Ukuhlaziywa Kwesichazamazwi SesiZulu Esingumabuthelakonke Esilulimilunye SikaMbatha (2006) Ngeso Lenjulalwazi Yokusebenziseka Kwesichazamazwi

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Iqoqa

Lolu cwaningo luhlaziya ubumqoka benjulalwazi yokusebenziseka kwesichazamazwi esilulimilunye esingumabuthelakonke sesiZulu esihlelwe uMbatha (2006). Lesi sichazamazwi siqokwe ngoba kuseyiso esokugcina esakhiwe esilulimilunye futhi esingumabuthelakonke olimini lwesiZulu okwenza kubaluleke ukuba sihlaziywe njengomthombo othenjiwe ukuthi ngabe kungesilula yini ukuthi sisebenziseke. Inhloso yalolu cwaningo ukuhlaziya ukubaluleka kokubeka emqoka izidingo zabasebenzisi besichazamazwi uma kwakhiwa izichazamazwi ezilulimilunye kubhekwa injulalwazi yokusebenziseka kwesichazamazwi eyasungulwa uHaas (1962). Lolu cwaningo luyindlela yokuphosa itshe esivivaneni, ikakhulukazi emkhakheni wesayensi yokwakhiwa kwezichazamazwi eNingizimu Afrika. Lolu cwaningo luyikhwalithethivu esebenzisa indlela yokuhlaziya imibhalo. Ekuhlaziyweni kwesichazamazwi kwatholakala ukuthi kuningi okudida abasebenzisi besichazamazwi; okubandakanya ukufakwa kwamalema, ukukhrosireferensa, ukungasebenzisi inhlalanjalo endleleni okuchazwa ngayo amalema kanye nolwazi olufakwe kungaphambili lesichazamazwi oludida abasebenzisi besichazamazwi. Kuyanconywa ukuthi uma kwakhiwa izichazamazwi kuqikelelwe ukuthi kube ngezisebenziseka kalula futhi zibhekelele izidingo zabasebenzisi besichazamazwi, zingabadidi abasebenzisi bazo.

Print ISSN 1023-1757; Electronic ISSN: 2519-5476; DOI https://doi.org/10.29086/2519-5476/2024/v31n2a16

Amagama asemqoka: Isichazamazwi, Ilema, Ubulimilunye, Umabuthelakonke, Ukukhrosireferensa.

An Analysis of User-Friendliness in Mbatha's *IsiZulu Comprehensive Monolingual Dictionary*' (2006)

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Abstract

This article analyses the importance of the user-perspective theory in the compilation of the isiZulu monolingual comprehensive dictionary edited by Mbatha (2006). Mbatha's comprehensive monolingual dictionary is one of the latest comprehensive dictionary produced in isiZulu. It is significant to analyse it and see if it caters for the needs of target users and is user friendly. The aim of this paper is to analyse the significance of putting the needs of dictionary users first when compiling this comprehensive monolingual dictionary in line with the user-perspective theory of lexicography which was developed by Haas (1962). This is a qualitative study using text analysis. Findings reflect that there are a number of inconsistencies in lemmatising, cross-referencing, the treatment of lemmas and the front matter which is somewhat misleading for users. It is recommended that lexicographers put the needs of target users first when comprehensive monolingual dictionaries are compiled, in order that the dictionary is user friendly and to avoid confusion.

Keywords: Dictionary, Monolingual, Comprehensive, Lemma, Cross-referencing

Isingeniso

Izichazamazwi zezilimi zase-Afrika ezilulimilunye ziqale ukubonakala ngeminyaka yama-70, kepha umlando uveza ukuthi zithuthuka kancane izibalo zezichazamazwi ezilulimilunye ezilimini zase-Afrika. Likhulu iqhaza elibanjwa izichazamazwi ekuthuthukisweni kwezilimi zase-Afrika kanye nasekukhuliseni ulimi. Ukubekwa emqoka kwenjulalwazi yokusebenziseka kubeka emqoka isakhiwo, ukuhlelwa kwamalema, izindlela ezisetshenzisiwe

ukwethula ulwazi kanye nendlela esetshenzisiwe ukuqikelela ukuthi umsebenzisi wesichazamazwi ulwazi uluthola ngendlela elula. UHaas (1962) uthi isichazamazwi esinohlonze yileso okwazi ukuthola kuso ulwazi ngaphandle kokuchitha isikhathi eside. Lokhu kuphosa inselelo kubakhi bezichazamazwi ukuthi baqhamuke namasu amasha angasetshenziswa ukuthuthukisa izichazamazwi. UGouws noPrinsloo (2005) bathi isichazamazwi sisasetshenziswa njengethuluzi lolimi nakuba sesiphila esikhathini samanje.

Esikhathini esiphila kuso, izichazamazwi zisetshenziselwa ukubheka incazelo, ukubheka upelomagama kanye nokuzithuthukisa ngolimi. Isichazamazwi esingumabuthelakonke sisetshenziswa njengenqolobane yolimi. Ukusebenziseka kalula kwesichazamazwi kubasebenzisi baso kwenza abantu babe nentshisekelo yokusisebenzisa. Isichazamazwi esilulimilunye siqukatha lonke ulwazi oluphathelene nolimi. Lolu lwazi lungasetshenziswa kakhulu ngabasebenzisi abakhuluma ulimi njengolimi lokuqala. Kusemqoka ukuthi uma kwakhiwa izichazamazwi zenziwe zibe ngezisebenziseka kalula, ngokuthi ulwazi lutholakale uma umsebenzisi waso elufuna okokuqala ngqa. Kufanele bahlonze ukuthi isichazamazwi sakhelwe baphi abasebenzisi futhi labo abakhelwa leso sichazamazwi banaziphi izidingo ukuze ulwazi lwethulwe ngokusezingeni labo. Isichazamazwi esingumabuthelakonke singumgogodla wolimi. Ukunonophala kwesichazamazwi esingumabuthelakonke kungukunonophalisa ulimi.

Abakhi bezichazamazwi kufanele baqinisekise ukuthi izidingo zabasebenzisi ziyafezeka ngoba bakhipha imali bethenga izichazamazwi ngenhloso yokuzithuthukisa olimini. UBejoint (2000) uthi izichazamazwi kuhloswe ngazo ukuphendula yonke imibuzo ethinta lowo mkhakha ohloswe yileso sichazamazwi.

Isichazamazwi esingumabuthelakonke siqukatha ulwazi olunothile nolujulile kanti sibamba iqhaza elikhulu ekulondolozeni ulimi ezizukulwaneni ngezizukulwane. Lokhu kuphosa inselelo kubakhi balolu hlobo lwesichazamazwi, ukwenza isiqiniseko sokuthi lesi sichazamazwi siba inqolobane elondoloza ulimi kanye nakho konke okusophwe yileso sichazamazwi. Kuleli phepha kugxilwe esichazamazwini esingumabuthelakonke esilulimilunye sesiZulu esihlelwe nguMbatha (2006) esisihloko sithi: *Isichazamazwi SesiZulu* ngoba okwamanje kuseyisona sichazamazwi sokugcina esisakhiwe olimini lwesiZulu esingumabuthelakonke sibe silulimilunye. Umlando wezichazamazwi zolimi lwesiZulu ukuveza ngokusobala ukuthi kusukela esichazamazwini sokuqala solimi lwesiZulu

esashicilelwa ngonyaka we-1981, zisezine kuphela izichazamazwi zolimi lwesiZulu ezilulimilunye zibe zingomabuthelakonke. Lokhu kwenza kucace ukuthi nebala izilimi zase-Afrika zisasilele emkhakheni wezichazamazwi, okuyinselelo enkulu ekuthuthukisweni kwezilimi zomdabu. Lokhu kuze kube nomthelela nasezincwadini zeLekzikhografi ezibhalwe zagxila ezilimini zase-Afrika. Yikho nje nakulolu cwaningo kusetshenziswe kakhulu incwadi kaGouws noPrinsloo (2005) ngoba kuseyiyo incwadi egxile ezichazamazwini zezilimi zase-Afrika.

