Ukwehlukahlukana Kwezokuxhumana ezilimini zase-Afrika

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UKUCHAZA NGEMOJ ULI

Siyakwemukela kulo mhlahlandlela wokufunda ka-AFL2601, obhekene No*kwehlukahlukana Kwezokuxhumana eZilimini zase-Afrika*. Zonke izilimi zinohlelo lwemisindo, lwamagama kanye nolwemisho olukwazi ukwedlulisa imilayezo oqukethwe ngamasiko. Izilimi zesiNtu bomdabu zivamile ukuba nezakhiwo ezididayo zegrama.

Kule mojuli siqala ngokukwendlalela ngenhlalomlando yezilimi zase-Afrika, lapho esizobheka khona imvelaphi yalezi zilimi, izindawo abadabuka kuzo abantu abazikhulumayo futhi kuzanywe ukuthi lezi zilimi zehlukaniswe ngamaqembu afanelekile, isibonelo ngokwezifunda zezilimi noma ngokuzibheka ngokufundwa kwazo.

Ukuthola lobu budlelwane, ulwazi lwesakhiwo salezi zilimi luyadineka, njengolwazi lokwakheka kwamagama nemisho. Kanjalo, uzokwethulelwa amagama asebenza “njengamathuluzi olimi”, awusizo uma ufisa ukuthatha umsebenzi wokusebenza njengochwepheshe kwezolimi noma lapho uthanda ukusebenza ngokuthuthukiswa kokuxhumana ngemishini. Uzofunda okusemqoka ngokuxhumana okunempumelelo ngokubheka amasu ahlukene okwakheka kwemisho kanye nenkulumo ebhaliwe nengabhaliwe. Kuzoxoxwa nangezimpawu ezahlukene zokuxhumana ngokushiwo ngomlomo nangokungashiwo ngomlomo eziphatHelene namasiko. Ekugcineni sizocwaninga ngezilimi zase-Afrika kubhekiswe emhlabeni wonke, bese sininga ngekusasa lazo.

Le mojuli iwusizo kubafundi abafisa:

- ukuthuthukisa ukuqonda kwabo, amakhono abo kanye nolwazi lwabo lokuxhumana ngezilimi zase-Afrika, ikakhulukazi njengochwepheshe bezilimi endimeni yesayensi yezokuxhumana.
- ukuththukisa ulwazi lwabo ngendabuko yezilimi zase-Afrika.
- ukubahlomisa ngokuqonda izilimi zase-Afrika, okuzoba nosizo olusemqoka kubo endimeni yokuthuthukiswa kolimi, yokubhalwa kwezichazamazwi, yezobuchwepheshe ezihambisana nezilimi zesiNtu, yokuxhumana okunempumelelo, yenkulumo eyethulwa ngomlomo nengethulwa ngomlomo kanye nasendimeni yobuliminingi nokuxhumana kusetshenziswa ulimi.

Ukhuthazwa ukuthi ugcine ijenali yokufunda (incwajana yokubhala noma ifayela yekhompyutha) ozoqopha kuyo imicabango nemizwa yakho ngesikhathi uqhubeka nezifundo zakho. Kusebalulekile ukuthi wenze yonke imisebenzi nezibukezo onikezwe zona kulo mhlahlandlela wokufunda

njengengxenye yokuzilungiselela ukuhlolwa. Izimpendulo zemisebenzi ekulo mhlahlandela wokufunda ayinikezi izimpendulo eziqondene ngqo nemibuzo, kodwa ziqonde ukwandisa ulwazi lwakho ngezihloko ezinikeziwe kanjalo nokukugqugquzela ukuthi uqhubeke ngokwakho nokwenza ucwaningo, ikakhulukazi ngokufunda izincwadi kanjalo ne-inthanethi.

Le mojuli ibhekene nezilimi eziningi zase-Afrika, kodwa kumele ukhethe ulimi ofisa ukufunda ngalo. Ngaphandle kwalo mhlahlandlela wokufunda unikezwa ne-CD-Rom lapho ukhetha khona ulimi olulodwa ezilimini ezahlukene zase-Afrika. I-CD –Rom kumele ivulwe kwikhompyutha njengoba kunezimpawana ezikuholela kweminye imisebenzi eyengeziwe yokufunda. Kumele futhi ukuthi ufunde incwajana yokufunda ka-101 (i-*Tutorial Letter 101)* eneminye imithombo olimini olukhethile, isibonelo (izincwadi ze-grama). Ukhuthazwa ukuthi ufunde wonke amayunithi okufunda akule mojuli ngentshisekelo nangamandla.

Sikufisela impumelelo ezifundweni zakho!

IYUNITHI YOKUFUNDA 1

Isingeniso ngenhlalomlando yezilimi zase-Afrika

PM Kotzé

1.1 ISINGENISO

Iningi lethu lifuna ukwazi ngamadlozi ethu, imvelaphi yethu nangokuxhumana esinakho nabanye abantu. Lokhu akulula ukukuchaza, ikakhulukazi esikhathini sanamuhla lapho abesilisa, abesifazane kanye nezingane ezizweni ezahlukene, emasikweni ahlukene nasezilimini ezahlukene bexhumana ngezindlela ezinamandla nezijulile njengoba benza. Lokhu kuxhumana ngokwamasiko, yize kunothisa umphakathi mgamunye, kwenza ukuthi kube nohlelo olufanayo lokwabelana ngobuntu. (Kwiyunithi yokufunda 4 sizoxoxa ngokugcwele ngokuqonda nangobudlelwano phakathi kwabantu; bese kuthi kwiyunithi yokufunda 5 ufunde kabanzi ngokuxhumana ngokushiwo ngomlomo nangokungashiwo ngomlomo.)

Umqhudelwano okhulayo wemithombo eswelekile yomhlaba udala ubumbangi kanjalo nesimo sokuzizwa ungaphephile, okwenza abantu bathole isimo esibaphoqelela ukuthola ukubaluleka kwamagugu amasiko. Ezweni elibonakala selilahlekelwe indabuko kanye nendlela yalo yokuphila, ukuzama ukuthola ubuwena kuba semqoka kakhulu.

Isibonelo, amaZulu ayazigqaja ngokuba ngaphansi kozalo lukaMalandela. (Qaphela upelomagama). Izincwadi eziningi zomlando zibeka uMalandela njengomsunguli wobukhosi bakwaZulu. Kodwa ikuphi esikwaziyo ngendabuko yabantu bakwaZulu? Kule yunithi nakwamanye alandelayo, sizogxila kulo mlando. Sizobheka nezilimi zase-Afrika sibhekise emhlabeni jikele, bese sibheka ukuba semqoka bokwazi izilimi eziningi kanjalo nokuhlelwa kolimi eNingizimu Afrika.

Imiphumela yalesi sifundo

Ekupheleni kwale yunithi kumele ukwazi:

- ukuxoxa ngenhlalomlando yezilimi zase-Afrika
- ukuchaza ngezigaba ezahlukene zokuthuthukiswa kwenhlalomlando yezilimi zase-Afrika
- ukuchaza ngobudlelwano phakathi kwezimpawu zamalungu omndeni w alezi zilimi zase-Afrika

- ukuletha izibonelo zokwahlukaniswa kwezilimi nezigatshana zazo

1.2 INDABUKO YEZILIMI ZESINTU

Izilimi zendabuko yase-Afrika, eziseyizilimi ezisemthethweni eNingizimu Afrika, zingaphansi komndeni wezilimi owaziwa nge**Zilimi zesiNtu**. Igama elithi "**Izilimi zesiNtu"** eqinisweni libhekise kuzo zonke izilimi zendabuko kwizwekazi lase-Afrika. UWerner (1930:13) uchaza imindeni emithathu yezilimi zendabuko yase-Afrika (ngaphandle kwezabathwa) **waseSudani, waBantu nowaHamitiki.** Kamuva nje, kuvezwe imindeni emine yase-Afrika, okuyi Niger-Congo, Nilo-Saharan, Afro-Asiatic kanjalo ne-Khoisan (Nurse & Philippson 2003:1). Umndeni wezilimi zesiNtu ungxenye yeNiger-Congo futhi itholakala ngaseNingizimu yomugqa osuka eNigeria uqonde eCentral African Republic, eDemocratic Republic yaseCongo, e-Uganda naseKenya kuya eningizimu yeSomalia ngasempumalanga. Igama elithi ''***Bantu***''(lasungulwa nguBleek ngo-1857 ukuchaza izilimi zaseningizimu namaphakathi ne-Afrika) nazo zonke izindlela ezahlukene zokubhalwa kwalo (*abantu*, *batho*, *ovandu*, *antu*, *watu* njl.) yigama la**Bantu** futhi lijwayelekile kuzo zonke izilimi emndenini wezilimi zesiNtu.

Noma igama elithi "**Bantu"** lathola isithombe esibi kuleli zwe, liyigama elamukelekile emhlabeni wonke ukubhekisa kulo mndeni wezilimi. Ngenhloso yale mojuli zisosebenzisa igama elithi "**Izilimi zesiNtu"**.

Izilimi zesiNtu zikhulunywa ngabantu abalinganiselwa ku-240 million emazweni anga-27 ase-Afrika, futhi akha elinye lamaqembu olimi elisemqoka e-Afrika ngokwendlaleka kwendawo kanjalo nangokwezibalo zabantu. Leli qembu lihlanganisa izilimi ezinjengesiSwahili, isiZulu, isiTswana, isiSuthu, isLuganda nesiBemba, futhi linabantu abaningi abakhuluma izilimi ezikulo futhi ezisezingeni lokuba semthethweni ezweni elilodwa noma angaphezulu e-Afrika. Iningi lezilimi zesiNtu zase-Afrika ezibalelwa ku-450 zinendlela zinokusabalala okunomkhawulo kanti ezinye zazo zisengozini yokushabalala. Sizoxoxa ngalokhu kabanzi eyunithini yokufunda 6.

I-Afrika yizwekazi elikhulu elinemindeni yezilimi ezinobudlelwano ezithatha izingxenye ezimbili kwezintathu zale ndawo, ngamanye amazwi u-9000 million square kilometers onabantu abangu-240 million abakhuluma lezi zilimi. Izilimi ezikhulunywa yilaba bantu zingahlukaniswa ngokwemindeni yezilimi ezahlukene ezinobudlelwano. La maqiniso abangela ukuthi sizibuze imibuzo enjengokuthi *"Yini indabuko yalezi zilimi?" "Zihlobelene kanjani?" "Yiziphi izimpawu zolimi lokuqala okususelwa kulo izilimi zamanje?"*

Ngeshwa akukho okuqoshwe phansi ngabantu bakuqala nezilimi zabo, okususelwa kuzo imindeni yamanje yezilimi. Isizathu salokhu wukuthi

zimbalwa kakhulu izilimi ezase ziqale isiko lokubhala noma ezazinesidingo sokubhala ngaleso sikhathi. Amarekhodi asekuqaleni ngezilimi zasenyakatho asukela ku-10th century ngeyemibhalo yesi- Arabhu eyayibhalwe ngesiSwahili, okuwulimi lwesiNtu olunezimpawu zesi-Arabhu. Ngaseningizimu amarekhodi okuqala atholakala yilawo amatilosi amaPhuthukezi nezithunywa zenkolo, kodwa wona asuka eminyakeni yawo-16th century. Ngaphandle kwamarekhodi aqoshiweyo, singayichaza kanjani imvelaphi yezilimi zesiNtu? Lapha sidinga ukusebenzisa indlela **ebheka okwenzeka ngaleso sikhathi.** Lokhu kusho ukuthi sibheka izilimi zesiNtu njengoba zikhulunywa namhlanje, ukuze sikwazi ukwakha okungacishe kufane nolimi lokuqala uqobo kanjalo sikwazi nokuchaza ngolwazi lwezilimi nangemvelaphi kanjalo nokufuduka kwabantu abakhuluma izilimi zesiNtu. Le ndlela yokubheka okwenzeka ngales sikhathi ayikwazi ukuthathwa njendaba yomlando noma njengeshaya emhlolweni uma iqhathaniswa namanye amathuluzi asetshenziswayo ukucacisa ngesikhathi esadlula. Imininingwane yolwazi ngezilimi emayelana nokuchazwa kwendabuko yezilimi zesiNtu ingasekelwa wubufakazi obutholakala ocwaningweni ngemiphakathi yasendulo, osebulethe ukukhanya okuyisimanga.

Sekube nezindlela eziningi ezahlukene zokwahlukaniswa kwezilimi zesiNtu eseziholele ekuchazweni okwahlukile ngemvelaphi yazo. Lapha sizobheka amathiyori amabili kuphela asemqoka, ekaCarl Meinhof (1857–1944) kanye nekaMalcolm Guthrie (1903–1972).

NgokukaMeinhof imvelaphi yezilimi zesiNtu incike olimini olufana neFul olususelwa olimini lohlanga lwabantu baseSudan. UMeinhof ushicilele imisebenzi emibili esemqoka eqhathanisa izilimi zesiNtu, ezaziwa ngokuthi yi-*Grundriss einer Lautlehre der Bantusprachen* (1899) kanye ne-*Grundzüge einer vergleichenden Grammatik der Bantusprachen* (1906). Le misebenzi emibili yaveza indlela entsha yesayensi yokuqhathanisa izilimi zesiNtu. Hhayi njengababengaphambili kwakhe o-Appleyard, Bleek no-Torrend abasebenzisa ulimi olwalukhona ngaleso sikhathi ukuchaza ulimi oluyisekelo, uMeinof uchaza ngolimi lokuqala oluyi-**Ur-Bantu,** okuvele kulo izilimi zamanje. (Isiqalo sesiJalimane esithi ‘‘Ur’’, njengalapho sisethsenziswa egameni elithi *Ursprache,* sisho ‘‘okungokokuqala’’ noma ‘‘okudala’’. Ulimi lwendabuko “i-protplanguage” nayo ichazwa ku-*Collins Dictionary* njenge-Ursprache). Njengoba engekho amarekhodi aqoshwe phansi aqinisekisa ngendabuko yezilimi zesiNtu, abukho ubufakazi obuwumlando ngokuthuthuka kwezinguquko zemisindo, ulwazi lwamagama noma ezegrama kulezi zilimi. UMeinhof nabanye ochwepheshe kwezolimi baphoqeleka ukuba basebenze bebhekise olimini olukhunywa ngaleso sikhathi ukuze bakwazi ukuchaza ngokomlando. Isisekelo sale ndlela esetshenziswe ukuthola indabuko yale mindeni yolimi, ukuqoqa izinto ezifanayo (amagama avumelanayo ngokwesakhiwo nangencazelo) ezilimini ezahlukene. Iqoqo ngalinye libe selithathwa njengelimele indabuko yento ethile noma isiqu esithile,

esingakhiwa kabusha kusetshenziswa imithetho yokuguquka kwemisindo. Ngale ndlela-ke uMeinhof wakha kabusha izimo ezicatshangiwe ayezithatha “njengezokuqala” ngendlela yokuthi ziletha ukukhanya ngolimi eliwumzali womndeni wezilimi esiNtu, wabe eselinikeza igama elihi **Ur-Bantu.**

Iphuzu elimqoka uMeinhof ayeliveza ukuthi izilimi zesiNtu zinobumbano oluhambisanayo, olwenza ukuthi kubelula ukuchaza noma iyiphi indlela esuselwa olimini lwendabuko ngendlela yokusethsenziswa kwezinguquko zemisindo. Lezi zinguquko zemisindo ziqinisa isithombe esigcwele sokucatshangiwe ngendabuko efanayo nangokwehlukaniseka okuhlelekile kwezilimi zesiNtu sezizonke.

Lokhu okucatshangwe nguMeinhof, owayethembele ikakhulukazi ebufakazini obuxhumene nezilimi zasempumalanga, kungaqhathaniswa nokukaMalcolm Guthrie (1948), naye ekubeni wayethembele kakhulu emsebenzini kaMeinhof, kodwa wayenobufakazi obuphatHelene nezilimi zesiNtu ubususelwa ezilimini zesiNtu zabantu basentshonalanga.

Intshisekelo kaGuthrie, njengekaBleek noMeinhof ngaphambili kwakhe, yayincike ezifundweni eziqhathanisayo. UGuthrie yena wabesesimeni esingcono ngoba wayenemibhalo kaMeinhof kanye namaqoqo amaningi emibhalo.Waqopha izinguquko ezijwayelekile zemisindo ezilimini zesiNtu ezingu-200. Wabe esefinyelela eqoqweni lezakhiwo ezibalelwa ku-2300, okuyiziqu zamabizo nemisuka yezenzo, ezavela ngokubheka izilimi ezazikhulunywa ngaleso sikhathi, ezazinokufanayo futhi ingxenye yazo yaba yingxenye yolimi lokuqala olucatshangiwe iProto-Bantu. Isibonelo umsuka wegama “kune” ezilimini zesiNtu eziyisikhombisa (isiLundu, isiMvumbo, isiGungu, isiNyankore, isiGanda, isiKamba kanjalo nesiYao) ngu-*na*. Ukususela kulokhu kuqhathanisa akukho ukungabaza ngokuchazwa kwesakhiwo esicatshangiwe, u**-NA* ngenxa yokuthi ayikho enye incazelo engakucacisa lokhu.

Lezi zakhiwo zazisetshenziswa ukubonisa imisuka okwakususelwa kuyo la magama. Ukuchaza kukaGuthrie mayelana nokudabuka nokusabalala kwezilimi zesiNtu kwakuncike ekuthini izincazelo zemisuka yakhe zinokunabalala okujwayelekile. Ukususela kulokhu wabe esecabanga ukuthi indawana engenazo izinguquko eziningi ngokolimi, iveza indawo yendabukoa wabe futhi esecabanga ngendawo yasemahlathini ase-Shaba (eZaire) njengomnyombo osemqoka.

1.3 UKWAHLUKANISWA KWEZILIMI ZESINTU

Ubudlelwano phakathi kwezilimi zesiNtu nezinye izilimi zase-Afrika sekuphenduke iphuzu elisemqoka okukhulunywa ngalo. Ukwahlukwaniswa

kwezilimi zase-Afrika kukaGreenberg kubeka izilimi zesiNtu njengezisondelene kakhulu nezilimi zaseSudan, zona ezazihlukaniswe ngokwendabuko njengomndeni wezilimi. Umndeni wezilimi zaseSudan uthathwa njengalowo onezilimi ezahlukaniswe ngendlela engahlelekile.

UGreenberg uhlukanisa izilimi eziningi zaseSudan nezilimi zesiNtu emndenini owodwa awubiza ngokuthi yiCongo-Kordofanian. ABantu bayiqenjana elingaphansi leBenue-Congo okuyiqembu leNiger-Congo leCongo-Kordofanian.

UGuthrie, ngakolunye uhlangothi ukubeka kucace ekwahlukaniseni kwakhe ukuthi izilimi zesiNtu zingathathwa njengomndeni wezilimi ozimele, nanokuthi kunemigomo ethile okumele ulimi luyilandele ukuze luthathwe njengalolo olungaphansi kwalowo mndeni wolimi. Lolo limi kumele lube nokuhleleka kolimi, ngokwejwayelekile okungenani okuhlanu, lube nezimpawu ezilandelayo:

- Iziqalo zibe ngokwezigaba
- Ubudlelwano balezi ziqalo bube nobunye nobuningi
- Izivumelwano ngokwezigaba
- Kungabi nokuxhumana okubhekiswe ebulilini.

Ulimi olungahambisani nale migomo luzobe lungenazo izinto ezilwenza lube ngaphansi komndeni wezilimi zesiNtu.

Umsebenzi

Sebenzisa indlela kaGuthrie ukuthola izilimi zesiNtu (bheka isigaba 1.3 ngenhla) khetha olimini olulodwa olusemthethweni eNingizimu Afrika ukukhombisa ukuthi lungaphansi ngomndeni wezilimi zesiNtu.

Ukuphawula

Ukwazile yini ukukhombisa ukuthi ulimi olukhethile lungaphansi komndeni wezilmi zesiNtu? Ake sithathe isiZulu njengesibonelo. Ngabe siyahambisana nemigomo ebekwe nguGuthrie? Yebo! Isizulu sineziqalo zaso ezisebenza ngokwezigaba (*umu-*; *aba-*; njl.). Lezi zigaba zihambisa nobunye nobuningi (isib. *umu-* ubunye bese u-*aba-* ubuningi), sinezivumelwano ngokwezigaba (isib. isivumelwano senhloko/ sikamenzi sesigaba 2 u-*ba-*) futhi akukho ukubhekisa ebulilini (isib.isivumelwano senhloko/sikamenzi sesigaba 1 sibhekise ebulilini bobubli). Singasho ngokungananazi ukuthi isiZulu singaphansi komndeni wezilimi zesiNtu. (Okuningi ngalokhu kuzolandela kwiyunithi yokufunda 2 lapho unikezwa khona incazelo ngesakhiwo sezilimi zesiNtu.)

UGuthrie ulandele indlela esetshenziswayo ukuthola umehlukano phakathi kwamazoni olimi, ahlukene ngobukhulu nangokusondelana kobudlelwano. Ukuhlukanisa kukaGuthrie singakubiza ngokuqondile ekubeni uGuthrie ekwazile ukuthola amazoni ayishumi nesithupha. Ngokwezoni-ke uGuthrie wayechaza iqeqebana lamaqembu ezilimi anokuncikana ngokwezindawo azakhele futhi akhombisa izinto ezinokufana olimini. UGuthrie ube esehlela la mazoni ngokwe-alabhethi, ngaphandle kokusebenzisa u-I no-O, kanjalo sinamazoni u-A-H, J-N no-P, R no-S. Amazoni A, B, C no-H atholakala enyakatho ntshonalanga endimeni yezilimi zesiNtu, abandakanya isiDuala (A), isiMfinu (B), isiBubangi (C) nesiKongo (H).

Bese siba namazoni o-D, E, F no-G, asengxenyeni esenyakatho mpumalanga endimeni yezilimi zesiNtu, abandakanya isiNyaruanda (D), isiKikuyu (E), isiSukuma (F) nesiSwahili (G). Endaweni emaphakathi kunamazoni o-L, K no-M, abandakanya izilimi ezinjengesiLozi (K) nesiLuba-Lulua (M). Emazonini asempumalanga kuno-N, P no-S lapha sinezibonelo ezinjengesiNyanja (P) bese kuba nezoni esemqoka kithi, uzoni S, le zoni ifaka izilimi zaseningizimu ezinjengesiZulu, isiTswana nesiVenda. UZoni R unezilimi zase-Angola naseNamibia, kubandakanya izilimi ezinjengesiMbundu, isiNdonga nesiHerero.

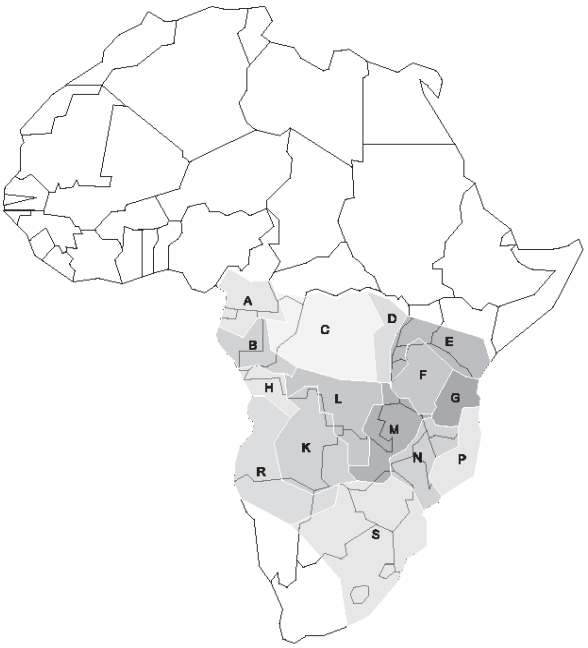
UGuthrie wahlukanisa uzoni S amaqembu amahlanu, abizwa ngo-S.10 (iqembu lesiShona), u-S.20 (iqembu lesiVenda), u-S.30 (iqembu lesiSuthu), u-S.40 (iqembu lesiNguni), u-S.50 (iqembu lesiTsonga) no-S.60 (iqembu lesiChopi). Wakhombisa ulimi ngalunye kulelo qembu ngenombolo. Ngakho-ke eqenjini lesiSuthu sino-S.31 okuyisiTswana, u-S.32 okuyisiSuthu sasenyakatho no-S.33 okuyisiSuthu saseningizimu. Eqenjini lesiNguni sino-S.41 okuyisiXhosa no-S.42 okuyisiZulu, njl.

UDoke (1954), ngakolunye uhlangothi, wahlukanisa izilimi zase-Afrika ikakhulukazi ngokwezindawo, noma izindawo zakhe zihambisana “ngokufana kolimi”. Ngalesi sizathu, ubenezilimi zesiNtu zasenyakatho, entshonalanga, maphakathi, empumalanga kanjalo nezilimi zesiNtu zaseningizimu. Ngaphakathi kwezilimi zaseningizimu waba neqembu lesiNguni, lesiSuthu, lesiShona, lesiVenda kanjalo neqembu lesiNhambane. Kanti Inhambane uGuthrie uyifake yaba u-S.60.

Umsebenzi

Ebalazweni lase-Afrika bheka ukuthi ungakwazi yini ukuthola uzoni S kanjalo namaqembu ezilimi zesiNtu ezikule zoni.

UMDWEBO 1.1: UZoni S namaqembu ezilimi zesiNtu atholakala kuye



Ukuphawula

Uzoni S uhlanganisa zonke izilimi emndenini wezilimi zesiNtu ezikhulunywa eNingizimu Afrika nasezindaweni eziyakhele, amaqembu olimi kule zoni isiShona, isiVenda, isiSuthu, isiNguni, isiTsonga nesiChopi.

Umsebenzi

Ucabanga ukuthi zonke izilimi ezisemthethweni eNingizimu Afrika ziyizilimi zase-Afrika? Ngabe zonke zingaphansi komndeni wezilimi zesiNtu?

Ukuphawula

IsiBhunu singathathwa njengolimi lwase-Afrika ekubeni sadabuka e-Afrika kodwa asikho ngaphansi komndeni wezilimi zesiNtu noma kweminye imindeni yezilimi zase-Afrika. (Usakhumbula ukuthi akusizo zonke izilimi zase-Afrika ezingaphansi komndeni wezilimi zesiNtu?) Ukuthi ulimi lube ngolugcwele emndenini wezilimi zesiNtu, kumele luhambisane nendlela ethile njengokusho kukaGuthrie. Akunjalo-ke ngesiBhunu, futhi asinazo izimpawu ezilandelayo:

- Iziqalo zibe ngokwezigaba
- Ubudlelwano balezi ziqalo bube nobunye nobuningi
- Izivumelwano ngokwesigaba
- Ukungabi nokubhekisa ebulilini.

IsiNgisi sona asikwazi ukuba ulimi lwesiNtu ngesizathu esifanayo, kodwa sehlukile esiBhunwini ngendlela yokuthi asidabukanga e-Afrika.

1.4 IZIGATSHANA EZITHOLAKALA EMNDENINI WEZILIMI

Ukuthola ubukhulu ebudlelwaneni bezilimi, zingaphinde zihlukaniswe zibe yimindenyana emincane, amaqembu, izixhanyana njl. Sizobhekana nalokhu kwehlukaniswa ngenye indlela, okuwukuqala ngokubhekana nezixha ezinkulu zolimi bese sizahlukanisa zibe yizixhanyana ezincane size sifinyelele olimini olukhulunywa ngumuntu oyedwa.

1.4.1 Umndeni wezilimi

Umndeni wezilimi yiqembu lezilimi ezinokuhlobana, ezisuselwa olimini olufanayo lwendabuko noma eqenjini lezilimi zendabuko (i-Ur- noma iprotolanguage). Lokhu kusho ukuthi umndeni wezilimi uzoba nokufanayo emisindweni yamagama (ifonoloji), ezakhiweni zamagama (imofoloji), nasekuhlelekeni kwemisho (isintheksi). Umndeni wezilimi kumele futhi ukuthi ube namagama amaningi afanayo.

Ekufundeni ngezilimi zesiNtu sithola ukuhambisana okuningi phakathi kwalezi zilimi, emagameni nasezakhini zazo. Isibonelelo, kunohlelo lwezigaba zamabizo, olwakhiwe kabusha kuProto-Bantu lwafinyelela ku-23. Kunohlelo lwezivumelwano olususelwa ezigabeni zamabizo olukhombisa ubudlelwano obusondelene ezilimini zesiNtu. Lokhu kuhambisana kukhulu kangangoba, noma ingekho imithombo ebhaliwe, i-Ur- noma iprotolanguage ingakhishwa emndenini wezilimi zesiNtu. (Sizozibhekisisa kabanzi lezi zinto kwiyunithi yokufunda 2.)

Umsebenzi

Yakha uhla lwakho lwamagama olususelwa ezilimini ezimbili noma ezingaphezulu zesiNtu ukufakazela ukuthi zingaphansi komndeni ofanayo wezilimi.

Ukuphawula

Uma uthatha isichazamazwi sezilimi eziningi njenge*South African Multi-Language Dictionary* eshicilelwe abakwaThe Reader's Digest Association of South Africa ngo-1991, kuzoba lula ukuqhathanisa igama elifanayo esezilimini ezinhlanu zesiNtu eNingizimu Afrika njengesiSuthu saseNyakatho, isiSuthu saseNingizimu, isiTswana, isiXhosa kanye nesiZulu. Isibonelo, igama lesiNgisi elithi ''count'' lingu-*bala* kuzo zonke izilimi. Ngokufanayo nje igama lesiNgisi eliyisenzo elithi, ''open'', lingu-*bula* ezilimini ezintathu sesiSuthu bese liba ngu-*vula* ezilimini ezimbili zesiNguni.

1.4.2 Izoni yezilimi

Uma idlanzana lamaqembu ezilimi ebonisa izimpawu ezifanayo angabe esehlanganiswa ukwenza izoni yezilimi. Leli gama likhombisa ubudlelwano obusondelene phakathi kwamadlanzana athile ezilimi ezindaweni ezakHelene ukubonisa ukungafani nezinye. Izazi ezimbili zihlukanise izilimi zesiNtu ngamazoni. Encwadini yakhe ethi *The Classification of the Bantu languages* (1948) uGuthrie uhlukanisa izilimi sesiNtu ngokwezinombolo zamazoni ezisuka ku-A ziye ku-T (izinhlamvu ze-alfabethi I, J, O no-Q azisetshenzisiwe).

Izilimi zaseNingizimu Afrika zihlelwe ngokwehlukile yilezi zazi. Izoni kaGuthrie endala u-S ifaka isiVenda, isiSuthu nesiNguni, ekubeni isiTsonga nesiShona zingena ngaphansi kuka-T. UGuthrie ube esehlanganisa lezi zindlela ezimbili zaba uzoni S. UDoke (1954) uhlanganisa isiNguni, isiSuthu, isiTsonga, isiVenda kanjalo nesi-Inhambane kwizoni yaseningizimu mpumalanga, ekubeni iqembu lamaShona lithathwa njengelikwizoni ezimele eseningizimu maphakathi.

1.4.3 Ulimi

Igama elithi “ulimi” lithathwa njengelamukelekile kwezokuxhumana ngomlomo. Kuyafana ukusebenzisa ulimi kwezokuxhumana nasekubhaleni. Ulimi olubhaliweyo luba yindlela yokuxhumana eyakhiwe ngenhloso yokubhekela wonke umphakathi. Luyindlela eyethula inkulumo ngendlela efanayo engaguquguquki kunendlela eyethulwa ngomlomo. Kwezinye izilimi kunemithetho emisiwe echaza ulimi oluyilo kanye nolimi olungeyilo. Mayelana nezilimi zesiNtu eNingizimu Afrika, kunokufana okukhulu. Qhathanisa isiXhosa, isiZulu, isiSuthu saseNingizimu nesiVenda. Umuntu angathatha ukuthi indlela ebhaliweyo yiyona ndlela yokuxhumana ngolimi eyamukelekile. Ngamanye amagama, ngokwethu igama elithi ‘‘ulimi’’ libhekise endleleni efanayo yokusetshenziswa kolimi olubhaliwe nolwethulwe ngenkulumo.

Umuntu angasho futhi ukuthi igama elithi “ulimi” lusho nezilimi zesigodi ezihlanganiswe ndawonye ukwakha indlela efanayo yenkulumo. Eqinisweni akunjalo. Ulimi olwamukelekile luzalwa “wulimi lwesigodi”, oluthe ngokomlando lwenyuswa lwaba olubhaliweyo. Lolu limi lungasuselwa olimini lwesizwe esibalulekile noma isizwe okwafike kwahlala khona kuqala izithunywa zenkolo.

IsiZulu sisinikeza isibonelo esihle semibhalo esuselwe olimini lwesigodi esithize olwabe seluqhubeka lufundwa ngabanye abantu abakhuluma ezinye izilimi zesigodi. Izithunywa zenkolo ezaziqhamuka emahlelweni ehlukene zazisebenza phakathi kwamaZulu ayesezigodini ezehlukene. Kanjalo nokuhumusha kwabo iBhayibheli kwakuhambisana nolimi olwalukhulunywa

kuleso sigodi. Ngesikhathi ulimi olubhaliweyo luthuthuka, kwaba nokuvumelana ngendlela okuyiyonayona yokubhalwa kwesiZulu.

1.4.4 Iqembu lezilimi namaqenjana amancane

Iqembu lezilimi libangelwa ukuba khona kwamadlanzana ezilimi zesigodi. Uma amadlanzana ezilimi zesigodi (isib.IsiZulu zaseNyakatho neKwaZulu-Natali, isiZulu saseNingizimu nekwaZulu-Natali, isiZulu saseGauteng, isiZulu saseFree-State nesiZulu saseMpumalanga) zihlanganiswa ndawonye, sithola iqembu lezilimi (isib. Iqembu lesiZulu). Leli qembu lihlanganise amadlanzana ezilimi zesigodi anobudlelwano obukhulu kubakhulumi balezi zilimi.

ENingizimu Afrika mane amaqembu olimi atholakalayo: Yiqembu lesiNguni, elesiSuthu, isiTsonga kanjalo nesiVenda. Iqembu lesiNguni nelesiSuthu angahlukaniswa amaqenjana amancane. Iqembu lesiNguni linamaZunda namaTekela (amaZunda ngamaZulu namaXhosa bese amaTekela afaka amaSwati). Iqembu lesiSuthu entshonalanga (abeTswana), bese kuba namaqenjana amancane abeSuthu baseningizimu nabanenyakatho.

1.4.5 Amadlanzana olimi lwesigodi

Uma izilimi zesigodi zihlobelene ngendlela yokuthi zingathathwa njengolimi olulodwa, sizibiza ngokuthi ngamadlanzana olimi lwesigodi. Isibonelo, singabiza izilimi zesigodi zesiTswana njengedlanzana lezilimi zesigodi, ngokufanayo futhi uma singakhuluma ngezilimi zesigodi zesiSuthu sasenyakatho. Kanjalo nangezilimi zesigodi zabaNguni eziseningizimu (ezesiXhosa) nezabaNguni asenyakatho(ezesiZulu). Lokhu kungasho ukuthi ulimi nedlanzana lezilimi zesigodi kubhekise entweni eyodwa. Ngamanye amagama, ulimi lwesiZulu luyiqoqo lawo wonke amagama, uhelo lolimi kanye nemisindo ekuzo zonke izilimi zezigodi (noma amadlanzana ezilimi zesigodi).

1.4.6 Ulimi lwesigodi

Ulimi lwesigodi luyingxenyana encane yolimi ekhulunywa iqembu elithile noma umphakathi othile, ngamanye amazwi olukhulunywa engxenyeni ethile yesifunda. Kungaba yindlela yenkulumo ekhulunywa umphakathi othile engxenyeni ethile yesifunda, okungaba ngabantu besibongo noma isizwe esifanayo, noma umphakathi owenza izinto ezifanayo (amatilosi, abasebenzi basezimayini, abadobi njl.). Uma sibheka ezilimini zesiNtu, singathatha izinkulumo zesizwe sabaBalobedu, aBatlokwa kanye aBapulana esiSuthwini sasenyakatho; sabaBahurutshe naBakwena kuBatswana; noma kubantu bamaWitsieshoek esiSuthwini saseningizimu njengezilimi zesigodi. Lezi zilimi zesigodi zinamagama azo kanjalo nendlela yazo yemisindo.

1.4.7 Indlela yokukhuluma yomuntu ngamunye

Ibinzana elithi ‘‘indlela yokukhuluma yomuntu ngamunye’’ lisetshenziswa ukukhombisa indlela umuntu ngamunye asebenzisa ngayo ulimi. Siba nokubona indlela yokukhuluma yomuntu ngamunye uma sikhumbula ukuthi umuntu ngamunye unendlela yakhe yedwa yenkulumo eveza yena uqobo njengezigcivizo zeminiwe. Sithola futhi izindlela ezahlukene umuntu anozisebenzisa ukusuka esimeni esithile ukuya kwesinye.

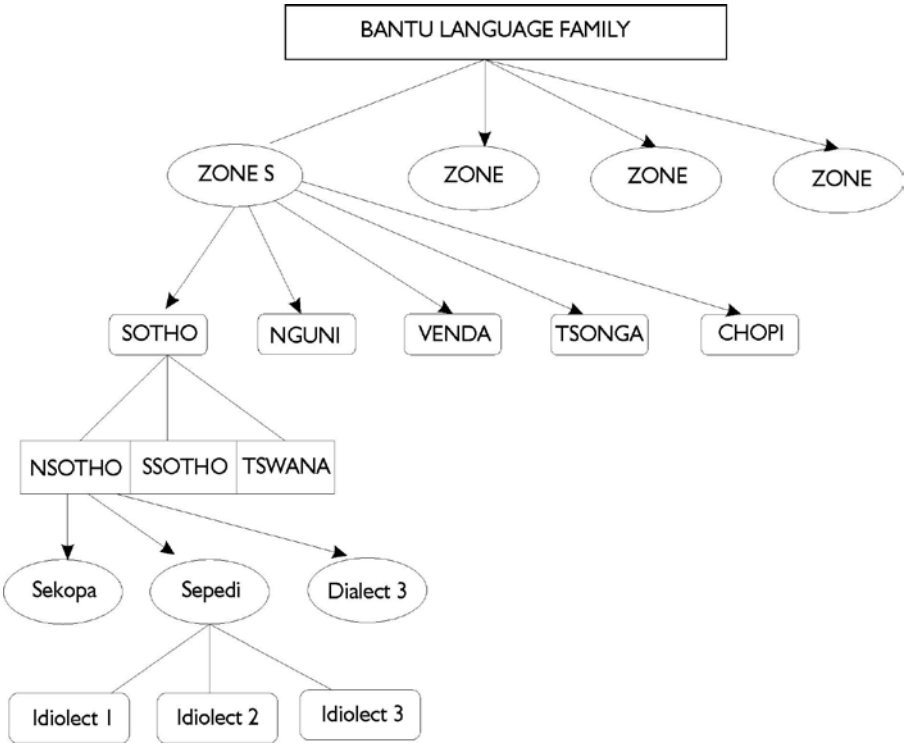
Leli binzana lingaphinde lisetshenziselwe ukwehluka kwenkulumo yomuntu ngamunye ngaphansi kolimi lwesigodi. Njengesibonelo sokwehluka olimini lwesigodi kubaSepedi singacaphuna nje u-*fš* no-*fšw* okusetshenziswe nezenzo ezibonisa impambosi yokwenziwa, isib. *go lefša* no-*go lefšwa*, okususelwa esenziweni *go lefa* (‘‘to pay’’). Lokhu kusho ukuthi abakhulumi bangasebenzisa enye indlela nabanye besebenzise enye futhi bengakuqaphele lokho. Ulimi oluyindlela yokukhuluma yomuntu ngamunye luyizimpawana zabantu ngabanye, lungeke luthathwe njengolimi lweqembu labantu noma olungaphansi komphakathi othile.

Umsebenzi

Zama ukwenza umdwebo osasihlahla omele umndeni wezilimi zesiNtu. Qala ngezoni S phezulu, bese ugcina ngolimi olukhulunywa ngumuntu ngamunye ezilimini zesiNtu ezikhulunywa eNingizimu Afrika.

Ukuphawula

Ngabe umdwebo wakho osasihlahla ubukeka ucishe ufane nalona ongezansi noma awufani? Sinqume ukudweba umdwebo wesiSuthu saseNyakatho, esingaphansi kweqembu lezilimi zesiSuthu.



UMDWEBO 1.2: Umdwebo osasihlala wesiSuthu saseNyakatho

Umsebenzi

Landela lelinki ukufunda kabanzi ngezilimi zesiNtu e-Afrika kwi-internet bese uchofoza kuzoni S ukufunda kabanzi ngezilimi zesiNtu zalapha eNingizimu Afrika: *http://africanlanguages.org/bantu.html*

Imisebenzana yokubukeza

1. Chaza ngawakho amagama ukuthi kungani kumele sikwazi ukwahlukanisa igama elithi ‘‘Izilimi zesiNtu’’ egameni elithi ‘‘Izilimi zase-Afrika’’ uma sibhekise ezilimini zendabuko eNingizimu Afrika.
2. Chaza kafushane ngencazelo kaMeinhof yendabuko yezilimi zesiNtu.
3. Kungani kungekho marekhodi omndeni wokuqala izilimi zesiNtu ezingaphansi kwawo?
4. Kungani uGuthrie athatha izilimi zesiNtu njengomndeni wezilimi? Chaza indlela okumele ulimi luyilandele ukuze lube ngaphansi kwalo mndeni wezilimi.Nikeza incazelo emfushane kaGuthrie yokuhlukanisa izilimi zesiNtu ngokwamazoni bese ukhombisa ukuthi izilimi zesiNtu zaseNingizimu zingaphansi kwayiphi izoni.
5. Chaza kafushane ngokwehlukaniswa kwezilimi zesiNtu ngokukaDoke.
6. Chaza ngawakho amazwi ukuthi yini umndeni wezilimi nanokuthi imindeni yezilimi ingahlukaniswa kanjani ibe imindenyana emincane, amaqembu kanjalo namadlanzana. Empendulweni yakho bhekisa emagameni athi ‘‘izoni yezilimi’’, ‘‘ulimi’’, ‘‘iqembu lezilimi

namaqenjana amancane'', ''idlanzana lezilimi zesigodi'', ''ulimi lwesigodi'' no-''limi olukhulunywa ngamuntu ngamunye''.

