

# Ukuthekela kwezilimi: Amatemu Obuchwepheshe Avukuza Ucwangingozilimi Nohlelo Lolimi

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## Iqoqa

Ukudlondlobala kwezobuchwepheshe kuyinto enhle kakhulu ngoba kufika nentuthuko ephucula izimpilo zabantu kodwa kuza nenselelo kwezinye izilimi ezisuke zingenawo la matemu aqhamukayo. Amatemu angena ngaphansi komkhakha wakwatheminoloji ongaphansi kwesayensi yocwangingozilimi (*linguistics*) ophikweni olubhekene nokusebenza kolimi (*pragmatics*). Itheminoloji umkhakha oqondene nobuchwepheshe bokudluliswa kolwazi oluqukethwe amatemu. Ezinye izilimi ziyaphoqeka ukuba zithekele ukuze zibe ingxenye yentuthuko. Imigomo eminingi yokuqanjwa kwamatemu igqugquzela ukuba kutholakale itemu lo limi oluthekelayo. Kuleli phepha kuzogxilwa kulo mgomo oqondene nalawo matemu angaguquki athekelwa njengoba enjalo ngokuthi kucutshungulwe ukuthi imithetho yolimi lwesiZulu ibe isilandelwa kanjani. Kubhekwa ukuthi amatemu athekeliwe abhalwa kanjani, inguqukomsindo iba namthelela muni maqondana nokulandelana kwemisindo emagameni eyaziwa ngokuthi *i-autosegmental phonology*. Ukuthekela amatemu into yasendulo. Maningi amagama akhona olimini lwesiZulu osekwa kwakhohlakala ukuthi ayethekeliwe ngoba izinhlamvu zawo zaguquka zavumelana nohlelo lolimi lwesiZulu. Namhlanje sekunezinselelo ezihlukile ngoba amatemu asenezinhlamvu ezingekho futhi ezingaguquki ezingahambisani nemigomo yolimi. Kuzocutshungulwa ukuthi amatemu athekeliwe aguquka kanjani ukuze abe ingxenye yohlelo lolimi lwesiZulu. Inselelo ephambili olimini lwesiZulu ukuphinyiswa nokubhalwa kwezinhlamvu ezingekho ohlwini lwezinhlamvu zalolo limi. Izinhlamvu ziphinyiswa uhlelo lokunyakaza kolimi luye ezindaweni ezahlu kahlu kene,

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okuba yinselelo uma kufanele luphimise igama elinohlamvu olungekho ohlelweni lolimi.

**Amagama asemqoka:** ukuthekela, itheminoloji, amatemu, ucwaningozilimi, uhlelo lolimi

## **Terminology Adaptations: How Technology Terms Reinvigorate Linguistics and Grammar**

**Gugu Mkhize**

### **Abstract**

Technology advancement is advantageous because it improves people's livelihood, but it come with challenges to those languages which are not well developed. Terminology is a discipline that falls under pragmatic linguistics and is a scientific representation of knowledge. Underdeveloped languages are forced by circumstances to adopt terms from other languages. Term development principles promote equivalents taken from the target language not from the source language. This article will focus on the transliteration principle by-, looking at how adopted terms are assimilated to isiZulu. It will also investigate how adoptive terms are written, and what influences sound changes by applying autosegmental phonology principles. In previous years, the isiZulu language adopted a lot of words which are sometimes difficult to identify because their sounds have been assimilated and have become native words. In the current dispensation, terms are adopted with consonant clusters that are not recognized in isiZulu, which pose articulation challenges isiZulu speaker, with a controlled tongue movement confined to certain levels. The focus will be on terms with foreign consonant clusters analyzing them through phonetics and phonology, to show how the assimilation is taking place.

**Keywords:** Borrowing terminology; terms, linguistics,

### **Isingeniso**

Umhlaba usuyimbulunga uhlanganiswa ubuchwepheshe bezokuxhumana. Bekulokhu kukhulunywa nge-4<sup>th</sup> *industrial revolution* ukuthi iyeza kungaziwa

## *Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningo zilimi nohlelo lolimi*

ukuthi ubhubhane lweKhovidi-19 luzovele luyihlohle ngenkani. Kuqhamuke amaningi amatemu asetshenziswayo aqondene nobuchwepheshe bezokuxhumana kanye nawesifo iKhovidi-19. IsiZulu kanye nazo zonke ezinye izilimi kudingeke ukuba zithekele la matemtu. Ngokwesichazamazwi sesiZulu (Mbatha 2006), ukuthekela ukuthatha igama lolunye ulimi ulisebenzise kolwakho ulimi. Igama lokuthekela ilona eliqokiwe kunokuboleka ngoba itemu uma selisethenziswa olimini liba yingxeny yalolo limi kanti into ebolekiwe kumele ibuyiselwe kumnikazi emva kwesikhathi okuvunyelwene ngaso. Uma kuthekela into eqondene nolimi kumele ihambisane nezimiso zalolo limi. Kuleli phepha kuzobhekwa ukuthi amatemu athekeliwe alongeke kanjani ukuze angene athi khaxa olimini lwesiZulu. Uma kuthekela itemu lithathwa linjengoba linjalo kulolo limi lize olimini lwesiZulu bese igama lilandela imithetho yokubhalwa kwamagama akhona, njengokuthi nje igama eliyibizo lifika lapha lingenaso isiqalo sebizo okungahambisani nomthetho wolimi lwesiZulu, kuphongozwa unkamisa/isiqalo bese kujotshelwa unkamisa ekugcineni kwagama.

Kuzobhekwa kakhulu lawo matemtu angaguquki ukuthi ahamba miph i imigudu. Ngabe athatha umfuziselo waluphi ulimi? Lolo limi avela kulo noma agobela umthetho walapho asefike khona? Lokhu kuzokwenziwa ngokubheka injulalwazi eqondene nokuphinyiswa kwemisindo kanye nakho konke okuba yingxeny uma kuphinyiswa umsindo ngaphandle kwephimbo ngoba lidinga ukucutshungulwa lodwa. Amagama, imisindo nezinhlamvu azosetshenziswa ngokufana ngoba asho lolo phawu lokubhala bese kuba kanjalo nasohlelweni lolimi nocwaningo zilimi ngoba onke lamagama asemikhakheni owodwa, elinye likucacisa kangcono okunye. Ukuphinyiswa kwemisindo yikhona okuzocutshungulwa nokuhlonza imisindo engekho esiZulwini. Lokhu kuzokwenzeka ngokuthi kubhekwe izinguquko ezenzeka kumatemu athekela endulo, ngokubheka ukuthi abe eshlelwa kanjani ngokwezigaba zamabizo. Kuzocutshungulwa izinhlamvu ezizoba imifakelwa ukuthi zingena kanjani ohlwini lwezinhlamvu zesiZulu ngokwefonetiki namalunga esiZulu. Kuzogxilwa ohlakeni lwamalunga ngoba awesiZulu awafani nawezinye izilimi.

## **Itheminioloji**

Ukusabalala kwezesayensi kanye nobuchwepheshe emhlabeni jikelele kwenza izilimi zendabuko zibhekane nenselelo yokungenelwa amatemu amasha

ezingakaze zibe nawo. Ngonyaka ka-1996 umthethosisekelo walapha eNingizimu Afrika wanikeza izilimi eziyi-11 ilungelo lokuba zibese-mthethweni zisetshenziswe ngokulinganayo, izilimi eziyisi-9 ezanikezwa leli lungelo lokuba zisetshenziswe ngokusemthethweni (*official languages*) kwaba izilimi zaboMdabu ezazicindezelekile ngaphambilini. Lokhu kwasho ukuthi sezithole ilungelo lokuba zisetshenziswe ngokulinganayo nesiNgisi nesiBhunu. Kwavela ithuba lokuthi noma ubani kumele athole lonke ulwazi kulezi zinhloko kungakhathaliseki ukuthi isiNgisi nesiBhunu uyasazi noma cha, okusho ukuthi ngolimi lwakhe noma lolo azikhethale lona. Kwase kuvela isidingo esikhulu sokuba imiqulu kahulumeni ihumushwe noma itolikwe ukuze bonke abantu baseNingizimu Afrika bezofinyelele kalula olwazini lukahulumeni nakuzo zonke izinhloko abazisebenzisayo ekuphileni, isb. eminyangweni kahulumeni, emabhange njll, ukufezekisa umgomo kahulumeni yeBatho Pele<sup>1</sup>. Umbhidlango omkhulu waqala ngokuthi kuhunyushwe umthethosisekelo lapho kwacaca khona ukuthi izilimi zabomdabu zinenselelo, azinawo kahle hle amatemu angasetshenziswa ukuqinisekisa ukuthi ulwazi ludluliswa ngendlela efanayo kuzo zonke izilimi. Kwase kuba nesidingo esikhulu sokuthi kuqanjwe amatemu amasha. Izikhungo zemfundo ephakeme, izinhloko zikahulumeni ngisho namabhange abe esesungula izinhloko zokuqanjwa kwamatemu. Kwase kuba ukuvukuzeka komkhakha wetheminoloji eNingizimu Afrika ngoba ulimi lwesiBhunu lwaluvela selikulombhidlango.