Kusemqoka ukubalula ukuthi izilimi zomdabu zase-Afrika zisasilele emuva emkhakheni wokwakhiwa kwezichazamazwi. Lokhu kubangwa ukuthi bezingasetshenziswa njengezilimi zokufunda nokufundisa okwenze ukuba kungaphuthumi ukuthuthukiswa kwazo ngokwakhiwa kwezichazamazwi ezinhlobonhlobo. Isichazamazwi sibalulekile ekufundweni kolimi kanye nasekufundisweni kwalo ngoba selekelela umfundi. Uma kuthuthukiswa izilimi zomdabu njengezokufunda nokufundisa, kumele kukhiqizwe izinsiza ezisebenziseka kalula ukuze kube lula ukusebenzisa ulimi.

Inhloso yalolu cwaningo ukuhlaziya ukubaluleka kokubeka emqoka izidingo zabasebenzisi besichazamazwi uma kwakhiwa izichazamazwi ezilulimilunye, kubhekwa injulalwazi yokusebenziseka kwesichazamazwi. Enye yezinhloso ukuphosa inselelo kubakhi bezichazamazwi, ikakhulukazi kulaba ababhekene ngqo nokwakha izichazamazwi zolimi lwesiZulu, ngokubaluleka kokufeza izidingo zabasebenzisi besichazamazwi. UGouws noPrinsloo (2005) bathi isichazamazwi akufanele siveze umbono nomcabango womakhi wesichazamazwi kodwa kufanele sibhekane ngqo nezidingo zabasebenzisi besichazamazwi.

Isichazamazwi esingumabuthelakonke siphendula imibuzo ethinta konke ngalolo limi. Umakhi wesichazamazwi kufanele alubeke eqhulwini usiko lwabasebenzisi besichazamazwi. Ulwazi olwethulwa isichazamazwi kufanele lwethulwe ngendlela ehambisana nosiko lwabasebenzisi besichazamazwi. Lokhu kwenza kube lula ukuthi ulwazi olubalulekile ludluliselwe kubasebenzisi besichazamazwi. Isichazamazwi esibeka emqoka usiko lwabasebenzisi besichazamazwi senza ulwazi lufinyelele kubasebenzisi besichazamazwi ngaphandle kokudideka.

Lolu cwaningo lugxile emkhakheni wesayensi yokwakhiwa kwezichazamazwi kanti kusetshenziswe indlela yohlaziyomibhalo. Injulalwazi yokusebenziseka kwesichazamazwi ikhuthaza ukuthi abasebenzisi

besichazamazwi bafundiswe ngokusetshenziswa kwesichazamazwi ukuze baqonde izingxenye ezintathu zesichazamazwi okuyingxenye ephambili, ingxenye ephakathi, nengxenye engemuva kanye nendlela yokuhlobana kolwazi olutholakala kuzo zonke lezi zingxenye, lokhu okubizwa ngokuthi i*cross reference*. Abakhi bezichazamazwi kufanele benze isiqiniseko sokuthi abasebenzisi besichazamazwi bayakuqonda ukuhlobana kwalezi zingxenye ezintathu ezahlukene.

Abakhi besichazamazwi kufanele bazi ukuthi isichazamazwi yize sakhiwa yibo kepha akusiso esabo. Kufanele kungagqami imicabango yabo kepha kudingeka benze ucwaningo ngomkhakha abahlose ukugxila kuwo kanye nolimi abafisa ukugxila kulo. Yize abakhi bezichazamazwi nezingcweti zolimi bebalulekile kepha kufanele babeke emqoka abasebenzisi besichazamazwi. UReyi kuBejoint (2000) bathi abakhi bezichazamazwi nezingcweti zolimi ngabantu abangabalulekile kunabasebenzisi besichazamazwi. Lokhu kucacisa ngokusobala ukuthi uma umakhi wesichazamazwi nezingcweti zolimi bebhala, kufanele abasebenzisi besichazamazwi babe ngungqa phambili. Kubaluleke kakhulu ukuqoqwa kwekhophasi enothile. Ikhophasi enothile inikeza umqondo ophelele ngabasebenzisi besichazamazwi. Ikhophasi iqukatha wonke amagama asetshenziswa ngabasebenzisi besichazamazwi kakhulu. Lokhu kunikeza abakhi besichazamazwi ulwazi ngamagama okufanele afakwe esichazamazwini.

Izichazamazwi Ezilulimilunye

Izichazamazwi ezilulimilunye yilezo ilema elichazwa ngolimi elifakwe ngalo. Zisetshenziswa ngabantu abangabakhulumi balolo limi. Ukuqikelela ukuthi izichazamazwi ezakhiwayo zingezisebenzisekayo kusemqoka kakhulu. Ukwakhiwa kwezichazamazwi zesiZulu ezilulimilunye ezingomabuthelakonke kuqalwe ukwenziwa ngonyaka we-1977, kuqalwa nguNkabinde akha Isichazamazwi 1. Ngobumbalwa bezichazamazwi ezikhiqiziwe ezilulimilunye zezilimi zomdabu nocwaningo olwenziwe alululuningi. UChabata noNkomo (2010) benza ucwaningo bebheka ingaphandle lezichazamazwi zezilimi zase-Afrika lapho abathola ukuthi imibhalo engaphandle kuzichazamazwi, yiyona eyenza kube lula ukuba kusebenziseke leso sichazamazwi. UNkomo (2021) wenza ucwaningo lapho ehlaziya khona Isichazimagama SesiXhosa okuyisichazamazwi sesibili esilulimilunye sesiXhosa. Lolu cwaningo lwaveza ukuthi kunezinto ezenze

ukuba lesi sichazamazwi kungabi ngesisebenziseka kalula ngoba sisebenzise kakhulu amagama amqondofana, ukuphindaphindeka kwezinkathi zesenzo nakho kube nomphumela wokuthi isichazamazwi kube ngokungelula ukusisebenzisa. Ekugcineni, ukuxhumana kwephambili nengemuva lesichazamazwi kucacisa kabanzi iphakathi lesichazamazwi, lokhu akwenzekanga kahle okwenza ukuthi isichazamazwi sigcine singabhekeleli abasebenzisi ngokuphelele. Lonke lolu cwaningo oselwenziwe luveza ngokusobala ukuthi okuyikhona okusemqoka ngesichazamazwi ukusebenziseka kwaso. Lolu cwaningo lona lugxile esichazamazwini sesiZulu esilulimilunye sikaMbatha (2006). Kuhlolwa ukuthi ngabe sibabhekelele yini abasebenzisi baso. Ukuhlolwa kokusebenza kwesichazamazwi kusemqoka futhi kuyingxenye yokwakhiwa kwezichazamazwi. Lokhu kugcizelelwa uGouws (2017) uma ethi ukugxekwa kwesichazamazwi akwenzelwa ukudicilela phansi umsebenzi wabakhi besichazamazwi kepha kusiza kakhulu abakhi bezichazamazwi ukuba baphucule izinga uma sebakha izichazamazwi esikhathini esizayo.