7. Yenza umdwebo womndeni wezilimi ezikuzoni S wezilimi zesiNtu lapho ulimi olukhethile lungaphansi kwayo.

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IYUNITHI YOKUFUNDA 2

Ukuchaza ngesakhiwo sezilimi zase-Afrika

IM Kosch

2.1 ISINGENISO

Kwiyunithi edlule wethulelwe ngemvelaphi nangokwehlukaniswa kwezilimi zesiNtu.Wabe usuqasheliswa futhi ngokuthi yiziphi izimpawu ezenza ukuthi ulimi lwehlukaniswe njengalolo olungaphansi komndeni wezilimi zesiNtu. Wabe usukhunjuzwa futhi ukuthi lezi zimpawu ziqukethe lokhu okulandelayo:

- iziqalo ngokwezigaba
- ukuhlelwa kwalezi ziqalo ngobunye nobuningi
- izivumelwano ngokwezigaba
- ukungabi nokubhekisa ebulilini.

Kule yunithi sizoxoxa ngalezi zihlokwana ngokugcwele ikakhulukazi ngokubheka lokhu:

- ukwenza uqaphele ngobusemqoka bendlela yezigaba zamabizo kanye nohlelo lwezigaba zegrama njengensika yemisho eyakheke kahle ekuxhumaneni
- ukucija ukuqondisisa kwakho ngezolimi ukwenzela ukuthi ufunde noma ukhanyiselwe ngezinye izilimi zesiNtu
- ukuthuthukisa amakhono azokusiza endimeni yobuchwepheshe bezilimi zesiNtu
- ukukugqugquzela ukuthi usebenzise imiqondo okuxoxwe ngayo kule yunithi yokufunda eqoqweni lwakho lolwazi
- ukukuvezela amagama asetshenziswa kwezolimi azokusiza ekuchazeni nasekuhlaziyeni ezinye izilimi

Imiphumela yokufunda

EkupHeleni kwale yunithi uzokwazi:

- ukuxoxa ngezinto ezahlukene ezaholela ekungafanini kwezilimi zaseNingizimu Afrika
- ukubona izimpawu zesakhiwo ezenza ulimi lube olungaphansi komndeni wezilimi zesiNtu

- ukuchaza ukuthi yini eyenza amabizo ahlukaniswe ngokwezigaba
- ukusebenzisa umininingwane emisha ngezilimi ukukhombisa izigaba zamabizo nezivumelwano ngokwegrama ngokubhekisa ezibonelweni ezisolimini lwakho

2.2 UKUFUNDWA KOLIMI LWASE-AFRIKA

2.2.1 Imicabango namaqiniso

Umuntu ongenalwazi ngolimi lwase-Afrika angaba nombono wokuthi izilimi zase-Afrika:

☺ zilula, azinagrama noma
☹ zilukhuni kakhulu ngoba azinagrama

Ube wazi nje ukuthi alukho ulimi olungenayo igramakulo mhlaba (Alexandre, 1972:34)? Ubulula noma ubulukhuni abafundi abadala abafunda ngabo ulimi lwase-Afrika bungebekwe njengesizathu sokungabibikho kwegrama.

Cabanga ngesimo saseNingizumu, usuke wazibuza ukuthi kungani isibalo esincane kakhulu sabelungu sikwazi ukukhuluma ulimi lwase-Afrika, ekubeni abantu abaningi abamnyama (emadolobheni) bakwazi ukuxhumana ngolimi olulodwa noma ngaphezulu zendabuko futhi nangesiNgisi noma/kanye nangesiBhunu? Ucabanga ukuthi isizathu kungabe ukuthi abelungu abanawo umthamo ofana nowabamnyama wokufunda ezinye izilimi ngaphandle kolimi lwabo lwebele? Ucabanga ukuthi mhlawumbe kunezinye izinto eziholele kulesi simo esahlukile esinaso lapha eNingizimu Afrika futhi esingachaza, ukuthi kungani kulezi zinsuku sinokwehluka ngokwezilimi lapha ezweni lakithi.

- Incazelo yokuqala efika emqondweni incike **esimeni somnotho**. Ngokwesimo sezomnotho umuntu omnyama ube nokuzuza okuningi ngokufunda isiNgisi noma isiBhunu njengoba amabhizinisi ayelawulwa ngalezi zilimi kuqala. Isimo asikashintshi kangako ukusukela ekuqaleni kombuso wentando yeningi ngo-1994, ekubeni izilimi zase-Afrika eziyisishiyagalolunye zangezwa esiNgisini nasesiBhunwini njengezilimi ezisemthethweni ngo-1996. Umphumela kwaba ukuthi ubukhona nokuphila komuntu omnyama kwakuncike futhi kusancike ekubeni akwazi ukukhuluma ngolunye uliimi lwakwezinye izizwe (zaseYurophu). Ngakolunye uhlangothi, abelungu abazange behlangabezane nale ngcindezi. Abazange bathembele ekwazini ulimi lwase-Afrika ukuqhuba ibhizinisi, noma lolo lwazi lunosizo futhi luqinisa nobudlelwano ezindaweni zokusebenzela.

- Enye imbangela efika emqondweni **yiphuzu lokuhlonipheka**. Eminyakeni eminingi isiNgisi nesiBhunu bezithathwa njengezilimi ezihloniphekile. Uma umuntu omnyama ekwazi ukukhuluma olulodwa lwalezi zilimi wayethathwa njengomuntu ofundile. Nokho okuphikisana nalokhu kwakungathathwa ngaleyo ndlela, ngakhoke: umlungu okhuluma isiBhunu noma isiNgisi wayengenayo intshisekelo yokufunda ulimi lwase-Afrika ukuze athathwe njengomuntu ofundile. Ngaleyo ndlela wawungekho umklomelo kubelungu wokuthi bafunde ulimi lwase-Afrika.

- Isizathu sesithathu, esingavamile ukunakwa futhi esiyihloko okuzoxoxa ngaso kule yunithi yokufunda, simayelana **nesakhiwo** sezilimi zase-Afrika. Usuke wamuzwa umlungu waseNingizimu Afrika ethi: ‘‘Ngifisa sengathi ngikwazi ukukhuluma ulimi lwase-Afrika. Angizange ngilufunde ngesikhathi ngisenethuba.’’ Uma benganikezwa ithuba manje, ucabanga ukuthi bangalithatha lelo thuba ukuba baluqondisise futhi belufunde ulimi lwase-Afrika? Ukufunda noma yiluphi ulimi umdala kunezinselelo zakho. Ukuthi izilimi zase-Afrika zingaphansi komndeni wezilimi owehlukile kunesiNgisi nesiBhunu kwenza ukuthi kube lukhuni kakhulu ukufunda ulimi. Umndeni wezilimi zesiNtu, owethulelwe wona kuyunithi yokufunda yokuqala, unesakhiwo samagama kanye nesemisho esehlukile, abantu abangazikhulumi lezi zilimi abangeke bahambisane nazo kalula. Ngaleyo ndlela ukuthelelana ngokwezilimi kuncane, ngamanye amazwi ulwazi lwesiNgisi noma isiBhunu lungesize ngalutho njengoba kukuncane kakhulu ukuhambelana phakathi kwalezi zilimi nezilimi zase-Afrika. Ukuqonda ukwahlukaniswa kwezigaba zamabizo kanye nezivumelwano zegrama kubalulekile ekwenzeni ukuthi ukufunda izilimi zase-Afrika kuqhubeke.

2.2.2 Izinselela zokufunda ezikhona ezilimini zase-Afrika

Ezinye zezinselela umuntu ongaluncelanga ulimi lwase-Afrika abhekana nazo uma efunda ulimi lwase-Afrika yilezi ezilandelayo:

- *Indlela yezigaba zamabizo*
  Wonke amabizo ezilimini zesiNtu axhunywe ezigabeni ethize zamabizo. Ukufunda ukuthi ibizo likusiphi isigaba kumele kuqondwe kahle kuqala ngaphambi kokuthi umfundi ongaluncelanga lolo limi akwazi ukwakha imisho ngendlela efanelekile ngokwegrama.

- *Ukungabibikho kwama-athikili (o-the/a/an)*
  Ukuqinisekisa ukuthi kukhulunywa ngani emshweni noma ukungaqinisekisi ukuthi ukuthi kukhulunywa ngani, okukhonjiswa

ngama-athikili o-“the” no- “a/an”esiNgisini akutholakali ezilimi zesiNtu. Isibonelo:

> IsiNgisi: THE man who is A doctor wants A white bread.
> IsiZulu: *Indoda engudokotela ifuna isinkwa esimhlophe.*
> Incazelo engajulile: *Man who is doctor wants bread which is white.*

Lokhu akusho noma akuchazi ukuthi umehluko phakathi “kokuqinisekisa ukuthi kukhulunywa ngani/nokungaqinisekisi ukuthi ukuthi kukhulunywa ngani” akwenzeki kulezi zilimi. Lo mehluko uvezwa ngokuhleleka kwamagama emushweni, kodwa lesi yisihloko senye ingxoxo.

- *Ukwakhiwa kwemisho nezivumelwano*

Ekwakhiweni kwemisho, akusikho ukuhlela amagama ngokulandelana njengoba kwenziwa esiNgisini. Noma indlela ejwayelekile yokwakheka komusho esiNgisini nasezilimini zaBantu kuyi- SVO, okusho ukuthi imisho ivame ukuthi iqale ngenhloko (subject), kulandele isenzo (verb) bese kuba ngumenziwa (object) uma lowo musho unomenziwa, kunomgonyana osemqoka okumele ubhekisiswe, okuyizivumelwano, bheka imisho elandelayo:

	inhloko	isenzo	umenziwa
EsiNgisini:	The author	writes	a book
EsiZulwini:	*Umbhali*	*ubhala*	*incwadi*
Incazelo engajulile:	Umbhali	yena ubhala	incwadi

Inhloko (ibizo) ilandelwa into exhumanisayo, ebizwa **ngemofimu eyisivumelwano,** exhumanisa inhloko yomusho nesenzo. Kanjalo akuyilandeli imithetho yegrama ukuthi:

*Umbhali bhala incwadi

Imofimu eyisivumelwano u- *u*- esenzweni *ubhala* inomsebenzi wesabizwana ngenxa yokuthi ibhekisa emuva ebizweni ebizweni elithi *umbhali*. Ibizo elithi *umbhali* lingasuswa ngaphandle kokuthi lokho kwenze umusho ungaqondakali ngokwegrama, ngoba u- *u*- uzoba isabizwana salo, uzomela ibizo elisusiwe kanje:

	Ubhala	*incwadi*
Incazelo yesiNgisi: engajulile	He/she writes	a book

Ukususwa kwenhloko esiNgisini kuzoholela ebinzeni elithi “writes book’’, okuwumusho ongamukelekile.

Amamofimu ayizivumelwano avumela izilimi zase-Afrika ukukhululeka okukhulu ekuhlelekeni kokuhleleka kwamagama uma kuqhathaniswa nokuhleleka okungaguquguquki esiNgisini. Inhloko ingakwazi ukuthi ibe sekugcineni komusho ngaphandle kwenkinga, ngoba imofimu eyisivumelwano iyona ezokhombisa ngokucacile ukuthi yiliphi ibizo eliyinhloko yomusho. Isibonelo

isenzo	umenziwa	inhloko
Ubhala	*incwadi*	*umbhali*

Incazelo yesiNgisi: He/she writes book writes

Ukwakheka kwemisho kuzoxoxwa ngakho kabanzi kwiyunithi elandelayo.

Umfundi wolimi lwase-Afrika akashukashukani kuphela nomcabango wokuthi amagama kufanele axhumane ngokwezinto eziwaxhumanisayo, kodwa kumele futhi ukuthi afunde ukuthi ibizo ngalinye (noma amaqenjana amabizo) lidinga **isethi yalo** yamamofimu ayizivumelwano**.** Lokhu kuzoxoxwa ngakho kamuva.

- *Ubulili*

  Okuzoba kusha futhi kubafundi bezilimi zase-Afrika ukuthi ukwehlukanisa phakathi kobulili (he/she) okukhona kwezinye izilimi akukho ezabizwaneni noma kumamofimu ayizivumelwano. Kanjalo-ke, ngaphandle kokuthi ubulili bukhonjiswe ebizweni noma bubonakale kokukhulunywa ngakho, umuntu angeke akwazi ukusho ukuthi imofimu eyisivumelano noma isabizwana sibhekise kowesilisa noma kowesifazane yini:

  Ubhala incwadi ‘He/she writes a book’

  kodwa

  *Umfundisikazi **yena, u**bhala incwadi* ‘The female teacher in particular, *she* is writing a book’

  noma

  *Ubaba uhlakaniphile, **u**bhala incwadi.* ‘Father is clever. *He* writes a book’

Ngamanye amazwi, kusetshenziswa wona kanye la mamofimu ayizivumelwano noma izabizwana ukubonisa owesilisa/owesifazane noma izinto ezingenabo ubullili. Uma abantu abakhulumi izilimi zase-Afrika behumusha besusela ezilimi zase-Afrika behumushela olimini olunjengesiBhunu esimeni senkulumo, lapho ubulili behlukaniswa khona ngezabizwana, bavamile abanye ukusebenzisa u-"he" noma u-"she" ngokungahlukanisi. Kanjalo, umuntu angezwa u-"he" esetshenziswa kubhekiswe kumuntu wesifazane noma u-"she" ebhekiswe kowesilisa. Lokhu kuthathelana ngokolimi kuchazeka kahle ngokucacile kule ndlela engahlukanisi bulili ezabizwaneni zezilimi zase-Afrika, bheka izibonelo ezilandelayo:

Die vrou, **hy** het my gehelp.
'Unkosikazi, **yena** ungisizile'

- *Uhlelo lwegrama*
  Uma kubhekiswe **ebulilini** ekuhlaziyeni izilimi zase-Afrika, okusuke kwenziwa kusuke kungabhekiswanga **ebulilini** nje, kodwa kusuke kubhekiswe **ohlelweni lwegrama.** Lokhu okokugcina kubhekise ezigabeni zamabizo nasohlelweni lwezivumelwano. Sizoxoxa kabanzi ngalokhu kamuva kule yunithi yokufunda.

  Yilezi zinhlobo zomehluko ezidala eziba yinkinga kubafundi abangaluncelanga ulimi, futhi uma bexwayiswa ngalezi zinto kusenesikhathi, abafundi bangakuthola kulula ukubhekana nezinselela zokufunda ulimi lwase-Afrika.

  Ngaphandle nje kwalezi zinto ezintathu esizivezile ekuqaleni kwale yunithi, ezomnotho, indaba yokuhlonipheka kolimi kanjalo nokwakheka kwezilimi zesiNtu, singanikeza izizathu eziningi mayelana nesimo samanje salapha eNingizimu Afrika lapho kunabelungu abambalwa kakhulu abazi noma abafunda izilimi zase-Afrika. Lokhu kungaphandle kwesibhekene nakho kule yunithi yokufunda.

2.3 KUBALULEKE NGANI UKUQONDA NGESAKHIWO SOLIMI?

Incazelo **yezigaba zamabizo** kanye **nezenzo** kanjalo nencazelo **yezivumelwano ngokwegrama** ayenzelwe ukuba ibe yisiphetho ngokwayo. Le ncazelo iqonde ukuba ithole okungaphezu kohlaziyo nje lwalezi zinto. Phakathi kokuningi:

- izoguqula ulwazi lwakho obelunganakiwe lube ngolunakiwe, lokhu kuzokwenza ukuthi uludlulisele kwabanye ngempumelelo lolu lwazi
- ulwazi olutholile luzokuhlomisa ukuba ufunde olunye ulimi lwase-Afrika ngendlela yokuthelelana kwezilimi. Ngokwesakhiwo awumkhulu umehluko phakathi kolimi olulodwa lwase-Afrika nolunye.
- ukuqonda uhlelo lwezolimi nokwakheka kwamagama kuzokunikeza "amathuluzi" asemqoka ekuthuthukisweni kwezilimi zase-Afrika ezingeni lezobuchwepheshe. Ulwazi lwesakhiwo samagama luzokusiza ukuthi uzimbandakanye emisebenzini ehlose ukuthuthukisa ukuxhumana phakathi kwabantu nemishini nokwenza ukuthi lokhu kwenzeke. Izingxenye zolimi okuyizona ezifunzwayo kumele zifundwe yikhompuyutha ukuze ikwazi ukuhlinzeka ngezinsiza ezinjengokuhlola upelomagama, igrama nesitayela, ukufingqa okubhaliwe, ukuhumusha okuzenzakalelayo, ukufinyelela emininingwaneni kanye nokukhipha imininingwane.

2.4 IZIGABA ZAMABIZO

Igama elithi ''**isigaba sebizo**' libhekise ohlelweni lapho amabizo ehlukaniswe khona ngokwamaqembu noma izigaba ngokwezimpawu anazo.Wonke amabizo (amagama achaza imiqondo ethile noma izinto) ezilimini zesiNtu angenziwa amaqoqwana ezigaba bese ebizwa ngokuthi **yizilimi zezigaba**. Ngokuka-Alexandre (1972:37):

> Iningi lezazi zemanje kwezolimi likholelwa ukuthi izigaba zingamaqembu egrama abalulekile, izinhlaka zezivumelwano, eziqhathanisekayo, ngokombono othile, ukuya kumadekleni esiLatini noma ebulilini bamaJalimane (kokunye kwakho). Ezinye izazi kwezolimi zivumelana ngokuthi izigaba zamabizo zinesisindo esisemqoka ngokwencazelo futhi zihambisana nomzamo wokwehlukanisa izinto nabantu ngokwamaqembu, ngasinye sihambisana nomqondo obanzi: ''abantu'', ''uhlaza'', ''uketshezi'', ''izitho zomzimba'', ''izilwane'', njl.

Ngowami umbono, izigaba esikhathini esiningi sinesisindo ngokwencazelo nangokwegrama, noma kungekho ukuhambisana okuqondile phakathi kwalokhu okubili.

Zintathu izindlela amabizo angahlukaniswa ngazo ngokwezigaba, okuyilezi:

- ukufana ngokwakheka, noma
- ukuzihlela ndawonye ngokomqondo ofanayo, noma
- ngokuvunyelwene ngakho

Izindlela ezingenhla zivame ukuhlanganiswa, kodwa indlela endala yokwahlukanisa yilena yokufana ngokwakheka. Engxoxweni yethu sizothinta futhi nokuhlela ngokwemiqondo efanayo.

2.4.1 Ukuhlela ngofana kwesakhiwo

Amabizo akhombisa ukulandelana okufanayo kwemisindo esekuqaleni kwegama (lokhu kubizwa ngokuthi **yiziqalo**) ahlelwa ndawonye bese efakwa esigabeni esifanayo. Isibonelo, ukulandelana kwemisindo *isi-* ohlwini lwamagama esiZulu kwenza ukuthi amagama analokhu kulandelana kwemisindo afakwe esigabeni 7:

isandla *'*hand'
isaga *'*proverb'
isifazane 'manner of a woman'

Ukunikeza izigaba izinombolo kungokomthetho nje. Kodwa ngenxa yokuthi ulimi lubeka abantu kuqala, isigaba 1 no-2 sifaka amabizo ahambisana nabantu. Izigaba ezeqayo (u-1, 3, 5, 7, 9) zimele ubunye, kanti ezinye zimele ubuningi (u-2, 4, 6, 8, 10) .Isibonelo, ibizo elithi *isandla* "hand" likusigaba 7, kanti ubuningi balo *izandla* "hands" likusigaba 8.

Lo mgomo utholakala kusuka kusigaba 1 ukuya ku-10, noma ekhona amabizo angenabo ubunye noma ubuningi. Uma kwedlulwa kusigaba 10 akusekho ukuhambelana okuqondile, amagama amaningi awanawo ahambisana nawo anobunye noma ubuningi. Kwesinye isikhathi kubonakala ukwehluka kweziqalo.

Esikhathini esedlule izigaba zamabizo zazinikezwa izinombolo ngezindlela ezahlukene yizazi ezihlukene kwezolimi (isib. uDoke (1965) wayedidiyela esigabeni esisodwa ubunye nobuningi, kodwa kulesi sifundo sizolandela indlela kaMeinhof (1906), efaka amabizo anobunye nanobuningi ezigabeni ezahlukene. Le ndlela yokunikeza izinombolo isiphenduke indlela emukelekile yokulandelanisa iziqalo zamabizo yanoma yiluphi ulimi ezilimini zesiNtu.UMeinhof uhlukanise izigaba eziwu-22 (ziwu-23 izigaba ezihlukaniswe uHendrikse noPoulos 1992:198), kodwa azikulona ulimi olulodwa zonke. Uma kunamabizo ngaphansi kwesigaba esithile, kodwa isiqalo singenaso isakhiwo esibonakalayo, isiqalo singamelwa u-zero (Ø). Uhlamvu u-**N** lumele umankankane. Lo mankankane usebenza ekuguqukeni kwemisindo kanti naye uyaguquka. Ezinye iziqalo zikhombisa ukwehluka emagameni athile asetshenziswa ngaohansi kwezimo ezithile, kodwa ngokwenhloso yokubonisa sizosebenzisa "okukhona" ethebulini elingezansi:

ITHEBULI 2.1: Ithebuli eliqhathanisa iziqalozamabizo zesiVenda, isiSuthu saseNyakatho kanye nesiXhosa (kuthathwe kuHendrikse & Poulos 1992:198)

Inombolo. Yesigaba	**Venda**	**N. Sotho**	**Xhosa**
1	mu-	mo-	um-
1a	Ø-	Ø-	u-
2	vha-	ba-	aba-
2b	vho-	bô-	oo-
3	mu-	mo-	um-
4	mi-	me-	imi-
5	li-	le-	ili-
6	ma-	ma-	ama-
7	tshi-	se-	isi-
8	zwi-	di-	izi-
9	N-	N-	N
10	dzi-	diN-	iziN-
11	lu-		ulu-
12			
13			
14	vhu-	bo-	ubu-
15	u-	go-	uku-
16	fha-	fa-	pha-
17	ku-	go-	ku-
18	mu-	mo-	um-
19			
20	ku-		
21	di-		
22			
23			e-

Ezilimini eziningi zesiNtu ezinye zezigaba (isib. 12, 13, 19 no 20–23) azisekho. Ezinye izigaba zingaba nenani elincane amabizo, noma ibizo elilodwa, isib. Izigaba zondaweni 16, 17 no 18. Lezi yizigaba ezingabalulekile; lokho kusho ukuthi awekho amagama amasha angondaweni akhonjiswa ngokusetshenziswa kwalezi ziqalo. Ondaweni bakhonjiswa ngesijobelelo sikandaweni (esingu *-ini*) ngemuva kwegama, isib. *emz**ini*** (in/at a village), esikhundleni sika **pha-umuzi* (esigabeni 16). Ngakolunye uhlangothi, ezinye izigaba zamabizo zibalulekile, ie amagama amasha angandiswa kulawo akhona esigabeni. Iphuzu elingachaza lokhu ukwakheka kwamabizo ngezenzo. Qhathanisa okulandelayo:

Isenzo	noun
Ukufundisa ‘to teach’	*> um-fund-is-i* ‘preacher’ (isigaba 1)

Bheka ingxoxo elandelayo ngaphansi kokwakhiwa kwamabizo ngezenzo

Umsebenzi

Bhekisa olimini olukhethile kwi-CD-Rom bese ubhala iziqalo zawo wonke amabizo ngokwezibonelo ezikhonjiswe ethebulini likaHendrikse noPoulos (1992) ngenhla. Sebenzisa uzero (Ø) ukukhombisa ukubakhona kwesiqalo esingabonakali uma leso siqalo singenaso isakhiwo esibonakalayo. Kuleso naleso sigaba nikeza isibonelo sebizo.Isibonelo:

Izigaba zamabizo	**Isiqalo**	**Isibonelo**	
1	mu-	umfana	‘boy’
1a	u-	unesi	‘nurse’
2	aba-	abafana	‘boys’
2b	o-	onesi	‘nurses’
etc			

Ukuphawula

Uzothola ukuthi, njengasethebuli likaHendrikse noPoulos, kunezikhala ezimbalwa nokuthi ulimi lwakho alukhombisi ukuba neziqalo kuzo zonke izigaba ezingu-23. Akuvamile ukuthi zonke izilimi lwesiNtu zibe namabizo kuzo zonke izigaba. Ukuthole kunzima ukunquma ngesakhiwo sesiqalo esithile? Kuvamile ukuthi kukhethwe “isakhiwo esijwayelekile” esikhathini esiningi, ie isakhiwo esandile noma isakhiwo esiyisisekelo esingabananga noshintsho lomsindo, isib. *aba-*, kuno *abe-* noma *ab-* kwisigaba 2.

Lo msebenzi akusiwo owokulandelanisa iziqalo ezahlukene zezigaba zamabizo, kodwa ngowokukuqaphelisa ngezingqinamba ababhali bezichazamazwi kanye nabanye abantu ababhekene nezobuchwepheshe babantu ezilimini zesiNtu abahlangabezaba nazo mayelana namabizo, njengokwahlukahlukana ezakhiweni zeziqalo. Kunemithetho ethize okumele yakhiwe ukubhekela izinguquko zemisindo ukuze kwehlukaniswe amabizo ngendlela efanele ngokweziqalo zawo.

2.4.2 Ukwahlukaniswa ngokufana kwencazelo

Kunobufakazi bokuthi ukwahlukaniswa kwamabizo kuncike encazelweni, nanokuthi kukhona ukuxhumana phakathi kokwahlukanisa ngokwencazelo nangokuqembula amabizo ngokufana kweziqalo. Amabizo esigaba 1 no-2,

amele bonke abantu. Ngalesi sizathu-ke, izigaba 1 no-2 abizwa ngokudumile ukuthi “yizigaba zabantu”. Izigatshana u-1a no-2b nazo zinabo abantu, kodwa zona zingamatemu aphatHelene nobuhlobo kanye namabizoqho (amabizo okubizwa ngawo okuthizeni). Amabizo ezigabeni u- 1 no-2 akhiwe ngeziqalo u-*umu*- (ubunye) no *aba*- (ubuningi).

Ezinye izigaba ziqukethe amabizo ezinto ezahlukene, noma -ke umuntu angakwazi ukubona phakathi kwawo amaqoqo amagama anencazelo efanayo, isib. Isigaba 3 no-4 zimele izinto zemvelo; izigaba 5 no-6 zimele izinto ezihamba ngazimbili, njengezandla, imilenze, amehlo; izigaba 7 no-8 ziqukethe izinto ezimele ubungcweti namagama amasiko kanye nezilimi, izigaba 9 no-10 zifaka amagama ezilwane, kodwa zivamise ukubizwa ngezigaba zezilwane, isigaba 14 yisigaba samabizo angabonakali. Okungenhla nje kungukufingqa kokuhlaziywa kwakudala kwencazelo yokuqukethwe yizigaba zamabizo.

Umsebenzi

Esigabeni 2.4.2 ngenhla siphawule ukuthi izigaba zivama ukuba namagama anezincazelo efanayo, isib. Isigaba 1 no-2 zimele abantu, izigaba 3 no-4 ziqukethe amagama abhekise emvelweni. Bhala noma iyiphi enye incazelo umuntu angayithola ezigabeni 3 no-4, noma kwezinye izigaba ezisolimini lwakho, hhayi incazelo esiyinikeze ngenhla.

Ukuphawula

Uzothola ukuthi kulula kwezinye izigaba ukuthola incazelo kunakwezinye. Kuyiqiniso futhi ukuthi amagama anencazelo efanayo akusho ukuthi atholakala ezigabeni zamabizo ezifanayo, isib. kunamabizo abhekise kubantu atholakala kwezinye izigaba ngaphandle kwalezi ezaziwayo u-1 no-2 ebantwini, amagama ezilwane ayatholakala kwezinye izigaba ngaphandle kwalezo ezijwayelekile sezilwane izigaba 9 no-10, njl. Ukwahlukanisa amabizo ngokwencazelo akuzuhambelana nokwahlukaniswa ngokwesakhiwo seziqalo. Kuningi okungawulandeli lo mthetho.

Ukubhekana nalo mehluko phakathi kwezigaba zamabizo nokuqukethwe, uHendrikse noPoulos (1992) baqhamuke nenye indlela kwi-athikili yabo ethi *‘‘A continuum interpretation of the Bantu noun class system’’* bacwaninga indlela yokuhleleka kwamabizo engqondweni . Baphakamisa ukuthi amabizo kumele ahlukaniswe ngokwemingcele yencazelo ehleleke ngokokulandelana okuqhubekayo, kusukela kokuphathekayo kuye kokungaphathekiyo. Ukuqukethwe ukubheka kwabo ukuhlanganisa kabusha kwezinye izigaba ngokwendlela yencazelo evulekile. Ngokokubheka ngokwencazelo isigaba ngasinye kumele kube lula ukukhipha izinto ezifanayo njengohlobo

nokwakheka. Imininingwane yalokhu kucwaninga angeke iphawulwe lapha. Uma ufisa ukufunda kabanzi ngalesisihloko uyalelwa ukufunda ama-athikili kaHendrikse noPoulos (1992) noHendrikse (1990) alandelisiwe ekugcineni kwale yunithi yokufunda.

2.5 IS AKHIWO S AMABIZO

Amabizo akhiwe izintwana ezincane ezingenakuphinde zehlukaniseke ezenza umqondo ezibizwa **ngamamofimu**. Amamofimu ayimisindwana elandelanayo eyenzeka ngencazelo efanayo emagameni ahlukene, isib. *-ntu* (incazelo yomqondo “umuntu”).

umu-ntu	*‘*person’
aba-ntu	*‘*persons’
isi-ntu	‘humanity’
ubu-ntu	*‘*kindness’

Imofimu *-ntu* iyingxenye yegama eliyimofimu njengoba linikeza incazelo (umqondo oyisisekelo) yegama. Le mofimu ibizwa ngokuthi **umsuka**. Imisuka iphethe ingxenye esemqoka yegama engeke yashiywa.

Ngaphandle kwezingxenye zamagama ezingamamofimu kunamamofimu ethula umqondo wegrama. La mamofimu asebenza ukuguqula incazelo yemofimu ngandlela thize futhi abizwa ngokuthi **yizixhumo**, isib. *imi-* emagameni alandelayo:

imi-zi	‘villages’
imi-thi	‘trees’
imi-lenze	legs’

Ezibonelweni zokugcina ezintathu imofimu equkethe umqondo wegrama u-*imi-* ifaka amabizo esigabeni 4. Kule ndawo isebenza njengesikhombisi sesigaba samabizo. Iphinde isebenze njengesikhombisi sobuningi, ie yengeza incazelo “yobuningi” kulokho okushiwo wumsuka.

Amamofimu aqukethe incazelo yegrama anjengo *umu-, aba-, isi-, ubu-* alandela umsuka wegama ongu-*ntu* eqenjini lokuqala lamagama anamandla okucacisa noma ukunikeza umqondo womsuka. Uma umsuka uzimele wodwa uqukethe umqondo osondele nokuphatHelene negama elithi “umuntu”.

Izixhumo ngakolwazo uhlangothi zingahlukaniswa futhi ngokwezinhlotshana ezahlukene, ezimbili ezimqoka ezilimini zase-Afrika **yiziqalo nezijobelelo**. Iziqalo ziyizixhumo ezilandelwa wumsuka, kanti izijobelelo ziyilezo ezilandela umsuka. Isiqalo siyimofimu efaka ibizo esigabeni esithize. Sibe sesibizwa

ngokuthi **yisiqalo sebizo** (esaziwa futhi njengesiqalo sesigaba samabizo noma njengesikhombisi sesigaba samabizo).

Ezilimini zesiSuthu, yisibalo esincane kakhulu samamofimu lapho amamofimu angaba mabili, okuyisiqalo (imofimu yokuqala) nomsuka (imofimu ethwele umqondo wegama). Sekuphenduke umtheshwana ukukhuluma ngengxenye elandela isiqalo **njengesiqu kunomsuka**, bheka okulandelayo:

IsiSuthu:	isiqalo	isiqu (= umsuka)
	mo-	*-tho* ‘person’
	ma-	*-ru* ‘clouds’

Ezilimini zesiNguni, okungenhla kuqukethe amamofimu amathathu, ngoba iziqalo zinezingxenye ezimbili (ezibizwa ngokuthi yisandulelisiqalo nesiqalongqo), okuwukufaka enye imofimu ebizweni, bheka okulandelayo:

isandulelisiqalo	isiqalongqo	isiqu (= umsuka)
u-	*-mu-*	*-ntu* ‘person’
a-	*-ma-*	*-fu* *‘clouds’*

Kuze kube manje besisabheke iziqu ezinemofimu eyodwa(ie **iziqu ezinemofimu eyodwa**). Amabizo aneziqu ezinemofimu oyodwa achazwa **njengamabizo amadala noma amabizo okuqala,** ngoba engasuselwa kweminye imikhakha yamagama. Iningi lamabizo, aneziqu ezinamamofimu angaphezulu kweyodwa (ie **iziqu ezimamofimu maningi).** Lezi ziqu zinomsuka njengengxenye esemqoka kanye nesijobelelo esisodwa. La mabizo abizwa ngokuthi **ngamabizo asuselwe kwezinye izingcezu zenkulumo**, ngoba asuselwe kweminye imikhakha yamagama. Ezibonelweni ezingezansi, amabizo asuselwe ezenzweni ezithi *ukwakha* “to build”, *ukufunda* “to read”, *ukuthuma* “to send” kanye nesithi *ukuhlala* ‘to sit down” ngokulandelana kwawo:

anesiqalo sebizo + isiqu (isiqu sinomsuka + isijobelelo/izijobelelo):

umsuka + isijobelelo + isijobelelo + isijobelelo					
o-	*-akh-*	*-el-*	*-an-*	*-e*	‘neighbours’
imi-	*-lenz-*		*-ana*		*‘*small legs’
isi-	*-thum-*		*(i)wa*		‘messenger’
isi-	*-hlal-*		*-o*		*‘*chair’

Imidwa ekwesokunxele nakwesokudla samamofimu ikhombisa ukuthi kunamamofimu andulela noma alandela lelo mofimu nanokuthi la mamofimu awakwazi ukwakha amagama azimele. La mamofimu wonke ayizingxenye zamagama, anikela emqondweni wegama. Incazelo yegama ngalinye ilethwa umsuka, wona-ke ongaba nezinguquko zemisindo. Kusemqoka ukwazi imithetho yemisindo (imithetho yefonoloji) olimini, ngale kwalokho umuntu

angeke akwazi ukwehlukanisa izinhlobo ezehlukene zokwakheka kwamamofimu. Qhathanisa imisuka ezibonelweni ezingenhla: *-thum- > -thuny-*, *-hlal- > -hlel-*.

Izilimi zesiNtu zakha amagama ngokunamathisela izinhlobo ezehlukene zamamofini, okusho ukuthi:

- Iningi lamagama azo linamamofimu angaphezu kweyodwa
- Amamofimu awakha igama angehlukaniswa kalula kwamanye futhi imofimu ngayinye inomqondo wayo noma umsebenzi isib.

abathengelani "those who buy for each other"

aba-	*-theng-*	*-el-*	*-an-*	*-i*
Isiqalo sebizo esikhombisa iziqalo zesigaba 2 nobuningi	umsuka	isijobelelo esiyiselulo sokwenzela	isijobelelo esiyiselulo sokwenzana	isijobelelo esikhomba umenzi wesenzo

- Amamofimu awaguquki, aba yileso simo uma ehlanganiswe namanye egameni.

Ukufingqa, amabizo angamagama aqukethe isiqalo (esibonakalayo nesingabonakali) nesiqu.Isiqu singaba yimofimu eyodwa noma amaningi.Uma isiqu siyimofimu eyodwa siwumsuka, isib.: *-ntu* egameni elithi *umuntu* "person". Uma isiqu sinamamofimu amaningi umsuka ulandelwa isijobelelo esisodwa noma ngaphezulu, isib. *–ntwana* egameni elithi *umntwana (< umu- +-ntu + -ana)* "small person".

2.6 UKUSUSELWA KWAMABIZO KWEZINYE IZINGCEZU ZENKULUMO

Amabizo angasuselwa kweminye imikhakha yamagama, umkhakha ojwayelekile yisenzo. Lolu hlobo lwebizo lubizwa ngokuthi **yibizo elisuselwa kolunye ucezu**. Ukususelwa lkwamabizo kwezinye izingcezu zenkulumo kuyisu elinothile ezilimini zase-Afrika lokwandisa iqoqo lamagama. Umsuka owodwa wesenzo ungasebenza njengegama eliwumgogodla emagameni amaningi amasha. Amagama amsha afakwa ezigabeni ezahlukene zamabizo, ukuletha imiqondo ehlukile kodwa ehlobene futhi, isib.

-fund-	'teach' >	
umfundisi	'preacher'	(isigaba 1)
abafundi	'pupils'	(isigaba 2)
isifundo	'lesson'	(isigaba 9)

Onkamisa bokugcina egameni bayizijobelelo ezivame ukukhombisa uhlobo lwebizo elakhekile, ie isijobelelo u-*i* ukhombisa ukuthi ibizo liphatHelene nabantu noma umenzi wesenzo, kanti isijobelelo u-*o* sikhombisa ukuthi ibizo liphatHelene nento noma umphumela wesenzo (abanye onkamisa bangaba khona ukwethula umqondo othile, kweyeme olimini olusetshenziswayo). Izijobelelo u -*i* no -*o* babo zaziwa ngokuthi **yisijobelo samabizo asuselwa ezenzweni aphatHelene nabantu nesijobelelo samabizo asuselwa ezenzweni angaphatHelene nabantu**. Kunezinye izijobelelo ezikhona phakathi komsuka nesijobelelo sokugcina. Lezi zijobelelo zibizwa ngokuthi **yizelulo**. Amabizo angaphinde asuselwe ezenzweni ezeluliwe isib.

uku-theng-is-a >
um-theng-is-i *'*salesperson' (isigaba 1)
(isiqalo sebizo *umu-* + umsuka wesenzo -*theng-* + iselulo sokwenzisa -*is-* + nesijobelelo sokugcina esiphatHelene nabantu u-*i*)

Emkhakheni wamabizo, ngamabizo asuselwa kwezinye izingcezu zenkulumo ayingxenye enkulu, ngoba ukususelwa kwamabizo ezenzweni kuyindlela enothile ezilimini zase-Afrika.

Umsebenzi

Khetha noma imuphi umsuka wesenzo olimini lwase-Afrika olukhethile bese ubheka ukuthi mangaki amabizo ongawakha ngokufaka iziqalo nezijobelelo ezahlukene. Futhi nikeza incazelo kulokho nalokho okwenzile.
Qala ngesakhiwo esilula futhi uma uqhubeka yandisa izixhumo njengoba kwenziwa kumsuka -*fund-* 'teach':

Umsuka + isijobelelo :
-fund- *-a* *'*read'
Isiqalo + umsuka + isijobelelo:
um- *fund-* *-is-* *'*peacher'
Isiqalo + isiqalo + umsuka + isijobelelo:
uku- *-zi-* *-fund-* *-is-* *-a*' 'self education'
Isiqalo + umsuka + isijobelelo + isijobelelo:
aba- *-fund-* *-is-* *-i* 'teachers'
Isiqalo + umsuka + isijobelelo + isijobelelo + isijobelelo:
aba- *-fund-* *-is-* *-an-* *i* 'they who teach each other'

Ukuphawula

Indlela yesigaba zamabizo **inothile,** okusho ukuthi amabizo amasha angakheka ezigabeni eziningi zamabizo, akheke emisukeni ekhona noma emisha. Engxenyeni2.5 siphawule ukuthi imisuka ayihlali iyinto eyodwa

ngenxa yokushintsha kwemisindo okwenzeka ezimwemi ezithile njengo -*thum*-ophenduka abe ngu -*thuny*- egameni elithi *isithunywa*. Siphinde sasho futhi ukuthi ezilimini zesiNguni isiqalo sesigaba singahlukasiwa izingxenye ezimbili, isandulelisiqalo nesiqalo, ngakho-ke, ezilimini zesiNguni amabizo kumele abe nesiqalo esisodwa ngaphezulu kunezilimi zesiSuthu, isiVenda kanye nesiTsonga. Qhathanisa izibonelo ezilandelayo zesiZulu nalezi ezihambelana nazo kwisiSuthu saseNyakatho:

IsiZulu (umsuka -*dlal*-)
Isiqalo + isiqalo + umsuka + isijobelelo: *a-ba-dlal-i* ‘players’
Isiqalo + isiqalo + umsuka + isijobelelo + isijobelelo + isijobelelo: *u-m-dlal-is-an-i* ‘playmate’

IsiSuthu saseNyakatho (umsuka -*ralok*-)
Isiqalo + umsuka + isijobelelo: *ba-ralok-i* ‘players’
Isiqalo + umsuka + isijobelelo + isijobelelo + isijobelelo: *ba-ralok-is-an-i* ‘playmates’

2.7 UKWAHLUKANISWA KWAMABIZO ABOLEKIWE (AMAGAMA ABOLEKIWE)

Ngenxa yokusondelana phakathi kwabantu abakhuluma izilimi ezahlukene, ukubolekwa kwamaqoqo amagama akugwemeki. Njengamabizo endabuko, amabizo abolekiwe kumele amukeleke ngokwezigaba zamabizo ukuze akwazi ukwakha izivumelwano zamamofimu azowaxhumanisa namanye amagama emushweni. Izingxenye ezenza la mabizo kumele zibizwe ngendlela efanele, ikakhulukazi uma lolo lwazi luzohumushwa ngokwemishini ukususela enkulumeni kuya kokubhaliwe noma ukususela kokubhaliwe kuya enkulumeni, ekuthathweni kolwazi noma ekuhumusheni.