Itheminioloji umkhakha wokuqanjwa kwamatemu. Iyisifundo sesayensi/nobuchwepheshe esiqhutshwa ngaphansi komkhakha wocwaningo zilimi/wesayensi yezilimi (*linguistics*) ngoba ikhuluma ngamatemu agcina eba yinxenye yolimi okumele alandele imithetho yolimi. Ucwanozilimi luqinisekisa ukuthi amatemu aqanjwe noma athekeliwe anikeze incazelo noma umqondo ophelile nocacile futhi iphinde igxile ekusatshalalisweni kwamatemu aqanjwe ukuze emukeleke emphakathini futhi afakwe kuzichazamazwi ezakhiwayo (Antia no-Ianna 2016). Itheminioloji indlela yokudluliswa kolwazi lobuchwepheshe okwenzeka ngokudluliswa kolwazi lusuka kolunye ulimi luya kolunye (Ngcobo 2010, 2013; Turner noKoopman 2018). Ukudluliswa kolwazi kwenzeka ngaphansi kwemikhakha

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<sup>1</sup> Batho Pele – umgomo ka hulumeni omiselwe ukubheka ukuthi zonke izinhloko zika hulumeni zibhekelela ukusizakala kwabo bonke abantu ngokulingana.

*Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningoziilimi nohlelo lolimi*

ngokwehlukahlukana kwayo. Kunezinto ezibalulekile ezilandelwayo uma sekuqanjwa amatemu ngoba itemu netemu liqukethe ulwazi okumele ludluliselwe kubantu abakulowo mkhakha noma abantu abadinga ulwazi maqondana nalowo mkhakha (Mtintsilana noMorris 1988, Madiba; Mphahlele noKganyago 2003).

Ukuqoqwa nokwakhiwa kwamagama amasha kuyingxenye ebalulekile yokuthuthukiswa kolimi ngoba uma lusetshenziswa ngokuzuzisayo kuyo yonke imikhakha alufi kunalokho luyadlondlobala, lukhule. Empeleni umshikashika wokuqanjwa kwamatemu uqala kumuntu ongumkhulumi wolimi eminyakeni yokuqala yobungane (Naidoo 2003). Abakhulumi bolimi baye babone isidingo sokuqamba igama noma amagama athile olimini ngokubhekisisa izimpawu (characteristics) ezinjengo mumo, ukusebenza kwaleyento (object) ebambekayo noma engabambeki ukuze bakhande umqondomsuka (concept) esizocacisa ukuthi itemu elizoqanjwa lizoma kanjani nencazelo elizonikwa yona (Cabré 1999; Antia 2000). Kwesinye isikhathi kuba othile oziqambela itemu bese elisabalalisa ngandlela thile engabhaliwe phansi kuye ngokuthi unomthelela ongakanani kubantu abamzungezile. Ngokujwayelekile esiZulwini kuba abasakazi boKhozi FM. Owayengumsakazi, uThokozani ‘Gxaba lembadada’ Nene waqhamuka namagama amaningi olimini lwesiZulu njengegama lengculazi.

Uma kuqanjwa amatemu kunemigomo elandelwayo ecacisa ngezinhloko nemigomo okumele ilandelwe ukuze itemu lamukelwe ngokugcwele olimini (Alberts 2008). Uhlelo lokuqanjwa kwamatemu luthi kumele kube nekomidi elizobheka ukuthi indlela yokuqanjwa kwamatemu ihamba ngomgudu okuyiwona wona yini, ahlelenjwa ngayiphi indlela. Amatemu aqanjwa ngokuthi kube nekomidi elinamalunga anamakhono ahlukahlukene maqondana nolimi, avela ezinhloko nasezikhungweni ezahlukelele ukuze kubhekelelwe yonke iminxa eqondene nolimi. Le nqubo ilandelwa ukuze amatemu atholakele kuhlenganiswa uhla lwamatemu (*termlist*) ngenhloso yokwakha inqolobane yamagama amasha (*TermBank*) (Nkosi 1999) ukuze kusizakale abahumushi, otolika, othisha nezinye izinhloko ngokwehlukahlukana kwazo uma zisebenza ngolimi lwesiZulu.

Kuleli phepha kuzobhekwa umgomo oqondene nalawo matemu athekelwa enjengoba enjalo enezinhloko ezingekho olimini lwesiZulu. USager (1990:13) uveza ukuthi lomkhakha wokuqanjwa kwamatemu uminxa mithathu:

1. *a **cognitive** one which relates the linguistic forms to their conceptual content, i.e. referent to the real world;*
2. *a **linguistic** one which examines the existing and potential forms of the representation of terminology;*
3. *a **communicative** one which looks at the use of terminologies and has to be justify the human activity of terminology compilation and processing.*

1. **Umqondomsuka** usikhombisa indlela okubhalwa ngayo amatemu ngokocwaningozi limi okuhambisana nokusemqondweni, isb; okukhomba okuyikhona khona emhlabeni;
2. **Ucwaningozi limi** olubheka amagama akhona nalawo angaqanjwa ukumela lelo temu;
3. **Ukuxhumana** okubheka ukusetshenziswa kwamatemu nokuqinisekisa ukuthi amatemu alondolozwa futhi ahlelwa ngendlela.

Leli phepha ligxile kumunxa wesibili, ophathelene nocwaningozi limi ocubungula ukuthi uma amatemu engena olimini awulandela kanjani umthetho wolimi. Ucwaningo zili mi luqondene ngqo nokubhalwa kwetemu kulandelwa ubhalomagama lalolo limi (Ngcobo 2013). Kuzobhekwa amatemu akade afika olimi lwesiZulu nasanda kufika eminyakeni emibalwa edlule bese kugxilwa kakhulu kulawa afika kulezi zinsuku ngokuhlaziywa ukwakheka kwamalunga. Umgomo oqondene nokuthekela amatemu uthi izinhlamvu nomqondo wetemu akuguquki kuyafana ngaphandle kokufaka isiqalo sebizo esiZulwini (Alberts 2008). Ngokulandela umunxa wocwaningozi limi oqondene nokubhalwa kwamatemu kuzogxilwa kakhulu kumalunga ngoba ahambisana nokuphinyiswa kwezinhlamvu, okuzocutshungulwa ngenjulalwazi ye-autosegmental phonology.

## **Injulalwazi ye-autosegmental phonology**

Injulalwazi ye-autosegmental phonology imayelana nokuphinyiswa kwemisindo, izimele noma itholakala egameni. Imisindo iphinyiswa ngokunyakaza kolimi luya ezindaweni ezahlukahlukeni, yingakho esiZulwini

## *Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningo zilimi nohlelo lolimi*

indlela yokuxhumana yabizwa ngokuthi ‘ulimi’ ngoba ngaphandle kwalo imisindo angeke izwakale kahle. I-*autosegmental phonology* yasungulwa nguGoldsmith ngonyaka wo-1976 ecubungula imisindo. Uma kuphinyiswa imisindo kubhekwa izinto eziningi kusukela ezithweni zomzimba ezibamba iqhaza uma kuphinyiswa imisindo ezaziwa ngokuthi iziphimisi (*speech organs*), ilapho kwakheka khona umsindo (*place of articulation*), ukuhluleka komoya (*manner of articulation*) kanye nokuzwakala komsindo okufaka ngisho iphimbo. Ulimi lubamba iqhaza elikhulu ekulolongeni ukuphinyiswa nokuzwakala komsindo. Yingakho uma umuntu okhuluma ulimi okungelona olwakhe lwebele, kusheshe kuzwakale ngoba ulimi (isitho) lunyakaza luye ezindaweni elungazijwayele, bese abantu bethi ‘unolimi oluqinile/olulukhuni’, lokhu kusho ukuthi ulimi lwakhe lunyakaza ngendlela engalindelekile uma luphimisa imisindo ethile.

