

Umthelela WoBulimimbili noBuliminingi Ezilimini Ezisetshenziswa Ezinkundleni Zokuxhumana

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Iqoqa

Kulesi sikhathi samanje ukuxuba izilimi enkulumweni sekuyinsakavukela. Njengazo zonke izilimi, kubalwa nezomdabu zase-Afrika, ukuxutshwa kwezilimi ezinkundleni zokuxhumana kwenzeka mihla yonke, zikhathi zonke. Nolimi lwesiZulu lungezinye zezilimi ezithintekayo kulokhu. Ezinkundleni zokuxhumana abantu abaningi balimimbili, abanye baliminingi. Lokhu kungumthelela wokwanda komkhuba wokuxutshwa kwezilimi emibhalweni nasezinkulumweni. Lolu cwaningo, lusebenzisa injulalwazi yesayensi yezilimi, luhlose ukuveza ukuthi isiZulu sithinteka kanjani ngokuba limimbili nokuba liminingi kwabakhulumi baso ezinkundleni zokuxhumana. Lokhu kuxuba isiZulu nezinye izilimi ezinkundleni zokuxhumana kuhluzwa ngokusebenzisa indlela yokucwaninga eyikhwalthethivu kubhekwa uhlelomisho, uhlelozakhi kanye nohlelomisindo. Ukuqoqwa kwemininingo nokuhlaziywa kwayo kwenziwe ndawonye, kwase kulandela iziphakamiso nezincomo. Lolu cwaningo luphakamisa ukunikezwa kwale ndlela yokubhala indawo yayo ezinkundleni zokuxhumana njengolimi oluyidayalekthi ehambisana nokufika kwezobuchwepheshe kepha akumele ikhuthazwe le ndlela yokubhala emibhalweni yolimi esemthethweni.

Amagama amqoka: Ubulimimbili, Ubuliminingi, Ukuxuba izilimi, Izinkundla zokuxhumana, Ulimi lwesiZulu

The Impact of Bilingualism and Multilingualism on Language Use on Social Media Platforms

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Abstract

Mixing languages in communication is currently very common. On social media, mixing of languages happens frequently and African languages, including isiZulu, are no exception. Most people using social media are either bilingual or multilingual and this is one of the factors that leads to the mixing of languages when writing or speaking. Using the Linguistics theory, this research aims to show how isiZulu is affected by the bilingual or multilingual nature of its speakers on social media. Using a qualitative approach, the phenomenon of mixing isiZulu with other languages on social media is analysed, focusing on syntax, morphology and phonology. The collection of data is presented and analysed, after which recommendations and suggestions are provided. The study suggests that this way of writing is recognised as a dialect that has emerged with the advent of technology. However, this style should not be encouraged in the official language orthography.

Keywords: Bilingualism, Multilingualism, Mixing of languages, Social media, IsiZulu language

Isingeniso

Indlela yokuxhumana isithathe elinye igxathu kulesi sikhathi esiphila kuso. I-*internet* esetshenziselwa ukusabalalisa ulwazi nokuxhumana isishintshe indlela abantu abakhuluma nababhala ngayo izilimi zabo. Izinkundla zokuxhumana zinikezele ngesizinda sokushintshana ngezinkulumo nemiyalezo kusetshenziswa izilimi. Esikhathini sakudala kwakubhalwa izincwadi, kusetshenziswa namathelegamu ayethatha izinsuku ukufinyelelisa umyalezo kulowo owayebhalelwe. Kwesinye isikhathi incwadi noma ithelegamu yayifika umyalezo ewulethile usudlulelwe isikhathi. Isibonelo, uma kuwukuthi ithelegamu ibibika isifo, uthole ukuthi ifika sekuze kwangcwatshwa nokungcwatshwa. Esikhathini samanje izinto sezishintshile, ezobuchwepheshe zifike nezindlela ezintsha zokuxhumana. Emuva kwamathelegamu kwalandela

izingcingo; kwabe sekulandela omakhalekhukhwini kanye namakhompyutha asabalalisa umyalezo ngesikhathi esingaphansi ngisho kwesigamu somzuzu futhi nomyalezo othunyelwe ufike ngokuphazima kweso (Xaba 2019).

Indima edlalwa ulimi empilweni yabantu ibaluleke kakhulu. Ukuxhumana kwenzeka ngolimi, ngaphandle kwalo abantu bangexoxe ubuso nobuso, bangahluleka nokubhalelana imiyalezo. Echaza ngezindlela zokuxhumana ngolimi, uNyathikazi (2014) ubeka athi ukuxhumana kungachazwa ngezindlela eziningi. Kungabalwa ukwabelana imibono, ukudlulisa imiyalezo, inkulumompendulwano, inkulumompikiswano kanye nokunye. Indlela abantu abasebenzisa ngayo ulimi yiyona eveza ukuthi baphila hlobo luni lwempilo futhi baphila kuphi. USquires (2016) uphawula, ikakhulukazi, ngokuthi ulimi olusetshenziselwa ukuxhumana abantu balusebenzisa kanjani, uze abalule nokuthi abantu baze bakhe amaqembu abo ahambisana nendlela abakhuluma ngayo. Ngaleyo ndlela kwakheka indlela entsha yokusebenzisa ulimi. Kanjalo nasezinkundleni zokuxhumana, inesasasa eliphezulu le ndlela entsha yokusebenzisa ulimi, futhi nemikhuba esetshenziswayo ukubhala ulimi miningi, omunye wayo ukuxuba izilimi enkulumweni eyodwa. Kubalulekile ukuphawula ukuthi yize lolu cwaningo lugxile olimini, ukuxhumana kungenzeka nangaphandle kolimi. Lapha singabala izithombe, imidwebo kanye nalokhu okubizwa ngokuthi ama-*emoji*. Konke lokhu kuyasebenza ezinkundleni zokuxhumana kepha lolu cwaningo lugxile olimini.

UNyathikazi (2014) ukhuluma ngakho impela okwenzeka ezinkundleni zokuxhumana; ukushiyelana ngolwazi, ngemibono, ukubonisana, nokuqophisana kusetshenziswa ulimi. Uphawula ngokuthi indlela olusetshenziswa ngayo ulimi ezinkundleni zokuxhumana akuvezi ukuthi abantu basenalo uthando lolimi lwabo lwesiZulu. Ulimi luyingxenye enkulu yesiko. Ulimi luveza imvelaphi yesizwe, lube inqolobane yemikhuba, izindlela kanjalo nosikompilo lwesizwe nesizwe. Ukuthuthuka nokufadabala kolimi kusezandleni zabakhulumi balo. Yize uNyathikazi (2014) enaba ngokubaluleka kolimi, ephawula nangokuthi luyingxenye enkulu yesiko, lolu cwaningo lona luzogxila esakhiweni solimi. Inhlosongqangi yalolu cwaningo ukuhlolisisa umthelela wobulimimbili nobuliminingi olimini lwesiZulu olusetshenziswa ezinkundleni zokuxhumana kubhekwe uhlelomishe, uhlelozakhi, nohlelomisindo.