Amabizo abolekiwe avamise ukufakwa kwesinye sezigaba zamabizo ngenxa yokwakheka kwemisindo (ifonoloji) noma incazelo (incaziselo yamazwi):

- Isakhiwo somsindo
  Uma umsindo ekuqaleni noma eduza nasekuqaleni kwegama elibolekiwe lihambisana nomsindo wokuqala wesinye seziqalo, lingalifakwa kuleso sigaba, isib:

  Igama lesiBhunu elithi ***skêr*** lifakwa esigabeni 7 ngesiqalo u-*isi*-: *isikelo*
  Igama lesiNgisi elithi ho**s**pital lifakwa esigabeni 7 ngesiqalo u-*isi*-: *isibhedlela*

- Incazelo
  Uma umsindo wokuqala ungakhombisi ukuba kwesinye sezigaba noma lapho lelo bizo liphatHelene nomuntu, lizobe selifakwa kusigaba 1a kanjalo nelisebuningi lizofakwa ku- 2b.

  Uma umsindo wokuqala noma imisindo yokuqalo ihambelana neyesigaba esithize, lelo bizo elibolekiwe lizofakwa kuleso sigaba kuphela nje uma kungekho ukushayisana kwezincazelo. Isibonelo, igama elithi “machine” lifakwe esigabeni 3 njengasegameni elithi *umshini* elinesiqalo u-*umu-*, ebuningini *imishini* esigabeni 4. Ucabanga ukuthi kungani leli gama lingafakwanga esigabeni 6 esinesiqalo u-*ama-* ohambisana ngqo nemisindo emibili yokuqala egameni elithi “machine”? Lena akusiyo impendulo enembayo ngoba lesi yisigaba samabizo asebuningini, leli gama uma lisebuningini kumele lithi **amashini* futhi alinalo elisesigabeni esinobunye elihambisana nalo (**ishini* oigama elingekho).

Ibizo elithi *umatilasi (mattress)*, lifakwe esigabeni 1a) esikhundleni sokuba lifakwe esigabeni 6 (noma imisindo emibili yokuqala ifana nesiqalo sesigaba 6 *ama-*), ngoba lizwakala njengomqondo onobunye hhayi ubuningi. Ubuningi baleli bizo lisesigabeni 2a)*(omatilasi)*.

Uma ibizo lingahlaziyiwe ngokwefonoloji noma ngokwencazelo, lelo bizo lifakwa esigabeni esingaguquki. NgokukaDemuth (2000:279), lifakwa esigabeni 9/10 ezilimini zesiSuthu, esigaba 5/6 ezilimini ezifana nesiZulu. Isibonelo:

IsiSuthu saseNyakatho: *khomputha*	‘computer’, ubuningi *dikhomputha*
IsiZulu: *i(li)posikhadi‘*	*‘*postcard’, ubuningi *amaposikhadi*

Uma amagama abolekiwe afakwa ezilimini zase-Afrika, ukulandelana kwemisindo iyashintsha ukuze igama lihambisane nesakhiwo sezinhlamvu zalolo limi. Lokhu kwenza ukuthi kube nesidingo sokufaka unkamisa ukunqamula ukulandelana okungemukelekile kongwaqa, isib. “sk” egameni elithi “skool” (isikole) wehlukaniswe ngonkamisa -i- esiZulwini. Onkamisa abangaphezulu bangahle badingeke ukuze bahambisane nesakhiwo esivulekile sezinhlamvu ezilimini zase-Afrika (ukulandelana okuvamile kulezi zilimi kongwaqa nonkamisa). Isibonelo, unkamisa uzofakwa ekugcineni kwegama elibolekwe ku- “skool” bese liba ngelithi *isikole*. Leli gama lizobe selifakwa kusigaba 7 ngenxa yesiqalo esakhekile u-*isi-*.

2.8 ISAKHIWO SEZENZO NEZIVUMELWANO ZEGRAMA

Ekuqaleni kwale yunithi yokufunda siphawule ngobumqoka bokwahlukaniswa kwezigaba zamabizo.Lokhu kungenxa yokuthi lo mgomo ulawula izivumelwano zegrama phakathi kwebizo nezinye izingxenye zomusho.

Kweyeme esigabeni ibizo elingaphansi kwaso, lokhu kuzodala “indlela yokuxhumana” efanele okuyiyona ezoxhumanisa ibizo nesenzo (noma amanye amagama anjengezabizwana nezichasiso). Isibonelo:

Ukuxhumana nesenzo:
Izikole zi*yavalwa ebusika*. ‘Schools close in winter’

Ukuxhumana nesichasiso (ongumnini)
Izikole za*bancane* ***zi****valwa njalo* ‘Schools for the young always close’

Ezibonelweni ezingenhla igama elithi *izikole* lisebenze njengebizo eliyinhloko. Leli bizo lingaphansi kwesigaba 7 futhi wonke amagama axhumene nalo kumele avumelane nalo ngemofimu yegrama efanele. Kaningi lesi sivumelwano sijwayelekile futhi siyabonakala ngokwefonoloji, kodwa zikhona izimo ezehlukile. Esibonelweni onikwe sona, isiqalo u-*izi-* (obizwa ngokuthi yisivumelwano yenhloko) sihambisana nesiqalo sebizo eliyinhloko, kanti u-*za-* (isivumelwano songumnini) unesimo esehlukile. Ngokujwayelekile imofimu eyisivumelwano isuselwa ebizweni eliyinhloko.

Noma amanye amabizo engakhombisi ukuba nesiqalo esibonakalayo (ikakhulukazi isigaba 9), nokho ayakwazi ukwakha amamofimu ayizivumelwano ezifanele. Isibonelo:

Imbuzi idla utshani ‘the goat is grazing’

Amabizo asezigabeni u-1a no 2b asebenzisa izivumelwano ezifanayo nazamabizo asezigabeni u-1 no-2, ngoba nazo zibhekise “kubantu”, igama elithi *umama* esibonelweni ezilandelayo:

Umama upheka uphuthu ‘mother is cooking porridge’

Amamofimu ayizivumelwano awayandisi incazelo yamagama emshweni. Ukuba khona kwawo kuyadingeka ukuze kwakheke imisho ehleleke kahle futhi efanelekile ngokwegrama njengoba idingekile ngokwemithetho yokuhleleka kwemisho olimini.

Isakhiwo esibalulekile sesenzo yilesi: Isivumelwano sikamenzi/senhloko +isiqu sesenzo. Isibonelo:

zi + valwa ‘they close’ njengaku z*i valwa ebusika* ‘they close in winter’

Amanye amamofimu (iziqalo noma izijobelelo) zingafakwa kulesi sakhiwo esiyisisekelo. Isivumelwano sikamenzi/ senhloko siyingxenye engenakushiywa yesenzo; isikhathi lapho isivumelwano sikamenzi/senhloko singesiyo ingxenye

yesenzo kulapho kunikezwa khona umyalelo (endleleni yesenzo ephoqayo), isib. *Bona!* “Look/see!”

Uma ibizo lisebenza njengomenziwa, imofimu eyisivumelwano ingabonakala esenzweni ngesivumelwano sikamenziwa. Qhathanisa izibonelo ezilandelayo:

Isivumelwano sikamenzi/senhloko:
*Izimbuzi **zi**phuza amanzi.* ‘The goats drink water’

Isivumelwano sikamenziwa:
*(Izimbuzi) ngiya**zi**bona* ‘(The goats) I see *them*’

Esibonelweni sokugcina ibizo elisebenze njengomenziwa lingashiywa ngaphandle nkulumeni ngoba limelwe yimofimu eyisivumelwano u-*zi*-esenzweni.

Okuwuphawu lwesenzo ezilimini zesiNtu ukuthi singelulwa ngezijobelelo ezehlukene, ezaziwa kakhulu ngokuthi “yizelulo”. Kanjalo ziguqule incazelo yesenzo. Lezi zelulo zivame ukulandelana ngandlela thizeni, noma kuba nokwehluka okuthile phakathi kwezinye izelulo. Ezinye zezelulo ezivame kakhulu ngezilandelayo:

Iselulo	**Umqondo**	**Isibonelo**
Iselulo sokwenzela -thenga >-theng***el***a	Ukwenza okuthile wenzela umuntu noma into ethile	*Ukuthengela izingane izipho*.
Iselulo sokwenzisa -thenga >-theng***is***a	Ukwenza ukuthi umuntu noma into yenze okuthile	*Wakhisa umalume indlu*.
Iselulo sokwenzana -thenga >-theng***an***a	Yenzana nokuthile noma yenza okuthile nomunye umuntu	*Sibonana kusasa*.
Iselulo sokwenziwa -thenga >-theng***wa***	Kwenziwa okuthile kumuntu noma kokuthile	*Kubhalwa izincwadi*.

Umsebenzi

Khetha ipharagrafu embhalweni osolimini olukhethile bese uzama ukuthola izenzo ezinesisodwa iselulo kwezingenhla. Zibhale phansi kanye nesenzo esiyisisekelo nencazelo eluliwe yesenzo.

Ukuphawula

Njengoba izelulo ezine okuxoxwe ngazo ngenhla zivame kakhulu kunezinye, kumele ukuthi uhlangabezene nazo izibonelo ezimbalwa epharagrafini yakho.

Kungenzeka futhi ukuthi uhlangabezene nezenzo ezinalezi zelulo ezimbili noma ngaphezulu zisetshenziswe ndawonye a lapho izimpambosi ezimbili noma ngaphezulu zenzeka ngokuhlangana, njengakulesi sibonelo esingezansi:

Izingane zitheng-el-an-a amakhekhe (ukwenzela + ukwenzana)
'The children buy cakes **for one another**'

Ulwazi lwezingxenye ezehlukene zesenzo, ukuchazwa kwazo kanye nokulandelana kwezixhumo okuvumelekile kusemqoka uma lolu lwazi luzosetshenziswa ekuhlaziyweni ngezamakhompuyutha.

2.9 ISIPHETHO

Kule yunithi yokufunda sibheke kakhulukazi esakhiweni samabizo nezenzo. Ukuthi amabizo ahlukaniswa ngezigaba ngokweziqalo zawo (nangokwezincazelo) sekwenze ukuthi izilimi zesiNtu zibizwe **ngezilimi zezigaba.** Ukuqonda lo mgomo wokwahlukaniswa kwezigaba zamabizo kuncike kakhulu ekuhlaziyweni nasekuqondeni lezi zilimi. Ikhono lokukhomba, ukuhlaziya nokuchaza izingxenye zamagama ngendlela efanele kubaluleke kakhulu ekuthuthukisweni koxhumano lwabantu ngemishini.

Imisebenzi yokubukeza

1. Liqondeni igama elithi "umsuka"?
2. Yini isixhumo?
3. Yini isiqalo?
4. Yini isijobelelo?
5. Yiziphi izinto ezibalulekile zemofoloji ezakha ibizo olimini lwakho?
6. Nikeza izibonelo ezikhombisa ukuthi ibizo elisuselwe esenzweni lehluke ngani kwendabuko?
7. Uqonda ukuthini ngebizo elisuselwe esenzweni? Nikeza izibonelo ezifanele olimini lwakho.
8. Ngabe zonke izigaba zamabizo zineziqalo ezibonakalayo? Lumi kanjani ulimi lwakho?
9. Kukhona ukufanelana phakathi kokwahlukaniswa kwamabizo ngokusemthethweni kanye nokwahlukaniswa ngokwencazelo?Chaza ubhekise olimini lwakho.
10. Bhala phansi zonke izigaba zamabizo ezikhonjiswe olimini lwakho bese ubonisa ukuthi iziphi izigaba zamabizo ezihambisanayo ngokobunye nobuningi.
11. Ezinye zezigaba zingaba nobuningi kwezinye izigaba ngaphandle kwalapho okungamele zibe khona. Uma kunjalo olimini lwakho nikeza izibonelo ezizobonisa lokhu. Ngaphandle koshintsho ezinombolweni (i.e. ukusuka ebunyeni kuya ebuningini) uyalubona ushintsho

kwincazelo uma ubuningi bungenziwanga esigabeni sobuningi esingaguquki?

12. Nikeza izibonelo ezimbalwa zamagama avela endleleni enobuningi (i.e. engenabunye obukhona). Bonisa (isigaba noma izigaba) lapho lamabizo etholakala khona.
13. Njengoba kunamabizo anobuningi angenabo ubunye, kunezindlela zobunye ezingabaleki futhi ezingabuthathi ubuningi. Ungalwakha uhla lwezibonelo olimini lwakho? Lokhu okubizwa ngesigaba sezinto ezingabonakali (isigaba 14) singakunikeza izibonelo eziningi.
14. Isiphi isakhiwo sesenzo esijwayelekile ezilimini zase-Afrika?
15. Kungani amabizo abolekiwe kumele efakwe kwesinye sezigaba zamabizo? Cabanga ngobumqoka bendlela yesivumelwano ngaphandle kokuthi ayikho imisho yegrama engakheka.

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IYUNITHI YOKUFUNDA 3

Ukuhleleka kwamagama nohlaka lolwazi

SE Bosch

3.1 ISINGENISO

Kwiyunithi edlule sibheke endimeni yemofoloji, ebhekene nesakhiwo nohlaka lwamagama olimini. Uboniswe ukuthi kunemithetho yemofoloji okumele ilandelwe ngamamofimu ukuze akhe amagama afanele ngokwezilimi. Ubonile nokuthi lamagama kumele afakwe emikhakheni ehlukene enjengamabizo nezenzo. Ukugcizelela kube sesakhiweni samagama nemikhakha yawo. Kwiyunithi yokufunda 2 sixoxe ikakhulukazi ngesakhiwo samabizo nezenzo. Kule yunithi yokufunda sithatha igxathu ngokuthi sibheke umsebenzi wamabizo nezenzo. Sizobheka ukuthi lamagama angahlanganiswa kanjani ndawonye ukuze akhe iphethini elakha amabinzana amagama nemisho edlulisa imicabango futhi ethuthukisa ukudlulisa ulwazi ukuze izidingo zokuxhumana zababambe iqhaza enkulumeni zixazululeke.

Imiphumela yokufunda

EkupHeleni kwale yunithi yokufunda, uzokwazi:

- Ukuhlela ulwazi ngezindlela ezahlukene ukuthuthukisa indlela yokuxhumana ezilimini zase-Afrika.
- Ukuhlaziya umininingwane emisha olimini olususelwa emithonjeni eyahlukene (imibhalo nemithombo yezindaba) ngokohlaka lolwazi.

Uma usebenza ngamagama emishweni, siqaphela ukuthi amabizo asebenza njenge**nhloko** noma **umenziwa.** Usuwajwayele amamofimu abizwa ngezivumelwano sikamenzi nesikamenziwa. Lezi zakhi zakhiwa ngebizo elingumenzi nelingumenziwa emushweni. Isibonelo:

***Udokotela u**siza iziguli*
'The doctor assists the patients'

Kulo musho ibizo elithi *udokotela* "doctor" lisebenza njengomenzi. Ibizo *iziguli*"patients" lisebenza njengomenziwa womusho. Kwezinye izimo, esizoxoxa ngazo kamuva kule yunithi yokufunda, ibizo elingumenziwa lingabonisa isivumelwano sikamenziwa nesenzo. Isibonelo:

*Udokotela uya**zi**siza **iziguli***
'The doctor assists the patients'

Izenzo zisebenza **njengezilandiso** emushweni. Kusemqoka ukuqaphela ukuthi nezibanjalo nazo zisebenza njengezilandiso emishweni. Isibonelo:

*Inkosikazi **ipheka** ukudla*
'The woman cooks food'

*Inkosikazi **isekhaya***
'The woman is at home'

Esibonelweni sokuqala **isenzo** esithi *ipheka* "she cooks" sisenza njengesilandiso, kanti kwesesibili isibonelo isakhiwo **sesibanjalo** *isekhaya* "she is at home" naso sisebenza njengesilandiso.

Isifundo sezingxenyana ezakha umusho zibizwa **ngohlelomisho.** UFromkin, uRodman noHyams (2003:118) bachaza uhlelomisho"njengengxenye yegrama emele ulwazi lwabakhulumi lwemisho nezakhiwo zayo". Le yunithi yokufunda izokunikeza isithombe esigcwele sohlelomisho lwezilimi zase-Afrika ngokubheka ukwakheka kwemisho nomthelela onakho ekuxhumaneni.

Sizoqala ngokubheka ukuhleleka kwamagama okhululekile ezilimini zase-Afrika nokuthi indawo yala magama emshweni ikakhulukazi umenzi, umenziwa nesilandiso ingasetshenziswa kanjani ukugcizelela.Uzobe usuthulelwa umqondo wemininingwane yenkulumo ebhaliwe noma ekhulunyiwe nokuthi lolu lwazi lunamthelela muni ekwakhiweni komusho. Sizokhombisa ubudlelwano phakathi kokuhleleka kwamagama nesakhiwo semininingwane ngokusebenzisa izibonelo ezifanele.Izindlela ezahlukene zokulandelana kwamamagama zisetshenziswa ezimeni ezahlukene ukwethula isakhiwo semininingwane, njengokudlulisa imininingwane emisha noma enikeziwe enkulumeni, noma ukugcizelela noma ukuqhathanisa ezabizwaneni.

Qaphela ukuthi ingxoxo ephatHelene nenkulumo noma ukuhlaziya inkulumo isazoqhubeka kwiyunithi yokufunda 4, lapho ukugcizelela kuzobe kuphatHelene nomqondo wokuxhumana phakathi kwabantu noma ubudlelwane.

3.2 UKUHLELEKA KWAMAGAMA EZILIMINI ZASE-AFRIKA

Abakhulumi abangazikhulumi izilimi zase-Afrika bakuthola kunzima ukuqonda umusho wesiZulu ngenxa yokuhleleka kwamagama. EsiNgisini, kunendlela engaguquki yokuhleleka kwamagama lapho inhloko iqala khona umusho, bese ilandelwa isilandiso bese kuba umenziwa uma ekhona. Lesi simo ezilimini zase-Afrika ithe ukukhululeka.

Isizathu salokhu indlela yokusebenza kwezivumelwano.Izivumelwano azihlangasi amagama kuphela emshweni kodwa ziphinde zibhekise kokuphatHelene namabizo emushweni. Ngenxa yale ndlela engashintshi yokubhekisa ezintweni, ibizo nesenzo zingabekwa noma kuphi emushweni ngaphandle kokuthi umusho uhumusheke kabi.
Umsebenzi

Humushela lo musho olimini lwakho:

All the students arrived at Unisa yesterday to write their examinations.

Ungayiguqula indlela yokuhleleka kwamagama yomusho ohunyushiwe ngaphandle kokuguqula incazelo yomusho?

Ukuphawula

Uzoqaphela ukuthi ziningi izindlela zokuguqula ukuhleleka kwamagama ezilimini zase-Afrika. Noma incazelo yomusho ingafana uma kuguqulwa ukuhleleka kwamagama, kunokugcizelela okungaphezulu egameni elithile uma livela endaweni ethile yomusho.

Lokhu kukhululeka kokunyakaza amagama anakho emushweni kuphinde kube nenye inhloso.Izilimi zase-Afrika akuzona izilimi ezinokugcizelela njengesiNgisi nesiBhunu. Ukugcizelela egameni elithile, izilimi zase-Afrika aziligcizeleli ngokulisholo phezulu kunamanye amagama asemushweni, njengoba kwenzeka ezilimini zaseYurophu. Izilimi zase-Afrika zisebenzisa ukuhleleka kwamagama ukuthola umphumela odingekayo.

3.2.1 Izikhundla ezithathwa yinhloko nesilandiso

Asiqale ngezikhundla zenhloko nesilandiso.Bheka lo musho omfushane:

Ntuli, p 1
Lisamfoma igazi
'Blood is still oozing from him'

Kulo musho igama elithi "igazi" eliyinhloko yomusho lisesikhundleni esingaphambili kwesilandiso.Lehliselwe esikhundleni ephansi kunesilandiso ngobumqoka.Isenzo *lisamfoma* "(it) is still oozing from him" lilethwe ngaphambili ukuze kugcizelelwe umqondo *wokumfoma*, kanti igama elithi *igazi* eliyinhloko lona lingaphansi ngobumqoka. Esinye isizathu esenza ukuthi igama elithi *igazi* libekwe ngaphansi ngobumqoka ukuthi liphawuliwe kupharagrafu yokuqala yendaba. Qhathanisa lomusho nolandelayo:

Ntuli, p 1

Umzimba wakhe uthuthumele
'His body is shivering'

Kulo musho inhloko yomusho eyigama elithi *umzimba* "body" iphawulwe okokuqala endabeni.Kanjalo inikezwe isikhundla esiphakeme ngaphambi kwesilandiso. Umininingwane emisha olunjenga lolu lunamandla okugcizelela. Qaphela ukuthi ukugcizelela kunatshalaliswe kanjani kulo musho omagatshagatsha onokulingana nokukhonza:

Ntuli, p 2

Usendleleni nje uMpiyakhe nekhanda ulizwa lisinda
Isilandiso inhloko inhloko/umenziwa isilandiso$_1$ isilandiso $_2$

'Mpiyakhe is just on his way and his head feels heavy'

Incazelo engajulile:
'Mpiyakhe is just on his way and his head he feels it, it is heavy'

Emushwaneni wokuqala, isilandiso esithi *usendleleni* "he is on his way" sinamandla okugcizelela, kodwa engxenyeni yesibili yomusho igama elithi *nekhanda* "and (his) head' eliyinhloko-umenziwa kube yilona eligcizelelwayo.Le ngxenye yesibili yomusho ijwayelekile kuhlelomisho lwesiZulu. Okokuqala leli gama *nekhanda* lisebenze njengomenziwa wesilandiso esithi *ulizwa* "he feels it. Qaphela ukuthi nomenziwa bayasetshenziswa esikhundleni esingaphambili kwesilandiso uma begcizelelwa. Umenziwa kuzoxoxwa ngaye kabanzi kamuva. Okwesibili leli gama *nekhanda* lisebenze njengenhloko yegama elithi *lisinda "*it is heavy"*.* Mayelana nezilandiso zombili ezithi *ulizwa* nesithi *lisinda,* ibizo elithi *nekhanda* lilethwe ngaphambili ngenhloso yokugcizelela. Qhathanisa umthelela lo musho olandelayo ongaba nawo uma isikhundla segama elithi *nekhanda s*injengalesi esilandelayo:

Usendleleni nje uMpiyakhe ulizwa ***nekhanda*** *lisinda.*

Lapha umphumela wokugcizelela wegama elithi *nekhanda* uncishisiwe ngenxa yokuthi uphatHelene nesenzo esisodwa nje kuphela okuyigama elithi *lisinda*. Uma singabeka igama elithi *nekhanda* ekupHeleni komusho, kumele sisuse umphumela oqinisayo ka-*na*- ukuze sithole okulandelayo:

Usendleleni nje uMpiyakhe ulizwa lisinda ***ikhanda***.

Uma singabeka igama elithi *nekhanda* ekugcineni komusho lokhu kuzoshayisana nomphumela wokugcizelela, kanye nephimbo lonke lomusho. Qaphela ukuthi noma kungabe yisiphi isikhundla esithathwa ngamagama athi *nekhanda/ikhanda* emushweni*,* angeke kube khona ukudideka. Leli gama liyinhloko yegama elithi *lisinda* njalo, njengoba kukhonjisiwe ngesivumelwano senhloko u-*li-* futhi lingumenziwa njalo wegama elithi *ulizwa* njengoba kukhonjisiwe ngesivumelwano sikamenziwa u-*li-.*

3.2.2 Isikhundla sikamenziwa

Manje ake sibheke umenziwa emushweni.Sivamise ukucabanga ukuthi umenziwa uyilelo bizo noma isabizwana esima ngemuva kwesilandiso.Ake sibheke izibonelweni zesiZulu lapho lokhu kungenjalo khona:

Mncwango, p 62

> ***Ukufa*** *sengivele ngizinikele kukho*
> 'I am already quite prepared to die'

Lapha yigama elithi *ukufa* "to die" elingumenziwa okuqalwa ngalo umusho, okukhombisa ukuthi *ukufa* yikhona okuphambili emqondweni wokhulumayo.Kuyo le ncwadi sithola uSimelane ethi:

Mncwango, p 81

> ***Ukhondo*** *lokuthi uHilwayo noZenzile bathubeleza ngendlela ebange kwelakwaZulu sengi****lu****tholile*.
> 'I have found the path on which Hilwayo and Zenzile are dodging (me) on their way to KwaZulu.'

Qaphela ukuthi emushweni ongenhla umenziwa *ukhondo* "the path" unamandla okugcizelela futhi udluliselwe kumlaleli njengocezu olubalulekile lolwazi.Qaphela futhi ukuthi isilandiso somushwana osemqoka yigama elithi *sengilutholile* "I have found it" sisekugcineni kwalo musho omude.Yisilandiso esithatha *ukhondo* njengomenziwa.Lokhu kukhonjiswe ngesivumelwano sikamenziwa u-*lu*-.

Siyethemba ukuthi lesi singeniso esifushane ngokuhleleka kwamagama esiZulu sikunike ukuqonda okungcono mayelana nokuthi abantu bakhuluma futhi balubhale kanjani ulimi.Ukuhleleka kwamagama okukhululekile kuwusizo olukhulu kumbhali osezingeni eliphezulu ongasebenzisa lolusizo ukuthuthukisa indlela yakhe yokubhala.

3.3 IMININGWANE YENKULUMO

Yini inkulumo? Inkulumo ithathwa njenganoma iyiphi indlela yokuxhumana ngomlomo phakathi kokhulumayo nomlaleli oyedwa noma abangaphezulu, noma phakathi kombhali nofundayo.Leli gama 'discourse' ngesiNgisi lichazwa kafushane nguKeenan no Schieffelin (1975:340) ngale ndlela:

> "… we take discourse to be any sequence of two or more utterances produced by a single speaker or by two or more speakers who are interacting with one another (at some point in time and space)'

Imininingwane yenkulumo iqukethe imininingwane eyaziwa yibo bobabili ababambe iqhaza enkulumeni (imininingwane eyaziwayo noma emidala) kanye nemininingwane emisha koyedwa kulabo ababambe iqhaza enkulumeni (imininingwane emisha).

UMsebenzi

Thola esakho isibonelo senkulumo ethathwe embhalweni, ephephandabeni noma kumuphi umthombo obhaliwe olimini lwakho. Shono ukuthi usithole kumuphi umthombo leso sibonelo. Khombisa uhlobo lwemininingwane oluthole kuleyo nkulumo ngokulandela imigomo elandelayo:

TABLE 3.1

Imininingwane eyaziwa yibo bobabili ababambe iqhaza enkulumeni (u-A no-B)	**Imininingwane emisha kobambe iqhaza A**	**Imininingwane emisha kobambe iqhaza B**

Ukuphawula

Empendulweni yakho bheka okulandelayo:
UChafe (1976) echaza kafushane ngemininingwane eyaziwayo uthi "yileyo minininingwane umuntu okhulumayo acabanga ukuthi yaziwa ngolalele ngesikhathi senkulumo". Le minininingwane yakha isihloko esiyingqikithi yengxoxo futhi"... yaziwa ngababambe iqhaza enkulumeni, kanjalo yaziwa ngokuthi "yimininingwane eyaziwayo noma enikeziwe" (Louwrens 1981a:23).

Imininingwane emisha ichazwa kafushane njengalokho“okhulumayo acabanga ukuthi ukuveza emcabangweni womlalele ngalokhu akusho” (Chafe 1976:30).Le minininingwane “engezelelwa esihlokweni sengxoxo esiyingqikithi njengoba ingxoxo iqhubeka, futhi esezingeni ‘lokungaziwa’ noma ‘lokuba misha’(Louwrens1981a:23).

Indlela ejwayelekile yokuthuthuka kwenkulumo ngeyokufaka imininingwane emisha esimweni senkulumo.Kukulowo okhulumayo ukunquma yikuphi akuthatha njengemininingwane eyaziwayo noma emisha.

Kuleli zinga ungahle ubuze ukuthi kungani izinga lemininingwane yamabizo libalulekile nokuthi kungani kumele ukuqaphele lokho. Engxoxweni elandelayo uzobona ukuthi le minininingwane iyona eyisisekelo sokwakheka kwemisho ezilimini zase-Afrika.

3.3.1 Imininingwane eyaziwayo enkulumeni

Ibizo elidala enkulumeni, kanye nemininingwane enikeziwe noma eyaziwayo, libhekise kokuthile okwehlukileenkulumeni. Ngamanye amazwi, libhekise entweni eyodwa esimeni esithile. Ukunikezwa kuyinkomba yokuthi umqondo ukhona emininingwaneni yomuntu okhulumayo okwabelwana ngayo. Abakhulumayo/ababhali bangaphumelela ezinhlosweni zabo enkulumeni uma beguqula okuqukethwe yinkulumo yabo ukuze kuhambisane nokucabanga kwalowo okubhekiswe kuye inkulumo ngesikhathi sokuxhumana. Bheka inkulumo emfushane elandelayo yesiZulu:

Sipho: *Uphuma ngamandla (eshukumisa ithambo elinomnkantsha)*
‘It is coming out fast’ (shaking a bone with marrow)

Thandi: *Yintoni ephuma ngamandla?*
‘What is coming out fast?’

Sipho: *Umnkantsha*
‘The marrow’

Inkulumo yokuqala kaSipho ayinanhloso ngoba uThandi akamqondi ukuthi uthini.USipho ucabanga ukuthi uThandi ubembhekile kulokho abekwenza, nokuthi usesimeni sokuqonda ukuthi uSipho ukhuluma ngani ngokuthi abhekise kukho ngesivumelwano senhloko u-*u*- kuleso simo. Ngenxa yokuthi uThandi ubengazibhekile izenzo zikaSipho, angeke akwazi ukubona lokho okukhulunywa ngakho okumelwe yilesi sivumelwano senhloko. Akanasithombe esisukela enkulumeni eyenziwe ngaphambili. Empeleni, uSipho wehlulekile ukuthi abhekise ngaphambili egameni elithi *umnkantsha* “marrow”. Bekumele asho okuthile kunjenga lokhu *Ngizokudla*

umnkantsha manje "I am going to eat bone marrow now". Lokhu bekuzonikeza uThandi imininingwane egcwele yokukhomba lokho okukhulunywa ngakho.

Lesi sibonelo siyisithombe esicacile sokubaluleka okusebenzisa imininingwane yenkulumo ngendlela efanele ukuqinisekisa inkulumo eyenziwa ngenhloso.

Ngenxa yesibonelo esingenhla, imininingwane emidala ingachazwa kafushane njengemininingwane eyenza ukuthi ukwahlulela kokhulumayo kwziwe yilowo olalele esimeni esithile senkulumo. Kubalulekile ukuqaphela ukuthi yilowo okhulumayo onqumayo ukuthi yimiphi imininingwane eyaziwayo esimeni esithile senkulumo futhi okumele ithathwe njengemininingwane emidala.

Kunezinto ezimbili eziletha"ukunikezwa" kwamabizo enkulumeni, yilokho okuphatHelene nezolimi kanye nezimo ezingaphandle ezingaphatHelene nolimi.

3.3.1.1 Imininingwane enikeziwe njengoba ivezwa wulimi

Besisebenzisa igama elithi "isimo" kaningana, futhi ekuqaleni siphawule ukuthi kunezinhlobo ezimbili zezimo okumele zibhekwe uma kuhlaziywa inkulumo.

Isimo ngokolimi siphatHelene nemisho ephimisiwe ngaphambi noma ngemuva komusho othile.Imininingwane eyaziwayo esuselwa esimeni solimi yimininingwane evezwe yilowo okhulumayo/obhalile futhi eyaziwayo yilowo olalele. Kulesi simo sithi ibizo kanye nelinye elisembhalweni ongaphambili **libhekise kokukodwa** Isibonelo:

Nyembezi (1977:96)

> *Kepha esikhundleni sokuba isandla azosixhawula, kwaqhamuka **insabula** ende, ibengezela kulo lolu fifi. Nempela wayibamba **insabula**, wezwa ukuthi ayibukhali nje yinsingo*.
>
> 'But instead of a hand appearing to shake his hand, a long ***bayonet*** appeared shining in that dimness. Indeed he took hold of ***the bayonet***, he felt that it was not only sharp, it was a razor.'

Uma ibizo elithi *insabula* livezwa okwesibili, liyimininingwane enikeziwe ngenxa yokuthi libhekise kwinsabula ethile ende evezwe ngaphambili kulo mbhalo.

.

Bheka lo mbhalo olandelayo wesiSuthu saseNyakatho:

Ramaila (1960:82)

> *Ka lona lebaka leo gwa phathologa **lebone le le bogale** kua pele —Ge re batamelana re sešo ra fapana, **lebone lela** thee, le soka tsela, le nketa pele — E! Ke **sepitikopo** mohlanka wa mmušo wa lekgotla la boraditsela — Ge bjale re eme re lebelelane, **sepitikopo** se a thoma se re*: —
>
> 'At that moment a sharp ***light*** appeared in front — While we were still approaching one another, that ***light*** turned and awaited me. O! it is a ***traffic officer*** in the service of the government's traffic department While we were now standing opposing one another the ***traffic officer*** started saying: —'

Uma amabizo athi *lebone (le le bogale)* "(sharp) light" nelithi *sepitikopo* "traffic officer" evezwa okwesibili, ayimininingwane enikeziwe ngenxa yokuthi abhekise esibanini esithile nasephoyisa elithile lomgwaqo elivezwe ngaphambili embhalweni.

Izinga lemininingwane enikeziwe noma emidala yebizo ingethulwa ngendlela engaqondile yisimo uma lokho okubhekiswe kukho enkulumeni kungazange kugagulwe ngaphambili embhalweni. Esimeni esinjengalesi, ibizo okubhekiswe kulo kucatshangwa ukuthi livezwe ngeminye imininingwane embhalweni.Isibonelo:

Ntuli (1971:12)

> *Antengezele uDunguzela aye kuMpiyakhe. Afike abuke amanxentshana enyoka. Livele limphelele lonke ithemba. Atshele uMphiyakhe ukuthi akalale phansi ecansini … Uya kwenye indlu lapho ekhumbula ukuthi sasikhona **isibiba** senyoka*.
>
> 'Dunguzela gets up shakily and then goes to Mpiyakhe. He immediately inspects the wound of the snake bite. Without thinking further, he loses all hope. He tells Mpiyakhe to lie down on the rush mat … He goes to another hut remembering that there was antidote (used to counteract snake poison).'

Kulesi siqeshana sendaba *isibiba* "antidote" sivezwe njengebizo eliqondile noma lingabaluliwe ngaphambili embhalweni.Okubhekiswe kukho *isibiba* kucatshangwa ukuthi livezwe ngezinye izinto okubhekiswe kuzo embhalweni *ezinjengamazinyo enyoka* "teeth of a snake"; *ubuthi benyoka* "snake poison"; etc. Umbhali ube esethatha ngokuthi ngenxa yeminye imininingwane (ehlobene) embhalweni, ofundayo uzokwazi ukuthola ukuthi okubhekiswe kukho *isibiba.*

Bheka lesi siqephu esicashunwe endabeni emfushane yesiSuthu saseNyakatho:

Ramaila (1960:127)

> *Angelo ke seteišene sa setimela mo gare ga Germiston le Boksburg. Gona fao ke mo gwa go namela mokgalabje wa MoSuthu a šetše e le mantšiboa a la Mokibelo .... Ge a šetše a dutše gabotse ka mo kgaolong ya ba "sêkênê", ya ba gona* ***radithekete*** *a tsenago go tlo botšiša dithekete.*

> "Angelo is a railway station between Germiston and Boksburg. There an old Suthu man got onto a train late one Saturday evening … When he sat comfortably in a second class compartment, **the conductor** entered to ask for tickets."

Ibizo eliyinhloko elithi *radithekete* "conductor" livezwe njengemininingwane enikeziwe phezu kokuthi alingabaluliwe engxenyeni engaphambili yale ndaba emfushane.Kodwa –ke okubhekiswe kukho *radithekete* kucatshangwe ukuba kuvezwe yizinto ezahlukene (isib. *seteišene sa setimela* "railway station", *kgaolong* "cmpartment"). Ngamanye amazwi umbhali uthatha ngokuthi ngenxa yemininingwane (ehlobene) embhalweni, ofundayo uzokwazi ukuthola okubhekiswe kukho u-*radithekete.*

Umsebenzi

Khetha isiqeshana endabeni emfushane esolimini lwakho. Dweba umudwa ngaphansi kwayo yonke imininingwane enikeziwe evezwe yizimo zolimi. Nikeza izizathu zakho ngalokhu okukhethile.

Ukuphawula

Khumbula ukuthi izimo zolimi ziphatHelene nemininingwane evezwe ngaphambili kanye nemininingwane evezwe ngendlela yisimo ngendlela engaqondile.Isibonelo, esimeni sasenyuvesi, imininingwane *enjengosolwazi, abafundi, umtapo wolwazi* ingathathwa njengemininingwane ecatshangwe ukuthi inikeziwe.

3.3.1.2 Imininingwane enikeziwe njengoba ivezwa yizinto ezingaphandle olimini

Ngokufanayo, isimo singaba ngesingaphandle olimini ngenxa yokuthi "ukuxhumana kwenzeka esimeni sangempela sempilo" (Louwrens 1981a:28).

Izimo ezingaphandle olimini zisondelene kakhulu “nesimo sangenpela sempilo” esizungezile njengabantu abaxhumanayo. Umbhali/ isikhulumi bangathatha ukuthi imininingwane ethile ehlobene nokwangempela iyaziwa ngofundayo/ngolalele noma ingaveziwe noma kuphi esimeni senkulumo.Ezimeni ezinjalo isikhulumi/umbhali bethembele emcabangweni abelana ngawo nolalele.

Izimo ezingaphandle olimini zithola imininingwane enikeziwe ezinhlotsheni ezintathu zamabizo, okungamabizo ayizinto ezehlukile okubhekiswe kuzo, amabizoqoqa kanye namabizo ayizinto ezibonakalayo okubhekiswe kuzo.

Amabizo ayizinto ezehlukile okubhekiswe kuzo
Amabizo ayizinto ezehlukile okubhekiswe kuzo, ayimininingwane enikeziwe njalo ngenxa yokuthi ayinto eyodwa okubhekiswe kuyo. Amabizo anjelawa *izulu* “the sky”, *umhlabathi* “the earth”, kanye nalawa *ilanga* “the sun” kanye ne *nyanga* “the moon” wonke ayizinto ezehlukile okubhekiswe kuzo. Ulwazi lwalabo ababambe iqhaza enkulumeni lwempilo yangempela lubenza bekwazi ukubona la mabizo njengoba ebhekisa entweni ethile.Isibonelo:

Nyembezi (1972:13)

*Liyashisa **ilanga***.
‘The **sun** is hot.’

Isibonelo esilandelayo sicashunwe evesini lokuqala likaGenesisi kwisiSuthu saseNyakatho:

*Mathomong Modimo a na a hlola **legodimo** le **lefase***.
‘In the beginning God created **the heaven** and **the earth’**

Womabili la mabizo abhekise kokwahlukile “izulu” kanye “nomhlaba” njengokukodwa esimeni ngasinye okubhekiswe kukho.

Amabizoqoqa

Amabizoqoqa ngamabizo abhekise ohlotsheni oluthize lwezinto okubhekiswe kuzo. Uma ibizo elivamile lisetshenziswa enkulumeni, lelo bizo alivamile ukubhekisa elungeni elilodwa lalolo hlobo, kodwa libhekisa kulo lonke uhlobo. Amabizoqoqa acatshangwa yilowo okhulumayo/obhalayo ukuthi anokwehlukaniswa yilowo olalele kweyeme olwazini lwakhe lwempilo.

Isibonelo:
Ntuli (1982:17)

*Zinonya **izinyosi** … **Intuthwane** incane kakhulu*.
‘Bees are cruel … The **ant** is very small.’

Izinyosi“bees” *nentuthwane* “(the) ant” akubhekisi enyosini ethile eyodwa noma entuthwaneni ethile eyodwa, akuxoxwanga ngalokhu enkulumeni eyedlule, futhi akubaluliwe ngendlela engaqondile yisimo senkulumo noma kuthathwe njengemininingwane enikeziwe ukususela kweminye imidati esimeni senkulumo. Nokho-ke okubhekiswe kukho okwehlukile yizinhlobo “zezinyosi” kanye “nezintuthwane” ngokulandelanayo, kanti futhi la mabizo amabili ethulwe njengemininingwane enikeziwe.

