

**UKUHLAZIYWA KOKUFAKWA KWAMALEMA  
ANGOMQONDOFANA NANGOMQONDOPHIKA  
ESISCHAZAMAZWINI ESILULIMIMBILI SIKA-DE SCHRYVER  
(2015) NGESO LENJULALWAZI YOKUSEBENZISEKA**

**LWENZIWE**

**NGU**

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**LOLU CWANINGO LWETHULWE NGENHLOSO YOKUFEZA  
IZIDINGO ZEZIQU ZE-MASTERS, NGAPHANSI KWESIKOLE  
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**ETHEKWINI**

## **ISIFUNGO**

Mina MAWETHU LAWRENCE JAUZA ngiyafunga ukuthi lo msebenzi wocwaningo osihloko sithi:

### **UKUHLAZIYWA KOKUFAKWA KWAMALEMA ANGOMQONDOFANA NANGOMQONDOPHIKA ESISCHAZAMAZWINI ESILULIMIMBILI SIKA-DE SCHRYVER (2015) NGESO LENJULALWAZI YOKUSEBENZISEKA**

Wenziwe yimi kusukela ekuqaleni kwaze kwaba sekupheleni kwawo nokuthi yonke imithombo esetshenzisiwe ivezwe ngokuphelele. Ngियाqinisekisa ukuthi lo msebenzi awukaze uhanjiswa kwesinye isikhungo semfundo ephakeme.

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## **AMAZWI OKUBONGA**

Ngifisa ukubonga kuMvelinqangi ngokungipha amandla okwenza lo msebenzi. Ngiphinde ngibonge ngingaphezi emndenini wami ngokungeseka nokungikhuthaza kukho konke engikwenzayo.

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Ngifisa ukubonga kakhulu uDkt G.B Mazibuko obengeluleka ekwenzeni lo msebenzi ube ngohlabahlosile. Ngaphandle kwamagalelo akhe lo msebenzi ubungacina ungaphothulwanga. Akagcinga ngokuba ngumeluleki ukuze kuphuthulwe lo msebenzi kodwa ubambe iqhaza elikhulu ngokuba ngumzali lapho ebengikhuthaza aphinde angifundise ukusebenza ngokuzikhandla nangokubekezela.

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## **IQQQA**

Umkhakha wokwenziwa kwezichazamazwi ezifaka izilimi zabomdabu usemusha e-Afrika, naseNingizimu Afrika, noma bezenziwa eminyakeni edlule kodwa bekungalandelwa kakhulu injulalwazi yokwenziwa kwezichazamazwi ekhuluma ngokusebenziseka kalula kanye nokufezwa kwezidingo zabasebenzisi bezichazamazwi. Lokhu kusho ukuthi isichazamazwi kumele sibe ngesifeza izidingo zabasebenzisi abahlonziwe, siphendule yonke imibuzo abasebenzisi abahlonziwe abangase babe nayo okugcina kumele lonke ulwazi oludingwa ngabasebenzisi abahlonziwe lutholakale kalula. Lolu cwaningo luhlaziya ukufakwa kwamalema angomqondofana nangomqondophika esichazamazwini esilulimimbili sika-De Schryver (2015) ngeso lenjulalwazi yokusebenziseka. Inhloso yalokhu ukuthola ukuthi isichazamazwi esilulimimbili sika-De Schryver (2015) siyaphumelela yini ukuhlinzeka abasebenzisi ngolwazi oluzothuthukisa ukukhulunywa ngempumelelo kwezilimi okufakwe ngazo amalema, ukuhlaziya ngokunzulu ukuthi njengoba lesi sichazamazwi singesilulimimbili siyayifeza noma siyahlangabezana yini nenjulalwazi yokusebenziseka nezidingo zabasebenzisi uma kufakwa amalema angomqondofana nangomqondophika. Kanye nokuzama ukuqonda kabanzi umsebenzi nezinhlosongqangi zokwakhiwa kwesichazamazwi esilulimimbili esifaka amalema ngolimi lwesiZulu nolwesiNgisi.

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# ISAHLUKO SOKUQALA

## Isethulo Socwaningo

### 1.1 Isingeniso Socwaningo

Abantu abaningi abakhuluma izilimi ezahlukahlukene babona izichazamazwi ezilulimimbili njengezibaluleke kakhulu emkhakheni weLeksikhografi. Yizona zichazamazwi ezisetshenziswa kakhulu, uma kuhunyushwa imibhalo isuswa kolunye ulimi isiwa kolunye, uma kufunwa izincazelo zamagama kanye nokuthuthukiswa kwezindlela zokuxhumana. Njengamanje zisantuleka izichazamazwi ezilulimimbili ezifaka ulimi lwesiNgesi nolwesiZulu, ezinye zalezo ezikhona azihlabahlosile ngokwanele ngenxa yokuthi ngesikhathi ezakhiwa ngaso abakhi bazo babesantula amakhono nolwazi olunzulu lwenjulalwazi yeLeksikhografi ekhuluma ngokwakhiwa kwezichazamazwi ezizofeza injulalwazi yokusebenziseka kanye nezidingo zabasebenzisi. Imvamisa yalezi zichazamazwi zazakhiwa kodwa zingakwazi ukuphendula imibuzo abasebenzisi abangase babe nayo lapho befuna imininingwane ethile. Lokhu kuvezwa nguZgusta (1971: 294) lapho ethi:

*The listing of the translation equivalents has not sufficed in assisting the target user in his choice of the equivalents because co-ordination of the lemma and translation equivalents cannot always convey the necessary semantic, pragmatic and communicative values.*

Ukufakwa kwezihumusho kubukeka kungabasizi abasebenzisi bezichazamazwi ngoba izihumusho zivamise ukunganikezi umqondo ngqo welema, ubunjalo balo kanjalo nendlela elisebenza ngayo olimini.

Lolu cwaningo luzoqhutshwa ngokuhlaziya ukufakwa kwamalema angomqondofana nangomqondophika esichazamazwini esilulimimbili ngeso lenjulalwazi yokusebenziseka esichazamazwini sakwa-Oxford esilulimimbili “*Oxford isiZulu-English, English-isiZulu School Dictionary*” esihlelwe ngu-De Schryver (2015) ukuze kufezwe izinhlosongqangi kuphinde kuphenduleke nemibuzongqangi yalolu cwaningo. Igama “ukusebenziseka” elisetshenziswe esihlokwani salolu cwaningo lisho phecelezi (userfriendliness). Leli gama liwumgogodla walolu cwaningo njengoba liqukethe umqondo okhuluma ngesichazamazwi esihlangabezana nezidingo zabasebenzi futhi esihlelwe ngendlela eyenza kube lula kubasenzisi ukuthola ulwazi abaludingayo. Sithi isichazamazwi siyasebenziseka uma abasebenzisi abahlonziwe beluthola kalula ulwazi abaludingayo.

## **1.2 Isisusa Nesendlalelo Socwangingo**

### **1.2.1 Isisusa Socwangingo**

Ngingumfundisi wolimi lwesiZulu lokuqala lokwengeza esikoleni samabanga aphakeme esisePhayindane entshonalanga yeTheku. Ngifundisa kusukela ebangeni lesishiyagalolunye kuya kweleshumi nambili. Imvamisa yabafundi bakulesi sikole abanaso isisekelo esihle solimi lwesiZulu njengoba bephuma ezikoleni zamabanga aphantsi ezixube izinhlanga, ezivamise ukubeka phambili ulimi lwesiNgisi kanye nolimi lwesiBhunu. Lokhu kuletha inselelo kubafundisi bolimi lwesiZulu ezikoleni zamabanga aphakeme ikakhulukazi labo abafundisa ulimi lwesiZulu ebangeni lesishiyagalombili ngoba kuyaye kudingeke ukuba baqale bafundise umsebenzi wasezikoleni zamabanga aphantsi bese lokhu kudla isikhathi esiningi obekumele ngaba sisetshenziselwa ukufundisa umsebenzi wakuleli banga. Okuhlalukayo okunomthelela kule nkinga wukuthi kwezinye zezikole zamabanga aphantsi ezixube izinhlanga ngesinye isikhathi uthola isiZulu sifundiswa nguthisha ongaqeqeshelwe ukufundisa lolu limi.

Izingane zifika ezikoleni zamabanga aphakeme sezizofunda isiZulu njengolimi lokuqala lokwengeza bese kuhlaluka ukuthi zentula amakhono asemqoka, njengekhono lokufunda ngokuqondisisa, ikhono lobhalomagama, ulwazimagama kanye nokusetshenziswa kolimi. Umcwangingi ube esenquma ukuba abafundi basebenzise isichazamazwi sezikole esilulimimbili esifaka amalema ngolimi lwesiZulu nolwesiNgisi sakwa-Oxford esihlelwe ngu-De Schryver (2015) ukuze kube lula ukuthola izincazelo zamagama kanjalo nendlela asebenza ngayo emshweni, ikakhulukazi olimini lwesiZulu njengoba umcwangingi efundisa lolu limi.

Kube sekuhlaluka ukuthi iningi labafundi alikwazi ukusebenzisa isichazamazwi, ilapho umcwangingi athole khona ugqozi lokuqhuba ucwangingo lapho ezohlaziya ngeso lenjulalwazi yokusebenziseka ukufakwa kwamalema angomqondofana nangomqondophika esichazamazwini esilulimimbili sezikole sakwa-Oxford esihlelwe ngu-De Schryver (2015).

Ukukhula kwezobuchwepheshe kubukeka kube nomthelela ekwehleni kwezinga lokusetshenziswa kwezichazamazwi zephepha, okungabangelwa yizinto ezahlukahlukene njengokungatholakali kalula kwezincazelo zamagama kanjalo nokungacaci ukuthi amagama asebenza kanjani emshweni okungelekelela abafunda isiZulu njengolimi lokwengeza. Uma usebenzisa ubuchwepheshe besimanje esingabala kubo omakhalekhukhwini, amakhompyutha kanye namathebhulethi njengoba lungekho uhlelo olulandelwayo uma kubhekwa izincazelo

zagama kuba ukufaka igama nje kuvele incazelo kanye nezibonelo zokusebenza kwalo emshweni. Lena ngenye yezinkinga ezigqogquzele umcwaningi ukuba aqhube lolu cwaningo ukuze kubonakale ukuthi kungabe lesi sichazamazwi sihlalelwe ngendlela efeza injulalwazi yokusebenziseka iphinde ihlangabezane nezidingo zabasebenzisi yini.

### **1.2.2 Isendlalelo Socwaningo**

Umkhakha wokwakhiwa kwezichazamazwi owaziwa ngeLeksikhografi akusiwo umkhakha omusha noma ofike ngekhulunyaka lama-21. Lo mkhakha wawuvele ukhona nangekhulunyaka lama-20, ngaleso sikhathi lo mkhakha wawugxile ekubhalweni kwezichazamazwi ukuze kudluliswe ulwazi olwaludingeka ngaleso sikhathi ukuze kuxazululeke izinkinga ezabe zibhekene nabantu ababephila ngaleso sikhathi. Inhlosongqangi yokwakhiwa kwezichazamazwi ngaleyo minyaka kwabe kungukudlulisela ulwazi ezizukulwaneni ezilandelayo, njengalezo zichazamazwi ezabe zakhiwe ngezibhebhe zobumba ukuze kusizakale izingane ukuqonda imibhalo yamaSumeriya, kube ilezo zesizwe saseGibhithe ezabe zakhiwe ngamaqabunga esihlahla esaziwa ngephaphirasi kanye nezichazamazwi zesizwe sama-Arabhu ezazakhiwe ngenjongo yokudlulisela imibhalo engcwele yenkolo yama-Islamu, Gouws noPrinsloo (2005:1).

Konke lokhu okuchazwe ngenhla kwabe kungumkhakha wokwakhiwa kwezichazamazwi owabe ungenayo inkombandlela ecacisa ngokuthi yikuphi okumele kulandelwe ukuze kukhiqizwe izichazamazwi ezihlabahlosile nezifeza injulalwazi yokusebenziseka kanjalo nezidingo zabasebenzisi. Kuhambe kwahamba kwazothi ngekhulunyaka lama-21 izingcithabuchopho emkhakheni weLeksikhografi zazoveza enye ingxenye yalo mkhakha okuyingxenye yenjulalwazi eyaziwa ngemethaLeksikhografi. Le ngxenye iyona ebambe iqhaza elisemqoka ekuthuthukisweni kokwakhiwa kwezichazamazwi, ingumhlahlandlela ekwakhiweni kwezichazamazwi ezizobhekana ngqo nezidingo zabasebenzisi ziphinde ziphendule imibuzo abasebenzisi abangase babe nayo njengoba igcizelela ukwenziwa kocwaningo oluzoveza izidingo zabasebenzisi ngaphambi kokuhlelwa kwesichazamazwi. OGouws noPrinsloo (2005) bacacisa ukuthi imvamisa yabakhi bezichazamazwi uma behlela izichazamazwi zabo bajwayele ukungawushayi ndiva umunxa wenhlosongqangi yokwakhiwa kwezichazamazwi kanti lo munxa uyingxenye esemqoka yokuhlelwa kwezichazamazwi.

Ucwaningo lube seluveza ukuthi njengoba izichazamazwi zakhelwe ukufeza izinhloso ezithile nokuhlangabezana nezidingo zabasebenzisi bazo kwase kugcizelelwa ukuthi isichazamazwi esihle yileso esakhelwe phezu kwesisekelo senjulalwazi yeLeksikhografi. UGouws (1997) ubeka kanje:

*Dictionaries are much older than lexicographic theory and for many years dictionaries developed in a pretheoretical era.*

Izichazamazwi zindala kakhulu kunenjulalwazi yeLeksikhografi futhi bezivele zithuthuka ngaphambi kokufika kwayo.

Lokhu kukubeka kube sobala ukuthi umkhakha wokwakiwa kwezichazamazwi kungalandelwa injulalwazi sekunesikhathi eside kakhulu kodwa-ke okungasho ukuthi ukufika kwenjulalwazi yeLeksikhografi kumele kufelwe ngamathe. Ngemuva kokuba injulalwazi yeLeksikhografi isingenile emkhakheni wokwakiwa kwezichazamazwi kuthe ngonyaka we-1971 kwakhishwa ngokusemthethweni umqingo weLeksikhografi owabe ubhalwe ingcithabuchopho kulo mkhakha uLadislav Zgusta, lo mqingo wabe waziwa nge *Manual of Lexicography*. Lo mqingo wabe ugcizelela ukuthi abakhi bezichazamazwi kumele babe nolwazi olunzulu mayelana nesayensi yezilimi futhi hhayi ulimi nje kuphela kodwa nangemvelaphi yalo. UZgusta (1971:15) ubeka kanje:

*A lexicographer needs to be familiar with linguistics in much broader sense and has to take into consideration not only the whole structure of the language in question but also the culture of the respective linguistic community.*

Ileksikhografa kumele iqonde ngokunzulu isayensi yezilimi kodwa ingacini ngokugxila ekwakhekeni kwezilimi kuphela kumele iphinde iqonde kabanzi usikompilo lwabantu abakhuluma lolo limi.

Lokhu kungahlomisa iLeksikhografa ngolwazi olungadingeka ngaphambi kokwakiwa kwesichazamazwi njengoba injulalwazi igcizelela ukuqhutshwa kocwaningo olumayelana nezidingo zabasebenzisi ukuze kwakhiwe izichazamazwi ezizohlangabezana nezidingo zabo. Lo mbono kaZgusta uhlobene nesihloko salolu cwano njengoba umcwaningi ezobe ehlaziya

ukufakwa kwamalema angomqondofana nangomqondophika ngeso lenjulalwazi yokusebenziseka esichazamazwini sezikole esilulimimbili sika-De Schryver (2015) okuyinhlosongqangi yokwakhiwa kwezichazamazwi ngokwenjulalwazi yeLeksikhografi.

Lo mqingo kaZgusta waholela ekutheni umkhakha weLeksikhografi ulandele noma ufake isayensi yezilimi kodwa abanye abakhi bezichazamazwi bangaleso sikhathi abazange bawulandele lo mqingo kunalokho bakhetha ukuqhubeka nokwakha izichazamazwi ngaphandle kokulandela injulalwazi yeLeksikhografi. ULandau (1989) uthi lokhu akuwusizanga umkhakha weLeksikhografi kunalokho kwaphelela obala ngenxa yalabo abangalwamukelanga ulwazi olusha.

Kusukela ngonyaka we-1971 kwaba nokungaboni ngaso linye phakathi kwezingcithabuchopho zesayensi yezilimi nezeLeksikhografi, lokhu kwaba nomthelela ongemuhle ekwakhiweni kwezichazamazwi nenjulalwazi yokwakhiwa kwazo. Lokhu kwaholela ekutheni uWiegand (1984, 1989, 1998) aveze ukuthi isayensi yezilimi iyigxenye yolimi futhi inomthelela omkhulu emkhakheni weLeksikhografi. UBergenholtz noTarp (1995) baveza umehluko okhona phakathi kolimi olwejwayelekile nolimi lomkhakha okhethekile. Baqhubeka bathi izichazamazwi ezejwayelekile zifaka amalema ejwayelekile yize noma amanye amalema emikhakha ekhethekile abuye afakwe kanti izichazamazwi zemikhakha ekhethekile zifaka amalema emikhakha ekhethekile kuphela. Ukwakhiwa kwezichazamazwi zemikhakha ekhethekile kudinga ukuba kube nobudlelwano phakathi kwabakhi bezichazamazwi kanye nengcweti kulowo mkhakha owakhelwa isichazamazwi.

### **1.3 Iilema**

Ilema igama elibhalwa ligqame esichazamazwini. Leli igama okugxilwa kulo uma kwakhiwa isichazamazwi. Amalema afakwa ngasesandleni sobunxele sesichazamazwi bese ebhalwa ngokugqamile, lokhu kugqama kwawo kwenzelwa ukuthi umsebenzisi asheshe afinyelele egameni alifunayo. Njengoba ulimi lwakhiwe ngamagama, amanye amagama aba mafishane amanye abe made.

Amagama aphenyuka amalema lapho esefakwe esichazamazwini, ngakho-ke ilema yilelo gama elicutshungulwe ngokweLeksikhografi ukuze linikeze incazelo liphinde liveze ukuthi lisebenza kanjani emshweni. Ilema liba yinhloko esichazamazwini.

### 1.3.1 Izinhlolo Zamalema Afakwa Esichazamazwini.

UGouws (1997:108) uthi kukhona izinhlobo ezintathu zamalema. Kukhona amalema angamagama aphelele, kukhona lawo angamagama angaphelele bese kuba khona lawo angamagama amaningi.

- Amalema angamagama aphelele yiwona amaningi ezichazamazwini. Lokhu kwenziwa wukuthi amagama aphenyuka abe ngamalema uma esengene esichazamazwini yiwona aba yingxenye enkulu yolimi. Isibonelo: **ingcweti**, **uhambo** njalonzalo. Amalema angamagama aphelele abandakanya alula nalawo alukhuni.
- Amalema angamagama angaphelele: lawa ngamalema angamele amagama aphelele futhi mancane kunamagama aphelele. Amalema anekhongo (hayifeni) nawo abizwa ngamalema angaphelele. Isibonelo samalema angaphelele: **-fa**, **-ni**, **-mbe** njalonzalo.
- Amalema anamagama amaningi: lawa ngamalema angamabizongxube, nakuba kunjalo athathwa njengegama elilodwa futhi aba nencazelo eyodwa esichazamazwini. Isibonelo: **-mathathangozwane**. Lesi sibonelo sakhiwe ngamagama amabili okuyisenzo “thatha” kanye nebizo “uzwane” kwase kuphuma ibizongxube – mathathangozwane.

#### 1.3.1.1 Amalema Angomqondophika

Sisebenzisa igama omqondophika ukuchaza amagama ahamba ngamabili asetshenziswa ngenkolelo yokuthi aqukethe umqondo ophikisanayo. Amagama angomqondophika avela ngenxa yezimo ezithile futhi ukuphikisana kwamagama kusho ukuthi into ingachazwa ngelinye igama hhayi ngawo womabili. Izibonelo zamalema angomqondophika athathelwe esichazamazwini sika-De Schryver (2015):

**Isibindi** noun 7/8 (pl. izibindi) *courage, bravery*, ikhasi le-103 – **uvalo** noun 11/10 (pl. izimvalo) *anxiety; fear*, ikhasi lama-249

**intando** noun 9 *wish*, ikhasi lama-94 – **inzondo** noun 9 *hatred, dislike*, ikhasi lama-97

**ubumnyama** noun 14 *darkness*, ikhasi lama-213 – **ukukhanya** nou 15 *light*, ikhasi lama-221

### 1.3.1.2 Amalema Angomqondofana

UCruse (1986) uveza ukuthi amagama angomqondofana ahlukeno kabili, lokhu kudalwa wukwehluka kwezindlela asetshenziswa ngazo olimini. Kukhona amagama angomqondofana ngqo (afana ngokwenzazelo yesemantikhi) futhi okwazi ukuwasebenzisa ngokuwashintshanisa ngaphansi kwanoma isiphi isimo kungabikho mehluko. Lolu hlobo yilolo olwaziwa ngama-*synonyms* olimini lwesiNgisi. Bese kuba khona amagama angomqondofana, afana ngokwenzazelo yesichazamazwi, lokhu kwenza ukuba ehluke ngendlela asetshenziswa ngayo enkulumweni, la magama abizwa ngama-*plesionyms* olimini lwesiNgisi. Isibonelo: *stared* no *gazed*. Lolu hlobo lwamalema lujwayeleke kakhulu olimini lwesiNgisi.

Izibonelo zamalema angomqondofana ngqo esiZulu athathelwe esichazamazwi esilulimimbili sika-De Schryver (2015)

**Isangoma** noun 7/8 (pl. izangoma) *diviner*, ikhasi le-101 – **isanusi** noun 7/8 (pl. izanusu) *diviner*, ikhasi le-101

**Ingebhe** noun 9 *fear*, ikhasi lama-80 - **uvalo** noun 11/10 (pl. izimvalo) *anxiety; fear*, ikhasi lama-249

**Idlelo** noun 5/6 (pl. amadlelo) *snuffbox*, ikhasi lama-68 – **ishungu** noun 5/6 (pl. amashungu) *snuffbox*, ikhasi le-102

La malema angomqondofana ngqo okusho ukuthi ungakwazi ukusebenzisa, isb: ilema isangoma esikhundleni selema isanusu ngaphansi kwanoma iziphi izimo zolimi. Lokhu kwenziwa ukuthi la malema afana ngokwenzazelo yesemantikhi.

Kunombolo 1.3.1.1 kanye nonombolo 1.3.1.2 ngenhla kuvezwe kafushane izibonelo zamalema angomqondophika nangomqondofana athathelwe esichazamazwini esifaka amalema ngezilimi ezimbili sezikole sakwa-Oxford esihlelwe ngu-De Schryver (2015). Lokhu kuzokwenza kube lula kwabazosebenzisa lolu cwaningo ukubona ukuthi kusuke kungamalema anjani angomqondofana nangomqondophika.