Ukubuyekezwa kwemibhalo

Alukakandi nokho ucwaningo olumayelana nokuxutshwa kwezilimi ezinkundleni zokuxhumana. Lapha sibheka lokho abambalwa asebeke bakuphawula okucishe kuhambisane nesihloko. Ucwaningo olukhonyana yilolo olubheka ukuxutshwa kwezilimi ezinkulumweni zomphakathi ezijwayelekile nakweminye iminxa yohlobo lwezingxoxo.

Ephawula mayelana nesenzo sokuxutshwa kwezilimi enkulumweni, uNyembezi (1992) uthi ukuhlalelana nezinye izinhlanga kubangela ukuba umuntu angabe esazihlupha ngokufuna igama lesiZulu elingumaqondana, akuthole kulula ukuphambukela kwezinye izilimi. Enanela uXaba (2019), uthi ukusondelana kwabantu abakhuluma izilimi ezahlukeni emphakathini kuba nomthelela wokuthi abakhulumayo bagcina ulimi lwabo sebelusheba nezilimi zabantu abahlala nabo kulowo mphakathi. Uqhubeka athi uma laba bantu bekhuluma, ababe besazihlupha ngokufuna igama lesiZulu abazolisebenzisa, bavele bagaxe igama lolunye ulimi khona lapho. Abavikeli nongcweti besiZulu bakubona kungabukeki futhi kungazwakali kuwumqondo ophusile ukwenza njalo olimini ngoba omunye umuntu olalele okushiwoyo okunamagama abolekwe kwezinye izilimi, noma okubhaliwe okunamagama abolekwe kwezinye izilimi, miningi imibuzo azibuza yona ngalowo mkhulumisi wolimi. Kuyezwakala uma umuntu eboleka igama elingekho sidalwa esiZulwini, kepha uma likhona kodwa aboleke, akubekezeleleki nhlobo.

UXaba (2019) ubuye athi ukuxuba nokudidiyela izilimi kuqala kancane kancane kulabo abazi izilimi ezimbili. Ngokuqhubeka kwesikhathi babe baningi abasika iphethini kulo mkhuba, kanti uyinkinga. Lokhu kudala ukuthi umuntu okhuluma ulimi lwase-Afrika agcine eselahlekelwa amagama olimi lwakhe ngoba emqondweni sekuchuma lolu limi alokhu esheba ngalo inkulumo. Kunezizathu nokho zokuxutshwa kwezilimi ezinkundleni zokuxhumana nasenkulumweni yabantu bexoxa ubuso nobuso. UXaba (2019) uhumusha okubhalwe u-Eldin (2014) othi ukuxuba nokudidiyela izilimi abantu bakwenza ngalezi zizathu ezilandelayo. Esokuqala isizathu sokudidiyela izilimi ukuthi kukhombisa ubumbano kubantu abakhuluma izilimi ezahlukeni nabesizwe esisodwa. Esesibili isizathu sokudidiyela ukuveza ukuthi umbhali / umkhulumisi unolwazi kangakanani lwalezo zilimi nabazaziyo bayaphendula bese bakha ithimba linye naye. Esesithathu isizathu sokudidiyela izilimi ukuchaza iphuzu thizeni lenkulumo. Isizathu sesine sona esokudidiyela izilimi ukwethula imizwa nendlela azizwa ngayo umbhali noma umkhulumisi. Kanti

esesihlanu nokungesokugcina isizathu sokudidiyela izilimi ukuheha abalalele ukuze banake okhulumayo ngoba esesebenzisa ulimi oluhlukile kulolu akade eqale ngalo inkulumo.

Kuliqiniso elingephikwe ukuthi zonke lezi zizathu ezibekwa u-Eldin (2014) ngenhla, ziwumphumela wokuhlalisana kwabantu abakhuluma izilimi eziningi, behlala endaweni eyodwa. Isibonelo, igama lendawo ehlala abamnyama bodwa ePitoli, iSoshanguve. Leli gama lendawo lakhiwe ngeziqalo zezilimi zabantu abahlala kule ndawo, kanje:

So- Sotho (Sepedi, Setwana, Sesotho)

Sha- Shangaan (Xitsonga)

Ngu- Nguni (isiZulu, isiNdebele, isiXhosa, siSwati)

Ve- Venda

Ngenxa yokuthi kule ndawo kuhlala abantu abakhuluma izilimi ezahlukeneyo, noma kanjani maningi amathuba okuthi abakhulumi balezi zilimi bazisebenzise zonke enkulumweni yabo yansuku zonke ngoba bayizizwe ezahlukeneyo ezihleli ndawonye.

ONdimande-Hlongwa noNdebele (2014) babeka izizathu ezine zokuthi kungani ezinye izinkulumo zixuba isiZulu nesiNgisi. Bathi labo bantu abakhuluma baxube bacabanga ukuthi isiNgisi singcono kunesiZulu kanti futhi kungenzeka ukuthi abanaki lapho bekhuluma bese isiNgisi sivele sizingenele nje enkulumweni yesiZulu. Esinye isizathu esokuthi ngezikhathi zobandlululo imfundo yayizicindezela izilimi zabomdabu. Kanti-ke, nakho ukuswela ulwazimagama oluzongena khaxa esikhundleni salawa magama esiNgisi asetshenziswayo ukuze aphelelise inkulumo kungesinye sezizathu.

Kungephikwe okushiwo oNdimande-Hlongwa noNdebele (2014) ngalo mkhuba wokuxuba isiZulu nesiNgisi, ngokwabo odalwa izizathu ezine abazibekwe ngenhla. Phela imfundo nomthelela wayo ekwazini ulimi lwesiNgisi iyiguqulile indlela abantu abakhuluma isiZulu abasisebenzisa ngayo. UXaba (2019) yena ubeka athi, thina maZulu sinakho ukusithwala ngeqoma isiNgisi kangangokuba uma kukhona umlungu oyedwa phakathi kwamaZulu, siyoxuba sididiyele isiNgisi emishweni yesiZulu ukuze naye ezoqonda lokho okukhulunywayo. Ukumoma esilulwini solimi kuya ngokuthi okhulumayo noma obhalayo uyayazi yini le nto akhuluma ngayo, nokuthi unolwazi olungakanani lolimi alukhulumayo noma alubhalayo. Okusho ukuthi ukuxuba izilimi kuvame ikakhulukazi kubantu abalimimbili noma abaliminingi.

