba nokubambisana ekuguquleni lelo gumbi lokufundela libe umtapo wezincwadi ngoba abafundi abanye ababinayo imali yokuvakashela imitapo yezincwadi esemadolobheni. Loluhlelo luzisizile izikole eziningi, luyasebenza kahle.

### **3.6 Ukubaluleka kokufundiswa kolimi lwebele ngothisha abaluqeqeshelwe**

#### **Izibonelo**

Uthisha angafundisa ngesihloko: iziphawulo

#### **Okwenziwa amaqembu**

1. Phendula le mibuzo ngomlomo.
  - (a) Ake nisho ezinye izingcezu ezintathu ezingaphansi kwesichasiso.
  - (b) Yini umsebenzi wesichasiso?

Lo msebenzi onjengalo ungaba umthwalo kuthisha ongazange aluqeqeshelwe lolu limi ngoba kufanele azi ukuthi kukhona uSobizo, izenzo, izandiso kanye nezabizwana. Ngaleyo ndlela ukufundisa izingane ulimi loMdabu akuyona into engathathwa kalula ngoba kuyakhombisa ukuthi akulula nabaMhlophe abakakwazi nanamhla lokhu ukulukhuluma nababethi bayaluzama ukulufundisa bezwakala sebesho okungesikho. Kuyiqiniso ukuthi nazo izilimi zoMdabu zehlukene noma kunjalo azihlebani kakhulu ngoba zivela emndenini wezilimi zabeNguni. Yilokho okwenza umuntu ejabula uma ezwa umsakazi okhuluma ulimi lwakhe loMdabu ethi nanto-ke ulimi lwakithi engiluzwayo. Ungamuzwa omunye ecela ingane ivale umsakazo uma ezwa ukuthi kukhulunywa ulimi okungesilona eloMdabu. Izincwadi ezikhiqizwa ababhali bethi balandela uhlelo lwemfundo inkinga evezwa ucwaningo ngazo azinalo ulwazi oluphelele lwangaleso sikhathi uma uqhathanisa nezincwadi ezifundwa emazingeni aphezulu njengasemaNyuvesi.

### **3.7 Ukubaluleka kokukhulunywa kolimi ngaboMdabu ngaphandle kwemigomo yabaMhlophe**

Ngokocwaningo sekuyindlela eyafika nabaMhlophe le yokuzilungiselela uma uzokhuluma futhi inemithetho yakhona. Njengoba emandulo ayekhona amagagu nanamuhla asekhona

angadingi ukuthi abekelwe imigomo yokukhuluma. Lobu buciko bokukhuluma buvela kumuntu ekhula nakho aze aziwe ngabanye abantu ukuthi uzibanibani uyiciko ekukhulumeni ngakho into azalwa nayo. Nongaphiwe ukukhuluma ulimi lwebele kuthiwa lowo muntu uyidliwa. Akudingi ukuthi sekuyobhalwa amaphuzu noma amaphesenti athile achaza lowo oyidliwa njengoba sekwenziwa ezinganeni zoMdabu esikhundleni sokuba badedelwe aboMdabu bakhulume izilimi zabo bekhululekile. Babekelwa imigomo ezikoleni ukuze bazibone ukuthi lokhu okwabo akukuhle. Kulungile kubhalwe phansi okuyimilando evezwa ubuciko bomlomo kubhalwe njengoba aboMdabu bekusho noma bekwenza.

Ucwanigo lukhanyisa ukuthi uma umuntu ehaya inkondlo, akasho ukuthi yakhiwe kanjani, inezigaba ezingaki nemigqa mide noma mifishane njengoba sekwenza ababhala izinkondlo. Indlela yoMdabu yayiyinhle kakhulu ngoba ubugagu babuvela kuMdali kodwa manje sebuyaphoqwa ngale mithetho eyathathelwa emazweni aseNtshonalanga. Ucwaningo luyakuveza ukuthi ulimi lwembongi alufani nalolo olukhulunywa zinsuku zonke nolusetshenziswa abantu abangesizo izimbongi. Imbongi ukukhombisa ubuciko ivamise ukuphindaphinda amagama. Lokhu imbongi ikwenza ngenhloso yokuthi ikwazi ukuzikhumbuza.

### **Isibonelo senkondlo**

Oth' esadl' ezinye wadl' ezinye  
Wath' esadl' ezinye wadl' ezinye.

Ngokocwaningo kubalulekile ukuthi imbongi iqhubeke kubekhona ekushoyo ngesikhathi isacabanga ukuthi yini okufanele ilandele. Akufuneki ukungingiza kulobu buciko ngoba buyaphazamisa. Lokhu okubhalwe phansi kule nkondlo kukhombisa izimpawu okufanele ofundayo azinake akuyona indlela yoMdabu. Ngakho ucwaningo luhlose ukuveza ukuthi le ndlela yabaMhlophe ifaka abafundi esilinganisweni kanti uMdali wadala abantu bakhe wabanika iziphiwo ezahlukeneyo. Lezi ziphiwo yizona ezazenza kubekhona ukwehla nokwenyuka kwephimbo kulowo osho inkondlo ngaphandle kwemigomo.

Indlela yaboMdabu abakhombisa ukuthi kukhona ubuciko abuvezayo lowo okhulumayo lokho bavele bakukhombise ngehlombe uma okhulumayo eyigagu bese naye ethola izibongo ngokukhuluma kwakhe nangokwenza kwakhe. Kulezi zikhathi zanamuhla zemfundo uthisha kufanele achazele abafundi ukuthi kufanele bafeze izinjongo zeRiphabhlikhi ukuze baphumelele kulokho abekade bekukhuluma. Ngokosikompilo lwaboMdabu konke lokhu okuchazwa irubhikhi kwakuyinto etshalwe uMdali ezingqondweni zabo ngoba ukukhuluma ngobugagu babuvela kumuntu uqobo kakhulu uma behaya izinkondlo babengazifundiswa kodwa babezisusela ezenzweni zalowo muntu othile bese bezihaya .

### **3.8 Ukudlondlobala kolimi ngenxa yezombusazwe**

Ngokocwaningo kuyavela ukuthi izilimi zabaMhlophe bezivele zicindezela ezaboMdabu ngoba kuyizona ebezisetshenziswa ePhalamende kusabusa uHulumeni wabaMhlophe. Ngakho-ke eZemfundo nazo zehlelwa umshophi wokuthi zingeniswe ngazo lezi zilimi zabaMhlophe.

UNkosi nabanye, (1992:8) bathi:

Ezinye zezinto ezenza ulimi ludlondlobale ngamandla ezombusazwe. Kwesinye isikhathi isigodi esithize noma isizwe esithize siyaye sidlondlobale kwezombusazwe. Bese lokhu kudlondlobala kudala ukuthi ulimi olusetshenziswa yileso sigodi noma isizwe lodlondlobale lungamele ezinye izizwe, izigodi nezilimi zalezi zizwe noma izigodi. Isibonelo esisobala lapha ukuthuthuka kwesizwe samaZulu kanye nolimi lwesiZulu. Njengoba niwazi umlando ngesizwe samaZulu ukuthi lesi sizwe sasisincane kunezinye izizwe ezazisizungezile njengesizwe sakwaNdwandwe nesakwaMthethwa. Kodwa kwathi ngokubusa kweNkosi uShaka isizwe samaZulu sakhula ngokudlondlobala, kwaze kwathi nolimi lwalesi sizwe esincane, lwakhulunywa uwonkewonke.

Ucwaningo lukhanyisa ngolimi olundlondlobalayo olwenziwa ukuthi abantu abaningi eNingizimu Afrika aboMdabu futhi ngokhetho lwangomhla we-27 ngonyaka we-1994. Lokhu banika aboMdabu ukubusa zonke izizwe kodwa noma kunjalo aboMdabu abanikwanga amandla kwezemfundo. Kwakumele ulimi olusetshenziswayo ekufundiseni abafundi kube izilimi zoMdabu.

UNkosi nabanye, (1992:9) bafakaza ngokuthi:

Isibonelo salesi sehlakalo sisibona esizweni samaSwazi. Okwathi ngokwehlulwa kwezizwe ezimnyama isizwe samaBhilitani (British), lesi sizwe esifikayo, saphoqeleka ukuba isizwe samaSwazi sisebenzise isiZulu njengolimi jikelele nakuba isiSwazi sithe ukwehluka esiZulwini.

Ucwaningo luhlose ukuvikela izilimi zoMdabu ukuba zingaguqulwa abaMhlophe bekhuluma okungeyikho uma bezixuba izilimi zoMdabu nezabaMhlophe. Kubonakala nokuthi nezizwe zabaMhlophe kuyozisiza ukuba nazo zifunde izilimi zoMdabu baluyeke ulimi lesifanakalo ngoba sesingaze sibe ngezinye izilimi zoMdabu kanti asikho isifanakalo olimini loMdabu. Ngisho ePhalamende uzothola ukuthi abantu abaningi aboMdabu ngakho kungakuhle ukuthi abaMhlophe bazifunde izilimi zoMdabu. Kanti nawo amaqembu ezombusazwe anamalungu amaningi aboMdabu. Okuxakayo kakhulu uthola aboMdabu sebeveteza isiNgisi ngakho njalo ukucabangela abaMhlophe ukuthi ngeke bakwazi ukukhuluma izilimi zoMdabu.

### 3.9 Izikhathi zokufundiswa kolimi lwasekhaya

#### 3.9.1 Izikhathi zokufundiswa kolimi lwasekhaya emkhakheni weSigaba esiyisisekelo njengoba sikhonjisiwe kuleli thebula elingezansi:

(a) Isikhathi sokufundisa emkhakheni weSigaba Esiyisisekelo sinjengoba sikhonjisiwe kuleli thebula elingezansi:

| ISIFUNDO                                                   | IBANGA-R<br>(AMAHORA) | IBANGA<br>LOKU-1 KUYA<br>KWELESI-2<br>(AMAHORA) | IBANGA LESI-3<br>(AMAHORA) |
|------------------------------------------------------------|-----------------------|-------------------------------------------------|----------------------------|
| ULimi lwaseKhaya                                           | 10                    | 7 / 8                                           | 7 / 8                      |
| ULimi lokuQala lokwEngeza                                  |                       | 2 / 3                                           | 3 / 4                      |
| Izibalo                                                    | 7                     | 7                                               | 7                          |
| Amakhono Empilo:                                           | <b>6</b>              | <b>6</b>                                        | <b>7</b>                   |
| • Ulwazi lokuqala                                          | (1)                   | (1)                                             | (2)                        |
| • Ubuciko bokusungula                                      | (2)                   | (2)                                             | (2)                        |
| • Isifundo sokuzivocavoca                                  | (2)                   | (2)                                             | (2)                        |
| • Okuqondene nomuntu uqobo kanye nokuphila<br>emphakathini | (1)                   | (1)                                             | (1)                        |
| <b>ISAMBA</b>                                              | <b>23</b>             | <b>23</b>                                       | <b>25</b>                  |

#### Isitatimende sikaZwelonke Ulimi Lwasekhaya

Ucwaningo luhlose ukuthola ukuthi ulimi lwebele luyanikezwa yini isikhathi esanele sokudluliselwa kahle kubafundi bazo zonke izigaba ezikoleni. Ngokocwaningo abafundi bamabanga R nebanga lesi-2 amahora angama-23 kuthi ibanga lesi-3 kube amahora angama-25. Ngokocwaningo izilimi zabelwe amahora ayi-10 ebangeni R kuya kwelesi-2 nesibalo esinamahora ama-3 solimi lokuQala lokwEngeza ebangeni loku-1 kuya kwelesi-3, isigaba esiphezulu esingamahora ayisi-8 nobuncane obungamahora ayisi-7ABELWE izilimi zasekhaya kanye nobuncane obungamahora ama-3 nobuningi obungamahora ama-4 olimini lokuQala lokwEngeza.

### 3.9.2 Isigaba esiPhakathi neNdawo (iBanga lesi-4 kuya kwelesi-6)

(a) Leli thebula elingezansi likhombisa izifundo nesikhathi sokufundisa esibekiwe sesigaba esiphakathi nendawo:

| ISIFUNDO                                                | AMAHORA      |
|---------------------------------------------------------|--------------|
| ULimi lwaseKhaya                                        | 6            |
| ULimi lokuQala lokwEngeza                               | 5            |
| Izibalo                                                 | 6            |
| Isayensi nobuchwepheshe                                 | 3, 5         |
| Isayensi yezokuhlalisana kwabantu                       | 3            |
| Amakhono Empilo                                         | 4            |
| • Ubuciko bokusungula                                   | (1.5)        |
| • Isifundo sokuvocavoca umzimba                         | (1)          |
| • Okuqondene nomuntu uqobo kanye nokuphila emphakathini | (1.5)        |
| <b>ISAMBA</b>                                           | <b>27, 5</b> |

### 3.9.3 Isigaba esiphakeme

(a) Isikhathi sokufundisa IsiGaba EsiPhakeme simi ngale ndlela:

| ISIFUNDO                           | AMAHORA      |
|------------------------------------|--------------|
| ULimi LwaseKhaya                   | 5            |
| ULimi lokuQala lokwEngeza          | 4            |
| Izibalo                            | 4.5          |
| Isayensi yezemvelo                 | 3            |
| Isayensi yokuhlalisana komphakathi | 3            |
| Ezobuchwepheshe                    | 2            |
| Isayensi yokuphathwa komnotho      | 2            |
| Ukwazi ngamakhono empilo           | 2            |
| Ubuciko bokusungula                | 2            |
| <b>ISAMBA</b>                      | <b>27, 5</b> |

Ucwaningo luhlose ukuvezela uMnyango weZemfundo ngesikhathi esinikezwe ulimi lwasekhaya njengesikhathi esincane. Lesi sikhathi asishiyani kangakanani nesikhathi esinikezwe ulimi lokuQala lokwengeza. Njengoba ulimi lwasekhaya lufundwa ezikoleni alufundwa njengoba lukhulunywa emakhaya, sekwabakhona lokho ukuthi ulimi loMdabu olufundwa ezikoleni lwenziwe ukuthi lufundwe yinoma yisiphi isizwe esikhona lapha

kakhulukazi kwaZulu-Natali. Lokhu-ke yisona sizathu esenza ukuthi isitatimende senqubomgomo sohlelo lolimi lwasekhaya sisebenze njengomqulu oqondisa indlela yokufundisa izilimi ezikoleni yingakho-ke ulimi olufundiswa ezikoleni lungafani ncamashi nolimi olukhulunywa emakhaya. Lolu olufundwa ezikoleni lwenziwe ukuthi lugcine luhamba ngemithetho kakhulu woMnyango weZemfundo noma ngendlela yalowo Ngqongqoshe weZemfundo. Kuyakhomba-ke ukuthi ukufundiswa kolimi kuyohlala kuguquka ezikoleni ngenxa yokuthi noNgqongqoshe bashintsha njalo.

### 3.9.4 Ibanga le-10 kuya kwele-12

- (a) Isikhathi sokufundisa eBanga le 10 kuya kwele-12 simi ngale ndlela:

| ISIFUNDO                                                                                                                                                                                                                                                                                                                                                | UKWABIWA KWESIKHATHI NGESONTO (AMAHORA) |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------|
| ULimi LwaseKhaya                                                                                                                                                                                                                                                                                                                                        | 4.5                                     |
| ULimi lokuQala lokwEngeza                                                                                                                                                                                                                                                                                                                               | 4.5                                     |
| Izibalo                                                                                                                                                                                                                                                                                                                                                 | 4.5                                     |
| Ukwazi amakhono empilo                                                                                                                                                                                                                                                                                                                                  | 2                                       |
| Okungenani kungakhethwa izifundo ezintathu eqoqweni B Isengezelelo B, lthebula B1 kuya ku-B8 kumqulu wenqubomgomo, <i>National policy pertaining to the programme and promotion requirements of the National Curriculum Statement IBanga-R kuya kwele-12</i> , isifundo ngenkombandlela ebhalwe esigabeni sama-28 kumqulu weNqubomgomo obhalwe ngenhla. | 12 (3xAmahora ama-4)                    |
| <b>ISAMBA</b>                                                                                                                                                                                                                                                                                                                                           | <b>27, 5</b>                            |

Ngokocwaningo ukwabiwa kwesikhathi ngesonto kungasetshenziswa kuphela esibalweni esiphansi esidingekayo sesifundo sesitatimende soHlelo lweziFundo lukaZwelonke (TAHFUZWE) njengoba kukhonjisiwe ngenhla. Akumele kusetshenziswe kunoma yiziphi izifundo ezengeziwe ohlwini lwenani lwezifundo ezivunyelwe. Ucwaningo luhlose ukuveza isikhalo ngokulinganiswa kwezilimi ezimbili ulimi lwasekhaya lunikezwe amahora alinganayo nolimi lokuQala lokwengeza. Lokhu kubonakala kucindezela abafundi boMdabu ezikoleni ngoba umuntu uyakhululeka uma ekhuluma ngolimi lwakhe. Inkululeko incane kakhulu ezikoleni zoMdabu uma kukhulunywa ngokusebenza kolimi loMdabu. Njengoba futhi uMnyango weZemfundo usuwabekela izilimi imithetho yokuthi zifundiswe kanjani, ucwaningo luhlose ukuthi uMnyango weZemfundo ubukeze izikhathi ozinikezile, ukhuphule amahora owanikeze ulimi lwasekhaya kuwo wonke amabanga

ezikoleni zoMdabu. Okumangazayo ulimi lwasekhaya ezikoleni zabaMhlophe kulezo ezilufunda ngenxa yengcindezi esifakwa abazali bezingane zoMdabu noma kunjalo abaMhlophe balwethula ezikoleni zabo njengolimi lweSithathu lokwengeza. Bese uthola ukuthi ulimi lwesiNgisi ezikoleni zoMdabu lwethulwa njengolimi lokuQala lokwengeza, luphindwe lunikezwe amahora alingana nolimi lwasekhaya.

Isitatimende senqubomgomo yolimi lwesiZulu, (2005:9) sithi:

Ulimi lwasekhaya ulimi abafundi abalufunda kuqala emakhaya ngokugungwa abantu abakhuluma lolo limi abafunda ngalo ukucabanga. Ulimi lwasekhaya lubuye lubizwe ngolimi lwebele. Izinga lolimi lokuqala kufanele lubesezingeni okungafundiswa ngalo ukulalela, ukukhuluma kanye namasu okusetshenziswa kolimi ayothuthukiswa aphucukiswe kodwa kugcizelelwe kakhulu esigabeni esiPhakathi semfundo Lapho amakhono abafundi okufunda nawokubhala ayothuthukiswa khona.

Ngokocwaningo isitatimende senqubomgomo siwuchaze kahle umsebenzi wolimi kodwa asikawufezi lo msebenzi wolimi lwasekhaya obekwe ngenhla ukuthi njengoba ulimi lwasekhaya kuwulimi lwasekhaya luwulimi lokuqala loMdabu kufanele lube sezingeni lokuthi izikole zingafundisa zonke izifundo ngalo, ukulalela, ukukhuluma kanye namasu okusetshenziswa kolimi, aphucukiswe. Ucwanningo luhlose ukuveza ukuthi akukenzeki ukuthi aboMdabu balujabulele lolu hlelo lweZemfundo ngoba ezikoleni kugcizelelwa ukuthi kulawa mabanga abalwe ngenhla kufanele bakhulume isiNgisi bangalusebenzisi ulimi lwabo ngisho noma bephandle ngoba becasha ngokuthi ulimi lokuxhumana nezinye izizwe nolokufuna umsebenzi. Lokhu okwenziwa ezikoleni zoMdabu sekuphendule ulimi lwebele njengolimi lokufika. Abanye othisha abafundisa ulimi lokuQala bakhala ngokuthi emagcekeni esikole abafundi bayacindezelwa ukuba bakhulume ulimi lwesiNgisi ngenxa yemigomo ebekwa yilesi sikole ephoqa abafundi ukuthi bakhulume isiNgisi. Uma kushaya isikhathi sazo sekhefu, baze babajezise abafundi abakhuluma ulimi lwebele. Lokhu akufanele kubenjalo ngoba nabo abaMhlophe uma uya kubo ezikoleni zabo uzobafica bekhuluma ulimi lwabo.

Ezikoleni zoMdabu kuyaye kuhlelwe inkulumo-mpikiswano. Uzothola ukuthi bazohlela eyolimi lwesiNgisi bakhohlwe ukuthi inkulumompikiswano ikhona nasolimini lwebele, ezikoleni igcinwa yenziwa emabangeni kuphela. Uma umfundi ekwazi ukuncintisana kahle ngalolo lulimi lwabaMhlophe inhlokomu iyodlula bonke abafundi futhi yena useyothathwa isikole simenze azizwe engcono kunabanye abafundi. Akuzona zodwa izikole ezicindezela ulimi lwebele kodwa nohlelo imbala lukamabonakude luwumthelela ngokuthi luveze inkulumo-mpikiswano noma imibuzo enikeza imiklomelo ngokwenza kahle ngolimi lwesiNgisi. Uma ubuka uhlelo lwebanga le-12 (SABC EDUCATION UPLOADED) lwezikole ezahlukeneyo uyabona ukuthi lolu limi lwesiNgisi luyakhangiswa njengolimi olungcono kunezinye ezingaveli kumabonakude. Ucwango luyakuvuma ukuthi inkulumo-mpikiswano ingenye yezingxenywe zolimi lwasekhaya futhi abafundi bayalithola ithuba lokuncintisana ekilasini. Lokhu uthisha usuke elungiselela umfundi ukuze aphumelele. Okudingwa ucwango ukuba nabo abafundi boMdabu bavele nabo bahlonishwe ngolimi lwabo ngoba bugcwele ubuhlakani kubo.

Isitatimende senqubomgomo yolimi lwesiZulu, (2005:14) sithi:

Isu eligxile ekuxhumaneni lisitshela ukuthi uma umfundi efunda ulimi kufanele abesendaweni lapho kukhulunywa khona lolu limi alufundayo futhi athole amathuba amaningi okukhuluma ulimi ngokuthi axhumane nabantu emphakathini. Ukufundiswa kufanele kwenzeke ekilasini lapho amakhono okufunda nokubukela, nokubhala, nokwethula, efundiswa ngokwethula isikhathi esiningi kufundwa, kubhalwa. Ukufundiswa kolimi kwenzeka ngendlela ehlangene, lapho uthisha eba isibonelo eveza amakhono akhe amahle okufundisa. Abafundi banikwa ithuba lokuziqeqesha emakhonweni ayiwo, afanele emaqenjini ngaphambi kokuba bakwazi ukuzisebenzisela wona la makhono ngokwabo.

Ngokocwango kuyavela ukuthi akuncomeki ukuthi ingane yoMdabu ibonakale iyofunda ulimi lwayo kwenye indawo lapho lungakhulunywa khona njengoba sekwenzeka kulezi zinsuku, uthole ukuthi ingane yoMdabu ifundiswa ezikoleni zabaMhlophe ulimi lwayo

sekungelona lolu olufundwa ezikoleni zabo. Ezikoleni zabaMhlophe bafunda isiZulu esibizwa ngokuthi ulimi Lwesithathu olwEngeziwe. Kuningi okusuke sekungasekho uma luqhathaniswa nolimi lwasekhaya oluhambisana nosikompilo.

### **3.10 Ukusetshenziswa kolimi lwebele ezikoleni**

Ulimi lwasekhaya luphazanyiswa izinguquko ezenzekayo koNgqongqoshe eMnyangweni weZemfundo. Lokhu kuguquguquka kuvela nezindlela ezintsha njalo zokufundisa ulimi ngoba nazo akuzona ezakuleli zwe laseNingizimu Afrika. Yingakho- ke ulimi loMdabu lungathi lunzima. Okunye okwenza ukuthi abantwana baluzwe lunzima, izincwadi ezethulwa izinkampani ezechukene azinalo ulwazi olwanele njengoba kwakutholakala ezincwadini zakudala. Eziningi izincwadi okuthiwa zihambisana nenguquko ngokwezemfundo azinalo uhla lwalokho okusuke kukhulunywa ngakho. Izincwadi ezibhalelwa abafundi ziba nezibonelo eziyisihlanu kuphela. Lokhu kwenza ukuba umfundi abenobunzima ukuthola izincwadi ezinezibonelo eziningi.

UMthebu-Funeka, (2009:5-6) uthi:

It is also evident in many instances that isiZulu Home Language educators' rely mostly on text book-based approach to teaching writing skills and the communicative approach is not employed. This creates the perception that the teaching of communicative writing is not so important in language teaching and this impression is carried over to the learners. Writing is a productive expressive communication skills are both treated as thinking and learning tool in language learning and teaching.

#### **Isibonelo ngokwehlukana kwezincwadi:**

|             |          |
|-------------|----------|
| Isiphawulo: | esincane |
| Isibaluli : | eziqotho |
| Inani :     | muni?    |
| Ongumnini:  | bethu    |

Ngokocwaningo kuyavela ukuthi izincwadi ezisetshenziswa ezikoleni azisanikezi izibonelo ezibaziningi kangangoba zingakunika ulwazi lwesiZulu esanele. Uthisha ofundisa ulimi lwebele ubanenkinga yokunika izingane umsebenzi wokuthi ziyofunda ekhaya ngoba ulwazi adinga ukuba zibuye nalo ngeke ziluthole kulezo zincwadi ezinikwa zona ezikoleni. Ucwaningo lufisa ukuxwayisa ababhali bezincwadi ukuba baqaphele ukuthi lezi zincwadi abazishicilelayo ziyazifeza yini izinjongo zolimi lwebele. Okunye okufiswa ucwaningo ukuba ababhali bezilimi zebele kube yilabo babhali abalukhulumayo lolo limi. Ababhali bazi ukuthi lokhu abakubhalayo kuyozwakala kanjani kulabo abangabanikazi bolimi uma bethola ukuthi okubhaliwe akulona ulimi lwabo lwangempela kodwa kubizwa ngalo ezincwadini abazibhalayo. Lokhu kuqondiswe kakhulu kubabhali bolimi lwesiZulu abakhiqiza izincwadi bezishicilela izikole zakwaZulu-Natali. IsiZulu ulimi lwendawo lwabantu abangabokudabuka kwaZulu-Natali. Lolu wulimi lomphakathi ohlala endaweni owumsinsi wokuzimilela kuleyo ndawo.

UMashiyane, (2013:5) ubeka uthi:

Kuyenzeka lusetshenziswe njengolimi lwangokomthetho. Lokhu kuvamise ikakhulukazi ezizweni ezisathuthuka njengeLesotho kanye neSwaziland. Kubakhona nokho izinkinga ezithile uma ulimi loMdabu lubuye lusetshenziswe njengolimi lwangokomthetho.

Ngokocwaningo ulimi loMdabu lungafinyelela eqophelweni lokuba lube ulimimngomo (*standard language*). Lolu wulimi lwendawo osekunezivumelwano ezithile ezimaqondana nokufundwa nokusetshenziswa kwalo. Kuvamise ukuthi kube yileyo ndledlana yokukhuluma ebonakala ikhonzwe kakhulu yiningi futhi ibe incike ikakhulukazi olimini lwezifundiswa. Ngenxa yokubonakala kweningi labantu befudukela lapha kwaZulu Natal, bafika bekhuluma isiNgisi lolu ucwaningo olungakufisi ukuthi esiFundazweni sakwaZulu-Natali kwenzeke ngoba abantu abafika bezohlala kulesi Sifundazwe kufanele bafunde ulimi olukhulunywa kuleyo ndawo abakuyo nezingane zabo zifundiswe zonke izifundo ngolimi olukhulunywa kuleyo ndawo, kube umthetho nje ukuthi wonke umuntu ozoba kuleso Sifundazwe useyofunda zonke izifundo ngolimi olukhulunywa kuleyo ndawo.

UMashinyane, (2013:5) ubeka uthi:

Ukuvumelana ngolimi (standardization) kusho ukwemukelwa ngokomthetho kwendlela ethize yokukhulunywa kolimi, yamukelwe yisizwe sonke esikhuluma lolo limi. Lapha kwamukelwa uhlelo (grammar), indlela yokubhala (orthography) kanye nolwazimagama (vocabulary).

Ngokocwaningo kuyavela ukuthi uma ulimi lwendlalekile kuyaye kukhethwe ulimi lwesigodi esithile lwenziwe ulimi lwesivumelwano. Lokhu kuyaye kusho indlela ethize yokuphinyiswa kwamagama nokubhalwa kohlelo. Ukubhalwa kwamagama kanye nokwamukeleka kolwazimagama olusha nakho kuba yingxenye yakho.

Ucwaningo luhlose ukuveza ukuthi akuzona kuphela izilimi zabaMhlophe ezilandela la mazinga alandelayo:

### **3.11 Ukuqokwa Kolimi (*selection*)**

Ngokocwaningo ulimi loMdabu lwesigodi esithile lungakwazi ukuqokwa kumbe indlela ethize yokukhuluma kube yiyona ezothuthukiswa ibe ulimi lwesivumelwano. Kuyenzeka ukuthi kube ulimi olusetshenziswayo kwezombangazwe noma kwezomnotho. Ucwaningo luhlose ukuveza ukuthi lokhu kwenza ukuthi lolo lulimi lube nedumela elikhulu kuthi nalabo abalukhulumayo bathathwe njengabantu abaphambili. Ulimi lwesiNgisi seluthathwe njengolimi oluphezulu ngangoba abantu bakwazi ukulukhuluma noma bengaboMdabu bathathwa njengabantu abaphezulu. Lokhu akumele kubenjalo njengoba uHulumeni ophethe wamemezela ukuthi zonke izilimi ziyalingana kodwa kubonakala ulimi lwesiNgisi kuyilona oselwaqokwa ukuthi kufundiswe ngalo ezikoleni nasePhalamende kulawula lona yize ePhalamende kugcwele abantu boMdabu. Umabonakude uyisibonelo esisobala lapho uyaye ubone izilimi ezahlukenene kwethulwa ngazo izindaba. Lokhu kuyinkomba yokuthi alukho ulimi loMdabu olubukela olunye phansi. Kuyacaca-ke kodwa ukuthi lezi ezinye izizwe zabaMhlophe zinezazo izinhlelo ezingazifaki izilimi zoMdabu. Lokhu kusakhomba khona ukuthi lezi zinhlelo ezisebenzisa

izilimi zazo njengezilimi eziphambili futhi ezingcono. Ucwangingo luhlose ukuthi nabo abaNhlophe abake balalele izindaba ngolimi loMdabu ngoba aboMdabu bayazilalela izinhlelo ezethulwa ngezilimi zabaNhlophe.

### 3.12 Ukubhalwa kolimi (*codification*)

Ngokocwangingo alukho ulimi olungeke lusetshenziswe ekutheni kubhalwe ngalo uma selukhethiwe.

UMashiyane, (2013:6) uthi:

Kufanele kubekhona izinhlangano zemfundo kumbe abashicileli abazozimisela ukuthi babhale noma bashicilele izincwadi ezizofundwa kanye nezichazimazwi ezizokhombisa indlela eyodwa ulimi lolo oluzobhalwa ngayo.

Isikhathi esiningi izilimi zoMdabu zisebenza sengathi yizona zilimi zokufika ngendlela ezisebenza ngayo kuthi lezi zokufika kube yizona eziqokelwe ukufundisa zonke izifundo. Uma ubheka abantu abaningi eNingizimu Afrika ngabantu abaNsundu kodwa ulimi olusetshenziswa ekufundeni izifundo eziyisithupha noma eziyisikhombisa ngaphandle kolimi loMdabu kuba ulimi lwesiNgisi nesiBhunu. Izincwadi eziningi zibhalwe ngazo lezi zilimi zabaNhlophe. Ucwangingo luhlose ukuveza ukuthi kungalula ukuthi ulimi loMdabu nalo lube ulimingo (standard language).

I-Encyclopedia of language and linguistics, (2000:4) ithi:

Any vernacular may be standardized by being given a uniform and consistent norm of writing that is widely accepted by its speakers. It may be referred to as a standard language. Standard is a prestige variety of language used within a speech community, providing and an institutionalized norm for such purposes as the media and language teaching. Standardisation is the natural development of a standard language in a speech.

Ngokocwaningo alukho ulimi olungesetshenziswe kube ulimi olungafundisa zonke izifundo ezikoleni. Umphumela walokho okushiwo ngenhla bheka imiphumela yebanga leshumi ecutshunguliwe yizikole ezahlukeni ezinebanga leshumi. Ucwano luhlose ukuvezela aboMnyango weZemfundo ngokuphumelela kwabafundi ezilimini zabo zoMdabu. Bavamise ukuthola imiphumela esezingeni eliphezulu uma uqhathanisa nezinye izifundo ezibhalwe ngezilimi zabaMhlophe. Abantu baseNingizimu Afrika sebaze basithatha isiNgisi njengolimi oluqondile ekubhalweni phansi futhi lube lwamukelekile kanti luthathwa njengesibonelo esihle salolo limi emphakathini kodwa kusasele kubantu abaningi boMdabu ukungakhululeki uma ulimi lwesiNgisi lusetshenziswa njengolimi lwabantu bonke ikakhulukazi lapha kwaZulu-Natali. Uma kuqhathaniswa imiphumela yalezi zilimi zombili isiNgisi nesiZulu kwaZulu-Natali kuyabonakala ukuthi imiphumela etholwe yizingane ezenza ibanga leshumi kwezezilimi isiZulu kwaZulu-Natali yilona iulimi oluphumelelisa izingane.

#### **Isibonelo semiphumela eveza ukuphumelela kwabafundi boMdabu bebanga lweshumi olimini lwebele**

| Isikole                      | Imiphumela |
|------------------------------|------------|
| Mgwazeni High School         | 100%       |
| Umfoloji High School         | 100%       |
| Nomathiya High School        | 100%       |
| Ikusasaletu High School      | 100%       |
| Isilethukukhanya High School | 100%       |

Lokhu kuyakhombisa ngezansi imiphumela etholwe abafundi ngokuphumelela ukubhala iphepha lolimi lwebele. Lokhu kwenziwa ukuthi izingane zibhala ulimi lwazo zikhululekile.

#### **Imiphumela yezifundo ezibhalwa ngolimi lwesiNgisi**

| Isifundo          | Imiphumela |
|-------------------|------------|
| Life Sciences     | 54%        |
| Physical Sciences | 56%        |
| Mathematics       | 50%        |
| Accounting        | 40%        |

Lezi zifundo ngabe ziphumelele kahle kuzo ukube bezifundiswa ngolimi lwazo.

### Imiphumela yezifundo zonke eziphumelelisa abafundi ngonyaka we-2012 ngoLwezi

#### MGWAZENI HIGH SCHOOL GRADE 12 RESULTS ANALYSIS FOR 2012

| NO  | SUBJECT          | ENTRIES | PASSES | PASS% | 80-100 | 70-79 | 60-69 | 50-59 | 40-49 | 30-39 | 0-29 | FAILURE<br>S | FAIL% |
|-----|------------------|---------|--------|-------|--------|-------|-------|-------|-------|-------|------|--------------|-------|
| 1.  | Accounting       | 20      | 08     | 40    |        |       |       | 02    |       | 06    | 12   | 12           | 60    |
| 2.  | Agric. Sciences  | 57      | 48     | 84,2  |        | 03    | 10    | 07    | 07    | 21    | 09   | 09           | 15,8  |
| 3   | Bus. Studies     | 40      | 33     | 82,5  | 01     |       |       | 07    | 10    | 15    | 07   | 07           | 17,5  |
| 4.  | Cons. Studies    | 20      | 20     | 100   |        |       |       | 01    | 15    | 04    |      | 00           | 00    |
| 5.  | Economics        | 20      | 15     | 75    |        |       |       | 03    | 05    | 07    | 05   | 05           | 15    |
| 6.  | English          | 116     | 116    | 100   | 01     | 06    | 21    | 27    | 41    | 20    |      | 00           | 00    |
| 7.  | Geography        | 40      | 22     | 55    |        | 01    | 01    | 03    | 06    | 11    | 18   | 18           | 45    |
| 8.  | History          | 20      | 12     | 60    | 02     |       |       | 02    | 03    | 05    | 08   | 08           | 40    |
| 9.  | Isizulu          | 116     | 116    | 100   | 07     | 38    | 53    | 18    |       |       |      | 00           | 00    |
| 10. | Life Orientation | 116     | 116    | 100   | 01     | 04    | 12    | 50    | 44    | 05    |      | 00           | 00    |
| 11. | Life Sciences    | 57      | 31     | 54,4  |        | 02    | 05    | 06    | 09    | 09    | 26   | 26           | 45,6  |
| 12. | Mathematics      | 62      | 32     | 51,6  | 01     | 02    | 02    | 06    | 09    | 12    | 30   | 30           | 48,4  |
| 13. | Math. Literacy   | 55      | 36     | 65,5  |        | 02    | 02    | 05    | 06    | 21    | 19   | 19           | 34,5  |
| 14. | Phys. Sciences   | 57      | 32     | 56,1  | 01     | 02    | 03    | 03    | 15    | 08    | 25   | 25           | 43,9  |
| 15. | Tourism          | 20      | 20     | 100   | 02     |       | 01    | 06    | 09    | 02    |      | 00           | 00    |

Ucwaningo luhlose ukukhombisa ubunzima izingane ezifundayo ezihlangabezana nabo ngenxa yokufunda ngolimi lwabaMhlophe babuzwe imibuzo ngalo. Lokhu kuyakhomba ukuthi kuningi okumele kulunge ikakhulukazi eMnyangweni weZemfundo ukulungisa ulimi olufanele lusetshenziswa eSifundazweni sakwaZulu-Natal ezikoleni. Abantu boMdabu ithemba labo balibeke kakhulu ezifundisweni zoMdabu eziseZikhungwini Zemfundo Ephakeme ukuthi zilwele ukuthuthukisa izilimi zoMdabu ukuze abafundi abaphuma kulezo Zikhungo basabalalise ulwazi kuwo wonke umphakathi abayosebenza kuwo uma sebeqedile ukuqeqeshwa kulezo Zikhungo.

Ucwaningo luhlose ukususa lo mqondo osukhona kubafundi ukuthi uma wazi izilimi zabaMhlophe usuke usuhlakaniphile uqedile uma nje wazi izilimi zoMdabu ubonakala ungumuntu owazi izilimi zakudala ezingasizi kulesi sikhathi samanje ngenxa yempilo yanamuhla. Ngokocwaningo alukho ulimi olungenawo amagama alo ekhethelo angasetshenziswa ezinye izizwe kodwa ngenxa yabanikazi balo lolo lulimi abalubukela phansi baphakamise ezinye izilimi zigcina ezabo sezingathathwa njengezilimi ezisemqoka.

### **3.13 Ukusetshenziswa kwamatemu**

Uma ubuka isichazamazwi esibhalwe izilimi ezimbili isiZulu nesiNgisi kuyatholakala ukuthi nabo abaMhlophe bangakwazi ukusisebenzisa lesi sichazamazwi ukufuna amagama abangawazi uma befundiswa ngolimi lwesiZulu ikakhulukazi ezikoleni zakwaZulu–Natali ukuze kubonakale ukuthi ubandlululo seluphelile ngoba uma abaMhlophe belokhu besebenzisa izilimi zabo ezikoleni njengoba kwenzeka ngenkathi besabusa, lokho kuyosho ukuthi izwe alikakhululeki. Okwenziwa aboMdabu behla benyuka bevakashela imitapo yolwazi ukuyofuna ulwazi ngezifundo zabo ezahlukenene nabo abaMhlophe bangakwenza uma sebefundiswa ngolimi loMdabu zonke izifundo. Amatemu akhiwayo kulezi zinsuku akhelwa aboMdabu ukuze kubekhona abakwaziyo kubekhona kubhalwe ngolimi lwabaMhlophe kanti phela aboMdabu abakaze baye emazweni aphesheya ukuyocela ukufundiswa lezi zilimi osekuhlushekwa ngazo manje. Ucwaningo lufisa kuvele emhlabeni wonke ukuthi nakubo kwaboMdabu zikhona izichithamqondo noNgqondonkulu abangakhela abaMhlophe amatemu okuqonda kahle izilimi zoMdabu.