## 1.4 Isichazamazwi

Abasebenzisi abaningi bezichazamazwi bazisebenzisa ngenhloso yokuthola izincazelo zamagama kodwa abakuqondi ukuthi ngabe isichazamazwi siyini. Izingcithabuchopho emkhakheni weLeksikhografi zinikeza izincazelo ezingafani uma ziphendula umbuzo othi yini isichazamazwi. U-Alberts (2003) ubeka kanje uma echaza isichazamazwi:

*...a structured collection of lexical units with linguistic information about each of them.*

...uhlelo lwamagama aqoqelwe ndawonye aqukethe ulwazi oluthinta ulimi.

UBernhart (2001:74) uthi isichazamazwi

*...a book containing a selection of words, usually arranged alphabetically, with explanations of their meaning, and other information concerning them, expressed in the same (source language) or other language (target language).*

...yincwadi equkethe amagama akhethwe, ahlelwa ngokwezinhlamvu, anikezwa izincazelo kanye neminye imininingwane ethinta wona ngqo olimini oluhunyushwayo noma olimini okuhunyeshelwa kulo.

Zonke lezi zincazelo ziqukethe okufanayo okungamagama aqoqelwe ndawonye abe esenikezwa izincazelo. Lolu ulwazi olulula olunganikezwa umsebenzisi mayelana nencazelo yesichazamazwi.

### 1.4.1 Izinhlalo Zezichazamazwi Ezilulimibili

Abasebenzisi abaningi bezichazamazwi abakuqondi ukuthi izichazamazwi zakhelwe ukuzeza inhloso ethile kodwa bazisebenzisela ukuxazulula inkinga abasuke bebhokene nayo ngaleso sikhathi futhi abakuqondi ukuthi izichazamazwi ezilulimibili zehlukahlukene njengoba kukhona esifaka amalema ngolimi olulodwa kanye nalezo ezifaka amalema ngezilimi ezimbili.

- Isichazamazwi esifaka amalema ngolimi olulodwa: Lapha amalema afakwa ngolimi oluthile bese echazwa ngolunye kube sekuphelile. Isibonelo esihle lapha *English-SiSwati Dictionary* (2004). Amalema afakiwe:

**Breakfast** *n.* Kudla kwasekuseni; (ku) –sukusala.

**Tradition n.** Lisiko, indzabuko; umhambo wesive nenkholo yaso.

- Isichazamazwi esifaka amalema ngezilimi ezimbili: Lapha amalema afakwa ngolunye ulimi achazwe ngolunye aphinde afakwe ngalolu abechazwe ngalo bese echazwa ngalolu abefakwe ngalo kuqala. Isibonelo esihle isichazamazwi sezikole sikaDent noNyembezi *English-Zulu: Zulu-English* (1987).

Isibonelo samalema afakwe nge-*English-Zulu*:

**Truly** (adv) iqiniso; isibili; isiminya; impela.

**Bard** (n) imbongi.

**Sprinkle** (v) nyenyeza; nyakambisa; fafaza

Isibonelo samalema afakwe ngesiZulu-English

**Impela** (adv) truly.

**Imbongi** (n) bard.

**Vuvuzela** (v) sprinkle.

## 1.5 Izinhlolongqangi Zocwaningo

Lolu cwaningo luhlose:

- Ukuthola ukuthi isichazamazwi esilulimibili sika-De Schryver (2015) siyaphumelela yini ukuhlinzeka abasebenzisi ngolwazi oluzothuthukisa ukukhulunywa ngempumelelo kwezilimi okufakwe ngazo amalema.
- Ukuhlaziya ngokunzulu ukuthi njengoba lesi sichazamazwi singesilulimibili siyayifeza noma siyahlangabezana yini nenjulalwazi yokusebenziseka nezidingo zabasebenzisi uma kufakwa amalema angomqondofana nangomqondophika.
- Ukuqonda kabanzi umsebenzi nezinhlosongqangi zokwakhiwa kwesichazamazwi esilulimibili kanye nezindlela okufakwa ngazo amalema ukuze kufezwe izidingo zabasebenzisi abahlonziwe.

## 1.6 Imibuzongqangi Yocwaningo

Umcwaningi unemibuzo alindele ukuba iphenduleke uma lolu cwaningo seluphothuliwe, nansi imibuzo eqondene nalolu cwaningo.

- Kungabe isichazamazwi esilulimimbili sika-De Schryver (2015) siyaphumelela yini ukuhlinzeka abasebenzisi ngolwazi oluzothuthukisa ukukhulunywa ngempumelelo kwezilimi okufakwe ngazo amalema?
- Kungani isichazamazwi esilulimimbili sika-De Schryver (2015) kumele sihlonzwe njengesifeza noma esihlangabezana nenjulalwazi yokusebenziseka kanye nezidingo zabasebenzisi?
- Ngabe yini umsebenzi nenhlosongqangi yokwakhiwa kwesichazamazwi esilulimimbili sika-De Schryver (2015) futhi siwafake kanjani amalema angomqondofana nangomqondophika?

## 1.7 Umcabango Ongakafakazelwa

Izinga lokusetshenziswa kwezichazamazwi zephepha ezikoleni zamabanga aphakeme lehle kakhulu, lokhu kungadalwa ukwentuleka kolwazi nekhono lokusebenzisa lezi zichazamazwi. Le nkinga ayibhekene nabafundi nje kuphela kodwa nabafundisi ezikoleni abangaqeqeshiwe ngokusetshenziswa kwezichazamazwi. Enye inkinga eholela ekwehleni kwezinga lokusetshenziswa kwezichazamazwi zephepha ukwanda kwezobuchwepheshe njengamakhompyutha, omakhalekhukhwini namathebhulethi.

Ukungahlelwa kahle kwengxenywe engaphambili yezichazamazwi ukuze kuvele ukuthi amalema afakwe kanjani nakho kunomthelela omkhulu ekwehleni kwezinga lokusetshenziswa kwezichazamazwi zephepha njengoba abasebenzisi bekuthola kunzima ukuthola ulwazi abaludinga engxenyeni ephakathi yesichazamazwi, isibonelo, uma ingxenywe engaphambili yesichazamazwi ingachazi ngokucacile ukuthi uma kufakwa amalema angomqondofana kulandelwe indlela yekhrosireferensi noma wonke achaziwe, lokhu kudala ukudideka kubasebenzisi okungaze kuholele ekwehleni kogqozi lokusebenzisa lezi zichazamazwi. Lokhu kusitshela ukuthi uma kungakhiqizwa izichazamazwi ezisebenziseka kalula kungavuselela uthando nogqozi lokusetshenziswa kwezichazamazwi zephepha kuphinde kwelekelele abafundi nothisha ezikoleni. Njengoba sazi ukuthi ezikoleni eziningi akuvunyelwe

ukuphathwa komakhalekhukhwini ngenxa yokuphazamisa ukufunda nokusabalalisa imininingwane ehlambalazayo nethunza isithunzi sabanye abantu nokuthi akusibona bonke abafundi abanomakhalekhukhwini ikakhulukazi ezindaweni ezisemakhaya. Lokhu kuletha inselelo yokusebenza ngokuzikhandla okubandakanya ukwenziwa kocwaningo olunzulu oluthinta izinga lempilo nezidingo zabasebenzisi abakhelwa isichazamazwi okuze kukhiqizwe izichazamazwi ezizofeza izidingo ziphinde ziphendule nemibuzo abanayo ethinta ulimi ikakhulukazi lapho befuna amalema angomqondofana nangomqondophika.

### **1.8 Umklamo Wocwaningo**

Umkhakha wokwakhiwa kwezichazamazwi esikhathini samanje usuhlukaniseke izingxenye ezimbili, ingxenye yokusetshenziswa kwenjulalwazi yeLeksikhografi kanye nengxenye yokwakhiwa kwesichazamazwi uqobo. Uma singajejeza emuva ngaphambi kokufika kwenjulalwazi yeLeksikhografi amalema ayechazwa nenghloso yokusiza abantu ukuze baqonde amagama athile ikakhulukazi ahambelana nenkolo. UGouws noPrinsloo (2005:1) bathi:

*One of the salient features of dictionaries throughout many centuries is their function to assist users with real problems. This tradition of practical assistance had already been introduced in the early dictionaries.*

Umsebenzi osemqoka wezichazamazwi kumakhulunyaka edlule kwakungokusiza ukuxazulula izinkinga zabasebenzisi. Lo mkhuba wokusiza ngokusebenzisa izichazamazwi waqala ezichazamazwini zokuqala.

Lolu cwaningo luzogxila ekwakhiweni kwezichazamazwi lapho sekulandelwa injulalwazi yeLeksikhografi ekhuluma ngokufezwa kwezidingo zabasebenzisi kanye nenjulalwazi yokusebenziseka kwaso. Lolucwaningo luzoqhutshwa kuhlaziywa ukufakwa kwamalema angomqondofana nangomqondophika ngeso lenjulalwazi yokusebenziseka esichazamazwini sezikole sakwa-Oxford esifaka amalema ngazo zombili izilimi esihlelwe ngu-De Schryver (2015), kuzobhekwa yonke imigudu okumele ilandelwe uma kwakhiwa isichazamazwi esifeza injulalwazi yokusebenziseka. Lesi sichazamazwi siwuhlobo olulimbili futhi amalema afakwe ngazo zozimbili izilimi, ngakho-ke konke okuzokwenziwa kuzokwenziwa kuzona zombili izinhlangothi zalesi sichazamazwi. USvensen (2009:66) uthi:

*This information cannot be given in just any form but must consist of one or more equivalents.*

Lolu lwazi akumele lufakwe noma ikanjani kepha kumele lube nokukodwa okufana nalo noma kube kuningi.

Lokhu kusicacisela ukuthi njengoba kuzohlaziywa isichazamazwi esilulimimbili kumele kubhekwe izihumusho zamalema kuzo zombili izinhlangothi zesichazamazwi. Ngakho-ke lolu cwaningo luzogxila kusukela lapho kuthathwa isinqumo mayelana nohlobo lwesichazamazwi esizokwakhiwa. Kuzobhekwa ingaphandle lesichazamazwi elifaka ingxenye engaphambili kanye nengxenye egcinile bese kubhekwa nengxenye ephakathi yesichazamazwi. Kukho konke lokhu umcwaningi uzobe ehlaziya ukuthi isichazamazwi sakwa-Oxford esihlelwe ngu-De Schryver (2015) siwafaka kanjani amalema angomqondofana nangomqondophika ukuze kufezwe injulalwazi yokusebenziseka. Umklamo walolu cwaningo uzohamba uze ufinyelele kuyo yonke imibuzo engabuzwa ngabasebenzisi bezichazamazwi ezilulimimbili lapho befuna amalema angomqondofana nangomqondophika. U-Akasimi (1977:19) ucaphuna uBanhart lapho ethi isichazamazwi esidumile sibhekene nomsebenzi wokuphendula imibuzo yabasebenzisi kanti nalezo ezisemakethe noma ezidayiswayo kumele zibe negalelo ekuphenduleni imibuzo yabathengi bazo.

## **1.9 Ubumqoka Bocwaningo**

Sekuyisikhathi esithi asibe side impela umkhakha wenjulalwazi yeLeksikhografi ungenile ezilimini zabamnyama ikakhulukazi lezo ezikhulunywa eNingizimu Afrika kodwa usemuningi umsebenzi okumele wenziwe abakhi bezichazamazwi ezifaka lezi zilimi njengoba kuvela ukuthi sisembalwa izichazamazwi ezihlabahlosile ezifaka izilimi zabamnyama. UGouws noPrinsloo (2005:42) baveza ukuthi zisentuleka izichazamazwi ezihlabahlosile ezibhalwe ngezilimi zabamnyama:

*For some of the African languages, however, few dictionaries of relatively high lexicographic achievement exist.*

Ezinye zezilimi zabomdabu azinazo izichazamazwi ezihlabahlosile ezibhalwe kulandelwa injulalwazi yeLeksikhografi.

Ukwenziwa kocwaningo ngezilimi zabamnyama kulo mkhakha ngenye yezindlela okungathuthukiswa ngayo abakhi bezichazamazwi ezifaka lezi zilimi, ikakhulukazi labo abakha izichazamazwi ezilulimimbili ezifaka ulimi lwesiNgisi nezilimi zabamnyama. Zingaba

mbalwa kakhulu uma kungekona ukuthi azikho nhlobo izichazamazwi ezilulimimbili ezifaka izilimi zabamnyama kuphela ikakhulukazi ezifaka ulimi lwesiZulu nezinye izilimi zabamnyama, lokhu kuphonsela inselelo abakhi bezichazamazwi abasebenzisa izilimi zabamnyama ukuqinisekisa ukuthi siyakhula isibalo sokukhiqizwa kwalezi zichazamazwi futhi zibe ngezisezingeni elincomekayo.

Lolu cwaningo lungahlomisa abakhi bezichazamazwi abasebasha kulo mkhakha ngolwazi olungabelekelela ekwakheni ezichazamazwi ezihlabahlosile futhi ezizolandela injulalwazi yokusebenziseka ikakhulukazi lezo ezifaka ulimi lwesiZulu. Lolu cwaningo lungahlomisa ngisho nezinhlango ezimele ukwakhiwa kwezichazamazwi (SA-NLUs) ngolwazi oludingekayo uma kuhlelwa ukwakhiwa kwezichazamazwi.

### **1.10 Izithiyo Okwahlangatshezwana Nazo Ngenkathi Kwenziwa Lolu Cwaningo**

Izichazamazwi ezilulimimbili ezifaka amalema ngolimi lwesiZulu nolwesiNgisi zisentuleka, lokhu kubenomthelela ongemuhle okwenziweni kwalolu cwaningo. Umcwaningi bekumele achithe isikhathi eside ezama ukuhumusha amagama omkhakha weLeksikhografi ewahumushela olimini lwesiZulu njengoba lolu cwaningo lubhalwe ngesiZulu.

Lokhu kusicacisela ngokusobala ukuthi ongoti bezilimi zabamnyama kusamele bathathe igxathu elide emkhakheni wezokwakhiwa kwezichazamazwi nokufundwa kweLeksikhografi ukuze kulondolozwe izilimi zabamnyama.

Njengoba umcwaningi enza lolu cwaningo emkhakheni weLeksikhografi kuvelile akuthi ababalingi ababhali ababhala ngolimi lwesiZulu kulo mkhakha ikakhulukazi abacwaninga ngokufakwa kwamalema angomqondofana nangomqondophika ezichazamazwini, lokhu kwenzeka kwanzima ukuthola ulwazi olubhalwe ngolimi lwesiZulu. Lokhu kudle isikhathi esiningi umcwaningi ezama ukuthola ulwazi olubhalwe ngolimi lwesiNgisi obekudingeka ukuba aphinde aluhumushela olimini lwesiZulu.

Izincwadi zomkhakha weLeksikhografi ezitholakala emtapweni wolwazi nezitholakala kuintanethi zonke zibhalwe ngolimi lwesiNgisi nolwesiBhunu, nakho lokho lokhu kwandise izinqinamba ekwenziweni ngempumelelo kwalolu cwaningo njengoba umcwaningi elahlekelwe esiningi isikhathi ezama ukuhlaziya aphinde ahumusha lezo zincwadi ezihumushela olimini lwesiZulu.

## **1.11 Ukuhlelwa Kwezahluke Zocwaningo**

### **Isahluko Sokuqala**

Lesi sahluko sethula ucwaningo olusihloko sithi “Ukuhlaziywa Kokufakwa Kwamalema Angomqondofana Nangomqondophika Esichazamazwini Esilulimimbili Ngeso Lenjulalwazi Yokusebenziseka”. Lesi sahluko sizokwenaba kafushane ngaphansi kwalezi zihlokwana: Isingeniso, isisusa nesendlanelo socwaningo, ukuchazwa kafushane kwamalema nesichazamazwi, umklamo wocwaningo, izinhloso zocwaningo, imibuzo ezophendulwa wucwaningo, ubumqoka bocwaningo, Umcabango ongakafakazelwa, izithiyo okuhlangatshezwane nazo ngenkathi kwenziwa lolu cwaningo bese kuba uhlelo lwezahluke kanye nesiphetho.

### **Isahluko Sesibili**

Lesi sahluko okungesesibili socwaningo sichaza kabanzi ngomkhakha weLeksikhografi ngokuphendula umbuzo othi “iyini iLeksikhografi?”

Lesi sahluko sizophinde sigxile engxenyeni yokubuyekezwa kwemibhalo okuyingxanye esemqoka yocwaningo, kuzobhekwa imibhalo yabanye abacwaningi emkhakheni weLeksikhografi ikakhulukazi labo abacwaninga ngezichazamazwi ezilulimimbili njengoba lolu cwaningo luzoqhutshwa kuhlaziywa isichazamazwi esilulimimbili. Imibhalo izohlaziywa ezingeni lomhlaba, ezingeni lase-Afrika kanye nasezingeni laseNingizimu afrika.

### **Isahluko Sesithathu**

Lesi sahluko okungesesithathu socwaningo sizochaza izinjulalwazi, izindlela zokuqhuba ucwaningo, izimo ucwaningo olwaqhutshwa ngaphansi kwazo, amasu okuqhutshwa kocwaningo, indlela yekhwalithethivu njengoba umcwaningi kuzodingeka ukuba ahlaziye umbhalo okuyisichazamazwi sezikole esilulimimbili sakwa-Oxford esihlelwe ngu-De Schryver (2015), izindlela zokuqoqwa kolwazi kanye nezimo zokwethembeka.

## **Isahluko Sesine**

Lesi sahluko sethula ulwazi olutholakele kade kuhlaziywa isichazamazwi esilulimimbili sakwa-Oxford esihlelwe ngu-De Schryver (2015) esifaka amalema ngazo zombili izilimi okuwulimi lwesiZulu kanye nolimi lwesiNgesi, bese sinika nezimpendulo zemibuzo yocwaningo.

## **Isehluko Sesihlanu**

Isahluko sokugcina salolu cwaningo, lapha kuhlaziywa ulwazi olutholakele, kwenziwe iziphakamiso bese kusongwa ucwaningo olumayelana nokuhlaziya ngeso lenjulalwazi yokusebenziseka ukufakwa kwamalema angomqondofana nangomqondophika esichazamazwini esilulimimbili.

### **1.12 Isiphetho**

Lesi sahluko okuyisahluko sokuqala socwaningo sisethulele kafushane umhlahlandlela wocwaningo okuyi: Isingeniso, isisusa nesendlalelo socwaningo, ukuchazwa kafushane kwamalema nesichazamazwi, umklamo wocwaningo, izinhloso zocwaningo, imibuzo ezophendulwa wocwaningo, Ubumqoka bocwaningo, Umcabango ongakafakazelwa, izithiyo okuhlangatshezwene nazo ngenkathi kwenziwa lolu cwaningo bese kuba wuhlelo lwezahluko lapha kuchazwe ngakho konke okuzolandelwa yilolu cwaningo. Esahlukweni esilandelayo okuyisahluko sesibili kuzochazwa ngepharadaymu bese kugxilwa kuleyo ezolandelwa yilolu cwaningo, kubuyezwe imibhalo, kube izinjulalwazi zocwaningo kanye nokuchazwa kabanzi kwesichazamazwi esilulimimbili.



## **ISAHLUKO SESIBILI Ukubuyezwa Kwemibhalo**

### **2.1 Isingeniso**

Esahlukweni Sokuqala socwaningo kwethulwe kafushane lezi zihlokwana: isingeniso socwaningo, isisusa nesendlalelo socwaningo, kwachazwa kafushane amagama akhe isihloko salolu cwaningo ukungamalema kanye nesichazamazwi. Kuphinde kwethulwa umklamo wocwaningo, izinhloso zocwaningo, imibuzo ezophendulwa ucwaningo, ubumqoka bocwaningo, umcabango ongakafakazelwa, izithiyo okwahlangatshezwana nazo ngenkathi kwenziwa lolu cwaningo bese kwaba uhlelo lwezahluco kanye nesiphetho. Kulesi sahluko okungesesibili socwaningo kuzochazwa ngokujulile umkhakha weLeksikhografi bese kubuyezwa imibhalo yabanye ababhali ethinta ukufakwa kwamalema esichazamazwini.

Ukubuyezwa kwemibhalo kungumgogodla wokuqhutshwa kocwaningo njengoba kuyiyona ngxenye umcwaningi ayidingayo ngaphambi kokuqala ucwaningo aphinde ayidinge uma eseqhuba ucwaningo lwakhe luhambe luze lufinyelele esiphethweni. Uma umcwaningi esacabanga ngemibuzo yocwaningo ezodinga izimpendulo ngokuqhubeka kocwaningo, leyo mibuzo nezimpendulo okuzotholakala ocwaningweni kuncike ocwaningweni olunesisekelo esijulile futhi esinamathela ekubuyezweni kwemibhalo ngoba umcwaningi uthola ithuba lokubheka ukuxhumana phakathi kwalokho ahlangoza ukukucwaninga nalokho osekwacwaningwa ngabanye ababhali

Ukubuyezwa kwemibhalo kungabuye kwelekelele umcwaningi ngokumhlomisa ngolwazi olunzulu lwalowo mkhakha aphinde akwazi ukubona ukuthi umphumela wocwaningo lwakhe udlale indima engakanani ekukhuliseni ulwazi lwezifundiswa ezigxile emkhakheni ucwaningo oluqhutshwa ngaphansi kwawo nokukwazi ukubheka ubudlelwane obungaba khona phakathi kwemiphumela yocwaningo lwakhe kanye nolwazi obeluvele lukhona. Ukubuyezwa kwemibhalo kungaphinde kwelekelele ngokucacisela labo abazofunda ucwaningo kuphinde kubaphe isihlonti solwazi olujulile lwalowo mkhakha njengoba le ngxenye yokuqhutshwa kocwaningo yenaba kabanzi ngokwatholwa ngabanye abacwaningi emisebenzini yabo emkhakheni ofanayo. Ukuhlaziywa kolwazi kulolu cwaningo kuzoqalwa ezingeni lomhlaba, lapho kuzobhekwa imisebenzi yababhali abangaphandle kwezwekazi i-Afrika kulandelwe ngemisebenzi yababhali base Afrika bese kugcinwa ngemisebenzi yababhali beseNingizimu Afrika.

## 2.2 Iyini ILeksikhografi?

Izincazelo ezitholakala emithonjeni eyejwayelekile kumele zithathwe njengezibalulekile ngoba yilapho abantu abangezona izingcweti emkhakheni weLeksikhografi bethola khona ulwazi oluphatelene nencazelo yalo mkhakha. Ababhali nezingcithabuchopho emkhakheni weLeksikhografi zisihlinzeka ngezincazelo ezahlukene lapho ziphendula umbuzo othi “iyini iLeksikhografi?” I-The New Oxford Dictionary ichaza kanje lapho ichaza iLeksikhografi:

*the practice of compiling dictionaries*

Indlela yokwakhiwa kwezichazamazwi.

UBergenholtz (2012: 32) uveza ukuthi le ncazelo ayigculisi njengoba ingachazi lutho ngenjulalwazi yalo mkhakha futhi ayisinikezi ulwazi olumayelana nokwakhiwa kwesichazamazwi.