UXaba (2019), ehumusha okubhalwe U-Eldin (2014), wethula izinhlobo ezisetshenziswayo ekudidiyeleni izilimi. Uthi ukudidiyela kuyizinhlobo ezintathu. Yilokho okungukudidiyela okuthi janti. Lapha kufakwa umusho omfishanyana wolunye ulimi enkulumweni yolunye ulimi. Kube ukudidiyela okugaxwa phakathi kwemisho. Lapha umshwana wolunye ulimi ubiyelwa ngemisho emibili yolunye ulimi. Okwesithathu ukudidiyelwa kwamabinzana. Lokhu ukusebenzisa amagama amabili amathathu olunye ulimi phakathi kwenkulumo yolunye ulimi.

Kuya ngokuthi okhulumayo noma obhalayo uzizwa kanjani ngaleso sikhathi ebhala. Uma ejabule, noma edumele lokho kuyayilawula indlela adidiyela ngayo. Kubuye kubalulwe nohlobo lomayelezo ukuthi nalo lunomthelela. Izibonelo nje; uma uphoqa, ubuza umbuzo, ucela, ubingelela, ufaka isimemo, noma ubonga, ukuxuba izilimi kungasiza ngoba ezinye izilimi zinamagama ayethula kangcono imizwa. UXaba (2019) uqhuba athi ukudidiyela izilimi kuyabonakala uma okhulumayo noma obhalayo enika incazelo yalokho akhuluma ngakho noma abhala ngakho. Akuphawula njengesiqiniseko ukuthi odidiyela izilimi usuke azi kahle kamhlophe ukuthi abalalele inkulumo yakhe noma abafunda umbhalo wakhe ngabantu abazaziyo lezi zilimi alokhu ezididiyela.

Ukudidiyela izilimi kuchazwa ngokuthi kuyisenzo sokuthutha olimini uthuthela kolunye. Ngakolunye uhlangothi ukuxuba ulimi kuchazwa njengokuhlanganisa amagama, amabinzana, nemisho yolunye ulimi, uma ulimi lwebele lungenawo amagama achaza lokhu okushoyo. Kuyaphawuleka ukuthi u-Eldin (2014) akawuvezi umehluko phakathi kokuxuba izilimi (*code mixing*) nokudidiyela izilimi (*code switching*) okusho ukuthi lokhu kungathathwa njengento eyodwa, kodwa kwehluke ngokuthi obhalayo noma okhulumayo uyenza kanjani futhi kuphi nendawo emshweni.

Injulalwazi esetshenzisiwe

Lolu cwaningo lusebenzisa injulalwazi yesayensi yolimi, i*Linguistic Theory*. Yize le njulalwazi isineminyakanyaka yasungulwa, isanedumela namanje kulabo abacwaninga ngolimi ngoba ayikabi khona entsha eyelamayo. UGreenberg (1966) uyichaza le njulalwazi njengetulo lokuhlaziya nokuhlolisisa izilimi zomhlaba jikelele, ukuze kutholwe okufanayo kuzo nalokho okuzenza zihluke, ngokokuvumelana kwabantu ngalokho okungulimi

nalokho okungelona ulimi. Ngalawa mazwi uqonde ukuthi yiziphi izinto ezenza sazi ukuthi ulimi lubonakala ngani. ULangendoen (1969) ubona injulalwazi yesayensi yolimi incike ohlotsheni lwamagama asetshenziswe enkulumweni eyakhiwe izakhi namalunga. Okuphawulekayo ukuthi uLangendoen (1969) yena ubeka nangokwehla nokwenyuka kwephimbo ngenkathi kuphinyiswa lawo magama. Enkulumweni oyibhalayo; amagama owabhalayo uyawaphimisa engqondweni, bese kuthi owafundayo lawo magama abhaliwe, awaphimise futhi engqondweni ngendlela efanayo neyalowo muntu owabhalile. Ngaleyo ndlela ukunyuka nokwehla kwephimbo okuletha incazelo kuyasebenza nxa zombili; kobhalayo nofunda umyalezo.

UChomsky (1980) uthi ngale njulalwazi yolimi kuhlolwa izinto ezimbalwa olimini; kubhekwa ukujula kwalo, nemidanti yolimi ngalunye nalokho okwenza lube ulimi oluzimele. Ngalokhu uveza ukuthi nakuba kukhona okufanayo kuzona izilimi, kepha yilolo nalolo lunakho olwehluke ngako kwezinye. Ukuhlaziya izilimi ngenjulalwazi yolimi uFairclough (1995) uthi kunamabanga athile incazelo ewahambayo. Lapha uchaza ukuthi ukuma kwegama ngokuhleleka kwamalunga noma izakhi, ukuphimiseka kwalo nokulandelana kwawo amagama emshweni kuyayethula incazelo ephelele yenkulumo.

Le njulalwazi yesayensi yolimi isetshenziswa kakhulu esifundweni sezincazelo zamagama, uhlelomisho, uhlelozakhi, kanye nohlelomisindo. Ngakho-ke, le njulalwazi ihambisana ngqo nalolu cwaningo olunenhloso yokubheka isifundo sezincazelo zamagama, uhlelomisho, uhlelozakhi, kanye nohlelomisindo lwamagama olimini lwesiZulu olusetshenziswa ezinkundleni zokuxhumana. Le njulalwazi inamankonyane amathathu:

Injulalwazi Yesayensi Yesakhiwo Solimi (Structural Linguistic Theory)

Le njulalwazi, uChomsky (2011) uyichaza ngokuthi yethula uhlelo lolimi lonke ezilimini. Uqhuba athi lokhu kudalwa wukuthi isakhiwo samagama siyinsika yokwakha imisho, le misho enikeza incazelo. Lolu lwazi luncikene no-de Saussure ku-Al Umman (2015), obika ngenjulabuchopho yokwakheka kwamagama olimini, okwenza abe nomqondo osobala noma ocashile. Lolu hlobo lwenjulalwazi luhlonza, lubumbe, luphinde luchaze uhlobo lwemigomo nezimiso zokusetshenziswa kolimi emhlabeni wonke jikelele kubhekwa ikakhulukazi ukuqaphela ngokujwayelekile okwenzeka olimini, enkulumweni

yansuku zonke. Lolu cwaningo lungena khaxa kule njulalwazi ngoba ubuliminingi buba nomthelela ekuxutshweni kwesiZulu nezinye izilimi okudalwa ulwazi lwezinye izilimi kulowo othumela imiyalezo ezinkundleni zokuxhumana; iFacebook neWhatsapp.