UMaseko, (2000:19) uthi:

First, terminology is an important component of learning process, since all concepts need to be supported by appropriate and concise terms. Most African languages have crucially limited technical terms, simply because most of them were used as family, village and cultural media. They therefore do not have terms in the various fields of education, science and technology. However, this does not mean that our Languages are incapable of delivering these concepts by the use of other strategies.

Terminologies are necessary for economy and precision of discourse. Second, most of our tertiary level learners tend to be biased against the African languages. They see the ex-colonial languages like English to be associated with job opportunities and white-collar jobs. We need therefore to change the mindset of the employers and the general public to recognize the communicative value of the African languages. Third, no country will ignore the importance of English, as a language of globalization and information technology in the present world. However, linguistically speaking, the presence of English should complement rather than replace the African languages. Lastly, one other argument which has been aired in favour of ex-colonial languages is the absence or limited academic literature in the local languages. Most of our libraries are well stocked in English, French or Portuguese medium books and hardly any in the local languages. However with full commitment and support from the language users it is possible to generate a substantial and effective amount of literature in African Languages.

Lokhu kuyinkomba yokuthi abaholi bomphakathi nabeZemfundo kumele bazikhandle ukuthuthukisa izilimi zoMdabu ngayo yonke indlela. AbeZemfundo Ephakeme baqeqeshe abafundi ngokubaluleka kwezilimi zoMdabu. Imitapo yezincwadi yeZemfundo Ephakeme kumele ibhekwe ukuthi inazo yini izincwadi ezanele zezilimi zoMdabu. Ababhali bezilimi zoMdabu babhunkule ukubhala izincwadi ezizogcinwa emtatshweni esezindaweni zoMdabu. Abaholi boMdabu bangabaneqhaza elikhulu ukudlulisa umlayezo emphakathini ngokuhlela imigubho yababhali bezincwadi zoMdabu bezochaza ngolimi lwebele ababhala ngalo nemiphumela emihle yokufunda izindaba ngolimi lwabo. Ababhali bafanele bahambe phambili ukubhala ngamatemu asakhiwe aqoqwa ukuze kuvele ulwazi lokwenza izichazamazwi (*lexicography*) luqondene nokuqoqa, ukuhlela nokuchaza amagama asezichazamazwini kanti ukwakha amatemu (*terminology development*) khona kubhekene nokuqamba, ukubhala phansi kanye nokwenza ukuthi lawa matemu asebenziseke ngendlela evunyelwe. Ukwenziwa kwezichazamazwi kungesinye sezinyathelo zokulawula ukusetshenziswa kolimi. Ulwazi matemu lona luyisinyathelo esithile emsebenzini wokuhlinzeka ngezinsiza zokusebenzisa ulimi.

Ngokuvamile, ukwakhiwa kwamatemu amasha kwabangumphumela wokuvela kwemikhakha emisha edinga ulimi lwakhona. Enye imbangela ukuswelakala kwamatemu emkhakheni othile kanti futhi kungaba ngenxa yenqubomgomo, ukuthathwa kwezinqumo ezithile, amaqhinga okwenza umsebenzi nokuhlola izidingo kanye nezinga lokusetshenziswa kolimi. Ucwangingo luqonde ukukhanyisela umphakathi ngeqhaza elibanjwe eNyuvesi yakwaZulu ekwethuleni isifundo sokuhumusha nokutolika ngoba sesikhanyisele abafundi ngokuthi ulimi loMdabu lungasabalala lugcwale umhlaba wonke ngokuqamba amagama ngolimi lolo loMdabu nezinye izizwe zazi ukuthi isizwe esithile sikubiza kanjani lokhu abanengi abanenkolelo yokuthi ikhona okuwubuchwepheshe bale lizwe kwafika nabaMhlophe. AboMdabu ngeke bakwazi ukukubiza ngelabo igama kanti akunjalo. Ulimi loMdabu lushaya emhlohlweni ngenxa yokuthi luqamba izinto ngendlela ezisetshenziswa ngayo noma ezigcinwa ngayo.

### **Isibonelo**

IsiNgisi: Cellphone

IsiZulu: Umakhalekhukhwini.

Ucwangingo luphawula ngobuhlakani obuvezwa aboMdabu ekwetheni lolu cingo olungasali endlini kodwa lukhala lapho umninilo alugcine khona kakhulukazi kwabonakala abanengi ababethenge lezi zincingo bezifaka emakhikhini ezinto abazigqokile ngoba babenohambo luyozwakala selukhala ekhukhwini nomninilo eselubamba. Alubekwa phansi ngoba kulula ukuthi nabaziwa ngokuthi bathatha ngozwane sekungabalula ukuluthatha angaphinde umnikazi walo azi ukuthi luthathwe ubani kwazise izingcingo ziyafana ezitolo.

### **Incazelo**

Ukuthatha ngozwane - ukuntshontsha noma ukweba.

Lobu buhlakani boMdabu babukhona endulo ukubuka izinto ngelinye iso kuze kuvele amagama amasha. Yingakho-ke kunalokhu okungabanelisi aboMdabu kubona ukuthi kuyoze kubenini abaMhlophe behawukelwa ngokuthi bengekwazi ukufunda izilimi zoMdabu. Akuqale kulungiswe ezikoleni zabaMhlophe, siphele lesi siZulu esibizwa

ngokuthi siwulimi lwesithathu lokwEngeza kodwa ezikoleni zoMdabu, isiNgisi siba ulimi lokuqala lokwEngeza. Lokhu kwenza ukuthi uzibuze ukuthi kanti ngobani abanengi kulesi Sifundazwe. AboMdabu sebekwazile ukubekezelela yonke le minyaka belwa nezilimi zabaMhlophe. Ucwangingo lufisa kuke kukhombise abaMhlophe ukuthi lokhu okwenziwa aboMdabu befunda kanzima ulimi lwezizwe, bekhuluma komabonakude nabo bangazikhuluma izilimi zoMdabu komabonakude. Nabo kuyabadinga ukuthi babekezele njengendlu eNsundu. Uma kukhulunywa ngobunye kushiwo kukho konke. Ngokocwangingo othisha abaMhlophe beZemfundo Ephakeme kumele bathole ukuncela kothisha boMdabu futhi babenokubekezela besakwenza lokho.

UMasuku, (2000:19) ubeka uthi:

Kufuneka kuzanywe ngamandla onke ukuthi ulimi olufuna itemu noma igama luqale ngokubheka ekhaya (kulona uqobo kanye nasezilimini ezisondele kakhulu kulo) ngaphambi kokuthi layofunwa ezilimini ezikude. Isibonelo: Uma ufuna itemu elisha lesiXhosa uqala ngokufuna esiXhoseni. Uma ungatholi lutho kusona isiXhosa nezigodi zaso zonke, okulandelayo ukuthi ufune ezilimini ezisondele kakhulu esiXhoseni njengesizulu, isiNdebele nesiSwati. Ukwedlula lapho kungayiwa kwezinye izilimi zabantu zonke bese kugcinwa ezilimi zaphesheya. Le ndlela kufanele ilandelwe ukuze kuncishiswe igebe elakhekayo phakathi kwezilimi.

Ngokocwangingo zimbili izinto ezibalulekile ezigqogquzela ukuthi kwakhiwe amatemu amasha. Kukhona izidingo eziqondene nesimo esithize kanye nalezo ezingaqondani nasimo. Phakathi kwezigqogquzeli ezivezwa isimo esithize singabala izinto ezifana nokudingeka kwamatemu athize ashaya emhlohlweni lapho umuntu ehumusha isigatshana esibhaliwe. Lapho kufundiswa khona izifundo ezithile eziqondene nemisebenzi efundelwayo (Isibonelo: ezenhlalakahle, ezolimo, ezobuhlelengikazi) lapho kwethulwa izifundo noma inkulumbo, lapho kwakhiwa khona ikharikhulamu noma ukuhlola abafundi (ukulungiselela izinsiza zokufundisa) nalapho kuxoxiswa namalungu omphakathi (Isibonelo: enkantolo, esontweni) nalapho kubekwa imiqondo ngezemfundomsebenzi. Izigqogquzeli ezingabhekisiwe esimeni esithize ziba: ukufuna amatemu ayizihumusho

kolunye ulimi, njengokuhunyushwa kwezichazamazwi noma amaglosari. Njengoba–ke ukwakhiwa nokwandiswa kwamatemu kungumsebenzi olokhu uqhubekile, kunesidingo sokuthi lolu lwazi oluqoqwayo lugcine ngohlelo lwakhona. Ukwenza isibonelo, uMnyango Wezilimi zase-Afrika eNyuvesi yaseBotswana sekuphele iminyaka eyishumi nanhlanu namanje usabhekane nomsebenzi wokulungisa amatemu emikhakheni yesifundo sezilimi **zelinguistics** nemibhalo, (*literature*). Isizwe nesizwe sinamagama amaningi angaqondwa esinye isizwe ngakho–ke akusibona bodwa abaMhlophe abanezinto ezidinga amatemu ukuba nabo banikwa ithuba lokufunda ezikoleni zethu ngendlela esiphila ngayo nezinto ezisemqoka kubantu boMdabu nangokuthi izinto abanazo eziyigugu kubo bazibiza ngokuthi ziyini.

### **Isibonelo**

AbaMhlophe bazifakile izinto abanazo kubafundi boMdabu bebefundiswa ngokuthi kukhona: **chair** - isiNgisi bese kuthiwa **isitulo** – isiBhunu, onke la magama angawabaMhlophe. Ucwaningo lufisa nabo abaMhlophe bake bafundiswe ezikoleni zoMdabu ukuthi kukhona isigqiki sokuhlala, babhaliswe amagama baze bawazi uma benenkinga, bavakashele imitapo enezincwadi zoMdabu. Uma kulandelwa inkululeko izizwe zonke ziyokhululeka ukusebenzisa izilimi zazo ngoba sekuhlaliswene, kumele ukuba kubekhona ukulingana kwezilimi.

UMasuku, (2000:18) uthi:

Term development is an ongoing activity. It needs patience, resilience, collaboration, creativity and the understanding of word information in a given language. It is also an operation which needs time and the cooperation of both the producers and consumers of the terms which are being developed.

### 3.14 Ukungasetshenziswa kolimi lwebale ezindaweni zikaHulumeni

Ngokocwaningo kuyabonakala ukuthi kunezinkinga kuzo zonke izizinda zikaHulumeni, ezikoleni, ezinkantolo, ePhalamende uqobo. Inkulu inkinga yabafundi kanye nothisha yokucindezeleka bethi bengabantu boMdabu bebe becindezelwe ukuthi abafundi bafundise ngolimi lwabaMhlophe. Lokhu kwenza abafundi balubukele phansi ulimi lwabo uma umthetho weZemfundo ugcizelela ukuthi abafundi kumele bafunde zonke izifundo ngolimi lwesiNgisi. Okumangaza kakhulu ukuthi abaphathi bezwe yibona abakhuluma lolu limi ePhalamende, bakhohlwe abantu abaningi abafisa ukulalela izindaba. AbaMhlophe babonakala benenhlanhla ngoba bona izindaba bakwazi ukuzithola zikhishwa ngolimi lwesiNgisi kusukela ku-SABC 1, 2, 3. Le ndlela yokudluliswa kwemilayezo isuka phezulu kuHulumeni iza kubantu abaningi ngolimi okungesilona olwabo kodwa kuyisiNgisi.

Lokhu kugcina sekuyinto embi etshaleka emiqondweni yaboMdabu ukuthi luncintshwe amandla okudlondlobala kube sengathi olwabo ulimi lona ngelokusethenziswa kuphela emakhaya, emasontweni nasemphakathini. Izingxoxo ePhalamende zishiwo ngolimi lwesiNgisi kodwa uHulumeni ophethe owabantu abaNsundu futhi yibo abaningi ePhalamende nezifundiswa ezikhona ePhalamende azisho lutho ngalolu daba. Kuphela bayakhohlwa uma sebefike ePhalamende ukuthi kunabantu abaNsundu ababakhetha bona labo bantu sebenenkinga yokungezwa yilokho ukudluliswa abaholi babo futhi ukubekwa kwabo kwakuletha ithemba lokuthi mhla kuthatha aboMdabu, izilimi zoMdabu zizosethenziswa ngenkululeko kodwa akunjalo. Iningi labantu balapha kwaZulu–Natali bakhuluma isiZulu yingakho iningi labo ungabathola befunda la maphephandaba alandelayo: Ilanga, Isolezwe namanye. Isizathu sokukhetha la maphepha ngoba abhalwe ngolimi lwabo loMdabu, isiZulu. Okuxaka kakhulu ngenkathi abezombusazwe bekhankasela ukhetho babekhuluma ulimi lwalowo mphakathi ababekhankasa kuwo.

U–Obanya, (1999:88) ubeka kanje:

It has always been felt by many African educationists that the African child's major learning problem is a

linguistics problem. Instruction is usually given in a language that is normally used in his immediate environment,' a language which neither the learner nor the teacher understand and uses well enough. Therefore, those concerned about democracy and good governance in Africa should also be concerned about the fact that in many African countries' information from the government to the people do not speak and hardly understand.

### 3.15 Isiphetho

Ngokocwaningo abantu boMdabu bakwaZulu-Natal noMnyango weZemfundo kumele babone ngemiphumela evezwa izilimi zombili ukuthi yiluphi ulimi olunemiphumela emihle kunolunye. Lokho nje kukodwa kuyobe sekutshengisa wonke umuntu ukuthi izingane zalesi Sifundazwe zikhuluma zithini ngolimi olungalungela ukusetshenziswa ukufundisa izingane izifundo zonke ngalo. Kubonakele ngamathebula avela ezikoleni ezimbili ukuthi ulimi loMdabu yilona oludlondlobalayo ngokwaziwa abafundi eSifundazweni sonke. Okunye okutholakele ukusetshenziswa kwezincwadi ngenxa yokwethulwa kohlelo lweZemfundo olusha njalo uma kushintshwa oNgqongqoshe beZemfundo bese kuphoqa ukuthi nezincwadi ezintsha azishicilelwe bese uthola ukuthi izincwadi ezindala seziba yingcosana kwezinye izikole zingebe zisatholakala nhlobonhlobo ngoba izingane nothisha bazo sebetshelwa ukuthi sekunezincwadi ezihambisana nohlelo olusha lwezemfundo. Okutholakalayo uma sezisetshenziswa azibezisaba nomlayezo ophelele njengalezo ezazisetshenziswa emfunndweni engaphambilini. Noma zikhona ezincane azibe zisatholakala ezikoleni nothisha baze bazithole eZikhungwini Zemfundo Ephakeme nalabo thisha abayofinyelela kuzo yilabo abazithuthukisayo olimini lwebele. Uma ubheka indlela isiphawulo esithulwe ngayo encwadini 'Izikhali Zabaqeqeshi' ayitholakali le ndlela kwezinye izincwadi kulolu hlelo olusha lwezemfundo olubizwa ngokuthi (NCS). Zonke izincwadi ezibhalelwe lolu hlelo aziyibeki imininingwane yonke yalokhu okufundiswayo.

## Isibonelo

Ukufundiswa kweziphawulo kule ncwadi yabaqeqeqshi ibeka izinto zithi bha kuthisha kanye nasenganeni engayisebenzisa.

UNkosi nabanye, (1992:85) bathi:

Njengoba sesishilo, isiphawulo igama elisebenza lichaze uSobizo. Libonakala ngesivumelwano. Ake sihlole izivumelwano lezi kanye nendlela ezakhekhe ngayo. Ukuhlangana kwesakhi sesichasiso nesigaba sebizo kwenza kuncikane onkamisa okungavumelekile esiZulwini. Isigaba 2a sisebenzise isiqalo esingasebenzi manje njengoba sazi ukuthi njengamanje sisebenzisa isiqalo u - o.

| Isigaba<br>sebizo | Isakhi<br>sesichasiso |   | Isiqalo<br>sebizo |   | Isivumelwano<br>sesiphawulo |
|-------------------|-----------------------|---|-------------------|---|-----------------------------|
| 1 umuntu          | a                     | + | umu-              | > | omu-                        |
| 1 ugogo           | a                     | + | u-                | > | o-                          |
| 2 abantu          | a                     | + | aba-              | > | aba-                        |
| 2a ogogo          | a                     | + | abo-              | > | o-                          |
| 3 umuthi          | a                     | + | umu-              | > | omu-                        |
| 4 imithi          | a                     | + | imi-              | > | emi-                        |
| 5 ilitshe         | a                     | + | ili               | > | eli-                        |
| 6 amatshe         | a                     | + | ama-              | > | ama-                        |
| 7 isitho          | a                     | + | isi-              | > | esi-                        |
| 8 izitho          | a                     | + | izi-              | > | ezi-                        |
| 9inja             | a                     | + | iN-               | > | eN-                         |
| 10 izinja         | a                     | + | iziN-             | > | eziN-                       |
| 11 uluthi         | a                     | + | ulu-              | > | olu-                        |
| 12                | -                     |   |                   |   |                             |
| 13                | -                     |   |                   |   |                             |
| 14 ubuhle         | a                     | + | ubu-              | > | obu-                        |
| 15 ukudla         | a                     | + | uku-              | > | uku-                        |

Ucwanngo lukuvezile ukuthi amazwe amaningi afundisa ngolimi lwawo ezikoleni zazo ukuze abafundi balelo zwe bakwazi ukufunda ngolimi lwabo zonke izifundo. Ucwaningo luyaveza ukuthi emazingeni aphezulu eZemfundo njengasemaNyuvesi othisha bolimi lwebele babefundiswa lona ulimi lwabo ngolimi lwabaMhlophe isiNgisi okukhombisa

khona ukuthi aboMdabu babecindezelwe ubandlululo olwalubaphuce ulimi lwabo bajika balukhokhela enkulu imali sebelufunzwa abaMhlophe ngokushicilelwa phansi ezincwadini ezahlukene. Lokhu kubukeka kucindezela ukufunda ulimi ngale ndlela ngoba uthisha kwakufanele achaze kabanzi uma ezofundisa ngomankankane wayefundise ngolimi lwabaMhlophe **nasalisation** kuyima echazela abafundi bakhe ukuthi ngesiZulu – umankankane njalo kwakufanele asebenzise ulimi lwabaMhlophe. Lokhu nanamuhla kusenomthelela esizukulwaneni sanamuhla esesifisa ukuthi siyofundiswa ezikoleni zabaMhlophe ngoba kuthiwa ulimi lokucela umsebenzi.

Ngokocwaningo zishayelwa ihlombe lezo zikole ezithi uma ziqasha uthisha wolimi lwebele ezikoleni zazo imikhandlu yezikole ihlele imibuzo abazoyibuza uthisha oqashwayo ngolimi lwakhe lwebele ngoba zibonile ukuthi kuyosisiza ngani isikole ukubuza uthisha ngolimi angeke afundise ngalo. Lokho kwakuyosho ukuthi babengeke baluthole ulwazi abaludingayo ngaye uma ezophendula ngolimi lwabaMhlophe. Okumangalisa kakhulu bakhona abaMhlophe abafundisa ezikoleni zoMdabu abanye babo bangothisha abakhulu. Uma kubanjwa imihlangano ezikoleni kuqhakambiswa ukuthi makusetshenziswe ulimi lwesiNgisi ngoba umnumzane sibanibani akalwazi ulimi lwebele. Kwenzeke futhi uthisha woMdabu aqashwe esikoleni sabaMhlophe ukufundisa ulimi lwebele kulezo esezilwenze lwaba ulimi lwesithathu ngenxa yokucindezelwa abazali bezingane zoMdabu. Kulezo zikole uzothola ukuthi abamkhathaleli lo thisha woMdabu, bavele emhlanganweni wabo bakhulume ngolimi lwabo isiNgisi noma isiBhunu.

Lokhu kukhomba ukwehlulwa kwesizwe esiwumsinsi wokuzimilela yileso esifikayo nasePhalamende uzothola kukhulunywa lona ulimi lwabaMhlophe isiNgisi. Ucwaningo lubona abafundisi bolimi loMdabu bengakwazi ukwelekelela abaMhlophe ukufunda izilimi zoMdabu. Uma ubheka amaphephandaba akhipha imisebenzi esezinkampanini akhipha ngolimi lwesiNgisi bese kuxaka ukuthi kusebenza abaMhlophe kuphela yini?

## ISAPHLUKO SESINE

### 4.0 UKUNOTHA KOLIMI

#### 4.1 Isingeniso

Ulimi lwebele lucebile. Ukuceba kolimi kutholakala kakhulu kuleyo ngxenye yolimi ebizwa ngokuthi ubuciko bomlomo noma bamazwi. Yiyo le ngxenye engasaziwa isizwe soMdabu. Lolu hlobo lubizwa ngokuthi ubuciko bomlomo ngoba kudala lwalwedluliswa ngomlomo kusukela esizukulwaneni kuya kwesinye isizukulwane. Kwenzeke kamuva lapho lolu hlobo lwengxoxo luzithole selubhalwe phansi. Ucwangingo luyakuveza ukuthi ukuze zibhalwe phansi kwakwenzelwa ukuba zingazikhohlwa ngenxa yokuthi abekho abantu ababazinakekela ngokuzithamunda njengogogo emandulo. Ngaphansi kobuciko bomlomo kukhona lezi zihlokwana ezilandelayo: izinganekwane, izinganeko, imizekeliso nezinsumansumane. Ngaphezu kwalokhu okubhalwe ngenhla kukhona futhi iziphicwaphicwano, izaga nezisho. Enye ingxenye izinkondlo zoMdabu okuyimilolozelo, izibongo zabantu abadumile, izilwane, izithakazelo, izigiyo nokunye.

Lolu hlobo lwengxoxo yilona olwaluqukethe usikompilo lwabantu noma isizwe lesi. Okwakwenziwa ubuciko bomlomo babudidiyela umlando, ubuhlakani besizwe lesi ekwenzeni izinto ezithize zobuciko, inhlonipho yaso. Uma kwakuxoxwa izindaba zobuciko bomlomo zazingaxoxelwa nje ukuzijabulisa kuphela kodwa zazinomsebenzi othile ezaziwenza kulabo bantu ezazilotshelwe bona. Ngala mazwi ucwangingo lukubeka ngokusobala ukubaluleka kolimi lwebele ukuba lusetshenziswe, hhayi njengolimi oluyisifundo kodwa lwengamele zonke izifundo ezifundwayo ezikoleni njengoba kwakwenza abamhlophe emfundweni yaboMdabu. Ucwangingo luxwayisa izizwe zobomdabu ngokuthi uma zona zizishaya izifuba zithi ziphucukile, mazibhekise amehlo azo emuva zibone ibanga esezilihambile kusukela kobabamkhulu kuze kufike kuleli qophelo esezikulo. Zonke izizwe eziphucuzekile zibonakala ngemiqingo yamabhuku omlando akhombisa intuthuko yazo. Umlando yiwona owenzela lesi nalesi sizwe ugazi nesithunzi ukuze sihlonipheke.

UMsimang, (1975:20) ufakaza ngokuthi:

Izizwe zaseMpumalanga njengamaShayina nezinye zinamabhuku omlando alanda ngempilo yazo nemisebenzi ezabe ziyenza eminyakeni eyizinkulungwane ezine uJesu engakazalwa (4000BC) izizwe zaseYurophu zinezigidi nezinkulungwane zamabhuku, alanda ngokwakwenziwa ngawokhokho bazo kusukela ekumisweni kombuso wamaRoma ngonyaka we- 31BC ngesikhathi kubusa u-Octavian owaziwa ngokuthi u-Augustus. Kula mabhuku zifunda ngokuhlabana, nangobungcweti nangolwazi lwawokhokho bazo.

Ucwaningo luveza ukuthi abantu basemandulo babenobuciko bokuqamba izindaba nokunye okunothile njengezaga nezisho, bekususela ekubhekeni ukwenzeka kwezinto mihla namalanga. Ukufika kokubhala kwenza ukuba okuningi ebucikweni bomlomo kubhalwe phansi. Ubuciko bomlomo bunothile ngolimi, usikompilo nangenzululwazi yesiNtu lube lubanzi kakhulu kangangoba ungeke ubuqede ubuciko bomlomo uma ubuhlaziya ngabunye. Lolu hlobo lwengxoxo lwalungalotshwa phansi, lwaluncika kakhulu kulowo oxoxayo nalowo olalele.

UMathenjwa nabanye, (1999:2) bathi:

Ngakho-ke izingxenyana ezibalulekile zobucikomlomo yingxoxo, abathamele ingxoxo leyo kanye nokwethulwa kwayo. Lobu buciko babudinga ikhono elithize koxoxayo ngoba ugogo lona kwakufanele afane nenqolobane yezinganekwane. Ukuze abantwana abalalele bangabi nesidina sokulalela inganekwane eyodwa njalo.

Ngokocwaningo kuyaphawuleka ukuthi imbongi eyayihaya izibongo zeNkosi ezinde ngaphandle kobuhixihixi okuyinto edinga ikhono elithize. Laba abalalele nabo babeneqhaza abalibambayo ngoba ngenye inkathi wayengethuka esebafakile nabo njengasesethulweni senganekwane. Kuyatholakala—ke ukuthi noma indlela yokubhala phansi kobuciko bomlomo ingabasiza kakhulu abafundi kodwa ibanezisedlana lapha

nalaphaya, ezingagcwaliseka kuphela uma ixoxwa. Noma kunjalo ngokubhalwa kwabo phansi ubucikobomlomo, umfundi uzothola ubuciko bomlomo obunjengezinganekwane, izibongo kodwa umfundi kufanele ayithole incazelo kothisha bolimi ukuthi kufanele ngabe uyabulalela hhayi ukubufunda phansi. Okubaluleke kakhulu ukuthi kufundiswe ezikoleni ukuthi lobu buciko buhlukene izingxenye ezimbili, ingxoxo kanye nezinkondlo zoMdabu. Ngaphansi kwengxoxo kukhona nezinganekwane, izinsumansumane, imizekeliso, iziphicwaphicwano, izaga nezisho. Ngaphansi kwezinkondlo kutholakala izibongo, izithakazelo, imilolozelo, izigiyo, iziqubulo kanye namahubo.

Ubuciko bomlomo bunegxathu elibanzi obulithathayo empilweni yomuntu ongowoMdabu. Ngezwi nje uxhumana nayo yonke into emzungezile kusukela entuthwaneni kuyoma ngendlovu noma umkhoma ezinkulukazi zaleli zwekazi. Inkulumo ephuma kulesi sidalwa okuthiwa umuntu, yiyo kanye lena eyakha lokhu esikubiza ngokuthi ubuciko bomlomo noma ubuciko bamazwi. Ubuciko bomlomo buyizinhlobonhlobo zobuciko bokukhuluma noma bengxoxo obuvela esidalweni esiwumuntu. Lobu buciko buthungela ngenzwa yokulalela buye buyozinza bugxile engqondweni lapho bufike bakhe khona izithombemqondo.

Ubuciko bokukhuluma nokubhala ulimi lwesiZulu luyisiphethu esibumba isizwe sibe yigoda saziwe sihlonishwe futhi. Ucwangingo luhlose ukugcizelela ukuthi kufanele othisha bejwayele ukukhuluma ulimi lwebele oluhlambulukileyo ukuze babeyisibonelo esihle ezinganeni ezifundayo. Nxa belunambitha kahle lolu limi abaluncelayo nezingane zizoluthanda ziziqhenye futhi ngalo ngoba kuwulimi lawoyisemkhulu. Ngokocwangingo ezikoleni sekwathathwa izilimi zabaMhlophe sengathi uma zisetshenziswa zizobaguqula aboMdabu babemhlophe abanye baze bahlanganise ngisho amazinyo imbala ngoba befuna ukuthi babonakale ukuthi bona sebangaboMdabu nje ngebala kodwa nje sebengabelungu uqobo.

UKunene, (1996:1) ubeka uthi:

Kube futhi sebezama ukukhuluma njengazo, ngisho nokuhamba lokhu sebezama ukuhamba njengazo. Noma bedla balindela ukuba izizwe lezo ziyakunambitha na lokhu kudla.

Okuxaka kakhulu ukuthi bona abaMhlophe abaphesheya kwezilwandle bafika bakuthakasele ukuzwa izizwe zoMdabu zihlabelela zisebenzisa izilimi zazo. Ucwanningo luyakuveza ukuthi abantu basemandulo babenobuciko bokuqamba izindaba nokunye besebenzisa lobu buciko bomlomo. Injongo yocwanningo ukusiza othisha nabafundi ukuhlambulula ubuciko bokukhuluma nokubhala ulimi lwebele ikakhulukazi isiZulu okuyisona ngempela kanye nokuhlomisa izingane ngamagama amasha angumcebo wolimi lwesiZulu. Ngokocwanningo kubalulekile ukuba othisha bolimi balandele kakhulu lokhu okulandelayo:

- Ukukhulunywa kwaso
- Ukubunjwa kwendaba
- Ukuchazwa kwaso
- Ukulotshwa kwaso.

#### **4.2 Indlela engasetshenziswa othisha ukufundisa abafundi ukukhuluma ulimi lwesiZulu ezikoleni**

Ucwanningo luveza ukuthi ulimi lwesiZulu lungakhulunywa abafundi belekelelwa ngothisha ngokubakhethela izihlokwana ezibafanele ngokwamabanga abakuwo.

UNxumalo, (1996:167) ukufakazela lokhu kanje:

Kungafundwa indaba esencwadini uthisha makachaze amagama akhonjiwe nawabonayo ukuthi ayashwameka kubantwana. Nxa eseqedile lokho kuhle ayale abantwana ukuba bavule amehlo babone, nezindlebe

bezwe ukuthi asetshenziswa kanjani endabeni uma isifundwa. Nxa indaba seyifundiwe kufanele ukuba kuthi ngelinye ilanga ixoxwe iqamundwe nje ingaze yafundwa.

Ngale ndlela echazwe ngayo ngenhla iyokwenza ukuba kudaleke ubuciko bokukhuluma nokuzama ukuhlumelela ulwazi ngamagama amasha atholakala endabeni efundiwe.

Indlela yokukhuluma iyafundiswa emakhaya, esikoleni, emsebenzini nasemabandleni. Lokhu kwakwenzelwa ukuthi kube nokuxhumana okwemukelekayo. Indlela umuntu akhuluma ngayo iveza ukuthi ukhuliswe kanjani ekhaya. Uma efika esikoleni kukhona lapho othisha bakhe abathi kuthiwa, akukhulunywa kanjalo. Nasemabandleni kunendlela yokusebenzisa ulimi. Umuntu ozibuza umbuzo othi kungani ulimi lunakwa kangaka lufundiswa ezikoleni. Ulimi luyakwazi ukuveza ukuthi lusetshenziswa kabi noma kahle. Kwenza olalele asheshe athole ukuthi lo okhulumayo ujabulile, uthukuthele noma akanalo iqiniso.

KwabaseKorinte, 13:1 bathi:

Noma ngikhuluma ngezilimi zabantu nezingelosi, kepha ngingenalo uthando, ngiyithusi elikhencezayo nensimbi encencethayo.

Lapha kuvezwa ukubaluleka kombiko oza ngokukhuluma. Uma umuntu ekhuluma abamlalele bayakuhlola lokho akushoyo ukuthi kuyiqiniso noma akusilona. Kukhona ulimi oluhambisana nokuthobeka. Lolu limi yilona olulekelela umuntu emsebenzini akuwo, ezikoleni nasemabandleni. Ulimi olungacubungisiswanga, olubi lungenza kugcine kuxoveke abazalwane ibandla liqhekeke phakathi. Yingakho ulimi lufundiswa ezikoleni, kunakwa nendlela abafundi abakhuluma ngayo baze banikwe imiklomelo yendlela abakhuluma ngayo.

Ulimi kufanele luxhozwe ngoba luletha umbiko kuwo wonke umuntu. Ulimi oluhle oluhambisana nosikompilo lomuntu. Uma kuthiwa ingane kasibanibani iyahlonipha

ingoba isuke ikuveze ikhuluma nabantu abadala. Kuyancomeka ukuthi uma abafundi befundiswa ulimi kufanele kuqaphelwe namasiko abo angaphazanyiswa ngenxa yokufunda. Ikhaya libamba elikhulu iqhaza, ekufundiseni ingane ulimi namasiko ayo kungehlukani. Umsebenzi wezikole ukuthuthukisa lokho ingane efika nakho. Inyanga edumile yaseNquthu ichaza impilo yayo kusukela isafunda amabanga aphansi yaze yagcina ukuba sesikoleni ebangeni sesihlanu. Ngokwengqondo yomuntu wayengeke alungele ukwenza umsebenzi osezingeni labafundile kodwa usiko lwakhe lwamfikisa eqophelweni eliphezulu laduma igama lakhe.

UNtuli, (2009:1) uthi:

I left school after finishing Grade (5) five and went to work closely with my father. He used to send me to various places to collect different types of medicines. He also used to send me to attend to his patients. He would give me medicine and ask me to administer it. Patients could, for example sniff it (ukubhemisa) or smoke it (ukushunqisela). My knowledge of medicines was fairly advanced by then because even in the days when I was looking after cattle, my father had already developed confidence in me.

Kutholakele ukuthi kulolu siko lwakhe umfundi ufunda ulimi olunamagama asetshenziswa kuleso simo. Kulolu siko lwakhe kukhulunywa ngokubhemisa nokushunqisela. Lokhu kwenza ingane ibe namagama amaningi avela ezimweni ezahlukene zempilo.

#### **4.3 Ukubunjwa kwendaba**

Ngokocwaningo ukusetshenziswa kwamagama afanele kulolo lulimi olusetshenziswayo yikhona okwenza indaba ibumbeke kahle. Ukuqonda kahle amagama olimi lwebele kwenza indaba izwakale kahle kulabo banikazi bolimi. Ulimi alukwazi ukuhlukana namasiko ngakho-ke amagama asetshenziswayo ahambisana nesiko lalabo bantu abakhuluma lolo lulimi. Ukuze umfundi akwazi ukubumba indaba kufanele awaqonde amagama asetshenziswa olimini olukhulunywa yilesi sizwe kanye namasiko aso. Lokhu

kufanele kugcizelelwe ezikoleni ikakhulukazi njengoba eSifundazweni sakwaZulu- Natal sekunezinhlanga ezahlukenene. Uma kuhlanguka izinhlanga ezahlukenene kuvamise ukuthi uma zibona ukuthi azikwazi ukubumba indaba ezizwanayo kuyo bese zigxila ezilimini zabaMhlophe okuyisiNgisi bese kubulala ulimi lwebele olusetshenziswayo kuleso Sifundazwe njengoba sekuthanda ukwenzeka manje.

Ucwaningo luhlose ukuthi abokufika noma izivakashi ezifuna ukuba sesiFundazweni sakwaZulu-Natal kumele bazilungiselele ukufunda ulimi lwesiZulu ngoba yilona lulimi olunabantu abalukhulumayo. Abasuka kuleli lizwe uma kungaboMdabu bafike bakhulume ulimi lwabaMhlophe. Uma aboMdabu bewela izilwandle beya emazweni aphesheya bakuqonda kahle ukuthi bazofike bakhulume isiNgisi ngoba abakulelo zwe abasuke beya kulo bakhuluma sona. Akekho kwabaMhlophe oyaye azikhathaze ngaboMdabu ukuthi kube notolikayo uma bekhuluma ngolimi lwabo. Kwamangalisa ukubona iqembu lebhola leBafana Bafana linomqeqeshi ongakwazi ukukhuluma izilimi zaseNingizimu Afrika, angiphathi-ke izilimi zesiNguni ngoba abadlali abaningi kuleli qembu linabadlali abakhuluma isiNguni. Kwaze kwaqashwa futhi umuntu owayetolika ukuze umqeqeshi akwazi ukuzwana nabaseNingizimu Afrika.

UGrootboom, (2008-2009) uthi:

On the 17 October, News24 user Sbusiso Ralarala thinks Bafana Bafana has turned a corner thanks to Joel Sanatana and believes the best is yet to come. English is the only “outsider” language in South Africa.

Ucwaningo luveza ukuthi ulimi olulodwa alwaziyo lwangaphandle kwezwe lakhe isiNgisi. Okuphawulekayo ukuthi abadlali abaningi beBafana aboMdabu. Umsebenzi awuqashelwe udinga ukuba anikeze iziyalo zokuthi badlale kanjani njengomqeqeshi. Ukukhuluma ulimi lwesiNgisi lodwa kwadalela inkinga abadlali.

#### 4.4 Ukuchazwa kwaso

Ucwaningo luyakuveza ukuthi kubalulekile ukuthi amagama achazwe kahle ngolimi lwebele ngoba yiwo umfundi angakwazi ukuwasebenzisa ukubumba indaba.

##### **Izibonelo nezincazelo zamagama**

- Endulo - izikhathi zakudala
- Isithembu - amakhosikazi agane indoda eyodwa.
- Indlunkulu - indlu yakwankosikazi enkulu yayakhiwa phakathi nomuzi
- Inkosana - umntwana womfana ozelwe kuqala ekhaya
- Indlalifa - umfana wokuqala ekhaya othatha ifa likayise uma uyise eseshonile
- Onesizotha - ohloniphekile

UNxumalo, (1962:13) uyibumba kanje indatshana:

Endulo abantu babethatha isithembu. Umnumzane wayeganwa abafazi abaningi. Yikho-ke okwakwenza ukuba umnumzane akhe isiqhimuqhimu somuzi onesizotha esikhulu. Kwakuvamise ukuba umuzi wehlukaniswe ngezindlu ngezindlu. Indlu yakwankosikazi enkulu yayakhiwa phakathi nomuzi ibizwe ngokuthi kusendlunkulu. Kulapho-ke kwale nkosikazi lapho kuzalwa khona inkosana, eyakuba indlalifa ihlale esihlalweni sikayise uma esefile idle ifa lakhe.

Ngale ndlela kubalula kunoma ubani ukusebenzisa amagama awaqondayo ukuthi asho ukuthini kuleyo ndaba afuna ukuyixoxa. Sekukaningi kuzwakala abanikazi bolimi bekhala uma kusetshenziswa amagama angamukelekile kulolo lulimi nasesikweni labo. Kwesinye isikhathi lokho bakubize ngokuthi uSibanibani uvele ahlambalaze uma ezokusho inkulumo ethile kanti inkinga ibisekusweleni ulwazi lwamagama angawakhetha ukuqondanisa nendaba ayiqondile ukuyethula.

UThango nabanye, (2008:8) bathi:

Akhona-ke namanye amagama acwasayo asetshenziswa ngabantu, izizwana, amakula, izinzule kanye nezilwanyana ngamanye amagama kusankolelo ngabanye abantu. Nokho lokhu kuhambelana nokwehlukana kwezizwe. Le nkolelo ixaka ngokuthi noma ngabe abantu labo bezizwe behlala ndawonye owesinye isizwe akabe esazihlupha ngokufuna amaqiniso alokho akholelwa kukho. Kuwumsebenzi wakho wena mfundi ukuba ubone lokhu embhalweni owufundayo.

#### **4.5 Ukulotshwa kwaso**

Ngokocwaningo emabangeni aphansi ukuthi uthisha ajwayeze abafundi bakhe ukuthi baqale ngokuthola izincazelo zamagama kuleyo ndatshana abayifundayo kuqala. Lokhu kwenza ukuba bagcine nabo bazakhele izichazimazwi zabo zolimi lwabo ngokwelekelelwa othisha babo. Uma kwanda amagama abawaziyo ngolimi abafisa ukulusebenzisa ukwakha indaba kuyobalula nokubhala phansi leyo ndaba.