Injulalwazi Esetshenzisiwe

Injulalwazi Yokusebenziseka Kwesichazamazwi ingumgogodla walolu cwaningo. Le njulalwazi yasungulwa nguHaas (1962), yalandelelwa nguZgusta (1971) kanye noWiegand (1984). Injulalwazi yokusebenziseka igcizelela ukuthi isichazamazwi sakhiwe ngendlela ebeka abasebenzisi besichazamazwi phambili. Injulalwazi yokusebenziseka iphoqa abakhi bezichazamazwi ukuthi bakhe izichazamazwi ezethula ulwazi kubasebenzisi bazo ngendlela okulula ukuyiqonda. Abasebenzisi bezichazamazwi akufanele bachithe isikhathi eside bebheka ulwazi esichazamazwini. Injulalwazi yokusebenziseka yiyo ehlabahlosile kulo mkhakha wesayensi yokwakhiwa kwezichazamazwi. Kusetshenziswa yona ukuhlaziya isichazamazwi. Yiyo etshengisa ngokusobala ukuthi umakhi wesichazamazwi ukhiphe ingcwenga yesichazamazwi. Injulalwazi yokusebenziseka kwesichazamazwi iyalela abakhi bezichazamazwi ngokufanele kwenziwe ukuze kugcwaliseke ukubekwa emqoka kwezidingo zabasebenzisi besichazamazwi. Nakuba injulalwazi yokusebenziseka kwezichazamazwi ifike kamuva kunezichazamazwi kodwa injulalwazi iyona esetshenziswayo ukukala ukunotha kwesichazimazwi. Lokhu kuphawulwa uGouws noPrinsloo

(2005:39) uma bethi isichazamazwi esishaya emhloleni esingasetshenziswa njengethuluzi lolimi; abasebenzisi besichazamazwi abaqokelwe sona leso sichazamazwi.

Isichazamazwi esingabeki izidingo zabasebenzisi baso senza kube nzima ukuthola ulwazi kuso. Ukungasebenziseki kwaso ngendlela efanele kukhinyabeza ulimi. Ulimi lwesiZulu ulimi lomdabu olwabe lucindezelekile ngaphambilini. Izichazamazwi zibamba iqhaza elikhulu ekuthuthukiseni ulimi. Isichazamazwi esingumabuthelakonke siyinqolobane yolimi. Amagebe akhinyabeza abasebenzisi besichazamazwi ngoba baphelelwa intshisekelo yokusebenzisa isichazamazwi.

Indlela Yekhwalithethivu

Le ndlela yokuqoqa ulwazi iphathelene nendlela abantu ababona ngayo izinto, idinga ukuba umcwaningi afunde ngenhlalo yabantu, acubungule nezimo abahlangabezana nazo. Lolu cwaningo luphinde luhlaziye indlela abenza ngayo. Inhloso yekhwalithethivu iqondene ngqo nokunikeza incazelo ejulile nokuhumusha lokho okuqondwa esimweni senhlalo nokufunda ngenhlalo yabantu nezimo eziphathekayo asebeke bahlangabezana nazo kanye nendlela ababona ngayo izinto kanjalo nomlando. URusell noSchutt (2006) bathi indlela yekhwalithethivu iphathelene kakhulu namazwi abhaliwe nakhulunywayo angenakho ukuhunyushelwa ezibalweni. Le ndlela iphathelene kakhulu nokuphenduleka kwemibuzo yocwaningo.

NgokukaKhohliso (2014) lolu hlobo ngoluhlukile kunekhwantithethivu ngoba lucubungula ubunjalo botho. Lolu hlobo lubandakanya ukucubungula imibuzo yocwaningo, izizathu ezinzulu kanye nencazelo enikezwa ababambe iqhaza; kumbe-ke abathintekayo mayelana nezigameko ezenzeka noma ezithintana ngqo nempilo yabo. Kulolu cwaningo kuhlaziywa isichazamazwi esilulimilunye sikaMbatha (2006); sibhekwa ngeso lenjulalwazi yokusebenziseka. Ukugxeka kanye nokuhumusha kulindelekile ngenxa yohlobo lwendlela yokuqhuba ucwaningo oluqokiwe.

Ukugxeka nokuhumusha kungenye yezindlela zohlobo lwendlela yekhwalithethivu. Kulolu cwaningo kuhunyushwa ulwazi olutholakala engxenyeni engaphandle, engxenyeni ephakathi kanye nasengxenyeni engemuva kwesichazamazwi. Injulalwazi yokusebenziseka igcizelela ukuthi ulwazi olwethulwa engxenyeni ephambili luhlobane nolwazi olwethulwa amalema nezincazelo zawo engxenyeni ephakathi kanye nasengxenyeni engemuva kwesichazamazwi. Umsebenzisi wesichazamazwi kufanele akwazi

ukuzihumushela ulwazi ngaphandle kokwelekelelwa. Kulindelekile ukuhumusha injulalwazi yokusebenziseka ukuze kuhlale obala ukuthi yikuphi okufanele kubekwe eqhulwini uma kwakhiwa isichazamazwi. Lokhu kulekelela ekutheni isichazamazwi sihlaziywe siqhathaniswa nenjulalwazi yokusebenziseka.

Indlela yekhwalithethivu ayizisebenzisi izinombolo ukwethula ulwazi kodwa isebenzisa indlela yokuqoqa ulwazi ebeka phambili ukulandisa. Kulolu cwaningo kubhekwa izinselelo ezihlangabezana nabasebenzisi besichazamazwi uma besebenzisa isichazamazwi kanye nokungenziwa ukuthuthukisa isichazamazwi solimi lwesiZulu esilulimilunye. Ucwaningo oluyikhwalithethivu luwuhlobo locwaningo olukwazi ukuhlaziya bese lunikeza ulwazi olunzulu ezinkingeni ezikhona emhlabeni jikelele. Isichazamazwi sikaMbatha (2006) sakhelwe ukulondoloza ulimi lwesiZulu. Lesi sichazamazwi siyinqolobane yolimi. Ukuhlaziya kudinga ukuthi kubhekwe izimo eziningi ezithinta isichazamazwi.

Izinkinga ezihlangabezana nabasebenzisi besichazamazwi zithathwa njengengqinamba enkulu kulolu cwaningo. Ucwaningo oluyikhwalithethivu luhlaziya izinkinga bese luqhamuka neziphakamiso ezingenziwa ukuze kuxazululeke izinkinga. Ezinye zezinkinga zingaba nemixhantela eminingi engagcina iholela ekutheni isichazamazwi kungabi ngesisebenziseka kalula kubasebenzisi baso. Kubalulekile ukuhlaziya izingqinamba ezihlangabezana nabasebenzisi besichazamazwi ukuze izinga lezichazamazwi ezilulimilunye zolimi lwesiZulu lithuthuke eNingizimu Afrika. Lokhu kuzoba nomthelela omuhle ekuthuthukisweni kwezilimi ebezicindezelwe phambilini, njengalo ulimi lwesiZulu.

Iziphakamiso zocwaningo zithathwa njengesigaba esisemqoka ngoba zihlahla indlela kubakhi besichazamazwi ngabangakwenza ukuthuthukisa izinga lezichazamazwi ezisazokwakhiwa ezingomabuthelakonke zolimi lwesiZulu. Lolu cwaningo lugcizelela ukuphenduleka kwemibuzo yocwaningo. Ucwaningo oluyikhwalithethivu lubheka kabanzi imibuzo okufanele iphenduleke emuva kocwaningo. Imibuzo esungulwa esigabeni sokuqala socwaningo inikeza ingqikithi yocwaningo esiphethweni.

Uhlaziyomibhalo

Ngaphansi kwendlela yekhwalithethivu lolu cwaningo lugxile emibhalweni

ngoba luhlaziya umbhalo okuyisichazamazwi, kusetshenziswa injulalwazi yokusebenziseka. Indlela yekhwalithethivu yiyo elungele lolu cwaningo ngoba ihlobene kakhulu nocwaningo lwesayensi yenhlalo kanti futhi idinga ukuba umcwaningi acwaninge izincwadi. Ucwaningo lugxile ekuhlaziyeni ukuthi ngabe isakhiwo nokuqukethwe isichazamazwi ngabe kuyakwenza yini ukuba kube lula kubasebenzisi baso ukuba bafinyelele olwazini abaludingayo. UScott (2006) uthi uhlaziyomibhalo nohlaziyozimpawu kwethula imizamo emibili yokwethula indlela yokuhumusha usiko lwabasebenzisi besichazamazwi.