Injulalwazi Yesayensi Yokwahlukahluke Nenjulalwazi Yesayensi Yolimi Lomphakathi (Variational Linguistics and Sociolinguistics Theory)

UCameroon noSchwenter (2013) bayichaza le njulalwazi ngokuthi bacaphune uLabov (1994) noWeinreich, nabanye (1968) abaqinisekisa ukuthi ulimi alushintshi ngaphandle kokuthi kube abakhulumi balo abamukelayo ukuthi seluyashintsha. Bebika oCameroon noSchwenter (2013) bathi uhlelolimi luguquka ngenxa yesikhathi nendawo, lezi zinto bazibona ziyitulo lokuguquka kolimi noma olwasiphi isizwe. Baqhuba bathi mancane amathuba okuthi ulimi lungaguquki uma luphila futhi kunabantu abalusebenzisayo. Lokhu kuchaza ukuthi leli nkonyane eliyinjulalwazi yesayensi yokwahlukahluke lincike ekusetshenzisweni kolimi, lusetshenziswa abakhulumi balo. Ukwanda kokukhulunywa, ukulalelwa, ukubhalwa nokufundwa kolimi ngabakhulumi balo kwenza luguquke nesikhathi. Lolu hlobo lwenjulalwazi luchaza imikhutshana eminingi yokusetshenziswa kolimi (indlela yokuphinyiswa kwemisindo, ulimi lomphakathi, nerejista) luphinde luchaze nemingcele ekhuthaza lokhu kwenza okungaba iminyaka yobudala, ubulili kanye nemvelaphi yalowo okhulumayo, nokunye. Kanjalo, lolu cwaningo lubheka umkhutshana osuvamile wokuxuba isiZulu nezinye izilimi owenzeka ezinkundleni zokuxhumana, iFacebook neWhatsApp, okucashunwe kuzo ulwazi oluhlaziywe lapha ngezansi. Mayelana nemingcele echazwa yile njulalwazi, kuyaphawuleka ukuthi abantu abasebenzisa izilimi eziningi enkulumweni yabo ababadala ngemiyaka, okwenza le njulalwazi ihambisane nalolu cwaningo.

Injulalwazi Yesayensi Yomlando Wolimi (Historical Linguistics Theory)

UCroft (2006), le njulalwazi yesayensi yomlando wolimi, uyichaza ngobuchule bokulandela ukuguquka kolimi ukusuka kulolo olwalukhulunywa

endulo namabanga oseluwahambile. Ulimi ulubona luyingxenye yomlando wesizwe esilukhulumayo. Wenza isibonelo sokuphinyiswa kwemisindo. Ubalula ukuthi kuyenzeka iphinyiswe ngendlela ehlukile imisindo yilesi naleso sizukulwane. Ngakho-ke, le njulalwazi igqamisa ukuthi kungani ulimi luya ngokuya luguquka uma lusuka kwesinye isizukulwane luya kwesinye. Lokhu kuguquka kolimi ngokuhamba kweminyaka kuhambisana nomlando wolimi kanye nomlando ngolimi. Lesi sikhathi esiphila kuso lapho ulimi lwesiZulu selushetshwa nezinye izilimi sethula ukuguquka kolimi ngoba isiZulu phaqa sesivame ukungasetshenziswa kulezi zinkundla zokuxhumana ezihlaziywa kulolu cwaningo. Yingakho le njulalwazi ingena khaxa kulo msebenzi owenziwa kulolu cwaningo.

Lolu cwaningo lokuxutshwa kwesiZulu nezinye izilimi ezinkundleni zokuxhumana lungena ngaphansi kophiko lwesayensi yolimi lomphakathi okuyingxenye yolimi ebhekelela ukusetshenziswa kolimi emphakathini. Injulalwazi eyesekela ucwaningo olunjalo yiyona injulalwazi yesayensi yolimi namankonyane ayo njengoba kuchaziwe ngenhla.

Indlelakwenza yocwaningo nokuqoqwa kolwazi

Ukucwaninga ulwazi olusezinkundleni zokuxhumana kuyafana nokucwaninga ulwazi olutholakala emiqulwini yezemfundo nasezincwadini. Engani izinkundla zokuxhumana ziyafana nesizinda sezindaba okungaba amaphephandaba, amaphephabhuku nokwethamela izindaba kumabonakude kanye nokuzilalela emsakazweni. Ulwazi olusatshalaliswe ezinkundleni zokuxhumana luyisilulu nesizinda okuvumelekile ukucwaninga kuso.

Lolu cwaningo lusebenzisa indlela yokucwaninga yekhwalthethivu. Le ndlela yokucwaninga ngokukaXaba (2016) iyindlela ehambisanayo nokucwaningwayo ngoba lolu hlobo lubheka imicabango, izimvo, ukwenza namasiko abantu abawasebenzisa endleleni yabo yokuphila. Nakulolu cwaningo kubukwa ukuthi isiZulu sixutshwa kanjani nezinye izilimi ezinkundleni zokuxhumana, lokho yimicabango nendlela abantu abenza ngayo uma bebhala ezinkundleni zokuxhumana. Kulolu cwaningo kucashunwe ngenhloso izinkulumo eziyi-18 ezithathwe ngoba zihambelana nocwaningo (*purposive sampling*) ezinkundleni zokuxhumana ezilandelayo, iFacebook neWhatsApp. Umehluko okhona phakathi kwalezi zinkundla zokuxhumana ukuthi kuWhatsApp usuke ubhalelana nomuntu omaziyo noma iqembu oyingxenye yalo, kanti kuFacebook yona ivuleleke kakhulu, okubhalayo kubonwa abantu emhlabeni wonke jikelele, uma nje benayo iFacebook. Lezi

Umthelela WoBulimimbili noBuliminingi Ezilimini Ezisetshenziswa Ezinkundleni Zokuxhumana

zinkulumo zibe sezihlukaniswa amaqoqo amabili kanje: Iqoqo lokuqala - isiZulu nesiBhunu nesiNgisi; Iqoqo lesibili - isiZulu neSisuthu neSipedi nesiXhosa. Emuva kwaloku, kube sekuhlaziywa iqoqo ngalinye kubhekwa umthelela walezi zilimi olimini lwesiZulu kusetshenziswa injulalwazi yesayensi yolimi.

Ukwethulwa nokuchazwa kolwazi olucashuniwe kuFacebook ngoMbaso wezi-2021

Ukwethulwa kolwazi olucashuniwe: Iqoqo lokuqala

Iqoqo lokuqala – IsiZulu sihlalwazi nesiBhunu nesiNgisi

Lapha kwethulwa izibonelo ezicashunwe kuFacebook ngoMbaso wezi-2021.