UNxumalo, (1962:1) ubeka kanje:

Sekungathi-ke, ngelinye ilanga abantwana balobe indaba ngesihloko esicishe sifane nabasifundileyo. Sekungumsebenzi kathisha-ke ukuhlwaya kahle izihloko okuyakubunjwa ngazo indaba.

Ucwaningo luhlose ukuthi ulimi lwebele lwenze abantwana bafundisise ukwenza imisho ukuze kuzwakale abaqonde ukukusho baphumele obala kucace. Uma kubhekisiswa ukulotshwa kolimi kubalulekile ukuthi uthisha nabafundi balandele indlela efanele yokwenza imisho ukuze lokho abaqonde ukukusho kubesobala. Ngaphambi kokuba umfundi abhaliswe indatshana ethile, othisha kufanele babenomthwalo wokubafundisa izimpawu zokukhuluma ezibalulekile ezilandelayo:-

1. Umusho kufanele uqale ngofeleba (uhlamvu olukhulu).

2. Ekupheleni komusho, khumbula ukubeka ungqi.

Kuyakhumbuleka ukuthi umusho ongenawo amakhefu kanye nongqi kawuzwakali kahle bese kuthi nenkulumo ingaze yafundeka ngokunengqondo. Kuhle ukuthi umusho abafundi abawakhayo ukhuluma into eyiqiniso nenomqondo omuhle.

Ucwaningo lukubeka kubesobala ukuthi nabaMhlophe bangalufunda lolu limi lwesiZulu ngoba zikhona izichazamazwi ezenziwe ngezilimi ezimbili olwesiNtu nolwabaMhlophe. AboMdabu sebelusebenzise ulimi lwesiNgisi sengathi olwabo becindezelekile phela ngenxa yokuphoqwa ngokuthi lusetshenziswe kuzo zonke izindawo zikaHulumeni. Lokhu kusetshenziswa kwezilimi zabaMhlophe kunqinda ukuthi izilimi zaboMdabu nazo zisetshenziswe njengokuthi phecelezi (*medium of instruction*) kucace ukuthi lolu limi luvuna iqeqebana, abaningi abaluzwa lolu limi. Ukuze ulimi loMdabu lusetshenziswe njengolimi lokufundisa kuzomele othisha boMdabu balusebenzise kahle phakathi kwezinye izizwe ezikhuluma izilimi zazo futhi bakhombise ukuthi bayaziqhenya ngalo.

UThango nabanye, (2008:8) bathi:

Umthethosisekelo waleli zwe uveze umbandela wokuthi kungasetshenziswa amagama athile achemile. Lokhu kusho ukuthi otholakala esebenzisa lawo magama angazithola esekwezimnyama. Esikhathini esiningi ukusebenzisa la magama kukhombisa ukubukela phansi omunye umuntu, okungadalwa ukwehlukana kobuhlanga noma kobuzwe noma nje ngokwezinga lempilo. Kubuye kubekhona ulimi oluvusa imizwa. Lolu limi luthinta imizwa ethile kumuntu abonakale esenza okuthile noma esekhuluma okuthile abengeke akusho ukuba bekungasetshenziswanga ulimi lolo, kanjalo kukhona ulimi oluhehayo. Lolu limi oluvamise ukusetshenziswa yilabo bezombusazwe noma yilabo abakhangisayo.

#### 4.6 Ukukhulunywa kwaso emakhaya

Ucwaningo luyaveza ukubaluleka kokukhulunywa kolimi kusukela emakhaya okuyisikole sokuqala.

UNxumalo, (1962:14) ubeka kanje:

Emakhaya kufanele kufundiswe kahle izingane ulimi lokuhlonipha, zibazise futhi zibathobele abazali bazo kanye nabantu abadala, zithi: “yebo baba” “yebo mama.”

Ngenxa yezinsuku zanamuhla abazali abasenazo izikhathi zokufundisa izingane zabo indlela yokukhuluma ngenxa yokuthi bathi befika ekhaya besuka emsebenzini ubaba ephethe iphephandaba afike ahlale avule lona. Isikhathi sokuxhumana ekhaya phakathi komzali nezingane zakhe siphinde sidliwe omabonakude. Lokhu kugcina kubulala indlela yokuxhumana ngolimi olufanele ukusetshenziswa emakhaya ngalesi sikhathi ubaba efunda iphepha umama yena ubuka umabonakude, uxhumana futhi nabantu bakwamanye amazwe ngomakhalekhukhwini esebenzisa ulimi olungamukeleki olimini loMdabu.

UNTombela nabanye, (1997:2) bagcizelela ukuthi:

Isidalwa esisha esiwumuntu sithi sifika nje ngokokuqala kulo mhlaba omagade weshongololo, sizithele phezulu kwabo ubuciko bomlomo. Ukufika ngokukodwa, nje, kusuke sekumfake shi ejokweni lokuthi afunde konke okungamasiko nempilo yakuleli lizwe asuke esefike kulo. Lesi sikole asuke esengene kuso usuke esegwetshiwe ngoba uze ehlukane naso uma impilo isimgwebe ithuna. Lapha-ke usuke esefike ekupheleni kwemfundo yakhe asuke eseyenze impilo yakhe yonke. Lapha kumbandakanywa zonke izinto umuntu abekade ezikhuluma, nsuku zonke zikaSimakade.

Ulimi lubonakala lunjengentambo yokuxhumana, exhumanisa abantu nosikompilo lwabo. Luphinde futhi ucwaningo luveze ulimi luyingxenye ebanzi, luwumunxa wokuxhumana phakathi kwezidalwa ezingabantu. Yilo futhi ulimi okuthi lowo nalowo muntu alusebenzise njengesikhali sokwedlulisa noma iyiphi inhlobo yomlayezo asuke efuna ukuwukhuluma.

UNtombela nabanye, (1997:2) bafakaze ngokuthi:

Kumuntu- ke owazi kahle noluqonda kahle ulimi, kulula ukwazi umlayezo noma ngabe ulethwe ngokusebenzisa siphi isimo sokukhuluma. Ziningi-ke izindlela umuntu angedlulisa ngazo umlayezo kungaba ngenkulumo, esebenzisa ubugagu ngenkulumo esebenzisa ubugagu obuthile, obulunonga ulimi uluzwe lugeleza ezindlebeni zakho wena olalele. Omunye njalo angaqoma ukuba ngowakhe uze ngesimo sokuhaya, esebenzisa inkulumo enkondlozayo eyakha izithombe ezigqamile kuloyo oyilalelayo.

Ucwaningo luyaxwayisa ukuthi akufanele kukhulunywe ngobuciko bomlomo sengathi into eseyashabalala yahamba noZulu wayizolo. Ubuciko bomlomo busaphila nanamhlanje. Ngokocwaningo usuku nosuku buyakhula buthatha igxathu elisha.

UNtombela nabanye, (1997:3) bathi:

Ngakho-ke labo ababuka njengento yayizolo, basephutheni ngoba ubuciko bomlomo buyaphila, busaqanjwa nanamhlanje ngoba uZulu wansondo usazibona izigigaba nezigameko zezenzeko imihla namalanga kulesi sikhathi esiphila kuso.

Ngokocwaningo bukhona ubuciko bomlomo obutholakala enkulumweni yomuntu yemihla ngemihla. Lobu bugagu bungamakha aqhola anonge inkulumo yemihla ngemihla. Kumuntu ongumZulu le nkulumo iyafenqa, ibeka inkulumo ngokusikisela. Kwesinye isikhathi kuthathwa isenzeko esake senzeka noma lesa esivame ukwenzeka mihla namalanga empilweni senziwa simele lesa esisuke senzeka ngaleso sikhathi kuleyo ndawo.

Lokho kusuke sekuyibeka inkulumo ngolimi olujulile oludinga lowo olalele ingqondo yakhe ibe ngesabalele nekwaziyo ukujula. Izaga zingobunye ubucikobomlomo obubeka amaqiniso njengoba enjalo. Izaga zinjengamakha olimi. Isibonelo, uma kuthiwa, Izandla ziyagezana. Okuchazwa iqiniso elingephikwe ukuthi isandla esisodwa asikwazi ukuzigeza. Ngakho-ke kuyiqiniso ukuthi izandla ziyagezana.

UNtombela nabanye, (1997:122) bathi:

Ukukhuluma lapha kobantu kunobuciko bakhona obuyibeka isisoka inkulumo. Ungamuzwa nje uZulu wansondo esethi: “Nozizwe ungenze nje, siyobohla Manyosi, ngimfunge uNozibuko kababa” okusho ukuthi kambe isenzo sika Nozizwe sesimkhumbuza esikaManyosi, owathi edla esutha eNkosini uDingane kodwa wayihlamuka wahamba noMpande eselibele ukuthi uyobuye alambe. Nebala awusuthi unomphela isisu siyabohla, kwakunjalo-ke nakuManyosi.

Ucwaningo luphinde luveze ulimi olusezingeni njengolimi oluletha isifundo esintwini sonkana ngoba lesi senzo-ke asilungile ngoba omunye hleze wayengamyala ngokuthi angalokothi akwenze lokhu ngoba kuyomqoqa ukuhlwa. Abadala bakusho lokhu sebekubone kahle ukuthi ngisho nesinjani isihlakaniphi kodwa uma sekuhlwile kumele sibuye ekhaya. Kusuke sekumqoqile njalo belu ukuhlwa kwansondo. Izaga futhi zinesexwayiso kulaba bantu abaphikelela ukwenza izinto ngenkani ngokuthi kusetshenziswe ulimi lokukhalima lowo muntu ongezwa. Kuvele kuthiwe nje isalakutshelwa sibona ngomopho. Lapha kusuke kubonakala ukuthi labo abakhuzwayo bengezwa baze bangene enkingeni ekade bekhuzelwa yona. Izaga nezisho ziphinde zikugcizelele ukuthi okwenzayo phansi komthunzi welanga kuyokwenza ukuthi ngelinye ilanga kuyokuvuza ekugcineni. Ulimi olusetshenziswa kulokhu kwexwayiswa oluthi inhlambi yamanzi ifela emanzini, kuphindwe kuthiwe isotsha lifela emsebenzini walo. Ngokocwaningo ukuba neso kwabantu abangamaZulu lokhu okufika nala manoni olimi. Ukuqaphela kwabo nokuphila impilo yamaphisi, yokuzingela kubenesandla kulokhu.

UNtombela nabanye, (1997:124) babeka kanje:

Kuningi-ke esikufundayo kulo munxa wolimi nokwenza siqale ukuqaphela, bese impilo siyayibheka ngelinye iso. Abafana ekwaluseni babekuqaphela okwenzeka uma belusile nangenkathi bezingela izinyoni. Ingathi babekuzwa ukukhala kwethendele kodwa lutho ukulifica, base beyabona ukuthi impela intendele enhle yileyo ekhala igijima. Lo mkhuba-ke awugcini kuyo intendele kuphela kuqhutshwa kanjalo nakuso isigwaca.

Ulimi olusetshenziswa ukugqamisa lezi zinyoni oluletha inkuthalo esizweni soMdabu. Akuthi uma abafana besihubha isagwaca besihulukusha bese kuthi uma sehlela phansi sicashe noma sime kodwa siyashosha siqhubeke. Yingakho-ke kwabonakala ukuthi okuyisona esihle ngempela isagwaca ileso esishoshayo. Njengoba izaga nezisho zethula isifundo abantu bayakwazi ukuzwa lolu limi olusetshenzisiwe ukuthi akusizi ukulokhu ukhala ungenzi lutho, kufanele uqhubeke ube uzama nanokuthi ukuze usinde kuhle ukuthi wethuke.

Esinye isifundo esitholakalayo yilesi esikhuluma ngokuthi izinto ezenziwa ngokubambisana, zivama ukuphumelela ngoba kusuke kusizwana kuleso simo. Imvamisa osuke ezenzela izinto ngayedwa akavami ukuchuma kulezo zinto azenzayo, usuke engenamuntu abonisana naye. Ulimi olufundisa kahle luxoxa indaba nangezilwane ukuthi uma umuntu ezihambela emasimini abone okuzinyoni kuhamba ngakubili, uZulu uyabona ukuthi kanti ubucwibi obuhle obuhamba ngabubili. Izaga nezisho ziya nokukhula nangenxa yezikhathi esezaguquka.

UNtombela nabanye, (1997:125) bayakufakazela lokhu:

Sekuvamile phela ukuthi ukuzwe uma kuqondiswe kithi thina esizithandela ukuzikhulumela futhi sengathi sagwinya iredo noma impempe. Siyaye sithathe ngokuthi phela njengoba nolimi lukhula nje nabo bayaye baqaphelisise izinto ezenzeka ngaleso sikhathi. Uma abantu sebeqala ukugwema iqiniso, uyaye ezwe abanye

sebekhala ngokuthi kodwa kufihlwa kufihlwani zingono zomlungu yini.

Ngokocwaningo kwabesifazane babelungu phela izingono lezi zihlonishwa ukwedlula zonke izitho zomzimba. Kuzo zonke lezi zithako zolimi ezisetshenzisiwe lapha akukho lapho zicazwe khona. Nasenkulumeni uqobo akukho lapho kuyaye kuzwiwe okhulumayo ethi sengizofaka isaga okanye isisho. Lokhu kubizwa kobuciko bomlomo ngamagama athile, kwaba imisebenzi yabacwaningi bolimi laba abafika nomkhuba wokubandlulula inkulumo bethi kukhona isaga, kukhona isisho baze basho nezici ezikwehlukanisayo.

UNyembezi, (1996:141,179) uthi:

### **Izaga**

Inkunzi isematholeni – Abantwana kufanele bakhuliswe kahle ngoba kuzoqhamuka kubo abaholi bangomuso.

Inyoni ishayelwa abakhulu – Umntwana kufanele azise abazali bakhe lokho akutholayo akwethule kubo.

### **Izisho**

Ukubuya ngezandla – Ukubuya ungaphethe lutho.

Ukwaphula osizini – Ukuhlenga ekuhluphekeni.

## **4.7 Ukubaluleka kokuhlukanisa ubucikomlomo ngamagama abo**

Ucwaningo luhlose ukuveza ingozi yokulahlekelwa yilobu bucikomlomo esizweni soMdabu ngoba phela abeZemfundo begcizelela ukuthi izingane azifunde zonke izifundo ngesiNgisi. Lokhu kwenza izingane zazi izaga zesiNgisi phecelezi (idioms and proverbs) kanti ulimi loMdabu luhlukanisile ubucikomlomo ngezogatshana. Ngakho-ke ucwaningo lufisa zibuye emasisweni. Lokho kuzokwenzeka mhla uHulumeni waguqula indlela eZemfundo ezihlela ngayo ukuze izingane zoMdabu zifunde ukwehlukana kobucikomlomo

nokubusebenzisa uma zikhuluma. Isizwe sithandeka kwezinye izizwe ngolimi ezalunikwa uMdali okuyilona olwenza ukukhuluma kwazo kwehluke kwezinye. Uye uzwe abanye abantu besinye isizwe bethi sikhuluma kamnandi isizwe samaZulu, sikhuluma ulimi lwaso ngenhlonipho nangesizotha. Ngakho-ke kungeze kwancomeka ukuthi ulimi olunenhlonipho lungavunyelwa ukuba lusetshenziswe yizo zonke izingane eziseSifundazweni sakwaZulu-Natali ngoba becatshangelwa ukuthi luzobehlula ulimi ekubeni aboMdabu bona akekho owabacabangela ukuthi isiNgisi siyobehlula. Babonakala beshikeka besebenzisa nezichazmazwi zesiNgisi ezichaza ngolimi lwesiZulu kodwa bayakwazi ukuphumelela ezifundweni abazenzayo beSemfundweni Ephakeme noma babecindezelwe izilimi zabaMhlophe.

UCele, (2009:530) uthi:

Kunconywa ukuba abantwana baxoxelwe ngemvelaphi yabo njengoba babenza ogogo basendulo. Uma kukhona okuncane okusakhunjulwa okungumlando wesibongo esithile, abaxoxelwe ngakho abantwana ukuze nabo bazizwe beyingxenye yalowo mndeni. Bangatshelwa ngomlando wamaqhawe akubo uma kukhona abazali abasakhumbulayo. Kunconywa ukuba bafundiswe nangezithakazelo zakubo zithwele umlando wakubo.

Ngokocwaningo kuyacaca ukuthi nabaMhlophe bangakwazi ukufunda ulimi lwesiZulu ngoba phela bahlala lapha kwaZulu-Natali. Abafundi abaMhlophe kumele bazame ukuthatha ulimi lwesiZulu njengolimi lokuqala lokwengeza njengoba naboMdabu abafundi belwenza ulimi lwesiNgisi njengolimi lokwengeza lokuqala (*First Additional Language*) nalezo zikole eseqala ukufunda ulimi lwesiZulu zilusebenzisa njengolimi lwesithathu lokwengeza (*Third Additional Language*). Kuyabonakala ukuthi abakhathalele ukuba balukhulume, into abayizuzayo ukufunda amagama. Okufike kuxake kakhulu ukuthi nezingane kulezi zikole ezixubile zithi zingezoMdabu kodwa nazo zijike zifunde ngolimi lokwengeza lwesithathu ngenxa yokuba kulolu hlobo lwezikole. Lokhu kuzokwenza ukuba zingalwazi ulimi lwasekhaya ekubeni abaMhlophe bona basebenzisa olwabo lwasekhaya luze lufundwe izingane zoMdabu. Kulukhuni-ke ukuthi izingane zoMdabu zikwazi ukuba

nolwazi nobuciko bomlomo obunotho kangaka ngenxa yolimi lwabaMhlophe noma ingane yoMdabu efunda ezikoleni zabaMhlophe ingezwa isaga sisetsheziwa, iva ingazi ukuthi sisho ukuthini kodwa kube kuwulimi lwayo.

UMathenjwa nabanye, (1999:10) bayakufakazela lokhu:

Isaga sisabalele kakhulu kulokho ezikuqethe. Ezinye zikhuluma ngezikhathi zakudala ngaphambi kokuba umphakathi oMnyama wehlukane ngezilimi njengamanje. Lokhu kubonakala ngezaga ezikhona ezifanayo ezilimini zoMdabu. Ezinye izaga zikhombisa ukuthi zisanda kusunguleka nje emva kokufika kwenkolo yobuKrestu. Kukhona nalezo ezimayelana nabandlebe zikhanya ilanga. Ezinye izaga zikhombisa ukuthi zisuselwa ezinsumaneni ezinye zisuselwa emasikweni njengokukholelwa emadlozini nakuMvelinqangi.

Ucwaningo luyakuveza ukuthi ulimi lwebale nalo luyadinga ukwedluliselwa ezinganeni ezifundayo zifunde futhi nokuthi izaga zisuselwa kuphi. Lona luhlose ukuba kuqashelwe nolimi olusetshenziwe kulolo hlobo lomsuka wezaga. Kubalulekile ukuba abafundi boMdabu bakwazi ukuzisebenzisa izaga kunoma iyiphi inkulumbo abafisa ukuyedlulisa ngendlela ecashile. Lokhu phela kuyoba yiyo indlela yokudlalisa ulimi okwenza futhi ulimi lwesiZulu lube yintandokazi nakwezinye izilimi.

UCanonici, (1989:1) ubeka uthi:

Language is used to express experiences and concerns. These can be conveyed either directly by simple statement of facts or indirectly or symbolically through figurative speech, stories, songs, poems, proverbs etc. which enable one to give form to deep emotions such as love or hatred, happiness or anguish, hope or despair.

Ngaleyo ndlela kubalulekile ukuthi izingane zifunde ngokuthi leso saga size sibekhona kwakwenzenjani futhi sinasifundo sini emphakathini, abafundi bona bazothola siphisifundo.

Izibonelo zezaga ezisuselwa ofuzweni nezincazelo zakhona:

| Isaga                        | Incazelo                                             |
|------------------------------|------------------------------------------------------|
| Inkovu iphuma ethangeni.     | Ingane ifuza abazali bayo nangezenzo.                |
| Inzimakazi izala ilungakazi. | Kwenye inkathi umntwana akabafuzi abazali ngesimilo. |
| Injalo iphuma edunjini.      | Umntwana ufuza abazali ngobuhle noma ngobubi         |

Ulimi olusetshenzisiwe lunothile futhi lujulile kangangoba omunye umuntu wesinye isizwe angeke akwazi ukuqonda ukuthi isaga sichazani.

UMathenjwa nabanye, (1999:10) bathi:

Isaga siyinkulumo efingqiwe esebenzisa ulimi olujulile olunothle ngezifengqo. Zingamazwi ambalwa aliqiniso eliphathelene nokwenzeka empilweni zisebenzisa ulimi olungagaguli kodwa olwethula amaqiniso. Zisetshenziselwa ukunika izeluleko noma zinikeze iziyalo ezexwayisayo ziyinkulumo engaguquki noma zisebunyeni, ebuningini enkathini yamanje, ezayo kanye nedlule. Ziveza izithombe magama ezimumethe incazelo ejulile. Singasho ukuthi zingamakha ayolisa ulimi lwethu ngenxa yobunkondlo obulethwa izifengqo.

Ngokocwaningo izaga zaqanjwa ongoti ababebheka baqaphelisise ukwenzeka kwezinto imihla namalanga. Ngaleyo ndlela ziyiqoqo lezinkulumo zabantu eziqukethe usikompilo, inkolelo kanye nezehlakalo eziwumthombo wolwazi lwesintu sonkana. Ngaphezu kwakho konke ziyizinkomba zokuthi abantu abadala babeqaphela kanjani ukwenzeka kwezinto ezaziseduze kwabo nokuthi babezibuka kanjani izehlakalo nezigigaba ezithile. Okubalulekile kakhulu ukuthi njengoba zingamakha okuyolisa ulimi, wonke umuntu oziqhenyayo ngolimi lwakhe, kufanele azisebenzise enkulumeni yakhe yemihla ngemihla.

Ziphinde zenze ukuthi inkulumo ihlwabuse ibe nobugagu futhi oyilalele aninge ngayo. Ziwumsebenzi wobuciko owethula imfundiso. Ngakho-ke kufanele zithathwe njengenqolobane yokuhlonipha nenzululwazi okufanele intsha ikhongozele kuyo ukuze yakheke ibe abantu abaqotho kusasa. Ngokocwaningo zikhona izinto eziphawulekayo ngezaga ezibalulekile osikweni lwesizwe samaZulu.

UMathenjwa nabanye, (1999:2) bagcizelela ukuthi:

Kufanele zethule amaqiniso zisebenzisa amazwi ambalwa agigiyelayo zisebenzisa, ulimi olujulile olunotho ngezifenko. Ziyinkulumo eyamukelwa yiwo wonke umuntu. Emphakathini zinothisa ulimi. Aziguquki nenkathi kanye, nasebunyeni nasebuningini.

Ucwaningo luveza isifundo esingakha isizwe soMdabu indlela okufanele siziphathe ngayo. Ulimi olusetshenzisiwe kulobu bucikomlomo yibona obungaletha ukuzwana emphakathini uma kungalandelwa lokhu okushiwo izaga ezilandelayo. Izibonelo zezaga ezisuselwa ekuphathaneni kwabantu nezincazelo zakhona:

| <b>Isaga</b>         | <b>Incazelo</b>             |
|----------------------|-----------------------------|
| Imikhombe iyananana. | Umuntu usiza lowo omsizayo. |
| Unyawo alunampumulo. | Ubophatha kahle isihambi.   |

Kubukeka isizwe soMdabu nesizukulwane saso sineshwa lokungakwazi ukufunda ubuciko bomlomo obunezaga ezakha isizwe. Ingane yayifundiswa isencane ukuthi omunye umuntu uphathwa kahle ngoba ngelinye ilanga uyothuke usufika ngakubo. Lokho nje kwakha isizukulwane esiyokwazi ukuhlala nabanye abantu. Ngakho-ke kuyanconywa ukuthi ubucikobomlomo buvuswe ekufundiseni zonke izingane.

#### 4.8 Indlela elula yokufunda amagama atholakala olimini lwezaga

Ucwaningo luhlose ukusivezela ukuthi zonke izilimi zezizwe ezahlukeni ziyawadinga lawo magama abonakala elukhuni ngokwenzazelo. Isikhathi esiningi indlu yoMdabu icabanga ukuthi izilimi zabaMhlophe kuphela ezidinga izichazamazwi.

UNkabinde, (1982:1) ubeka kanje:

Amagama esiZulu ayizinhlobo ezimbili ezimqoka yilezi:  
amagama amumethe incazelo ethile ayizinhlobonhlobo  
ezine: amabizo, izenzo, izibabazo kanye nesenzukuthi.

Njengoba amagama achazwayo esichazamazwini etholakala ngokuthola amagama ezincwadini zokufunda zesiZulu nasemaphephandabeni nasezincwadini zezifundo ezinhlobonhlobo ezisetshenziswa ezikoleni nasezingxoxweni zomsakazo wesiZulu kanye nasenkulumeni yabantu. Kulula ukuthi nomuntu ongasikhulumi isiZulu akwazi ukusisebenzisa isichazamazwi solimi lwesiZulu bese uyawathola lawo magama ebengawaqondi kahle. Okwenziwa ucwaningo ukukhuthaza nabo abathi isiZulu ulimi lwabo lwebele ukuba bazisebenzise izichazamazwi njengoba kuchazwa lapha ebucikweni bomlomo ukuthi kukhona ngisho izinyoni, izingane zamanje ezingazazi. Uma umuntu ebheka igama elithi ungcede uyayithola incazelo ukuthi inyoni enjani, ithanda ukudla ini futhi idume ngani. Lokhu kwenza ukuthi kubelula uma izingane ezikoleni zingathola izichazamazwi zolimi lwebele ngoba abasekho ogogo abazobachazela izaga, izinganekwane nezisho. Sekudingeka bufundwe phansi lobu buciko bomlomo. Okuhle ngezichazamazwi zolimi lwebele zibhalwe amagama ngolimi lwesiZulu aphinde futhi achaze ngaso. Akhona nalawo achaza ngolimi lwabaMhlophe ukuze labo abangakwazi ukuqonda incazelo ngesiZulu, bafunde lawo anencazelo yolimi lwabo lwebele.

UKunene, (1996:1) ugcizelela uthi:

Kanjalo-ke thina sithi akungabi sengathi impucuko  
yafika nabelungu. Impucuko indala, impucuko  
ayiyinye, impucuko ingalokhu nalokhu kwezizwe

ngezizwe. Okuyiyo enkulu, yileyo yobudlelwano.  
Yileyo yokuhlalisana nezinye izizwe eziyithi emhlabeni  
wethu.

Ngokocwaningo kuyavela ukuthi kubo ubuciko bomlomo kukhona amagama ayengaqondwa izingane kodwa zazifundiswa abadala noma nazo ngenxa yentshisekelo ezazinayo zazibabuza abadala ukuthi kuchazani ukuthi. Yingakho olimini lwesiZulu kuthiwa indlela ibuzwa kwabaphambili. Abadala bolimi lwesiZulu babeyizichazamazwi bezihambela njengoba namuhla sezibhalwe phansi kodwa zithathelwa kubo.

UKunene, (1996:1) ubeka kanje:

Kanjalo- ke kukhona ubuhlakani obukhulu emhlabeni obungalotshiwe phansi ekube nanamuhla ukubhala lokhu kuthekela kukho. Singeze-ke sathi impucuko le ingokuba umuntu ekwazi ukuloba. Noma sibhala-ke asazi ukuthi kukhona amafa amakhulu angalotshiwe kodwa anonile nangokunona kwawo okukhulu.

Ulimi lwesiNtu luhambisana namasiko alabo bantu abalukhulumayo abangazenyenzi ngalo. Yikho lokhu okuzokwenza ezinye izizwe ziluthande futhi ziluhloniphe. Abantu bokufika kulesi Sifundazwe sakwaZulu-Natali bayaluthanda ulimi lwesiZulu. Yingakho ucwaningo lusivezela ngaphambilini ukuthi lolu lulimi lusabalele kuzo zonke iZifundazwe bese kumangaza ukuzwa abanikazi balo bethi lulukhuni bona bezwa kangcono isiNgisi kunesiZulu. Ucwaningo luhlose ukuba ulimi lwebale luthuthuke, lufundwe izizukulwane zoMdabu lungashabalali. Yingakho luzogxila olimini olusetshenziswa ebucikweni bomlomo ngoba bona buncike kakhulu kuyimvelaphi yabantu boMdabu.

Lapha ebucikweni bomlomo kunezindlela zokuphila nokukhula ezazifundiswa abadala befundisa izingane ukuze nazo zifundise izingane zazo. Kwakungekho-ke okwakuba imibuzo evela ezinganeni eyayithiya izifundiso, izifundiso zabadala njengoba kwenzeka namuhla. Izingane zanamuhla azilwazi ulimi olwalusetshenziswa ngabadala ngenxa yokuthi azingcwekisini ngisho emagumbini esikole ngazo futhi zithatha ubuciko bomlomo njengento yasendulo. Ziyakhohlwa ukuthi nabaMhlophe banakho nabo okungokwabo

abakubiza ngokuthi *proverbs*. Uzwa izingane ezifunda ezikoleni zabaMhlophe zibuza ukuthi yini khona lokhu okuthiwa isaga bese kuyacaca ukuthi ulimi lwebele lunonile. Uma usufundile ngalo, uyakwazi ukuqonda lokho ofunde ngakho. Ucwangingo luhlose ukuxwayisa indlu yoMdabu ikakhulukazi labo abayizifundiswa zoMdabu ngoba yibo abathatha izingane zabo ziyofunda izilimi zabaMhlophe.

UKunene, (1997:1) uphawula uthi:

Icala elikhulu labathi bayizazi nabathi bafundile wukuthi ukwazi abakwaziyo bayakufihla bakufihla nangendlela abakubeka ngayo. Okusho ukuthi ukuze azi ulwazi kudingeka ukuba azi lolo lulimi lwezazi kuqala ngaphambi kokuba afike eqinisweni.

Ngokocwangingo akufanele kube sengathi ukukwitiza isiNgisi yikhona okwenza umuntu ahlakaniphe kodwa kuwukukhuluma nje owukukuxhumana nalabo abangabaMhlophe ukuhlakanipha khona kubonakala kumuntu ohlonipha ulimi lwakhe noSikompilo.

#### 4.9 Zisemqoka ngani izaga olimini?

Ucwangingo luhlose ukusivezela isizukulwane sanamuhla ukuthi izaga ziyiqoqo lezinkulumo zabantu eziqukethe uSikompilo, inkolelo kanye nezehlakalo, zingumthombo wolwazi lwesiNtu sonkana. Lolu lwazi olunye lwalo olungumlando, lulondolozeka ezageni bese lwedluliselwa ezizukulwaneni ezilandelayo ngazo izaga.

| Isaga                   | Incazelo                                        |
|-------------------------|-------------------------------------------------|
| Icala leqiwa endleleni. | Umuntu uyangena enkingeni ngento angayilindele. |

Lesi saga kwakuxwayiswa noma ubani owayengazithola esenkingeni ngento angayilindele ukuze ngenxa yayo angafisi ukuzibulala. Isikhathi esiningi usuthola abantu bezibulala ngenxa yokungazi ukuthi noma ubani inkinga ayimehleli ngoba enze ngesimabomu noma ubudedengu bakhe. Lokhu okushiwo isaga kuyawaqinisa amadolo alowo osenkingeni enkulu.

Nalesi esithi ikhaba alethenjwa -into uboyibonga ngoba isiphumelele. Lokhu kwakuyisifundo esasifundisa umuntu ukuthi uma izinto zakho zingalungi, ungaphelwa amandla ngoba vele ikhaba alethenjwa. Kuyabonakala ukunyamalala balobo buciko bomlomo ezikoleni ukuthi kwenza abafundi balesi sikhathi balahlekelwe yithemba. Abanye bazinikela ezidakamizweni ngoba bethi kulukhuni ukuphila noma bekhale ngokuthi impilo ibahlulile. Umehluko omkhulu phakathi kwentsha yasendulo neyamanje ukwazi ubucikomlomo kwale nalapho yona noma ibona ukuthi yayingasaphumeleli kodwa yayilokhu ithi akulahlwa mbeleko ngakufelwa bese iqhubeka nalokho ekwenzayo kuze kuphumelele.

UMathenjwa nabanye, (1999:3) bafakaza ngokuthi:

Izisho ziwuhlotshana bobugagu obubeka inkulumo ngokusikizela ziyinkulumo esebenzisa amazwi asetshenziswa imihla ngemihla kepha incazelo yawo ibe yehlukile kweyemihla ngemihla. Indlela la magama athandaniswa ngayo ayejwayelekile kangangoba omunye angawabona engenamqondo othile awulethayo. Imvamisa izisho azisethuleli amaqiniso athile ngempilo njengoba kwenzeka ezageni. Okuphawulekayo ngesisho ukuthi asiyona inkulumo eyamukelwa umphakathi wonkana njengeqiniso. Sona sinokusetshenziswa saziwe abantu abathize kuphela. Isisho asijwayele ukuba nesifundo esisifundisa sona futhi asethuli maqiniso ngezinzululwazi, nangempilo njengezaga.

#### **4.10 Zibaluleke ngani izisho olimini lwebele?**

Ucwaningo luhlose ukuveza amaqiniso asobala ukuthi izisho zingamakha anothisa abuye ayolise ulimi lwesizwe. Ziphinde zithinte izinto esizibonayo imihla namalanga zigcina nazo zifundisa ngokwenzeka kwezinto ezithile. Zimumethe umlando wesizwe ngoba zithinta izinto ezithile eziwumlando. Okukhulu kakhulu zisebenza njengesilulu lapho abantwana bethola khona ulwazi lwamagama olusha.

UMathenjwa nabanye, (1999:4) bacacisa bathi:

Ezilimini eziningi izisho zibonakala ngokusebenzisa izifenko. Izifenko-ke ukuyeka ukusebenzisa amagama ngendlela ejwayelekile, kodwa asebenze ezingeni elithe xaxa. Isisho singasibona ngokuthi sisebenze ngendlela yesifenko uma kuthathwe isifenko leso sasebenza njengesisho.

Ucwaningo luveza ukuthi ulimi olusetshenziswe ezishweni luyaguquka futhi izisho aziyona imisho ephelele kepha ziyibinzana lamagama adinga ukuphaswa ukuze anikeze umqondo ophelele okwaziyo ukuzimela.

**Isibonelo:**

**Isisho:** Ukucela empunzini.

**Isaga:** Indlu yegagu iyanetha.

**Isisho:** Siyaguquguquka nenkathi yesenzo, okungaba eyamanje, ezayo nedlule kanti isaga asiguquki.

**Isisho:** Nangu, ake uthi ngicele empunzini.

Ngingambona nje ngizocela empunzini.

Nganele ngambona ngacela empunzini.

**Isaga:** Ngiyazi ukuthi indlu yegagu iyanetha.

Ngizobe ngazi ukuthi indlu yegagu iyanetha.

Ngangazi ukuthi indlu yegagu iyanetha.

Isisho siyashintsha ebunyeni nasebuningini kanti isaga asishintshi. Ngokocwaningo ubuciko bomlomo bunolimi olungagcini nje ngokunotha kodwa nangokunika aboMdabu ulimi olujulile olwehlukile ezilimini zabaMhlophe. Ulimi phela yilona olwenza umuntu ahlonipheke kwezinye izizwe uma-ke lungasetshenziswa luzogcina lungasaziwa. Uma kunjalo kusho ukuthi abanikazi balo nabo abasekho nabo bayofana nokuthi abakaze babekhona ngaphambilini. Ngakho-ke ulimi lwebele kufanele lufundiswe ezikoleni futhi lusetshenziswe yiwo wonke umuntu ohlala eSifundazweni sakwaZulu-Natali.

Lokhu kudalwa ukuthi izingane azisakwazi ukungcwekisana nangeziphicaphicwano ezazikwazi ukubamba izingane zingahambi zehla zenyuka njengalezi zamanje. Sasingekho isikhathi sokuba izingane zizithole zinesizungu kodwa zazisebenzisa iziphicaphicwana ezazinyakazisa umqondo wezingane, uhlale ucabanga ngezinto ezikhona ezibazungezile baze bakwazi ukuzigagula ngamagama azo kade kuphicwana. Akekho-ke umfundi ongalibala ukucabanga ukuyontshontsha efisa naye ukuba yinongqa phambili emdlalweni wokuphicaphicwana.

#### **4.11 Ulimi olusetshenziswa eziphicaphicweni**

Ulimi lwebele olusebenzayo luba samdlalo owungqayingqayi wokuqagela ovame ukuba phakathi kwabantwana bodwana noma kwabantwana nogogo. Lokhu akusekho kulesi sizukulwane sanamuhla ngoba ogogo balezi zinsuku abasakwazi ukuhlala nabazukulu ngoba abazukulu balesi sikhathi sebabuka omabonakude bebuka odado asebahlelelwa bona. Ogogo nabo sebeyasebenza babuya emsebenzini bekhathele bengakwazi nokuxoxa nabazukulu babo. Izikole-ke kufanele kube yizo ezizovala isikhala sogogo ngokufundisa izingane ubuciko bomlomo ukuze zikufunde ukukhuluma zinikwe imiklomo njengoba kwakwenziwa ngeminyaka ephambilini. Ngalesi sizathu ulimi lobuciko bomlomo lugcina selufuna ukunyamalala kanti luyigugu lesizwe. Mukhulu umsebenzi weziphicaphicwano.

UMathenjwa nabanye, (1999:18) bathi:

Azicini ngokuchitha isithikuthezi kuphela kepha sibuye sizithathe njengomlalazi wokucija imiqondo yabantwana ukuthi icabange isheshe. Lokhu kwenzeka ngoba lowo ophiciwe kuyaye kufuneke acabangisise ukuze athole impendulo eyiyona yona. Zithi zibacija zibezibafundisa futhi ngezinto ezibazungezile empilweni kanye nokusetshenziswa kwazo.

Lokhu kuyakhanyisa ukubaluleka kolimi ukuthi luyisikhali esingasetshenziswa ngazo zonke izindlela. Luyasebenza emdlalweni, emculweni, ekubongeni nasekugananeni

kwezingane kukhona ulimi olusetshenziswayo. Okuphawulekayo indlela ulimi olusebenza ngayo kuleso naleso simo sokukhuluma.

**Isibonelo:**

**Ophicayo:** “Ngiyakuphica noma Ngiyaniphica.”

**Ophicwayo:** “Ngani? Noma Siphice noma Ngiphice.”

**Ophicayo:** “Ngikuphica ngotshani bami obumnyama obumile phezu kwentaba.”

**Ophicwayo:** “Izinwele”

Kuyenzeka ophicwayo noma abaphicayo behluleke. Uma behluleka lowo ophicayo ubanika umdlandla ngokuthi.

**Ophicayo:** “Seningaze nehlulwe yinto elula kangaka, into enihlale niyibona zonke izinsuku?”

Uma behluleka kufanele basho ukuthi bayehluleka bese ophicayo ebanikeza impendulo nencazelo yakhona.

**Ophicayo:** “Izinwele. Izinwele zimnyama kanti intaba ezikuyo yikhanda.”

Lolu limi olusetshenziswe kulolu hlobo lobuciko bomlomo lwenza ingqondo icabangisise lokho okubuzwayo futhi wonke umuntu okwazile ukuphendula uthathwa njengomuntu oyisihlabani nohlakaniphile. Akusibona abafunde isifundo seSayensi kuphela abahlakaniphile njengoba abaMhlophe nabanye boMdabu becabanga kanjalo. Ulimi lwebele nalo luyabufuna ubuhlakani ngenxa yokwehluleka ukusebenzisa ulimi. Ungazithola usunecala ongalenzanga ngoba wehluleka ukuchaza kahle lokho obubuzwa khona noma wehluleke ukuphendula imibuzo ethile engakuvikela. Yingakho ulimi selokhu lumile ekubeni isikhali esixhumana ngaso.

