

**UMTHELELA WEZINKUNDLA ZOKUXHUMANA  
EKUBHALWENI NASEKUQANJWENI  
KWAMAGAMA OLIMINI LWESIZULU**

**SITHEMBISO MTHEMBU**

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**MASTER OF ARTS**

**EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO  
ENYUVESI YASEZULULAND**

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## ISIFUNGO

Mina, Sithembiso Mthembu, ngiyafunga ngiyaqinisa ukuthi lo msebenzi osihloko sithi: **“UMTHELELA WEZINKUNDLA ZOKUXHUMANA EKUBHALWENI NASEKUQANJWENI KWAMAGAMA OLIMINI LWESIZULU”** ngumsebenzi wami nangenqubo yokuwuhlela.

Ngiyaqinisa ukuthi imithombo yolwazi esetshenzisiwe iveziwe yakhonjiswa ngokuphelele ukuthi itholakale kuphi. Ngiyaphinda ngiyaqinisa ngithi mina ngingedwa ngikwazile ukuveza imigomo ebekiwe ngaze ngafinyelela esiphethweni salo msebenzi. Lo msebenzi awukaze wethulwe kwesinye isikhungo semfundo ngenhloso yokuzuza iziqu.

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**MTHEMBU S**

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

## UMNIKELO WALO MSEBENZI

IsiZulu sithi inyoni ishayelwa abakhulu. Nami ngifisa ukwethula lo msebenzi odle sonke isikhathi somndeni wami. Ngiwethula ngokuzithoba kuMalume wami uMnumzane B.S. Mngomezulu owanginika ithuba lokuthi ngibone umnyango weNyuvesi. UMalume usadla anhlavana nakuba iminyaka isihambile. Ngifisa sengathi uMdali angakulondoloza Dlakadla, akugcine udle izithelo zabantwana bakho.

Ngamafuthi nje ngiyabonga kakhulu Dlakadla. Okwenzele mina kungaphezu kwamandla. Ngithi, Dlakadla! Nkabanhle!

Lubelo!

Nkaba yenkosi!

Maphakel' indoda ondengeleni ilambile!

Msuthu!

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Kinina nonke ngithi ningadinwa nangomuso. Impela inhlava iyabekelwa!

## IQQQA

Lolu cwaningo luhlose ukucwaninga kabanzi ngomthelela wezinkundla zokuxhumana ekubhalweni nasekuqanjweni kwamagama olimini lwesiZulu. Ucwaningo luhlaziye indlela okubhalwa ngayo, kubhekwa imithetho yokubhalwa kolimi, ukubhalwa kwemisho enemvumelwano edala ukuxhumana, nokubhalwa kwezaga nezisho. Ucwaningo lubheke izinkundla zokuxhumana ezisetshenziswa umthamo wabantu abanengi u-*Facebook* kanye no-*WhatsApp*. Lolu cwaningo lusebenzise injulalwazi ehlaziya ukudungeka kolimi okudalwa izinkundla zokuxhumana, ukuhlaziya ukushintsha kolimi, kanye nenjulalwazi ehlaziya ulimi nomphakathi. Ucwaningo lusebenzise ipharadayimu yomhumusho ukuhlaziya nokuchaza ulimi nomthelela wezinkundla zokuxhumana ekubhalweni kolimi. Ucwaningo luphinde lwasebenzisa indlela yocwaningosimo ukuqoqa ulwazi. Ulwazi luqoqwe emibhalweni ehlukeni okubalwa kuyo u-*Facebook*, u-*WhatsApp*, kanye nemibhalo yabafundi ezikoleni. Kusetshenziswe imibuzo engamiselwe zimiso kubafundisi bolimi ukuphendula imibuzo mayelana nokubhalwa kolimi ezikoleni.

Okutholakele ocwaningweni kuveza ukuthi indlela okubhalwa ngayo ulimi ayilungile ngoba ayilandelwa imithetho yokubhalwa kwalo futhi kuphinde kubhalwe ngendlela elahla incazelo yamagama. Ucwaningo luthole ukuthi kunezindlela eziningi zokubhalwa kolimi ezigcina zikhinyabeza ulimi. Indlela yokubhala esakutayela, igcina isilahla imithetho yokubhalwa kolimi ngisho nasemibhalweni ebalulekile. Ucwaningo luthole ukuthi lo mkhuba wokubhala osezinkundleni zokuxhumana unomthelela nasemibhalweni yabafundi ezikoleni. Lolu cwaningo luphethe ngokuthi indlela okubhalwa ngayo ulimi ezinkundleni zokuxhumana ikhubaza ulimi kanye namakhono okuthuthukisa ulimi entsheni esakhula. Ulimi ngendlela oselubhalwa ngayo luya ngokufadalala kancane kancane, luyaguguleka lubheke ezansi ngenxa yendlela olubhalwa ngayo ezinkundleni zokuxhumana.

**Okuwumgogodla wocwaningo:** ukuqanjwa kwamagama amasha ezinkundleni zokuxhumana, imithetho yokubhalwa kolimi, ukubhalwa kwemisho enemvumelwano kanye nokubhalwa kwezaga nezisho.

## ABSTRACT

The purpose of this research was to investigate the influence of social networks on the isiZulu language, particularly the coinage of new words and the way isiZulu words are written and analyzed. The study also focused on grammar abandonments, syntax and, inappropriate proverbs and idioms. Social networks studied included Facebook and WhatsApp which most targeted people utilize. The study used the theory of social networks analysis, language change, and sociolinguistic theory. This qualitative study adopted an interpretive paradigm. The theories and approaches used were deemed fit as lenses of analyzing social networks writing habits. Data was collected from multiple sources which include documentary evidence and unstructured interview questions.

The findings showed that social media language is written inappropriately if compared with acceptable standard isiZulu. Social networks are developing sociopragmatics language. The writing style has deviated from normal orthography. This tendency of writing has even affected the way students write at school. Written work produced by students is full of ‘errors’ evidenced in social media language. This study concluded that writing style on social networks jeopardizes standard isiZulu language and the skill of applying correct word diction. Proper writing of isiZulu words is gradually fading.

**Keywords:** Social media language, coinage of new social networks words, grammar abandonments, syntax, inappropriate proverbs, and idioms.

## **IZAHLUKO NGOKUFINGQIWE**

### **Isahluko Sokuqala: Isethulo Socwaningo**

Lesi sahluko sethula ucwaningo lonke. Kube sekuhlelwa izihlokwana; isingeniso, umlando ngocwaningo, intshisekelo yocwaningo, izinhloso zocwaningo, izindlela zokuqhuba ucwaningo, umklamo wocwaningo, imibono yongoti, abazohlomula kulolu cwaningo, uhlaka lwezahluko nesiphetho.

### **Isahluko Sesibili: Imibono Yongoti**

Lesi isahluko sethula imibono yongoti mayelana nesihloko socwaningo. Lesi sahluko sidingide osekushiwo ongoti abahlukene mayelana nesihloko salolu cwaningo. Kubalulekile lokhu ukuze kucace ukuthi yiluphi ulwazi olusha oluzovezwa ucwaningo olusha.

### **Isahluko Sesithathu: Izinsizakuhlaziya Ezisetshenzisiwe Kulolu Cwaningo**

Lesi sahluko sethula ulwazi lwezinsizakuhlaziya ezithinta isihloko socwaningo. Ucwaningo lubheke insizakuhlaziya ehlaziya izinkundla zokuxhumana (*The social networks analysis and language change theory*). Lesi sahluko siphinde sasebenzisa insizakuhlaziya ekhuluma ngolimi nomphakathi (*Sociolinguistics theory*).

### **Isahluko Sesine: Izindlela Zokuqoqa Ulwazi Ezisetshenzisiwe**

Lesi sahluko sethula inqubo okuqhutshwe ngayo ucwaningo. Izindlela zokuqoqa ulwazi, amathuluzi esetshenziswe umcwaningi kanye nendlela yokuhlaziya imiphumela.

### **Isahluko Sesihlanu: Ukwethulwa Kokutholakale Ocwaningweni**

Isahluko sethula konke okuwubufakazi kanye nezibonelo ezithinta ukusetshenziswa kolimi ezinkundleni zokuxhumana. Siphinde sethula imiphumela yenhlolovo yocwaningo ebandakanya abafundisi bolimi lwesiZulu ezikoleni.

### **Isahluko Sesithupha: Isihlaziyo, Imiphumela, Izincomo Nesiphetho**

Lesi sahluko sethula imiphumela yocwaningo. Sisebenzise nezinsizakuhlaziya ekucubunguleni imiphumela yocwaningo. Lesi sahluko sethula nezincomo kanye nesiphetho kocwaningo lonke.

## SUMMARY OF CHAPTER DIVISION

### **Chapter One: Introduction of Research**

This chapter focuses on introducing the research topic where the following sub-topics were used: background of the study, the purpose of the study, the problem statement, objectives, motivation for the study, research limitation, beneficiaries of research, ethical considerations, intellectual property, knowledge dissemination, division of chapters and conclusion.

### **Chapter Two: Literature Review**

The chapter reviewed literature related to the study which was drawn from printed, organic, and electronic sources. This has been done in line with the objectives of the study.

### **Chapter Three: Theoretical Framework**

This chapter discussed theories that relate to the study. The study used the theory of social network analysis and language change. It also used sociolinguistic theory. Social networks are steadily increasing; seemingly, embracing the whole world. However, communication with different people, in different places has a great impact on language change.

### **Chapter Four: Research Methodology**

This chapter discussed methods of doing research including research design, a field of study, research paradigm, data collection procedure, data collection instruments, sampling, data analysis, reliability, and validity of the study.

### **Chapter Five: Presentation of Data**

This chapter presents data solicited through interviews and provided solid evidence of writing language that has engulfed social networks. Participants were quoted verbatim to support presentation and interpretation.

### **Chapter Six: Analysis, Findings, Recommendations, and Conclusion**

This is the last chapter of the research report. It deals with the analysis and the results of the whole research. This is where we get the responses to the questions which served as the foundation for the study. It also provides the summary, recommendations, and conclusion concerning the findings of the study.

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## UKUCHAZWA KWAMAGAMA NEZIFINYEZO

### UKUCHAZWA KWAMAGAMA

- Conscious Language** : Ukuqonda indlela lowo muntu akhuluma ngayo ulimi.
- Creeping Language** : Indlela yokubhala engekho emthethweni esetshenziswa ezinkundleni zokuxhumana ephula imigomo yokubhalwa kolimi. Le ndlela okubhalwa ngayo isinyokele nasemibhalweni ebalulekile.
- Unconscious Language** : Indlela inqondo esebenza ngayo ukuqonda amagama amasha lapho Lowo muntu efanisa nolokho aseke wakuzwa phambilini. Ukuqonda lawo magama kuzenzakalela khona ngokukhumbula amagama angaphambilini.
- E- Language** : "*E*" stands for external language. Okusho ulimi olusetshenziswa emphakathini noma ezweni.
- I- Language** : "*I*" stands for internal language. Kusho ulimi lomuntu ngamunye. Umuntu nomuntu unendlela yakhe akhuluma ngayo engafani neyomunye. Kafushane nje kuchazwa ngokuthi ulimi lomuntu nomuntu oluveza indlela ecabanga ngayo nobuyena uqobo.
- Kwaa** : Ukuhlelela phezulu ngenxa yehlaya elithile noma kukhona into ethile ehlekisayo.
- Lol** : (*Laughing Out Loud*) Ukuhlelela phezulu.
- Lingua Franca** : Ulimi olusetshenziswa izinhlanga ezahlukene ukuba zixhumane zizwane ngokwenkulumo.
- Native speakers** : Ulimi lesizwe noma ulimi lwendabuko olusetshenziswe yileso sizwe.
- XOXO** : Kusho ukuhagana nokuqabualana. Lolu phawu luka-X luchaza ukuhagana noma ukubambana sakuwola umuntu ukukhombisa uthando. Kungaba uthando lobungani noma lwabantu abathandanayo.

## **IZIFINYEZO**

**ALP** : Adequate Language Proficiency

**CCC** : Cross Cultural Communication

**DAC** : Department of Arts and Culture

**DoE** : Department of Education

**IK** : Indigenous Knowledge

**MZUKAZWE** : IsiZulu National Language Body

**NLBs** : National Language Bodies

**NLP** : National Language Project/Policy

**NLPF** : National Language Policy Framework

**NLS** : National Language Services

**OMG** : Oh My God

**PANSALB** : Pan South African Language Board

**SARIMA** : South African Research and Innovation Management Association

**SASL** : South African Sign Language

**SWAGG** : Style, Coolness, Confidence (Slang Language)

**ULPDO** : University Language Planning and Development Office

**WUD** : What You Doing

**ZLP** : Zulu Language Proficiency/Programme

# IS AHLUKO SOKUQALA

## 1.0 ISETHULO SOCWANINGO

### 1.1 ISINGENISO

Ezobuchwepheshe zikhula usuku nosuku umhlaba wonke. Izinkundla zokuxhumana ungathi yizo ezihamba phambili njengoba sekunezinhlonhlobo ezehlukene zokuxhumana. Izinkundla zokuxhumana yizona okungathi zisabalalisa ulimi esizweni sonkana saseNingizimu Afrika njengoba sekuwuchithi saka izinhlobo ezahlukene zokuxhumana kuleli lengabade.

Izinkundla zokuxhumana ezineqhaza ekusabalaliseni ulimi yilezi; u-*Facebook*, u-*Twitter*, i-*Instagram*, i-*YouTube*, u-*Mxit*, u-*WhatsApp* nezinye. Ulimi lwesiZulu lukhulunywa abantu abaningi eNingizimu Afrika okusho ukuthi lungasabalala kalula nasezinkundleni zokuxhumana.

UTaljaard noBosch, (1993: 01) bathi:

Today isiZulu is understood by approximately ten to twelve million people in Southern Africa, although they do not all speak it. IsiZulu belongs to Bantu language family of Africa.

Lokhu kuthi namuhla ulimi lwesiZulu lukhulunywa abantu abalinganiselwa ezigidini eziyishumi kuya kweziyishumi nambili eNingizimu Afrika nakuba bengalukhulumi bonke. Ulimi lwesiZulu lungena ngaphansi kwezilimi ezaziwa ngezilimi zaBantu zendabuko ezweni lase-Afrika.

Ulimi lwesiZulu wulimi olusabalele kakhulu futhi lwehlukaniswe ngezindawo ezahlukene. Lapha kubalwa isiZulu esikhulunywa kwaZulu, isiZulu sasezansi koThukela, isiLala, isiNdebele sakwaMzilikazi, isiNguni samaNyasa kanye nesiNdebele saseNtilasifali ngokukaMsomi noNkosi (1992). Lolu limi lwesiZulu luhlonishwa kakhulu eNingizimu Afrika ngenxa yokunotha kwalo. Laphinde luhlonishwe kakhulu ngoba luthathwa njengolimi lwasebukhosini bakwaZulu.

UDoke, (1967:20) uthi:

In Bantu it applicable to the language of a tribe, and more particular of a clan section of a tribe. It is the best to serve this term of such ultimate local vernacular as are recognized by the Native speaker under special names, hence Qwabe, Ngoni and Ndebele (of Rhodesia are dialects of Zulu).

Lokhu ukuthi ulimi lwesiZulu luthathwa njengolimi lwasebukhosini bakwaZulu, luqhakambiswa kakhulu kulezi zindawo ezinamakhosi. Ngendlela olukhulunywa ngayo iningi labantu, seluthathwa njengolimi lwesizwe ngoba luhlobene nezinye izilimi okungabalwa; Qwabe, Ngoni nesiNdebele (isiZulu esihambisana nesiNdebele esikhulunywa eRhodesia).

Ulimi lwesiZulu luhlobene nezinye izilimi zesiNguni okungabalwa isiXhosa, isiNdebele, isiSwati bese kuba nezilimi ezahlukene ezingena ngaphansi kolimi lwesiZulu. Lapha kubalwa ulimi olukhulunywa eNyakatho KwaZulu-Natali nezinye ezikhulunywa nenhla noThukela. Okuphawulekayo ukuthi ulimi lwesiZulu lubanzi ngoba luphinde lukhulunywe futhi lufundiswe kwezinye iziFundazwe okubalwa iMpumalanga, iGauteng nakwezinye iziFundazwe zaseNingizimu Afrika.

Lolu cwaningo lucwaninge kabanzi lubheka ukusetshenziswa kolimi ezinkundleni zokuxhumana ezahlukene. Lubheke ukuthi ngabe ulimi lusetshenziswa ngendlela efanele yini. Lwaphinde lwabheka konke mayelana nokusetshenziswa kolimi, njengokuqambeka kwamagama amasha angashicilelwe emibhalweni yolimi lwesiZulu. Luphinde lwaphenya ukuthi ngabe izinkundla zokuxhumana zinomthelela muni ekubhalweni kolimi ezikoleni.

Ulimi olukhulunywa namuhla lwehlukile kakhulu kunolokhokho. Intsha yanamuhla inomkhuba wokukhuluma sakuluteketisa ulimi. Lokhu kungadala umonakalo omkhulu olimini jikelele.

UGenetti no-Adelman, (2014:07) bathi:

The language you speak with your friends today is somewhat different from the way your grandparents spoke to their friends when they were your age.

Lokhu kuchaza ukuthi ulimi olukhuluma umuntu nabangani bakhe noma nalabo ajwayelene nabo alusafani nolimi olwalukhulunywa ogo nomkhulu ngenkathi besakhula. Ucwangingo luyavumela ukuthi ulimi olukhulunywa namuhla luhlukile nalolu olukhulunywa okhokho. Ukuthuthuka kwezobuchwepheshe kufika namagama amasha bese kuba noshintsho olimini olukhulunywayo.

Izinkundla zokuxhumana zisetshenziswa izinhlanga ezahlukene. Zonke zihlangana ezinkundleni zokuxhumana. Ukusetshenziswa kolimi kungathuthuka noma kungalimala usuku nosuku ngenxa yendlela olusetshenziswa ngayo. Lokhu kungadalwa izinhlanga ezahlukene ezizama ukubhala ulimi lwesiZulu kanye nabanye abangamaZulu abasebenzisa ulimi olungaqondile ngokungenhloso.

UPotter, (2012: 12) uthi:

There is huge amount of information manufactured each year in our culture, and a great deal of it is disseminated through the media.

Lokhu kuchaza ukuthi kunolwazi oluningi olutholakala emasikweni ehlukeneyo unyaka nonyaka olusabalala ngezinkundla zokuxhumana. Lungasabalala ngokuvezwa komcimbi othile oqoshiwe ngemishini bese bewufaka ezinkundleni zokuxhumana. Lungasabalala ngokubhalwa ngendlela nomo ngengqubo okumele lwenziwe ngayo. Ukusababala kwalo kuba nomthelela omuhle noma omubi. Lokhu kuxhumana kuhambisana nokubhalwa kolimi.

Ulimi lwesiZulu kungaba lula ukuba lulimale njengoba luwulimi lwendabuko oluhamba phambili ezilimini ezikhulunywayo eNingizimu Afrika. Ziningi izinhlanga ezithanda ukufunda ukukhuluma lolu limi. Lokhu kubonakala ngamaculo emikhakha ehlukeneyo aculwa kufakwe ulimi lwesiZulu.

UJuta's Pocket Statutes, (2015: 05) ithi:

According to the 2011 census, isiZulu is the most common home language spoken by just 20% over the population, it is followed by isiXhosa at 16%, Afrikaans at 13.5%, English and Setswana each at 8.2%.

Lokhu kuchaza izibalo zabantu zangonyaka wezi-2011. Ulimi lwesiZulu yilona oluhamba phambili ngama- 20% ngokwenani labantu abalukhulumayo njengolimi lwebele, kulandele isiXhosa nge-16%, isiBhunu nge-13%, isiNgesi kanye neSetwana nge-8.2%.

Lokhu kufakazela ukuthi ulimi lwesiZulu lukhulunywa abantu abaningi eNingizimu Afrika. Ukulimala kwalo kuwukulimala kokujula kolimi lwesiZulu. Indlela yokubhala ulimi iyahambisana nendlela noma nesimo somuntu sokukhuluma. Ulimi luyakhulunywa, ukubhala ukudlulisa umlayezo osuka enkulumeni. Ulimi olungamukelekile kahle luvame ukuba lusabalale kalula.

UKruger, (2004:58) uthi:

It could be argued that texts that fail to fit into particular genre are often the most successful.

Lokhu kusho ukuthi kunempikiswano yokuthi umbhalo ongamukelekile ophula imigomo yolimi yiwona ojwayele ukuthi uphumelele. Lokhu okuwumkhutshana olimini kuke kuthathwe njengesitayela lugcine lolo limi selukhulunywa esizweni sonke.

Lokhu kufakazela ukuthi lowo mbhalo noma amagama angavumelekile olimini aphenduka kube yiwona aba unqqaphambili kwezokuxhumana. Ukuthuthuka kwesizwe ngezobuchwepheshe kufika noshintsho kuphinde kuqambeke amagama amasha. Lawo magama aqambekayo asuke ehambelana nokubizwa kwalokho okufikile.

UBronowicki, (2014:06) uthi:

While technology has certainly advanced itself and become a fundamental aspect of life today, there are several harmful effects that negatively influence student's writing in classroom. As a result, teachers are currently observing a dramatic increase in the informal language that is "creeping" itself into formal writing pieces and, consequences causing a drastic decline in students writing overall. Since these technological tools have come into play, teaching nation- wide are dealing with problematic issues.

Kuchaza ukuthi ezobuchwepheshe zenza izinto zibe lula esikhathini sanamuhla. Nakuba kunjalo kunomthelela omubi kubafundi uma sebebhala umsebenzi wesikole. Lokho kunomphumela wokulimala kolimi, kuphinde kuholele ekutheni abafundi bahluleke ukubhala kahle ulimi. Selokhu kufike izinkundla zokuxhumana abafundisi bazithola behlangabezana nezinkinga ngenxa yendlela abafundi ababhala ngayo ulimi.

Ezikoleni ezobuchwepheshe zenza kube lula kubafundi ukuba bathole ulwazi mayelana nomsebenzi wesikole. Ulwazi lolu olutholakala ngobuchwepheshe lubuye lubenze babilaphe ukucabanga nokuzifunela ulwazi ngokwabo.

Lokhu kudala ukuthi babilaphe ukufunda izincwadi ezishicilelwe. Lokhu kubenza bangatholi ulwazi ulunothile olutholakala ezincwadini. Izincwadi eziningi zezilimi zabomdabu zitholakala emtatsheni yolwazi. Ukudonsa izinyawo mayelana nokufunda izincwadi kuwukulimala kolimi ngoba izincwadi ziqukethe okuningi okuphathelene nolimi olunothile.

## 1.2 UMLANDO NGOCWANINGO

Ucwaningo lubheke umlando wokufika nokuthuthuka kwezinkundla zokuxhumana eNingizimu Afrika. Inhloso bekuwukuveza ukuthi sezithuthuke kangakanani. Kuphinde kwabhekwa izinhlobo zazo ngokwehlukana. Lokhu kusize umcwaningi ukubheka izinkundla zokuxhumana ezisetshenziswa abantu abaningi. Ukubheka izinkundla zokuxhumana lapho abantu kulala ukuba bafinyelele kuzo.

Izinkundla zokuxhumana kuvela ezintsha cishe unyaka nonyaka nakuba kuthatha isikhashana ukuba zifike kuleli laseNingizimu Afrika. Ucwaningo luthola ukuthi lide ibanga eselihanjwe kulo mkhakha wezobuchwepheshe wezinkundla zokuxhumana. Ngokusho kwengqondo-mshini (*Google*) [Wikipedia.org/wiki/Socail\\_network](http://Wikipedia.org/wiki/Socail_network). Inkundla yokuxhumana yokuqala i-*Classmate.com* yatholakala ngonyaka we- 1995 kanye no*Google* ngonyaka we-1997 eyasungulwa uLarry Page noSergey Brin.

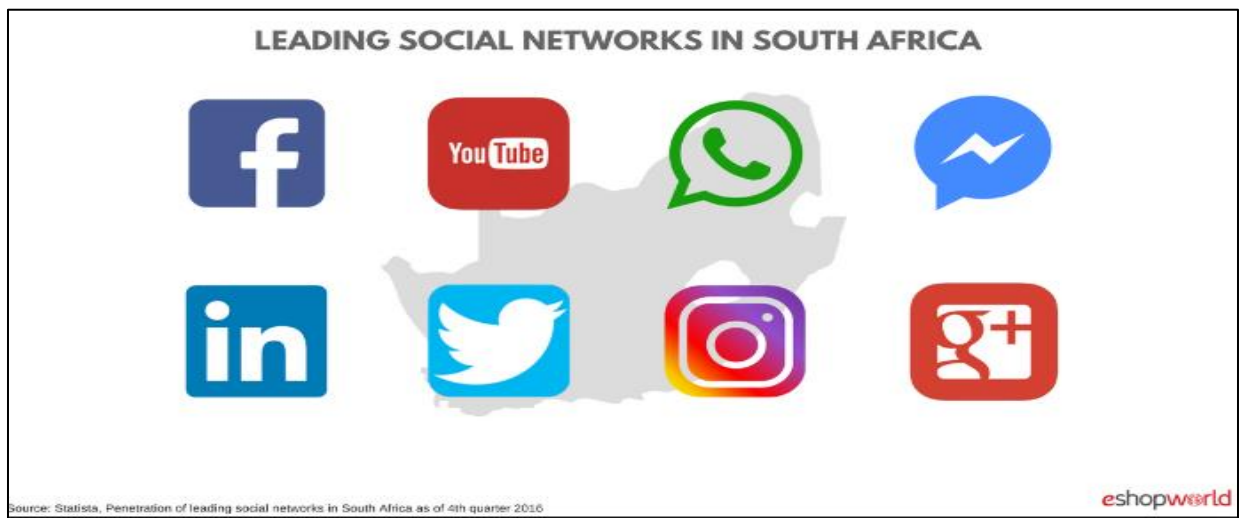
Kwalandela *sixDegree.com* eyaqhamuka noCyworld ngonyaka wezi-2001. Kwalandela *Friendster and Skyblog* ngonyaka wezi-2002, *I-Orkut* ngonyaka wezi-2004, u-*Facebook* ngonyaka wezi-2004 owasungulwa uMark Zuckerberg. Ngonyaka olandelayo kwavela

i-MySpace ngonyaka wezi-2005, i-Yahoo 360 ngonyaka wezi-2005. U-Mxit ngonyaka wezi-2005 eNingizimu Afrika, usungulwa uHerman Heunis. Kwalandela i-BBM (*BlackBerry Message*) ngonyaka wezi-2005 yasungulwa uEmtek.

I-YouTube ngonyaka wezi-2006 yasungulwa uChad Hurley, uSteven Chen noJawed Karim. U-Twitter wasungulwa uJack Dorsey ngonyaka wezi-2006. I-Zoosk ngonyaka wezi-2007 eyasungulwa uShayan Zadeh no-Alex Mehr. Kuwo lowo nyaka wezi-2007 eNingizimu Afrika kwasungulwa u-2go, eyasungulwa u- Allan Wolff no Ashley Peter.

Izinkundla zokuxhumana ziya ngokukhula kodwa ezisetshenziswa kakhulu eNingizimu Afrika u-Facebook, u-WhatsApp, u-Twitter, u-You Tube, u-Instagram kanye ne-email.

<https://gs.statcounter.com/social-media-statcounter-GlobalStats>

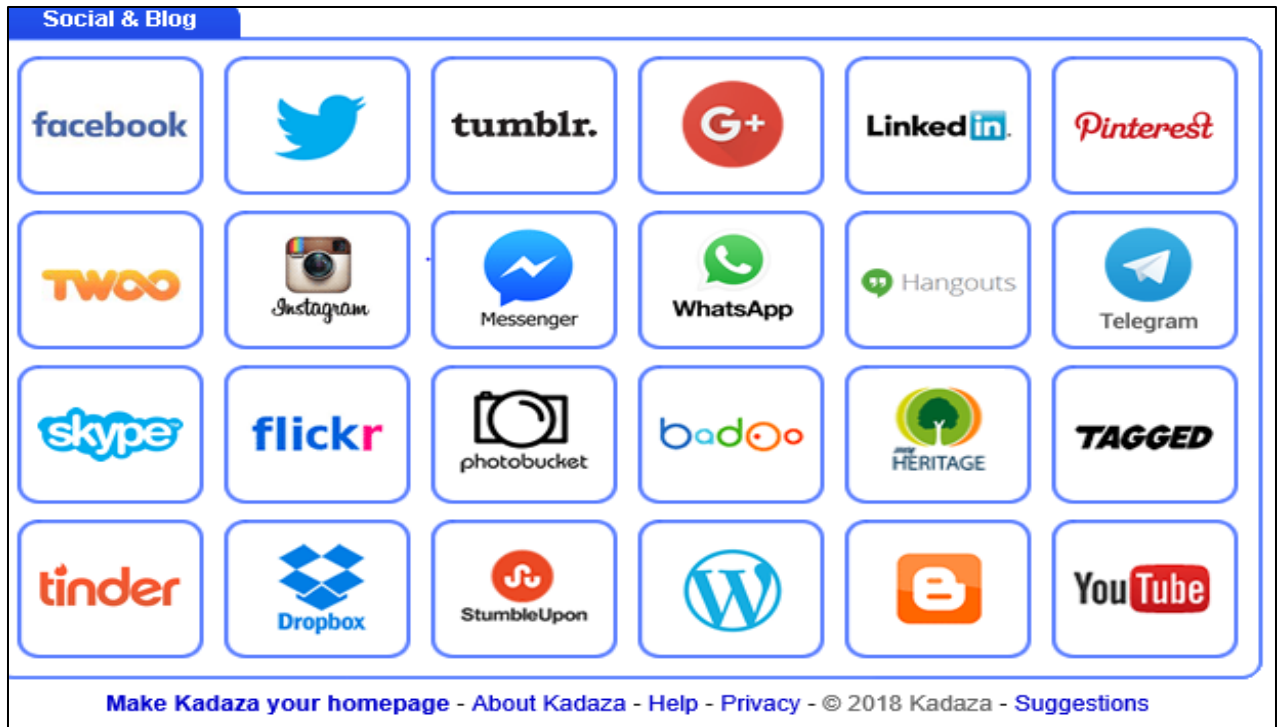


**Izibalo 1. 1 :** Izinkundla zokuxhumana ezihamba phambili eNingizimu Afrika (Statcounter Global, 2019).

Lezi zinkundla zokuxhumana ezivezwe ngenhla yizona ezihamba phambili ngokuthola kocwaningo. Yizona ezisetshenziswa umthamo wabantu abaningi eNingizimu Afrika. Ucwaningo luthole ukuthi kwabe sekulandela u-WhatsApp ngonyaka wezi- 2009, usungulwa uBrian Acton noJan Koum. I-Pinterest ivele ngonyaka wezi-2010 isungulwa uBen Silbermann, uPaul Sciarra noEvan Sharp. Kunyaka olandelayo wezi-2011

kuqhamuke i- *Instagram* isungulwa uKevin Systrom noMike Krieger. Okugqama kakhulu ukuthi izinkundla zokuxhumana ziya ngokukhula eNingizimu Afrika. Ucwangingo luphinde lwathola lezi ezilandelayo ezingasetshenziswa abantu abaningi ngokuxhumana.

<https://www.kadaza.com>



**Izibalo 1. 2 :**Izinkundla zokuxhumana ezisetshenziswa eNingizimu Afrika (Kadaza, 2019).

Ucwangingo luthola ukuthi izinkundla zokuxhumana yizo okubukeka sengathi zihamba phambili kwezobuchwephele futhi zithuthuka ngokuphazima kweso.

UCleary, (2014:203) uthi:

In South Africa today, with currently over 40 million cellphones in use (approximately 1.5 cellphone per user) texting has become the most cost-effective and effective way for small and large organization to connect with clients and customers, both for information and marketing purposes.

Lokhu kuchaza ukuthi namuhla iningi labantu baseNingizimu Afrika abasebenzisa omakhalekhukhwini babalelwa ngaphezulu kwamashumi amane 40 ezigidi bese kuthi abasetshenziswa ezinkundleni zokuxhumana babalelwa ku 1, 5 izigidi. Imilayezo ebhalwa ezinkundleni zokuxhumana ihamba phambili. Le ndlela yenza kube lula abantu baxhumane nabathengi, abadayisi kanye nokuthola ulwazi kwezokuhwebelana.

Ubuchwepheshe bufika nezinhlubo zokuxhumana ezahlukene eNingizimu Afrika. Ukuthuthuka kwezobuchwepheshe kungaba nomthelela omuhle noma omubi ekusetshenzisweni kolimi lwesiZulu. Ulimi olunothile nolimi olungafanele lungasabalala kalula ezinkundleni zokuxhumana.

UPrell, (2012:01) uthi:

The social relations that knit together our modern world can have multiple effects and a local occurrence in one area of the world can affect the rest.

Lokhu kusho ukuthi ukuxhumana kwakha ubuhlobo esikhathini sanamuhla ezweni jikelele. Kunezinhlubo ezahlukene zokuxhumana eziba nomthelela omuhle noma ungemuhle endaweni ethile kugcine sekusabalele umhlaba lonke.

Kufakazela ukuthi ulimi luqala kumuntu oyedwa ludlulele komunye, lube ulimi lwesigodi lugcine seluthathwa njengolimi olusetshenziswayo. Akugcini lapho, kodwa lugcina selubhalwa phansi kube sengathi ulimi olusemthethweni. Ulimi olukhulunywa intsha yanamuhla lwehluke kakhulu kunolobabamkhulu.

### **1.3 INTSHISEKELO YOCWANINGO**

Intshisekelo isuswe ukubona indlela okubhalwa nokukhulunywa ngayo ulimi lwesiZulu ezinkundleni zokuxhumana nakumabonakude. Kubukeka sengathi isenkulu inselelo ebhekene nabathandi bolimi, ababhali kanye nababhekelele ulimi lwesiZulu i-PanSALB, UMZUKAZWE neHhovisi leNyuvesi yaKwaZulu-Natal lokuHlelwa nokuThuthukiswa koLimi (ULPDO) nothisha ezikoleni. Umbhalo onqamula amagama usuyinsakavukela umchilo wesidwaba ezinkundleni zokuxhumana.

UPotter, (2011:12) uthi:

To illustrate this point, let's briefly consider the criticism that newer forms of technology have harmed people's ability to write well. Facebook reinforces narcissistic drive and that texting has reduced language into "bleak" bald, sad shorthand.

Lokhu kuthi ezobuchwepheshe zanamuhla zinomthelela omkhulu ukuphula imithetho yendlela yokubhala. U-*Facebook* ushintsha indlela okubhalwa ngayo, uphinde ukhubaze ukuthuthuka kolimi ngendlela yokunqamula amagama nokunye okuwumkhutshana kubulala indlela yokubhalwa kolimi.

Kufakazela ukuthi ubhalomagama ezinkundleni zokuxhumana lungabulala ulimi ngendlela olubhalwa ngayo. Ukulimala kolimi lwesiZulu kuhambisana nokulimala kwesiko kanye nesintu. Ulimi lomuntu ongumZulu nesiko kuyahambisana, okusho ukuthi uma kulahleka ulimi kufana nokuphela kosikompilo lomuntu.

UPanigrahi, (2010:07) uthi:

Language is a part of culture. This is so because the underlying words and structure of a particular language is related with the culture of that area which differs from other. So, language is part of human behavior, his culture and way of living which compromises the medium of communication in the society.

Okungenhla kuchaza ukuthi ulimi luwusiko lomuntu ngoba amagama aphinyiswa umuntu ahambisana nolimi lwakhe kanye nosiko oluhambisana nendawo kanye nesigodi. Ulimi lomuntu luchaza ubuyena, usiko lwakhe kanye nendlela akhuluma ngayo iveza indlela abaxhumana ngayo emphakathini abahlala kuwo.

Lokhu kufakazela ukuthi ulimi lwebele luyisiqu somuntu uqobo. Ulimi lomuntu lungaphinde lwehlukaniswe ngokwendawo umuntu ahlala kuyo noma ngokwesigodi. Ulimi olukhulunywa yilowo muntu luveza imvelaphi yakhe nobuyena. Izinkundla zokuxhumana zididiyele yonke inhlobo yomuntu futhi nalabo abangakhulumi ulimi

IwesiZulu. Okusho ukuthi uma kukhona umbhalomagama ongaphusile ungasabalala izwe lonke ngokuphazima kweso.

UCleary, (2014:212) uthi:

Comment left on social media sites can lead to conversations that flow from one social media platform- such as Facebook-on to other such as Twitter. The subject matter and direction of these conversations cannot be controlled which makes social media a very powerful instrument of communication.

Lokhu kuthi izenanelo ezishiywe ezinkundleni zokuxhumana zingadlulela kwezinye izinkundla zokuxhumana. Lokho kwenza lowo mbhalo wehle njalo uze udlulele kwezinye izinkundla zokuxhumana okungaba u-*Facebook* kuze kufinyelele ku-*Twitter*. Inkinga ukuthi lo mbhalo oyingxoxo awulawuleki uma usabhalwe ezinkundleni zokuxhumana. Lokhu kwenza izinkundla zokuxhumana zibe namandla okudlulisa inkulumo ebhaliwe.

Inkulumo ingabhalwa ohlotsheni oluthile lwezokuxhumana kodwa igcine isisabalele nakwezinye izinkundla. Le mbhalomagama enqamulelayo inomthelela emibhalweni ebalulekile ehlukene olimini lwesiZulu.

UBronowicki, (2014:29) uthi:

Texting has created lazy writers who expect teachers to decipher the “texting language” and know what they are trying to say when the word responses in poor and incorrect ways. It is language that they are constantly using to communicate with their friends.

Lokhu kuchaza ukuthi umbhalo obhalwa kwezokuxhumana usukhande amavila ekubhaleni. Abafundisi babhekana nezingqinamba ukufunda lo mbhalo ukuthola ukuthi ngabe lo mfundi uqonde ukuthini. Kungenxa yobudedengu nokubhala ngendlela engamukelekile okungeyona. Basebenzisa ulimi abalukhuluma nabangani babo.

Intshisekelo yocwaningo idalwe ukubona lo mkhuba wokubhalwa sengathi uyaqhubeka. Ukuqhubeka kwayo kuzobulala ikusasa lentsha kanye nesizwe esilandelayo. Ukubhalwa kolimi ezikoleni kungaba nezingqinamba ngenxa yolimi olubhalwa ezinkundleni

zokuxhumana. Indlela okubhalwa ngayo ingaphinde ilimaze amakhono ahlukene olimini lwesiZulu okungaba ababhali bemikhakha ehlukehlukehene futhi kungalimaza nekhono lokukhulunywa kolimi.

#### **1.4 IZINHLOSO ZOCWANINGO**

Lapha ucwaningo beluhlose ukuthola ukuthi ngabe ulimi lwesiZulu lusetshenziswa kanjani kwezokuxhumana. Ezokuxhumana ngabe zilusabalisa kanjani ulimi. Luzobheka ukuthi ngabe ulimi luyathuthuka noma luyafadalala. Kuphinde kwabhekwa indlela olubhalwa ngayo ezikoleni. Ucwaningo lubheke indlela olubhalwa ngayo mayelana nesipelingi, ukusetshenziswa kwezaga nezisho, imvumelwano emshweni kanye nokuqanjwa kwamagama amasha. Lolu cwanningo lubalulekile ngoba ulimi lwesiZulu luyigugu kumuntu onguMzulu okusho ukuthi ukugcinwa kolimi kufaniswa nokugcinwa kosikompilo lomuntu.

UMakhoba, (2013: xi) uthi:

Isizwe nesizwe sinegqabho noma iqholo ngokuthize okungokwaso esiziqhayisa ngakho. Isizwe nesizwe sinomnotho namagugu esawabelwa nguMdali, uSimakade, uMvelinqangi. Lawa magugu isizwe esihlakaniphileyo siwaphathisa okwezikhali zamaNtungwa. Siwa sivuka nawo, siwakhulisa, siwalungisa, ngoba siyisizwe ngawo lawo magugu. Uma ufuna ukubulala isizwe usicoboshise, sephuce amasiko aso.

Lokhu kuchaza ukuthi ulimi luyisakhali sokuxhumana kwaleso sizwe futhi luyisizwe uqobo. Ulimi yilona oluveza imvelaphi yomuntu ngakho-ke kubalulekile ukuthi lukhulunywe futhi lubhalwe ngendlela efanele.

Ucwaningo luphinde lwabheka ukuthi akhona yini amagama amasha aqambekayo ngenxa yezinkundla zokuxhumana. Ucwaningo lusola ukuthi kungaba lula ukuqambeka kwamagama amasha njengoba kudidiyelwe zonke izinhlanga ezehlukene. Izinkundla zokuxhumana isigcawu esigcaluza yonke inhlobo yomuntu.

U-Athique, (2013:118) uthi:

The rise of new textual codes, in the form of short message system (SMS) allows cheaper, more plentiful communication to take place. SMS messages can be composed without the pressures for an instant response.

Lokhu kuchaza ukuthi ukukhula kwalo mbhalo onqamula amagama kwenza kongeke imali kuphinde kwenze inkulumo ifingqeke kodwa izwakale. Umqhafazo ungabhalwa ngaphandle kokulandela imigomo ethile.

Inhloso yocwaningo ukuthola ukuthi ulimi ngabe lusetshenziswa kanjani ezinkundleni zokuxhumana. Ulimi bayalufunda nasemidlalweni kamabonakude bese bayalusebenzisa ezinkudleni zokuxhumana. Ukubhalwa kolimi kumele kuqonde futhi kuhambisane nenkulumo-mlonyeni ukuze ofundayo azoba nencazelo ephilele.

UChomsky noHalle, (1965:03) bathi:

The goal of the descriptive study of a language is the construction of the grammar. We may think of a language as set sentences, each with an ideal phonetic form and an associated intrinsic semantics interpretation. The grammar of the language is the system of rules that specifies this sound-meaning correspondence.

Lokhu kuthi inhloso yokufunda ulimi ukufunda nokuthola izingcezu ezahlukene zohlelo lolimi. Kuqhubeka kuthi ulimi lukwazi ukuhlenganisa izinhlamvu ezakha inkulumo ehlelekile, uhlamvu ngalunye luqethe umqondo othile okhipha inkulumo eyimpimiso ehambisana nencazelo yegama. Ukubhalwa kolimi kunemigomo ethile elandelwayo ukuze kuphume inkulumo ezwakalayo.

Lolu cwaningo luhlose ukuvuselela inhlansi yothando yolimi ikakhulukazi kubafundisi balo mayelana nolimi olunothile uma sebefundisa. Kumele baqaphele namagama angajwayelekile athathelwa kwezinye izilimi. Ucwanoingo lusola ukuthi abantu banamuhla abasaluhloniphi ulimi futhi abalunaki ukuthi lusetshenziswa kanjani.

UWessels, (2012:208) uthi:

Accuracy in writing has a very broad meaning. Firstly, accuracy refers to the selection of relevant words which correctly express the meaning of the writer. Secondly there has to be syntactic accuracy, which means that writers must keep to the grammatical rules for arranging words into phrases and for arranging phrases into sentences. Good writing is needed in all learning areas and help learners to develop logical thinking.

Lokhu kuchaza ukuthi ukubhalwa kolimi olunembayo noma umbhalo osezingeni elihle kuthinta izincazelo eziningi ezahlukene ngalowo mbhalo. Okuqala ukubhalwa kahle kombhalo kungasetshenziswa amagama athile ekhethelo noma acwengekile ukuheha lowo ozoqonda. Okwesibili kumele kuhlelwe kahle umusho. Okusho ukuthi umbhali kumele alandele imigomo yokubhalwa kwamagama nokuhlela amabinza emishweni ngendlela efanele. Ukubhalwa kahle ngokulandela imigomo yolimi kudingeka kuyo yonke imibhalo futhi kusiza abafundi ukuba baqeqesheke, bafunde nokuhlela inkulumbo futhi bakhule ngezininga lokucabanga.

Ucwaningo luphinde lugquguzela futhi lwexwayisa uHulumeni, ababhekelele ulimi lwesiZulu ezikhungweni ezahlukene kanye nababhali abahlukene bolimi. Ukubhalwa kolimi olungamukelekile ezincwadini ezishicilelwe kungadala omkhulu umonakalo olimini.

UWoolfolk, (2010:56) uthi:

Today, in most languages, reading is a cornerstone of learning and the foundation for reading is built in early childhood. It because young children vary greater in their knowledge and skill related to reading.

Lokhu kuthi namuhla ulimi luyisikhali ekuthuthukiseni imfundo ebantwaneni abancane. Abantwana bathola ulwazi oluningi kanye namakhono ekufundeni umbhalo. Ucwaningo luhlose ukuxazulula izinkinga zolimi uma zitholakala ukuba lubekwe ezithebeni kuHulumeni ophethe ezokuthuthukiswa kwezilimi KwaZulu-Natal luphinde ludlulele kuHulumeni wezwe lonke.

Ukubeka imibono ephathelene nokusetshenziswa kolimi nokwedlulisa imizwa nezeluleko mhlawumbe kungasiza abeZemfundo ukuba kuzanywe itulo lokuxazulula le nkinga, phela injobo enhle ithungelwa ebandla. IsiZulu ulimi lwabadala lokhokho, ngakho kumele lubiyelwe futhi lusingathwe lungashabalali ukuze nezikulwane ziluthole lusanothile.

UKennison, (2014:04) uthi:

Languages become vulnerable to extinction when they are not learned fully by next generation and the language is used primarily in the home. Within a couple of decades, children may not learn the language at all. Those in the family who know are grandparents and other elders. Within each generation if not enough young people learn the language fluently, the language will eventually be lost.

Lokhu kuchaza ukuthi ukunotha kokukhulunywa kwezilimi kuya ngokushabalala uma zingafundwa ngokugcwele. Isizukulwane esizayo ngeke sisalufunda ngokuphelele. Ulimi kumele lufundwe ekhaya. Eminyakeni elishumi ezayo izingane kungenzeka zingalufundi ulumi lwazo. Kule mindeni esenomkhulu nogogo abadala kumele baqhaphela ulimi olukhunywa intsha ngoba entsheni yanamuhla akwanele ukufunda ulimi kahle lokho ukungaba umthelela ekushabalaleni nokuphela kolimi olunothile.

Lapha ucwaningo luhlose ukukhuthaza abadala ukuba baqhaphela ulimi olusetshenziswa intsha yanamuhla. Ucwaningo luthi ubumbano lukaHulumeni kanye nomphakathi kungakha ikusasa lezingane eliqhakazile. Ucwaningo lusola ukuthi iningi labazali banamuhla abasalunaki ulimi olukhulunywa izingane. Ukulahleka kokunotha kolimi kufana nokuhleka komnotho wokuphila kanye nezimpande zaleso sizwe. Abafundisi bolimi lwesiZulu ezikoleni kanye nabazali emakhaya kumele baqhaphela indlela yokusetshenziswa kolimi.

Lokhu kuvela ngokuthi iningi labo abasakulandeli ukukhuliswa kwabantwana ngokwezigaba zabo zempilo. Lapha kungabalwa amasiko afana nokukhuliswa kwentombazane lapho isingena ebuntombini, umemulo nokunye. Ukukhula komfana nakho kunemigudu elandelwayo ebalulekile ukuze aqine abe yindoda emadodeni.

Bayede, (2017:13) libeka kanje:

Abazali abangamaZulu abaphuphi ngisho belele ukufundisa izingane zabo isiZulu. Okuyikhona okuhamba phambili kulaba bazali ukufundisa izingane zabo isiNgesi. Ithi ingane iqala ukukhuluma ibe ihlohlwa ngesiNgesi. Igcina isiqala ukukhuluma ngokuthi ikhulume amagama esiNgesi.

Lokhu kufakazela ukuthi nabazali bangaba nomthelela ekufadalaleni kokunotha wolimi. Empeleni yibona okumele bafundise kakhulu izingane ngoba bachitha isikhathi esiningi nazo.

UWardhaugh, (1987:05) uthi:

Speaking a particular language is also often closely related to expressing a certain nationality or identity. With change of language may come to a shift in national or identity. In fact, there is widespread belief that a shift in language often bring about a shift in identity and there may be resistance too adopting a new language because the new identity is unwelcome.

Lokhu kusho ukuthi ukukhuluma ulimi oluthile kuhambisana noma kuhlobene nalobo buzwe kanye nobulona. Ukushintsha kolimi kungadala nokushintsha kwaleso sizwe. Empeleni kunokukholelwa ukuthi ukushintsha indlela yokukhuluma ulimi kungaba umphumela wokushintsha impilo ephilwa isizwe. Lokho kungadalwa ukukotela kolunye ulimi olusha bese kuxoveka ngoba ulimi olusha ngeke lwamukeleke kahle lonke kanye namasiko aso.

Ucwaningo luhlose ukuvuselela ubuntu kubantu ngokuthi bazigqaje ngolimi lwabo futhi baluphathise okwezikhali zamaNtungwa. Ulimi luyisikhali sesizwe nesizwe, luyigugu lesizwe futhi luwumlando waleso sizwe. Ucwaningo lugququzela ukuba abantu baluthande ulimi lwabo, baluhloniphe futhi babone nokubaluleka kwalo.

#### **1.4.1 IMIBUZO EZOPHENDULEKA KULOLU CWANINGO**

Kulindeleke imibuzo ezophenduleka emva kokuphethwa kocwaningo. Le mibuzo izocacisa imiphumela yocwaningo.

### **Uhla lwemibuzo elindeleke ukuba iphenduleke:**

- Kungabe ulimi lusetshenziswa ngendlela efanele noma kuphulwa imithetho yalo?
- Kungabe akhona amagama amasha aqambekayo? Kunomthelela muni lokho olimini?
- Kungabe ukubhalwa kolimi kwezokuxhumana kunomthelela omuhle noma omubi ezikoleni?
- Kungabe izilimi zesigodi zibamba liphi iqhaza ekusabalaliseni ulimi kwezokuxhumana?
- Kungabe isizukulwane esizayo sizohlomula ngolimi olunothile yini ezinkundleni zokuxhumana?

### **1.5 IMIBONO YONGOTI KAFUFASHANE**

Ongoti baphuwula ngendlela ethi mayifane ngokusetshenziswa kolimi ezinkundleni zokuxhumana. Baphawula ngokuthi ukukhula kobuchwepheshe nezinkundla zokuxhumana kunomthelela ekubhalweni kolimi.

UBronowick, (2014: 06-07) uthi:

Technology has become a key component in students lives, and because of it, they cannot effectually detach informal writing from formal writing (Post). As a result, students are bringing multiple errors and various misconceptions into formal writing assignment.

Lokhu okungenhla kuchaza ukuthi ezobuchwepheshe seziphenduke izinsiza kubafundi kodwa abakwazi ukuhlukanisa ulwazi olungamampunge nolwazi olucutshungulwe kahle. Lokho kwenza abafundi benze amaphutha amaningi embhalweni ebalulekile. Okuphawulekayo kakhulu umkhuba wobhalomagama onqamula amagama ohamba phambili cishe kuzo zonke izinkundla zokuxhumana uma kubhalwa ngolimi lwesiZulu. Abanye abacwaningi bathe ukucwaninga ngakho kodwa kubhekiswe ulimi lwesiNgisi. Baveze ukuthi ukubhala ngendlela efingqa amagama kulimiza ukubhalwa kwesipelingi. Le ndlela yokubhala ezinkundleni zokuxhumana iphinde ibonakale emibhalweni ebalulekile.

UNtsiba, (2015:03) uthi:

The usage of Facebook among college students is increasing daily, the problem is the texting style habits that mostly used by students on Facebook, which is composed of inappropriate language that does not follow any syntax neither any rules, which also allows students to abandon the spelling and grammar.

Lokhu kuchaza ukuthi ukusebenzisa u-*Facebook* ezikhungweni zemfundo ephakeme kunyuka usuku nokusuku ikakhululu emakolishi. Izinkinga zokubhalwa kwalo mbhalo okubhalwa ngawo ku-*Facebook* babuye bawusebenzise ngendlela engafanele olimini lapho kungalandelwa uhlelomusho kanye nemigomo yokubhalwa kolimi nesipelingi.

Ucwaningo luthola ukuthi lo mkhuba awukho olimini lwesiZulu kodwa nasolimini lwesiNgesi uyatholakala nakuba utshaliwe ezinkundleni zokuxhumana ukuze luvikele isithunzi solimi. Lo mkhuba uzobulala amakhono amaningi entsha njengoba abacwaningi bathi lo mkhuba sengathi awusalawuleki.

UPotter, (2012:37) uthi:

Scholars have produced a very large literature documenting a wide array of effect on individual. But the media also exert influences on more macro-level entities such as the public, society and institutions.

Lokhu kuchaza ukuthi ochwepheshe kwezemfundo nababhali sebekhiqize izincwandi eziningi ezahlukene ezishicilelwe eziphatelene nolimi ezingasiza umuntu ngamunye. Izinkundla zokuxhumana zibamba elazo iqhaza ukushintsha abantu ngoba zitholakala ezindaweni ezahlukene, emphakathi nase zikhungweni eziphezulu.

Ubacwaningi baphawula ngokuthi lo mkhuba ubonakala kakhulu emibhalweni ebalulekile ikakhulu ezikoleni zamabanga aphezulu. Lo mkhuba uyisihlava esisabelele cishe esizweni sonke okudingwa ukuba unqandwe ungaze ukhwele phezu kwamadolo.

## **1.6 IZINSIZAKUHLAZIYA EHLAZIYA UKUSHINTSHA KOLIMI EZINKUNDLENI ZOKUXHUMANA NENSIZAKUHLAZIYA EKHULUMA NGOLIMI LOMPHAKATHI**

Ucwaningo lusebenzise ithiyori kaMilroy noMilroy (1987) ekhuluma ngokusebenza kolimi ezinkundleni zokuxhumana (*The social networks analysis and language change theory*). Le nsizakuhlaziya ibheka ukusetshenziswa kwezinkundla zokuxhumana ukuthi zinamuphi umthelela ebantwini. Ulimi luxhantelene nokuningi okuthinta umuntu ngamunye. Ulimi luchaza kabanzi ngesiqu somuntu kanye nemvelaphi yakhe. Umuntu umuzwa ngolimi alukhulumayo ukuthi umgumZulu futhi kwesinye isikhathi ulimi lwesigodi lungazwakala enkulumweni yakhe.

Luphinde lwasebenzisa insizakuhlaziya kaLabov (1963) ethi (*The social motivation of language change*). Le thiyori ikhuluma ngokushintsha kolimi kanye nokusabalala kwalo. Laba ongoti abadalulwe ngenhla babheka ukuxhumana nokusabalala kolimi. Ucwaningo lukhethe lezi zinsizakuhlaziya ukuthola amaqiniso aphaathelene nokusetshenziswa kolimi nokusabalala kwalo ezinkundleni zokuxhumana. Lubheke ukuthi ngabe ulimi lomphakathi lunamuphi umthelela ezinkundleni zokuxhumana ngendlela olubhalwa ngalo. Ukuhlaziya kuhambisane nokubheka okuthintwa ithiyori okubalwa khona; usikompilo lwabantu, inkolo, izinkolelo, umlando, indlela yokuphilisana, okuthathwa njengamagugu, nokunye okuthinta isiqu somuntu.

### **1.6.1 INDLELA ECHAZAYO**

Ucwaningo lusebenzise indlela yokuchaza amaqiniso luphinde lusebenzise izibonelo ezihambisana nokuchazwayo. Lolu hlobo luchaza amaqiniso luwabeke obala kucace kuthi bha lokhu okukhunywa ngakho.

UDenscombe, (2002:27) uthi:

This kind of purpose is more likely to be associated with pure research than applied research. The main aim is to understand the relationship between events and phenomena, and to move towards theories or models that explain the way things works. Researcher might have an eye on how to predict outcomes (as with overcasting)

but the primary purpose of research is to improve our understanding of why things happen as they do.

Okungenhla kuchaza ukuthi lolu hlobo locwaningo luhambisana nocwaningo oluzimele phinde luhambisane nocwaningo oluthinta eminye imikhakha ehlukeni. Inhloso ukuqonda ubuhlobo phakathi kwezinto ezibonakalayo ezithinta ucwaningo kanye nezibonakaliso ezihambisana namaThiyori. Abacwaningi banehlo elinzulu lokuqangela imiphumela ngocwaningo kodwa inhloso enkulu yocwaningo ukuthola amaqiniso eshaya emhlohleni ngokwenzeka kwezinto.

Lolu cwaningo lokuchaza lubheka izindawo ezahlukeni lwaphinde lwabheka ukuthi ngabe athini amathiyori ngalokho okutholakale ocwaningweni. Loluhlobo lokuchaza luchaza ngokusebenzisa ubufakazi obuphathekayo futhi obubonakalayo.

## **1.7 IZINDLELA ZOKUQHUBA UCWANINGO**

Ucwaningo luqale ngokubheka imibhalo ezinkundleni zokuxhumana ezahlukeni. Umcwaningi wenze isiqinokiso sokuqaphela yonke imibhalo ebhalwa ngolimi lwesiZulu ezinkundleni zokuxhumana. Izinkundla zokuxhumana okucwaningwa ngazo u-*Facebook* kanye no*WhatsApp*.