I-*autosegmental phonology* ibheka iqhaza leziphimisi uma kuphinyiswa umsindo nokuthi kuba namuthelela muni ukulandelana kwemisindo egameni ngoba iziphimisi ziyasebenzisana uma zikhipha umsindo. NgokukaGoldsmith (1976) i-*autosegmental phonology* injulalwazi ekhombisa iqhaza elibanjwa iziphimisi ngokwehluka hlukana kwazo uma kuphinyiswa umsindo. Umsindo ngamunye uphinyiswa ngendlela yawo okuba nomthelela emsindweni ozolandela, nokuthi iziphi izinhlamvu eziphinyiswayo nezihlanganayo ziphinyiswe njengomsindo owodwa noma zenze ilunga elilodwa. Ukuphinyiswa kwemisindo kungumgogodla wokuthi iziphi izinhlamvu ezizosetshenziswa ukubhala lokho okuphinyisiwe. Ucwango lweziqu zobudokotela lukaKhumalo (1987) luchaza kabanzi ngokusebenza kwenjulalwazi ye-*autosegmental phonology* emagameni athekeliwe egxile kakhulu ekutheni imisindo iphinyiswa kanjani, izimpawu (*distinctive features*) zinamthelela muni, iqhaza lephimbo, nokuthi imisindo ibe isilandelana kanjani ukukwakha igama nokubhalwa kwalo. Ukucacisa kahle uKhumalo (1987:57), uma ethi i-*autosegmental phonology* ikuveza ngokucacile ukuthi okuphinyisiwe kumele kubhalwe kanjani ngokocwaningo zilimi.

Le njulalulwazi iyona ezolandelwa ukubheka ukuthi kwenzakalani ematimini athekeliwe, aphinyiswa kanjani, iziphi izinhlamvu ezingekho esiZulwini afika nazo nokwakheka kwamalunga. I-*autosegmental phonology* iqokwe ngoba amatemu athekeliwe kumele asetshenziswe abanikazi bolimi ngokuthi bawaphimise noma bawabhale phansi. Ngesikhathi esetshenziswa

ziningi izinto ezihlalukayo ngawo amatemu njengokuthi libizeka kalula noma cha nokuthi uma selibhalwa libhalwa kanjani? Ilapho sekungena khona ukuthi uhlaka lwamalunga luhamba kanjani?

## Uhlaka lwamalunga

Ilunga izinhlamvu zegama eziphinyiswa ngomoya owodwa. Abacwaningi befonoloji bathi Ilunga liyinhliziyi yegama. Ilunga lakhiwa unkamisa (V) eyedwa noma ungwaqa (C) nonkamisa. Uhlaka lwamalunga (*syllable structure*) olimi lwesiZulu lume kanje [V; CV] (kuthekelwe lezi zinhlamvu ngoba izona ezisetshenziswayo kulomkhakha wefonoloji). Uhlaka lwamalunga esiZulu lwaziwa ngokuthi uhlaka oluvulekile ngoba unkamisa (V) uma eyisiqalo segama uyilunga eliphelele bese kuthi ungwaqa nonkamisa (CV) nabo babe ilunga eliphelele, ilunga lihlukaniswa ngekhloni (:). Uhlaka lwamalunga lulandela indlela yokuphimisa izinhlamvu. Ukuphinyiswa komsindo owodwa noma isixhobo semisindo ngomoya owodwa kube sekwenza ilunga. Ukulandelana kokuphinyiswa kwemisindo kube sekucacisa ukuthi ilunga lizoba elivulekile uma ligcina ngonkamisa noma elivalekile uma ligcina ngongwaqa. isiZulu sinamalunga avulekile ngoba agcina ngonkamisa, isibonelo, i:nto; i:se:lu:la. Ilunga lenzeka ngesikhathi kuphinyiswa umsindo noma inhlanganisela yemisindo ethile. Isilungu sona sinamalunga avalekile navulekile okwenza inselelo uma kuthekelwa amagama esilungu. UNaidoo (2003:16) ukucacisa kahle lokhu ocwaningweni lwakhe lapho ecubungula ukuphinyiswa kwemisindo ezinganeni zamaZulu, ngokukhombisa umehluko okhona olimini lwesiZulu nesiNgisi;

*the phonetic inventory of Zulu is much larger than that of English... English has a phonetic inventory of approximately twenty-four consonants and fourteen vowels (Weiss et al 1987), while Zulu has 59 consonant sounds, according to the consonant chart utilised in the present study (appendix A), and seven vowels. Zulu has no consonant clusters (Taljaard & Snyman, 1993), while English does allow for consonant clusters (Creaghead et al 1989). All Zulu syllables are open (Poulos & Msimang 1998), while in English both open and closed syllables occur (Cope 1983). Zulu has a number of aspirated sounds differentiating meaning, and this is not a feature of English (van Rooy & Grijzenhout 2000).*

*Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningozilimi nohlelo lolimi*

Iqoqo lemisindo yesiZulu likhulu kunalelo lesiNgisi.... isiNgisi sinemisindo engongwaqa elinganiselwa emashumini amabili nane kanye nonkamisa abayishumi nane (Weiss nabanye 1987), kanti isiZulu sinongwaqa abangama-59 ngokweshadi longwaqa elisetshenziswe kulolu cwaningo (isinamatheliso A), kanye nonkamisa abayisikhombisa. IsiZulu asinabo ongwaqa abahlangene (Taaljard noSnyman, 1993), kanti isiNgisi sona siyakwemukela ukuhlangana kongwaqa (Creaghead nabanye 1989) Amalunga esiZulu avulekile (Poulos noMsimang, 1998) kanti esiNgisini kukhona amalunga avulekile kanye navalekile (Cope 1983) IsiZulu sinompheshethwa abaningi abangefani kanti isiNgisi asinalo uphawu lompheshethwa (Van Rooy noGrijzenhout 2000).

Uma kucutshungulwa uhlaka lwamalunga kubhekwa konke lokhu okubalulwe ngenhla. Yingakho abacwaningi befonoloji bafuduka ekubhekeni umsindo njengento eyenzeka ngendlela eqondile (*linear*) eyayibizwa ngokuthi *i-generative* fonoloji. Ngonyaka wo-1976 uGoldsmith ongungqondongqondo *we-autosegmental phonology* wavela nokuthi uma kuphinyiswa imisindo kwenzeka izinto eziningi ezingacutshungulwa ngayinye ngayinye. Kuba indida uma ulandelisisa lezi zinto ngoba ezinye zazo zicutshungulwa ngobuchwepheshe bezesayensi kusetshenziswa nemishini. Lokhu akusona isithiyo ngoba izinhlamvu ziphinyiswa ulimi (isitho) okuyilona oluwumgogodla wokuphinyiswa kwemisindo. Ukufika kwamatemu amasha olimini kuletha izinguquko ezinhlakeni zamalunga. Amatemu athekeliwe afika nohlaka lwamalunga olwehlukile kulolu olujwayelekile olu-[CV] kuvele u [CCV, CVC] olungekho esiZulwini kodwa namhlanje akusenzima njengasekuqaleni ngenxa yomthelela yobuliminingi. Ubuliminingi bujwayeza abakhulumi bolimi ukuphimsa izinhlamvu ezingekho olimini lwabo. Uma singathatha amatemu ambalwa anjengo: **ithreyi**, **itheatre**, **ikhompyutha**, **uplastiki**. Lawa matemu afika nezinhlamvu ezingekho olimini lwesiZulu. Umehluko ukuthi AmaZulu aphila namhlanje aseyakwazi ukuphimsa lezi zinhlamvu ngenxa yobuliminingi. Umbuzo ovelayo: ingabe isiZulu sesikulungele yini ukwamukela le nguquko? Lolu cwaningo luzoveza izinhlobohlobo zezibonelo ukuzama ukuphendula lo mbuzo ngokuqala ngokukhombisa okwenzeka ngasekuqaleni kwemukelwa amagama amasha olimini. Inselelo evelayo ukuthi uhlaka lwamalunga esiZulu ngabe luse u-CV

noma seluyamengeza u-CCV no-V CC njengohlaka?