#### 4.12 Ulimi olusetshenziswa enkondlweni

Ucwaningo luveza obunye ubuciko bomlomo bona obusadlondlobele ukusetshenziswa ezikoleni zoMdabu. Okubonakalayo ukusebenza kwabo kugxile kakhulu ekucubunguleni nasekuhluzeni inkondlo. Le ndlela iyancomeka kodwa bekufanele ihambisane nokuthi umfundi akwazi ukuyisho inkondlo engasayiboni ngoba inkondlo yayishiwo ngaphandle kokufundwa phansi. Lokhu kwenziwa abaNhlophe abafika nokuthi kuhle ibhalwe, okubi yile mithetho eseyabekwa uma kufundwa inkondlo. Ucwaningo luyakhanyisa ukuthi ubunkondlo indlela yokusebenzisa ulimi ngobuciko futhi luhleleke ngendlela thize ukuze umlayezo oluwuqukethe uzwakale kahle. Zine izindlela zokusebenzisa ulimi ngale ndlela uma umuntu esosizini, esenjambulweni nelukuluku elizwa liqubuka ngaphakathi kuyena. Okusho ukuthi ubunkondlo lobu budala njengesidalwa esingumuntu ngoba zonke lezi zimo esizibalile selokhu kwathi nhlo isidalwa esingumuntu sishukashukeka yizo.

#### Isibonelo solimi olusetshenziswe enkondlweni:

Ukuze siqondane  
Ngema ngathula  
Ngithuliswa insangano  
Isifuba sagubha  
Inhliziyo yangangaza  
Idlozi langiphephetha  
Lingibhila ngentelezi  
Yaba phansi eyeq' uvalo.

Inkondlo ibumbeka ngokobuciko obuthize njengokuhleleka kwezinhlamvu ezakha amagama, ukuhleleka kwamagama akha imisho kanjalo nokuhleleka kwemisho eyakha izindima. Lokhu kuhleleka kwamagama nemisho kunomphumela. Umphumela-ke umlayezo wenkondlo. Ngamanye amazwi indlela ulimi oluhlelwe lwasetshenziswa ngayo ibalulekile ekudluliseni umlayezo oqukethe yinkondlo okumele ufinyelele kubalaleli nakubafundi benkondlo. Ucwaningo luphawula ukuthi ubunkondlo buyawuthinta umoya womuntu. Njengoba ubucikobamazwi buhlukene kabili kodwa endulo babudluliswa ngamazwi noma manje sebubhalwa phansi. Noma-ke le ndlela yabaNhlophe yokuthi kucutshungulwe ukuthi incomeka ngani futhi isoleka ngani ibizwa ngokuthi ukuhlula.

AboMdabu bajabulela kakhulu ubucikomazwi obudluliswa ngamazwi obedluliswa ngomlomo ngoba kuvuselela usikompilo loMdabu. Izibongo zaMakhosi zinomlayezo odluliselwa esizweni kodwa ababonakali bezisho bephethe izincwadi laphe zibhalwe khona. Lokhu kwenza ukuthi wonke owoMdabu azizwele esevukwa ugqozi ngoba zisuke sezikhuluma ngeqhawe, iNkosi eyayibusa nobunjalo bayo. Ngendlela eyayibusa ngayo isizwe sayo. Nayo-ke indlela izibongo zaMakhosi ezibekwa ngayo uma zibhalwa phansi ngezilimi ezahlukene ziyawukhomba umehluko ngokubhalwa kwamagama namaqiniso avezwa izilimi ezahlukene ngaleyo Nkosi. Ulimi olusetshenziswa enkondlweni luba umlando owawenzeka ngesikhathi iNkosi ibusa kodwa lo mlando awudluli kahle uma ubekwe ngolimi lwabaMhlophe udluliselwa kwaboMdabu.

UBlanche, (2008:10) uthi

The birth of Shaka  
His baby cry  
Was of a cub  
Tearing the neck  
Of the lioness  
Because he was fatherless.

Ngokocwaningo kumfundi woMdabu uzwa kangcono uma ibekwa ngolimi lwakhe ngoba kukhona okumchazayo uma sezibekwa kanje:

UCope, (1968:3) uthi:

### **Izibongo zeNkosi uShaka**

UDlungwana kaNdaba!  
UDlungwana woMbelebele  
Odlung' emanxulumeni  
Kwazekwas' amanxulum' esibekelana

UNodumehlezi kaMenzi,  
UShaka akashayeki kanjengamazi,  
Ilemb' eleq' amanye amalemb' ngokukhalipha,  
UShaka ngiyesaba ukuthi nguShaka,  
UShaka kwakuyiNkosi yasemaShobemi.

UNomakhwelo ingonyama,  
UMahlom' ehlathini onjengohlanya,  
UWany' olusemehlwen' amadoda  
UDabaz' ithafa ebeliya kuMfene.

Le migqa yenza ukuthi wonke umuntu onguMdabu ajabulele ubuqhawe beNkosi uShaka. Kwenza ukuba wonke umuntu ongumZulu aziqhenye uma kukhulunywa ngeNkosi uShaka. Ulimi lwebele lwenza umehluko ezimpilweni zalabo okuwulimi lwabo. Ngakho-ke ucwaningo luhlose ukuba kungagxilwa kuphela ekucubungweni izinkondlo kodwa kuphindwe kuvunyelwe abafundi ukuba bazisho ngekhandla ngaphandle kokuzichaza. Lokho kusho ukuthi babedla ngoludala lapho izinkondlo zazedluliswa ngamazwi esizweni leso esithamele.

#### **4.13 Ulimi loMdabu luyafundisa**

Ucwaningo luveza ukuthi ulimi lwebele lusebenza luphinde lufundise usikompilo lokwazi imvelaphi yomuntu. Kukhona ulimi oluvela ezithakazelweni uma izithakazelo zingefundwe ezikoleni, isizukulwane singaphenduka abantu abangazazi bona uqobo lwabo. Izithakazelo ziwumdlalo.

UNTombela nabanye, (1997:81) babeka kanje:

Lezi zibongo zozalo noma okanye zezibongo ezithile. Zakhiwa zisuselwa emagameni nasezigigabeni ezehlela abanye babantu ababevelele kuleso sibongo. Uma kukhona mhlawumbe into isibongo leso esasidume ngayo iyavela khona lapha esithakazelweni. Singabuye sithi izithakazelo ziqukethe umlando nokhondolo lokuzalana kuleso naleso sibongo ngokuhambe kucashunwa abathe baba amaphokela kuleso sibongo. Lezi zibongo zithathwa njengomkhuleko kuleso naleso sibongo. Ziletha igugu neqgabho lokuzigqaja kulowo osuke ebizwa ngolibo lwamaqhawe.

Ucwaningo luhlose ukuba izilimi zoMdabu zingagqitshwa ngezabaMhlophe ngoba azinawo lo mnotho wolimi. Uma kungavunyelwa abaMhlophe bazigiyele baqephuze

ezikoleni zoMdabu ngezilimi zabo, aboMdabu sebekwazile-ke ukukwitiza bayoyazi nini imvelaphi yabo. Kuyaye kubebuhlungu, kudabukise uma uzwa labo abaphuma emazweni aseNyakatho ye-Afrika bathi bangabona ukufana kwebala naboMdabu baseNingizimu Afrika bese befuna ukumukeleka. Bagcina sebezibiza ngezibongo zalapha eNingizimu Afrika. Lokhu kwenzeka kakhulu eSifundazweni sakwaZulu-Natal. Abanye bazibiza ngokuthi bangabakwaNdlovu kodwa uma umuntu esethi kulowo ozibiza kanjalo “Gatsheni” umuzwe esephika ethi: “Angiyena owakwaGatsheni mina ngingowakwaNdlovu.” Bese eyabonakala ukuthi akayena owaseSifundazweni sakwaZulu-Natali ngoba engawazi umlando wakwaNdlovu ukuthi abakwaNdlovu abakwaGatsheni. Ucwaningo luhlose ukuthi kungaze kufike kulelo zinga aboMdabu bengazazi imvelephi yabo ngoba uma bengayazi imvelaphi yabo kusho ukuthi abazi ukuthi izibongo zabo zavela kanjani. Uma aboMdabu bevumela izingane zabo ziqale ukufunda ezinkuliseni zabaMhlophe zize ziqede ibanga leshumi zifunda ezikoleni zabaMhlophe, zingalahlekelwa ubuciko bomlomo obuwmlando esizweni soMdabu. Njengoba zingekho izithakazelo esizweni sabaMhlophe, akukho-ke abangakufunda ngemvelaphi yabo.

UNtombela nabanye, (1997:81) bagcizelela ngokuthi:

Yizona ezihlanganisa uZulu wanamuhla waleso sibongo nowayizolo. Ukubizwa kwamagama alabo asebalala kukhomba ukuthi basakhunjulwa, ngakho-ke bayanxuswa ukuthi lobo buqhawe nobuhlakani abake babuveza besanyathela kulona omagade weshongololo, ababuye babuvezele lesi sizukulwane. Ziyintambo futhi ethunga ihlanganise bona abasaphila baleso sibongo ibakhombisa ukuthi umsuka wabo uwodwa, ngaleyo ndlela bese kwakheka amaxhama okuxhumana nokwazisana.

Ucwaningo luhlose ukuthi izingane zoMdabu ezikoleni zifundiswe ukubaluleka kokwazi umlando wazo. Umlando wakwaNyawo usuka kuNyawo owayewukhokho wokhondolo lwabantu bakwaNyawo. UNyawo naye wazala amadodana amathathu uMlaba, uXimba noShange. Umlando uyavela ezibongweni zonke esizweni soMdabu.

UNtombela nabanye, (1997:81) babeka kanje:

Nyawo!  
Mlaba!  
Dumakude!  
Mthandi wabantu bengamthandi  
Nyawo yeshonglolo kazibaleki  
Njono!  
Indumane yadum' ezizweni  
Sambane esmb' umgodini singawulali  
Nina baka Siba lempunzi  
Nyawo zingezwa ngamazolo.

Okwenza ukuba ucwaningo lukhuthalele ulimi lwebele ukuthi lunenhlonipho. Lokhu kuhlonipha yikhona okwehlukana isizwe soMdabu nesizwe sabaMhlophe. Yingakho kungajabulisi ukubona isizwe soMdabu sijabulela izingane zazo zifundiswa ngezilimi zabaMhlophe ngoba seziyophuthelwa ulimi olunothile nolugcina usikompilo lwazo. Ngesikhathi izingane zifundiswa ulimi lwezithakazelo zikhula zikwazi ukuhlonipha nabanye abantu bezinye izibongo, bakukhombise lokhu kuhlonipha ngisho behlangana nomunye umuntu endleleni ngokubingelelana. Phela ukubingelela kuyisiko lesiNtu. Umuntu uyabingelelwa noma ungamazi.

UNtombela nabanye, (1997:86) bathi:

Ukubingelela lokhu kunesikwana lakhona. Uma nizohlangana endleleni, nifike niphambane kuqala bese kuba yima niphenduka nibhekana senilungela ukubingelelana. Ngesikhathi niphambana wedlula, kukholelwa ekutheni usuke wedlula nabakini laba ohamba nabo. Kuzothi uma nibingelelana nithi:

Sawubona Ndosi.  
Lapha usuke uzisho nalaba abakini ohamba nabo abangabonwa uthi; Siyakubona Ndosi.

Yebo sawubona Madlanduna  
Lapha naye uzisho yena nabakubo abangasekho kodwa akholwa ukuthi uhamba nabo, uthi; Yebo siyakubona Mandlanduna.

Ninjani empilweni Nkom' isengwilele?  
Lapha ubuza wena kanye nabo bonke abakini  
obamele abasekhona nabangasekho. Yingakho  
nje esebenzisa ubuningi.

Sikhona Mshibe, yiwo nje umkhuhlane ohlasele  
uPhondolwendlovu. Ungibona nje ngiphikelele  
ohlanyeni ngale kwesaseNdumbeni.

Ucwaningo lugqugquzela indlela aboMdabu ababazisana ngayo nokungesabi ukubika izinkinga abanazo emndenini yabo. Phela aboMdabu bakulezi zinsuku sebathi bona bangamakholwa besaba nokuthi baye ezinyangeni uma begula noma begulelwa. Abafuni baziwe ukuthi bayaya. Ezikoleni yilapho kungaba inkundla yokufunda ulimi lokubingelela kwabantu abadala. Kuningi osekona uma ubheka izingane zikhuluma nabantu abadala, ungafunga ukuthi zikhuluma nabantu abangangazo. Imfundiso yoMdabu ihambisana nolimi olugcwele inhlonipho. Okwenza ukuthi kugxilwe ekusetshenzisweni ulimi lwebele kunesiNgisi yingoba ulimi lwesiNgisi luthanda ukwehluka kakhulu uma kubhekwa inhlonipho ngoba izingane zabaMhlophe zibiza abazali bazo ngamagama. Lokho kuthiwa usikompilo lwabo bese indlu eNsundu ithatha izingane zayo iziyise lapho okubulawa khona ulimi olugcwele inhlonipho zibuya nolimi luka-'Daddy' uma ziqonde ukubiza oyise bazo. Lokhu aboMdabu bangakubona njengempucuko ekugcineni bayophenduka isizwe esingenasikompilo nolimi lobe selungaqondwa ukuthi lulimi luni lolo abalukhulumayo.

Ulimi olusetshenziswa abaMhlophe lulungile kubo kodwa aluzilungele izingane zoMdabu ngenxa yolimi olusetshenziswa aboMdabu uma bekhuluma nabantu abadala bayafundiswa ukuthi kufanele bakhulume kanjani. Kukhona indlela abangayivunyelwa ukuba bayisebenzise ngoba ingakhombisi inhlonipho.

### **Isibonelo:**

Sawubona mama.

Akasho ukuthi Ya! Mama. Ngokosikompilo ulimi olunje alwemukelwa aboMdabu. Yingakho kungebekuhle ukuba izingane zoMdabu zisebenzise izilimi zoMdabu kuzo

zonke izifundo ngoba zizozijwayela lezi zilimi zabaMhlophe bese zizisebenzisa ngendlela ezisetshenziswa ngayo abaNhlophe nabo belungisela usikompilo lwabo. Ulimi luyaguquka, kuya nesimo esihlosiwe njengoba kuhleliwe ebucikweni bomlomo. Kukhona ulimi olusetshenziswa ezageni, ezishweni, eziphicaphicweni, ezithakazelweni kanye nasezinkondlweni ezahlukenene.

#### **4.14 Ulimi olusetshenziswe enkondlweni**

Ucwaningo lukhanyisa ukuthi ubunkondlo yindlela yokusebenzisa ulimi ngobuciko futhi luhleleke ngendlela thize ukuze umlayezo oluwuqukethe uzwakale kahle. Ziningi-ke izindlela zokusebenzisa ulimi ngale ndlela ethe ukwehluka. Ulimi lobunkondlo luyakhombisa ukuthi imbongi ibihaya inkondlo ebika usizi, injabulo noma ingonyulunyuka nelukuluku alizwa liqubuka ngaphakathi kuyena. Okusho ukuthi ubunkondlo lobu budala njengesidalwa esingumuntu ngoba zonke lezi zimo esesizibalile selokhu kwathi nhlo isidalwa esingumuntu sishukashukeka yiso.

UMathenjwa nabanye, (1999:37) bathi:

Ngesikhathi sokubusa kweNkosi uMtshalekwane, bake balwa izimpi nabakwaMngomezulu ababebuswa yiNkosi uLubelo. Ekunqwamaneni kwabo-ke iNkosi uLubelo wathola usizo kuZibhebhu kaMaphitha iqhawe lakwaMandlakazi elahloma qede uSuthu lwabhincela nxanye, ngesikhathi lubalekela iNkosi uDinuzulu. Kwathi ukuba iNkosi uMtshalekwane ezwe ukuthi hhiya kuyasinda wathatha izinyawo, waye wayokanisa eMthekwini, eMakhowe kuleli ya laseMdletsheni.

INkosi uMtshalekwane  
Nondela mzimba awunik' abafo.  
Mzilikazi kaMashobane  
Nondanda wondil' ukhahlelekile  
Awondelelanga lutho  
Wondel' imihlambi yamadoda.  
Ugabajula kwamand' amahlahla  
Yebo amafushane ayaziwela  
Usihlangu sikaNodluleya siyakwaz' ukuvika  
Siye savik' amathala amabili

Elinye elaseNkungwini.

Inkondlo ibumbeka ngobuciko obuthize njengokuhleleka kwezinhlamvu ezakha amagama, akha imisho kanjalo nokuhleleka kwemisho eyakha izindima. Lokhu kuhleleka kwamagama nemisho kunemiphumela. Umphumela-ke umlayezo wenkondlo. Ngamanye amazwi indlela ulimi oluhlelwe lwasetshenziswa ngayo ibalulekile ekudluliseni umlayezo oqukethwe yinkondlo okumele ufinyelele kubalaleli nakubafundi benkondlo.

Ucwaningo luveza ukuthi ubunkondlo buyawuthinta umoya womuntu. Njengoba ubuciko bamazwi buhlukene kabili kodwa endulo babudluliswa ngamazwi noma manje sebhulwa phansi. Le ndlela ngeyabaMhlophe yokuthi kucutshungulwe ukuthi incomeka ngani futhi isoleka ngani ingakho ezikoleni ibizwa ngokuthi ukuhlulwa inkondlo. AboMdabu abakujabulela kakhulu ubuciko bamazwi obedluliswa ngomlomo ngoba kuvuselelwa usikompilo loMdabu. Izibongo zaMakhosi zinomlayezo odluliselwa esizweni kodwa ababonakali bezisho bephethe izincwadi lapho zibhalwe khona. Lokhu kwenza ukuthi wonke owoMdabu azizwele esevukwa ugqozi ngoba zisuke sezikhuluma ngeqhawe, iNkosi eyayibusa nobunjalo bayo nendlela eyayibusa ngayo isizwe sayo. Nayo indlela izibongo zaMakhosi ezibekwa ngayo uma zibhalwa phansi ngezilimi ezahlukeneyo ngaleyo Nkosi. Ulimi olusetshenziswa enkondlweni luba umlando owawenzeka ngesikhathi iNkosi ibusa kodwa lo mlando awudluli kahle uma ubekwa ngolimi lwabaMhlophe udluliselwa kwaboMdabu.

Ucwaningo luhlose ukugqugqumezela ukuthi izingane zoMdabu ziwazi umlando wezibongo zazo.

UNtombela nabanye, (1997:3) babeka kanje:

Ubuciko bomlomo busaphila nanamhlanje. Usuku nosuku buyakhula buthatha igxathu elisha. Ngakho-ke labo ababubuka njengento yayizolo, basephutheni ngoba ubuciko bomlomo buyaphila, busaqanjwa nanamhlanje ngoba uZulu wansondo usazibona izigigaba nezigameko zenzeka mihla namalanga kulesi sikhathi esiphila kuso.

Ucwaningo luyasixwayisa ngokubukela phansi ubuciko bomlomo obuhambisana namasiko okuyiwona enza baziwe ngezinye izizwe. Nomlando nje wesiNtu uyakhombisa ukuthi kuwumzabalazo olukhuni ukuhlukanisa umuntu nesiko lakhe eliyinsila yakhe. Isiko akuyona into ebakhona iphinde ishabalale kodwa yinto edlulela kwesinye isizukulwane. Ulimi umuntu alukhulumayo nendlela alukhuluma ngayo kwenza ukuthi ehluke kwezinye izizwe. Izizwe eziNsundu zaziwa ziphinde zibizwe ngezilimi ezizikhulumayo.

### **Isibonelo:**

AmaZulu - isiZulu

AmaXhosa - IsiXhosa.

Buningi-ke ubugagu obusetshenziswa abasebenzisi bolimi uma bekhuluma. Lobu bugagu yibona obunonga ulimi lugcina lube umnotho kuleso sizwe esilusebenzisayo. Lokhu kunotha kugcina sekugeleza ezindlebeni zalowo olulalele. Yingakho bubuningi ubuciko bomlomo obusetshenziswayo ukuze kufezeke inhloso yolimi.

Ungezwa omunye umuntu edlulisa umlayezo ngesimo senkondlo, ngokuhaya, ngeziqubulo, ngomlolozelo nomvumo oqukethe umlayezo. Okuphawuleka kakhulu ukuthi umntwana uthi ezalwa azalelwe kubo aze alaliswe yibo uma efuna ukulala, uyabushiya uma esekhulile abushiyele abasazozalwa. Umntwana uma esezelwe uyaziwa ukuthi uzalwe abazali bakhe bekusiphi isimo senhlalo yabo. Uma evela emndenini ongezwani, uzozwa emlolozelweni ukuthi lo mndeni awuzwani.

UMathenjwa nabanye, (1999:59) bathi:

Mus' ukukhala,  
Mus' ukuhlupha,  
Mam' uzobuya,  
Mam' uzofika.

Noma unina womntwana wahamba ngenxa yokuhlupheka, umntwana amshiyile uyothuliswa ngamazwi athembisayo ukuthi uzobuya aphinde asebenzise igama elisho into eyodwa nalelo alishilo ekuqaleni athi umama uzofika. Lokhu kwenza umntwana agcine eselele ngalokhu kuphindeka kwamagama. Amazwi ayesetshenziswa ayebalula kube ngamazwi anethemba kumntwana. Yikho lokhu okwakwakha uthando kumntwana nalowo owayemphatha. Ukunotha kolimi kuvela ngokusebenzisa ubuciko bomlomo. Ngokocwaningo kuyiqiniso elingephikiswe ukuthi uma izilimi zoMdabu zingalahla ubuciko bomlomo, izilimi zazo kungasho ukuthi zifile nezizukulwane zazo, zingephinde zizazi izilimi zazo. Ngaphezu kwakho konke ucwaningo lusikhanyisela ukuthi ubuciko bomlomo bunikeza ulwazi abantu abangenalo.

UHlongwane nabanye, (1988:9) bathi:

Ngenkathi siphumule emsebenzini yethu yansuku zonke, siye sifise ukuba imiqondo yethu keyisuke kuleyo misebenzi yedlulele kokunye okuthokozisayo, njengokufunda indaba noma inkondlo. Kubalulekile lokhu ngoba umqondo uyalidinga ikhefu elinjalo.

Ucwaningo lusivezela ukuthi ebucikweni bomlomo kutholakala ulwazi ngempilo yabantu besikhathi esesadlula kanye nesimo nje senhlalo ngalezo zikhathi. Kutholakala futhi ulwazi ngamasiko aboMdabu. Kukhona nolunye ulwazi olutholakalayo ukuthi umuntu uye aziphathe kanjani uma ezithola esezimeni noma ezingxakini ezehlukene. Lokhu kusho ukuthi imibhalo isifundisa kabanzi ngomuntu. Ngokocwaningo kuyiqiniso ukuthi ngaphandle kokusithokozisa nokusinika ulwazi, ubuciko bomlomo buvame ukusinika izeluleko. Lokhu kufakazelwa ukuthi uye uzwe ebucikweni bomlomo uthole ukuthi abantu abenza okuhle bathola imiklomelo nabenza okubi bathola ukujeziswa. Indaba yezilwane ezimbili unwabu nentulo iyisifundo kubantu lapha unwabu lumela umuntu owenza izinto kancane futhi ethi enza kancane aphinde azilibazise noma azibambezele ngezinto ezingenalo usizo empilweni yakhe kangangoba angaze alahlekelwe ngokubalulekile empilweni yakhe.

Okukhulu kakhulu okutholakala kuyinto embi eyenziwa unwabu ukungalaleli uma luthunywa. Intulo yona ithatheka njengesilwane esihlakaniphile futhi esiyilandelayo imithetho esiyinikiwe njengoba injalo. Wonke umuntu ofunde ngalezi zilwane ubanakho ukuzikhethele isilwane asithandayo asibone sihlakaniphile. Usuyozwa omunye esesho kulowo akhuluma naye ethi: angilona unwabu olwalibala ubukhwebezane eqonde ukuthi yena uma nje ethunywe endaweni ethile, usheshe abuye kuleyo ndawo. Okufiswa ucwaningo ukuthi nobuciko bomlomo busuke esizukulweni buye kwesinye nokuthi izinkondlo ezikoleni zibuye zedluliswe ngomlomo. Ubunkondlo behlukile njengoba ngaphansi kwabo kukhona imilolozelo. Izizwe ezahlukene zoMdabu zinemilolozelo eye ihaywe ngumzanyana womntwana ukuze lo mntwana athule uma ngabe uyakhala noma aze alale ubuthongo. Le nkondlo iye ihaywe ngesigqi esingaguquguquki, umzanyana ede enyakaza nomntwana ngenkathi esho umlolozelo:

Nank' amangebezana  
 Enhla kwembiz' enkulu  
 Udle abe mabili  
 Ushiye abe mathathu  
 Ushiyel' umntwana.  
 Owa, owa thula mntwana.  
 (Maphumulo nabanye, (1999:60).

Ucwaningo luveza ukuthi umlolozelo akulona uhlobo lwenkondlo oluphakeme. Ingane ehayelwa le nkondlo ayikezwa nokuzwa ukuthi ithini, ubumnandi bale nkondlo bugxile kuso isigqi leso nasekuthini umzanyana usebenzisa iphimbo eliphakeme kunelejwayelekile.

#### **4.15 Isiphetho**

Ucwaningo luveza isidingo sokuthi zibuye emasisweni uma isiNtu sonkana sifisa ulimi lwaso lungapheli ngenxa yemixhantela yezilimi ezifikayo. Njengoba ulimi nolimi lunamanoni alo olunambitheka ngawo kulabo bantu abaluzwayo, lusethenziswa kanjalo izilimi zoMdabu zinamakha azo enza ukuba zithandeke kwezinye izizwe. Okufike kwaba kubi yilapho izizwe zaphesheya zingasanambithiswa lobo bumnandi bezilimi zoMdabu,

yibo qobo lwabo aboMdabu asebephumelele ukufika esicongweni sezombusazwe lapho abangasebenzisa ithuba lokuzwakalisa ukukhalela izilimi zabo ezikoleni ukuthi kube yizona ezingadlulisa umlayezo kahle, zisho zibuka nemiphumela yabafundi bebanga leshumi sebeqathanisa imiphumela yezilimi zabaMhlophe ebangeni leshumi. Izinkomba zokuphumelela kwabafundi ebangeni leshumi uma kubhekwa izilimi kuyacaca ukuthi noma isiphi isizwe siyakhululeka uma sifunda ngolimi lwaso.

Kubalulekile ukuthi bonke aboMdabu balandele izwi linye elithi azibuye emasisweni okusho ukuthi akubuyelwe kubo ubuciko bomlomo. Yibo obabugcina usikompilo loMdabu lubonwe nangezinye izizwe. Uma kubukelwa umabonakude uyaye ubone umculo wesizwe soMdabu uhlabana phesheya ngoba usuke ususho ukuthi njengoba becula bangobani futhi baphila mpiloni. Enye yezingwazi zomculo wesiNtu ezahlaba umxhwele nguMshengu Shabalala weLadysmith Black Mambazo ngomculo wakhe wesicathamiya. Kuningi okungavuswa izikole okungamasiko okunye umphakathi awusakwazi. Okufanele kugqugquzelwe ezikoleni yile miqhudelwano eyenziwa abafundi lapho izingane ziqhudelana ngokusina zihuba amahubo nalapho zihlabelela izingoma zombholoho. Lokhu okwenziwa izikole eziningi kwaZulu-Natali kufanelwe kusekwe nangabeZemfundo. AboMdabu usubabona beqasha izingane zesikole bekhokha imali bekhokhela ukuthi zibe umthimba noma ikhetho. Kuya ngokuthi ngabaphi ababacele kuqala bezohlabelela amagama omshado, lokho okubizwa ngokuthi (umbholoho). Kucelwa izingane zesikole ngoba sekuyizona ezedlulisa usiko lubonwe ezinye izizwe ukuthi lunjani.

## **ISAPHLUKO SESIHLANU**

### **5.0 UKUHLAZIYWA KOKUTHOLAKELE EMKHAKHENI EYAPHLUKENE**

#### **5.1 Isingeniso**

Kulesi sahluko kuhlaziywa okuvunjululwe ucwaningo eZikhungweni ezahlukenene, okunye kwavunjululwa ezincwadini ezahlukenene ezifundiwe. Izikhungo ezivakashelwe izikole, ezenhlalakahle, inkantolo, emaphoyiseni, kwaMasipala, eBhange, nomtholampilo nasemabandleni. Kukhona amathebula, inhlolovo oluqondiswe kumalunga omphakathi mayelana nokusebenza kweZikhungo. Kuzobe sekwenziwa izincomo ngasekugcineni eziyobe zihlaziya amaphuzu angaba isixazululo kodwa ebuyekeza nokushiwo uMthethosisekelo waseNingizimu Afrika kubhekwa ukuthi ukusebenza kwezilimi zoMdabu njengoba kushiwo kuMthethosisekelo. Kufundwe amaphephandaba ahlukenene lapho kufundwe izikhangisi kugxilwe kakhulu olimini olusetshenzisiwe kuzo. Kuphinde kwafundwa izaziso ezisetshenziswa iZikhungo ezahlukenene kubhekwa ukuthi lezo Zikhungo zisetshenziswa imiphakathi esebenzisa ziphi izilimi futhi ziyakuthokozela yini ukuthi iZikhungo zizisebenzise uma zixhumana nabo.

#### **5.2 Umlando wocwaningo**

Ngokubheka izilimi zaseNingizimu-Afrika ziningi kakhulu zinga-25 kodwa zi-11 ezibhalwe kuMthethosisekelo ukuthi yizona ezinikezwe amandla amakhulu okuthi zingasetshenziswa. Lokhu kutholakala kusigaba sesi-6 soMthethosisekelo wonyaka we-1996, umthetho ongunombolo 108. Okuvunjululwa ucwaningo ukuthi kubonakala sengathi izinjongo zoMthethosisekelo azikafezeki kahle ngendlela ethokozisa imiphakathi yaseNingizimu-Afrika ngoba okwakugcizelelwa uMthethosisekelo ukuba izilimi zilingane. UPretorius, (1999:3) uthi zi-9 izilimi zoMdabu ezingakaze ziyiveze injongo yawo uMthethosisekelo wabeka ngokusobala ukuthi izilimi zonke zilingane. UPretorius, (1999:3) uthi ziyisi-9 izilimi zoMdabu ezisemthethweni uma engabali isiNgisi nesiBhunu. Ngokungahlolisiswa kwamaqiniso eNqubomgomo yolimi kwenza ukuba zigcine sezimbili

izilimi ezisetshenziswa njengezilimi zangokomthetho. Ngakwelinye icala aboMdabu babenethemba lokuthi bayothola inkululeko yokusebenzisa izilimi zabo njengesizulu, isiXhosa, isiNdebele, isiSwazi nezinye izilimi ZabeNguni. Lolu cwaningo lugxile kakhulu ekusetshenzisweni kolimi lwebele ngaboMdabu ezindaweni zonke abaphila kuzo.

Kucacile ukuthi umcwaningi uhlangebezane nezinkinga eziholela ekutheni ulimi lwesiZulu esiFundazweni sakwaZulu-Natali nakwezinye izindawo lungathuthuki. Okudala lokhu ukuxhumana ngokubhala imibhalo yokuxhumana ngezilimi zabaMhlophe, isiNgisi nesiBhunu eZikhungweni ezisetshenziswa aboMdabu. Eminye imibhalo isabhalawe ngolimi lwesiBhunu nakuba ngonyaka we-1976 kwabanezinkomba zokuthi aboMdabu abalwemukeli.

Ucwaningo luzivakashele zonke izindawo ezilandelayo: Ezenhlalakahle, izikole, izinkantolo, amabandla, ePhalamende nakwaMasipala.

KwezeNhlalakahle bekugxilwe kakhulu ekusetshenzisweni kolimi lwesiZulu eSikhungweni SezeNhlalakahle esikwaMsane ngoba yisona esimumethe abantu abaningi abavela nasezabelweni ezindaweni ezisemakhaya ezakhelene noMsane. Kuphindiwe kwacwaningwa izikhangiso okuyizona ezenza umlayezo obhalwe phansi ufinyelele kubanikazi bawo.

### **5.2.1 Uhlelo lwezilimi eNingizimu-Afrika kusukela ngonyaka wezi-1990**

Kusukela kulo nyaka obalulwe ngenhla esihlokwini kwabakhona umbhidlango wokucubungula izilimi. Abacubunguli baqala ngokucubungula izilimi. Abacubunguli baqala basungula inqubomgomo yolimi. Lo mkhankaso wavela ngesikhathi iNingizimu-Africa nayo inoguquko kwezombusazwe ngonyaka we-1993. Lapha yaqala iNingizimu-Africa ukuvuma ukuthi izilimi eziyi-11 ezisemthethweni ngeke kusetshenziswe ezimbili kuphela. Uma ihlolisiswa kahle le migomo yolimi eyathulwa ngaleso sikhathi ibhekiswe ekuthuthukiseni ubuliminingi kanye nasekuhumusheni (cf. section 3 (9) (d). 1993 Interim constitution).

Imizamo kaHulumeni ngonyaka we-1996 yayiqukethwe uMthethosisekelo owawuhlose ukusebenza kobuliminingi kanti intuthuko yayinohlelo lwayo lokugqugquzela inqubomgomo eyayizosekela ezomnotho kuphinde kusebenze zonke izilimi zaseNingizimu. Kwabakhona-ke imithethosisekelo eyayilandelana kuzanywa ukukhipha imigomo ezokwazi ukuvuma zonke izilimi. Kwabakhona uMthethosisekelo wesikhashana (uMthethosisekelo we-180 wonyaka we-1996) uqonde ukwenza inguquko ezilimini zoMdabu zisetshenziswe ngaphandle kokubandlululana ngokwezilimi. Okwenzeka ngonyaka we-1996 kwaba ukuthi uMthethosisekelo walowo nyaka uhlukane kabili ngale ndlela:

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

Zikhona-ke izinhlaka ezimbili ezilekelela uMthethosisekelo ekuthuthukiseni izilimi. Uhlaka lokuqala iBhodi lezilimi zaseNingizimu-Afrika (PanSALB) kanye nezinsiza zolimi zikaZwelonke (National Language Services) eyaziwa ngokuthi yi-(NLS). Phambilini yayaziwa ngokuthi (The State Language Services) eyayingaphansi koMnyango Wezobuciko, Amasiko uLwazi noBuchwepheshe. Ziningi-ke ezinye izinhlaka ezilandelayo: The English Academy (isiNgisi), The S.A Academy vir Wetenskap en Kuns (isiBhunu) ne-The Setswana Academy (iSetwana) (NTS 1997).

### 5.3 Izincomo

Nakuba sezithuliwe izinhlaka zokuthuthukisa ukusetshenziswa kwezilimi, uMthethosisekelo waseNingizimu-Afrika waqinisa ukuthi izilimi ziyalingana ngempela kodwa okushiwo uMthethosisekelo kusemaphepheni. Kungangcono uma izilimi zethulwa eZikhungweni ezahlukene ngokulingana ikakhulukazi eZikhungweni zikaHulumeni ezinjengalezi ezilandelayo: Ezinkantolo, kuqale khona kusetshenziswe izilimi zoMdabu ngoba yibona ababa nenkinga yokubika inkinga yabo bese yedluliswa ngolimi abangaluqondi. Ngakho-ke abahleli bezilimi kufanele baphinde bacubungule ukuthi ngabe

## Isibonelo

UCareless, (2008:20) uthi:

Okuvunjululiwe emsebenzini wababhali bezincwadi kuyazifakazela izincomo ezibekwe ngenhla.

URoss, (2000:63) uthi:

Kuyancomeka ukuthi zisetshenziswe nezinye izilimi kodwa zibe izilimi zokwengeza. Lokhu kungasho ukuthi ulimi lwesiZulu lungasetshenziswa njengolimi okungadluliswa ngalo imiyalezo kaHulumeni eqondiswe kubantu balesi Sifundazwe ikakhulukazi kuzo zonke iZikhungo zikaHulumeni. Njengoba zikhona lezi zinhlaka iBhodi Lezilimi (PanSALB) nezinsiza zoLimi zikaZwelonke (National Language Service) kumele zinikwe amandla amakhulu ukuze ulimi lwesiZulu ludlondlobale kwaZulu-Natali.

UMthethosisekelo onesigaba sesi-8 (1) (b) somthetho uthi:

IBhodi, ngokwengeza kunamandla nezinyathelo eziphuma emthethweni ukuhlonipha ukulingana, ukusabalalisa izinsiza zokufundisa ngolimi, ukunikeza igunya nokubhekela lezi zinsiza njengoba zigunyazwe iBhodi kanye nokunikezelwa kwalezi zinsiza”

Okungakuhle ukuba uHulumeni anamathele ekubuzeni izinhloso zomhlangano owamiswa amazwe aphesheya owawuphathelene nezindlela zentando yeningi ekukhuthazeni ulimi. Umhlangano owawubizwa ngokuthi (*National Language Project*) (NLP) wawugxile ekuqeqesheni abatoliki. Lo mqondo wokuqeqesha abatoliki nabahumushi ulungele abantu abancane ngokwenani ukuba batolikelwe ulimi abangalwaziyo. Kuyanconywa ukuba kube aboMdabu abanikwa ithuba lokuqeqesha abaNhlophe kubeyibo abazotolikela abanye abaNhlophe ulimi lwesiZulu. Lokhu sekubonakele ukuthi eNyakatho neKwaZulu-Natal endaweni ebizwa ngokuthi iSimangaliso Wetland (*St Lucia*) kufika izivakashi ezivela emazweni aphesheya zingakwazi ukukhuluma ulimi lwesiZulu. Okufanele kunqandwe ukusetshenziswa kwaboMdabu abakwazi ukukhuluma isiNgisi ukuchazela abaNhlophe ngohlobo lwemithi noma izihlahla ezikule ndawo kanye nezilwane ezisesiqiwini. Okuyinkinga kakhulu ukuthi izihlahla nezilwane aboMdabu abazazi ngamagama esiZulu ababe besawasebenzisa ngenxa yamagama ethiwa zona ngabaNhlophe bale ndawo.

Kuyancomeka ukuthi izivakashi zifundiswe amagama angempela ezihlahla nawezilwane njengoba ayenjalo ngokwesiNtu.

## **Isibonelo**

### **Izihlahla**

- Isihlahla somthombothi
- Isihlahla somkhiwane
- Isihlahla somviyo

### **Izilwane**

- Ubhejane
- Indlovu
- Inyathi
- Intibane
- Indlulamithi

Kuhle izivakashi zibuyele phesheya zihambe nolimi lwakulesi Sifundazwe oluyisiZulu. La magama ezihlahla nezilwane ayingxenye yosikompilo lwabantu bendawo iSimangaliso. Uma kunikezwa izinto ezingamagugu aboMdabu amanye amagama abaMhlophe, kusho lokhu ukwephucwa izimpahla abazigqokile. Kuyancomeka ukuthi abaMhlophe banikeze othisha bolimi bakulawo mazwe abahlale bewavakashela ithuba lokuyofundisa emazweni aphesheya ulimi lwabo ngoba kuyacaca ukuthi abaphesheya bayathanda ukuvakashela izwekazi laseNingizimu Africa ngenxa yezemvelo.