Ucwaningo lubhekisise kakhulu ekubhalweni kobhalomagama olungaphelele kodwa olunomqondo ophusile, ulimi lwesiZulu olusetshenziswa njengolimi lwesiNgesi, isibonelo: *people lives* > izimpilo zabantu. Lapha kumele kuthi 'impilo yabantu' hhayi leli elithi 'izimpilo zabantu'. Ucwaningo lube selubheka konke ongumaqiniso ngokubhalwa kolimi.

Umcwaningi uhambele izikole ezikhethiwe ezingaphansi koMkhandlu iKing Cetshwayo. Umcwaningi uhambele izikole zamabanga aphakeme eziqokwe ucwaningo. Inhlolovo ibhekiswe kothisha mayelana nokufundiswa nasekubhalweni kolimi lwesiZulu. Inhloso yokukhethwa kwalezi izikole zamabanga aphakeme ukuthi zinezingane ezisebenzisa izinkundla zokuxhumana.

## **1.7.1 INDLELA ESETSHENZISIWE UCWANINGWENI**

### **1.7.1.1 IPHARADAYIMU YOMHUMUSHO**

Ipharadayimu yokuhumusha isebenza ukubheka okwenzeka ezweni ngokusebenzisa imibono eyahlukene kanye nesipiliyoni salabo abazi kancono ngalokho okucwaningwa ngakho. Le pharadayimu yethula amaqiniso abonakala ngamehlo, kanye namaqiniso anobuvakazi obuhlukahlukene. Le paradayimu ibheke konke okungamaqiniso (*ontology*> *what is reality*) ngokuphathelene nokubhalwa kolimi ezinkundleni zokuxhumana (Braun noClarke, 2014).

Le pharadayimu iphinde yacubungula ukubhalwa kolimi ezinkundleni zokuxhumana, imibhalo yabafundi ezikoleni zamabanga aphakeme nokushiwo ngabafundisi bolimi ezikoleni. Kulolu cwaningo umcwaningi uphawule ngakubonayo (*epistemology*) emibhalweni yolimi lwesiZulu. Umcwaningi usebenzise le pharadayimu ukuhumusha imibhalo ngokulandela imigomo nemithetho yokubhalwa kolimi. Le pharadayimu yokuhumusha ikwazi ukubheka ulimi, ubuciko, usiko kanye nokusetshenziswa kwalo (Asaghar, 2013).

## **1.7.2 UMCWANINGI USEBENZISE INDLELA YOCWANINGOSIMO NOMA YEKHWALITHETHIVU**

Ucwaningo lusebenzise ukuqoqa ulwazi ngokufakana imibuzo nabafundisi bolimi lwesiZulu ezikoleni. Imibuzo kube imibuzo evulelekile lapho umcwaningi esebenzisa amaqhinga okuthola amaqiniso ngendlela elula (*semi-structured techniques*). Le ndlela ayiphothi ukuba kubuzwe imibuzo njengoba ibhalwe yahlelwa ngononina phansi. Umcwaningi uvulelekile angabuza ngenye indlela elandelela impendulo eyinikwe (Asaghar, 2013).

## **1.7.3 INQUBO YOKUQOQA ULWAZI LOCWANINGO**

Umcwaningi usebenzise izindlela ezahlukene zokuqoqa ulwazi. Ukucwaninga ngokubhalwa kolimi lwesiZulu ezinkundleni zokuxhumana, lapho khona ebheka konke okumayelana nokusetshenziswa kolimi. Ubheke nolimi olukhulunywayo kanye nobhalomagama (Cresswell, 2017).

Umcwaningi usebenzise uhlaka lwemibuzo. Imibuzo eyingxoxo lapho abantu baphawula ngemibono yabo nokunye mayelana nokubhalwa kolimi (*Primary sources*). Ucwaningo luphinde lwaqoqa ulwazi ngokusebenzisa okubhalwe ezincwadini (*Secondary sources*). Luphinde lwagxila emibhalweni yabafundi ezikoleni kodwa lubhekiswe kothisha bolimi lwesiZulu.

#### **1.7.4 AMATHULUZI OKUQOQA ULWAZI**

Ucwaningo lusebenzise izinhlobo zezinkundla zokuxhumana ngokucaphuna obekubhalwe kade kuxoxwa ukuze kuhlaziywe. Ucwaningo luphinde lwasebenzisa isiqophamazwi kanye nemibuzo ehlelelwe ucwaningo ukuthatha imibono eyahlukene kanye nokuphawula kwabafundisi bolimi ezikoleni. Ilunga ngalinye linikezwe uhla lwemibuzo. Kube ingxoxo kodwa ehambisana nemibuzo edingwa ukuphendulwa. Ucwaningo lusebenzise imibuzo engamiselwe zimiso (*semi-structured interview question*) ebhekene nabafundisi bolimi. Le indlela evulekile yokusebenzisa imibuzo. Umbuzo ungavela phakathi nocwaningo ngenxa yenye yezimpendulo ngenkathi kusaqhutshwa ucwaningo.

#### **1.7.5 UKUKHETHWA KWABABAMBE IQHAZA**

Ucwaningo lusebenzise izindlela ezahlukene. Okokuqala lubheke ubhalomagama olubhalwa ezinkundleni zokuxhumana ezahlukene ezikhethwe ucwaningo. Okwesibili ucwaningo lugxile kubafundisi abayidlanzana abangamaqembu ahlukene futhi ezikoleni ezahlukene. Laba abafundisi abafundisa ulimi lwesiZulu ezikoleni ezahlukene.

UMytton noDiem, (2016:22) bathi:

Some sampling frames may not adequately cover the whole population we are interested in. They may not include everyone they purport to include.

Lokhu kusho ukuthi ezinye zezinqgubo zokukhethwa kwabazobandakanywa ocwaningweni azikwazi ukuthatha umthamo omkhulu okumele ngabe ziyawuthatha. Zigcina zehluleka ukubandakanya wonke umuntu ezifisa ngabe uyingxenywe yocwaningo.

Umcwaningi ufakane imibuzo nothisha abafundisa emabangeni aphakeme ezikoleni. Ucwangingo lugxile kuwo wonke amabanga othisha abafundisa isiZulu. Inhloso yokukhetha abafundisi abafundisa amabanga aphezulu ngoba iningi lezingane ezifunda la mabanga zisebenzisa izinkundla zokuxhumana.

### **1.7.6 INDLELA YOKUKHETHA KWABAZOZIBANDAKANYA**

Ucwangingo lusebenzise indlela yokukhetha amaqembu amancane ahlukehukene. Okungabafundisi abahlukehukene ngokwamakilasi. Lokhu kusiza umcwangingi ukuthi azithole izimpendulo ezahlukehukene ngenkathi efaka imibuzo.

UBertram noChristiansen, (2014:61) bathi:

Stratified sampling is used when the research population consists of subgroups that may have different opinions or experiences of the world.

Okungenhla kuchaza ukuthi lolu hlobo lokukhetha abazobamba iqhaza ocwangingweni lusebenza ngeqeqebana labantu abahlukehukene abangaba nemibono ehlukehukene ngemibono yabo ngokwenzeka ezweni.

Lokhu kuchaza ukuthi amaqembu ahlukehukene angaba nezimpendulo ezingafani. Lokhu kuzisa umcwangingi ukuthi athole ulwazi oluningi ngokuphawula kwamaqembu. Kuphinde kwasiza umcwangingi wathola nemibono ehlukehukene ngamasu engasesetshenziswa ukuthuthukisa ulimi ikakhulukazi ezikoleni.

#### **1.7.6.1 IMIGUDU ELANDELWE YOCWANINGO**

Ucwangingo lulandele imigudu ethize ukuze kuzoba ucwangingo olukhululekile. Lapha kulindeleke ukuthi umuntu nomuntu kumele avume ngokwakhe ukuba ingxenye yocwangingo. Akube umuntu osebenzisa izinkundla zokuxhumana ezahlukehukene. Kumele kube nobulili obahlukehukene. Abafundisi ezikoleni makube abafundisa ulimi lwesiZulu. UCresswell (2017) ucwangingo kumele lube nokukhululeka futhi kumele luthinte ngqo abantu abaqondene nalowo mkhakha okucwangingwa ngawo. Kulolu cwangingo othisha bayingxenye futhi yibona abangaveza ubufakazi ngokubhalwa kolimi.

## **1.8 INDLELA YOKUHLAZIYA IMIPHUMELA**

Ucwaningo luqale ngokubheka imibhalo ebhaliwe ezinkundleni zokuxhumana. Lapha kubhekwe ulimi olungamagama kuphela hhayi ulimi oluyizithombemagama. Ucwaningo lubheke imiphumela ngokuhlaziya imibono ehlukene etholakale ocwaningweni. Umcwaningi uhlaziye imibono ehlukahlukene ngokwemiphumela yocwaningo.

### **1.8.1 ITHULUZI LOKUHLAZIYA IMIPHUMELA**

Le ndlela iyakwazi ukuhlaziya imibono, okungamaqiniso ngokusetsenziswa kolimi, izikhalazo ezihambisana nezixazululo. Lolu hlobo lusebenzisa ukuhlaziya inkulumo ekhulunywe ngenkathi kusetsenziswa imibuzo eyinkulumo-mpendulwano. Kubuye kube imibhalo ebhalwa umcwaningi ethinta kakhulu ukusetsenziswa kolimi lwesiZulu. Ukulalela nokuhlaziya inkulumo efakwa ezinkundleni zokuxhumana u-*Facebook* kanye nezinye.

## **1.9 UKWETHEMBEKA NOBUQOTHO BOCWANINGO**

Umcwaningi uzothembeka ngokuthi athule imiphumela yocwaningo enobufakazi obunqala futhi obuphathekayo. Imiphumela yocwaningo kumele ikholeke ngokuthi umcwaningi aveze konke okungamaqiniso ngakutholile.

UGolafshani, (2003:597) uthi:

The extent to which results are consistent over time and an accurate representation of the total population is referred as reliable if the results of the study can be reproduced under a similar methodology, then the research instrument is considered to be reliable.

Lokhu kuchaza ngokwemiphumela yocwaningo ukuthi kumele lube nenhlalanjalo uma ucwaningo luqhutshwa noma luphindwa. Lokho kuchaza ukuthi ucwaningo lwethembekile uma lukhipha imiphumela efanayo ngokusetsenziswa indlela efanayo yokuqhuba ucwaningo. Lolo cwano luthathwa njengocwaningo olwethembekile.

Lokhu kuchaza ukuthi imiphumela yocwaningo kumele ifane uma ngabe ucwaningo luphindwa kusetshenziswa indlela efanayo neyephambilini yokucwaninga. Uma imiphumela yocwaningo ifana, kusho ukuthi kungathenjela kulolo cwaningo. Umcwaningi uzokwenza isiqiniseko sokuthi ulandela yonke imigomo yokwenza ucwaningo.

UJasti noKodali, (2014:35) bathi:

Reliability can be defined as frequency with which the measuring instrument or questionnaire that producing to same outcome on repetitive trail.

Kuchaza ukuthi ukwethembeka kocwaningo kungachazwa ngenjwayezi ekusebenziseni amathuluzi afanele okwenza ucwaningo kanye nokubumba imibuzo ezokhipha imiphumela efanayo ngokocwaningo.

Umcwaningi uzothembela kubaluleki futhi konke azokwenza kuzobe kuyimvume ephuma kubabaluleki. Ngamafuphi nje konke okwenziwa umcwaningi kuzodlula ezandleni zabaluleki.

### **1.9.1 UVIVINYO LWEMIBUZO YOCWANINGO**

Umcwaningi uzoqala ahlome imibuzwana ukuze kuzotholakala imibuzo engahlelwanga ngendlela efanele. Lokhu kuzosiza umcwaningi ukunqoba izingqinamba angabhekana nazo uma esenza ucwaningo.

URyan noDundon, (2008:44) babeka kanje:

The researcher is eager for the interviewee to convey information and extrapolate meaning and understanding about the problem under investigation. In this vein it is posited that the interviewee ought to be put at ease and reassured about his/her role and confidentiality.

Lokhu kuchaza ukuthi umcwaningi uba nexhala lokuba obuzwa imibuzo adlulise ulwazi ukuze bazoshintsha indlela ekubuzwa ngayo baphinde bangathekise nezinkinga abangahlangabezana nazo uma sekwenziwa ucwaningo. Kulolu hlelo lokuhlonywa kwemibuzo kuyaqinisekisa ukuthi labo ababambaqhaza ocwaningweni amagama abo azoba yimfihlo. Lokhu kufakazela ukuthi umcwaningi kumele acabe indlela kuqala ngaphambi

kocwaningo oluphelele. Lokhu kusiza ukuba akwazi ukuxazulula inkinga futhi alungise nohlelombuzo.

### **1.10 UKUHLAZIYA NGOKUHLOLISISA**

Lolu uhlobo oluhlaziya ngokuhlolisisa ubufakazi obuthinta ucwaningo. Lobo bufakazi yibona obusetshenziswayo. Loluhlobo luphinde luhlanganisa ulwazi lwezimpendulo ezahlukene ezitholakale ocwaningweni. Luhlanganisa imibono, izincomo kanye nezikhalazo ezitholakale ocwaningweni.

UBertram noChristiansen, (2014:49) bathi:

Surveys gather data from a large number of respondents at a particular moment in order to describe the nature of existing condition.

Lokhu kusho ukuthi uhlelo lokusetshenziswa lokuqoqa ulwazi oluningi kanye nokuhlolisisa ngeso elibukhali ocwaningweni lunika izimpendulo eziningi ezahlukene. Lokhu kusiza ukuchaza ngemiphumela ephathekayo yocwaningo.

Le ndlela ihlaziya kahle ngoba ibuka ngeso elikhaliphile futhi ngokuthi libheke okwenzeka ezweni. Loluhlobo luncike kakhulu ekuhlaziyeni impilo yabantu nendlela abaphila ngayo, abakholelwa kuyo nolimi abalusebenzisayo. Ngamafushane nje uhlobo olucwaninga amaqiniso ngendlela yokusebenzisa amaqenjana ahlukene ukuze luthole izimvo ezahlukene.

### **1.11 UMKLAMO WOCWANINGO**

Ucwaningo lugxile kakhulu ezinkundleni zokuxhumana okuyizona okungathi zihamba phambili futhi abantu abaningi basebenzisa zona. Inkundla okuzogxilwa kuyo u-*Facebook* no-*WhatsApp*. Ucwaningo lubheke konke okuphathelele nolimi lwesiZulu ezinkundleni zokuxhumana. Ucwaningo lubuye lwacwaninga ngokubhalwa kolimi ezikoleni.

Ongoti babeka ngokuthi ulimi lomuntu nomuntu (*Internalization*) luqala kumuntu oyedwa bese ludlulela komunye. Emva kwalokho kube sekuba ulimi lwesigodi noma lwasendaweni lapho abantu abaningi besebenzisa lona (*Socialization*).

Bayaqhubeka bathi lube selusabalala nakwezinye izigodi (*Externalization*). Alugcini lapho lube selubhalwa nasezinkundleni zokuxhumana lapho sekuhlangene izinhlanga ezehlukene (*Combination*). Lube selusabalala esizweni sonke, luze lugqame nasembhalweni wolimi lwesiZulu kanti ulimi olwephukile (Nonaka noTakeuchi, 1995).

Ucwaningo lusebenzise ithiyori ehlaziya ukushintsha kolimi ezinkundleni zokuxhumana (*The social networks analysis and language change theory*). Luphinde lwasebenzisa ithiyori ekhuluma ngolimi lomphakathi (*Sociolinguistics theory*). Inhloso yocwaningo ukusebenzisa ithiyori yesibili kungenxa yokuthi umuntu nomuntu usebenzisa ulimi lwakhe ezinkundleni zokuxhumana (Labov, 1963).

## **1.12 IMITHETHO YOKUZIPHATHA**

Umcwaningi uyilandelile yonke imithetho ebekwe isikhungo seNyuvesi (*University Ethics Committee*) ukuze ucwaningo lube yimpumelelo. Umcwaningi kumele avumelane nababambiqhaza kulolu cwaningo futhi kumele bengaphoqwa. Ukuphuma kwelungu leqembu noma amalungu ababezocwaningwa kwamukelekile. Umcwaningi kumele achazele amalungu ukuthi azovolontiya futhi ayikho inzuzo noma okuthile abazofumbathiswa khona ekugcineni kocwaningo.

Umcwaningi uzochaza ukusuka nokuhlala ngokuzokwenzeka ocwaningweni ukuze bangahlaleli ovalweni. Uzosebenzisa uhlelombuzo olwamukelekile olimini lwesiZulu futhi yonke imibuzo izobuzwa ngolimi lwesiZulu. Umcwaningi uzomukela izimpendulo, imibono kanye nezikhalazo zabo mayelana nokusetshenziswa kolimi ezinkundleni zokuxhumana. Umcwaningi uzoqinisekisa ukuthi amagama alabo abayingxenye yocwaningo ayimfihlo ngeke adalulwe.

UFouka noMantzorou, (2011:06) bathi:

The issue of confidentiality and anonymity is closely connected with the rights of beneficence, respect for the dignity and fidelity. The researchers must always bear in mind all psychological and social implications that a breach of confidentiality may have on subjects. In order to protect participants, they have to inform them on their rights, and use all possible coding systems that they regard appropriate in each case.

Lokusho kuchaza ukuthi udaba lokufihlwa kwamagama alabo abazobandakanywa kucwaningo ahambisana namalungelo abo, ukuhlonipha isithuzi nokuthembeka komcwaningi. Abacwaningi kumele ngaso sonke isikhathi kube sengqondweni ukuthi akumele nakancane bedalule okungamele bakudalule okuthinta ucwaningo. Lokho kuvikela labo abazibandakanya kucwaningo. kumele baziswe ngamalungelo abo nakho konke okuyimigudu ezolandelwa uma kuqhutshwa ucwaningo.

Lokhu kuchaza ukuthi amagama abazocwaningwa kumele engavezwa ngenhloso yokuvikela isithuzi kanye namalungelo abo. Umcwaningi kumele kube khona izincwadi ezimgunyaza ukuba aqhubeke nocwaningo. Uzokwazisa ababambi qhaza ngegunya lokuyeka ukuzibandakanya uma bezwa bengasathandi.

### **1.13 IMVUME YOKWENZA UCWANINGO ESIKHUNGWENI**

Umcwaningi ulandele imigudu yokuthola imvume yokwenza ucwaningo. Okokuqala ukuthola incwadi emgunyazayo ngocwaningo (*ethical clearance*). Umcwaningi kumele futhi athole imvume yokwenza ucwaningo ezikhungweni eziqokwe ucwaningo. Kuphinde kube incwadi ephuma eMnyangweni weZeMfundo (*Department of Basic Education*) emgunyazayo ukuba ayocela imvume ezikoleni. Umcwaningi uphinde wathola imvume kothishanhloko ezikoleni eziqokwe ucwaningo. Umcwaningi ulandele yonke le migudu, lokho okwenze ucwaningo lwaba impumelelo. Umcwaningi uyivezile futhi wayilandela yonke imigomo yokuqhutshwa kocwaningo.

#### **1.14 ABAZOHLUMULA KULOLU CWANINGO**

Lolu cwaningo lubhekiswe kakhulu ekusizeni intsha ukuze ilondoloze ulimi ukuze nesizukulwane esizayo siluthole lusanothile. Kuzohlomula abacwaningi bolimi lwesiZulu okubalwa u-PanSALB, osozilimi (*Linguists*), osamatemu (*Terminologists*), abahumushi (*Translators*), inhlango eyengamele ulimi lwesiZulu kuzwelonke (*National Language Body*) nabafundi abaqhuba iziqu ezithe xaxa (*Postgraduate students*). Bazophinde bahlomule ngokuthi babheke ngeso lokhozi cishe konke okubhalwa ezinkundleni zokuxhumana okubulala ulimi lwesiZulu.

Luzohlomulisa uHulumeni wezwe lonke ukuba aqaphele ukulahleka kolimi lwesintu okufana nokufa kwesizwe. Isizwe nesizwe siphiliswa ulimi kwaso ngokuthi abantu baso bagcine okungamagugu abo. Ukunotha kwezwe kuncike olimini ngoba luqethe umlando. Kuzohlumula abafundisi ezikoleni kanye nababhali mayelana namagama angamukelekile asetshenziswa ezinkundleni zokuxhumana. Bazohlomula ngokuthi bakwazi ukuhlukanisa ulimi olufanene nolungafanele olimini lwesiZulu. Luzophinde lukhuthaze ukuba kubhalwe ulimi oluqondile futhi oluphephele ukuze nesizukulwane esizayo sikufice lokhu kunotha kolimi lwesiZulu.

#### **1.15 AMATHULUZI**

Ucwaningo lusebenzise izincwadi (*Secondary sources*) kanye nolwazi olwahlukene oluzotholakala kulabo abazofakwa imibuzo (*Primary sources*). Ucwaningo lubuye lwasebenzisa iso lokubuka (*observation*) ukusetshenziswa kolimi ezinkundleni zokuxhumana.

#### **1.16 IMISEBENZI ESHICILELWE YABACWANINGI**

Ucwaningo lusebenzise ulwazi olukhona lwangaphambili osekubhalwe ngalo. Umcwaningi wenze isiqiniseko sokuthi uyiveza yonke imithombo kanye nalapho kucashunwe khona. I-SARIMA IP Guide/ *South African Research and Innovation Management Association*, (2013:04) ithi:

**Intellectual Property Rights as defined in terms of the IPR Act:**

Intellectual Property (IP) is any creation of the mind that is capable of being protected by law from use by any other person, whether in terms of South African law or foreign law, and includes any rights in such creation, but excludes copyright in a thesis, dissertation, article, handbook or any other publication which, in the ordinary course of business, is associated with conventional academic work.

Lokhu kusho ukuthi imisebenzi eshicilelwe yabacwaningi, yimisebenzi abazisungulele yona ngengqondo yabo okusho ukuthi kumele ivikelwe umthetho ukusetshenziswa abanye ngendlela engamukelekile. Lo mthetho kungaba owaseNingizimu Afrika noma wakwesinye isizwe ohambisana nelungelo lokuthi umsebenzi kumele uvikelwe kungatholakali sekwenziwa amakhophi omsebenzi womuntu oshicilelwe okungaba umqulu we-*thesis*, umqulu we- *dissertation*, umsebenzi omfishane oshicilelwe (*article*) ulwazi olushicilelwe emabhukwini, kanye nakwezinye izindawo eziphathelele nomsebenzi ocwaningiwe.

Lona umthetho ochaza ukuthi umcwaningi akuvunyelwe ukuthatha ulwazi ulusebenzise njengolwazi lwakhe. Uma elusebenzisa kumele kuvele nemithombo yolwazi. Lolu cwaningo luvikelwe imithetho yokubhalwa kocwaningo ehambisana nemithetho yeNyuvesi yokulandelwa kwemigomo yokubhalwa kocwaningo.

### **1.17 UKUSATSHALALISWA KOLWAZI**

Ulwazi luzosatshaliswa emtatsheni yolwazi ehlukeni (*Libraries*). Lolu cwaningo luzosatshaliswa kunqgondomshini (*Google*). Umcwaningi uzohamba izinkomfa (*conferences*) lapho ezothula khona ulwazi olutholakale ocwaningweni. Umcwaningi uzophinde abhale iphepha elizoshicilelwa elizotholakala ku-nqgondomshini (*online published journal article*). Kuzobuye kucashunwe izahluko ezizofakwa ezincwadini. Luzophinde ludluliselwe eMnyangweni wezeMfundo obhekelele ulimi lwesiZulu.

## **1.18 UHLAKA LWEZ AHLUKO**

**Ucwaningo lusebenzise izahluko ezihlelwe kanje:**

**Isahluko Sokuqala** : Isethulo Socwaningo

**Isahluko Sesibili** : Imibono Yongoti

**Isahluko Sesithathu** : Izinsizakuhlaziya Ezisetshenzisiwe Kulolu Cwaningo

**Isahluko Sesine** : Izindlela Zokuqoqa Ulwazi Ezisetshenzisiwe Kulolu Cwaningo

**Isahluko Sesihlanu** : Ukwethulwa Kokutholakale Ocwaningweni

**Isahluko Sesithupha** : Isihlaziyi, Imiphumela, Izincomo Nesiphetho

## **1.19 ISIFINGQO SESAHLUKO**

Kulesi sahluko kwethulwe isethulo socwaningo jikelele. Isingeniso selanywe yintshisekelo yocwaningo, inkuthazo yokwenziwa kocwaningo. Intshisekelo yocwaningo yelanywe izinhloso zocwaningo, izindlela zokuqhuba ucwaningo. Kube sekulandela imibono yongoti, abazohlomula ngalolu cwaningo, kwaba wuhlaka lwezahluko kanye nesiphetho salesi sahluko. Esahlukweni esilandelayo sekuzobukwa, imibono yongoti ngokuphelele. Sibheke cishe konke okuthinta imibono ehlukene mayelana nomthelela wokubhalwa kolimi ezinkundleni zokuxhumana.

## **ISAHLUKO SESIBILI**

### **2.0 IMIBONO YONGOTI**

#### **2.1 ISINGENISO**

Izinkundla zokuxhumana ngenye yezindlela zokuxhumana esihamba phambili umhlaba wonke. Ucwango luthola ukuthi ukufika kobucwepheshe bomakhalekhukhwini abalokhu befika unyaka nonyaka kuhambisana nokuthuthuka kwezinkundla zokuxhumana. Omakhalekhukhwini sebekwazi ukuveza okuningi obekwenziwa inqondomshini.

Lesi sahluko sibheke ukusetshenziswa kwezinkundla zokuxhumana eNingizimu Afrika, indlela okubhalwa ngayo ezinkundleni zokuxhumana, umthelela wezinkundla zokuxhumana emibhalweni ebalulekile, umlando yemibhalo eNingizimu Afrika, indlela okwasunguleka ngayo umbhalo wesiZulu, indlela yokuqala ubhalomagama lokunqamula amagama, indlela yesibili ubhalomagama oluhlanganisayo, umonakalo owadeleka ngokusunguleka kokubhalwa kolimi, ukuchazwa kwegama oSozilimi kanye nesiphetho.

#### **2.2 UKUSETSHENZISWA KWEZINKUNDLA ZOKUXHUMANA**

Abantu abathanda ukusebenzisa ezobuchwepheshe bathola ukuthuthukisa impilo yabo ngolwazi olwahlukene ngobuchwepheshe banamuhla ngokusebenzisa omakhalekhukhwini. Abanye bathola ithuba lokukhangisa imisebenzi, amabhizinisi nokunye okuningi okuphathele nokuthuthukisa impilo. Abantu banamuhla ikakhulukazi intsha ayisahlukani nomakhalekhukhwini babo, sekungamathe nolimi.

ULibazi, (2010:07) uthi:

This is largely due to the proliferation of smart phones, which allows the users to access any SNSs they want if they have means to. This means millions of people in schools, streets, malls, sideways, everywhere their eyes are glued to their screen and head down, fingers typing.

Lokhu kusho ukuthi ukundlondlobala noma ukunyuka kwenani lesibalo sokusetshenziswa komakhalekhukhwini abavumela ukusebenzisa izinkundla zokuxhumana ezahlukene kuya kuyanda. Umuntu nomuntu usebenzisa ngendlela athanda ngayo. Usuthola iningi labantu

elisezikoleni, emadolobheni, emigqwaqeni bebheke phansi beqhafaza amafoni. Ukuthuthuka kwezobuchwepheshe kufika nokuningi okushintsha indlela okuphilwa ngayo. Kanjalo nokuthuthuka kokusetshenziswa kwezinkundla zokuxhumana kuba nomthelela ekushintsheni indlela yokukhuluma ulimi. Omakhalekhukhwini sebephenduke igugu ebantwini abaningi ngenxa yokuxhumana kalula nabantu abahlukene ngasikhathi esisodwa. Lokhu kwenza ukuthi umuntu akwazi ukuxhumana nomunye umuntu ozinze kwelinye izwe ngaphandle kokuthi sebeke bahlangana babonana ubuso nobuso.

UWatts, (2001:01) uthi:

Networks also play fundamental roles in the payoffs earned from bargaining with an organization and in the exchange of goods and services. Exchange example includes trading networking and alliances and networking through which financial help or insurance is exchanged in developing countries.

Lokhu kuchaza ukuthi ezokuxhumana ziphinde zibambe iqhaza ekusizeni abadayisi ukuba bakhangise kalula baphinde bakwazi ukuthengiselana ngempahla. Ukushintshiselana nempahla okuhambisana nokuhwebelana ngezinkundla zokuxhumana nokwenza bekwaza ukuzwana babuye bekwazi nokuxhumana ngezindaba zomushayilensi esizisa ukuthuthukisa izwe.

Lokhu kuveza ukuthi izinkundla zokuxhumana zibambe iqhaza elikhulu ekuthuthukisweni kwezomnotho mayelana ngokuhwebelana. Sekuvele kwaba lula ukuthengiselana ngempahla ngaphandle kokuzifikela wena mathupha lapho ethengisa khona. Izinkundla zokuxhumana ziphinde zisize ekuthuthukiseni ulwazi lwezemfundo. Ongoti bathi kuningi okubalulekile futhi okwakhayo umuntu angakufunda kulo mkhakha wezokuxhumana. Abantu babuye bathole ukucobelelana ngolwazi olwehlukene oluthuthukisa impilo.

UNewby noStepich, (2011:07) bathi:

Increase impact. Identifying and implementation techniques that allow a greater diversity of learners to be positively influence by learning experience can also be achieved through the study of learning.

Lokhu kusho ukuthi ukunyuka kwesibalo kuletha izinselelo, kumele kutholwe amasu angasetshenziswa ukuba abafundi abahlukahlukene babe nofuqufuqu ekutholeni ulwazi kwezokuxhumana olungabasiza ezifundweni zabo. Ukucobelelana ngolwazi kudala ukuthi umuntu nomuntu afise ukuzibandakanya ukuze athuthuke empilweni. Lokhu kwenza ukuthi abantu abasebenzisa izinkundla zokuxhumana banyuka ngokwezinga lezibalo.

UNewby noStepich, (2011:260) bathi:

As to access technology continues to expand, and school take advantages of technology, we can probably expect to see these characteristics in more classrooms in the future.

Okungenhla kuthi ukungena kwezobuchwepheshe kuyaqhubeka kuya ngokukhula, nezikole sezithole ithuba ukusebenzisa ezobuchwepheshe. Lokhu okwenza kube lula futhi kungenzeka lokhu kubonakale sekufakwe emiklilasini esikhathini esizayo.

Izinkundla zokuxhumana zenza umuntu ekwazi nokuzwa ngokwenzeka kwamanye amazwe. Kuningi okutholaka ezinkundleni zokuxhumana. Lapha kungabalwa izindaba ezihlabahlosile ezenzeka emazweni ahlukene, izexwayiso eziphathelene nobugebengu nokunye okubalulekile okuphathelene nempilo.

Izinga labantu abasebenzisa izinkundla zokuxhumana lenyuka usuku nosuku. Lokhu kudalwa ukuthi izinto eziningi sezitholaka ezinkundleni zokuxhumana. Uma ngabe kukhona inkinga ekukhungethe, umuntu uqala khona ezinkundleni zokuxhumana abike aphinde ezwe uvo lwabanye abantu.

### **2.3 IZINKUNDLA ZOKUXHUMANA ENINGIZIMU AFRIKA**

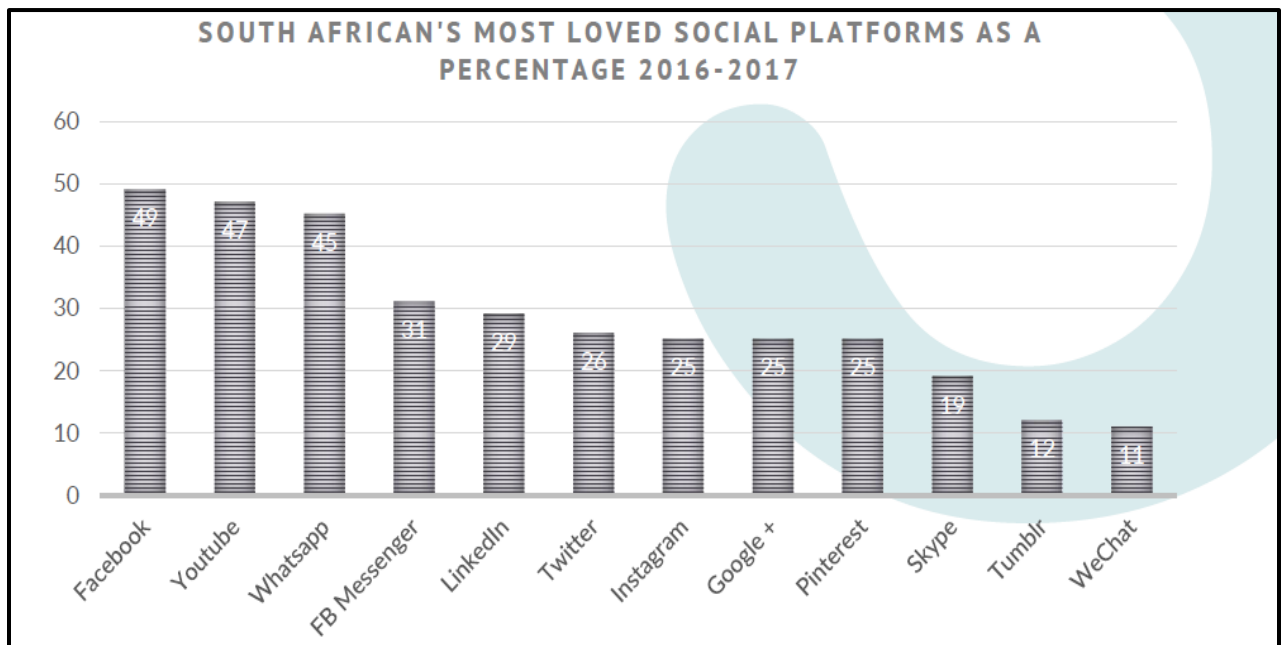
INingizimu Afrika kungashiwo ukuthi elinye lamazwe elinedumela njengoba selike lasingatha indebe yomhlaba kanobhutshuzwayo ngonyaka wezi-2010. Wonke amehlo ayethe njo kuleli le ngabade. Ukusingatha indebe yomhlaba kulibeke ebalazweni lomhlaba. Ningizimu Afrika ibonakala ilandela amazwe amakhulu ngokusetshenziswa kwezinkundla zokuxhumana. Abahlaziyi bezinkundla zokuxhumana badingida bathola ukuthi elakuleli liyathuthuka ekusetshenzisweni kwezinkundla zokuxhumana.

UMwaba noSaini, (2017:17) bathi:

World Wide Worx and Fuseware on the South Africa Social Media Landscape have 13 million Facebook users in the country, the majority (10 million, equating to 77% of users) they are using their mobile phone to access the site and 1.4. millions (10.8%) use tablets.

Loku kuchaza umkhakha i-World Wide Worx ne-Fuseware ababhekelele izinkundla zokuxhumana eNingizimu Afrika lapho bebeka bethi bayi-13 (izigidi eziyishumi nantathu) abantu abasebenzisa u-Facebook kuleli izwe. Ubuningi babo balinganiselwa esibalweni esingamashumi ayisikhombisa nesikhombisa ngokwamaphesenti (77%) abasebenzisa omakhalekhukhwini nabakwazi ukufaka izinkundla zokuxhumana kanye nama-thebulethi (tablets) esibalo esilinginaselwa ezinkulungwaneni ezingama 1.4 ngokwamaphesenti 10.8%. Ngokwezibalo ziyakhombisa ukuthi iningi labantu baseNingizimu Afrika lisebenzisa izinkundla zokuxhumana. Lokhu kusho ukuthuthuka kwezobuchwepheshe okuphathelele nokuxhumana emoyeni ngezincingo.

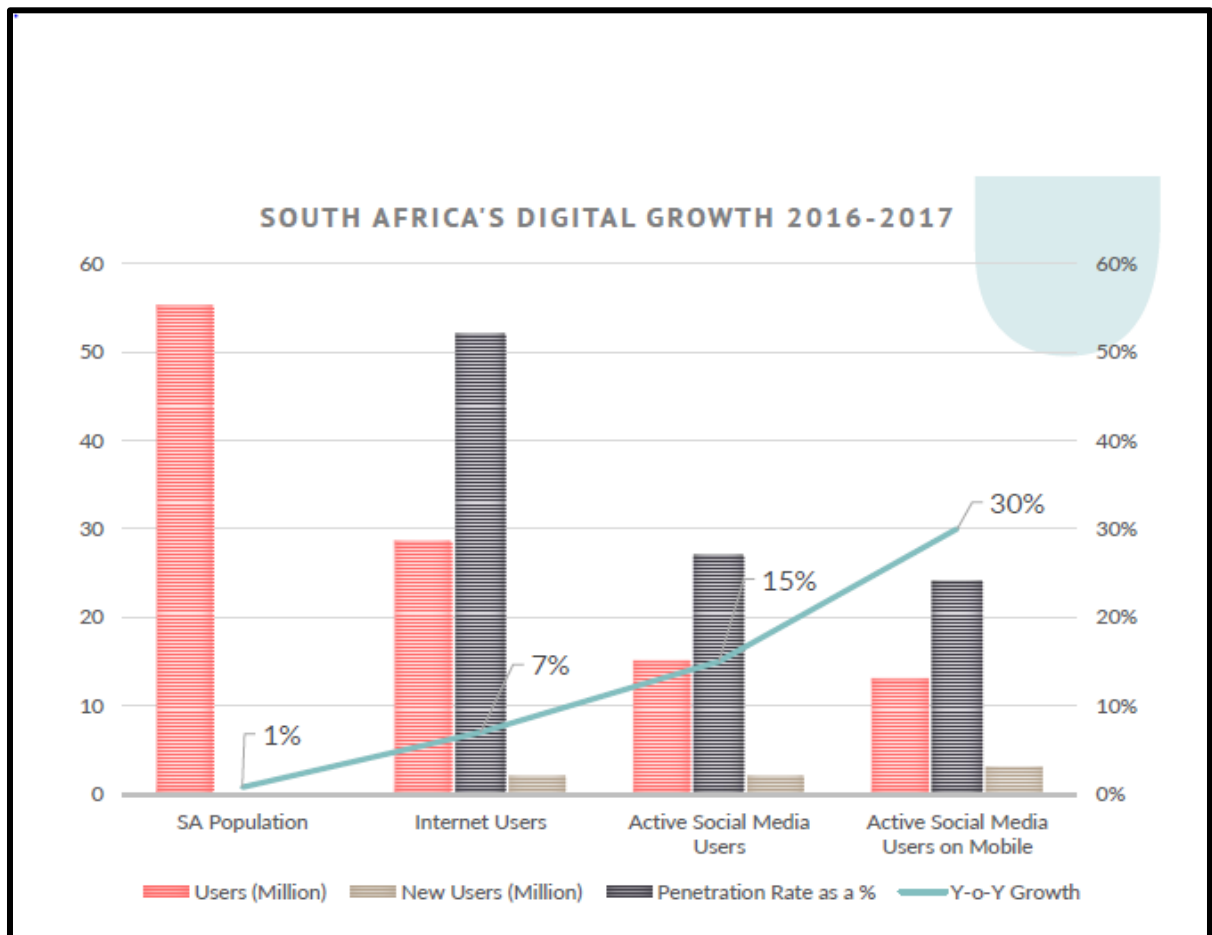
IDigital Statistics in South Africa, (2017:12) bahlele kanje:



**Ithebula 2. 1:** Izinga lokusetshenziswa kwezinkundla zokuxhumana eNingizimu Afrika.

Nakuba kuvezwa ukuthi u-*Facebook* yiwona ohamba phambili kodwa zikhona nezinye izinkundla zokuxhumana ezingazibekile phansi. Umehluko ngukuthi u- *Facebook* ukwazi ukuxhumana nabangani babangani bakho. Lokho kukodwa kwenza izinga lokusetshenziswa kuka- *Facebook* lenyuke kakhulu.

IDigital Statistics is South Africa, (2017:09) bahlele kanje:



**Ithebula 2.2** : Izinga lokunyuka kokusetshenziswa kwezinkundla zokuxhumana.

Nakuba ezinye izinkundla zokuxhumana kubukeka ziqhugela kancane ezindaweni ezisemakhaya kodwa izinkomba zikhombisa ukuthi nazo ziyakhula kancane kancane. Ukukhula kwezinkundla zokuxhumana kuhambisana nokuxhumana nezinhlobo ezahlukene ezikhuluma ulimi olwahlukene.

UGoldstuck noDu Plessis, (2018: 01) bathi:

Already, in 2016, 91% of these brands were using Facebook, 88% were active on Twitter and 66% were on You Tube. LinkedIn slipped from 70% to 63%, as brands struggled to get to grips with its more serious nature. Meanwhile, Instagram increased sharply from 42% to 62% of brands making use of it.

Lapha kuthi onyakeni wezi-2016 abakhangisi ababesebenzisa u-*Facebook* babebalelwa esibalweni kuma-91%, ababesenzisa u-Twitter babebalelwa kuma-88% bese kuthi i-*You Tube* babebalelwa ema-66%. i-*LinkedIn* enesikhashana esingaside ifikile isuka ema-70% kuya ema-63%, abakhiqizi bazama ukuthola indlela yokuthuthukisa sesimeni esifanele. Ngaleyo nkathi i-Instagram unyuka kahle isuka ema-42% kuya ema-62%.

Ongoti baqhuba ngokuthi izindawo ezisemakhaya zisalela emuva kancane. Okusho ukuthi yingakho lezi zinkundla zokuxhumana ezinesikhashana zifikile kubukeka zikhula kancane ngokwezibalo.

Ongoti bathi izinkundla zokuxhumana zingaba nomthelela ekushintsheni impilo yomuntu. Impilo yomuntu ingashitshwa ukubona abanye indlela abenza ngayo naye abone ukuthi into enhle angayenza noma engamsiza.

UMokhothu noCallaghan, (2018:05) bathi:

Through networking within a different culture, one may be influence by the culture, which will in turn influence the knowledge and understanding that can one has about that particular culture and how it is dissimilar to one's own.

Lokhu kuchaza kuthi ukuxhumana nezinhlanga ezisebenzisa amasiko ahlukene, omunye angazithola esengenwa usiko lolunye uhlanga, lokhu okungashintsha ulwazi nokuqonda ukuthi umuntu unesiko lakhe elingafani nolomunye. Lokhu kusho ukuthi umuntu angashintsha ngisho isiko lakhe ngenxa yokungenwa noma ukubona bese ethanda ukulandela elinye isiko okungelona elakhe. Abantu banamuhla sebethatheka kakhulu ngenxa yemali, phela ayiluthezi olumanzi. Imali yiyona okungathi ikwazi ukuthwebula umqondo womuntu, alahle okwakubo agcine esafana nelulwane.

Abantu bagcina sebekhohlwa imvelaphi yabo ngenxa yobukhazikhazi basemhlabeni. Sekukhona abantu abamnyama abasebenzisa amasiko ezinye izizwe bagcina sebelahle okwakubo. Ucwangingo luveza ukuthi abanye bayathembela olwazini olutholakala ezinkundleni zokuxhumana. Bayaluthatha njengoba lunjalo ngaphandle kokulandela ukuthi kuyiqiniso yini ikakhulu ku-*Google*.

UFourie, (2009: 07) uthi:

The central role of the media and information and communication technology in globalization and the impact of the “new” information revolution on every aspect of society, have pushed the importance of media studies to the fore.

Lokhu kuchaza ukubalukeka kweqhaza elibanjwe ezokuxhumana ukuthola ulwazi nokuxhumana ngobuchwepheshe emhlabeni wonkana nokuthekelana kolwazi olusha olusiza ukuthuthukisa umphakathi ngezokuxhumana.

Ongoti babeka ngokuthi ezokuxhumana zisiza ukuletha ulwazi olusha emphakathini ukuze ukwazi ukuthuthuka ngezindlela ezahlukene. Ukuphenduka kwabantu babe amalulwane kungenzeka kudalwe ukungenwa inkolo ethile ayithole ezinkundleni zokuxhumana. Nakuba kunjalo, umuntu uziphendukela yena qobo lwakhe ukuba yilulwane alahle usiko lwakubo. Umuntu ngisho ungakhuluma ulimi lwesiNgisi noma ulimi lwesiBhunu aluqede kodwa uma engumuntu omnyama uyohlala engumuntu omnyama akasoze alishintsha ibala lakhe.

ULong noWall, (2009:25) bathi:

Modern media are involved in a complex and sophisticated activity of social communication. We may not always recognize this activity between media workers are so skillful that their communication often seems “natural” and obvious, partly due to our familiarity with media form.

Lokhu okungenhla kuchaza ukuthi ezokuxhumana ezanamuhla zifaka okuningi futhi okusezingeni eliphezulu lokuxhumana. Ezokuxhumana zisiza ukuba umuntu akwazi ukuthola okunye okuphathelene namasiko ezinye izinhlanga. Kuphinde kuvezwe

nezinkolo ezahlukahlukene ezikhona ezweni. Lokhu kusiza ukuthi ukhaliphe ngokomqondo ukwazi ukuqhaphelisisa futhi afunde kabanzi ngokwenzeka emhlabeni jikelele.

USchweidel noMoe, (2014:177) bathi:

Media, individually and as an institution are now so pervasive and such an inextricable part of people's lives and cultural that we now see all other social collectives (including religious faith) through the lens of our enculturation in media.

Lokhu kuthi ezokuxhumana zizodwa nje manje seziphenduke isikhungo esesisabalele futhi zangena zagxila empilweni yabantu okungaselula ukuphuma. Manje amasiko ezihlanga ezahlukene sesikwazi ukuwabona khona kwezokuxhumana (okubalwa khona inkolo ehlukene) sibuka ngeso elujulile kanye namasiko ahlukene.

Kuphinde kusize ukuba umuntu afunde athole ulwazi, aphinde akwazi ukuqhathanisa impilo yabezizwe naleyo ephilwa ezweni lakhe. Kusiza nokuthi abone nendlela aphila ngayo. Lokhu kubonakala ngolimi abalusebenzisa khona ezinkundleni zokuxhumana ongu-*Twitter* ne-*linkedIn* okuyizona ezikhombisa cishe okuningi okwenzeka emazweni aseNtshonalanga.

UMohiuddin, (2016:183) uthi:

The new generation of social Media users is less careful about the orthography. They only want to communication in shorter and faster way. The present of the new language can be noticed in the mobile SMS and the tweets and other social media sites. The use of abbreviations and some crafted acronyms is too difficult to understand for a person of higher age group.

Lokhu uthi intsha yanamuhla esebenzisa izinkundla zokuxhumana ayiqapheli mayelana nokubhala isipelingi. Into abayifunayo ukuxhumana ngendlela emfushane futhi neshesheyo. Ukuba khona kolimi olusha kungabonakala kumiqhafazo (SMS) emafonini, kuphinde kuqhubekele kwezinye izinkundla zokuxhumana. Ukusebenzisa izifingqo ezizimele lelo gama kungenza kube nzima ukuqonda ebantwini asebathe ukukhula ngokweminyaka abasemaqenjini ezokuxhumana.

Ongoti baqhuba ngokuthi kubalukekile ukuba kubhekwe konke okuthinta ulimi. Ulimi luveza indlela okuphilwa ngayo kulelo lizwe kanye nendlela abaphilisana ngayo. Lokhu akudingi nakuba uze ufinyelele kulelo lizwe kodwa ubona ngobhalo kanye nezithombe abazifaka ezinkundleni zokuxhumana. Nakuba kungekuphelela konke okuthinta lelo lizwe kodwa okuncane kwakho kuyavela.

INingizimu Afrika izwe lapho abantu abamnyama beqhakambisa kakhulu ubuntu kanye nokuhlonipha. Konke lokhu kuthinta ulimi ngoba yilona olubumba isizwe. Indlela umuntu akhuluma ngayo iveza ikhaya, isigodi kanye nesifunda lapho ezinze khona.

UMcCarthy, (2001:27) uthi:

All language reflects and is integrally bound up with some sort of psychological, social and cultural reality for their speaker.

Lapha kuchaza ukuthi zonke izilimi zikhombisa ukuxhumana ngendlela okukhulunywa ngayo, nosiko lalowo muntu okhulumayo. Ningizimu Afrika ukuthuthuka kwayo ibalwa namazwe amakhulu omhlaba uma kuqhathaniswa ezobuchwepheshe kwezokuxhumana. Iningi lentsha yanamuhla usiyithola ihamba ibheka phansi ixhafaza ifoni, impi yezithupha. Baxoxa izindaba baze baziqeda ngazo ezokuxhumana ngomoya.

## **2.4 INDLELA OKUBHALWA NGAYO EZINKUNDLENI ZOKUXHUMANA**

Ukubhalwa ezinkundleni zokuxhumana kuvuna yonke indlela. Kungaba indlela eqhamuka nomuntu mumbé noma indlela yolimi lwesigodi. Ziphinde zivumela ukuba kubhalwe ngokunqamula amagama, ukusebenzisa izinhlamvu ezithile (isifinyezo) kuphinde kube ukubhalwa ngamagama aphambukile ngokwesipelingi.

Isibonelo: **Ngll > ngilele**

**:kwa >: kusho ukuhlekela phezulu (LOL > *Laughing Out Loud*)**

Ongoti bayaveza ukuthi imilayezo ebhaliwe ayilandeli imithetho yokubhalwa kolimi. Umuntu nomuntu ubhala ngendlela enelisa yena, kodwa ezokwazi ukuthi ifundeke kwabanye.

UDansieh, (2011:34) uthi:

The author also showed that in texting, words are either shortened by the use of symbols to represent words, or using symbols' name that sound like a syllable of the word. The author showed that texting might contain words or alphanumeric combination

Lokhu kuchaza ukuthi mbhali ukhombise ukuthi imilayezo ibhalwa ngamagama afinyeziwe amagama nokusebenzisa izimpawu ezithile ezimele igama. Umbhali ubuye wakhombisa le ndlela yokubhala ifaka phakathi amagama kuphinde kuhlenganise nezinombolo. Lapha kuchazwa ukuthi izinkundla zokuxhumana kubhalwa ngamagama amafushane kanye nezimpawu zokuloba ezimele imisindo ethile yegama. Umuntu nomuntu ubhala ngendlela yakhe efisa ukubhala ngayo. Ukuthuthuka kwezinto ezisetshenziswayo ezinganawo amagama esiZulu kwenza ilimi luntengantenge.

## **2.5 UKUBHALWA KOLIMI EZINKUNDLENI ZOKUXHUMANA**

Ukukhululwa kwezilimi zomdabu ngonyaka wezi-1994 ukuba ulimi nolimi luzimele kusafana nanamuhla awukho umehluko. Inkinga sekungabantu abamnyama abazicindizela ngolimi lwabo baphinde balwakhele umkhanya bona.

Kuningi okungumkhutshana osuthanda ukwanda ngendlela okubhalwa ngayo kwezikaqeda sizungu ikakhulukazi u-*Facebook*. Yilowo nalowo uqhamuka nendlela yakhe, nomunye agalele neyakhe ehluke kweyomunye. Ungaze ufunge ukuthi banconyiwe noma bayaqophisana kanti nje ukungaluhloniphi ulimi okuhambisana nokungagqizi qakala ngokubaluleka kolimi. Umuntu nomuntu ubhala ngendlela yakhe esebenzisa ulimi olubhalwa ngokufingqiwe.

UPotter, (2012:37) uthi:

Scholars have produced a very large literature documenting a wide array of effect on individual. But the media also exert influences on more macro-level entities such as the public, society and institutions.

Lokhu kufakazela ukuthi izingcweti kwezemfundo sezikhiqize imibhalo eminingi ehlukenegququzela, ziphinde zixwayise ngezokuxhumana. Ongoti baqhuba bathi ukufunda okubhaliwe kuyakhela emqondweni futhi kugxile ikakhulu uma kuyinkulumo mbhalo efike yawuthinta kakhulu umqondo. Lokhu okubhaliwe kuphenduka inkulumomlomo, bese kuthi lolo hlobo lwegama alufundile kube sengathi uluzwile ndlela thize.

ULedden, (2016:304) uthi:

Evolution has shaped our brain for speech, and so we learn to speak as a normal part of development. But writing is a recent human invention and universal literacy an even new phenomenon.

Lokhu kusho ukuthi ukushintsha kwesimo ezweni kufika kushintshe nendlela yokukhuluma kanye nendlela esifunda ngayo ehambisana nesimo sempilo. Nakuba ukubhala khona kuseyinto ebalulekile futhi umhlaba wonke uqhakambisa indlela yokubhala esezingeni.

Intsha yanamuhla ithanda ukukhuluma sakutayela, ishintshe iphimbo nezinhlamvu zamagama. Kubukeka sengathi abafundisekile ngokubaluleka kokugcinwa kolimi ukuze lutshaleke kahle nasebantwaneni abancane. Imvamisa baxuba izilimi uma bekhuluma, **isibonelo: Ngisaya e-Town.**

ULightfoot, (2006:07) uthi:

To explain the emergence of new language with new structure, one needs to understand how language change and how they emerge in children, like new plants growing and spreading.

Ukuchaza kafushane ngolimi olusha nesimo salo. Kufuneka siqonde ukuthi ulimi lushintsha kanjani futhi lungaba nomthelela muni ebantwaneni njengoba umntwana efana nesitshalo esikhula siphinde sisabalalele ngokhula kwaso.

Ingane ifunda ilimi isencane ilufunda kunina. Unina nomntwana bayaxhumana ngomlolozelo lapho eyincenga, eyithopha ngezithakazelo aphinde ayiteketise. Ngamafuthi nje kungashiwo ukuthi ingane isuke isikwazi ukukhuluma ulimi uma iqala ukuphimisa izinhlamvu ezithile. Nakuba lezo nhlamvu zisuke zingezwakali kahle ngenxa yezitho

zomlomo ezingaphelele okubalwa amazinyo. Yona isuke yazi ukuthi ithini ngakho- ke kubalulekile ukukhuluma ulimi oluphusile ngaso sonke isikhathi.

Indlela okubhalwa ngayo enqamula amagama ikakhulukazi olimini lwesiZulu ku-*Facebook*. Ulimi lwaseNtshonalanga lwesiNgisi lona bayaluqaphela uma bekhuluma nakuba nalo lubuye lubhalwe ngayo le ndlela efinyeza amagama. lubhalwa kahle kakhulukazi ku-*Facebook* naku-*Twitter*. Iningi labantu abaNsundu e-Ningizimu Afrika liyakugwema ukubheda ulimi lwesiNgisi ngoba besaba ihlazo. Okugqama kakhulu umbhalo nje ongamahlaluhlalu, umuntu nomuntu unendlela yakhe adlulisa ngayo umlayezo.

### **2.5.1 UMTHELELA WEZINKUNDLA ZOKUXHUMANA EMIBHALWENI EBALULEKILE**

Ongoti bayayihlaba bayayihlikiza indlela okubhalwa ngayo izilimi zabomdabu ezinkundleni zokuxhumana. Ulimi lwesiNgisi yilona abaluthwele ngeqoma. Intsha ikakhulu ezikoleni zamabanga aphezulu, emanyuvesi nasemakolishi iningi elingenwe yilo mkhuba wokubhala wokunqamula amagama. Ulimi abaluqhakambisa kakhulu ulimi lwesiNgisi okubonakala beluhlonipha ngendlela olubhalwa ngayo.

UNtsiba, (2015:03) uthi:

The usage of Facebook among college student increasing daily, the problem is the texting style that mostly used by students on student on Facebook, which is composed of inappropriate language that does not follow any syntax neither any rules, which also allows students to abandonment the spelling and grammar.

Lokhu kuchaza ukuthi ukusetshenziswa kuka-*Facebook* kubafundi basemalokishini kunyuka njalo. Inkinga isitayela okubhalwa ngaso ikakhulukazi khona ku-*Facebook* nokusetshenziswa kolimi olungalandeli uhlelomusho neminye imithetho yolimi nokuvumela ukulahla indlela yokubhalwa isipelingi esingangaqondile nokusetshenziswa kolimi.

Le ndlela okubhalwa ngayo igcina isiba nomthelela emibhalweni ebalulekile. Into ewumkhuba ivame ukuba isimbelambela, ayinqobeki kalula. Ulimi lwesiZulu ulimi

olunezinhlamvu ezithi ukuba ningana uma luqhathaniswa nesiNgisi. Lokho kudala abantu babilaphe ukubhala amagama ngokuphelele.

UBronowick, (2014:26) uthi:

The abbreviation, run-on sentences, alphanumerical combinations, and misspellings utilized in text lingo are often transferred to formal writing task in classroom.

Lokhu kuthi indlela yokubhala ngezinhlamvu, izinombolo ezibalwa esikhundleni somusho kuphinde kulahle isipelingi. Lokhu kugcina sekukudlulele emibhalweni ebalulekile emakilasini.

UHulumeni kubukeka sengathi udonsa izinyawo mayelana nodaba lokufadalala kwezilimi zomdabu. Ezikoleni izilimi zomdabu azinawo amathuluzi anele okungabalwa izichazwamazwi kanye nemitapo yolwazi emumethe izincwadi zolimi lwesiZulu.