## **Ukwethekela ezilimini zokufika**

Ukethekela kudalwa ukuhlangu kwezilimi eziningi. Izishosho zolimi azikuthakazeli ukwethekela ngoba bakubona njengento ezodunga ubungcwenga bolimi futhi izohlukanisa abantu ngokwamazanga emfundo (Madiba 2003; Ngcobo 2013). Impela imfundo inawo umthelela ekusetshenzisweni kwamagama amasha, kudala uhlamvu /r/ lwaluphinyiswa kahle ilabo ababeluthola kahle esikoleni. Nanamhlanje, asekhona amatemu angaphimiseki ngoba anezinhlamvu ezingekho, okuthi uma liphinyiswa umuntu ongaluqondi kahle lilumele, bese liba nakho ukumbandlulula ukuthi akalona ilunga lomphakathi osebenza ngalowo mkhakha, umkhakha wezokulapha, umkhakha wezemfundo, umkhakha wezokuxhumana njalo njalo. Yingakho amatemu enogcobho ngoba adalelwe ukusetshenziswa ongoti balowo mkhakha (Antia 2000), kodwa ngenxa yokuthi kuyasetshenziswa asebenza kuyo yonke indawo. Uma ubheka ubhubhane ikhovidi-19 kufanele kuxhumane udokotela (ungoti) nesiguli. Udokotela uzoqondisa ulimi lomkhakha wakhe wezokwelapha ukuhlola isiguli. Ukuze isiguli singasali ngaphandle kufanele kube khona okuncane esikucoshayo ukuze sixhumane futhi siqonde okushiwoyo ngesigulo saso. Yingakho umshikashika wokuqanjwa kwamatemu ubalulekile ukunciphisa igebe elikhona maqondana nokusabalalisa ulwazi ngendlela ehlelekile. Akulula-ke ukwenza lo msebenzi ngoba kufanele kuqinisekise ukuthi ulwazi oludluliselwayo lusezingeni, luyanemba, alushayi eceleni. Kumanje kunamatemu amaningi asolimini lwesiZulu amanye abhaliwe amanye asemilonyeni yabanikazi bolimi, bawaphimisa ngendlela abawezwa ngayo aze agcine esesebenza ngaleyo ndlela. Into ephambili ukuthi itemu liqukethe muphi umqondo oqondwa abakhulumi bolimi bese kuthi ongoti bolimi babhale itemu ngokomthetho wolimi, njengokuthi nje itemu eliyibizo lifika lapha lingenaso isiqalo sebizo nonkamisa ogcinile osekufanele lilungiswe livumelane nomthetho wolimi lwesiZulu.

Umhlaba sewaqoqana waba into eyodwa ngenxa yobuchwepheshe kwezokuxhumana. Okwenza itheminoloji ibe seqhulwini ngoba izilimi zonke kumele zabelane ngolwazi. Uma sibheka izinhlangu zomhlaba sibala ezimbalwa: i-United Nations (UN), i-European Union (EU) kanye ne-African Union (AU) banezinhlaka eziningi ezibhekela ukuqanjwa kwamatemu

*Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningozilimi nohlelo lolimi*

ukuqinisekisa ukuthi ulwazi lufinyelela kubo bonke abantu. Leli phepha lihlose ukuveza umgomo oqondene nalawo matemu angaguquki uma efika ezilimini. Ukusetshenziswa kwala matemu kubuye kuthathwe njengendlela yokuphucuzeka kubanikazi bolimi okwenza kube nokungabukani ngeso elihle kulawo mashoshozela olimi akholelwa ukuba ulimi lungaxutshwa nemifakelwa. UMadiba (2003) uluchaza kahle lolu daba ephepheni lakhe lapho ecubungula imodeli engasetshenziswa izilimi zabomdabu eNingizimu Afrika, encoma ukuba kubhekwe ukusebenza kwalawa matemu kuyekwe okunye. UMadiba (2003:56) uphakamisa izindlela ezintathu: Indlela yolimi phaqa (*puristic approach*), evulelekile (*liberal approach*) kanye nebhekelela ukusetshenziswa kwegama (*pragmatic approach*). Kule ndlela yokugcina uyihlukanise izigaba ezimbili: kwesokuqala uthi itemu kumele libhekwe ukuba lemukeleka kanjani olimini futhi lingena ngaphansi kwamuphi umkhakha ngoba lokho kunomthelela omkhulu ngenxa yokuthi uma lisetshenziswa kakhulu abantu bakulowo mkhakha mancane amathuba okuba liqanjwe ngenye indlela lizosebenza njengoba linjalo. Esigabeni sesibili, ilapho khona amatemu eguqulwa abe awesintu ngokulandela imigomo yolimi. Sizobheka ukuthi kwenzakalani endulo ngesikhathi kuthekela amatemu njengoba sekwanda amagama amaningi olimini.

## **Amatemu amadala**

Ukuthekela kwaqala esikhathini esiphambili ngesikhathi kuhlangana izizwe zihwebelana. Umlando waseNingizimu Afrika ucacisa kahle ukuthi kungani isiZulu sathekela kakhulu esiBhunwini nasesiNgisini. Singabalula amagama ambalwa afana nalawa alandelayo:

| <b>isiZulu</b>   | <b>isiNgisi</b>  | <b>isiBhunu</b> |
|------------------|------------------|-----------------|
| Iwindi/ifasitela | window           | Venster         |
| isitofu          | stove            | Stof            |
| isitaladi        | street           | Straat          |
| ushukela         | sugar            | Suiker          |
| umshado          | marriage charter | Getrou          |

Okuphawulekayo ukuthi izinhlamvu zalawa matemu angenhla zaguquka

zahambisana nohlelo lolimi lwesiZulu (Mthintsilana noMorris 1988). Izinhlamvu ezazingekho zaziguquka zihambisane nolimi, uma sibheka izinhlamvu (st/str) zaguquka ngokuthi kuhlukaniswe u-/s/ no /t/ ngokufaka unkamisa /i/, uma sibheka ifasitela, kwasekuthi kuhlamlu /str/ kwaguquka uhlamlu /r/ lwaba u-/l/ ngoba ngaleso sikhathi ulimi (isitho) lwesiZulu lwalungakakwazi ukuphimisa uhlamlu /r/. Uma imisindo iguquka ilandela indawo lapho umsindo wakhela khona, uma uhlamlu oluthekelwayo luwundebezinyo /f, v/ nasesiZulwini luzofika lube undebezinyo, kwesinye isikhathi lungaguquka lube umsindo ongenazwi noma onezwi ngenxa yokwehlukahlukana kwendlela yokuphimisa ezilimini ezahlukenene. Egameni ifasitela u/f/ ubekade ewu-/v/ egameni lesibhunu kodwa ephinyiswa ngendlela efanayo no/f/ wesiZulu. Kwasekuthi unsinini /r/ waphenduka unsinininhlangothi u/l/. Uma kucutshungulwa kahle la matemu kuyavela ukuthi ayelandela uhlaka lwamalunga eliwu [V, CV] ngokuphongoza unkamisa /i, u/ okuyiziqalo zamabizo ukuze kugcwaliseke ukuthi uhlaka lwamalunga esiZulu luvallekile kwajobelelwa onkamisa ekugcinini kwamabizo abekade eqhamuka ohlelweni lwamalunga avulekile.

Lawa matemu angaphezulu aphinda angena ohlelweni lwamalungu. UDoke (1963) wahlela kanje izigaba zamabizo;

- i) amabizo aba izigaba ezisishagalombili (8) ehlanganisa ubunye nobuningi esigabeni esisodwa.
- ii) Wasebenzisa iziqalo zamabizo ukuze awabeke ngamaqoqo
- iii) Wawahlela ngokwemiqondo ayiqukethe khona kuzovela umehluko phakathi kwegama elithi umuntu nelithi umuthi ngoba aneziqalo ezifanayo.