#### **5.3.1 Okuvunjululwe ucwaningo eSikhungweni sezeNhlalakahle (SakwaMsane)**

Umphakathi wabantu boMdabu yiwona ogcwala kakhulu kulesi sizinda sezeNhlalakahle. Inkinga enkulu ukugcwaliswa kwamafomu abhalwe ngolimi lwesiNgisi kanti afuna imininingwane eminingi futhi abalulekile. Okutholakayo ukuthi izicelo zomphakathi zigcine zingaphumeleli ngenxa yokuthi ogcwalisa amafomu ugcwalisa okungeyikho ngoba eqagela, engaqondisisi okubuzwayo. Abantu abasebenza kwezeNhlalakahle ababangingi ngokwenani ukuthi bangagcwalisela abantu abaningi abangakwazi ukuzwa ulimi lwesiNgisi. Okwenzakalayo uthola lowo oze ukuzogcwalisa amafomu egcwalisa okungeyikho ngoba ebhalwe ngesiNgisi.

#### **5.3.2 Umininingwane ngophenyo nenhlolovo lwalo**

Mhla zingama-22 kuMandulo unyaka we-2013, umcwaningi wavakashela kwezeNhlalakahle ngenhloso yokuthola abantu abasebenzisa lesi Sikhungo sakwaMsane

ukuthi ezwe uvo lwabo ngolimi olusetshenziswa iSikhungo kumafomu agcwaliswa umphakathi.

Umcwaningi wakhe imibuzo eholela ekutholeni ukuthi inkinga ikhona yini edalwa izilimi zabaMhlophe ezindaweni zoMdabu. Kunikwe abantu abayisihlanu ibhukwana elinemibuzo okwakufanele bayiphendulule emakhaya benesikhathi bese iyaqoqwa emva kwesonto. Umcwaningi wathatha izinombolo zocingo lwabo ukuze akwazi ukuqoqa imininingwane yophenyo.

## A Imininingwane Yomphenywa

Khombisa ngophawu u-X impendulo oyikhethayo ebhokisini

IGAMA LOMPHENYWA: **Mduduzi Msweli**

1. Ubulili

|             |             |
|-------------|-------------|
| Owesilisa × | Owesifazane |
|-------------|-------------|

2. Imfundo yakho

|             |                    |                        |                       |                     |
|-------------|--------------------|------------------------|-----------------------|---------------------|
| Angifundile | Imfundo yebanga 10 | Isitifiketi somsebenzi | Phansi kusuka 1 – 9 × | Imfundo yaseNyuvesi |
|-------------|--------------------|------------------------|-----------------------|---------------------|

3. Indawo yokusebenza

|               |              |               |                |         |
|---------------|--------------|---------------|----------------|---------|
| Angisebenzi × | Ngisembonini | NgikuHulumeni | Ngiyazisebenza | Nokunye |
|---------------|--------------|---------------|----------------|---------|

Uma uthi nokunye chaza \_\_\_\_\_

4. Uyakwazi ukusebenzisa iKhompyutha?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

5. Uyakwazi ukuzitholela ulwazi kuyi-intanethi?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

6. Ngabe uvamisile ukugcwalisa amafomu?

|        |     |
|--------|-----|
| Yebo × | Qha |
|--------|-----|

7. Uma uzilinganisa amaphutha akho angakanani uma ugcwalisa amafomu?

|        |         |                   |                   |
|--------|---------|-------------------|-------------------|
| Awekho | Mancane | Aphakathi nendawo | Maningi kakhulu × |
|--------|---------|-------------------|-------------------|

8. Uma emaningi kungabe imbangelala ulimi olusetshenziswe emafomini na?

|        |     |  |  |
|--------|-----|--|--|
| Yebo × | Qha |  |  |
|--------|-----|--|--|

9. Uke ube yini nesifiso sokuguqulwa kolimi olusetshenziswe kumafomu lube ngoloMdabu?

|        |     |
|--------|-----|
| Yebo × | Qha |
|--------|-----|

10. Ngokubona kwakho ngabe amathuba okuphumelela kulesi sifiso sakho angakanani?

|                 |         |           |                 |
|-----------------|---------|-----------|-----------------|
| Mancane kakhulu | Mancane | Makhulu × | Makhulu kakhulu |
|-----------------|---------|-----------|-----------------|

## B Imininingwane Yomphenywa

Khombisa ngophawu u-X impendulo oyikhethayo ebhokisini.

IGAMA LOMPHENYWA: **Mkhwanazi Thuli**

1. Ubulili

|           |               |
|-----------|---------------|
| Owesilisa | Owesifazane × |
|-----------|---------------|

2. Imfundo yakho

|             |                    |                        |                       |                     |
|-------------|--------------------|------------------------|-----------------------|---------------------|
| Angifundile | Imfundo yebanga 10 | Isitifiketi somsebenzi | Phansi kusuka 1 – 9 × | Imfundo yaseNyuvesi |
|-------------|--------------------|------------------------|-----------------------|---------------------|

3. Indawo yokusebenza

|             |              |                    |                |         |
|-------------|--------------|--------------------|----------------|---------|
| Angisebenzi | Ngisembonini | NgikuHulumeni<br>× | Ngiyazisebenza | Nokunye |
|-------------|--------------|--------------------|----------------|---------|

Uma uthi nokunye chaza \_\_\_\_\_

4. Uyakwazi ukusebenzisa ikhompyutha?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

5. Uyakwazi ukuzitholela ulwazi kuyi intanethi?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

6. Ngabe uvamisile ukugcwalisa amafomu?

|        |     |
|--------|-----|
| Yebo × | Qha |
|--------|-----|

7. Uma uzikala amaphutha akho angakanani uma ugcwalisa amafomu?

|        |         |                      |                      |
|--------|---------|----------------------|----------------------|
| Awekho | Mancane | Aphakathi<br>nendawo | Maningi<br>kakhulu × |
|--------|---------|----------------------|----------------------|

8. Uma emaningi kungabe imbangela ulimi olusetshenziswe kumafomu na?

|        |     |  |  |
|--------|-----|--|--|
| Yebo × | Qha |  |  |
|--------|-----|--|--|

9. Uke ube yini nesifiso sokuguqulwa kolimi olusetshenziswe kumafomu lube ngoloMdabu?

|        |     |
|--------|-----|
| Yebo × | Qha |
|--------|-----|

10. Ngokubona kwakho ngabe amathuba okuphumelela kulesi sifiso sakho angakanani?

|                    |         |           |                    |
|--------------------|---------|-----------|--------------------|
| Mancane<br>kakhulu | Mancane | Makhulu × | Makhulu<br>kakhulu |
|--------------------|---------|-----------|--------------------|

## C Imininingwane Yomphenywa

Khombisa ngophawu u-X impendulo oyikhethayo ebhokisini

IGAMA LOMPHENYWA: **Maxase Thokozani**

1. Ubulili

|             |             |
|-------------|-------------|
| Owesilisa × | Owesifazane |
|-------------|-------------|

2. Imfundo yakho

|             |                    |                          |                     |                     |
|-------------|--------------------|--------------------------|---------------------|---------------------|
| Angifundile | Imfundo yebanga 10 | Isitifiketi somsebenzi × | Phansi kusuka 1 - 9 | Imfundo yaseNyuvesi |
|-------------|--------------------|--------------------------|---------------------|---------------------|

3. Indawo yokusebenza

|             |              |                 |                |         |
|-------------|--------------|-----------------|----------------|---------|
| Angisebenzi | Ngisembonini | NgikuHulumeni × | Ngiyazisebenza | Nokunye |
|-------------|--------------|-----------------|----------------|---------|

Uma uthi nokunye chaza \_\_\_\_\_

4. Uyakwazi ukusebenzisa ikhompyutha?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

5. Uyakwazi ukuzitholela ulwazi kuyi intanethi?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

6. Ngabe uvamisile ukugcwalisa amafomu?

|        |     |
|--------|-----|
| Yebo × | Qha |
|--------|-----|

7. Uma uzikala amaphutha akho angakanani uma ugcwalisa amafomu?

|        |         |                   |                   |
|--------|---------|-------------------|-------------------|
| Awekho | Mancane | Aphakathi nendawo | Maningi kakhulu × |
|--------|---------|-------------------|-------------------|

8. Uma emaningi kungabe imbangela ulimi olusetshenziswe kumafomu na?

|        |     |  |  |
|--------|-----|--|--|
| Yebo × | Qha |  |  |
|--------|-----|--|--|

9. Uke ube yini nesifiso sokuguqulwa kolimi olusetshenziswe kumafomu lube ngoloMdabu?

|        |     |
|--------|-----|
| Yebo × | Qha |
|--------|-----|

10. Ngokubona kwakho ngabe amathuba okuphumelela kulesi sifiso sakho angakanani?

|                 |         |           |                 |
|-----------------|---------|-----------|-----------------|
| Mancane kakhulu | Mancane | Makhulu × | Makhulu kakhulu |
|-----------------|---------|-----------|-----------------|

#### D Imininingwane Yomphenywa

Khombisa ngophawu u-X impendulo oyikhethayo ebhokisini

IGAMA LOMPHENYWA: **Mthethwa Bongi**

1. Ubulili

|           |               |
|-----------|---------------|
| Owesilisa | Owesifazane × |
|-----------|---------------|

2. Imfundo yakho

|             |                      |                        |                     |                     |
|-------------|----------------------|------------------------|---------------------|---------------------|
| Angifundile | Imfundo yebanga 10 × | Isitifiketi somsebenzi | Phansi kusuka 1 - 9 | Imfundo yaseNyuvesi |
|-------------|----------------------|------------------------|---------------------|---------------------|

3. Indawo yokusebenza

|             |              |               |                |           |
|-------------|--------------|---------------|----------------|-----------|
| Angisebenzi | Ngisembonini | NgikuHulumeni | Ngiyazisebenza | Nokunye × |
|-------------|--------------|---------------|----------------|-----------|

Uma uthi nokunye chaza: **Ngiyazisebenza ngidayisa izimpahla.**

4. Uyakwazi ukusebenzisa ikhompyutha?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

5. Uyakwazi ukuzitholela ulwazi kuyi intanethi?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

6. Ngabe uvamisile ukugcwalisa amafomu?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

7. Uma uzikala amaphutha akho angakanani uma ugcwalisa amafomu?

|        |         |                      |                      |
|--------|---------|----------------------|----------------------|
| Awekho | Mancane | Aphakathi<br>nendawo | Maningi<br>kakhulu × |
|--------|---------|----------------------|----------------------|

8. Uma emaningi kungabe imbangela ulimi olusetshenziswe kumafomu na?

|        |     |  |  |
|--------|-----|--|--|
| Yebo × | Qha |  |  |
|--------|-----|--|--|

9. Uke ube yini nesifiso sokuguqulwa kolimi olusetshenziswe kumafomu lube ngoloMdabu?

|        |     |
|--------|-----|
| Yebo × | Qha |
|--------|-----|

10. Ngokubona kwakho ngabe amathuba okuphumelela kulesi sifiso sakho angakanani?

|                    |         |              |                    |
|--------------------|---------|--------------|--------------------|
| Mancane<br>kakhulu | Mancane | Makhulu<br>× | Makhulu<br>kakhulu |
|--------------------|---------|--------------|--------------------|

## **E Imininingwane Yomphenywa**

Khombisa ngophawu u-X impendulo oyikhethayo ebhokisini

**IGAMA LOMPHENYWA: Ngwenya Thuleleni**

1. Ubulili

|             |             |
|-------------|-------------|
| Owesilisa × | Owesifazane |
|-------------|-------------|

2. Imfundo yakho

|             |                    |                        |                     |                       |
|-------------|--------------------|------------------------|---------------------|-----------------------|
| Angifundile | Imfundo yebanga 10 | Isitifiketi somsebenzi | Phansi kusuka 1 - 9 | Imfundo yaseNyuvesi × |
|-------------|--------------------|------------------------|---------------------|-----------------------|

3. Indawo yokusebenza

|             |              |                 |                |         |
|-------------|--------------|-----------------|----------------|---------|
| Angisebenzi | Ngisembonini | NgikuHulumeni × | Ngiyazisebenza | Nokunye |
|-------------|--------------|-----------------|----------------|---------|

Uma uthi nokunye chaza \_\_\_\_\_

4. Uyakwazi ukusebenzisa ikhompyutha?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

5. Uyakwazi ukuzitholela ulwazi kuyi intanethi?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

6. Ngabe uvamisile ukugcwalisa amafomu?

|        |     |
|--------|-----|
| Yebo × | Qha |
|--------|-----|

7. Uma uzikala amaphutha akho angakanani uma ugcwalisa amafomu?

|        |         |                     |                 |
|--------|---------|---------------------|-----------------|
| Awekho | Mancane | Aphakathi nendawo × | Maningi kakhulu |
|--------|---------|---------------------|-----------------|

8. Uma emaningi kungabe imbangela ulimi olusetshenziswe kumafomu na?

|        |     |  |  |
|--------|-----|--|--|
| Yebo × | Qha |  |  |
|--------|-----|--|--|

9. Uke ube yini nesifiso sokuguqulwa kolimi olusetshenziswe kumafomu lube ngoloMdabu?

|        |     |
|--------|-----|
| Yebo × | Qha |
|--------|-----|

10. Ngokubona kwakho ngabe amathuba okuphumelela kulesi sifiso sakho angakanani?

|                 |         |           |                 |
|-----------------|---------|-----------|-----------------|
| Mancane kakhulu | Mancane | Makhulu × | Makhulu kakhulu |
|-----------------|---------|-----------|-----------------|

11. Khetha indawo isikole sakho esakhiwe kuyo

|              |            |          |  |
|--------------|------------|----------|--|
| Esabelweni × | Edolobheni | Ilokishi |  |
|--------------|------------|----------|--|

12. Ngabe isikole sinawo amakhompyutha?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

13. Ngabe isikole sinayo i-intanethi?

|      |       |
|------|-------|
| Yebo | Qha × |
|------|-------|

#### **F INqubomgomo yokusebenzisa ulimi esikoleni**

14. Ngabe isikole sakho sinayo inqubomgomo yolimi?

|        |     |
|--------|-----|
| Yebo × | Qha |
|--------|-----|

15. Ngobani ababa yingxenye ekwakhiweni leyo nqubomgomo?

|                                                    | Yebo | Qha |
|----------------------------------------------------|------|-----|
| 15.1 Isigungu sothisha abaphethe isikole (SMT)     | ×    |     |
| 15.2 Isigungu sabazali esikoleni (SGB)             | ×    |     |
| 15.3 Othisha besikole                              | ×    |     |
| 15.4 Abafundi                                      | ×    |     |
| 15.5 Isigungu somphakathi esingaphandle kwesikole. | ×    |     |

16. Yini eyenziwa abafundi ukuphumelelisa inqubomgomo yolimi esikoleni?

|                                                           | Yebo | Qha |
|-----------------------------------------------------------|------|-----|
| 16.1 Imiqhudelwano ngenkulumo-mpikiswano ngolimi lwebele. | ×    |     |
| 16.2 Ukuhluka izinkondlo ngolimi lwebele.                 | ×    |     |
| 16.3 Ukuqhudelana ngezaga, iziphicaphicwano.              | ×    |     |
| 16.4 Ukuqhudelwana ngomculo wesiNtu.                      | ×    |     |

17. Sebenzisa izikhala ozinikiwe ukubeka owakho umbono ngolimi lwebele.

**Umbono wami ukuba amafomu asetshenziswa aboMdabu abhalwe ngolimi lwabo ukuze kubelula ukuwagcwalisa.**

Lokhu kuyinkinga kakhulu ngoba abeza kulo Mnyango basuke benezinkinga zabantwana abangenabani abadinga isondlo sikaHulumeni (childgrant) abanye balahlekelwe izihlobo badinga ukuthola imali ngokulahlekelwa, bese behlangabezana namaformu olimi olungelona olwabo.

Okuvunjululwe ucwaningo ukuthi kwezeNhlalakahle yakwaMsane kukhona abantu boMdabu abayizisebenzi abekho abantu abaNhlophe. Lokhu kwenza ukuba abantu bazibuze ukuthi kungani ulimi lwabantu bakuleyo ndawo lungasetshenziswa noma uHulumeni akakakuboni ukugcwala kwamaformu onakele ngenxa yalabo abaqaliswa phansi ukuwagcwalisa. Okufike kubebuhlungu ukuthi abantu abadala (omkhulu nogogo) nabo bayasisebenzisa kakhulu lesi Sikhungo. Okubusa lesi Sikhungo izilimi zabaNhlomphe ikakhulukazi isiNgisi.

Kuyancomeka uma ulimi olungabhalwa kumaformu kungaba ulimi lwesiZulu kulesi sikhungo saKwaMsane ngoba sinabantu abaNsundu kuphela. Akubasizi abantu balesi Sikhungo ukuchazelwa ukuthi amafomu athini ngoba izisebenzi eSikhungweni aziningi

kunabantu abadinga usizo yingakho kulesi Sikhungo abantu bama imigqa emide ngenxa yobunzima bokugcwalisa amafomu.

Kuyancomeka ukuthi kulezi zindawo zomphakathi ikakhulukazi lapho okufuneka ulwazi emphakathini, kusebenze abantu abakhuluma ulimi lwalowo mphakathi ukuze noma echaza umuntu kwazi ukuthi uthini. Isikhathi esiningi kukhona izikhalo ngabasebenzi bezeNhlalakahle ukuthi abanaso isineke sokulekelela abafuna ukugcwalisa amafomu. Inkinga nabasebenzi bezeNhlalakahle bekhala ngokuthi ngabe kungcono ukuba amafomu abhalwe ngesiZulu ngoba akukhona ukuthi abaNsundu bonke abakwazi ukufunda isiZulu bayakwazi nokusibhala. Kubalulekile ukuthi uMnyango weZemfundo uvule iZikhunngo Zemfundo yabadala kuqinisekise kakhulu olimini lwabo. Izaziso ezikhishwa yilesi Sikhungo kungangcono zibhalwe ngolimi lwesiZulu ngoba abantu balolu limi abasebenzisa lesi Sikhungo futhi nabasebenza khona ngabakhuluma isiZulu.

#### **5.3.4 Okuvunjululwe uma kulalelwe, kubhekwa umabonakude**

Isikhathi esiningi uma kulalelwe izindaba kumabonakude kunabaholi boMdabu abaningi kunabaMhlophe kodwa ulimi olusetshenziswa kakhulu ulimi lwesiNgisi. Lokhu kwenza ukuthi kubekhona ukuziphikisa koMthethosisekelo uma uthi izilimi ziyalingana. Okutholakalayo ukuthi yibona kanye abaholi boMdabu abadlulisa izindaba zezwe laseNingizimu-Africa ngezilimi zaphesheya. Lokhu kwenza ukuthi kubesobala ukuthi abaMhlophe bayacatshangelwa ukuthi ngeke bezwe uma kusetshenziswa izilimi zoMdabu. UMthethosisekelo ubhalwa ngazo lezi zilimi zabaMhlophe. UMongameli wezwe uvamise ukwethula inkulumo ngolimi lwesiNgisi. Ngakwelinye icala aboMdabu bayamjabulela uMongameli befisa ukuyilalela yonke inkulumo yakhe.

Inani labantu baseNingizimu Africa eliphezulu elaboMdabu. Kungancomeka ukuba bonke abaholi bazilungise izinkulumo zabo ziguqukele olimini loMdabu ukuze umphakathi ukwazi ukuzwa.

Izilimi zoMdabu zithanda ukufana zivela olimini lwesiNguni ngakho-ke kungancomeka ukuthi inkulumo ihunyushwe ngolimi olungaqondwa abantu baseNingizimu. Okubonakala kungcono ukuba iphalamende lihlele izinkulumo zihunyushwe zilungele ukuqondwa iZifundazwe. Kuyancomeka ukuthi okuhunyushiwe kukhishwe emaphephandabeni ezifundweni ezahlukene ukuze noma sebezikhipha ngolimi lwabaMhlophe kodwa umphakathi waboMdabu uyobe usuwafundile amaphepha eZifundazweni zabo.

Iphephandaba iZululand Observer wonyaka we-1999 mhla ziye-18 kuMasingana uMaphalala uthi:

80% of the population province speak isiZulu as its mother tongue and can therefore not be anglicised like the Indian community which abandoned its languages in favour of English many decades ago.

Kuyancomeka ukuthi ulimi olukhulunywa eSifundazweni luthuthukiswe noHulumeni azibandakanye ukwenza njalo. Nakuwo umphakathi kukhona okungamaphutha okudukiswa izilimi zezizwe, uzibone zingcono kunezilimi zawo. Kubalulekile ukuba izinhlobo zonke zikaHulumeni zigqogquzele ukusebenza kwezilimi zabaNsundu ezindaweni zonke abakuzo bangabi namahloni ngokuzikhuluma. Kubuyiswe nezinhlalo emsakazweni ezinjengalesi esake sabakhona esasithi: Kusadliwa ngoludala. Indlela abantu abaNsundu esebephila ngayo bacabanga ukuthi ukukhuluma izilimi zabaMlophe zikwenza ungasafani nabanye abantu kanti akunjalo. Okwenza lokho ukuthi izilimi zabaMhlophe isiNgisi nesiBhunu zinikwe amandla ikakhulukazi ezikoleni zabaMhlophe. AbaNsundu bathathe izingane zabo baziye ezikoleni zabaMhlope ngoba bethi izikole zabaMhlophe zifundisa ngesiNgisi zonke izifundo, lokho kuzenza izingane ezikulezi zikole ziphumelele kahle ezivivinyweni zazo. Lokhu kuyosibuyisa isithunzi solimi loMdabu. Ngasohlangothini lwezingane ezifunda kulezi zikole kubakhona uqhekeko phakathi kwazo nalezo ezifunda ezikoleni zoMdabu. Indlela ezikhuluma ngayo kubasengathi azisibo abantu abaNsundu kanti kuyancomeka ukuthi kuhle ukuthi izilimi zaphesheya zikhulunywe kodwa zingashintshi usikompilo loMdabu.

Okuvunjululwe ucwaningo yilokhu okukhalisa uKunene, (1996:1) lapho ethi khona:

Phela thina sesiphucukile, sesizishiyile izindlela zakudala nezobuqaba, sesingabesimanje.

Kuhle ukuba izingane zoMdabu zifundiswe zisencane ukubaluleka kolimi lwazo ngokuthi kubenemiqhudlwano egqugquzela ulimi lwebele nemidlalo kanye nendlamu ephethe amaculo azothuthukisa ulimi lwebele.

Kulesi sahluko umncwaningi ubheke kakhulu indlela abafundi abafunda ngayo egxile kakhulu ekusetshenzisweni kolimi lwebele ezikoleni. Ulwazi olunzulu luvunjululwe ezincwadini nasemaphephandabeni ahlukene.

Isolezwe, (2013:20) libeka kanje:

**IKHASI 20**  
ISOLEZWE, ULWESINE, AGASTI 22, 2013

**Isolezwe**  
UMBONO WESOLEZWE

## Akulungiswe imfundo ezikoleni zethu kuqala

**I**SIPHAKAMISO sesigungu esiphezulu sezemfundo kuleli sokuthi kumele kwengezwe unyaka owodwa kulabo abaqalayo ukufundela iziqu ezitholakala emanyuvesi kumele sibhekiswe. Uma kubhekwa lesi siphakamiso kungakuhle nokho uma kungabhekwa zonke izigaba zokufunda kungaqalwa nje emanyuvesi.

Lesi siphakamiso ngokwesigungu esiphezulu sezemfundo kuhlo-swe ngaso ukusiza ekunciphiseni izitshudeni ezifeyilayo ezinye zize zigcine zingaziqedanga neziqu zazo ngenxa yobunzima ezibhekana nabo kuleli zinga. Isigungu sona sibone ukufaka unyaka owodwa, ikakhukukazi lowo oba sekuqaleni, ongaba yisixazululo ekujwayezeni izitshudeni indlela okwenziwa ngayo izinto emanyuvesi nethathwa njengehlake kakhulu kuneyasemabangeni aphakeme.

Inkinga ngokubona kwethu iqala kuleli gebe elikhona phakathi komfundi ofunda uGrade 12 nalowo ovoqala unyaka wakhe wokuqala enyuvesi. Bekunganjani uma ingabhekwa eyokuvalwa kwaleli gebe ezikoleni, nothisha nabo bazi ngenselelo ebhekana nabafundi uma besaqala ukuyofunda emanyuvesi.

Okunye okwenza leli gebe livuleke kakhulu yindlela okuphaswa ngayo ezikoleni nasemanyuvesi. Sikhuluma nje kwaGrade 12 sekukhona izifundo eziphaswayo noma ngabe umfundi uthole u-30% kuso. Ngabe lokhu yinto abayifacyo yini abafundi kulezo zifundo

emanyuvesi?

Miningi imibuzo okumele siqale siyiphendule ngaphambi kokuba sigijimele ekungezeni iminyaka emanyuvesi ngoba nakho lokho kuzoza nenselelo enkulu kubazali okuzomele bakhokhe ngaphezulu kwalokho abakukhokha njengamanje ukufundisa izingane uma ugcina ungeziwe lo nyaka.

Esikwaziyo nje sonke wukuthi imfundo yakuleli idinga ukufukulwa kuqala emabangeni aphantsi kusukela kwa-Grade R uma kungakuthi sifuna ukuguqula lezi zibalo ezishaqisayo zokuphasa kancane kwabafundi emanyuvesi. Uma singakulungisi lokho singaze sengeze nangaphezulu kowodwa unyaka emanyuvesi ngoba sithi sizama ukulungisa izinto okufanele ngabe zalungiswa emabangeni aphantsi kubafundi.

Kuhle ngoba ithuba lokuthi kuphawulwe ngalesi siphakamiso livulelwe wonke umuntu kodwa kungakuhle uma abazali benganikezwa zonke izibalo nayo yonke imininingwane ngalolu daba. Akumele nje kujahwe ukwengezwa lo nyaka owodwa enyuvesi ingabhekisiswanga ngempela indaba yokuthi kuphuculwa kanjani ukufunda kwezingane zethu ezikoleni.

Igebe liyovalwa wukuthi izikole zikhqiize abafundi asebekulungele ngempela ukuthi bayoba izitshudeni emanyuvesi, uma kungakenzeki lokho esikwenzayo kuyofana nje nokuthela amanzi emhlane wedada.

Kuleli phephandaba kuvunjululwe ukuthi abafundi bebanga leshumi babanenkinga uma sebephumelele kuleli banga sebedlulela emaNyuvesi. Isigungu Esiphezulu seZemfundo saphakamisa ukuthi kumele kwengezwe unyaka owodwa kulowo kulabo abaqalayo ukufundela iziqu ezitholakala emaNyuvesi. Ephephandabeni kukhalwa ngendlela abafundi bebanga leshumi abaphasiswa ngayo, ukukhononda kuvela kakhulu uma kubukwa imiphumela yabo lapho abafundi sebephumelela ezifundweni zabo noma bethole amamaki angamashumi amathathu isifundo ngasinye. Okutholakalayo ukuthi ukungaphumeleli kwabafundi ezifundweni zabo kudalwa ulimi olusetshenziswayo uma kufundiswa ezinye izifundo kufundiswa ngolimi lwebele. Inkomba yokuthi izingane ziyaluthakasela ulimi lwazo lwebele ubona ngendlela eziphumelela ngayo kusukela emabangeni aphantsi.

Kunezivivinyo ezenziwa uMnyango weZemfundo zokuba abafundi bathole imiklomelo beqhudelana beyizikole ezahlukenene ngokuxoxa indaba abayifundile bese bexoxa ngayo ngokudedelana. Kuvamise ukuthi isikole ngasinye sibe nezingane eziyisihlanu ezizokhuluma ngokudedelana ziyixoxa indaba eziyifundile. Uma seziqedile ziyaye zinikwe amaphepha amahlanu ahlelwa ngokuthi abhekiswe phansi ukuze umfundi akhethe iphepha engasibonanga isihloko. Lowo mfundi okhethe iphepha ubesekhombisa abanye abafundi iphepha elinesihloko ukuze basibone. Uma esebakhomba uzobe eseqala ukusifunda isihloko efundela abeqoqo lapho. Uma esenze njalo bazoqala baqhudelane ngokushiwo isihloko. Abavunyelwa ukuthi bavumelane nesihloko bonke ngokwenqubo yalolu hlelo kufanele phakathi kubo abafundi beqoqo elilodwa kubekhona abaphikisa isihloko. Ekuqhudelaneni kuyaye kufuneke izizathu zamaphuzu abawashoyo baze banike izibonelo zalokho abakushoyo.

Okuvunjululwe kulolu hlelo lokufunda ukuthi abafundi boMdabu bathwala kanzima uma kufanele baxoxe ngolimi okungelona olwabo. Enkulumeni yabo kubakhona imisedlana eyinkomba yokungahlangani kwendaba njengalokho kufanele. Uma bexoxa ngolimi lwebele baqonda kalula ngoba ulimi lwabo kusukela esihlokweni esinikiwe kuze kuyophela indaba.

Lolu hlobo lokuvivinywa abafundi alubaniki bona ukuzilungiselela kodwa bavele babone bakhulume ngesihloko abasithola ephepheni ebelimboziwe ngaso lesi sikhathi. Azisetshenziswa izichazamazwi, into eyenzekayo umfundi ukhuluma ngendlela isihloko asiqonda ngayo. Le ndlela ibanokukhulu ukunhlahlatha uma abafundi sebekhuluma, kwenza umfundi alahlekelwe imiklomelo ngenxa yesiNgisi. Bakhombisa ukuphumelela abafundi uma bexoxa bephikisana ngolimi lwebele.

Isibonelo sendaba ebhalwe ngolimi lwesiNgisi nemibuzo yayo:

### Fit in or Flip Out

As much as your parents might like to believe that school is all about History and Life Science, everybody else knows there's much more to it than that. Outside the library lies a jungle that has all sorts of rules for survival.

As far as the social aspect goes, one of the major causes of stress is the desire to fit in. There's nothing wrong with being popular or wanting to be popular, in fact, popularity comes with its own pressures too. There's also nothing wrong with not wanting to be popular, but whichever way you swing it, most of us like to feel like we fit in somewhere. Not being able to identify with any person or group is not cool, but hey, some of the most brilliant and recognizable personalities of our generation weren't exactly beauty queens or soccer stars either. For whatever reason, the popularity train took off without Minnie Dlamini, Slikour, or Khanyi Mbau, who have all talked about how much they hated high school. Reading about somebody you admire who went through similar situations and got through them can boost your morale. So can remembering to thank the annoying, popular girl for the motivation in your South African Music Awards (SAMA) acceptance speech.

Sometimes it helps to just embrace your situation and have a little fun with it. Laughter is the ultimate antidote to stress and if you really think about it there might be something funny about the rumour that you sold your kidney on the black market so you could buy the new iPad. Obviously it goes without saying that bullying is not okay and anybody going through that should never suffer in silence.

Remember: That former "nerds" usually end up ruling the world.

Forget: Anybody who doesn't like you for who you are.

#### Questions

1. What is the downside of being popular?
2. Why does peer pressure have such a strong hold over today's youth? (Why do they succumb/ give in to it?)
3. Why are most parents unaware of the challenges their children face at school?

How can this be changed?

Lesi siqeshana sibhalwe ngolimi lwesiNgisi kudingeka ukuba abafundi basifunde bese oyedwa eabuza imibuzo ebuziwe ngezansi kwaso. Lesi siqeshana imibuzo usuke eyiqondise eqoqweni lakhe. Laba bafundi afunda nabo lelo banga. Lolu hlobo lwesivivinyo lusuke luqonde ukuthola abantwana abaluqondayo lolu limi lwesiNgisi. Uma ekhombisa ukungayizwa indaba efundwayo kuyaye kubukeke sengathi uhlulwa isiNgisi. Kukhohlakale ukuthi lolu limi okuthiwe akakhulume akhululeke ngalo akulona olwakhe. Okufike kukhubaze abafundi ukwehluleka ukuqonda incazelo yesihloko engakangeni endabeni ngenxa nje yolimi olungelona olwakhe nanokuthi lesi sivivinyo asidingi ukuthi umfundi asebenzise isichazamazwi ngakho—ke uma igama elithile engalazi useyoqagela ngokulicabangela ukuthi lisho lokhu kanti usephaphalaze kakhulu kubanikazi balo. Kungeshiwo ukuthi umuntu unolwazi olunzulu ngokwazi izilimi zabezizwe aze azigogode ngokuzikhuluma kodwa kuhle umuntu aziwe ngolimi lwakhe aluncela ebeleni.

Lokhu kubonakele uma sebethola imiphumela yabo ikakhulukazi olimini lwebele bakhombisa imiphumela emihle kakhulu ngoba bayalujabulela ulimi lwabo bayakhululeka ngisho bengagqobhelisana ngenkulumompikiswano. Ukufundiswa kwabafundi ngolimi lwabaMhlophe kubonakala kungenye indlela yokubanqinda ekutholeni imiphumela egculisayo eNingizimu Afrika yonke. Okutholakalayo ukuthi abaholi uma bekhankasa bayazisebenzisa izilimi zabo ukuze umphakathi ubezwe bese uyabakhetha bangene ephalamende bahole isizwe kodwa sebefikile khona bazilahla kude lezi zilimi bese bekhuluma isiNgisi.

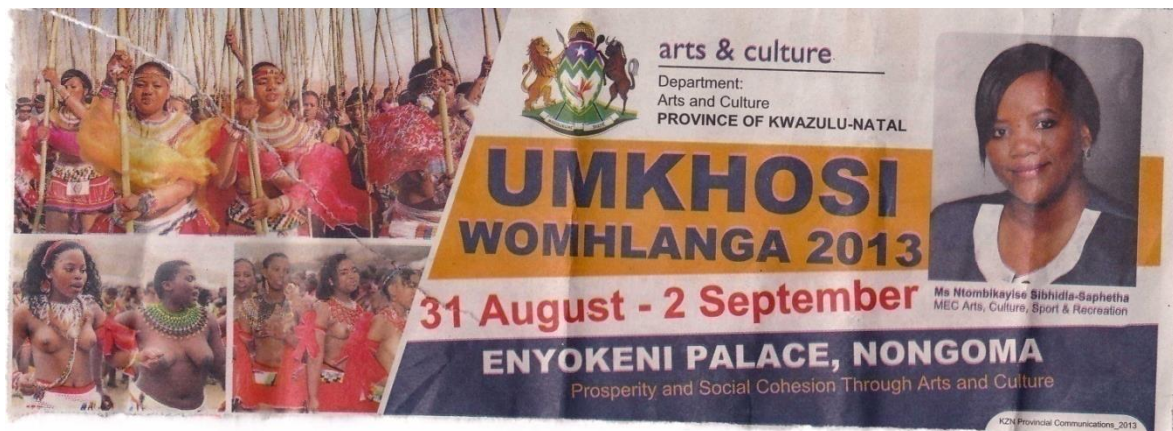
## Isibonelo sesikhangisi (isiZulu)



Kuyancomeka ukukhishwa kwalesi saziyo ngolimi loMdabu ukuze sifinyelele kubo bonke aboMdabu nangenxa yokuthi yibona abaningi kunabaMhlophe nomkhankaso ukuphumelela kwawo ungaphumeleliswa yilo ulimi lwebele olusetshenzisiwe. Uma lo mlayezo ungabhalwa ngolimi lwesiNgisi bangaba bancane kabi abantu abangawuzwa nokuwufunda. Ukuze uhulumeni waseNingizimu usimame wasinyaniswa yibo aboMdabu abathi uma bezwa kukhulunywa ulimi abaluzwayo bkungcono ukukhetha abakubo ukuze bebezwe uma sebekhuluma emaphalamende, lokhu okungenzeki njengesifiso sabo. Okunye koniwa yilo qeqebana laboMdabu oyaye ubabone bebhikisha bephethe izingqwembe ezibhalwe ngolimi lwesiNgisi uthi uma ngabe umuntu efundisisa okubhalwe ezingqwembeni uhole ukuthi ulimi olusetshenzisiwe akulona olwabo abahikishayo nohintekayo ongumsuka walolu bhikisho naye lolo lulimi akalwazi ukuthi luthini bese kusho-ke ukuthi inhloso yalowo mbhikisho ayikho uma obhikishelwayo angeke abezwe ukuthi bathini.

Kuyancomeka ukuthi uHulumeni ukhiphe izinhloko eziyisibonelo njengezikhangisi ezibhalwe ngolimi lwebele.

Kuyancomeka ukuthi imilayezo esemaphephandabeni ibhalwe ngolimi lwemiphakathi efunda lawa maphepha. Lesi sikhangisi esibhalwe ngenzansi sibhalwe ngolimi lwabantu bakwaZulu-Natal, yingakho leli phepha lithengwa ubuthaphuthaphu yiningi. Okwenza kuncomeke ukuthi imilayezo ebhalwe kuwo kwesinye isikhathi isuke ithinta usikompilo lwalowo mphakathi ngakho—ke kubalulekile ukuthi iyithole ukuze ikwazi ukuwulandela baye lapho bebizwa khona uma bebiziwe. Kukhona—ke okungafuni ukuphuma kubashicileli bamaphephandaba uma bebhala, selokhu beqhubeka befaka amagama olimi lwabaMhlophe kungenasidingo. Igama elithi (*Palace*) alilihle ukuthi lingasetshenziswa ngoba leli phepha libhalelwe abantu bamaZulu nomlayezo uqonde kubo futhi likhona igama lomuzi weSilo elithi kuseNyokeni kwaNongoma, lokhu akudingi ukutolikwa.



Amagama okufanele asetshenziswe:

- Palace – Ehlalankosi
- Arts - Ubuciko
- Culture – Amasiko
- August – uNcwaba
- September - UMandulo

Kubalulekile ukuqaphela ngesizinda sabantu nolimi abalukhulumayo. Okuvunjululwe kuleli phepha ukuthi lisebenzise ulimi lwesiNgisi kanti lazisa abantu bakwaZulu-Natal abakhuluma isiZulu. Okuncomekayo ukuthi kubhalwe isaziso ngolimi lwebele uma kukhulunywa ngeqhawe olwamela ulimi lwebele bekungakuhle kusetshenziswe ulimi



## Professor AC Nkabinde Public Lecture

*In honour of an esteemed academic and renowned scholar of African languages*

University of Zululand (UNIZULU) is proud to honour its longest serving and first Black Rector and Vice-Chancellor, Professor Abram Charles Nkabinde. UNIZULU will celebrate Prof Nkabinde's contribution to Higher Education and the preservation and promotion of African literature. As the longest serving administrator (1963-1993) at UNIZULU, he received unwavering support for his transformative role, strategic and influential leadership and passion for education. The Public Lecture aims to foster a culture of academic discourse and debate at the University.

As a distinguished scholar, administrator and leader, Prof Nkabinde had a great impact on the institution, in all its facets. For this we applaud his efforts and are honoured to have been part of his academic journey.

**Date:** 12 September 2013  
**Time:** 15H30-17H00  
**Venue:** LT1 (New Lecture Theatre), KwaDlangezwa Campus

**Topic:** Prof AC Nkabinde, a Scholar of African Languages and Vice-Chancellor

**Guest Speaker:** Former Director-General of KwaZulu-Natal, esteemed academic, author, poet and biographer, Prof OEHM Nxumalo



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For more information, please contact: Philile Manzi, Tel: 035 902 6616/6668 • Email: [events@unizulu.ac.za](mailto:events@unizulu.ac.za)

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- Campus – ISikhungo Semfundo
- Professor – uSolwazi
- In honour of - Ngokuhlonipha u-
- Date - Usuku
- Time - Isikhathi
- Topic - Isihloko
- Venue – Indawo
- Guestspeaker- Isikhulumi sosuku

IKHASI ELIKHOKHLEWE

## An academic and isiZulu literary mastermind

PROFESSOR Abram Charles Nkabinde, (pictured) was born in the district of Witbank on December 12, 1929. He matriculated from Kilnerton High School in 1950 and qualified as a teacher at the Pretoria Bantu Normal College in 1953. He taught isiZulu and mathematics at two high schools and was the chief translator at the Department of Bantu Administration and Development for two-and-a-half years. In 1963 he joined the Department of isiZulu at the then University College of Zululand. He completed his MA in 1966 and was promoted to the position of senior lecturer in 1967. In 1975 he completed his D Litt, was promoted to professor and then spent the year as a research fellow in the Department of Linguistics at the University of Edinburgh.