UMngomezulu, (2014:02) uthi:

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 ekusetshenzisweni kwamagama njengoba kungenzeka uma isebenzisa ulimi lwezinye izizwe. Lokhu kubangwa ukuthi izilimi zinemithetho yazo ehlukile kwezinye ngokusentshenziswa, ngokuphinyiswa, ngokukhuluma nokubhalwa kwamagama.

Kubalulekile ukuba ulimi lwesiZulu luthuthukiswe ezikoleni ngokuthi kwenziwe imidlalo efana nesibizelo samagama njengoba kukhona no-*spelling B* kanye nokunye nokuhambisana nobucwepheshe besimanje.

UBronowicki, (2014: 06-07) uthi:

Technology has become a key component in student's lives, and because of it, they cannot effectually detach informal writing from formal writing (Post). As a result, students are bringing multiple errors and various

misconceptions into formal writing assignment and assessment that solely require and paper.

Okungenhla kuchaza ukuthi ezobuchwepheshe sesiphenduke ukhiye empilweni yabafundi ngoba ngazo nje abasakwazi ukuhlukanisa umbhalo abawubhala ezinkundleni zokuxhumana nemibhalo ebalulekile. Umphumela walokholo abafundi baletha amaphutha amaningi futhi babuye babhale okungamampunge okungewona amaqiniso emibhalweni yesikole.

Izwe laseNingizimu Afrika izwe labantu abaNsundu kodwa ulimi okufundwa ngalo zonke izifundo ulimi lwaseNtshonalanga. Abamhlophe iningi labo alizihluphi ngokwazi izilimi zamdabu ngisho nasePhalamende kukhulunywa lona olwaseNtshonalanga ulimi lwesiNgisi. Ulimi lwesiNgisi lufundwa kaningi futhi ezindaweni ezahlukene uma kuqhathaniswa nezaboMdabu.

UMcCarthy, (2001:27) uthi:

However, the modern media text communication thorough a number of channel, not just the spoken or written word and so we use the term rhetorical to cover the choice and interpersonal communication, as well as any other vehicle for conveying a message.

Lokhu kusho ukuthi ezokuxhumana zesimanje imilayezo edluliswayo idlulela kweminye imikhakha yezokuxhumana. Igama elilokhu liphindaphindeka ligcina selingena kumuntu, naye agcine eselisebenzisa uma ebhala imilayezo.

Ongoti bathi ukulalela njalo lolo limi olukhulunywayo nolubhalwayo, luyangena lwakhele engqondweni. Lokhu kwenza kube lula nokulukhuluma futhi nokulubhala. Lokhu kushaywa indiva kolimi lwesiZulu kuyatholaka ezinkundleni zokuxhumana.

## **2.6 UMLANDO YEMIBHALO ENINGIZIMU AFRIKA**

Ukubhala kudala eNingizimu Afrika bengakafiki abamhlophe ngokusho kukaMakhoba (2015). Lokhu kufakazelwa imidwebo esezintabeni zoKhahlamba. Le midwebo ikhombisa

ngokusobala ukuthi ukubhala kudala kuleli izwe. Le midwebo esizintabeni zoKhahlamba ilinganiselwa eminyakeni engaphezu kwezinkulungwane ezine (4000).

[www.google.com/search?source](http://www.google.com/search?source)



**Isithombe 2.1:** Umfanekiso wombhalo osezintabeni zoKhahlamba.

Le midwebo ekhombisa ukuthi ukubhala kudala kuleli bengakafiki abaMhlophe amaMishinari. Ukubhala ukuphala, ngokukaMakhoba (2018). Leli gama lisuselwa ekuphaleni (*scrape*). Ukuphala kukhona okususayo futhi kube okhona okusalelayo. Umuntu uma eziphala ngezinzipho, kusalela imidwa lapho ebeziphala khona. Ukubhala nakho kusala imidwa lapho kubhalwe khona. Le midwa iyabonakala futhi iyaziwa ukuthi isho ukuthini.

UMakhoba (2018) ubeka uthi abantu basendulo babenendlela yokudlulisa inkulumo ngobuciko obahlukene ngokubhala. AmaZulu ayetshutsha ubuhlalu obuxoxa indaba. Isibonelo: ubuhlalu obumhlophe busho ukuthula noxolo, kuthi obuluhlaza busho uthando. Lokhu kufakazela khona ukuthi kudala emandulo kwakunezindlela okuxhunywana ngazo ngemibhalo ikhonjiswa ngemibala.

## 2.6.1 INDLELA OKWASUNGULEKA NGAYO UMBHALO WESIZULU

Ongoti babeka ngokuthi ukusunguleka kokubhalwa kwezilimi zabaNsundu kwaqala ngokuhunyushwa kweBhayibheli elafika namaMishinari. IBhayibheli lafika nabezizwe bevela eNtshonalanga base befisa ukudlulisa inkolo kubantu abaNsundu.

From Wikipedia the free encyclopedia, [http// www. Nguni history.com](http://www.Nguni.history.com)

Zulu like most indigenous Southern African languages, was not a written language until contact with missionaries from Europe, who documented the language using Latin. The first written document in Zulu was a Bible translation that appeared in 1883.

Kuchaza ukuthi ulimi lwesiZulu ulimi lwesiNtu olwaziwa kakhulu ezilimini zaboMdabu. Lolu limi lwalungabhalwa phansi. Kwaze kwafika abaseNtshonalanga besebenzisa ulimi isiLatini. Ukufika kwabo babe sebeqala ukuhumusha iBhayibheli ngolimi lwesiZulu ngonyaka wama-1883.

Lokhu kufakazela ukuthi ulimi lwesiZulu lwaqala ukubhalwa lususelwa eBhayibhelini. Abokufika bahumusha iBhayibheli besebenzisana nabantu abaNsundu.

UNTuli noMakhambeni, (1998: 100) bathi:

Ulimi lwesiZulu lwaqala ukuphuma emilonyeni yabantu lwageleza ngosiba njalo lwaye lwayozinza emaphepheni ngeminyaka cishe yawo- 1830-1841 ngezandla zeZithunywa ezifana no-J.W. Colenso, S.B. Stone, H. Callaway noLewis Grout. Abantu bakwaZulu babengazi lutho ngokubhala.

Lokhu kusho ukuthi ulimi lwaqala ukubhalwa kubhekwa ukuphinyiswa kwezinhlamvu ezakha igama. Abamhlophe bathola ukuthi ukuphinyiswa kwezinhlamvu akuhlukile kakhulu nokwabo kodwa kuhluke indlela yokukhuluma. Bahlanganisa izinhlamvu bathola ukuthi ukuphinyiswa kwezinhlamvu zonkamisa kuyafana kanti futhi nongwaqa kukhona bayafana nakuba kungaphelele.

Abacwaningi kanye nongoti bathi abamhlophe baqala ukubhala ngesiXhosa ezilimini zomdabu. Abamhlophe baqala ngokufikela eKapa okuyilapho bafunda khona isiXhosa ngaphambi kokuba bakwazi ukukhuluma ezinye izilimi zabaNsundu. Bathola amagama amaningi esiZulu exuba isiXhosa.

UMpanza, (2014:01) uthi:

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

Ukuhunyushwa kweBhayibheli kwaba indlela yokuqala yokusunguleka kokubhalwa kwezilimi zaBantu. Indlela yesibili kwaba ukubhalwa kwamaphephandaba. Okuphawulekayo ukuthi iBhayibheli labamba iqhaza elikhulu ekuthuthukiseni umbhalo ngoba lalifundisa ngenkolo okuyinto eyisisekelo sempilo yabantu.

Umbhali wokuqala olimini lwesiZulu uMagama Fuze owaqala indlela yokubhala ngokuhlukanisa amagama ehambisana nabanye abamhlophe ngokusho kukaNtuli noMakhambeni (1998: 101). UMagama Fuze kwaba umbhali wokuqala owabhala incwadi yokuqala ethi ‘ **Abantu Abamnyama**’ manje esibhalwe ngolimi lwesiNgisi ‘*The Black People*’. UMagama wabuye wabamba iqhaza efundisa abantwana beNkosi uCetshwayo ukufunda nokubhala.

UNtuli noMakhambeni, (1998:115) bathi:

UMagama Fuze, uNdiyene noWilliam Ngidi. Laba bobathathu ngamaZulu okuqala abhala ulimi lwesiZulu ngeminyaka kawo- 1860.

UMagama Fuze nguyena ogqame kakhulu njengoba etholakala kunguyena owabhala imibhalo eminingana, aphinde ahlanganyele nabamhlophe kweminye imibhalo.

## 2.7 IZINDLELA OKWASUNGULEKA NGAZO UBHALOMAGAMA

### 2.7.1 INDLELA YOKUQALA UBHALOMAGAMA LOKUNQAMULA AMAGAMA

Okuphawulekayo lapha ukuthi ukubhalwa kolimi lwesiZulu kwaqala ngokubhala okunqamulayo. Le ndlela ibonakala kakhulu embhalweni eseBhayibhelini lesiZulu. Ongoti babeka ngokuthi le ndlela yafika no-Callaway, uMfundisi Grout kanye nomfundisi Stuart. Bonke laba abamhlophe abavela eNtshonalanga, okusho ukuthi kwakungelula ukuthi babhale kahle ulimi okungelona olwabo.

UNkosi noMsomi, (1992:19) bathi:

Ngokusho kwabo babebona lindlela inosizo ngoba  
yayenza ukufunda okubhaliwe kube lula.

Lokhu kuveza ukubhala kwaqala ngabamhlophe lapho bebhala ngendlela eyenza kube lula kubona ukuba bakwazi ukufunda ulimi lwesiZulu. Lolu hlobo lombhalo onqamula amagama usathokala ezincwadini ezindala. Lutholakala eBhayibhelini lokuqala noma elidala lonyaka we-1883.

UGenesise, (04:03) uthi:

9 UJehova uTixo wam biza uAdamu wa ti kuye, U  
pi na? 10 Wa ti, Ngezwa izwi lakho ngesaba,  
Ngokuba nga hambaze, nga catya. 11 Wa ti, Wa  
tyelwa ukuti, a hambaze na? u dhlile lo muti nga ku  
yala ngawo ukuti, U nga u dhli na?

Lapha kuvela ubhalomagama lwezinhlamvu oluhambisana nesiXhosa. Lokhu kusafakaza khona ukuthi ulimi okwaqalwa ukubhalwa ngalo ulimi lwesiXhosa. Le ndlela yasebenza kakhulu ngoba yaba umhlahlandlela wendlela yesibili.

UNkosi noMsomi, (1992:18) bathi:

Eyokuqala yileyo phela yokucobelelana kwabantu  
abakhuluma ulimi olufanayo beveza izindlela ezitsha

zokweneka imiqondo yabo, zokuphawula ngokusha abakubonayo njalonzalo.

Lokhu kuchaza ukuthi nakuba babebhala kodwa babelokhu becinga ezinye izindlela abangabhala ngazo ukuze kuzwakale kahle abakushoyo.

## **2.7.2 INDLELA YESIBILI UBHALOMAGAMA OLUHLANGANISAYO**

Ngokuhamba kwesikhathi kwaqhamuka abanye ongoti abaMhlophe abacubungula umsebenzi waphambilini. Bashaya amakhala mayelana nale ndlela yokubhalwa kokunqamula amagama. Ongoti abaphinde babe abahumushi ababecubungula lolu bhalomagama, kubalwa uDoke, uBryant kanye nabanye oSozilimi. Babona kungcono ukuba kuhlanganiswe amagama ukuze kufundeke kahle. Laba ongoti babe sebeqhamuka nobhalo-magama oluhlanganisayo.

UNkosi noMsomi, (1992:20) bathi:

Le ndlela yona yaqeda ukuhlukanisa kwezigaba zamagama njengeziqalo, nezivumelwano, zihlukaniswe eziqwini zamagama. Le ndlela yiyo esasetshenziswa nanamhlanje. Kuningi okunye okwashintsha, njengokubhalwa kwezinhlamvu noma umsindo ethize, njengemisindo engompheshethwa yayibhalwa ifane nemisindo engobhamu kudala, kodwa manje isiyahlukaniswa.

Ukubhala okuhlanganisa izinhlamvu zegama kwenza inkulumo izwakale. Ubhalomagama lokuqala lwaluhlukanisa igama ngalinye phakathi. Lokho kwakwenza inkulumo efundwayo ingazwakali kahle. Namuhla ubhalomagama oluhlanganisayo yilo oludle umhlanganiso njengoba lusasetshenziswa.

UNkosi noMsomi, (1992:20) baphinde futhi baqhubeke bathi:

Indlela yesibili yokuthuthuka kolimi iphathelene nokucubungula ngolimi kuvezwa umlando wokuthuthuka kusukela lubhalwa phansi okokuqala kuze kube yilapho selufinyelela khona nentuthuko yokubhalwa kwalo.

Le ndlela yiyo esicutshungulwa izingcweti zanamuha lapho zibheka khona amaphutha olimi. Le ndlela isinabe kakhulu ngoba muningi kakhulu imibhalo esekubhalwe ngayo kusetshenziswa lolu hlobo.

### **2.7.3 UMONAKALO OWADELEKA NGOKUSUNGULEKA KOKUBHALWA KOLIMI LWESIZULU**

Kwadaleka umonakalo omkhulu lapho kubhalwa khona amagama ezindawo kanye namagama emifula. Amagama amaningi abizwa kahle ngendlela efanele. Okusho ukuthi awabhalekanga kahle kwasekuqaleni. Isibonelo: Esikhawini > Esikhaleni, Congella > KwaKhangela.

UKoopman, (2002:110) ubeka kanje:

The spelling of Zulu places names- for close on 200 years mainly the end product of colonial ignorance and indifference- has over the last ten or so years become a contentious issue.

Lokhu kuchaza ukuthi isipelingi samagama okubhalwe ngaso izindawo ngolimi lwesiZulu, indlela yokubhala elinganiselwa emiyakeni edlule ema-200, siveza ukuthi ababephethe umbuso abaseNtshonalanga babeyishaya indiva futhi bebona kungezi mehluko ukubhaleka kwalezi zindawo. Ekuhambeni kweminyaka iphenduke indaba esequdwini le ndaba yokubhalwa kwezindawo.

Ulimi lwesiZulu luzichaza lona ngokwenzazelo yegama. Uma ngabe lelo gama lingabizeki kahle noma lingenayo incazelo ephelele, lizwakala kalula kumuntu ongumZulu. Amagama aqanjwa ngokwemisebenzi yawo, amanye asuselwa ezenzweni kanye nokuqambeka kwegama ngendlela leyo into ebukeka ngayo.

Ucwaningo luthole ukuthi kunomonakalo owadela ngenkathi kubhalwa amagama ezindawo, amagama emifula, amagama ezintaba, kanye namagama amadolobha.

#### **2.7.3.1 UMONAKALO OWADALEKA EMAGAMENI EZINDAWO NEMIFULA**

Ngokuthola kocwaningo muningi umonakalo kubhalwa amagama ezindawo. Amagama amaningi ezindawo abizwa ngesimo sawo noma ngomlando wawo. Lokhu ukungabizeki

kahle kwadalwa ukuthi abamhlophe babexuba isiZulu nolimi lwesiXhosa; Isibonelo segama 'iSiphingo'.

UKoopman, (2002:142) uthi:

Only gives iSiphingo as a Xhosa name and says it is for  
Cat-thorn (*Scotia myrtina*).

Lokhu kusho ukuthi iSiphingo igama elithiwe ngolimi lwesiXhosa kuphela. Leli gama lisho uhlobo lwesihlahla esinameva emaningi emagatsheni aso. Lapha leli gama lethiwa ngegama lesihlahla esinameva kodwa lethiwa ngegama lesiXhosa endaweni ehlala abantu abangamaZulu. Lolu hlobo lwesihlahla lutholakala kuyo le ndawo ebizwa ngokuthi Isiphingo. Lokhu kufakazela ukuthi ulimi lwesiXhosa yilona abaqala ukuluqonda kangcono abamhlophe.

Kunamanye amagama ezindawo angabizeki kahle noma anganiki incazelo enomqondo ozwakalayo. Elinye lawo elithi u-Thongathi. Leli gama libhalwa ngezindlela ezahlukenene, kweminye imibhalo kubhalwe u-Togaat kweminye kubhalwe uTogati. Leli igama ngolimi lwesiZulu lithi uThongathi.

UKoopman, (2002:147) uthi:

tho+ngathi  
The first interpretation sees the first syllable of the name  
as being Zulu noun *u (lu) tho* (something) and the  
second syllables as *nga* (according to) and *thi (na)* (we,  
or us) something according to us.

Lokhu kuchaza igama uTho +ngathi ukuthi linencazelo yokuqala yelunga iveza ilunga u (lu) ulutho. Incazelo yesibili yelunga u- nga lisho ubuningi kuleli bizo. Kulandela u-thi (na) ochaza ukuthi ulutho ngatho ( utho-ngathi). Ucwangingo luthole ukuthi leli gama alibhalwa kahle. Kusenokudideka ukuthi leli gama lethiwa lisuselwa kuphi. Abanye babeka ngokuthi igama elethiwe amabutho eNkosi uShaka.

UKoopman, (2002:147)

Shaka's army being thirsty on their return from a long,  
hot campaign on the South Coast stopped in the vicinity  
of this stream and asked the locals where their river was.  
One being shown the stream, Shaka's warriors

sneeringly said, ‘do you call those little things a river?’  
To which local replied, ‘it may be nothing to you, but it  
is something according to us.

Lokhu kuchaza kuthi amabutho eNkosi uShaka afikelwa ukomela amanzi ngenkathi ebuya ehambweni oluvela eNingizimu. Ilanga lalikhapha inhlanzi emanzini. Babuza omunye wasendaweni ukuthi bangawathola kuphi amanzi. Wabakhombisa umfula esasiphethu esiphuma amanzi. Amabutho eNkosi uShaka akuthatha okwehlaya athi uthi “ungakubiza ngomfula lento engelutho”. Waphendula umuntu wendawo wathi “kungaba into engelutho kuwe kodwa iwulutho kithi.

Abanye ongoti babeka ngokuthi leli ngama laqambeka ngokudlula kwamabutho kaShaka. Ucwangingo lapha belujeqeza lubuka ukuthi ngabe akhona yini lawa magama aqambeka anganancazelo ephelele. Elinye igama elithi uMsunduzi noma uMsunduze nalo liyindida. Abantu balibiza ngezindlela ezahlukene.

UKoopman, (2002:137) uqhuba uthi:

He states that all scholars agree that the name is personification based on verb **sunduza (to push forcefully)**, but that there is disagreement as to whether the name should end in -i or -e.

Lokhu kuchaza uthi bonke ongoti bakhuluma ulimi lunye ukuthi igama leli lisuka esenzweni sunduza (ukuphusha ngamandla), kodwa kunokuphikisana ukuthi leli gama kumele ligcine ngonkamisa -i noma -e.

Lapha baphawula ngendida yonkamisa wokungcina okumele agqamise igama kahle. Lokhu kufakazela ukuthi isekhona inselelo yokuthi kumele kulungiswe amagama angabizeki ngokwenzazelo ephelele.

Ucwangingo luveza umonakalo owadaleka emagameni angabhalekanga kahle. Ucwangingo luhlose ukubheka amaphutha akhona olimini okudingeka ukuba alungiswe. Ezokuxhumana zimumethe umthamo omkhulu wabantu futhi bezifundazwe ezahlukene. Lokho kwenza kube lula kumcwangingi ukuthola ulimi abalusebenzisayo.

## 2.7.4 UKUCHAZWA KWEGAMA OSOZILIMI

Ongoti bashayisana ngamakhandla uma bechaza ukuthi liyini igama. Osozilimi babuka bachaza igama ngezindlela ezahlukene, yilowo nalowo uklama eyakhe indima. Kukhona ababuka igama ngokwekheka kwalo, ngokwenzazelo, ngokwempimiso kanye nokusebenza kwalo emshweni.

### (i) IGAMA NGOKWAKHEKA KWALO

Igama liqukethe izakhi ezahlukene. Izakhi yizo eziveza ziphinde zicacise imvelaphi yalelo gama. Igama elithi morphology igama lesiNgisi elichaza uhlaka lokwakheka kwemisindo yegama.

UFromkin noRodman, (2014:572) bathi:

Morphology is the study of the structure of words; the component of the grammar that include the rules of word formation.

Lapha kuthi imofoloji isifundo esicubungula ukwakheka kwegama. Sibheka izakhi ezakhelelo gama ezihambisana nezimiso zokwakheka kwamagama.

Izakhi zakha uhlelo lomlando onomqondo futhi onenzazelo ezwakalayo. Igama kumele libe nalezi zakhi ezilandelayo; isiqalo (*Prefix*), isiqalo ngqa (*Pre-prefix*), isiqalo ngqo (*True prefix*), isiqalo esiphelele olimini (*Full prefix*), isiqu (*stem*), umsuka (*root*), isigaxeliso (*infix*) nesijobelelo (*suffix*).

Uziervogel, (1976:09) uthi:

The noun consists basically of a class prefix and a stem which is either a root and an ending, either – a, i or o. e.g. umhambi- traveller- HAMBANA- TRAVEL.

Lokhu kuchaza ukuthi ibizo ngokujwayelekile lakhiwe izakhi, isiqalo, umsuka kanye nesiqu esingacina ngonkamisa- a, i, noma- o. isibonelo. Umhambi – traveller- HAMBANA- TRAVEL.

Umbono kaZiervogel uhambisana nombono kaVan Wyk. UVan Wyk Wathola ukuthi igama liqukethe isiqu okuxhunywe kuso isiqalo nesijobelelo ngokuchaza kukaNzuza, (2016:03). Isibonelo:

amadodejeyana - ama > isiqalo  
-doda- >isiqu  
- dod- > umsuka wegama  
- jeyana > isijobelelo esikhomba indelelo

Labangoti banemibono ecishe ifane. Bachaza igama ukuthi kumele libe nezakhi ezilakhile ukuze kube igama.

## (ii) IGAMA NGOKWEMPIMISO

Igama ngokwempimiso yilapho kucutshungulwa igama ngokwempimiso yalo. Lapha kubhekwa kakhulu ukwehla nokwenyuka kwephimbo. Kuphinde kubhekwe nokweluleka kwamalunga akhe lelo gama.

UDoke, (1927:26) uthi:

In Zulu there are two types of stress, viz., Main stress and Secondary stress, upon words. There is no emphatic or sentence stress in Zulu. If emphasis is required upon any particular word, an alternative in the the word order is usually made. In each word or word-group there is one and only main stress, usually on the penultimate syllable with secondary stresses falling at antervals.

Lokhu kuchaza ukuthi olimini lwesiZulu kunezinhlabo ezimbili zokugcizelela kwelunga. Kukhona ukugcizelela kokuqala kanye nokwesibili egameni. Olimini lwesiZulu akukho ukugcizelela emshweni. Uma ukugcizelela kudingeka egameni elithile, kuba nendlela yokuthi igama libe nokugcizelela okuba maphakathi ngasekugcineni kwelunga legama. Kuphinde kube nokugcizelela ekugcineni kwelunga legama.

Amagama olimini lwesiZulu alawulwa kakhulu ukwehla nokwenyuka kwephimbo. Kunamagama abhalwa ngendlela efanayo kodwa enezincazeloz ezingafani. Iphimbo lisebenza ukuveza kahle incazelo ukuthi lowo okhulumayo uqonde ukuthini.

### (iii) IGAMA NGOKWENCAZELO

Lo munxa ubheka ngqo incazelo yegama. Ucubungula noma yiluphi ulimi. Lolu hlobo luchazwa njengengxenye yolimi olunamagama anezakhi ezinomqondo. Inhlanganisela yemisindo noma izakhi ezahlukene ezakha umqondo ozwakalayo. Ungoti uNkabinde uchaza igama njengohlamvu olulodwa oludinga ezinye ukuze lukhiphe umqondo ophusile.

UNzuza, (2016:03) ebheka umsebenzi kaNkabinde uchaza igama kanje :

1. Ukwehluleka kohlamvu ukuzimela lunike umqondo.  
Isibonelo: m,hl,e,o > mehlo
2. Ukuhlanganisa izinhlamvu ngokohlelo.  
Isibonelo: enbetani > entabeni
3. Ukunika umqondo owakha igama elinempimiso eyamukelayo.  
Isibonelo: i-si-fo > isifo

Lapha ungoti uveza ukuthi igama lidinga ezinye izinhlamvu ukuze likwazi ukuveza umqondo ozwakalayo. Amagama olimi lwesiZulu adinga izinhlamvu ezingonkamisa kanye nongwaqa. Lapha uNkabinde ubuka igama ngokwezinhlamvu ezilakhile. Omunye wongoti uMbatha uchaza igama elibuka ngalinye liwumqokathi.

UMbatha, (2006:316) ubeke kanje:

1. Igama ibizo obizwa noma owaziyo ngalo.
2. Inkulumo, um(u)bono; ilizwi.
3. I(li)culo, i(li)hubo.
4. Isaziwo esikhulu odume ngaso okungaba isaziwo sokuhle noma sokubi; Idumela.

Okuqgama kakhulu uMbatha uchaza igama ngokwebizo lento ebizwa ngayo; isibonelo: isifo somdlavuzi. Leli gama lichaza isifo somdlavuzi ukuthi wenza njani emzimbeni. UShandu ugxila kule ngxenye yokubizwa kwamagama ezinto ezikhona neziqanjwayo.

#### (iv) IGAMA NGOKOHLA

Ongoti babuye babuka igama ngokusebenza kwalo emshweni. UNkosi noMsomi (1992:64) babheka igama ngokuka- Van Eeden. Lo ngoti ubuka igama elisemshweni. NgokukaVan Eeden uchaza igama ngezindlela ezintathu kanje:

1. **Ukugaxa igama enkulumeni** (*Interpolation*)

Isibonelo: Umfana udlala ibhola.

Umfana **wami** udlala ibhola.

2. **Ukushintsha indawo emshweni** (*Changeability*)

Isibonelo: **Umama** uyapheka manje.

Uyapheka manje **umama**.

Manje **umama** uyapheka.

3. **Ukumelwa noma ukumelana emshweni**  
(*Substitutability*)

Isibonelo: **Umfana** ubhema **ugwayi**.

**USizwe** ubhema **usikilidi**.

Lapha ungoti uthi igama liyakwazi ukugaxwa enkulemweni noma emshweni. Imvamisa kugaxwa amagama angane ngaphansi kwezingcezu zenkulumo. Uthi igama liyashintsha indawo emshweni kodwa liveze incazelo efanayo. Uyaqhubeka uthi igama liyakwazi ukumelwa elinye emshweni kodwa lingawulahli umqondo. Ngokubuka izincazelo zongoti abahlukene kuyahlaluka ukuthi kuwumqansa ongakhwelwa mbonglo ukuchaza igama. Yikho ongoti bengaphumi ngazwi linye ukuchaza igama.

## 2.8 ISIFINGQO SESAHLUKO

Olimini lwesiZulu uma kuchazwa igama kubhekwa izinto eziningi. Igama linezimpawu ukuze kushiwo ukuthi igama. Igama liyazimela lodwa ezingcezwini zenkulumo, liyibizo elizimele. Igama liba nezakhi ezilakhile ukuze kube igama. Igama elingenazo izakhi lingena ngaphansi kwezakhi ezikhululekile. Izakhi ezikhululekile imvamisa kuba izenzukuthi, isibonelo: **phihli! hawu!** Lolu hlobo lwamagama awubabazi okuwungcezu lwenkulumo. Lawa magama ayakwazi ukwakha igama lisuselwa kumbabazi; sibonelo: **isiphihli, ihawu!**

Kulesi sahluko kuyahlaluka ukuthi ukubhala into endala eNingizimu Afrika. Ucwangingo luthole ukuthi iBhayibheli yilo elinamagama axube isiXhosa njengoba kwaqalwa ngalo ukubhala izilimi zabaNsundu. Omunye umonakalo owadaleka ukubhalwa kwezindawo.

Ukubhala sekudlondlobale kakhulu ngenxa yobuchwepheshe besimanje. Ulimi olubhalwayo seluhlukene kaningi. Kukhona ulimi olungamagama, olungemagama kanye nolimi olusebenzisa izimpawu. Ngokuphawula kongoti bathi nakuba kungatholakali umonakalo omkhulu ngokubhalwa kwezilimi zomdabu kodwa abakungabazi ukuthi kunomthelela omubi. Ulimi olubhalwa kwezikaqedisizungu luya nokuqhungela usuku nosuku. Ulimi kumele lulandele imigomo yalo ukuze luzwakale kahle. Nakuba kungekho ubufakazi obuqanda ikhanda ngomonakalo odalwa izinkundla zokuxhumana khona zikhona izinkomba ezilimini zabomdabu. Ukukhubazeka kolimi kufana nokulimala kwesizwe esikhuluma lolo limi. Isahluko esilandelayo sibheke izinsizakuhlaziya ezisetshenziswe ocwangingweni.

## **ISAPHLUKO SESITHATHU**

### **3.0 IZINSIZAKUHLAZIYA**

#### **3.1 ISINGENISO**

Isahluko sesithathu socwaningo sibheka izinsizakuhlaziya noma amathiyori angasetshenziswa noma angaba amathuluzi okusiza ukhuluzisa umsebenzi. Insizakuhlaziya ingathathwa ngejengesehlulelo somsebenzi obhaliwe kucutshungulwa kubhekwa ukubhaleka kwawo. Izinsizakuhlaziya zehlukene futhi zisetshenziswa emibhalweni ayahlukene ngokwehlukana kwazo.

Lesi sahluko sibheke lezi zihlokwana ezilandelayo, iyini insizakuhlaziya, insizakuhlaziya ehlahliya zinkundleni zokuxhumana, inhloso yokusebenzisa isihlahliyi esihlahliya ukushintsha kolimi zinkundleni zokuxhumana, ukuchazwa kwensizakuhlaziya ecubungula ulimi lomphakathi, insizakuhlaziya ehlahliya ukushintsha kolimi, ukushintsha kolimi ngokwempimiso, izizathu ezidala ukuguquka kolimi, umthelela odala ukushintsha kolimi, amazanga ahlukene okukhulunywa kolimi. izincazelo ezichaza ulimi lomphakathi, kanye nokuxhumana kwabantu abahlukene ngokwamazanga empilo.

#### **3.2 IYINI INSIZAKUHLAZIYA?**

Insizakuhlaziya wuhlaka lwabahluzi noma abahluleli abalusebenzisa uma behlola ngokucutshungulwa imisebenzi eyahlukene. Isinsizakuhlaziya ifana nesisekelo okusetshenzelwa phezu kwaso ukhululela umsebenzi okungaba umbhalo nokukhulunywe. Insizakuhlaziya isiza ukucubungula lokho okucwaningwa ngakho. Uhlobo olusiza ukuveza amaqiniso noma ukwahlulela ngocwaningo.

URogers, (2017:05) uchaza kanje:

A theoretical framework is an argument about why the topic one wishes to study matters and why the means proposed to study it are appropriate and rigorous.

Lokhu kusho ukuthi uhlaka oluyinsizakuhlaziya yocwaningo luveza imibono ukuthi yikuphi isihloko esifisa ukudingida mayelana nocwaningo futhi kungabe lolu hlobo lensizakuhlaziya luyahambelana nokudingidwayo.

Lokhu kuchaza ukuthi insizakuhlaziya isebenza ukucubungula okuthinta ngqo okuphathelele nesihloko socwaningo. Kufanele kuvele ukuthi le nsizakuhlaziya ihambisa nocwaningo.

URogers, (2017:17) uqhuba athi:

The theoretical framework guides the ways in which you think about collecting, analyzing, describing, and interpreting your data.

Okungenhla kuchaza ukuthi insizakuhlaziya iwuhlaka ilawula izindlela ezingasiza ukuqoqa ulwazi, ukuhlaziya, ukuchaza kanye nokutolika ulwazi oluqoqwe umcwaningi. Lolu hlaka lokuhlaziya kumele luveze imigudu esiza umcwaningi ukuhlaziya imiphumela yocwaningo. Lolu uhlaka luphinde lusize ukuchaza kabanzi ngolwazi olutholwe ocwaningweni. Insizakuhlaziya ibuye iveza ubufakazi obusetshenziswe umahluleli ukuhlulela umsebenzi acwaninga ngawo.

UKhuzwayo, (2015:06) uchaza ithiyori kanje:

Yindlela yokubheka umsebenzi wobuciko eyaqhamuka kongoti bezokubhala abathi uma bebuka uhlobo nohlobo lombhalo babeka imigomo engacwaningwa ngayo.

Lokhu kufakazela ukuthi insizakuhlaziya isiphakamiso semibono sokucubungula uhlobo lombhalo noma ucwaningo oluthile. Insizakuhlaziya indlela ecubungula ibheka ukuthi lokho ekubhekwayo kuhambisana noma kuyaphikisana nombono wongoti.

UHawking, (1996 :?) uchaza uthi:

A theory is a good theory if it satisfies two requirements: It must accurately describe a large class of observation on the basis of a model which contains only few arbitrary elements, and it must make definite predictions about the results of future observation.

Lapha kuthi insizakuhlaziya iba insizakuhlaziya enhle uma ifeza izidingo ezimbili: kumele ichaze kahle ngendlela enembayo kulokho okuhlolwayo futhi kufanele ikwazi ukubikezela ngokunembayo imiphumela yokuhlolwayo.

UNtuli (1996) ethathela kuHawking uthi insizakuhlaziya kufanele iveze izinhloso zokuhluzwayo ukuze kube insizakuhlaziya enhle. Lokhu okusho ukuthi insizakuhlaziya ayihambisane nombhalo umhluzi awuhluzayo.

Umhluzi akathathi noma iyiphi insizakuhlaziya ayisebenzise kunoma imuphi umsebenzi. Ukhetha insizakuhlaziya ehambisana nocwaningo. Insizakuhlaziya iyona eveza ukuthi lokhu okucutshungulwayo kusezingeni noma akukho ezingeni elifanele. Insizakuhlaziya ichazwa njengohlaka lwabahluzi, esiza umhluzi noma umahluleli ekuhluzeni umbhalo. Uma umcwaningi ehluza umbhalo kubalulekile ukuthi asebenzise amathiyori amabili ukuya phezulu ukuze azoneliseka ukuthi umbhalo lowo ubhaleke ngokweqophelo eliyilo.

### **3.3 INSIZAKUHLAZIYA EHLAZIYA UKUGUQUKA KOLIMI EZINKUNDLENI ZOKUXHUMANA NENSIZAKUHLAZIYA YOLIMI NOMPHEKATHI**

Ucwaningo lukhetha insizakuhlaziya kaMilroy noMilroy (1987) ekhuluma ngokuxhumana kolimi ezinkundleni zokuxhumana (*The social networks analysis and language change theory*). Laba ongoti babheka ukushintsha kolimi okudalwa ukuxhumana ngezinkundla zokuxhumana. Baphinde bahlaziye indlela ulimi olusabalala ngayo ezinkundleni zokuxhumana. Ucwaningo luphinde lwasesebezisa insizakuhlaziya ethinta ulimi lomphakathi kaLabov (1963) ekhuluma ngokushintsha kolimi (*The social motivation of language change*). Le thiyori ihlaziya iveze izizathu eziyimbangela ezenza ukuba ulimi lushintshe. Lo ngoti ugxile ekuhlaziyeni lezo zizathu ukuthi linomthelela muni ekushintsheni kolimi.

#### **3.3.1 INSIZAKUHLAZIYA EHLAZIYA IZINKUNDLA ZOKUXHUMANA NOKUSHINTSHA KOLIMI**

UMilroy noMilroy (1987) babeka bathi ukusetshenziswa kolimi ezinkundleni zokuxhumana kuhlukene ngokwamazinga; izinga lokhuluma elincike eminyakeni yabantu abakulelo qembu (*chatting group*), izinga lemfundo (*educational levels*), ezomnotho (*social classes*), ezombangazwe (*political parties*), uhlobo lomsebenzi oluhambisana nolimi kanye nokunye. Bathi ulimi olusetshenziswa kulowo mkhakha noma kulelo nalelo

qembu alufani ncamashi nolimi lwamanye amaqembu. Imvamisa kuba nolimi oluwumkhutshana abavame ukulusebenzisa.

UMilroy noMilroy, (1987:183) baqhuba bathi:

Personal social networks are characterised by ties of different types and structural relationships between links can vary. In particular, if a network consists chiefly of strong ties, those ties are multiplex or many-stranded, and if the network is also relatively dense – i.e. many of the ties of ego are link to each other.

Lokhu kusho ukuthi izinkundla zokuxhumana ezisetshenziswa umuntu ngamunye zihambisana nezinye izinhlobo futhi ezinokuhlobana phakathi. Uma enye yezinkundla zokuxhumana ihamba phambili ngendlela esetshenziswa ngayo, lokho kwenza ukuthi labo abasebenzisa leyo nkundla yokuxhumana baphinde bangene nakwezinye izinkundla zokuxhumana. Iningi lalezo ezihamba phambili ziba nokuqhophisana mayelana nezinga lokusetshenziswa kwazo okwenza zibe nokuhlobana zodwa.

Lokhu kufakazela ukuthi ulimi olusetshenziswa ezinkundleni zokuxhumana ezahlukene alufani. Laba ongoti uMilroy noMilroy (1987) bagcizelela khona ukuthi lolo limi oluwumkhutshana olungajwayekile makhulu amathuba okuthi lusabalala kalula. Okudala lokho ukuthi lolo limi lusuke lungajwayekile kwabaningi. Kungaba ulimi olusetshenziwa esigodini noma endaweni ethile lugini selusetshenziswa ezinkundleni zokuxhumana ezahlukene. Lolo limi oluwumkhutshana kuba nzima ukuthola indabuko yalo nokuthola ukuthi luqhamuka kusiphi isigodi noma indawo.

UMilroy noMilroy, (1987:220) ngakokulunye uhlangothi bathi:

Equally difficult is the impossibility of obtaining the kind of ethnographic information that enables contemporary sociolinguists to assess which ties are meaningful to particular communities and to assess the degree of connectedness of an individual to a local community.

Lokhu kusho ukuthi kunzima ukuthola ibalazwe lapho kusetshenziswa khona lolo limi lomphakathi kanye nokuthola ukuhlobane kolimi olukhulunywa umuntu ngamunye

nokuhlobana kwalo kulowo mphakathi. Lokhu kufakazela khona ukuthi kuba nzima kubahlaziyi bolimi ukuthola imvelaphi yalolo limi. Bathi kuwumqansa ukuvimba ukubhebhethaka kolimi olusetshenziswa ezinkundleni zokuxhumana.

UMilroy, (2000:22) uphinde yena athi:

To found that language use was determine by vernacular norms, i.e. people used language that reflected the social network they belonged.

Lokhu kuchaza ukuthi ukuthola lolo limi olusetshenziswayo kwakucike kumagugu aleso naleso sizwe, isibonelo: ulimi olusetshenziswa abantu ukuxhumana liyaveza imvelaphi yabo. Umphakathi nomphakathi ukhuluma ulimi lwawo olwehlukile komunye umphakathi. Ukuhlaziya ulimi lomphakathi kugcina kungalethi umehluko ngaphandle kokuveza ukuthi lolo limi lusetshenziswa kuliphi ibalazwe ngokusho kukaMilroy noMilroy (1987). Ongoti abanye bahamba emazwini alaba ongoti balesi sihlaziyi.

UBerghoff, (2014: 05) yena aqakulise ngombono othi:

While everybody would agree that sociolinguistics has something to do with language and society, it is equally clearly not concerned with everything that could be considered under the heading of ‘language and society’.

Lokhu kusho ukuthi wonke umuntu ungavuma ukuthi abacwaningi bolimi lomphakathi babheka okuthinta ulimi kanye nomphakathi. Kuyacaca ukuthi abakubheki okunye okungathinti ulimi nomphakathi.

UBerghoff (2014) ufakazela khona ukuthi ulimi lomphakathi akulula ukuthi uluhlukanise uma uhlaziya. Okusho ukuthi ulimi olusetshenziswa kulowo mphakathi kunzima ukuluhlulela noma ngabe kulandelwa imithetho yolimi. Ulimi luhambisana nokuningi okungaba isimo sokuhlonipha, umlando wesizwe nezigameko zakuleyo ndawo. Umuntu ukhula nalo lolo limi olukhulunywa kulowo mphakathi. Uphinde ahambe nalo uma efudukela kwelinye ibalazwe lezwe. Indlela akhuluma ngayo uphinde ayibhale phansi emibhalweni. UMilroy noMilroy (1987) baphawula kakhulu ngendlela ulimi olubhalwa ngayo ezinkundleni zokuxhumana.

UMilroy noMilroy, (1987: 31) baphinde bathi:

The neogrammarians argued that, with the majority of research interest devoted to the “dead letter,” there was too little investigation of the speaker.

Lokhu kuthi abahlaziyi bolimi baphikisana ngokuthi iningi labacwaningi lithanda ukuzinikela ekucwaningeni “ngokufa kokubhalwa kwezinhlamvu zamagama,” bancane ababecwaninga indlela yokukhuluma. Laba ongoti uMilroy noMilroy (1987) bathi abahlaziyi bokubhalwa kolimi bathole ukuthi luyadungeka ulimi. Indlela olubhalwa ngayo inamaphutha amaningi. Bagcizelela indlela okubhalwa ngayo amagama okuphulwa kuyo isipelingi. Le ndlela ingacina inomthelela nakwabanye abasebenzisa izinkundla zokuxhumana.

UGee, (2008:06) yena uthi:

When people hear or see a word they can consult this concept or definition in their heads to know what the word means. Of course, since other people also understand words, we must then assume, for communication to work, that everyone (rather mysteriously) has the same concepts or definitions in their heads.

Lokhu kuchaza ukuthi uma abantu bezwa noma bebona igama elithile. Lelo gama bayaligcina engqodweni futhi uma beliqondaa ukuthi lichaza ukuthini. Kusukela lapho nabanye abantu baliqonda balazi lelo gama.

Lokhu kufakazela ukuthi ukubhala umbhalo olahla isipelingi akuwuthikamezi kakhulu umqondo nencazelo yegama. Labo abasebenzisa izinkundla zokuxhumana bakwazi ukuqonda ukuthi ngabe lelo gama lisho ukuthini.

### **3.4 INHLOSO YOKUSEBENZISA IZIHLAZIYI**

Inhloso yokusebenzisa lezi zinsizakuhlaziya ukuhlulela nokuveza imiphumela esiqophelweni eliphezulu. Lezi zinsazakuhlaziya zisebenza ukubheka ulimi olusetshenziswa abantu abahlukene ezinkundleni zokuxhumana. Izinkudla zokuxhumana

zimumethe umthamo omkhulu wabantu kanye nabantu bezigodi ezahlukene. Lolu hlaka lwamathiyori lusize ukuhluba udlubu ekhasini ukuhlaziya ngokusabalala kolimi lugcine selufinyelele esizweni sonke. Ububanzi bezinkundla zokuxhumana benza ukuthi izilimi zesigodi zibondelane ndawonye. Yilowo nalowo muntu usebenzisa ulimi lwakhe nolukhulunywa esigodini sangakubo.

ULightfoot, (2006:89) ubeka kanje:

E- Language change can sometimes be tracked geographical seeing some new variant attested in different place at different time. And change at level of language often seems to take place gradually, spreading through the population socially geographically.

Lokhu kuchaza ukuthi ulimi olukhulunywa ngabanye kwesinye isikhathi luyalandeleka ngendawo azinze kuyo kodwa luyashintsha ngenxa yokushintsha indawo. Ukushintsha kolimi nokusabalala kwalo kulelo balazwa kuthatha isikhathi ukusabalala kwalo.

Lapha ungoti ufakazela ukuthi isigodi nesigodi singaba namagama esiwasebenzisayo angafani nesinye isigodi. Ulimi lwesiZulu luvame ukuba ulimi lokuhlonipha olugcina seluphenduke ulimi lomphakathi. Isibonelo: Abantu bakwaNongoma bayakugwema ukusebenzisa igama elithi ku**MNYAMA**. Basebenzisa igama elithi ku**MPISHOLO**. Basuke bahlonipha uMntwana iNkosi uMangosuthu Buthelezi (uMntwana WakwaPhindangene). Bahlonipha izithakazelo zakwaButhelezi ezithi uMnyamana kaNgqengelele. Leli igama lisetshenziswa ukuhlonipha kodwa kugcina selithathwa njengegama okuyilona okumele lisebenze.

Izinsizakuhlaziya ezidalulwe ngenhla zihlulela ngokuveze ulimi olusetshenziswa emphakathini. Ziveza ukuthi lubhebhethaka kanjani futhi ngabe yini imbangela yokubhebhethaka kwalo. Kube sekuhlalula emva kokuhlaziya ukuthi izinkundla zokuxhumana zinamuphi umthelela ekubhalweni kolimi.

### **3.5 INSIZAKUHLAZIYA EHLAZIYA ULIMI NOMPHEKATHI**

Insizakuhlaziya ehlahaziya ulimi lomphakathi ibanzi kakhulu ngokomlando wayo. UTruggill, (1995) uthi le nsizakuhlaziya yokuhlaza ulimi lomphakathi yaqala ngeminyaka yezinkulungwane ezedlule (*20<sup>th</sup> century*). Uyaqhubeka uthi lesi sikhaziyi saqala ngeminyaka ye- 1939, sivele ngoThomas, C. Hadson. Umsunguli wabe esekhipha incwadi esihloko esithi '*Man in India*'. Ukusebenza kahle kwaso saqala ngonyaka we-1949 lapho kuhlahaziya u- Eugen Nida. U-Eugen waba umhlaziyi wesibili kulesi sikhaziyi. Wabe esekhipha incwadi esihloko esithi '*Morphology*' ngawo unyaka we-1949. Wahamba ezinyaweni zomsunguli walesi sikhaziyi kodwa waphinde wasikhulisa ngokufaka okunye okubalulekile. Le nsizakuhlaziya yakhula kanjalo kuze kube yinamuhla njengoba isakhula ngemibono yabanye ongoti.

#### **3.5.1 IYINI INSIZAKUHLAZIYA ECUBUNGULA ULIMI NOMPHEKATHI?**

Le nsizakuhlaziya icubungula ulimi ibheka ukuxhumana kwabantu ngolimi. Ibheka indlela ulimi olusetshenziswa ngayo abantu abaphila kulelo balazwe. Ihlaziya okuhlobana kolimi okuhambisana nokunye okungaba; isikompilo, inkolo, izinkolelo, umlando, indlela yokuphilisana, okuthathwa njengamagugu, nokunye okuthinta isiqu somuntu.

UChambers (2002: 12) uchaza kanje:

Sociolinguistics is the study of the social uses of language, and the most productive studies in the four decades of sociolinguistic research have emanated from determining the social evaluation of linguistic variants.

Okungenhla kuthi izifundo zolimi zomphakathi zicubungula ukusetshenziswa kolimi emphakathini. Ukuphumelela kwalezi zifundo eminyekeni emine edlule kwadalwa ukuthola kwabacubunguli bolimi lomphakathi ukuthi ulimi uyakwazi ukuthola imvelaphi yalo kanye nokwehlukana kwalo.

Lolu hlobo luhlukaniswe kwezigaba mayelana ngokuhlaziya kolimi. Ukukhulunywa kolimi kuhlukene, kukhona ulimi lokweqisela inkulumbo (*Slang language*), ulimi oluqondene ngqo nalowo mkhakha (*Jargon or Argot*), ulimi lokuxhumana noma ulimi olusetshenziswa ukuxhumana abantu abakhuluma izilimi ezahlukene (*Lingua franca*), ulimi oluyigugu

lesizwe (*pidgin and creole*), ulimi olwamukelekile / ulimi elungenazimiso (*Register/ style language*), ulimi lomuntu nomuntu (*idiolect*), ulimi nomphakathi (*dialects language*), kanye nokuxhumana kwabantu abahlukene ngokwazinga empilo (*Sociolect*). Umhlaziyi uyakhetha ukuthi yiluphi uhlobo afuna ukuluhlaziya lolimi.

### **3.5.2 INSIZAKUHLAZIYA EHLAZIYA IZIMO EZIGQUQUZELA UKUSHINTSHA KOLIMI**

Ucwaningo luphinde lwabheka insizakuhlaziya ehlaziya ulimi nomphakathi (*Sociolinguistic Theory*). Le thiyori ibheka ukuthi ulimi lusabalala kanjani luze lufinyelele esizweni sonkana. Ucwaningo lusebezise isinzakuhlaziya kaLabov (1963) ethi “*The social motivation of language change*”. Le thiyori ikhuluma ngokushintsha kolimi okudalwa ezokuxhumana. Lo ngoti ugxile kakhulu ekuhlaziyeni izindlela eziholela ekushintsheni kolimi.

Le njulalwazi isize ukuhlaziya lapho ibheke khona izinhlobo ezahlukene zokukhulunywa kolimi ezinkundleni zokuxhumana. Ucwaningo luthole ulimi olubhalwa ezinkundleni zokuxhumana luhambisana nezinga noma nendlela umuntu ayiyona. Lesi sihlaziyi siveze ukuthi ulimi ngabe luhigela kanjani kolunye.

### **3.5.3 UKUSHINTSHA KOLIMI NGOKWEMPIMISO**

ULabov (1963) uyachaza ukuthi ulimi luyashintsha kumuntu ngezindlela ezahlukene. Lapha ubala ukushintsha kolimi ngokwempimiso. Uthi kungasetshenziswa amagama efanayo futhi afane ngokubhalwa phansi kodwa kuhluke ngempimiso. Uqhuba uthi le mpimiso iveza ibalazwe noma indawo lapho kuphinyiswa khona lolo limi. Umuntu uyashintsha aphimise amagama ngendlela aphinyiswa ngayo emphakathini.

### **3.5.4 IZIZATHU EZIDALA UKUGUQUKA KOLIMI**

Ungoti uLabov (1963) uphinde wabheka ezinye zezizathu ezidala ukubhebhetheka kokushintsha kolimi. Wathola ukuthi kuningi okudala ukushintsha kolimi. Wabe esedalula lokhu okulandelayo:

- Ulimi luyashintsha ngenxa yabantu ophila nabo kungaba emphakathini noma emsebenzini.

- Ubulili buyalushintsha ulimi. Abantu besifazane banolimi lwabo abalusebenzisayo oluhlukile nabantu besilisa.
- Ulimi luyalushintsha kumuntu ngenxa yokuthi ufuna ukukhuluma njengabanye. Lokhu usuke enzela ukungahluki kwabanye.
- Ulimi lungashintsha ngenxa yokudibana nesinye isizwe esikhuluma ulimi olucishe lufane isibonelo: ulimi lwesiZulu nesiXhosa. Umuntu okhuluma isiZulu uma ehlala namaXhosa angathuka esesebenzisa amagama olimi lwesiXhosa.

### 3.5.5 ULIMI NOMPHEKATHI

ULabov (1963) ubheka ulimi olukhulunywa umphakathi. Uthi isizwe singakhuluma ulimi olulodwa kodwa lungafani ncamashi. Isigodi nesigodi sinolimi lwaso esilusebenzisayo olungafani nesinye isigodi. Uyaqhubeka uthi ulimi lwesigodi luyakhula lubhebhetheka lungaze lufinyelele kwesinye isigodi. Luphinde ludlulele phambili kwesinye isigodi lugince selusabalala esizweni sonke.

ULightfoot, (2006:13) ubeka kanje:

Language change can be sometimes be tracked geographically as one sees some new variant attested in different places at different times. Moreover, change at the level of language often seems to take place gradually, spreading through the population from place to place and from group to group.

Lokhu kuchaza ukuthi ukushintsha kolimi kwesinye isikhathi ukuthola uma kulandelwa kubhekwa ibalazwe umuntu azinze kulo. Lungabhekwa ngokwehlukana kwezindawo. Ukushintsha kwalo nokuthuthuka kwalo kungathatha isikhathi ukuthi lusabalale ezindaweni ezahlukene.

ULightfoot (2006) uhamba emazwini kaLabov (1963) okuthi ulimi alufani ncamashi. Umuntu nomuntu indlela akhuluma ngayo iveza ibalazwe avela kulo noma akulo. Isibonelo abantu abakhuluma ulimi lwesiZulu esiFundazweni saseMpumalanga lwehlukile ulimi lwabo uma luqhathaniswa nabantu besesiFundazweni saKwaZulu-Nala. ULabov uthi ulimi lomuntu luyashintsha uma eshintsha indawo. Uthi umuntu osemdala akulula neze ukuthi ashintshe ulimi lwakhe noma ngabe ushintsha indawo.

### **3.5.6 UMTHELELA ODALA UKUSHINTSHA KOLIMI**

ULabov (1963) ubeka uthi ulimi liyashintsha kumuntu ngenxa yabantu aphila nabo abakhuluma lolo limi. Isibonelo iziboshwa ejele zinolimi lwazo ezilusebenzisayo olungafani nolimi olujwayelekile. Ulimi abalukhulumayo luhambisana nendawo abazinze kuyo, luphinde luthinte ububona uqobo ukuthi bangabantu abanjani. Uyaqhubeka uLabov (1963) uthi umuntu kuyenzeka athathe ulimi oluthile ngekungenhloso kodwa athuke eselukhuluma. Ungoti uthinta ukwahlukana kokukhunywa kolimi ngezindlela ezahlukene (*types of language variations*).

### **3.6 AMAZINGA AHLUKENE OKUKHULUNYWA KOLIMI**

Ulimi luhlukene ngokwamazinga mayelana nendlela olukhulunywa ngayo. Umkhakha nomkhakha unolimi lwawo abalusebenzisa ukuxhumana bodwa. Kungaba ulimi lwasemsebenzini oluhambisana nokubizwa kwezinhlamvu zamagama ezithile, ulimi lweqisela abanye ukuze bengezwa (ulimi lwetsotsi), kungaba ulimi ulusetshenziswa abantu besifazane noma abelisa lapho bexoxa izindaba zabo kanye nolimi oluhlukene ngokwezigodi ngendlela olukhulunywa ngayo. Lokhu kuchaza ukuthi indlela okukhulunywa ngayo ayifani ncamashi.

#### **3.6.1 ULIMI LOKWEQISELA INKULUMO**

Lolu ulimi oluvame ukusetshenziswa abantu abayidlansana ukuxhumana ngenkulumo yabo bodwa. Balusebenzisa ukweqisela abanye ukuze bangayizwa inkulumo yabo. Imvamisa lolu limi balusebenzisa ngaleso sikhathi oludingeka ngalo. Akusilo ulimi abalusebenzisa nsuku zaphuma.

UGee, (2008:13) uthi:

Slang may be characterized as a very informal language variety that includes new and sometimes not polite words and meanings. It is often used among particular groups of people, for example groups of teen-agers or professional groups, and is usually not used in serious speech or writing.

Lokhu kusho ukuthi ulimi lokweqisela lungahambisana nolimi olungekho emthethweni futhi kwesinye isikhathi kube ulimi olunamagama ahlabayo. Lolu limi luvame ukusetshenziswa iqembu elithile, isibonelo iqembu lentsha esencane linenkulumo yalo yokuxhumana noma kunolimi lwabo abalusebenziswayo. Kusetshenziswa amagama noma amabinza alahla umkhondo wenkulumo. Lolu limi kuye kube ulimi lwesitsotsi. Isibonelo: izigebengu zisebenzisa ulimi lwazo ukuxhumana ngenkulumo ethinta ubugebengu.

ULabov (1963) uthi lolu limi lungagcina selishintsha indlela yomuntu yokukhuluma ejwayelekile. Nakuba angazama ukugwema ukusebenza lolu limi kodwa ezinye izinhlamvu zamagama zizophunyukela athuke eselikhuluma lolu limi.

### **3.6.2 ULIMI OLUQONDENE NGQO NALOWO MKHAKHA**

Ulimi noma amatemu asetshenziswa abantu balowo mkhakha. Lolu limi luhambisana oluqondene ngqo nalowo mkhakha. Umkhakha nomkhakha usebenzisa ulimi lwawo oluhlukile kweminye. Kuba nolimi lwabo abaxhumana ngalo.

UHornby, (2010: 801) uchaza uthi:

Often words or expressions that are used by a particular professional or group of people and are difficult for others to understand.

Lokhu kuchaza ukuthi amagama avamise ukusetshenziswa emkhakheni othile yilabo abaqondene nawo noma iqembu elithile. Kuba nzima kwabanye ukuqonda lolu limi kodwa abakulowo mkhakha baluqonda kahle lolo limi. Kuba nzima kwabanye ukuthi baluqonde ngenxa yokuthi abekho kulowo mkhakha. Kungaba ulimi olusetshenziswa emkhakheni wamasosha, ulimi oluphathene nekhompuyutha neminye imikhakha ehlukeni.

ULabov (1963) uthi lolu limi akuvamisile ukuthi lube nomthelela olimini lomuntu. Lokho kwenziwa ukuthi ngulimi olusemthethweni olusetshenziswa kulowo nalowo mkhakha. Umuntu usebenza kulowo mkhakha uyaqonda ukuthi ulimi olukhulunywa emsebenzini, ngakho-ke omunye umuntu ngeke aluqonde.