Kuyafana nalapho kusetshenziswa igama elithi *mohlwa* “(the) termite” nelithi *dinose* “bees” kwisiqeshana esilandelayo sesiSuthu saseNyakatho:

Matsepe (1969:47)

> ***Mohlwa*** *o boloka mabjang ka seolong lehlabula, obolokela marega e lego mohla o mothata;* ***dinose*** *di boloka todi le matšhita lehlabula, di bolokela marega …*
>
> **‘The termite** preserves grass in antheaps during summer, saving it for winter which is a difficult time; **bees** preserve honey and pollen in summer, saving it for winter …

Amabizo ayinhloko athi *mohlwa* nelithi *dinose* awazange abalulwe esiqeshini esiphambilini noma afakwe ngokomcabango njengemininingwane enikeziwe kususelwa kokunye okubhekiswe kukho esimeni sendaba. Izinga lawo njengemininingwane enikeziwe lincike ekutheni okwehlukile okubhekiswe kukho kuwuhlobo “lomuhlwa” “nezinyosi” ngokulandelana. Qaphela ukuthi lamabizo omabili asesikhundleni esingaphambili kwesenzo futhi womabili abonisa isivumelwano senhloko.

Isimo esibonakalayo

Isimo esibonakalayo lapho inkulumo yenzeka hona singakwazi naso ukuveza izinga “lokunikezwa” kwebizo.Isikhulumi singathatha ibizo njengemininingwane enikeziwe “uma okubhekiswe kukho kubonakala emehlweni kuleyo ndawo abakuyo labo ababambe iqhaza enkulumeni(Louwrens 1981a:31). Lokhu kubonakala kwemininingwane enikeziwe kufaneleka kuphela ekuxhumaneni okwethulwa ngomlomo njengoba kukhonjiswe esiqeshaneni zevidiyo eku-CD. Lapho uzobona ukuthi esimeni esibonakalayo lokhu okubhesiwe kukho okungamabizo kungacatshangelwa, njengoba kufingqa uChafe (1972:8):

> “Suppose you and I are in a room which has a prominent blackboard on the wall. If I want to talk about the blackboard, I am at liberty to assume you know what blackboard I mean. That is, I can treat

> blackboard as definite on the bsis of the presence of this particular blackboard in the environment of our conversation."

Ku-CD iziboneo zeziqeshana zevidiyo zokuxhumana okwethulwe ngomlomo zizonikezwa ngolimi lwakho lapho isimo esibonakalayo ziveza khona izinga 'lokunikezwa' kwamabizo.

3.3.2 Imininingwane yenkulumo emisha

Imininingwane emisha yenkulumo yimininingwane eyethulelwa okubhekiswe kuye inkulumo okokuqala. Ngamanye amazwi, kuyimininingwane okubhekiswe kuye angalindelekile ukuba ayazi ngaleso sikhathi senkulumo. Kulesi sicaphuno esilandelayo, igama elithi *inganyana* "small child", livezwe emqondweni walowo okukhulunywa naye okokuqala, kanjalo liyimininingwane emisha:

Nyembezi (1977:93)

> *Ngemuva kwesikhashana behlezi, kwaqhamuka **inganyana** iphethe isiphefana sikaphalafini, sivuthela phansi.*
>
> 'After they had been sitting for a while, a small child appeared carrying a small home-made paraffin lamp that was burning low.'

Okulandelayo yisicaphuno esithathwe endabeni emfushane kwisiSuthu saseNyakatho lapho u*mokgalabje wa MoSotho* "indoda endala yomSuthu" ivezelwa umfundi njengemininingwane emisha okokuqala:

Ramaila (1960:127)

> *Angelo ke seteišene sa setimela mo gare ga Germiston le Boksburg. Gona fao ke mo gwa go namela mokgalabje wa MoSuthu e šetše e le mantšiboa a la Mokibelo ....*
>
> 'Angelo is a railway station between Germiston and Boksburg. There **an old Sotho man** ascended (a train) late one Saturday evening …'

Ezilimini zase-Afrika, ibinzana elithi "imininingwane yenkulumo emisha" lisemqoka ngoba amabizo anezinga lokuba yimininingwane emisha asebenza ngendlela ehlukikile ekulandelaneni kwamagama kunalawo ayimininingwane yenkulumo emidala.Bheka futhi amabizo ayimininingwane emisha owatholile kwithebuli 3.1. Uyawubona umehluko phakathi kokusebenza kokuhleleka kwamagama kwamabizo anikezwe njengemininingwane emidala kanye nalawo asebenze njengemininingwane emisha?

Amabizo anemininingwane emisha, athatha isikhundla esingaphambi kwesenzo kuphela futhi awakhombisi ukuvumelana nesenzo.Lokhu kukhonjiswe ngokucacile esibonelweni esingezansi:

*kwaqhamuka **inganyana***

Incazelo engajulile:
'there appeared **a small child**'

IsiSuthu saseNyakatho:
*go namela **mokgalabje wa MoSotho***

Incazelo engajulile:
'there ascended **an old Sotho man'**

Lokhu kuzoxoxwa ngakho kabanzi engxenyeni elandelayo, lapho sizokubonisa khona ukuthi amasu/izindlela ezimbalwa zokwakha imisho zeyeme ezingeni lemininingwane yamsbizo, isib.isivumelwano sesenzo, ukuhleleka kwamagama, ukwenziwa kwezabizwana kanjalo nezakhiwo ezinesimo sokwenziwa.

3.3.3 Ikhonjiswe kanjani imininingwane enikeziwe nemisha?

Ezilimini eziningi zaseYurophu imininingwane enikeziwe kanye nemisha ikhonjiswe ngama-athikili nangokugcizelela. EsiNgisini, i-athikili u-"the" ikhombisa ibizo njengemininingwane enikeziwe:

The man is hungry.

Imininingwane emisha, nhakolunye uhlangothi, ikhonjiswe nge-athikili u-"a/an"esiNgisini isib.

A man will be delivering the parcel.

Njengoba izilimi zase-Afrika zingenawo ama-athikili noma ukugcizelela, kusetshenziswa ezinye izindlela ukukhombisa imininingwane enikeziwe kanye nemisha, ngezivumelwano zesenzo kanye nokuhleleka kwamagama.

3.3.3.1 Isivumelwano sesenzo

Ngamabizo anemininingwane enikeziwe kuphela akhombisa isivumelwano sesenzo ezilimini zase-Afrika.Lokho kusho ukuthi wonke amabizo anokuvumelana nezenzo ayimininingwane enikeziwe.Ngakolunye uhlangothi, akuphoqelekile ukuthi amabizo ayimininingwane enikeziwe avumelane

nezenzo, ikakhulukazi emabizweni angomenziwa.Isivumelwano sesenzo singathathwa njengendledlana yokubheka amabizo ayimininingwane enikeziwe nayimininingwane emisha.

Nokho amabizo ayimininingwane emisha, awaze akhombisi ukuvumelana nezenzo.

3.3.3.2 Ukuhleleka kwamagama

Amabizo ayimininingwane enikeziwe angavela ngaphambili noma ngemuva kwesenzo. Amabizo ayimininingwane emisha, ngakolunye uhlangothi angavela kuphela ngemuva kwesenzo. Ukusonga, singathi isikhundla esingemuva kwesenzo sithatha imininingwane enikeziwe kanye nemisha, kodwa isikhundla esingaphambili kwesenzo sigcinelwe imininingwane enikeziwe kuphela. Amabizo ngokwejwayelekile asebenza njengenhloko/ umensi noma umenziwa emishweni.

3.3.4 Inhloko /umenzi emushweni oyimininingwane emidala nemisha

Ukuhleleka kwamagama okujwayelekile ezilimini zase-Afrika kulandlela lolu hlelo **inhloko/umenzi-isenzo-umenziwa**(SVO), kanjalo–ke isikhundla esijwayelekile sebizo eliyinhloko /umenzi singaphambili kwesenzo.Ibizo eliyimininingwane emisha eliyihloko yomusho alikwazi nokho, ukuthi livezwe enkulumeni esikhundleni esijwayelekile emshweni. Amabizo ayimininingwane emisha angavela kuphela ngaphambili kwesenzo. Kanti futhi, amabizo avela ngaphambili kwesenzo adala ukuvumelana phakathi kwesenzo nebizo. Lokhu akwenzeki emabizweni ayimininingwane emisha.

Lokhu kuvinjelwa kokuhleleka kwamagama okuphatHelene namabizo ayimininingwane emisha, kungagwemeka ngokusebenzisa amanye amasu okuhleleka kwamagama. Amasu okuhleleka kwamagama ngokwendlela okuvezwe ngayo amabizo ayinhloko/ngumenzi futhi ayimininingwane emisha avezwa enkulumeni ngokusetshenziswa kuka-*ku*- *o*bekwa ngaphambili/u-*go*- obekwa ngaphambili/u-*hu*- obekwa ngaphambili nangokusebenzisa futhi nesakhiwo esinokwenziwa.

3.3.4.1 U-ku- obekwa ngaphambili/u-go- obekwa ngaphambili/u-hu- obekwa ngaphambili

U-Ku- obekwa ngaphambili/u-*go*- obekwa ngaphambili/u-*hu*- obekwa phambili uphatHelene nokusebenzisa isivumelwano senhloko. sikamenzi engenasimo esiqondile u-*ku*- ezilimini zabeNguni namaTsonga, u-*go*- ezilimini zesiSuthu no-*hu*- kwisiVenda, lapho ibizo elikhombisa umqondo noma

incazelo yenhloko yomusho ivela ngakwesokudla kwesenzo, ie ilandela isenzo.Isibonelo:

Kuhamba indoda
'There walks a man'

Isivumelwano esingaqondile u-*ku*- senza ukuthi inhloko/umenzi ibe ngengaqondile kulo musho. Qhathanisa nokulandelayo:

Indoda iyahamba
'The man walks'

Kulo musho ongenhla *indoda* iyibizo eliqondile eliyinhloko eliqukethe imininingwane enikeziwe. Lokhu kwenziwe kwacaca yisikhundla esithethwe yileli bizo emshweni kanti nesivumelwano senhloko sikwenze kwacaca lokho.

IsiSuthu saseNyakatho:

Go fihlile moeng
'There arrived a visitor'

Isiumelwano esingaqondile u-*go*- senza ukuthi inhloko/umenzi ibe ngengaqondile kulo musho. Qhathanisa nokulandelayo:

Moeng o fihlile
'The visitor arrived'

Emushweni ongenhla u-*moeng* uyibizo eliqondile eliyinhloko eliqukethe imininingwane emidala. Lokhu kucaciswe isikhundla esithethwe yileli bizo emshweni kanti nesivumelwano senhloko sikwenze kwacaca lokho.

3.3.4.2 Impambosi yokwenziwa

Amabizo ayimininingwane emisha edingwa yinkulumo ukuba abe nobudlelwane obuyinhloko yesilandiso angavezwa njengomenzi emshweni onesakhiwo esisempambosini yokwenziwa, njengoba kukhonjisiwe esiqeshaneni esithathwe embhalweni wesiZulu:

Nyembezi (1977:95)

*Lokhu uzithandele wena, awucindezelwanga **muntu***.
'This was your own choice, you were not forced by **anybody**.'

Igama elithi *Muntu* liyiqoqwana lamagama anebizo njengenhloko elibhekise kumuntu othize ongenakuchazwa esimeni senkulumo, kanjalo liyibizo elingaqondile noma imininingwane emisha. Leli gama *muntu* alikwazi ukuthi lithathwe njengenhloko yomusho ngokwegrama, evela ngaphambi kwesenzo ngenxa yokuthi *(u)muntu* ube esethathwa ngokuthi uyiqoqwana lamagama anebizo njengenhloko okungaveli kulesi simo senkulumo:

Umuntu akakucindezelanga.
'The person did not force you.'

Ukwakhiwa komusho osempambosini yokwenziwa akusetshenziswa ukuveza imininingwane emisha enkulumeni.Umenzi emushweni osempambosini yokwenziwa kuvame ukuthi ube yiminininingwane enikeziwe, njengoba kuvezwe esibonelweni esilandelayo:

Nyembezi (1977:90)

Zonke lezi zindawo uzikhonjiswa nguJack.
'All these places, he was shown by Jack.'

Igama elithi u*Jack* yigama lomuntu, kanjalo liyiminininingwane enikeziwe eyaziwa ngababambe iqhaza enkulumeni.

Isibonelo esifanayo kusiSuthu saseNyakatho yilesi esilandelayo:

Matome o hlasetšwe ke tau
'Matome was attacked by a lion' OR'Matome was attacked by the lion'

Tau e hlasetše Matome
'The lion attacked Matome'

Qaphela ukuthi noma singekho isivumelwano sesenzo phakathi kukamenzi okuyigama elithi *tau* "lion"nesenzo okuyigama elithi *o hlasetšwe* emushweni wokuqala, yisimo senkulumo kuphela lapho lo musho uphinyiswe khona ongaveza ukuthi leli bizo liyiminininingwane emisha noma enikeziwe. Emushweni wesibili kunesivumelwano phakathi kwegama elithi *tau* "lion" nesenzo esithi *e hlasetše* kanjalo leli bizo liyiminininingwane enikeziwe.

3.3.5 Umenziwa oyiminininingwane emidala kanye nemisha

Uzokhumbula ukuthi esigabeni 3.3.3 siphawule amasu amabili okuhleleka kwamagama akhombisa imininingwane emidala nemisha, okuyisivumelwano yesenzo nokuhleleka kwamagama.Kuveziwe ukuthi amabizo ayiminininingwane

emisha awakhombisi ukuba nesivumelwano sesenzo futhi awaveli esikhundleni esingaphambili kwesenzo, ngenkathi amabizo ayimininingwane emidala angaba nesivumelwano sesenzo futhi engavela ngaphambili noma ngemuva kwesenzo.

Uma sibheka ukuthi isikhundla esijwayelekile sikamenziwa ezilimini zase-Afrika yileso esingemuva kwesenzo, nokuthi isivumelwano sikamenziwa asiphoqelekile, kuyacaca ukuthi ukuveza amabizo ayimininingwane emisha angomenziwa akunankinga kangako kunokwamabizo ayinhloko.Isizathu salokhu ukuthi ngokuhleleka kwamagama esiZulu, umenziwa oyimininingwane emisha uvunyelwe ukuba sesikhundleni esijwayelekile sikamenziwa ngemuva kwesenzo. Qhathanisa isibonelo esilandelayo:

Nyembezi (1977:95)

> *Kuthe lapho efika ngasetafuleni wabona **incwadi** abekade engayiboni ngesikhathi elaphaya emuva. Wayibona ukuthi yiBhayibheli*. *Lathi izwi, "Uyayazi **le ncwadi** ukuthi ncwadini?"*
>
> 'When he arrived at the table he saw a book which he had not seen when he was way there at the back. He saw that it was a Bible. The voice said: "Do you know what kind of book this is?"'

Ibizo elithi *incwadi* "book" liyimininingwane emisha kulesi simo senkulumo ngoba ofundayo angahumusha ebhekise kunoma iyiphi incwadi.Ibinzana elithi *Le ncwadi* "this book", nokho libhekise kokukodwa zwi *iBhayibheli* "the Bible", kanjalo liyimininingwane enikeziwe. Ukunikezwa kwebinzana elithi *le ncwadi* kugcizelelwe futhi wukusetshenziswa kwesivumelwano sikamenziwa esenzweni kanjalo nangesabizwana sokukhomba u-*le*.

Ezilimini zase-Afrika kujwayelekile ukuthi ibizo elingumenziwa elinemininingwane eqondile noma enikeziwe livele esikhundleni salo sokuhleleka kwamagama esingemuva kwesenzo futhi livumelane ngokwegrama nesenzo. Noma abantu abaningi abasebenza ngegrama bezame ukuchaza lesi simo, singeke sigxile kakhulu kulolu daba kuleli zinga.

Nokho qaphela, ukuthi wenze iphutha elifana nelenziwa ngabanye abantu abasebenza ngendlela yakudala yegrama yokuthi isivumelwano sikamenziwa siwuphawu lwemininingwane emidala. Sithole okuphikisayo, okuwukuthi imininingwane enikeziwe iyisidingo sokuqala sokusebenzisa isivumelwano sikamenziwa. Amabizo aqondile angomenziwa asesikhundleni esingemuva kwesenzo emushweni awadingi isivumelwano sesenzo njengoba kukhonjisiwe esibonelweni esilandelayo:

Ntuli (1971:9)

> *Tibi! Ngofo! Yinyoka! Agxume ageleqeke uMpiyakhe,* ***umkhonto*** *uwele laphaya, kusale ihawana kuphela …*
>
> *Athi nyathu, nyathu, acoshe* ***umkhonto****. Uqathake. Awucoshe futhi … Afake* ***umkhonto*** *emgodini.*
>
> 'Something gives underfoot! He feels a prick! It is a snake! Mpiyakhe jumps up sharply, the spear falls over there, only a small shield is left … He gives a step or two and picks up the spear. It falls down. He picks it up again. He sticks the spear into the hole."

Igama elithi *umkhonto* "spear" uyimininingwane enikeziwe kofundayo njengoba ifakazelwa yisivumelwano senhloko esigabeni sokuqala. Esigabeni sesibili igama elithi *umkhonto* livela kabili njengebizo eliwumenziwa oyimininingwane enikeziwe ongenaso isivumelwano sesenzo. Lokhu kusiletha esiphethweni sokuthi imininingwane emidala noma emisha ebizweni elingumenziwa ingavezwa yisimo senkulumo kuphela uma lelo bizo livela ngemuva kwesenzo ngaphandle kwesivumelwano sikamenziwa.

Isivumelwano sikamenziwa siphoqelekile uma ibizo elingumenziwa lisuswa esikhundleni salo esijwayelekile ekuhlelekeni kwamagama esingemuva kwesenzo.Isibonelo:

> *Umfana washaya inja*
> 'The boy hit the dog'

Uma uqhathanisa nalokhu:

> ***Inja*** *umfana wa****yi****shaya*
> 'The dog, the boy hit it'

3.4 UKUSEBENZA KWESABIZWANA EMUSHWENI

Engxoxweni elandelayo sizofunda kuqala kabanzi ngebinzana elithiu "ukusebenza kwesabizwana emushweni". Ngemuva kwalokho incazelo yesabizwana sokukhomba nesabizwana soqobo kuzohlaziywa futhi kuxoxwe ngakho kabanzi.

Uma sibheka izilimi zaseYurophu ezinjengesiBhunu nesiNgisi, sikhuluma ngokusebenza kwesabizwana simele ibizo emushweni uma isabizwana sisebenze esikhundleni sebizo Bheka imisho (a) no (b) ngezansi:

(a) *The boys* speak Zulu.
(b) *They* speak Zulu.

Kule misho kuyabonakala ukuthi isabizwana *they* emushweni (b) sisebenze esikhundleni sebizo *(the) boys*. Ngakho –ke sithi ibizo elithi *the boys* emushweni (a) limelwe isabizwana u-*they*.

Kunobudlelwano obukhulu obuqondile phakathi kwebizo elithi *boys* nesabizwana *they* obaziwa ngokuthi yi-anafora. I-anafora isho ukuthi isabizwana u-*they* sibhekise kokufanayo nebizo elithi *boys.* Qaphela ukuthi ibizo angeke lisebenze esikhundleni sebizo uma lokho okubhekiswe kukho kungaziwa yilabo ababambe iqhaza enkulumeni. Kanjalo sithatha ngokuthi lokhu okubhekiswe kukho okuyibizo elithi *boys* emushweni (a) ngenhla kwaziwa yilabo ababambe iqhaza enkulumeni, ngaleyo ndlela kulula kubona ukuhumusha isabizwana esithi *they* emushweni(b) ngendlela efaneleukukhombisa ukuthi leli gama libhekise ebizweni elithi *boys* hhayi kwamanye amabizo anjengalandelayo, *daughters*, *men*, *students* noma ubani nje.

Ezilimini ezifana nesiBhunu nesiNgisi, ukusebenza kwesabizwana simele ibizo emushweni yisenzo sokushintshanisa, ngoba isabizwana sithatha indawo yebizo emushweni.

Eminyakeni eminingi izazi ngezilimi zase-Afrika ngokulandlela uDoke (1992:88), zemukela ukuthi ukusebenza kwesabizwana simele ibizo emushweni olimini olufana nesiZulu nakho kuncike ekushintshaneni. Bekucatshangwa ukuthi isabizwana esifana no-*bona*
Ku-(b) ngezansi, simele ibizo *abafana* ku-(a) nanokuthi igama elithi *abafana* lishintshane nelithi *bona*.

(a) ***Abafana*** *bakhuluma isiZulu*
The boys speak Zulu

(b) ***Bona*** *bakhuluma isiZulu*
They speak Zulu

KwisiSuthu saseNyakatho izibonelo yilezi:

(a) ***Bašemane*** *ba bolela seZulu*
The boys speak Zulu

(b) ***Bona*** *ba bolela seZulu*
They speak Zulu

Ucwaningo (bheka uWilkes 1976 & Louwrens 1981b) lulethe ukukhanya ukuthi kuyiphutha ukuthatha ukuthi u-*bona* ku-(b) usebenza esikhundleni segama elithi *abafana/bašemane* ku-(a). Zimbili izimpikiswano ezingasetshenziswa ukuphikisa lokhu kuhumusha kokusebenza kwesabizwana esiZulwini nakwisiSuthu saseNyakatho:

(i) Uma semukela ukuthi ubudlelwano phakathi kuka-*bona* ku-(b) negama elithi *abafana/bašemane* ku-(a) bungobokushintshana, singakuchaza kanjani ukusebenza kuka-*bona* ezimweni ezifana naku- (c) no-(d) ngezansi lapho kusetshenziswe kokubili emushweni. Isabizwana nebizo elithi *abafana/bašemane*? Qaphela ukuthi “kusebenze kokubili” kusho ukuthi la magama womabili atholakala emushweni esondelene; kulesi sibonelo isabizwana sitholakala eduze nebizo.

(c) ***Abafana bona*** *bakhuluma isiZulu*
(d) ***Bona abafana*** *bakhuluma isiZulu*

KwisiSuthu saseNyakatho izibonelo yilezi:

(c) ***Bašemane bona*** *ba bolela seZulu*
(d) ***Bona bašemane*** *ba bolela seZulu*

Esibonelweni esingenhla u-*bona* angeke asebenze umsebenzi wokumela ibizo ngenxa yokuthi kokubili ibizo kanye nalokhu okucatshangwa ukuthi kuyisabizwana kuvela kokubili emushweni owodwa.

(ii) Uma siqhathanisa incazelo yemisho ku-(a) no-(b) ngenhla, sibona umehluko ocacile kwincazelo.Umusho (a) usho ukuthi“Abafana bakhuluma isiZulu. Umusho

(b), ngakolunye uhlangothi, awusho ukuthi
“Bona bakhuluma isiZulu”, kodwa empeleni uthi “Bona (ukugcizelela) bakhuluma isiZulu” noma “Bona, uma kuqhathaniswa nabanye, bakhuluma isiZulu”. Kanjalo umusho (b) uqukethe okukodwa kokubili encazelweni yawo okungekho emushweni (a), okuwukuqhathanisa. Umbuzo ovelayo manje ngothi ukushintshana kwebizo elithi *abafana/bašemane* ku-(a)nesabizwana u-*bona* ku-(b) kungaholela kanjani ekushintshaneni kwencazelo.

Lezi zimpikiswano zibonisa ukuthi ukusebenza kwesabizwana esiZulwini, kanye nasesiSuthwini saseNyakatho, akuncikanga ekushintshaneni.
Lokhu kuzohlaziywa kabanzi ngezansi.

3.4.1 Okuyiqiniso ngalokhu esikubiza ‘ngezabizwana’

La magama esiwabiza ngokwendabuko ukuthi yizabizwana kugrama yezilimi zase-Afrika empeleni awasizo izabizwana. Isimo kanye nomsebenzi wazo wukuba zinkomba zebizo noma ukuchasisa ibizo. Qhathanisa izibonelo ezilandelayo lapho isabizwana soqobo, esokukhomba, nesokubala zisebenze khona njengezinkomba zebizo elithi *abantwana* esiZulwini kanye nelithi *bana* kwisiSuthu saseNyakatho.

(a) ***Abantwana bona*** *bafikile*
‘The children, on the other hand, arrived’

(b) ***Abantwana labo*** *bafikile*
‘Those children arrived’

(c) ***Abantwana bonke*** *bafikile*
‘All the children arrived’

Kule misho yesiZulu u-*bona* usebenza njengenkomba yokuqhathanisa yebizo elithi *abantwana*, u-*labo* usebenze njengenkomba yokukhomba yebizo elithi *abantwana* kanti u-*bonke* usebenze njengenkomba yenani yebizo elithi *abantwana*.Le misho ikhombisa umsebenzi osemqoka wezabizwana u-*bona*, *labo* no-*bonke*: bayizinkomba zebizo *abantwana* futhi ezingasebenzilile njengezabizwana.

IsiSuthu saseNyakatho:

(a) ***Bana bona*** *ba fihlile*
‘Abantwana, ngakolunye uhlangothi, bafikile’

(b) ***Bana bao*** *ba fihlile*
‘Labo bantwana bafikile’

(c) ***Bana bôhlê*** *ba fihlile*
‘Abantwana bonke bafikile’

Kule misho yesiSuthu saseNyakatho u-*bona* ubuye asebenze njengenkomba yokuqhathanisa yebizo elithi *bana*, u-*bao* njengenkomba yokukhomba yebizo elithi *bana* bese u-*bôhlê a*be yinkomba yenani yebizo elithi *bana*.Le misho ikhombisa umsebenzi osemqoka wezabizwana ezifana no-*bona*, *bao* no-*bôhlê*: abayizinkomba zebizo u-*bana* futhi ezingasebenzile njengezabizwana.

Kusemqoka ukwazi ukuthi izivumelwano zikhona, kukho konke okuphawulwe ngenhla, phakathi kwebizo elithi *abantwana*/*bana* nesabizwana esilandelayo. Ukuba khona kwesivumelwano kwenza ukuthi ngesinye isikhathi izinkomba ezifana no-*bona*, *labo* no-*bonke* esiZulwini kanye no-*bona*, *bao* no-*bôhlê* kwisiSuthu saseNyakatho kuthathe isimo esithe ukwehla kancane ezimweni

zezabizwana.Lokhu kwenzeka uma okubhekiswe kukho“children” okumelwe yigama elithi *abantwana/bana* enkulumeni ethile, **kwaziwa** yilabo ababambe iqhaza enkulumeni, ngamanye amazwi kuyimininingwane enikeziwe. Ibizo lingabe **selishiywa lingasetshenziswa.**Umphumela wokushiywa ngaphandle kwebizo kungakhonjiswa ngendlela elandelayo:

(a) ( ) bona bafikile
‘They, on the other hand, arrived*’*

(b) ( ) labo bafikile
‘Those arrived’

(c) ( ) bonke bafikile
‘All arrived’

IsiSuthu saseNyakatho:

(a) ( ) bona ba fihlile
‘They, on the other hand, arrived*’*

(b) ( ) bao ba fihlile
‘Those arrived’

(c) ( ) bôhlê ba fihlile
‘All arrived’

Qaphela ukuthi ( ) kubonisa indawo lapho kushiywe khona ibizo *abantwana*/*bana.*

ukuthi izinkomba u-*bona, labo* no-*bonke* (esiZulwini) no-*bona*, *bao* no-*bôhlê* (kwisiSuthu saseNyakatho) bavumelana nebizo elishiyiwe okusho ukuthi kubhekise entweni eyodwa okuyibizo elithi *abantwana/bana* ngakho-ke kusebenza njengesabizwana sebizo. Lesi simo sesabizwana esithathwa izinkomba ngenxa yokucishwa kwebizo isesimmweni **esithe ukwehla** kancane. Sizogoqa ngokuthi ukusebenza kwesabizwana ezilimini zase-Afrika kungenxa **yokushiywa kwebizo** okuyinto engafani nasesiBhunwini nasesiNgisini. Kusho ukuthi izinkomba u-*bona, labo* no-***b****onke* (esiZulwimi) no-*bona*, *bao* no-*bôhlê* (kwisiSuthu saseNyakatho) emishweni (a)–(c) ngenhla abangasetshenziswanga esikhundleni salokhu *abantwana/bana,* kodwa igama elithi *abantwana/bana* lishiyiwei, okuholela ekutheni lezi zinkomba zenze umsebenzi wesabizwana.

Noma lezi zinkomba zingezona izabizwana, sekube into eyejwayelekile ukuzibiza njengezabizwana. Ngokuzayo, ukugwema ukudideka sizosebenzisa igama elithi “isabizwana” ngendlela ejwayelekile.

3.4.2 Isabizwana sokukhomba nesoqobo

Ngaphambili kule ngxenye sihlaziye ngokujulile umsebenzi wencazelo kanjalo nowokusebenza kwesabizwana sokukhomba nesoqobo emushweni. Lezi zabizwana ezimbili zikhethwe ngenxa yezizathu eziningi eziphatHelene nezincazelo kanjalo nokusebenza kwazo emushweni, okungakanikwa ukunakwa okufanele.

3.4.2.1 Isabizwana sokukhomba

Uma sibheka ukusebenza kwesabizwana sokukhomba umushweni, sitholakala sisebenza kanye nebizo.Ezimeni ezinjalo sitholakala ngaphambili kwebizo nona ngemuva kwalo.Isibonelo:

(a) ***Lo*** *mntwana ugangile*
(b) *Umntwana* ***lo*** *ugangile*
'This child is naughty'

Isabizwana sokukhomba sivame ukutholakala ngemuva kwebizo.Akunamehluko ongako encazelweni yomusho oku-(a) no-(b) lapho isabizwana sokukhomba sitholakala khona ngemuva kanye nangaphambili kwebizo. Kubonakala kwangathi ukusebenza kwesabizwana sokukhomba ngaphambi kwebizo kuhambisana nokugcizelela.

Ngokwencazelo kumele sihlikanise phakathi kwalezi zindlela zokusebenza kwesabizwana sokukhpomba okuyideyikthiki/umsebenzi wokukhomba nomsebenzi wokubhekisa kokunye.

Umsebenzi wedeyikthiki
Uma izabizwana zokukhomba zisetshenziswa ukukhomba ideyikthiki, zinencazelo yokukhomba engahumushwa ngokuthi"lokhu", "lokho", njl. Izibonelo ezilandelayo zikhombisa ukusetshenziswa kwesabizwana sokukhomba.

(a) ***Leli*** *bhuku ngelami*
'This book is mine'

(b) ***Lelo*** *bhuku ngelakho*
'That book is yours'

Uma sithi isabizwana sokukhomba sisetshenziswe ngokwedeyikthivi siqonde ukuthi sibhekise entweni ethile esimeni esithile senkulumo.

Ngenxa yesakhiwo sazo, sihlukanisa izindawo ezahlukene zezabizwana zokukhomba.Indawo yokuqala ikhomba“lapha/lokhu” futhi ichaza indawo eseduze nesikhulumi, njengoba ikhonjisiwe kulo mbhalo olandelayo:

Ntuli (1971:11)

> *Akhuphukele endlini enoyise. Angene. Ahlale ngasemnyango. Noyise **lona** akaphathekile kahle*.
> He goes up to the house in which his father is. He enters. He sits down next to the door. Also **this** father of his is not well.’

Ntuli (1971:6)

> *Kuthule du **lapha** endlini*
> ‘Then it is dead quiet **here** in the house’

Indawo yesibili ibonisa into ebuqamama nesikhulumi futhi ikhomba“lapho/lezo/lokho”.Isibonelo:

Ntuli (1971:17)

> *Ibona uMpiyakhe lona osengangezintaba. Iphelhe imishana yayo. Ithi ukumcumbacumbaza uMpiyakhe, akhuze: “Suka eduze kwami Qolotha. **Leyo** mithi isiyosiza abanye. Elami ilanga selishonile.”*
> ‘He sees Mpiyakhe who is already as big as the mountains. He has his medicine in his hand. When he wants to touch Mpiyakhe, he cries out: “Go away from me, Qolotha. **That** medicine will help others. My sun has already set.”’

Indawo yesithathu ikhomba“laphaya/leziya” futhi ikhombisa ukuthi into iqhelile kulowo okhulumayo.

Ntuli (1971:10)

> *Nayo **leya** nkungwana esentabeni uCijojo, nhle kakhulu namhlanje*.
> ‘Also **yonder** mistiness on the mountain Cijojo is very beautiful today.’

Ntuli (1971:1)

> *“Angiqondi, wena wakomkhulu. Ngimbone ehamha eyosithela **laphaya** egqumeni.”*
> ‘I do not understand, you of the big one. I saw him going and disappearing **over there** at the hillock.’”

Kuyacaca ukuthi esiZulwini izindawo ezahlukene zesabizwana sokukhomba zincike ebangeni elikhona phakathi kokhulumayo nento okubhekiswe kuyo.

Isabizwana sokukhomba sisetshenziswe ukubhekisa entweni ethile
Ngaphandle nje komsebenzi wokukhomba, isabizwana sokukhomba singaba nomsebenzi wokubhekisa.Izabizwana zokukhomba ezibhalwe ngamagama atshekile zikhomba ukusebenza kwesabizwana sokukhomba:

Ntuli (1971:4, 6)

> *"Inyoka **lena** ikuluma ukuphi?"*
> *"Laphaya ngasehlozaneni elibheke kuCijojo."*
> *"Bekunyokani?"*
> *"Angiyazi **leya** nyoka, kodwa ibinamabala ansundu namhlophe" ...*
> *Bese kuyalwa nabanye ukuba bazame ukuyothola **le** nyoka edale lokhu*.
> "Where were you when **this** snake bit you?"
> "Over yonder at the small thicket which grows in the direction of Cijojo."
> "What kind of snake was it?"
> "I don't know **that** snake, but it was of a dark brown and white colour." ...
> And then it was argued with the others that they try to find **this** snake which caused this."

Kulo mbhalo isabizwana sokukhomba sisetshenziswe njengesibhekise kokuthile, ngoba asisetshenziswanga ukubhekisa ukuthi inhloko iseduze noma ikude kangakanani nesikhulumi noma lowo okubhekiswe kuye inkulumo. Umbhali usebenzise lezizabizwana zokukhomba ukubhekisa ezintweni eziphawuliwe ngaphambili endabeni futhi ziyaziwa ngumfundi. Kulo mbhalo izabizwana zokukhomba ezibhalwe ngamagama agqamile zikhombisa ukuthi inyoka ebaluliwe iyafana naleyo ebalulwe ekuqaleni. Umbhali uqinisekisa ukuhambisa kwendaba yakhe ngokuthi elokhu ebhekisa kulokhu okubhekiswe kukho okwaziwayo ngokusebenzisa izabizwana zokukhmba.

Umsebenzi

Ngaphambili kokuthi siqhubeke, bheka igrama yolimi lwakho bese ubheka ukuthi isabizwana sokukhomba sichzwe kanjani. Yenza isiqiniseko sokuthi uyakwazi ukukhomba izabizwana zokukhomba zazo zonke izigaba ezindaweni ezintathu. Manje thola izibonelo embhalweni okhombisa ukusebenza kwesabizwa sokukhomba ngokwe-deyikthiki kanjalo nangokubhekisa kokuthile.

Ukuphawula

Uma uphendula lo mbuzo ongenhla kumele ukhumbule ukuthi uma izabizwana zisetshenziswe ngokwe-deyikthiki zikhomba“lokhu”, “lokho”, “lokhuya” njl.

3.4.2.2 Isabizwana soqobo

Ngokufanayo nezabizwana zokukhomba, isabizwana soqobo singasetshenziswa kanye namabizo emushweni njengaku-(a) ngezansi noma ngemuva kwebizo njengaku-(b):

(a) ***Wona*** *amaxhegu* ayasazi isiZulu
they – old men – they know – Zulu
(b) *Amaxhegu* ***wona*** ayasazi isiZulu
old men – they – they know – Zulu

Uma sibheka umsebenzi wesabizwana soqobo esiZulwini, zimbili izinto ezifika emqondweni. Okokuqala, kuvela ukuthi izabizwana ezisebenze ngaphambili kwebizo zinomsemsebenzi wokuletha incazelo, owehlukile emsebenzini wezabizwana ezivela ngemuva kwebizo. Okwesibili, kunobufakazi bokuthi izabizwana zisebenza ngokwahlukile mayelana namabizo ayihloko/umenzi kanye nangomenziwa emushweni . Lezi zinto ezimbili kuzoxoxwa ngazo ngokulandelayo.

Umsebenzi

Ngaphambi kokuthi uqhubeke, bheka igrama yolimi lwakho bese uthola incazelo yezabizwana zoqobo. Yenza isiqiniseko sokuthi uyakwazi ukuthola izabizwana zoqobo zazo zonke izigaba. Manje thola isiqeshana esibhaliweyo esiqukethe isabizwana soqobo esisodwa noma ngaphezulu. Zisetshenziswe kanjani lezi zabizwana?

Ukuphawula

Empendulweni yakho phawula ngesikhundla saleso sabizwana soqobo emushweni.

Ukusebenza kwezabizwana zoqobo ukuletha incazelo
Uma isabizwana soqobo sitholakala ngaphambi kwebizo, sinomsebenzi wokuchaza leli bizo noma ukuligcizelela. Uma isabizwana soqobo sitholakala ngemuva kwebizo, sinomsebenzi wokuqhathaisa lelo bizo. Ukusebenza kwesabizwana soqobo kukhonjisiwe kulo mbhalo olandelayo:

Mncwango, p 29

> *Awubheke abakwaZulu abakwenze kuZwide … Izwe lakhe lidliwe, abantu bakhe bahlakazeke bagcwala umhlaba wonke, baphenduka izinkedama ezingenabani, kwathi **yena** uZwide uqobo wadinga*.
> 'Just look at what the Zulus did to Zwide ... His country has been confiscated, his people are scattered, they fill the whole country, they have become orphans who have nobody, and **specifically** Zwide was in reality homeless.'

Kulesi siqephu uZwide ugqanyisiwe, ngamanye amazwi ubekwe njengomuntu ohlupheke kakhulu, njengoba eshiywe engenakhaya. Yingakho isabizwana u-*yena* sitholakala ngemuva kwebizo kulesi sibonelo.

Kulo mbhalo olandelayo ibizo elithi *igoso* "leader" ligcizelelwe ngesabizwana soqobo esilandelayo. Lokhu kugcizelela kuboniswe ngokucacile esihumushweni."the leader (specifically)".

Mncwango, p 26

> *Ugqayinyanga wesithathu: Usho igoso lebutho lenduna, uSomjumase?*
> *Simelane: Yebo, **lona** igoso uqobol*
> 'Third sentry: Do you mean the leader of the chief's regiment, Somjumase?
> Simelane: Yes, indeed the leader (specifically)!'

Isabizwana **soqobo** u-*yena* sitholakala ngemuva kwebizo *uMzimba* ngenhloso yokuqhathanisa kokucashuniwe okulandelayo. Lapha uMzimba obekwe waqhathaniswa nezinye izitha, angaba nosizo.

Mncwango, p 34

> *Angifuni kudaleke ubutha phakathi kwezwe lami noMzimba ngoba singamdingeka uMzimba uma sihlaselwa yizitha ... **UMzimba yena** uyindoda ngemithi yakhe engaba lusizo olukhulu kimi kungase kweqhatheke impi*.
> 'I don't want to cause enmity between my country and Mzimba as we may need Mzimba if we are attacked by the enemy ... **Mzimba**, **on the other hand**, is a man with his own medicine which can be of great help to me if the enemy attacks.'

Umsebenzi

Bheka imibhalo eyizibonelo olimini lwakho ezibonisa ukusebenza kwebizo nokwesabizwana soqobo lapho zitholakala ndawonye emushweni (ie okukodwa eduze nokunye). Funda lezi zibonelo kulezo zomo ezitholakala kuzo. Zama ukuthola ukuthi ukhona yini umehluko encazelweni uma) ukuhleleka kwebizo nesabizwana kushintshaniswa, nalapho futhi b) isabizwana sishiywa ngaphandle emushweni.

Ukuphawula

Uma uphendula lo mbuzo kumele ukhumbule ukuthi uma isabizwana soqobo sitholakala ngaphambili kwebizo, sinomsebenzi wokuchaza ibizo. Uma isabizwana soqobo sitholakala ngemuva kwebizo, siletha umsebenzi wokuqhathanisa lelo bizo. Zama ukuthola ukuthi yimaphi amabizo aqhathaniswayo.

Ukutholakala kwezabizwana zoqobo zihambisana nenhloko/umenzi nomenziwa emushweni Kubaluliwe ngaphambili ukuthi izabizwana zoqobo zingatholakala zisetshenziswe nebizo emushweni. Lokhu kuncike ekutheni ngabe ibizo liyinhloko noma umenziwa yini emushweni. Ngaleyo Ndlela-ke umthetho olandelayo usemqoka esiZulwini. Uma ngabe ibizo liyinhoko yomusho, isabizwana soqobo singasebenza ngaphambili kwebizo njenga ku-(a) noma ngemuva kwebizo njengaku-(b):

(a) ***Wona*** *amaxhegu* ayasazi isiZulu
'Specifically the old men know Zulu'

(b) *Amaxhegu* ***wona*** ayasazi isiZulu
'The old men, on the other hand, know Zulu'

Nokho-ke, uma ibizo lingumenziwa womusho, isabizwana soqobo singatholakala kuphela ngaphambi kwebizo njenga ku-(c), kodwa ngeke sitholakale ngemuva kwebizo njenga ku-(d):

(c) Amaxhegu ayasazi ***sona*** *isiZulu*
'The old men know *specifically Zulu*'

(d) *Amaxhegu ayasazi *isiZulu sona* (ungrammatical sentence)
(* indicates an ungrammatical sentence)

Kuyajabulisa ukuqaphela ukuthi uma ibizo elingumenziwa liya ngakwesokunxele sesenzo njenga ku-(e), isabizwana sitholakala ngemuva kukamenziwa:

(d) *IsiZulu **sona***, asazi amaxhegu
'Zulu, on th e other hand, the old men know it'

Asikho isizathu esisobala esenza ukuthi umenziwa kumele aye esinxeleni somusho ngaphambi kokuthi aqhathaniswe. Lokhu kudinga ukuba kucwaningwe kabanzi, kodwa sizolushiya lapha okwamanje lolu daba

Imibuzo yokubukeza
Funda le ngxoxo elandelayo (esolimini lwakho)

1. Chaza ukuthi yini oyiqondayo ngemininingwane yenkulumo.
2. Thola onke amabizo ayimininingwane enikeziweyo kanjalo nemisha.
3. Wazi kanjani ukuthi la mabizo ayimininingwane enikeziwe noma emisha?
4. Thola zonke izabizwana zokukhomba bese uveza ukuthi zisetshenziswe ngokwedeyikthiki noma zibhekisa kokuthile yini.