Enye yezincazelo zeLeksikhografi ezitholaka ku-inthanethi:

*Lexicography (is) the applied study of the meaning, evolution, and function of the vocabulary units of a language for the purpose of compilation in book form — in short, the process of dictionary making.*

(<http://answers.encyclopedia.com/question/lexicography-159511.html>)

ILeksikhografi isifundo esiphathelene nezincazelo nezinguquko zamagama nokusebenza kolwazimagama ngenhloso yokuwafaka ebhukwini- kafushane, umkhakha wokwakhiwa kwesichazamazwi.

UBergenholtz (2012: 32) uthi yize le ncazelo ingconywa kuneyokuqala kodwa nayo ayisho lutho ngenjulalwazi yalo mkhakha kodwa igxile kakhulu ezincazelweni zamalema.

Incazelo elandelayo ibukeka ingconywa kunalezi ezinikezwe kuqala njengoba yona ikuveza ukubaluleka kwenjulalwazi yokusebenziseka lapho kwakhiwa izichazamazwi.

*Perhaps the simplest explanation of lexicography is that it is a scholarly discipline that involves compiling, writing, or editing dictionaries. Lexicography is widely considered an independent scholarly discipline, though it is a subfield within linguistics.* (<http://www.wisegeek.com/what-is-lexicography.htm>)

Indlela elula yokuchaza iLeksikhografi ukuthi wumkhakha wezifundiswa obandakanya ukwakha, ukubhalwa nokuhlelwa kwezichazamazwi. ILeksikhografi yaziwa njengomkhakha wezifundiswa ozimele yize iyigatsha lesayensi yezilimi.

Ukuphawula kukaBergenholtz (2012: 33) kuthi okuhle ngale ncazelo ukuthi iveza umehluko phakathi kokwakhiwa kwezichazamazwi nenjulalwazi yezichazamazwi. Okubi ukuthi iveza umkhakha weLeksikhografi njengegatsha lomkhakha wesayensi yezilimi.

Incazelo yokugcina yeLeksikhografi ileyo eveza iminxa eyahlukene yeLeksikhografi njengoba kuthiwa:

*Lexicography is divided into two related disciplines:*

- *Practical lexicography is the art or craft of compiling, writing and editing dictionaries.*
- *Theoretical lexicography is the scholarly discipline of analyzing and describing the semantic, syntagmatic and paradigmatic relationships within the lexicon (vocabulary) of a language, developing theories of dictionary components and structures linking the data in dictionaries, the needs for information by users in specific types of situation, and how users may best access the data incorporated in printed and electronic dictionaries. This is sometimes referred to as 'metalexigraphy'. (<http://en.wikipedia.org/wiki/Lexicography>)*

ILeksikhografi ihlukaniseke ngemikhakha emibili:

- Umkhakha wokwakhiwa kwezichazamazwi, ubuciko bokwakhiwa, ukubhalwa nokuhlelwa kwezichazamazwi.
- Umkhakha wenjulalwazi yeLeksikhografi, indlela yezifundiswa yokuhlaziya izincazelo zamagama olimini, ukwakhiwa kwenjulalwazi ethinta izichazamazwi nezikuqethe, izidingo zabasebenzisi, nokuthi abasebenzisi bangaluthola kanjani ulwazi oluqukethwe yizichazamazwi zephepha nezingaphelelwa ndawo.

UBergenholtz (2012: 33) uthi le ncazelo iyancomeka njengoba ikuveza ngokucacile futhi ngokulinganayo ukuthi iLeksikhografi yehlukene ngokwakhiwa kanye nangenjulalwazi yezichazamazwi.

## **2.3 Ukubuyezwa Kwemisebenzi Yabanye Ababhali Ethinta Izindlela Zokufakwa Kwamalema Ezichazamazwini.**

### **2.3.1 Izindlela Zokufakwa Kwamalema Ezichazamazwini Emhlabeni**

UMambrini noPassarotti (2019) emsebenzini wabo osihloko sithi: *Harmonizing Different Lemmatization Strategies for Building a Knowledge Base of Linguistic Resources for Latin* obawenza ngenhloso yokuveza ukuthi zingaxazululwa kanjani izinkinga ezivela uma bezama ukuhlanganisa izindlela ezahlukene zokufakwa kwamalema emsebenzini owaziwa nge-*Linking Latin* (LiLa). Lo msebenzi wokuhlanganiswa kwezindlela ezahlukene zokufakwa kwamalema wabe ugqugquzelwa izinto ezimbili: (a) Ukwelulwa kwesikhathi nokuhlangana kwezilimi kuletha izingqinamba lapho kusetshenzwa noma kuhlaziywa izilimi zemvelo ikakhulukazi lapho sekumele kwehliwe kwenyukwa nobuxhakaxhaka bemishini kuyiwa emikhakheni eyehlukene (b) Ukuhlangana kwezinsiza ezisetshenziswa emkhakheni wezilimi ikakhulukazi olimini lwesiLathini kungelekelela kakhulu imiphakathi ehluahlukene okungaba ongoti bezomlando, kube osolwazi, izazi zomlando ngomuntu kanye nezinye izifundiswa ezenza ucwaningo olwesekelwe ngamaqiniso kanye nolwazi olutholaka emibhalweni.

Umcwaningi wakubona kubalulekile ukubuyezwa kwalo msebenzi njengoba umayelana nezindlela ezahlukene zokufakwa kwamalema kanye nokucutshungulwa nokuzama ukuthola izixazululo zezingqinamba ezibhekana nabakhi bezichazamazwi lapho befaka amalema ezichazamazwini. Lo msebenzi uhlobene nocwaningo olwaluzokwenziwa njengoba nalo lwaluzokwenziwa kuhlaziywa izindlela zokufakwa kwamalema esichazamazwini sezikole esilulimibili. Ukuhlaziywa kwalo msebenzi kwelekelela umcwaningi ngolwazi oluyisisekelo lokufakwa kwamalema, lolu lwazi yilona olwaluzohlalela umcwaningi indlela. Lokhu kwakuzokwelekelwa ngokuthi umcwaningi abone izindlela zokufakwa kwamalema ezisetshenziswa emhlabeni bese eziqhathanisa nezindlela ezisetshenziswe esichazamazwini ayezosihlaziya lapho esehlaziya ulwazi olutholakele ukuze akwazi ukuthola izimpendulo zemibuzo ayenayo ngaphi kokwenziwa kocwaningo.

UMambrini noPassarotti (2019: 72) baveza ukuthi izichazamazwi eziningi zolimi lwesiLathini sekuyilezo ezingaphelelwa yindawo, base bebalula izichazamazwi abathi zingezibalulekile okuyi-*Lewis-Short* kanye ne*Thesaurus Linguae Latinae*. UMambrini noPassarotti (2019: 73)

bathi ulimi lwesiLathini lulandela indlela yokufakwa kwamagama ezichazamazwini bese ebizwa ngamalema, ukukhethwa kwamalema kungumsebenzi osemqoka kakhulu ogcina olandela izindlela ezigunyaziwe njengokufakwa kwamabizo asebunyeni kanye nezenzo ezisenkathini yamanje. Amathesari ahlela amalema ngokuqoqa wonke amagama ahlobene nalelo lema bese kulandelwa indlela egunyaziwe uma efakwa esichazamazwini. Isibonelo: igama *synset* elisho ingane yentombazane kuzobe sekufakwa wonke amagama esiLathini asho okufanayo nelema *synset* njengalawa *filia – daughter, nata – daughter* kanye no *puella – girl*. Nezinye izinsiza njenge *word formation base ne-valency lexica* nazo ziqoqela ndawonye amalema aqukethe umqondo ofanayo noma anezimpawu ezifanayo.

Amalema aphinde asetshenziswe uma kufunwa ulwazi noma izincazelo kukhophasi njengoba umunxa wefonoloji ungojule kakhulu olimi lwesiLathini. Isenzo esijwayelekile salolu limi singaguquguquka izinkathi ezilinganiselwa kwezilikhulu namashumi amathathu. U-Eger (2015) uthi njengoba umsebenzi wokufakwa kwamalema ungobaluleke kakhulu olimini lwesiLathini ngenxa yokujula kwemofoloji yalolu limi, ukucophelela kwabakhi bezichazamazwi zalolu limi kungalinganiselwa kumaphesenti angama-95, 30 kodwa lesi silinganiso kumele siqashelisiswe.

UMambrini noPassarotti (2019: 74) bathi umsebenzi we-*Linking Latin* wabe ugxile kakhulu ezincazelweni kodwa wesekelwe emcabangweni obheka okuthi lokho abafuna ukukuzuzwa kungenzeka yini. Lo msebenzi wokwakhiwa nokuhlelwa kwalesi sizindamagama ubukhuni ngenxa yokuthi ikhophasi, amalema kanye nobuxhakaxhaka bemishini esetshenziswa olimini lwesiLathini ingalandela izindlela ezehlukene zokuthola izixazululo zezinkinga ezivezwa ukufakwa kwamalema.

Isibonelo:

- Ukuphinyiswa kwegama (*voluptas vs uoluptas* okusho *satisfactory*), (b) ubhalomagama (*sulphur vs sulfur* okusho *brimstone*), (c) indlela amagama agcina ngayo (*diameter vs diametros vs diametrus* okusho *diameter*).
- Ubukhona bamalema abhalwa ngokufana kodwa aphinyiswa ngokwehluka
- Ukungacaci kokukhethwa kwamalema.

Baqhubeka bathi uma kufakwa amalema abhalwa ngokufana kodwa aphinyiswa ngokwehluka, kungafakwa amalema angafani kuphela bese kunikezwa izincazelo zawo wonke lawo abhalwa ngokufana kodwa aphinyiswe ngokwehluka uma enezincazelo ezehlukile. UMambrini noPassarotti (2019: 74) bathi njengoba sebeveze izingqinamba ezivamise ukubhekana nabakhi bezichazamazwi lapho befaka amalema ezichazamazwini zolimi lwesiLathini lo msebenzi abawubiza *nge-Linking Latin* uzochaza kucace bha baphinde uhlinzeke ngawo wonke amagama okufanele afakwe futhi kuzoqoqwa amagama amaningi ehlukeno ngokwesakhiwo ukuze afakwe esichazamazwini. Uma sekufakwa amalema kungenzeka kube khona ubudlelwano phakathi kwamagama athile, lobu budlelwane buzochazwa kuqondaniswe nelema kusukela esandleni sobunxele kuya kwesokudla.

Lokhu kuzokwenziwa ngokuthi kuqoqwe amalema azothathelwa kusizindamagama esaziwa nge*Lamlat*, esichazamazwini kuzofakwa igama elilodwa bese kuthi lawo ahlobene nalo afakwe ngaphansi kwalo.

USanchez emsebenzini wakhe osihloko sithi: *The Treatment of Cultural and/or Encyclopedic Items in Specialised Dictionaries for Learners* ofakwe waba isehluko sesithupha encwadini esihloko sithi *Specialised Dictionaries for Learners* ehlelwe nguFuerters-Olivera (2010) uthi izichazamazwi azijwayele ukugxila ekufakweni kwamagama athinta ezamasiko kodwa zigxila kakhulu olimini ngaphandle kokubheka ukuthi ingakanani indima engadlalwa ngamagama athinta ezamasiko ekuthuthukiseni ukuqonda kangcono ulimi. Lo msebenzi uhlobene nalolu cwaningo njengoba okokuqala ugxile ezichazamazwini zabafundi okwesibili ubheka ukufakwa kwamalema athinta ezamasiko ezichazamazwini. Lokhu kuzothuthukisa ulwazi lwabafundi oluthinta ezamasiko kuphinde kuthuthukise ulwazimagama kubafundi abafunda ulimi noma izilimi okufakwe ngazo amalema.

USanchez (2010: 111) ugcizelela ukufakwa kwamagama athinta ezamasiko kwezinye zezichazamazwi kanye nezichazamazwi zomkhakha okhethekile ezilulimibili. Uqhubeka anikeze izibonelo ezikhombisa ukuthi isichazamazwi singamelekelela kanjani umsebenzisi waso ukuze aqonde amalema afakiwe, lokhu kungenziwa ngokuthi isichazamazwi sibe nengxanye ezochaza ukuthi ilema lelo lihlobene kanjani nesiko elithile. La malema angaphinde afakwe nasezichazamazwini ezilulimibili okuyilapho amalema ezilimi ezimbili ezahlukene kuvela kahle ukuthi ehluke kanjani uma esetshenziswa olimini. USanchez (2010: 127) ugcizelela ukuthi izichazamazwi zomkhakha okhethekile kumele zifake amalema athinta ezamasiko.

UKlapicova (2005) emsebenzini wakhe osihloko sithi: *Composition of Entry in a Bilingual Dictionary* ohlose ukucacisa ngezingxenye ezibalulekile ekufakweni kwamalema esichazamazwini esilulimimbili, uqala ngokusinikeza umhlahlandlela oyincazelo yesichazamazwi esilulimimbili, umcwaningi wakubona kuyisu eliphusile ukuchazwa kabanzi kwesichazamazwi esilulimimbili njengoba kungenzeka ukuthi abanye abantu abangafunda lolu cwanningo bangabi nalo ulwazi olugcwele oluphendula umbuzo othi “siyini isichazamazwi esilulimimbili”? UKlapicova (2005:57) ngokusebenzisa nemibono yabanye ababhali uthi izichazamazwi zingakhiwa kulandelwa izindlela ezahlukene okungenzeka ezinye zazo zibe ngezejwayelekile kwabaningi, njengobukhulu besichazamazwi, yize singekho isikali esibekiwe okwavunyelwana ngaso sobukhulu obamukelekile besichazamazwi kodwa konke kuncike ekutheni umakhi wesichazamazwi uwubona kanjani umsebenzi wakhe futhi usebenzise masu mani ekwakhiweni kwesichazamazwi sakhe. Okokuqala, kungaba wukwakhiwa kwesichazamazwi ngesikhathi eseluliwe (*diachronic*) noma ngesikhathi esifushane (*synchronic*) okwesibili, kungaba yindlela okufakwe ngayo amalema, amalema angafakwa ngokwezinhlamvu, ngokwemisindo, ngokwemiqondo noma ngezinye izindlela, okwesithathu, amalema angafakwa ngokwephimbo elisetshenziswa uma ephinyiswa ukuze kuvele umqondo wawo.

UMartiz de Sousa (1995:129) uchaza isichazamazwi esilulimimbili njengesichazamazwi esiluliminingi esinikeza umqondongqo wamagama ezilimi ezimbili ezisuke zifakiwe. ULandau (1989) uthi akujwayelekile ukuba izichazamazwi ezilulimimbili zakhiwe ngesikhathi eseluliwe futhi zivamise ukuhlelwa ngokwezinhlamvu zokuqala zamalema. Uqhubeka athi umehluko okhona phakathi kwezichazamazwi ezilulimilunye nezilulimimbili akusona nje isibalo sezilimi kuphela kodwa nenhlosongqangi yokwakhiwa kwazo. Isichazamazwi esilulimimbili siqukethe amalema noma amabinza ahlelwe ngowezinhlamvu olimini oluhunyushwayo bese kunikezwa izihumusho eziqukethe umqondongqo olimini okuhunyushelwa kulo, inhloso yalokhu wukwelekelela labo abangaluqondi olunye lwezilimi okufakwe ngazo amalema kuleso sichazamazwi.

UKlapicova (2005: 58) uphinde aveze ukuthi isichazamazwi esilulimimbili siyakwazi ukufaka amalema ngolimi olulodwa noma siwafake ngazo zombili izilimi. Lapha usebenzisa isibonelo sesichazamazwi esihlanganisa ulimi lweSilovakhi kanye nolweSingisi, amalema angafakwa ngolimi lweSilovani ahunyushelwe emagameni anikeza umqondongqo olimini lweSingisi

noma afakwe ngeSingisi ahunyushelwe emagameni anikeza umqondongqo olimini lweSilovani, leso sichazamazwi sizokwaziwa ngesichazamazwi esifaka amalema ngolimi olulodwa (*monodirectional*). Uma amalema efakwe ngazo zombili lezi zilimi kwaphinde kwahunyushelwa olunye kolunye leso sichazamazwi sizawa ngesichazamazwi esifaka amalema ngezilimi ezimbili (*bidirectional*)

UKlagicova (2005: 57) uphinde achaze kabanzi ngamagama afakwa esichazamazwini okungamalema, lapho ethi ilema ilelo nalelo gama noma ibinza elifakwa esichazamazwini bese linikezwa incazelo. UBartan, uDe Dois Luque (2000: 255) kanye noCrystal (1985: 110) bachaza ilema njengegama elisetshenziswa ngokwesemantikhi ukunikeza izincazelo zezinto kanti isichazamazwi basichaza njengosomqulu oqukethe amalema.

Lo msebenzi kaKlagicova (2005) uphinde uchaze kabanzi ngomsebenzi wesichazamazwi esilulimimbili lapho ethi amalema esichazamazwini amele umunxa wezincazelo zamagama kanti indlela okuhlelwa ngayo isichazamazwi ingaveza ukujula kwezincazelo zamagama aqukethwe yisichazamazwi. Lapha kuyavela ukuthi ababhali abacashuniwe banikeza izincazelo ezishayisanayo uma bephendula umbuzo othi kungabe uyini umsebenzi wesichazamazwi esilulimimbili njengoba uKlagicova (2005: 58) uma ezama ukuphendula lo mbuzo, uwuphendula elandela indlela yesikole seLeksikhografi se*Bratislava* sona esilandela injulalwazi yezichazamazwi ezilulimimbili kasozi limi ophinde abengumakhi wezichazamazwi uScerba. Ngokwale njulalwazi isichazamazwi esilulimimbili kumele ngaso sonke isikhathi sibe ngesihumushayo futhi akumele sihumushe ngokuchaza kodwa kumele sinikeze igama elinikeza umqondongqo olimini okuhunyushelwa kulo. Uqhubeka athi igama elinikeza umqondongqo yilo elingumgogodla wokuhumusha kwesichazamazwi esilulimimbili, uma kuba khona ezinye izingqinamba zokungatholakali kwezihumusho ezisonikeza umqondongqo ilema lingamelwa elinye elingumqondofana. Isichazamazwi esihle esilulimimbili singakhiwa kuphela ngokusebenzisa kahle ukuchaza kanye nokuhumusha, kodwa ukuhumusha kube yikho okuhamba phambili. Igama elinikeza umqondongqo kumele likwenze lokhu ngokucacile. Lezi ezinye zezinto umcwaningi ayezozibheka ocwaningweni lwakhe, ukuthi ngabe amalema amqondofana namqondophika afakwe esichazamazwini esihlaziwayo ayazinikeza yini izihumusho noma ayachaza olimi okuhunyushelwa kulo njengamagama amasiko anhlobonhlobo asetshenziswa enjengoba enjalo bese kunikezwa incazelo kubakaki.



Ukufakwa kwelema esichazamazwini bese lisetshenziswa emshweni olimini oluvela kulo kungelekelela umsebenzisi wesichazamazwi ukuze aqonde imithetho yalolo limi, ukuthi lelo lema lisebenza kanjani namanye amagama emshweni kanye nemvelaphi yalo okungathuthukisa umsebenzi ekukhulumeni kangcono lolo limi. Isichazamazwi esilulimilunye sikwenza konke lokhu okubalwa ngabanye ababhali futhi inhloso yokwakhiwa kwesichazamazwi esilulimimbili yehlukile kuleyo yokwakhiwa kwesichazamazwi esilulimilunye.

Okubaluleke kakhulu ngesichazamazwi esilulimimbili ukucacacisa ngomqondo wegama nokusebenza kwalo olimini oluhunyushwayo. Umehluko okhona phakathi kwesichazamazwi esilulimimbili nesilulimilunye ukuthi isichazamazwi esilulimilunye sinikeza izincazelo zamagama kanti esilulimimbili sinikeza igama elisho okufana ncmishi ngaphandle kokuchaza. UKlapicova (2005: 58) ugcina ngokuthi le mibono ngesichazamazwi esilulimimbili esikhathi samanje ibukeka njengephelelwe isikhathi njengoba abakhi bezichazamazwi esikhathini samanje bengasagcini ngokubheka ukufakwa kwamalema olimini oluhunyushwayo nokunikezwa kwamagama asho okufana ncmishi olimini okuhunyushelwa kulo kodwa baqhubeka babheke nezinye izinto ezingeke zehlukaniswa nokusebenza kwegama emshweni noma enkulumweni eyejwayelekile njengokuphinyiswa kwalo, ukubhalwa kwalo, ukusebenza kwalo emshweni, imvelaphi yalo kanye nomqondo walo igama.

UZgusta (1971: 294) uthi umsebenzi wesichazamazwi esilulimimbili ilowo wokuhlanganisa umqondo welema elifakwe esichazamazwini nomqondo welema olimini ukuhunyushelwe kulo. Uqhubeka athi kume kuvezwe indlela ilema elisebenza ngayo olimini, uma kuvezwa indlela ilema elisebenza ngayo olimi umakhi wesichazamazwi kumele akucabange ukuthi singabuye sisetshenziswe abasebenzisi abakhuluma ezinye izilimi ngakho-ke kumele ulwazi lufakwe ngendlela ecacile futhi kuvele lonke ulwazi olubalulekile olungelekelela umsebenzisi ofunda ulimi njengolokwengeza futhi kumele kuvezwe nendlela ilema eliphinyiswa ngayo. Uma kunamalema anomqondo ongaphezu kowodwa kubalulekile ukuba kuvele lokho.

UZgusta (1971: 343) uthi ngaphandle kwazo zonke lezi zimpawu ezivezwe ngenhla kodwa amalema esichazamazwini esilulimimbili angaveza olunye ulwazi olwehlukile olungelekelela ngokucaciswa kwezincazelo zamagama. UZgusta (1971: 343) ube eseveza uhlelo okumele lulandelwe uma kufakwa amalema esichazamazwini esilulimimbili.

Uhlelo olufinqiwe lukaZgusta (1971) lokufakwa kwamalema esichazamazwini esilulimimbili.

- Ukufakwa kwamagama aphelele
- Imininingwane yokusetshenziswa kolimi
- Indlela yokuphinyiswa kwamagama
- Amagama asho okufanayo nawolunye ulimi afakwe ephelele
- Akuvezwe konke okuthinta igama elifakiwe uma selihunyushwa
- Imininingwane ephathelene nokusebenza kwelema ezincwadini
- Umsuka nemvelaphi yelema
- Ukunikezwa kwezincazelo zamalema akhiwe ngokuhlenganisa izakhi ezahlukene kanye namabizongxube

ULandau (1989: 9) naye unikeza owakhe umhlahlandlela alindele ukuba ulandelwe yisichazamazwi esilulimimbili lapho kufakwa amalema.