Uma sekuhlaziywa imibhalo, kubhekwa ukuthi ngabe injulalwazi yokusebenziseka ibhekelelwe ngokuphelele noma ikhiwe phezulu ngenkathi kwakhiwa lesi sichazamazwi esingumabuthelakonke olimini lwesiZulu. Injulalwazi yokusebenziseka isebenze njengomahluleli kulolu cwaningo. Uhlaziyomibhalo lugxila emibhalweni. Uhlaziyomibhalo lungasetshenziswa ngezindlela eziningi ezehlukene. Ulwazi oluqoqwayo alugcini ngokuqoqwa emibhalweni kodwa lungalalelwa noma luqoshwe ukuze luhlaziywe. Kulolu cwaningo ulwazi luqoqwe ezincwadini, esichazamazwini esilulimilunye esingumabuthelakonke sikaMbatha (2006) kanye nakumajenali. Injulalwazi yokusebenziseka kwesichazamazwi ichaza kabanzi ngokufanele kwenziwe uma kwakhiwa isichazamazwi esibeka emqoka abasebenzisi besichazamazwi.

Ukuhlaziywa kombhalo akusiyo indlela eyodwa engasetshenziswa ukuhlaziya ucwaningo. Yize uhlaziyomibhalo kuyindlela ehlabahlosile ekuqhutshweni kocwaningo, kodwa le ndlela yokucwaninga inobungozi obuthinta izimo zokwethembeka. Kubalulekile ukuthi uma kuqhutshwa ucwaningo kwenziwe isiqiniseko sokuthi izimo zokwethembeka zibekwa emqoka.

UCole (1988) uthi uhlaziyomibhalo luyindlela yokuqhuba ucwaningo esetshenziswa ukuhlaziya imibhalo nemidwebo edlulisa umlayezo. Ukuhlaziya imidwebo kungenye yezindlela zohlaziyomibhalo. Ukuhumusha imidwebo nezithombe ezishicilelwe kwenza umcwaningi akwazi ukuzakhela umqondo ngesithombe. Ukuzakhela umqondo kuholela ekwakhekeni komqondo othinta uvo lomncwaningi. Uhlaziyomibhalo lwenza umcwaningi akwazi ukwakha umqondo bese ecacisa akucabangayo ngesihloko akhuluma ngaphansi kwaso. Uhlaziyomibhalo aluncikile kuphela ekuhlaziyweni kwemibhalo kodwa kufaka phakathi nezithombe. Ababhali balolu cwaningo babheke isichazamazwi sikaMbatha (2006) kuzo zonke izingxenye, bebheka ukuthi ngabe silula ukusebenziseka uma kubukwa ngeso lomsebenzisi wesichazamazwi.

Isichazamazwi Esilulimilunye

Isichazamazwi esilulimilunye esakhiwe sadidiyelwa ngolimi olulodwa kungaba olwesiZulu noma ezinye izilimi umakhi wesichazamazamazwi angaqoka ukubhala ngaso. UHanks, kuVan Die Wat (2010), uthi isichazamazwi esingungqa phambili esilulimilunye senza imisebenzi ehlukahlukene; sihlanganisa abakhulumi bolimi, sihlanganisa ngokuphelele umsebenzi obhekene nobunjalo benhlalo yabantu, sicacisa ngokusobala amagama, incazelo kanye nokusebenza kwawo. Abanikazi noma abasebenzisi bolimi bathembela kuso. Isichazamazwi esilulimilunye siyisikhondlakhondla; siqukethe umongo, ukunotha nokujula kolimi. Lolu uhlobo lwesichazamazwi esakhelwe abanikazi bolimi ngqo. Nokho nezinye izinhlaka zingasisebenzisa kepha abasebenzisi besichazamazwi abasemqoka abanikazi bolimi isichazamazwi esakhelwe bona. UNielsen benoTarp (2009) bathi lokhu kucacisa ngokusobala ukuthi isichazamazwi esilulimilunye kufanele sigxile ekukhiqizweni kolimi, siphinde sihlinzeke umphakathi ulimi olwamukelekile yize lokhu kuyinselelo enkulu ekwakheni isichazamazwi esilulimilunye.

Kungumsebenzi wesichazamazwi esingumabuthelakonke ukwethula ulwazi ngolimi lomphakathi owakhelwa isichazamazwi. Uma lokhu kungenzeki ngendlela efanele kukhinyabeza ukuthuthuka kolimi. Abasebenzisi besichazamazwi bomdabu basebenzisa isichazamazwi esilulimilunye ukufunda ulimi lwabo lomdabu. Ukunonophala kwesichazamazwi esilulimilunye esingumabuthelakonke kunonophalisa ulimi.

Okubalulekile Uma Kwakhiwa Isichazamazwi

Kubalulekile ukuthi lapho kwakhiwa isichazamazwi kulandelwe uhlelo olusemqoka okuwuhlelo lokuhleleka kwesichazamazwi okuphathelene kakhulu nokusingathwa komshikashika wokwakhiwa kwesichazamazwi, ukulawulwa kwaso kanye nohlelo lokwethuleka kwesichazamazwi okuphathelene nezingqinamba abakhi bezichazamazwi abahlangabezana nazo ngesikhathi sokwakhiwa kwesichazamazwi, uhlobo lwesichazamazwi oluzokwakhiwa, ukubhekelelwa kwezidingo zabasebenzisi besichazamazwi, isakhiwo sesichazamazwi kanye nokwethuleka kwaso. UGouws noPrinsloo (2005) bathi uhlelo lokwakhiwa kwesichazamazwi luhlukaniseke kabili, okungukuhleleka kwaso kanye nokusebenziseka kwaso.

Kubalulekile ukuthi uma kwakhiwa isichazamazwi kuqoqwe

ikhophasi enothile emumethe onke amagama asetshenziswa yilowo mphakathi owakhelwa isichazamazwi. Isichazamazwi kufanele sibe nezingxenye ezintathu okuyingxenye ephambili, ingxenye ephakathi kanye nengxenye esekugcineni kwesichazamazwi, yize yona kungaphoqelekile ukuthi ibe yingxenye yesakhiwo sesichazamazwi kepha iyalekelela ekusizeni umsebenzisi wesichazamazwi ngolwazi oluthe thuthu. Okubalulekile kunakho konke ukubhekelelwa kwenjulalwazi yokusebenziseka okuphoqa abakhi besichazamazwi ukuba bakubalule zisuka nje engxenyeni ephambili ukuthi ngabe isichazamazwi sakhelwe obani, nokuthi ngabe kusetshenziswe yiphi indlela ukuhlela amalema bese becacisa nokuthi ulwazi lutholakala kanjani.

Isichazamazwi Esinohlonze

Okwenza isichazamazwi kube ngesinohlonze ukubhekelelwa kwenjulalwazi yokusebenziseka. Yize ulimi lusemqoka ekwakhiweni kwesichazamazwi kepha injulalwazi yokusebenziseka yiyo ehamba phambili ekwakhiweni kwesichazamazwi. UJackson (2002) ubeka athi isichazamazwi siyincwadi emayelana nezinto, abantu, izindawo, umqondo, incwadi emayelana nomhlaba wonkana, ngaphandle kolimi. Okwenza isichazamazwi kube ngesinohlonze ukugculiseka kwabasebenzisi besichazamazwi. Ukugculiseka kwabasebenzisi besichazamazwi kulele ekutheni izidingo zabo zibekwe emqoka. Ukushesha kwabo ukuthola ulwazi esichazamazwini kwenza babe nogqozi nentshisekelo yokusebenzisa isichazamazwi. USvesen (2009) uthi okwenza isichazamazwi sikwazi ukugculisa izidingo zabasebenzisi ngolwazi akusikho kodwa okubalulekile; kepha ukuthi umsebenzisi wesichazamazwi akwazi ukuthola ulwazi olubalulekile.