### 3.6.3 ULIMI LOKUXHUMANA KWABANTU BEZINHLANGA EZAHLUKENE

Lolu ulimi olukhulunywa ngenhloso yokuxhumana nomuntu wolunye uhlanga naye okhuluma ulimi lwakhe. Imvamisa kuba ulimi olulodwa oluhlanganisa isizwe olukhulunywa izinhlanga ezahlukeni kulelo lizwe. Inhlosongqangi ukuxhumana bezwane ngenkulumo.

UZungu, (1995:39) uchaza kanje:

A lingua franca is a variety used by people whose mother tongues are diverse, in order to facilitate communication between them. Lingua franca as “an auxiliary language” used to enable routine communication to take place between groups of people who speak different languages.

Lokhu kuchaza ukuthi *lingua franca* ulimi lokuxhumana kwabantu bezinhlanga ezahlukeni. Lolulimi lusiza ukuthi bakwazi ukuxhumana. Lolulimi luwumzila wokuxhumana lapho umuntu ehlangana nabanye abantu abakhuluma izilimi ezingafani.

Imvamisa izwe nezwe liba nolimi abaxhumana ngalo. ENingizimu Afrika ulimi okuxhunywana ngalo ulimi lwesiNgesi. Okusho ukuthi yilo ulimi oluyi-*Lingua franca* lokuxhumana. I-*Lingua franca* ulimi olumisilwe ukuthi lusebenze ukuxhumana phakathi kwabantu bezinhlanga ezihlukeni.

ULabov (1963) uthi lolulimi luyaba nomthelela ekushintsheni olunye ulimi. Uchaza uthi ukujwayela ukukhuluma ulimi okungelona olwakho kungagcina sekuba nomthelela olimini lwakho lwebele. Lokho kuvela ngokuthi indlela ohlela ngayo inkulamo kakhulukazi imisho igcine isisebenza olimini lwakho lwebele.

Okunye indlela yokusebenza kwephimbo. Uthi kungenzeka usebenzise iphimbo leli olusebenzisa olimini lokuxhumana nezinye izinhlanga. Ulimi lwesiZulu ulimi olugqame kakhulu ngenhlonipho. Iphimbo liyakwazi ukuveza inhlonipho. Umuntu osengenwe indlela yokukhuluma lolulimi lokuxhumana kungezwakala sengathi akanayo inhlonipho kanti akunjalo.

### **3.6.4 ULIMI OLUYIGUGU ESIZWENI**

Lolu ulimi oluqondile lwebele. Luthathwa njengolimi oluyigugu kuleso naleso sizwe okumelwe luvikelwe futhi lugcinwe. Isizwe samaZulu sinolimi lwaso lwesiZulu, isizwe samaXhosa sinolimi lwaso lwesiXhosa. Isizwe siyaluvikela ulimi lwaso silugcine silubambe njengezikhali zamaNtungwa. Lugcinelwa ukudluliselwa esizukulwaneni esizayo. Ulimi luyahlukana ngokwamanzinga. Abahlala ezindaweni zasemadolobheni ulimi lwabo alufani nabahlala ezindaweni zasemakhaya. Indlela yokuludlulisela lolu limi incike kakhulu kumzali okhulisa ingane.

UZungu, (1995:39) ubeka kanje:

When a pidgin comes to be adopted by a community as its native tongue, and children learn it as a first language, that language is called a creole.

Lokhu kusho ukuthi ulimi oluyigugu lwesizwe kumele balamukele emphakathi ngoba luwulimi lwesizwe. Nabantwana abancane kumele balufunde ukuze bazoludlulisela ebantwaneni babo nabo. Lokhu kusho ukuthi ukudluliswa kolimi esizukulwaneni kuncike ebantwini abadala ukuthi bakhuluma kanjani. Indlela abakhuluma indlulela ebantwaneni.

ULabov (1963) ubeka uthi lolu limi yilo elinomthelela kakhulu ngoba lungena ngaphansi kolimi olukhulunywa emphakathini. Ulimi olukhunywa emphakathini othile luba namanye amagama angasetshenziswa kwezinye izigodi. Umuntu nomuntu ukhula nalo ulimi lwasendaweni yangakubo, aphinde alubhale emibhalweni. Lugcina selusabalele nasezinkundleni zokuxhumana.

### **3.6.5 ULIMI OLWAMUKELEKILE NOMA OLUNGAMISELWE MIGOMO**

Lolu uhlobo lolimi lapho ukhuluma ngendlela efuna ukukhuluma ngayo. Lubuye luthathwe njengolimi lwenkulumo ekhululekile lapho umuntu okhulumayo evulelekile ngendlela ayithandayo kodwa eyamukelekile.

USolano-Flores, (2006:2368) uthi:

The term register refers to specific lexical and grammatical choices as made by speakers depending on the situation context, the participants of a conversation and function of the language in the discourse.

Lokhu kuchaza ukuthi igama elisho ulimi olungamiselwe migomo (*register*), incazelo nokusetshenziswa kwamagama lowo okhulumayo uyazikhethela amagama angawasebenzisa kodwa kuncike isimweni sangaleso sikhathi, inkulumo uyibhekise kabani futhi lolo limi maluhambisane nolowo mcimbi.

Lokhu kuchaza ukuthi umuntu nomuntu usebenzisa ulimi ngendlela afisa ngayo noma ayithandayo. Lolu limi imvamisa umuntu ulukhuluma nabantu olingana nabo noma nabangani abanjwayelene nabo. Ukuhleleka kwephimbo lwethoni kuyenzeka liyahluka esimweni esijwayelekile.

ULabov (1963) uthi lolu hlobo lunomthelela ekushintsheni kolimi. Uthi umuntu uyalufunda ulimi ngokulalelela nokufunda okubhaliwe. Lokho kwenza ukuba naye agcine esekhuluma noma esebhala ngaleyo ndlela ayibone kwabanye. Uyaqhubeka uthi lokhu kuyalusabalalisa ulimi. Kungasabalala ulimi olunothile noma ulimi olungekho esimweni esihle sokukhuluma.

### **3.6.6 ULIMI LOMUNTU NOMUNTU**

UChomsky noHalle (1965) bathi umuntu nomuntu unendlela akhuluma ngayo. Izindlela abantu abakhuluma ngazo azifani. Umuntu ngamunye unendlela yakhe ehlukile kweyomunye. Ongoti bathi kuba nolimi lwakhe lowo muntu azalwe nalo (*I – Language or Innate language*). Ulimi lomuntu lumenza ahluke komunye ngenxa yamagama athile avame ukuwasebenzisa nangendlela awaphimisa ngayo.

ULightfoot, (2006:07) uchaza ulimi lomuntu nomuntu ngamunye kanje:

I-Language is for internal and individual. This is what I mean by an “internal language” and a grammar in this view, is a mental system that characterizes a person’s linguistic range and is represent somehow in the individual’s brain.

Lokhu kuchaza ukuthi umuntu nomuntu unolimi lwakhe lwangaphakathi olunguye. Yilokhu esingathi “ulimi lomuntu lwangaphakathi” indlela yokubhala ihambisana nokuhleleka komqondo womuntu nendlela esebenzisa ngayo amagama.

ULightfoot (2006) uhamba emazwini abanye ongoti okuthi umuntu unolimi lwakhe. Lolu limi luchaza yena uqobo. Ngamanye amazwi lunguye, ulimi lwakhe. Indlela akhuluma ngayo uphinde abhale phansi njengoba kunjalo nalokhu okusemlonyeni. Ulimi lomuntu nomuntu luvela ngezindlela ezahlukene. Ongoti bathi lungaba ulimi lofuzo.

**(i) ULIMI LOMUNTU OLUWUFUZO**

UChomsky noHalle (1965) ulimi lomuntu lungaba ufuzo. Banqamisa kakhulu indlela umuntu aphemisa ngayo amagama kanye nephimb ukuthi lingafana nabanye obozalo noma abasozalweni. Bayaqhubeka bathi lolu fuzo umuntu azalwa nalo. Lolu limi kuphenduka ulimi lwakhe.

**(ii) ULIMI OLUVELA KUNGANAKEKILE**

UGross (2010) uchaza uthi umuntu nomuntu ukhuluma ngendlela akholelwa ukuthi kufanele akhulume ngayo. Uthi lolu limi lungavela uma udlulisa imizwa yakho okungaba imizwa yokuthukuthela, ukuthakasa, noma ukubabaza. Lowo osuke ekhuluma lolu limi usuke angakunakile konke lokho kukhuluma kwakhe (*unconscious language*). Uyaqhubeka uthi kuyenzeka umuntu athande indlela noma isitayela somunye esithile sokukhuluma (*conscious language*). Lolu limi lwesitayela lungacina selungena luphenduke ulimi lwakhe.

ULabov (1963) uthi ulimi lomuntu ngamunye lungaba nomthelela kwabanye asondelene nabo. Lungadlulela phambili ngenxa yolimi olusetshenziswa umzali ekhaya noma abangani. Kwesinye isikhathi uma ujwayele ukulalela umuntu omkhonzile noma uyisibonelo esihle empilweni. Kuyenzeka uthathe ulimi lwakhe indlela asebenzisa ngayo amagama nangendlela aphemisa ngayo.

### **3.6.7 ULIMI NOMPHEKATHI**

UZungu (1995:16) uthi lolu ulimi olukhulunywa umphakathi noma iqembu elithile. Indlela olukhulunywa ngayo luthi olwehluke kweminye imiphakathi. Kwehluka indlela abaphimisa ngayo, indlela yokusebenzisa amagama kanye nonhlobo lwamagama asetshenziswayo.

USolano-Flores, (2006:2360) ubeka kanje:

The term 'Dialect' refers to a variety of language that is characteristic of a particular group of the language speakers. It also refers to a language socially subordinate to a regional or national language. Dialect includes variety within a language with peculiar differences in the features of grammar, vocabulary, and pronunciation from the standard language.

Lokhu kuchaza igama elithi 'ulimi nomphakathi' ukuthi lichaza ukuhlukana kolimi olukhulunywa esigodini esithile emphakathini. Luchazwa ngokuthi ulimi lomphakathi olukhonzile noma oluveza ibalazwe laleyo ndawo olukhunyulwa kuyo noma isizwe esisebenzisa lolu limi. Ulimi nomphakathi luhambisana ngokwehlukana kwezindawo, okufani. Ulimi lunedlela yalo esetshenziswa ngayo okubalwa khona ukubhalwa kwalo, amagama asetshenziswayo, nendlela yabo yokuphimisa.

Lokhu kufakazela ukuthi ulimi lwesigodi lwehlukile uma luqhathaniswa nezinye. Abantu bakuleso naleso sigodi baluqonda kahle ulimi lwabo. Inkulumo yomuntu nomuntu izwakala olimini lwakhe ukuthi uzinze kuliphi ibalazwe lendawo. Ukuthola imvelaphi yebalazwe yomuntu kubhekwa izinto ezintathu, indlela aphisa ngayo amagama, indlela asebenzisa ngayo amagama kanye nolimi lwakhe uqobo ngokusho kukaSolano-Flores (2006). Ulimi lomphakathi lwezinhlobo ezintathu ezichaza kabanzi ngalo.

#### **3.6.7.1 IZINCAZELO EZICHAZA NGOLIMI NOMPHEKATHI**

Ulimi luhlukene ngokwamagama asetshenziswayo kanye nokwezincazelo. Kuyenzeka igama libe nezincazelo ezahlukene kodwa libe liphimiswa ngendlela efanayo. Lokhu kugqama kakhulu ezilimini zesigodi.

**(i) INCAZELO YEGAMA NGOBUHLOBO ELINABO NAMANYE**

Igama negama liba nobuhlobo elinabo namanye ajwayelike. Umnikazi wolimi uma ehlangana negama angakaze alisebenzise uyakwazi ukuliqondosisa uma esiqonda isiqu salelo gama isibonelo: uzimalimali > okusho ukuthi unemali eningi. Umphakathi nomphakathi unolimi abavame ukulusebenzisa olungafani neminye imiphakathi (Mthembu-Ngema, 2019). Ngokusho kongoti bathi lokho kwenza ulimi olukhulunywa emphakathini othile lukwazi ukwamukeleka nakomunye umphakathi.

**(ii) UKUBHALWA NOKUHLELWA KWAMAGAMA**

NgokukaNzuza (2016) uthi amanye amagama ayahluka ngokubhalwa ngokwesipelingi kodwa libe linencanzelo eyodwa. Abantu abazinze endaweni yaseMsinga banolimi lwabo.

**Isibonelo:**

umalo > umama

umbese > ummese.

La magama enencanzela eyodwa kodwa indlela abhalwa ngayo ihlukene.

**(iii) UKUPHINYISWA KWEZINHLAMVU NOKWAKHEKA KWAMAGAMA**

Indlela yokuphisa nokusetshenziswa kwamagama akufani. Isibonelo: esifundazweni saKwaZulu-Natal ngaphasheya koThukela endaweni yaseShepotstone bavame ukuthi bathi ‘**ugulu**’ besho igama elithi ‘**umkhulu**’ ngokusho kukaNzuza, (2016). Lokhu kusachaza ukuhlukana kolimi ngokwezindawo.

Lezi zinhlobo ziveza ukuthi ulimi lwesiZulu alufani indlela olukhulunywa ngayo ngokwezindawo. Umuntu okhuluma ulimi lwesigodi sangakubo uyakwazi ukuhamba afike athelele abanye lolo limi bakwesinye isigodi.

**3.6.8 UKUXHUMANA KWABANTU ABAHLUKENE NGOKWAMAZINGA EMPILO**

Ukuxhumana kwabantu kubuye kuhambisane namazinga abakuwo empilo (*social class*). Lapha umuntu usebenzisa ulimi oluhambisana nezinga leqembu akulo kwezokuxhumana. Umuntu angasabenzisa izinkundla zokuxhumana ezahlukene kodwa uyaqhaphela ulimi alubhalayo. Ubhala ulimi oluhambisana nabantu abakuleyo kundla yezokuxhumana.

Isibonelo ngomuntu odayisa umkhiqizo othile ezinkundleni zokuxhumana. Ulimi alusebenzisa noma olubhala ku-Twitter ngeke lufane nolimi alubhala ku-Facebook.

Iningi labantu liba namaqembu ahambisana nezinga labo. Abakukhulumayo kuhambisana nezinga abakulo. Lolu limi babuye balusebenzise emaqenjini abo lungadlulela kwezinye izinkundla zokuxhumana.

UGee, (2008:10) uthi:

The middle class changed their language habits more than the upper class and the lower class not only due to their desire to rise socially, but also because of network differences. Language varieties that used by particular societal strata are referred to as sociolects.

Lokhu kuchaza ukuthi abantu abaphila impilo esigabeni esiphakathi nendawo ngokomnotho bayashintsha indlela abakhuluma ngayo. Ulimi abalusebenzisayo luba nomkhutshana ngendlela abakhuluma ngayo kanjalo nabantu abasemazingeni aphezulu empilo ngokwezomnotho. Laba abasemazingeni aphansi bayafisa ukufana nalabo abasemazingeni aphezulu kodwa izinkundla zokuxhumana abazisebenzisayo azifani. Ulimi luyahluka ngendlela olusetshenziswa ngayo emphakathini.

ULightfoot (2006) ubeka uthi ulimi luyashintsha ngenxa yeqembu nezinga lomuntu okulo. Kulolu cwaningo izinkundla zokuxhumana ziyisizinda sokuxhumana kolimi oluhambisana nezinga lempilo. ULesley noMilroy (1987) bathi kuyenzeka kube iqembu elithile labantu abangazani elihlangane enkundleni yokuxhumana. Kungaba iqembu elithile okungaba yilaba lokudlala isitokofela, ukufunisani umsebenzi noma ezemfundo. Lapha umuntu nomuntu ukhuluma ulimi lwakhe noma lwesigodi sakhe (*explicit to explicit*) oluvamise ukulusebenzisa.

ULightfoot, (2006:07) uthi:

E- Language is to the nation as I-language is to the citizens that constitute it. Change in E- language cause changes in I- language and changes in I-language cause change E- language. Put differently if people hear

different things, they may attain a new grammar, if they attain a new grammar, they will say different things.

Lokhu kuchaza ukuthi ulimi olukhulunywa kuleyo ndawo ulimi oluqhamuka kumuntu eyisakhamuzi sendawo. Ukushintsha kolwazi kolimi olukhulunywa emphakathini lungashintshwa ulimi olufika nomuntu mumbelugcine selusetshenziswa emphakathini noma kuleso sizwe. Ukuhlanganisa abantu abahlukene ngokwezindawo kugadala ukuthi bafunde amagama amasha kwabanye. Uma sebefunde la magama amasha, nakubo kungagcina sebeshintsha indlela abakhuluma ngayo.

ULighthfoot (2004) ugcizelela khona ukuthi ulimi lomuntu lungashintsha ngezindlela ezahlukene. Okuqala lungashintsha ngenxa yokujwayela ukuzwa lolo limi. Okwesibili lungashintsha ngenxa yokuthi naye lowo muntu uyathanda ukusebenzisa lowo magama. Indlela okukhulunywa ngayo ingaba nomthelela nasekubhaleni ulimi. Ziningi indlela zokuhlaziya uma kubhekwa ulimi lomphakathi. Umcwaningi ukhethe lezo ezithinta isihloko socwaningo.

### **3.7 ISIFINGQO SESAHLUKO**

Lesi sahluko sichaze ngezinsizakuhlaziya kanye nokubaluleka kwazo lapho zichaza kabanzi ngokusabalala kolimi. Kuqale kwadingidwa ukuthi ziyini izinsizakuhlaziya. Kuphinde kwachazwa ukuthi kungani kusetshenziswe insizakuhlaziya ehlaziya izinkundla zokuxhumana nokushintsha kolimi (*The social networks analysis and language change theory*) kanye nehlaziya ulimi nomphakathi (*Sociolinguistics theory*). Kucakulwe ezimbizeni zabanye ongoti ubeka ukuthi bathini ngalezi izinsizakuhlaziya. Kafushane-nje lesi sahluko sihluba udlubu ekhasini ukuveza ukuthi kungani ucwaningo lukhetha lezi zinsizakuhlaziya ezidalulwe ngenhla. Kubuye kwachazwa izinhlobo zokuxhumana ngolimi. Kuphinde kwachazwa indlela ulimi olusabalala ngayo ezinkundleni zokuxhumana kulandelwa izihlaziyi ezisetshenziswe ngenhla. Lesi sahluko sendlalela isahluko sesine, izindlela zokuqoqa ulwazi ezisetshenziswe kulolu cwano.

## ISAHLUKO SESINE

### 4.0 IZINDLELA ZOKUQOQA ULWAZI EZISETSHENZISWE KULOLU CWANINGO

#### 4.1 ISINGENISO

Isahluko lesi sifaniswa njengengxenywe yomhlahlandlela wocwaningo. Lesi sahluko sichaza ukusuka nokuhlala inqubo yokwenza ucwaningo. Umcwaningi uzibekela imigomo azoyilandela ukuze ucwaningo lube impumelelo. Kafushane-nje le migomo ifana nomgogodla wocwaningo. Okusho ukuthi ngaphandle kokulandela le migomo noma izimiso ngeke ucwaningo lwathembeka.

Lapha umcwaningi uveze amasu azowasebenzisa ukuze ucwaningo lube yimpumelelo. Lezi zimiso zocwaningo zenza umsebenzi omkhulu ngokusiza umcwaningi ukuba abone izingqinamba angabhekana nazo ocwaningweni. Umcwaningi uzibekela izimiso okumele azilandele. Lezo zimiso kumele azihloniphe futhi alandele imigudu azibekela yona.

Lesi sahluko siphinde sabheke izindlela ezisetshenziswe ukuqhuba ucwaningo, isizinda socwaningo, indlela yokuqoqa ulwazi yocwaningosimo, ipharadayimu, imibuzo engamiswe zimiso, uvivinyo lwemibuzo yocwaningo, ukukhethwa kweqembu okugxilwe kulo, ububanzi bocwaningo, ukukhethwa kwababambe iqhaza, indlela yokukhetha kwababandakanywe ocwaningweni, imigudu elandelwe yocwaningo, amathuluzi okuqoqa ulwazi, inqubo yokuqoqa ulwazi, ukuhlaziya ulwazi olutholakale ocwaningweni, isihlaziyi esihlaziya inkulumbo nombhalo, ukuhlaziya ngokuhlolisisa, kanye nokudingida ukwethembeka nobuqotho bocwaningo.

#### 4.2 IZINDLELA EZISETSHENZISWE UKUQHUBA UCWANINGO

Umcwaningi uqoqe onke amathuluzi azowasebenzisa ocwaningweni. Uphinde wabheka izingqinamba angahle ahlangebazine nazo ukuze azigweme ngokushesha. Lesi siveza isizinda socwaningo, indlela yokuqoqa ulwazi yocwaningosimo (*qualitative research*), imibuzo engamiswe zimiso (*unstructured interview questions*), ukukhethwa iqembu okugxilwe kulo (*focus group*).

UKumar, (2014:122) uthi:

Research design is a plan, structure, and strategy of investigation so conceived as to obtain answers to research question or problem.

Lokhu kuchaza ukuthi ukuhlela uhlaka locwaningo kuhambisana namasu okucubungula ngenhloso yokuthola amaqiso ukuze kuphenduleke imibuzo ngocwaningo. Lokhu kuchaza ukuthi umcwaningi kumele asebenzise amasu ukuze athole iqiniso. Ngamafuphi-nje ziningi izindlela zocwaningo zokuthola iqiniso. Umcwaningi kumele aqiniseke ukuthi ukhetha izindlela ezihambisana nalokho akucwaningayo. Kulolu cwaningo, umcwaningi uqaphele konke okungaba izithiyo ocwaningweni

Kuphinde kwabhekwa ububanzi bocwaningo (*population*), amathuluzi okuqoqa ulwazi (*data collection instrument's*), inqubo yokuqoqa ulwazi (*data collection procedure*) indlela yokuhlaziya imiphumela (*data analysis*) nokwethembeka nobuqotho bocwaningo (*reliable and validity of study*). Umcwaningi usebenzise amasu nobunyoninco okuthola iqiniso athinta isihloko socwaningo.

#### **4.3 ISIZINDA SOCWANINGO**

Umcwaningi wendlalele ucwaningo ngokuqala ukubheka umbhalo obhalwa ezinkundleni zokuxhumana ezahlukenene. Emva kokubheka indlela yokubhalwa kolimi, ube esegxila ezinkundleni zokuxhumana u-*Facebook*, kanye no-*WhatsApp* kuphela. Umcwaningi uphinde wenza inhlolovo ezikoleni zamabanga aphezulu. Inhlolovo ibhekiswe kubafundisi bolimi mayelana nokuthinta ukubhalwa kolimi ezikoleni. Umcwaningi uqoke izikole ezisemakhaya kanye nezisondelene nedolobha. Inhloso yalokho ukubheka ngokuqhathanisa umthelela wezinkundla zokuxhumana ekusetshenziweni kolimi.

#### **4.4 INDLELA YOKUQOQA ULWAZI YOCWANINGOSIMO**

Ucwaningo lusebenzise indlela yokuqoqa ulwazi yocwaningosimo ukuthola imibono, imicabango kanye nokuphawula okwahlukene ngokusetshenziswa kolimi ezinkundleni zokuxhumana.

UMason, (2002:01) uthi:

Through qualitative research we can explore a wide array of dimension of the social world, including the textual and weave of everyday life, the understandings, experiences and imagination of our research participation and the way that social process.

Lokhu kuthi ukusebenzisa le ndlela yokuqoqa ulwazi ikwazi ubheka ucwaningo ezindaweni ezahlukene zomhlaba, okufakwa kuzo ucwaningo lwemibhalo kanye nezinto ezenzeka empilweni imihla namalanga. Lubuye luthole imibono nendlela abantu abacabanga ngayo, kanye nabaphilisana ngayo.

Ucwaningo lusebenzise indlela eyodwa ukuqoqa ulwazi. Le ndlela yaziwa njengendlela eqotho ecwaninga amaqiniso ngokuhlolisisa. Amaqiniso iwahlanza iwabeke obala. Le ndlela ihambisana neminye imigomo yokuqhuba ucwaningo. Le migomo iveza uhlobo lwabantu abazobandakanywa ocwaningweni. Luphinde luveza isibalo noma inani lamalunga namaqembu abantu abangaba ingxenye yocwaningo. Kulolu cwanningo kubandakanywe abafundisi bolimi. Lokho ukwenze ngenhloso yokuhlola isimo sokubhalwa kolimi emsebenzini wesikole.

UDane, (2018: 148) uthi:

Qualitative research is the label applied to a collection of methods use to obtain information about live experience refers to trying to understand events from the view point of people who were part of the events, to understand their experiences instead of imposing another person's viewpoints.

Lokhu kusho ukuthi indlela yokuqoqa ulwazi ikwazi ukuqoqa ulwazi ebantwini abankatshabommu kulowo mkhakha ukuthola imibona yabo ehlukene, izimo abeke babhekana nazo noma izehlelelo. Le ndlela ayiphopheleli ukuthi ukuba umuntu aveze uvo lwakhe.

Lokhu kufakazela ukuthi ucwaningosimo lusebenza ukuhlola isimo nokuthola amaqiniso ngokusebenzisa labo abasebenza kulowo mkhakha. Kulolu cwanningo kubandakanye ababafundi bolimi lwebele ezikoleni (*focus group*). Amaqembu abafundisi ahlukane

ngokwezikole abafundisa kuzo. Ucwangingo luhlanganise abafundisi abafundisa kusukela ebangeni lesishiyangalombili kuya kwabafundisa ibanga leshumi nambili (*Grade 08 - 12*). Lokhu kusize umcwangingi ukuba athole ukuphawula okwahlukene kwabafundisi. Umcwangingi uqoqe inkulumo ekhulunyiwe wabe eseyihlaziya. Umcwangingi usebenzise indlela yokuhlaziya yokuhumusha inkulumo nombhalo wabafundi kanye nenkulumo etholakale ku-Facebook no-WhatsApp.

#### 4.5 IPHARADAYIMU

Ipharadayimu ingenye indlela yokuqhuba ucwangingo egxile ekutholeni ulwazi ngolokhu okucwangingwa ngakho. Le ndlela yokucwanginga, icwanginga iqiniso ngezindlela ezahlukene. Bangingi ababhali ababhalile mayelana namapharadayimu amathathu okuyiwona amakhulu; ipostpositivist paradigm (*Postpositivist paradigm*), eyokuhumusha (*Interpretivist paradigm*), nekhathikhali (*Critical paradigm*). Ongoti bachaza ipharadayimu ngokuthi isebenza ukuveza imibono mayelana nokuthinta umhlaba noma okwenzeka ezweni.

UBertram noChristiansen, (2014:23) bathi:

A research paradigm represents a particular worldview that defines, for the researchers who this views, what is acceptable to research and how should be done.

Lokhu kuchaza ukuthi ipharadayimu yocwangingo ichaza ngokuphathele nokwenzeka emhlabeni. Abacwangingi babeka ukuthi ucwangingo kumele luqhutshwe kanjani ukuze lwamukeleke ngokulandela ukuchaza kwaleyo ipharadayimu.

Kuleyo naleyo pharadayimu kuba nezimiso ezilandelwayo ukuqhuba ucwangingo. Umcwangingi ukhetha ipharadayimu ehambisana nocwangingo. Izimiso zepharadayimu ekhethiwe iba wumhlahlandlela ekuqhutshweni kocwangingo. Kuhambisana nokusungula uhla lwemibuzo ehlabeni esikhonkosini, izindlela yokuqoqa ulwazi, nendlela yokuhlaziya imiphumela. Kafushane- nje ipharadayimu ibheka kakhulu imibuzongqangi yocwangingo nezinhlosomfezo zocwangingo ukuze ucwangingo lube yimpumelelo.

Lapha ngezansi kuchazwe amapharadayimu amathathu amakhulu ukukhombisa ukwehlukana kwawo. Kukhona ipharadayimu; iphostphosithivizimu, ipharadayimu yokuhumusha nekhithikhali.

#### **4.5.1 IPHOSTPHOSITHIVIZIMU**

Iphostphosithivizimu igxile ekutholeni iqiniso ngokuphelele ngokusebenzisa amathuluzi athula ubufakazi obubonakalayo ngokocwaningo. Lolu hlobo imvamisa luqhathanisa okubili noma okungaphezu kokubili (*measure variables*) ukuze kutholakale iqiniso elinqala.

UDenzin no-Lincoln, (2008:05) bachaza kanje:

Positivists believed that scientific knowledge can proven and is discovered by rigorous methods of observation and experiments and derived through the senses.

Lokhu ukuthi abacwaningi abasebenzisa iphosithivizimu bakholelwa ukuthi ulwazi lwesayensi bangaluvela futhi bangathola ezinye izindlela zokubuka nokuqhathanisa okungefani bese kuveza into enomqondo ophusile.

Le ndlela yokucubungula esetshenziswa oSaSayensi. Lapha kucwaningwa kubhekwa ngokuqhathanisa izinto ezicishe zifane. Ngaphansi kwale pharadayimu kubuye kusebenze nezibalo nama-ekseperimenti okuyizindlela zokuqoqa ulwazi. Ongoti bathi umcwaningi kumele agweme ukuchema nokungenelela kokuthile okungamagugu okungaba izinkolelo zakhe anazo.

#### **4.5.2 IPHARADAYIMU YOKUHUMUSHA**

Lolu hlobo lubuye lubizwe ngekhnstrakthivizimu (*constructivisims*) ngenxa yokuthi nayo igxile ekucwaningeni imininingwane ethinta ukuxhumana kwabantu emphakathini nangokwenhlalo ezweni.

UMakue, (2015:136) ubeka kanje:

The interpretivist paradigm allowed viewing the world in through the perceptions and experiences of the participants.

Lapha kuchazwa ipharadayimu yokuhumusha ukuthi isebenza ngokubuka umhlaba ngokusebenzisa imibono ngezindlela ezahlukene kanye nesipiliyoni salabo abayingxenyeye yocwaningo.

Lokhu kufakazela ukuthi lolu hlobo lucishe luncike kakhulu emibonweni yabantu abazi kancono ngalokho okucwaningwa ngakho. Lapha umcwaningi kumele akugweme ukufaka imibono yakhe. Okungamagugu nenkolo akholelwa kuyo kungaba nomthethela kulokho acwaninga ngakho (Bertrams noChristiansen, 2014:26). Bayaqhubeka bathi umcwaningi ucwaninga ngaphansi kwalolu hlobo lwepharadimu kumele aqonde kabanzi ngosikompilo lwabantu abazoba yingxenyeye yocwaningo. Ipharadiyimu yokuhumusha isebenza ukuthola iqiniso ebantwini abaqondene nokuthinta ucwaningo ngqo.

#### **4.5.3 IPHARADAYIMU EKHRITHIKHALI**

Kulolu hlobo ongoti bakholelwa ukuthi kumele lulethe ushintsho empilweni yabantu. Lokho okutholwe umcwaningi okuyimibono yabantu, nendlela abazizwa ngayo kumele kulethe ushintsho emphakathini noma ezweni. Kungaba ushintsho oluthinta ezomnotho, ezopolitiki, indlela yokuphila noma yokuphilisana, okuthinta amasiko, kanye nezomlando.

U-Asghar, (2013:3123) ubeka kanje:

Critical theory seeks human emancipation to liberate human being from the circumstances that enslave them.

Lokhu kuchaza ipharadayimu ekhrithikhali ukuthi ibheka isimo sokukhululeka komuntu esimweni akuso. Ngamanye amazwi kuchaza ukuthi emva kokuphuthulwa kocwaningo kumele kuthathwe izinyathelo ezinqala zokukhulula labo abasesimweni segcindezelo.

Lokhu kufakazela ukuthi imiphumela yocwaningo iletha izinguquko ezithile okumelwe zilandelwe ukulungisa lesi simo. Emva kokuphuthulwa kocwaningo imvamisa kuthathwa izinyathelo (*applied research*) ukugwema lesi simo. Ongoti bakholelwa ukuthi amaqiniso alawulwa isimo senhlalo, inkathi, ipolitiki, amasiko nezomnotho okuyikona okuletha inguquko ezweni.

#### **4.5.4 UCWANINGO LUKHETHE IPHARADAYIMU YOKUHUMUSHA**

Lolu hlobo luhambelana nekxonstrakthivizimu (*constructivism*) ngenxa yokuthi nayo igxile ekucwaningweni izinto ezithinta ukuxhumana nokuphila kwabantu emphakathini. Kulolu cwaningo kusetshenziswe le pharadiyimu yokuhumusha, ukuhumusha umbhalo obhalwa ezinkundleni zokuxhumana, nemibhalo yabafundi ezikoleni. Loluhlobo luhambelana nendlela yokuhlela imbuzongqangi yocwaningo, izindlela zokuqoqa ulwazi, nezindlela zokuhlaziya imiphumela yocwaningo.

Lubuye lube isisekelo sokukhethwa kwenjulalwazi zokuhlaziya ezihambisana nocwaningo. Le pharadiyimu ilawula izindlela zokuqhutshwa kocwaningo. Umcwaningi uphawule ngakubonayo nasekubonile embhalweni wesiZulu ngaphambi kokuba ayokwenza ucwaningo ezikhungweni. Loluhlobo lokucwaninga luyahambisana nokubheka ulimi, ubuciko, usiko nokusetshenziswa kolimi, indlela yokuphila noma umphakathi ophilisana ngayo.

UDenzin noLincoln, (2008:05) bachaza kanje:

Interpretive is directing at understanding phenomenon from an individual's perspective, investigating interaction among individual as well as the historical and cultural contexts which people inhabits.

Lokhu kuchaza ipharadiyimu yokuhumusha ukuthi yona ibheka imibono yomuntu ngamunye, bese icwaninga ngokuxhumana mayelana nokuthinta imvelaphi yomlando kanye nokuthinta ihlalo yabo. Lokhu kufakazela ukuthi loluhlobo lwepharadiyimu lubheka kakhulu okuthinta abantu. Ucwaningo lubheke okungamaqiniso (*ontology*> *what is reality*) ngokubhalwa kolimi. Ubheke umbhalo obhalwa ezinkundleni zokuxhumana u-*WhatsApp* no-*Facebook*. Uphinde wabheka imibono yabafundisi ezikoleni, nemisebenzi yabafundi ngokubhalwa kolimi lwesiZulu.

#### **4.6 IMIBUZO ENGAMISWE ZIMISO**

Ucwaningo lusebenzise imibuzo engamiselwe zimiso. Le imibuzo evulelekile lapho umcwaningi esebenzisa amaqhinga okuthola amaqiniso ngendlela ezahlukene.

UKumar, (2014: 177) uthi:

You may formulate questions and raise issue on the spur of the moment, depending upon what occurs to you in the context of the discussion.

Lapha kuthi umcwaningi angahlela imibuzo futhi ibe nentshisekelo, kodwa kuncika esihlokweni esidingidwayo. Lokhu kufakazela ukuthi umcwaningi uyakwazi ukufaka umunye umbuzo phakathi nengxoxo. Imibuzo eminye ingavela ngenxa yezimpendulo eziphendulwa yilaba abayingxenywe yocwaningo. Le ndlela yosebenzisa imibuzo ikhululekile futhi ivulelekile.

Okunye okusemqoka umcwaningi uvumelekile ukuchaza kafushane ngesihloko ukuveza umhlahlandlela ngocwaningo. Lokhu kusiza labo abayingxenywe yocwaningo ukuthi kucace bha ukuthi kukhulunywa ngani. Inhloso ukugwema ukudidekile futhi nokusiza abayingxenywe yocwaningo ukuthi baphendule bekhululekile. Isihloko kanye nemibuzo kungadala izingqinamba ocwaningweni uma labo abazocwaningwa bangaqondi kahle.

#### **4.7 UVIVINYO LWEMIBUZO YOCWANINGO**

Umcwaningi uqale wahloma imibuzwana kubafundisi bolimi ngaphambi ukulungiselela imibuzo enesigqi. Lokhu kusize ukuba athole endlela entsha yokuhlela imibuzo eshaya emhlohlweni. Lokhu kuphinde kwasiza umcwaningi ukunqoba izingqinamba angabhekana nazo uma eseqhuba ucwaningo.

URyan noDundon, (2008:44) babeka kanje:

The researcher is eager for the interviewee to convey information and extrapolate meaning and understanding about the problem under investigation. In this vein it is posited that the interviewee ought to be put at ease and reassured about his/her role and confidentiality.

Lokhu kuchaza ukuthi ubacwaningi baqale bafake imibuzo ngaphambi kokuqhuba ucwaningo oluphelele. Lokho kusiza ukuba bashintshe indlela yokuhlela imibuzo. Kuphinde kusize ukuxazulula izinkinga abangahlangabezana nazo uma sekuqhutshwa ucwaningo. Kulolu hlelo lokuhlonywa kwemibuzo kuyaqinisekisa ukuthi labo ababamba iqhaza ocwaningweni amagama abo azoba yimfihlo.

Lokhu kufakazela ukuthi umcwaningi kumele acabe indlela kuqala ngaphambi ngokuqhuba ucwaningo oluphelele. Lokhu kusiza ukuba akwazi ukulungisa imibuzo engezwakali kahle kusanekhathi. Imibuzo kumele ihleleke futhi ashaye isikhonkosini inamathele esihlokweni. Lokho kusiza ukuba kuphenduleke imibuzo ethinta isihloko socwaningo.

#### **4.8 UKUKHETHWA KWEQEMBU OKUGXILWE KULO**

Ucwaningo lusebenzise le ndlela ukukhetha amaqembu aqondene nocwaningo ukuveza izinhloso zocwaningo. Le ndlela iqondana nalelo qembu labantu ebaqondene nalowo mkhakha okucwaningwa ngawo. Ingenye yamasu asetshenziswa ocwaningweni okuqoqa ulwazi oluyikhwalithethivu (*qualitative research*). Lapha umcwaningi usuke eqondene ngqo nalelo qeqebana labantu. Lolu hlobo lwenza kube lula ukucwaninga ngalo. Luhle ngokuthi alinazo izindleko ezinkulu. Umcwaningi uyakwazi ukuhlukanisa abazocwaningwa ngokwamaqembu. Uyakwazi ukuqoqa ulwazi oluningi kubantu abaningi ngesikhathi esifushane.

UStewart noShamdasani (2017: 42) bathi:

Focus group provides data from a group of people much more quickly and often at less cost than would be the case if each individual was interviewed separately.

Lokhu kuchaza ukuthi iqembu *i-focus group* likwazi ukuthi libe nenani elikhulu ngesikhathi esifushane futhi linezindleko ezincane uma kuqhathaniswa nokufaka inhlolovo umuntu ngamunye. Lokhu kufakazela ukuthi lolu hlobo alunazo izindleko futhi lusiza umcwaningi akwazi ukuthi asheshe aluphothule ucwaningo. Lapha umcwaningi angabuza umbuzo bese iqembu liyawumunyunga ngokuxoxa, baphikisane abanye bavumelane. Lokho kuxoxa kwabo kusiza umcwaningi ukuthi athole iqiniso. Lapha imvamisa kucwaningwa ngokwenzeka imihla namalanga. Lokhu kusiza laba abazocwaningwa ukuthi noma bengenwa amanzi emadolweni kodwa baqine isibindi ngokuthi kukhulunywa ngento abayijwayele noma abayibona mihla namalanga.

Kulolu cwaningo kusetshenziswe lolu hlobo lwaqondana ngqo nabafundisi bolimi ezikoleni. Isibalo sabafundisi ababandakanywe ocwaningweni besingafani ngenxa lenani

elingafani lothisha abafundisa ulimi kuleso naleso sikole. Lapha kusetshenziswe inkulumo mpendulwano, kuphendulwana umlomo nomlomo. Lokhu kusize umcwaningi ukuba aphinde akwazi ukuzifakela eminye imibuzo yena mathupha.

Kuphinde kwasiza ukuthi athole imibono kumaqembu ahlukene. Le ndlela yokukhetha amaqembu ivumela umcwaningi ukuthi akwazi ukufaka imibuzo ebantwini abaningi abahlukene.

#### **4.9 UBUBANZI BOCWANINGO**

Ucwaningo luba nesibalo esithile salabo abazocwaningwa. Kulolu cwaningo kusetshenziswe inani elahlukene ngenxa yamaqembu angalingani ngokwesibalo. Abafundisi abafundisa ulimi lwebele abalingani ngokwesibalo ezikoleni. Isibalo esincane sibe namalunga amathathu. Amanye amaqembu anamalunga ayisihlanu kuya kwayisithupha. Lolu hlobo lokuqoqa ulwazi alunaso isibalo esingumqamlajuqu.

UBraun noClarke, (2013:55) bathi:

Qualitative research tends to use smaller samples than quantitative research, but there are no rules for sampling size in qualitative inquiry. Sometimes only a single participant or text is analysed in depth.

Lokhu kuchaza ukuthi indlela yokuqhutshwa kocwaningosimo imvamisa ukusebenzisa isibalo esincane sabantu uma siqhaniswa nolunye uhlobo lokwenza ucwaningo. Nakuba kunjalo kodwa le ndlela ayimiselwe imigomo yesibalo sabantu okumele babe ingxenye yocwaningo. Kulolu hlobo kwesinye isikhathi umuntu eyodwa angamela abantu abaningi ocwaningweni.

Lokhu kufakazela ukuthi umcwaningi angafaka inhlolovo kuleso sibalo esikhona. Kuyenzeka ukuthi lowo mkhakha okucwaningwa ngawo ube nabantu abayidlanzana. Ucwaningo luyaqhubeka nakuba abantu bayidlanzana. Lolu cwaningo lusebenzise umkhakha wabafundisi bolimi abayidlanzana. Laba bafundisi bolimi bamaqembu ahlukene bamele cishe bonke abafundisi bolimi lwebele ezikoleni.

#### **4.10. UKUKHETHWA KWABABAMBE IQHAZA**

Ucwaningo lusebenzise izindlela ezahlukene. Okokuqala umcwaningi ubheke ubhalomagama olubhalwa ezinkundleni zokuxhumana ezahlukene ezikhethwe ucwaningo. Okwesibili ucwaningo lugxile kubantu abayidlanzana abangamaqembu ahlukeni (*focus group*) abafundisa ulimi lwesiZulu. Ucwaningo lukhethe izikole ezintathu ukuphelelisa ucwaningo.

UMytton noDiem, (2016:22) bathi:

Some sampling frames may not adequately cover the whole population we are interested in. They may not include everyone they purport to include.

Lokhu kuchaza ukuthi ezinye izindlela zokukhethwa kwabazobandakanywa ocwaningweni azikwazi ukuthatha umthamo omkhulu okumele ngabe ziyawuthatha. Zigcina zehluleka ukubandakanya wonke umuntu ezifisa ngabe uyingxenywe yocwaningo.

Lokhu kufakazela ukuthi ucwaningo aluphoqelekile ukuthi luthathe umthamo omkhulu ukuphelelisa ucwaningo. Izikole ezibandakanywe ocwaningweni yilezi zamabanga ephuzulu. Umcwaningi ukhethe izikole ezisemakhaya kanye nezikole esizindaweni ezisondele nedolobha. Isizathu sokukhethwa kwalezi zikole ezahlukene ukuqhathanisa ukusetshenziswa kolimi. Ukuyibo bonke abafundi abasebenzisa izinkundla zokuxhumana.

#### **4.11.1 INDLELA YOKUKHETHA KWABABANDAKANYWE OCWANINGWENI**

Ucwaningo lusebenzise indlela yokukhetha amaqembu amancane ahlukeni. Lokhu kusize umcwaningi ukuba athole izimpendulo emaqenjini ahlukeni. Lolu hlobo lube wusizo ngoba iqembu ngalinye beliveza imibono ehlukeni kwelinye.

UBertram noChristiansen, (2014:61) bathi:

Stratified sampling is used when the research population consists of subgroups that may have different opinions or experiences of the world.

Lokhu kuchaza ukuthi lolu hlobo lokukhetha abazobamba iqhaza ocwaningweni lusebenza ngeqeqebana labantu abahlukene abangaba nemibono ehluhahlukene ngemibono yabo ngokwenzeka ezweni.

Lokhu kuchaza ukuthi amaqembu ahlukeni angaba nezimpendulo ezingafani. Lokhu kuzisa umcwaningi ukunciphisa izindleko kanye nokonga isikhathi. Kuphinde kusize umcwaningi ukuba aqoqe ulwazi ngesikhathi esifushane.

#### **4.11.2 IMIGUDU ELANDELWE YOCWANINGO**

Umcwaningi ulandele imigudu ethize ukuze kuzoba ucwaningo olukhululekile. Nansi imigudu elandeliwe; umuntu nomuntu kumele avume ngokwakhe ukuba ingxenye yocwaningo. Abafundisi ezikoleni akube abafundisa ulimi lwesiZulu. Akube umuntu osebenzisa izinkundla zokuxhumana ezahlukene. Kumele kube nobulili obahlukene.

Emva kokuba umcwaningi ephelile imigudu yocwaningo, ube eseqoqa ulwazi ezinkundleni zokuxhumana, kothisha bolimi kanye nesemibhalweni yabafundi.

#### **4.12. AMATHULUZI OKUQOQA ULWAZI**

Amathuluzi okuqoqa ulwazi abalulekile kakhulu ocwaningweni. Aveza ukuthi umcwaningi yini ayisebenzisile ukuqoqa ulwazi. Kulolu cwaningo kusetshenziswe isiqophamazwi sihambisana nemibuzo ebuzwa umcwaningi. Umcwaningi uphinde wathatha amanothi lapho ebhala lokho okubalulekile okuphawulwa abafundisi bolimi. Imibuzo ibuzwe ngolimi lwesiZulu. Imibuzo ihlelwe ngendlela yokuthi umbuzo uwodwa udinga izimpendulo ezahlukene. Lokho kwenze wonke mfundisi wazibandakanya ocwaningweni.

##### **4.12.1 INQUBO YOKUQOQA ULWAZI**

Ucwaningo lusebenzisa izindlela ezimbili ukuqoqa ulwazi. Indlela yokuqala ucwaningo lubheke umbhalo obhalwa ku-*Facebook* kanye nasemaqenjini ku-*WhatsApp*. Ucwaningo lwabheka konke okuthinta ulimi, okubhalwa khona ukubhalwa kwamabinza, isipelingi, ukubhalwa kwezaga nezisho, amagama amqondofana namagama ayifuzamqondo.

Umcwaningi ube esethatha lokho akudingayo ezinkundleni zokuxhumana wakusebenza ukuhlaziya ukusetsheniswa kolimi.

Ucwaningo lusebenzise imibuzo engamiselwe zimiso (*unstructured interviews questions*). Ukwenze lokho ngokuqala afundele laba abayingxenye yocwaningo incwadi ngamalungelo abo kanye nokuzokwenziwa futhi nokubaluleka kocwaningo. Emva kokufundwa nokuzifundela bona incwandi ngokwabo bevume ngokuthi basayine incwadi eyisicelo. Umcwaningi uqale wachaza kafushane ngesihloko. Ube usebuza imibuzo eyibuza ngokulandela kwayo. Ucwaningo lwemibuzo kube ingxoxo lapho abafundisi bephawula ngemibono yabo nokunye okuthinta ukubhalwa kolimi (*Primary sources*). Ucwaningo luphinde lwaqoqa ulwazi ngokusebenzisa okubhalwe ezincwadini nasemaphephandabeni (*Secondary sources*).

#### **4.13 UKUHLAZIYA ULWAZI OLUTHOLAKALE OCWANINGWENI**

Ucwaningo luqale ngokubheka imibhalo ebhalwa ezinkundleni zokuxhumana. Umcwaningi ube eseveza ubuvakazi bemibhalo ebhalwa ezinkundleni zokuxhumana. Ucwaningo luhlaziye lokho okuthathwe ezinkundleni zokuxhumana. Luphinde lwahlaziya okushiwo abafundisi bolimi ezikoleni. Lapha umcwaningi ubehlaziya eqhathanisa okushiwo iqembu ngalinye. Umcwaningi uhlaziye imibono ehlukenene nefanayo. Uphinde wahlaziya imibhalo yabafundi ezikoleni. Kubuye kwabhekwa indlela abafundi ababhala ngayo ulimi.

##### **4.13.1 ISIHLAZIYI ESIHLAZIYA INKULUMO NOMBHALO**

Ucwaningo luba nethuluzi lokuhlaziya umsebenzi. Leso sihlaziyi esikhethiwe kumele sihambisane nalokho okucutshungulwayo. Lolu cwano lusebenzise ithuluzi lokuhlaziya inkulumo, imibhalo imibono, okungamaqiniso akhona futhi abonakalayo. Lapha kuhlaziye imibhalo ebhalwa ezinkundleni zokuxhumana kanye nokushiwo ngabafundisi bolimi. Kubhekwe indlela yokubhalwa kolimi nenqgikithi yombhalomagama. Sibheka ukuthi ulimi lusetshenziswe kanjani. Kungaba inkulumo, imisho noma amagama athile.

UKnapp noDally, (2002:103) bathi:

A discourse analyst is essentially interested in "who uses language, how, why and when". For example, a discourse analyst might examine talk occurring during encounters with friends, phone calls, job interviews, and so on.

Lokhu kusho ukuthi ukuhlaziya umbhalo noma inkulumo kusiza ukuthola ukuthi “ubani osebenzisa lolo limi, ulusebenzisa kanjani, kungani elusebenzisa futhi ulusebenzisa makwenze njani” Isibonelo, lesi sihlaziyi singacubungula inkulumo oyikhuluma nabangani, inkulumo exoxwa kumakhalekhwini, ukucubungula inkulumo yenhlolokhono nokunye okuyinkulumo.

UKnapp noDally (2002) bachaza lolu hlobo ukuthi lusiza ukuhlaziya ulimi olukhulunywayo nolubhalwayo. Kuhlaziya ukuthi ulimi lusetshenziswa kanjani, ubani, kuphi futhi kungani lukhulunywayo ngaleyo ndlela. Loluhlobo luhlaziya lubheka ngeso elijulile lubheka izinhlangothi ezahlukene ngokusetshenziswa kolimi.

UVan Dijk, (2001:06) ubeka kanje:

Discourse analytical is a varied as the structures, dimension and properties of text and talk and their functions in interaction, communication, and society.

Lokhu kuchaza ukuthi lesi sihlaziyi esibheka ukukhulunywa nokubhalwa kolimi (*discourse analytical*) sinohlaka olwehlukene kaningi. Sihlukaniswe ukubheka umbhalo obhaliwe, inkulumo ephinyiswa ngomlomo nendlela yokuxhumana emphakathini.

UVan Dijk (2001) uchaza ukuthi lesi sihlaziyi sihlaziya indlela okukhulunywa ngayo, indlela yokubhala, indlela yokuxhumana nabanye abantu emphakathini. Umcwangingi usebenzise leli thuluzi lokuhlaziya umbhalo wasezinkundleni zokuxhumana, umbhalo wabafundi ezikoleni kanye nenkulumo ephawulwe abafundisi bolimi. Lesi sihlaziyi siyahambelana nendlela yokuqoqa ulwazi yocwaningosimo (*qualitative research methods*).

#### **4.13.2 UKUHLAZIYA NGOKUHLOLISISA**

Lolu uhlobo olucwaninga ngokuhlolisisa ubufakazi obuthinta ucwaningo. Lobo bufakazi yibona obusetshenziswayo. Loluhlobo luphinde luhlanganisa ulwazi lwezimpendulo ezahlukene ezitholakale ocwaningweni. Luhlanganisa imibono, izincomo kanye nezikhazazo ezitholakale ocwaningweni.

UBertram noChristiansen, (2014:49) bathi:

Surveys gather data from a large number of respondents at a particular moment in order to describe the nature of existing condition.

Lokhu kuchaza ukuthi uhlelo lokuqoqa ulwazi lwe-*surveys* lucwaninga ngokuhlolisisa ngehlo elibukhali futhi lunika izimpendulo eziningi ezahlukene. Lokhu kusiza ukuthola imiphumela eveza ubunjalo balokho okucwaningwa ngakho.

Le ndlela incike kakhulu ukuhlaziya impilo yabantu nendlela abaphila ngayo, abakholelwa kukho kanye nolimi abalusebenzisayo. Ngamafushane nje uhlobo olucwaninga amaqiniso ngendlela yokusebenzisa amaqenjana ahlukeneyo ukuze luthole imibono eyahlukene.

#### **4.14 UKWETHEMBEKA NOBUQOTHO BOCWANINGO**

Umcwaningi uthembeke ngokuthi athule imiphumela yocwaningo enobufakazi obunqala futhi obuphathekayo. Imiphumela yocwaningo kumele ikholeke ngokuthi umcwaningi aveze konke okungamaqiniso ngakutholile. Umcwaningi ukuveze konke okutholile ngocwaningo.

UGolafshani, (2003:597) uthi:

The extent to which results are consistent over time and an accurate representation of the total population under is referred to as reliable if the results of the study can be reproduced under a similar methodology, then the research instrument is considered to be reliable.

Lokhu kuchaza imiphumela yocwaningo ukuthi kumele ingashintshi uma ucwaningo luphindwa. Lokho kuchaza ukuthi ucwaningo lwethembekile uma lukhipha imiphumela

efanayo lapho kusetshenziswa indlela efanayo yokuqhuba ucwaningo. Lolo cwaningo luthathwa njengocwaningo olwethembekile.

Lokhu kuchaza ukuthi imiphumela yocwaningo kumele ifane uma ngabe ucwaningo luphindwa kusetshenziswa indlela efanayo neyaphambilini yokucwaninga. Uma imiphumela yocwaningo ifana kusho ukuthi kungathenjela kulolo cwaningo. Umcwaningi wenza isiqiniseko sokuthi ulandela yonke imigudu yokuqhutshwa kocwaningo. Umcwaningi uphinde wabuyela kulabo kade bayingxenywe yocwaningo noma abambe iqhaza ukuyinqinisekisa izimpendulo lapho bekungacaci khona kahle.

UJasti noKodali, (2014:35) bathi:

Reliability can be defined as frequency with which the measuring instrument or questionnaire is producing to same outcome on repetitive trail.

Lokhu kusho ukuthi ukwethembeka kocwaningo kuhambisana namathuluzi afanele okwenza ucwaningo kanye nokubumba imibuzo ezokhipha imiphumela efanayo ngokocwaningo. Umcwaningi ukwenze konke lokhu ngokuthi athembele kubaluleki futhi konke akwenzile bekuyimvume ephuma kubabaluleki. Ngamafuphi nje konke okwenziwe umcwaningi kudlule ezandleni zabaluleki.

#### **4.15 ISIFINGQO SESAHLUKO**

Lesi sahluko siveze konke okwenziwe ucwaningweni. Siveza imigudu elandelwe ukuze ucwaningo lube impumelelo. Le migudu umcwaningi wethembele kuyo futhi uyayihlonipha. Lesi sahluko siveze ukuthi ulwazi luqoqwe kanjani futhi kuphi. Sibuye saveza amathuluzi asetshenzisiwe ukuqoqa ulwazi. Ucwaningo luqoqwe kubafundisi bolimi lwesiZulu ezikoleni zamabanga aphezulu. Ucwaningo lusebenzise imibuzo engamiselwe zimiso ukuqoqa ulwazi. Ngaphandle kwelesi sahluko ucwaningo lusuke lungaphelele. Lesi sahluko sifana nomhlahlandlela oveza inqubo yocwaningo lonke. Sidalula yonke imigomo yocwaningo. Lolu cwaningo luyilandele yonke imigomo yokuqhutshwa kocwaningo. Lesi sahluko sendlalela isihluko sesihlanu esedingida okutholakale ocwaningweni.

## ISAPHLUKO SESIHLANU

### 5.0 OKUTHOLAKALE OCWANINGWENI

#### 5.1 ISINGENISO

Lesi sahluko sithula imiphumela etholakale ocwaningweni. Imiphumela itholakale lapho kucwaningwa abafundisi bolimi lwebele ezikoleni zamabanga aphezulu kanye nezinkundleni zokuxhumana u-*Facebook* no-*WhatsApp*. Lesi sahluko siphinde siveza okushiwo ngabafundisi bezikole, saphinde sathula ubufakazi ngokubhalwa kolimi. Umcwangingi usebenzise indlela yokucwaninga ngokubuka (*observation*) indlela okubhalwa ngayo ezinkundleni zokuxhumana nombhalo ezikoleni. Uphinde wasebenzisa isiqophamazwi (*audio recorder*) njengethuluzi lokuqoqa ulwazi ngenkathi abafundisi bolimi bephendula imibuzo.

Kulolu cwaningo izikole zihlukaniswe ngamaqoqo amathathu, isikole sokuqala (Isikole A) sinothisha abane (uthisha uNdlovu, Msweli, Dlamini nothisha uMchunu), kulandele esesibili (Isikole B) sinothisha ababili (uthisha Mkhize nothisha uZondi) bese kuthi isikole sethathu (Isikole C) esinothisha abane (uthisha uTembe, Ngubane, Ndimande nothisha uMajola).

Umcwangingi ubaqambe izibongo othisha ukuvikela amagama abo, ngakho-ke zonke izibongo zothisha ezisetshenziswe ocwaningweni akusizo izibongo zabo zangempela. Kulesi sahluko kuvezwe imibhalo efakazela ukubhalwa kolimi ezinkundleni zokuxhumana. Kubuye kwavezwa imibono yabafundisi bolimi mayelana nokubhalwa kolimi lwesiZulu.