- Sihlinzeka izihumusho zegama negama elisolimini oluhunyushwayo
- Ukufaka onke amagama olimi okususelwa kulo kuphelele
- Kuhlinzekwe uhlelo, isinteksi kanye nencazelo yamagama
- Kuhlinzekwe imiyalelo yokusebenzisa
- Kuhlinzekwe amagama
- Sihlinzeke ngamatemu emikhakha ekhethekile njengomkhakha wezesayensi
- Kuhlinzekwe ngobhalomagama
- Kuhlinzekwe ngempimisomagama
- Kumele isichazamazwi siqoqane

Mayelana nephuzu lesishiyagalolunye kwangenhla elikhuluma ngokuphinyiswa kwamagama uLandau (1989: 9) uphakamisa ukuthi izichazamazwi ezilulimimbili kumele zinikeze indlela eyodwa yokuphinyiswa kwegama ukuze kungadali ukudideka kubasebenzisi, uqhubeka athi umsebenzisi okungasilo ulimi lwakhe okufakwe ngalo amalema angaba nokudideka lapho ebona khona izindlela ezingaphezu kweyodwa zokuphimisa ilema elilodwa. Njengoba lolu cwaningo luzoqhutshwa kuhlaziya ukufakwa kwamalema angomqondofana nangomqondophika ngeso lokusebenziseka kwesichazamazwi esilulimimbili esifaka amalema ngezilimi ezimbili okuwulimi lwesiZulu kanye nolwesiNgisi esihlelwe ngu-De Schryver (2015), lokhu kuzokwenziwa kubhekwa kakhulu umqondo wamagama okusho ukuthi ukuphinyiswa kwawo kuzongena kakhulu njengoba ulimi lwesiZulu luvamise ukusebenzisa iphimbo ukuveza incazelo noma umqondo kwamanye amagama ngakho-ke kubalulekile ukuba

isichazamazwi siveze indlela eyodwa yokuphinyiswa kwegama ngalinye ukuze sigweme ukudideka kubafundi njengoba isichazamazwi singesezikole okusho ukuthi sihlelelwe izingane ezisencane futhi okungenzeka ukuthi zifunda ulimi lwesiZulu njengolokwengeza. Uma sibheka ukusetshenziswa kolimi uLandau uthi kubaluleke kakhulu kubasebenzisi abafunda ulimi ulimi njengolokufika kunomuntu ofunda ulimi njengolimi lwebele ngakho-ke izichazamazwi ezakhelwe ukusetshenziswa ngabafundi abafunda ulimi njengolimi lokwengeza kumele zilufake kakhulu ulwazi oluthinta ukusetshenziswa kolimi. Okusemqoka kakhulu ukuthi izichazamazwi ezilulimimbili ziqikelele inhlalanjalo lapho zinikeza ulwazi oluthinta ukusetshenziswa kolimi olimini oluhunyushwayo nasolimi okuhunyushelwe kulo.

UHaensch no-Omenaca (2004: 240) banikeza owabo umhlahlandlela abalindele ukuba ulandelwe uma kufakwa amalema esichazamazwini esilulimimbili kodwa uveza ukuthi isichazamazwi esilulimimbili siqukatha izinto eziningi ezifana nalezo ezitholakala esichazamazwini esilulimilunye.

- Uhlobo lwelema
- Kuhlinzekwe ngezakhi zamagama
- Kuhlinzekwe ngezingcezu zenkulumo
- Kuhlinzekwe ngendlela yokuphimisa
- Kuhlinzekwe ngezakhi eziveza ubulili, ubuningi obungafanele emagameni, izinhlobo zezenzo kanye namazinga okusebenza kwezenzo
- Kuhlinzekwe ngezimpawu ezisebenza emkhakheni weLeksikhografi
- Kuvezwe amagama angasetshenziswa noma ikanjani
- Kuvezwe ukuthi ilema lisetshenziswa kanjani
- Kuvezwe nezimpawu.

Amalema esichazamazwini esihumushayo kumele afakwe ahambisane nalezi zingxenye zolimi: ifonetiki, izimpawu zefonoloji (kuvezwe nendlela yokuwaphimisa lapho kudingeka khona), ukusetshenziswa kolimi kanye nezakhi zamagama, umqondo wegama ngokwesichazamazwi. Amalema esichazamazwini kumele afakwe ngezindlela ezahlukene, futhi kumele ahlinzeke ngeminxa ethile yolimi okuyifonetiki, umunxa wokusetshenziswa kolimi, umunxa ohlinzeka ngomqondongqo wegama, umunxa womqondo wegama ngokwesichazamazwi.

### 2.3.2 Izindlela Zokufakwa Kwamalema Ezichazamazwini E-Afrika

UMongaba (2011) esingenisweni somsebenzini wakhe osihloko sithi: *A global approach for a dictionary of Lingala* uthi izwe i-Democratic Republic of Congo (DRC) lisebenzisa ulimi lwesiFrentshi njengolimi lokufundisa ezikoleni kodwa ukuqonda lolu limi ikakhulukazi kubafundi abaningi akukho sezingeni elincomekayo. Lokhu kube sekuveza isidingo sokuba olunye lwezilimi ezine ezingezokudabuka kuleliya lizwe okuyilezi (Lingala, Ciluba, Kikongo kanye neKiswahili) lusetshenziswe kanye nesiFrentshi njengezilimi zokufunda nokufundisa ezikoleni. Kube sekuhlaluka ukuthi abafundisi babhekene nengqinamba yokusebenzisa lezi zilimi njengoba kwentuleka izichazamazwi, ikakhulukazi ezilulimimbili ezizokwelekelela ngokuhumusha amagama esayensi asetshenziswa olimini lwesiFrentshi akuze asebenziseke kulezi zilimi zabomdabu uma sezisetshenziselwa ukufunda nokufundisa. Yiso lesi sizathu esenze ukuba uMongaba (2011) aqhube ucwaningo lapho ebheka izindlela ezasetshenziswa uma kufakwa amalema ezichazamazwini ezilulimilunye nezilulimimbili ezifaka amalema ngolimi lwesiLingala. Lo msebenzi kaMongaba (2011) welekelela umcwaningi ekuqondeni kabanzi ukubaluleka kokuhunyushwa kwamalema ehunyushelwa kolunye ulimi nokuthi angafakwa kanjani ukuze isichazamazwi sisebenziseke kalula njengoba uMongaba (2011) enza lo msebenzi ehlaziya ukufakwa kwamalema esichazamazwini esakhelwe izingane zesikole. Umcwaningi wayezocwaninga ukufakwa kwamalema esichazamazwini sezikole sika-De Schryver (2015), ingakho akubona kusemqoka ukubuyekezwa komsebenzi kaMongaba (2011) ekwakheni isisekelo socwaningo lwakhe.

Lo msebenzi kaMongaba (2011) uveza ukuthi izichazamazwi ezifaka amalema ngolimi lwesiLingala ziwafaka zilandela uhlelo lwezinhlamvu. Zonke izenzo ezejwayelekile zolimi lwesiLingala ziqala ngesakhi u- *ko* kodwa abakhi bezichazamazwi bakhetha ukufaka izenzo ngeziqu zazo bese belandela uhlamvu lokuqala lwesiqu sesenzo

Isibonelo: isenzo *kotambola* sizofakwa kanje - *tambola*

Lokhu kusho ukuthi umsebenzisi wesichazamazwi uma efuna uncazelo yesenzo *kontambola* kuzomele abheke engxenyeni afaka amalema aqala ngohlamvu *t*.

Uma kufakwa izenzo ezinezakhi eziletha umqondo owehlukile, izichazamazwi ezifaka amalema ngolimi lwesiLingala azizifaki lezi zenzo kodwa zifaka lezo zakhi okumele ziphongozwe noma zijotshelwe kulezo zenzo, lezo zakhi ilezi *-mi-*, *-lo-*.

Isibonelo:

Isakhi *-mi-* singaphongozwa esenzweni *-tanga* esisho ukubala ukuze kuphume isenzo esithi *mitanga* esisho ukwethembela.

Uma kufakwa izenzo ezijotshelwe izakhi zempambosi ezichazamazwini zolimi lwesiLingala lezi zenzo zifakwa ngokwehlukana nalezo ezejwayelekile kodwa nazo zifakwa zilandela uhlelo lwezinhlamvu.

Isibonelo:

Isenzo *-sala* esisho ukusebenza noma ukwenza singathatha isijobelelo *-is-* kuphume isenzo esisha *-salisa* esisho ukwenza omunye umuntu asebenze noma ukusiza.

Lo msebenzi kaMongaba (2011:4) ubuye uveze indlela okufakwa ngayo amalema angamabizo asebunyeneni nasebuningini. Lo msebenzi uveza ukuthi abufakwa ubuningi bamabizo akulezi zigaba 1-2, 9-2, 11-2, 14-2 kanti amabizo ezinye izigaba asebenzisa lezi zakhi ukuveza ubunye nobuningi 3-4 (mo – mi), 5 – 6 (li – ma) kanye no 7 – 8 (e – bi). Amanye amalema angamabizo asebuningini afakwa kulezi zichazamazwi yilawo angenabo ubunye ahlala esebuningini (njengobhontshisi). Amalema aqala ngohlamvu *e* awafakwa uma esebuningini ngaphandle kwelema *eloko* elisho (into) uma selisebuningini *biloko* okusho (izinto).

Umsebenzi kaNomalanga Mpofu (2007) osihloko sithi: *The User Perspective in Lexicography: The lemmatization of Fixed Expressions in Duramazwi Guru reChishona* wenziwe ngenhloso yokucubungula kabanzi izindlela zokuhlinzekwa ngolwazi ezichazamazwini ezilulimilunye ngeso lenjulalwazi yokusebenziseka. Lo msebenzi ugxile ekufakweni kwamalema amagamaningi njengezimo zokukhuluma. USEvensen (1993: 207) uthi awukho umgomo omiselwe ukufakwa kwamalema amagamaningi ezichazamazwini. Okujwayekile wukuthi abakhi bezichazamazwi balandele leyo ndlela evumelana nohlobo lwesichazamazwi abasuke besakha ngaleso sikhathi ukuze bafeze izidingo zabasebenzisi abasuke bakhelwa leso sichazamazwi. Uqhubeka athi inkinga ebhekana nabakhi bezichazamazwi yileyo yokungaqondi ukuthi izimo zokukhuluma kumele zifakwe njengamalema aligamalinye noma cha. Lo msebenzi kaMpofu wawuzokwelekelela umcwaningi ekuqondeni kangcono ezinye zezindlela ezingasetshenziswa uma kufakwa amalema njengoba lolu cwanningo lwenziwa ngenhloso yokuhlaziya izindlela zokufakwa kwamalema angomqondofana nangomqondophika esichazamazwini esilulimibili sika-De Schryver (2015). Lo msebenzi

wawuzokwelekelela umcwaningi ukuqhathanisa izindlela okufakwe ngazo izimo zokukhuluma zolimi lwesiZulu ezisho okufanayo nalezo zolimi lwesiNgisi engxenyeni yokuqala yokufakwa kwamalema. Aphinde enze okufanayo lapho ebheka indlela okufakwe ngayo amalema ayizimo zokukhuluma zolimi lwesiNgisi ezisho okufanayo nalezo zolimi lwesiZulu engxenyeni yesibili yokufakwa kwamalema njengoba isichazamazwi esasizohlaziywa sifaka amalema ngazo zombili lezi zilimi. UGouws (2003: 39) uthi izichazamazwi ziqukethe lokho akubiza ngokuchema kwamagama, lokhu kuchema kungumphumela wokuqoqelwa ndawonye kwamagama bese kuholela ekuthini incazelo yegama iqhubekela egameni elilandelayo.

Kunokwentuleka kwenhlalanjalo uma kufakwa amalema amagamaningi ezichazamazwini. UCermak (2003: 490) uveza ukuthi kunezindlela ezimbili abakhi bezichazamazwi abazilandelayo uma befaka amalema amagamaningi ezichazamazwini, indlela yokuqala ukuwafaka ngaphansi kwelema eligamalinye elitholakala kuleso simo sokukhuluma noma kulelo lema eligamaningi. Isibonelo salokhu: isaga *Chara chinwe hachitswanyi inda* singafakwa ngaphansi kwala mabizo *chara* (umunwe) noma *inda* (ikhizane), okusho ukuthi lapho kufakwe khona ibizo elitholaka kuleso simo sokukhuluma ngaphansi kwezincazelo kuyobe sekufakwa naso leso simo sokukhuluma noma ngaphansi kwesenzo esitholakala kuso leso simo sokukhuluma. Indlela yesibili ileyo yokufaka amalema amagamaningi, angafakwa ngokwehlukana ekugcineni kwelema, okusho ukuthi elinye lamagama akhe leso simo sokukhuluma lizokhethwa libe yilema bese kufakwa isimo sokukhuluma ekugcineni.

Kuzo zombili lezi zindlela ezivezwa nguCermak (2003) amalema amagamaningi afakwa abe nomqondo oqhubekayo okungadala ukuba umsebenzisi angaqondi ukuthi leso simo sokukhuluma asifunayo sifakwe ngaphansi kwaliphi ibizo noma isenzo, okwenza ukusebenziseka kwesichazamazwi kube lukhuni satshe njengoba umsebenzisi kumele ahlale eqagela.

Umsebenzi kaNkomo (2007) osihloko sithi *Some Deficiencies in the Mediosstructure of Isichazamazwi SesiNdebele* okhuluma ngokuhlelwa kwengaphakathi lesichazamazwi sesiNdebele. UKammer noWiegand (1998) uma becashunwa uGouws (2004) babeka kanje:

*A dictionary is viewed as a carrier of texts. The texts themselves convey the information to the user. The information is arranged and treated systematically according to the conventional structure of a dictionary.*

Isichazamazwi sibukwa njengesiqukathi semibhalo. Le mibhalo idlulisela ulwazi kubasebenzisi. Ulwazi luhlelwa bese luphathwa ngendlela elandla isakhiwo sesichazamazwi.

Kulo msebenzi kuyavela ukuthi ukuhlelwa kwengaphakathi lesichazamazwi kuthinta kakhulu ukufakwa kwamalema njengoba indlela afakwe ngayo kuyiyo edlala indima enkulu ekusebenzisekeni kalulwa kwesichazamazwi. UNkomo (2007: 376) uthi ingxenye yokufakwa kwamalema esichazamazwini kuba indawo lapho abakhi bezichazamazwi bethola ithuba lokufaka amagama amaningi. Abakhi bezichazamazwi ikakhulukazi abadabuka eMelika bejwayele ukukhulisa izibalo zamalema ukuze kuzwakale sengathi izichazamazwi zabo ziqukethe ulwazi oluningi kanti basuke bebala igama kanye namagama akhiwe esuselwa kulelo gama ngokusetshenziswa kwezijobelelo. UNkomo (2007: 377) uthi ukufakwa kwamabizo asebunyeni nasebuningini esichazamazwini kungadla indawo enkulu kodwa kungakhulisa amathuba okufaka amalema amaningi olimi lwesiNdebele. Okubi ngalokhu ukuthi ukufakwa kobunye nobuningi bamalema kudala ukuphindaphindeka kolwazi futhi kumela ahlelwe ngezandla ezoveva ubunye nobuningi bawo.

Amalema amqondofana nalawo ahluke ngokubhalwa kwajwayelekile nawo ayingxenye yokufakwa kwamalema esichazamazwini sesiNdebele. Kunezindlela ezichashunwe kuHadebe (2002: 237) ezilandelwayo zokufakwa kwala malema esichazamazwini sesiNdebele.

- (a) Amagama amqondofana kumele afakwe abe ngamalema azimele
- (b) Amagama ehluka ngokubhalwa kulawo ajwayelekile kumele afakwe abe ngamalema azimele.

Ububi balezi zindlela ukuthi amagama afanayo noma anomqondo ofanayo ayaphindaphindeka esichazamazwini, lokhu kuphindaphindeka kuqeda indawo ebingasetshenziselwa ukufakwa kwamanye amagama. Uma kusetshenziswa lezi zindlela kumele kube nezizathu ezinqala noma kusetshenziswe indlela yekhrosirefensi.

### **2.3.3 Izindlela Zokufakwa Kwamalema Ezichazamazwini ENingizimu Afrika**

Umsebenzi kaPrinsloo (2011) osihloko sithi: *Acritical Analysis of the Lemmatisation of Nouns and Verbs in isiZulu*, esingenisweni salo msebenzi uPrinsloo (2011: 170) uthi ukushicilelwa okokuqala kwesichazamazwi sesiZulu esifaka amalema ngamagama aphelele kwasusa

impikiswano njengoba izilimi zabomdabu zazaziwa ngokulandela indlela yokufaka amalema ngeziqo zamagama. Kwase kuba nombuzo wokuthi kungabe inkinga yabafundi yokuthola iziqu zamagama lapho befuna ulwazi ezichazamazwini isixazululekile yini, njengoba uGouws noPrinsloo (2005: 42) bethi kumele kuvezwe zisuka nje ukuthi ukwehluleka kwabasebenzisi besichazamazwi ukuthola iziqu zamabizo nezezenzo kwenza kube nzima ukuthola izincazelo zamagama abasuke bezifuna ezichazamazwini zolimi lwesiZulu. UPrinsloo (2011: 170) ube esebona kukuhle ukuba enze lo msebenzi ukuze ezocwaninga ngobuhle kanye nezingqinamba eziba khona uma abakhi bezichazamazwi zezilimi zabomdabu ikakhulukazi lezo ezihlanganisa amagama njengolimi lwesiZulu besebenzisa lezi zindlela uma befaka amalema.

UBennett (1986) lapho ecashunwa u-De Schryver (2010: 163) uveza ukujula nobunzulu bamabizo nezenzo zezilimi zabomdabu aphinde aveze ubunzima bokuhlonzwa kweziqo zala magama.

*There has been a debate to the proper arrangement of the the Bantu lexicon, and the question is far from settled. The inflection of nominal and verbals by means of prefixes, and the difficulties [...] If items are alphabetized by prefix [...] a verb will be listed far from its nominal derivations, however transparent these may be [...] a competing school arranges lexicon by stem or root; this usefully groups related items, and saves on cross referencing. Unfortunately the user must be able to identify the stem, which given the sometimes complex morphophemics of Bantu languages may not be easy.*

Sekube nempikiswano ngokufakwa akwamalema ezilimi zabomdabu, futhi lo mbuzo usekude ukuphenduleka. Ukufakwa kwezakhi ezithile emabizweni nasezenzweni okungaba yiziphongozo, ubunzulu bokwakhiwa kwamagama esuselwa kwamanye okuyizimpawu zezilimi zabantu kuletha ubunzima [...] Uma igama lifakwe ngokohlamvu lokuqala lwesiphongozo [...] isenzo sizoba kude kakhulu kunamagama akhiwe esuselwa kuso kodwa lena kungaba indlela ecacile [...] esinye isikole singafaka amalema ngesiqu noma ngomsuka, lokhu kungasiza ngokuqoqela ndawonye amagama ahlobene kuphinde kunciphise ikhrosireferensi. Ngebhadi umsebenzisi wesichazamazwi kumele akwazi sukuhlonzwa isiqu segama, okungaba nzima ngesinye isikhathi ngenxa yobunzulu bokwakheka kwezilimi zabantu.

UVan Wyk (1995: 82) naye uveza umbono wakhe mayelana nezindlela ezimbili zokufakwa kwamalema okuyindlela yokufaka amalema ngamagama aphelele kanye nendlela yokufaka amagama. UVan Wyk (1995) uqhubeka athi kunezindlela ezimbili zokufakwa kwamalema ezilimi zabomdabu eNingizimu Afrika, okuyindlela yegama aphelele kanye yesiqu. Ngokwendlela yegama, amalema afakwa ngokwegama eliphelele futhi kuba nokuxhumana



okuphelele phakathi kwamagama namalema. Ngokwendlela yesiqu, amalema afakwa ngokweziqo zamagama sekususwe iziqalo zawo.

Eminye yemisebenzi eshicilelwe kamuva egxile ezingqinambeni zokufakwa kwamalema ezilimini zabomdabu njengomsebenzi kaPrinsloo (1994), kube okaPrinsloo noGouws (1996), kube okaPrinsloo noDe Schryver (1999), kanye nokaPrinsloo (2009) ihambe encazelweni kaVan Wyk. UVan Wyk (1995) uchitha umbono othi indlela yokufaka amalema ngesiqu iyona engcono kunendlela yokufaka amalema ngegama eliphelele. UVan Wyk (1995: 84) ubeka kanje:

*[...] many lexicographers have come to erroneous conclusion that only the stem tradition is linguistically justified. Ziervogel [...] for example, claims that it is scientifically sound, and Ziervogel and Mokgokong [...] state categorically that it is the only scientific method.*

[...] Abakhi bezichazamazwi abanengi bafinyelele esiphethweni esingelona iqiniso lapho bethi indlela yesiqu iyona kuphela evumelana nolimi. Ziervogel [...] isibonelo, uma ethi ivumelana nesayensi, futhi uZiervogel noMokgokong [...] ngokwehlukana bathi iyona kuphela indlela evumelana nesayensi.

UVan Wyk (1995) uyawuchitha umbono wokuthi indlela yokufakwa kwamalema ngesiqu ingcono ngokonga isikhala kunendlela yokufaka amalema ngegama eliphelele. Uqhubeka achithe akubiza ngomqondo ongukukhohlisa ukuthi ukufakwa kwezakhi ezizokhiqiza amagama amasha ezenzweni nasemabizweni kungakhiqiza amagama amasha ngokulinganayo ngakho-ke kuveza isidingo sokufakwa kwamalema kulandelwa indlela yesiqu uma kufakwa amabizo. Agcine ngokuveza izinkinga ezingaba khona uma kumele kuhlonzwe iziqu zamabizo esigaba sesi-9 njengoba ethi kungenzeka umakhi wesichazamazwi kanye nomsebenzisi waso angakwazi ukukhipha isiqu segama elithile. Isibonelo, kungaba lukhuni ukukhipha isiqu segama intaba, intombi, inkosi kanye nenkabi njengoba isiqu sentombi – **thombi**, esenkosi – **khosi** kanti esenkabi – **nkabi**. NoMpungose (1998: 65) uyavumelana nokuthi ukufakwa kwamalema esigaba sesi-9 nese-10 kuyinkinga kakhulu uma efakwa kulandelwa indlela yesiqu.

Umsebenzi ka-De Schryver (2008) osihloko sithi: *A New Way to Lemmatize Adjectives in a User-friendly Zulu-English Dictionary*, lo msebenzi ubhalwe ngenhloso yokuveza izindlela ezintsha ezingasetshenziswa uma kufakwa amagama esiZulu ayisiphawulo esichazamazwini

sesiZulu nesiNgisi. Esingenisweni salo msebenzi u-De Schryver (2008) uthi sekuyisikhathi eside bekuqaphela ukuthi uma umsebenzisi walesi sichazamazwi efuna ulwazi oluthile kumele asebenzise izindlela okungenani ezimbili ukuze athole ulwazi asuke elufuna, lokhu akwenziwa ukungabibikho noma ukungalandelwa kwenhlalanjalo uma kufunwa amalema kodwa kudalwa wukuthi umsebenzisi kumele abe nolwazi olunzulu lokusetshenziswa kolimi ukuze akwazi ukusebenzisa lesi sichazamazwi ngempumelelo. U-De Schryver (2008: 67) uthi izilimi zabomdabu zineziqu zesiphawulo ezithi azibe ngamashumi amabili kuya kwamathathu. Ezichazamazwini eziningi isiphawulo sifakwa sibe isiqu uma kufakwa amalema, kuhlinzekwe ngencazelo elula bese kuthi ezichazamazwini ezinkulu kuhlinzekwe ngezibonelo noma ezimbili zamabinza. U-De Schryver (2008:67) uqhubeka athi njengoba ulimi lwesiZulu lungoluhlanganisa amagama, isivumelwano sesiphawulo siphongozwa kuzo lezi ziqu. Esichazamazwi esihlelwe ngaleyo ndlela kuba kumsebenzisi ukuthola ulwazi lokusetshenziswa kolimi mayelana nokusetshenziswa kwezivumelwano zesiphawulo.