Kusemqoka ukuthi abasebenzisi besichazamazwi bafundiswe ngokusetshenziswa kwesichazamazwi ukuze baluthole ulwazi abaludingayo. UVan Die Wat (2011) ubalula ukuthi abakhi bezichazamazwi bakwazi ukulandela imigomo ebekwa injulalwazi yokusebenziseka ekwakhiweni kwesichazamazwi esinohlonze. Uma kungathiwa injulalwazi yokusebenziseka ayibhekelelwa lapho kusetshenziswa isichazamazwi ngeke saba ngesinohlonze.

Ukubhekelelwa Kwenjulalwazi Yokusebenziseka

Injulalwazi yokusebenziseka kwesichazamazwi intsha kunokwakhiwa

kwezichazamazwi, noma kunjalo ukufika kwayo kwenze ukuba kukhuphuke izinga lokwakhiwa kwezichazamazwi ezithuthukile kunakuqala. UGouws noPrinsloo (2005) bathi isasasa lokukhula kwenjulalwazi kwenze izinga lezichazamazwi lathuthuka ngendlela eyisimanga, kwazise phela injulalwazi ifike nemigomo okufanele ilandelwe lapho kwakhiwa isichazamazwi. Injulalwazi le yaya ngokuya ithuthuka lapho uWiegand (1984) eyithuthukisa ethasisela kulokhu okwabe kubekwe uZgusta (1971), yize uWiegand kukhona lapho angahambisani khona noZgusta; kakade abantu abayi nganxanye bengemanzi. UGouws noPrinsloo (2005) bathi uWiegand uthi isayensi yokwakhiwa kwesichazamazwi ayisiyo ingxenye yeLingwistikhi noma iLekzikholoji futhi ayihlonzwa yiLekzikholoji yodwa. Ukuze isichazamazwi kube ngesihlabahlosile kufanele sisebenziseke, kucwaningwe ngaphambi kokuba silotshwe, kwenziwe ucwaningo ngabantu abenzelwa leso sichazamazwi bese kuba nendlela ebekiwe noma umgomo obekiwe wokuhlwaywa kolwazi ukuze kuthi lapho umsebenzisi wesichazamazwi efuna ulwazi azi ukuthi uzoluthola kuphi futhi kanjani.

Isakhiwo Sesichazamazwi

Likhulu iqhaza elibanjwa yisakhiwo sesichazamazwi, isichazamazwi sakhiwa izingxenye ezintathu okuyingxenye ephambili, ingaphakathi lesichazamazwi, nengxenye esekugcineni kwesichazamazwi. UGouws noPrinsloo (2005) becaphuna uKammerer noWiegand (1998) bathi ingxenye ephambili iqukethe yonke imiyalelo yokusetshenziswa kwengaphakathi lesichazamazwi. Ingxenye ephambili nesemuva kwesichazamazwi zingena esakhiweni sangaphandle sesichazamazwi. Zontathu lezi zingxenye zimele isakhiwo sesichazamazwi. Lokhu kuhleleka kwesakhiwo sesichazamazwi kwenza kube lula kodinga ulwazi ukuba azi ukuthi ulwazi uzoluthola kanjani, futhi aluthole kuphi esichazamazwini. Lolu lwazi uluthola ngokuthi afunde ingxenye ephambili yesichazamazwi. Yize ingaphakathi lesichazamazwi kuphoqelekile ukuba lifakwe futhi kuyilo eliqukethe umongo nolwazi, kepha likhulu iqhaza elibanjwa ingxenye ephambili ngoba, iqukethe yonke imiyalelo yokusetshenziswa kwesichazamazwi. Lokhu kufaka phakathi ukuthi leso sichazamazwi sakhelwe obani kanye nokuthi ulwazi luzotholakala kanjani. Kanti–ke, ingxenye esekugcineni ithasisela ingxenye ephakathi, yenza ulwazi oluphakathi nesichazamazwi lube lula futhi luqondeke ngoba le ngxenye

ivumela ukufakwa kwezithombe kanye nencazelo yamagama. UGouws noPrinsloo (2005) bathi ingxenye engemuva kwesichazamazwi nayo iqukethe ulwazi olusemqoka, okuwuhlu lwazo zonke izinto ezibalulwe kungaphakathi lesichazamazwi. Le ngxenye nayo yenza kube lula ukuthola ulwazi esichazamazwini.

Ingxenye engemuva akufanele abakhi bezichazamazwi kanjalo nabasebenzisi besichazamazwi bayishaye indiva ngoba ibamba iqhaza elikhulu ekucaciseni ulwazi olwethulwa engxenyeni ephakathi. Yize ingxenye engemuva kwesichazamazwi ingaphoqelekile ukufakwa uma kwakhiwa isichazamazwi kodwa inomthelela omuhle ngoba iba nezithombe ezicacisa ulwazi olwethulwa engxenyeni engaphakathi kwesichazamazwi.

Ukuhlaziywa Kwesichazamazwi

Uma kuhlolwa isichazamazwi esilulimilunye esingumabuthelakonke sikaMbatha (2006), kubukeka kuletha izinselelo eziningi ukusisebenzisa kusukela ohlelweni olusetshenzisiwe ukuhlela amalema. Amalema ahlelwe ngendlela yesiqu kulesi sichazamazwi. Lokhu kwenza kube ngumqansa ngoba umsebenzisi wesichazamazwi ongalufundiswanga uhlelo lolimi lwesiZulu akakwazi ukubona uhlamvu lokuqala lwesiqu.

Ingxenye Ephambili

Lapha kubhekwa ingxenye ephambili yesichazamazwi sikaMbatha (2006). Ingxenye ephambili ibamba iqhaza elikhulu ekwakhiweni kwesichazamazwi kwazise phela imumatha yonke imiyalelo esemqoka yokuthola ulwazi kungaphakathi lesichazamazwi. Imiyalelo equkethwe ingxenye ephambili yiyo kanye equkethe inqubo yokusetshenziswa kwesichazamazwi. Kubalulekile ukuthi umakhi wesichazamazwi acacise zisuka ukuthi ngempela lesi sichazamazwi sakhelwe obani kanti futhi kumele kucace bha ukuthi ulwazi engxenyeni ephakathi luzotholakala kanjani kanti futhi luhlelwe kanjani. Isichazamazwi sikaMbatha (2006) sinayo ingxenye ephambili equkethe ulwazi mayelana nokuthi isichazamazwi esilulimilunye sakhelwe ukuba sisetshenziswe yiwo wonke umuntu, singasetshenziswa umuntu ozihlalele ekhaya ofuna ukwazi incazelo yegama, umfundi osemabangeni aphansi kuze kuyofika kofunda enyuvesi, umuntu owenza ucwaningo, ngokuthile kanye nawo wonke umuntu jikelele odinga ukwazi ngencazelo yegama emikhakheni ehlukene yempilo. Kulesi sichazamazwi kucace ngokusobala engxenyeni

ephambili ukuthi lesi sichazamazwi sakhelwe obani, okuwulwazi olubaluleke kakhulu okufanele nakanjani lufakwe engxenyeni ephambili. UGouws noPrinsloo (2005) bathi kunengxenye esemqoka okufanele nakanjani ibe ingxenye yesichazamazwi, ijwayele ukwethuleka kungaphambili lesichazamazwi, equkethe imiyalelo yokusetshenziswa kwesichazamazwi.

UGouws noPrinsloo (2005) bayakucacisa ukuthi abasebenzisi besichazamazwi abayinaki ingxenye ephambili ngenxa yokuthi abaqeqeshwanga ngendlela, abanalo ulwazi lokuthi ngaphambi kokuthi basebenzise isichazamazwi kufanele babheke ingxenye ephambili ukuze baqinisekise ukuthi lesi sichazamazwi sakhelwe bona.