#### 5.2 UHLA LWEMIBUZO NEZIMPENDULO EBHEKISWE KUBAFUNDISI BOLIMI

Inhloso yokusebenzisa lolu uhla lwemibuzo ukuthola amaqiniso ukuthi ngabe izinkundla zokuxhumana zibambe liphi iqhaza okubhalweni kolimi lwesiZulu. Lapha kuhlelwe imibuzo nezimpendulo eziphendulwe abafundisi bolimi. Ezinye izimpendulo zihambisana nemibhalo yabafundi bezikole.

### **5.3 UMBUZO: Ngabe zikhona izinselelo ezibhekene nabafundi ekubhalweni kolimi lwesiZulu?**

#### **5.3.1 UKUBHALWA KWESIPELINGI EMIBHALWENI YESIKOLE**

##### **Isikole A: Uthisha uNdlovu**

Uphawule wathi zikhona impela izinselelo ekubhalweni kolimi. Uqhubeke wathi “Ulimi seluyantengantenga. Abafundi banamaphutha amaningi okubalwa kuwo ukubhalwa kwesipelingi nendlela ebhalwa inqamula amagama. La maphutha avela imihla namalanga ekubhalweni kolimi”. Ubeka wathi amaphutha amaningi awokubhalwa kwesipelingi. La maphutha bawenza imihla namalanga.

##### **Isikole A: Uthisha uDlamini**

“Yebo zikhona izinselelo futhi kungathi zikhula usuku nosuku. Uthi usalungisa kuvele okunye. Inkinga yokubhalwa kwesipelingi kuhamba phambili. Esikhundleni sokuthi ngibheke ingqikithi yenkulumo embhalweni kodwa ngigcina sengithola ngilungisa amaphutha okubhalwa kwesipelingi.”

##### **Isikole B: Uthisha uMkhize**

Ubeke wathi banamaphutha amaningi ekubhalweni kwesipelingi. “Lapha ebangeni leshumi nanye (*Grade 11*) kukhona abanenkinga yokubhala amagama enezinhlamvu u- ngcw,ngqw, mqg, nqg, ncw, ngcw, nezinye. Ukubhalwa kwesipelingi kulungiswa usuku nosuku kodwa kuyafana nokuthela amanzi phezu komhlane wedada.”

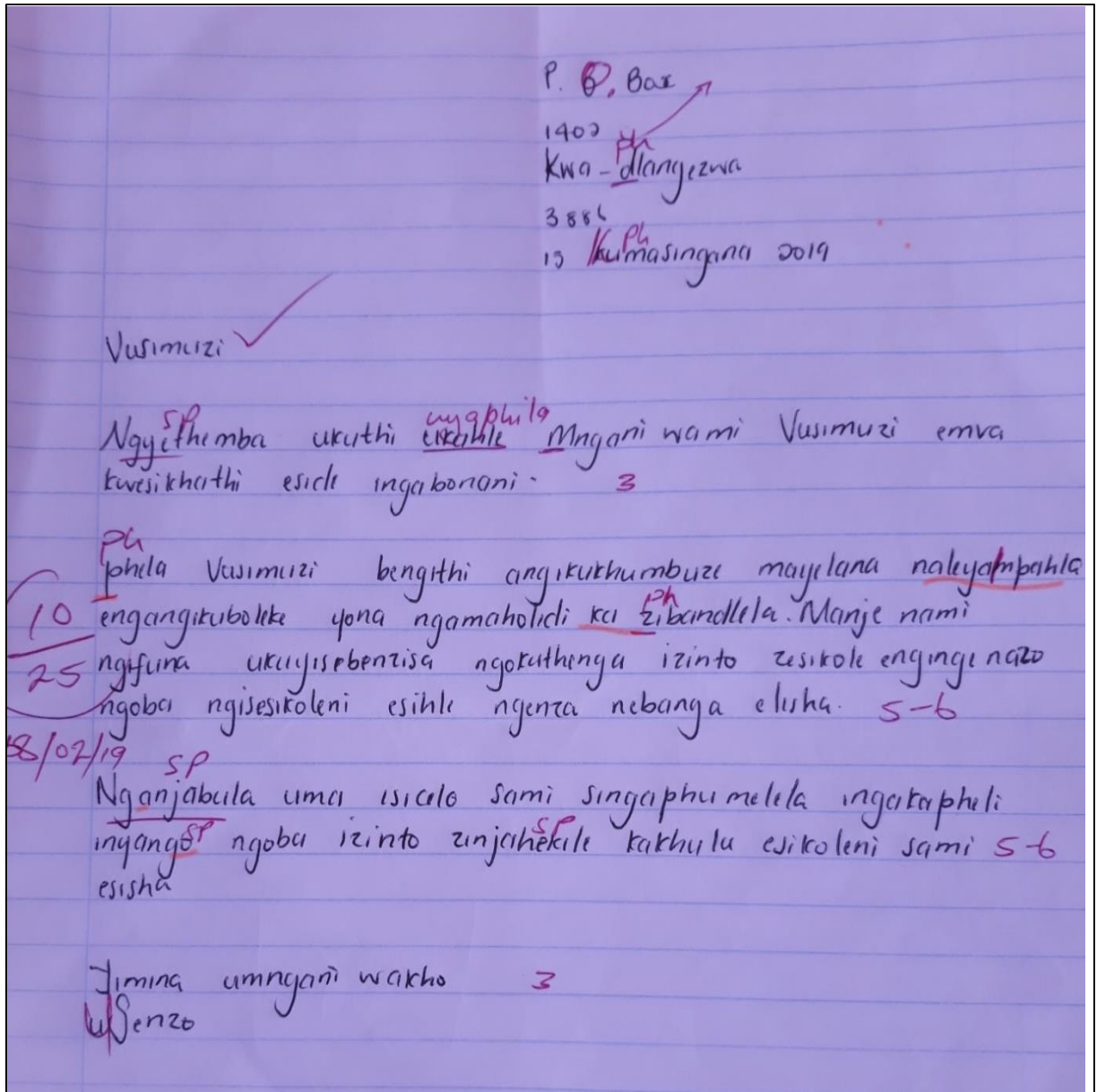
##### **Isikole C: Uthisha uMajola**

Uphawule wathi “Yebo zikhona inselelo ikakhulukazi amaphutha okubhalwa kwesipelingi. La maphutha abuye enziwe ukuthi abafundi abazihluphi ngokufunda izincwadi ezibhalwe ngolimi lwesiZulu. Ukuzijwayeza kufunda izincwadi nemibhalo yolimi lwesiZulu kungathuthukisa ukubhalwa kolimi.”

### Isikole C: Uthisha uNgubane

“Yebo! Abafundi babuye baphunyukwe indlela yokubhala kahle isipelingi. Iningi livamise ukweqa ezinye izinhlamvu emagameni. Lokho kuveza ukuthi umfundi akanandaba nokubhalwa nokufundwa kolimi lwesiZulu.”

Umcwaningi uthole nakhu okulandelayo kweminye imibhalo yabafundi.



**Umbhalo 5.1.** Kucashunwe emibhalweni yabafundi: Ukubhalwa kwesipelingi.

Lokhu kufakazela ukuthi abafundi abakuhloniphi ukubhalwa kolimi. Indlela ababhala ngayo ezinkundleni zokuxhumana iphinde ibe nomthelela emibhalweni ebalulekile.

UKaplan noBaldauf, (1997:22) babeka kanje:

The teaching of modern languages has remained largely grammar focuses, having as its objective access to the canonical literature, and not being much concerned about communicative competence.

Lokhu kusho ukuthi ukufundisa kwesimanje sekuncike ekubhekeni ukubhalwa kwamagama olimi nokubheka ingqikithi yombhalo. Indlela yokubhalwa kolimi akusayilandeli imithetho efanele yokubhala.

Lokhu kufakazela ukuthi ulimi olubhalwa namuhla lunamaphutha esipelingi. Lokhu kudala ukuba abafundisi bolimi bagcine sebeqhaphela ukubhalwa kolimi esikhundleni sokubheka ingqikithi yombhalo. Ukuphambuka kokubhalwa kwesipelingi kwenza lowo unqahlonipheki.

### **5.3.2 UKUBHALA NGOFELEBA NOMA OSONHLAMVUKAZI**

#### **Isikole A: Uthisha uMsweli**

Ubeke wathi “Abanye abafundi indlela ababhala ngayo kuveza ukuthi abawazi amagama okumele abhalwe ngofeleba. Uthola amagama emifula, ezintaba, amagama amadolobha, nezinyanga zonyaka bewabhala ngezinhlamvu ezincane ekuqaleni kwagama.”

#### **Isikole B: Uthisha uZondi**

Uphawule wathi “ Indlela ababhala ngayo ezinkundleni zokuxhumana, baphinde babhale ngayo emsebenzini wesikole. Kuyavela lapho uthola umfundi ebhala osonhlamvukazi phakathi nomusho kungafanele. Nalapho okumele ababhale khona engabe esababhala.”

#### **Isikole C: Uthisha uNdimande**

Ubeka wathi “Abafundi banenkinga yokwehlukana indlela yokubhalwa kofeleba emagameni eMnyango kaHulumeni. Isibonelo: UMnyango WezeMfundo > *Department Of*



<https://www.zibuza.net.com>

An increasing ambiguous line between “formal and informal” writing and the tendency of some student to use informal language and style in formal writing assignment.

Lokhu kusho ukuthi ukujwayela ukubhala ngendlela ephula imithetho yokubhalwa kolimi kugcine sekugqama ebhalweni ebalulekile. Kanjalo nokubhala sakutayela nakho kuba nomthelela nasemibhalweni yesikole. Lokhu kufakazela ukuthi imibhalo ebhalwa ezinkundleni zokuxhumana inomthelele emibhalweni ebalulekile yesikole. Nasi isibonelo sombhalo othathwe ezinkundleni zokuxhumana okhombisa indlela okubhalwa ngayo.



**Umbhalo 5.3.** Kucashunwe ku-Facebook: Umbhalo onqamula izinhlamvu zamagama.

Lapha indlela okubhalwe ngayo iveza inhloso yokudlulisa umlayezo kuphela. Indlela yokuthi ubhale kanjani akudokwe lingayelwe yena kodwa inqobo- nje uma umbhalo kuzwakala. Lo mbhalo uveza ukuthi iningi aliyigqizi qakala indaba yokuhlonipha imithetho yokubhalwa kolimi.

### **5.3.3 UKUHLONISHWA KWEMITHETHO IMITHETHO NENDLELA YOBHALA**

#### **Isikole A: Uthisha uMchunu**

Ubeka wathi “Abafundi abakuqhapheli ukubhala; isiphumuzo, ungqi, ikhonco (-) lapho kufanele khona. Uma bebhala izinombono abakwazi ukufaka ikhono, isibonelo: unyaka we-1994. Bayakhohlwa ukuthi kumele bafake ikhonco nakuselulo u-ke noma nje. Isibonelo; ngakho-ke, ngamafushane-nje. Yebo khona akuvamile ukuthi abafundisi abasemabangeni aphantsi bakufundise kodwa umfundi uyakwazi bayakubona mihla namalanga emibhalweni ehlukene.”

#### **Isikole B: Uthisha uMkhize**

Uphawule wathi “Indlela yokubhala izinombolo kanye nezinhlamvu. Akusiyo le ndlela okumele babhale ngayo ebayifunda emabangeni aphantsi. Lo mkhuba wokutayela okubhalwa ngawo awukho emthethweni. Abanye uthola bebhale uhlavu u- ‘f’ bawubhala abe ufeleba phakathi nomusho. Indlela yokubhala kwezinhlavu ngendlela efanele iyaphuma kancane kancane. Abanye babhala kanje: **e > ε, z > ʒ** nezinye ezinhlamvu ezibhalwa sakutayela. Impela indlela ababhala akusiyo abayifunda emabangeni aphantsi.”

#### **Isikole C: Uthisha uTembe**

Uphawule wathi izimpawu zokuloba, ikhonco, ukhevana, umbabazi, umbuzo, isiphumuzo abacaphuni, no-gqi. Uthe konke lokhu abanye abafundi bakushaya indiva. Lesi sibonelo esilandelayo sikuveza kahle lokhu othisha abakhala ngakho.

20 KuNhlaba 2019  
Isihlolo sendaba: Bengitni Lizokung SP<sup>2</sup> womlandi.  
 Hlanga ukukhala kwesakwimo nomsebenzi asabantu.

Isakwimo indaba nje ingamafuphi ehlukene amabanga amatshali  
 Isingeniso umzimba nesiphetho Umlandi umuntu usilabisa  
 Ngenzaba = Bengitni izokung "Kule noveli umlandi umuntu  
 wesithathu Owazi konke ngenzaba Wazi ukukhala ngayo abalingisa  
 Wazi lapro behlala khona wazi rokuthi narokuthi bacabangisi.

Isingeniso  
 Esingeniswani umlandi Osethulela umlingiswa Osemgaka  
 Ongumhlanga Opimide Sethulele isizinda Kanye Nesibusu Sozwelela  
 umlandi usethulela Umlangeni Osethatho isingoma Sokugqibela Ubuthi  
 abe ngamafuphi Wesifazane Lendaba yezeka eThekwini e Gelintu,  
 iphinda ibhoke eKapa base isibini izenze eThekwini  
 Naze kapa yezeka esikhathini Samanje lapro abantu Sebenamulungu

Owazi abakufuphi = Udvesthu Jusiswa nga Manteni ngokuyesitho  
Umntobeko intombi okhale Akaphu mali Bala ukucacisa isiZulu Umlangeni Umlangeni  
 Kuyise e Gelintu uyomshela ukuthi usoyi Uy emva kwokhala  
 Uyasuka elibanjisa eKapa uyoyiziqula Ubuthi Ukhala Bala ulime Umlangeni  
 nokhala. Ushushisa nepasi eseba Umanteni Ngisi Umlangeni  
~~Umlangeni~~ Umlangeni (ke) Ubuyela e Thekwini uyogqibela khona  
 Ibhizinisi lakhe amanye Kanye nokuthuthukisa abantu Wesifazane  
 (women improvement).

Umlangeni  
 - Emzimbeni wendaba sithola UKubhehketheko Kodwesi Uyale  
 Esingeniswani. Lolu Jwesini Umlangeni Umlangeni Umlangeni  
 lolu Jwesini Umlangeni Umlangeni Umlangeni Umlangeni  
 Kuzo Kuyofika Kuvuthonisa Umlangeni Umlangeni Umlangeni  
 endabeni lapro Kuvuleka khona amangisi.

**Umbhalo 5.4. Kucashunwe emibhalweni yabafundi ezikoleni: Izimpawu zokubhala.**

Kulesi sibonelo esivezwe ngenhla kubonakala ubudedengu obuhambisana nokubhala ngokhulu ukunganaki. Umfundi ubhale osonhlamvukazi ekuqaleni kwamgama phakathi nomusho. La maphutha aholela ekutheni umfundi angawutholi umklomelo wamamaki amahle.

**5.3.4 UKUBHALA NGENDLELA ENQAMULA AMAGAMA**

**Isikole A: Uthisha uNdlovu**

Uphawule wathi “Ukunqanyulwa kwezinhlamvu phakathi noma ekugcineni umkhuba odlangile kubafundi ikakhulukazi abasebenzisa izinkundla zokuxhumana. Bayaphunyuka bathuke sebebhalile ngale ndlela.”

### **Isikole A: Uthisha uDlamini**

Ubeka wathi “ L o mkhuba wokunqamula izinhlamvu egameni kwenza kulahleke incazelo yegama. Igama noma ibizo ukuze lakhe umqondo lakhiwe onkamisa nongwaqa. Le ndlela yokubhala igqama kakhulu kulaba abasebenzisa izinkundla zokuxhumana.”

### **Isikole B: Uthisha uZondi**

Uphawule wathi. “Nakuba bephunyuka kodwa abanye bayaqikelela. Kuba namaphutha amancane ikakhululazi kulaba abafunda ibanga lamatikuletsheni. Into abavame ukuyenza ukuhlanganisa amagama ikakhulukazi isazizwana sokubala, isibonelo: **lababafana > laba abafana.**”

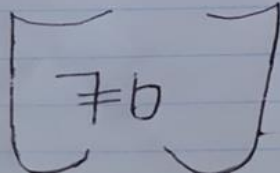
### **Isikole C: Uthisha uTembe**

Uphawule wathi ukubhala ngendlela enqamula amagama sekulethe nomthelela wokubhalwa kwesipelingi. Sekunabafundi abahlulekayo ukubhala izinhlamvu zolimi lwesiZulu ngendlela efanele. Emibhalweni ehloliwe yabafundi kutholakale ukuthi kunomkhutshana wendlela yokubhala ethanda ukuba insakavukela umchilo wesidaba. Le ndlela ehlukenisa amagama okumele abhalwe ahlangane. Umcwaningi uveze lokhu okulandelayo.

24 KuMbusa 2019

## Isifundo

Kuhle ukuthola ulwazi olwandle ngerkompani ofake isicelo somsebenzi kuyo ngaphambi kokuba uyit khuthole khono. Qinisekisa ukuthi ugqoka ngendle- la efanelkile. Uphindt usuke kushakhathi esakre um uyo kwinkhala khono ukuse ukwazi ukubekana nokungakuphazamiseki endleeni. Ngokhathi kubingele- la isigqungu sakhala khono ngoxhawula, leixhawule ngendlela enomfutho nakhambisa ukusechemba. Kuyinto ehlile ukusebenzisa ngempumelelo ukuse- 24/10/19 khona lokulalela lokho ngeskhathi kubuwa umbuso. Lapho usuphendula kuhle uqikelele ukuthi imp- endulo yakho ayinhlankhanyisi kodwa ishayo ngqo esikhonkisini salokho okubuswe. Yenza okushoyo ku- be kuwakale ngokusebenzisa izibonelo eikhambisa- na nomsebenzi oluhlolwayo.



Q = 04  
L = 02

**Umbhalo 5.5.** Kucashunwe emibhalweni ezikoleni: Ukubhala ngokuxuba ofeleba.

Kulo msebenzi ovezwe ngenhla kuyavela igama elithi 'inhlolekhona' elibhalwe lahlukaniwa. Uthisha uqhubeke wathi abafundi kubukeka bengenayo intshisekelo yokugwema la maphutha, bayakhunjuzwa kodwa babuye baphunyuke bakhohlwe.

<https://www.zibuza.net.com>.

Teachers describe the unique challenges of teaching in the digital age, including the “creep” of informal style into formal writing assignment

and the need to better students about issue of writing.

Lokhu kuchaza ukuthi abafundisi ezikoleni bakhala ngolimi olusetshenziswa ezinkundleni zokuxhumana ukuthi selunyonyobe lwaze lwangena emibhalweni ebhalwa ezikoleni. Ukubhala ngokutayela kanye nobhalo olunqamula amagama noma indlela yokubhala ngokufinyeza amagama. Lokhu kufakazela ukuthi le ngxubevange yobhalo-magama olunaphutha yilolu olubhalwa ezinkundleni zokuxhumana.

### **5.3.5 AMAPHUTHA EKUBHALWENI KWEZINOMBOLO NGOLIMI LWESIZULU**

#### **Isikole A: Uthisha uMchunu**

Uphawule wathi, “Abafundi banamuhla abakwazi ukubiza noma ukubhala izinombolo ezinkulu. Nalabo abazamayo kuyavela ukuthi abakwazi kahle. Kubonakala ngokuthi bazixuba nolimi lwesiNgisi. Isibonelo > unyaka wa-1994 esikhundleni sokuthi unyaka we-1994.”

#### **Isikole B: Uthisha uMkhize**

Ubeke wathi, “ Ukubhalwa nokubizwa kwezinzombolo into abangayazi futhi iningi alizimisele ngokuthi lizifundise izinombolo ngolimi lwesiZulu. Ngingasho ukuthi cishe bonke babhala izinombolo ngolimi lwesiNgisi.”

#### **Isikole C: Uthisha uMajola**

Uphawule wathi, “Kulaba abazamayo bayakuphambanisa ukubizwa nokubhalwa kwezinzombolo ezinkulu. Akugcini lapho, nemali abakwazi ukuyibiza ngolimi lwesiZulu. Nalapho bebhala iminyaka, kuyabonakala ukuthi usuke elahlela, ukuze kuthiwe uzamile.”

#### **Isikole C: Uthisha uNgubane**

Uphawule wathi ilimi luyalimala ezinkundleni zokuxhumana. Indlela ababhala ngayo ezinkundleni zokuxhumana kwenza bakhohlwe ngisho sebebhala umsebenzi wesikole. “Umfundi ongene wagxila ezinkundleni zokuxhumana umbono ngombhalo. Iningi labo libuye liphambuke uma kufanele libhale izinombolo ngolimi lwesiZulu.” Umcwaningi uveze omunye wombhalo womfundi ofakazela lokhu okushiwo umfundisi.

BOX 2891 ✓  
Bluff  
4052  
? ?

Mgondisi  
City of health Department  
Box 349  
Durban  
4000

Mnumzane

09/15 Isikhalo ngomsindo ✓

08/05 Ngicela ukwethula isikhalo ngomsindo owerziwa inja yakwa marhelelwane wam u Mnumzane J. Mkhize. Lenja inkonkotha ngaphandle kokuma kusukela ekseni ngehora le-8 kuze kube ihora le-5 ntambama.

Njengoba unkosikazi wam esawaya nomntana omnane nja iyamcasula kodwa futhi kuthikameza nomntana omnane ngoba akasitholi isikhathi esaneli sekulal.

Sengike ngambhalela u Mnu. Mkhize mayelana ngale gxake? Kodwa akazange aphenhule kanti futhi? nomnsindo waleni? usalokhu uqhubeka njalo.

Ngijabula ama ngabe ngingahlumana nobhetelele ukuthi zwa kwasemakhaya mayelana ezilwine.

Ozithobayo

UB.S. Shabalala ✓

**Umbhalo 5.6.** Kucashunwe emibhalweni yabafundi ezikoleni: Umbhalo onqamula amagama kanye nokubhalwa kwezinombolo.

Lokhu kufakazela khona okushiwo umfundisi ngenhla mayelana nokungaqapheli kwabafundi. Abanye abafundi abaqhepheli ukuthi kumele babhale izinombolo ngolimi lwesiZulu.

**5.4 Umbuzo:** Ngokubona kwakho ngabe izinkundla zokuxhumana zinomthelela omubi noma omuhle ekusetshenzisweni kolimi, ikakhulukazi okuphathelene nomsebenzi obhalwa abafundi?

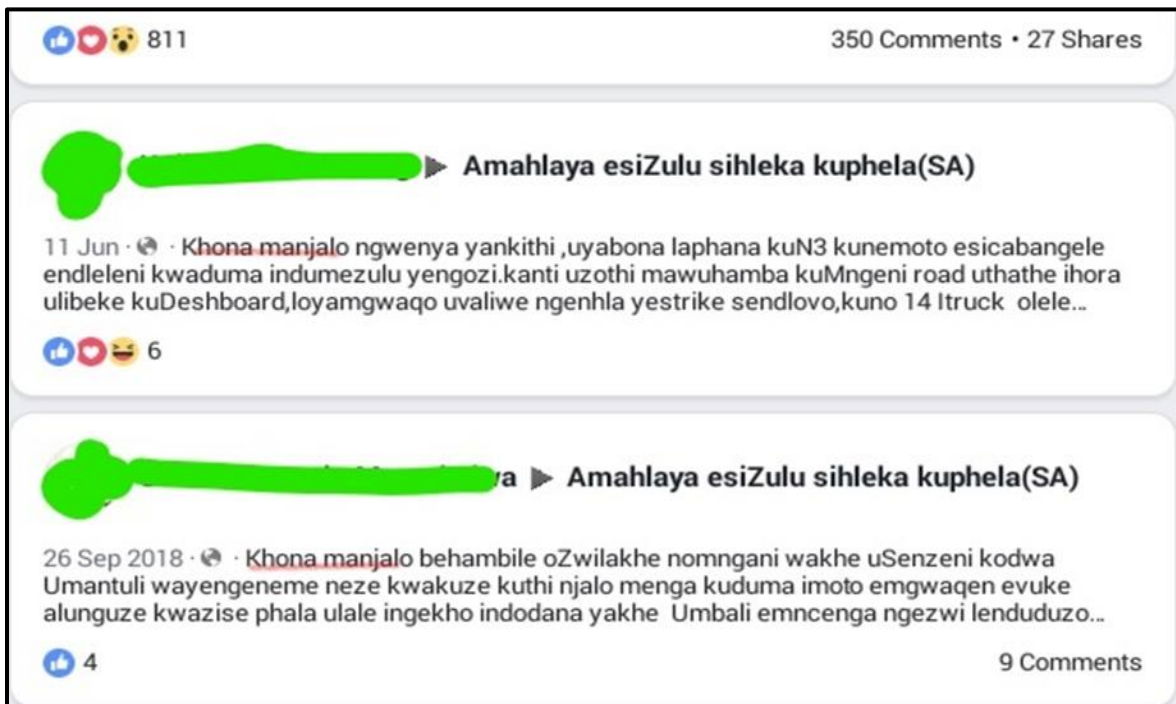
#### **5.4.1 UKUSEBENZA KWESABIZWANA SOQOBO UKWAKHA IMVUMELWANO EMSHWENI**

##### **Isikole A: Uthisha uDlamini**

Ubeke wathi izinkundla zokuxhumana zinaphutha ekubhalweni kolimi. Umuntu nomuntu kumele azijwayeze ukubhala ngendlela ejwayelekile. Uqhubeke wathi “ngikhuluma-nje kunamagama asetshenziswa ezinkundleni zokuxhumana avela kaningi emibhalweni yabafundi. Indlela ababhala ngayo ilahla imigomo yolimi. Ulimi luya ngokuya luyalimala”. Unikeze isibonelo ngesabizwa soqobo kanje:

➤ **Khona manjalo** ✘ > **kona kunjalo** ✓

Uphawule wathi uma uthi ‘khona manjalo’ kulahleka ukuvumelana kwamagama. Uthe lokhu sekujwayelekile olimi lwabafundi. Le ndlela yokukhuluma iyavela ku-*Facebook*.



**Umbhalo 5. 7.** Kucashunwe ku-*Facebook*: Umbhalo oveza indlela yokukhuluma ezinkundleni zokuxhumana

Lokhu kufakazela ukuthi le ndlela yokubhala bayithatha ezinkundleni zokuxhumana. Ucwangingo luthole ukuthi isabizwana soqobo naso siyakwazi ukwakha ubuhlobo bemvumelwane emshweni. Isabizwana soqobo sisebenza ngezindlela ezahlukene. Enye yazo uNyembezi (1965:88) uyichaza uthi izabizwana zoqobo uyakwazi ukuziphinda emshweni owodwa zilandelana, futhi zakhe umqondo ophusile. **Isibonelo:**

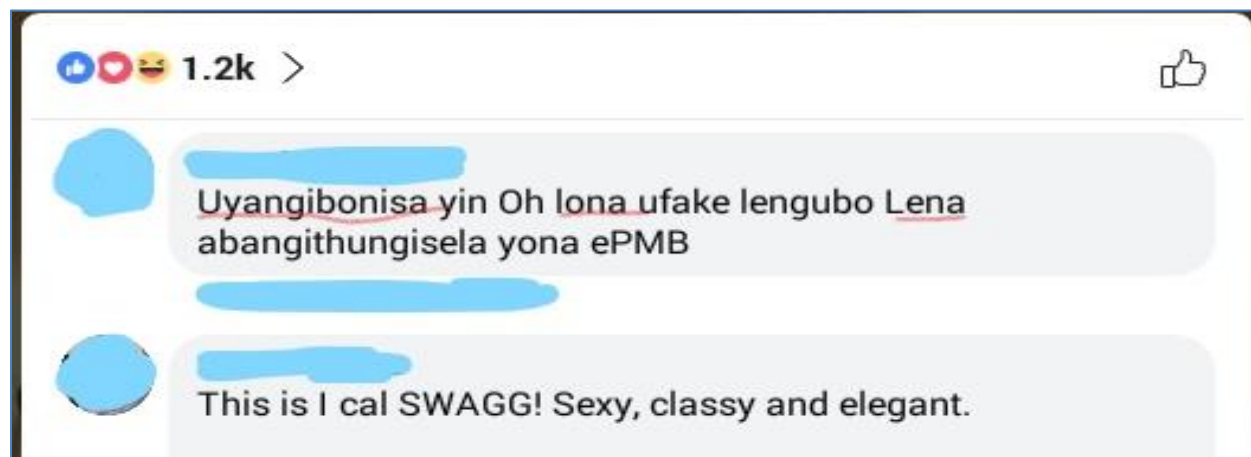
- Ngithanda **yona yona** le ngubo.
- Uthole **lona lona** leli elithandayo ibhulukwe.

Lezi zibonelo zifakazela ukuthi igama negama lihambisana nesabizwana saso. Izabizwana nazo zihlelwe ngokwezigaba zazo.

### **Isikole C: Uthisha uNdimande**

Uphawule wathi, “Abafundi abaqhapheli ukuthi igama negama kumele lakhe ukuvumelana emshweni. Baphinde badidanise isabizwana soqobo nesikhomba. Isibonelo: Wenzani lona> Wenzani lo. Isabizwana soqobo sibonakala ngesijobelelo u-na.”

Emva ngokuphawula kwabafundisi bolimi kanye nokubheka imigomo yolimi, umcwangingi ubheke ezinkundleni zokuxhumana. Umcwangingi ubheke ezinkundleni zokuxhumana wathola le nkulumo elandelayo:



**Umbhalo 5.8.** Kucashunwe ku-Facebook: Ukusetshenziswa kwesabizwana sokukhomba.

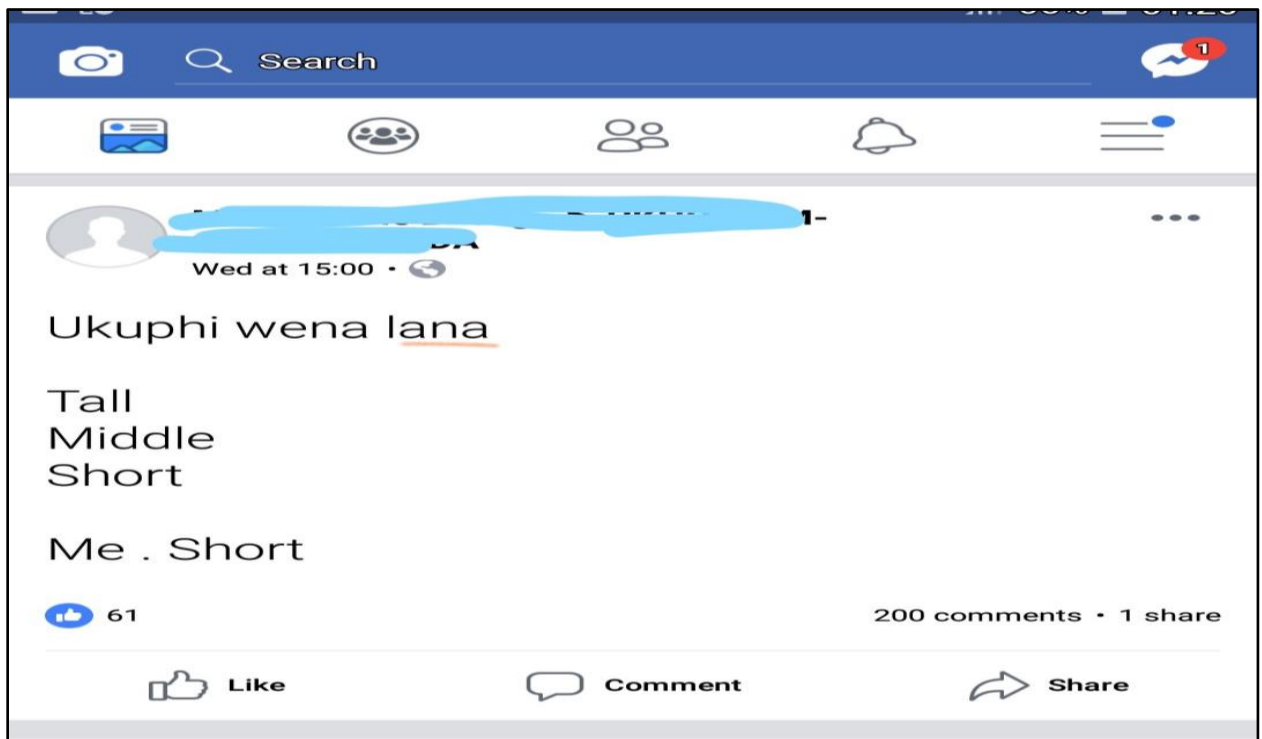
Kule nkulumo engehla kunamagama asetshenziswe njengesabizwana soqobo 'lona', 'lena'. La magama bekumele aveze isabizwana sokukhomba eduze 'lo sisi' 'le ngubo'.

Kuphinde kwasetshenziswa igama elithi 'uyangibonisa' esikhundleni sokuthi 'uyangibukisa'. Ukubonisa ukukhombisa umuntu ogeduze kwakho lapho umkhombisa into ethile idingidwe umlomo nomlomo. Leli gama elithi uyangibonisa alihambisani nale nkulumo evezwe ngenhla.

#### 5.4.2 UKUSEBENZA KWESABIZWANA SOKUKHOMBA

##### Isikole A: Uthisha uMsweli

Uphawule wathi izinkundla zokuxhumana zinomthelela omubi. Uqhubeke wathi kunamaphutha amancane anganakekile olimini. "Ukusebenza kwesabizwana soqobo kanye nesabizwana sokukhomba kuthanda ukuba yindida kubafundi. Ubathola befaka isijobelelo u-na esabizwaneni sokukhomba. Umcwani u-uthole lobu bufakazi ezinkundleni zokuxhumana u-Facebook.



**Umbhalo 5.9.** Kucashunwe ku-Facebook: Ukubhalwa kwesabizwana soqobo esikhundleni sesabizwana sokukhomba.

Ngamafuphi-nje isabizwana sokukhomba asinaso isijobelo u- **na**” lapha kumele kuthi **‘lapha’** Uthisha uthi la maphutha afana nalawa alungiswa imihla namalanga emibhalweni yabafundi kodwa kunhlanga zimuka nomoya.

UMsomi noNkosi (1992) bathi isabizwana sokukhomba sisebenza njengazonke izabizwana, kodwa siba nomsebenzi wokukhomba ezindaweni ezintathu ezahlukene, eduze buqamama nakude.

#### 5.4.2.1 UKUHLELWA KWESABIZWANA SOKUKHOMBA

Isigaba	Ibizo	Eduze	Buqamama	Kude
1	Umfana	Lo	Lowo	Lowaya
2	Abantu	Laba	Labo	Labaya
1a	Umkhulu	Lo	Lowo	Lowoya
2a	Ugogo	Lo	Lowo	Lowaya
3	Umuthi	Lo	Lowo	Lowaya
4	Imizi	Le	Leyo	Leyaya
5	Iqanda	Leli	Lelo	Leliya
6	Amadoda	Lawa	Lawo	Lawaya
7	Isitha	Lesi	Leso	Lesiya
8	Izitsha	Lezi	Lezo	Leziya
9	Inkuzi	Le	Leyo	Leyaya
10	Izinkuni	Lezi	Lezo	Leziya
11	Uphondo	Lolu	Lolo	Loluya
12	_____	_____	_____	_____
13	_____	_____	_____	_____
14	Ububi	Lobu	Lobo	Lobuya
15	Ukudla	Lokhu	Lokho	Lokhuya

**Ithebula 5.3.** Ukuhlelwa kwesabizwana sokukhomba

Lokhu kufakazela ukuthi isijobelelo u-na akangeni esabizwaneni sokukhomba. Lokhu kuyavela ukuthi kuzo zontathu izihlobo zokukhomba asikho esinejobelelo u-na.

#### 5.4.2.2 ISAKHIWOMAGAMA SESABIZWANA SOKUKHOMBA

Lapha umcwangingi usebenzise izibonelo ezivezwe uthisha ngenhla. Lezi zibonelo eziveziwe ziveza ukuthi isabizwana sokukhomba sakhiwa ngokulumbana konkamisa bokubela kanye nabemvelo. UNkosi noMsomi (1992) baveza isakhiwo sesabizwana sokukhomba ngale ndlela:

**Lo** uthanda ukukhuluma > isabizwana sokukhomba eduze

**La** + **u** uthanda ukukhuluma > **lo** uthanda ukukhuluma.

Lapha kulumbane onkamisa bemvelo bodwa kanje: **a + u = o**, kwaphuma unkamisa wokubela u-**o**. Kuthathwe isabizwana sokukhomba eduze **u-la** walumbana nonkamisa u-u kwaphuma u-**la**.

Ngokwesakhiwo magama kuyahlaluka ukuthi – na (lona > lo+na) akangeni kwisabizwana sokukhomba. Esinye isibonelo esidalulwe uthisha esiveza isabizwana sokukhomba yilesi esilandelayo:

- **lena** ithanda ukukhuluma. ✗ > **le** ithanda ukhuluma. ✓
- **Le** ithanda ukukhuluma > **la + i = le** > ukulumbana konkamisa

**Umbuzo:** Yini ethanda ukukhuluma?

**Impendulo:** ingane, indoda, intombi.

Unkamisa (**i**) usukela embuzweni othi “**yini ethanda ukukhuluma**”. Lapha kuyahlaluka ukuthi isijobelelo u-na akangeni kwisabizwana sokukhomba.

#### **Isikole B: Uthisha uMkhize**

Uchaze wathi iningi labafundi linomkhumba wokusebenzisa isabizwazana sokukhomba buqamama ngendlela okungesiyo. Isibonelo:

➤ **Laphana** kuyasetshenzwa. ✘ > **Laphaya** kuyasetshenzwa. ✔

Uphawule wathi lesi isabizwana sokukhomba kude kodwa uthola sekusetshenzizwa **u-na** esikhundleni sika 'ya' ochaza into ekude. Umcwangingi naye uthole le ndlela yokubhala ku-Facebook.



**Umbhalo 5.10.** Kucashunwe ku-Facebook: Ukubhalwa kwesabizwana sokukhomba kude.

Leli elinye lamaphutha okusebenzisa u-na esikhundleni sika-ya. Ucwangingo luthole ukuthi umuntu ulimi ulufunda kwabanye axoxa nabo. Lokho kungenza ukuthi lungene naye agcina eselubhala phansi.

UMthembu- Funeka, (2009:07) ubeka kanje:

When learner deliberately uses a word to communication with other, speech has occurred. The learner has attached meaning to the sound that she/he makes based on the past experience. Speaking is often referred to as an expressive skill and oral language skill.

Lokhu kusho ukuthi uma umfundi esebenzisa igama elithile ngamabomu ukuxhumana nabanye ngengxoxo kwenza ukuthi leyo nkulumo noma lelo gama lingene nakwabanye. Umfundi omunye uzolalela lomsindo bese awuhlanganisa nomunye aseke wawuzwa ngaphambilini bese kuyangena kuyakhela enqondweni. Ukukhuluma kungashiwo ukuthi kulikhono ekudlaliseni amagama ngomlomo kodwa futhi ulimi luyafa lubulawa ukujwayela ukulalela inkulumo enamagama aphula ulimi. Lokhu kuchaza ukuthi ulimi olukhulunywayo luyasabalala luze luyabonakala emibhalweni ngokuthola kocwaningo.

### 5.4.3 ULIMI LWESITAYELA

#### **Isikole B: Uthisha uZondi**

Ubeke wathi, “Intsha yanamuhla ikhuluma ulimi lwesitayela. Abalandeli incazelo yegama negama ukuthi ngabe ithini. Lokho kukhinyabeza ulimi.”

#### **Isikole C: Uthisha uNdimande**

Uphawule wathi izinkundla zokuxhumana zinomthelela omubi. “Intsha yamuhla iyakuthakasela ukukhuluma ulimi olukhulunywa endaweni edumile noma ephucuzekile. Bayathanda ukukhuluma leso sitayela ukuze kuvele sengathi ngabakhona kuleyo ndawo.” Uveze lesi isibonelo:

- **Ulaphi** lo muntu esimfunayo? ✘ > **Ukuphi** lo (u)muntu esimfunayo? ✓

Uqhubeke wathi lolu limi lukhulunywa intsha noma abantu basendaweni yaseThekwini. Usuthola intsha yasemakhaya nayo isibhala lolu abaxhumana ngalo ezinkundleni zokuxhumana lwesitayela.



**Umbhalo 5.11.** Kucashunwe ku-*Facebook*: Ukubhala kokutayela.

Kulesi sibonelo esingenhla kusetshenziswe igama elithi ‘ukephi’. Leli gama liphula imigomo yokubhalwa nokuphinyiswa kolimi. Kumele kuthi lapha ‘ukuphi’ bese impendulo ithi mhlawumbe usekhaya, useThekwini njalonzalo.

Umbuzo kumele wakhe imvumelwano nempendulo yalokho okubuziwe. UNkosi noMsomi (1992) bathi umbuzo kumele uveze ukushintsha kwephimbo. Lokhu okubhalwe phansi kumele kuhambisane nokukhulunywayo. Okusho ukuthi leli gama elithi ‘ukephi’ elingeni khaxa ngoba aliyivezi imvumelwano emshweni. Ukuvumelana kwamagama kuletha inkulumo noma umqondo ohlabahlosile. Inkulumo ekhulunywayo kumele ihleleke nasekubhaleni komusho.

ULong noWall, (2009:46) bathi:

When we learn to speak, read or write words, we do not just acquire vocabulary, we also learn a set of grammatical rules. These rules govern by the way word signs are combined in a text so that they make sense.

Lokhu kuchaza ukuthi uma sifunda ukukhuluma nokubhala, sike singafundi amagama kuphela kodwa sifunda nendlela yokubhalwa nemithetho yalo. Le mithetho ilawulwa imisindo ehlanganisiwe ekhipha igama elinomqondo ophusile.

Lokhu kufakazela ukuthi umusho kumele ube nemvumelwano ukuze uzwakale kahle. Imvumelwano iba yingxenye yegama negama elakhe umusho. Amagama eshweni kumele abe nokuzwana kanye nokubumbana enkulumweni. Uhlamvu nohlamvu emshweni lubalulekile. Ulimi lwesiZulu ulimi olunotho kakhulu kangangokuba igama elilodwa emshweni lingasebenza nezivumelwano ezahlukene okungaba izenzo, izabizwana nezinye izinhlobo zamabizo.

#### 5.4.4 UKUSETSHENZISWA KWEZAGA NEZISHO

##### **Isikole C: Uthisha uNdlovu**

Ubeke wathi, “Abafundi abasakwazi ukuhlukanisa izaga nezisho. Kuyavela ukuthi ezinye bazizwa enkulumweni yabadala emakhaya kodwa bona bese bayahluleka ukuzisebenzisa ngokwenzazelo.”

##### **Isikole A: Uthisha uMchunu**

Uphawule wathi izinkundla zokuxhumana ziyaxova ulimi. “Kukhona izaga nezisho ezisetshenziswa ngendlela engafanele. Ezinye izaga zisetshenziswa njengezisho.

##### **Isibonelo:**

➤ **Ukudlala indima** ✘ > **Ukubamba iqhaza** ✓

Uthe sekujwayelekile uzwe umuntu ethi ukudlala indima. Uqhubeke wathi ukudlala indima kuvela njengesisho esisuselwa olimini lwesiNgisi ‘*play an important role*’. “Umuntu akaze ayidlala indima. Okusho ukuthi ihaba. Indima ayidlalwa kodwa iyalinywa noma iyaklanywa. Uma kulinywa emasimini kuye kuklanywe indima ezolinywa ngalolo suku.”

Uqhubeke wathi kuyenzeka futhi ingaklanywa kodwa kulinywe bese umlimi ebuka amanyathelo endima eyilimile. Amanyathelo eveza ukuthi ingakanani indima elinyiwe. Incazelo esobala kusuke kukhulunywa ngokulima. Uphethe wathi isaga okumele sisebenze ethi ‘**ukubamba iqhaza.**’ Ucwangingo luthole le nkulumo ezinkundleni yokuxhumana u-*Facebook*.



**Umbhalo 5.12.** Kucashunwe ku-Facebook: Ukubhalwa kwesipelingi.

Ucwaningo luthole ukuthi lesi saga ‘ukubamba iqhaza’ sisuselwa esenzweni esenzeka empilweni. Igama negama elakhe isaga liba nencazelo ecacile. Kulesi saga igama okungathi liyimpicabadala igama elithi iqhaza.

UMBatha, (2006:395) ulichaza kanje:

Iliqhaza (ibizo) – umthungo owenzeka uma kufulelwa indlu yesiZulu.

UMBatha (2006) uchaza igama iqhaza ukuthi ifindo elenzeka uma kuthungwa indlu yotshani. Intambo okuthungwa ngayo ihamba iphele okhalweni bese kuboshwa ifindo elikhulu elikhombisa ukuphetha kwalowo mthungo. Lelo findo yilo elibizwa ngeqhaza. Uma kufulelwa indlu umuntu udlula afake isandla asebenze naye athunge leli findo. Lesi saga sicishe sifana nalesi esithi akudlulwa ngendlela indlu yakhiwa. Umuntu ufike afake isandla lapho bese kuthiwa ubambe iqhaza.

## 5.4.5 AMAGAMA ASETSHENZISWA ENDAWENI ENGAFANELE

### NGOKWENCAZELO

#### Isikole A: Uthisha uMchunu

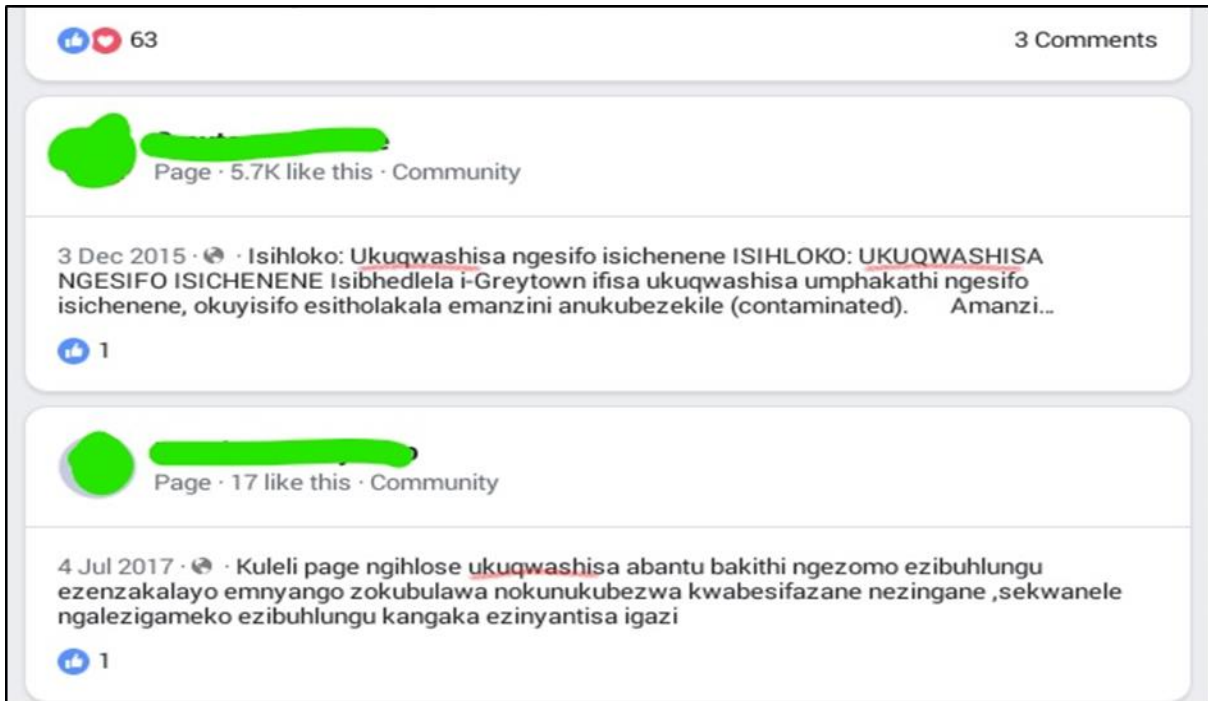
Ubeke wathi “Uke uthole ukuthi amagama abasebenzisayo abayazi incazelo ephelele yegama. Abalandeli umsuka nesiqu segama ukuze bathole ukuthi igama lesiZulu noma lisuselwa kolunye ulimi. Isibonelo: **Umalaleveva** > *Malaria fever*. Amagama afana nalawa adinga ukuthi wazi imvelaphi yalo kuqala.”

#### Isikoleni B: Uthisha uMkhize

Uphawule wathi izinkundla zokuxhumana zinomthelela omubi kodwa kunolimi olungamagama abaluthatha ebantwini abadala. Uthe kungenzeka ukuthi lawo magama aqhumuka emndenini owodwa lapho kuhlonishwa umuntu omdala oyilunga lomndeni. Uqhubeke wathi uma ubaba wekhaya kunguMxwayeli, abalobokazi bazogwema ukusebenzisa amagama enezinhlamvu ezihambelana naleli igama. Uveze isibonelo kanje:

➤ **Ukuqwashisa**× > **ukuxwayisa**√

Uchaze wathi la magama asho izinto ezahlukene. Igama elithi ukuqwashisa lisuka egameni ukuqwasha noma qwasha. Ukuqwasha kusho ukungalali ebusuku ngenxa yesizathu esithile. Kungaba ukungalali ngenxa yokuphupha kabi, ukucabanga ngesimo esibi esibucayi noma ukuphelelwa ubuthongo. Umcwaningi uphinde wakuthola lokhu ku-*Facebook*.



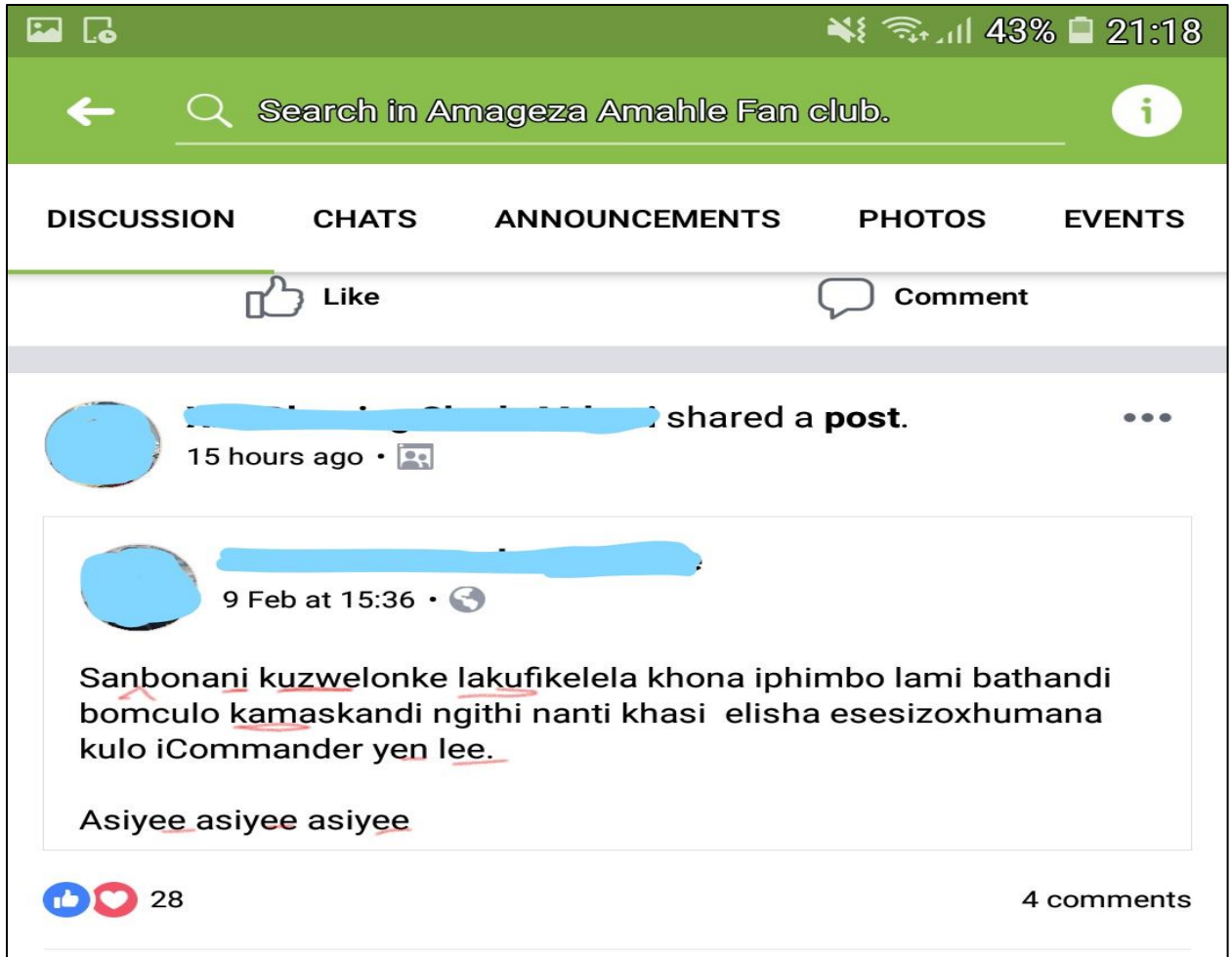
**Umbhalo 5.13.** Kucashunwe ku-*Facebook*: Indida ekusetshenzisweni kwamagama.

Umfundisi uqhube wathi ukuxwayisa kusukela egameni ‘xwaya’ ukusho ukuthi qaphela ubungozi noma inkinga engahle ivele. Uqhubeke wathi leli gama ‘qwashisa’ alizwakali kahle. La magama omabili ayimbambosi yokwenzisa.

UNyembezi, (1956:135) uchaza kanje:

Le mpambosi singathi isho “ukwenza umuntu enze into, noma ukwenza into yenze isenzo esithile”

UNyembezi (1956:135) uchaza uthi le mpambosi ibonakala ngesijobelelo u- **isa**. Leli gama elithi ukuqwashisa kube sengathi lichaza ukuhlalisa kabi umuntu noma ukuhlalisa omunye umuntu manzonzwane. Umcwaningi ubuye waphosa iso ezinkundleni zokuxhumna. Uthole lo mbhalo ku- *Facebook*.



**Umbhalo 5.14.** Kucashunwe ku-Facebook. Ukulahla ukuvumelana emshweni.

Lobu ubufakazi buveza ukuthi ukubhalwa kwesipelingi kushaywa indiva. Kulo mbhalo evezwe ngenhla ikhombisa indlela ulimi olusetshenziswa ngayo. Lapha kusetshenziswa igama elithi 'sanibonani'.

Uma ubingelela uthi 'Sanibona' usuke ubingelela abantu abangaphezu kwababili. Ngokuthola kocwaningo u- **ni** (sanibonani) esekugcineni akanaso isidingo ngoba ukhona emele abantu abaningi kuleli gama. UMakhoba (2015) uthi sawubona kusuke kuchazwa ukuthi '**sawubona umuhla wanamuhla**'. Umuhla kushiwo usuku. Uqhubeka uthi kuqala kwakuthiwa '**sakubona**' ukusa kwanamuhla. Kube sekuyashintsha ngenxa yokujwayela

kolimi kwathiwa ‘**Sawubona**’. Kungakho uma sibingelela sithi ‘**sawubona**’ kumuntu oyedwa.

Lapha kubuye kwasetshenziswa igama lethi ‘**kuzwelonke**’ esikhundleni sokuthi ‘**ezweni lonke**’. Lapha kusetshenziswe ongumnini u- ‘**ku**’ esikhundleni sokuveza isiqalo sesiphongozo sikandaweni u- ‘**e**’. Lokhu kufakazela ukuthi maningi amaphutha ekubhalweni kolimi ezinkundleni zokuxhumana.

#### **5.4.6 AMAGAMA APHINYISWA NGOLIMI LWESIXHOSA**

##### **Isikole A: Uthisha uDlamini**

Uphawule wathi, “Enkulumweni yabafundi sengike ngizwe amagama olimi lwesiXhosa. Kwesinye isikhathi kube sengathi bayatayela ngolimi. Isibonelo: **ndibonise** > **ngibonise**, **ngiyavuya** > **ngiyajabula**. Okuhle ukuthi abavamisile ukulubhala phansi.”

##### **Isikole B: Uthisha uZondi**

Ubeka wathi kukhona namagama olimi lwesiZulu abizwa ngolimi lwesiXhosa. Uphawule wathi “Nakuba abafundi bangawabhali phansi la magama kodwa enkulumweni yabo ayezwakala”. Ube esinika nasi isibonelo esilandelayo:

➤ **iindaba ( isiXhosa) : izindaba (IsiZulu)**

➤ **iinkomo (isiXhosa) > izinkomo (IsiZulu)**

Uchaze wathi sekukaningi uzwa umuntu ethi ‘**iindaba**’ esikhudleni sokuthi ‘**izindaba**.’ Lokhu kucishe kuzwakale uma ukhuluma kodwa uma usubhala phansi kuyala. Kucishe kube yikho ubuningi benkulumo mlonyeni. Bayameqa (zi-) bese igama kuba sengathi elesiXhosa. Uqhubeke wathi unokusola ukuthi leli gama balithatha kumabonakude uma kufundwa izindaba zolimi lwesiXhosa.