Izibonelo

Okucashuniwe		Okubhalwe ngesiZulu sogobo
a.	Eintlek, ngkhathe! mna 🤔🤔🤔🤔🤔🤔	Eqinisweni, ngikhathele mina.
b.	Uyangcika, maar 🙏🙏🙏	Uyangicika kodwa.
c.	Sengivutholile, dankie 👍👍👍	Sengiyitholile, ngiyabonga.
d.	Hawu, thath ivrou yomngani wakho kanjan? 🤖	Hawu, umthatha kanjani unkosikazi womngani wakho?

e.	<i>Waar mfwe2, waar?</i>	Kuphi mfowethu, kuphi?
f.	Munt kodwa, hhay I don't understand 🙄	Umntu kodwa, hhayi angimqondi.
g.	Hhayi 1 st time ngyizwa lento 🙄🙄🙄🙄🙄	Hhayi, okokuqala ngiyizwa le nto.
h.	Bonk fun kuziexpresa	Bonke bafuna ukuzi-expresa
i.	<i>I love it when people are disappointed bebnzan vele?</i> 🙄🙄🙄🙄🙄🙄	Ngiyathanda uma abantu bephoxeka, bebenzani vele?

Ukuchazwa kolwazi olucashuniwe – Iqoqo lokuqala

Ukuchazwa kolwazi olucashuniwe kwenziwe ngaphansi kwezihlokwana:

Uhlelomishe

Kuzona zonke izibonelo, kuyabonakala ukuthi uhlelomishe aluguqulwanga. Kweziningi izibonelo ngaphandle kuka 'd' no 'h' amagama noma amabinzana asuselwe esiBhunwini nasesiNgisini avele agaxwa njengoba enjalo esiZulwini. Okuphawulekayo ukuthi agaxwe endaweni efanele ngokohlelomishe lwesiZulu. Isibonelo, '**a. Eintlek, ngkhathel mna.**' (Eqinisweni, ngikhathele mina) Igama 'eintlek' (eqinisweni) liyisandiso olimini lwesiBhunu. Ngokohlelomishe lwesiZulu isandiso sitholakala ezindaweni ezithile emushweni. Enye yalezi zindawo yisekuqaleni komusho njengoba kwenzekile nje kulesi sibonelo:

Eintlek, ngkhathel mna. = Eqinisweni, ngikhathele mina.

La magama agqanyisiwe kule mishe engenhlathengisa isandiso futhi atshengisa ukuthi sisasendaweni eyodwa kuyo yomibili imishe. Lokhu kuchaza ukuthi uhlelomishe lwesiZulu aluthintekanga. Lesi sibonelo

sihambisana nenjulalwazi yesayensi yesakhiwo solimi.

Uma sibheka isibonelo, ‘**e. Waar mfwe2, waar?’** (**Kuphi mfowethu, kuphi?**), naso siqale ngesandiso esiyisiBhunu. Okuqaphelekayo lapha ukuthi uma sikhululma esiZulwini siyakwazi ukuphindaphinda amagama ngenhloso yokugcizelela noma ukuqinisekisa. Lokhu siyakubona kwenzeka kulesi sibonelo, igama ‘*waar*’ (kuphi) eliyisandiso liphindaphindiwe:

Waar mfwe2, waar?’ = Kuphi mfowethu, kuphi?

La magama agqanyisiwe atshengisa isandiso esiphindaphindekile ekuqaleni nasekugcineni komusho. Lokhu kusatshengisa kona ukuthi yize kufakwe igama okungelona lesiZulu kepha lisetshenziswe ngokohlelomishe lwesiZulu. Kuyahlaluka ukuthi injulalwazi yokwahlukahluka nenjulalwazi yolimi lomphakathi, zombili zibe neqhaza ekuxutshweni kwesiZulu nesiBhunu kulesi sibonelo.

Uma sibheka isibonelo, ‘**b. Uyancik maar.**’ (**Uyancika kodwa**). Igama ‘*maar*’ (kodwa) liyisihlanganiso sesiBhunu, kepha lapha silithola ekugcineni komusho. Umsebenzi wesihlanganiso ukuhlanganisa imisho emibili. Ngakho-ke, asitholakali ekugcineni komusho ngoba vele umsebenzi waso ukuhlanganisa imisho emibili. Kepha uma siya enkulumweni, kuvamile ukutholakala kwesihlanganiso ekugcineni noma kwesinye isikhathi sizihambela sodwa. Isibonelo; Ngoba? Ukuze? Kulesi sibonelo esingenhla, isihlanganiso ‘kodwa’ sitholakala ekugcineni, lapha-ke asisenzi umsebenzi wokuhlanganisa kepha siyagcizelela:

b. Uyancik **maar.** = Uyancika **kodwa**.

Lokhu okuvezwa yilezi zibonelo ‘e’ no-‘b’ kuhambisana nenjulalwazi yokwahlukahluka nenjulalwazi yolimi lomphakathi echazwe ngenhla.

Uhlelozakhi

Lapha sibheka isakhiwo samagama. Sisodwa kuphela isibonelo esiqala ngebizo. Isibonelo, ‘**f. Munt kodwa hhay I don’t understand.**’ (**Umuntu kodwa, hhayi, angimqondi.**) Siyabona lapha ibizo ‘umuntu’ selilahle isiqalongqo ‘u-’ kanjalo nonkamisa osekugcineni ‘-u’. Uma sigxila esiqalweni sebizo sibona umthelela wolimi lwesiNgisi kanye nesiBhunu. Lezi zilimi azinazo iziqalo zamabizo. Okusho ukuthi kulesi sibonelo ibizo lesiZulu elinesakhiwo esimi kanje: isiqalongqo+isiqalo+isiqu; libe seliguqulwa kanje: u+mu+ntu = **umuntu** = **munt**

Kanti uma sibheka isibonelo:

‘d. Hawu, **thath ivrou** yomngan wakho kanjan?’ = Hawu, **umthatha** kanjani unkosikazi womngani wakho?

‘h. Bonk fun kuziexpresa’ = Bonke **bafuna** ukuzi-expresa.