Ingxenye ephambili kulesi sichazamazwi sikaMbatha (2006) iphinde icacise ngokusobala ngokuhleleka kwesichazamazwi njengokuhleleka kwawo wonke amalema, kulandelwa indlela yokuhlelwa kwazo zonke izinhlamvu kusukela ohlamvini u-A kuya ku-Z, lokhu okubizwa nge-*Alphabetical ordering*. Kusetshenziswe isiqu ukuhlela kahle onke amagama ngokulandelana bese kuthi iziqalo zabhalwa ngokuhlukile. Isib: i(li)**bhece**. Lokhu kwenzelwa ukusiza ofundayo ukuthi alithole kalula igama nokuthi abone ukuthi lelo gama lisebenzisa siphi isiqalo. Yize kunjalo, le ndlela yokuhlela amalema ngeziqu ingadala ukudideka kosebenzisa isichazamazwi ngenxa yokuthi umsebenzisi wesichazamazwi ongakwazi ukuhlukanisa isiqu nesiqalo kungaba umqansa kuye ukuthola igama ngoba engawazi umsuka wesiqu.

Engxenyeni ephambili, kuyacaciswa ukuthi amagama ezihlahla nezilwane bebezama ngayo yonke indlela ukuwafaka bese kuthi emuva kwencazelo bafake igama lesi*Latin* lalelo gama lomuthi kumbe isilwane esichazwayo. Isib: i(li)**klolo** (bz)- uhlobo lwesitshalo sasendle esithela izithelo ezinezinhlamvana ezimnandi esinamagxolo awumuthi nokhuni okuvame ukwakhiwa ngalo izibambo zemikhonto ***Grewia occidentalis***. Lokhu kwenzelwe ukusiza labo abangafisa ukwenza ucwaningo ngezihlahla kanye nezilwane nokwandisa ulwazi ngezihlahla kanye nezilwane okwabe kungenye yezinhloso zokusungulwa kwephrojekthi yokwakha isichazamazwi sokuqala olimini lwesiZulu esasiholwa nguNkabinde (1982, 1985). Kuningi okubaluliwe engxenyeni ephambili, okubalwa kukho incazelo mayelana nokuhlelwa kwesenzo. Umhleli uyakubalula ukuthi izenzo zihlelwe ngendlela yokuthi zibe senkathini yamanje. Isib: ukwaba (sz), ukubingelela. Lezi zenzo zombili zifakazela okushiwo umakhi wesichazamazwi engxenyeni ephambili. Izenzo uzihlele zaba senkathini yamanje. Lokhu kwenza kube lula

kumsebenzisi wesichazamazwi ukuba azi ukuthi zonke izenzo zikuyiphi inkathi kulesi sichazamazwi.

Umakhi wesichazamazwi ubalula ngokuhlelwa kwezingcezu zenkulumo, isib: ibizo, isenzukuthi, izibabazo, izisho nezaga. Nakuba ekucacisa ukuthi bahlulekile ukufaka zonke izinguquko ezenzekayo ebizweni ngenxa yokwesabela ukuba lo mqingo ube mkhulu kakhulu kepha lokhu kwenza kube nzima kumsebenzisi wesichazamazwi osuke edinga ukwazi ngezinguquko zebizo futhi ethembele ekuthini konke akudingayo uzokuthola kulesi sichazamazwi ngoba singumabuthelakonke olimini lwesiZulu. UBergenholtz nabanye (2009) esandulelweni bathi izichazamazwi kuhloswe ngazo ukusiza nokwelekelela abasebenzisi besichazamazwi ezimweni ezahlukile.

Ilungelo lokucaciseleka ngezimo ezahlukene okuyinhloso yesichazamazwi ayifezeki kulesi sichazamazwi. Nakuba umakhi wesichazamazwi ekuveza ukuthi kufanele ngabe ziveziwe izinguquko zebizo kepha ngenxa yokwesabela ukuthi isichazamazwi singagcina sesingumqingo omkhulu, yingakho bengakwenzanga lokho. Lesi sichazamazwi sithathwa njengesiyisikhondlakhondla olimini lwesiZulu. UGouws noPrinsloo (2005) bayakucacisa ukuthi izichazamazwi ezingomabuthelakonke ezilulimilunye kufanele zimumathe yonke incazelo yolimi ecacisa ngokusobala izinguquko zegama. Kanti uGouws noPrinsloo (2005) babeka bathi, izichazamazwi ezingumabuthelakonke zinikeza incazelo ebanzi nebhekelela konke ukwakheka kwegama.

Ukungafakwa kwezinguquko zebizo ngenxa yokwesabela umqingo omkhulu kwenza lesi sichazamazwi kube esingaphelelisiwe ngokwencazelo kanye nangamalema ngoba izinguquko azifakwanga zonke. Lokhu kushiya igebe elikhulu futhi kusenze isichazamazwi kube ngesingathembekile ngokuphelele.

Ingxenye Ephakathi

Ingxenye ephakathi ibamba iqhaza elikhulu esichazamazwini futhi iyimpoqo kunoma ngabe yisiphi isichazamazwi esakhiwayo. Ingxenye ephakathi iqukethe amalema adingwa abasebenzisi besichazamazwi kanye nezincazelo zalawo malema. UGouws noPrinsloo (2005) bathi ingxenye emaphakathi iyona ebaluleke kakhulu ekwakhiweni kwesichazamazwi. Ngaphandle kwengxenye ephakathi isichazamazwi ngeke sibe yimpumelelo. Ingxenye ephakathi iqukethe amalema kanye nencazelo yawo. Ingxenye ephakathi

ingumongo wesichazamazwi.

Amalema esichazamazwini sikaMbatha (2006) ahleleke ngohlelo lwe-alfabhethi kusukela ohlamvini-A kuya ku-Z kanti amabizo ahleleke aba sebunyeni. Igama negama libhalwe laphelela. Kuhlelwe uhlamvu lokuqala lwesiqu. Isib. Indaba, inja. Lokhu kusho ukuthi ukuze umsebenzisi wesichazamazwi athole igama nencazelo ayidingayo kudingeka ukuba azi isiqu segama. Akusibo bonke abasebenzisi besichazamazwi abazi iziqu zegama, okungenzeka kube nzima ukuthola igama abalifunayo. Isidingo sosebenzisa isichazamazwi asisafezekanga, yize engxenyeni esekuqaleni umakhi wesichazamazwi ebalule ukuthi wenzela ukuthi kusizakale abasebenzisi ukuthi uma befuna igama balithole kalula. Nokho-ke, uGouws noPrinsloo (2005: 67) bathi isizathu esenza amalema esiZulu ahlelwe ngeziqu ukuthi abasebenzisi besichazamazwi bayakhala ngokuthi abawatholi amabizo kumbe umsuka wesenzo abasuke bekufuna.

Lokhu akuyixazululi inkinga kulabo abangaqondi kahle mayelana nomehluko phakathi kweziqalo neziqu. Engxenyeni ephambili umakhi wesichazamazwi ukucacisile ukuthi lesi sichazamazwi sakhelwe ukusetshenziswa yiwo wonke umuntu, iqiniso elingephikwe ukuthi akusibo bonke abantu abasebenzisa isichazamazwi abacijile olimini, akusibo bonke abazi umehluko phakathi kwesiqalo nesiqu. Lokhu kuyinselelo kulabo abangenalo ulwazi lohlelo lolimi.