U-De Schryver (2008: 73) uthi ukufakwa kwesiphawulo esingamagama aphelele kwandisa amathuba okudlulisa umlayezo ocacile ohambelana nesigaba okutholakala kuso leso siphawulo. Lokhu kungenzeka kanje:

- Isiphawulo sivezwa sinjengoba sinjalo.
- Ukuhlinzeka ngezihumushongqo olimini okuhunyushelwa kulo.
- Ukuhlinzeka ngobhalomagama oluyilo ngaphandle kokuba umsebenzisi aqonde ukwakheka kwesiphawulo.
- Ukuhlinzeka ngezigaba zamabizo ezifanele.
- Kungafakwa iziphawulo ezivame ukusetshenziswa.
- Abasebenzisi angeke besadinga ukuqonda ukusetshenziswa kolimi ukuze bakwazi ukusebenzisa isichazamazwi ngempumelelo.

Umsebenzi kaMasubelele (2007) awenza ehlaziya isichazamazwi esihlelwe ngu-M.O. Mbatha esisihloko sithi: *Isichazamazwi sesiZulu* obhalwe ngenhloso yokuveza ukubaluleka kweqhaza lesichazamazwi sokuqala sesiZulu ekuthuthukiseni umkhakha weLeksikhografi yolimi lwesiZulu. Esingenisweni kuyavela ukuthi kwaba yisikhathi esihle sokushicilelwa kwalo msebenzi njengoba lolu limi lukhula nsukuzonke. Njengoba lesi kwabe kungesinye sezichazamazwi zokuqala zolimi lwesiZulu, umcubunguli waso wabe esakhela abasebenzisi

abasemazingeni ehlukeni empilo kanjalo nawemfundo, yingakho siqukethe amagama asemazingeni ehlukeni njengamagama ejwayelekile, amagama okwebolekwa, amagama akhiwe esuselwa kwezinye izilimi, izimo zokukhuluma kanye namagama ezilwane nawezitshalo ayizihumshongqo.

Njengoba sekuveziwe ngenhla ukuthi lesi sichazamazwi sifaka amalema angamagama anhlobonhlobo, abe esephawulwa ngezifinyezi ezikhomba ukuthi lelo nalelo lema liwuluphi uhlobo lwegama. Amalema afakwe ngesiqu segama ase ebhalwa ngokugqamile kodwa ahlelwa ngokohlelo lwezinhlamvu njengoba isiqu sandulelwa yisiqualelo segama. Lokhu kungaba lusizo kubasebenzisi njengoba kuzoba lula ukubona isiqualelo nalelo lema. Uma isiqu sineziqualelo eziningi, lesi siqu sifakwa ngokwehlukahlukana ukuze kuvele zonke iziqualelo ezisebenza naleso siqu, isibonelo: isiqu daka singathatha iziqualelo eziningi, i(li)daka, isidaka, um(u)daka kanye ukudaka. Okubi ngokufakwa kwamalema kulo msebenzi ukuthi kuhlinzekwe ngeziqualelo ezisebunyeneni kuphela njengoba umsebenzisi wesichazamazwi ofunda ulimi lwesiZulu njengolimi lokwengeza njengoba engeke akwazi ukuthola noma ukufunda ngobuningi bamalema.

UMasubelele (2007: 459) uthi uma kufakwa amalema kungaphinde kuhlinzekwe ngolwazi olwengeziwe njengoba isichazamazwi siqukethe amalema anhlobonhlobo, lokhu kungenziwa ngokusetshenziwa kwezimpawu ezizochaza ukuthi ilema liwuhlobo luni. Lapha kungasetshenziswa izimpawu ezikhomba amalema anobunye kuphela, isibonelo: isinyama, ulusinsi. Kube izimpawu ezikhomba amalema anobuningi kuphela, isibonelo: amanconzunconzu. Kube izimpawu ezikhomba amagama okwebolekwa, isibonelo: ilifasikoti njalonjalo. UMasubelele (2007: 459) uqhubeka athi izimpawu zingasetshenziswa ukukhomba amalema anephimbo eliphansi, eliphezulu kanye nalawo ahlanganisa amaphimbo, isibonelo: ubulawu. Uma amalema ebhalwa ngokwehluka, lowo mehluko uyavezwa njengelema imbokodo okuyitshe lokugaya abanye balibiza ngembokode. Zonke izijobelelo zezenzo ziyanikezwa kubakaki njengezijobelelo zempambosi. Uma kufakwa amalema alandelwa yincazelo kanye nendlela asebenza ngayo olimini, uma ilema linencazelo engaphezu kweyodwa nayo iyavezwa. Amalema amqondofana anikezwa izincazelo ngokulandelana.

Umsebenzi kaPrinsloo no-De Schryver (1999) osihloko sithi: *The Lemmatization of Nouns in African Languages with Special Reference to Sepedi and Ciluba* esingenisweni bathi uma

kubhekwa ukufakwa kwamalema angamabizo ezichazamazwini abakhi bezichazamazwi bejwayele ukwehluleka ukuwafaka ngendlela egculisayo lapho bebhekene nezingqinamba zokwakheka kwesichazamazwi sephepha baphinde bakhqize isichazamazwi esisebenziseka kalula ngesinye isikhathi bafaka amalema angajwayele ukubhekwa ngabasebenzisi. Baqhubeka bathi yize noma zikhona izichazamazwi zolimi lwesiPedi nolwesiCiluba kodwa abakhi bezichazamazwi bayakuvuma ukuthi azihlelekile kahle. Lokhu kungenxa yokuthi injulalwazi yokusebenziseka yayingaqhakanjiswa ezichazamazwini zezilimi zabomdabu kanye nokuphelelwa indawo esichazamazwini.

Izindlela okwabe kufakwa ngazo amalema ezichazamazwini zezilimini zabomdabu ziletha ingqinamba uma sekumele kufakwe amalema asebunyeni nasebuningini njengoba lo mehluko kulezi zilimi uvezwa yiziqalo zawo. UPrinsloo no-De Schryver (1999: 259) bathi kuze kube yimanje abakhi bezichazamazwi ezifaka amalema ngezilimi zabomdabu zifaka amalema ngezindlela ezinhlanu.

- Ukufaka amabizo ngeziqu
- Ukufaka amalema kulandelwa umqondo oledwa ukwakheka kwagama
- Ukufaka amabizo asebunyeni nasebuningini
- Ukufaka amabizo asebunyeni kuphela
- Kanye nokufaka amabizo kulandelwa uhlamvu lokuqala noma lwesithathu

#### 1. Ukufaka amabizo ngeziqu

UPrinsloo no-De Schryver (1999: 259) bathi indlela yokufakwa kwamabizo ngeziqu iyona edumile futhi esetshenziswa kakhulu ezilimini zabomdabu. UGuthrie (1971: 358) ukubeka kucaze ukuthi lena yiyona ndlela okumele ilandelwe lapho kufakwa amabizo ezichazamazwini.

*...the essential word structure of Bantu languages...requires that for indexing purposes the stem of a noun and not its concord prefix should decide its position in the alphabetical order*

...ukubaluleka kwesakhiwo samagama ezilimi zabomdabu...uma ezofakwa esichazamazwini kudingeka ukuba amabizo afakwe ngesiqu zingafakwa iziqalo uma ezofakwa kulandelwa uhlelo lwezinhlamvu

UZiervogel noMokgokong (1975: 87) basebenzisa le ndlela futhi bayakugcizelela ukuthi le ndlela iyona eqinisekiswa ngokwesayensi. Eminyakeni elishumi ngaphambi kwalokhu uZiervogel (1965: 45) waphakamisa ukuba amalema afakwe ngeziqu zawo njengoba le ndlela

kuyiyona eqinisekiswa ngokwezesayensi futhi kunobufakazi bocwaningo obukhomba ukuthi le ndlela iqinisekisa ukuxhumana phakathi kwegama nomqondo walo futhi ivimbela ukuphindaphindeka kwamagama.

UPrinsloo no-De Schryver (1999: 261) bashaya amakhala ngale ndlela yokufakwa kwamalema ngeziqum zamagama njengoba bethi umsebenzisi angaba nenkinga yokuthola igama, isibonelo: *dithekollisano* okuyigama elinesiqalo *di-* kodwa esichazamazwini lifakwa lithi *thekollisano* okusho ukuthi umsebenzisi kumele abe nolwazi lokwakheka kwamagama ukuze akwazi ukuthola leli gama futhi lapho azolithola khona izobe ingafakwanga incazelo yalo kwezinye izilimi, lokhu kuzophoqa ukuba abuyele ayobheka igama elisho okufanayo nalo kolunye ulimi.

## 2. Ukufakwa kwelema kulandelwa umqondo oledwa ukwakheka kwegama

UPrinsloo no-De Schryver (1999: 264) bathi isibonelo sokufakwa kwamalema kulandelwa umqondo oledwa wukwakheka kwamagama esichazamazwini sitholakala esichazamazwini esaziwa *nge-Dictionnaire Tshiluba-Francais by Gabriel* (TFG). UPrinsloo no-De Schryver (1999: 264) baveza ukuthi le ndlela yokufakwa kwamalema iyadida yingakho nesichazamazwi sikaGabriel singadumile. Lokhu kwenziwa ukuthi indlela okwakheke ngayo ulimi lwesiCiluba ayihambisani nale ndlela yokufakwa kwamalema. UGabriel uthi imininingwane ephathelene nokusetshenziswa kwesichazamazwi sakhe iyatholakala engxenyeni engaphambili yalesi sichazamazwi. Uqhubeka abeke izizathu ezenza akholelwe ukuthi le ndlela ikulungele ukusetshenziswa uma kufakwa amalema ezichazamazwini, okukuqala ukuthi abasebenzisi kumele bakwazi ukubona into ayibiza nge *le radical* okusho ukuthi abasebenzisi besichazamazwi kumele bakwazi ukukhipha izakhi okungaba iziphongozo, izijobelelo nezinye ukuze bakwazi ukuthola igama esichazamazwini seliyilokho akubize nge *radical*. Okwesibili, uthi uzofaka amagama ngokwemvelaphi yawo ukuze amagama akhiwe esuselwa kwamanye ezolandela indlela ye-*radical*. Okwesithathu uGabriel uthi kungahlanganiswa indlela yokuqala neyesibili, uma abasebenzisi befuna ulwazi bazothola lezi zindlela zisetshenziswe ndawonye zase zehlukaniswa ngemigqa emibili.

## 3. Ukufakwa kwamalema asebunyenini nasebuningini

UPrinsloo no-De Schryver (1999: 267) bathi indlela yokufakwa kwamabizo asebunyenini nasebuningini uma kufakwa amalema ezichazamazwini indlela eyayisetshenziswa ngu-Kriel, oyivulandlela ekwakhweni kwezichazamazwi zesiPedi nezinye ezidumile. Kamuva nje le ndlela ike yasetshenziswa ngu-Lombard, uBenard noGrobler esichazamazwini esilulimintathu

seSediba. Okuhle kakhulu ngale ndlela ukuthi yenza isichazamazwi sisebenziseke kalula. Umsebenzisi akudingeki ukuthi aze abe nolwazi lolimi okufakwe ngalo amalema uma nje azi uhlamvu igama lelo eliqala ngalo. Okubi ngale ndlela ukuthi idala ukuphindaphindeka kwamabizo afakiwe okungalinganiselwa kumaphesenti angama-80 okumosa indawo ebingasetshenziselwa ukufaka olunye ulwazi olubalukile. Okubi kakhulu wukuthi kubukeka sengathi abakhi balezi zichazamazwi bayehluleka ukukhetha amabizo okumele bawafake nokungamele bawafake, lokhu kuholela ekufakweni kwamabizo angajwayele ukusetshenziswa ngabasebenzisi bezichazamazwi.

#### 4. Ukufakwa kwamabizo asebunyeni kuphela

UPrinsloo no-De Schryver (1999: 268) bathi indlela yokufakwa kwamabizo asebunyeni kuphela uma kufakwa amalema isetshenziswe esichazamazwini sesiPukuntsu esishicilelwe kamuva nje. Le ndlela ingadala impikiswano mayelana nokuthi akukuningi kakhulu yini okulindeke ukuba umsebenzisi akufunde ukuze aqonde imithetho yalolo nalolo limi lwendabuko e-Afrika lapho ubunye bebizo buguqulelwa ebuningini kanjalo nobuningi bebizo buguqulelwa ebunyeni. Nayo le mithetho ayisebenziseki kalula futhi abasebenzisi bezichazamazwi abajwayele ukuyifunda. Le ndlela yenza isichazamazwi singasebenziseki kalula futhi izichazamazwi zalolu hlobo azivamile ukusetshenziswa. Ukuphoqwa kwabasebenzisi ukubheka ubuningi bamabizo ngaphansi kwalawo asebunyeni konga indawo ukuze isetshenziselwe ukufaka olunye ulwazi olubalulekile. Lokhu bakufakazela ngokuthi isichazamazwi sesiPukuntsa asashicilelwa ngonyaka we-1989 esifaka amabizo asebunyeni kuphela songa amakhasi angama-30 uma kuqhathaniswa siqhathaniswa naleso esashicilelwa ngonyaka we-1983 esifaka amabizo asebunyeni nasebuningini.

Kujwayele ukuba nzima ukusetshenziswa kwale mithetho njengoba abasebenzisi bezichazamazwi bejwayele ukuthi akukho ukuxhumana phakathi kwale mithetho nendlela okufakwe ngayo amanye amalema. Okukugcina uPrinsloo no-De Schryver (1999: 269) bathi ukusetshenziswa kwale ndlela yokufakwa kwamalema kudala ukwakhiwa kwemithetho engabalulekile njengoba abakhi bezichazamazwi bebengakwazi ukufaka amalema ezindaweni ezehlukene. Baphetha ngokuthi ukufakwa kwamabizo asebunyeni kuphela kuyakunqoba ukuphindaphindeka kwamalema kodwa kufaka ingcindezi kubasebenzisi abasebasha njengoba kudingeka babe nolwazi lolimi baphinde baqonde nemithetho yokusetshenziswa kwezichazamazwi zalolu hlobo.

## 5. Ukufakwa kwamabizo ngokohlamvu lokuqala noma lwesithathu

UPrinsloo no-De Schryver (1999: 269) bathi indlela yokufakwa kwamabizo ngokohlamvu lokuqala nolwesithathu ike yasetshenziswa uSnyman noTeck (2005) esichazamazwini sabo esaziwa nge-*Dikisinare ya Setswana English Afrikaans Woordeboek* (SEA). Okukuqala le ndlela elula ivikela abasebenzisi abangagcwele ekusetshenzisweni kwezichazamazwi. Mancane amathuba okuthi umsebenzisi kube khona angakuqondi uma esebenzisa isichazamazwi salolu hlobo uma uqhathanisa nendlela yokuqala, eyesibili kanye neyesine. Esichazamazwini sikaSnyman amalema angajwayelekile ayazingenela ngaphansi ngohlamvu aqala ngalo kanti ajwayelekile ayazingenela ngaphansi kohlamvu lwawo lwesithathu. Okwesibili, uma kuqhathaniswa nendlela yesithathu yokufakwa kwamalema, abakhi bezichazamazwi bayinqobile impi yokuphindaphindeka kwamalema. Ngelema elilodwa kubukeka lithatha indawo yamalema cishe ayisithupha. Okubi ngale ndlela ukuqagela ukuthi abasebenzisi abakhelwe isichazamazwi salolu hlobo banolwazi olwanele lwezigaba zamabizo. Njengoba le ndlela iveza ukuthi amalema angafakwa ngezindlela ezimbili ezahlukene yenza kube ngcono kakhulu uma uyiqhathanisa nezindlela ezine ezitholakala ngaphansi kwendlela yesibili noma kunjalo lokhu kusasho ukuthi zimbili izindlela okumele umsebenzisi abheke ngazo amalema okungaletha ingcindezi kubasebenzisi abasebasha ekusetshenzisweni kwezichazamazwi ngokumosa isikhathi lapho beqala ukubheka belandela indlela okungesiyona.

UGouws noPrinsloo (2005) emsebenzini wabo osihloko sithi *Principles and Practice of South African Lexicography* bachaza ngezindlela zokufakwa kwamalema ezilimini zabomdabu eNingizimu Afrika njengoba kuyizona ezivamise ukuba nezinkinga uma kuqhathaniswa nolimi lwesiBhunu kanye nolwesiNgisi, okudalwa yizindlela okwakheka ngayo amabizo kanye nezenzo, okuyizinguquko ezifika neziphongozo kanye nezijobelelo. Abasebenzisi bezichazamazwi zezilimi zabomdabu eNingizimu Afrika bajwayele ukukhononda ngokungatholakali kalula kwamabizo kanye nezinye zenzenzo futhi abakhi bezichazamazwi ezifaka izilimi zabomdabu bavamise ukugxekwa njengoba behluleka ukufaka amabizo kanye nezinye zenzenzo ngendlela egculisayo ezichazamazwini zabo ukuze zisebenziseke kalula (Gouws noPrinsloo 2005: 67). Uma kufakwa amalema ezichazamazwini zezilimi zomdabu abakhi bezichazamazwi kumele baqinisekise izinto ezintathu (a) Izindlela zokufakwa kwamalema (b) Amasu okufakwa kwamalema (c) Inqubomgomo yomkhakha weLekzikografi (d) Isakhiwo samabizo nesezenzo (e) Ukubhaleka kwalolo limi, okungaba wulimi olubhalwa

ngokuhlangisa amagama noma kube olubhalwa ngokwehlukana amagama. Gouws noPrinsloo (2005: 68).

UPrinsloo (1991) uveza ukuthi ngesikhathi sekuqala ukusetshenziswa kwekhophasi uma kwakhiwa izichazamazwi kwaba yisona sikhathi esabavulela iminyango yokufakwa kwamabizo nezenzo ikakhulukazi olimini lweSesotho sa Leboa. Ukusetshenziswa kwekhophasi kwasiza ngokuthi abakhi bezichazamazwi bayakwazi ukubona amagama asetshenziswe kakhulu kukhophasi ukuze baqinisekise ukuthi ayafakwa esichazamazwini uma sebefaka amalema baphinde bongwe indawo njengoba bekwazi ukubona amagama asetshenziswe kancane kakhulu kukhophasi bese bangawafaki ezichazamazwini. Ngokusebenzisa le ndlela abakhi bezichazamazwi sebeyakwazi ukunciphisa isibalo samalema ngokulandela ukuthi avela kangakanani kukhophasi. Ubufakazi bokufakwa kwamalema avela kakhulu kukhophasi bungatholakala enkulumweni kaZgusta (1989a: 300) lapho ethi:

*...more dictionaries, particularly the morden recent ones will list at least some of the derived forms as as separate entries.*

...izichazamazwi eziningi, ikakhulukazi ezesimanje ziyofaka okungenani amalema ambalwa akhiwe esuselwa kwamanye amagama.

Ezinye izindlela zokufakwa kwamalema ngokweLeksikhografi kungaba ukufakwa kwamalema ngokwegama eliphelele noma afakwe ngeziqo zawo. UGouws noPrinsloo (2005: 75) bathi kunendlela ebizwa nge “*enter-them-all*” ivumela indlela endala yokufakwa kwamabizo ngeziqo bese kube nenye indlela ebizwa nge “*regulate-them-in*” yona ivumela ukufakwa kwezenzo ngeziqo bese ivumela ukufakwa kwamabizo ngamagama aphelele. Uma kusetshenziswa indlela ebizwa nge “*regulate-them-in*” lapho kufakwa iziqu zezenzo kanye nemithetho elawula ukufakwa kwezenzo eziguqukile okungaba izimpambosi, umakhi wesichazamazwi akazifaki izenzo eziguqukile kodwa ufaka imithetho elawula umsebenzisi ukuze akwazi ukuthola ulwazi olumayelana nalelo lema alifunayo uma lingafakiwe esichazamazwini. Isibonelo salokhu uma igama *hlatswa* elisho ukuhlanza olimini lwesiPukuntsu lifakiwe esichazamazwini bese kuthi igama *hlatswetsa* elisho ukuhlanzela noma *hlatswitse* elisho ukuthi kuhlanziwe, lapha kulindeleke ukuba umsebenzisi aluqonde ulimi nezinguquko zemisindo uma kungenjalo abheke engxenyeni engaphambili yesichazamazwi ukuze athole imithetho yezinguquko ezomlawula ukuze athole ulwazi alifunayo. UGouws noPrinsloo (2005: 75) bona babona ukuthi le ndlela yonga indawo ukuze engasetshenziselwa



ukufaka ezinye izenzo ezejwayelekile. Umcwaningi wabona le ndlela ingadala ukusebenziseka kwesichazamazwi kubenzima kakhulu ikakhulukazi kulabo basebenzisi abafunda ulimi njengolokwengeza, okungagcina bengazitholanga izincazelo zamagama abawafunayo. Lokhu kungaphinde kube ukubancisha ithuba lokubona ukuthi izenzo zalolo limi zingaguquka kanjani ukuze ziveze umqondo owehlukile kowezenze ezejwayelekile. UBusane (1990:28) ubeka kanje:

*...many introductory pages [are] usually allocated to grammatical sketches of the language concerned without the knowledge of which it is deemed hazardous to use the dictionary successfully. We believe, however, that these sections and introductory explanations are not sufficient provisions for the user friendly product. Dictionary users are known to allocate little to the study of these prefatory matters.*

...amakhasi amaningi esichazamazwi okujwayeleke ukuthi kube yilawo asekuqaleni asetshenziselwa ukufaka izinguquko zemisindo ngaphandle kokuqonda ukuthi angeke kwaphazamisa impumelelo yesichazamazwi. Sikholelwa ukuthi lesi senzo nezincazelo ezihlinzekwa esingenisweni azenele ukuze isichazamazwi sibe ngesisebenziseka kalula. Abasebenzisi bezichazamazwi baziwa ngokungaxili engxenyeni equkethe lolu lwazi.

UGouws noPrinsloo (2005: 76) bathi ulwazi olufakelwe abasebenzisi esingenisweni salesi sichazamazwi kanjalo nemiyalelo akuwenzi umqondo njengoba uma sekumele babhekane nezijobelelo ezingaphezu kwesisodwa zijotshelwe esiqwini esisodwa sesenzo, amathuba okuthi bathole ulwazi abalufunayo mancane kakhulu.