Kulezi zibonelo ezingenhla kulahlwe izivumelwano. Isivumelwano sikamenzi sibaluleke kakhulu ngoba sitshengisa ukuxhumana phakathi kukamenzi kanye nesenzo. Empeleni lokhu yize kubukeka kuwuhlelozakhi ngoba kuthinta isakhiwo segama, kubuye kungene kuhlelomisho ngoba kumayelana nokuhambisana kwamagama ukuze akhe umusho onomqondo. Isibonelo, ‘d. Hawu, **thath ivrou** yomngan wakho kanjan?’ (Hawu, **umthatha kanjani unkosikazi womngani wakho?**), kumele ngabe isenzo ‘thath’ sinesivumelwano sikamenzi ‘u-’ = **umthatha**. Kanjalo nesibonelo ‘h. **Bonk fun kuziexpresa**’, isenzo ‘fun’ kumele ngabe sinesivumelwano sikamenziwa ‘ba-’. Lezi zivumelwano zilahliwe.

Singasho ukuthi lokhu kulahlwa kukankamisa wokuqala emabizweni kanjalo nokulahlwa kwezivumelwano zikamenzi uma kubhalwa ezinkundleni zokuxhumana kungenxa yomthelela wesiNgisi nesiBhunu, kanjalo nobulimimbili kanye nobuliminingi balabo ababhalayo. Lokhu-ke, sekuphazamisa uhlelomisho kanye nohlelozakhi lwamabizo kanye nezenzo olimini lwesiZulu. Kusayiyo njalo injulalwazi yokwahlukahlukeni nenjulalwazo yolimi lomphakathi.

Uma siphinda sibheka isibonelo ‘d. Hawu, **thath ivrou** yomngan wakho kanjan?’ (Hawu, **umthatha kanjani unkosikazi wongani wakho?**); kuyaphawuleka ukuthi ibizo elibolekiwe ‘ivrou’ liguqulwe umumo walo ngokuba kuphongozwe kulo isiqalo. Sekuphawuliwe-ke ngenhla ukuthi isiqalo sebizo siletha ukuvumelana kwebizo namanye amagama emushweni. Ukube leli bizo ‘vrou’ belingafakwanga isiqalo sebizo ‘i-’ bekungeke kube lula ukwakha isakhi songumnini esichaza ibizo ‘vrou’.

Ivrou

i (isivumelwano senhloko) + a (isakhi sesichasiso) = ia.

Kepha-ke, onkamisa abalandelani esiZulwini. Ngakho-ke, unkamisa i-uyangwaqaziswa abe u ‘y’. Okusho ukuthi **ia** = **ya** (isivumelwano songumini) *ivrou* yomngani

ya+umngani. Lapha kube sekwenzeka inguquko ebizwa ngokuthi ukulumbana konkamisa ngoba onkamisa abalandelani esiZulwini.

ya+umngani = **yomngani** → *ivrou* yomngani

Okuphawulekayo ukuthi ukusetshenziswa kwagama lesiBhunu emshweni

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wesiZulu akuthikamezanga ukwakhiwa kongumnini (uhlelozakhi) nezinguquko zohlelomisindo (ukungwaqazisa nokulumbana konkamisa) ezenzeka olimini lwesiZulu.

Injulalwazi yokwahlukahluke nenjulalwazi yolimi lomphakathi ebandakanya iminyaka abakhulumi bolimi abaphila kuyo iyakufakazela ukuthi abantu abaphila esikhathini samanje laba abathi inkosikazi ‘ivrou’, kanjalo nolimi lwesigodi lunomthelela ekwenzeni kanje. Ngaphandle kobulimimbili nobuliminingi, le njulalwazi ibonakala inegalelo kulokhu okwenzeka kulesi sibonelo. Kanjalo nenjulalwazi yesayensi yesakhiwo solimi inegalelo ngoba ibizo eliyisiBhunu linikezwe isiqalo ukuze lamukeleke olimini lwesiZulu ngokomthetho nomgomo wokuthi amabizo esiZulwini isakhiwo sawo yisiqalo nesiqu. Kuyavela ukuthi uma kuxutshwa isiBhunu nesiZulu, le mikhakha emibili yolimi, uhlelozakhi nohlelomisindo iyathinteka.

Kulezi zibonelo ezingenhla kukhona nokulahlwa konkamisa. Nakho lokhu kuyaluthinta uhlelozakhi kepha kuzobhekwa ngaphansi kwesinye isihloko ngezansi.

Uhlelomisindo

Uhlelomisindo yisifundo esimayelana nendlela imisindo elandelana ngayo olimini ukwakha amagama anomqondo. Uhlelomisindo luhlanganisa izinguquko okumele zenzeke uma kunokusondelana kwemisindo okungavumelekile ngokwemithetho yolimi lwesiZulu. Uma sibheka lezi zibonelo ezingenhla sibona kukhona ezithinta uhlelomisindo lwesiZulu. Olimini lwesiZulu sinoguquko lwemisindo olubizwa ngokuthi ukweqiwa konkamisa. Lolu guquko lwenzeka uma onkamisa ababili esiZulwini belandelana. Ngokolimi lwesiZulu abalandelani onkamisa egameni, yingakho-ke kube sekwenzeka lolu guquko olwaziwa ngokuthi ukweqiwa konkamisa. Lokhu kuhambisana nenjulalwazi yesayensi yesakhiwo solimi. Kepha uma sibheka isibonelo:

‘h. Bonk fun kuziexpresa’ (Bonke bafuna ukuzi-expresa)

bonk = bonke (kulahlwe unkamisa osekugcineni)

fun = **bafuna** (kulahlwe isivumelwano sikamenzi ‘ba-’ kwabe sekulahlwa nesijobelelo sesenzo ‘-a’)

EsiZulwini uma onkamisa belandelana kungeke kwenzeke ukweqiwa kukankamisa, ukulumbana noma ukungwaqazisa, kusetshenziswa ikhongco ukwehlukana labo nkamisa. Isibonelo:

h. kuziexpresa = ukuzi-expresa

Uma sibheka olimini lwesiNgisi kanye nolwesiBhunu ukulandelana konkamisa emagameni yinto ejwayelekile. Kwesinye isikhathi baze balandelane babe bathathu. Uma sikubona lokhu kushaywa indiva komthetho othi onkamisa abalandelani esiZulwini, sikuthatha njengomunye umthelela wesakhiwo sezinye izilimi olimini lwesiZulu.

Ukulahlwa konkamisa

Uma sibheka izibonelo ezingenhla (a-i); sibona ukulahlwa konkamisa cishe kuwona wonke amagama ayisiZulu, ngaphandle kokukhetha uhlobo locezu lwenkulumo. Isibonelo:

‘i. I love it when people are disappointed bebnzan vele?’ (Ngiyathanda uma abantu bephoxeka, bebenzani vele?)

bebnzan = bebenzani

Lokhu kulahlwa konkamisa kwehlukaniswe kabili: Ukulahlwa konkamisa ekugcineni nokulahlwa konkamisa okungahlelekile.