He translated Waldemar Bonsels' *Die Biene Maya* from German into isiZulu as *Umayi imigidingo yenyosi* and published *An Introduction to isiZulu Syntax*. He also established a team which initiated the compilation of an isiZulu-isiZulu dictionary, and in 1978, was appointed University of Zululand (Unizulu) rector and vice-chancellor - a position he held for 15 years.

During his career, Nkabinde served as a member of the following professional bodies: the Bureau for isiZulu Language and Culture, Manpower Commission, Stellenbosch Farmers Winery, Toyota Motor Company Board, Council of Medunsa, Hullest-Sugar Board, NAIL, Natal Schools Project, the first SABC Board post 1992 and the committee responsible



for investigating the establishment of a tertiary education institution within the PWV area.

He has also served as a member of the African Association for Lexicography (AFRILEX) from 1995 to 1997

and as vice-chairperson from 1997 until 2001. His public addresses as vice-chairperson included Hints on the Compilation of a Monolingual Dictionary in a Bantu Language with Special Reference to isiZulu and Cultural Implications on Lexicography.

Prof Nkabinde is a published academic whose works have fuelled a desire to preserve isiZulu as an African indigenous language. His commitment to furthering education in isiZulu has enabled black South Africans to engage in academia in a language with which they are familiar, and has fostered the culture of academic discourse in an indigenous African language.

His literary works include:

- *Anthology of Articles on African Linguistics and Literature: A*

*Festschrift to CLS Nyembezi*

- *IsiZulu ibanga 9 nele-10 (isiZulu for Standard 9 & 10)*

- *Isichazamazwi (Dictionary)*

- *Isichazamazwi 2 (Dictionary)*

- *An Introduction to isiZulu Syntax*

- *isiZulu Prose and Praises in*

*Defence of a Living Tradition*

- *A Revision of the Word Categories in isiZulu*

- *Adaptability of isiZulu to New*

*Situations*

- *Some Aspects of Foreign Words*

*in isiZulu*

- *Inkwazi (Eagle)*

The University of Zululand will be hosting the Professor AC Nkabinde Public Lecture on September 12 in honour of this esteemed academic and renowned African languages scholar.

Lesi sikhangisi sinesithombe somuntu woMdabu kodwa umbiko wonke ubhalwe ngolimi lwesiNgisi kanti abasebenzisa ulimi lwebele abaluqondi ngaleso sizathu umlayezo obhaliwe bagcina bangawuqondi. Okuncomekayo ukuthi amaphephandaba wonke asetshenziswa aboMdabu kufanele abhalwe ngesiZulu.



Lesi sikhangisi esikhangisa ngenyama besizama ukuxhumana nomphakathi ngolimi lwebele kodwa okuqaphelekayo ukuthi ulimi olusetshenzisiwe lunegama elingamukeleki emphakathini nasolimini lwebele. Amagama angamukeleki olimini loMdabu:

Salute – Ngikwethulela isigqoko / ngishaya indesheni

Clever – Siyazi



Uqwebembe oluphakanyiswe umphakathi lubhalwe la magama esiNgisi kanti lunomlayezo obalulekile othinta izimpilo zabantwana nokuxwayisa umphakathi ngengozi engabavelelela edalwa abanye abantu abadala abaphila khona emphakathini. Okuncomekayo ukuthi imilayezo yalolu hlobo kumele ibhalwe ezingqwebembeni ngolimi lwesiZulu ngoba indaba yonke ibhalwe ngalo



Lesi sikhangisi sibhalwe ngolimi lwesiZulu okuyinto encomeka kakhulu lapha kwaZulu Natali. Abantu ababhikishayo abantu abaNsundu bafisa umlayezo ufundwe ngumphakathi wakubo. Umphakathi uqwasha kahle uma uzozwa izixwayiso ngolimi lwawo.

### 5.3.5 Okuvunjululwe ezikoleni

#### 5.3.5.1 Izikhathi zokufundiswa kolimi lwasekhaya

(a) Isikhathi sokufundisa emkhakheni weSigaba Esiyisekelo sinjengoba sikhonjisiwe kuleli thebula elingezansi:

| ISIFUNDO                                                   | IBANGA-R<br>(AMAHORA) | IBANGA<br>LOKU-1 KUYA<br>KWELESI-2<br>(AMAHORA) | IBANGA LESI-3<br>(AMAHORA) |
|------------------------------------------------------------|-----------------------|-------------------------------------------------|----------------------------|
| ULimi lwaseKhaya                                           | 10                    | 7 / 8                                           | 7 / 8                      |
| ULimi lokuQala lokwEngeza                                  |                       | 2 / 3                                           | 3 / 4                      |
| Izibalo                                                    | 7                     | 7                                               | 7                          |
| Amakhono Empilo:                                           | <b>6</b>              | <b>6</b>                                        | <b>7</b>                   |
| • Ulwazi lokuqala                                          | (1)                   | (1)                                             | (2)                        |
| • Ubuciko bokusungula                                      | (2)                   | (2)                                             | (2)                        |
| • Isifundo sokuzivocavoca                                  | (2)                   | (2)                                             | (2)                        |
| • Okuqondene nomuntu uqobo kanye nokuphila<br>emphakathini | (1)                   | (1)                                             | (1)                        |
| <b>ISAMBA</b>                                              | <b>23</b>             | <b>23</b>                                       | <b>25</b>                  |

(a) Leli thebula elingezansi likhombisa izifundo nesikhathi sokufundisa esibekiwe sesigaba esiphakathi nendawo:

| ISIFUNDO                                                   | AMAHORA      |
|------------------------------------------------------------|--------------|
| ULimi lwaseKhaya                                           | 6            |
| ULimi lokuQala lokwEngeza                                  | 5            |
| Izibalo                                                    | 6            |
| Isayensi nobuchwepheshe                                    | 3, 5         |
| Isayensi yezokuhlalisana kwabantu                          | 3            |
| Amakhono Empilo                                            | <b>4</b>     |
| • Ubuciko bokusungula                                      | (1.5)        |
| • Isifundo sokuvocavoca umzimba                            | (1)          |
| • Okuqondene nomuntu uqobo kanye nokuphila<br>emphakathini | (1.5)        |
| <b>ISAMBA</b>                                              | <b>27, 5</b> |

(a) Isikhathi sokufundisa IsiGaba EsiPhakeme simi ngale ndlela:

| ISIFUNDO                           | AMAHORA      |
|------------------------------------|--------------|
| ULimi LwaseKhaya                   | 5            |
| ULimi lokuQala lokwEngeza          | 4            |
| Izibalo                            | 4.5          |
| Isayensi yezemvelo                 | 3            |
| Isayensi yokuhlalisana komphakathi | 3            |
| Ezobuchwepheshe                    | 2            |
| Isayensi yokuphathwa komnotho      | 2            |
| Ukwazi ngamakhono empilo           | 2            |
| Ubuciko bokusungula                | 2            |
| <b>ISAMBA</b>                      | <b>27, 5</b> |

(a) Isikhathi sokufundisa eBanga-12 kuya kwele-12 simi ngale ndlela:

| ISIFUNDO                                                                                                                                                                                                                                                                                                                                                       | UKWABIWA KWESIKHATHI NGESONTO (AMAHORA) |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------|
| ULimi LwaseKhaya                                                                                                                                                                                                                                                                                                                                               | 4.5                                     |
| ULimi lokuQala lokwEngeza                                                                                                                                                                                                                                                                                                                                      | 4.5                                     |
| Izibalo                                                                                                                                                                                                                                                                                                                                                        | 4.5                                     |
| Ukwazi amakhono empilo                                                                                                                                                                                                                                                                                                                                         | 2                                       |
| Okungenani kungakhethwa izifundo ezintathu <b>eqoqweni B</b> Isengezelelo B. Ithebula B1 kuya ku-B8 kumqulu wenqubomgomo, <i>National policy pertaining to the programme and promotion requirements of the National Curriculum Statement IBanga-R kuya kwele-12</i> , isifundo ngenkombandlela ebhalwe esigabeni sama-28 kumqulu weNqubomgomo obhalwe ngenhla. | 12 (3xAmahora ama-4)                    |
| <b>ISAMBA</b>                                                                                                                                                                                                                                                                                                                                                  | <b>27, 5</b>                            |

### 5.3.5.2 Imiphumela eveza ukuphumelela kwabafundi boMdabu bebanga leshumi olimini lwebele

#### Isibonelo

| Isikole                      | Imiphumela |
|------------------------------|------------|
| Mgwazeni High School         | 100%       |
| Umfolozzi High School        | 100%       |
| Nomathiya High School        | 100%       |
| Ikusasaletu High School      | 100%       |
| Isilethukukhanya High School | 100%       |

### 5.3.6 Okuvunjululwe eZikhungweni ezahlukene

#### 5.3.6.1 Enkantolo yaseMtubatuba

|                                                                 |                                                                                                                                                                                                               |
|-----------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Ithini inqubomgomo yolimi kule nkantolo?                     | Kusebenza izilimi ezintathu isiNgisi, isiBhunu nesiZulu kodwa ezibusayo isiNgisi nesiBhunu.                                                                                                                   |
| 2. Wenzenjani umuntu ongalwazi ulimi okuthethwa ngalo icala?    | Kubakhona otolikayo okhuluma ulimi lwalabo abathinteka ecaleni.                                                                                                                                               |
| 3. Iyabanelisa yini le ndlela yokusebenzisa Otolika?            | Qha bahlala bekhala aboMdabu beqinisa ngokuthi bangakujabulela uma inkantolo ingaba nabaShushisi nabaMeli boMdabu.                                                                                            |
| 4. Ngabe Otolika bayayijabulela yini le ndlela?                 | Yebo kubona ingumsebenzi ebalethela imali kodwa nabo bayakhala ngamatemu angatholakali olimini lwebese kulahleka umbiko uma betolika. Okwesibili kuthatha iskhathi eside ukuthi umlayezo ufike kotolikelwayo. |
| 5. Lingakanani inani labatoliki esiFundazweni sakwaZulu Natali? | Bancane kakhulu kanti amacala abadingayo maningi nomphakathi ongalwazi ulimi lwabaMhlophe ubanzi kakhulu. Ababuye bakhale ngakho abatoliki inkokhelo abayitholayo ezinkantolo.                                |

UMthethwa, (2010:95) uthi:

Kumele kuvezwe nezindlela okungaqeqeshwa ngazo labo abafuna ukuhumusha nokutolika izilimi ngokwehlukana kwazo. Abacubunguli bolimi abakubeke kucace ukuthi kubalulekile ukuba kulandelwe uMthethosisekelo waseNingizimu Afrika, lokho okushoyo maqondana nezilimi. kumele kufundiswe izikhungo ezahlukene ngokubaluleka kwenqubomgomo yolimi.

### 5.3.6.2 Ebhange laseThala

|                                                                 |                                                                                                                             |
|-----------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|
| 1. Kungani ibhange lenu ligcwala kangaka?                       | Liyangikhulula ngoba ngibuza yonke into engiyidingayo ngolimi lwami.                                                        |
| 2. Abantu bayiphi iminyaka abagcina izimali kuleli bhange.      | Abantu bezigaba namazinga onke.                                                                                             |
| 3. Lihluke ngani iThala kwamanye amabhange?                     | IThala isebenzisa ulimi loMdabu, uchaza konke ngolimi lwakho uthole izimpendulo ngalo.                                      |
| 4. Leli bhange linawo yini umshini wokukhipha imali?            | Yebo linawo.                                                                                                                |
| 5. Usebenza ngokwehlukile yini umshini waseThala?               | Yebo uma uwusebenzisa wona uxhumana ngolimi lwebele nepheshana elisho ukuthi ukhiphe malini kwasala malini ngolimi lwebele. |
| 6. Injani impatho yezisebenzi zakhona, zisebenzisa luphi ulimi? | Inhle kakhulu ngoba zisebenzisa ulimi loMdabu.                                                                              |
| 7. Bakhona yini abaMhlophe abasebenzisa leli bhange?            | KunaboMdabu kakhulu lokho kwenza ukuthi ubuze ngendlela eyenelisayo.                                                        |

### 5.3.6.3 Ezenhlalakahle yakwaMsane

**Umcwaningi:** Ngabe lesi sikhungo sinayo yini inqubomgomo yolimi?

**Umphathi:** Qha ukuxhumanisa umphakathi noHulumeni kulesi Sikhungo kubiza ukuthi umphakathi ugcwalise amafomu abhalwe ngolimi lwesiNgisi, lokhu kudala inkinga ngoba umphakathi awuluqondi kahle lolu limi.

**Umcwaningi:** Ngabe isiNgisi kulesi Sikhungo sithathwa njengolimi olusemthethweni?

**Umphathi:** Yebo sisaqhuba kanjalo iSikhungo uma kugcwaliswa amafomu kodwa uma kukhulunywa nomphakathi kusetshenziswa ulimi lwesiZulu kube yiyo-ke inkinga yokuthi ukuxhumana okukhulu yilokho kokugcwalisa amafomu abhalwe ngesiNgisi.

**Umcwaningi:** Yiluphi ulimi olusetshenziswayo uma kunemihlangano?

**Umphathi:** Kusetshenziswa isiNgisi nesiZulu.

**Umcwaningi:** Yiluphi ulimi olusetshenziswa umphakathi okwaMsane namaphethelo?

**Umphathi:** Umphakathi wonke usebenzisa ulimi lwesiZulu uma ukhuluma.

**Umcwaningi:** Ngabe zikhona yini izikhalo ngamafomu agcwaliswa ngolimi lwabaMhlophe?

**Umphathi:** Yebo ngoba umphakathi ukhala ngokuthi kwesinye isikhathi bayakwazi abanye boMdabu ukuzifundela kodwa ngoba asuke ebhalwe ngesiNgisi abakwazi ukuthi achazani.

**Umcwaningi:** Ngabe bakhona abaHumushi kulesi Sikhungo?

**Umphathi:** Abekho.

**Umcwaningi:** Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?

**Umphathi:** Ibhalwe ngesiNgisi.

Kulesi Sikhungo umphathi wakubeka kwabasobala ukuthi inkinga ibakhona kakhulu uma umphakathi ugcwalisa amafomu okufanele bawathumele emahhovisi amakhulu kaHulumeni. Inkinga idalwa ukuthi wona abhalwe ngesiNgisi. Abasebenzi bezeNhlalakahle banomthwalo omkhulu wokuchazela umuntu ngamunye ozogcwalisa amafomu. Okungancomeka ukuthi indlela yokusebenza kwalesi Sikhungo ishintshe njengoba simumethe izinkulungwane zezakhamuzi zaseMtubatuba namaphethelo. Lokhu kungenzeka uma amafomu engabhalwa ngolimi lwesiZulu ngoba abantu balesi Sifundazwe bakhuluma isiZulu. Lokhu kungasiza ogogo nomkhulu besizwa abazukulu babo njengoba izingane zifunda kalula manje ezikoleni selokhu uHulumeni aqala uhlelo lokuthi izingane zingakhokhi imali yesikole ngakho—ke ziningi izingane esezikwazi ukufunda zingalufunda ulimi lwazo, zingaba neqhaza emphakathini.

#### **5.3.6.4        Isiteshi samaphoyisa eMtubatuba**

**Umcwaningi:** Kusebenza izilimi ezingaki kulesi siteshi samaphoyisa?

**Umphathi:** Zintathu. IsiZulu, isiNgisi nesiBhunu.

**Umcwaningi:** Ikhona yini inqubomgomo yolimi kulesi siteshi?

**Umphathi:** Ayikho elandelwayo.

**Umcwaningi:** Nixhumana kanjani nomphakathi?

**Umpathi:** Lesi siteshi sisetshenziswa abaMhlophe nedlanzana loMdabu elihlala edolobheni laseMtubatuba ngakho—ke ulimi lwesiNgisi yilona olusebenzayo.

**Umcwani:** Akwenzeki yini kufike aboMdabu abangakwazi ukukhuluma ulimi lwesiNgisi?

**Umpathi:** Kuyenzeka kakhulu bese kudingeka iphoyisa loMdabu likhulume nalowo odinga usizo uma efika ukuthi lisasiza omunye amanye ayosebenzela ngaphandle kwesiteshi, odinga usizo uyalinda.

**Umcwani:** Nisebenzisa luphi ulimi uma ninemihlangano?

**Umpathi:** Kusetshenziswa ulimi lwesiNgisi ngoba lesi siteshi sinabamhlophe nabaNsundu.

**Umcwani:** Bakhona yini abaHumushi kulesi siteshi?

**Umpathi:** Abekho.

**Umcwani:** Nixhumana kanjani uma ninodwa njengabasebenzi?

**Umpathi:** Thina boMdabu sisebenzisa ulimi lwesiZulu uma sixhumana.

Okutholakalayo ukuthi le ndawo yokusebenza ibucayi kakhulu uma umuntu ebanjiwe engazithola ethweswa amacala ngenxa yokwehluleka ukunikeza izimpendulo ezigculisayo. Okungancomeka ukuthi andiswe amaphoyisa oMdabu kulesi siteshi nanokuthi sibenqubomgomo yolimi ezosho ukuthi yiluphi ulimi okufanele lusetshenziswe ngenxa yomphakathi osebenzisa leso siteshi.

#### 5.3.6.5 Umtholampilo wakwaMsane

**Umcwani:** Yiluphi ulimi olusebenza njengolimi olusemthethweni?

**Umpathi:** Ulimi lwesiNgisi.

**Umcwani:** Zingaki izilimi ezisebenzayo kulo mtholampilo?

**Umpathi:** Zintathu. IsiNgisi, isiZulu nesiBhunu.

**Umcwani:** Ikhona yini inqubomgomo yolimi kulo mtholampilo?

**Umpathi:** Ayikho.

**Umcwani:** Yiyiphi inkinga engadaleka uma kungasetshenziswa inqubomgomo yolimi?

**Umphakathi:** Emtholampilo wakwaMsane kufika aboMdabu kakhulu, kubakhona inkinga yokuthi iningi labo kakhulukazi abantu asebabadala abakwazi ukufunda amagama amaphilisi nemithi ukuyizinto ezibalulekile empilweni yabo.

**Umcwaningi:** Yiluphi ulimi enilisebenzisayo uma nibambe imihlangano?

**Umphakathi:** IsiZulu nesiNgisi.

**Umcwaningi:** Yiluphi ulimi oluvamise ukusetshenziswa umpakathi uma uxhumana nomphakathi uma uxhumana nomtholampilo?

**Umphakathi:** Ulimi lwesZulu.

Lo Mtholampilo ulekelela aboMdabu abanengi futhi usebenza njengesibhedlela ngoba yiwona oqoqa abantu belokishi kuhlangene namakhaya akhelene nelokishi. Kuyancomeka ukuthi lo Mtholampilo kufanele ube nayo inqubomgomo yolimi. Okunye okungancomeka ukuba imithi namaphilisi anikezwe iziguli iphinde ibhalwe ngolimi lwebele ukuze emakhaya ingabadidi ukuthi konje amaphilisi nemithi ayitholile ingeyani uma esekhohliwe kulula ukufunda ngolimi lwakhe. EMtholampilo nasezibhedlela izindawo lezi ezibucayi kwesinye isikhathi imiphefumulo iyaphuma ngakho kubalulekile ukuba abasebenzisa lezi zindawo kube abantu abalwaziyo ulimi lwalowo mphakathi.

#### 5.3.6.6 Isibhedlela sakwaHlabisa

**Umcwaningi:** Ikhona yini inqubomgomo yolimi kulesi sibhedlela?

**Umpathi:** Ayikho inqubomgomo yolimi.

**Umcwaningi:** Zingaki izilimi ezisebenza kulesi sibhedlela?

**Umpathi:** Zintathu, isiZulu, isiNgisi nesiBhunu.

**Umcwaningi:** Yiluphi ulimi oluthathwa njengolimi olusemthethweni?

**Umpathi:** Ulimi lwesiNgisi.

**Umcwaningi:** Kungani ukuba isibhedlela sisebenzise isiNgisi?

**Umpathi:** Yingoba yonke into elapha esibhedlela ibhalwe ngolimi lwesiNgisi.

**Umcwaningi:** Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?

**Umpathi:** Ulimi lwesiNgisi ngoba isibhedlela sinodokotela abaMhlophe abangalwazi ulimi lwesiZulu.

**Umcwani:** Bakhona yini abaHumushi nabaTolika uma odokotela bexhumana neziguli?

**Umpathi:** Inkinga enkulu esinayo ngoba abasiza ukuchaza uma udokotela esiza iziguli yibo abahlengikazi noma—ke uhambe ubanezinkinga ngoba abahlengikazi nabo basuke bengawufundelanga umsebenzi wokutolika ekugcineni isiguli esingasazi isiNgisi siba nokungathembi ukuthi ngabe isifo esinaso umhlengikazi usichazela kahle yini? Ushaya khona yini emhlohlweni?

**Umcwani:** Njengomphathi futhi onolwazi olunzulu kwezempilo ubona lendlalela yokuxhumana kukadokotela neziguli ihamba kahle?

**Umpathi:** Qha, kubanzima ukudlulisa umlayezo uwususa olimini lokuqala uwuyisa olimini lwesibili nanokuthi bakhona abangebona abahlengikazi abawufundele lo msebenzi wokutolika.

Kulesi sibhedlela kunabantu abaningi boMdabu futhi sisesizindeneni sabo awukho umphakathi wabaMhlophe owakhe eduze kwalesi sibhedlela. Kungancomeka ukuthi izibhedlela zoMdabu zibenengqubomgomo yolimi oluzogqugquzela ukusebenza kolimi lwalowo mphakathi osebenzisa lesi sibhedlela

#### 5.3.6.7 Isibhedlela sase-Richards Bay

**Umcwani:** Zingaki izilimi ezisebenza kulesi sibhedlela?

**Umpathi:** Zintathu, isiNgisi, isiBhunu nesiZulu.

**Umcwani:** Yiluphi ulimi oluthathwa njengolimi olusemthethweni?

**Umpathi:** Ulimi lwesiNgisi.

**Umcwani:** Kungani kusebenza isiNgisi kakhulu kulesi sibhedlela?

**Umpathi:** Umpathi omningi osebenzisa lesi sibhedlela owabaMhlophe.

**Umcwani:** Ngabe imibhalo egciniwe ibhalwe ngaso isiNgisi?

**Umpathi:** Yebo ibhalwe ngaso.

**Umcwani:** Lingakanani izinga lokusetshenziswa kolimi lwesiZulu kulesi sibhedlela?

**Umpathi:** Lincane kakhulu ngoba ulimi lwesiZulu noma olunye ulimi loMdabu zisetshenziswa uma kunabahlengikazi boMdabu iningi labo kulesi sibhedlela abaMhlophe.

**Umcwaningi:** Nisebenzisa luphi ulimi uma nibamba imihlangano?

**Umphakathi:** Kusetshenziswa ulimi lwesiNgisi.

Kulesi sibhedlela kusebenza ulimi lwesiNgisi. Okwenza kube njalo ukuthi umphakathi omningi walesi sibhedlela ukhuluma isiNgisi. Okungancomeka ukuthi lesi sibhedlela sibenabo odokotela boMdabu, isikhathi esiningi kuyaye kubonakale abaMhlophe nabaseNdiya kodwa abekho aboMdabu kanti sesineziguli zoMdabu manje.

#### **5.3.6.8 UMasipala waseMtubatuba**

**Umcwaningi:** Yiluphi ulimi enilusebenzisayo uma nibambe imihlangano?

**Umpathi:** IsiZulu, isiNgisi nesiBhunu.

**Umcwaningi:** Ikhona yini inqubomgomo yolimi?

**Umpathi:** Ayikho inqubomgomo yolimi.

**Umcwaningi:** Yiluphi ulimi oluthathwa njengolimi olusemthethweni?

**Umpathi:** Ulimi lwesiNgisi.

**Umcwaningi:** Yiluphi enilusebenzisayo uma nibambe imihlangano?

**Umpathi:** Ulimi lwesiNgisi.

**Umcwaningi:** Ngabe imibhalo egciniwe ibhalwe ngaluphi ulimi?

**Umpathi:** Ibhalwe ngolimi lwesiNgisi.

**Umcwaningi:** Ngabe bakhona abaHumushi kulo Masipala?

**Umpathi:** Yebo bakhona.

**Umcwaningi:** Ngabe izincwadi ezikhishelwa umphakathi zibhalwa ngolimi abaluqondayo?

**Umpathi:** Qha, zifika kubo zibhalwe ngolimi lwesiNgisi kuze kusetshenziswe ulimi lwesiZulu uma uMasipala emema umphakathi ewumemela umhlangano othile.

Okungancomeka kulo Masipala ukuba izincwadi ezibhalelwe izakhamuzi zendawo yokishi lakwaMsane neNordale zibhalwe ngolimi lwebele. Lokhu kungenzeka ngokuthi izincwadi ezibhalwe ngolimi lwebele zithunyelwe kulezo zindlu zabanikazi abakhuluma

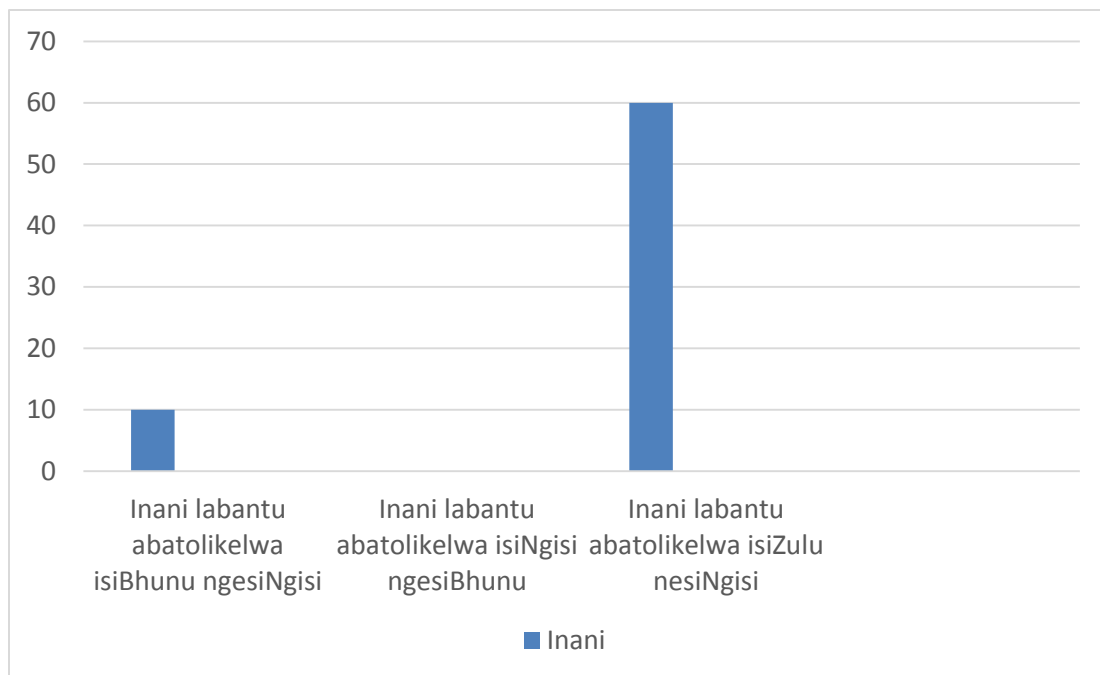
lona ulimi lwebele. Kuzobalula ngoba uMasipala unazo izinombolo zendlu zezakhamizi zakwaMsane, Nordale kanye noMtubatuba edolobheni abakhiphele ezibhalwe ngesiNgisi ngoba uMasipala waseMtubatuba unaye umHumushi kungalula ukukwenza lokho.

### 5.3.7 Okuvunjululwe wucwaningo ezikhungweni ezahlukene zomphakathi ngokwamanani ekhulwini nangokwezimomdwebo

#### 5.3.7.1 Ithebula elimela isidingo sokutolikwa kwesiNgisi sitolikelwa esiBhunwini nasesiZulwini eNkantolo uma kuthethwa amacala (cases).

| Inani labantu abatolikelwa isiBhunu ngesiNgisi | Inani labantu abatolikelwa isiNgisi ngesiBhunu | Inani labantu abatolikelwa isiZulu nesiNgisi |
|------------------------------------------------|------------------------------------------------|----------------------------------------------|
| 10%                                            | 0%                                             | 60%                                          |

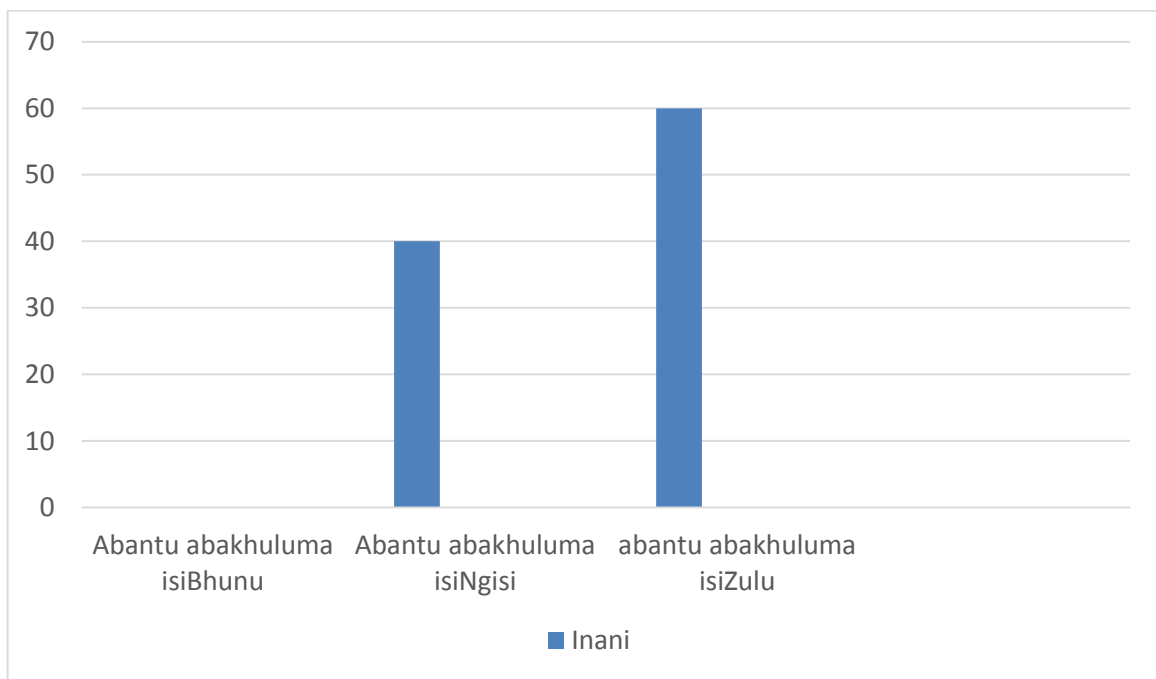
#### 5.3.7.2 Isimomdwebo esikhombisa isidingo sokusetshenziswa kolimi loMdabu ezinkantolo kakhulukazi isiZulu eSifundazweni sakwaZulu-Natali



**5.3.7.3 Ithebula elimela isidingo sokusetshenziswa kolimi loMdabu emabhange  
Okutholwe ebhange iThala**

| Abantu abakhuluma<br>IsiBhunu | Abantu abakhuluma IsiNgisi | Abantu abakhuluma IsiZulu |
|-------------------------------|----------------------------|---------------------------|
| 0%                            | 40%                        | 60%                       |

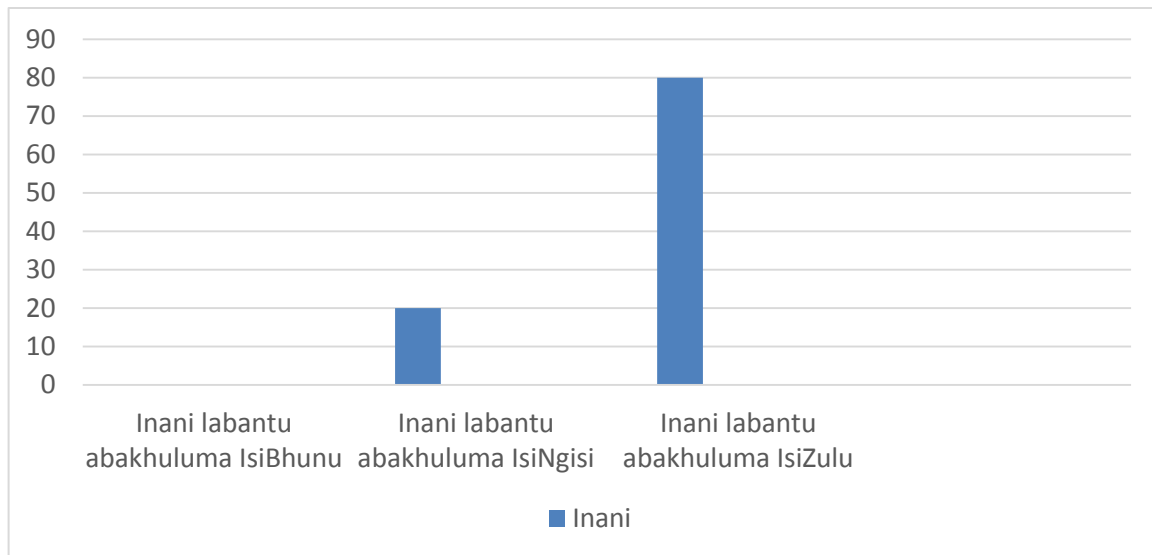
**5.3.7.4 Isimomdwebo esikhombisa inani loMdabu eliphezulu kulesi sikhungo**



**5.3.7.5 Ithebula elimela isidingo sokusetshenziswa kolimi loMdabu eSikhugweni  
sezeNhlalakahle kwaMsane.**

| Inani labantu<br>abakhuluma IsiBhunu | Inani labantu abakhuluma<br>IsiNgisi | Inani labantu abakhuluma<br>IsiZulu |
|--------------------------------------|--------------------------------------|-------------------------------------|
| 0%                                   | 20%                                  | 80%                                 |
|                                      |                                      |                                     |

**5.3.7.6 Isimomdwebo esikhombisa isidingo sokusetshenziswa kolimi loMdabu Esikhungwini sezeNhlalakahle KwaMsane**

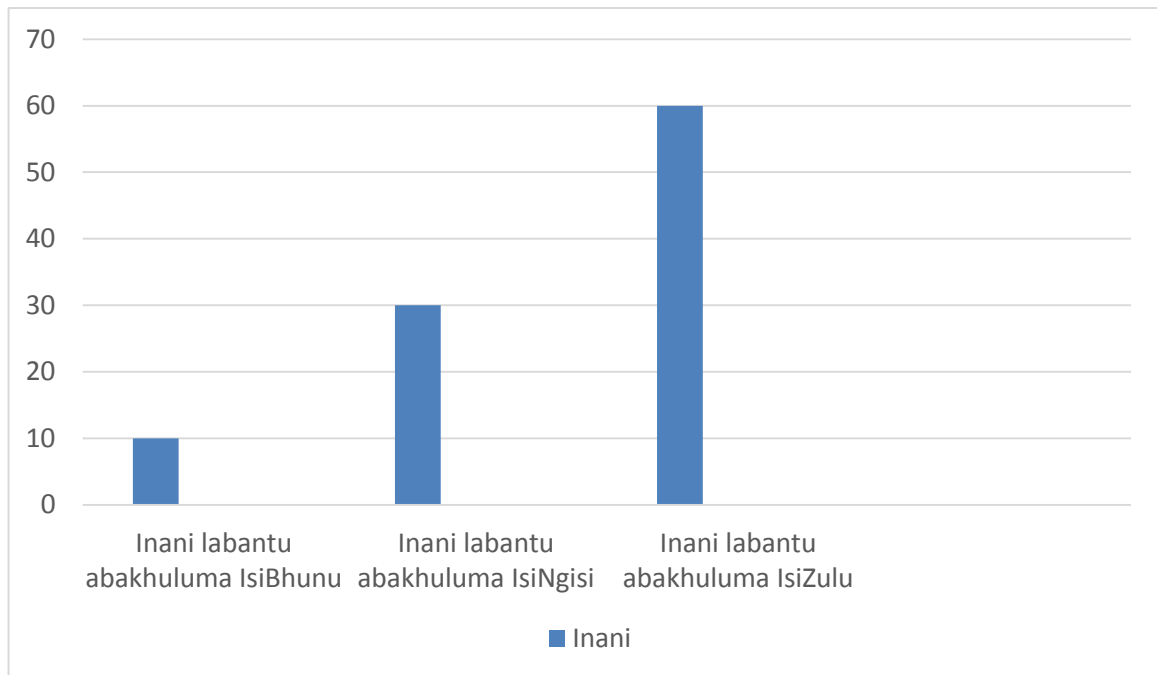


**5.3.7.7 Ithebula elimela isidingo sokusetshenziswa kolimi loMdabu Esikhungweni Sesiteshi Samaphoyisa aseMtubatuba**

| Inani labantu abakhuluma isiBhunu | Inani labantu abakhuluma isiNgisi | Inani labantu abakhuluma isiZulu |
|-----------------------------------|-----------------------------------|----------------------------------|
| 10%                               | 30%                               | 60%                              |

Ngenxa yokufuduka kwaboMdabu besuka emalokishini nasezabelweni bethenga izindlu ezisedolobheni laseMtubatuba kwandise inani labantu boMdabu. Lokho kwenze abanye abaNhlophe bashiya leli dolobha bafudukele emadolobheni amakhulu anjengo-Richards Bay nEmpangeni.