Banengi ababhali (Canonici 1990; Mathonsi 2011; Van der Spuy 2013; Ngcobo 2010) abaqhubeka nokucubungula udaba lokuhlelwa kwamabizo emva kwegalelo elikhulu likaDoke, bephawula ngezindlela azilandela ngesikhathi ehlela beqhakambisa nezikhala ezivelayo ngesikhathi beqhubeka nohlelo nokuhlaziya amabizo.

Iningi lamabizo asenesikhathi afika olimini lwesiZulu angena kalula esigabeni 5 ili nobuningi kusigaba 6 ama, kwasekuthi lawo aqala ngo-u angena ku-3, isb. Umshado> imishado, ushukela>oshukela kodwa uma uwabheka angena ebuningi obungafani. Idlanzana lawo alihlelekanga kahle ngenxa yokuthi ayeqala ngohlamlu olwalungekho esiZulwini, isb. Irediyo, irayisi,

*Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningozilimi nohlelo lolimi*

irama, irabha, irula. Inkinga yadalwa ukuthi abakhulumi bolimi babephimisa u-/l/ esikhundleni sokuphimisa u-/r/. Okwenza ukuthi onke avesana angena kusigaba 5 ili-. Kodwa uma kwenziwa imisho ngawo ayakuveza ukuthi wona asezigabeni ezahlukene;

- i) Irediyo ibanga umsindo. (isigaba 9 ngenxa yesivumelwano sikamenzi /i/
- ii) Ir(l)ayisi livuthwe kakhulu. (isibaga 5 isivumelwano sikamenzi /li/) l
- iii) Irama incibikaliswe ilanga elishisa kakhulu. (isigaba 9 isivumelwano sikamenzi /i/
- iv) Bamshaye ngerula laphuka. (isigaba 5 isivumelwano sikamenzi /li>la/
- v) Awuboni ukuthi irabha yakho iyangcolisa. (isigaba 9 isivumelwano siakamenzi /i/

Indida yenzeka ngala mabizo ngoba izinhlamvu u-/l/ no /r/ babephinyiswa ngokushintsha shintshana, nokuthi onke la mabizo ayethatha ubuningi esigabeni esisodwa 6-ama. Ake sibheke elinye ibizo esikholelwa ukuthi lafika kanye nawo lawa kodwa lona langena esigabeni 9 iN, imoto. Imoto yangena kalula kusigaba 9 ngoba uhlamvu olusekuqaleni kwaleli bizo u-/m/ kanti isiqalo salesi sigaba iN-, u-/N- waziwa ngokuthi umankankana onguqunguqu (*homorganic nasal*) obhalwa ngokufelebiswa ngaso sonke isikhathi ngoba uyaguquka ube umankankana u-/n/ noma /m/, isb. inkabi, impongo kanjalo nebizo imoto lathola ikhaya kalula kulesi sigaba. Kubalulekile ukulandisa ngomgudu owalandelwa amatemu afika kuqala olimini ukuze kucaciswe ngokuzokwenzeka kumatemu amukelwa manje olimini lwesiZulu ngokubhekisisa indlela imisindo ephinyiswa ngayo nomthelela obakhona ekubhalweni kwawo nokuveza ukuthi izinhlamvu ezigcina zisetshenzisiwe kufinyelelwa kanjani kuzona.

UCanonic (1990) ecubungula kabanzi izigaba zamabizo zikaDoke benoMeinhof wathola ukuthi kuna lezi zikhala ezivelayo.

- i) Wathola ukuthi amabizo ezilwane aqala ngo-u- kanye namabizo emifakela aqala ngo-u akukho lapho engena khona ezigabeni zamabizo.
- ii) Elandela indlela kaMeinhof wangeza isigaba 3a u-, esithatha ubuningi ku

2a o-. esiphathelene namabizo ezilwane: unogwaja, unozalizingwenya, unogolantethe; emifakela: ushizi, utamatisi, ushevu, ushukela, ubhasikidi, upende, uphalafini.

iii) Waphinda waqaphela ukuthi kunemifakela eqala ngonkamisa i- kodwa engangeni esigabeni 5 njengoba amabizo akade afika olimi lwesiZulu angena khona njengo iphoyisa, irula, ilori namanye amaningi. Wabe esesungula isigaba 9(a) esizofaka amabizo asanda kufika olimini lwesiZulu njengo: iTV, ilaptop, isayensi, ikhabinethi. La mabizo athatha ubuningi esigabeni 6 ama-. Nanoma uNgcobo (2013:27) engakunambithisisi lokhu okuphakanyiswa uCanonici ngezizatshana 3a, no 9a ephepheni lakhe elikhuluma ngokuhlelwa kwamatemu athekeliwe eqhakambisa amanye amatemu athekeliwe angena kwezinye izigaba okwenza ukuba ancome ukuthi zonke ezinye izigaba azibe nezizatshana ngenxa yamagama athekeliwe. Asikho isidingo sezizatshana uma isabizwana soqobo nesivumelwano sikamenzi setemu sihambisana nesigaba leso esingena kuso, isb. Ilona inabukeni elimanzi (li isigaba 5 isivumelwano sikamenzi) (Mathonsi 2011). Indlela KaCanonici iyona engcono kakhulu ngoba iyacacisa ukuthi hlobo luni lwebizo elingena kulezi zizatshana aqhamuke nazo. Kuyezwakala uma ekhuluma ngalawo matemu angena izigaba ezimbili ngenxa yendlela aphinyiswa ngayo. Ukuphinyiswa nokuzwakala kwetemu elithekeliwe kubanomthelela omkhulu ekubhalweni kwetemu. Ukuze kubelula ukuhlaziya izinhlamvu ezifika namatemu athekeliwe kufanele sibheke ukuphinyiswa konkamisa ngoba ikhona okufika nomehluko omkhulu okhona phakathi kwezilimi.

## **Onkamisa**

Onkamisa baphinyiswa ngokuthi ulimi lunyakaze luye ezindaweni ezisikhombisa, [a, ε, e, i, o, o, u]. Ngokohlelo lolimi lwesiZulu onkamisa abalandelani ngoba abaphimiseki kahle ngenxa yokuthi ulimi lukwazi ukunyakaza luye endaweni eyodwa ngesikhathi. Lokhu okuvezwa ngezansi kwenzela ukucacisa ukuthi yini olimini lwesiZulu onkamisa bengalandelani nokuveza izixazululo ezikhona uma onkamisa bejamelana, ukuze kuzoba lula ngezansi uma sekucutshungulwa amatemu amasha.

1. Uma kujamelene onkamisa, unkamisa ophezulu (**i- noma u-**) ongasesandleni sokunxele uyaguquka ube usingankamisa (**y- noma w-**) isb. Isigaba 9 isabizwana songumnini i+ami = **iami** = indlu **yami** buka nesigaba 3 **u+ami** = **uami** = umhlaba **wami**.

*Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningozilimi nohlelo lolimi*

Umthetho kasingankamisa (*glide formation*)

[+unkamisa, +phezulu] → [-unkamisa, -ngwaqa]/ \_ +nkamisa

2. Uma onkamisa bejamelene kunonkamisa **a-** ngasesandleni sokunxele unkamisa a- uyabulawa. Isib. Isigaba 6 a+ami = **a**ami =ami.

3. Uma kunonkamisa ophezulu (**i- noma u-**) ngasesandleni sokudla uyawuphakamisa unkamisa ophansi ongasesandleni sokunxele. isb. Isigaba 7 kusabizwana sokukhomba la+si =**lasi** =**lesi** buka naku 11 la+lu = **lalu** =**lolu**.