UGouws noPrinsloo (2005: 76) baveza ukuthi ukufakwa kwamalema asebunyeni nasebuningini yiyona ndlela eyenza isichazamazwi sisebenziseke kalula futhi le ndlela yokufakwa kwamalema iyona ethandwa kakhulu ngabasebenzisi abasebasha bezichazamazwi kanye nabafunda lolo limi njengolokwengeza. Le ndlela yiyona esetshenziswa nguKriel ezichazamazwini zesiPukuntsu nakwezinye ezidumile. Le ndlela ayishayisani nezinguquko ezenzeka emabizweni asebuningini njengoba nawo efakwa lapho sekufakwa amalema. Okubi nje ngale ndlela ukuphindaphindeka kwamagama njengoba kulinganiselwa kumaphesenti anga-80. Indlela yokufakwa kwamagama asebunyeni kuphela iyona elungele umkhakha weLeksikhografi njengoba uGouws noPrinsloo (2005: 77) bethi kwathi lapho uVan Wyk (1995) eqala ukuyisebenzisa kwase kunqamuka ukusetshenziswa kwendlela endala kaKriel ayeyisebenzisa yokufaka amagama asebunyeni nasebuningini ezichazamazwini zesiPukuntsu ngonyaka we-1989. Okubi ngale ndlela yokufakwa kwamalema asebunyeni kuphela ukuthi

ihambisana nemithetho eminingi echaza iphinde ilawule indlela okungatholakala ngayo ulwazi lwamalema asebungini okugcina kwenza isichazamazwi singabi ngesisebenziseka kalula ikakhulakazi kubasebenzisi abangayiqondi leyo mithetho. UGouws noPrinsloo (2005: 78) bathi amalema angafakwa kulandelwa uhlelo lwezinhlamvu, lolu hlelo lungasebenza ngezindlela ezimbili, amalema angafakwa kulandelwa uhlamvu lokuqala noma afakwe kulandelwa uhlamvu lwesithathu. Le ndlela yayisetshenziswa uSnyman nabanye esichazamazwini sabo seSetswana, isiNgesi kanye nesiBhunu. Le ndlela ilandela uhlelo lwegama eliphelele kanye nesiqu.

Indlela yokufakwa kwamalema ngesiqu idinga ukubhekisiswa ngoba ishayisana nenye indlela endala yokufakwa kwamalema ezilimi zabomdabu ukuyindlela yokufakwa kwamalema ngamagama aphelele kusho uGouws noPrinsloo (2005: 78). UGouws noPrinsloo (2005: 79) bacuphuna uVan Wyk (1995) lapho ethi kubalulekile ukuqonda umehluko okhona phakathi kwamabizo nezenzo uma kufakwa iziphongozo nezijobelelo emagameni. Isibalo esikhulu seziphongozo esingalinganiselwa ezinkulungwaneni ezine zingena nje kalula esiqwini sesenzo esisodwa, lezo ziphongozo kungaba yizivumelwano zenhloko, izivumelwano zikamenziwa, izakhi ezikhomba ukuphika, izakhi ezikhomba ukuqhubeka kanye nezakhi ezikhomba inkathi ezayo. Uqhubeka athi izilimi ezibhala amagama ngokwehlukana kulula ukuthola isiqu sesenzo njengoba sibhalwa sehlukane nezinye izakhi kanti ezilimini ezibhala ngokuhlanganisa amagama kuba lukhuni satshe ukukhipha isiqu sesenzo njengolimi lwesiZulu. UVan Wyk (1995) uqhubeka anikeze isibonelo sesiqu sesenzo **hamba** bese esisebenzisa neziphongozo ezehlukahlukene ukuze kuvele inkinga engabhekana nabasebenzisi abafunda lolu limi lapho amalema efakwe ngesiqu zawo. Izibonelo ezisetshenzisiwe: **nihambile**, **ukuhamba**, **ayehamba**, **ngalihamba**. Ngalokhu uzama ukuveza ukuthi umsebenzisi wesichazamazwi angaba nenkinga yokuthola amalema akhelwe esiqwini sesenzo **hamba** uma efakwe aba ngamagama aphelele njengoba umsebenzisi kumele akwazi ukuhlalela igama ngokwezakhi zalo. Okubi futhi ngokufakwa kwezenzo zingamagama aphelele ukuphindaphindeka kolwazi oluthi alufane. Okucacayo ukuthi zozimbili lezi zindlela eyokufaka amalema ngamagama aphelele kanye neyokufaka amalema ngesiqu ziyavumelana ngokuthi izenzo kumele zifakwe ngesiqu esichazamazwini. Ngakho-ke indlela yokusebenzisa isiqu uma kufakwa izenzo zezilimi zabomdabu eNingizimu Afrika iyona egqugquzelwayo.

## 2.4 Isiphetho

Kulesi sahluko socwaningo kudingidwe kafushane ukuthi iyini iLeksikhografi kwase kwabuyekezwa ngokujulile imibhalo yabanye ababhali ekhuluma ngokwakhiwa kwezichazamazwi kanye nezindlela zokufakwa kwamalema. Imibhalo yahlaziywa kusukela ezingeni lomhlaba, e-Afrika naseNingizimu Afrika. Lolu cwaningo lwaluzohluka emibhalweni yabanye ababhali eyafundwa ngoba umcwaningi wayehlaziya izindlela zokufakwa kwamalema angomqondofana nangomqondophika esichazamazwini esilulimibili ngeso lokusebenziseka kwesichazamazwi sezikole esifaka amalema ngolimi lwesiNgisi nolwesiZulu esihlelwe ngu-De Schryver (2015) njengoba imibhalo eyahlaziywa yabe ingagxilanga ekufakweni kohlobo oluthile lwamalema kodwa yabe ihlaziya ngokuvulelekile futhi kunanoma yiluphi uhlobo lwesichazamazwi. Esahlukweni esilandelayo kuzodingidwa izinjulalwazi ezilandelwe yilolu cwaningo, amapharadaymu bese sigxila kuleyo elandelwa yilolu cwaningo, izindlela zokuqhuba ucwaningo bese kugxilwa kuleyo eyayizolandelwa yilolu bese kuba izindlela zokuqoqa ulwazi.

## ISAPHLUKO SESITHATHU

### Izinjulalwazi Zocwaningo Kanye Nezindlela Zokuqhutshwa Kocwaningo

#### 3.1 Isingeniso

Esahlukweni esingenhla okungesesibili socwaningo kuchazwe kafushane ngomkhakha weLeksikhografi kwase kugxilwa ekubuyekweni kolwazi olwavezwa ngabanye ababhali abayizingcithabuchopho kulo mkhakha, lokhu kwenziwe kubhekiswe ekwakhiweni kwezichazamazwi ngokubheka ngqo izindlela ezasetshenziswa uma kufakwa amalema ezichazamazwini. Kulesi sahluko okungesesithathu socwaningo kuzodingidwa izinjulalwazi eziyisisekelo salolu cwaningo, okuyinjulalwazi yesemantikhi kanye nenjulalwazi yokusebenziseka kwesichazamazwi. Njengoba kulolu cwaningo kuzobhekwa izindlela zokufakwa kwamalema angomqondofana nangomqondophika ezichazamazwini okuthinta izincazelo nomqondo wamalema lokhu kuzokwenziwa kubhekwa ngeso lokusebenziseka kwesichazamazwi. Kubhekwe izindlela zokuqhutshwa kocwaningo: Ukuhlelwa kocwaningo okufaka (ipharadaymu yocwaningo, izimo okwaqhutshwa ngaphansi kwazo ucwaningo, amasu okuqhutshwa kocwaningo), kulandele indlela yekhwalthethivu, isampuli ukuqoqwa kanye nokuhlaziywa kolwazi bese kugcina izimo zokwethembeka.

#### 3.2 Izinjulalwazi

USpivak (1990) ubeka kanje uma echaza injulalwazi:

*Theory is thus anything but a baggage of abstract learning out touch with real life... talking about real life at a level of abstraction by people who are incomprehensible, endorsed by institutions.*

Injulalwazi ayilutho olutheni ngaphandle kolwazi olungathintene nempilo, ikhuluma ngempilo ezingeni elingabonakali, lokhu kukhulunywa ngabantu abangaqondakali bese abakushoyo kwamukelwa izikhungo.

UNdimande (2001:19) uchaza injulalwazi njengombono womuntu ongasetshenziswa ocwaningweni ukuze kwesekelwe ubuqiniso nolwazi oluvezwa wucwaningo. Injulalwazi yesemantikhi igxila encazelweni yegama noma yenkulumo. Abasebenzisa le njulalwazi bathi igama liqukethe incazelo futhi abaqhamuke negama basuke bazi ukuthi liqondeni kanye nomsebenzi walo. Abethimagama basuke bazi ukuthi into bayethelani ngegama elithile.

### 3.2.1 Injulalwazi Yesemantikhi

UWierzbicka (1999: 258) uthi sekuyiminyaka ephakamisa umbono othi njengoba isemantikhi ingumkhakha wezifundiswa kumele iveze ukubaluleka kwayo emkhakheni weLeksikhografi, uqhubeka athi umkhakha weLeksikhografi uyawudinga owesayensi yeszilimi kanti nowesayensi yezilimi uyawudinga oweLeksikhografi. UZgusta (1971: 111) uthi ukufakwa kwezincazelo zamalema ezichazamazwini kumele kuthuthukiswe futhi umsebenzi wokulungiselela lokhu kumele wenziwe ngosozilimi. UWierzbicka (1996: 1) uthi ulimi luyindlela yokudlulisa izincazelo, indlela oluhleleke ngayo iveza umsebenzi walo futhi umuntu angaluqonda kahle ngendlela olusetshenziswe ngayo. Uqhubeka athi ukufunda ulimi ngaphandle kokuqonda izincazelo zamalema kufana nokufunda izimpawu zomgwaqo uzibuka ngeso lokuthi zakhiwe ngani futhi ungayiqondi incazelo nomlayezo eziwudlulisela kumuntu osebenzisa umgwaqo.

#### 3.2.1.1 Injulalwazi Yesemantikhi KaNicolaisen

UNicolaisen (1976:161) uthi amagama aveza izinhlobo ezintathu zamazinga encazelo, *i-lexical meaning* okuyincazelo yegama etholakala esichazamazwini, *i-associative meaning* okuyincazelo eveza izindlela zokuxhumana kanye nesizathu sokwethiwa kwalelo gama okusho ukuthi incazelo exhumanisa igama nokwethiwa kwalo kanye ne-*onomastic meaning* okuyizinga elibuka incazelo yegama elimele okuthile futhi lapha kufakwa umqondo we-*onomastikhi* encazelweni yesichazamazwi. Ngokwale njulalwazi into yethiwa ngegama elinencazelo esobala esichazamazwini uma sibheka *i-associative level of meaning*. NgokweThemnoloji abethimagama basuke bazi ukuthi into bayethelani ngalelo gama futhi beyazi nencazelo yalo. Kuyenzeka incazelo yegama esesichazamazwini igcine isikhohlakele uma igama selisebenze kakhulu. Umsebenzi owenziwa igama iwona ogcina usubalulekile ngoba umela lokho okwethiwe. URaper (1987) ugqamisa ukuthi kunomehluko phakathi kwencazelo yokusemcabangweni nencazelo yegama etholakala uma lisebenza. Incazelo yokusemcabangweni, ephakathi egameni, ifaka kakhulu incazelo yesichazamazwi nencazelo yohlelo lolimi. Incazelo yegama etholakala uma lisebenza nencazelo ehlobanisa igama nokwethiwa, kunobuhlobo nencazelo yento futhi ihambisana negama ngokubuka okwethiwayo. NgokukaRaper (1987) zine izincazelo ezitholakala uma igama lisebenza (a) Incazelo ngqo, ethinta izinto ezaziwayo ngaleyo nto, (b) Incazelo yemizwa, iwumphumela wemizwa yomuntu ngaleyo nto, (c) Incazelo yokuhlalisana, iphathelele nesimomqondo sesikhashana (d), Kube incazelo ephathelene nemisindo elethwa ukuzwa imisindo yegama.

UNicolaisen (1974: 84) uthi wumsebenzi wegama kuphela obalulekile futhi ukubhalwa kwamagama abantu nawezindawo ngosonhlamvukazi kuwabeka kwelinye izinga. UNdimande (1998: 18) uthi lokhu kusho ukuthi amagama abantu, awezindawo kanye nezibongo kwehlukile ukubhalwa kwawo kwamanye amagama.

### **3.2.2 Injulalwazi Yokusebenziseka Kwesichazamazwi**

Njengoba lolu cwaningo lwaluzohlaziya ukufakwa kwamalema angomqondofana nangomqondophika esichazamazwini sika-De Schryver (2015) esilulimibili esifaka amalema ngolimi lwesiZulu nolwesiNgisi ngeso le njulalwazi yokusebenziseka egcizelela ukufezwa kwezidingo zabasebenzisi, lokhu kwaveza yisidingo sokuba lolu cwaningo lulandele injulalwazi yokusebenziseka. Injulalwazi yokusebenziseka kwesichazamazwi yasungulwa nguHaas (1962). UHaas (1962: 48) uthi:

*A good dictionary is the one in which you can find the information you are looking for – preferable the in the very first place you look.*

Isichazamazwi esihle yilesi okwazi ukuthola kuso ulwazi olufunayo usabheka okokuqala

UBarnhat (1962: 161) lapho ecashunwa nguGouws noPrinsloo (2005: 39) naye ugcizelela ukubaluleka kokwakhiwa kwezichazamazwi ezisebenziseka kalula lapho ethi:

*...it is the function of a popular dictionary to answer the questions that the user of the dictionary asks, and dictionaries on commercial market will be successful in proportion to the extent to which they answer questions of buyer.*

...kungumsebenzi wesichazamazwi esisetshenziswayo ukuphendula imibuzo abasebenzisi baso abayibuzayo, futhi izichazamazwi ezisezitolo ziyophumelela ngobuningi bazo ukuphendula imibuzo yabathengi.

UBergenhltz noTarp (2003:172) bathi kwezinye zezingcithabuchopho ezasungula injulalwazi yokusebenziseka kwesichazamazwi kungabalwa uScerba (1940), Hausmann (1977) kanye noKromann (1984) bonke babegxile kubasebenzisi bezichazamazwi nezidingo zabo. Le njulalwazi ihlobene nenjulalwazi eyaziwa nge-*General theory of lexicography* eyayiqhakanjiswa yingcithabuchopho emkhakheni weLeksikografi u-H.E. Wiegand futhi ivela emisebenzini yakhe eminingi okungama-athikhili nezicwadi (Wiegand 1977, 1988, 1989,

no 1998). Kuhambe kwahamba kwase kuzovela injulalwazi yokusebenziseka kwesichazamazwi eyaziwa nge-*The modern theory of lexicographic functions*. Le njulalwazi yasungulwa abacwaningi abaphuma emnyangweni wokwakhiwa kwezichazamazwi esikoleni sezamabhizininisi esaziwa nge-*Aarhus* kusukela ngeminyaka yowe-1990 okubalwa kubo uBergenholtz (1996, 1998), Tarp (1992, 1994, 1995, 1998, 2000, 2001, 2002) Bergenholtz noNielsen (2002) kwazoba uBergenholtz noTarp (2002).

UBergenholtz noTarp (2003:172) bathi le njulalwazi yesekelwe umbono othi awufane nombono kaH.E. Wiegand (1977) ogqugquzela ukwakhiwa kwezichazamazwi ezilandela injulalwazi. UWiegand (1984: 13) lapho ecashunwa nguGouws noPrinsloo (2005: 4) uthi umkhakha wokwakhiwa kwezichazamazwi ungumkhakha ozimele futhi awusilo igatsha lomkhakha wesayensi yezilimi njengoba kusho abanye abacwaningi. Umkhakha wokwakhiwa kwezichazamazwi uxile ekwakhiweni kwezichazamazwi okungumkhiqizo wesandla somuntu kanti isayensi yezilimi igxile ezilimini nokuyinto ethathelwa ezizukulwaneni zasesikhathini esiphambili, okwesibili izichazamazwi zingamathuluzi asetshenziselwa ukufeza izidingo zabasebenzisi bazo okwenza ukuba injulalwazi nokwakhiwa kwazo kuhlangabezane nalezi zidingo. UWiegand (1977) naye uyavumelana nokuthi umkhakha wokwakhiwa kwezichazamazwi ungumkhakha ozimele yize ebheka lo mkhakha ngeso lesayensi yezilimi bese kungavumelani nombono wakhe othi izichazamazwi zingumkhiqizo owakhelwe ukuhlangabezana nezidingo zabasebenzisi.

UBergenholtz noTarp (2003:172) bathi abakhi bezichazamazwi kumele bafunde ngezimpilo zabasebenzisi nalokho abakwenza ezindaweni abaphila kuzo ukuze bezokwazi ukuthola ukuthi yiziphi izidingo okumele kuhlangatshezwane nazo ngezichazamazwi abazakhela labo basebenzisi. Baqhubeka bathi izidingo zomuntu ngamunye akumele zithathwe njengento engekho ngoba banezimpilo zabo ezingahlangene nezomphakathi, ngakho-ke abakhi bezichazamazwi kumele baqagule uhlobo lwabasebenzisi kanye nohlobo lwezinkinga ukuze kwakhiwe uhlobo lezichazamazwi ezizobhekana ngqo nalezo zinkinga.

UBergenholtz noTarp (2003:173) bathi kunezimpawu okumele zibhekwe uma kuqagulwa uhlobo lwabasebenzisi abazokwakhelwa uhlobo oluthile lwesichazamazwi, yize kungasho ukuthi lezi zimpawu ziyosetshenziswa kuzo zonke izinhlobo zezichazamazwi.

1. *Which language is their mother tongue?*
2. *At what level do they master their mother tongue*
3. *At what level do they master a foreign language?*
4. *How are their experience in translating between the languages in question?*
5. *What is the level of their general cultural and encyclopedic knowledge?*
6. *At what level do they master the special subject field in question?*

1. Iluphi ulimi lwabo lwebele?
2. Balukhuluma kahle kangakanani ulimi lwabo lwebele?
3. Balukhuluma kahle kangakanani ulimi lokufika?
4. Banawo yini amava okuhumusha ulimi okukhulunywa ngalo?
5. Banolwazi olungakanani ngokosikompilo lwabo?
6. Bawuqonda kangakanani umkhakha okhethekile okukhulunywa ngawo?

Baqhubeka bathi kungenzeka kube khona ezinye izimpawu kodwa lezi zibaluleke kakhulu ukuze kuqagulwe uhlobo lwabasebenzisi besichazamazwi. Ukuqagulwa kwezimpawu zomsebenzisi kuyisinyathelo sokuqala okumele sithathwe ngumakhi wesichazamazwi ukuze kuhlonzwe izidingo zomsebenzisi futhi lezi zimpawu zihlobene nezimo ezithile ezithinta umsebenzisi. Kubalulekile ukuthi kuhlonzwe izimo zabasebenzisi zehlukaniswe bese ziyahlaziywa ukuze kubonakale ukuthi abasebenzisi banaziphi izidingo.

Le njulalwazi yesimanje yokwakhiwa kwezichazamazwi yehlukanisa abasebenzisi ngamaqoqo amabili, iqoqo lukuqala lifaka abasebenzisi abadinga ulwazi olwengeziwe ngesihloko esithile okungaba wulwazi olujwayelekile oluthinta ezamasiko nemvelaphi yabo noma kube ulwazi lomkhakha okhethekile noma kube ulwazi oluthinta ulimi njalo njalo.

Yilapho okuvela khona isidingo sokuba abakhi bezichazamazwi bazihluphe ngokuthola baphinde bafake lolu lwazi olukhethekile ezichazamazwini ukuze babone ukuthi iziphi izidingo ezingafezeka uma abasebenzisi besebenzisa lezi zichazamazwi. UBergenholtz noTarp (2003:174) bathi lolu hlobo lwabasebenzisi oludalulwe ngenhla lubizwa nge-*knowledge-orientated*. Lapha ukuxhumana kuba phakathi kukamakhi wesichazamazwi kanye nomsebenzisi waso. Umsebenzisi udinga ulwazi kanti umakhi uhlinzeka ngolwazi.



Iqoqo lesibili litholakala ngaphansi kwesimo lapho kunengxoxo okungaba ebhalwe phansi noma ekhulunywayo phakathi kwabantu ababili nangaphezulu kanti umakhi wesichazamazwi ungena uma sekunqamuka amaxhama okuxhumana okungadalwa ukwentuleka kolwazimagama phakathi kwabakhulumayo, axazulule inkinga ngokubahlinzeka ngesichazamazwi uma inkinga leyo idinga ukuxazululwa ngokusetshenziswa kwesichazamazwi. Lolu hlobo lwabasebenzisi lubizwa nge-*communication-orientated*. Lezi zinhlobo zabasebenzisi zingahlonzwa bese zehlukaniswa kusetshenziswa uhlaka olubizwa nge-*communication model*.

UWiegand (1998) emsebenzini wakhe osihloko sithi: *Dictionary research. Investigations on dictionary use, theory, history, critique, and automatisisation in lexicography* uvumelana namavulandlela afana noHaas (1962) njengoba aba ngumakhi wezichazamazwi wokuqala ukuchaza izichazamazwi njengamathuluzi ongasetshenziselwa izinhloso ezahlukene, akubeka phambili ukuthi zingasetsenziselwa ukufeza izidingo zabasebenzisi bazo. UWiegand (1998) uqala ngokuchaza ukuthi siyini isichazamazwi sezilimi (*language dictionary*). UWiegand (1998) uphikisana nokufakwa komkhakha wokwakhiwa kwezichazamazwi ngaphansi komkhakha wesayensi yezilimi, oweLeksikholoji noweSemasiyoloji. UWiegand (1998) uqhubeka aveze ukuthi ukwenziwa kocwaningo oluthinta izichazamazwi kungumkhakha wesayensi kodwa umkhakha wokwakhiwa kwezichazamazwi wona awuyona isayensi, lo mehluko awunamthelela ekwakhiweni kwezichazamazwi nasezimpendulweni zemibuzo ebuzwa yilo msebenzi kaWiegand (1998), umbuzo wokuqala ilowo othi “siyini isichazamazwi sezilimi?” impendulo yawo ithi, umsebenzi weLeksikhografi yezilimi ukwakha izichazamazwi zolimi ngendlela yokuthi zisebenziseke njengezichazamazwi zolimi. UWiegand (1998:41):

*Language lexicography aims at generating reference works about language (language reference works) so that the works make another cultural practice possible, i.e. the use of language reference work.*

ILeksikhografi yezilimi ihlose ukukhiqiza umsebenzi ongasetshenziswa njengobufakazi bezilimi (umsebenzi owubufakazi bezilimi) ukuze lo msebenzi ukhuthaze omunye umkhuba, okungukusetshenziswa komsebenzi owubufakazi bezilimi.

Lokhu kugcizelela ukubaluleka kokukhiqizwa kwezichazamazwi eziqukethe ulimi oluyosetshenziswa yizizukulwane ezizayo. UWiegand (1998: 53) uqhubeka athi

izichazamazwi zolimi ziqukethe ubufakazi bolimi futhi zihlose ukwelekelela abasebenzisi ukuze bakwazi ukuthola ulwazi lwezilimi. UWiegand (1981a: 141) uqhubeka achaze isichazamazwi njengethuluzi elelekelela umsebenzisi lapho efuna ulwazi ngomlando wegama, lo msebenzi wesichazamazwi uwubiza nge-*knowledge-orientated* bese ephinda abize ezinye izichazamazwi ngokuthi zingama-*communication-orientated* njengoba zingaxhumene nezidingo zabasenzisi kodwa zihlinzeka ngamatemu asetshenziswa osozilimi okuthuthukisa ezokuxhumana.