ISIZULU
Ehhovisi

Okhulumayo A: Mnumzane, lezi zincwadi zidinga ukuba uzisayine futhi le khompyutha iyahlupha, angazi ukuthi inkinga ikuphi.

Okhulumayo B: Kulungile nkosikazi, ngizozisayina lezo zincwadi. Uthi leyo khompyutha yenzani? La makhompyutha amadala ayahlupha. Ngizocela abantu abakwazi ukulungisa amakhompyutha ukuba bake bazosihlolela yona.

Okhulumayo A: Ngiyabonga mnumzane, kodwa kufike isaziso ngomhlangano ozoba khona kusasa. Lo mhlangano uzoba ngo-9 ekuseni, emahhovisi amakhulu ale nkampani.

ISIXHOSA
Eofisini

Othethayo A: Mnumzana, ezi leta zifuna ukusayinwa nguwe kwaye iyandihlupha le kompyutha. Andazi ukuba ingxaki iphi kanye.

Othethayo B: Kulungile nkosikazi, ndizozisayina ezo leta. Uthi le khompyutha yenzani? Ezi khompyutha zindala ziyahlupha. Ndizocela abantu abalungisa iikhompyutha ukuba bazosijongela zona.

Othethayo A: Ndiyabulela mnumzana, kodwa kufike isaziso malunga nentlanganiso ezoba ngomso. Le

ntlanganiso izoba ngo-9 kwiiofisi zikandlunkulu wale nkampani.

SISWATI

Ehhovisi

Sikhulumi A: Mnumzane, letincwadzi tidzinga kutsi tisayinwe nguwe kantsi nalekhompiyutha yami iyangicaka. Angati kutsiinkinga ikuphi.

Sikhulumi B: Kulungile nkhosatana, ngitawutisayina letincwadzi. Kwente njani ngalekhumpiyutha yakho? Lamakhompiyutha lamadzala asibangela inkinga. Ngitawutjela laba labalungisa emakhompiyutha kutsi bete sebatewusihlolela yona kutsi inani.

Sikhulumi A: Ngiyabonga Mnumzane, kepha naku kufika satiso lesibika umhlangano lotawubanjwa kusasa. Lomhlangano utawubanjwa ngensimbi ye-9 emahhovisi lamakhulu alenkampani.

SEPEDI/SESOTHO SA LEBOA

Ka ofising

Mmoledi A: Mohlomphegi, mangwalo a a swanetše go saenwa ke wena fela khomphuta ye e mpha bothata, ga ke tsebe gore molato o mo kae.

Mmoledi B: Go lokile mohumagadi, ke tla saena mangwalo ao. Molato ke eng ka khomphuta yeo? Dikhomphutha tše tša kgale di a tshwenya. Ke tla kgopela batho ba go lokiša dikhomphutha go tla go e lebelediša.

Mmoledi A: Ke a leboga mohlomphegi, fela go tlile tsebišo ya kopano ye e tlogo swarwa gosasa. Kopano ye e tlo ba ka 9 diofisingkgolo tša khamphani ye.

SETSWANA

Mmui A: Rra, makwalo a, a tshwanetse go saeniwa ke wena e bile kgomphuta e, e na le bothata. Ga ke itse gore bothata jwa yona bo fa kae?

Mmui B: Go siame mma, ke tla saena makwalo ao. Bothata jwa kgomphuta eo ke eng? Dikgomphuta tse, tsa kgale di na le mathata. Ke tla kopa basiamisi ba dikgomphuta go tla ba e re tlhatlhobela.

Mmui A: Ke a leboga rra, fela go gorogile kitsiso ya pitso e e epetsweng ka moso. Pitso e, e tla tshwarwa ka ura ya 9 kwa dikantorokgolong tsa kgampani.

SESOTHO
Ka ofising

Sebui A: Monghadi, o tshwanela ho saena mangolo ana khomputa ya ka e na le mathata, ha ke tsebe hore bothata bo hokae.

Sebui B: Ho lokile mme, ke tla saena mangolo ao. Bothata bo hokae ka khopmputa ya hao? Dikhomputa tsena tsa kgale di na le mathata. Ke tla kopa batho ba lokisang dikhomputa ho tla re shebela yona.

Sebui A: Ke a leboha monghadi, empa ho na le molaetsa o fihlang o mabapi le kopano ya hosane Kopano e tla ka hore ya 9 ofising ya khamphane.

TSHIVENDA
Ofisini

Muambi A: Muhulisei, haya marifhi a khou tea u sainiwa nga vhone na hei khomphuyutha ngoho i khou mpha thaidzo nga maanḓa, a thi khou kona u divha uri thaidzo i ngafhi.

Muambi B: Zwo luga vhomme. Marifhi ayo ndi do a saina. Hone thaidzo ndi mini kha iyo khomphuyutha? Hedzi khomphuyutha dza kale dzi na thaidzo nga maanda .

Ndi do humbela vhathu vhane vha lugisa dzikhomphuyutha uri vha i sedze.

Muambi A: Ndi a livhuwa Muhulisei, hone ho swika ndivhadzo ya muta ngano wo dzudzanyelwaho matshelo. Muta ngano wonoyu u do farelwa ngei ofisini khulwane ya ino khamphani nga 9h00.

XITSONGA
Ehofisini

Xivulavuri A: Tatana, mapapila lama ya fanele ya sayiniwa hi n'wina kasi khomphyuta na yona hi leyi ya ndzi karhata, a ndzi tivi leswaku swi lo yini.

Xivulavuri B: Swi lulamile mhani, ndzi ta ma sayina mapapila lama. U ri khomphyuta yona yi endla yini xana? No tona tikhomphyuta leta xikhale a hi ku karhata ka tona. Ndzi ta kombela lavo lunghisa tikhomphyuta va ta hi kambela yona.

Xivulavuri A: Inkomu Tatana, ku fikile xitiviso xa nhlengeletano leyi nga ta khomiwa mundzuku. Nhlengeletano ya

kona yi ta nghena hi awara ya 9 etihofisininkulu ta khampani leyi.

ENGLISH

At the office

Speaker A: Sir, these letters need to be signed by you and this computer is giving me trouble. I do not know where the problem is.

Speaker B: It is okay madam, I will sign those letters. What is the matter with that computer? These old computers are problematic. I shall request the people who repair computers to come and examine it for us.

Speaker A: Thank you Sir, but there arrived a notice about a meeting scheduled for tomorrow. This meeting will be at 9 at the head offices of this company.

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IYUNITHI YOKUFUNDA 4

Incazelo yokuxhumana noma ubudlelwano bokuxhumana phakathi kwabantu

TD Ranamane

4.1 ISINGENISO

Kule yunithi, sisebenzise izibonelo ezithethwe emisebenzini yemibhalo yesiTswana ka DPS Monyaise. Labo abangasejwayele isiTswana bazokwethembela ekuhunyushweni kwale misebenzi eguqulelwe esiNgisini. Imibuzo ezobuzwa kuma-assignment izoncika emisebenzini ekulo mhlahlandlela wokufunda, ngakho-ke kubalulekile ukugcina ijenali yokufunda.

Imiphumela yokufunda

Ekupheleni kwale yunithi yokufunda uzokwazi:

- ukuchaza amatemu “ukuxhumana okubhaliweyo noma okukhulunyiweyo” kanye “nokuhlaziya ukuxhumana okubhaliweyo noma okukhulunyiweyo” ngamagama akho.
- ukusebenzisa ulwazi oluthole kule yunithi yokufunda ulusebenzisa kweminye imikhakha yokufunda empilweni yakho yansuku zonke
- ukwehlukanisa ngokucacile phakathi kokuhlaziywa kokuxhumana okubhaliweyo noma okukhulunyiweyo kanye nezinye izindlela eziphathelene nezilimi ezinjengemibhalo esebenza njengohlelo lokuxhumana kanjalo nokusetshenziswa kolimi ekuxhumaneni okubhaliweyo noma okukhulunyiweyo.

Kumele ngabe usulejwayele itemu “ukuxhumana okubhaliweyo noma okukhunyiweyo”, okuyitemu elisetshenziswa nsuku zonke enkulumeni, ikakhulukazi emaphephandabeni, ezingqungqutheleni zezepolitiki kanjalo nasezifundweni zemfundo ephakeme. Qedela lo msebenzi olandelayo kwijenali yakho yokufunda.

Umsebenzi

- Ingabe usuke wahlangabezana nesimo lapho kusetshenziswe khona leli temu “ukuxhumana okubhaliweyo noma okukhulunyiweyo”, uma kunjalo kuphi?

- Chaza leli temu ngawakho amagama.
- Ngaphandle kokusebenza kwalo ekuvezeni incazelo efana nokuhlaziywa kokuxhumana okubhaliweyo noma okukhulunyiweyo, ikuphi okunye ukuvezwa kwencazelo yokuxhumana okubhaliweyo noma okukhulunyiweyo osuke wahlangabezana nakho?
- Ingabe ukuvezwa kwala matemu kunakuphi ukufana?

Ukuphawula

Incazelo yansuku zonke yetemu ”ukuxhumana okubhaliweyo noma ukuxhumana okubhaliweyo” ibhekise noma isho ingxoxo noma inkulumo. Le ncazelo iboniswa lapho kuvezwa khona u**kuxhumana okubhaliweyo noma okukhulunyiweyo kwezepolitiki, ukuxhumana okubhaliweyo noma okukhulunyiweyo kwezemibhalo, impikiswano yokuxhumana okubhaliweyo noma okukhulunyiweyo** nokunye. Ukwenza isibonelo, **ukuxhumana okubhaliweyo noma okukhulunyiweyo kwezepolitiki** kubhekise enkulumeni emayelana nezepolitiki; **impikiswano yokuxhumana okubhaliweyo noma okukhulunyiweyo** ibhekise enkulumeni eveza noma egqamisa iphuzu elithile; **ukuxhumana okubhaliweyo noma okukhulunyiweyo kwezemibhalo** kubhekise enkulumeni noma ukusho okuveza ingqikithi yokuxhumana okubhaliweyo. Igama “ukuxhumana okubhaliweyo noma okukhulunyiweyo” lingachaza ukubandakanyeka komuntu oyedwa noma abangaphezulu enkulumeni: owokuqala kube okhulumayo bese kuthi owesibili kube olalele/umfundi.

Incazelo yokuxhumana okubhaliweyo noma okukhulunyiweyo ivezwe emazwini alandelayo acashuniwe kaLongacre (1981:1):

> Ukuxhumana okubhaliweyo noma okukhulunyiweyo kuyiyunithi yemvelo yolimi. Umuntu uvula umlomo wakhe, asho okuthile, avale umlomo wakhe, noma kungabe kungendlela emfushane noma kuyinkulumo enokuzimbandakanya yoyedwa, ukuxhumana okubhaliweyo noma okukhulunyiweyo kungumphumela walokho.

Ekucaphuneni okungenhla, ukuxhumana okubhaliweyo noma okukhulunyiweyo kwenzeka uma umuntu oyedwa ekhuluma yedwa noma nomunye umuntu. Lokhu kungenzeka ngendlela yokukhuluma wedwa noma uma kunokushintshiselana kwemibono phakathi kwabantu ababili noma ngaphezulu. Incazelo yalokhu kuxhumana okubhaliweyo noma okukhulunyiweyo yilokhu u Aristotle ayenakho emqondweni ngesikhathi esebenzisa leli temu ezishicilelweni zakhe.

4.2 IZIHUMUSHO EZIMBILI ZOKUXHUMANA OKUBHALIWEYO NOMA OKUKHULUNYIWEYO

Itemu “ukuxhumana okubhaliweyo noma okukhulunyiweyo” lingachazwa ngezindlela ezimbili kwezolimi. Umqondo wokuqala wokuxhumana okubhaliweyo noma okukhulunyiweyo ubhekise ezingeni elingaphezulu kwalelo lomusho. Le ncazelo isuselwa ekushayisaneni nasekugxekeni okuphikisana nokuthi umusho wawusezingeni eliphezulu ekuhlaziyweni kolimi, ikakhulukazi indlela yokwakheka komusho yaseMelika kanye nendlela kaChomsky yokuchazwa kwemithetho yohlelo lolimi. Abahlaziyi bokuxhumana okubhaliweyo noma okukhulunyiweyo (isib. Longacre 1981, Werlich 1976, Givon 1979, Gutwinski 1976) bayawuphikisa lo mbono bathi kunamanye amaqiniso ohlelo lolimi angatholakali esezingeni lomusho. ULongacre ubala ukwakheka kwesabizwana, okubhekwe kukho, ukusetshenziswa kwelinye igama kumbe omunye umqondo wegama (deixis) nokunye njengezinto ezidinga izinga elingaphezulu kwalelo lomusho njengomongo wendaba ekuhlaziyeni kwabo kohlelo lolimi.

Incazelo yesibili yokuxhumana okubhaliweyo noma okukhulunyiweyo yileyo ebhekise ekusetshenzisweni kolimi. Ngalo mqondo, ulimi luhunyushwa njengendlela yokuxhumana. Lo mbono wesekwa uphinde wethulwe yizifundiswa ezinjengo Givon (1979), Longacre (1981) nabanye abathi uhlelo lolimi kumele luhlaziywe ngokubheka lokho okubhaliweyo noma okukhulunyiweyo ngobubanzi bakho. Kulo mqondo, ulimi luhunyushwa njengokuxhumana phakathi kwabantu ababili noma ngaphezulu ngenhloso yokwenza imisebenzi yokuxhuma eyahlukene. Ekuhlaziyweni kokuxhumana okubhaliweyo noma okukhulunyiweyo, umuntu ubheka kakhulu ukuhambisana nokuhambelana, phakathi kokunye.

Umsebenzi

Ikuphi kulezi ngxenye zohlelo lolimi, ngokubona kwakho, okudinga ukuba kuqashelwe ngokwendlela yokubheka ukuhlaziywa kokuxhumana okubhaliweyo noma nokukhulunyiweyo? Nikeza izizathu zakho zempendulo.

(i) umusho
(ii) okuphinyisiwe
(iii) incazelo yegama
(iv) isimo okusetshenziswe kuso igama
(v) umsebenzi wegama

Ukuphawula

Ekuhlaziyweni kokuxhumana okubhaliweyo noma okukhulunyiweyo, umuntu akahlaziyi umusho. Khumbula ukuthi uma sikhuluma ngomusho sisuke sisho umusho owodwa ozimele njengokuthi; UThembi ubhaka ikhekhe.

Ukuhlaziya umusho ongenhla, umuntu kumele awuthathe ngokubheka isimo osetshenziswe ngaphansi kwaso njengokuxhumana okubhaliweyo noma okukhulunyiweyo. Umuntu angabeka ukuthi ekuhlaziyweni kokuxhumana okubhaliweyo noma okukhulunyiweyo umuntu uhlaziya okuphinyisiweyo. Khumbula ukuthi okuphinyisiweyo kubhekiswe emushweni othathwe emongweni wendaba yokuxhumana okubhaliweyo noma okukhulunyiweyo. Ekuhlaziyweni komsebenzi wegama, iqoqwana lamagama umuntu uqala ngokubheka incazelo, okusho incazelo esebaleni bese ehlaziya umsebenzi walo ngendlela elisetshenziswe ngayo. Okusho ukuthi incazelo yegama iba isiqalo somsebenzi wegama. Ngaleyo ndlela, umuntu angafinyelela enhlosweni yalowo okhulumayo.

UGrice (1957) uhlela izinhloso zokuxhumana zalowo okhulumayo ngale ndlela:

- ziqondiswe kuloyo okubhekiswe kuye, ikakhulukazi ngoba zihlose ukuthola impendulo kuloyo okubhekiswe kuye.
- zivulelekile ngendlela yokuthi kumele zicace kuloyo ezibhekise kuye ngoba kwesinye isikhathi okhulumayo akachazi lokho asuke ekusho.
- ukufezeka kwazo kubonakala ekwamukelweni kwazo yilowo okubhekiswe kuye.

Ukuze kutholakale inhloso yokuxhumana yalowo okhulumayo, umuntu kumele athole ngendima noma ngomsebenzi wokuxhumana okubhaliweyo noma okukhulunyiweyo kule simo okusetshenziswe kuso. Ngakho-ke ekuhlaziyiweni kokuxhumana okubhaliweyo noma okukhulunyiweyo, umuntu ugxila ekufundeni ngomsebenzi wokuphinyisiweyo kunokugxila encazelweni yakho.

Ukuhlaziywa kokuxhumana okubhaliweyo noma okukhulunyiweyo kwesinye isikhathi kubizwa “imibhalo esebenza njengohlelo lokuxhumana” ikakhulukazi eYurophu, noma “ukusetshenziswa kolimi ekuxhumaneni okubhaliweyo noma ukukhulunyiweyo” ikakhulukazi kuzifundiswa ezithile zase-USA. Ukwemukelwa kwemibhalo esebenza njengohlelo lokuxhumana kususelwa ephuzwini lokuthi okokuqala eYurophu kwakugxilwe kulokho okubhaliweyo. Okusho ukuthi umcwaningi uhlaziya ulimi olubhaliwe njengoba lutholakala emaphephandabeni, emisebenzini yobuciko ebhaliwe kanye nakuma-athikili ashicilelwe nasezincwadini. UCrystal (1992:387) uchaza imibhalo njengohlelo

lokuxhumana ngokuthi “ichaza izimpawu zombhalo - njengokuthi yini eyenza umbhalo ube yinto ephathekayo”. Ngakolunye uhlangothi umsebenzi ophathekayo wokuxhumana okubhaliwe noma okukhulunyiwe wemukelwe phezu kwesisekelo sokuthi ukuxhumana okubhaliweyo noma okukhunyiweyo kungumongo (ukusebenza nencazelo yolimi) wokuhlaziya noma yiziphi izinhlaka zolimi lapho kuxhunyanwa khona. Ngenxa yencazelo nobubanzi bocwaningo lomqondo ngamunye, imibhalo esebenza njengohlelo lokuxhumana, okuphathekayo kwalokho okubhaliwe noma okukhulunyiwe kanye nokuhlaziywa kokuxhumana okubhaliwe noma okukhulunyiwe konke lokhu kubhekise emkhakheni wokufunda ofanayo. Inhloso yalokhu ukuhlola ukuhambelana kanye nokuvumelana.

4.3 UMSEBENZI WOLIMI EKUXHUMANENI KWABANTU

Kwimojuli i- AFL1501, sihlaziye incazelo yolimi ekuxhumaneni kwabantu, sabuye sabheka iqhaza elidlalwa yizindaba ezahlukahlukene zamasiko ekwakhiweni kobudlelwano phakathi kwabantu.

Umsebenzi

Ngokusebenzisa ulwazi osulutholile, izimpendulo zakho zale mibuzo elandelayo kwijenali yakho yokufunda:

(i) Chaza ngetemu “ubudlelwano phakathi kwabantu” ngamagama akho.

(ii) Iyiphi imisebenzi eyahlukahlukene yobudlelwano phakathi kwabantu olimini lwendabuko okhethe ukufunda ngalo?

Ukuphawula

Uma ungaphendula lo mbuzo ongenhla kalula, lesi sigaba sizokwandisa olwazini osuvele usunalo. Uma ube nobunzima ngempendulo yakho, lesi sigaba sihlose ukulungisa leso simo ngokwenza ngcono ulwazi lwakho mayelana nalesi sihloko. Kule yunithi yokufunda siqhubeka ngokubheka kabanzi umqondo wencazelo yokuxhumana noma yobudlelwano bokuxhumana phakathi kwabantu kabanzi, ngokubonisa ukuthi ingagcizelelwa kanjani olimini olukhulunywayo noma olubhalwayo. Inhloso emqoka ukubonisa ukuthi incazelo yokuxhumana noma ubudlelwano bokuxhumana phakathi kwabanti kuyingxenye yempilo yansuku zonke.

4.4 ITEMU “INCAZELO YOKUXHUMANA PHAKATHI KWABANTU” (UMSEBENZI WOKUXHUMANA)

Umqondo wencazelo yokuxhumana phakathi kwabantu waba yingxenye yezifundo zezilimi eminyakeni yawo-1970 ngegalelo lika Halliday (1970)

oweza nemisebenzi emithathu ebanzi yolimi, okuyile: okusengqondweni, ukuxhumana phakathi kwabantu kanye nemisenzi yokubhaliweyo. **Umsebenzi walokho okusengqondweni** uphathelene nalokho okubhekiswe kukho, yilokho okumelwe ulimi kanye nolwazi olutholakala ngokusebenzisa ulimi. Lokho okusengqondweni kuphathelene nokuveza lokho esesikufundile empilweni, ulwazi esinalo lomhlaba ongaphandle kanjalo nalowo ongaphakathi (Halliday 1973:58). **Umsebenzi wokubhaliweyo** ngakolunye uhlangothi, uphathelene nezindaba zolimi ezisiza ekuhlelweni kombhalo. Umsebenzi wokubhaliweyo ufaka izingqikithi nokuvumelana kwamagama, ulwazi oludala noma olunikeziwe kanye nolusha, kanye nezinye izingxenye ezihambisana nawo.

Ngokuka Halliday no Hasan (1976:26–27) **umsebenzi wokuxhumana phakathi kwabantu** ufaka:

> umsebenzi wolimi kwezokuhlalisana, ekuzwakaliseni uvo kanye nasekukhulumeni lokho okusengqondweni, ngokuzwakalisa uvo lwalowo okhulumayo: indlela abheka ngayo izinto nezinqumo azithathayo, izimfundiso zakhe ebudlelwaneni bezenhlalo esimeni akuso, kanye nenhloso yakhe ekukhulumeni okuthile. Singakufinyeza lokhu ngokuthi ingxenye esenggondweni imele iqhaza lalowo okhulumayo njengombukeli, ekubeni ingxenyana yokuxhumana phakathi kwabantu imele okhulumayo kwiqhaza analo njengomuntu ozifakayo. Ngokuya kwalezi zifundiswa, umsebenzi wokuxhumana phakathi kwabantu uhlanganisa imisebenzi emithathu eyahlukene, okuyilena: umsebenzi wolimi kwezokuhlalisana, ekuzwakaliseni uvo kanye nasekukhulumeni lokho okusengqondweni ukwenze kube yinto eyodwa. Lokhu kusho ukuthi uma sikhuluma ngomsebenzi wokuxhumana phakathi kwabantu sisuke sigxile ekuxhumaneni ngokusebenzisa ulimi olubhalwayo nolukhulunywayo, sibheka kakhulu iqhaza lalowo okhulumayo/umbhali kanye nolalele/ofundayo ekuxhumaneni.
>
> Itemu “incazelo yokuxhumana phakathi kwabantu” iba nomqondo owehlukile kuzezilimi. Kwesinye isikhathi leli temu libizwa “ngesimo sokuma” (stance) (Biber 1989), “ingxoxo mayelana nenye ingxoxo” (metadiscourse) (Crismore 1989), “isincomo” (Martin 1992) “nokuhlola” (Hunston & Thompson 2000).

UWilliams (1981) uchaza umbhalo mayelana nomunye umbhalo ngale ndlela elandelayo:

> Ukubhala ngokubhala, noma yini akubhekisi esihlokweni esidingidwayo. Lokhu kufaka (a) zonke izinto ezixhumanisayo (ngakho-ke, nanoma kunjalo, ukwenza isibonelo nje okokuqala; (b) konke

ukuphawula ngomqondo wombhali (Ngiyakholwa, ngokombono wami, angibalule futhi; (c) konke ukuphawula mayelana nokuzethemba kombhali kule nkulumo yakhe elandelayo; (d) Ukubhekisa kwizethameli (njengoba ubona, uzothola ukuthi, bheka inkinga yoku…).

UWilliams (1981) uchaza umbhalo omayelana nomunye umbhalo njengombhalo ohlahlela umfundi indlela; umbhalo owazisa umfundi ngezihloko ezimqoka; ukuxhumana okubhaliwe nokukhulunyiwe mayelana nokuxhumana okubhaliwe nokukhulunyiwe.

4.5 IZINHLOBO ZEMISEBENZI YOKUXHUMANA PHAKATHI KWABANTU

Kule sigaba, sibheka uhlobo ngalunye lwalezi zinhlobo ezintathu zemisebenzi yokuxhumana, phakathi kwabantu, okuyile; umsebenzi wolimi kwezokuhlalisana, ekuzwakaliseni uvo kanye nasekukhulumeni lokho okusengqondweni. Ukuhlaziya ngakunye kuzonikeza ukwehlukanisa okwanele kwencazelo yokuxhumana noma yobudlelwano bokuxhumana phakathi kwabantu ngobubanzi bakho.

4.5.1 Umsebenzi wolimi kwezokuhlalisana

Kwimojuli AFL1504 sixoxe ngezindima ezahlukene zobuciko bomlomo ekufundisweni kwabantwana ngamasiko emphakathini wama-Afrika. Uyazi ngezindima ezidlalwa yizaga, yizisho, yiziphicaphicwano kanjalo nezinganekwano ekufundisweni komntwana wom-Afrika. Ukwenza isibonelo, kubalulwe ukuthi lezi zinhlobo zobuciko bomlomo zingasetshenziswa ekugqugquzeleni ukuziphatha, isimilo, ukwakha ubuhlakani bengqondo, ukukhulisa umntwana nokufundisa ngendlela yokuziphatha emphakathini. Lezi ngezinye zezindima zezenhlalo ezidlalwa yilezi zinhlozo zolwazi lwendabuko emphakathini wethu. Lokhu akusho ukuthi le misebenzi eyahlukene isiphelele. Ungathola nokunye eminye ayibalwanga embhalweni wethu.

Izindaba ezilandisayo zibonisa imisebenzi efanekisayo yengqondo kanye naleyo engafanekisi. Umsebenzi ofanekisayo wengqondo olandisayo ukuxoxa indaba. Ngakolunye uhlangothi, imisebenzi yengqondo engafanekisi icishe ifane naleyo etholakala ezinganekwaneni zomdabu. Okusho ukuthi, ngaphandle komsebenzi wokulanda indaba, umlandi angadlala indima yokukhombisa isimilo noma yokufundisa, indima yenkolelo kanti angabuye futhi enze umsebenzi wokugxeka ukuziphatha kwabantu (cf. Booth 1965, Sickles 1990). Ekudlaleni lezi zindima, umlandi umisa noma uphazamisa isenzo sakhe sokulanda indaba (Booth 1965, Sickles 1990).

Esibonelweni esilandelayo umlandi ufundisa ngezinkambiso zokuhlalisana kwabantu:

Isibonelo 1

> *Seagile a se ka a mo tsaya tsia, a nnela go tseela mogatse kgang ka ga monna mongwe wa kwa moseja (leina le senya motse) yo o neng a tlhotse a sekisiwa*.
>
> "USeagile akazange amnake. Waqhubeka ngokumtshela indaba yendaba yendoda eyayingaphesheya komfula (igama layo liyabiza) eyayigwetshwe ngalolo suku"
> (*Omphile Umphi Modise,* p 52)

Lesi siqeshana sikhombisa imisebenzi emibili, okuyilowo wokuxoxa indaba uhambisana nokufundisa ngezinkambiso zokuhlalisana kwabantu. Umsebenzi wokuxoxa indaba ubonakala endimeni engenamushwana oxhume kuyo, kanti ukufundisa ngezinkambiso zokuhlalisana kwabantu kuxhunywe kumushwana *leina le senya motse* (igama lakhe liyabiza). Ngaphezulu kwalokho, lezi zingxenye ezimbili zivezwe ngenkathi edlule kanye neyamanje. Isenzo sokuxoxwa kwendaba sivezwe enkathini edlule kanti umushwana oxhunywe kuso usenkathini yamanje. Kumushwana, *leina le senya motse*, umlandi uphazamisa ukulandwa kahle kwendaba ukuze abhekise ngqo kofundayo ngenhloso yokuba afundise ngenkambiso yesiko, okuwukuthi igama lomuntu liyabiza ukuba ulidalulile.

Umlandi uphinde enze omunye umsebenzi wokulanda ongaphezulu kulesi sibonelo esilandelayo:

Isibonelo 2

> *1 Tsa lefatshe re di tsaletswe re a di golela.*
> *2 Mme e se ke ya re o bona e kete tsela ya gago e tsena mo sekgweng wa tlhobogela rure.*
> *3 Se sa feleng se a tlhola*.
>
> 1. Izinkinga empilweni, sidalelwe zona, sikhulela zona.
> 2. Nakhona indlela yakho ikuholela emahlathini, ungalahli ithemba.
> 3. Okungapheli kuyahlola
>
> (*Omphile Umphi Modise,* p 5)

Kulesi siqephu esingenhla, umlandi uphazamisa isenzo sokuxoxwa kwendaba ngokuzigaxa ekulandisweni kwendaba. Ukuzigaxa komlandi kukhonjiswe

ngokusetshenziswa kwesakhi sesivumelwano senhloko ebuningini *re-* (si) esisetshenziswe kabili emushweni 1, isakhi sesivumelwano senhloko ebunyeni u *o-* (u-) nesakhi esihambisana naso sesivumelwano songumnini *wa-* (wa-) kanye nesabizwana songumnini somuntu wesibili *ya gago* (yakho) konke lokhu kusemushweni 2. Ukusetshenziswa kwesivumelwano sobuningi *re-* (si-) kukhomba ukuthi umbhali uyazifaka naye njengengxenye yomphakathi okhuluma lolo limi. Obunye ubufakazi bolimi obeseka ukuzigaxela kombhali yilobo obusesiqeshini enkathini yamanje. Kulesi siqephu umbhali ukhuluma ngqo nofundayo, embonisa ngobunzima bempilo. Kafushane-nje, umlandi weluleka ofundayo ngokuthi abhekane ngqo nezinkinga. Umlandi uphetha isiqephu ngesaga *se sa feleng se a tlhola* – okungapheli kuyahlola okuchaza ukuthi izinkinga ziyingxenye yempilo. Singaphetha ngokuthi ukuzigaxela komlandi nokusebenzisa inkathi yamanje kudingekile ukuze kuqhakanjiswe umsebenzi wengqondo ongafanekisi womlandi njengothisha embhalweni.

4.5.2 Umsebenzi wokuzwakalisa uvo

Umsebenzi wokuzwakalisa uvo, oyingxenye yobudlelwano bokuxhumana noma yomsebenzi wokuxhumana, akuxoxwanga ngawo kwimojuli AFL1501. Kulo msebenzi, kugxilwe kwindlela okhulumayo abheka ngayo izinto mayelana nalokho akhuluma ngakho. Singaphetha ngokuthi umsebenzi wokuzwakalisa uvo (imizwa) uqhakambisa indlela okubhekwa ngayo izinto kanye nemizwa evezwe enkulumeni yalowo okhulumayo. UJakobson (1961) wehlukanise lo msebenzi wokhulumayo.

Malungana nomsebenzi wokuzwakalisa uvo, bhekisisa lokhu okulandelayo:

- Ingabe umsebenzi wokuzwakalisa uvo uvezwe kanjani olimini?
- Qhaza lini olibambile olimini?

Kulesi siqephu esilandelayo, umlandi ubheka umsebenzi wokuzwakalisa uvo:

Isibonelo 3

1 *A tsiboga!* 2. *Pule ga a ineele bonolo go le kalo. 3. Keng Stella a rata go bua e kete o ne a mo tlhomogela pelo. 4. Keng a sa mo raya a re ntša ya gago e a ntshwenya? 5. Keng a sa bua jalo? 6. Go raya gore ke ena yo o tsamayang a latlhela dintša tsa batho marapo gore a tle a ipate ka go re di mo setse morago a sa di bitsa.*

1. Wayesaba. 2. UPule akavumi kalula. 3. Kungani uStella ekhuluma sengathi uzwelana naye? 4. Kungani engamtshelanga ukuthi inja iyamhlupha? 5. Yini engakushongo lokho? 6. Kubonisa ukuthi nguye

> ophonsa amathambo ezinjeni zabantu bese kuthi kamuva acabange ukuthi ziyamlandela nakhona engazibizanga".
> (*Ngaka, mosadi mooka*, p 4)

Kulesi siqephu esingenhla, izigameko zixoxwa ngokweso lomunye wabalingiswa abasemqoka, uDiarona. Lesi siphetho siphathelene nomusho 1 (*A tsiboga!)* okusho ukuthi umusho 2 kuya ku 6 uveza izinto ngokubona kukaDiarona. Umusho 1 uyahlukaniseka esiqeshini sonke ngoba uxoxwa enkathini edlule, ngalokho kuqondwe ukuthi uxoxwe ngumlandi kanti futhi uyingxenye yesenzo sokuxoxwa kwendaba. Umlandi uthatha isimo somlingiswa ukuze aveze ngokugcwele izimo zokuhleleka kwamagama nobuciko bokusebenzisa amagama okukhona olimini. Ukwenza isibonelo, imisho 3, 4 no 5 iveza ngokusobala imibuzo mbumbulu. Kungani umlandi ekhetha ukusebenzisa imibuzo mbumbulu embhalweni? Umlandi uthathe umqondo womlingiswa ukuze enze ofundayo ukuba emukele umbono wakhe wokusola uStella ekuphuceni uPule kuDiarona. Kafushane nje, umlandi uvumisa umfundi ukuba abheke uStella njengentombazane engumkhohlisi nengenasimilo. Ngaleyo ndlela umlandi uyaphumelela ekwenzeni ukuba kube nokuzwela uDiarona.

Esiqeshini esilandelayo, umlandi ulanda izigameko ngokweso likaDiarona, ongomunye wabalingiswa abasemqoka:

Isibonelo 4

> *1. A gakologelwa mosetsana wa morutintshi wa kwa Tlhabane*. *2. Batho ga ba ditlhong. 3. E re go twe phokokgolo ga e tswe ka ngwana wa motho go bo go buiwa nnete.4. Keng a sa kgotšwa kanako eo? 5. E ke re e rile morutintshi a lemoga gore ga a tswe tema a loga leano. 6. Mme ka mogoa Modimo a o ikgoela a itaya ka kwa ntle jaaka tlhobolo ya bujane.* 7. *Stella o mo sema lesilo mme di sa itsaneng di a welana. 8. Ke matla-ka-maleo. 9. O tla ba ruta gore 'monna kgelegetlwa' ke go reng?*
>
> 1. Wakhumbula uthishelakazi waseRustenburg. 2. Abantu abanamahloni. 3. Kuyiqiniso ukuthi imfihlo embi ayidalulwa ilunga lomndeni. 4. Kungani engagilwanga ngaleso sikhathi? 5. Kuyiqiniso ukuthi uthishelakazi ngesikhathi ebona ingekho inqubekelaphambili ayenzayo, wakha iqhinga. Njengomchofi wegama likaNkulunkulu uzichofa yena, wacezwa okuhlosiwe njengesibhamu sikaBujane. 7. UStella uthatha yena njengesilima, kanti izitha ziyahlangana zingalindele.

Imisho esesiqeshini esingenhla ingahlukaniswa kabili, owokuqala uphathelene nomusho 1 kanti owesibili uqhubeka kusuka emushweni 2 kuya

ku 9. Isizathu esikhulu salokhu kuhlukaniswa ukusetshenziswa kwegama *a gakologelwa* (wakhumbula) emushweni 1, okuyikhona okuqonde ukuthi umlandi uveza uvo lomlingiswa uDiarona. Imisho 2 kuya ku- 9 ilandiswa ngokweso likaDiarona njengethuluzi elikhona lomlandi ukuze enze ofundayo abe nowezo. Ngalokho ofundayo akukho angakwenza kodwa ukuthatha imibono kaDiarona yokuthi uStella akathembekile futhi ungumuntu onobungozi osebenzisa ubuhle bakhe ukuheha abesilisa.

Isiqephu esilandelayo sikhombisa ukulandiswa kwezigigaba ngokweso lomunye wabalingiswa abasemqoka, uDiarona:

Example 5

1. A batla go wa mo bolaong. 2. Motshegare! 3. Keng go mo tshotse nako e telele jaana go akanya leano le le bonolo! 4. *Go bonolo: o tla tsamaya a tshotse phuthelwana ya dimonamone mme ka yona o tla kgona go tsena mo phaposeng e Stella o robaditsweng mo go yona. 5. A nyenya*. 6. *Go bonolo gonne baoki ba robala ba le bosi. 7. O tla tsena jaaka tsala e e utlwileng botlhoko. 8 Morago ga moo tsotlhe di tla siama go bona Stella a bolailwe ke batho.*

1. Wacishe wawa embhedeni. 2. Libalele bha! 3. Yini ethathe isikhathi eside kangaka ukuqhamuka naleli qhinga elilula. 4. Kulula nje: uzothatha iphakethe lamakhendi. Ngalokho uzomukeleka egunjini likaStella. 5. Wamamatheka ngokungenakujabula. 6. Kulula ngoba abahlengikazi balala bodwa. 7. Uzongena njengomngani othintekile ozobona uStella ohlaselwe. 8. Kamuva yonke into izoqonda.
(*Ngaka, mosadi mooka,* p 12)

Isiqephu esingenhla singahlukaniswa kabili. Ingxenye yokuqala ihlanganisa umusho 1 no 5 futhi yenza umsebenzi wokuxoxa indaba. Le misho ilandiswa enkathini eyedlule kumuntu wesithathu. Ngakolunye uhlangothi, ingxenye yesibili inemisho 2, 3, 4, 6, 7 no 8 kanti iveza uvo lukaDiarona. Le misho ilandiswa enkathini yamanje ngokulandisa komuntu wokuqala. Le ngxenye ikhomisa amaqhinga okungathembeki kukaDiarona emzamweni wokubulala uStella. Ngenhlanhla akaphumelelanga emzamweni wakhe ngoba akavunyelwangwa egumbini likaStella.

4.5.3 Umsebenzi wokukhuluma lokho okusengqondweni

Umsebenzi wokukhuluma lokho okusengqondweni ugxile kulowo okubhekiswe kuye futhi uvezwe ngendlela yokusebenzisa impoqo. Kulesi simo umlandi ukhuluma nofundayo ukuze athole amaphuzu angaphezu kwamandla okuqonda komfundi. Umlandi ukhuluma ngqo nofundayo,

ukwakha ubudlelwano bokwethembeka nobuqotho ukuze afeze amaqhaza ahlukene obuciko.

Esiqeshini esilandelayo, umlandi uxhumana ngqo nofundayo:

Isibonelo 6

1. Ke lotlatlana. 2. Ba tsamaya ba raletse thota go ya ntlheng ya Borwa. 3. Mosadimogolo a ikgoga fela motho wa batho. 4. Mmadi ntsamaisa tsela ntsala e tle e re ka moso o mpakele. 5. Matlho diala ga a je sa motho. 6. Ba tlhatloga mokong ba fitlha ba ema fa pele ga ga ntlo e bonisitswe ke dipone-talana ka fa ntle. 7. Fa ba sena go nna ba kabakanya ka sebaka se setelele ga tswa mosetsana wa mooki mo segotlong sa ntlo e. 8. Ya re a ba bona a nyenya.

1. Kusentathakusa. 2. Banyuka egqumeni bebheke ngaseningizimu. 3. Umfazi osekhulile wase esezihudula, unkosikazi wabantu. 4. Mfundi, ngiphelezele kulolu hambo, ukuze kusasa ube ufakazi wami. 5. Amehlo ayizimabuli, awadli kudla kwamuntu. 6. Banyuka igquma baze bafika endlini enesibani esiluhlaza. 7. Emva kokuthi belinde isikhashana phandle kwaphuma umhlengikazi endlini. 8. Wamamatheka ngenkathi ebabona.
(*Omphile Umphi Modise,* p 5)

Kulesi siqeshana esingenhla, isenzo sokulandisa noma sokuxoxa indaba singahlukaniswa kabili. Ingxenye yokuqala inemisho 2, 3, 6, 7 no 8 nengxenye yesibili yemisho 1, 4 no 5. Ingxenye yokuqala inokulandisa komuntu wesithathu kanye nenkathi eyedlule ngoba iyona enesenzo sokuxoxa indaba. Umlandi ulandisa ngezigameko kuyo le ngxenye. Ingxenye yesibili ilandiswa ngumuntu wokuqala kanti isenkathini yamanje. Isizathu salokhu ukuthi babonisa ofundayo indlela yokulandisa yokubhaliweyo noma okukhulunyiweyo. Kafushane nje, umlandi ukhuluma ngqo nofundayo. Isizathu salokho ukuthi umxoxi usebenzisa amagama amabili *mmadi* (umfundi) *ntsala* (umngani) ukubhekisa kofundayo. Ukubhekisa kofundayo kuphinde kuhambisane nesakhi sesivumelwano senhloko somuntu wesibili ebunyeni *o-* ku *o mpakele* (yiba ufakazi wami), okusetshenziswe ukuqondisa kokubhekiswe kuye.