## Amatemu amasha

Okuhle ngokufika kwamatemu ukwanda kwamagama olimini okuletha izinhlobonhlobo zezinselelo maqondana nemigomo okumele ilandelwe uma kuqanjwa amatemu. Ubuliminingi bunomthelela omkhulu ezilimini ezithekelenayo, isb. isiNgisi sathekela impimpi, notata kodwa okuqaphelisekayo bawathatha njengoba enjalo bawafaka kusichazamazwi i-*Oxford English dictionary*. Okubalulekile ukudlula kolwazi nomqondo osuke uqukethwe ilelo temu. Ubuliminingi bunobuhle nobubi bakho, buhle ngokwandisa amagama ezilimini bese buba bubi lapho sekuvela ulimi olulodwa oluqonela ezinye.

Kuyathokozisa okwenziwe umkhandlu wolimi lwesiZulu kazwelonke obizwa ngokuthi Umzuzakazwe (isiZulu NLB) ubambisene nehhovisi lezilimi enyuvesi yaKwaZulu-Natali elaziwa ngokuthi i-ULPDO ngokubuyekeza ubhalomagama lolimi lwesiZulu. Okwenza lo msebenzi wokucubungula ukuphinyiswa nokubhala kwezinhlamvu zolimi lwesiZulu kungabi umqansa omkhulu ngenxa yomsebenzi osuwenziwe. Ukufika kwezinhlamvu ezingekho olimini kuyinkinga ngoba kumele ziqondwe kanzulu ukuthi olimini lapho zisuka khona ziphinyiswa kanjani ukuze kubonakale ukuthi uma kunezinguquko zidalwa yini kodwa okubalulekile ukubhala izinhlamvu ngokwezimiso zalolo limi esezizosebenza kulo. Sizobheka izibonelo siqale ngokubhekisisa onkamisa njengoba ngaphezulu sike sabachaza onkamisa.

## Izibonelo

| ISINGISISI | IFONETIKI | ISIZULU | IFONETIKI |
|------------|-----------|---------|-----------|
| oil        | Ójl       | uwoyela | uwoje:la  |

|                |          |             |              |
|----------------|----------|-------------|--------------|
| <b>fuse</b>    | fju:z    | ifyuzi      | Ifju:zi      |
| <b>zoom</b>    | zu:m     | uzum        | uzu:m        |
| <b>andriod</b> | 'ændrɔɪd | i-endriyodi | i-endrijo:di |

Izinhlamvu ezisetshenziswe lana zithathwe eshadini lakwa-*International Phonetics Association (IPA)*

<https://www.internationalphoneticassociation.org/content/ipa-chart>

Kula mabizo siphinde sibone inguquko eyenzekayo uma itemu lingena olimini lwesiZulu. Uma sibheka onkamisa kulezi zibonelo ezingenhla kuyacaca ukuthi uma sekuphinyiswa imisindo iyefana, esiNgisini onkamisa bayalandelana kodwa uma sekubhalwa ngendlela abaphinyiswa ngayo awukho umehluko nasesiZulwini kukhombisa ukuthi unkamisa uwodwa etemini {uzum} kufana ncamashi kusetshenziswe ikholoni /:/ ukuveza ukudonseka kwelunga. EsiZulwini leli temu linamalunga amabili ngenxa yesiqalo kanti esiNgisini linye. Osingankamisa /y no w/ basetshenzisiwe ukwehlukanisa onkamisa abalandelanayo etemini {uwoyela} kukhomba indlela eliphimiswa ngayo kanti ku-{endriyodi} isingisi sisivezele onkamisa abahlangene nabalandalanayo kodwa isiZulu sasebenzisa usingakamisa ukubehlukanisa. Umthetho wokwakhiwa kukasingankamisa iwona osebenza kakhulu ukuxazulula ukujamelana konkamisa.

## Ongwaqa

Ake sibheke manje okwenzeka kongwaqa ngoba kunemisindo eminingi ethekeliwe ebikade ingekho olimini lwesiZulu. Ulwazi oluningi maqondana namatemu esilungu lutholakale ngokusebenzisa isichazimazwi sesilungu <https://www.oxfordlearnersdictionaries.com/definition/english/> Lokhu sikwenzela ukuveza ukuthi imisindo emukeliwe esiZulwini iphinyiswa noma ingabhalwa kanjani. Imisindo izothathwa ngokwezindawo laphe yakheka khona (*place of articulation*).

## Ndebembili

| ISINGISI | IFONETIKI | ISIZULU    | IFONETIKI  |
|----------|-----------|------------|------------|
| Plasma   | 'plæzmə   | Iplasma    | Iplaz:ma   |
| Spasm    | spæzəm    | Ispazimu   | isp'azi:mu |
| Splash   | splæʃ     | Ukusplesha | Ukuspla:ʃa |

*Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningoziilimi nohlelo lolimi*

|            |                         |                 |                                        |
|------------|-------------------------|-----------------|----------------------------------------|
| Sprinter   | <sup>ˈ</sup> sprɪntə(r) | Isprinta        | isp <sup>ˈ</sup> ri:nt <sup>ˈ</sup> a  |
| Blessor    | <sup>ˈ</sup> blesə(r)   | Ibhlesa         | ib <sup>ˈ</sup> le:sa                  |
| Brend      | brænd                   | Ibhrendi        | ib <sup>ˈ</sup> re:ndi                 |
| Prophet    | <sup>ˈ</sup> pra:fɪt    | Umpfrofethi     | ump <sup>ˈ</sup> rofe:t <sup>h</sup> i |
| Compromise | <sup>ˈ</sup> kɒmprəmaɪz | Ukukhompromayza | ukump <sup>ˈ</sup> rɒmaj:za            |

/pl/ [pl] undebembili ongunhlangothi onguputshu.

/sp/ [sp<sup>ˈ</sup>] undebembili ongumfuthwa onguputshu.

/spl/ [sp<sup>ˈ</sup>l] undebembili ongumfuthwa onguputshu ongunhlangothi.

/spr/ [sp<sup>ˈ</sup>r] undebembili ongumfuthwa onokungqangqaza.

/phr/ [p<sup>h</sup>r] undebembili ongumpheshethwa onokungqangqaza.

/mpr/ [mp<sup>ˈ</sup>r] undebembili ongubhamuputshu onokungqangqaza.

/bhr/ [b<sup>h</sup>r] undebembili ongubhamu ozikile onokungqangqazela.

/bhl/ [b<sup>h</sup>l] undebembili ongubhamu ozikile ongunhlangangothi.

### Ndebezinyo

| ISINGISI   | IFONETIKI             | ISIZULU   | IFONETIKI                |
|------------|-----------------------|-----------|--------------------------|
| Fridge     | fɪdʒ                  | Ifriji    | Ifri:dʒi                 |
| floor plan | flo:r plæn            | Iflopleni | iflop <sup>ˈ</sup> le:ni |
| Theatre    | <sup>ˈ</sup> θɪətə(r) | Itfiyetha | Iθ: t <sup>h</sup> a     |
| Tethering  | <sup>ˈ</sup> teðərɪŋ  | Ukuthetva | ukut <sup>h</sup> e:ðə   |

/fr/ [fr] undebezinyo ongumfuthwa onokugqangqaza.

/fl/ [fl] undebezinyo ongunhlangothi ongenazwi.

/tf/ [θ/ [tʃ] undebezinyo ongumfuthwa ongumbibithwa ongenazwi.

/tv/ [ð/ [tʃ] undebezinyo ongumfuthwa ongumbibithwa onesigqi.

### Unsinini

| ISINGISI | IFONETIKI            | ISIZULU   | IFONETIKI                             |
|----------|----------------------|-----------|---------------------------------------|
| trial    | traɪəl               | Ithrayeli | it <sup>h</sup> raje:li               |
| standard | <sup>ˈ</sup> stændəd | Istandadi | ist <sup>ˈ</sup> anda:di              |
| straight | streɪt               | Istreythi | ist <sup>ˈ</sup> rej:t <sup>h</sup> i |
| drug     | drʌɡ                 | Idragi    | id <sup>ˈ</sup> dra:gi                |

/thr/ [t<sup>h</sup>r] unsinini ongumpheshethwa onokungqangqaza.

## Gugu Mkhize

/st/ [st'] unsinini ongumfuthwa onguputshu.

/str/ [st'r] unsinini ongumfuthwa onguputshu onokugqangqaza.

/dr/ [dʀ] unsinini ongubhamu ozikile onokungqangqaza.