Ukuhlangana kwezilimi kwenza abanye bagcine sebethatha lolo limi abangalujwayele. Umcwani ngi uthole lo mbhalo ezinkundleni zokuxhumana obhalwe ngolimi lwesiXhosa.



**Umbhalo 5.15.** Kucashunwe ku-Facebook: Ukuxuba izilimi

Lapha kuvela ulimi lwesiXhosa. Okusho ukuthi ulimi lungaxovenga ngenxa yezinkundla zokuxhumana. Ulimi olithile okungaba olimi lwesiZulu noma isiXhosa olusetshenziswa ezinkundleni zokuxhumana lungacina luthelala ezinye izinhlanga. Lokho kudala ukufadalala kolunye ulimi.

UPotter, (2011:12) ubeka kanje:

I agree that the mass media are capable of producing harmful effect on individual and on society at large; however, I take a more balanced approach and acknowledge that the mass media also offer many positive effects.

Lapha kuchaza ukuthi ezikaqeda sizungu zinophumela omubi kumuntu nasemphakathini wonke kodwa futhi ziletha inzuzo emphakathini, ngakho-ke ezikaqeda isizungu nazo ziyakuletha okuhle. Okukho soka elingenasici. Yonke into inobuhle nobubi bayo. Izinkundla zokuxhumana ulimi zilusabalalisa ngokubhalwa kanye nezinkulumo eziqhoshiwe ezidluliwa ngomlomo.

Lokhu kufakazela ukuthi ulimi lungena ngendlebe lufike lwakhele luzinze. Kuzothi ngelinye ilanga uzwe lelo gama selisethenziswa. Lokhu kubuye kuchaze ukuthi nakuba izinkundla zokuxhumana zinomthelela omubi kodwa zihlanganiswa isizwe. Abafundisi bolimi baphawule babeka amaphuzu afanayo mayelana nokubhalwa kolimi ezikoleni.

## 5.5 INDLELA OKUBHALWA NGAYO ULIMI EZINKUNDLENI ZOKUXHUMANA

Umcwaningi ube esebuka indlela okubhalwa ngayo ulimi ezinkundleni zokuxhumana. Uthole ukuthi kuningi okuthinta ulimi ngendlela olubhalwa ngayo. Umcwaningi uhlukanise ngalezi zihlokwana ezilandelayo; ukusetshenziswa kwezaga ezinqanyulwa phakathi komusho, amagama alahla incazelo, amagama olimi lwesiXhosa asetshenziswa olimini lwesiZulu, amagama asetshenziswa ngendlela engafane olimi lwesiZulu, amagama esetshenziswa esebuningini, ulimi nomphakathi noma ulimi lwesigodi, ulimi lomuntu nomuntu (*Idiolect*), nolimi olungajwalekile olutholakale ezinkundleni zokuxhumana.

### 5.5.1 UKUSETSHENZISWA KWEZAGA EZINQANYULWA PHAKATHI KOMUSHO

Umcwaningi uthole kukhona izaga ezinqanyulwa phakathi nomusho waso. Izaga ngasiye sakiwe saba isigejana samagama anezincazelo ezimbili. Ukunqamuka kwaso kulahleka izincazelo zombili. Umcwaningi uthole lesi saga ezinkundleni zokuxhumana.



**Umbhalo 5.16.** Kucashunwe ku-*Facebook*: Ukubhalwa kwezaga.

Ucwaningo luthole ukuthi lesi saga akumele sisale sibalwe ngale ndlela. Ukunqamuka kwaso kulahla umqondo ophelele waso, sigcina siphenduke isisho. Lapha kubhalwe ukuthi **ayihlatshwa mvusi** esikhundleni sokuthi **kayihlatshwa mvusi, ihlatshwa abaphambili**.

Kulesi saga esivezwe ngenhla ngokukaNyembezi noNxumalo (1966:154) bathi lesi saga sichaza ukuthi umuntu angayisungula into kodwa kube ngabanye abahlumayo yena asale encela izithupha. Bathi incazelo esobala ithi umvusi wenyamazane akuvamile ukuthi ayibambe inyamazane kodwa ibanjwa abanye. Incazelo ecashile ithi umuntu angayiqala into ethile kodwa abazolandela ezinyathelweni zakhe bazokwenza kancono kunaye. Ukunqamuka kwaso kulahla zonke lezi ncazelo.

Lesi saga sicishe nesithi **‘Iyobanjwa eshone nayo’**. Okuvelayo kulesi ukuthi siqanyulwe ekuqaleni nasekugcineni hhayi phakathi nomusho. NgokukaNyembezi noNxumalo (1966) bathi lapha kukhulunywa ngenja nenyamazane uma kuzingelwa. Uma izinja zijaha inyamazane, amaphisi noma abazingeli babuka esithele nayo ngale kwentaba noma kwegquma. Ngokwabo bakholelwa ukuthi leyoinja eshone nayo yiyo engabamba inyamazane.

Ngokuthola kocwaningo invamisa izaga zinqanyulwa ekuqaleni nasekugcineni komusho kuphela. Ukunqanyulwa kwaso phakathi naphakathi sibe sesiphenduka isisho. UMakhoba (2014) uchaza isaga nesisho ngokuhlukana kwakho. Uyachaza ukuthi isaga nesisho akusoze kwafana. Isaga sijule kakhulu uma siqhathaniswa nesisho.

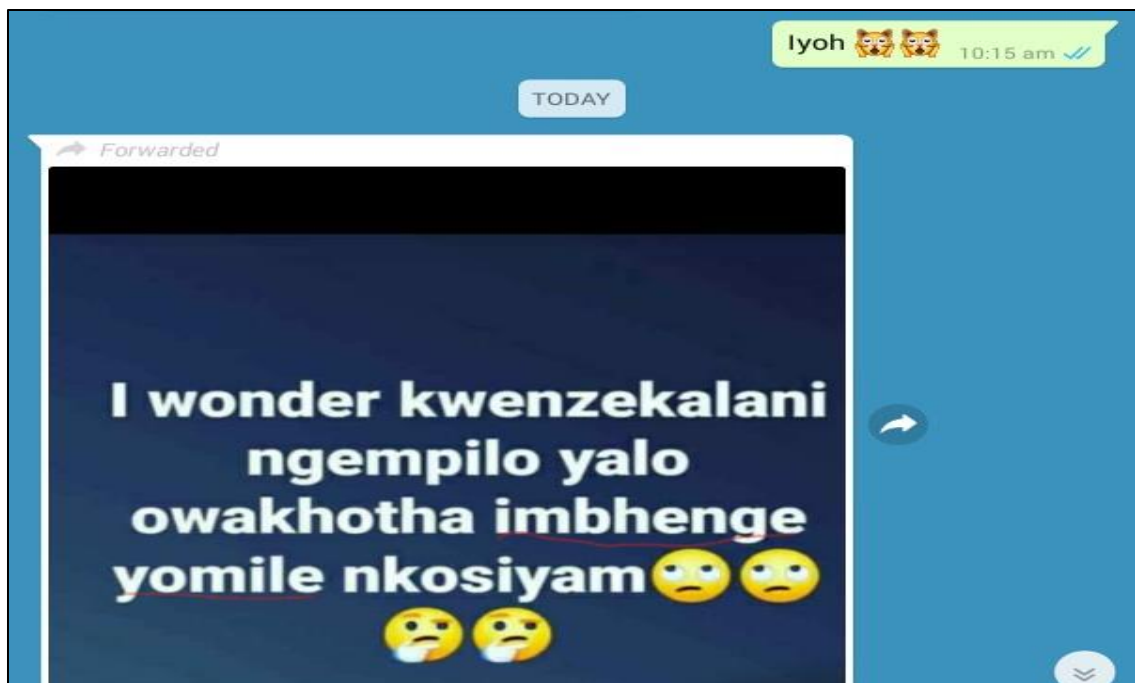
### 5.5.1.1 UMEHLUKO PHAKATHI KWESAGA NESISHO

Isaga	Isisho
<p>➤ Isaga inkulumbo esuselwa eqinisweni elithile elenzeka empilweni. <b>Isibonelo:</b> Nalapho kungekho qhude khona kuyasa.</p>	<p>➤ Isisho inkulumbo engelona iqiniso, egigiyelayo eyakhelwe phezu kwehaba. <b>Isibonelo:</b> Uyongibuza ungiyale ulimi.</p>
<p>➤ Isaga sinomqondo ojululile futhi onezincazelo ezimbili, esobala necashile.</p>	<p>➤ Isisho sinomqondo osobala futhi onencazalo eyodwa vo. <b>Isibonelo:</b> Icala lembula ingubo lingene.</p>

<p><b>Isibonelo:</b> Uchakide uhlolile imamba yelukile</p>	
<p>➤ Isaga asiyishintshi inkathi noma asiyiguquli inkathi. <b>Isibonelo:</b> Umthente uhlaba usamila. : Umuthi ugotshwa usemanzi</p>	<p>➤ Isisho siyashintsha inkathi sibe kwenye inkathi. <b>Isibonelo:</b> Inkathi yamanje : Udla imbuya ngothi. Inkathi edlule : Wayedla imbuya ngothi. Inkathi ezayo: Uzodla imbuya ngothi.</p>
<p>➤ Isaga singumusho ophelele futhi esimqondo ophelele <b>Isibonelo:</b> Umvunisi ubuya nengqobe. : Uhluba udlubu ekhasini</p>	<p>➤ Isisho singumusho ongaphelele. Isisho siyinkulumo eqhamuka phakathi nomusho futhi sinomqondo ongaphelele. <b>Isibonelo:</b> Ithi ingahamba idle udaka. : Zibajwa kweziwudlayo. : Noseyishayile kakayisi, noseyosile kakayidli, noseyidlile udle icala.</p>

**Ithebula 5.4.** Umehluko phakathi kwesaga nesisho.

Ucwaningo luthole enye yezinkulumo enkundleni yokuxhumana u-WhatsApp. Kule nkulumo kusetshenziswe isisho kodwa esingahambisani kahle nengqikithi yenkulumo.



**Umbhalo 5.17.** Kucashunwe ku-WhatsApp: Indlela okubhalwa ngayo izisho.

Ukukhotha imbenge yomile isisho esikhomba ukusongela umuntu ngenxa yento eyenzile noma into engakenzeki. Lesi sisho siyisixwayiso kodwa futhi sihambisana nokusongela umuntu ngokusho kukaNyembezi noNxumalo (1966). Lesi sisho sihambelana nesithi uyowukhomba umuzi onotshwala. Lokhu kuyizinsongo eziqondene nempi.

Kule nkulumo evezwa ngenxa kuyahlaluka ukuthi abantu basebenzisa izaga nezisho ngendlela engafanele. Abayilandeli incazelo ukuthi ngabe ihambelana yini naleyo nkulumo.

### 5.5.2 AMAGAMA ALAHLA INCAZELO

Ucwaningo luthole kunamagama asetshenziswa alahle incazelo. Ukusetshenziswa kwawo ngokuwaphenduzela kwenza kulahlela yonke incazelo. Ezinkundleni zokuxhumana kutholakale le nkulumo elandelayo:

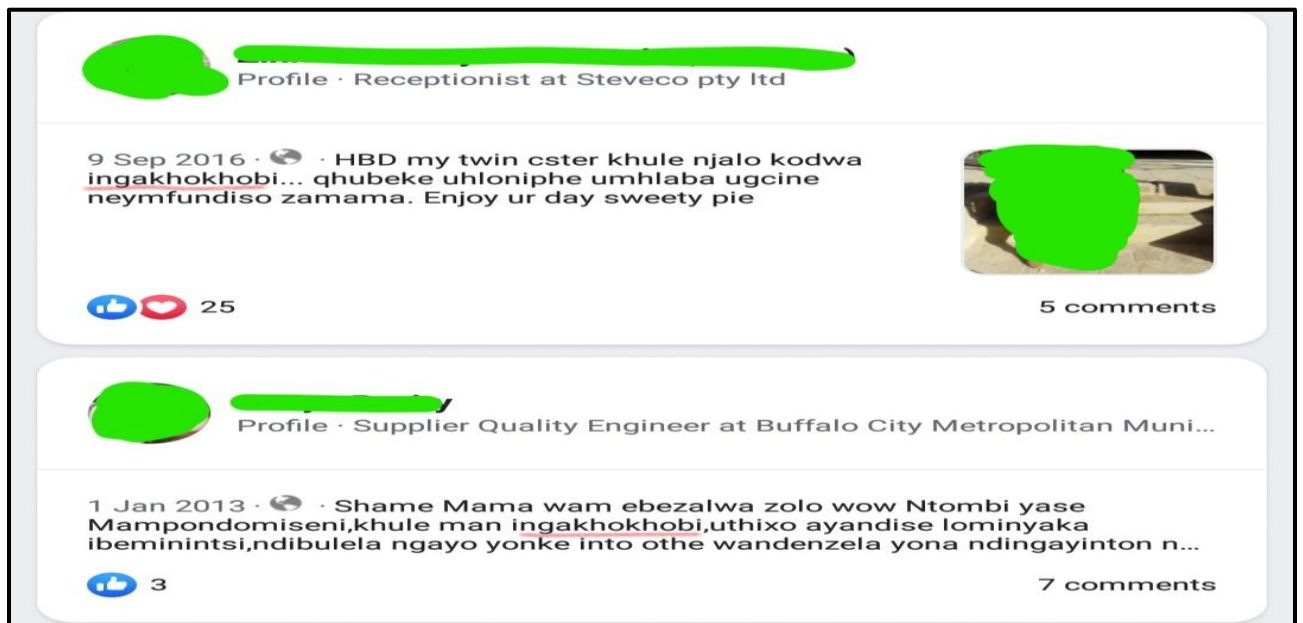


**Umbhalo 5.18.** Kucashunwe ku-*Facebook*: Ukuphambanisa inkulumo.

Lapha kusetshenziswe igama elithi **azibuyele emasisweni** esikhundleni sokuthi **azibuye emasisweni**. UMakhoba (2015) uthi kusuke kuchazwa izinkomo ezasiswa ukuthi azibuye lapho ezazisiswe khona. Okusho ukuthi uma kuthiwa 'azibuyele amasisweni'. Lokho kuchaza ukuthi aziphindele emuva lapho kade zisiswe khona.

Ukusisa inkomo noma izinkomo yilapho kusuke kufuyiswa umnumzane. Uma usiselwa usuke ufuyiswa ukuze umndeni uzokwazi ukuziphilisa ngamasi. Uyaqhubeka uthi kuyenzeka izinkomo zisiswe ngenxa yokuthi lapho zihlala khona kunesomiso. Okuhambeni kwesikhathi lowo osiselwe ukhetha izithole namaduna abuyisela lapho asiselwa khona. Kuyahlaluka ukuthi abafundi baphambanisa inkulumo.

Umcwaningi uphinde wabhudula wabe esethola le ndlela yokukhuluma esetshenziswa enkundleni yokuxhumana u-*Facebook*.



#### **Umbhalo 5.19.** Kucashunwe ku-*Facebook*: Inkulumo elahla incazelo.

Lapha ngenhla kubhalwe ukuthi ukhule ungakhokhobi. Empeleni kumele kuthi ukhule uze ukhokhobe. Lokho kusho ukufisela umuntu impilo ende yokukhula. Okusho ukuthi uma kuthiwa angakhokhobi, kusho ukuthi angaphile impilo ende. UNyembezi noNxumalo (1966:263) bachaza bathi ukukhokhoba ukuhamba ungemi thwi. Lesi simo sokukhuluma sisho ukuhamba sengathi uyagoba ngenxa yokukhula ngokweminyaka.

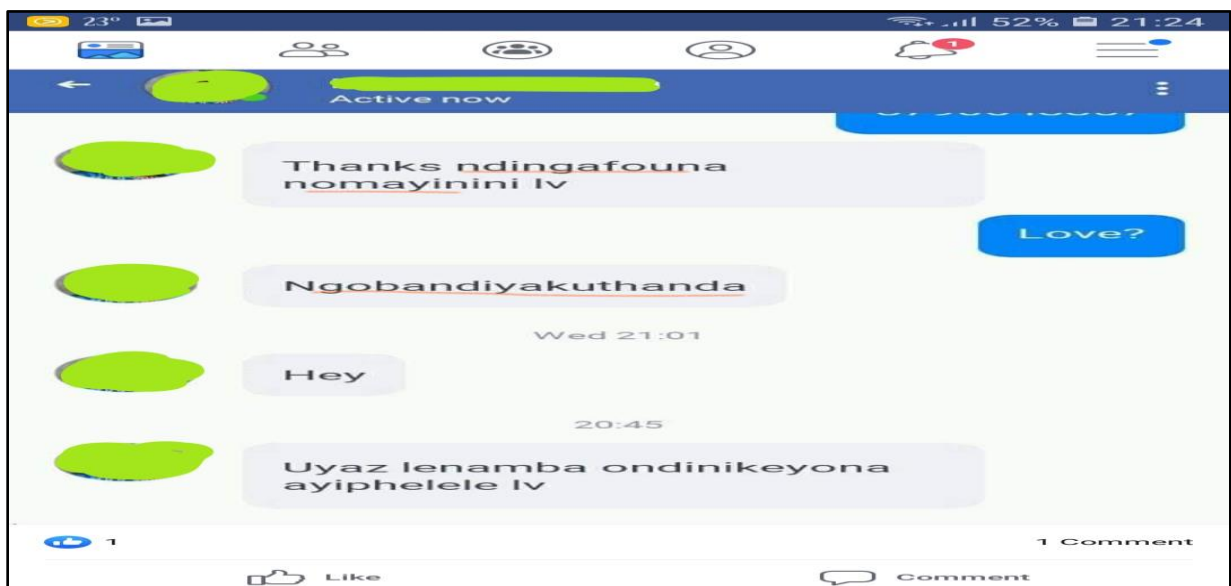
#### **5.5.3 AMAGAMA OLIMI LWESIXHOSA ASETSHENZISWA OLIMINI LWESIZULU**

Ucwaningo luthole ukuthi kunamagama olimi lwesiXhosa kodwa asetshenziswa olimini lwesiZulu. Amanye alowo magama yileli elithi 'injongo' elithathwe ku-*Facebook*.



**Umbhalo 5.20.** Kucashunwe ku-Facebook: Ukuxuba ulimi lwesiXhosa nesiZulu.

Ngokuthola kocwaningo leli gama akusilo elisiZulu uma kulandelwa ukwakheka kwamagama (*morphology*). Leli gama elithi **injongo** lisukela esezweni esithi “**jonga**” olimini lwesiXhosa okusho ukuthi “**buka**” ngolimi lwesiZulu. Ukuthi **injongo yami** kusho into eyodwa nokuthi **inhloso yami** umehluko ukuthi izilimi ezahlukene. Ucwangingo luthole ukuthi ukuhlungana kwezilimi zabeNguni kwenza ukuthi zihwebelana ngokolimi. Umcwangingi uveze lesi sibonelo asithathwe ezinkundleni zokuxhumana u-Facebook.



**Umbhalo 5.21.** Kucashunwe ku-Facebook: Umthelela wolimi lwesiXhosa

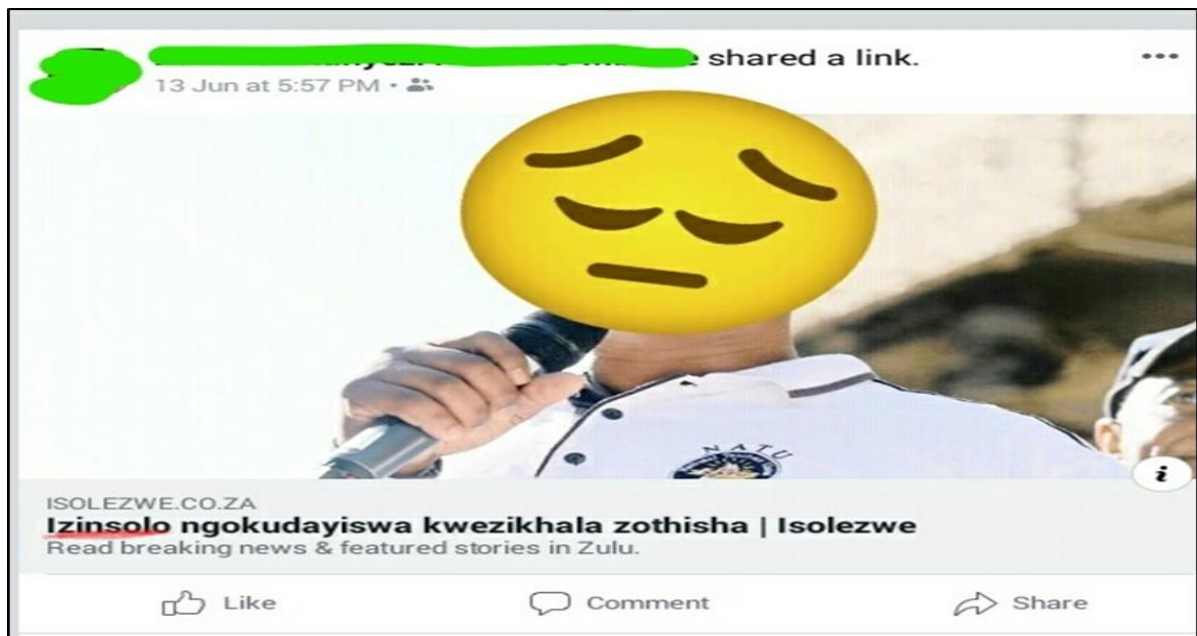
Lokhu kufakazela ukuthi kungenzeka umuntu asebenzise amanye amagama olunye olimi ngenxa yokujwayela ukuwabona ezinkundleni zokuxhumana. Kule mbhhalo ovezwe ngenhla kuyabonakala ukuthi kuxutshwe ulimi lwesiZulu nesiXhosa. Kubuye kwabhalwa kwahlanganiswa amagama.

#### 5.5.4 AMAGAMA ASETSHENZISWA NGENDLELA ENGAFANE

Ucwaningo luthole ukuthi kunamagama asetshenziswa ngendlela okungeyona. La magama akwazi ukuhlukaniseka kahle uma ebhekwa ngolimi lwesiNgisi.

- Amahlebezi > *rumour*
- Izinsolo > *allegations*

La magama athanda ukuba yindida ebantwini abaningi. Umcwaningi uthole lesi sokukhuluma enkundleni yokuxhumana u-*Facebook*.

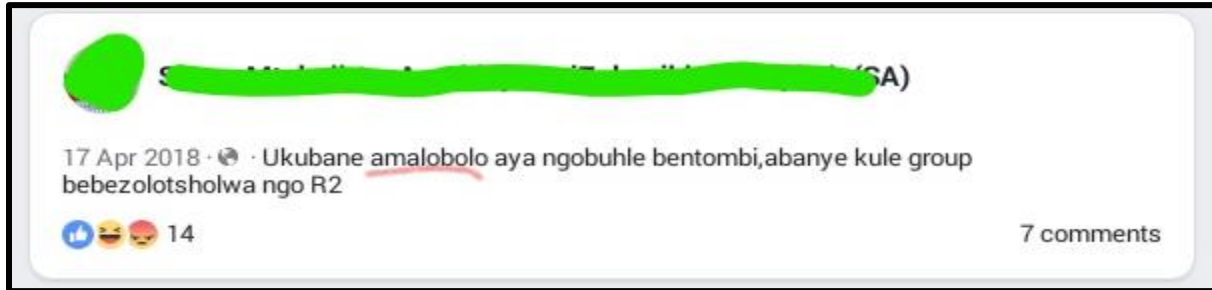


**Umbhalo 5.22.** Kucashunwe ku-*Facebook*: Amagama ayindida anezincazelo ezifanayo

Amahlebezi awasizo izinsolo kodwa kungenzeka kugcine amahlebezi esekhule aba yizinsolo (Amahlebezi kungaba amampunge). Izinsolo kusuke kukancane zingamanga (Uma kuntshontshwe imoto, kusolakala umuntu ojwayele ukuzintshontsha, ngeke sithi amahlebezi. La magama kuyenzeka aphanjaniswe uma kukhulunywa noma kubhalwa.

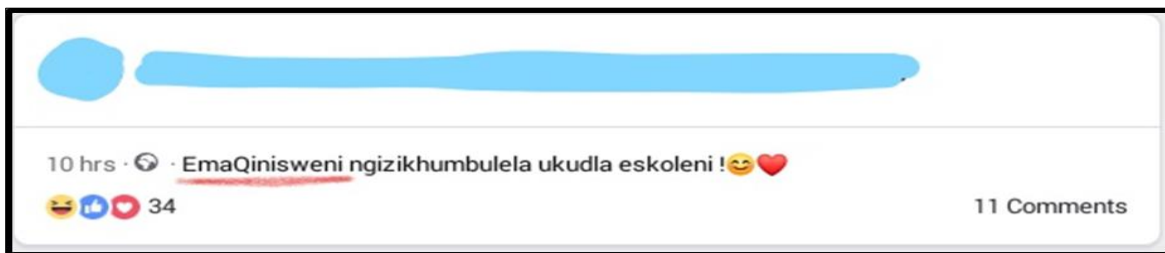
### 5.5.5 AMAGAMA ESETSHENZISWA ESEBUNINGINI

Ucwaningo luthole ukuthi kunamagama esetshenziswa abe sebuningini. Amanye amagama olimi lwesiZulu ahlele esebunyeni ngesazathu sokuthi angabizoqoqa. Umcwaningi uhlangabezane nenkulumo enkundleni yokuxhumana:



**Umbhalo 5.23.** Kucashunwe ku-Facebook: Ukusebenzisa ubuningi emagameni angafanele. Lapha kusetshenziswa igama elithi ‘**amalobolo**’ esikhundleni segama ‘**ilobolo**’. Leli gama liyibizoqoqa. Ngamafuphi-nje ibizoqoqa liqoqa konke likubophe likubize ngegama elilodwa. Lapha bekumele kuthi “**Ukube ilobolo liya ngobuhle bentombi, amanye amantombazane bezolotsholwa ngo- R2 kuleli qembu.**”

UMBatha (2006:376) uchaza uthi ukulobola ukunikezela abakubo kantombi ozoyithatha ibe umkakho izinkomo noma lokho abakubize kuwe. Igama elithi ilobolo lingena ngaphansi kwebizoqoqa. Uma kuyolotsholwa kusuke kuyocelwa isihlobo esihle. Abakhongi bahamba nezinkomo ezibizwa ngokuthi amabheka. Amabheka izinkomo zelobolo. Akuvamisile ukuthi abakhongi bayolobola abantu ababili ngesikhathi esisodwa. Ngakho-ke ngeke kushiwo ukuthi amalobolo ngoba lisuke liqondene nomuntu oyedwa. Ucwaningo luphinde lwathola nasi esinye isibonelo esilandelayo:

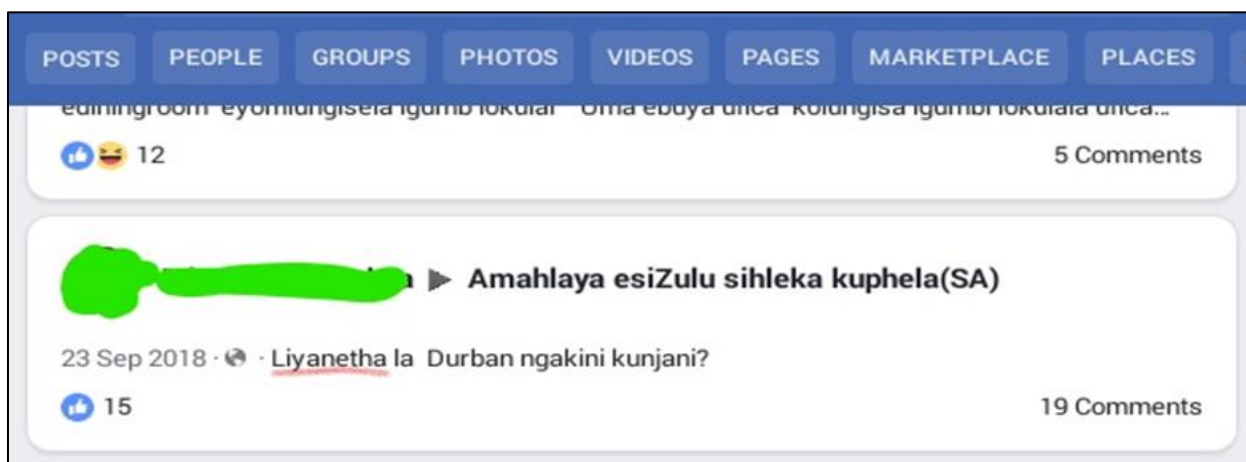


**Umbhalo 5.24.** Kucashunwe ku-Facebook: Ukufaka ubuningi emagameni anobunye.

Lapha kusetshenziswe ubuningi egameni elithi ‘**emaqinisweni**’ esikhundleni sokuthi ‘**eqinisweni**’. Lokhu kufakazela khona ukuthi yilowo nalowo ubhala ngendlela yakhe. Ukubhebhetheka kwale mibhalo efana nale evezwe ngenhla kwenza ulimi lube ntekenteke.

### 5.5.6 ULIMI NOMPHEKATHI NOMA ULIMI LWESIGODI

Ucwaningo luthole ukuthi ulimi lwesigodi nalo libamba iqhaza ezinkundleni zokuxhumana. Ulimi lubhebhetheka ngezindlela eziningi ezahlukene okungaba ezinhle nezimbi. Umcwangingi uthole le nkulumo elandelayo:



**Umbhalo 5.25.** Kucashunwe ku-*Facebook*: Ulimi lwesigodi.

Lapha kusetshenziswe igama elithi **liyanetha** esikhundleni segama elithi **liyana**. Leli gama elithi ukunetha lisho into ethile okuyiyona enethwayo isibonelo: Le ngane inethiwe imanzi te imvula! Leli gama liwulimi lwesigodi oluvame ukukhulunywa ngaphesheya koThukela.

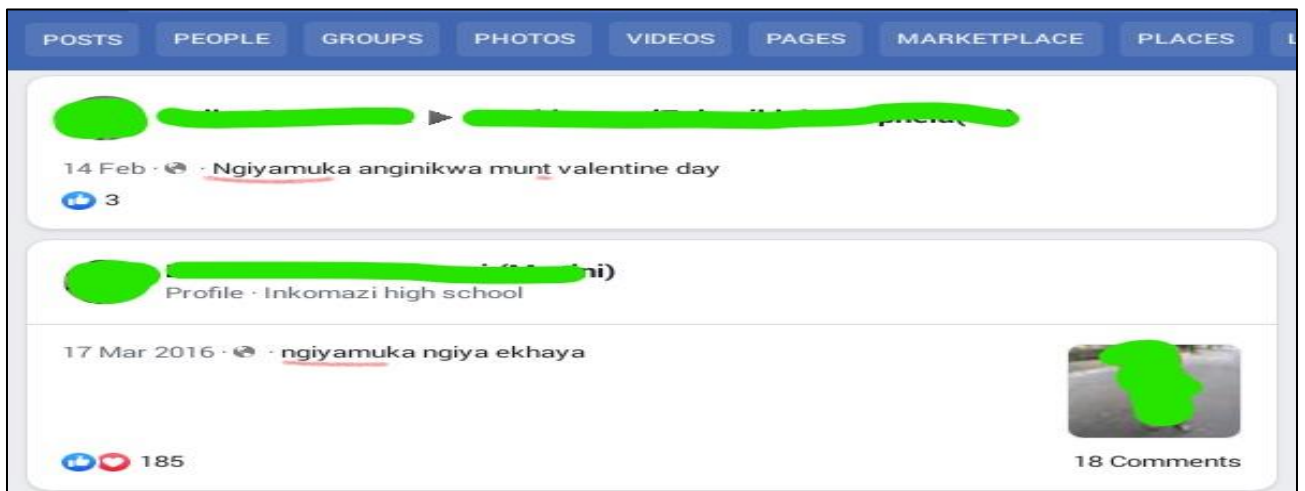
Ucwaningo luthole ukuthi umuntu nomuntu ubhala ulimi olusetshenziswa ngakubo noma alujwayele. Ucwaningo luthole ukuthi kukhona nezinye izimo zokukhuluma ezehlisa isithuzi ulimi lwesiZulu. Nazi izibonelo zamagama ezihambisana nolimi oluqondile:

Ulimi lwesigodi	Ulimi oluyilona lona
<b>Ngiyamuka</b> Kusho        ukuhamba nomfula ngokungenanhloso,	<b>Ngiyahamba</b> Ngiyahamba ngiya ekhaya

nokuhamba unomphela	
<b>Liyanetha (izulu)</b> Leli gama lisebenza ukuveza into ethile enethwa imvula.	<b>Liyana (izulu)</b> Iyana (Imvula)
<b>Ucebile noma unonile (ukuzimuka emzimbeni)</b> Lokhu kuyaphambana nencanzelo yegama elithi incebo. Leli gama elithi inonile kusuke kushiwo isilwane uma kuhlizwa kubonakala amanoni.	<b>Ukhuluphele (ukuzimuka emzimbeni)</b> Leli gama nalo alisetshenziswa umuntu wesilimi uma esho kowesifazane. Kuba yinhamba uma esebenzisa leli gama lokukhuluphala. Kusebenzisa igama elithi uzimukile.

**Ithebula 5.4.** Izilimi zesigodi

Ucwaningo luthole ukuthi iningi labantu aliqhapheli indlela yokusetshenziswa kolimi. Abantu bayakhuluma kodwa bengayazi incazelo yalokho abakushoyo. Iningi labo alindeli umkhondo ukuthi ngabe lelo gama lichaza ukuthini futhi liyahambisana yini nakushoyo. Umcwaningi uthole lesi simo sokukhuluma esifakazela okushiwo ngenhla.



**Umbhalo 5.26.** Kucashunwe ku-Facebook: Izilimi zesigodi.

Lapha kusetshenziswe igama elithi ‘**ngiyamuka**’. UMbatha (2006: 412) uthi ukuhamba endaweni ungaphinde ubuye. Leli lingathathwa njengolimi lwesigodi esithile. ngoba abanye basebenzisa igama elithi ngiyagoduka. Lokhu kufakazela ukuthi ulimi lwesigodi lungasabalala kalula ngenxa yezinkundla zokuxhumana. kuyenzeka kube ulimi lokuhlonipha olwaqala emndenini owodwa luginelwe selusabelele isigodi sonke.

UKhwela, (2003:24) uthi:

The relationship between language and culture indicates that culture is carried and supported by the living language that bounds members of a nation.

Lokhu kuchaza ukuthi ubudlelwano phakathi kolimi nosiko ukuthi kuveza indlela abantu abaphilisa ngayo kanye nendlela abaxhumana ngayo kuleso sizwe. Indlela okukhulunywa iveza konke mayelana nendlela yokuphilisa.

Lokhu kufakazela ukuthi ulimi lomphakathi ludaleka ngezindlela ezahlukile, kungaba ulimi lokuhlonipha lomndenini othile, noma ukuhlonipha iNkosi noma induna. Umcwani ubuye wabheka ezinkundleni zokuxhumana u-*WhatsApp* wathola le nkulimo elandelayo:



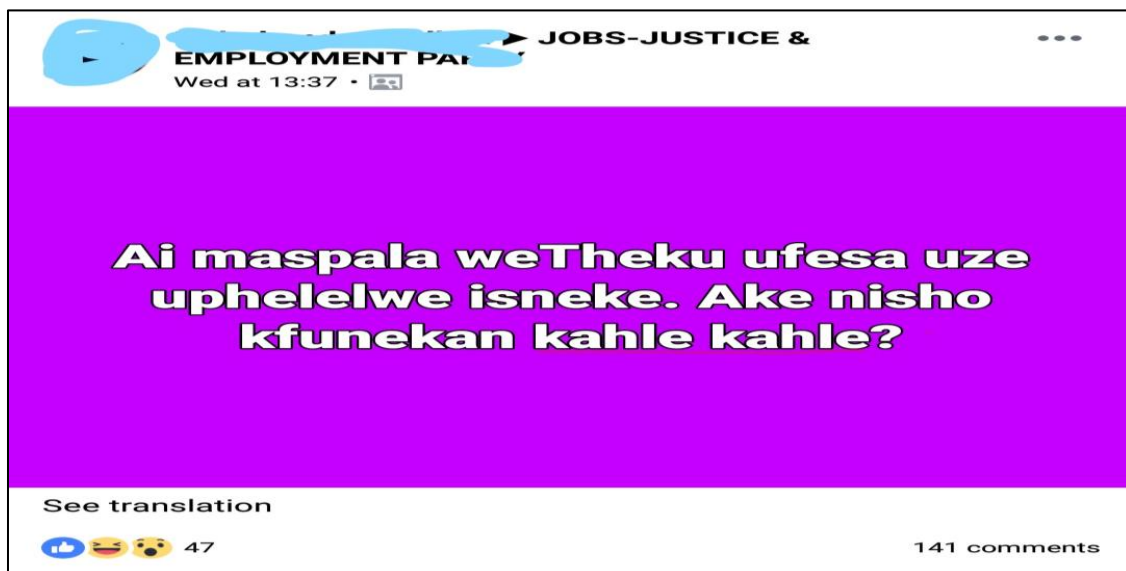
**Umbhalo 5.27.** Kucashunwe ku-*WhatsApp*: Ulimi lwesigodi.

Lapha kusetshenziswe igama elithi ‘**goduka**’ okusho ukuhamba uye ekhaya ngokusho kukaMbatha (2006:203). Ukugoduka kubuye kusho ukuhamba ungabe usabuyela kuleyo ndawo. Isibonelo umuntu oshonile kuthiwa ugodukile.

Abanye basebenzisa igama elithi ngiyamuka. UMbatha (200:412) uthi ukumuka ukuhamba unomphela noma ukuhamba ungabe usabuya. Lo mbhalo ka-*WhatsApp* ufakazela inkulumo kathisha uDlamini ukuthi ulimi lwesigodi luyabhebhethaka ngezinkundla zokuxhumana. Bekumele asebenzise igama elithi ‘**usehambile**’ isenzo esikhomba inkathi eyedlule noma inkathi isanda kudlula.

### 5.5.7 ULIMI LOMUNTU NOMUNTU

Ucwaningo luthole ukuthi umuntu nomuntu unamagama ajwayele ukuwasebenzisa enkulumweni yakhe. Kuyenzeka ukuthi usuke enganakile ukuthi ukhuluma lawo magama. Kwesinye isikhathi lolu limi alugqami kakhulu, uze ulalele kahle bese uyathola ukuthi kunamagama awesebenziswayo engajwayekile. Umcwaningi uthole le nkulumo enkundleni yokuxhumana u-*Facebook*.



**Umbhalo 5.28.** Kucashunwe ku-*Facebook*: Amagama adinga izelulo.

Lesi sibonelo sifakazela okushiwo ngenhla ukuthi umuntu unolimi alusebenzisayo olungafani nolwabanye. Uma umuntu ethi ‘**kahle kahle**’ usuke egcizelelela lokho

akushoyo. Ngokwemigomo yolimi lwesiZulu kuthiwa **kahle-hle**. Lesi iselulo sendiso sesimo ngokusho kukaNyembezi (1965). Lolu limi kungashiwo ukuthi ulimi lomuntu kodwa ngokuthi luphinde lubhalwe ezinkundla zokuxhumana lungagcina selusabelele isizwe sonke.

UChomsky noHalle, (1965:03) bathi:

The person who has acquired knowledge of a language has internalized a system of rules that determines sound-meaning connection for indefinitely many sentences.

Lokhu kusho ukuthi umuntu ufunda ulimi ngokulalela, luyangena lugxile luhambe imigudu nemigudu luze luyoncinza enqondweni. Ukungena kwalo kuhambisana nendlela yokuphimisa imisindo okuyiyona eqinisa ubudlelwane maqondana nencazelo yegama. UChomsky noHalle (1965) bafakazela khona ukuthi ingxoxo ephakathi kwabantu iyangena yakhela kumuntu. Ucwaningo luthole ukuthi kuyenzeka kungabi amagama amasha kodwa kube umkhutshana nje umuntu avamise ukuwusebenzisa.

#### **5.5.8 ULIMI OLUNGAJWALEKILE OLUTHOLAKALE EZINKUNDLENI ZOKUXHUMANA**

Ucwaningo luthole ukuthi akhona amagama noma inkulumo angajwelekile etholakala ezinkundleni zokuxhumana. Kwesinye isikhathi kuba uhlobo oluthile lokubhala kodwa oluthinta izaga nezisho. Nasi isibonelo sombhalo otholakale ku-*Facebook*.



**Umbhalo 5.29.** Kucashunwe ku-Facebook: Ulimi olungajwayelikile olusha

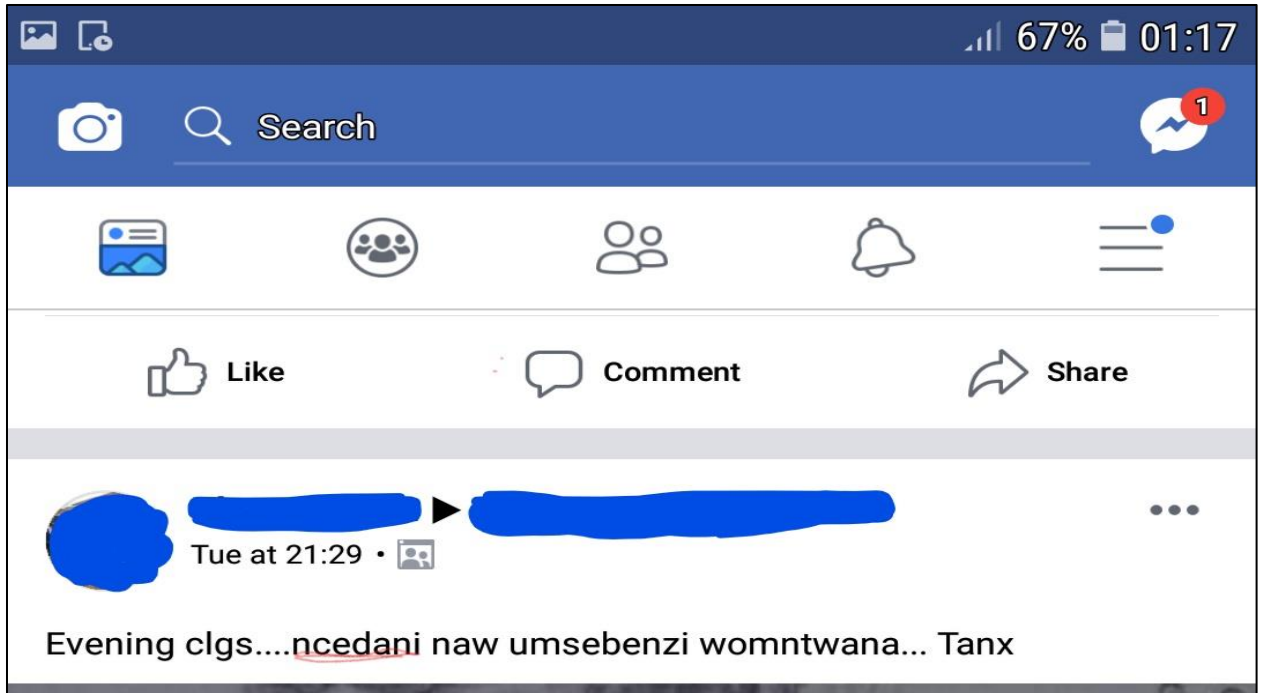
Lolu hlobo lwenkulumo ethi ‘ulithwele idombolo’ kuzwakala sengathi kushiwo into eyinkanankana noma inkinga enkulu. Inkulumo eyihaba ngoba umuntu ngeke alithwale idombolo. Ucwangingo luthole le nkulumo ayihambisani nolokhu abaqonde ukukusho ngenhla. Ukuze ukwazi ukuhlahlela isaga noma isisho kumele wazi incazelo yamagama abumbe leso simo sokukhuluma. UMbatha (2006) uchaza igama idombolo.

UMbatha, (2006:128) leli gama ulichaza kanje:

I(li)dombolo ibizo elisho ujeqe wesilungu owenziwa  
ngofulawa wodwa.

Igama elithi idombolo lisho uhlobo lokudla okumnandi okuvamise ukuthi kuphekwe nenyama, uMbatha (2006). Ngokuthola kocwangingo le nkulumo evezwe ku-Facebook iyanhlanhlatha, ayimbisani nolokho abaqonde ukukusho.

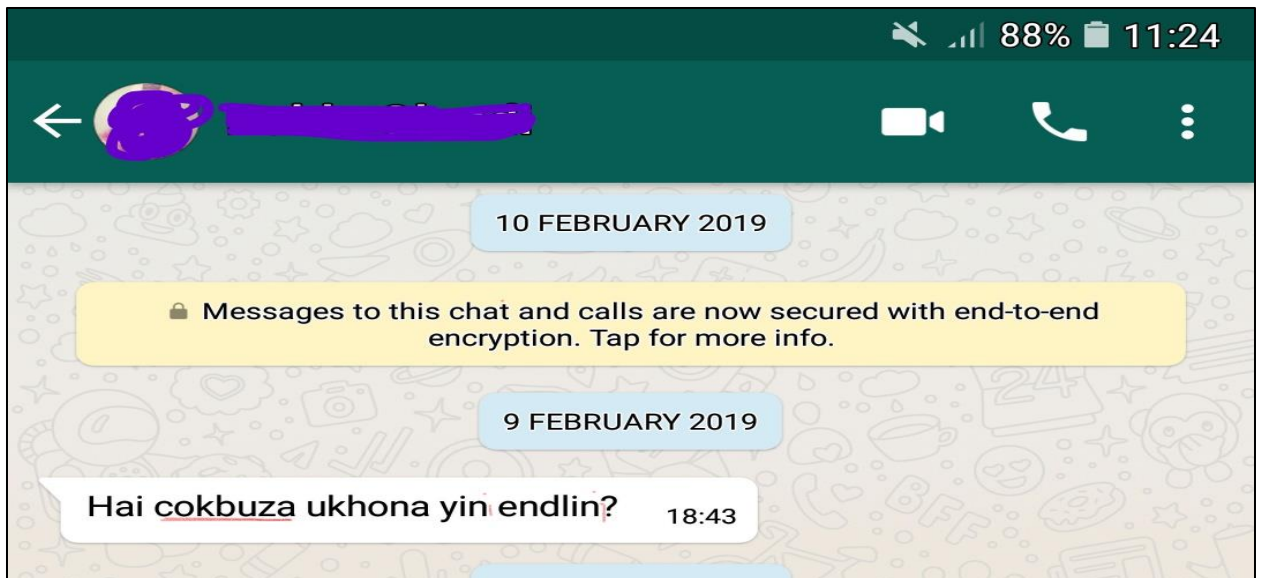
Ucwangingo luthole ukuthi abanye abasezenzisa izinkundla zokuxhumana babhala ulimi lwesiZulu baluxube nolimi lwesiXhosa. Nasi esinye sezibonelo esitholakale ku-Facebook:



**Umbhalo 5.30.** Kucashunwe ku-*Facebook*: Umonakala ngokuxova izilimi

Lapha kusetshenziswe igama lolimi lwesiXhosa elithi ‘**nceda**’ ngesiZulu elisho ukusiza. Imvamisa into ewumkhumba igcina isephundeka iba into ejwayelekile. Okusho ukuthi lokhu ukubhala okuxutshwa izilimi kungagcina sekuyinto ejwayelekile olimini nasemibhalweni ebalulekile. kule sibonakaliso esingenhla kuphinde kwasetshenziswa isifingqo esingekho emthethweni u- **clgs** > *colleagues*. Igama lolimi lwesiNgisi elisho umsebenzi onguzakwabo womunye noma abantu abasebenza emkhakheni owodwa. Le ndlela yokubhala ikhombisa ukuthi bona bebodwa bayakwazi ukuxhumana ngolimi olufingqiwe bazwane ngenkulumo.

Umcwaningi uphinde wathola ukuthi ezinkundleni zokuxhumana kubhalwa ulimi olunqamula amagama. Baphinde basebenzise ukutayela uma bebhala amagama. Esinye sezibonelo yilesi esilandelayo esitholakale ku-*WhatsApp*:



**Umbhalo 5.31.** Kucashunwe ku-*WhatsApp*: Indlela yokubhala enqamula amagama.

Le ndlela yokubhala evezwe kulesi sibonelo ikhombisa indlela okubhalwa ngayo. Umuntu ojwayele ukubhala ngale ndlela angagcina eseyisebenzisa emibhalweni ebalulekile. Ucwangingo luthole ukuthi umuntu nomuntu ubhala ngendlela yakhe. Enye etholakale ku-*Facebook* yile elandelayo:



**Umbhalo 5.32.** Kucashunwe ku-*Facebook*: Indlela yokubhala yokweqiwa konkamisa

Kulesi sibonelo esivezwe ngenhla kunamaphutha amaningi okubhalwa kolimi. Amaphutha kuwo ukubhalwa kwesipelingi, ukubhalwa kosonhlamvukazi endaweni engafanele kanye

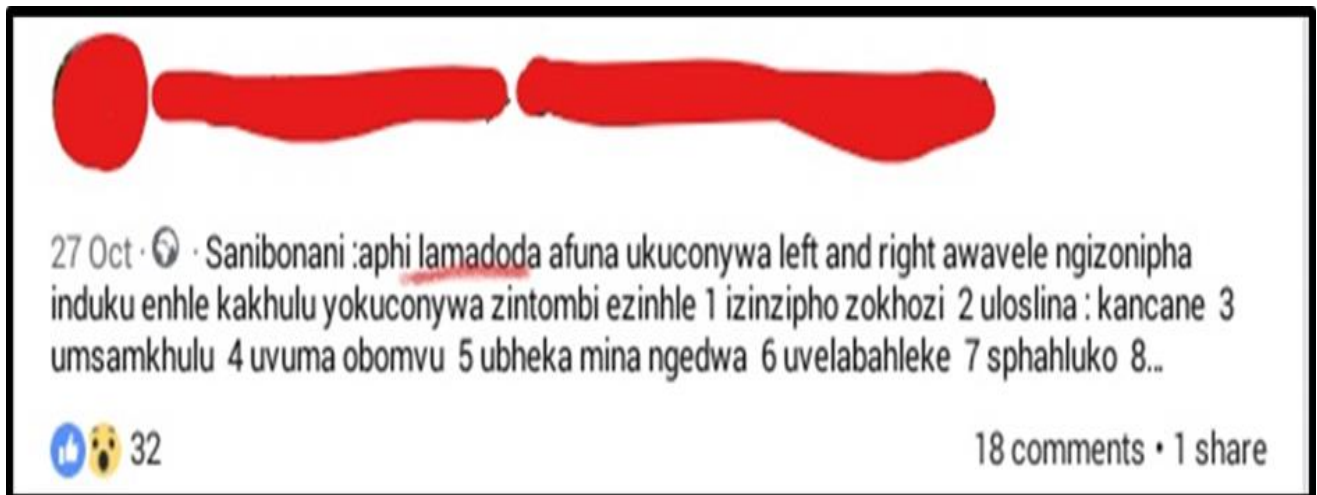
nenkulumo enqamula amagama. Kubuye kwasetshenziswa ulimi oluphula imigomo yolimi. Amanye amagama bekumele abhalwe kanje:

- Kuleskhashana× > kulesi sikhashana√
- kuleMzuzwana nje emibili×> kule mizuzwana nje emibili√
- Ebicele × > bengicela√
- Mewuthola× > uma uthola√

Ucwaningo luthole ukuthi ziningi izindlela okubhalwa ngazo ezinkundleni zokuxhumana. Ziningi izindlela okubhalwa ngazo ulimi ezisetshenziswa ezikundleni zokuxhumana.

### 5.5.9 UKUBHALA NGENDLELA EHLANGANISA ISABIZWANA NEBIZO

Ucwaningo luthole ukuthi kubhalwa ngendlela ehlanganisa isabizwana nemabizo. Lokhu kuphinde kwavela emsebenzini yabafundi esikoleni. Ucwaningo luveze lesi sibonelo esilandelayo:

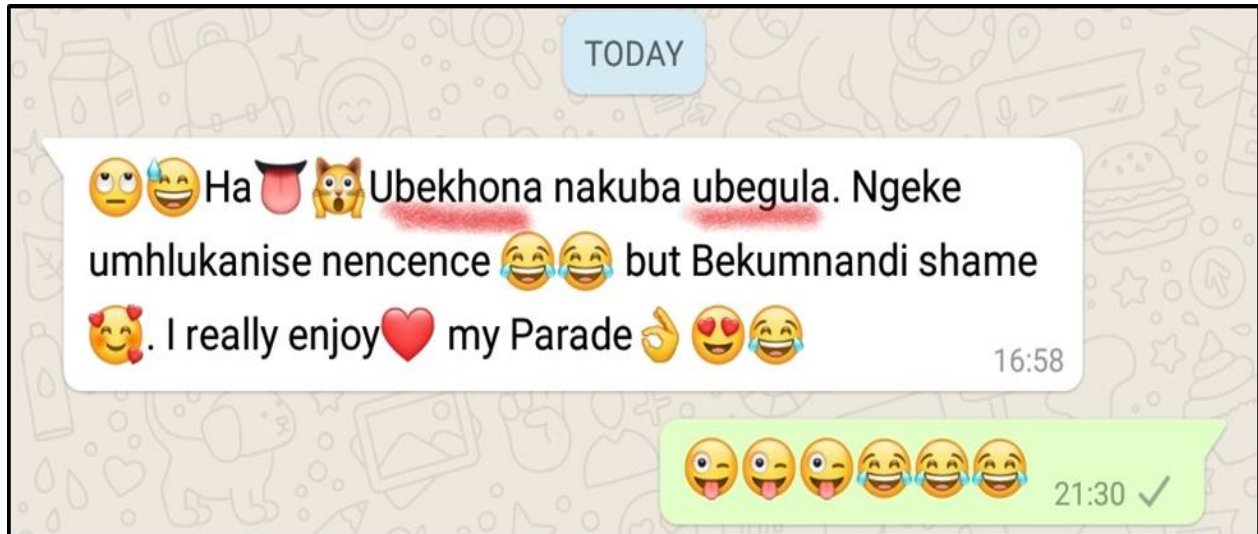


**Umbhalo 5.33.** Kucashunwe ku-*Facebook*: Indlela yokubhala ehlanganisa isabizwana sokukhomba kanye namabizo.

Lapha ngenhla kumele kubhalwe ukuthi ‘**la madoda**’. Kumele isabizwana sokukhomba sezimele sodwa. Isabizwana sokukhomba eduze u-‘**la**’, kodwa lapha sisebenze ukuveza labo okukhulunywa ngabo.

### 5.5.10 UKUBHALA NGENDLELA EHLANGANISA INKATHI NAMABIZO

Ucwaningo luvumbulule lwathola ukuthi babhala bengahlukanisi inkathi nebizo noma isenzo. Umcwangingi uthole lesi sibonelo esilandelayo ku-*WhatsApp*:

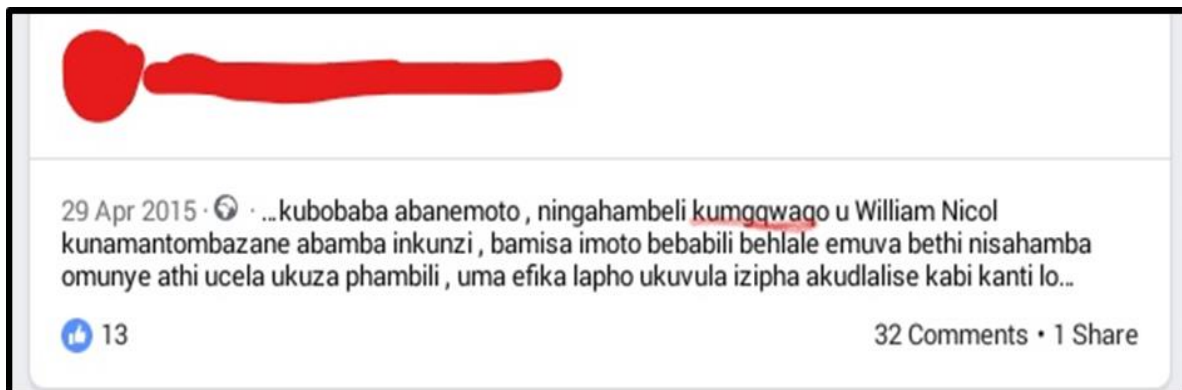


**Umbhalo 5.34.** Kuthathwe ku-WhatsApp: Ukuhlanganisa insinzasenzo nesenzo.

Lapha bekumele kuhlukaniswe kahle inkathi kanje, **ube ekhona** (*he or she was available*), **ube egula** (*he or she was sick*). Ulimi lwesiNgisi luyahlukanisa inkathi nebizo noma isenzo. Le ndlela yokubhala baphinde bakhala ngayo abafundisi bolimi ezikoleni. Le ndlela yokuhlanganisa amagama idla lubi emibhalweni yolimi lwesiZulu.