Injulalwazi yokusebenziseka kwezichazamazwi ibukeka idla ubhedu ekubhalweni kwezichazamazwi esikhathi samanje, lokhu kuvela lapho izincithabuchopho zesimanje emkhakheni wokwakhiwa kwezichazamazwi uGouws noPrinsloo (2005: 39) bevumelana nabanye ababhali lapho bethi:

*Any theory of lexicography should present strategies to enhance linguistic quality of dictionaries.*

Injulalwazi yokusebenziseka kwezichazamazwi kumele izeze izindlela zokuthuthukisa nokuhlabahlosa kolimi ezichazamazwini.

Njengoba abakhi bezichazamazwi benza lo msebenzi kumele ngaso sonke isikhathi babeke abasebenzisi emqondweni ukuze baqinisekise ukuthi umsebenzi abawenzayo abazenzeli bona kodwa bawenzela abazosebenzisa izichazamazwi. Lokhu kucaciswa kahle nguGouws noPrinsloo (2005: 39) uma bethi:

*A dictionary should not primarily reflect the attitude of the lexicographer but it should rather be aimed at specific needs of a well-defined target user.*

Isichazamazwi akumele sibe yindlela yokuveza ukucabanga nezinhliso zomakhi waso kodwa kumele sakiwe ngendlela ezohlangabezana nezidingo ezihlonzwe kahle zabasebenzisi.

Le njulalwazi eyasetshenziswa kulolu cwaningo yileyo egcizelela ukufezwa kwezidingo kanye namakhono abasebenzisi, njengoba kungesibo bonke abasebenzisi bezichazamazwi abanamakhono okusebenzisa isichazamazwi. Lokhu kusitshela ukuthi abakhi bezichazamazwi kumele baqinisekise ukuthi izichazamazwi zihlelwa ngendlela ezokwenza kube lula ukusebenziseka nakulabo abantula amakhono. UHaas (1962:48) lapho ecashunwa uGouws noPrinsloo (2005: 39) ubeka kanje:

*A good dictionary is the one in which you can find the information you are looking for – preferably in the very first place you look.*

Isichazamazwi esihle yilesa othola kuso ulwazi olufunayo - usabheka okokuqala.

Ngokwenjulalwazi ehlaziya ngeso lokusebenziseka nokufezwa kwezidingo zabasebenzisi, abakhi kumele baqaphele ukuthi izichazamazwi ziba yiziqukathi zezidingo ngqo zabasebenzisi hhayi imibono nentando yabakhi bazo. Njengoba uHartmann (1989:103) eveza ukuthi ukuhlaziywa kwezidingo zabasebenzisi yikho okumele kuhambe phambili uma kuhlelwa izichazamazwi.

### **3.3 Izindlela Zokuqhutshwa Kocwaningo**

Ukuqoqwa kolwazi kuyingxenye esemqoka kakhulu yocwaningo, abacwaningi kumele bacophelele kakhulu uma sekufika kulesi sigaba ngoba uma ulwazi luqoqwe budlabha lokho kungaholela ekukhiqizweni kwemiphumela engethembekile (Plooy-Cilliers, Davis noBezuidenhout 2014: 147). Uma kuqhutshwa ucwaningo kunezindlela ezahlukahlukene ezingalandelwa umcwaningi. Okusemqoka wukuthi umcwaningi akuqonde ukuthi akusiyona noma iyiphi indlela engalandelwa wucwaningo kodwa kuya ngokohlobo locwaningo. Izindlela ezivamise ukusetshenziswa ngabacwaningi besimanje: (a) indlela yekhwalthethivu kanye (b) neyekhwantithethivu. Ngesinye isikhathi abanye abacwaningi bayazisebenzisa zombili lezi zindlela ocwaningweni olulodwa. UTerre Blanche nabanye (2006: 37) bathi kuphinde kube khona indlela yokuhlelwa kocwaningo eziquzine.

#### **3.3.1 Ukuhlelwa Kocwaningo**

UTerre Blanche nabanye (2006: 34) bachaza ukuhlelwa kocwaningo:

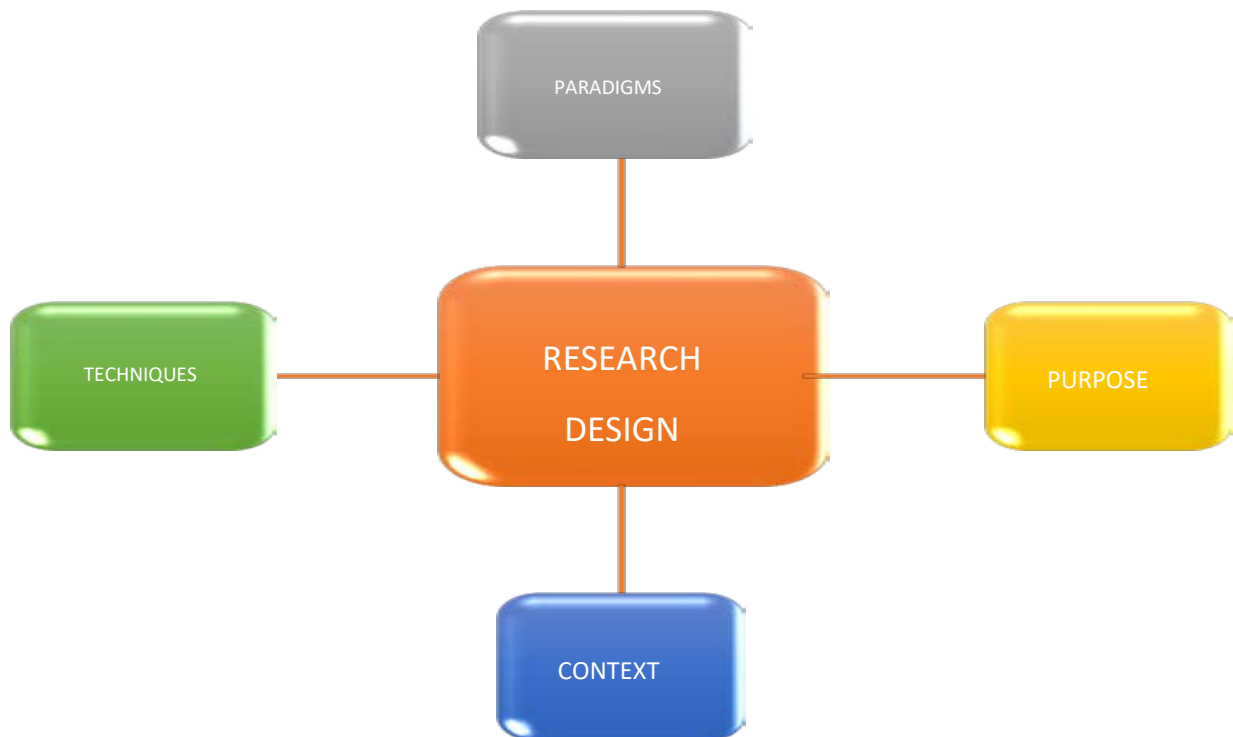
*plans that guide the arrangement of conditions for collection of data in a manner that aims to combine relevance to the research purpose with economy in procedure ...a research design is a strategic framework, a plan that guides the research activity to ensure valid and coherent conclusions are made.*

ukuhlela okuphinde kulawule izimo zokuqoqwa kolwazi ngendlela eveza ukubaluleka kwenhloso yocwaningo kanye nenqubo yocwaningo...indlela yokuhlelwa kocwaningo iwuhlelo olulawula ukuqhutshwa kocwaningo ukuze lufinyelele esiphethweni esamukelekile.

UBabbie noMouton (2001: 74) bathi indlela yokuhlelwa kocwaningo ingumsebenzi obandakanya ukuhlela, futhi iwuhlelo olulawula okuqhutshwa kocwaningo. Indlela yokuhlelwa kocwaningo ingumsuka wocwaningo, ngaphandle kohlelo olucacile ucwaningo angeke lwaba yimpumelelo futhi angeke lwazifeza izinhloso zocwaningo. UMouton noMarais lapho becashunwa nguTerre Blanche (2006: 37) bathi indlela yokuhlelwa kocwaningo ihlose ukuhlela ucwaningo ukuze kuqinisekise ukuthi lukhipha umphumela oliqiniso. Ingakho-ke umcwaningi aqoka ukulandela uhlelo oluziquzine lokuhlelwa kocwaningo ukuze kuqinisekise ukuthi imiphumela yocwaningo iliqiniso. UTerre Blanche nabanye (2006: 37) bathi uma kuhlelwa ucwaningo kubalulekile ukuthi kulandelwe lolu hlelo oluziquzine:

*The purpose of the research, theoretical paradigm informing the research, the context within which the research is carried out as well as the research techniques used to collect and analyse data.*

Inhloso yocwaningo, amapharadayimu alawula ucwaningo, indawo lapho ucwaningo luqhutshwa khona kanye namasu ocwaningo asetshenziswa lapho kuqoqwa nalapho kuhlaziywa ulwazi.



### 3.3.1.1 Ipharadaymu Yocwaningo

Izifundiswa nezingcithabuchopho emkhakheni wezocwaningo nokubhala zichaza ipharadaymu ngezindlela ezahlukene yize noma kukhona izimpawu ezifanayo ezincazelweni eziningi. UMertens (2005); Bogdan noBiklen (1998) baveza ukuthi ipharadaymu iwumhlahlandlela wolwazi kodwa ayifani nenjulalwazi. Ipharadaymu iba nomthelela endleleni ulwazi olutholakala luphinde luhlaziywe ngayo. Uma kwenziwa ucwaningo ipharadaymu ekhethiwe iyona ecacisa ngezinhloso nalokho okulindeleke ukuba kuphendulwe wucwaningo. Baqhubeka bathi ngaphandle kwepharadaymu ucwaningo luba ngolungenasisekelo okungaholela ekutheni kungacaci ukuthi luzolandela yiphi indlela yokuqhutshwa kocwaningo, izindlela zokuqoqa ulwazi kanye nokuhlaziywa kwemibhalo.

UMertens (2005); uBogdan noBiklen (1998) baphinde baveze ukuthi kweminye imibhalo yocwaningo ipharadaymu ichazwa ngasekuqaleni kweminye ichazwa kafushane ngasekugcineni noma ingachazwa nhlobo, lokhu kungadala ukudideka kubacwaningi abasebasha ngoba bangacina bengasaqondi ukuthi kumele ingene ocwaningweni olunjani futhi ibaluleke ngani. UBogdan noBiklen (1998: 22) babeka kanje uma abechaza ipharadaymu:

*...a loose collection of logically related assumptions, concepts, or propositions that orient thinking and research.*

...inhlanganisela yemibono nemicabango ephusile ekhuthaza ukucabanga nokweziwa kocwaningo.

Kanti uCohen noManion (1994:38) bona bathi:

*The philosophical intent or motivation for undertaking a study.*

Inhloso noma inkuthalo yenzululwazi yokwenziwa kocwaningo.

UThomas (2010:292) ubeka kanje uma echaza ipharadaymu:

*The term paradigm originated from the Greek word paradeigma which means pattern and was first used by Thomas Kuhn in 1962 to denote a conceptual framework shared by a community of scientists which provided them with a convenient model for examining problems and finding solutions.*

Itemu ipharadaymu lavela egameni lesiGriki *i-paradeigma* elisho iphethini futhi laqala ukusetshenziswa wuThomas Kuhn ngonyaka we-1962 ukuveza imihlahlandlela yemibono ososayensi abebevezelana yona eyabanika indlela elula yokucubungula izinkinga kanye nokuthola izisombululo.

UKuhn (1962:101) uveza ukuthi ipharadaymu ibalulekile futhi ingasiza ngezinto ezine: okokuqala, isebenza njengomhlahlandlela olandelwa zingcweti zomkhakha njengoba ikwazi ukuveza ngokucacile izingqinamba ezibhekene nalowo mkhakha, okwesibili, iqagula umhlahlandlela ongasetshenziswa yizingcweti zomkhakha ukuxazulula izingqinamba ezibhekene nalowo mkhakha, okwesithathu, yakha izindlela ezilungile zokubhekana ngqo nezinkinga zomkhakha, lezo zindlela kungaba yizindlela zokuqhuba ucwaningo kanye nezindlela zokuqoqa ulwazi. Okwesine, ipharadaymu inikeza ulwazi olusha olungasetshenziswa lapho kwenziwa umsebenzi ukuze kutholakale izindlela ezintsha zokwenza umsebenzi ojwayelekile.

Abanye bababhali baveza eyabo imibono uma bechaza ipharadaymu njengoba uRubin noBabbie (2013:17) bethi ipharadaymu yinto ebalulekile ehlela indlela esibuka ngayo izinto. Ipharadaymu ihlela indlela esibona ngayo futhi yenza ukuthi sichaze izinto siphinde sizenze ngendlela ethile. UWilliams (200:8) ecashunwa wuMazibuko (2007:3) uthi ipharadaymu iwuhlobo lombhalo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nokwenziwayo. Umcwaningi uchazelwa yipharadaymu ngomsuka walokho akucwaningayo kanti uNeuman (1997) yena uthi ipharadaymu, njengomcabango ochunyiswe nguKuhn (1970), iqonde isizinda esiholela enjulalwazini nasocwaningweni. UBasse (1992) yena uchaza ipharadaymu njengenxanxathela yemicabango emayelana nemvelo yomhlaba kanye nomsebenzi wabacwaningi okumele ulandelwe, uma ulandelwe welekelela ekuhlekeni kwemicabango uphinde ugququzele ukuqhutshwa kocwaningo.

Kunezinhlobo eziningana zamapharadaymu ezivamise ukusetshenziswa ngababhali, imvamisa ababhali bathanda ipharadaymu ye-*positivist (postpositivist)*, *i-constructivist/i-interpretivist*, *i-transformative* kanye ne-*pragmatic*. Kubalulekile ukuchazwa kwala mapharadaymu ukuze kucace ukuthi ehluke kanjani futhi kungani umcwaningi aqoka leyo ayiqoka ukuba ilandelwe yilolu cwaningo.

### **3.3.1.1 (a) Ipharadaymu ye-*interpretivist* noma ye-*constructivist***

UMertens (2005:12) uma ecaphuna Eichelberger (1989) uthi le pharadaymu yaqala ngemuva kokuthi u-Edmund Husserl, u-Wilhelm Dilthey kanye nezinye izingcithabuchopho zamaJalimane zenze ucwaningo olwalwaziwa nge-*hermeneutics*. Ipharadaymu ye-*interpretivist* uma isetshenziswa ocwaningweni igxila ekutheni abantu baphila kanjani noma ukuthi izinto bazenza kanjani nasezindaweni abaphila kuzo futhi iveza ukuthi iqiniso ngempilo lincike ezindleleni zokuphila. Lokhu kwenza ukuthi ipharadaymu ye-*interpretivist* ibe ngelandela indlela yekhwalithethivu uma kuqoqwa noma kuhlaziywa ulwazi.

UTerre Blanche nabanye (2006: 7) uthi le pharadaymu ihambelana nalabo bacwaningi abanentshisekelo yokuthola izincazelo abantu abazeyamanisa namaqiniso athinta izimpilo zabo. Abacwaningi bakholelwa ukuthi ubuqiniso balokho okumele kucutshungulwe buncike ekutheni ababambiqhaza bawubona kanjani umhlaba abaphila kuwo. Indlela ye-*interpretive* ithi iqiniso lakhela kubantu, kanti iqiniso lona lesekelwe yizigameko abantu ababhekana nazo empilweni yemihla ngemihla.

UBlaike (2000: 115) uthi le pharadaymu izama ukuchaza iphinde iqonde indlela abantu abaziphatha ngayo. Indlela ye-*interpretive* ingaveza imizwa noma imibono eyehlukene mayelana nodaba olusuke luhlaziywa njengoba uCreswell (2009) ethi kungaba nemibono ehlukeneyo maqondana nesimo esithile. Uqhubeka athi ngokomcwaningi iqiniso lilethwa ngababambiqhaza ocwaningweni. Kulolu hlobo lwepharadaymu lokho okushiwo ngumuntu ngamunye kuba yilona qiniso kuphela.

### **3.3.1.2 Ipharadaymu Eyalandelwa Ucwaningo**

Lolu cwano lwalandela ipharadaymu ye-*interpretivist* okuyipharadaymu eqondayo ngoba le pharadaymu ihambisana nenkolelo yokuthi into okuyiyona ngempela yakhiwa indlela abantu ababuka ngayo izinto. UPacker (1999:3) uthi ipharadaymu ye-*interpretivist* isebenzisa indlela yekhwalithethivu. Uqhubeka athi ucwaningo lwe-*interpretivist* luhlose ukubheka ukuthi abantu bawubona kanjani umhlaba, indlela abaxhumana ngayo kanye nendawo lapho kuxhunyelwa khona. Lolucwano lwaqhutshwa kuhlaziywa isichazamazwi ngenhloso yokuthola ukuthi qhaza lini esingalibamba ekuthuthukisweni kwezilimi ngempumelelo ukuze kube lula ukuxhumana phakathi kwabantu abakhuluma lezo zilimi. Njengoba uGouws noPrinsloo (2005:19) beveza ukuthi umsebenzi wokwakhiwa kwesichazamazwi esihle awupheli ngemuva nje kokushicilelwa kwesichazamazwi kodwa kumele kubuyele kutholakale imibono yabasebenzisi baso ngakho-ke lolu lwazi lungatholakala ngokuxoxisana

nabasebenzisi kulandelwa indlela yekhwalithethivu noma umcwaningi ahlaziye isichazamazwi elandela yona indlela yekhwalithethivu. Lokhu kuvumelana nokuthi ipharadaymu ye-*interpretivist* iyona elungele lolu cwaningo njengoba ilandela indlela yekhwalithethivu futhi lolu cwaningo lwaqhutshwa kulandelwa yona indlela yekhwalithethivu ngokuhlaziywa kwesichazamazwi. UGuest nabanye (2013) bathi ipharadaymu ye-*interpretive* yesekelwe imicabango ethi uma kuqhutshwa ucwaningo kulandelwa indlela yekhwalithethivu umcwaningi angakwazi ukuthola okuningi okungamaqiniso athinta lolo cwaningo hhayi okukodwa noma okumbalwa obekuvele kulindelwe ngumcwaningi.

UWillis (2007:6) uthi ama-*interpretivist* ahambisana nendlela yekhwalithethivu njengocwaningonto, izingxoxo kanye nokubuka ngoba lezi zindlela ziyizindlela ezinhle zokuthola ukuthi abantu bawubona baphinde bawuhumushe kanjani umhlaba obazungezile. Kanjalo uma kuhlaziywa isichazamazwi umcwaningi angaxoxisana nabasebenzisi ukuze kuvele ukuthi basibona kanjani isichazamazwi, lokhu kungenziwa kulandelwa indlela yekhwalithethivu yingakho umcwaningi eqoka ipharadaymu ye-*interpretivist* ukuqhuba lolu cwaningo njengoba nayo ilandela indlela yekhwalithethivu. UWalshman (1993) lapho ecashunwa uThomas (2010:295) uthi ngokwenqubo ye-*interpretivist* azikho izinjulalwazi eziyiqiniso noma ezingelona iqiniso kodwa kumele zahlulelwe ngendlela ezithandeka ngayo kumcwaningi kanye nangendlela okwenzeka ngayo ezindaweni ezifanayo.

UMazibuko (2008:75) ucaphuna uKaboub (2006) lapho ethi abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi. Ngokwale pharadaymu abantu abakhuluma izilimi okufakwe ngazo amalema esichazamazwini esacutshungulwa esidalulwe ngenhla bayingxenye yokuthuthukisa lezi zilimi. UCohen noManion (1994:36) nabo bahamba ezinyathelweni zabanye ababhali njengoba bethi inhloso yeparadaymu ye-*interpretivist* wukuqonda kabanzi ukuthi abantu baphila kanjani ezweni. UMertens (2005:12) yena uveza ukuthi iqiniso ngomhlaba lakhiwa noma lincike endleleni abantu abaphila ngayo yingakho abacwaningi abalandela ipharadaymu ye-*interpretivist* begxila kakhulu kubabambiqhaza nemibono yabo uma kuqhutshwa ucwaningo. Umcwaningi waqoka ukuthi lolu cwaningo lulandele ipharadaymu ye-*interpretivist* njengoba nayo isebenzisa indlela yekhwalithethivu ukuqoqa ulwazi. Nalolu cwaningo lwalandela indlela yekhwalithethivu ukuqoqa ulwazi njengoba umcwaningi ahlaziya ngeso lenjulalwazi yokusebenziseka ukufakwa kwamalema angomqondofana nangomqondophika esichazamazwini esilulimimbili sakwa-Oxford esihlelwe ngu-De Schryver (2015).



Ipharadaymu ye-*interpretive* igxile ekunqodeni izwe abantu abaphila kulo kanye nezinto eziwumphumela walokho abakwenzayo empilweni yemihla ngemihla. Lo mphumela walokho abakwenza imihla ngemihla uqukethe izincazelo zalokho okwenziwa ababambiqhaza. UManson (2002) uthi umbono wepharadaymu we-*interpretive* ubona ababambiqhaza njengezizinda zolwazi yingakho uma kuqhutshwa ucwaningo olulandela indlela yekhwalthethivu kumele ababambiqhaza banikwe ithuba lokuveza imibono yabo mayelana nalokho okusuke kucwaningwa. UGeertz (1973) uma ecashunwa uNdebele (2015) uthi ipharadaymu ye-*interpretive* idabuka ku-*hermeneutic* egxile ekuhlaziyweni kwezincazelo ezithinta ukuziphatha kwabantu nasekubukeni izinto ezithile. Yingakho umcwaningi akubona kukuhle ukuqhuba lolu cwaningo elandela ipharadaymu ye-*interpretive* njengoba lwaluzoqhutshwa kuhlaziywa ukufakwa kwamalema angomqondofana nangomqondophika esichazamazwini ukuthinta ezincazelo zamagama, lokhu kuxhumana nale pharadaymu njengoba yayizokwelekelela umcwaningi ekuhlaziyeni izincazelo zamalema esichazamazwini.

### **3.4 Izimo Ucwangingo Oluqhutshwa Ngaphansi Kwazo**

Izimo okuqhutshwa ngaphansi kwazo ucwaningo zisho noma zichaza isimo umcwaningi abhekene naso ngesikhathi kuqhutshwa ucwaningo (Terre Blanche nabanye 2006: 37). Umcwaningi ukubone kusemqoka ukuthi umfundi walolu cwaningo akuqonde ukuthi umcwaningi ungumfundisi wezilimi (isiZulu nesiNgesi) esikoleni samabanga aphakeme esisePhayindane ngakho-ke akulula ukuthi umcwaningi angalusebenzisi ulwazi lwakhe kanye namava akhe emkhakheni wokufundiswa kwezilimi kodwa kubalulekile ukuthi umcwaningi angafaki imibono yakhe ocwaningweni ukuze umphumela wocwaningo ube ngothembekile noyiqiniso. Lolu cwaningo olusihloko sithi “Ukuhlaziywa Kokufakwa Kwamalema Angomqondofana Nangomqondophika Esichazamazwini Esilulimibili Ngeso Lenjulalwazi Yokusebenziseka” lwenziwa okokuqala ngqa futhi alukaze luhanjise kwesinye isikhungo semfundo ephakeme.