Njengenkomba yokuxhumana phakathi kombhali nofundayo, umbhali umelwe ngokusetshenziswa kwesakhi sikamenziwa ebunyeni bomuntu wokuqala *n-* ku *ntsamaise* (ngiphelezele) no *m-* ku *o mpakele* (yiba ufakazi wami). Ukusetshenziswa kwalezi zivumelwano zenhloko nezikamenziwa kukhombisa ukuthi umbhali ukhuluma ngqo nofundayo. Umlandi ubhekise kofundayo ukuze abe ufakazi wakhe ngokuzayo uma ubufakazi budingeka ngento thizeni okungenzeka ayihambanga kahle.

Kelesi siqephu esilandelayo, umbhali uphinde abhekise ngqo kofundayo:

Isibonelo 7

1. Motho yo Modise, mmadi o tsamaya ka tsela ya mošate go ya go ipolaisa selo kwa bodibeng jaana, a sa itire. 2. Ka tsatsi la nyalo ya kwa mošate a tsamaya le tshimane ya sekolo go ya letsholo. 3. Fa ba ntse ba kwa letsholong leo a bona phuduhudu e e marama mahunwana e mamaretswe ke letlalo mangena a bakasela e gaola fa pele ga gagwe. 4. A se ka a nna molema a se ka a nna mafosi. 5. Mosimane a ipala mabala a kgaka a ba a nna mosetlha mo ganong. 6. A bo a emetse kwa godimo magodimo a mmotoile ka botswerere jwa ona. 7. A ipala mabala a kgaka gabedi fela tsotlhe tsa apara tshiamo.

1. Lo muntu uModise, umfundi, ungena indlela eya esigodlweni senkosi wahlaselwa isilwane edanyini, hhayi ngoba kungenalutho. 2. Ngosuku lomshado kuleyo ndawo, wahamba nabafana besikole abathize beyozingela. 3. Ngesikhathi besazingela, wabona intombazane ekhanyayo enamacici acwebezelayo idlula phambi kwakhe. 4. Akazange aye ngakwesinxele akagejanga kulokho akuhlosile. 5. Wayemude ngokwethambo namazulu emdale kahle. 6. Wacela uthando kabili wavunywa".
(*Omphile Umphi Modise,* p 35)

Esibonelweni 7, izingxenye ezimbili zesiqephu ziyezwakala. Ingxenye yokuqala yakhiwe ngemisho 2, 3, 4, 5, 6 no 7 kanye nengxenye yesibili yomusho 1. Ingxenye yokuqala ilandiswa ngumuntu wesithathu futhi ibekwe ngenkathi eyedlule. Le ngxenye yakha ukuxoxwa kwendaba ngoba ibika izinto eziyizo zezigigaba zokuxoxwa. Ngakolunye uhlangothi, umusho 1 ukhomba ubudlelwano phakathi kombhali nofundayo ngoba kuwo umbhali ubhekise ngqo kofundayo. Isizathu sokufinyelela kulesi siphetho ukuthi umlandi usebenzise igama *mmadi* (umfundi) ukubhekisa kofundayo. Lokubhekisa kofundayo kubalulekile ukunikeza imininingwane eyevile ngesizathu sikaModise esamphoqa ukuthi alandele indlela eyamholela ezinkingeni zakhe, Kanti futhi umusho 1 ulandiswa enkathini yamanje. Inkathi yamanje isetshenziswe ukunikeza ukuvuleleka kokuxhumana emishweni. Iqhaza lale nkulumo ukunikeza ofundayo imininingwane ethe xaxa ezokwenxa ingxoxo izwakale.

Isibonelo esilandelayo siphinde sikhombise ubudlelwane obuqondile bomlandi nofundayo:

Isibonelo 8

1. Keoletile o ne a ise a nyale mmadi. 2. E bo e tla re ka moso lo bo lo pateletsa batho mafoko ba sa itse. 3. Ka re Keoletile o ne a ise a nyale. 4. Se nkutlwe ka tsa ga Morakile ...

> 1. UKeoletile wayengakashadi, mfundi. 2. Kuzothi ngokuzayo ufunze umuntu amazwi emiphinjeni yabanye abantu, ube ungabazi. 3. Ngithi uKeoletile wayengakashadi. 4. Ungangilaleli unganakile.
> (*Omphile Umphi Modise,* p 66)

Lesi siqephu esingenhla sibonisa ubudlelwano obuphakathi komlandi nofundayo ngoba kuso umlandii uxoxa ngqo nofundayo. Ubufakazi bezezilimi ngokuba khona komlandi busekusetshenzisweni kuka *ka re* (ngithi) ku 2 nesakhi sesivumelwano sikamenziwa somuntu wokuqala ebunyeni *n-* ku *se nkutlwe* (ungangizwa) ku 3. Ngaphezulu kwalokho, ubufakazi bezezilimi bokuba khona kofundayo buncike ekusebenziseni igama *mmadi* (umfundi) emushweni 1 kanjalo nesakhi sesivumelwano senhloko somuntu wesibili ebuningini u *lo-* (nina), konke okubhekise kumfundi. Uma siqhubeka, le misho ishiwo enkathini yamanje. Iqhaza lale nkulumo kuloyo okukhulunywa naye ukugcizelela iqiniso lokuthi *Keoletile o ne a ise a nyale* (uKeoletile wayesengakashadi). Esinye isizathu kungaba ukuthi umlandi ugwema ukuchema eqinisweni. Lesi siphetho sivezwe ngokokubhekisa emushweni 1 u *e bo e tla re ka moso lo bo lo pateletsa batho mafoko ba sa itse* (‘uzothi ngokuzayo ufunze amazwi emilonyeni yabanye bantu’).

Imisebenzi yokubukeza

1. Nikeza ubuye uchaze izinhlobo ezintathu zemisebenzi yolimi ekuxhumaneni phakathi kwabantu.
2. Xoxa ngeqhaza ngalinye lomsebenzi wokuxhumana phakathi kwabantu.
3. Chaza ngomsebenzi ngamunye wokuxhumana phakathi kwabantu ohlotsheni lomi lwase-Afrika olukhethile.
4. Xoxa ngokubaluleka kokufunda imisebenzi yolimi ekuxhumaneni phakathi kwabantu.

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(116–216)

IYUNITHI YOKUFUNDA 5

Ukuxhumana ngezwi kanjalo nangezimpawu zomzimba

NB Sekere & KY Ladzani

5.1 ISINGENISO

Iyunithi edlule ibiphatHelene nokubhaliweyo kanjalo nokukhulunyiweyo Kule yunithi sizobheka okuphatHelene nezwi nalokho kwezimpawu zomzimba njengezinkomba zokuxhumana.Ukuqonda ukuthi ukuxhumana kusebenza kanjani kuzokusiza ekuthuthukiseni ukuxhumana kwakho.Kule yunithi uzofunda ukusebenzisa ulwazi lwendlela yokuxhumana ezimweni ezibhekene nawe kanjalo nezezimo zasemsebenzini wemfundo;ukubheka inhloso yakho yokuxhumana ngasosonke isikhathi;ukugwema izivimbo ezingaqubuka ekuxhumaneni; nokusebenzisa izwi njengophawu lokudlulisa umlayezo.

Imiphumela yokufunda

EkupHeleni kwale yunithi yokufunda uzokwazi:

- ukuchaza ubudlelwano phakathi kokuxhumana ngezwi kanjalo nokuxhumana okungasebnzisi izwi
- ukusebenzisa okufundile mayelana nokungaxhumani ngazwi ekuxhumaneni kwakho kwansuku zonke.
- Ukuchaza ukuthi ukungaxhumani ngazwi kusetshenziswa kanjani ukudlulisa incazelo
- ukuchaza ukuthi kungani izimpawu zemukelekile kwelinye isiko futhi zingamukelekile kwelinye isiko

Le yunithi yokufunda inikeza isingeniso esifushane emkhakheni eminingi yokuxhumana futhi iqukethe lezizihloko ezilandelayo:

- Ukuxhumana ngezwi
- Ukuxhumana okungasebenzisi izwi

Ngoba ingxenye yokungaxhumani ngezwi ekuxhumaneni kokukhuluma kubamba iqhaza elimqoka ekwakheni incazelo, nanokuthi imithetho yokungaxhumani ngazwi kuhlukene ngokwamasiko, kumqoka ukubheka kabanzi lo munxa wokuxhumana.

Uma sicabanga ukuxhumana, sijwayele ukucabanga ngemilayezo ekhulunyiwe. Kodwa ukuqonda imilayezo kuncike ngaphezulu kwamagama.

Isimo sezwi, izimpawu, ukusebenza kwesikhala nokuthinta, ukusebenza kobuso, ukuphimisa nendlela yokugqoka kokhulumayo konke kuyakuthinta ukuqonda. Isibonelo nje uma sikhombisa umuntu indlela sijwayele ukukhomba futhi sisebenzise ezinye izimpawu ukucacisa imithetho yalokhu esikukhulumile. Osolwazi bezokuxhumana bahlukanisa"ulimi" lokuxhumana imikhakha emithathu emqoka, okungowezwi, ongenazwi kanjalo nokuxhumana okubhaliweyo.

Ukuxhumana ngezwi kubhekiswe kokukhulunyiweyo noma izimpawu zokubhaliweyo okubizwa ngamagama okwakha ulimi oluthile njengesiNgisi noma isiZulu. Abantu abakhuluma ulimi olufanayo bayezwana ngoba bafaka incazelo efanayo emagameni. Ukuxhumana okungenazwi kubhekiswe kukho konke ukuxhumana kwabantu okungasebenzisi okubhaliweyo noma izimpawu ezikhulunyiweyo, njengokumamatheka noma ukunqekuzisa ikhanda.
Noma izimpawu zokungaxhumani ngazwi kunencazelo efanayo kubantu, leyo ncazelo ayisebenzi kumhlaba wonke. Kubantu bendabuko base-Afrika, njengesibonelo, kukhombisa ukungabi nanhlonipho uma ingane ibukela phansi umuntu omdala. Uma sifunda ukuxhumana, angeke sehlukanise imikhakha yokwezwi naleyo yokungasebenzisi izwi ngoba indlela yokugqoka isimo sephimbo, isibonelo nje kudlulisa umlayezo noma ngabe sikhuluma. Izimpawu zezwi nalezo ezingasebenzisi izwi zisebenza ndawonye ukudlulisa incazelo yomlayezo.

Kwemiye imisebenzi yokubukeza ekugcineni kwale yunithi, akuzukuba nazimpendulo. Imisebenzi nemisetshenzana kanjalo nokuphendulwa kwemibuzo kule yunithi kuzokusiza ukuzilungiselela imisebenzi yokubhala izivivinyo kanjalo nokuhlolwa. Ngalesi sizathu kumqoka ukugcina **ijenali yokufunda,** engaba sesimweni sencwajana yemisebenzi, ifayela noma incwadi ongagcina kuyo imininingwane yakho ndawonye.

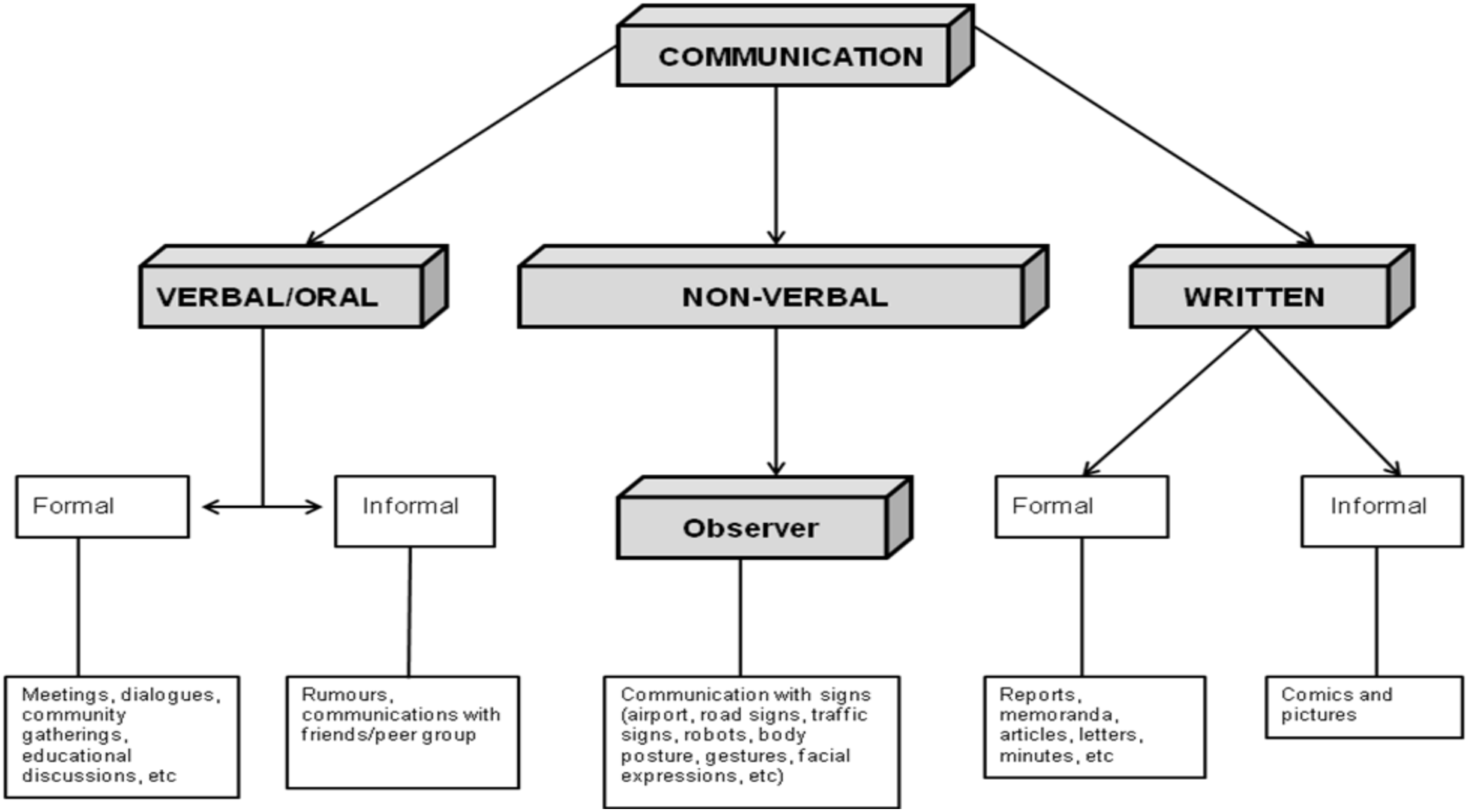
Umsebenzi

Imibuzo yolwazi olungaphambili

(a) Ngamagama akho chaza kafushane okwaziyo ngokuxhumana ngokwezwi, kanjalo nokungenazwi.
(b) Ucabanga ukuthi abantu ababili abaqhamuka emasikweni ahlukene bangaba nezinkinga zokungaqondi izimpawu zomunye komunye? Cacisa impendulo yakho.
(c) Nikeza izibonelo zezimo lapho ukuxhumana okungenazwi kungasetshenziswa khona.
(d) Nikeza izizathu ocabanga ukuthi ukufunda okuqukethwe kule yunithi yokufunda kungakusiza wena njengomuntu.

Ukuphawula

Ukuxhumana ngokwezwi kubhekiswe emilayezweni abantu abayidlulisa ngokwamazwi akhulunyiwe.Umlayezo wezwi uyinoma iyiphi inhlobo yokuxhumana okukhulunyiwe esikuqaphele njengomlayezo **wezwi onenhloso.** Lokhu kusho ukuthi sisebenzisa ulimi ukusisiza sixhumane nabanye.Sijwayele ukusebenzisa izimpawu zezwi ukuxhumana nabanye. Ukuxhumana okungasebenzisi izwi kubhekiswe emilayezweni abantu abayidlulisayo ngokwemizimba yabo, ngezimpawu, ukukhombisa ngokobuso, ukuma komzimba njl.Imilayezo yokungasebenzisi izwi iyileyo milayezo esiyithumela ngaphandle kokusebenzisa amagama, noma esiyisebenzisa ukuhambisana namagama esiwasebenzisayo.


COMMUNICATION
VERBAL/ORAL
NON-VERBAL
WRITTEN
Formal
Informal
Observer
Formal
Informal
Meetings, dialogues, community gatherings, educational discussions, etc
Rumours, communications with friends/peer group
Communication with signs (airport, road signs, traffic signs, robots, body posture, gestures, facial expressions, etc)
Reports, memoranda, articles, letters, minutes, etc
Comics and pictures

Izimpawu zezwi, ukukhombisa ngokobuso, izinkomba zokomzimba, izimpawu nokubhekana ngokwamehlo kuyizibonelo zezindlela imilayezo engadluliswa ngayo ngokungasebenzisi izwi. Izimpawu, ukunyakaza komzimba, ukusebenza kobuso nokuxhumana ngokweso konke kwenza ukusekela ukuxhumana nabanye. Izimpawu zomhlaba wonke, njengokunqekuzisa ikhanda ekuvumeni noma uma ubingelela omunye, zinokusebenza okungafani emasikweni ahlukene. Uphawu lokuvalelisa umuntu noma ukuqhweba umuntu kuyehluka ngokuya kwamasiko ahlukahlukene. Sisebenzisa ukuxhumana okungenazwi uma sisebenzisa imizamo kunamagama uma sixhumana.Abantu bangasebenzisa izimpawu zobuso, izimpawu, ulimi lokusebenzisa izimpawu nezintwana nje ukudlulisa umlayezo.

Ngokwejayelekile, lo munxa wokuxhumana indlela yokuthumela nokwamukela umlayezo eyenza abantu bashiyelane ngolwazi, imiqondo namakhono.Noma sifanisa ukuxhumana nenkulumo, ukuxhumana kwakhiwe iminxa emibili-okungokwezwi kanjalo nalokho okungenazwi.

5.2 UKUXHUMANA NGEZWI

Ukuxhuman ngezwi kungukuxhumana noma ikuphi okuhlanganisa amagama akhulunyiwe noma abhaliwe. Ukuxhumana ngezwi kuhlanganisa amagama akhulunyiwe (isibonelo, lawo okubonana nomuntu uxoxe naye, inkulumo mpendulwano yokuhlola amakhono nokomsakazo noma izingxoxo) kanti amagama abhaliweyo (njengalawo asezincwadini, amaphosta nasezincwadini).

Isisekelo sokuxhumana ukuxhumana phakathi kwabantu.Ukuxhumana ngezwi kuyindlelanye kubantu ekuxhumaneni ngokubonana. Ezinye zezinto ezimqoka ekuxhumaneni ngezwi umsindo, amagama, inkulumo nolimi olubhaliweyo. Ekuzalweni iningi labantu banezitho zezwi, ezenza bakwazi ukukhiqiza imisindo. Uma ingane ikhula ifunda ukwakha imisindo ibe amagama. Amanye amagama angaba imifaniso yemisindo, amanye angaqhamuka ezinkulumeni ezikhombisa imizwa, njengenjabulo(uhleko) noma ukudumala(ukukhala). Amagama ewodwa awanancazelo. Abantu abangafaka incazelo emagameni.(Uma incazelo ifakwa emagameni, ulimi luyakhula, ekuholeleni ekwakhiweni kwenkulumo.Ukwakheka kolimi kuveza isigaba, ubulili, umsebenzi, iqembu leminyaka nezinye izinto zenhlalo.Kungenxa yokukhulumisama eyenza ukuba sizame ukunciphisa ukungaqondisisani, kwesinye isikhathi kuba yinto enzima ukuyenza. Ngesikhathi sithatha ngokuthi imilayezo yethu imukelekile, sibe sesithatha ngokuthi into thizeni imqoka kithi, imqoka kwabanye, okungebe iqiniso.
Ukuxhumana ngokomlomo noma ukukhuluma kutholakala kwiminxa emibili:ukukhuluma okuphakathi kwabantu ababili nangaphezulu nasekukhulumeni emphakathini. Ekubeni ukuxhumana ngokomlomo noma

ngokukhuluma kuyinto ephakathi kwababili noma ngaphezulu kuyindlela, yokuxhumana ngokunempumelelo okungamele sikuqede olimini lwethu: kumele sifunde ukuxhumana nabanye abantu.

Ekukhulumeni kubantu ababili noma ngaphezulu imithetho yenhlonipho idlala iqhaza elimqoka. Ukuba umuntu oxhumana ngokunempumelelo umuntu kumele akhulume ngendlela engachukuluzi okubhekiswe kuye. Imithetho yenhlonipho ibamba iqhaza elimqoka esimeni sebhizimisi.

Ukukhuluma kuyinto eyenzeka noma inini futhi esikwenza ngaphandle kokucabanga. Kodwa okukuvezayo kuyezwakala. Inkulumo enoma ikanjani ivamise ukudala izinkinga ebhizinisini.Usuke wafisa ukuthi ungathola thuba lokuphinde ukhulume okuphawule phambilini ngoba usho into engafanele noma engavezi ubuwena? Noma waphawula ungazange wacabanga kuqala lokho kwaba nombangela wokuthi kwakheke isithombe emqondweni womuntu okhuluma naye okungeke kwaba lula ukusishintsha osukuphimisile. Uma kuza ekuxhumaneni ngezwi, inhloso yakho kumele kube ukuthatha ithuba lokusebenzisa okuhle kwayo ekubeni unciphisa ubungozi bayo. Ukuxhumana ngezwi kungasetshenziswa njengethuluzi lokufeza izinhloso zakho. Kodwa kumele uyeke umkhuba wokukhuluma noma ikanjani ungazange wahlela ukuthi uzosho ini nakanjani. Kumele ukwazi ukuphatha ukukhuluma kwakho ngokucwecwa okushoyo kahle nendlela yokukhuluma ukuvumelana nesimo. Nazi izinto ezizokwenza ukuthi ube umxhumanisi osezingeni:

- Qaphela okushoyo.
- Sebenzisa indlela efanayo yokubhaliweyo kokukhulunyiweyo.
- Ngaphambi kokukhuluma, cabanga ngenhloso yakho, umcabango omqoka nabantu okhuluma nabo.
- Hlela imicabango yakho ngendlela ehlelekile.
- Nquma ngesitayela esizohambisana nesikhathi bese ulungisa ozokusho ngokomqondo.
- Ngesikhathi ukhuluma, bheka okhuluma naye ukuthi umlayezo wakho unawo yini umthelela wokuhlosile.Uma kungenjalo bukeza futhi.

Njengoba sishilo ekuqaleni, ukuxhumana ngezwi kuphatHelene nokusebenzisa amagama uma sikhuluma, ekubhaleni nasekulaleleni, ngokwesibonelo nje ukulungiselela umbiko osemthethweni noma ukulalela isethulo.

5.3 Ukuxhumana okungenazwi

Ukuxhumana okungenazwi kuphatHelene nalezo zintwana ezisesimeni esisekuxhumaneni esibangelwa isikhulumi nokusebenzisa kwakhe indawo

eyethula umlayezo obalulekile kowutholayo/olalele. Ngokusobala nje ukuxhumana okungenazwi kuphatHelene nokuthumela nokuthola imilayezo ngezindlela ezahlukene ngaphandle kokusebenzisa imithethoyezwi (amagama).

Inokuhlosiwe kanjalo nokungahlosiwe.Le milayezo ifaka ukuma komzimba, iminyakazo, izimpawu, ukubukeka, ukusebenza kobuso, ukubhekana ngeso, indlela yokugqoka, ukuthinta, umsindo nokusebenzisa indawo okuyona.

Uma abantu bekhuluma, abavamile ukuzibophezela ekushiyeni amagama.Okuningi kwencazelo kudluliswa ngokungasebenzisa izwi okuhambisana nenkulumo yomlomo-enenhloso noma engenayo.Ngamanye amazwi, umlayezo uthunyelwa njalo ngamazinga amabili kanyekanye, esingabala umlayezo osebenzisa amazwi kanti nongasebenzisi amazwi.

Ukuxhumana okungenazwi kwenzeka kuqala kunokuxhumana okungazwi ngoba singaba bantwana sathembela kuqala ekuxhumaneni okungenazwi ukuzizwakalisa. Lento yethu esizalwa nayo yokungabi nazwi imqoka ekuxhumaneni. Nangaphambi kokuthi umusho uphinyiswe, olalele ufunda izimpawu zomzimba, okuvezwa ubuso kwesikhulumi, ezama ukwakha umqondo ngalemilayezo eyizimpawu. Iyathembeka ngoba iyazenzekela futhi iyingxenye yokwenzeka nsuku zonke. Abantu bathatha ngokuthi imilayezo engenazwi noma ukwenza akunamanga bese beyithemba ekubeni umlayezo wezwi uphikisana nakho.Abantu bazama ukwakha umqondo kwalokho okwenziwe ngokungenazwi abanye bese benamathelisa incazelo kulokho okubhekiwe kubo abakwenzayo. Ukuxhumana ngokungenazwi kuvamile ezimeni ezihlanganisa amasiko ahlukene.Umehluko ekuxhumaneni okungenazwi kunceda kakhulu ezimeni ezinzima zokuxhumana. Ngaleyondlela, le milayezo yezimpawu isiza olalele ekuhumusheni izinjongo zesikhulumi:kanjalo nobumqoka bokuxhumana ngokungenazwi endaweni yezokuhumusha.

Ekuxoxeni kwansuku zonke kuyenzeka singaqondi okushiwo omunye umuntu.Yileso sikhathi lapho ukuxhumana ngokungenazwi kusiza khona, kuyinjwayelo okubhekiswe kuye izimpawu zokuthi kumele umlayezo uzwakale kanjani. Ukuxhumana ngokungenazwi kuwukwenza, kunokuxhumana okukhulunyiwe noma okubhaliwe, okwakha noma okumele incazelo.Kufaka ukusebenza kobuso, ukunyakaza komzimba, ukunyakaza komzimba nezimpawu.Ukuxhumana okungenazwi kungukhuluma ngaphandle kokusebenzisa amagama. Nakho kubalulekile . Kuyasebenza, ukwedlula inkulumo. Khumbula isisho”izenzo zikhuluma kakhulu kunamagama”. Ukuxhumana okungasebenzisi izwi kuyasebenza noma ngabe labo abaxhumana bengandawonye. Engxoxweni yocingo nje njengesibonelo, enye incazelo ilethwa uksebenza kwephimbo lesikhulumi. Kaningana nje

ukuphumelela kokuxhumana nobudlelwano buncike ekutheni “uyifunda” kanjani lemilayezo ethule kwabanye.

Umsebenzi

Wake wazithola usesimeni sokuzizwa ufisa ukushintsha osukushilo komunye umuntu? Uma kunjalo, chaza kabanzi ukuthi kwenzekani futhi wasilungisa kanjani isimo.Uma kwenzeka kumngani chaza ukuthi wakulungisa kanjani.

Ukuphawula

Kwamanye amasiko isandla esivale umlomo sikhomba ukuthi kunento ayifihlayo.Umuntu angakwenza lokhu ukuhoxisa okushiwo, noma ukuzikhuza kulokho afisa ukukuphawula. Uma ngabe umuntu emaphakathi nomusho bese ehixiza, amehlo akhe abe makhulu ubeka isandla emlonyeni, kusho ukuthi usho into abengayihlosile ukuyisho. Ngakho-ke izimpawu ziyinto eyimizamo yokubuyisela amazwi ngenkani emloyeni. Lezi zinhlobo zezimpawu zisho izinto eziningi emasikweni ahlukene.



FIGURE 5.2: Uphawu lwesandla sivale umlomo

Kwamanye amasiko isithombe esingenhla sisho ukuthi isikhulumi sihoxisa esikushowo noma siyazithiba ekuphawuleni okuthile.Ukuxhumana ngokwezimpawu kungokunye kwezinto ezimqoka zokuxhuman futhi okumqoka esimweni samasiko axubile.Kunemisebenzi emininingi.

5.4 IMISEBENZI YOKUXHUMANA NGOKUNGENAZWI

Ngokwesikhulumi, kunemisebenzi emininingi yokuxhumana ngokungenazwi-noma okhulumayo angakuqaphele lokho.

Argyle (1988) uphetha ngokuthi kunemisebenzi emihlanu emqoka engenazwi eyenziwa umzimba ekuxhumaneni kwabantu:

- Ukuzwakalisa imizwa
- Ukuzwakalisa imiqondo yokuxhumana
- Ukuphelekezela inkulumo ekuphatheni izinsiza zokuxhumana phakathu kwabantu kanjalo nabalaleli
- Ukuveza ubuwena
- Ukuzimbandakanya emikhutshaneni(ukubingelela)

Abantu basebenzisa izindlela ezingenazwi ukuphoqa ukuba umuntu enze okuthile noma ukuphatha abanye; ukucacisa izinto; ukugcizelela, ukuhambisana, ukwenza mgonyana nokuphinda okushiwo.Izindlela zokuxhumana ngokungenazwi kungasetshenziswa endaweni yokushiwo ngamazwi, njengakwezinye izimo zokuma komzimba. Ukuxhumana okungenazwi kungukuveza imizwa ngokhe-ke konke okhulunyiwe kusho okuthile emizweni yaloyo okubhekiswe kuye futhi inomthelela wokwenza ukuba avumelane nalowo akhuluma naye. Ukuxhumana ngokungenazwi kuphethe inkulumo ngokuphatha izinkomba zengxongxo. Isibonelo nje ukuthinta ingalo yomuntu kungasho ukuthi ufuna ukukhuluma noma ukungenelela. Le misebenzi yokuxhumana ngokungenazwi kumele ibekwe emqondweni uma ukuxhumana ngokungenazwi kuxoxwa. Izinsiza zokungenazwi kuhambisana nomlayezo ngokugcizelela okushiwo. Angeke kudlulise umlayezo uma kusetshenziswa kodwa. Izinsiza ezihambisanayo zincedisa okuhloswe umlayezo.Isibonelo kungaba ibanga elikhona phakathi kwabantu. Ngokwejwayelekile abasebenzi baqhela ibangana uma bekhuluma kunomqashi, yize kungenzeki lokhu uma bexoxo nalabo asebenza nabo ndawonye. Ukwenza lokhu akudlulisi umlayezo wodwa ikakhulukazi uma bengabhekene-kodwa uma kuhambisana “nosawubona” onobungani, umphathi uyakwemukela lokho. Kukhombisa ukuthi uyemukela ukubingelelwa futhi kukhombisa inhlonipho futhi akwethuli umlayezo wokuthi isisebenzi aseyisi umphathi waso.





FIGURE 5.3:

Isithombe esingenhla sibonisa ukuthi abantu basisebenzisa kanjani isikhala ukubonisa ibanga Isithombe sokuqala sibonisa ibanga eliseduze kakhulu uzoni (15–45 cm), okungabantu abathandanayo nokuvumelekile. Isithombe sesibili sikhombisa izoni yomuntu yedwa u (45 cm–1, 2 m), eyibanga elivumeleke ebunganini.

Kwesinye isikhathi insiza yokungenazwi ingazimela futhi yenze umqondo.Uma ngabe insiza enganazwi yenzeka kanye kanye nomlayezo, iyawuphinda umlayezo njengoba uma umuntu ekutshele amanga ugingqa amehlo ngesikhathi usho uthi: “Angiyikholelwa lento”

.

5.5 UKUHAMBISANA PHAKATHI KOKUXHUMANA OKUNEZWI NALOKHO OKUNGENAZWI

Uma sixhumana , imilayezo engenazwi iyahamisana nemilayezo enezwi ngezindlela ezinhlanu: ukuphinda, ukushayisana, ukuhambisana , ukufaka okunye kokunye noma ukugcizelela/ukuhlola.

Ukuphinda

Ukuphinda umlayezo wezwi kuphatHelene njengesibonelo, ukusebenzisa izimpawu ukuqinisekisa okushiwo umlayezo onezwi, njengokukhomba endaweni ethile ekubeni ukhuluma ngezindawo.

Ukushayisana

Ukusebenzisa imilayezo enezwi nengenazwi esimweni esisodwa kungenzeka ithumele imilayezo ephikisanayo.Umuntu uma ebeka isitatimende seqiniso ngaleso sikhathi elokhu enyakanyakaza noma ebalekisa amehlo kunganika umlayezo ongacacile kokubhekiswe kuye esimeni sokuxhumana. Uma ngabe imilayezo engacacile yenzeka, ithuluzi elibalulekile ukusetshenziswa abantu ukuthola imininingwana ethe xaxa ukukhanyisa isimo; ukubheka ukusebenza komzimba nokuma uma abantu bethola imilayezo engenakucaca ngesikhathi sokuxhumana.

Ukuhambisana

Ukuhumusha okuqondile kwemilayezo kwenzeka uma okungenazwi nokukhulunyiwe kuhambisana.Izinsiza ezingenazwi zingasetshenziswa ukunaba ngemilayezo enezwi ukuqinisa imininingwane ethunyeliwe uma uzama ukufinyelela ezinhlosweni zakho zokuxhumana. Imilayezo ibona ukuthi ikhunjulwe kangcono uma izimpawu zokungenazwi ziqinisekisa ukushintshana ngezwi. Izimpawu zokungenazwi kwesinye isikhathi zisetshenziswa njengomgudu owodwa wokudlulisa umlayezo.Abantu bafunda

ukubona okuvezwa ubuso, ukunyakaza komzimba kanjalo nokuma komzimba njengokuhambelana nemizwa ethile kanjalo nezinhloso ezithile. Izimpawu ezingenazwi zingasetshenziswa ngaphandle kokuxhumana ngezwi ukudlulisa imilayezo:uma izimpawu zokungasebenzi ngazwi zingawudlulisi umlayezo kahle izindlela zokusebenzisa izwi ziyasetshenziswa ukwandisa ukuqondakala.

Ukugcizelela

Izimpawu zokungasebenzisi izwi zisetshenziswa ekulungiseni ukuhunyushwa kwemilayezo.Ukuthintwa, izwi, ukuphakama kwezwi nezimpawu kungamanye amathulizi abantu abawasebenzisa ukugcizelela noma ukufaka amandla emlayezweni othunyelwe;izimpawu zokungenazwi kungasetshenziswa ukuhlola noma ukubandisa ezinye izinto zomlayezo wezwi.

5.6 UKUNYAKAZA KOMZIMBA, IZIMPAWU KANYE NOKUMA KOMZIMBA

Izimpawu zomzimba ziwumnyakazo owenziwa ngezandla nezinyawo, ikakhulukazi izandla, ukudlulisa, ukugcizelela noma ukusekela umqondo noma inhloso yesikhulumi.Lo msebenzi ongenazwi ujwayele ukusetshenziswa enkulumeni yomlomo. Uma ngabe ukwenza komzimba kungadingi ukuphelekezelwa izwi kubizwa“ngesifanekiso”. Izibonele nje ukusebenza kwesandla uma uvalelisa, u”v”owuphawu lokunqoba noma “ukushayisana ngesandla” ukubonisa ukunqoba.Uma ezinye izifanekiso, njengesibonelo ukufingqa inqindi, kunencazelo yomhlaba wonke, kuneminye encike ngokwezigojana zomphakathi noma ezisebenza ngokosiko. Ukusebenza kwesakhiwo esiyiqanda okwenziwa isithupha nocikicane, njengesibonelo, akuchazi into efanayo emasikweni wonke.

Ukuma komzimba kubhekise ekumeni komzimba wesikhulumi, isibonelo nje ukuhlala ududele umzimba noma uqonde. Kuyinto engenhla noma ngaphansana kokulingengene, ngakho-ke ungakudidanisi okuyizimpawu zomzimba okunokunyakaza.Ukuma komzimba kungaba izicana kuthathwe ngezinhloso ezibalulekile noma ezihambisana nezimo ezilindelekile esimeni esithizeni. Iminyakazo nezimpawu zezandla, izingalo nezinye izingxenye zomzimba nobusokungokunye kwezinhlobo ezigqamile zemilayezo yokungasebenzisi izwi nenzima ukuyilawula.

Abantu ngokugqamile babonisa imiqondo yabo ngokunyakaza komzimba nokuma kwabo kwabanye.Iminyakazo yomzimba igqamisa imlayezo eyiqiniso ngemizwa engeke yafihlakala.Ngoba lezizinto zokuxhumana ziyabonakala, zihamba ibanga elide kunamagama aphinyisiwe futhi azithinteki ezintweni eziyimisindo eziphazamisa noma zicishe inkulumo.



FIGURE 5.4



FIGURE 5.5

Esithombeni sokuqala uphawu lwesandla lukhombisa injabulo, ekubeni esithombeni sesibili isandla sikhombisa ubukhulu bento. Ukuma komzimba kukodwa akunancazelo eqondile, kodwa kungasekela noma kuchithe igama elikhulunyiwe.Uma le zindlela ezimbili zokuxhumana zihlukaniswa noma ziphikisana, umphumela kuzoba nesithombe esingenakuthula futhi kaningana izinsizi ezingenazwi ziba namandla.

Ezilimini zase-Afrika izimpawu zihambelana nezibabazo kanjalo nezenzukuthi. Zingaphinda zisebenze njengokuchaza noma ukubonisa indawo noma indlela.Izimpawu ezahlukene zisetshenziswa ukudlulisa injongo yokuxhumana, imizwa nemiqondo, ngokuhlosekile noma okungahlosekile. Izibabazo zingamagama azimelenoma iqembu lamagama, ezinokubabaza ngokwesimo, ezisetshenziselwa ukubonisa izinhloso ezahlukene noma ukufuna ukunakwa, ukunikeza imithetho noma ukudlulisa ukuvuma noma ukungavumi.Ingaba futhi imisho ephelele, ngaphandle kokusebenza kwezilandiso. Ezilimini zaBantu izibabazo zingahlukaniswa ngezindlela ezintathu ezilandelayo:

1 Izibabazo ezikhombisa amandla
2 Eziwumemezi
3 Izenzo eziphoqayo

Izibabazo azinamthelelela ngokwegrama noma ngokwemvumelwano emushweni; ziyizinto nje ezifakiwe zokuhambisana. Kanjalo nakwizenzukuthi, indlela yesimo yazo kwenza ukuthi ezinye ziphinyiswe ngezindlela ezihlukile kodwa lokhu kungafani akukuningi njengeziboniswe ezenzukuthini. Lezi zenzukuthi zesiZulu neziboneli ezithethwe kwezinye izilimi ezilandelayo zingahambisana nezimpawu ezingesiso isenzo olimini olukhulunywayo:

Ukubingelela okuveza amandla.

Sanibonani! (ukubingelela) ngesiZulu; ngeTshivenda u *Aa!* kubantu besifazane no *Ndaa!* kubantu besilisa , kuhambisane nesimo somzimba noma ukuxhawula

We bakithi! (wokumangala) *UKgele! (*kwiSiSuthu); (*mafhefho!)* kwiTshivenda) kuhambisane nokukhombisa ngokobuso

Ehhe (wokwamukela) kuhambisane nokunqekuzisa ikhanda (EsiZulwini kanye nakuSeSuthu ne Tshivenda)

Hela!(ukubiza umuntu ngesiSuthu) kuhambisane nokunyakazisa isandla (*hei* kwiTshivenda)
Cha! (ukungavumi, kuphelezelwa ukunqekuzisa ikhanda liye le nalena
Yebo! (ukuvuma) kuhambisane nokunqekuzisa ikhanda
Habe! (ukumangala)uhambisane nokushaya izandla (kwiSeSuthu neTshivenda kuyatholakala nakhona)

Ommemezi
Ommemezi bakheka ngamabizo kanjalo nezabizwana ezikumuntu wesibili ekubeni bonke ommemezi boqobo bebhekiswa “kumuntu wesibili”.

Isibonelo:

Madoda! ngesiZulu
Banna!-kwiSiSuthu no *vhanna!* kwiTshivenda, okusetshenziswa amadoda, ukungahambisana nokunikina ikhanda noma ukubheka phansi
Hheyi wena!- NgesiZulu
Wena! kwiSiSuthu,
inwi! (heyi wena!) kwiTshivenda, okungahambisana nokukhomba komunwe
Mmao! (unyoko) okusebenza njengenhlamba esiBhunwini‘*jou ma’* okuhambisana nokukhomba komunwe

Indlela yempoqo

Ondlela yempoqo abananhloko noma imvumelwano kamenziwa. Bayindlela yomuntu wesibili, futhi banempoqo njengezinye izibabazo kodwa, uma bengokwezwi bangabathatha omenziwa bese befana nezijobelelo.

Izibonelo:

Ondlela yempoqo besenzo u *-za* (woza) u bangahambisana nokuvayiza ngesandla.
Gijima!- okuhambisana nokubonisa umnyakazo wokugijima obheke eceleni kwesithupha esimisiwe

Izenzukuthi
Isenzukuthi siyigama, elinomsindo ozwakala njengalokhu obhekise kukho, ochaza isilandiso, isichasiso noma isandiso. Ezilimini zaBantu, imisindo yakha

uhlobo lwenkulumo, oluthi malufane nokusebenza kwesenzo (kodwa –ke kwezinye izilimi ungasebenza njengesilandiso).