### 5.5.11 UKUSETSHENZISWA KWESANDISO SENDAWO

Ucwaningo luthole ukuthi sekwande indlela yokubhala enganaso isiphongozo u-e nesijobelelo u-**ini** emagameni akhomba izindawo. Ucwaningo luthole le nkulumo elandelayo:



**Umbhalo 5.35.** Kucashunwe ku-Facebook: Amaphutha okubhala amagama ongondaweni.

Lapha kusetshenziswe igama elithi **'kumgqwaqo'** esikhundleni sokuthi **'emgqwaqeni'**. UNyembezi (1956:253) uthi amagama ezindawo akhiwe ngesiphongozo u- i (iGoli), noma e- (eGoli) kanye nesijobelelo u- eni. Le ndlela yokubhala engenhla iphula imithetho yolimi.

## **5.6 ISIFINGQO SESAHLUKO**

Kulesi sahluko siveza okutholakale ocwaningweni. Okuningi bekushiwo abafudisi bolimi kuyavela ezinkundleni zokuxhumana. Abafundisi bolimi bathe abafundi abakuqapheli ukubhala isipelingi, osonhlamvukazi, umbabazi emagameni efanele nokubhala izimpawu zokuloba emshweni. Baphinde bakhala ngendlela okusetshenziswa ngayo isabizwana sokukhomba besixuba nesabizwana soqobo. Izimpendulo zabo ziveze ukuthi abafundi babuye babe nezingqinimba ukuhlukanisa phakathi kwesabizwana soqobo kanye nesikhomba.

Umcwaningi ubuye wabheka ukubhalwa kolimi ezinkundleni zokuxhumana. Uthole ukuthi okuningi okushiwo abafundisi bolimi kuyahambisana nolimi olubhalwa ezinkundleni zokuxhumana. Ulimi olubhalwa ezinkundleni zokuxhumana kubhalwa kunqanyulwe amagama, kuphulwa imithetho yokubhala okubalwa kuyo; ukubhalwa kosonhlamvukazi, izimpawu zokuloba nokuphulwa kokubhalwa kwesipelingi. Kutholakale ukuthi babuye basebenzise amagama olimi lwesiNgisi nesiXhosa kodwa bewasebenzisa njengolimi lwesiZulu. Lesi sahluko sibikezela isahluko sesithupha esidingida imiphumela, izincomo kanye nesiphetho socwaningo.

## IS AHLUKO SESITHUPHA

### 6.0 ISIHLAZIYO, IMIPHUMELA, IZINCOMO NESIPHETHO

#### 6.1 ISINGENISO

Lesi sahluko siphethe isihlaziyi, izincomo nesiphetho socwaningo. Inhloso ukubheka noma ukwahlulela ngokweqiniso mayelana nokusetshenziswa kolimi ezinkundleni zokuxhumana. Ucwangingo luhlulele lo msebenzi ngobheka imibhalo ebhalwa ezinkundleni zokuxhumana u-*Facebook* no-*WhatsApp*. Luphinde lwabheka indlela okubhalwa ngayo ulimi ezikoleni kanye nokuphawula kwabafundi bolimi. Lolu cwangingo luncike esihlokweni esithi: Umthelela wezinkundla zokuxhumana ekubhalweni nasekuqanjweni kwamagama olimini lwesiZulu.

Izinkundla zokuxhumana yilapho kuhlangu abantu abahlukene. Ulimi abalukhulumayo alufani ncamashi kodwa luhluke ngesizinda lapho umuntu nomuntu azinze khona. Izinhloso zokuqhutshwa kocwaningo ukuthola amaqiniso ngokusetshenziswa kolimi ezinkundleni zokuxhumana.

#### **Ucwangingo Luphendule Le mibuzo Elandelayo:**

- Kungabe ulimi lusetshenziswa ngendlela efanele noma kuphulwa imithetho yalo?
- Kungabe akhona amagama amasha aqambekayo? Kunomthelela muni olimini?
- Kungabe ukubhalwa kolimi kwezokuxhumana kunomthelela omuhle noma omubi ezikoleni?
- Kungabe izilimi zesigodi zibamba liphi iqhaza okusabaliseni ulimi kwezokuxhumana?
- Kungabe isizukulwane esizayo sizohlomula ngolimi olunothile yini ezinkundleni zokuxhumana?

Le mibuzo ephenduleke kubhekwa indlela ulimi olubhalwa ngayo. Lolu limi oluthathwe ezinkundleni zokuxhumana lube seluhlaziywa kulandelwa incazelo yolimi kanye nemigomo yokubhalwa kwalo. Ucwangingo luthole ukuthi ulimi lubhalwa ngezindlela

eziningi ezahlukene. Ucwaningo luthole ukuthi kunolimi oluwumkhutshana olukhulunywa emphakathini othile olugcina seludlulela ezinkundleni zokuxhumana.

USilverman noHartranft, (2015: 04) bathi:

Some differences in language environment are related socio cultural, socio economic and racial, ethnics, and linguistic background.

Lokhu kuchaza ukuthi ukwahlukana kokukhulunywa kolimi kubangwa ukuhlukana ngokwamasiko, ezomnotho, ukuhlukana ngobuhlanga, ukuhlukana ngokobuzwe kanye nesizinda lapho lolo limi luzinze khona.

Lokhu kufakazela ulimi luhlukene ngendlela olukhulunyawo ngayo. Indawo nendawo kunendlela yayo esebenzisa ngayo ulimi. Indlela okukhulunywa ngayo ingaphinde ibonakale nasembhalweni yabo. Ucwaningo luhlaziye imibhalo lusebenzisa isihlaziyi esihlaziya inkulumo nemibhalo (*Discourse data analysis*).

## **6.2 UCWANINGO LUQOKE UHLOBO LOKUHLAZIYA UMBHALO**

Ucwaningo luqoke le sihlaziyi ukuze sikwazi ukuhlaziya ingqikithi yombhalo ikakhulukazi amagama esetshenziswa ezinkundleni zokuxhumana. Lesi sihlaziyi siyahlaziya saphinde sichaza ngaphambi kokwahlulela. Sihlaziye sibheka ukuthi lokho okudingidwayo ngabe bathini ongoti mayelana nengqikithi yakho.

U- Elo noKyngas, (2017:107) bathi:

Discourse analysis is a method of analyzing written, verbal, or visual communication messages.

Lokhu kuchaza isihlaziyi esihlaziya ingqikithi yombhalo ukuthi sibheka sicubungule kabanzi okubhaliwe, okukhulunyiwe noma ukuhlaziya imilayezo yezokuxhumana. Lokhu kuchaza ukuthi lolu hlobo luhluza amaqiniso mayelana nemiphumela yocwaningi. Indlela yokuxhumana ngenkulumo ibukeka kuyinto elula kanti ijulile kakhulu. Okwenza ukuthi ijule ukuthi ziningi izindlela zokuxhumana. Ukuxhumana ngombhalo obhalwayo nakho kuhlukane kaningi futhi kabanzi.

Kulolu cwaningo kubhekwe ulimi olungamagama lokuxhumana. Ukuze ukwazi ukuxhumana nomuntu ngombhalo kumele aqonde kahle amagama asetshenziwe ukuthi ngabe achaza ukuthini.

USilverman noHartranft, (2015: 04) bathi:

Encoding involves matching sound to letters, which like decoding; require phonemic awareness and alphabet knowledge. Having a large vocabulary at the early age, it serves as a catalyst for these key skills that are important for reading and writing.

Lokhu kuthi ukuqondisisa inkulumo ewumbhalo kuhambisana nokuqonda ukuhlobana kokubhalwa kwezinhlamvu zamagama. Kudinga ukuba uqhaphela futhi ube nolwazi lwalezo zinhlamvu ezakhe igama. Lokho kuyisikhiye esibalulekile esikwenza ukwazi ukuhlukanisa kahle.

Ukuxhumana ngombhalo kwenza lowo ofundayo aqonde kahle uma ulimi lubhalwe kahle. Ukubhala umbhalo ophusile kwenza lowo ofundayo angadideki kodwa afikelwa umcabango noma umbono ukuthi uzophendula kanjani. Uma usephundula kumele naye aqikelele ukuthi ubhala ngendlela unobuchule bolimi. Lokho kukhombisa ukuhlonipha imithetho yolimi.

Kulolu cwaningo kubhekwe imibhalo yolimi lwesiZulu ebhalwa ezinkundleni zokuxhumana. Luphinde luhlaziye izimpendulo eziphendulwe abafundisi bolimi. Luphinde lwahlaziya imibhalo oluthathwe ezinkundleni zokuxhumana u-*Facebook* kanye no-*WhatsApp*. Ucwano lusebenzise uhla lwemibuzo efanayo ebibhekiswe kubafundisi bolimi lwesiZulu ezikoleni. Lolu hlobo luhlaziya ngokuchaza luneke amaqiniso ngokuphathelene nokusetshenziswa kolimi nemibhalo.

### **6.3 UKUCUBUNGULA KWEZINSIZAKUHLAZIYA EZISETSHENZISIWE**

Insizakuhlaziya kaMilroy noMilroy (1987) ehlaziya izinkundla zokuxhumana nokushintsha kolimi (*The social networks analysis and language change theory*). Le nsizakuhlaziya iveza ukuthi ulimi lomuntu luyashintsha ngenxa yabantu aphilisana nabo. Iphinde iveze

ukuthi ulimi lunamazinga ahlukene. Kukhona ulimi oluncike eminyakeni yabantu, indlela abakhuluma ngayo ihambisana nesimo seminyaka yabo. Kuphinde kube ulimi olusetshenziswa luhambelana nalowo mkhakha abantu abaqondene nawo. Isibonelo, kungaba iqembu loSonkondlo, uma bekhukhuluma basebenzisa ulimi elunobunkondlo. Kanjalo neminye imikhakha isebenzisa ulimi oluhlukile kweminye ezinkundleni zokuxhumana.

Ucwaningo lubuye lwasebenzisa insizakuhlaziya yolimi nomphakathi kaLabov (1963) ehlaziya izimo ezigququzela ukushintsha kolimi (*The social motivation of language change*). Le thiyori ikhuluma ngokushintsha kolimi okudalwa ukuxhumana ngolimi lwabantu abazinze ezindaweni ezahlukene ngokwebalazwe. Lo ngoti uhlaziya izindlela eziholela ekushintsheni kolimi. Izinsizakuhlaziya zicubungule zilandela imithetho yokubhalwa kolimi.

#### **6.4 UKUCUBUNGULA IMILAYEZO EZINKUNDLENI ZOKUXHUMANA**

Ucwaningo lusebenze izindlela ezahlukene zokucubungula imilayezo. Ziningi izindlela zokucubungula umlayezo. Lezi zindlela ziveza ukuthi umcwaningi ulubheke kanjani ulimi olubhalwa ezinkundleni zokuxhumana ngokulandela imithetho yokubhalwa kwalo. Kulolu cwaningo kusetshenziswe izindlela ezimbili okuyindlela yokucubungula incanzelo ngqo, nokucubungula incazelo yesigejana samagama.

##### **6.4.1 INDLELA YOCUBUNGULA INCAZELO NGQO**

UMthembu-Funeka (2014) uthi indlela yokucubungula incazelo ngqo yilapho kwakhekha isithombe enqondweni ngenkathi amehlo ehlangebenzana nalelo gama. Kulolu cwaningo kucutshungulwe igama ngalinye ukuthi liyambisana yini nencazelo etholakala kusichazamazwi. Kuphindwe kwabhekwa indlela igama elibhalwe ngayo, nendlela okusetshenziswe ngazo izimpawu zokubhala.

Ucwaningo lusebezise le ndlela ukucubungula igama ngalinye ukuze lwahlulele ngendlela eneqiniso. Luphinde lwacubungula lubheka incazelo igama nendlela olibhalwe ngayo. La

magama acutshungulwe kubhekwa ukuthi ngabe ayahambelana yini nemithetho yokubhalwa kolimi.

#### **6.4.2 INCAZELO YESIGEJANA SAMAGAMA NOMA AMABINZA**

Le ncazelo ihlanganisa izincazelo zezingxenyana zolimi ezisetshenziswe kuleyo nkulumo. Lapha kubhekwa okuqukethwe kuhlanganiswa incazelo yonke yesigejana samagama ngokusho kukaMthembu-Funeka (2014). Inkulumo noma umbhalo oyesigejana samagama kuyenzeka ungayibeki inkulumo eqondile kodwa isibenzise ulimi lwezifengqo.

Ucwaningo lucubungule lolu limi olulandelayo olutholakale ezinkundleni zokuxhumana oluvezwe esahlukweni sesihlanu:

- Ukudlala indima  $\times$  > ukubamba iqhaza  $\checkmark$
- Azibuyele emasisweni  $\times$  > azibuye amasisweni  $\checkmark$
- Ukhule ungakhokhobi  $\times$  > ukhule ukhokhobe  $\checkmark$
- Ukukhotha imbenge  $\times$  > ukukhotha imbenge yomile  $\checkmark$
- Kayihlatshwa mvusi  $\times$  > kayihlatshwa mvusi, ihlatshwa abaphambili  $\checkmark$ .

Ocwaningweni kubuye kwacutshungulwa indlela yokukhuluma eqondile kodwa ephambanisa incazelo yenkulumo. Ucwaningo luthole kunenkulumo ebhalwe ngenhla iphambanisa incazelo yalokho okushiwoyo. Injulalwazi esetshenziswe kulolu cwano kaLabov (1963) ithi ulimi luyashintsha ngenxa yokulalela inkulumo yabantu ophilisana okanye ohlala nabo. Lokhu kuchaza ukuthi ukujwayela ukuzwa indlela okukhulunywa ngayo lowo magama, ugcina usengenwa yilolo limi.

#### **6.5 UKUHLAZIYA IMIBHALO EBHALWA EZINKUNDLENI ZOKUXHUMANA**

Isihlaziyo siveza ukuthi kunezinqinamba ekusetshenzisweni noma ekubhalweni kolimi ezinkundleni zokuxhumana. Kunobudedengu ekubhalweni kolimi.

##### **6.5.1 AMAPHUTHA OKUBHALWA KWESIPELINGI**

Isihlaziya sihlaziye saphinde sacubungula indlela yokubhalwa kwamagama. Kutholakale

amaphutha amaningi okubhalweni kwesipelingi.

UHyer noHicks, (2017:01) babeka kanje:

They full acknowledge their own frustration with “text speaker” or digital” in student writing. Yes, when they dug deeper into the impact of informal talk on formal writing.

Lokhu kuchaza ukuthi inkulumo ebhalwa komakhalekhukhwini ithanda ukuba yindida ngokwayo kolowo ofunda umlayezo. Kuyenzeka ofundayo engatholi ukuthi inkulumo ithini ngendlela okubhalwa ngayo amagama. Uma kucutshungulwa kahle kube sekutholakala ukuthi inkulumo esuka emlonyeni inomthelela embhalweni kanye mibhalweni ebalulekile. Konke lokhu kufakazela ukuthi indlela okubhalwa ngawo ezinkundleni zokuxhumana ibuye ibe nomthelela embhalweni ebalulekile. Abafundisi bolimi baphawule ngamaphutha amaningi ekubhalweni kolimi lwebele. Abafundi babhala ngendlela abakhuluma ngawo ezinkundleni zokuxhumana.

UBerger, (2014: 224) uthi:

Researchers agree that a vocabulary deficiency is one the primary causes of the achievement gap. Most school does not have a systematic focus on teaching vocabulary.

Lokhu kuchaza ukuthi abacwaningi bolimi bayavuma ukuthi ukunquneka kokusetshenziswa kwamagama anothile kuwukuvadalala kolimi. Abacwaningi bathole ukuthi izikoleni eziningi azinalo uzihlelo zokufundisa amagama anothile olimi ukuze kugcinwe linothile.

Lapha kufakazela ukubaluleka kokusetshenziswa kwesibizelo ukuze izingane zijwayele ukugwema amaphutha esipelingi. Abafundi kungakuhle babe nohlelo lwesibizelo lapho lusetshenziswa amagama anongwaqa abahamba bebhanqiwe namagama angasajwayele ukusetshenziswa.

Ukubhala inkulumo noma amagama aphasile kubaluleki. Umbhalo ungaveza ukuthi lowo muntu ungumuntu onjani, ucabanga kanjani, ngabe uhlelekile yini. Konke lokho kuvela

embhalweni wakhe. Ngamanye amazwi umbhalo ongaveza cishe okuningi ngalowo muntu. Okusho ukuthi abasebenzisa izinkudla zokuxhumana kumele bagweme ukubhala ngendlela enqamula amagama.

URayner noKruger, (2004:63) bathi:

The process of decoding media text can make them appear extremely natural, as though the process of encoding had not in fact taken place and the audience we directly experience reality itself.

Lokhu kusho ukuthi kulula ukuqonda amagama asetshenziswa ezinkundleni zokuxhumana. Umuntu osebenzisa izinkundla zokuxhumana uyakwazi ukwaqonda kalula ngaphandle kokuthi useke walizwa lelo gama. Ulandela ingxoxo bese uyaqonda ukuthi lithini lelo gama.

Lokhu kuchaza ukuthi ukujwayela ukubhala ngendlela enqamula amagama igcina isiphenduka umkhuba. Isihlaziyo sithole amaphutha amaningi ekubhalweni kwalo. Lokho kuchaza ukuthi ulimi luya ngokufadalala ngenxa yombhalo onqamula amagama nokubhalwa okwehlukana amagama. Ulimi luya luyaguguleka kancane kancane ngendlela olubhalwa ngayo. Lapha kubalwa ukusetshenziswa kwegaza, izisho, nokusetshenziswa kolimi lokuhlonipha.

## 6.5.2 UKUQANJWA KWAMAGAMA AMASHA ASUSELWA OLIMINI LWESINGISI

Kunamaphutha okusetshenziswa kwamagama asuselwa olimini lwesiNgisi kodwa asetshenziswa olimini lwesiZulu. Lolu limi lusetshenziswa kakhulu ezinkundleni zokuxhumana. Amagama olimi lwesiNgisi otlikelwa olimini lwesiZulu. Imvamisa kuba amagama esetshenziswa abe sebuningini. Isibonelo:

➤ **Imiphakathi**<sup>×</sup> (*communities*) > **umphakathi** <sup>✓</sup> > **ibizoqoqa**

**Isibonelo somusho:**

**Imiphakathi** : Imiphakathi **yaso**Lundi ihambele umhlangano wokubuyiswa komhlaba.<sup>×</sup>

**Umpakathi**: Umpakathi **waso**Lundi uhambele umhlangano wokubuyiswa komhlaba.<sup>✓</sup>

Lapha igama elithi imiphakathi lisebuningini, liveza ukuthi umphakathi uhlukeno kaningi. Libuye liveze ukuthi uLundi lumumethe izihlaka zabantu ezahlukeno. Olimini lwesiZulu ibizoqoqa alivamile ukushintsha libe sebuningini; isibonelo: **ithala lemikhonto**.

Ucwaningo luthole ukuthi esethanda ukwanda amagama asetshenziswa abe sebuningini ngendlela engafanele. Lolu limi lubuye luzwakale emasontweni, emsakazweni, emihlanganweni. Elinye la magama elithi “ **Izimpilo zabantu**”



**Umbhalo 6.36.** Kucashunwe ku-Facebook: Amagama asetshenziswa abe sebuningini.

**Isibonelo somusho:**

➤ **Izimpilo zabantu** × (*people lives / lifes*) > **Impilo yabantu** ✓

**Izimpilo :** **Izimpilo** zabantu **zabasemadolobheni zisecupheni** ngenxa yobugebengu. ×

**Impilo :** **Impilo** yabantu **basemadolobheni isencupheni** ngenxa yobugebengu. ✓

Leli gama elithi izimpilo lisebuningini kanti olimini lwesiZulu lihlale lisebunyeneni. Igama elithi ‘impilo’ liveza ukuthi abantu bakhiwe ngesakhiwo esifanayo kodwa kungahluka indlela abaphila ngayo.

### **6.5.3 AMAPHUTHA EKUSETSHENZISWA KWAMAGAMA ANGAMABIZOQOQA**

Ucwaningo luthole ukuthi amanye amaphutha akulula ukuthi aqhapheleke uma umuntu ekhuluma. Amaphutha amaningi aze agqame kahle embhalweni. Elinye igama elivela

kaningi ezinkundleni zokuxhumana elisetshenziswa libe sebuningini esikhundleni sokuthi libe sobunyeni elithi **‘umhlambi’**.



**Umbhalo 6.37.** Kucashunwe ku-Facebook: Amagama asetshenziswa abe sebuningini.

➤ **Imihlambi yezinkomo** × > **umhlambi wezinkomo** ✓

Lapha kumele kusetshenziswe igama **‘umhlambi’** ukulandela incanzelo equkethe umusho wonke. Igama elithi umhlambi ibizoqoqa eliqoqela ndawonye izinkomo. Ngamafuphi-nje ibizoqoqa liqoqa konke okufanayo likubize ngegama elilodwa. Ibizoqoqa liyasebenza uma kunamaqoqa ahlukene olokho okukhulunywa ngakho. Igama elithi **‘imihlambi’** lisebenza uma kunamaqoqa ahlukene ezinkomo mhlawumbe zezibongo ezahlukene. Lapho uthola umhlambi wezinkomo ohlukene bese kuthi imihlambi ngoba ingamaqoqa ahlukene angafani. Isibonelo ngegama elithi **‘inyanda’** ibizoqoqa elisho izinkuni esihlanganiswe ndawonye zaboshwa ukuze zihlangane. Uma sekuthiwa **‘izinyanda’** kushiwo amaqoqa ehluke ezinkuni. Ucwango luphinde lwathola iphutha ekusetshenzisweni kwegama elithi **‘ilobolo’** ezinkundleni zokuxhumana baselisebenzisa libe sebuningini.

➤ **Amalobolo** × > **ilobolo** ✓

Ucwango luthole ukuthi leli gama elithi **‘ilobolo’** likusigaba 5 futhi luyavuma ukungena kusigaba 6 bese lithi **‘amalobolo’**. Ngenxa yolulandela incazelo equkethwe yileli gama alivumi kuthiwe **‘amalobolo’**. Lokho kudalwa ukuthi igama elithi **‘ilobolo’** ibizoqoqa elizimele eliqoqela ndawonye. Leli phutha lokubhalwa kwaleli gama seliyinsakavukela umchilo wesidwaba.

Ucwaningo luthole ukuthi awagqamile amagama aqanjwa ezinkundleni zokuxhumana. amagama agqame kakhulu yilawo athathelwa kwezinye izilimi bese ahunyushelwa olimini lwesiZulu.

#### 6.5.4 AMAPHUTHA EKUSETSHENZISWENI KWESABIZWANA SOQOBO

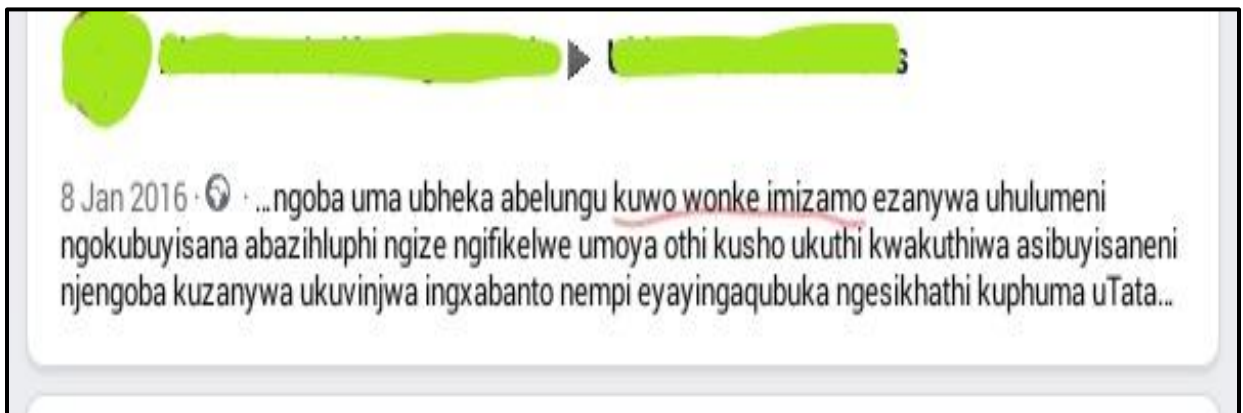
Isabizwana soqobo sibonakala ngesijobelelo u **-na**. Lesi sijobelelo sivela kuzo zonke izigaba zamabizo ngokohlelo luka *Meinhof*. Ucwaningo luthole ukuthi amanye amagama esabizwana soqobo awashayi emhlohlweni. Amanye alowo amagama yilawa elandelayo:

- **khona** kumnandi lokhu **ukudla** × > **kona** kumnandi lokhu **ukudla**.✓
- **Khona** sekuqala **ukuhlwa** × > **kona** sekuqala **ukuhlwa**.✓
- **khona** akufani nokuhlala × > **kona** akufanani nokuhlala ✓
- **Khona** manjalo × > **kona** kunjalo ✓

Ucwaningo luthole ukuthi ulimi selujwayele ukusebenzisa igama elithi '**khona**' ngakho sengathi kuba nzima olimini ukusebenzisa igama elithi '**kona**'.

#### 6.5.5 AMAPHUTHA ASETSHENZISWA ESABIZWANENI SOKUBALA OKUDIDIYELAYO

Ucwaningo luthole ukuthi isabizwana sokubala esididiyelwayo asisetshenziswa ngendlela efanele uma kulandelwa imithetho yolomi. Kunezabizwana zokubala ezicishe zifane ngokwenzazelo. Ucwaningo luthole ukuthi abafundi basebenzisa lezi zabizwana ezilandelayo:

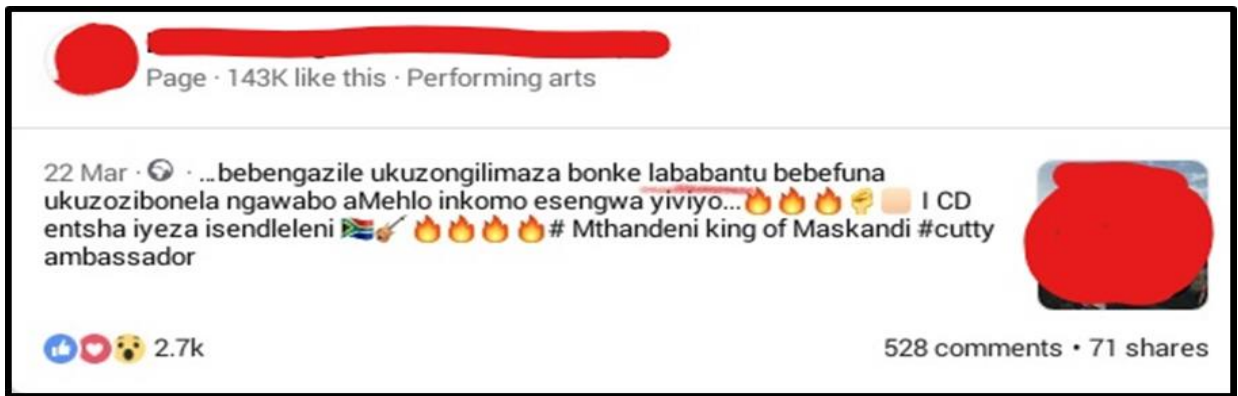


**Umbhalo 6.38.** Kucashunwe ku-Facebook: Amaphutha okubhalweni kwesabizwana.

➤ **Kuwo wonke** imizamo. ✘ > **Kuyo yonke** imizamo. ✔

Lezi izabizwana zokubala ezithi azifane uma ziphinyiswa ngokohlelo lolimi. Okubalulekile ukuthi umusho nomusho kumele ube nokuvumelana kwamagama.

Esabizwaneni kumele kugqame ukuvumelana phakathi kwesabizwana kanye namabizo akhe lowo musho. Okunye okubalulekile ukuthi isabizwana kumele sihambisane nezigaba zamabizo ukuze kwakhe umqondo ozwakalayo. Umcwaningi uveze lesi sibonelo:



**Umbhalo 5.39.** Kucashunwe ku-Facebook: Amaphutha okubhalweni kwesabizwana.

Lapha kumele kuhlukaniswe kahle **'laba abantu'**. Kubalulekile ukuthi kubhalwe zonke izinhlamvu ziphelele ukuze kugqame incazelo. La maphutha avela kaningi emibhalweni yabafundi nakuba angavezwanga lapha ocwaningweni ngenxa yobuningi bawo.

#### 6.5.6. AMAPHUTHA EKUSETSHENZISWENI KWEZIHLANGANISO

Ucwaningo luthole ukuthi sekujwayelekile uzwe umuntu ethi **'okanye'** esikhundleni sokusebenzisa isihlanganiso **'u-noma'**. Ucwaningo luthole lokhu okulandelayo ku-Facebook.



**Umbhalo 5.40.** Kucashunwe ku-Facebook: Amaphutha okubhalwa kolimi.

Lapha kusetshenziswe igama ‘**ezebhola**’ esikhundleni sokuthi ‘**ezimidlalo**’. Izihlanganiso u-**kanye** no- **noma** zisebenza ngezindlela ezingafani. Isihlanganiso u- **noma** usebenza ukuveza ukukhetha okungaphezu kokubili. Isihlanganiso u-**kanye** usebenza kakhulu uma kubalwa okuthile bese uyahlanganisa ukuveza lokho okubalwayo ukuthi okukugcina. Kule nkulumo evezwe ngenhla kuphinde kwasetshenziswa igama ‘**ezasematshwaleni**’ esikhundleni sokuthi **ezasotshwaleni**. Lokhu kufakazela ukuthi ulimi luyonakala ngendlela olubhalwa ngayo.

## **6.6. UKUHLAZIYA IMIBHALO WABAFUNDI WASEZIKOLENI**

Ucwaningo luthole ukuthi kunezinqinamba ekubhalweni kolimi lwebele ezikoleni. Imibhalo iveza ukuthi ukubhalwa kolimi olunamaphutha sekungaphezu kwamadolo kubafundisi bolimi. La maphutha okubalwa kuwo ukubhalwa kwesipelingi, ukubhala ngofeleba ekuqaleni komusho, nalapho kufanele khona, kanye nombhalo ulunqamula amagama. La maphutha okubhalwa kolimi ezikoleni ahambisana nendlela okubhalwa ngayo ezinkundleni zokuxhumana.

### **6.6.1 UQGOZI NENTSHISEKELO EKUFUNDWENI KOLIMI LWEBELE EZIKOLENI**

Ucwaningo luthola ukuthi iningi labafundi balubukela phansi ulimi lwebele. Abanalo uqgozi lokufunda izincwadi zolimi lwesiZulu. Ulimi lwesiZulu uma luqhathaniswa nezinye izifundo lona lusaselela emuva. Iningi labafundi bahadula izinyawo ekwenzeni umsebenzi othinta ulimi lwebele. Bayalufunda uma sekusondele izivivinyo. Lokhu kuchaza ngokusobala ukuthi basuke sebefundela ukuthi bathole imiphumela emihle ekupheleni konyaka. Ucwaningo luthole ukuthi abafundi abakhonze ulimi imvamisa yilabo abenza kahle kuzo zonke izifundo. Ucwaningo luthola ukuthi ukufunda imibhalo yolimi lwesiZulu abafundi baba mathintanyawo. Okufakazela lokhu ukuthi maningi amaphutha atholakala emibhalweni yabafundi.

### **6.6.2 AMAPHUTHA OKUBHALA NGOFELEBA NOMA OSONHLAMVUKAZI**

Ucwaningo luthole amaphutha amaningi okubhalwa kosonhlamvukazi lapho kungadingeki khona. Ezinkundleni zokuxhumana kukhona abathanda ukusebenzisa usonhlamvukazi ekuqala kwegama negama. Kuphindwe kuphulwe umthetho wokubhalwa ngofeleba

emagameni adinga ukubhalwa ngofeleba (emagameni ezindawo, emageni ezinyanga zonyaka, nasemagameni abantu). Konke lokhu kukhinyabeza ulimi. La maphutha adala ukuthi ulimi lube buthakathaka ngendlela olubhalwa ngayo.

### **6.6.3 AMAPHUTHA OBHALOMAGAMA LWEZIFINYEZI NOKWEQIWA KWEZINHLAMVU**

Ukubhalwa kokufinyezwa kwamagama kunomthelela omkhulu nasekubhalweni kwesipelingi. Ukujwayela ukubhala ngokufinyeza amagama umuntu ugcina asekhohlwe indlela yokubhalwa isipelingi ngenkathi sekudingeka abhale ngendlela afanele. Igama lolimi lwesiZulu ludinga imisindo yonkamisa nongwaqa ukuze likhiphe umqondo ophelele, Amagama enezakhi ezikhululikile (*Free morphemes*), izenzukuthi ezinamagama enonkamisa bodwa (Aa! Eee!) noma ongwaqa (Sshh! Mmhh! Nx!) kumele kubhalwe kugqame ukuthi amagama ekhoba ukubabaza. Amagama enezakhi ezibophekile (*Bound morphemes*) adinga unkamisa ohambisana nongwaqa ukwakha igama.

Ucwaningo luthola ukuthi lo mkhuba ubhebhethekiswa ukuthi abantu abaningi babhala ngendlela enqamula amagama ezinkundleni zokuxhumana.

UMwaba noSaini, (2017:23) bathi:

The headline findings showed that facebook remained the most popular social network in South Africa, followed by YouTube and Twitter. South Africa's fastest rising social networks are visual platform owned by competing gaints of social media.

Lokhu kuveza imiphumela ukuthi u-*Facebook* usahamba phambili eNingizimu Afrika, ulandelwe u-*YouTube* bese kuba u-*Twitter*. Lokhu kukhomba ukuthi eNingizimu Afrika zikhula ngokuphazima kweso izinkundla zokuxhumana.

U-*Facebook* yiyo ohamba phambili ngokusabalisa ulimi njengoba kulula ukuxhumana nabantu abaningi kuwo. Ukwazi ukubhebhethekisa ulimi luze lufinyelele nakwezinye izinhlanga ezingakhulumi ulimi lwesiZulu, ngakho-ke kubalulekile ukuthi ulimi lubhalwe ngendlela elandela imithetho yalo.

#### 6.6.4 AMAPHUTHA ABANGWA ULIMI LOKUTAYELA

Ucwaningo luthole ukuphawula kothisha bekhala ngokuthi iningi labafundi lisebenzisa ulimi lokutayela. Lolu ulimi abalusebenzisa ezinkundleni zokuxhumana nontanga yabo babuye balusebenzise nalapho lungadingakali khona.

UNtsiba kuVosloo, (2015 :?) ubeka kanje:

The number of teachers and parents are blaming texting style or communication style, (which is a similar to the one that is common used on Facebook) for corruption of languages and the degradation in spelling odd adolescents writing.

Lokhu kuchaza ukuthi abafundisi ezikoleni kanye nabazali bagxeka isitayela sokubhala esisetshenziswa kwezokuxhumana. Lesi sitayela okubhalwa ngaso silimaza ulimi futhi luya lushona phansi ikakhulukazi ekubhalweni kwesipelingi. Ulimi olusetshenziswa ezinkundleni zokuxhumana lunomthelele emibhalweni ebalulekile. Ukuthuthuka kwalo luthuthuka nokuhambisana namaphutha amaningi.

#### 6.6.5 AMAPHUTHA EKUSETSHENZISWENI KWEZAGA NEZISHO

Ucwaningo luthole amaphutha uma kubhalwa nasekukhulunyweni kwezaga nezisho. Kwesinye inkathi kube sengathi basebenzisa ulumi lokuteketisa. Isibonelo ‘ **kwenzakalani ngempilo yalo owakhotha imbenge yomile.**’ Kuyavela ukuthi ayilandelwa kahle ingqubo yokusetshenziswa kwalesi sisho. Ukulahleka kokunotha kwezaga nezisho kuwulahleka kwamakhono olimi.

UBronowicki, (2014:22) uthi:

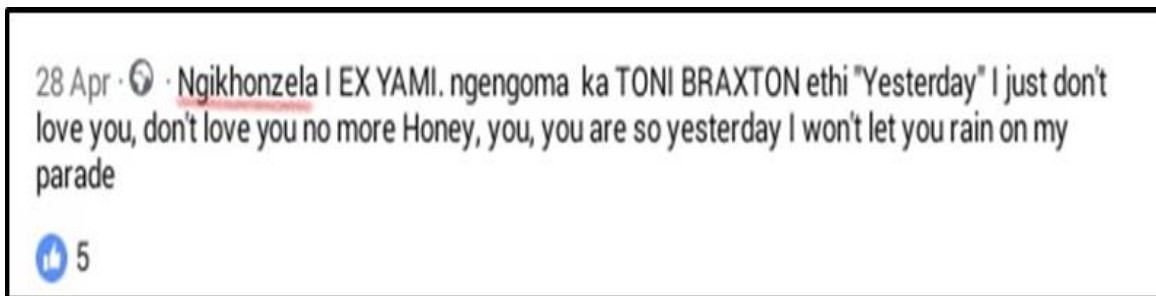
Findings have shown that because of this decrease and inconsistency in writing instruction, students are lacking the crucial skill necessary for success in college and in the workplace.

Lokhu kuveza imiphumela yokwehla kokubhalwa kahle kolimi kanye nokungalandeli imithetho yokhona. Lokhu kwenza kulahleke amakhono adingekayo emikhakheni

ehlukene yokubhalwa kolimi. Lapha singabala ukubhalwa kwezindaba zikaqeda sizungu okungaba izinganekwane, amanoveli, imidlalo ehlukene nokunye okuningi okuwubhalo wobuciko. Ucwangingo luphinde lwathola ukuthi abafundi abazikhathazi ngokufunda izincwadi eziqukethe ukunotha kwezaga nezisho. Lokhu kufakazelwa indlela ababhala ngayo nendlela abakhuluma ngayo elahla incazelo ephelele.

#### 6.6.6 AMAPHUTHA AMAGAMA ABHALWA ALAHLE INCAZELO

Ucwangingo luthole amaphutha olimi olubhalwa luphambanise incazelo yamagama. Umcwangingi uveze lesi sibonelo esilandelayo esicashunwe ku-*Facebook*.



**Umbhalo 6.41.** Kucashunwe ku-*Facebook*: Ukulahleka kwencazelo yegama.

Kulesi sibonelo esingenhla kusetshenziswe impambosi yokwenzela igama elithi 'ngikhonzela' esikhundleni sokuthi 'ngikhonza'. Ukufakwa kwempambosi yokwenzela kulahla incazelo yenkulumo. Kule nkulumo kuvela sengathi lo okhonzayo uphathisiwe ukuthi akakhonze.

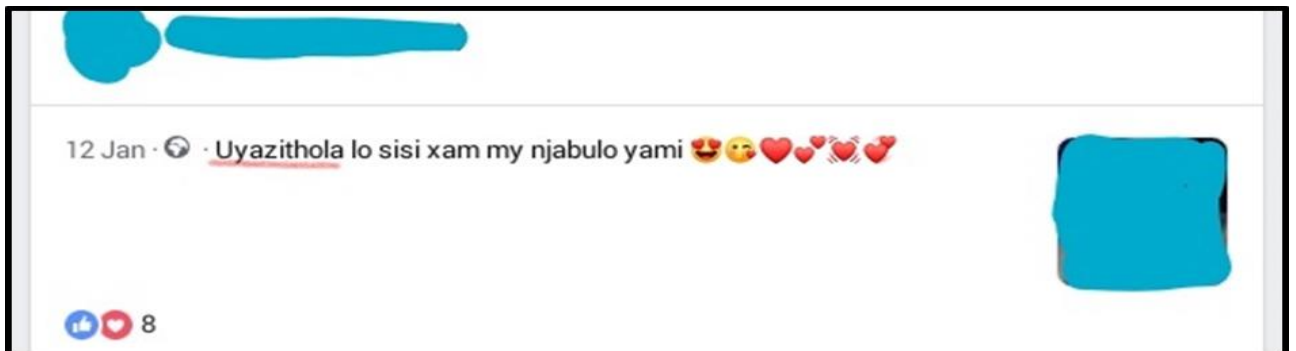
#### 6.6.7 AMAPHUTHA ODALWA ULIMI LWESITSOTSI

Ulimi lwesitsotsi luthanda ukudlondlobala kakhulu ebantwini abasha. Lokhu kugqama kakhulu emibhalweni yabo ezinkundleni zokuxhumana. Umcwangingi uthole lokhu okulandelayo ku-*Facebook*:



**Umbhalo 6.42.** Kucashunwe ku-*Facebook*: Ukubhalwa kwezimpambosi zesenzo.

Leli igama elithi ‘**ngizoshayisana**’ ngokwalo mbhalo ongenhla lisho ukuthi ucilo angazishaya endukwini. Leli gama lingena ngaphansi kolimi lwesitsotsi. Lokhu kufakazela ukuthi ulimi lwesitsotsi nalo lubamba iqhaza elikhulu ukudunga ulimi olunothile. Ulimi lwesitsotsi luhambisana nolimi lokutayela ngokuthola kocwaningo. Nansi enye inkulumo yolimi lwesitsotsi noma lokutayela:

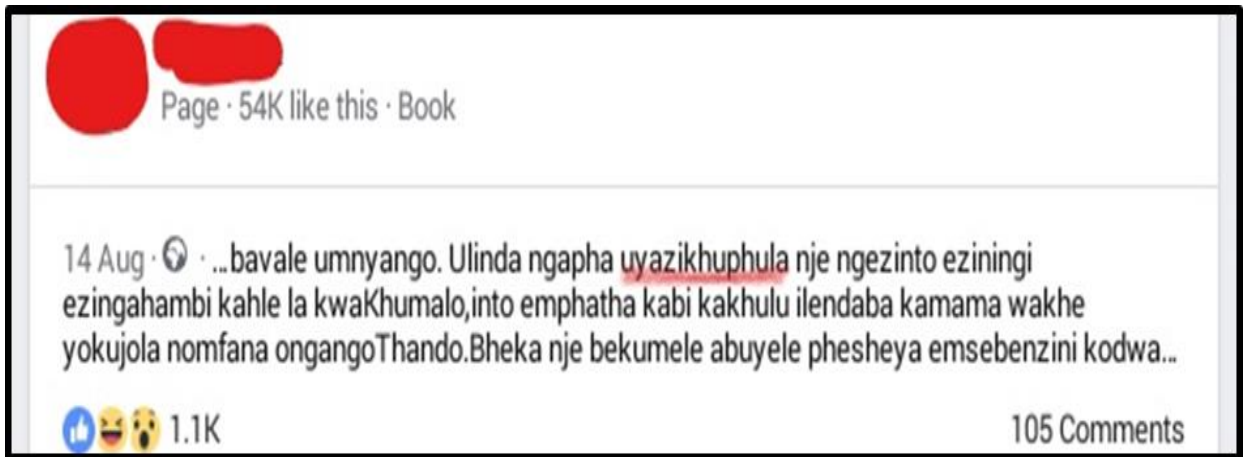


**Umbhalo 6.43.** Kucashunwe ku-*Facebook*: Amaphutha adalwa ulimi lwesitsotsi.

Igama elithi ‘**uyazithola**’ ngokwalo mbhalo lisho ukuthi **uyazitshela**. Umuntu akaze kuthiwe uyazithola. Ukuthola kusho ukufumana okuthile okade ukulangazelela noma ungakulindele.

#### 6.6.7.1 UKUBHALWA NOKUTHUTHUKA KOLIMI LWESITSOTSI

Ulimi lwesitsotsi ludla lubi ezinkundleni zokuxhumana. Ucwano luthole ukuthi ulimi luyaxoveka ngenxa yolimi lwesitsotsi. Umcwano uthole lokhu okulandelayo:

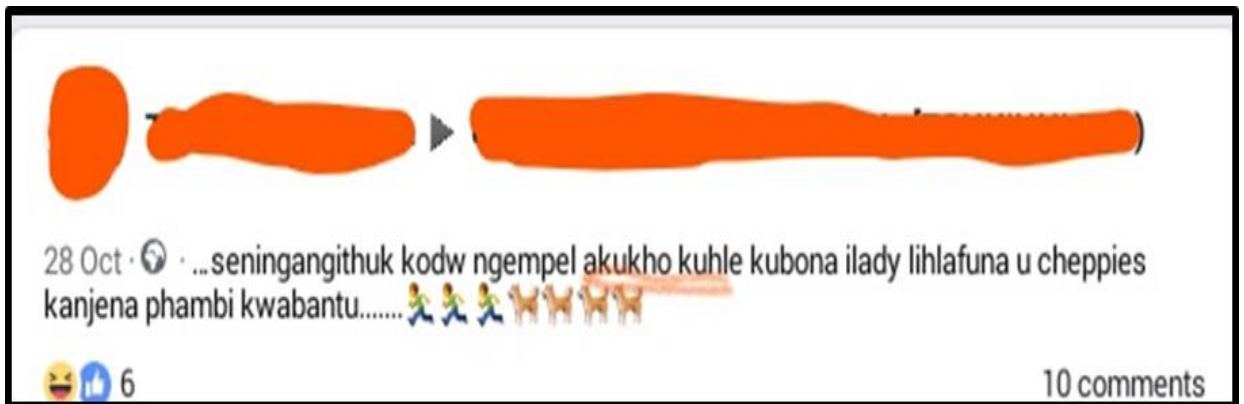


**Umbhalo 6.44.** Kucashunwe ku-Facebook: Amaphutha okubhalweni kwezenzo.

Igama elithi ‘**uyazikhuphula**’ lisho ukuthi uyabona noma uyacabanga ngokulandela inkulumo engenhla. Igama ukukhuphuka lisho ukunyuka noma ukunyuka umqansa. Ucwango luthole ukuthi ulimi lwesitsotsi lunehaba. Okusho ukuthi ukuthuthuka kwalolu limi kulimaza, kuphinde kunqunde amandla ukuthuthuka kolimi olunothile.

#### **6.6.8 AMATHUPHA OKUSETSHENZISWA KWAMAGAMA ENKULUMWENI ELANDULAYO**

Ucwango luthole ukuthi kunendlela esijwayele ukusetshenziswa enkulumweni yesimo sokulandula. Enye yalezi zinkulumo yile elandelayo:



**Umbhalo 6.45.** Kucashunwe ku-Facebook: Amaphutha okubhalweni kolimi.

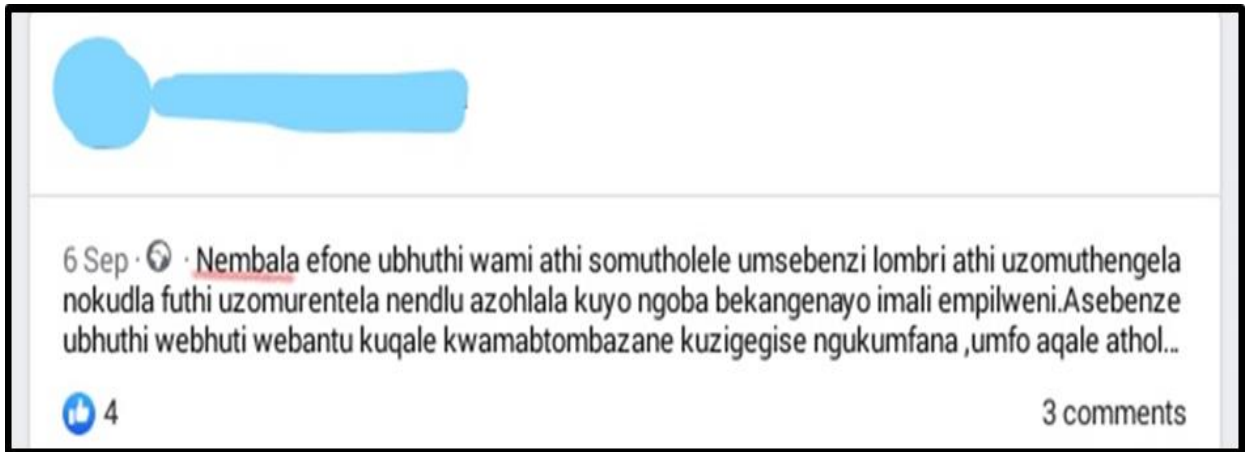
Lapha kusetshenziswe isimo sokulandula esithi ‘**akukho kuhle**’ esikhundleni sokuthi ‘**akukuhle**’. Ucwangingo lusola ukuthi lolu ulimi luvela emphakathini othile. Lolu limi selusabalele ezinkundleni zokuxhumana. Isibonelo:

**Umdwebo: 1**

	<b>Ulimi oluphuma imigomo</b>	<b>Ulimi olwamukelekile</b>
1	Akukho mnandi ✘	Akumnandi ✔
2	Akukho kubi ✘	Akukubi ✔
3	Akhukho lula ✘	Akulula ✔

**Ithebula 6.5.** Isibonelo ngemigomo yokukhulunywa kolimi

Le ndlela ovezwe ngenhla kubonakala ihamba phambili ezinkundleni zokuxhumana. Nasi esinye isibonelo esilandelayo:



**Umbhalo 5.46.** Kucashunwe ku-Facebook: Ukuqala ukubhala ngesihlanganiso emshweni.

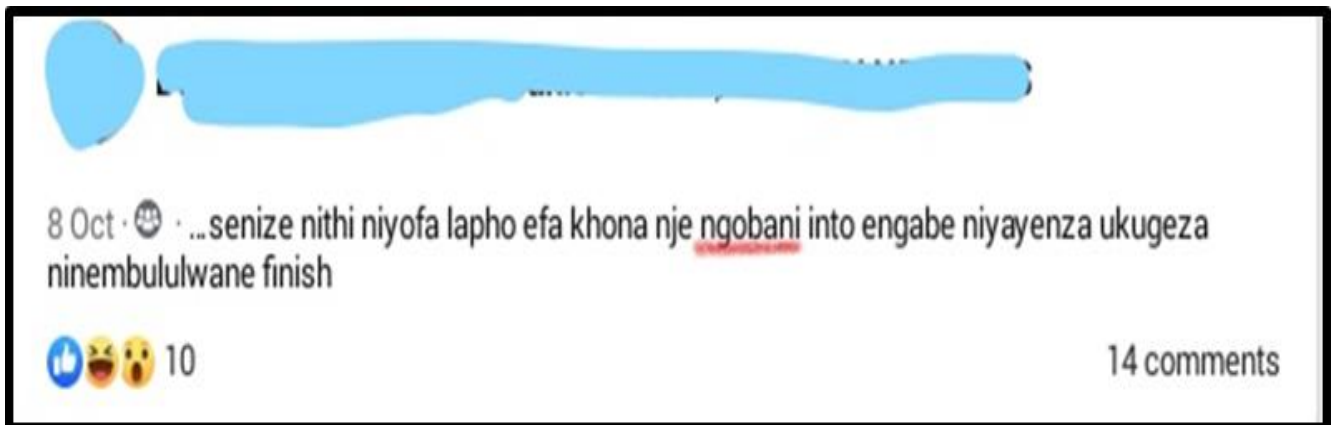
Lapha sekutshenziswe igama elithi ‘**nembala**’ esikhundleni sokuthi ‘**nebala**’. Leli lakheka kanje: **na + ibala > nebala > kwenzeke ukulumbana konkamisa.**

e

Lokhu kuveza ukuthi ungwaqa u- **m** uqhamuka usugaxiwe kodwa akaveli ukuthi usuka kuphi. Leli igama lakhiwe isibabazi esithi **bala bo!** Okusho ukumangala okuhambisana nokuthuka. Ucwangingo luthola ukuthi lolu ulimi lomphakathi. Umphakathi ukhuluma ulimi oluhlukile komunye umphakathi.

### 6.6.9 AMAPHUTHA EKUSETSHENZISWENI KWEPHIMBO

Ucwaningo luthole ukuthi kunamagama abhalwa noma akhulunywa angahambisani nencazelo ngokwempimiso. Imisindo yempimiso kumele ihambisani negqikithi yegama. UNkosi noMsomi (1992:61) bathi akwanele nje ukuphimisa imisindo yenkulumo ngosebenzisa izitho zenkulumo kodwa nendlela imisindo okufanele izwakale ngayo kolalele ukuze aqonde kahle okuphimiswayo kubalulekile. Umcwaningi uthole le nkulumo elandelayo:



**Umbhalo 6.47.** Kucashunwe ku-Facebook: Amaphutha okubhalweni kwesihlangani.

Sekujwayelike lolu limi oluthi ‘**ngobani**’ esikhundleni sokuthi ‘**ngoba yini**’ noma ‘**ngoba kwenzenjani**’ Le ndlela yokubuza ethi ‘**ngobani**’ ayihambisani nohlelo lolimi lwendlela yokubuza. Isibonelo:

1. **Ngobani** labo ozokhuluma nabo?
2. Uzokhuluma nabo **ngoba kwenzenjani**?

Umbuzo wokuqala othi ‘**ngobani**’ kuzwakala sengathi ubuza amagama abantu. Ucwaningo luthola ukuthi isihlanganiso u- **ngoba** asikwazi ukusebenza no- **ni** ukuveza isimo sokubuza.

### 6 6.10 AMAPHUTHA EKUSETSHENZISWENI KWEMVUMELWANO EMSHWENI

Indlela okubhalwa ngayo akusalandelwa ukuvumelana kwemisindo emshweni. Umusho nomusho uba nokuvumelana kwamagama okulethwa iziqalo zamabizo. Iziqalo zamabizo zakha ubumbano emshweni.



## 6.6.11 UKWAKHEKA KWAMAGAMA

Ulimi lwesiZulu amagama aba nesakhiwo sawo. Isakhiwo segama siveza kucace bha okwekati elimhlophe ehlungwini ukuthi igama lisuka kuluphi ucezu lwenkulumo. Amagama alolu limi ahlukaniwe izigaba ezimbili. Kukhona amagama enezakhi ezikhululekile nezakhi ezibophekile.

### 6.6.11.1 AMAGAMA EZAKHI EZIZIMELE

Lolu hlobo uluzimele lodwa, aludingi ezinye izakhi. Luba nencazelo ephelele lube luzimele lodwa.

UNyembezi, (1956:38) uchaza izakhi ezikhululekile kanje:

Imorpheme ekhululekile yileyo ezimele, engadingi enye imorpheme. Ake silinganise futhi ngesiNgesi. Igama elithi 'dog' yimorpheme ekhululekile. Ayidingi enye imorpheme ukuba iphelelise umqondo. NgesiZulu silinganisa ngesenzukuthu: **mu!--- ukushaya ngempama  
ji!-----ukujikijela  
hlwi!-----ukuhlwitha**

Lezi zibonelo ezidalulwe uNyembezi (1956) ugcizelela ukuthi amagama enezakhi ezizimele. Kafushane nje amagama aphelele futhi anomqondo ophelele. Amagama enezakhi ezikhululekile kuvame ukuba izenzukuthi.

### 6.6.11.2 AMAGAMA ZAKHI ZIBOPHEKILE

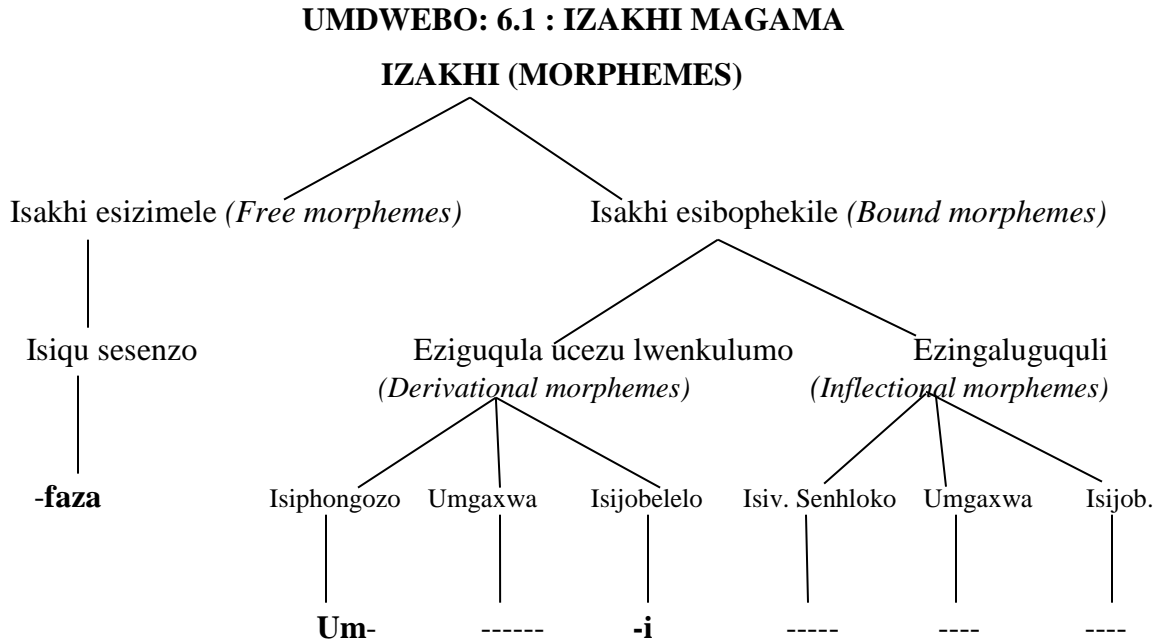
Lolu hlobo alukwazi ukuzimela lodwa, ludinga ezinye izakhi ukuze lakhe igama ngokusho kukaMsomi noNkosi (1992). Lolu hlobo lwamagama lwakhiwe izakhi ezahlukene; kukhona isiqalo, isiqalo ngqa, isiqalo ngqo, isiqalo ephelele, isiqu, umsuka, isigaxeliso, kanye nesijobelelo. Luphinde lubizwa ngokuthi izakhi ezincikile.