Izingcezu zenkulumo zifakwe kubakaki zabe sezibhalwa ngokufinyeziwe, isib: u **(bz)** umele ibizo; **(sz)** umele isenzo; **(bbz)** umele isibabazo; **(ssh)** umele isisho bese kuthi u **(sg)** umele isaga kanti lezi zifinyezo zibhalwe ngokuphelelele engxenyeni esekuqaleni kanti futhi zenza umsebenzi omkhulu wokuthi umsebenzisi wesichazamazwi asheshe abone ukuthi lelo gama lingaphansi kwaluphi ucezu lwenkulumo. Isib: *isa***gila (bz)**; *uku***dana (sz)**; **dambu (szk)** njalo njalo.

Izijobelelo zona zifakwe kubakaki ukutshengisa *uku***guquka** kwegama, isib: *uku***naphaza** (sz) **[-an-; -el-; -ek-; -is-; -w-].** Lezi zijobelelo nakuba zifakwe kubakaki ukonga indawo kepha umsebenzisi wesichazamazwi ongaqondi kahle ngezijobelelo zamabizo angaba nokudideka. Isibonelo nje, uma umsebenzisi wesichazamazwi ebheka incazelo yegama elinesijobelelo ngeke alithole. Isib*: uku***naphazana**, ngeke alithole leli gama.

Amalema abamba iqhaza elikhulu ekwakheni isichazamazwi, ngeke kwaba nesichazamazwi ngaphandle kwamalema. Awumgogodla

wesichazamazwi. Ukuze umsebenzisi wesichazamazwi afinyelele encazelweni yelema kusemqoka ukuthi athole ilema kuqala bese ethola incazelo yelema, ucezu lwenkulumo, ukupeleka kwalo ilema kanye nokusebenziseka kwalo. Ngeke kwaba lula ukufezeka kwalezi zidingo ezibalulwe ngenhla uma ilema lingekho; ilema liwumhlahlandlela, linikeza indlela ecacile yokufinyelela kulezi zidingongqangi ezibalulwe ngenhla. Yingakho-ke kubalulekile ukuthi umakhi wesichazamazi aqikelele ukuthi indlela akhetha ukuyisebenzisa icace bha.

Kulesi sichazamazwi kusetshenziswe lokhu esikubiza nge*niching* lapho kuqoqelwa ndawonye amagama angekho esibayeni esisodwa ngokolimi. Amagama afanayo ngokwezakhiwo zawo aqoqelwe ndawonye ngisho noma uma uwahlela ngokohlelo lolimi angabi sesibayeni esisodwa.

Isib: *i***ndaba**, *i***ngxoxo**, *i***nja**, *i***ntuthuko**,
*Uku***dabula**, *uku***daka**, *ulu***daka**, *isi***daka**

UGouws noPrinsloo (2005) bayagcizelela ukuthi nanoma imuphi umsebenzisi wesichazamazwi ubalulekile ngakho izidingo zakhe azifezeke. Kunanoma ngabe isiphi isichazamazwi esakhiwayo umsebenzisi wesichazamazwi usemqoka. Umakhi wesichazamazwi uzisebenzisile izimpawu kumalema abezibalulile wazichaza engxenyeni yokuqala ukugcizelela ubunjalo bazo.

Isib: *uku***mpantsha*** (sz) - okusho ukuphuma komoya kobekufuthekile lokhu okudalwa ukuhlabeka noma ukugwazeka kwalokho okufuthekile.

Engxenyeni ephambili ukubalulile ukuthi lolu phawu (*) lukhombisa igama eliwumfakela elisuselwa olimini lwesiNgisi u*punch*.

Nokho-ke, izisho nezaga zihlelwe zaba ngaphansi kwalawo magama ahambisana nawo kunokuba zihlelwe zime zodwa.

Isib: *i***nyoni** (bz)
*i***nyoni** kayiphumuli (ssh)
*U***chakide** (bz)
*U***chakide** uhlolile imamba yelukile (sg)

Izisho nezaga zibe seziyachazwa. Lokhu kuhleleka kwezisho nezaga kwenza kube lula ukuba isisho noma isaga sisetshenziswe egameni esisetshenziswa kulo.

Incazelo Yamalema

Incazelo yamalema ingezinye zezizathu ezinqala ezidala ukuthi umsebenzisi wesichazamazwi asebenzise isichazamazwi. Amalema, izisho nezaga kulesi sichazamazwi kuchaziwe. Ilema ngalinye linencazelo ethi ayibe yinye kuya phezulu. Isib: **impensula** (bz) 1. Umuntu onezinqe ezinkulu; imbebhedla; impeshula. 2. Izinqe ezinkulu. Amagama abe esesetshenziswa emshweni ukuveza indlela asebenza ngayo. Isib: **chambu** (szk): Izintombi zizithi **chambu** izindlebe ukuze zikwazi ukufaka amacici. Kwamanye amagama lichaziwe nje kuphela langanikezwa selisebenze emshweni. Isib. **isidwengane** (bz)- uhwezane lwezinkanyezi oluvela ngezikhathi ezithile onyakeni. Lapha ilema elithi isidwengane alisetshenziswanga emshweni okungukuthi umsebenzisi wesichazamazwi angadideka ukuthi uma sekumele alisebenzise angalisebenzisa kanjani emshweni. Lokhu kuveza ukuthi ayikho inhlalanjalo kulesi sichazamazwi. Lokho kuholela ekwenzeni nzima impilo yomsebenzisi sichazamazwi uma esefuna ukuthola ulwazi aludingayo.

Ingxenye Esekugcineni

Lena ingxenye engabalulekile uma iqhathaniswa nalezi ezinye izingxenye. Le ngxenye ibamba iqhaza elikhulu ekucaciseni okungaphakathi kwesichazamazwi. Le ngxenye ingaba nezithombe ukwesekela ulwazi olumaphakathi nesichazamazwi kumbe incazelo yamagama. Kulesi sichazamazwi sikaMbatha (2006) kufakwe isakhiwo sohlelo lwesiZulu okuyizigaba zamabizo kanye neziqalo zawo, izabizwana, isibaluli esisuselwa emabizweni, ongumnini osuselwa emabizweni nezabizwana, isabizwana sokukhomba, izivumelwano zesenzo, izinsizasenzo, isenzukuthi, amagama amumethe umqondo owengezelela owesenzo, isabizwana sokukhomba esiyisibanjalo, isibanjalo, isibabazo kanye namagama aseka amanye emshweni achaziwe kwanikezwa nezibonelo. Lolu lwazi luyamsiza ofunda isiZulu ekuthuthukiseni ulwazi.

Abakhi bezichazamazwi sebeyaqikelela ukufaka ingxenye ephambili njengombhalo osemqoka kanjalo nengxenye esekugcineni. Engxenyeni engaphakathi kwesichazamazwi kuvele ukuthi maningi amagebe, ziseningi izinselelo ezibhekene nabasebenzisi besichazamazwi lapho besebenzisa isichazamazwi esithathwa njengesiyisikhondlakhondla olimini lwesiZulu. Izinselelo ezifana nokuhleleka kwamalema ngeziqu, ikhrosireferensi kanye

nenhlalanjalo. Izichazamazwi zisasilele emuva kakhulu ekucaciseni amagama anokuhlobana ngokwencazelo. Abakhi bezichazamazwi ababe besazigcina izethembiso abasuke bezenze engxenyeni ephambili. Isibonelo nje, kukhona la magama ezitshalo nezilwane anganikezwanga igama lesi*Latin* kanti ubethembisile umakhi wesichazamazwi ukuthi egameni lesitshalo nesilwane uyonikeza igama lesi*Latin* ukwelekelela labo abenza ucwaningo. Amanye amalema awasebenzanga emshweni kanti amanye asebenzile. Kanti uGouws noPrinsloo (2005) bayakucacisa ngokusobala ukuthi isichazamazwi esingumabuthelakonke singukhukhulelangoqo wolimi. Lolu cwaningo lukubeke kwacaca ukubaluleka kokubhekelelwa kwenjulalwazi yokusebenziseka, yikho okwenze ugqozi lokuba kuvezwe ubunzima obubhekana nabasebenzisi besichazamazwi uma bedinga ulwazi ukuze lapho kwenziwa lo mshikashika ngengomuso izidingo zabasebenzisi besichazamazwi zibhekelelwe ngokuphelele. Lolu cwaningo lugcizelela ukubhekelelwa kwenjulalwazi yokusebenziseka. USvesen (2009) uthi ukuze isichazamazwi kube ngesinohlonze kufanele sikwazi ukugculisa abasebenzisi baso; baphinde bakwazi ukuthola ulwazi abaludingayo.