Ukulahlwa konkamisa ekugcineni: Ulimi lwesiNgisi kanye nolwesiBhunu lunawo amagama amaningi angagcini ngonkamisa. Isibonelo:

IsiBhunu: *kombuis* (ikhishi)

IsiNgisi: *kitchen* (ikhishi)

Kwesinye isikhathi yize unkamisa ekhona ekugcineni kwegama kepha imvamisa lowo nkamisa awuphinyiswa. Lokhu akukho esiZulwini. Wonke amagama esiZulu agcina ngonkamisa futhi lowo nkamisa osekugcineni kwegama uphinyiswa uzwakale kanye nohlamvu ohambisana nalo. Ngakho-ke, lokhu kulahlwa kukankamisa osekugcineni sikubona njengomunye wemithelela yesiNgisi nesiBhunu olimini lwesiZulwini.

Ukulahlwa konkamisa okungahlelekile: Kulezi zibonelo ezingenhla (a-i) sibuye sibone ukulahlwa konkamisa noma yikanjani noma yilaphi. Lokhu akukakabi nasizathu ngokohlelo lwezilimi. UXaba (2019) lokhu ukubona kuwukuphuthuma kwalabo ababhalayo bese beqa onkamisa kanti futhi esinye isizathu salokhu wukuba matasatasa kwabantu okudala ukuthi bangabi nasikhathi uma benza okuthile.

Isibonelo:

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g. Hhayi 1st time ngiyizwa lento. (Hhayi, okokuqala ngiyizwa le nto)

Kulesi sibonelo, sithola ukulahlwa konkamisa okungahlelekile. Isibabazo, ‘Hhayi’ siyisiZulu kepha akulahlwanga nkamisa kuso, isenzo esilandelayo ‘ngiyizwa’ (ngiyizwa) kulahlwe unkamisa wesivumelwano kuphela, owasekugcineni okuwuye ovame ukulahlwa, akalahlwe. Kubalulekile ukuphawula nokuthi ukwehla nokwenyuka kwephimbo kuqukethwe onkamisa. Ngakho-ke, uma onkamisa sebelahlwa lokhu kulahlwa kuba nomthelela ekwehleni nasekunyukeni kwephimbo.

Ukusetshenziswa kwezinombolo

Ukusetshenziswa kwezinombolo esikhaleni sezinhlamvu sekuvame kakhulu emibhalweni esezinkundleni zokuxhumana. Empeleni uma ungazisebenzisi izinombolo ubonakala njengomuntu osemuva. Lokhu kuhambisana nenjulalwazi yokwahlukahluka nenjulalwazi yolimi lomphakathi. Okuphawulekayo lapha kusayiwo umthelela wolimi lwesiNgisi olimini lwesiZulu ngoba ukuze uthole umqondo wegama ophela kumele lezi zinombolo uzifunde ngolimi lwesiNgisi, hhayi lwesiZulu. Isibonelo, **‘f. Waar mfwe2, waar?’ (kuphi mfowethu, kuphi?)**, siveza kona lokhu ukuthi le nombolo ebhalwe lapha imele ‘thu’ (two) oyisiNgisi, hhayi ‘-bili’ oyisiZulu. Lokhu kubhala usebenzisa izinombolo kutshengisa ubuchwepheshe nobuhlakani kobhalayo kanti kofundayo kudinga abe nomqondo osheshayo nokhaliphileyo, kungenjalo umyalezo ungagcina ungaqondakalanga noma kuthathe isikhathi eside ukuwuqonda. Ezinye izibonelo eziyaye zitholakale ezinkundleni zokuxhumana, lapho kusetshenziswe khona izinombolo, 22kile = thuthukile, ba4 = bafo.

Ukwethulwa kolwazi olucashuniwe kuWhatsApp ngoMbaso 2021

Ukwethulwa kolwazi olucashiniwe: Iqoqo lesibili

Iqoqo lesibili–IsiZulu sihlange neSisuthu, iSipedi, nesiXhosa

Lapha kwethulwa izibonelo ezicashunwe kuWhatsApp ngoMbaso wezi-2021.

Izibonelo

Okucashuniwe	Okubhalwe ngesiZulu soqbo
IsiXhosa	
a. Ngithetha inyani awkholw? 	Ngikhuluma iqiniso, awukholwa?
b. Soyika ukucela mal kbazal 	Sesaba ukucela imali kubazali
c. Xa ndicinga ngay ngyajabul 	Uma ngicabanga ngaye ngiyajabula.
ISisuthu	
d. Bathong slambil 	Habe, silambile.
e. O batlang phuth nom jeqe? 	Ufunani, uphuthu noma ujeqe?
f. Re a tsamaya ksas	Siyahamba kusasa
ISipedi	
g. Mosadi wam lo 	UNkosikazi wami lo.
h. Ke mang ohambay? 	Ubani ohambayo?
i. Aowa nking yakh ley.	We, inkinga yakhe leyo.

Ukuchazwa kolwazi olucashuniwe – Iqoqo lesibili

Ukuchazwa kolwazi olucashuniwe kwenziwe ngaphansi kwezihlokwana:

Mayelana nokulahlwa konkamisa

Kuyaphawuleka lapha ukuthi njengaseqoqweni lokuqala, ukulahlwa konkamisa esiZulwini kwenzeke ngendlela efanayo. Kukhona ukulahlwa konkamisa abasekugcineni, isibonelo: ‘**d. slambil**’ (**silambile**); kanye nokulahlwa konkamisa okungahlelekile, isibonelo: ‘**f. ksas**’ (**kusasa**). Kulezi zilimi (iSisuthu neSipedi), ngaphandle kwesiXhosa, ayatholakala amagama

angagcini ngonkamisa; isibonelo: *bathong (habe), ke mang* (ubani). Ngakho-ke, singanikeza isizathu esifanayo nesasekuqaleni sokuthi ukulahlwa kukankamisa wokugcina kungenxa yomthelela weSipedi neSisuthu. Kubalulekile ukuphawula ukuthi isiXhosa, njengaso isiZulu, asinawo amagama angagcini ngonkamisa kepha lapho kubolekwe khona isiXhosa, amagama esiZulu ayabalahla onkamisa; isibonelo, **‘a. awkholw’ (awukholwa).**

Uhlelozakhi

Okuphawulekayo ukuthi ngisho ibizo lesiZulu eliyinhloko yomusho lingekho noma kungelolunye ulimi kepha isivumelwano siba khona. Isibonelo, a, d, g, h.