UMthembu-Funeka, (2014:25) uthi:

Lezi zakhi ezincikile zibuye zehlukane ngokuthi ziyaluguqula ucezu lwenkulumo noma aziluguquli uma ziphongiziwe, zigaxiwe noma zijotshelelwe.

Lolu uhlobo lusiza ukuveza umsuka wegama. Igama kuyenzeka libe nomsuka owodwa kodwa liveze izincazelo ezahlukene.

Isibonelo: **umfazi** > **ibizomuntu**



Lo mdwebo osasihlala ongenhla ukhombisa isakhiwo segama eliyibizomuntu ‘**umfazi**’ ukuthi lakheke kanjani. Lo mdwebo uveza ukuthi leli gama lingaguquka lithi ‘**umfazanyana**’

Ongoti bolimi bathi igama ukuze uthole incazelo ephephelele kumele licozululwe. Ukucozulula ukukhipha zonke izakhi ezakhe lelo gama. Kuphinde kubhekwe igama ukuze liveze izincazelo ezahlukene uma zikhona (**Polysemy**). Igama liyacozululwa ukuze liveza umnyombo walo. Uma igama lingacozululeki kungenzeka ukuthi kusuke kuyigama elithekwe kolunye ulimi. Lapha kucozululwe igama elingenhla ukuthola ukuthi ngabe linayo yini enye incazelo.

**Umfazi > ibizomuntu**

**Um(u)-** > Isiqalo esiphelele samabizo esigaba sokuqala (1) ngokohlelo lukaMeinhof

- u-** > Isiqalo ngqa samabizo esigaba sokuqala (1)
- m(u)-** > Isiqalo ngqo samabizo esigaba sokuqala (1)
- faza-** > isiqu sesenzo esimalunga mabili
- faz-** > Umsuka wesenzo (faza)
- a** > Unkamisa ogcinile wesenzo oqhathazwa ngokohlelo (*Terminative vowel*)
- i** > Unkamisa oyisijobelelo sebizomuntu (umfazi)

Ngokuthola kocwaningo leli gama elibhekisiwe kubantu bobulili besifazane kuphela. Leli gama linesijobelelo u- ‘zi’ ongachazi ubululi besifazane kuphela. Akhona amanye amagama anelesi sijobelelo kodwa esho ubulili besilisa; isibonelo: inkunzi.

Ukucozulula kuveze ukuthi leli lisuka esezweni ‘**faza**’. Ukufaza kuningi futhi kwehlukene. Isibonelo: Uma kungaqashwa umuntu ukuthi akafazele izinkukhu umbila. Umsebenzi wakhe ukufaza umbila. Lowo muntu kungashiwo ukuthi umfazi wombila ngaphandle kokubheka ubululi. Esinye isibonelo: Uma kulinywa emasimini bese kuba khona osebenza ukufaza inhlwanyelo. Lowo muntu angabizwa ngokuthi umfazi wenhlwanyelo. Ngokulandela incazelo umfazi umuntu ofazayo okungaba wobulili besilisa noma isifazane. Amagama olimini lwesiZulu kumele liveze umnyombo walo. Kumele liveze ukuthi ngabe lingene kwizakhi ezizimele noma ezibophekile. Kukhona amanye amagama abolekwe kwezinye azilimi angangeni phakathi kwale minxa ebalwe ngenhla.

UNyembezi, (1956:122) uthi:

Sekukhona olimini lwesiZulu izenzo ezingi ezithathelwa ezilimini zezinye iziZwe. Ngakho-ke sekufanele sahlukhanise phakathi kwezenzo zokudabuka nalezo zokwethekelwa. Nazi izibonelo zezenzo zokubolekwa

<b>-ayina</b>	<b>-washa</b>	<b>-dasida</b>
<b>-bhola</b>	<b>-kama</b>	

UNyembezi (1956) uchaza khona ukuthi akhona amagama okwebolekwa ayizenzo. La gama kunzima ukuba kuthole umnyombo wawo ngoba akuwona owolimi lwesiZulu.

Ucwaningo luthole ukuthi abafundi abakushayi ndiva ukuthola incazelo yegama. Igama bayalikhuluma futhi ligcine selibhalwa phansi emsebenzini obalulekile.

#### **6.6.12 ULIMI NOMPHEKATHI NOLIMI LOKUHLONIPHA**

Isihlaziyo sithole ukuthi ulimi lokuhlonipha balusebenzisa ngendlela engafanele. Lokho kwenza ukuthi lawo magama okuhlonipha kube sengathi yiwo okumele ngabe ayesetshenziswa.

UPanigrahi, (2010: 15) uthi:

Culture is part of human life. It presents the style of living and language of a particular community.

Lokhu kuchaza ukuthi usiko luyingxenywe yempilo yomuntu. Luveza indlela abantu abaphila ngayo kanye nolimi abalusebenzisa emphakathini. Ucwaningo luthole ukuthi ulimi lwesigodi nesigodi alufani nakuba izinkundla zokuxhumana zingavezi imvelaphi yolimi ngokwezigodi. Ulimi lwezigodi lokuhlonipha lunomthelela ekusetshenzisweni kwamagama okuhlonipha ngokungafanele.

Amagama okuhlonipha awasetshenziswa yinoma kunjani, kodwa kukhethwa inkulumo. UNzuzwa (2015) uthi ulimi lwesigodi olukhulunywa yilapho ababathathwa njengezicwicwicwi, kuvamisile ukuthi kube yilona olugcina selithathwa njengolimi-mgomo. Lolu limi luthungeka ngokushesha, luginelisekile selubhalwa abafundi ezikoleni.

IBayedede, (2017:10, KuNtulikazi) liphawula kanje:

Kulesi sikhathi sinezinqinamba zezinkundla zokuxhumana lapho sibhala ngendlela esiyithandayo khona. Asikusho zisuka ukuthi umfundi kakufanele ukuba abhale umsebenzi wasekilasini sengathi uzixoxela nomngani wakhe kulezi zinkundla zokuxhumana.

Ngokuhlaziya kocwaningo alungabazi ukuthi ukunotha kolimi lwebele luya ngokushabalala okwemazolo ebona ilanga. Uma kukhulunywa ngolimi olunothile kubalwa izaga, izisho, izifengqo, izingathekiso, nobunye ubuciko bomlomo ebahlukene.

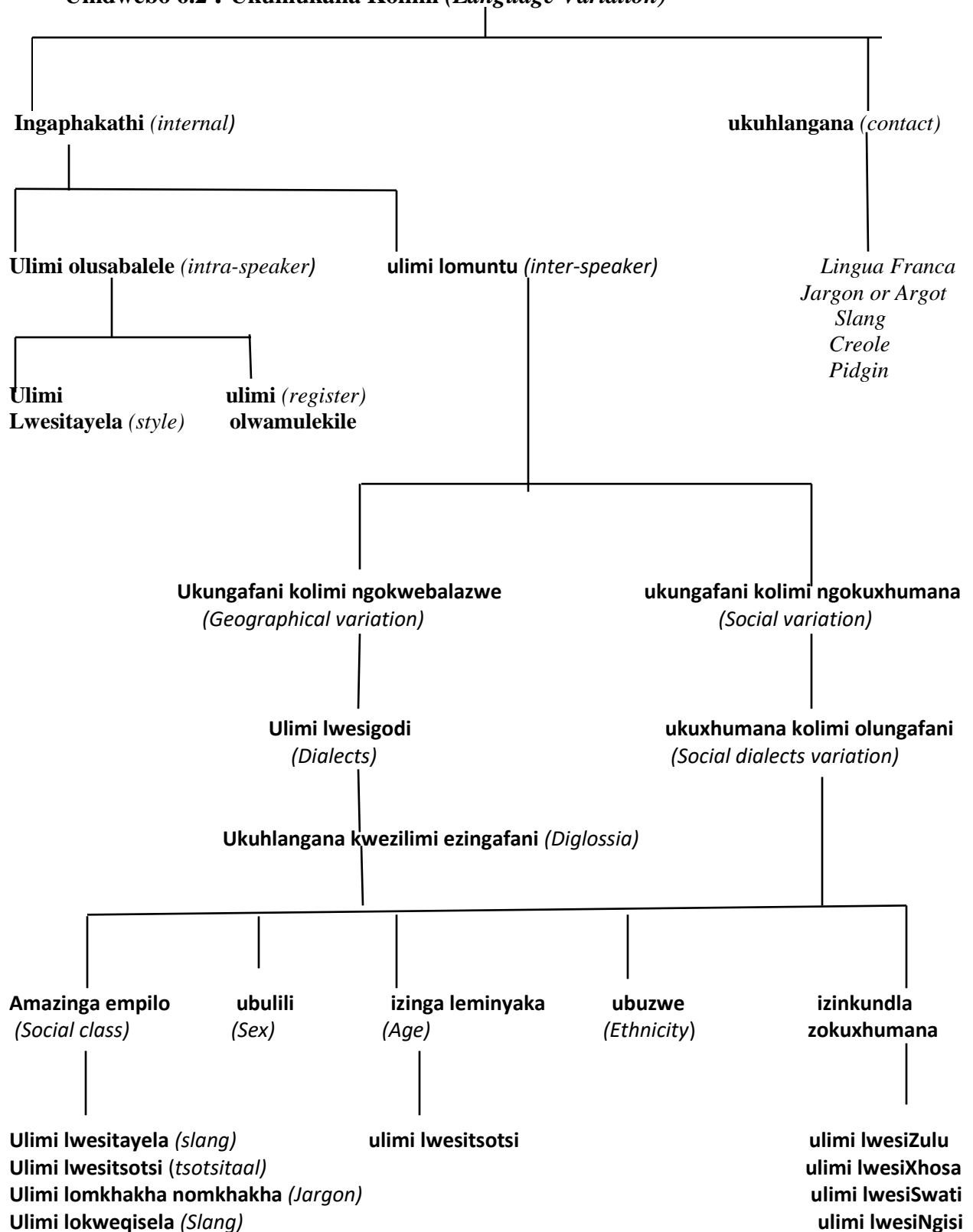
Ukubheka indlela okubhalwa ngayo ezinkundleni zokuxhumana nokuqhathaniswa ulimi olukhulunywa abantu asebekhulile kuvela umehluko omkhulu. Lokhu kuchaza ukuthi ulimi olunothile lusafukamelwe abantu asebekhulile. Lokhu kwenziwa ukuthi izinkundla zokuxhumana sezimbathe cishe umhlaba wonke. Indlela okubhalwa ngayo ulimi ibhebhetheka ngophazima kweso ngenxa yokuthi izinkundla zokuxhumana zihlanganisa abantu abaningi.

Ulimi luyathungela okwenalithi. Luphinde lubhebhetheke kuhle okwekoba lomlilo elihambisana nemoya onamandla. Ucwangingo lusola ukuthi ulimi olusetshenziswa kwezikaqedasizungu, izinhlelo ezidlalwa kumabonakude zinomthelela omkhulu. Kwizikaqedasizungu kuyenzeka kube namagama angakhulunywa kahle. Indlela iyathatha idlulise kuze kuyozinza engqondweni. Lawo magama azozwakala esekhulunywa kugcine esabalele isizwe sonke.

UZungu (1995) uveze uhlaka lwendlela ulimi olwahlukene ngalo. Uphinde waveza nokuthi luhlangana futhi lubhebhetheka luginine selugcwele esizweni.

UZungu, (1995:15) uveze ukuthi ulimi lusabalala kanje:

**Umdwebo 6.2 : Ukuhlukana Kolimi (*Language Variation*)**



UZungu (1995) izeze indlela eyenza ulimi lomuntu luguquke. Uphinde waveza izinkundla zokuxhumana ukuthi zibamba iqhaza elikhulu ukusabalala ulimi. Ucwangingo luthole ukuthi iningi lentsha yanamuhla ayihloniphi indlela olukhulunywa ngayo, nendlela olubhalwa ngayo. Ucwangingo lusola ukuthi ulimi olusetshenziswa namuhla luzobe selungafani nolimi olusetshenziswa eminyekeni ezayo.

### **6.6.13 ULIMI LOMNDENI**

Umuzi nomuzi kuvamise ukuthi kube nolimi olungajwelekile olusebenzisayo. Kuvamisa ukuthi kusetshenziswe amagama okuhlonipha ukugwema ukubiza amagama enezinhlamvu zalowo ehlonishwayo. UMakhoba (2015) uchaza uthi umuzi nomuzi unolimi lwawo. Umlobokazi uyakugwema ukubiza amagama enezinhlamvu zikababezala kanye nabanye abadala kulelo khaya. Kuyenzeka asebenzise amagama okuhlonipha noma asebenzise izinye izinhlamvu ekuqaleni kwalelo gama. Isibonelo uma inhloko yekhaya kunguJabulani, umlobokazi uzogwema u-J asebenzise u-N. Uma ingane kunguJabulile yena uzothi uNabulile noma uThokozile. Lolu ulimi lomlobokazi ugcagcele kulowo muzi. Kwesinye isikhathi nezingane zigcina sezisebenzisa lolu limi olusebenziswa umlobokazi.

### **6.6.14 ULIMI OLUSEMTHETHWENI**

Ulimi nolimi lunemithetho yalo kanye nendlela oluphinyiswa ngalo. Ulimi lwesiZulu lususelwa olimini lwesigodi olwalungesizwe esincane samaZulu, esabe sakhe nezinye izizwe zamaNtungwa. Ulimi lwesiZulu lwandlondlobala ngesikhathi kubusa inkosi uShaka. Ngenxa yokuthi wathi angazehlula lezi zizwe ayakhelene nazo nezinye ezikude, wabe esezifaka ngaphansi kombuso wamaZulu zakhuluma nesiZulu ngokusho kukaNkosi noMsomi (1992). Yilo lolu limi olufundwa ezikoleni nasezikhungeni zemfundo ephakeme. Lolu ulimi lwesizwe samaZulu. Ukufundwa kolimi kwenza umuntu ongumZulu akwazi ukubona nokuzwa amaphutha. Ucwangingo luthole lolu limi olusetshenziswa ezinkundleni kwezokuxhuma:

- kahle kahle ✗ > kahle- hle ✓
- angitholakali ✗ > angikho ✓
- sanibonani ✗ > sanibona ✓
- congipha ✗ > cela ungipha ✓

- no ma × > nomama ✓
- uyangibonisa × > uyangibukisa ✓
- ukuqwashisa × > ukuxhwayisa ✓
- injongo × > inhloso ✓
- iziphumo × > imiphumela ✓
- lana × > lapha ✓
- laphayana × > laphaya ✓

Kubuye kwabhekwa izichazamazwi ukuthola ukucubugula amagama kanye nencazelo yawo eshaya emhlohlweni. Ucwangingo luthole ukuthi lubhalwa kahle isipelingi nezimpawu zokulobo bazishaya indiva. Umcwangingi usebenzise indlela yokucubungula esebenzisa incazelo ngqo. Lokho kusize umcwangingi ukwahlulela elandela imithetho yokubhalwa yokusesthenziswa kolimi. Lolu limi oluvezwe ngenhla kungenzeka ukuba lusuka esigodini esithile njengoba selusabalele ezinkundleni zokuxhumana.

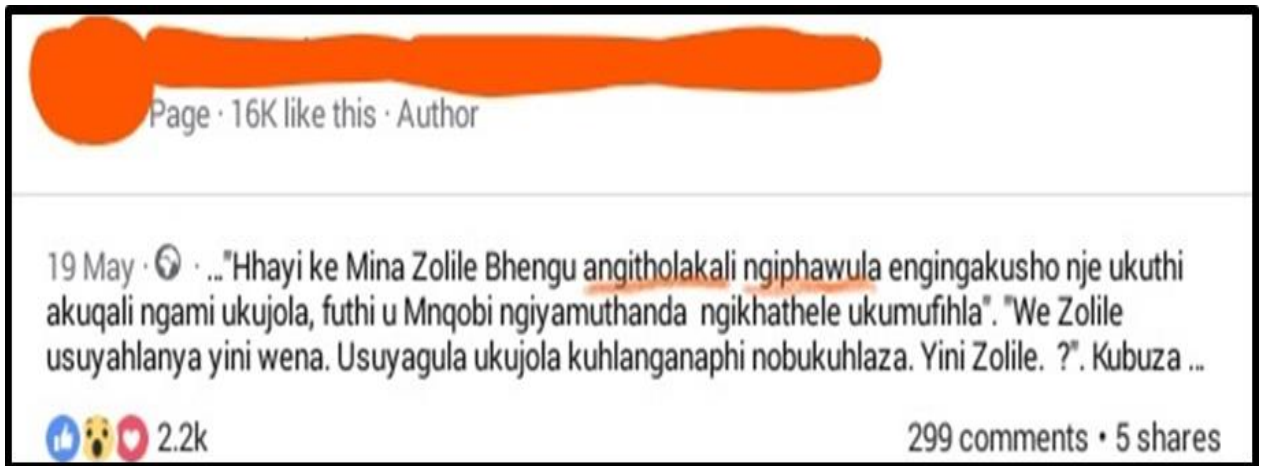
UHorne noHeinemann, (2014:93) bathi:

Grammatical idiolect feature would be found in the constructions that a particular person uses often. In your daily encounters with people, try to raise your awareness of these personal habits.

Lokhu kuchaza ukuthi amagama asetshenziswa yilowo muntu kungaba lula ukuba adlulela kwabanye ngenxa yokujwayela ukuzwa awasebenzisa njalo. Ukuhlala noma ukuchitha isikhathi ndawonye kungacina sebethe omkhuba walowo muntu wokukhuluma.

UHorne noHeinemann (2014) bachaza ukuthi ulimi luqala kumuntu oyedwa bese ludlulele kwabanye. Laba abasuke balalele basuke benganakile ukuthi luyangena nakubo lolo limi. Umuntu nomuntu ulimi ulufunda kwabanye.

Umcwangingi uthole ukuthi kuningi ukuphulwa kolimi ezinkundleni zokuxhumana. Indlela yokukhuluma sakutayela ithikameza incazelo yolimi. Umcwangingi uthole nakhu okulandelayo enkundleni yokuxhumana u-*Facebook*:



**Umbhalo 6.48.** Kucashunwe ku-*Facebook*: Amaphutha okudalwa ulimi lokutayela.

Lapha ngenhla kubhalwe ukuthi **‘angitholakali ngiphawula’** esikhundleni sokuthi **‘ngeke ngiphawule’**. Kumele kugqame kahle isimo sokulandula sendlela yenkathi eqhubekayo. Le ndlela yokukhuluma evezwe ngenhla isetshenzisa kakhulu abantu abasha. Igama elithi **‘ukuthola’** lisuka esezweni esithi **‘thola’** (*discover or find*) okusho ukufumana lokho okade ukufuna noma ukufumana okuthile ungalindele. Ucwangingo luthole ukuthi kulahleka incazelo uma kuthathwa lesi sibonelo esiveziwe sihunyushelwe kolunye ulimi.

**Isibonelo sesihumusho:**

**Ulimi lwesiZulu**

Ngeke ngiphawule

**Ulimi lwesiNgisi**

*I will not say anything*

Isihumusho siyaveza ukuthi le nkulumo ebhalwe ku- *Facebook* ilahla incazelo yesimo senkulumo. Abafundisi bolimi ezikoleni nabo baphawulile ngalesi sibonelo sokukhuluma esilahla incazelo. Baphawule bathi sekuyinkulumo ejwayelekile ukuthi **‘angitholakali’**. Lo mkhuba wokukhuluma usaqhubeka uyabhebhetheka ezinkundleni zokuxhumana.

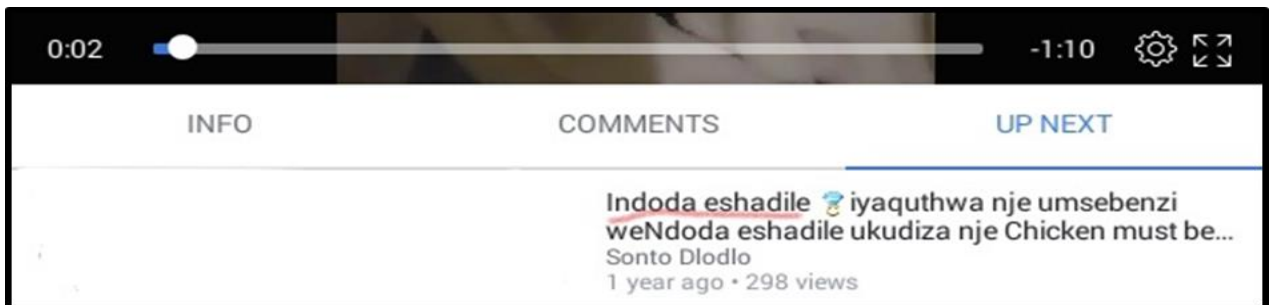
Umcwangingi uphinde wathola iphutha kule ndlela yokubhala noma yokukhuluma elandelayo:



**Umbhalo 6.49.** Kucashunwe ku-Facebook: Amaphutha adalwa ulimi lwesitsotsi.

Lapha ngenhla kusetshenziswe igama elithi **'bayashayana'** esikhundleni sokuthi **'bayashaya'**. Lesi senzo esithi **'bayashayana'** siveza ukuthi laba bantu bashayana bodwa. Kusetshenziswe impambosi yokwenzana ngokungafanele esikhundleni sendlela yesenzo esinqondisayo, ngokulandela incazelo kaNyembezi (1956:158).

Ucwaningo luthole iphutha lokubhalwa kolimi ngokungahlukanisi ubulili. Sekujwayekile uzwe umuntu ethi indoda ishadile. Lokhu kuvela kaningi ezinkundleni zokuxhumana.



**Umbhalo 6.50.** Kucashunwe ku-Facebook: Amaphutha okubhala amagama alahla incanzelo.

Kule nkulumo engenhla kuthi **'indoda eshadile'** esikhundleni sokuthi **'indoda eshadelwe'**. Lokhu kuhambisana nokuthi umuntu wasefazane **'uganile'** bese kuthiwa endodeni yona **'inganelwe'**.

**Isibonelo : Umuntu wesifazane**

Intombi yakwaShezi **ishadile**, yashadela kwaMasuku.  
Noma

Intombi yakwaShezi **iganile**, yaganela kwaMasuku.

**Isibonelo: Umuntu wesilisa**

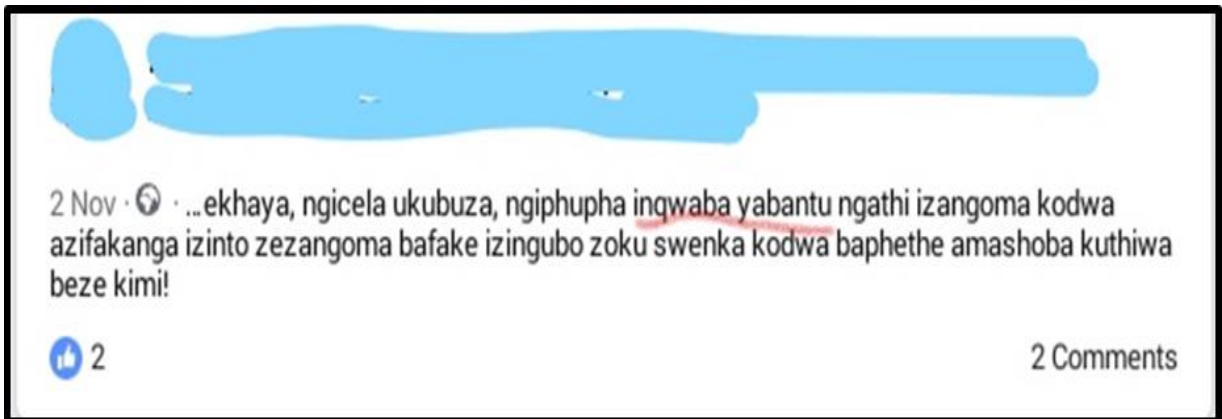
Umfana kaMasuku **ushadelwe** noma **ugcagcelwe** intombi yakwaShezi.

Noma

Umfana kaMasuku **unganwe** intombi yakwaShezi.

Okusho ukuthi kuleli gama elithi **'ushadile'** kumele kusetshenziswe impambosi yokwenziwa esenkathini edlule enesijobelelo u-w- ukucacisa incazelo yegama. Ukugana yilapho intombi idela konke, idele ikhaya iyohlangukiswa nalowo ethandana naye ngokusemthethweni ukuba bakhe umuzi, ngokusho kukaMbatha (2006:182). UMbatha uchaza khona ukuthi umuntu wesimame oshadile noma oshadayo bese kuthi owesilisa uyashadelwa.

Umcwaningi uphinde wathola le nkulumo elandelayo:



**Umbhalo 6.51.** Kucashunwe ku-Facebook: Amaphutha adeleka ngenxa yokungahlonishwa kolimi.

Lapha kusetshenziswe isegajana samagama esithi **'inqwaba yabantu'** esikhundleni sokuthi **'abantu abayizimpethu zendlovu noma abangangoZulu eya eMakheni'**. Ulimi lwesiZulu luqhakambisa inhlonipho kakhulu. Igama elithi inqwaba lisho ezinto eziningi okungaba amatshe nokunye.

Ucwaningo luthole ukuthi abantu abaningi abaqhapheli indlela yokusebenzisa ulimi ngokwenzazelo yalo ecacisa kahle kuhlale obala kuthi bha. Lokhu kuveza ukuthi ulimi

alusahlonishwa. Lo mlilo uyaqhubeka uyabhebhetheka futhi uhambisana nomoya onamandla.

## **6.7. IMIBUZO EPHENDULWE UCWANINGO NGOKUSETSHENZISWA KOLIMI EZINKUNDLENI ZOKUXHUMANA**

Ekuqaleni kocwaningi kube nemibuzo okulindeke ukuba iphenduke emva kokuphuthula ucwaningo. Izimpendulo zemibuzo ebuzwe ekuqaleni kocwaningo zicacisa okutholakele ocwanigweni.

### **6.7.1 UHLA LWEMIBUZO NEZIMPENDULO EZIPHENDULEKE EMVA KOCWANINGO**

#### **(i) ULIMI OLUTSHENZISWA EZIKUNDLENI ZOKUXHUMANA**

**Umbuzo:** Kungabe ulimi lusetshenziswa ngendlela efanele noma kuphulwa imithetho yalo?

**Impendulo:** Ucwaningo luthole ukuthi kuphulwa imigomo yokubhalwa kolimi ezinkundleni zokuxhumana. Kubhalwa ngokusebenzisa izifinyezo. Lezi zifinyezo zenza umuntu avilaphe uma usebhale umbalo ebalulekile.

#### **(ii) AMAGAMA AQANJWA EZINKUNDLENI ZOKUXHUMANA**

**Umbuzo:** Kungabe akhona amagama amasha aqambekayo? Uma ekhona ngabe yimaphi?

**Impendulo:** Ucwaningo luthole ukuthi nakuba akhona kodwa awagqamile kakhulu. Imvamisa kuba amagama adalwa ukubalwa ngokufinyeza. Kuphinde kugqame kakhulu amagama alahla incazelo. Ucwaningo luthole ukuthi kukhona izisho nezaga ezingasetshenziswa ngendlela efanele.

#### **(iii) UKUBHALWA KOLIMI EMIBHALWENI EZIKOLENI**

**Umbuzo:** Kungabe ukubhalwa kolimi kwezokuxhumana kunomthelela omuhle noma omubi ezikoleni?

**Impendulo:** Ucwaningo luthole ukuthi kunomthelela omubi. Abantu abaningi babhala ngendlela enqamula amagama, kunamaphutha okubhalwa kwesipelingi, ukusebenzise izimpawu zokuloba endaweni engafanele, namaphutha okubhalwa kosonhlamvukazi.

(iv) **UKUSETSHENZISWA KOLIMI LWEZIGODI**

**Umbuzo :** Kungabe izilimi zesigodi zibamba liphi iqhaza okusabaliseni ulimi kwezokuxhumana?

**Impendulo:** Ucwaningo luthole ukuthi yilowo nalowo ubhala usebenzisa ulimi lwesigodi azinze kuso. Ulimi lwaleso sigodi lugcine selusabelele ezinkundleni uma lelo gama elithile abantu balithandile.

(v) **INDLELA YOKUBHALWA KOLIMI LWESIZULU EZIKOLENI**

**Umbuzo:** Ngabe ubhalomagama lubhalwa ngendlela efanele ezikoleni olimini lwesiZulu?

**Impendulo:** Cha! Ubhalomagama luya luba namaphutha mihla namalanga. Unyaka nonyaka kuqhamuka okusho emibhalweni yezingane esikoleni ngokusho kwabafundisi bolimi.

(vi) **IZINDLELA ZOKUBHALWA KOLIMI**

**Umbuzo:** Kukhona yini okunye okuwumkhuba omubi noma omuhle ngolimi lwesiZulu kwezokuxhumana?

**Impendulo:** Kukhona. Ulimi lwesiZulu sebalusheba nolimi lwesiNgisi. Babuye basebenzise ulimi lwesiNgisi basitolikela olimini lwesiZulu.

Izimpendulo zisuselwa emibhalweni ebhalwa ezinkundleni zokuxhumana kanye nemibhalo yabafundi ezikoleni zamabanga ephezulu. Izimpendulo ziveza muningi umonakalo olimini odalwa indlela okubhalwa ngayo ezinkundleni zokuxhumana.

## **6.8 IZIPHAKAMISO NGOKUTHUTHUKISWA KOLIMI**

Abafundisi bolimi lwebele ezikoleni badlulise iziphakamiso ezingasiza ukuthuthukisa ulimi lwebele.

- UHulumeni akaqashe othisha abaqeqeshelwe ukufundisa ulimi lwebele. Ulimi akumele lufundiswe umuntu angaqeqeshwele ukufundisa lona.
- Makuzanye indlela yokuthi zonke izikole ezifunda ulimi lwebele njengolimi lwasekhaya ziqhudelane ngolimi ikakhulukazi ubuciko bomlomo. Kulo mqhudelwano kufakwa iphrozi enobunkondlo okuyizinkondlo, izibongo zamakhosi akwaZulu endabuko, izithakazelo zezibongo ezahlukene, imilolozelo, izangelo, izilandelo, imilozi nezihasho. Kuphinde kube iphrozi eyingxoxo; umdlalo weziweziphicwaphicwano, izinganekwane, izaga nezisho, nokunye okuthinta ubuciko bomlomo.
- UHulumeni weZemfundo kumele aphoqelegele ukuthi kube nesibizelelo samagama angajwayekile olimini noma amagama amasha ukuze azokwaziwa isibonelo: ingqondomshini. Lawo magama kumele bawabhale babuye baveze izincazelo zawo.
- Kumele kube khona ababhekelele ukusetshenziswa kolimi kwezikaqeda isizungu kumabonakude kanye nasemaphephandabeni. Abadlali bezikaqeda isizungu bakamabonakude nabo kumele bakhuthazwe ukuba basebenzise ulimi oluhlabahlosile.
- Kufanele izikole zihlizekwe ngezichazamazwi eziqukethe amagama engajwayekile ahlukenegokwemikhakha yawo. isibonelo: (ugume, izindlubu,

upata) lokhu kusiza izingane ukuthi zithande nokulandela impilo eyaphilwa emandulo.

Iziphakamiso zivela ukuthi uHulumeni kumele abhukule aqhamuke namasu ahlukene okugcina izilimi zomdabu. Izincwadi ezifundwa ezikoleni nasezikhungweni Zemfundo ePhakamele kumele zimumathe amagama anolimi alunothile.

UHorne noHeinemann, (2014:164) bathi:

When learning a language it is enough to learn the vocabulary. Apart from having a ‘metal dictionary’, we need to have a ‘metal grammar’- an understanding of the internal structure of words, and how words are related to one another in sentences to produce meaning.

Lokhu kusho ukuthi ukufunda amagama olimi akwanele. Kudingeka ukuba umuntu afunde amagama amasha njalo ezowagcina enqondweni. Uma asewafundile magama kudingeka ukuba abe nokuqonda indlela igama elibhalwa ngayo, indlela eliphinyiswa ngayo, ukwazi ukuthi lisebenza kanjani emshweni ukuze akwazi ukubumba inkulumo enomqondo ophusile.

UHorne noHeinemann (2014) bachaza bathi kubalulekile ukuba umuntu nomuntu afunde umsuka wegama negama. Lokho kungenza ukuba umuntu aqhaphela indlela akhuluma ngayo lolo limi. Isibonelo: igama elithi ‘ **iqabane**’. Umnyambo walo uthi ‘ **inqaba kufunda** (*barbarian*). Lokhu kufakazela khona ukuthi abantu bayakhuluma ulimi kodwa bengawazi umsuka walo.

Ucwaningo luphakamisa umdlalo wesibizelo, umdlalo wokuchazwa kwamagama ajulile, amagama aphicayo, amagama ezinto ezingajwayekile.

## 6.9 IMIPHUMELA YOCWANINGO

Ucwaningo luthole ukuthi izinkundla zokuxhumana zithuthuka ngamandla usuku nosuku zihambisana nobuchwepheshe besimanje. Abantu abaningi bachitha isizungu lapho

bexhumana nabantu abahlukene usuku nosuku. Umuntu nomuntu unendlela yakhe ethize yokubhala. Leyo ndlela igcina isithe chithi saka ezweni lonke.

Ucwaningo luthole ukuthi indlela okubhalwa ngayo ezinkundleni zokuxhumana ibulala ulimi. Sekunamagama amasha aqambeka ngenxa yendlela okubhalwa ngayo. Kuphinde kwagqama izaga nezisho. Abantu abasaqapheli incazelo yezaga nezisho. Kuphinde kwagqama amaphutha okusetshenziswa kwamagama angamabizoqoqa. Kukhona abasebenzisa amagama amabizoqoqa bawayise ebuningini kungafanele. Isibonelo : amalobolo.

Kuphinde kwagqama amaphutha okusetshenzisweni kwesabizwana soqobo nesokukhomba. Esabizwaneni sokukhomba abanye basebenzisa **u-na** ekugcineni kwesabizwana. Isibonelo: '**laphayana**' esikhundleni sokuthi '**laphaya**'. Le ndlela yokubhala ihamba phambili ezinkundleni zokuxhumana.

Kuningi okungamaphutha okutholakale ocwaningweni. Kutholakale amaphutha okusetshenzisweni kwezihlanganiso. Kukhona abasebenzisa isihlanganiso u- '**okanye**' esikhundleni sokusebenzisa isihlanganiso u- '**noma**'. Luphinde kwavela ukuthi kunokudungeka kolimi okudalwa ulimi lwesitsotsi. Ucwaningo lusola ukuthi amanye amagama olimi lwesitsotsi azogcina esethathwa njengolimi olusemthethweni, ulimi lwe-*prose*.

Ucwaningo luthole ukuthi abafundisi bolimi lwesiZulu bakhihla isililo ngenxa yokubhalwa kolimi ezikoleni. Baphawule kakhulu ngobudedengu obuhambisana nokungahloniphi indlela nemithetho yokubhala. Kukhona amaphutha okubhala ngofeleba noma osonhlamvukazi, ubhalomagama lwezifinyezi nokweqiwa kwezinhlamvu, ulimi lokutayela, amagama abhalwa alahle incazelo, amaphutha ekusetshenzisweni kwemvumelwano emshweni, kanye nolimi lomphakathi oluhambisana nolimi lokuhlonipha olusetshenziswa lapho kungafanele khona.

Ucwaningo luveze ubufakazi obukhomba ukuthi ulimi luyalimala ngendlela olubhalwa ngayo. Kulichilo elikhulu ukubona isizwe sibukela phansi umnotho waso, kanye nobugugu baso. Kuyinkinga enkulu ukuthola ukuthi bayidlanzana abantu abavikele ulimi lwesiZulu. Le ndlela okubhalwa ngayo idicilela phansi isithunzi sezwe sezwe. Kuphinde kudicilele

phansi isithunzi sesizwe samaZulu ngenxa yobudedengu bokubuka ulimi luguguleka lubheke ezansi.

## 6.10 IZINCOMO ZOCWANINGO

Ucwaningo luthole ukuthi nakuba ulimi lwesiZulu lulimala kodwa izinkundla zokuxhumana zilusabalalisa luze lufinyelele kwezinye izinhlanga. Izinkundla zokuxhumana ziwusizo ngoba abantu bayakwazi ukuxhumana bangazani ngamehlo enyama behwebelane ngolwazi.

UGenetti no-Adelman, (2014:06) ubeka kanje:

Language is also human in the language is a form of human social behavior. It can be used to build or break social bond. It serves as a social cue to the formality or informality of the situation, and to the degree of social intimacy or distance among the people speaking.

Lokhu kuchaza ukuthi ulimi lungumuntu uqobo lwakhe, luveza ubuyena nendlela abaxhumana ngayo nabanye. Ulimi lusebenza ukwakha ubumbano kanye noqhekeko ebantwini uma kukhona ukungezwani kahle. Luyindlela yokuxhumana eveza izindlela ezahlukune zokuxhumana nabantu osondelene nabo kanye nabaqhelile.

Ulimi luwulimi ngokuthi kuxhunywane ngalo. Lokhu kufakazela ukuthi izinkundla zokuxhumana zibambe iqhaza elikhulu ekubumbeni isizwe. Kuphinde kusize ukuhwebelana ngolwazi olwahlukene okungaba izikhangisi zemisebenzi esemaphephandabeni, izikhangisi zezimpahla noma imfuyo, izexwayiso kanye nokunye. Ongoti bathi ezobuchwepheshe ziyalithuthukisa izwe. Ukufa noma ukuguguleka kolimi akuncikile kwezobuchwepheshe kodwa kuncike kumuntu uqobo lwakhe.

UHylar noHicks, (2017:01) bathi:

Noting the many studies above that have already disproven the idea that technology is running student's grammar, we need to recognize that there are no reason to blame their phones, tablets, and computers. Technology is not destroying our children.

Lokhu okungenhla kuveza ukuthi ucwaningo lwangaphambili ukuthi ezobuchwepheshe azinawo umthelela emibhalweni. Bathi asikho isizathu sokuthi kugxekwe izinkundla zokuxhumana. Ezobuchwepheshe azinawo umthelela omubi ezinganeni.

UHyer noHicks (2017) laba ongoti batasa ezobuchwepheshe. Bayachaza ukuthi izinkundla zokuxhumana zinomthelela omuhle kubantu. Umuntu nomuntu osebenzisa izinkundla zokuxhumana kumele azijwayeze ukubhala ngendlela efanele. Abhale ulimi luphelele futhi kungasetshenziswa izifinyezo noma amagama azifingqo.

UWessels, (2010:208) uthi:

Accuracy in writing has a very broad meaning. Firstly, accuracy refers to the selection of relevant words, which correctly express the meaning of the writer. Secondly, there has to be syntactic accuracy, which means that writers must keep to the grammatical rules for arranging words into phrases and for arranging phrases into sentences.

Lokhu kuchaza ukuthi ukubhalwa kahle kolimi kubanzi kakhulu. Okukuqala kudideka ukukhetha amagama enohlonze ukuze kuveze umqondo ozwakala kahle. Okwesibili kumele umusho uhleleke kahle kube nemvumelwano emshweni.

Lokhu kufakazela khona ukuthi ukuzifundisa ukubhala ngokuphelelisa kungasiza ukuthuthukisa ulimi. Lokho kungenza abantu bahlome ngamagama amaningi anonile. Kumele bazijwayeze ukubhala imisho ephelile kanye nokusebenzisa amagama enokuvumelana emshweni. Konke lokhu kulele kumuntu osebenzisa izinkundla zokuxhumana ukuthi azijwayeze umkhuba wokubhala amagama aphelele ngaso sonke.

Okuhle ngezinkundla zokuxhumana ukuthi abantu baxhumana kalula. Bayakwazi ukuhwebelana ngolwazi kusetshenziswa lona ulimi lwesiZulu. Kungaba ukudayisa impahla noma ukukhangisa amabhizini, eziphathelele nemisebenzi, ukudlulisa imibiko ebalulekile, ukuxwayisa abantu ngegozi kanye nokunye okuningi.

UQuader, (2014: 26) uthi:

People can now access important and trendy online culture to learn about things that were un-known to them before, as well, as well as new values and symbols for communication developed for learning in an online environment that gives rises to new culture new culture cues.

Lokhu kuchaza ukuthi abantu bayakwazi ukungena ezinkundleni zokuxhumana bathole kwabanye ulwazi oluthinta usikompilo noma indlela yokwenza umsebenzi othile. Baphinde bafunde nezinto abangazazi, bathole ulwazi olusha ngezinkundla zokuxhumana. UQuader (2014) ufakazela ukuthi izinkundla zokuxhumana zisebenza kakhulu ukuxhumanisa abantu ngendlela elula futhi esheshayo. Kungabalwa amabandla ezenkolo ehlukene, abantu abanamabhizinisi, ababhali noma abadayisi bezimhahla, abadayisi bezincwadi. Imikhakha yezemfundo ehlukene, okuphathelene namasiko kanye nokunye.

## **6.11 ISIPHETHO**

Lolu cwaningo lucubungule kabanzi lubheka umthelela wezinkundla zokuxhumana ekubhalweni kolimi lwesiZulu. Ucwaningo luthole ukuthi izinkundla zokuxhumana zinomthethela omubi ekubhalweni kolimi lwesiZulu. Izinkundla zokuxhumana zivumela noma yimuphi umbhalo. Yilowo nalowo ubhala ngendlela afisa ukudlulisa ngayo inkulumo. Abantu abasebenzisa izinkundla zokuxhumana babhala ngendlela engqamula amagama. Baphinde bangayilandeli imithetho yokubhalwa okufaka izimpawu zokubhala, ukubhala amagama alahla incazelo, ukungasetshenziswa kahle kwezaga nezisho.

Izinsizakuhlaziya zigeqe amagula ukuchaza izindlela ulimi olusabalala ngayo. Zihlaziye zathola ulimi lomuntu nomuntu, ukuthi kulula ludlulele komunye ngenxa yezinkundla zokuxhumana. Kuphindwe kwadalulwa ulimi lwesigodi ukuthi nalo luqala kuwulimi lomndeni lugcine seludlulela kweminye imindeni, lugcine sekuwulimi lwesigodi. Izinkundla zokuxhumana yilapho sezididiyelwe khona sekuwuthela wayeka. Yilowo nalowo uqhamuka nendlela yakhe yokubhala, nomunye aqhamuke neyakhe indlela.

Ocwaningweni lonke kutholwe ukuthi ulimi lwesiZulu olusetshenziswa ezinkundleni zokuxhumana lunamaphutha. La maphutha asebonakala emibhalweni ebalulekile, nakubafundi ezikoleni. Ngamafuphi-nje abantu abasebenzisa izinkundla zokuxhumana bayaluphula ulimi. Ucwaningo luthi izinkundla zokuxhumana zinomthelela ekufadalaleni kolimi nasekuphulweni kwemithetho yokubhalwa kwalo.

Ukuxazulula le mpicabadala kungafana nokuqala impi yomhlaba namaRashiya ungenazo izikhali futhi ungenabalekeleli. Kubukeka kuwumqansa ongakhwelwa mbongolo ukunqanda ukuguguleka kolimi. Ulimi luya ngokuya lubheka ezansi. Izinkundla zokuxhumana zifike nokuningi okuhle, kusala khona ukuthi akukho soka lingenasici. Kumele kubhukulwe kutholakale isisombululo sale nkanankana. UGala kaBiyela kaNodade waliqonda iLembe selibulale abantu ngendlala (Makhoba, 2014). Isizwe sasisemanzini ngenxa yokukhothama kweNdlovukazi uNandi. Abantu esizweni babethi iLembe lizombulala uGala eqonda iNkosi uShaka eyokhala ngenxa yokuthi isizwe sasifa yindlala ngenxa yesikhathi esibekiwe sokuzizela iNdlovukazi uNandi. INkosi iLembe lalibona iphutha laze lamxoshisa ngezinkomo uGala. ILembe lakhuza umhlola kulaba abaseduze kwalo ukuthi sekungaze kusuke umuntu kude bekhona bona. Asibhukule silungise le nkiyankiya. Akulahlwa mbeleko ngakufelwa, hleze siyinqobe.

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**IPHEPHANDABA ELIFUNDIWE**

IBAYEDE, 27 KuNtulikazi 2017, Ikhasi 13.

## IZITHASISELO

### ISITHASISELO A

#### Incwadi Yesicelo Sokuqoqa Ulwazi

#### Informed Consent Letter

#### Dear Participant

My name is **Sithembiso Mthembu** and I am pursuing a Master's Degree in the Department of **African Languages and Culture** (Faculty of Arts) at the University of Zululand. My contact cell number is 076 872 1102 and an email address: [pol.mvelase@gmail.com](mailto:pol.mvelase@gmail.com).

I am hereby conducting research topic says “**Umthelela wokubhalwa nokuqanjwa kwamagama ezinkundleni zokuxhumana olimini lwesiZulu**” Participation in this study is voluntary and **no payments** to participants. You may not receive any direct benefit from this study. The knowledge gained from this study may eventually benefit the development of the isiZulu language.

**The participant may withdraw or discontinue** participation at any time without penalty. If she/he declines to participate or withdraw from the study, **no one will be told**. I do understand that interviewees may find the discussion interesting and thought-provoking; however, if you **feel uncomfortable** in any way during the interview session, you have the right to **decline to answer** any question.

The interview will last approximately **30-45 minutes**. **Notes will be written** during the interview. **Audiotapes or videotapes of the interview** and subsequent dialogue will be made. **All recorded information will be kept locked and will be destroyed** as soon as possible after the research is finished. You, as a participant in this project, are guaranteed that all information that you will provide will be **confidential** and your name **will not be divulged** (anonymity).

For further information regarding this project, you may contact my Supervisor **Dr. Z.G. Buthelezi** and her contact number is **(035) 902 6050** an email address: **ButheleziZG@unizulu.ac.za**.

My co-supervisor **Dr. S.L. Ntuli** his number is **035 902 6106** and an email address: **NtuliSL@unizulu.ac.za**.

For further information you may contact: **Prof L.Z.M. Khumalo**, HOD of Department of African Languages and Culture (035) 902 6045 an email address: **MsomiN@unizulu.ac.za**

# ISITHASISELO B

## Incwadi Yesivumelwano Sokuqoqa Ulwazi

### INFORMED CONSENT FORM

#### Declaration

I \_\_\_\_\_ (full names of participants) hereby confirm that I have read, understood the information sheet for the above study, and have had the opportunity to ask questions.

I understand that I have the right to **decline** or **withdraw** from the study at any time without penalty.

#### Additional Consent

	YES	NO
I agree to take part in the above study	<input type="checkbox"/>	<input type="checkbox"/>
I understand that my participation is voluntary	<input type="checkbox"/>	<input type="checkbox"/>
I understand that I will not be paid for my participation	<input type="checkbox"/>	<input type="checkbox"/>
I agree to the interview/ focus group being audio recorded	<input type="checkbox"/>	<input type="checkbox"/>
I understand that researcher will not identify my name	<input type="checkbox"/>	<input type="checkbox"/>
I request anonymity and not be divulged	<input type="checkbox"/>	<input type="checkbox"/>
I agree to my interview to be transcribed	<input type="checkbox"/>	<input type="checkbox"/>
I agree with the use of quotes in publications	<input type="checkbox"/>	<input type="checkbox"/>

-----  
Name of Participant

-----  
Date

-----  
Signature

-----  
Name of Researcher

-----  
Date

-----  
Signature

## ISITHASISELO C

### Incwadi Yesicelo Ebhekiswe eMnyangweni Wezemfundo

P. O. Box 24040

KwaDlangezwa

3886

26 February 2018

Head of Department: Education

Private Bag X9137

Pietermaritzburg

3200

Dear Sir/Madam

#### **RE: REQUEST THE PERMISSION TO CONDUCT RESEARCH IN SCHOOLS UNDER YOUR JURISDICTION AT UTHUNGULU DISTRICT**

I, Sithembiso Mthembu, registered Master of Arts in IsiZulu at the University of Zululand seek an authority to collect data from your school. The research I am embarking on has a topic that reads **“UMTHELELA WOKUBHALWA NOKUQANJWA KWAMAGAMA EZINKUNDLENI ZOKUXHUMANA OLIMINI LWESIZULU/ THE INFLUENCE OF SOCIAL NETWORKS ON coinage WRITTEN ISIZULU LANGUAGE”** under the supervision of Dr. Z.G. Buthelezi (035 902 6050 an email address: [ButheleziZG@unizulu.ac.za](mailto:ButheleziZG@unizulu.ac.za)).

The objectives of the study are:

- a. To determine and explore the negative effect caused by communication style or texting that mostly use by learners in social networks.
- b. To identify new words which are inappropriate to the IsiZulu language?
- c. To analyze the grammatical abandonments, incorrect proverbs, and idioms.

The information collated would be treated with the greatest of all respect and kept confidentiality as it deserves. Should you require any further information, please do not hesitate to contact me or my supervisor.

Your permission to allow this study to be done will be greatly appreciated.

Yours Faithfully

Sithembiso Mthembu (Mr.)

Email address: [pol.mvelase@gmail.com](mailto:pol.mvelase@gmail.com)

## ISITHASISELO D

**Incwandi Yesicelo Kathishanhloko**

P. O. Box 24040  
KwaDlangezwa  
3886  
11 April 2018

Dear Sir/Madam

### **REQUEST FOR PERMISSION TO CONDUCT RESEARCH**

I, Sithembiso Mthembu, registered Master of Arts in IsiZulu at the University of Zululand seek an authority to collect data from your school. The research I am embarking on has a topic that reads **“UMTHELELA WOKUBHALWA NOKUQANJWA KWAMAGAMA EZINKUNDLENI ZOKUXHUMANA OLIMINI LWESIZULU/ THE INFLUENCE OF SOCIAL NETWORKS ON WRITTEN ISIZULU LANGUAGE”** under the supervision of Dr. Z.G. Buthelezi (035 902 6050 an email address: [ButheleziZG@unizulu.ac.za](mailto:ButheleziZG@unizulu.ac.za)).

The objectives of the study are:

- a. To determine and explore the negative effect caused by communication style or texting that mostly use by learners in social networks.
- b. To identify new words which are inappropriate to the IsiZulu language?
- c. To analyze the grammatical abandonments, incorrect proverbs, and idioms.

The information collated would be treated with the greatest of all respect and kept confidentiality as it deserves. Should you require any further information, please do not hesitate to contact me or my supervisor.

Your permission to allow this study to be done will be greatly appreciated.

Yours Faithfully  
Sithembiso Mthembu (Mr.)  
Email address: [pol.mvelase@gmail.com](mailto:pol.mvelase@gmail.com)

# ISITHASISELO E

## Incwadi Egunyazwe iNyuvesi Yokukwenza Ucwaningo

**UNIVERSITY OF ZULULAND  
RESEARCH ETHICS COMMITTEE**  
(Reg No: UZREC 171110-030)



### RESEARCH & INNOVATION

Website: <http://www.unizulu.ac.za>  
Private Bag X1001  
KwaDlangezwa 3886  
Tel: 035 902 6731  
Fax: 035 902 6222  
Email: [DlaminiA@unizulu.ac.za](mailto:DlaminiA@unizulu.ac.za)

### ETHICAL CLEARANCE CERTIFICATE


Certificate Number	UZREC 171110-030 PGM 2018/528			
Project Title	UMTHELELA WOKUBHALAWA NOKUQANJWA KWAMAGAMA EZINKUNDLENI ZOKUXHUMANA OLIMINI LWESIZULU/ THE INFLUENCE OF SOCIAL NETWORKS ON WRITTEN ISIZULU LANGUAGE			
Principal Researcher/ Investigator	S Mthembu			
Supervisor and Co- supervisor	Dr ZG Buthelezi	Dr SL Ntuli		
Department	African Languages and Culture			
Faculty	Arts			
Type of Risk	Med Risk- Data collection from people			
Nature of Project	Honours/4 <sup>th</sup> Year	Master's	<input checked="" type="checkbox"/> Doctoral	Departmental

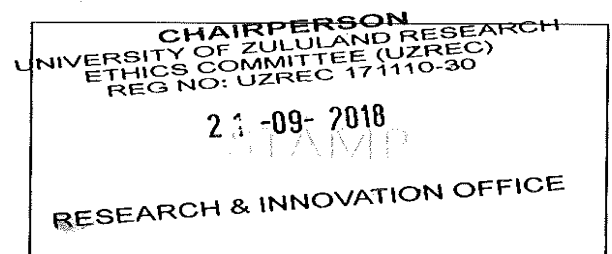
The University of Zululand's Research Ethics Committee (UZREC) hereby gives ethical approval in respect of the undertakings contained in the above-mentioned project. The Researcher may therefore commence with data collection as from the date of this Certificate, using the certificate number indicated above.

**Special conditions:**

- (1) This certificate is valid for 1 year from the date of issue.
- (2) Principal researcher must provide an annual report to the UZREC in the prescribed format [due date- 18 September 2019]
- (3) Principal researcher must submit a report at the end of project in respect of ethical compliance.
- (4) The UZREC must be informed immediately of any material change in the conditions or undertakings mentioned in the documents that were presented to the meeting.

The UZREC wishes the researcher well in conducting research.

  
Professor Gideon De Wet  
Chairperson: University Research Ethics Committee  
Deputy Vice-Chancellor: Research & Innovation  
18 September 2018



## ISITHASISELO F

### Incwadi egunyazwe uMnyango wezeMfundo KwaZulu- Natal



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Enquiries: Phindile Duma Tel: 033 392 1063 Ref.:2/4/8/1501

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Mr S. Mthembu  
P.O Box 24040  
KwaDlangezwa  
3886

Dear Mr Mthembu

#### **PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS**

Your application to conduct research entitled: **“THE INFLUENCE OF SOCIAL NETWORKS ON WRITTEN ISIZULU LANGUAGE”**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 10 April 2018 to 09 July 2020.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss

Phindile Duma at the contact numbers below.

9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

**Dr. EV Nzama**  
**Head of Department: Education**  
**Date: 10 April 2018**

**LIST OF SCHOOLS:**

**KWAZULU-NATAL DEPARTMENT OF EDUCATION** **Postal Address:** Private Bag X9137 • Pietermaritzburg • 3200 • Republic of South Africa **Physical Address:** 247 Burger Street • Anton Lembede Building • Pietermaritzburg • 3201 **Tel.:** +27 33 392 1063 • **Fax.:** +27 033 392 1203 • **Email:** Phindile.Duma@kzndoe.gov.za • **Web:** www.kzneducation.gov.za Facebook: KZNDOE....Twitter: @DBE\_KZN....Instagram: kzn\_education....Youtube:kzndoe.

# ISITHASISELO G

## Uhla lwemibuzo

Imibuzo ebhekiswe kubafundisi bolimi lwesiZulu ezikoleni.

1. Unguthisha ofundisa ulimi lwebele ngabe uyakuthokozela yini ukufundisa lolu limi? Chaza kafushane ukuthi usho ngani.

*You are a teacher of IsiZulu as a Home language; do you feel comfortable teaching this particular subject? Please explain.*

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2. Ngabe abafundi bayakuthakasela ukufunda lolu limi? Chaza ngokusekela impendulo yakho.

*Do the learners feel excited to learn this particular language? Explain by supporting your answers.*

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3. Ngabe zikhona izinselelo ezibhekene nabafundi ekubhalweni kolimi lwesiZulu? Uma zikhona ngabe yiziphi?

*Have you experienced any predicament concerning the writing habits of learners? State any problems you have come across.*

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4. Ngokubona kwakho ngabe izinkundla zokuxhumana zinomthelela omubi noma omuhle ukusetshenziswa kolimi ikakhulukazi emsebenzini obhalwa abafundi?

*Do you suggest that social networks have a bad or good influence on language usage especially in writing tasks?*

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.....

5. Ngokubona kwakho ngabe ukusetshenziswa kolimi ezinkundleni zokuxhumana kuyaluthuthukisa ulimi lwesiZulu?

*In your understanding, does the usage of isiZulu on social network platforms develop the language?*

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6. Ngabe akhona amagama amasha anokubhalwa abafundi angajwayelekile?

*Are there any unusual words that are utilized by learners when writing IsiZulu tasks?*

.....  
.....  
.....

7. Ngabe izinkundla zokuxhumana ziyisihlava yini olimini lwesiZulu? Uma uthi yebo, singavinjwa kanjani lesi sihlava?

*Does the social network kill the IsiZulu language? If you say yes, how can we eradicate this plague which almost kills the isiZulu language?*

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8. UMnyango weZemfundo ungangenelela kanjani ukusiza ukuthuthukisa ulimi ngokombono wakho njengomfundisi wolimi?

*As a person who teaches this language, do you think the Department of Basic Education can intervene to promote the indigenous language?*

.....  
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.....

9. Ucabanga ukuthi yikuphi okungenziwa ukuze umuntu nomuntu azigqaje ngolimi lwakhe?  
*What do you think should be done to enrich people to be proud of his/her language? Explain.*

.....  
.....

10. Kuthini ukuphawula kwakho ngekusasa lolimi ngendlela olubhalwa ngalo nangendlela olukhulunywa ngayo esikhathini sanamuhla?  
*What is your opinion on the future of the language concerning the way people write and speak, nowadays?*

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