Lesi sichazamazwi asikwazanga ukugculisa zonke izidingo zabasebenzisi besichazamazwi. Ukuze isichazamazwi kube ngesibeka izidingo zabasebenzisi emqoka kufanele sibeke phambili izidingo zabasenzisi baso. Lokhu kungenzeka ngokufakwa kwezithombe ezizokwazi ukwelekelela. Kumele abakhi besichazamazwi uma sebebuyekeza lesi sichazamazwi baqikelele ukuthi babhekelela abasebenzisi besichazamazwi ngokuqinisekisa ukuthi kunenhlalanjalo, bakhrosireferensa ngendlela efanele bese befaka konke okudingwa abasebenzisi besichazamazwi. Ukufudukela ezichazamazwini ze-inthanethi (*online dictionaries)* kuyokwenza ukuba kufakwe yonke into edingekayo ngaphandle kokwesabela ukuphela kwendawo.

Ukukhrosireferensa

Lokhu ukuxhumana kwazo zonke izingxenye zesichazamazwi okwenza kube lula ukuba kutholakale ulwazi oludingekayo esichazamazwini. UGouws noPrinsloo (2005) bayagcizelela ukuthi abakhi bezichazamazwi akufanele neze baziphuthisele ngethuba eliyingqayizivele kangaka lokuveza ukuhlobana kwamagama kumbe izincazelo nazo zonke ezinye izingxenye zesichazamazwi. Engxenyeni ephambili kuveziwe ukuthi amagama ezilwane nawezimila kuzanywe ngayo yonke indlela ukuthi emuva kwencazelo bese kufakwa igama

lesi*Latin* lalelo nalelo gama lomuthi kumbe isilwane esichazwayo ukusiza abenza ucwaningo ngezihlahla kanye nezilwane. Isib: um(u)**bokwane** (bz) - uhlobo lwenhlanzi ende ethi ayifane nenyoka. *Apodes* I(li)**khakhane** (bz) - uhlobo lwesimila esilula esinamevana amancane amaningi kanye nezimbali eziphuzi. *Berkheya*. **Impangele** (bz) - inyoni enkulu engangenkukhu enamachashaza amnyama namhlophe, igama lesi*Latin* alinikezwanga. I(m)**mpaka** (bz) – isilwane okuthiwa sithi asifane nekati okuthiwa sisetshenziswa kakhulu abathakathi ekuthakatheni ngaso. Igama lesi*Latin* alinikezwanga. Ngakho-ke, ilekzikhografa yehlulekile ukugcina isethembiso sayo esenze engxenyeni ephambili. Ngakho-ke, ofisa ukuthola igama lesi*Latin* owenza ucwaningo kulezi zilwane ngeke alithola igama lesi*Latin* lala magama kulesi sichazamazwi. Kakade lesi sichazamazwi isichazamazwi esingumabuthelakonke, ukungafezeki kwezethembiso noma izidingo zabasebenzisi besichazamazwi akuhambisani neze nenjulalwazi yokusebenziseka. Umsebenzisi wesichazamazwi osuke edinga ulwazi oluthe thuthu, ugcina enemibuzo engaphendulekanga. Amanye amalema achazwe ngegama elilodwa elimqondofana.

Isib: i(li)**gayezo** (bz) – i(li)**tshe**
i(li)**naca** (bz) – i(li)**gatsha**

Incazelo ayinikezwanga kodwa kunikezwe igama elimqondofana nalo.
I(li)**gayezo** lichazwe ngegama elilodwa i(li)**tshe** bese kuthi igama elithi i(li)**tshe** (bz) lachazwa njengesigaxa noma isibumbatha esiqinile esingaqhezuki kalula esitholakala ngaphezu noma ngaphansi kwenhlabathi. Umakhi wesichazamazwi akakhombisanga ukuhlobana kwala magama omabili. Kanti egameni elithi i(li)**gayezo** kuveziwe ukuhlobana okukhulu okungukuthi umsebenzisi wesichazamazwi angasho ukuthi amqondofana kepha egameni elithi i(li)**tshe** kunikezwe enye incazelo kwangashiwo ukuthi bheka i(li)**gayezo**. Isi**dlangalala** (bz) – indawo evulekile lapho kuhlanganelwa khona; isigcawu. (Isi)**gcawu** (bz) – indawo evulekile emiselwe ukwenza izinto ezithile njengokudingida izindaba ezithile ezidingidwa amadoda; ilibala; inkundla. Lokhu kungayenzi ikhrosireferensi emalemeni afanayo kwenza umsebenzisi wesichazamazwi angakwazi ukubona amalema angomqondofana. Lokhu kuyamedukisa umsebenzisi wesichazamazwi aze afinyelele ezinqumweni okungezona ngalelo lema alifunayo.

Isiphetho

Lolu cwaningo beluhlaziya isichazamazwi sikaMbatha (2006) esilulimilunye esingumabuthelakonke, kubhekwa ukusebenziseka kwaso. Okwenze kwaba semqoka ukuba kuhlaziywe lesi sichazamazwi ukuthi sashicilelwa emuva kweminyaka engaphezu kwengamashumi amabili kade kunokwentuleka kwezichazamazwi ezingomabuthelakonke olimini lwesiZulu. Lolu hlaziyo belugxile ekubhekeleleni abasebenzisi besichazamazwi ukuthi ngabe kulula yini ukufinyelela olwazini abaludingayo kulesi sichazamazwi. Bekuwucwaningo lwekhwalithethivu lapho kuhlaziywe umbhalo oyisichazamazwi ngeso lenjulalwazi yokusebenziseka kwaso. Ekuhlaziyweni kwaso kuvelile ukuthi kukhona okuhle kulesi sichazamazwi okunjengokuthi iphambili laso likucacise bha ukuthi senzelwe bani futhi ulwazi lutholakala kanjani. Kuningi nokuvelile okwenza isichazamazwi kungabi ngesibhekelela abasebenzisi ngoba kunezindawo lapho ingekho khona inhlalanjalo kanti sibuye singanikezi izibonelo zemisho kuwo wonke amalema achazwayo. Kuyancomeka ukuthi uma sesibuyekezwa kuqikelelwe ukuthi sibhekelela abasebenzisi baso ngokuphelele. Lolu cwaningo lubamba iqhaza elikhulu ekuthuthukiseni izichazamazwi zolimi lwesiZulu. Kumele abakhi bezichazamazwi bakhe izichazamazwi ezisebenziseka kalula. Makubuyekezwe indlela yokuhlela amalema ngohlamvu lokuqala lwesiqu kusetshenziswa indlela yokuhlela ngohlamvu lwe-alfabhethi ukuze abasebenzisi besichazamazwi bangadideki uma bebheka amalema abawadingayo. Kumele amalema angomqondofana abe nokukhrosireferensa ukuze kubonakale ukuthi lawo malema anencazelo efanayo. Ukuthuthukiswa kwalolu hlobo lwesichazamazwi kuzokwazi ukulekelela ekuthuthukiseni ulimi lwesiZulu eNingizimu Afrika. Abantu abangama-Afrika bazokwazi ukusebenzisa lolu limi ngokuzethemba ngenxa yokuncela kuyo inqolobane eyisichazamazwi.

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