Ngokuvamile uma sisebenzisa izenzukuthi enkulumeni, isikhulumi singaphelekezela esikuphimisayo nokwenza. Izenzukuthi ziyatholakala ezilimini eziningi zaBantu njengeSeSuthu *tu!*, Tshivenda *du!* a nesiZulu *du!* (okokuthula). Kujwayelekile ukuthi isikhulumi sigcizelele incazelo yegama elichazwayo noma isenzo ngokuthuthukisa izenzukuthi bese zibekwa ngemuva kwegama, noma kushiyelwe umlaleli ukuqagela incazelo emongweni wodaba noma ekwenzeni okuhambelana nalokho. Izenzukuthi zakheke ngokomuzwa kanti futhi azivamile ukulandela imithetho yefonetiki yolimi, kanti futhi angaphinyiswa ngezindlela ezingajwayelekile.

Izimpawu ezichazayo zisetshenziswa ukuhambisana namagama uma ukucabanga ngokwengqondo komlayezo kungasiza. Isibonelo nje, uma ngabe owesifazane ecabanga ukuthi wayemncane kanjani udadewabo uma kwenzeka isigigaba esithile, angabeka intende yakhe yesandla ibheke phansi, nebanga elisuka phansi ukubonisa ubude bukadadewabo ngaleso sikhathi. Uma ngabe umuntu ekhuluma ngento eya phezulu, angaphakamisa isandla sakhe siye phezulu nentende yesandla sakhe ibheke phezulu. Kanti futhi uma umuntu ekhuluma ngento eya phansi, umuntu angehlisa isandla sibheke phansi nentente yesandla ibheke phansi.

Izimpawu zondaweni zisetshenziswa ukukhombisa ukuthi ikuphi into noma iya kuyiphi indawo. Uma uthi “laphaya”njengesibonelo, ukukhomba kwakho kwindawo kuzoba uphawu lukandaweni. Izimpawu zondaweni zivamise ukusetshenziswa nezinsiza ezibonakalayo ukubonisa ukuqaphela yengxenye yensiza thizeni. Ukwengeza kule zinhlobo zezimpawu enkulumweni, kumele uqaphele izimpawu ezingadingeki bese uzikhipha. Izimpawu, ukubonisa nezinye izindlela zokuxhumana okungenazwi kunomsebenzi okuthi ngokolimi, udinge ukufundiswa kanjalo nesimo sawo. Ngokufanayo nje izinto zolimi zinomsebenzi,
okunye ukukhuluma ngokolimi kunemisebenzi eminingi, ekubeni ukuxhumana okungenazwi ngokujwayelekile kunemisebenzi emithathu emqoka okungubhekela ubuyona, ukuchaza kafushane ngobubudlelwane kanjalo nokudlulisa imiqondo nemizwa.



FIGURE 5.6: Ukuqhweba ngomunwe wokukhomba

Ukuqhweba

UNdumiso (eqhweba ngesandla sakhe nomunwe kuSibusiso): Woza lapha Sibusiso…..
USibusiso…….(angamnaki uSibusiso, ashwashwaze into engezwakali ebe ephefumula)
UNdumiso : Sibusiso, utheni?
USibusiso: Lutho mnumzane.
Ndumiso: Woza lapha -ke.
Umbuzo: Kungani uSibusiso wayecasuka?
Impendulo: Emasikweni ase-Afrika kunomehluko omqoka phakathi kwezilwane kubantu. Kuyinhlamba ukuqhweba umuntu ngomunwe ngendlela undumiso enza ngayo, njengoba lokhu kulingana nendlela umuntu engaphatha ngayo isilwane.

Ithebula 5.1: Indlela nemisebenzi yezimpawu

Indlela	**Umsebenzi osemqoka (kwamanye amasiko**
Ukunqekuzisa ikhanda(Yebo)	Ukuphinda
Ukunyusa amahlombe(Angazi)	Ukushintsha okunye ngokunye
Ukunwaya ikhanda, ukubheka ngendlela enokumangala	Ukwenanela
Indlela yephimbo, ukukhomba	ukuvuma
Ukuphakama kwesandla	Ukushaya umthetho, ukunikezana ithuba
Ukugingqa ikhanda	Ukuphikisa
Ukunyakazisa amehlo	Ukuholela ophathe
Ukugqolozela/ukubheka phansi noma kwenye indawo	Ukuba namandla/ukuvuma
Ukuphakamisa inqindi	Inkani
Ukuxhawula	Ukuhlalisana
Ukuthinta, ukuqabula	Ukuvukelisa
Ukuvunula weqise	Ukuqhosha

5.7 OKUVEZWA UBOSO

Bonke abantu “bafunda” noma behumushe okuvezwa ubuso ukwakha okuqondwe abanye. Okuvezwa ubuso kuphatHelene neminyakazo emincane yomzimba, kodwa umthelela wayo ungaba mkhulu kunalo konke ulimi lomzimba elikuvezayo. Isikhulumi sixhumana ikakhulukazi ngokwengozi

ngokuvezwa ubuso kunakho khonke okunye. Ukunyakaza kobuso nomzimba kungasinikeza izithombe ngobuyena bomuntu nesimo semizwa.
Ubuso buveza imizwa ehlukene njengokwesaba, ukujabula, indumalo, ulaka, ukumangala, ukufisa noma ukudineka. Izindlela eziningi zokubonisa ziyahluka ngokwencazelo esikweni ngalinye. Ubuso nomzimba kuthumela izimpawu ngendlela ukuxhumana kuqhubeka ngakhona: amaphethini okuxhumana ngeso akhombisa ukuthi ubani okhuluma nobani; okuvezwa ubuso kunikeza ukuphawula kokhulumayo, ukuzwakalisa leyo mizwa njengokudideka noma ukungakholwa; konke ukuma komzimba kudlulisa umqondo womuntu ekuxhumaneni.

5.8 UKUNYAKAZA KWESO

Ukunyakaza kweso kubhekiswe endleleni isikhulumi noma umlaleli esebenzisa ngakhona amehlo ukwenza noma ukubhekela impumelelo yokuxhumana. Kwamanye amasiko endabuko ase-Afrika, ukubhekana ngqo ngokwamehlo kuwuphawu lokungahloniphi, ekubeni emasikweni aseNtshonalanga kuthathhwa njengokunganaki noma ukuzibukela phansi. Ukunyakaza kweso kuyingxenye ewukhinye endleleni ubuso busebenza ngakhona ngoba amehlo yiwona aphethe okuvezwa ubuso. Izindlela ezahlukene ziyabhekwa emasikweni ahlukene. Ukuxhumana njalo ngeso kungasho ukuthi ukufusa noma ukuphathwa isizungu noma kungagcina kuveze ukungathembeki. Ukubheka ngqo kwesikhulumi kungakhombisa ukukhuluma ngokwethembeka noma ngokuvuleleka.Ukubheka phansi kuhambisana nokuzicweca; amehlo agingqwa ebheke phezulu angakhombisa ukukhathala. Amehlo ajwayele ukubonisa injabulo, indumalo noma ukumangala.Ubuso obuphansi bungabonisa injabulo noma ukumangala.Ukumamatheka njengesibonelo, kungabonisa ubungani noma ukubambisana; amashiya noma isiphongo kungakhombisa intukuthelo noma ukuthinteka.

Izinto ezigqamile noma ezithembekile zezici zobuso, isibonelo amehlo; anikeza ukuxhumana njalo. Kungaba nokubaleka noma ukushalaza, akhombise inzondo, uvalo noma ukuba necala, noma abonise ukuzethemba, uthando nokweseka. Okwenziwa amehlo kuba nokubaluleka kanti futhi kusebenza ukubonisa ukuthi omunye uvulelekile yini ekuxhumaneni. Ukuxhumana ngamehlo kusebenza ukulawula ukuxhumana okubantu. Uma abantu bengafuni ukuphazanyiswa bazokushalaza beqhubeke bexoxe. Uma befisa ukuthi omunye umuntu akhulume bazoma ukukhuluma kancane, bakubheke.

Isibonelo: ukuxhumana ngeso

UHelen (kuCindy endlini yokudlela): Ngifisa engathi indoda emnyama ingayeka ukungigqolozela.Ungenza ngibe nokuthuka.Noma nami ngizama ukumbheka, uqhubeka angigqolozele. Ayikho inhlonipho noma imizwa…

Cindy: Yebo, okuyindida ukuthi uma umuntu omnyama kufanele akubheke emahlweni abakwenzi.Lokhu kwenza ukuthi umuntu ecabange ukuthi banyanyile noma abathembakele.

Helen: Ngike ngezwa ukuthi akukhombisi inhlonipho emasikweni ase-Afrika ukubheka umuntu omdala emehlweni, ngoba lokho kungahunyushwa njengokuba nenkani. Kodwa abantu base-Afrika kumele beqonde ukuthi emphakathini yaseNtshonalanga kuthathwa njengokunenanhlonipho ukugqolozela noma ukukhuluma ulimi lwase-Afrika kukhona labo abangaluqondi.

5.9 UKUVUMA NGEKHANDA

Ukuya phezulu naphansi kwekhanda kuwuphawu lokusho ukuvuma, ukwamukela, ukubonga noma ukuqinisekisa. Le ndlela ijwayele ukusetshenziswa uma isikhulumi samukela, sivumelana nokuthile noma sinentshisekelo yalokhu okushiwoyo. Lokhu kuvuma ngekhanda kusondelene no “yebo” noma “ngiyavuma”

5.10 UKWENYUSA AMAHLOMBE

Ukwenyusa amahlombe nokwehlisa kuvamise ukuchaza ukuthi“Angazi” futhi kungahambisana nokwenyuka kwamashiya, ukwehla nokutsheka komlomo, izandla ezibanjwe zabheka eceleni, nentende yesandla ibheke phezulu naphambili (ukukhombisa ukuthi akukho okufihliwe).



FIGURE 5.7: Isibonelo: Ukwenyusa amahlombe

(a)

Obuzayo: Uzokwenzani ukuphuma kwesikole?
USipho (enyusa amahlombe): Anginasiqiniseko okwamanje ekubeni kunokuntuleka kwemisebenzi. Abantu bathi u 3% womatekuletsheni yibona abazothola umsebenzi ezimboneni ezikahle.

UNkosinathi (enikina ikhanda): Njalo kunendlela yokubhela ababencishwe amathuba, okusho ukuthi thina njengabamhlophe besilisa asinathuba lokuthola umsebenzi!

Thabo (ukulingisa): Ngiyaxolisa sithando sami, uhlakaniphile kodwa umbala wakho awulunganga!

(b)
Obuzayo: Ubani ongezanga namhlanje?
UBuhle: Abafundi. Bahlanu kuphela ebebelapha ekuseni.
Obuzayo: Ngakho –ke bahlanu abafundi abeze ukuzofunda.Yini ungazange wabafundisa wena?
UBuhle (enyusa amahlombe eqhubeka nokwenza izinzipho zakhe): Ngiyacabanga akunanzuzo.

5.11 IMISEBEZI EMITHATHU YOKUXHUMANA NGOKUNGENAZWI

Kunemisebenzi emithathu emqoka yokusebenza kokuxhumana ngokungenazwi.Okokuqala sikusebenzisa ekuxhumaneni kwezimo zansuku

zonke, njengasekuxhawulaneni.



FIGURE 5.8: Ukuxhawula

Ukusebenza okulandelayo okokuxhumana okuthile.Isibonelo, abasebenzi bangasebenzisa izimpawu emsebenzini yabo. Owodwa umsebenzi usenkontilakeni lapho umsebenzi esebenzisa izimpawu kumuntu oshayela umshini wezinsimbi ezisindayo ukuze wonke umuntu aphephe. Lezi zimpawu zimqoka koshayelayo ekumtshengiseni ukuthi aye esinxeleni noma esikudleni, noma ukuthi enyuse noma ehlise ihhuku.Owesithathu ukuwokuzixhumanele nje ngokungenazwi. Lena iminyakazo nemiqondo yokubonisa ukuthi abantu bazizwa kanjani. Esikhathini esiningi, abantu abazi ukuthi bayaxhumana uma benza lezinto, ngoba lezinto ziyazenzekela. Isibonelo nje, ukuhlikihla izandla kubonisa intshisekelo ethile, ukuthinta noma ukushaya iminwe kubonisa ukuhlulwa ukubekezela, ukuluma izinzipho kungabonisa ukwethuka, bese ukubeka isandla noma umunwe esihlathini kungabonisa ukujula ngokomcabango.



FIGURE 5.9: Indoda ijulile ecabangweni

Uma abantu behlikihla amehlo, kukhombisa ukuthi bakhathele. Zonke lezi zibonelo zikhombisa ukuthi abantu bazizwa kanjani.Ukuma komzimba kuphathelene nokungaphezulu kokuma komuntu eqondile noma elexise umzimba. Ukuma komzimba kubhekise ekutheni uwumisa kanjani umzimba, indlela ohamba ngayo, ukusebenza kobuso, ukuqina kwezicubu, izimpawu, etc.

5.12 UKUDLULISWA KWEZIMPAWU EZINGENAZWI KUSUKA KOKHULUMAYO KUYA KUMLALELI

Akusiso isimo sobuso nobuso kuphela lapho ukuxhumana okungenazwi kubamba khona iqhaza. Kumqoka futhi kulolu hlobo lokuxhumana, isibonelo nje esimweni sokuhumusha ucingo, lapho umhumushi engamboni okhulumayo.Uma abantu bekhuluma ocingweni imizimba yabo iyakhombisa isimo abayiso nemizwa.Lokhu kwenzeka unganakile futhi kuyazenzekela.Ubani ongama ecabange, ”O umuntu engikhuluma akangiboni ngakho-ke asikho isidingo sokunyakazisa izandla zami kanjalo nokusebenza kobuso? Nasocingweni iphimbo lingakhombisa imilayezo engenazwi.Le milayezo idluliswa, njengesibonelo, ekusebenziseni iphimbo, esimeni sephimbo, emisindweni ekhiqizwa yiphimbo noma ikhefu. Futhi, kumele kubhekelwe ukuthi ukuxhumana ngokungenazwi kungenzeka kuvezwe ngokugcwele futhi kubhekwe esimweni sobuso nobuso, lapho ukuzwela kuhambisana nemizwa ebonakalayo.

Indlela yokusebenza kwephimbo

Ngokujwayelekile , umhumushi kumele akhiqize indlela yokusebenza kwephimbo ngendlela efanayo nesikhulumi. Kodwa indlela yokusebenza kwephimbo ayivamisile ukuthi isebenze ngokuyikho ngqo. Isibonelo nje ukuthi abahumushi abahumusha ngasikhathi sinye abazi ukuthi isikhulumi sizoqhubeka sithini ngenkulumo futhi lokho kungabangela ukuthi ukusebenza kwephimbo labahumushi likhombise olikulindele. Lapha iphimbo lomhumushi libe selenyuka ngokuhlelekile bese kuba nzima ukuthi abalaleli benake futhi baqonde ukuthi imisho iqalaphi futhi igcinephi, futhi nokuhlukanisa lokhu okuwukuqinisekisa kanjalo nalokho okuyimibuzo.

Isimo sephimbo

Ukukhethwa kwephimbo elanele umhumushi kungaletha izinkinga. Abahumushi baholwa kuphela ubuciko babo bokufunda.Isibonelo nje, ukwenza kakhulu sengathi ungaphansi kwencindezi kungazenza sengathi kuwumzamo wokubeka phansi umoya. Lokhu kungaholela endleleni enokuhumusha okuyindlela eyodwa futhi ebanga isizungu noma umqondo wobungcono ohlangothini lomhumushi.Ukuxhumana kungaba nobunzima futhi abalaleli bengadineka.

Imisindo ekhishwa ngephimbo

Abanye mabakhuluma basebenzisa imisindo ekhiqizwe ngephimbo njengo “eh” uma benza ikhefu phakathi kwamagama amabili noma imisho emibili. Imisindo ekhiqizwa iphimbo ihlanganisa uhleko, ukumemeza, umsindo wenjabulo, ukwesaba, ubuhlungu kanjalo nesikubonisa uma sicasukile,

sinqobile etc. Abahumushi kumele bazi ukuthi le misindo ayimukelekile kuzo zonke izilimi. Kumele benze okuyingxenye yomlayezo.

Isimo: Isimo somzimba ocingweni

Isimo somzimba sidlala iqhaza elimqoka uma sikhuluma ocingweni.Isibonelo inkosikazi yathola ucingo luvela esibhedlela lokuthi unina ungenisiwe ngemuva kokushaywa unhlangothi. Ofonile ukhuluma ngephimbo eliphansi ngokunensa nokuphakama kwephimbo kuphansi futhi iphimbo lijulile kakhulu. Iphimbo elinencayo nelijulile lenza ukuthi indodakazi yesiguli icabange ukuthi izothola izindaba ezimbi. Akawezwanga amazwi ayeshiwo kodwa indlela ayeshiwo ngakhona. Ofonayo yena wayazisa indokazi ukuthi unina udluliselwe kwelinye iwadi.U ma ngabe amazwi ayekhulunywe ngokushesha nangephimbo eliphezulu, wayezofinyelela ekutheni ucingo olujwayelekile oluzodlulisa ulwazi olujwayelekile- nanokuthi asikho isidingo sokuphatheka kabi.

5.13 UKWAHLUKA KWAMASIKO EKUXHUMANENI OKUNGENAZWI

Noma izinsizi eziningi zalokhu okungenazwi zingaphakathi futhi sisebenza umhlaba wonke (singaphawula ngokuthi abantu abasemasikweni angafani banokuqonda okufanayo kwalezi zinsizi), igalelo lokuxhumana ngalokhu okungenazwi kwincazelo yalokho okukhulunyiwe noma okubhaliweyo kuncike futhi kwahluka emazweni ahlukene. Sisebenzisa imizimba yethu ukudlulisa imilayezo ethize. Kodwa –ke kumele sazi ukuthi abantu abasemasikweni ahlukene basebenzisa imizimba yabo ngokwahlukene ukudlulisa umlayezo ofanayo, nanokuthi insiza efanayo yomzimba ingasho into ehlukile kwelinye isiko.Isibonelo nje, ekubingeleleni umuntu amakhosikazi aseVenda agoba amadolo ehlanganise izintende zezandla ndawonye. Lokhu kwenziwa ngezindlela ezahlukene emasikweni ase-Afrika ngoba lokhu kugotshwa kwamadolo nokuhlanganiswa kwezintende zezandla kwenziwa isikhathi eside.

Ukukhothama kuwuphawu lwenhlonipho okuhlanganisa ukwehlisa ikhanda, okubonisa ukuba ngaphansi kumuntu ongenhla ngokokuhlalisana. Amasiko ahlukene anezindlela ezahlukene zokwenza ukukhothama. Abantu baseNingizimu Afrika banyusa amashiya uma bebona umuntu ohehayo; abantu baseFransi baqabula iminwe yabo uma bebonisa ukuncoma. Le ndlela esisebenzisa ngayo imizimba yethu iholela ekudidekeni nasekucabangeni okungeqiniso. Kunezindlela ezahlukene endleleni abamhlophe nabamnyama baseNingizimu Afrika bebingelelana ngayo, evamise ukuholela emicabangweni okungeyiyo. Ukubingelela kungachazwa njengokwabelana inkulumo, injabulo noma izifiso ezinhle phakathi kwabantu noma iqembu elixhumanayo ngenhloso yokufeza izibophezelo noma ekwakheni

ubudlelwano phakathi kwabantu. Ukubingelela kuvamise ukusebenzisa amagama, kodwa kungenzeka ngaphandle kwamagama njengasesimeni sokuvayizisa isandla, ukwenza iminyakazo yamehlo, ukumamatheka noma ukushaya amalambu emoto. Uphawu lokuvalelisa noma lokuqhweba nakho kuyehuka osikweni nosiko.Ngisho nezimpawu zomhlaba wonke njengokuvuma ngekhanda ukukhombisa ukwamukela noma uma ubingelela umuntu, kunezincazelo ezahlukene emasikweni ahlukene.

Amasiko angaba nomthethela endleleni yokukhuluma. Kutholakala ukuthi abamhlophe baseNingizimu Afrika bakhuluma ngamaphimbo aphansi kunabamnyama baseNingizimu Afrika ezindaweni zomphakathi. Abantu abamnyama baseNingizimu Afrika baziwa ngomkhuba wabo wokukhulumela phezulu ezndaweni zomphakathi-lokho okuze kucasule abamhlophe baseNingizimu Afrika. Abamhlophe baseNingizimu Afrika bacabanga ukuthi abamnyama banengxabano nanokuthi bayamemezana ekubeni ngokweqiniso bayazixoxela nje. Bakhulumela phezulu ukuvikela ukungathembeki, ukugwema ukusoleka noma uzungu kanjalo nokudlulisa ukuvuleleleka nokuthembeka. Ngamanye amazwi uma usebenzisa iphimbo eliphansi, ungabe uhleba, kodwa uma wonke umuntu ekuzwa, ukuhleba akukho.

Umsebenzi

1 Thola okungenani okuthathu (3)ukwenza okungenazwi esikweni lakho okuhlukile kwamanye amasiko.

2 Kungani ukuxhumana okungenazwi kufanele kufundwe futhi kuhumushwe ngokomongo wodaba?

Ukuphawula

Uma ufuna ukuba umfundi osezingeni eliphezulu ukuxhumana okungenazwi kumele ubheke kahle kunokuthi ufunde imiqondo. Konke ukuxhumana okungenazwi kuyafundwa-kudluliselwe esizukulwane nesizukwane-futhi kuphathelene nokuqonda okwabelenwe. Ekubeni ukuxhumana ngokungenazwi kusebenza ngokwamasiko kanjalo nangangokwezifunda, umongo wodaba lwamasiko ungaba nomthethela omkhulu emphumelweni womlayezo. Ungazitsheli ukuthi abantu bosiko oluthize bazoziphatha ngendlela efanayo. Unganikezi incazelo kwinsiza eyodwa yokungasebenzisi izwi kuzimele kodwa. Bhekelela umongo wodaba wonke, wenze isiqiniseko sokuthi ubhekelela ezinye izinsizizokwezwi kanjalo nezokungenazwi. Kumqoka ukufunda kabanzi ngemilayezo engenazwi ukuze ukwazi ukuthuthukisa ukuqonda okucashe kwincazelo edlulisawa ngokwemithetho engakhulunywa.Ukuthuthukisa ubuciko bakho bokuhumusha imilayezo engenazwi, bhekelela umongo wodaba okwenzeka kulo. Futhi zama ukwandisa ulwazi lwakho lokusebenza kokungenazwi okukwamanye amasiko.

Ngesikhathi ubheka kakhulu kuxhumano olungenazwi, ukuba ngcono kwakho ekuboneni nasekuqondeni le milayezo engenazwi.

Imisebenzi yokubukeza

Lemibuzo yokubukeza elandelayo izokusisa ekulungiseni imisebenzi yakho yokufunda kanjalo nokuhlolwa:

1. Ukuxhumana ngeso okungakanani okuvumelekile esikweni lakho?
2 Ikuphi ukwenza okungenazwi okudlulisa inhlamba osikweni lakho?
3. Chaza umehluko phakathi kokuxhumana ngezwi kanjalo nalokho okungenazwi.
4. Landelanisa okungenani emithathu (3) imisebenzi yokuxhumana okungenazwi.
5. Ukuxhumana okungenazwi kungasetshenziswa ukubonakalisa imizwa kanjalo nemiqondo yabaxhumanayo. Xoxa.
6. Chaza imisebenzi yokuxhumana ngokungenazwi.Bonisa impendulo yakho ngezibonelo zokuxhumana kwansuku zonke.
7. Xoxa ngobudlelwano obuphakathi kokuxhumana ngezwi nalobo bokuxhumana ngokungenazwi.
8 Ukuma komzimba kunamthelela muni emcabangweni wakho ngabantu ohlangana nabo okokuqala?
9 Veza izimpawu ezijwayelekile lapho uhlala khona.

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IYUNITHI YOKUFUNDA 6

Izilimi zase-Afrika ngokwesimo somhlaba

LP Phaahla

6.1 ISINGENISO

Kuleli zinga lokufunda, kumele ukube usunakho ukuqonda okukhulu ukuthi kungani ufuna ukufunda izilimi zase-Afrika nanokuthi kungani iNingizimu Afrika inezilimi eziyishumi nanye ezifakwe kuMthethosisekelo wazo, ekubeni amazwe aseNtshonalanga enolimi olulodwa olusemthethweni. Kumayunithi wokufunda adlule, sikunike isithombe esifushane ngokudabuka kwezilimi zase-Afrika; indlela isimo solimi; iqhaza lamaqhinga olimi ekuthuthukiseni ukuxhumana kulezi zilimi. Siphinda saxoxa ngokuhlaziya kwalokho okubhaliweyo kanjalo nokukhulunyiweyo. Izibonelo eziphathekayo zezinsizi zokunezwi kanjalo nokungenalo ekuxhumaneni kunikeziwe.

Kule yunithi sikuqalisa emiqondweni emihlanu, okuyizilimi ezahlukene, izilimi eziphilayo zomhlaba, izintwana ezithinta izilimi zase-AfrikaIn (njengendawo yazo emhlabeni wonke), ukuhlelwa kolimi nemigomo, nokuthuthukiswa kolimi eNingizimu Afrika. Kunomnotho wolwazi elabhulali ophathelene nalezi zihloko futhi uyalulekwa ukuqhubeka ufunde ngalezi zihloko nemiqondo.

Imiphumela yalesi sifundo

Ekupheleni kwale yunithi yokufunda kumele ukwazi:

- ukuxoxa ngesimo seZilimi zase-Afrika ngokomongo wodaba lomhlaba kanjalo nowasekhaya
- ukuchaza ukuthi ukuba semthethweni kolimi kuqukethe ni
- ukubonisa izilimi ezisengozini yokushabalala
- ukubonisa ukuthi izilimi ezithintene zingaholela kanjani ebudlelwaneni bolimi
- usebenzise ulwazi olutholile ukwenza igalelo elibalulekile ekuhlelweni kolimi nasekukhulisweni kwalo

6.2 UKUCHAZA KAFUSHANE NGEZILIMI ZASE-AFRIKA NGOKWESIMO SAZO EMHLABENI JIKELELE

Uma sibheka ukuxhumana emhlabeni wonke jikelele namhlanje, izilimi zasekhaya zabamnyama zingabekwa esimeni esingcono ngokwesimo sazo

esingasetshenziswa emisebenzini emikhulu (njengemfundo, isayensi, ubuchwepheshe nebhizinisi).

Akusafanele zisetshenziselwe ukukhuluma kwansuku zonke kuphela. Izilimi zethu zichaza ubuthina njengabantu abangaphansi kweqembu lezilimi nokuhlalisana, kubhekiswe kundlela yokuphila. Ulimi alusiyo nje into yokudlulisa incazelo, kodwa luqukethe incazelo yesimo senhlalo. Amaqembu enhlalo anemiqondo ethizeni komunye nomunye, futhi lemiqondo idluliselwa olimini lwaleloqembu nakuloyo olukhulumayo. MacMillan (1998:17 ku-Phaahla 2006) obeka ukuthi ulimi lwethula usiko lomuntu, usiko lwakhe nomphakathi; futhi ubeka ukuthi ulimi lunokuhlakanipha kwengqondo yolimi lomuntu oseqenjini. Emasikweni amaningi uma umtwana ezelwe uqanjwa ngelinye ilungu lomphakathi (kungaba ubaba, umama, umalume) ukukhombisa ukulandelana komndeni. U MacMillan (1998:17 ku Phaahla 2006) uqhubeka ethi ulimi luyinkomba ehlala ikhona njalo kumalunga, luqiniswa izinto ezincane zezitayela zolimi. Umuntu angalindela ukuthuthuka kwalo njengoba imingcele phakathi kwezilimi iya ngokwehluka.

Inhloso yaleyunithi yokufunda ukuxoxa ngendawo yezilimi zase-Afrika ngokwesithombe esibanzi ikakhulukazi ngokuba khona kwazo zihlangene nezinye eNingizimu- Afrika. Sizobheka futhi imizamo yokuthuthukisa lezi zilimi kanjalo nezingqinamba ezibhekene nazo.

6.3 IZILIMI ZOMHLABA

Ukusabalala kwezilimu zomhlaba ngokomhlaba wonke jikelele kuyadida futhi kunzima ukukuchaza. Ufuduko lwabantu kule minyaka eyishumi sekubangele ukuthi izizwe ezinkulu zibe nezilimi eziningi. Akusenazibalo ezisemthethweni, kodwa izilimi ezibalelwa ku- 5 000 kuya ku- 6 000 zikhona emazweni awu-200. Isizathu ukuthi izizwe ezintsha zisaqhubeka nokutholakala ezifundeni ezigqamile zomhlaba. Ngalokho izilimi ezintsha zisatholakala. Ukubekisa, abakhulumi bolimi olukhona, kuyinto enzima kunokuhlakambisela inani lezilimi. Noma iluphi ulimi olusaqhubeka ngokukhulunya endaweni lubalwa“njengolulodwa” enanini lethu lezilimi eliphelele. Kodwa inani labakhulumi lingahluka eminyakeni yeshumi kuya kwelandelayo. ukushona kwabantu, ukufuduka kwababhaci nemigomo kaHulumeni yokususa abantu baye kwenye indawo kusho ukuthi lokubekisa kwethu akusasebenzi.

Okwamanje lolulwazi lwezinombolo kumele lubhekwe ngokhulu ukucophelela. Kunezilimi ezingu-165 ezikhulunywa e United States namuhla. Ngakho-ke kuwukusiholela ophathe ukuthi i -US iyilizwe elikhuluma isiNgisi. Lokhu kuyefana namazwe axube amasiko. Emazweni axube amasiko izilimi ezithizeni ziba ngaphezulu kwezinye, ezinye zibe ezincane. Ubukhulu bazo bubangelwa isimo somnotho kanjalo namandla epolitiki yabantu

abazikhulumayo. Isibonelo nje, eNingizimu Afrika ngaphambi kuka-1996 isiNgisi nesiBhunu kwakuyizilimi ezisemthethweni, futhi nezilimi ezihlonishwayo. Izilimi ezendabuko(ezazingekho emthethweni) isimo sazo, sasingemukelekile noma zifundiswa kakhulu futhi kufundiswa ngazo emabangeni aphansi emfundo. Abantu ababephila emadolobheni babesebenzisa izilimi eziningi kunalabo ababephila emakhaya. Isizathu esisodwa salokhu ukuthi izindawo zasemadolobheni zinengxube yabantu abasuka emaqenjini ahlukene olimi/amasiko. Ingxube yezilimi ibalulekile kakhulu lapha ngoba abantu kumele bazi ulimi okuyilona olusetshenziselwa ukusebenza nezilimi ezincane ukuxhumana ngokwenhlalo. Izindawo ezisemakhaya zivamise ukuba nolimi olufanayo. Ibalazwe lomhlaba elingezansi libonisa izilimi ezikhona emhlabeni.

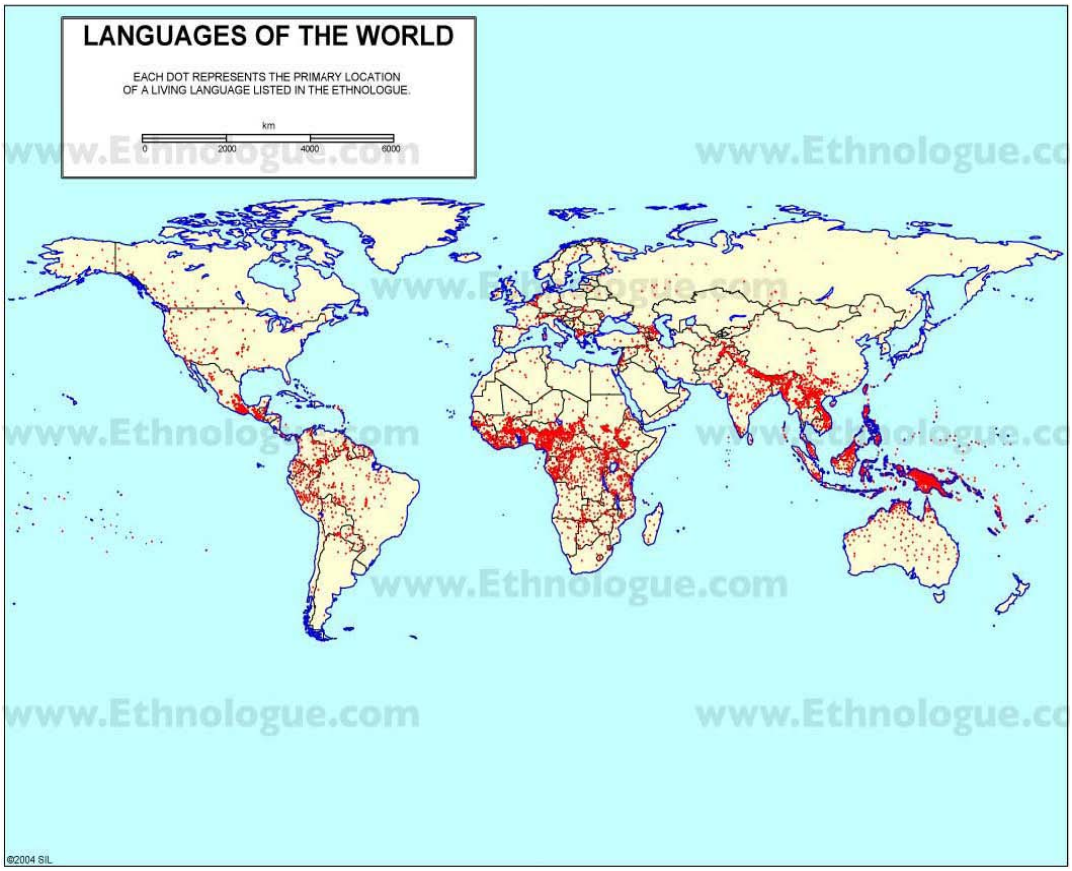

FIGURE 6. 1: Izilimi ezikhona emhlabeni

Ichashazi ngalinye limele indawo yezilimi ezikhona eziwu- 6 912 kwi-Ethnologue database (www. ethnologue. com).

Ukubheka kafushane kwezilimi zomhlaba kubonisa ukuthi mkhulu umehluko phakathi kwezilimi ezincane nelezo eziphakathi nje. Kutholakale ukuthi kunezilimi zomhlaba eziwu-5% ezinabakhulumi abayisigidi esisodwa nesibalo esiwu-94% sabantu abasemhlabeni wonke. Ngokuqhathanisa, u- 95% osele wezilimi ukhulunywa u 6% wabantu abasemhlabeni wonke (Gordon 2005:7).

Uhhafu wabantu bomhlaba bakhuluma olulodwa lwalezi zilimi ezinkulu, okungaba u L1 (ulimi lwebele) noma L2 (ulimi olwengeziwe):

**TABLE 6. 1: Izilimi, inani labazikhulumayo nezwe lapho zikhulunywa khona

Ulimi	**Inani labakhulumayo**	**Amazwe lapho ulimi lukhulunywa khona**
Mandarin Chinese	885	China, Singapore, Taiwan, etc
English	322	UK, USA, SA, Canada, Australia, etc
Spanish	266	Spain, Latin America, USA, etc
Bengali	189	India, Bangladesh, etc
Hindi	182	India, Fiji, etc
Portuguese	170	Portugal, Brazil, Angola, Mozambique, etc
Russian	170	Russia and surrounding countries
Japanese	125	Japan, USA, etc
German	98	Germany, Austria, Namibia, etc
Wu Chinese	77	China, Singapore, Taiwan, etc

Raymond G. Jr. (ed.) 2005. *Ethnologue: languages of the world.* 15th edition. Dallas, Tex. :SIL International.

I-inthaneti (worldwide communication network) iveza ukuthi isiNgisi yisona esisetshenziswa kakhulu ku-inthanethiti ngamaphesenti awu-30, 6%, kulandele amaShayina. Lokhu kushayisana nezilimi zomhlaba jikelele, okuveza ukuthi isiNgisi sisezingeni Lesine, ngokuya kwe *Ethnologue*14th edition.

6.3.1 Izilimi ezisesimeni sokushabalala

Zibalelwa ku- 516 izilimi ezibaliwe ku-*Ethnologue* ezibekwe njengalezo ezisesimeni sokushabalala, ngoba sebembalwa abazikhulumayo. UGordon (2005:17) ubeka ukuthi okufakwe ngezansi kunikeza nje ulwazi lobuningi babantu olwaziwayo:

Africa (46 total)
The Americas (170 total)
Asia (78 total)
Europe (12 total)
The Pacific (210 total)

Ungafinyelela kulelinki ngokucofoza ikheli URL elingezazansi ukuthola ulwazi ngokusesimeni sokushabalala ezilimini:http://www. ethnologue. org/nearly extinct.

USkutnabb-Kangas (2002:24) ubika ukuthi ucwaningo lokuqala olwaluphathelene nendlela yokuzokwenzeka ekushabalaleni kwezilimi yashicilelwa eminyakeni eyishumi eyadlula. Ecaphuna uKrauss (1992) kwijenali i-*Language*, uthi kuzoba lula ukuthola isithombe sokuthembeka sokulinganisa uma izibalo ezikhona zinokuthembeka, kodwa ngebhadi akunjalo. ENingizimu Afrika kunezilimi ezintathu ezisesimeni sokushabalala. Uhla olulandelayo luveza amagama azo, indawo yokudabuka nanokuthi zihlukaniswe kanjani:

Korana	Ubuningi babantu bendabuko: 10 000 eNingizimu Afrika (Barrett 1972 in Skutnabb-Kangas 2002:24)
Isifunda:	iNtshonalanga neNingizimu Afrika, okungenzeka futhi nase Botswana
Ukuhlukaniswa:	Khoisan, Ningizimu Afrika, Central and Nama
Seroa	Ningizimu Afrikanase LeSuthu; kunezilimi zezigodi ezintathu -
Ukuhlukaniswa:	Khoisan, Ningizimu Afrika, Ningizimu !Kwi |Xam
Amanye amagama:	|Kham-Ka-!k'e, |Kamka!e, |Xam-Ka-!k'e
Ukuhlukaniswa:	Khoisan, Ningizimu Afrika
||Xegwi	ulimi olusedude nomncele waseSwaziland
Amanye amagama*:*	||Xegwe, ||Xekwi, Batwa, Bush-C, Abathwa, Boroa, Tloue, Tloutle, Kloukle, Lxloukxle, Amankgqwigqwi, Nkqeshe, Amabusmana, Gi|kxigwi, Ki||kxigwi

6.4 UKWAZI UKUKHULUMA IZILIMI EZININGI

Kumele engabe usuke wezwa ngokwazi kokukhuluma izilimi eziningi ku AFL1501 noma AFL1502, kumamojuli yonyaka wokuqala ezilimi zase-Afrika. Uma kungenjalo usuke wafunda ngakho emaphephandabeni, wezwa ngakho kumabonakude noma emsakazweni, noma wezwa kushiwo abangane noma izihlobo.

I-Wikipedia (2009) ichaza ukukhuluma izilimi eziningi ngakohlangothi olulodwa (okusezingeni lomuntu) njengokukhona kwesikhulumi esisodwa ukusebenzisa izilimi ezimbili ngokwezinga eliphezulu okuyilo.

Kusho ukuthi isikhulumi sinolwazi olufanayo kuzozombili lezi zilimi nanokuthi lezi zilimi zingafinyelela kwezingaphezulu kwezimbili.

I- encyclopedia 11 (online) ivumelana necazelo ye- Wikipedia nechaza ukwazi ukukhuluma izilimi eziningi kabanzana kuneminye imicabango. Indlela yakho yokubheka iphathelene nomqondo wokuthi ukwazi ukukhuluma izilimi eziningi kwenzeka emazingeni ahlukene. Okokuqala kwenzeka ezingeni lomuntu(njengoba kubekiwe nguWikipedia), kodwa kuqhubeka kunabele kwamanye amazinga amathathu okungawokuhlalisana, awokuxhumana nawolimi. Ibeka ukuthi umuntu okwazi ukukhuluma izilimi eziningi, ngokokuchaza ngokuvulelekile kokukhuluma izilimi eziningi, wonke umuntu onekhono lokuxhumana okungaphezulu kolimi olulodwa, ekwenzeni noma ekwenziweni. Ikakhulukazi, amatemu"ukwazi ukukhuluma izilimi ezimbili "nokwazi ukukhuluma izilimi ezintathu"ichaza izimo eziqhathanisiwe ezithinta izilimi ezimbili noma ezintathu. Abantu abakhuluma izilimi eziningi banezilimi ezithe xaxa kubo. Lokhu kungaba izilimi eziku L1 noma u L2, ezifundwe esikhathini esikamuva seminyaka. Amanye amazinga okwazi ukukhuluma izilimi eziningi akuxoxiwe ngawe lapha. Kodwa-ke izinkinga zingaqhamuka ngencazeo yokuqala njengoba ingachazi ukuthi ulwazi olungakanani olufunekayo ukuze umuntu ethathwe njengaloyo okwazi ukukhuluma izilimi ezimbili noma eziningi ngaleyo ndlela. Ngakho-ke, ekubeni izikhulumi eziningi azifinyeleli ezingeni eliphezulu, abafundi bolimi bangathathwa njengabangafundi kahle. Kunempikiswano yokuthi igama lisetshenziselwe incazelo encane kuye ngokusebenza. Isibonelo izihambi ezikwazi ukuxhumana ngamaqoqwana amagama noma imibono ekubeni bengalukumi ngokusezingeni eliphezulu, bangabhekwa njengabantu abakwazi ukukhuluma izilimi ezimbili ngokwemphakathi yabo. Ukwazi ukukhuluma izilimi eziningi bekujwayelekile kakhulu esikhathini esadlule kunendlela okumele engabe iyiyo; ezikhathini zasekuqaleni, ngesikhathi abantu besengamalunga womphakathi womndeni omncane wolimi, kwakubalulekile ukwazi izilimi ezimbili noma ngaphezulu ekuhwebeni noma kwezinye izinto ezingaphandle kwedolobha noma umuzi, lokhu kuyiqiniso namuhla ezindaweni ezinezilimi eziningi njengakuSub-Saharan Africa ne-India. Ukwazi izilimi eziningi kuyindlela yemvelo yempilo yezigidigidi zabantu umhlaba wonke. Uyazi ukuthi zingaki izilimi (ezisemthethweni nalezo ezingekho emthethweni) ezikhulunywa eNingizimu Afrika kumanje?Le yunithi yokufunda izozama ukukunikeza impendulo, ezokwenza ungahlaliseki. Kunamamodeli afanelekile ekuqondeni izinguquko zokusebenza kolimi emphakathini iminxa yala mamodeli idengekile futhi iyasebenza emgomeni wolimi nasekuhleleni kwalo.