Isibonelo, **‘h. Ke mang ohambay?’ (Ubani ohambayo?)** - Yize inhloko itholakala ebinzaneni leSipedi kepha isivumelwano senhloko ohambayo sikhona. Uma sibheka isibonelo, **‘g. Mosadi wam lo.’ (UNkosikazi wami lo.)** – sithola ongumini ‘wam’ enesivumelwano ‘w-’ esihambisanayo nenhloko yize inhloko iyiSipedi. Lokhu kutshengisa ukuhlobana kwezilimi zomdabu.

Uma sibheka isibonelo, **‘i. Aowa, nking yakh ley.’ (We, inkinga yakhe leyo.)** Lapha ibizo inkinga lilahle isiqalongqo kepha noma kunjalo ongumnini awuphazamisekanga, isivumelwano songumnini ‘ya’ siyatshengisa ukuthi sakhiwe ngesiqalongqo sebizo lesi esesilahliwe. Okwenzeka lapha kuyefana nalokhu okwenzeke esibonelweni ‘f’, iqoqo 1.

Iziphakamiso nezincomo

Uma kubhekwa indlela ulimi oluxutshwa ngayo ezinkundleni zokuxhumana kulesi sikhathi sezokusetshenziswa kwezobuchwepheshe, kungakuhle abasebenzisa izinkundla zokuxhumana, lolu ‘limi’ baluthathe njengolimi olusebenza kuzona kuphela. Lokhu kusukela ekutheni nasemibhalweni yezemfundo abafundi sebesebenzisa lolu limi oluxube izilimi ezimbili noma eziningi ngenkathi bebhala imibhalo yokufunda. Ongcweti bezilimi bakushayela amakhala lokhu ngoba bakuthatha ngokuthi kulimaza ulimi.

Ngokubona kwabacwaningi, ukuxuba izilimi kungenzeka ukuthi akusikho ukungathandi ulimi kodwa ukunganaki nokungabi nasikhathi kwabantu ababhala ezinkundleni zokuxhumana. Esikhathini samanje zonke izinto ziyaphuthuma, ukuba matasatasa kwabantu kudala ukuthi bangabi nasikhathi uma benza okuthile. Njengoba kuphawuliwe ngenhla, ayikho

inkinga ekusebenziseni lolu lumi ezinkundleni zokuxhumana, inkinga iqala uma selubonakala nasemibhalweni ebalulekile.

Ngakolunye uhlangothi, indlela yokucabanga kanye nezimo izilimi zaseNingizimu Afrika ezibhekene nazo, ikakhulukazi izilimi zomdabu zase-Afrika, ziyisizathu sokuthi ababhalayo esikhathini samanje baxube futhi badidiyele isiZulu nesiNgisi nezinye izilimi enkulumweni yabo. Akulula ukuguqula indlela yabantu yokucabanga, kodwa kukhona okungenziwa ukuze bazifunde kwezabo ukuthi ulimi kufanele balusebenzise kanjani. Abanye baxuba badidiyele isiNgisi enkulumweni yesiZulu ngesizathu sokuqhosha ukuze kubonakale ukuthi ulimi lwesiNgisi balwazi kangakanani (Xaba, 2019). Okusemqoka yikona ukuthi noma ngabe abaxuba izilimi bafisa ukuqhosha, ukubukisa noma ukuveza ikhono; lokhu kumele kuphelele ezinkundleni zokuxhumana; kungawelele emibhalweni esemthethweni.

Isiphetho: Umthelela WoBulimimbili noBuliminingi Ezilimini Ezisetshenziswa Ezinkundleni Zokuxhumana

Lolu cwaningo lubheke umthelela wobulimimbili nobuliminingi ezilimini ezisetshenziswa ezinkundleni zokuxhumana. Belugxile ekubhekeni ukuthi isiZulu sithinteka kanjani kubhekwa uhlelomisho, uhlelozakhi kanye nohlelomisindo. Izibonelo zitshengisile umthelela wobulimimbili nobuliminingi endleleni imisho eyakheka ngayo, amagama abhaleka ngayo kanjalo nemisindo elandelana ngayo. Kukhona lapho kuthinteka khona uhlelomisho. Lapha sithola umusho uthi uyisiZulu kepha ungalandeli uhlelomisho lwesiZulu. Kuphinde kuthinteka uhlelozakhi. Lapha izakhi, ezifana nezijobelelo noma izivumelwano kutholakala ukuthi ziyeqiwa noma zibhalwe ngendlela engekho emthethweni yolimi lwesiZulu. Kanjalo nohlelomisindo luyathinteka, lapho sesithola kulandelana imisindo okungamele ngabe iyalandelana ngokomthetho wolimi lwesiZulu. Ngesinye isikhathi kuthi lapho kukhona uguquko okumele lwenzeke emisindweni ngenxa yokulandelana kwayo uthole ukuthi akwenzeki. Phezu kwalokhu kukhona nenqubo entsha; inqubo yokusebenzisa izinombolo esikhundleni semisindo ethile. Kepha lezi zinombolo kumele uzifunde ngesiNgisi ukuze igama lakhe umqondo. Le ndlela yokuxuba imisindo nezinombolo ibukeka idinga olwayo ucwaningo oluseceleni.

Futhi-ke, kulolu cwaningo kuyavela ukuthi imfundo nendawo abantu abahlala kuyona kokubili lokhu kunomthelela omkhulu ekuxubeni izilimi uma

bekhuluma, bese kuba mandla kakhulu ezinkundleni zokuxhumana. Kuzo zonke izibonelo ezinikeziwe kulolu cwaningo, kuyaqapheleka ukuthi ababhalayo bangamaZulu. Lokhu kubonakala ngokuthi isiZulu kuphela abasilimazayo. Okumangazayo ukuthi amagama noma amabinzana amagama abawasebenzisayo avela kwezinye izilimi bawabhala ngendlela efanele kepha uma sekuziwa esiZulwini, ulimi lwabo, bayaqala bazenzele kulo. Lokhu kutshengisa ngokusobala ukuthi ababhali, akukona kuphela ukuthi abanasikhathi, babhala bephuthuma, kungashiwo nokuthi balimaza ulimi lwesiZulu ngamabomu benezinhloso ezithile. Isenzo sabo sokungalingazi lezi zilimi ababoleka kuzo nakho kungachaza okuningi; kungasho ukuthi bayazihlonipha lezi zilimi; bazibona zingcono zingafanele ukulinyazwa, noma bafuna ukudlisela kontanga yabo ukuthi bayazazi ngakho-ke, kumele bazibhale kahle. Kuyaphakanyiswa ukuqaphela indlela okubhalwa ngayo ulimi kuyona yonke imibhalo ukuze lungakahlekelwa isithunzi salo.

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