### Ulwangeni

| ISINGISI | IFONETIKI | ISIZULU     | IFONETIKI     |
|----------|-----------|-------------|---------------|
| shrink   | [ʃrɪŋk]   | Kushrinkile | k'ʊʃrɪŋk'i:le |

/shr/ [ʃr] ulwangeni ongumfuthwa onokungqangqaza

### Ulakeni

| ISINGISI | IFONETIKI | ISIZULU | IFONETIKI |
|----------|-----------|---------|-----------|
| cream    | kri:m     | Ukhrimu | uk'hri:mu |
| grade    | greid     | Igreydi | igrej:di  |
| scheme   | ski:m     | Iskimu  | isk'i:mu  |

/khr/ [kʰr] ulakeni ongubhamu onokungqangqaza

/gr/ [gr] ulakeni ongubhamu ozikile onokungqangqaza

/sk/ [sk'] umalakeni ongumfuthwa onguputshu

Izibonelo ezingenhla zikhombisa amatemu asesebenza olimini lwesiZulu kodwa izinhlamvu zingaqondakali ukuthi zingabhalwa kanjani. Ukuze kucutshungulwe kahle lawa matemu kubukwe isiNgisi ngoba ilona limi lawa matemu athekelwe khona, kubhekwe indlela aphinyiswa ngayo. Okuqaphelekayo, ukuthi uma kubhekwa lezi zinhlamvu ngokwefonetiki ziyafana okukhomba ukuthi ziphinyiswa endaweni eyodwa. Kulezi zibonelo kubonakala inhlanganisela yezinhlamvu (*consonant cluster*) engekho olimini lwesiZulu okwenza abantu abasebenza ngolimi lwesiZulu bakubalekele ukwethekela kwamatemu angezukuphuma inguqokomsindo. Eminye imisindo yalezi zinhlamvu ezingenhla kubukeka sengathi iphinyiswa njengomsindo umfuthwambhanqwa (*affricates*).

Umfuthwabhanqa uphinyiswa ngokuthi kube nokubambeka komoya bese uyaphuma ngokumpintseka udedeleka ngokufutha iziphimisi ngoba kusuke kusekhona ukuthintana kwezitho zomzimba (Naidoo 2007:83; Maphumulo 2021:74). EsiZulwini kunezinhlalo ezimbili zomfuthwambhanqwa: ilapho kuhlangukhona khona umfuthwa nobhamu /tsh/ [tʃ], /j/ [dʒ], /ts/ [ts'], /kl/ [kʰl] kanye nalapho kuhlangukhona khona umankankana

*Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningoziilimi nohlelo lolimi*

nomfuthwa [nt's], /ntsh/ [nt'ʃ], /nj/ [ndʒ], /mf/ [mɸf], /mv/ [mɸv], /nz/ [ndʒ], /nhl/ [nt'ɬ], /ntsh/ [nt'ʃ].

Okuphawulekayo kulezi zibonelo ezingenhla kuvela ukuthi zakhiwe inhlanganisela yezinhlamvu eziqukethe o-/s, l, r/

/s/ unsini ongumfuthwa ongenazwi

/l/ unsininhlangothi ongenazwi

/r/ unsinini ongumangqangqaza ongenazwi

Izinhlamvu o-/s, l, r/ omfuthwa behlangana nobhamu o-/p, bh, t, k, g/.

Ngokwale nhlanganisela yalezi zinhlamvu kwakheka umfuthwambhanqwa. Umsindo ongumfuthwambhanqwa u-/kl/ iwona ocishe ufane nalezi nhlanganisela ezikulawa matem u-athekeliwe. Isiqinisekiso esiphelele esiyofakazela ukuthi ngempela le misindo engenhla ingomfuthwambhanqwa siyotholakala ngobuchwepheshe bokuhlola amazwi aphinyisiwe aqoshwa ukuba ahlaziywe ikhompyutha eyaziwa ngokuthi 'PRAAT' (Naidoo (2007). Kodwa lokhu akuvimbi ukuba lezi zinhlamvu zifakwe ohlwini lwezinhlamvu zesiZulu.

Encwadini yokuvamisa imithetho yokubhala nobhalomagama lwesiZulu lonyaka wezi-2021 iqhamuke nohlamvu u-/th/ ukumela lezi nhlamvu ezitholakala kulamatemu *itheyori (Theory)*, *itheyetha (theature)* *nothethering (tethering)*. Lokhu kuyinkinga ngoba uhlamvu olulodwa aluyimeli imisindo emibili ephinyiswa ezindaweni ezahlukeneyo (Maphumulo 2021). Eqoqweni lemisindo engondebezinyo ngaphezulu kuvele imisindo emibili /tf/ [θ]/ [tʃ] no /tv/ [ð]/ [tʏ] abangekho ohlwini longwaqa besiZulu. Le misindo ivele ngokubuka indlela ephinyiswa ngayo, umsindo /tf/ uphinyiswa ngokuthi ingaphambili lolimi luthinta amazinyo angaphezulu okwenza kuncike kumsindo wamaSwati owu-/ntf/ otholakala emagemini anjengo *intfombi*. Egameni, -thetha uhlamvu u-/th/ uphinyiswa uma iphakathi nendawo lolimi luthinta unsinini kanti egameni *itheori* uhlamvu u-/tf/ uphuma ngokuthi ichopho lolimi lithinte amazinyo angaphezulu, iphakathi nendawo lolimi luphakeme nalo kodwa lungawuthinti unsinini. Ondebezinyo u-/f no v/ bobabili baphinyiswa ngokuthi umoya ugcwale ngaphakathi ezihlathini uphume ngokubibitheka bese behlukaniswa ukuthi omunye awunazwi omunye unesigqi. Okudale ukuthi umsindo /tf/ usebenze egameni itfiyetha (*theature*) bese /tv/ atholakale egameni ukuthitva (*tethering*). Lezi zinhlamvu u-/tf, tv/ ziphinyiswa ngokuthi ingaphambili lolimi lugamanxe phakathi kwamazinyo

kube sengathi liyawuthinta unsinini. Labo ndebezinyo bahlukaniswa ukuzwakala kwabo /tf/ awunazwi kanti u/tv/ unesigqi. Lezi zinhlamvu zibhalwe ngezinhlobo ezimbili zefonetiki, eyokuqala ilena ye-IPA [θ] undebezinyo ongenazwi no [ð] ongundebezinyo onezwi/isigqi. Eyesibili, iqokwe ngoba ayehlukile kuzinhlamvu ezisetshenzisiwe /tf/ [tʃ] uma esegameni itfiyori (*theory*), nohlamvu /tv/ [tʌ] etholakala {ukuthitva} (*tether*). Kulezi zinsuku zobuchwepheshe kuhle ngoba kungenziwa ucwaningo olungahlaziya lucacise ukuthi kwenzakalani uma umuntu okhuluma isiZulu ephimisa lezi zinhlamvu, sebengathathwa ngokwehluka hlukana kwamazinga abo empilo.

Ngaphezulu kuthiwe isiZulu sinohlobo lwamalunga okungu-[V, CV] oluvalekile, kodwa uma sibuka lawa matemu angenhla kuyacaca ukuthi kumele singeze olunye uphawu oluzokhombisa ukuthi aseyamukeleka amalunga avalelekile. Ematemi angenhla kukhona, {uzum}, {iplazma}, {ukukhompromayza}, {igreydi} {nokhompyutha}; amanye amalunga awagcini ngonkamisa. Okusho ukuthi isiZulu sesixubile sesinamalunga avulekile navalekile, kodwa inselelo isekhona ukuthi abhalwa kanjani ngoba ubhalomagama olubuyekeziwe olushicilelwe kunyaka wezi-2021 alukakafinyeleli kubantu abanengi.