**5.3.7.8 Isimomdwebo esikhombisa ukusetshenziswa kwezilimi Esiteshini Samaphoyisa saseMtubatuba**

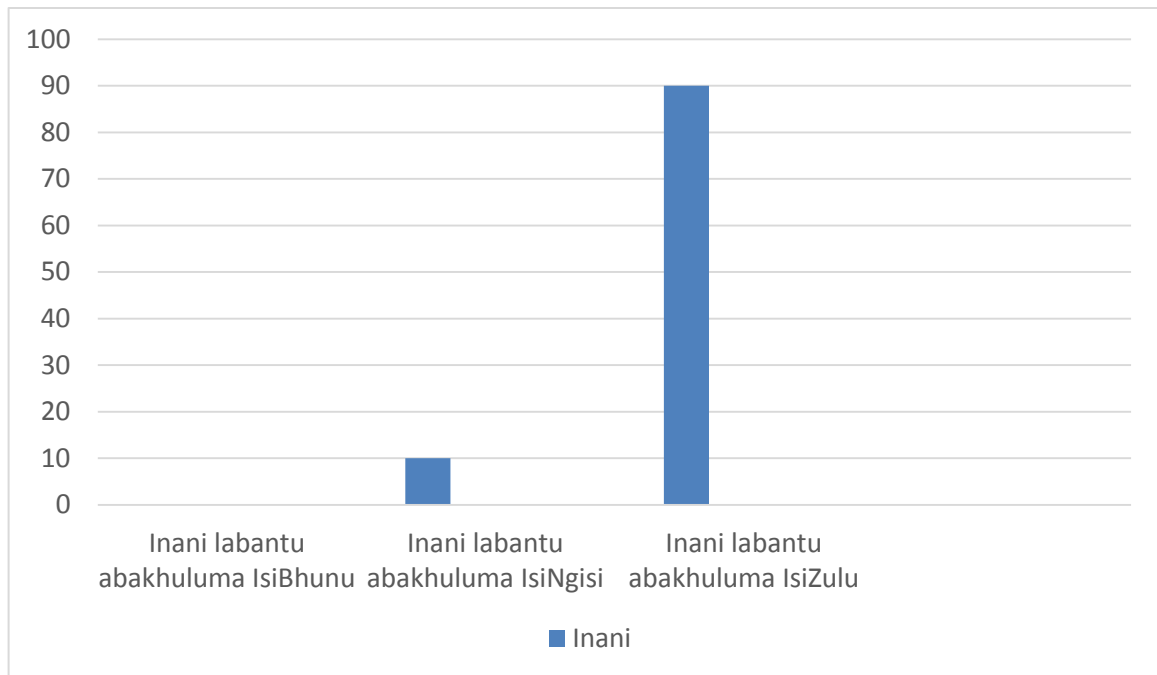


**5.3.7.9 Ithebula elimela isidingo sokusetshenziswa kolimi loMdabu Esikhungweni soMtholampilo wakwaMsane**

| Inani labantu abakhuluma IsiBhunu | Inani labantu abakhuluma IsiNgisi | Inani labantu abakhuluma IsiZulu |
|-----------------------------------|-----------------------------------|----------------------------------|
| 0%                                | 10%                               | 90%                              |

Kuyakhomba kulo Mtholampilo ukuthi abaNhlophe abawusebenzisayo yilabo abangamabanjwa abagulayo abalethwa amaphoyisa ukuze balashwe. Isimomdwebo sikhomba ukuthi iningi labantu elikhuluma ulimi loMdabu.

**5.3.7.10 Isimomdwebo esikhombisa ukusetshenziswa kwezilimi Esikhungweni soMtholampilo wakwaMsane**

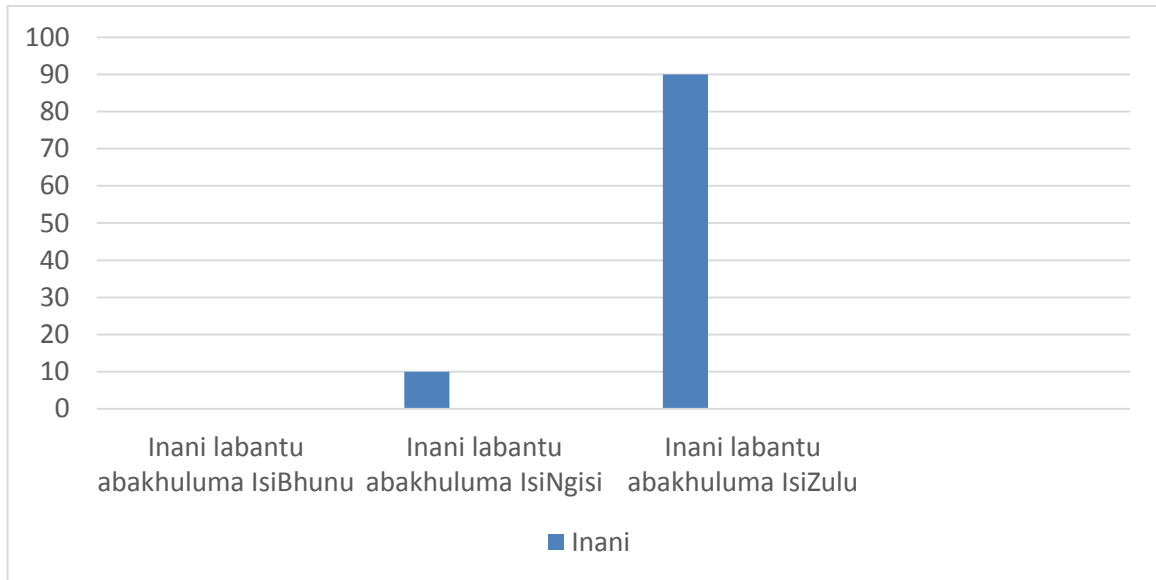


**5.3.7.11 Ithebula elimela isidingo sokusetshenziswa kolimi loMdabu Esikhungweni sesibhedlela sakwaHlabisa**

| Inani labantu abakhuluma IsiBhunu | Inani labantu abakhuluma IsiNgisi | Inani labantu abakhuluma IsiZulu |
|-----------------------------------|-----------------------------------|----------------------------------|
| 0%                                | 10%                               | 90%                              |

Lesi sibhedlela sisendaweni yasesabelweni ngakho-ke sinaboMdabu abaningi isibhedlela sakwaHlabisa. Isimomdwebo sikhombisa inani labo.

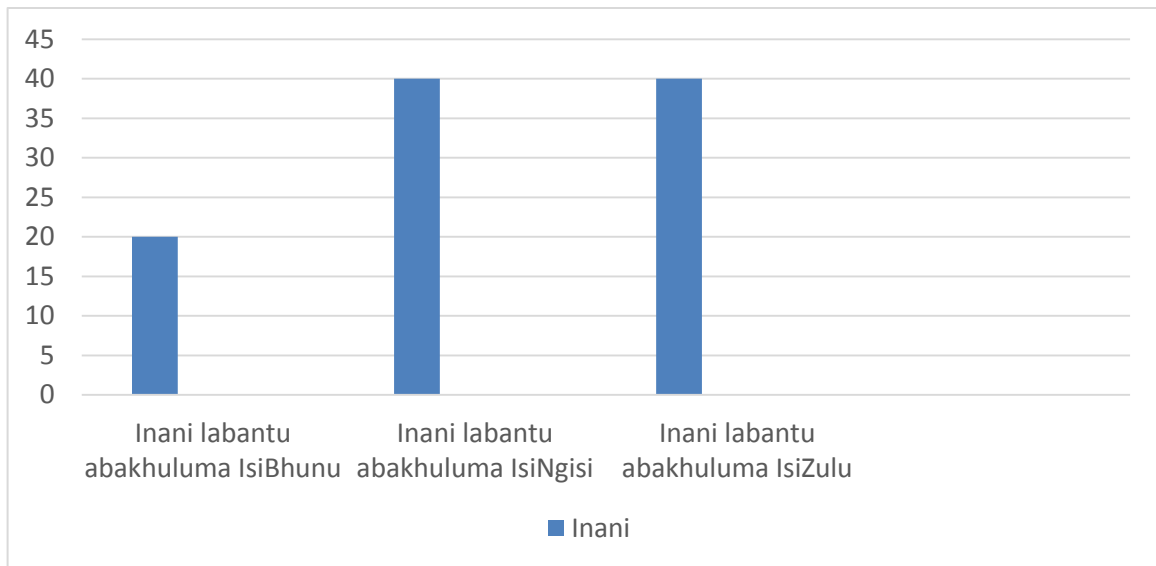
**5.3.7.12 Isimomdwebo esikhombisa ukusetshenziswa kwezilimi Esikhungweni sesibhedlela sakwaHlabisa**



**5.3.7.13 Ithebula elimela isidingo sokusetshenziswa kolimi loMdabu esibhedlela saseRichards Bay**

| Inani labantu abakhuluma isiBhunu | Inani labantu abakhuluma isiNgisi | Inani labantu abakhuluma isiZulu |
|-----------------------------------|-----------------------------------|----------------------------------|
| 20%                               | 40%                               | 40%                              |

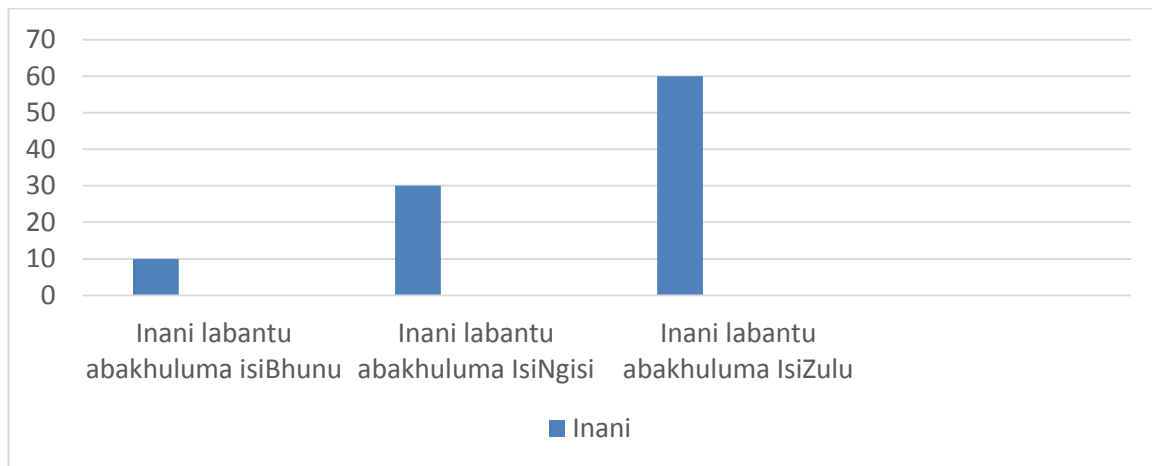
**5.3.7.14 Isimomdwebo esikhomba ukuthi nabantu boMdabu sebebaningi asebelashwa kulesi sibhedlela saseRichards Bay**



**5.3.7.15 Ithebula elimela isidingo sokusetshenziswa kolimi loMdabu kuMasipala waseMtubatuba**

| Inani labantu abakhuluma IsiBhunu | Inani labantu abakhuluma IsiNgisi | Inani labantu abakhuluma IsiZulu |
|-----------------------------------|-----------------------------------|----------------------------------|
| 10%                               | 30%                               | 60%                              |

### 5.3.7.16 Isimomdwebo esikhombisa inani lalabo bantu abasebenzisa izilimi zabo



## 5.4 Isiphetho

Inhlolovo eyenziwe iyakhombisa ukuthi abantu abaningi boMdabu abaziqondi izilimi zabaMhlophe kodwa bazithola kuzo zonke izikhungo abazisebenzisayo. Okunzima kakhulu ukuthi lezi zikhungo bazisebenzisa imihla namalanga zibalulekile empilweni yabo yonke, inkinga enkulu eyokugcwaliswa kwamafomu abhalwe ngezilimi zabaMhlophe abangakwazi ukuziqonda ukuthi zithini.

Isolezwe, (2013:13) umlaleli woKhozi uthi:

Ngiyabonga kakhulu kulaba basakazi boKhozi Mroza, Zim Dollar, Linda Sibiya, Dudu Khoza, Ngizwe, Tshatha, B.K. Daddy, Mavuso, Mhlaba, Goge nabanye. Qhubekani ngokuzigqaja ngemvelaphi yenu neniyyikho nangokuqhakambisa ulimi lwenu lwesiZulu.

Kuvunjululwe iqhaza elibanjwe abasakazi boKhozi ekukhuphuleni ukusetshenziswa kolimi lwebele uma bekhuluma bengaluxubi nolimi lwezinye izizwe zabaMhlophe. Abalaleli bayazi ukuthi abasakazi babo banemfundo ephakeme kodwa bayakuqonda ukuthi abalaleli abaningi abakhuluma ulimi lwesiZulu.

UMbatha, (2013:12) uthi:

Kunamagama esiZulu avele asetshenziswe ngabanikazi bolimi lwesiZulu kanti kuvele kubemnyama ebantwini bangezwa nokuthi kuthiwani. Nathi kule nkundla sike siwasebenzise lawo magama njengoba kuyinkundla lapho kugiywa kuqephuzwa khona ngolukaMageba uthole ukuthi abantu bagcina bebuzana ukuthi kuthiwani uma kukhulunywa kanjena. Kwenye inkathi sike sisebenzise izimo zokukhuluma ezithile kanti abantu abaziqondi nakancane ukuthi zichazani lezo zimo zokukhuluma. Namhlanje sithe make sihlale amagqozo kula magama abanye ababuza izincazelo zawo kanye nezimo zokukhuluma abathi abazazi. Bengihlale ngizitshela ukuthi akekho umZulu phaqe ongazi ukuthi yini ilima kanti ngishaye phansi kwashunqa uthuli. Maningi amaZulu okuthi uma kukhulunywa ngelima kungehlukani nokuthi ukhuluma isiGriki kuwo ikakhulukazi lawa akhulele emadolobheni. Uma kukhulunywa ngelima kusuke kushiwo ukulima noma ukuhlakula ngokuhlanganyela. Kungashiwo futhi nokusebenza ngokulekelelana lapho kugaywa khona utshwala kuphekwe nokudla okuzodliwa uma sekuqedwe umsebenzi.

Okuvunjululwe ngaleli gama elithi ilima lisuselwa egameni elithi ukulima. Kulezi zinsuku usuye uzwe abantu bebiza noma yimuphi umsebenzi abawenzayo ngokubambisana ngelimo kodwa ekugcineni incazelo yaleli gama isukela kulena engasenhla.

Okufike kugqame kakhulu incazelo izizukulwane zolimi lwesiZulu ezikwazi ukuyiqonda noma zazingakabi khona kuvela lawo magama bheka nje ziyazi ukuthi igama elithi ilima lisuke ngesingaso lichaza ukusebenza ngokubambisana njengoba kwakushiwo uma kuhlanganyelwa insimu abantu beyilima ngokuhlanganyela.

UHickman noCarroll, (2013:29) bathi:

The truth is that the process starts at birth. An infant's brain is very impressionable and it is much easier to learn some skills, including language, during the early years.

Ngokohlelo lwezemfundo kuyacutshungulwa ukufunda kwezingane ezisencane ezinkulisa ngoba sekubonakele ukuthi umntwana uzalwa ulimi lwakhe lumzungezile ngenxa yabazali bakhe abakhuluma lolo lulimi. Nokho imfundo yakwaZulu-Natal isiqalile ukuguqukela olimini lwesiZulu uma kufundiswa izingane zebanga lesigaba sokuqala (*grade 1*). Lokhu kuzosho olukhulu ushintsho ezikoleni zoMdabu, lolu hlelo luzoqala ngonyaka we-1214.

## ISAPHLUKO SESITHUPHA

### 6.0 ISIPHLAZIYO, IZINCOMO NESIPHETHO

#### 6.1 Isiphhlaziyo socwaningo

Lesi sahluko siveza ukubaluleka kolimi lwebele kusukela esahlukweni sokuqala kuze kufike kwesithupha. Kutholakale kulolu cwaningo ukuthi kunenkinga enkulu uMnyango WeZemfundo obhekene nayo. Ucwangingo luthole ukuthi abantu abaningi baseNingizimu Afrika ngaboMdabu.

Ucwangingo luthole ukuthi izifundo zifundisa ngezilimi zabaMhlophe, isiNgisi nesiBhunu. Izingane zikhululeka kuphela uma sekuyisikhathi solimi lwebele. Kutholakele ukuthi ukusetshenziswa kwezilimi ngokungalingani kwenzeka nakuzo zonke izizinda zikaHulumeni. Izizinda eziphawuliwe inkantolo ezenhlalakahle, ibhange, izibhedlela, imitholampilo, emaphoyiseni nasezikoleni.

UNtombela nabanye, (1999:2) bathi:

Izazi zenzululwazi zibone ulimi njengentambo yokuxhumana, exhumanisa abantu nosikompilo lwabo. Ulimi luyingxenye ebanzi nokho uma sesilucaza. Kafuphi nje singathi, liwumunxa wokuxhumana Phakathi kwezidalwa ezingabantu. Yilona okuthi loyo naloyo muntu alusebenzise njengethuluzi lokwedlulisa noma iyiphi inhlobo yomlayezo asuke efuna ukuwukhuluma. Ukuqonda lezi zimo ezahlukeni zokukhuluma okwenza sithi “usobanibani” ukhuluma ulimi oluthile. Kanjalo futhi izizwe eziningi zabaNsundu zaziwa ziphinde futhi zibizwe ngezilimi ezizikhulumayo, isibonelo: AmaZulu – isiZulu, AmaXhosa – isiXhosa njalonzalo.

Ucwaningo luthole ukuthi ukwehlulwa kwezizwe eziwumnsinsi wokuzimilela ngezifikayo kwaba nomthelela ekusetshenzisweni kwezilimi. Izikole zaqalwa amaMishinali eNingizimu Afrika. Lokhu kwenza ukuba izifundo zifundwe ngolimi lwawo.

I-AkwaaPra, (2008:1) ithi:

In South Africa too, mother tongue education is seen as a given for English speaking, and to a lesser extent Afrikaans speaking learners. It is taken for granted that these learners will learn best through their primary languages. However, when it comes to speakers of African languages, the debate rages furiously. Why is this right than so wrong for the majority of learners in African countries such as South Africa?

Kuyavela ukuthi abafundi boMdabu bacindezelwa izilimi zabaMhlophe baze bahluleke ukuphumelela emabangeni abawenzayo. Lokhu kugqama kakhulu kulabo bafundi abenza ibanga leshumi. Umlando wokwehlulwa kwabantu baseNingizimu Afrika kwanika amandla ukulibusa leli zwe. Lokhu kwadala izinguquko ekusetshenzisweni kwezilimi zoMdabu. Lokhu kumbandakanya nezinguquko ezabakhona emasikweni aboMdabu.

Ucwaningo luyakuveza ukuthi ulimi namasiko akwehlukani empilweni yomuntu. Lokhu kutholakele ukuthi ukhona umthelela wokusetshenziswa kwalezi zilimi zabaMhlophe. Abafundi nomphakathi bakhuluma ulimi lwebele oluyinhlanganisela yezilimi zabaMhlophe. Lokhu ukuthola kakhulu kulezo zindawo ezisemadolobheni. Ucwaningo luveza ukuthi kubantu bomdabu kubukeka sengathi ukuze ube umuntu ohlonishwayo kumele uguqule indlela okhuluma ngayo nogqoka ngayo.

UKunene, (1996:1) uthi:

Okusho ukuthi ukuze umuntu azi ulwazi kudingeka ukuba azi lolo lulimi lwezazi kuqala ngaphambi kokuba afike eqinisweni. Lokhu kudala ukuthi abaziyo nabafundile bazakhele ingungwana okube ngayo bayokwethusa ngamandla abanawo noma abangase babe

nawo. Akusho ukuthi lokho umuntu afuna ukukwazi kudingeka ahambe ekushumayela noma ekuchana obala. Kusho ukuthi lowo ohloniphekile, oyisazi akathi uma umuntu esekufumene lokho kwazi wayesekubopha nje indlela yokushiyela iningi.

Kuyavela kulezi zinsuku ukubaluleka kokusetshenziswa kolimi lwebele ezikoleni. Ulwazi umfundi afika nalo esuka ekhaya luxhumana kahle nolimi loMdabu olusetshenziswa esikoleni. Lokhu kumbandakanya nosikompilo lomfundi angasitholi isizinda esiyisikole sesehluka kakhulu kuleso esiyikhaya.

Ucwaningo lubhekisisa amazinga olimi. Ulimi lwasekhaya ulimi abafundi abalufunda kuqala ekhaya ngokungungwa abantu abakhuluma lolo lulimi lokuqala. Ngokocwaningo izinga lolimi lwasekhaya lunikeza ukusebenza kolimi oluveza isisekelo samakhono okuxhumana adingekayo ezimweni zenhlalo nasemakhonweni okufunda.

Ucwaningo luthole ukuthi ukugcizelela kubekwa kakhulu ekufundiseni amakhono okulalela, okukhuluma, okufunda nokubhala kwamazinga. Ngokocwaningo ukulalela nokukhuluma kuholela umfundi ukuthi akwazi ukubhala. Ukulalela nokukhuluma kusiza umfundi ukuthi akwazi ukuqoqa lonke ulwazi aludingayo. Uma umfundi enolwazi uyakwazi ukuxazulula izinkinga.

Ucwaningo luveza ukuthi alusoze kwafana ulimi lwebele olusetshenziswa emakhaya njengobucikomlomo osebubhalwe phansi. Lobu buciko osebubhalwe phansi abanele. Zikhona izibonelo zobucikomlomo ezincwadini ezikhishwe uMnyango weZemfundo kodwa zibhalwa ngazimbili noma ngazintathu.

Kutholakale ukuthi kubalukhunu ukufundisa ulimi lwebele uma uthisha esebenzisa izincwadi ezintsha ezilethwa uMnyango weZemfundo. Ucwaningo luveza ukuthi othisha abakwazi ukunqoba le nkinga yokuswela ulwazi lolimi lwebele yilabo abazithuthukisa ngokufunda ulimi emaNyuvesi anosizo ngoba asenazo izincwadi ezinomlayezo ophelele. Kutholakele ukuthi zikhona lezo zikole eziqasha othisha bolimi lwebele. Lezo zikole zihlela nemibuzo yazo ibe ngeyolimi lwebele.

Ucwaningo luveza ukuthi akusisizi isikole ukuhlela imibuzo ebhalwe ngesiNgisi uma uthisha ezofundisa ulimi loMdabu.

UNxumalo, (1966:203) uthi:

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

Kuyatholakala ukuthi amaNyuvesi asebamba elikhulu iqhaza ekugcineni ulwazi ngolimi lwebele. Isizukulwane samanje sihlangebezane nenkulu inkinga ezikoleni. Ucwaningo luveza ukuthi ulwazi ngobucikomlomo alwanele olusezincwadini ezilethwa uMnyango weZemfundo. Okuvezwa Ucwaningo ukuthi izithangami namasiko sekwaswela abantu abaqoqana kukho. Amancoko, iziyalo ezakhayo, ezaseziko kanye nezakomkhulu sezidinga ukuvuselelwa ngoba sezintula abazithandayo. Kutholakale ukuthi emaNyuvesi asiza kakhulu othisha bolimi ngezincwadi ezibeka umlando wolimi. Lokhu kwenza ukuba ulwazi olwaluvela kogogo njengezinganekwane lutholakale ezincwadini.

UMathenjwa nabanye, (1999:9) bathi:

Laba asebethanda ukuzilibala nalabo abangabanga nanhlanhla yokuthamundelwa zona, sebezodondolozela nganantu udondolo bahambe bephumputha bephuthaza usikompilo nalokho okungamagugu esizwe sabo. Uma bezimelela ngalo batotobe bayoyimpumputha eyobaholela kusikompilo nenzululwazi yabo. Bayononkela kokwabo, bangazitholi sebengamalulwane ashiya okwawo agomonqeke okwabezizwe. Laba abasawuhlaba inhlali, masibaqhwebe ngalo sibakhombise inyathuko.

Kuyatholakala ukuthi ulimi lunomsebenzi ojulile. Yilo olwenza ukuba udlulise kahle imicabango yakho esobala necashile. Ucwaningo luveza ukuthi ungalusebenzisa ulimi

ukudlulisa umlayezo ngomculo, ngenkondlo nangehubo, izaga nangomlolozelo. Kuyavela ukuthi isizwe soMdabu nesizukulwane saso sineshwa lokungakwazi ukufunda ubucikomlomo nokubusebenzisa. Yilapho okubi ngoba ubucikomlomo bunezaga, izinganekwane ezithinta izilwane nabantu. Uma kuxoxwa inganekwane yonwabu nentulo umuntu uvele asibone isilwane esingalaleli. Lokhu okuxoxwayo kuphenduka isifundo sokuthi akekho ofisa ukuba unwabu kodwa ukuba intulo. Kuvelile ukuthi abantu baze baxwayisane ngobungozi bokuzilibazisa bangasheshi ukwenza lokho okubayisa empumelelweni. Lokhu kuholela isizwe ekutheni izenzo zaso zisuke esenzweni sonwabu. Abantu bagcina benohlobo lwezilwane abazithandayo ngenxa yokuhlakanipha njengentulo nochakijana.

UMsimang nabanye, (1988:228) bathi:

Izinganekwane lezi ngendlela yoMdabu zixoxwa kusihlwa ngenxa yenkolo yokuthi uma zixoxwa emini abantu bazomila izimpondo. Kuvame kube umuntu omdala nje oxoxayo, exoxela abazukulu bakhe. Lapho exoxa umxoxi lo, uphenduka abe ngumdlali. Uze aliguqule iphimbo lakhe eselingisa abalingiswa abehlukene abasenganekwaneni leyo. Kokunye uze ahlabelele imbala lapho kungena khona iculo enganekwaneni leyo.

Ucwaningo luveza ukuthi inganeko ivame ukuthathwa njengohlobo lwenganekwane enokuthile okuphathelene nenkolo. Kutholakele ukuthi kuxoxwa nangoNkulunkulu kuyo. Kokunye kungaba imimoya ebalulekile. Kubonakele ukuthi inganeko iveza indaba echaza ngokuvula kwezinto ezithile njengabantu, ukufa nokunye. Okunye okuvezwa Ucwaningo izibongo nembongi eyayinesiphiwo sokubongela amakhosi. Isizwe nesizwe sinendlela yaso yokubonga amakhosi kusuke usinga kulowo olalele futhi uma izibongo zihaywa ngolimi lwakhe. Lokhu kwenziwa ukuthi usikompilo lomuntu ngeke ulwehlukanise nolimi lwakhe.

UNyembezi, (1985:105) uthi:

Izibongo zikaDinuzulu  
Umamonga woSuthu

Ucwaningo luveza umlando nokuthuthukiswa kwezilimi zabaNsundu eMzansi Afrika. Kutholakele ukuthi ulimi luqukethe ulwazi ngempilo nangenqubo yalabo bantu abalukhulumayo. Ukuthuthuka kwemikhakha ngemikhakha yomphakathi kuvezwa ulimi. Ulimi lunamandla okuqoqela ndawonye izimo zempilo yomuntu ezibonakalayo nezingabonakali, ukuze zigcineke bese zidluliselwa ezizukulwaneni ngezizukulwane. Kuyatholakala ukuthi ezinye izilimi nemiphakathi yayingenalo leli lungelo lokugcina onke amagugu akudala. Eminye imiphakathi yaphumelela ukugcina okuningi okumayelana nentuthuko yalowo mphakathi njengoba ibonakala olimini oluqoshwe phansi.

UNkosi nabanye, (1992:17) bathi:

Lapha kulolu hlangothi lokucubungula sibhekene kakhulu nokuthuthuka kwezilimi zabaNsundu abangaboMdabu eMzansi Afrika. Uma sibhekisisa ukuthuthuka kolimi kuyahlaluka ukuthi singabheka izindlela ezimbili zokuthuthuka kolimi.

Eyokuqala yileyo phela yokucobelelana kwabantu abakhuluma ulimi olufanayo beveza izindlela ezintsha zokweneka imiqondo yabo, zokuphawula ngokusha abakubonayo njalonjalo. Kule ndlela yokuqala yokuthuthuka kolimi abakhulumi bolimi basebenzisa amagama asewumnotho wolimi, ngamanye amazwi amagama akade aqanjwa.

Indlela yesibili yokuthuthuka kolimi iphathelele nokucubungula ngolimi, luvezwa umlando wokuthuthuka kolimi kusukela lubhalwa phansi okokuqala kuze kube yilapho selufinyelele khona nentuthuko yokubhalwa kwalo. Lapha kulo mkhakha kubuye kuvezwe umlando wokuthuthuka kolimi mayelana nokucubungula ukwakheka noma ukubumbeka kwalo.

Ucwaningo luveze izinkinga ezikhona ekusetshenzisweni izilimi zabaMhlophe njengezilimi zokuxhumana. Ezikoleni kubakhona inking yemiphumela yabafundi abenza ibanga leshumi. Kulindeleke ukuthi abafundi boMdabu baphendule imibuzo yezifundo zabo ngolimi lwesingisi nesiBhunu. Ulimi lwebele kuphela olunemibuzo ebuzwa ngalo olwebele. Kuvelile ukuthi nemiphumela yolimi lwebele iba sezingeni eliphezulu.

Ucwaningo luveza ukuthi nakuzo lezi zizinda ezilandelayo: ezinkantolo, ezenhlalakahle, izibhedlela, emaphoyiseni, umtholampilo nasebhange. Ngokocwaningo inkantolo indawo ethetha amacala abantu akuyona indawo enhle. Ngakho-ke indawo edinga ulimi olusetshenziswa luqondwe yiyo bonke ummangali nommangalelwa.

Kutholakale ukuthi amajaji amaningi kusengawabaMhlophe aboMdabu baseyidlanzana. Lokhu kuholela abathethi cala ukuthi bathole utolika. Kuvelile ukuthi utolika uhlangabezana nenkinga yokudlulisa umlayezo ngolimi lwesikhulumi sokuqala edlulisela umbiko esikhulumi sesibili. Lokhu kwenzeka enkantolo uma ummeli ebuza ummangali noma ummangalelwa imibuzo. Ummeli wabaMhlophe ubuza ngolimi lwakhe. Utolika usebenzisa izilimi zombili ukwenza icala lizwakale, ulimi lommangalelwa nommangali loMdabu kanye nolwesiNgisi noma isiBhunu. Kuyavela inking ngoba ulimi nolimi luba namagama awo athe ukwehluka kolunye. Isikhathi sokuthi utolika avule isichazamazwi ebheka igama angalazi asikho. Lokhu kwenza umlayezo awudlulisayo ungalandeleki kahle.

UMdluli, (2012) uthi:

Inqubomgomo yolimi ayikaze ihlolisiswe, okuhleliwe ukuthi kuyaye kusetshenziswe utolika uma kuthethwa icala. Kuyiqiniso ukuthi utolika akulula ngoba utolika kufanele asebenzise amagama asetshenziswa umphakathi waleyo ndawo inkantolo ekuyo.

Ucwaningo luthole ukuthi ulimi lokuxhumana kwezeNhlalakahle ulimi lwebele uma bekhuluma. Inkinga kulesi sikhungo ukuxhumana komphakathi noHulumeni kuxhunyanwa ngamaphepha agcwaliswa yiwo. Okutholakalayo ukuthi la maphepha

agcwaliswa ngezilimi zabaMhlophe isiNgisi nesibhunu. Bayidlazana abantu abakwazi ukuwagcwalisa amafomu ngenxa yolimi olubhalwe kuwo. Lokhu kwenza ukuba konakale amafomu amaningi. Kwesinye isikhathi izicelo zomphakathi aziphumeleli ngokushesha.

UXhakatha, (2012) uthi:

Silandela inqubomgomo yolimi. Inqubomgomo yolimi ivumela ukusetshenziswa kwezilimi ezimbili uma kugcwaliswa amafomu. IsiNgisi nesiBhunu ikhona inking esesihlale nayo isikhathi eside ngeyomphakathi wale ndawo. Indawo yakwaMpukunyoni, yakhelwe umphakathi okhuluma ulimi lwesiZulu. Into abakhononda ngayo kakhulu ukugcwalisa amafomu abhalwe ngezilimi zabaMhlophe.

Kuyasiphoqa ukuthi sibagcwalisele amafomu. Isikhathi siyahamba, ongazi angacabanga ukuthi thina asiwenzi umsebenzi wethu. Okwenza ukuthi umsebenzi uhambe kancane yiwo amafomu ngoba kuze uwagcwalise kufanele ulwazi lonke uluthole kuye bese uyabhala. Lokho kuchitha isikhathi.

Ucwaningo luveze inhlolovo ngokukhipha amafomu abhalwe ngolimi lwesiZulu. Kutholakale ukuthi abantu abane bazichazile ukuthi yiluphi ulimi abaluqondayo. Baveza ukuthi bangakujabulela uma kungaba nenguquko yokusetshenziswa kakhulu kwezilimi zabaMhlophe ezindaweni zaboMdabu.

Kutholakale ukuthi esibhedlela sakwaHlabisa kusasetshenziswa izilimi ezimbili uma kugcwaliswa amafomu. Kuyenzeka uma uDokotela ebhalela isiguli incwadi yokuphumula singayi emsebenzini ngenxa yokugula. UDokotela uyibhala ngesiNgisi negama lesifo ulibhala ngolimi lwaso. Inkinga isiguli sizwa ngabahlengikazi abatolika uma uDokotela ehlola isiguli uma singaluzwa ulimi lwesiNgisi.

UZungu, (2012) uthi:

Njengoba amashadi asodongeni kulesi sibhedlela ebhalwe ngolimi lwesiNgisi avela eMnyangweni

wezeMpilo. Ngenxa yokugqugquzela umphakathi ukuzivikela ezifeni, siye sibhale amashadi ngolimi lwesiZulu. Imithi ibhalwe ngolimi lwesiNgisi. Abahlengikazi bayabaphoqa ukuthi balekelele iziguli uma zihlolwa uDokotela. Odokotela abaningi kulesi sibhedlela bavela ezweni eliphesheya kwezilwandle eCuba. Ulimi abalusebenzisayo isiNgisi. Abalufundi ulimi lomdabu. Abahlengikazi basebenza ukutolikela iziguli okushiwo uDokotela.

Ucwaningo luveza inkinga yolimi umphakathi ogcina ungafundi kahle. Uma umhlengikazi etolika ukuthi isifo sini esiphethe isiguli, sona asenliseki uma umlayezo unikwa uDokotela. Isiguli singabaziswa ulimi esingaluzwa.

Kutholakale ukuthi ibhange iThala yibhange eliwusiza kakhulu umphakathi ngoba libenzisa ulimi lwebele. Imishini yawo ikhipha amaphepha abhalwe ngolimi lwebele ashoyo ukuthi usele namalini. Lokhu kusiza umphakathi okwaziyo ukufunda ulimi lwebele. Imishini yonke yokukhipha imali ekule ndawo yakwaMpukunyoni ikhipha izitatimende ngolimi lwesiNgisi. Uma umuntu ekhipha imali angayitholi, ethola ipheshana uze angene ngaphakathi ebhange ayobuza ngoba libhalwe ngesiNgisi.

UNsele, (2012) uthi:

Ibhange lethu laqala ukusebenzisana nomphakathi osungula amabhizinisi ayesafufusa. Iningi losomabhizinisi basezabelweni kwakungebona abantu abafunde imfundo ephezulu. Kwakuba abantu abadayisa imfuyo, abalima amapulazi abo. Kwabonakala ngokuhamba kwesikhathi izikhulu zaleli bhange zenza imihlangano eyayiphoqa ukuthi kubuyekwe inqubomgomo yolimi. Kwaqalwa-ke kubhekwa uhlobo lwabantu ibhange elisebenzisana nabo. Lapho kwatholakala ukuthi abasebenzisa ibhange lethu aboMdabu. Lokho kwenza ukuba imishini yethu yokukhipha imali isebenzise ulimi lomphakathi ibhange lethu elikuwo. Izilimi ezikhona isiNgisi nesiZulu. Ulimi olusebenza kakhulu isiZulu, bambalwa kakhulu la kwaMpukunyoni abamhlophe abasebenza nathi.

Ucwaningo luveze ukusebenza kwesibhedlela esisedolobheni iRichardsbay. Isibhedlela saqanjwa igama ngalo idolobha sibizwa ngokuthi: (Richardsbay Hospital).

UNel, (2012) uthi:

The hospital was built because the community of this place had no hospital. It is the most expensive hospital. At first it was used by the Whites and Indians. The language policy of this hospital catered English and Afrikaans. As the time went by the community of the Blacks used the hospital especially those who had medical aid. Most of the patients understand the languages but since it now caters the Black community we have used the African nurses to what is said by the doctor to the patient.

Kutholakale ukuthi ukusebenza kukaMasipala waseMtubatuba nawo unenkinga ngenqubomgomo yolimi. Leli dolobha belakhelwe ngabaMhlophe kakhulu liphethwe yibo. Kuyavela ukuthi inqubomgomo yolimi ayikho. Kusebenza izilimi zabaMhlophe. Umphakathi wakwaMsane okuyilokishi lokuqala kwaMpukunyoni wakhelwa ihhovisi lokukhokhela amanzi nogesi. Yilapho-ke umphakathi ukhululeka khona ngoba kusetshenziswa ulimi lwebele.

UNtuli, (2012) uthi:

Leli dolobha libe ngaphansi kwabaMhlophe isikhathi eside. Izilimi ebezisethenziswa isiNgisi nesiBhunu. Kwehlukaniwa amandla okuphatha, umuzi wakwaMsane okuyilokishi waba ngaphansi kukaHulumeni wakwaZulu. Zonke izinto ezinjengokushintsha amatayitela ezindlu, ukukhokhela amanzi nogesi kwakwenzelwa ehhovisi lakwaMsane. AbaMhlophe okwabo bakwenze bodwa edolobheni. Emva kokhetho kwabakhona inguquko leli dolobha laphathwa abaholi boMdabu. Isakhamuzi sakwaMsane sesikhululekile ukukhokha nokuthenga ugesi kuMasipala edolobheni. Izincwadi zokuxhumana nomphakathi ziphuma zibhalwe izilimi ezimbili, isiNgisi nesiZulu.

Ngokocwaningo kuyavela ukuthi intuthuko yokusetshenziswa kolimi ihamba kancane uma inqubomgomo yolimi ingakacutshungulwa. Ucwaningo luveze umbiko womphakathi wamaphoyisa esiteshi esisedolobheni. Lesi siteshi besiphethwe abaMhlophe isikhathi eside.

UShange, (2012) uthi:

Ukhetho lwaseNingizimu Afrika lwabanomthelela omkhulu kulesi siteshi. Izilimi zalesi siteshi isiNgisi nesiBhunu ngoba amaphoyisa ayaqashwa kwakuba awabaMhlophe. Amaphoyisa aboMdabu ayeqashwa kakhulu esiteshini samaphoyisa esikwaMsane. Leso sakwaMsane sasingaphansi kukaHulumeni wakwaZulu. Ulimi lwesiZulu lwalusebenza khona kakhulu. Lesi siteshi sasigcwala kakhulu ngenxa yolimi olusetshenziswa khona. Emva kokhetho isiteshi sasedolobheni eMtuba siphethwe owoMdabu. Noma inqubomgomo yolimi ingakaguqulwa kodwa aboMdabu bayakwazi ukuthola usizo ngoba sesaqasha amaphoyisa aboMdabu amaningi akhuluma ulimi lwesiZulu.

Lokhu kuyinkomba yokubaluleka kolimi lwebale kuzo zonke izizinda ezisetshenziswa aboMdabu.

## **6.2 Izincomo zocwaningo**

Kuyancomeka ukuthi kulandelwe uMthethosisekelo lapho bekubeka ngokusobala ukuthi zonke izilimi zoMdabu ziyalingana. Okungenza kubonakale ukufezwa kwalo Mthethosisekelo ukuba aboMdabu bafundiswe ngezilimi zabo. Bafunde ezabaMhlophe isiNgisi nesiBhunu njengezifundo ezizimele. Okungasiza kukhulule abafundi boMdabu ukuze baphumelele kahle ezifundweni zabo ukufunda ngezilimi zabo zonke izifundo. Lokhu kubonakele ezikoleni zabo abafundi abaMhlophe baphumelela ezifundweni zabo ngamalengiso ngoba bafundiswa zonke izifundo ngolimi lwabo isiNgisi. Uma kungakhumbuleka abaholi abanengi balithola ithuba lokufundiswa ngolimi loMdabu. Iningi labo bezwakala besikhuluma kahle isiNgisi abanye isiBhunu imbala kodwa

babefunda zonke izifundo ngezilimi zoMdabu. Lokhu kungaba semandleni kaHulumeni ukuhlela iminyango noNgqongqoshe ukwenza izinguquko ngoba izifundiswa zoMdabu zingaba neqhaza elikhulu kweZemfundo.