Ikakhulukazi esimeni saseNingizimu Afrika, lawo mamodeli kumele ekhulume ezintweni ezahlukile zendawo yokwazi ukukhuluma izilimi eziningi, futhi kumele ekwazi ukubhekana nomehluko wesithunzi nesisindo esenzeka ezimeni eziphakathi kwezilimi. Izibonelo ezimbili zolimi noma ubulona okukhulunywa ngabo namhlanje amalungelo olimi nobuzwe bolimi. Lezi zibonelo ezimbili zichaza iminxa yezendawo kanjalo neyezepolitiki yokusebenza kwezilimi ezincane ngezindlela ezahlukene.

6.4.1 Ubulimininingi eNingizimu Afrika.

USection 6 womthethosisekelo wase Republic of South Africa, 1996, unikeza ilungelo lomthetho nohlaka olusemthethweni ekkwazini izilimi eziningi, ukusetshenziswa kwezilimi ezisemthethweni nasekuthuthukiseni inhlonipho nokubekezelelana kwezilimi ezahlukene eNingizimu Afrika. Kwezinye zezinto, ukusungula lokhu okulandelayo:

Zonke izilimi kumele zibe "nokulingana okuhloniphekile"futhi zithathwe ngokulingene. Uhulumeni kumele esebenzise umthetho nezinye izaba ekubhekeleni ukusebenza kwezilimi. Isimo nokusebenza kwezilimi zendabuko kumele kuthuthukiswe (cf. Phaahla2006:2).

Umthethosisekelo uqukethe Umthetho Wamalungelelo, obhekele amalungelo womuntu. Iqoqo lamagama olimi kumele liqondakale ngasekwazini ulimi njengelungelo. Cranston (1967- ku Phaahla 2006:2) uchaza kafushane ilungelo lomuntu njenge:"lungelo lomhlaba wonke lezenhlonipho", okuyinto wonke umuntu yonke indawo, ngaso sonke isikhathi, okumele abe naso, okuyinto okumele kungabibikho umuntu oncishwa lona ngaphambi komthetho, okuyinto ekweletwa kuwowonke umuntu ngoba ungumuntu (cf. Phaahla 2006:2).

Phezu kwalokho, ukusebenza kaningi kwamatemu "anjengesimo" kanjalo nokusebenza noma "ukusetshenziswa" kubonisa ngokucacile indlela ephathelene nokusebenza noma ingqugquzelo yemisebenzi yolimi eNingizimu Afrika. I PanSALB (Pan South African Language Board) Act iqukethe zombili lezindlela zolimi, ie njengelungelo kanjalo nento ebalulekile. Ukusebenza kokwazi ukukhuluma izilimi eziningi kulawulwe ngomunye wemigomo yePanSALB womhlahlandlela womgomo wolimi (PanSALB 1998) futhi uthathwe ngokulandelayo:Lenhloso ayiguquki emgomweni *wokuzimela,* lapho imiphakathi/izilimi ezahlukene zithathwa futhi ziphila nezinye ngokuzimela. Isisindo solimi ngalunye nenkulumo yalo iyavunyelwa njengeyokuphelele, ulimi njengento ebalulekile kufaka ulimi njengelungelo. Umbono wokuthi ulimi luyinto ebalulekile esizweni kuqukethe ukusetshenziswa kwezilimi noma *ukusebenza kokwazi kokukhuluma izilimi eziningi* (cf. Phaahla2006:143).

ENingizimu Afrika, isiNgisi yisona esisezingeni eliphezulu nesomhlaba olomini lwezokuhweba nezimboni, nesiBhunu esilandela ezithendeni. Ngalamandla angaka, indawo yesiNgisi inokuhlonipheka kanjalo namandla (cf. Phaahla 2006:54).

Ngo2006 ubuningi babantu phakathi nonyaka babubalelwa kuyiziwu- 47, 4 (ubuningi babantu phakathi nonyaka babubalelwa, eNingizimu Afrika: 2006:302). Ukubalwa kwabantu ngo 2001 kwaveza ukuthi kunabantu

abayizigidi ezingu- 44, 8 abakhuluma izilimi ezingamashumi amabili nanhlanu. Lezo zibalo zaveza nokuthi isiBhunu nesiNgisi yizona ezikhulunywa kakhulu ezifundazweni zonke. Noma isiNgisi siqondwa kuzo zonke izifundazwe, sihleli endaweni yesihlanu njengolimi lwasekhaya. Ezinye izilimi zaseYurophu ezikhulunywa eNingizimu Afrika ziyisithupha ezokuhamba:okuyisiDashi (7, 89%), isiFrentshi (4, 26%), isiJalimane (27, 05%), isiGrikhi (11, 28%), isiNtaliyane (11, 15%) nesiPhuthukezi (38, 36%).

Imiphakathi ekhuluma izilimi ezikhona eNingizimu Afrika ngabahlali ngokwezindawo lokho kusho ukuthi iNingizimu Afrika yakhiwe izilimi ezinokusabalala okuvalelekile. Ukuchazwa kwezibalo zabakhulumi ngokokubalwa kwabantu ngo 2001 kubeka isiZulu ekuqaleni ngezigidi ezingu-9, 2 zabakhulumi abaku L1 ngo 1996, esakhula saba izigidi ezingu-10, 7 ngo 2001 (okuwukuthi u 22, 9% wabantu ababesikhuluma ngo 1996, sanyuka saba u -23, 8% ngo 2001). Lokhu kwalandelwa isiXhosa, esasikhulunywa izigidi eziwu 7, 2 ngo 1996 neziwu-7, 9 ngo 2001 (17, 9% ngo1996 nango 17, 6% ngo 2001). IsiBhunu saba ngesesithathu ngezigidi eziwu - 5, 8 ngo 1996, kwanyuka kwaba izigidi ezingu 6, 0 ngo 2001. Kwase kuza isiSuthu saseNyakatho, 9, 2% zabakhulumi abaku L1 bebonke ngo 1996, okwakhula kwaya ku 9, 4% (4208 980) ngo- 2001.

Izibalo eziphansi zabakhulumi abaku L1 esaqoshwa kwaba isiNdebele, esasikhulunywa abawu -587 000 ngo-1996, senyuka saba wu -712 000 ngo 2001. Izilimi eziyisishiyagalolunye zendabuko zazikhulunywa njengezilimi zasekhaya abantu abawu 76, 5% wabantu ngesikhathi sokubalwa sika ‘96, senyuka saba 77, 9% ngaleso sikhathi sokubala ngo-2001. IsiBhunu nesiNgisi ndawonye zazikhulunywa njengolimi lwasekhaya abantu abawu 23, 1% ngo 1996, sancipha saya ku 21, 5% ngo 2001.

Amaphesenti abakhulumi besiBhunu sancipha ukusuka ku 14, 4% ngo 1996 kuya ku 13, 3% ngo -2001, ekubeni esabakhulumi besiNgisi sancipha sisuka ku 8, 6% ngo 1996 kuya ku 8, 2%ngo -2001. Okungenani ikota yabantu bonke baqoshwa njengabantu abakhuluma isiZulu njengolimi lwasekhaya (kucashunywe kuPhaahla 2006:54–55).

6.4.2 Izindlela zokuhlelwa kolimi eNingizimu Afrika

URuiz (1984:16) uveza uhlaka lokuhumusha ukuhlelwa kolimi nezinto zemihlahlandlela, kuncike ezindleleni zolimi akakuchaza ngokuthi”izinto ezahlukene ezibhekiswe olimini neqhaza lalo emphakathini. Lezi zinto zingaba ezinganakekile ezenzeka ngaphambi kokucabanga ngoba izona ezisezingeni elibalulekile lokukhuluma ngolimi. ”Ubeka ubumqoka bokwenza lobu bufakazi bale zizinto bube sezingxoxweni zokuhlelwa kolimi nomhlahlandlela

ngokuziveza emihlahlandleleni ekhona neziphakamiso, noma ukuphakamisa ezintsha.

Isiqalo sodaba ukuthi uRuiz (1984:16) uhlukanisa izindlela ezintathu ezilandelayo:

- Ulimi njengenkinga
- Ulimi njengelungelo
- Ulimi njengento ebalulekile

Ngaphakathi kwalezi zindlela ezintathu, ezimbili futhi zingatholakala “njengolimi olunoluzwelo olunamathelisiwe” “nolimi njengomzamo. Lezindlela ezimbili zokugcina akuzuxoxwa ngazo kuleyunithi yokufunda.

- **Ulimi njengenkinga**

Labo abahambisana nalo mbono babona ulimi njengesithiyo ekufakeni amalungu ezilimi ezincane kumgudu omkhulu. Okuningi kwemibhalo kokuhlelwa kolimi babheka ulimi njengenkinga. Esisodwa sezizathu singaba ukuthi ukuhlelwa kolimi ngokomlando kuthathwe njengesigatshana sokuthuthukiswa kuzwelonke. Ezinye izizathu ezilulwe yilabo ababona ulimi njengenkinga bafaka isimo esihlukile senhlalomlando semiphakathi ekwazi ukukhuluma izilimi eziningi nanombono wokuthi kukhona ubudlelwano ekwahlukaneni kwezilimi kanjalo nezinkinga zokuhlalisana ezinjengokwazi ukukhuluma izilimi eziningi eziholela ekutheni kungabi ukuhambisana ngokwesimo sokuhlalisana. (Bheka uRuiz 1988:10 kuFinlayson, Dembetembe, Madiba & Sengani 1997:257).

Esimeni saseNingizimu Afrika, ukubheka ulimi njengenkinga kuxhuma ezemfundo nezinye izinkinga zenhlalo njengokuntula imisebenzi namazinga aphansi emfundo kubantu bendabuko abamnyama. Ulimi luthathwa njengembangela yalezi zinkinga. Ngamanye amazwi izilimi ezinye ngaphandle kwesiNgisi nesiBhunu kwakuthathwa njengezinkinga okwakumele ziqedwe, abafundi abamnyama bendabauko babebonakala njengabangenamsebenzi ezintweni ezibalulekile zamasiko nezolimi ezidingeka ekuphumeleni esikoleni. Ngakho-ke ukulungisa izinkinga zolimi nokulungisa lobubi obadlula kubonakala njengezindlela zokuxazulula izinkinga ezihlobelene. Ngaphandle nje kwezinkinga zenhlalo, ukugcina ulimi lokuqala olusezingeni eliphansi lubhekene nemingcele yezokuhlakanipha, ukungasenzi kwezilimi ezibhekwa ngokungabibikho kwesiNgisi, ukwenza ngokwezifundazwe kanjalo nokungabi nakucabanga. (Phaahla 2006:52).

- **Ulimi njengelungelo**

Indlela yolimi njengelungelo ibonisa izinto eziningi ulimi oluzenzayo emphakathini. Ilungelo lezilimi labantu abayingcosana abakhuluma nabagcina

ulimi lwendabuko luchazwa ngokuthi ilungelo lomuntu. Okulandelayo kuyizibonelo ngokuka (Finlayson et al 1997:257) okuchazwa ngelungelo lolimi:

- Ilungelo lokusebenzisa ulimi lwendabuko ezimeni zomthetho
- Ilungelo lokufunda izilimi ezimbili
- ilungelo lokungabandlululwa ngokwesimo solimi
- Ilungelo lokusebenzisa ulimi lwebele ezintweni zomphakathi
- Ilungelo lokuthi ulimi lwebele lube yindlela esetshenziswayo ekufundeni.

Ingxoxo yamalungelo olimi izombandakanya amaqembu ahlukene afuna amalungelo angaphezulu kwamanye, isibonelo nje amalungelo eningi abhekene namalungelo abancane okungaholela ekushayisaneni emphakathini. Lesi simo solimi njengelungelo kungasiza uma abahleli bezilimi bezokwazi ukubheka izinto ezahlukene ezithinta ulimi ezikhona emiphakathini leyo (Finlayson et al 1997:257). Ekuphawuleni lokhu okungenhla, Ruiz (1984:27) uchaza ulimi njengento ebalulekile kulingana nendlela yokubheka ulimi:kanjalo umphakathi oqhamukayo ohlelekile njeNingizimu Afrika kumele usebenzise zombili lezi zindlela emaqhingeni okuhlelwa kolimi ukuze lezi zindlela ezimbili zihambelane kodwa ubheka okuqukethwe umthetho njengesidingo ekuthuthukisweni kolimi(Phaahla 2006:52). Ukulingana kwamalungelo ezilimi eNingizimu Afrika kuvikelwe ukuthi lamalungelo angaphansi kwamalungelo omuntu ngamunye. Lama lungelo omuntu ngamunye aqinisekisa ukulingana kuwo wonke umuntu futhi awabandlululi muntu ofuna ukusebenzisa lawo malungelo.

- **Ulimi njengengcebo**

Le ndlela igcizelela ubumqoka besizwe ekugcineni nasekukhuliseni yonke ingcebo yolimi, futhi engazange yanakwa izazi zokuhlelwa kolimi. Ruiz (1984:15) unombono wokuthi uma lubhekwa kahle, le ndlela inganciphisa ezinye zezinkinga ezihambisana nolimi njengenkinga nolimi njengelungelo ngoba:

- ingaba nomthelela omuhle ekuthuthukiseni isithunzi solimi ezilimini ezincane
- kungasiza ekwehliseni ukudonsisana phakathi kwezilimi ezinkulu kanjalo nezincane
- ingasebenza ngendlela ebalulekile yokubheka izilimi ezingekho emthethweni noma izilimi iphakamise ukuhlelwa kwezilimu ezinokubambisana
- kungathathwa njengendlela ethembekile ekubhekeni iqhaza lezolimi ezingekho emthethweni noma okungesizo ezesizwe emphakathini, nokulungisa imiqondo nolimi kanjalo namaqembu olimi (Finlayson et al 1997:258)

Akundlela yamuntu engathaththtwa njengesixazululo ezinkingeni zokuhlelwa kolimi ekubeni zonke zontathu zinobuhle kanjalo nobubi. Ukuhlelwa kolimi kuyinto enzima kodwa kungasiza abantu ngezindlela ezahlukene.

Ukuhlelwwa kolimi indlela ebucayi kanti ingaba nomthelela omuhle kubantu abasizwayo. Kuletha iminxa yezomnotho, inhlalomasiko kanjalo nezimo zepolitiki emphakathini (Finlayson et al 1997:258).

Umsebezi

Xoxa ngobumqoka “bamalungelo olimi lwabantu”nangendlela lamalungelo avikeleke ngakhona nokuthuthukiswa eNingizimu Afrika. Bhekisa kwezomthetho nasekwenzeni emikhakheni eyahlukene.

Ukuphawula

Ekuphenduleni umbuzo ongenhla, kumele ubheke okushiwo umthetho eNingizimu Afrika nanokuthi lamalungelo afakwe kanjani kumthethosisekelo wezwe.

6.5 UKUHLELWA KOLIMI NOMGOMO ENINGIZIMU AFRIKA

UPhaahla (2006:37) ubona ukuhlelwa kolimi eNingizimu Afrika (cf. Ruiz 1984:10) njengokulandela esimeni sokuthi ulimi luwumcebo nanokuthi izitatimende zomgomo zisetshenziselwa ukugcina, zibheke futhi zithuthukise izilimi ngokokubambisana kwezepolitiki, ezemfundo, ezomnotho kanjalo nezinhlaka zezemfundo. INingizimu Afrika isithathe umgomo omusha wezolimi lokwazi ukhulunywa kwezilimi eziningi. *I-South African National Language Policy* ithathwa njengomgomo wolimi othuthukile emhlabeni wonke. Izilimi zendabuko zase-Afrika zilungiswe busha ukusuka esimeni sakudala zaba ezisemthethweni ngoba kwenzela ukulungisa izinto ezazishiyiwe esikhathini esidlule njengokulingana kolimi, uliminjengengcebo, ukukwazi ukufunda njengolimi njengolokufundiswa, ulimi ezindaweni zomphakathi, ulimi lwamagugu, ulimi lwezimpawu nokuthuthukiswa kolimi. Ukuma komgomo sisekuvumiseni, ekugqugquzelekeni nasemiklomelweni kunasekuphoqweni endaweni ebucayi yokusebenza kolimi nasekusetshenzisweni (Phaahla 2006:37).

I-*Language Plan Task Group* (LANGTAG) yasungulwa ungqongqoshe wezobuciko, amasiko, isayensi nezobuchwephesha ukwaluleka ungqongqoshe nezinto ezithinta ulimi ngokwekomiti le LANGTAG (est. December1995). ENingizimu Afrika, njengesibonelo, ukwazi ukukhuluma

izilimi eziningi nokufakwa kwezilimi eziyishumi nanye ezisemthethweni kubonala njengesimo esingencishiswe sokuzimbandakanya kwezepolitiki nasebuningini bamasiko. Ngakho-ke ngokuphathekayo, “izilimi zendabuko” njengezisemthethweni zibonakala zisemthethweni egameni (lokuzibophezela ngokomthetho) ngoba azisetshenziswa emisebenzini emikhulu (ekusebenzeni kukaHulumeni, ezohwebo nezimboni). Ulimi olusemthethweni kumele lusebenze njengendlela yokuxhumana nangendlela yokushaya imthetho ezilimini zonke zikaHulumeni futhi lubonise ubukhona balo, okumele luthole ukuxhaswa uHulumeni.

Izilimi zase-Afrika zendabuko azithathwa njengezilimi uHulumeni akazisebenzisa emisebenzini yakhe yosuku nosuku noma yezinto ezinophawu lwesizwe njengoba ilindelekile ezilimini ezisemthethweni. Isimo saseNingizimu Afrika singukushenxa kwemodeli ekusebenzeni kokuhlelwa kolimi nethiyori njengoba ingalandeli lokhu okujwayelekile. (cited by Phaahla 2006:37).

Phaahla (2006:37) ubeka ukuthi umphakathi omusha ohlelekile (njeneNingizimu Afrika)uthole ukuthi kumele uklame zonke izilimi “njengezisemthethweni”. Kamuva nje kutholakale ukuthi lokhu kuklama akuhlulekanga kuphela kodwa kudale okusha (eg kwenziwa kanjani ukuthi “kube sasimanje” ulimi olukhethiwe ukuze luhambelane namaqiniso omhlaba wonke). Ngaphambi kuka 1994, izinto ezithinta ukuhlelwa kolimi zaziyinto yokudingidwa eNingizimu Afrika. Emonakalweni wezigigaba zika 16 June 1976, ukuhlelwa kolimi kwasseNingizimu Afrika kumele luhluke futhi lubonise inqubeko, kufaka nezidingo zabantu baseNingizimu Afrika. Yingakho nje oznke izilimi eziyishumi nanye zanikezwa ukuba semthethweni. Ngebhadi izinkinga ezilandelayo zavela kulesosimo:

- Ingalungiswa kanjani indlela yemfundo ukuthi ibhekane neqiniso elifungelwe lolimi
- Ingakhiwa kanjani ikhophasi yezinto zokufungelwe “okuyizilimi ezisemthethweni”ngokobunzima bazo
- Ungahambisana kanjani, ukhulise bese usebenzisa lezi zilimi emkhakheni yezesayensi nobuchwepheshe ekuxhumaneni okubanzi (cf. Phaahla 2006:38)

Ukuphumelela kwencawadi yomgomo wolimi kahulumeni incike ekuhlolweni kwezikhathi (imishicilelo kahulumeni ngolimi lolo lwabalufundayo), ngo-2005 noma iluphi lwezilimi eziyishuminanye kumele lusetshenziswe emisebenzini yesishayamthetho, kuhlanganisa imshicilelo kaHansard, njengesimo selungelo, esimeni sezishayamtnetho zezifunda izimo zezifunda yizona ezizokwenza ukuthi yiluphi ulimi okumele lusetshenziswe. NgokukaReagan (2002:5), incwadi yomgomo yolimi ingenye yezincawdi ezenzelwa ukuphikisa

umthelela wobukhulu besiNgisi. Ngeshwa lokhu okubekiwe okuhlosiwe akukafinyelelwa kukho (ngokukaPhaahla2006:38).

Umsebenzi

Manje ngoba usufunde sonke isigaba 6.5, phendula umbuzo olandelayo:
Iyiphi indlela yokuhlelwa kolimi elandelwa iNingizimu Afrika? Shono ukuthi uyavumela nale ndlela noma cha. Uma ungavumelani nikeza izizathu zempendulo yakho.

Ukuphawula

Kumele engabe ubekile ukuthi iyiphi indlela yokuhlelwa kolimi elandelwa iNingizimu Afrika washo nokuhambelana nawe esimeni sokuthi uyavuma noma cha ngalendlela esetshenzisiwe. Ubufanele usho ukuthi ucabanga ukuthi iyazixazulula yini izinkinga esinazo zolimi noma cha, uma kungenjalo uphakamise imodeli oyibona ifanelekile.

6.6 UKUTHINTANA KOLIMI

Ukuthintana kolimi ngokucabanga kukaWeinreich (1953:1) kungesikhathi izilimi ezithintene zisetshenziswa ngokushintshana umuntu oyedwa, okwenza loyo muntu othinteka kulezo zilimi abe ziliminingi. Ubuye eqhube ethi ukuba ziliminingi kuzoholela ekutheni olulodwa lolimi lube nomthelela kolunye, okuzoholela ekungenalananeni. UWeinreich uphinde asho ukuthi lezo zinto zokuqhela kokwejwayelekile kolimi noma iluphi okwenzeka enkulumeni yozilimimbili ngenxa yokuzijwayela ezingaphezulu kwesisodwa (ngenxa yokuthintana kolimi)

Kuzothaththwa njengesimo sokungenelana. Isimo esinjalo sokungenelana saphawulwa kuyunithi yokufunda 2, esigabeni 2.2.2, lapho ubulili bezabizwana ezilimini zase-Afrika bubonakala endleleni engabonakali yalo mehluko (isib olimini olunjengesiBhunu). Kule yunithi yokufunda asizuxoxa “ngalesimo sokungenelana” kodwa sizobheka ukuthintana kolimi njengento ewumthelela kolunye uhlobo lokuhlelwa kolimi olubizwa “ngobudlelwano bezilimi”.

UWeinreich (1953:1) ugcizelela ubumqoka bokubheka ezinye izinto ezithe xaxa zolimi uma sibheka ukungenelana esimeni sokuthintaneni kolimi ngoba kunobumqoka besimo senhlalosiko. Ubeka ukuthi ezinye izinto ezingahlangene nesakhiwo (izinto ezithe xaxa zolimi) ziyadluliseka ebudlelwaneni bomuntu olimimbili ukuya ezilimini ziletha ekuthintaneni. Izibonelo zalezinto ezilandelayo:

- Indlela yesikhulumi yokuzizwakalisa ngokwezwi ngokujwayelekile kanjalo nekhono laso lokugcina izilimi ezimbili zehlukene
- izinga lokwazi ulimi ngalunye
- ukwazi ukusebenzisa ulimi ngalunye ngokwezihloko nabakhulumayo
- indlela yokufunda ulimi ngalunye
- umqondo anawo ngalolo limi, noma lunezinto ezingajwayelekile noma izinkolelo
- ubukhulu beqembu elikwazi ukukhuluma izilimi eziningi nenhlalosiko yalo efanayo noma ukwahluka;ukhlukaiswa ngokwamaqenjana amancane kusetshenziswa olulodwa noma olunye ulimi njengolimi lwabo lebele;izinto zedemografu;ubudlelwano bezokuhlala nnobepolitiki phakathi kwalamaqenjana
- ukuvela kwabantu abalimimbili abanezinto ezithinta inkulumo ezitholakala kuwo wonke lamaqenjana ahlukene
- imiqondo enezinkolelo ebhekiswe olimini ngalunye
- (ubungcono), olwendabuko noma isimo sezilimi zokufuduka
- imiqondo ebhekiswe osikweni lomndeni wolimi ngamunye
- imiqondo ebhekiswe ekwazini ukukhuluma izilimi eziningi
- ukubekezelana noma ukungabekezelani ngenxa yokuxubana kwezilimi nasenkulumeni okungeyiyo olimini ngalunye;
- ubudlelwano obuphakathi kweqembu elikwazi ukukhuluma izilimi eziningi nelinye lemindeni emibili yolimi elingathinteki (Weinreich 1953:4).

Amabhulethi 1 kuya ku -5 abhekise ezintweni ezifanelekile kubantu abaliminingi(noma abakwazi ukukhuluma izilimi eziningi) kuphela, bese ibhulethi 6 ibhekise emaqenjini. Ukuthintana kolimi kuthatha njengomunxa owodwa wokuthintana ngesiko.

Ukuxhumana ngokolimi kuthathwa njengendlela yosiko. Akusikho nje ukuthi ukuthintana ngolimi kuletha ushintsho kodwa kungaphinde kugcine sekulethe ulimi olusha noma okubizwa “ngolimi olungacacile”. Lokhu kwenzeka kakhulu uma abantu bendabuko bedinga ukuxhumana nemiphakathi ephethe ngokwezomnotho noma ngokwezepolitiki (Finlayson et al 1997:164).

NgokukaPhaahla (2006:29), kungenxa yale- thiyori engenhla ukuthi u Mühlhäusler (1996:306) egwema indlela yobudlelwano bokuhlelwa kolimi nanokuthi izinjongo zakhona zibekwe ngokwenzindlela eziningi kuneyodwa. Ubheka ukuthi indlela yokuhlelwa kolimi idinga ukumbandanyeka komphakathi kunoSolwazi abaphethe. Ngale ndlela ukuhlelwa kolimi kubonwa njengengxenye eyinkaba yezinto ezifanayo zemvelo namasiko. Kubhekiswe ekugcinweni okusezingeni eliphezulu lokufana kwezilimi ngokuzama ukuthola izinto ezingafana zokumela ukwahlukana kwezilimi. Izazi

zezilimi ziyaluvalela loluhlobo lokuhlelwa kolimi, olubhekene nezinto ezingemqoka njengokuxazululwa kwezinkinga.

UPhaahla (2006:191) uthi iNingizimu Afrika ingasizwa kangcono ukwazi ukukhuluma izilimi eziningi, intando yeningi, umgomo wolimi ofanayo. uMühlhäusler (1996:323) ubeka ukuthi umgomo wolimi ofanayo unegalelo elibanzi ekufaneni kwezilimi ukuze onke amaqembu olimi ezoxhumana gaphandle kokunganaki olunye ulimi olusetshenziswayo, nanokuthi ubukhona bomgomo wokuhlelwa kolimi ofanayo kumele wakhe isimo esihle sokutho zonke izilimi zisebenze ngempumelelo(esikhundleni sokuthi kube khona elilodwa noma amabili “anamandla”).

6.7 UKUTHUTHUKISWA KOLIMI ENINGIZIMU AFRIKA

Ukuthuthukisa kolimi kunezinjongo ezintathu: ukuthuthukiswa kwendlela efanayo yesu lokulotshwa kwamagama nendlela yopelomagama, nokwakhiwa kwamarejista amasha emfundweni, ukusebenza komthetho, ubuntantheli nokubhalwa kwemibiko (Cluver 1992:68). Finlayson noMadiba (2002:40) bavumelana nendlela kaCluver: ecaphuna Ferguson (1968) no Garvin (1973) bathi ukwenza kangcono kolimi kuwumgudu omqoka wokuthuthukisa ulimi bese bethi noma ubuhlakani bolimi buzenzakalela, kunokuvumelana okukhulayo ezazini bokuthi, ekuthuthukiseni izilimi ikakhulukazi zase-Afrika, kunesidingo somzamo enenhloso wokusheshisa uhlelo nowokulenza lisebenze kangcono. Ngokwendlela yokusebenza kolimi eNingizimu Afrika, uPhaahla (2006:39) ubeka ukuthi ukuhlelwa kolimi kumele kungene esimeni sokuhlehla kokushenxa kolimi okuthi uFishman (1991:xii ku Cooper & Spolsky 1991:30) okubhekisa ezingeni (1) ukusetshenziswa, engekho emthethweni enokufaka ubuzukulwane enokusebenza ekhaya, emndenini nasesimeni sikamakhelwane, kuyisa ezingeni (2) ukusetshenziswa ezindaweni ezingaphandle komoya wolimi elinobuzwe, njengezilimi zemfundo, emsebenzini, kwabezindaba nasezikhungweni zolimi zikaHulumeni.

UFishman ebeka ngokuthinteka ukuthi ngaphandle kokuvikela izinga (1), lizama ukuphatha izinga (2) kuyolingana nokuzama ukufaka umoya ethayini eliphantshile. UHaugen (1997:348) ululuka ukuthi indlela eya phambili ezilimini “ezingakathuthuki”(njengezilimi zomdabu zase-Afrika eNingizimu Afrika) ukuba izinto zokusebenza ezanele zesizwe samanje ukunqoba izinkinga “zokuhlelwa kwemithetho” “nokwenaba”ukuhlelwa komthetho” kuchazwa njengomehluko omncane esakhiweni ekubeni “ukunaba” njengomehluko omkhulu ngokomsebenzi(Haugen 1997:350). Ulimi olukhulile ngokugcwele esimeni salo neqembu lenhlalo yalo linendida futhi luhlanganisile, njengoba kukhona izizinda zalo zokusebenza. Kumele lubhekele izidingo zomphakathi ohlukene, amazinga okuphila, imisebenzi

nezizo ezikhonzwe amaqembu. Kumele lumele nokuhlolwa kokkwanela futhi lube nezinto ezifana nokwakha amagama amasha emcebeni walo noma ekubolekeni kwezinye izilimi. Ukubhala, okuvumela ukugcina okungenasiphetho nokusatshaliswa kwamagama, kuyinto yobuchwepheshe eyenza ulimi lwamanje olusezingeni elifanayo lumelane nezidingo nakho konke okwenzelwe abalusebenzisayo. Akunamphelo ekwanabeni kolimi ngaphandle kokuthi abantu bangenelele kulesosimo. UHaugen (1997:350) ulandelanisa imikhakha emine yokuthuthukiswa kolimi,

1 ukukhetha indlela ejwayelekile
2 ukuhlela isakhiwo somthetho
3 ukunaba komsebenzi
4 ukwamukelwa umphakathi

UFerguson (1997:264) uveza amgxathu amathathu:ukwenza samidwebo, ukwenza kube sezingeni elamukelekile nokwenza sabusha. Ngokwakhe, ukwenza sabusha kolimini kwenzeka emva kokuthi ulimi ludlule ebangeni lokwenza samidwebo, ie emva kokuthi seluncishiselwe embhalweni emva kokuthi selenziwe laba sezingeni elamukelekile. Itemu “ukwenza kube sezingeni elamukelekile” libhekiswe ekuthuthukisweni kwalokho okujwayelekile okudlula phezu kwalokhu kwezifunda kanjalo nezilimi zenhlalo. Kumqoka ukwazi ukuthi ibanga nebanga liphetheni. Lezi izinto ezibalulekile noma amabanga okuthuthukiswa kolimi agqamile kule yunithi yokufunda.

6.7.1 Ukuthuthukiswa kolimi

Zonke izilimi ezinkulu eNingizimu Afrika zibonakala sezithuthuke zadlula amazinga okukhetha okujwayelekile kanjalo nalawo okuhlelwa kwemithetho. Kodwa ngokuvuswa kwendabuko kanjalo nokuqaphela kwamaqembu, ukwenza ngendlela esezingeni elifanele kwezilimi kungabuye kubhekwe futhi.

6.7.2 Ukwenza sabusha ulimi

Ukwenza sabusha ulimi kungachazwa “njengengendlela lapho ulimi luba indlela yokuxhumana efanele yezihloko zanamuhla nezindlela zokubhaliweyo kanjalo nokukhulunyiweyo” (Cooper 1989:149). UCooper uthatha ukusebenza kwetemu “ukwenza sabusha” ngento edumazayo ekubeni kungekho into entsha ngokwesimo. Ngokwakhe, lendlela ayenzeki ngokokuthuthuka kwezilimi kuphela, kodaw nasezilimini ezithuthukile, emiphakathini yesimanje (Cooper 1989:149). Kodwa –ke , uyakwamukela ukusebenza kwaleli temun ngoba liphathelenene nokuqhathaniswa kwemiphakathi yanamuhla. Ukwenziwa sabusha kolimi sekube yinto ebhekwe kakhulu yokuthuthukiswa kolimi eNingizimu Afrika, ikakhulukazi

ezilimini zase-Afrika. Lokhu kwenza kuphathelene nokwenza busha kwamagama kanjalo nokwakha irejista entsha.

6.7.3 Ukwenza sabusha kwamagama

Ukwenza sabusha kwamagama"kuyindlela ehleliwe yokwakha amatemu amasha noma (incazelo yamagama noma imisho) ukuhambisana kwamagama akhona njengengxenye yokwenza sabusha kolimi ukuchaza amagama asolimini oluthuthukayo lapho amagama ebolekwe khona futhi ngokushesha ukuze kubizwe ngokwemvelo ekusebenzeni" (Cluver 1992:44). Lokhu kwenziwa ngokwenza izichazimazwi, uhla lwezincaziselo zamazwi, namatemu ochwepheshe futhi ibonakala njengomsebenzi oyisidingo esisheshayo. Kodwa uFishman (1974) uyaxwayisa, umuntu akumele ewele eweni lokubheka ukwenza sabusha kwencazelo yamagama nemisho njengomsebenzi nje ophathelene namagama. Ukwenza sabusha kwamagama kufaka nezinye izinto njengezenhlalo, inkolo, umnotho kanjalo nezinto zombusazwe. Lezi izinto okumele uzibheke uma ufunda ukwenziwa sabusha kwezilimi zase-Afrika. Enye into emqoka okumele uyibheke ekwenzeni sabusha kwencazelo yamagama nemisho ukuthi ukuphumelela kwalendlela kuncike ekuthuthukeni kweminye imiikhakha yomphakathi. Ngakho –ke ukwenziwa sabusha kolimi kumele kuhambisane ndawonye nezinye izizinda zomphakathi.

6.7.4 Ukwakhiwa kwamarejista ezinto ezithize ezilimini

Ukwenziwa sabusha kolimi kubuye kufake ukuthuthukiswa kwezitayela zamarejista ezizinda ezahlukene. Isizinda ngasinye, isibonelo nje esezemithi, esezomthetho kanjalo nesezemfundo, zibonakala zinezitayela zazo. Lokhu kwaziwa ngokuthi ulimi lwezinhloso thizeni ekuhlelwenikwemibhalo yolimi.

Umsebenzi

Manje ngoba usufunde waqeda isigaba 6.7 ungazama ukuphendula imibuzo elandelayo:

(a) Phenya ngezinto ezenziwawo eNingizimu Afrika ukuthuthukisa izilmu zendabuko.
(b) Landelanisa amagxa athathathiwe ekuthuthukisweni kolimi.

Ukuphawula

Ukuphendula umbuzo (a) ngokwanele, ufanele ukufunda bese uphenye ku-internet ukuze uthole izinto ezisetshenziswayo eNingizimu Afrika

ekuthuthukisweni kwezilimi zase-Afrika. Akumele uthembele kulomhlahlandlela wokufunda kuphela.

(b) Amagxa amane ekuthuthukisweni kolimi ilawa:
  (i) ukukhetha okujwayelekile
  (ii) ukuhlelwa kwemithetho yesimo
  (iii) ukunaba komsebenzi
  (iv) ukwamukelekwa umphakathi

6.7.5 Ukuthuthukiswa kwamatemu nokwakhiwa kwezichazamazwi

NgokukaWebb (1999:190), akekho umuntu ofundisiwe ngokomsebenzi oqeqeshiwe ukwenza umsebenzi awufundele olimini oluthize. Uqeqeshiwe ngokomsebenzi bese kuthi lolo qeqesho lumsize ekutholeni ulwazi kuleyondima, okungamakhono nezindlela zokwenza kanjalo namarjista (kuhlanganisa izindlela zokukhuluma nezokuhumusha). Uma sebethole lamakhono, abafundele umsebenzi bayakhona ukwenza imisebenzi abayiqashelwe kunoma iluphi ulimi oludingekile. Uma kuza ekubolekeni kokwenzeka kwetemu, osomatemu kumele beqaphele izinhlobo zokuboleka. amagama abolekiwe nokuhunyushwa okubolekiwe okungasetshenziswa olimini. Lokhu kukhetha ekusebenziseni lamaqhinga kuncike olimini kanjalo nssezintweni ezingale kolimi. Isibonelo nje, isakhiwo seSuthu saseNyakatho siyavumela ukuboleka, okusho ukuthi amatemu afaneleka kalula esakhiweni solimi. Uzokhumbula ukuthi mayelana nokuhambelana kwamagama abolekiwe esakhiweni sezilimi zase-Afrika kuxoxwe ngakho esigabeni 2.7 yeyunithi 2.

Ukuqhubeka isinqumo kumele sithathwe mayelana nokukhetha ulimi lolimi lolo okubolekwe kulo amagama. NgokukaWebb (1999:190), Isakhiwo sesiNgisi asihambisani nesezilimi zendabuko zase-Afrika. Ngaphandle kwalokhu, singasetshenziswa njengolimi lokuboleka. Izilimi zase-Afrika beziboleka seziboleke amatemu esiNgisini nasesiBhunwini iminyaka manje, lezi zilimi ezimbili zinegalelo elikhulu kulendlela. Ekuthuthukisweni kwamagama okudingekile ekukhuliseni umsebenzi wesimo esisha solimi, umuntu kumele evumele lamagama abolekiwe.

Okunokuthi kwakhiwe amagama asesimeni okungesiso kusuka emagameni namamofimu akhona olimini, umuntu kumele aqhakambise futhi adumise amagama avele esesetshenziswa abakhulumo bolimi. Lendlela ibonakala inesidingo ngezizathu ezimbili. Okokuqala, uma indlela endala “engaguquki” isetshenziswa futhi, kuzoba ukumosha imali-abantu abasebenzisi amagama ngoba abaphethe besho njalo.

Okwesibili, uma ikhophasi emukelekile ingajwayelekile, abakhulumi bolimi angeke befise ukulifunda esikoleni, nabakhulumi bezinye izilimi angeke bafisa ukulifunda ngokusemthethweni, njengoba bezokwazi kuthi aluzukubasiza ekuxhumaneni nabakhulumi bomdabu bolimi lolo.

Imisebenzi yokubekeza

1 Dweba isiphakamiso sesikhungo sakho (eg. inyuvesi noma isikole) lapho wethula khona umgomo wokusebebenza kwezilimi eziningi okumele ulandelwe ekuxhumaneni. Veza izinhlobo zokuhlelwa kolimi ezidingekayo namagxa ahlikene okumele alandelwe kulomgomo.
2 Xoxa kafushane ngezinkinga zolimi noma izintwana ohlangabezane nazo emsebenzini wakho owufundele.
3 Chaza bese ubheka indlela yokusebenza kolimi ezweni lakho, ubhekise emgomeni wolimi lohulumeni nasekuwusebenziseni emfundweni yasekhaya noma emkhakheni wezemfundo.

6.8 ISIPHETHO

Ulimi lungaba eyodwa yezinkomba yobuthina njengoba sibalulile ngokudlule, kodwa akusikho okumqoka kakhulu. Lokhu kuyiqiniso ezimeni ezinezilimi eziningi, lapho ubuthina bungaba obuphindwe kaningi futhi obudidayo. Ulimi kumele njengengcebo abantu abayidingayo. Uhulumeni akumele abhekwe njengento eyodwa enqumayo ngokusebenza kolimi kanjalo nangamalungelo:amaqembu ezilimi ezincane kumele abe namandla kokubhaliweyo kanjalo nokukhulunyiweyo nasezethulweni zolimioluchaza wona. Lo mbono uyahambelana nombono ongemuva wenkululeko yezakhamizi, ophathelene “nomshoshaphansi womzabalazo nokudingeka “ (Stroud 2001:340).

Kule yunithi yokufunda sibheke ikakhulukazi ekuchazweni kafushane kokuhlelwa kolimi kanjalo nomgomo eNingizimu Afrika saphinda saxoxa ngendawo yezilimi zase-Afrika ngokubheka kabanzi ubukhona bazo ezimeni zokuba khona kwezinye izilimi eziningi eNingizimu Afrika, imizamo yokuzithuthukisa nezinselelo ezibhekene nalezi zilimi. Imojuli yonke ikuthathe ukusuka kulokhu okubonwa njenjendabubo yezilimi zase-Afrika, ukwahlukaniswa kwazo, izinto zesakhiwo, ukusebenza kwazo okunempumelelo kokudlulisa ulwazi, kumuntu nomuntu, nezimo zokuxhumana ngokwezwi kanjalo nangangokungenazawi kuze kuye endaweni yazo esimeni somhlaba. Ekugcineni, sibheke ikusasa lezilimi zase-Afrika nezindlela zokubhekana nalezi zingqinamba ngendlela efanele yokuhlela ulimi.

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