Uma kubhekwa indlela ulimi olusebenza ngayo emphakathini kuyabonakala ukuthi likhona igebe elikhona phakathi kolimi olukhulunywayo kanye nalolo olubhaliwe. Izikhungo zemfundo ephakeme, izinhlangano ezizimele kanye neminyango kahulumeni bakhizisa inqwaba yamatemu yemikhakha enhlobonhlobo engafinyeleli kubanikazi bolimi kakhulukazi abezindaba okuyibona abasethubeni lokusabalalisa amatemu. Umasipala waseTshwane ushicilele uhlu lwamatemu lwe-COVID-19 eyaziwa ngokuthi ‘COVID-19 MULTILINGUAL TERMINOLOGY’ ngonyaka wezi-2021. Umbuzo uthi ngabe lolu luhlu lwamatemu selufinyelele yini kubanikazi bolimi? Inselelo enkulu amatemu ayakhizizwa kodwa awafinyeleli kubanikazi bolimi okwenza kube nomunye umbuzo othi kanti kusuke kuyini inhloso yokuqanjwa kwamatemu uma engezukusetshenziswa. Uma sibheka uhla lolu lwe-COVID-19 maningi amagama asetshenzisiwe okungelula ukuba uwaqonde uma ungalibonanga leli lesiNgisi. Okunye okumele kucaciselwe abaqamba amatemu ukuthi ngabe izifo ziyahunyushwa yini noma zifana nemikhizizo, awaguquki amagama azo. Ngiyavuma ukuthi i-COVID-19 intsha kuningi okumele kuqondwe ngamatemu aqhamuka nayo, njengokuthi ibhalwa ngamagama amancane noma iyafelebiswa, lawa esiZulu asetshenziswa nini,

*Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningozilimi nohlelo lolimi*

ikhovidi, ubhubhane, umkhovodo, ukhuvethe njalo njalo. Kunamanye amatemu amaningi angihlabhe umxhwele angase angikhiphe esipolweni engihamba kuso kodwa kunamatemu ambalwa akulolu luhla lwe-COVID-19, isanithyza ebhalwe ngokuthi u-/th/ alandelane no /y/ kungabibikho nkamisa obahlukanisayo okhomba uguquko oselukhona olimi lwesiZulu. Kodwa amaningi amatemu aqanjiwe kusetshenziswe indlela yamabizombaxa ukubalekela ukusebenzisa awesiNgisi okuyiwona asetshenziswa abakhulumi bolimi, isb.,

| ISINGISI             | ISIZULU                              | ELISEBENZAYO         |
|----------------------|--------------------------------------|----------------------|
| Asymptomatic         | Ukungakhombisi zimpawusifo           | asimthomathikhi      |
| Forehead thermometer | Isihlolazingakushisa sasesiphongweni | itvemomitha          |
| Lockdown             | imvalelwakhaya                       | i-lockdown/ilokhdawn |
| Quarantine           | inkishwamphakathi                    | ikhwarantini         |

Lawa matemu angenhla esiZulu akulula ukuba uwaqonde ezimele wodwa futhi awasetshenziswa enkulumeni eyejwayelekile atholakala emibhalweni ehunyushiwe kanti abakhulumi bolimi basebenzisa wona lawa esiNgisi asetshenziswa kakhulu emikhakheni yezokuxhumana. Sekusekomidini likaMzukazwe ukuthi livumelana ngokuthi abhalwe kanjani lawo angavumi kahle olimini lwesiZulu njengo-*lockdown*, ofana nse no-*loadshedding*. Ngisho esebenza emshweni lawa aqanjiwe awezwakali kahle, isb., *INingizimu Afrika ikumvalelwakhaya kanti ivalelwe nogesi (INingizimu Afrika ikulockdown kanti inaneloadshedding)*. Amatemu kufanele acace akhanye awudlulise umlayezo ngokushesha, hhayi umuntu afune ukuthi ngabe kuqondweni ngaleli gama elisetshenzisiwe. Okunye okumele kucaciswe ukuthi uma ubhala ngolimi lwesiZulu inini lapho okulindeleke khona ukuba usebenzise ubhalokutsheki. Kumele kucaciswe ukuba sikhona yini isidingo sokwenza njalo uma usuphongoze isakhi sesiZulu egameni lesiNgisi ngoba usuliguqulile lelo gama laba elesiZulu. Imithetho engaqondisiswa yolimi iyakukhubaza ukukhula kolimi.

Uma amatemu efika olimini alandele umthetho wezingcezu zenkulumo, avamise ukuba abe amabizo noma isenzo. Amabizo athekeliwe

angena kalula ngaphansi kwezigaba zamabizo ngoba athatha nesabizwana sakuleso sigaba. Ngezansi kukhonjiswa ngesabizwana soqobo ngoba senza kube lula ukuqonda ukuthi ibizo lizongena ngaphansi kwasiphi isigaba.

| Isigaba | itemu                           | Isabizwana soqobo |
|---------|---------------------------------|-------------------|
| 3a u    | uwoyela, uzum                   | wona              |
| 7       | Ispazm, iskimu                  | sona              |
| 9a      | i-endriyodi, idatha, itfiyetha  | yona              |
| 15      | Ukuthetva, ukuthwitha, ukushera | kona              |

Amatemu athekeliwe ajwayele ukuba abe amabizo okwenza ukuthi kube lula ukuwahlela ngokwezigaba zamabizo. Amatemu anesiqalo sikankamisa u-angena esigabeni 3a, athathe ubuningi esigabeni 2a o-, lawo aqala ngo is- avele angene kusigaba 7 isi- athathe ubuningi ku 8/10 iziN-, bese kuthi iningi lawo aphongozwa isiqalo sikankamisa i- angene esigabeni 9a i- athathe ubuningi esigabeni 6 ama-. Amatemu akhomba ukwenzeka kwezinto wona aphongozwa uku- ebese engena esigabeni 15.

## Isiphetho

Ulimi kumele luthuthuke luhambisane nesikhathi okuphilwa kusona. Uma sibheka emuva siyawabona amagama amaningi ayengekho olimini lwesiZulu kodwa ngokufika kwempucuko, inkolo, imfundo neminye imithelela amagama amasha athekelwa zaguquka izimpilo zabantu. Ulimi lwathuthuka lwanamagama amasha lwamukela nezinhlamvu ezazingekho olimini lwesiZulu kanjalo nezinye izilimi zathekela ezilimini zabomdabu. Ulimi luqukethe ulwazi, uma kusetshenziswa amatemu angezukuludlulisa ulwazi abakhulumi balolo limi bacindezelekile ngokuvaleleka enguqukweni eyenzekayo bese besalela emuva esikhathini abaphila kuso. Namhlanje akusafanele siphokelele ukuba itemu elifikayo libe isiZulu phaqa ngoba kukhiyeka ulwazi olungabe lusabalala kubantu kuguquke izimpilo zabo. Uma sibheka kwezokuxhuma kunezinto ezisetshenziswa kakhulu kumaselula ezaziqhamuke kwezinye izilimi njengamamoji zisetshenziswa umhlabajikelele ziqondwa yibo bonke abazisebenzisayo ezilimini zabo ezahlukahlukeni, ngoba inhloso ukusabalalisa ulwazi ukuze izimpilo zabantu zibe ncono, hai ukuthi

## *Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningoziilimi nohlelo lolimi*

amatemu athekeliwe azongcolisa ulimi kodwa azokwandisa ulwazi nokuthuthukisa ulimi ngokwamukela izinguquko ezifikayo kuleso sikhathi.

Ubhalomagama lolimi lwesiZulu kufanele luhlale lubuyekwezwa njalo ukuze ulimi lwesiZulu lungasaleli emuva. Ukuthuthuka kwezesayensi kuza namatemu amaningi asho lezo zinto zobuchwepheshe ezisunguliwe kanye namasu okuzenza. Ukufika kwalawa matemu kusho ukuthi nezilimi zabomdabu kufanele zigxume zihlale ziwashicilele lawa matemu zingathi awakwazi ukungena esiZulwini ngoba abantu abakhuluma isiZulu bayawasebenzisa njengoba enjalo. Ukuthuthuka kolimi into enhle kubalulekile ukuthi izishosho zolimi zikwamukele ukuhlangana nokuthekelana kwezilimi njengento enhle. Ukucubungula izinhlamvu yikhona okokwenza kube lula ukushicilela uhla lwamatemu (*termlist*), ayobe esenza ama-*term bank* kanye nezichazamagama zemikhakha ngokwehluka hlukana kwayo.

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*Ukuthekela kwezilimi: Amatemu obuchwepheshe avukuza ucwaningo zilimi nohlelo lolimi*

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