Okungelekelela uMnyango weZemfundo ukuba uphathwe umuntu ovela eMkhakheni weZemfundo. Umuntu oke waba uthisha ezikoleni ezahlukene noma eZikhungweni Zemfundo Ephakeme. Lokhu kuzosiza abeZemfundo ngoba lowo mholi uzobe ezazi izinkinga nezisombululo ezivela ezikoleni noma eZikhungweni zeZemfundo. Abafundi boMdabu bagcina bekholelwa ukuthi umuntu kuthiwa zabaMhlophe isiNgisi noma isiBhunu. Ukubuyiswa komqondo wentsha yoMdabu ukuthi bazi ngokubaluleka kwezilimi zabo namasiko, kuyokwenziwa imfundo abanikezwa yona. Kungancomeka ukuthi ukufunda ezikoleni kungabi nje okokufundela ukuphumelela ezifundweni kuphela kodwa kwakhe aboMdabu abazoziqhenya ngezilimi zabo kanye namasiko abo. Ulimi namasiko esizwe akwehlukani. Uma izikole zigqamisa izilimi zabaMhlophe ukuthi kufundiswa ngazo zizogcina sezifunda namasiko abaMhlophe.

Kuyancomeka uma izilimi ezisetshenziswa koMasipala kube izilimi zalowo mphakathi ohlala kuleyo ndawo. Uma kukhishwa izaziso zikhishwe ngendlela yokuthi ilunga nelunga lalowo mphakathi likwazi ukuzifundela okuqondene nalo ngaphandle kokusizwa ukuqonda umlayezo. Ukuthengwa ubuthaphuthaphu kwamaphephandaba olimi lwesiZulu eSifundazweni sakwaZulu-Natali kuyinkomba yokuthi aboMdabu balesi Sifundazwe balandela ulimi lwabo.

Kungakuhle ukuba uMnyango weZemfundo uphucule imitapo yolwazi ezoba nezichazamazwi ezibhalwe ngolimi loMdabu bese luchaza ngolimi lwabaMhlophe ukuze kubonakale ukusebenzisana kwezilimi. Lokho kungenza ukuthi nezikole zaboMdabu zivulele abafundi abaMhlophe bafunde ezikoleni zaboMdabu. Okungancomeka ukuvalwa kwegebe eliphakathi kwezikole zabaMhlophe nezaboMdabu. Kubalulekile ukuthi uMnyango ungabashiya oSolwazi bezilimi uma uhlela umhlahlandlela weZemfundo engalinganisa izilimi ngoba ngisho kuthiwa izilimi zoMdabu azinawo amatemu oSolwazi bangabamba elikhulu iqhaza.

Okungancomeka kwezabahleli bezindaba eziqondiswe emphakathini ukuthi bazihlele ngolimi lwalowo mphakathi abaziqondise kuwo. Imisakazo nomabonakude Kanye namaphephandaba konke kungazenza izilimi zoMdabu zidlondlobale. Abasakazi boMdabu kumele bangakhulumi ulimi olungaxutshwa nezilimi zabaMhlophe. Kuyadabukisa ukubona iphephandaba likhangisa ngemicimbi ethinta aboMdabu bese lisebenzisa amagama esiNgisi. Izikhungo ezisetshenziswa aboMdabu azilungiselwe izilimi zokuxhumana nabo kube izilimi zabo.

Enkantolo kungakuhle ukuba kube nabammeli, Abashushisi namajaji oMdabu. Lokhu kulekelela umphakathi ukuthi ungabi nobunzima bokuthethwa kwamacala awo. Icala libucayi ukuthi ummangali nommangalelwa bangezwa okushiwo kubo Kanye nomphakathi olalele. Emabhange kugcinwa izimali zomphakathi. Umphakathi omningi lapha eNingizimu-Afrika owoMdabu kodwa uthola kunamabhange angaziqashi izisebenzi ezizogcwalisela aboMdabu amafomu. Uma kwenzekile osebenza khona ecelwa onenkinga ubonakala ebusweni ukuthi akakuthandi lokhu kusiza uvele akhombe omunye umsebenzi anawo awuqashelwe. Lokhu kwenza ukuthi ofuna usizo aze alucele kwabanye abangasebenzi khona. Lokho kungamfaka engozini yokuthathelwa imali yakhe.

KwezeNhlalakahle yakwaMsane kuyanconywa ukuthi indlela yokusebenza kwalesi sikhungo ishintshe njengoba simumethe izinkulungwane zezakhamuzi zaseMtubatuba namaphethelo. Lokhu kungenzeka uma amafomu angabhalwa ngolimi lwesiZulu ngoba abantu bale ndawo bakhuluma isiZulu.

Esiteshini samaphoyisa esisedolobheni eMtubatuba kungancomeka ukuthi amaphoyisa oMdabu andiswe kushintshwe inqubomgomo yezilimi, kulezi zilimi ezisetshenziswa kumafomu kwengeze ulimi loMdabu.

Imitholampilo nezibhedlela ziyizindawo ezibucayi. Zisiza abantu abagulayo bafisa ukuzwa ukuthi baphethwe yini. Kungancomeka ukuthi imibhalo abayibhale ezingqwembeni zalezi zikhungo ibhalwe ngolimi loMdabu ozisebenzisayo. Kungakuhle

bashintshe inqubomgomo yolimi kakhulukazi uma besichazela isiguli gokusetshenziswa kwamaphilisi nemithi. Amaphilisi nemithi kuhle kubhalwe ngolimi lwalowo mphakathi.

Kungancomeka ukuthi isibhedlela saseRichards Bay sibe noDokotela boMdabu. Isikhathi esiningi kuyaye kubonakale abaNhlophe nabaseNdiya kodwa abekho aboMdabu kanti sesineziguli zoMdabu.

Kungakuhle kakhulu ukuba ababhali bezincwadi kanye neNhlangano yoSiba ikhululwe inikwe wonke amandla okubhala ulimi loMdabu ngaphandle kwemigoqo ebekwa abaNhlophe. Ukuhaywa kwezinkondlo zoMdabu kwakungafundwa phansi kuvela enhliziyweni yalowo obona izinto ngeso elehlukile kwabanye bese kuvela izibongo. Lokhu kuzokwenza ukuthi kungabi yilokhu okushiwo uGunner noGwala.

UGunner noGwala, (1991:196-197) bathi:

Yet to see izibongo as fixed genre with fixed boundaries in the sense of Western literary would be a mistake. Izibongo is a plural noun which can be translated as “praises,” “praise names” or praise poems. When viewed collectively, it can be spoken of in the singular as “praise poetry.” It constitutes a genre of poetry widely used in Southern Africa by speakers of Zulu, Ndebele and Xhosa. It is also a genre related to Tswana praise poems (Maboko and Sotho praise poems) (lithoko).

So a man’s or woman’s izibongo may contain many kinds of devices, each of which is well-known in the composing convention: established praise names that recur, binary balance, linking, parallelism, alliteration and assonance over and above the in-built features in the language, and the allusiveness that is often seen as a spice flavouring the taste of particular set of izibongo.

Kuyancomeka ukuthi abeZemfundo, eZempilo, ezeNhlalakahle, Izinkantolo, Amabhange, Iziteshi Zamaphoyisa, yonke le minyango ibambisane ekugcineni izilimi zoMdabu ngoba izilimi zabo zimele amagugu esiNtu nokuzigqaja nosikompilo lwabo. Lokhu kwenza

ukuthi aboMdabu bazibone behlukile kwezinye izizwe. Kungakuhle abanakho kuhehe ezinye izizwe zifune ukwazi ukuthi baphila kanjani aboMdabu.

UMbatha, (2013:12) uthi:

Kunamagama esiZulu avela asetshenziswe ngabanikazi bolimi lwesiZulu kanti kuvele kube mnyama ebantwini bangezwa nokuthi kuthiwani.

Kungakuhle ulimi lukhuthalelwe ngoba lumela nosikompilo lwesizwe nesizwe. Kuze kuthiwe uyisizwe esithile umuntu ngenxa yolimi lwakhe.

Izikhungo eziqeqesha othisha kufanele zibe nomgomo wokuthi zikhiqize uhlobo lothisha boMdabu abangakwazi ukuba babe seqophelweni eliphezulu uma beqhathaniswa nezinye izizwe. Kumele lolu hlobo lothisha lufundise ulimi lwabo oluzokwenza abafundi bahlomule kubo ulimi kanye nosikompilo kungabi ukulufundela ukuphumelela ekupheleni konyaka. Okungancomeka ukuthi othisha balwele ukuba babe yilokhu okulandelayo:

- Osomaqhinga ekufundiseni izilimi zoMdabu, ukuxhumana, ukuzibhala phansi kanye nokuzidlulisela kubafundi.
- Babheke ukuthi izilimi zoMdabu ziyafundwa futhi ziyafundiswa.
- Bakwazi ukuthi uma sezifundisiwe bese behlola ukuthi zifundiswa ngendlela efanele.
- Babe ngabantu abazokwazi ukulekelela ekuthuthukiseni uhlelo lwezemfundo olumisiwe uMnyango weZemfundo ngaleso sikhathi.
- Bakwazi ukuba abaholi, abaqondisi nabaphathi bolimi eNingizimu Afrika.
- Babe ngabazimiselayo ukufundisa ulimi loMdabu nabo bahlale bezithuthukisa njalo ukuze bakwazi ukuhambisana nezinguquko kweZemfundo.
- Kufanele babe othisha abaqeqeshe kahle emsebenzini wabo bakhombise ukuwuhlonipha. Lokhu kuzokwenza ukuthi iqhaza abalibambayo libaluleke uma bethembekile.

Izikhulu zoMnyango weZemfundo kuncomeka ukuthi zisebenzisane noSolwazi bolimi bachathekelane ngobuhlakani abanabo kwezezilimi zoMdabu. Lokhu kungasiza eZemfundo uma eMnyangweni kungaba noSolwazi ngoba uNgqongqoshe weZemfundo usuke ezomela imfundo kusukela phansi kuze kufike eZikhungweni Zemfundo Ephakeme. Ukubeka oNgqongqoshe beZemfundo kumele kungayi ngokuthi umuntu uphambili kwezepolitiki kodwa akuye ngokuthi ukufunda kwakhe makube yikho okudingwa uMnyango.

Kuyancomeka ukuthi oSolwazi bake bavulelwe amathuba okungena eMnyangweni weZemfundo. Esinye isincomo ukuba uMnyango weZemfundo uke ume enqubeni eyodwa yeZemfundo kungayi ngokuthi sekunoNgqongqoshe omusha emva kokhetho sekuzoguqulwa imfundo kade ihleliwe. Ukubakhona koshintsho kwenza ukuba kube nenguquko emfundweni ephansi kuye kwephakeme. Kuhle ukwethekela kwamanye amazwe kodwa kungabe sengathi izwe laseNingizimu Afrika alinabo oSolwazi abangayihlela kahle imfundo behlangene. ONgqongqoshe beZemfundo bavamise ukuthi uma bengena kulesi sikhundla bancome imfundo yamazwe aphesheya. Ake amehlo eZemfundo abheke Ezikhungweni Zemfundo Ephakeme kutholakale ukuthi asikho yini isibani abangakhanyisela ngaso abantu baseNingizimu Afrika ukuthi nalo lingaba nemfundo ezimele engancikile kwamanye amazwe. Lokhu futhi kungenza izwe laseNingizimu Afrika lihlonipheke.

### **6.3 Isiphetho**

Ngokocwaningo kulesi sahluko kutholakele ukuthi kunenkinga enkulu yokuxhumana. Lokhu kuvela kakhulu uma abantu begcwalisa amafomu kulezo zikhungo ezidinga lokho. Abaphathi bezikhungo bavumile ukuthi izilimi ezisetshenziswa emafomini esiNgisi nesiBhunu. Kutholakale ukuthi lezi zilimi zombili ziyinkinga kakhulu kwaboMdabu. Lokhu kuze kubaholele ekutheni izicelo zabo zingaphumeleli ngenxa yamafomu agcwaliswe ngendlela engafanele. Umcwaningi uthole ukuthi isiphakamiso soMthethosisekelo asikalandelwa ngendlela. UMthethosisekelo waphakamisa ukuthi izilimi eNingizimu Afrika ziyalingana.

Ucwaningo luyakuveza ukuthi kufanele kusetshenziswe izilimi zalowo mphakathi ophila kuleyo ndawo. Kukhona izindawo eziphawulekayo ezivakashelwe umcwaningi. Ngokocwaningo kuyavela ukuthi endaweni yaseMtubatuba namaphethelo izilimi ezimbili zingasetshenziswa isiNgisi nesiZulu ngoba abantu abakhele kuleli dolobha abantu boMdabu. Bayidlanzana abaNhlophe, isiNgisi singasetshenziswa kodwa kungabi yiso sodwa esiwulimi olusetshenziswa emafomini. Ezinye izikhungo izibhedlela nemitholampilo. Lezi zikhungo zisetshenziswa imiphakathi yaboMdabu kakhulukazi lezo ezisezindaweni zasezabelweni.

Kuyancomeka ukuthi imithi namaphilisi kubhalwe ngolimi lwebale lwalowo mphakathi ukuze bakwazi ukuzifundela amaphilisi nemithi abayinikiwe ukuthi bayisebenzise kanjani. Kubanzima iziguli zaboMdabu ukuzifundela ifayela uma belalisiwe esibhedlela ngoba ulimi olubhalwe kuwo olwesiNgisi.

Esinye isikhungo esithathwa njengesibucayi izinkantolo. Sibucayi ngoba umuntu uma enecala uphakathi kokuvalwa ejele engenalo icala ngenxa yobufakazi obungazange bubekwe kahle ngesikhathi kuthethwa icala. Kuyenzeka ecaleni elithethwayo libe nejaji, abameli nabashushisi abamhlophe. Ngaleyo ndlela otolika bayasetshenziswa. Badlulisa umlayezo usuku kummangalelwa noma kummangali udluliselwa kummeli nasejajini ngolimi lwabaMhlophe, isiNgisi. Utolika uphinde athathe umlayezo usuka kumajaji, ummeli ewuphindisela kummangali noma ummangalelwa. Lokhu kuthethwa kwecala kusetshenziswa izilimi ezimbili kuyawulahla umlayezo.

Nalapha kuyavela ukuthi aboMdabu bacindezelekile, kuyancomeka ukuthi amacala athinta aboMdabu, izinkantolo zibalungisele abammeli namajaji oMdabu. Kuyatholakala futhi ukuthi ukutolika kunzima kakhulu uma aboMdabu sebesebenzisa ulimi lwesigodi olungaziwa kwezinye izindawo.

UVerderber, (1997:16-17) uthi:

Whether we call up the words of the Greek philosopher, Plato (The first goal of the speaker is to know the truth) the Roman educator Quintilian (the true orator is a good man speaking well) or such contemporary figures as James Mc Croskey, (If the communicator seeks to improve the well-being of his/her audience through his/her act of communication, she/he is committing a moral act!

Nalabo aboMdabu abathi bayazazi izilimi zabaMhlophe baba nenkinga yokuphimisela ngendlela abanikazi bayo abayiphimisa ngayo. Kutholakele ukuthi nasemabhange inkulu inkinga yokusetshenziswa kolimi. Amafomu agcwaliswa uma kufakwa imali abhalwe ngolimi lwesiNgisi.

### Ifomu yasebhange

| Credit Krediteer                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |  | NEDBANK                                                                                                                                                   |  | DEPOSIT SLIP/ DEPOSITOSTROKIE                                                         |  | Date/Datum (dd/mm/yyyy) |  |
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| Depositor's signature<br>Deponeerder se handtekening                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |  | CHEQUES-Name of drawer<br>TJEKS-Naam van trekker                                                                                                          |  | Total of CASH, POSTAL and MONEY<br>ORDERS/Totaal van KONTANT,<br>POSORDERS en-WISSELS |  | RAND Cents/Sent         |  |
| Depositor's contact no/Deponeerder se kontakno                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |  | With effect from 16/07/2012 no cheque exceeding R500 000 will be accepted.<br>Met ingang van 16/07/2012 word geen tjek wat R500 000 oorskry, aanvaar nie. |  |                                                                                       |  |                         |  |
| <small>Instruments delivered to the bank for collection by or on behalf of the accountholder shall be available as cash only when paid. Any payment against uncleared effects which may be allowed by the bank shall be at the bank's discretion and shall not give rise to any claim against the bank. The bank, at its discretion, shall be entitled to debit the accountholder's account with the amount of any unpaid or dishonoured instruments. The bank shall accept no responsibility for ascertaining whether depositors or accountholders have lawful title to instruments delivered for collection or for instruments lost, stolen or destroyed while in any stage of collection. The bank shall also not be responsible for errors resulting from incorrect information furnished by or on behalf of the accountholder and the bank shall have no duty to check or verify any such information (OKT04). Instrumente wat deur of namens die rekeninghouer vir invordering aan die bank gelewer word, is as kontant beskikbaar eers wanneer dit betaal is. Enige betaling teen onverkende waardes wat deur die bank toegelaat kan word, word in die bank se diskresie gedoen en gee nie tot enige eis teen die bank aanleiding nie. Die bank is geregtig om in sy diskresie die rekeninghouer se rekening met die bedrag van enige onbetaalde of gedishonoreerde instrumente te debiteer. Die bank aanvaar geen verantwoordelijkheid om seker te maak of deponeerders of rekeninghouers regsgelgige titel het op instrumente wat vir invordering gelewer word, of vir instrumente wat in enige stadium van invordering verloor, gesteel of vernietig word nie. Die bank is ook nie verantwoordelik vir foute wat spruit uit onjuiste inligting wat deur of namens die rekeninghouer verstrek word nie, en die bank het nie 'n plig om enige sodanige inligting na te gaan of te verifieer nie (OKT04).</small> |  | 1                                                                                                                                                         |  |                                                                                       |  |                         |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |  | 2                                                                                                                                                         |  |                                                                                       |  |                         |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |  | 3                                                                                                                                                         |  |                                                                                       |  |                         |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |  | 4                                                                                                                                                         |  |                                                                                       |  |                         |  |
| CMSA 5-228 NED DEC2013                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |  | Depositor's name and/or reference • Deponeerder se naam en/of verwysing                                                                                   |  | TOTAL TOTAAL R                                                                        |  |                         |  |
| Account number to credit • Rekeningnommer om te krediteer                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |  | Investment/instalment credit no<br>Beleggings/Afbetalingskredietno                                                                                        |  |                                                                                       |  |                         |  |
| 160732617 121699451                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |  |                                                                                                                                                           |  |                                                                                       |  | 73                      |  |

Nedbank Limited Reg No. 1951/000009/06. Authorised financial services and registered credit provider (NCRCP16). Nedbank Beperk Reg No. 1951/000009/06. Gemagtigde finansiële diens- en geregisteerde kredietverskaffer (NCRCP16).

Kuyavela ngephephandaba elifundwa kakhulu umphakathi woMdabu elikhiphe isihloko esithi: “Akulungiswe imfundo ezikoleni zethu kuqala.” Umphakathi ube nemibono ehlukene ngalolu daba.

Isolezwe, (2013:22) lithi:

Esikwaziyo nje sonke wukuthi imfundo yakuleli idinga ukufukulwa kwa-Grade R uma kungukuthi sifuna ukuguqula lezi zibalo ezishaqisayo zokuphasa kancane kwabafundi emaNyuvesi.

Kubonakele ukuthi akekho umuntu obona inkinga yolimi abafundi abafundiswa ngalo zonke izifundo isiNgisi baze bakhululeke uma sebefunda ulimi lwabo. Izivivinyo (*tests and examinations*) zibuza imibuzo ngolimi lwesiNgisi nesiBhunu. Abafundi bebanga leshumi (*Grade 12*) abavunyelwa ngisho ukubuza ngencazelo yegama abangalazi elitholakala embuzweni. Noma ngabe akawuzwa umbuzo uzomane aphenyule ngendlela acabanga ngayo, hhayi awuqonda ngayo. Lokhu kwenza ukuthi anikeze izimpendulo okungezona. Lokhu kwenza abafundi ukuba bathole imiphumela engemihle.

Imiphumela yezikole iyona eyizinkomba zokuthi baphumelela kahle kangcono olimini lwabo. Yingakho izilimi zoMdabu ziba nemiphumela emihle ngoba basuke bekwazi okubuzwayo. Ulimi lwabo baluzwa kahle.

## **Isibonelo sephepha 1**

**IsiZulu Ulimi Lwasekhaya**

**CAPS**

**ISIQEPHU A: ISIVIVINYO SOKUQONDISISA**

**UMBHALO A: (OKUFUNDWAYO)**

### **1.1 Fundisisa lesi siqeshana esingezansi bese uphendula imibuzo ezolandela**

Namuhla uSenzo nabangani bakhe bazingelosi baziphethe kahle ekilasini. Wonke umuntu uyathandabuza ukuthi kungani uSenzo nabangani bakhe bengabangi msindo. Baziphethe kahle. Umsebenzi wosuku kathisha bawenze wabalula ngoba asikho isidingo sokuthi abathulise noma abacele babeke omakhalekhukhwini babo. Uthisha wabo unkosikazi Dlamini ofundisa isiZulu naye umangele nje ukuthi kwenzenjani kulaba bafana namhlanje. Ucabanga ukuthi mhlawumbe kukhona ongaphilile kahle Phakathi kwabo. Usekhumbula kamuva, usezwakala esethi, “Konje namuhla umhlangano wabazali, yingakho nje niziphethe kahle kangaka nina Senzo nabangani bakho.” Hhawu Memu sihlala siziphethe kahle?” Uma kungukuthi lokhu enikwenza njalo ekilasini lami kungukuziphatha kahle kusho ukuthi nabazali benu bazokujabulela ukuzwa lokho”

Phela ntamabama kunomhlangano wabazali. Yilowo nalowo mzali uzofika ebanbe ingane yakhe ngesandla. Akusiniwa mahleza lapha kuzoxoxiswana nothisha. Ngaphezu kwalokho kukhishwe uhla lwabafundi abangamadlongandlebe, amabhoklolo nokhandalimtshel’ okwakhe. Abazali bayazi ukuthi uma bethola lowo mlayezo ovela kothisha kusho ukuthi kukhona okushaya amanzi. Lokhu kuye kubaphoqe nakanjani ukuthi bavele kuleyo mihlangano. Abazali nabafundi abaningi bafisa ukuthi lolu suku lungabi khona ekhalendeni lesikole. Akukho nokuthi abazali bangayi kulo mhlangano ngoba uma bengena kufanele basayine eduze kwegama lengane yabo. Uma umzali engaphumelelanga kufanele achaze isizathu esenze ukuthi angaphumeleli. Uma umzali engafikanga ngosuku olubekiwe wenza uhlelo noma isikhathi sokuthi azobonana nothisha abafundisa ingane yakhe. Uma

engakwenzi lokhu angekwazi ukukhalaza noma ukukhononda uma ingane yakhe ingaphumelelanga ekupheleni konyaka.

Angekwazi ukukhalaza uma isikole sithatha izinqumo ezingezinhle ezithinta ingane yakhe. Abazali abaningi babonakala bengagqiziqakala ngemfundo yezingane zabo. Kubona kungathi izikole zebanga eliphakeme inkulisa noma indawo egcina izingane uma besathe shelele emsebenzini. Ubezwa bethi: “Hamba bayokubona esikoleni!” kungani abazali bengasazimisele ukukhulisa izingane zabo? Akekho ongazi ukuthi libunjwa liseva. Kungumsebenzi womzali ukufundisa ingane yakhe. Umzali oqotho uqikelela ukuthi ingane yenze okusemthethweni. Alikho iqiniso lapha! Ingathi umzali ehlulwa ingane eyodwa kumbe ezimbili acabange ukuthi uthisha kufanele anakekele izingane ezigcwele ikilasi. Bathwele othisha bakithi! Baphenduke omgcinisango, amaphoyisa, abafundisi, osonhlalakahle, onesi. Cha, bona bangabafundisi.

## **IsiZulu Ulimi Lwasekhaya**

## **CAPS**

- 1.1.5 ..... Libunjwa liseva. Nikeza igama eleqiwe [1]
- 1.1.6 Ngokucabanga kwakho, kufanele yini umzali athi’ “Hamba bayokubona esikoleni? [1]
- 1.1.7 Yini imbangela eyenza babonakale beziqoqile abafana bansondo? [1]
- 1.1.8 Isenzo sikaSenzo noyise sokuhlala isikhathi eside bekhuluma noNkosikazi Dlamini saba namthelela muni empilweni yakhe? [1]
- 1.1.9 Chaza ngomphumela wokusetshenziswa kwesimo sokukhuluma esilandelayo, “Akusini swa mahleza” [2]
- 1.1.10 Ingabe umbono noma iqiniso ukuthi izikole zebanga eliphezulu sezaphenduka inkulisa? Sekela impendulo yakho. [2]
- 1.1.11 Sebenzisa igama, ‘amagama’ elitholakala esiqeshini ngenhla wakhe isimo sokukhuluma. [2]

Lapha kuyakhomba ukuthi umfundi uphendula ekhululekile ekuqonda akushoyo. Okunye okungalekelela ezikoleni ezinabafundi boMdabu kodwa besezikoleni zabaMhlophe ukuba othisha balezi zilimi zabaMhlophe naboMdabu babambisane.

Inqubomgomo yokufundisa izilimi eNingizimu Afrika ihlelwe ngendlela yokuthi umsebenzi ohlelwe olimini lwesiNgisi ukufundisa onke amabanga uyafana nasolimini lwaboMdabu.

**Isibonelo:** Uma uthisha wolimi lwesiNgisi ezofundisa ngencwadi yobungani nalowo wolimi lwesiZulu uzoyifundisa ngolimi lwakhe. Okuzohluka lapha amagama azosetshenziswa ngokolimi olusetshenziswayo kodwa bobabili bazofundisa izincazelo zamagama afanayo. Uhlaka lwencwadi luzofana. Kubalulekile ukuthi othisha bobabili baqeqesheke emkhakheni wezokuhumusha nokutolika. Lokhu kuyamsiza uma uthisha ezofundisa ulimi lwesiNgisi ebesechaza ngolimi lwalowo mfundi uma ebonakala ukuthi uhlangabezana nenkinga ekuqondeni lokho akufundayo.

Ukuqonda komfundi lokho akufundayo kwenza ukuba akwazi ukucabanga kabanzi. Lokhu kuzokwenza ukuthi akwazi ukukusebenzisa ukucabanga kwakhe ekufundeni nasekudluliseni yinoma yimuphi umlayezo.

|                                                   |                                                                                                                               |                                                                                                                                                                                                    |
|---------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Learning Outcome 5<br>Thinking and Reasoning.     | The learner will be able to use language to think and reason, as well as to access, process and use information for learning. | The skills outlined in this outcome are aspects of language learning. The reason for including them in a separate Learning Outcome is to highlight their importance in developing language across. |
| Learning Outcome 6<br>Language Structure and Use. | The learner will know and be able to use the sounds, words and grammar of the                                                 | Learners will begin to explore how language works. They will start to                                                                                                                              |

|  |                                         |                                                                                                                                                                                                                                                                                                                                 |
|--|-----------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|  | language to create and interpret texts. | develop a shared language for talking about language (a meta-language). For example, they will learn and use terms like 'sound' (syllable), 'morpheme,' 'word,' 'sentence' and 'full stop.' This will enable to discuss and think about such things as how words are spelled how simple sentence are structured and punctuated. |
|  |                                         |                                                                                                                                                                                                                                                                                                                                 |

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## ISENGEZO / APPENDIX

### UHLU LWEMIBUZO (QUESTIONNAIRE)

#### A. Imininingwane Yompheywa

Khombisa ngophawu u-X impendulo oyikhethayo ebhokisini

IGAMA LOMPHENYWA: \_\_\_\_\_

1. Ubuiili

|           |             |
|-----------|-------------|
| Owesilisa | Owesifazane |
|-----------|-------------|

2. Imfundo yakho

|             |                    |                        |                     |                     |
|-------------|--------------------|------------------------|---------------------|---------------------|
| Angifundile | Imfundo yebanga 10 | Isitifiketi somsebenzi | Phansi kusuka 1 - 9 | Imfundo yaseNyuvesi |
|-------------|--------------------|------------------------|---------------------|---------------------|

3. Indawo yokusebenza

|             |              |               |                |         |
|-------------|--------------|---------------|----------------|---------|
| Angisebenzi | Ngisembonini | NgikuHulumeni | Ngiyazisebenza | Nokunye |
|-------------|--------------|---------------|----------------|---------|

Uma uthi nokunye chaza

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4. Uyakwazi ukusebenzisa ikhompyutha?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

5. Uyakwazi ukuzitholela ulwazi kuyi intanethi?

|      |     |
|------|-----|
| Yebo | QHA |
|------|-----|

6. Ngabe uvamisile ukugcwalisa amafomu?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

7. Uma uzikala amaphutha akho angakanani uma ugcwalisa amafomu?

|        |         |                   |                 |
|--------|---------|-------------------|-----------------|
| Awekho | Mancane | Aphakathi nendawo | Maningi kakhulu |
|--------|---------|-------------------|-----------------|

8. Uma emaningi kungabe imbangela ulimi olusetshenziswe kumafomu na?

|      |     |  |  |
|------|-----|--|--|
| Yebo | Qha |  |  |
|------|-----|--|--|

9. Uke ube yini nesifiso sokuguqulwa kolimi olusetshenziswe kumafomu lube ngoloMdabu?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

10. Ngokubona kwakho ngabe amathuba okuphumelela kulesi sifiso sakho angakanani?

|                 |         |         |                 |
|-----------------|---------|---------|-----------------|
| Mancane kakhulu | Mancane | Makhulu | Makhulu kakhulu |
|-----------------|---------|---------|-----------------|

## B. Imininingwane Yompheywa

Khombisa ngophawu u-X imphendulo oyikhethayo ebhokisini.

IGAMA LOMPHENYWA: \_\_\_\_\_

1. Ubuiili

|           |             |
|-----------|-------------|
| Owesilisa | Owesifazane |
|-----------|-------------|

2. Imfundo yakho

|             |                    |                        |                     |                     |
|-------------|--------------------|------------------------|---------------------|---------------------|
| Angifundile | Imfundo yebanga 10 | Isitifiketi somsebenzi | Phansi kusuka 1 - 9 | Imfundo yaseNyuvesi |
|-------------|--------------------|------------------------|---------------------|---------------------|

3. Indawo yokusebenza

|             |              |               |                |         |
|-------------|--------------|---------------|----------------|---------|
| Angisebenzi | Ngisembonini | Ngikuhulumeni | Ngiyazisebenza | Nokunye |
|-------------|--------------|---------------|----------------|---------|

Uma uthi nokunye chaza

\_\_\_\_\_

4. Uyakwazi ukusebenzisa ikhompyutha?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

5. Uyakwazi ukuzitholela ulwazi kuyi intanethi?

|      |     |
|------|-----|
| Yebo | QHA |
|------|-----|

6. Ngabe uvamisile ukugcwalisa amafomu?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

7. Uma uzikala amaphutha akho angakanani uma ugcwalisa amafomu?

|        |         |                      |                    |
|--------|---------|----------------------|--------------------|
| Awekho | Mancane | Aphakathi<br>nendawo | Maningi<br>kakhulu |
|--------|---------|----------------------|--------------------|

8. Uma emaningi kungabe imbangela ulimi olusetshenziswe kumafomu na?

|      |     |  |  |
|------|-----|--|--|
| Yebo | Qha |  |  |
|------|-----|--|--|

9. Uke ube yini nesifiso sokuguqulwa kolimi olusetshenziswe kumafomu lube ngoloMdabu?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

10. Ngokubona kwakho ngabe amathuba okuphumelela kulesi sifiso sakho angakanani?

|                    |         |         |                    |
|--------------------|---------|---------|--------------------|
| Mancane<br>kakhulu | Mancane | Makhulu | Makhulu<br>kakhulu |
|--------------------|---------|---------|--------------------|

### C. Imininingwane Yompheywa

Khombisa ngophawu u-X imphendulo oyikhethayo ebhokisini

IGAMA LOMPHENYWA: \_\_\_\_\_

1. Ubuiili

|           |             |
|-----------|-------------|
| Owesilisa | Owesifazane |
|-----------|-------------|

2. Imfundo yakho

|             |                    |                        |                     |                     |
|-------------|--------------------|------------------------|---------------------|---------------------|
| Angifundile | Imfundo yebanga 10 | Isitifiketi somsebenzi | Phansi kusuka 1 - 9 | Imfundo yaseNyuvesi |
|-------------|--------------------|------------------------|---------------------|---------------------|

3. Indawo yokusebenza

|             |              |               |                |         |
|-------------|--------------|---------------|----------------|---------|
| Angisebenzi | Ngisembonini | Ngikuhulumeni | Ngiyazisebenza | Nokunye |
|-------------|--------------|---------------|----------------|---------|

Uma uthi nokunye chaza

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4. Uyakwazi ukusebenzisa ikhompyutha?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

5. Uyakwazi ukuzitholela ulwazi kuyi intanethi?

|      |     |
|------|-----|
| Yebo | QHA |
|------|-----|

6. Ngabe uvamisile ukugcwalisa amafomu?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

7. Uma uzikala amaphutha akho angakanani uma ugcwalisa amafomu?

|        |         |                   |                 |
|--------|---------|-------------------|-----------------|
| Awekho | Mancane | Aphakathi nendawo | Maningi kakhulu |
|--------|---------|-------------------|-----------------|

8. Uma emaningi kungabe imbangela ulimi olusetshenziswe kumafomu na?

|      |     |  |  |
|------|-----|--|--|
| Yebo | Qha |  |  |
|------|-----|--|--|

9. Uke ube yini nesifiso sokuguqulwa kolimi olusetshenziswe kumafomu lube ngoloMdabu?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

10. Ngokubona kwakho ngabe amathuba okuphumelela kulesi sifiso sakho angakanani?

|                 |         |         |                 |
|-----------------|---------|---------|-----------------|
| Mancane kakhulu | Mancane | Makhulu | Makhulu kakhulu |
|-----------------|---------|---------|-----------------|

#### D. Imininingwane Yompheywa

Khombisa ngophawu u-X imphendulo oyikhethayo ebhokisini

IGAMA LOMPHENYWA: \_\_\_\_\_

1. Ubuiili

|           |             |
|-----------|-------------|
| Owesilisa | Owesifazane |
|-----------|-------------|

2. Imfundo yakho

|             |                    |                        |                     |                     |
|-------------|--------------------|------------------------|---------------------|---------------------|
| Angifundile | Imfundo yebanga 10 | Isitifiketi somsebenzi | Phansi kusuka 1 - 9 | Imfundo yaseNyuvesi |
|-------------|--------------------|------------------------|---------------------|---------------------|

3. Indawo yokusebenza

|             |              |               |                |         |
|-------------|--------------|---------------|----------------|---------|
| Angisebenzi | Ngisembonini | Ngikuhulumeni | Ngiyazisebenza | Nokunye |
|-------------|--------------|---------------|----------------|---------|

Uma uthi nokunye chaza

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---

4. Uyakwazi ukusebenzisa ikhompyutha?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

5. Uyakwazi ukuzitholela ulwazi kuyi intanethi?

|      |     |
|------|-----|
| Yebo | QHA |
|------|-----|

6. Ngabe uvamisile ukugcwalisa amafomu?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

7. Uma uzikala amaphutha akho angakanani uma ugcwalisa amafomu?

|        |         |                   |                 |
|--------|---------|-------------------|-----------------|
| Awekho | Mancane | Aphakathi nendawo | Maningi kakhulu |
|--------|---------|-------------------|-----------------|

8. Uma emaningi kungabe imbangela ulimi olusetshenziswe kumafomu na?

|      |     |  |  |
|------|-----|--|--|
| Yebo | Qha |  |  |
|------|-----|--|--|

9. Uke ube yini nesifiso sokuguqulwa kolimi olusetshenziswe kumafomu lube ngoloMdabu?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

10. Ngokubona kwakho ngabe amathuba okuphumelela kulesi sifiso sakho angakanani?

|                 |         |         |                 |
|-----------------|---------|---------|-----------------|
| Mancane kakhulu | Mancane | Makhulu | Makhulu kakhulu |
|-----------------|---------|---------|-----------------|

### E. Imininingwane Yompheywa

Khombisa ngophawu u-X imphendulo oyikhethayo ebhokisini

IGAMA LOMPHENYWA: \_\_\_\_\_

1. Ubuili

|           |             |
|-----------|-------------|
| Owesilisa | Owesifazane |
|-----------|-------------|

2. Imfundo yakho

|             |                    |                        |                     |                     |
|-------------|--------------------|------------------------|---------------------|---------------------|
| Angifundile | Imfundo yebanga 10 | Isitifiketi somsebenzi | Phansi kusuka 1 - 9 | Imfundo yaseNyuvesi |
|-------------|--------------------|------------------------|---------------------|---------------------|

3. Indawo yokusebenza

|             |              |               |                |         |
|-------------|--------------|---------------|----------------|---------|
| Angisebenzi | Ngisembonini | Ngikuhulumeni | Ngiyazisebenza | Nokunye |
|-------------|--------------|---------------|----------------|---------|

Uma uthi nokunye chaza

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4. Uyakwazi ukusebenzisa ikhompyutha?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

5. Uyakwazi ukuzitholela ulwazi kuyi intanethi?

|      |     |
|------|-----|
| Yebo | QHA |
|------|-----|

6. Ngabe uvamisile ukugcwalisa amafomu?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

7. Uma uzikala amaphutha akho angakanani uma ugcwalisa amafomu?

|        |         |                      |                    |
|--------|---------|----------------------|--------------------|
| Awekho | Mancane | Aphakathi<br>nendawo | Maningi<br>kakhulu |
|--------|---------|----------------------|--------------------|

8. Uma emaningi kungabe imbangela ulimi olusetshenziswe kumafomu na?

|      |     |  |  |
|------|-----|--|--|
| Yebo | Qha |  |  |
|------|-----|--|--|

9. Uke ube yini nesifiso sokuguqulwa kolimi olusetshenziswe kumafomu lube ngoloMdabu?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

10. Ngokubona kwakho ngabe amathuba okuphumelela kulesi sifiso sakho angakanani?

|                    |         |         |                    |
|--------------------|---------|---------|--------------------|
| Mancane<br>kakhulu | Mancane | Makhulu | Makhulu<br>kakhulu |
|--------------------|---------|---------|--------------------|

11. Khetha indawo isikole sakho esakhiwe kuyo

|            |            |          |  |
|------------|------------|----------|--|
| Esabelweni | Edolobheni | Ilokishi |  |
|------------|------------|----------|--|

12. Ngabe isikole sinawo amakhompyutha?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

13. Ngabe isikole sinayo i – intanethi?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

**F. INqubomgomo okusebenzisa ulimi esikoleni**

14. Ngabe isikole sakho sinayo inqubomgomo yolimi?

|      |     |
|------|-----|
| Yebo | Qha |
|------|-----|

15. Ngobani ababa yingxenye ekwakhiweni leyo nqubomgomo?

|                                                    | Yebo | Qha |
|----------------------------------------------------|------|-----|
| 15.1 Isigungu sothisha abaphethe isikole (SMT)     |      |     |
| 15.2 Isigungu sabazali esikoleni (SGB)             |      |     |
| 15.3 Othisha besikole                              |      |     |
| 15.4 Abafundi                                      |      |     |
| 15.5 Isigungu somphakathi esingaphandle kwesikole. |      |     |

16. Yini eyenziwa abafundi ukuphumelelisa inqubomgomo yolimi esikoleni?

|                                                           | Yebo | Qha |
|-----------------------------------------------------------|------|-----|
| 16.1 Imiqhudelwano ngenkulumo-mpikiswano ngolimi lwebele. |      |     |
| 16.2 Ukuhluka izinkondlo ngolimi lwebele.                 |      |     |
| 16.3 Ukuqhudelana ngezaga, iziphicaphicwano.              |      |     |
| 16.4 Ukuqhudelwana ngomculo wesiNtu.                      |      |     |

17. Sebenzisa izikhala ozinikiwe ukubeka owakho umbono ngolimi lwebele.

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