#### **3.4.1 Amasu Okuqhutshwa Kocwaningo**

UTerre Blanche nabanye (2006: 49) bathi kunamasu amaningi angasetshenziswa lapho kuqhutshwa ucwaningo, la masu bawehlukanisa ngamaqoqo amathathu. Isampuli, ukuqoqwa kolwazi kanye nokuhlaziywa kolwazi.

### 3.4.2 Indlela Yekhwalithethivu

Indlela yekhwalithethivu igxila ezimweni ezithitha izimpilo zabantu kanye nezincazelo zalokho okwenzeka ezimpilweni zabo. Abacwaningi abasebenzisa le ndlela yokuqhuba ucwaningo bakholelwa ukuthi kulukhuni noma angeke kwenzeke ukukala noma ukubala izincazelo kanye nesifundo esitholwa ngabantu ezimweni ababhekana nazo imihla ngemihla. (Plooy-Cilliers, Davis noBezuidenhout 2014). Baqhubeka bathi ngokuqhuba ucwaningo ulandela indlela yekhwalithethivu umcwaningi angathola ulwazi olunonile futhi olunzulu njengoba engaqoqa lolu lwazi ezizindeni ezahlukahlukene. UNeuman (2011: 424) uthi umcwaningi angazama ukuthola yonke imininingwane ezindaweni lapho kuhlala khona abantu futhi sinentshisekelo yokwazi kabanzi ngezimo ababambiqhaza ababhekana nazo ukuze sikwazi ukubuka impilo ngendlela abayibuka ngayo.

Lolu cwaningo lulandela indlela yekhwalithethivu. UTerre Blanche nabanye (2006: 47) bathi:

*Qualitative researchers collect data in the form of written or spoken language, or in the form observations that are recorded in a language and analyse the data by identifying and categorising them. The methods used in a qualitative study to study selected issues in depth, openness and in detail as they identify and attempt to understand the categories that emerge from the data.*

Abacwaningi abaqoqa ulwazi belandela indlela yekhwalithethivu, lolu lwazi luqoqwa ngokubhalwe phansi noma kokukhulunywayo noma ngokubukela. Lolu lwazi luyahlaziywa ngokwehlukani noma ngokwendikimba. Kusetshenziswa izindlela ezithile uma kucutshungulwa izinto ezithile, lezi zinto zicutshungulwa ngokunzulu, nangokuvulelekile kuphinde kubhekwe yonke imininingwane ethinta lolu daba.

UCreswell (2009: 4) yena uhlobanisa indlela yekhwalithethivu nepharadaymu ye-*interpretive* kanye neye-*constructivist*. Inhlosongqangi yocwaningo oluqhutshwa kulandelwa indlela yekhwalithethivu ukuzama ukuqonda iqhaza elidlalwa ngabantu abasuke bebuthene embuthanweni othile. UBabbie noMouton (2001) bona bathi abacwaningi abaqhuba ucwaningo belandela indlela yekhwantithethivu bacubungula izenzo zabantu, lokhu bakwenza bekubheka ngeso labantu ababambe iqhaza. UMason (2002) yena uveza ukuthi abacwaningi abaqhuba ucwaningo olulandela indlela yekhwalithethivu babuka ababambiqhaza njengesizinda sokuqala solwazi bese bethatha imibono yabo.

Lolu cwaningo lwaqhutshwa ngokuhlaziywa kombhalo okuyisichazamazwi esilulimimbili sika-De Schryver (2015) ngesikhathi kuqoqwa ulwazi, lokhu kusho ukuthi lolu cwaningo

kwabe kuwucwaningo olulandela indlela yekhwalithethivu njengoba kwasetshenziswa izindlela zekhwalithethivu uma kuqoqwa ulwazi. Lolu cwaningo lwavumela umcwaningi ukuba ahlaziye ngokujulile izindlela ezasetshenziswa lapho kufakwa amalema angomqondofana nangomqondophika esichazamazwini esidalulwe ngenhla. Lokhu kwenziwa kuhlaziywa ukusebenziseka kwesichazamazwi kanye nokuthi siyazifeza yini izidingo zabasebenzisi baso okuyizingane zesikole. Uma kuqhutswa ucwaningo olulandela indlela yekhwalithethivu ulwazi luqoqwa ngokubukela, ukubanjwa kwezingxoxo noma kucutshungulwe imibhalo ehlobene nocwaningo. Okusho ukuthi lokho okushiwo nokwenziwa ngabantu kusihlinzeka ngolwazi.

### 3.4.2.1 Isampuli

UPatton (2002: 22) uchaza isampuli njengendlela okukhethwa ngayo idlanzana elizomela izinkumbi zabantu, leli dlanzana yilona elimela ababambiqhaza uma kuqhutshwa ucwaningo. UTerre Blanche nabanye (2006: 49) uthi:

*Selection of research participarts from an entire population. Sampling involves decisions about which people, settings, events, behaviors and/ or social processes to observe.*

Ukukhethwa kwababambiqhaza emphakathini oyingxenywe yocwaningo, isampuli ibandakanya ukuthathwa kwesinqumo esithinta abantu, indawo, imibuthano, indlela yokuziphatha kanye nenqubo mgomo yalowo mphakathi okumele ibukwe.

Ukuhlaziywa kolwazi kuba nomthelela ekutheni ubani futhi yini okumele ifakwe uma kwakhiwa isampuli. Okusemqoka ukuthi isampuli kumele lifake abantu umcwaningi ahlose ukuba ucwaningo lukhiphe umphumela obathinta ngqo (Terre Blanche nabanye, 2006: 49). Okunye okusemqoka ngesampuli kuba ubukhulu balo, ngakho-ke umcwaningi kumele abe nesibalo esanele sababambiqhaza ukuze aqinisekise ukumeleleka kwabo bonke abantu ocwaniningweni. NgokukaBabbie noMouton (2001: 166) zimbili izinhlobo zesampuli. Okuyilezi *i-propabilty sampling* kanye ne-*non-propability sampling*. UBabbie noMouton (2001: 166) bachaza *i-propability sampling* njengendlela eyisisekelo sokukhethwa kwesampuli elikhulu futhi elinokumeleleka kwabantu uma kuqhutshwa ucwaningo oluthinta izimpilo zabantu.

UDu Plooy-Cilliers nabanye (2014: 136) bathi *i-propability sampling* ijwayele ukusetshenziswa ocwaningweni olulandela indlela yekhwantithethivu.

Olunye lwezimpawu ze-*non-propability sampling* ukuthi ababambiqhaza bakhethwa nje noma ikanjani, alukho uhlelo olumiselwe ukukhethwa nokumeleleka kwabo (Denscombe, 2007: 17). Umcwaningi usebenzisa ababambiqhaza abasuke bekhona ngaleso sikhathi futhi bangamela izimpawu ezithile ezisuke zidingwa ucwaningo (Mcmillan noSchumacher, 2001: 175). U-Du Plooy-Cilliers nabanye (2014: 137) bathi *i-non-propability sampling* isetshenziswa kakhulu uma kuqhutshwa ucwaningo olulandela indlela yekhwalthethivu. *I-non-propability sampling* yehlukaseka kaningana: *i-purposive sampling*, *i-snowball sampling*, *i-convenience sampling* kanye ne-*quota sampling*. Umcwaningi akasibonanga isidingo sokuchazwa kwalezi zinhlobo zesampuli njengoba lolu cwaningo lwaluzolandela indlela yokuhlaziywa kwemibhalo lapho kuqoqwa ulwazi, umcwaningi wayengeke adinge ukwakha amasampuli kodwa wayezohlaziya isichazamazwi sika-De Schryver (2015) lapho eqoqa ulwazi.

#### **3.4.2.2 Uhlaziyomibhalo**

Njengoba lolu cwaningo lumayelana nokuhlaziywa kokufakwa kwamalema angomqondofana nangomqondophika ngeso lenjulalwazi yokusebenziseka kwesichazamazwi umcwaningi wasebenzisa indlela yokuhlaziywa kwemibhalo ekuqoqeni ulwazi. NgokukaNdimande (1998: 25) ziningi izindlela ezingasetshenziswa ukuqoqa ulwazi. Kukhona indlela yokuhlela imibuzo ngokuyibhala phansi, indlela yokuxoxisana nomphakathi, kanye nokusebenzisa imitapo yolwazi nezinye eziningi. Umcwaningi waqoka indlela yokuhlaziywa kwemibhalo njengoba lolu cwaningo lumayelana nokuhlaziywa kwesichazamazwi sezikole esilulimimbili sika-De Schryver (2015). Umcwaningi wabona le ndlela ilufanele lolu cwaningo ngoba kwakumele afunde aphinde ahlaziye lesi sichazamazwi. Akukho lapho umcwaningi okwakuzodingeka ukuba akhulumisane nabantu ukuze athole ulwazi mayelana nalesi sichazamazwi, ngakho-ke lokhu kwenziwa ngokubheka zonke izingxenye zalesi zesichazamazwi, okuyingaphandle lesichazamazwi elifaka ingxenye engaphambili kanye nengxenye egcinile yesichazamazwi kube ingxenye ephakathi yesichazamazwi ukuze kubonakale ukuthi ngabe lesi sichazamazwi siwafaka kanjani amalema angomqondofana nangomqondophika futhi kungabe siyasifeza yini izidingo zenjulalwazi yokusebenziseka.

### 3.5 Izindlela Zokuqoqwa Kolwazi

UTerre Blanche nabanye (2006: 51) bathi izindlela zokuqoqwa kolwazi zingamasu ayisisekelo asetshenziswa ngabacwaningi. Baqhubeka bathi ulwazi lungaqoqwa ngokubukela, lungatholakala lube izibalo (ulwazi oluyikhwantithethivu) noma lube ulimi noma amagama (ulwazi oluyikhwalthethivu). Abacwaningi abasebenzisa indlela yekhwalthethivu bagxila emizweni yabantu, indlela abaphilisana ngayo, amava abo mayelana nezimo zempilo bese bekucubungula besebenzisa ipharadaymu *ye-interpretive* (Terre Blanche nabanye 2006: 51). Kulolu cwango ulwazi luqoqwe kuhlaziwa umbhalo, okuyisichazamazwi sezikole esilulimibili sika-De Schryver (2015) esifaka amalema ngolimi lwesiZulu nolwesiNgesi. Le ndlela yokuqoqwa ulwazi izochazwa ngokujulile ngezansi kusona lesi sahluko.

#### 3.5.1 Ukuhlaziywa kolwazi: Indlela Yekhwalthethivu

UTerre Blanche nabanye (2006: 322) ukuhlaziywa kolwazi kubandakanya ukufundwa kolwazi ngokuphindelela, bese lwehlukaniwa ngamaqoqo athinta indikimba abakubiza nge (*thematizing ne- categorising*) luphinde luhlanganiswe sengathi kubhalwa inoveli abakubiza nge (*elaborating ne- interpreting*). UTerre Blanche nabanye (2006: 321) bathi ukuze umcwaningi akwazi ukuhlaziya ulwazi elandela ipharadaymu *ye-interpretive* kumele abe yingxenywe yolwazi ukuze aluhlaziye ngokucacile nangokwendikimba. UClifford lapho ecashunwa nguTerre Blanche nabanye (2006: 321) uthi inhloso yokuhlaziywa kolwazi kulandelwa ipharadaymu *ye-interpretive* ukwehlukaniwa ulwazi ngokwezindikimba ukuze luchazwe ngokucacile. Inhlosonqangi yokuhlaziywa kolwazi ukuluhlobanisa nezigameko zempilo kanye nokuthola izimpendulo mayelana nolwazi olwaloqoqwa.

UTerre Blanche (2006: 322) uthi kunezindledlana ezinhlanu ezilandelwayo uma ukuhlaziywa ulwazi ngokwepharadaymu *ye-interpretive* ezingelekela umcwaningi lapho ehlahliya ulwazi oluqoqiwe ukuze alucubungulisise. Indlela yokuqala uyibiza nge-*familiarization ne-immersion* kube i-*inducing themes* kulandele i-*coding* eyesine i-*elaboration* kugcine i-*interpretation ne-checking*. UTerre Blanche nabanye (2006: 322) bathi ayikho imigomo elawula ukuhlaziywa kolwazi kodwa kunomhlahlandlela kuphela. Baqhubeka bathi uma umcwaningi eqoka indlela ye-*emersion/crystallisation* edinga ukuba umcwaningi aluqonde kahle ulwazi lolo asuke ezoluhlaziya aphinde akwazi ukuluhlahliya esebenzisa ulwazi lwakhe kulowo mkhakha.

Njengoba inhlosongqangi yalolu cwaningo yayingukuqonda kabanzi ngokwakheka nomsebenzi wesichazamazwi sika-De Schryver (2015) umcwaningi wabona indlela ye-*emersion/crystallisation* izokulungela ukuhlaziywa kwesichazamazwi njengoba umcwaningi wabe ewuqonda kahle umkhakha wokwakhiwa kwezichazamazwi.

### **3.6 Izimo Zokwethembeka**

Lolu cwaningo olusihloko sithi “Ukuhlaziywa Kokufakwa Kwamalema Angomqondofana Nangomqondophika Esichazamazwini Esilulimimbili Ngeso Lenjulalwazi Yokusebenziseka” lwabe lwenziwa okokuqala ngqa futhi lwalungakaze luhanjiswe kwesinye isikhungo semfundo ephakeme. Lolu cwaningo lwaqhutshwa kuhlaziywa isichazamazwi esilulimimbili sezikole sika-De Schryver (2015) esifaka amalema ngolimi lwesiZulu nolwesiNgisi.

### **3.7 Isiphetho**

Kulesi sahluko okungesesithathu socwaningo kudingidwe kabanzi injulalwazi yocwaningo okuyinjulalwazi yesemantikhi kanye nenjulalwazi yokusebenziseka, kwalandela izindlela zokuqhutshwa kocwaningo, kwaba yindlela yokuhlelwa kocwaningo efaka (ipharadaymu, izimo okwaqhutshwa ngaphansi kwazo ucwaningo, amasu okuqhutshwa kocwaningo) kwase kugcinwa ngesampula, ukuqoqwa kolwazi kanye nokuhlaziywa kolwazi kanye nezimo zokwethembeka. Esahlukweni esilandelayo okungesesine socwaningo kuzogxilwa ekuhlaziyweni kolwazi olwatholakala.

## **ISAPHLUKO SESINE**

### **Ukwethulwa Nokuhlaziywa Kolwazi**

#### **4.1 Isingeniso**

Esahlukweni esingenhla okungesesithathu socwaningo, kudingidwe izinjulalwazi eziyisisekelo salolu cwaningo, okuyinjulalwazi yesemantikhi kanye nenjulalwazi yokusebenziseka njengoba lolu cwaningo lwaqhutshwa kuhlaziywa izindlela zokufakwa kwamalema angomqondofana nangomqondophika esichazamazwini ngeso lokusebenziseka. Kwalandelwa ngezindlela zokuqhutshwa kocwaningo, kwagxilwa kuleyo eyalandelwa yilolu cwaningo okuyindlela yekhwalthethivu. Kwalandela indlela yokuhlelwa kocwaningo, ipharadaymu yocwaningo bese kwagxilwa kuleyo eyalandelwa yilolu cwaningo, izimo okwaqhutshwa ngaphansi kwazo lolu cwaningo, amasu okuqhutshwa kocwaningo (okuyindlela yesampuli, ukuqoqwa kolwazi kanye nokuhlaziywa kolwazi) kanye nezimo zokwethembeka. Kulesi sahluko okungesesine socwaningo kuzokwethulwa kuphinde kuhlaziywe ulwazi olwatholakala ngesikhathi kuqhutshwa lolu cwaningo, lokhu kuzokwenziwa ngokuhlaziya izindlela ezasetshenziswa lapho kufakwa amalema angomqondofana nangomqondophika esichazamazwini esilulimimbili sika-De Schryver (2015) esifaka amalema ngolimi lwesiZulu nolwesiNgisi, lokhu kuhlaziywa kolwazi kuzobhekwa ngeso lokusebenziseka kwesichazamazwi. Kuzogxilwa kuzo zombili izingxenye zesichazamazwi okuyingaphandle elakhiwa ingxenye engaphambili kanye nengxenye eginile yesichazamazwi, bese kuba ingxenye ephakathi yesichazamazwi okuyiyona eyisiqukathi samalema.

#### **4.2 Ukuhlaziywa Kolwazi**

UTerre Blanche, Durrheim, noPainter (2006: 322) bachaza ukuhlaziywa kolwazi njengokufunda ngokuphindelela ulwazi olwaqoqwa ukuze lucutshungulwe luphinde lwehlukaniswe ngokwezindikimba. UMiles noHuberman (1994: 11) bona bathi ukuhlaziywa kolwazi kwakhiwa iminxa emithathu: ukuhluzwa kuphinde kuncishiswe ulwazi ukuze kusale lolo oludingekayo, ukwethulwa kolwazi bese kuba ukubunjwa kwesiphetho. Ukuhlaziywa kolwazi uma kuqhutshwa ucwaningo lwekhwalithethivu kusho ukuzama ukwakha noma ukuthola umqondo ngolwazi ulutholakele.

Izincithabuchopho ezahlukahlukene zinikeza izindlela ezahlukene ezingalandelwa uma kuhlaziywa ulwazi. UTerre Blanche nabanye (2006: 322) bathi kunezindlela ezinhlanu ezingalandelwa uma kuhlaziywa ulwazi: Ukuzama ukuzijwayelanisa nolwazi, ukuhlela ulwazi

ngokwezindikimba, ukuqonda kangcono ulwazi, ukuhluzwa kolwazi ngokusabalele bese kuba ukuchazwa nokucutshungulwa kolwazi.

Kubalulekile ukuveza ngokucacile ukuthi lolu cwaningo lwalandela izindlela zika-Terre Blanche nabanye (2006). UTerre Blanche nabanye (2006) bathi ukuhlaziywa kolwazi ngokwepharadaymu ye-*interpretive* akuwona umsebenzi oqondile futhi olula kodwa kuye kudingeke ukuba umcwaningi aye phambili abuye emuva lapho ezama ukuhlaziya ulwazi olusha nolwejwayelekile njengoba inhlosongqangi yepharadaymu ye-*interpretive* kungukuhlaziywa ngokujulile kolwazi.

Indlela yokuqala yokuhlaziywa kolwazi ngokwepharadaymu ye-*interpretive*, ukuzijwayelanisa nolwazi oluqoqiwe. UTerre Blanche nabanye (2006: 323) bathi kubalulekile ukuba umcwaningi azijwayelanise nolwazi oluqoqiwe okungaba olubhaliwe noma oluqoshiwe. Umcwaningi kumele afunde imibhalo ngokuphindelela ayifingqe aphinde aveze eminye imicabango ehambelana nalolo lwazi. Kulolu cwaningo umcwaningi wafunda ngokuphindelela isichazamazwi esilulimimbili sika-De Schryver (2015) esifaka amalema ngolimi lwesiZulu nolwesiNgesi. Lesi sichazamazwi safundwa kusukela engxenyeni engaphambili, nephakathi kanye negcinile ukuze umcwaningi azijwayelanise nendlela esakhiwe ngayo okungaba ukwethulwa kolwazi engxenyeni engaphambili, ukufakwa kwamalema nokuhlinzekwa kwezihumusho nolunye ulwazi oluphathelene nokusetshenziswa kolimi engxenyeni ephakathi bese kube ulwazi olwengeziwe engxenyeni egcinile. Lokhu kwaba lusizo kakhulu njengoba kwelekelela umcwaningi ngokuqonda kabanzi isichazamazwi sika-De Schryver (2015).

Indlela yesibili, ukuhlela ulwazi ngokwezindikimba. Le ndlela ibandakanya ukufundwa ngokuphindelela ukuze kuqondwe ulwazi oluqoqiwe bese luhlelwa ngokwezindikimba. UTerre Blanche nabanye (2006: 323) bathi umcwaningi kumele acubungule ulwazi oluqoqiwe bese ezama ukuthola indlela yokulwehlukana ngokwezindikimba futhi kubalulekile ukuthi umcwaningi akuqonde ukuthi ayikho imigomo engujuqu nesheshayo elawula ukwehlukana kolwazi ngokwezindikimba. Le ndlela yamelekelela umcwaningi njengoba akwazi ukwehlukana ulwazi olwatholakala engxenyeni ephakathi yesichazamazwi sika-De Schryver (2015). Ulwazi olwatholakala lwehlukana ngokwezinhlobo zamalema nezindlela afakwe ngazo njengoba lolu cwaningo lwaluhlaziya ukufakwa kwamalema angomqondofana nangomqondophika ngeso lokusebenziseka kwalesi sichazamazwi.



Indlela yesithathu, wukuqonda kabanzi ulwazi oluqoqiwe. UTerre Blanche nabanye (2006: 323) bachaza ukuqondwa kolwazi njengokuphawulwa noma ukuhlonzwa kwengxenywe ethile yolwazi njengeshaya emhlohlweni noma ehambelana ncmishi nendikimba ethile, baqhubeka bathi kungaphawulwa ibinzana, umugqa noma umusho. Ngemuva kokuba umcwaningi efunde ngokuphindelela ulwazi uluqokethwe yisichazamazwi sika-De Schryver (2015) kwabe sekudingeka ukuba ahlonze amalema ayezomnika izincazelo ezimqondofana nezimqondophika ukuze ezokwazi ukuhlaziya izindlela ezasetshenziswa ngesikhathi efakwa esichazamazwini.

Indlela yesine, ukuhlonzwa ngokujulile nangokusabalele kolwazi. UTerre Blanche nabanye (2006: 326) bathi le ndlela ibandakanya ukubhekwa kolwazi ngeso elijulile ukuze kutholakale incazelo eyayingakaze itholakale ngaphambilini, ilapho ukuhlaziywa okujulile kwenziwa khona. Lokhu kungaholela ekutheni umcwaningi abuyele endleleni yesithathu ukuze aqinisekise ukuqondwa kwencazelo, inhloso yalokhu ukuqinisekisa ukuthi alukho ulwazi olusha olubalulekile olusala ngephutha.

Indlela yesihlanu, wukutolikwa kolwazi olutholakele luphinde lubhekisiswe ukuze kuqinisekise ubuqiniso balokho okutolikiwe. Lena kuba yindlela yokugcina yokuhlaziywa kolwazi kulandelwa ipharadaymu ye-*interpretive* (Terre Blanche nabanye, 2006: 323).

#### **4.3 Ingaphambili Lesichazamazwi**

Ingxenywe engaphambili iyingxenywe yengaphandle lesichazamazwi elifaka nengxenywe egcinile. Le ngxenywe ingeyesibili ngobaluleka ekwakhiweni kwesichazamazwi ngemuva kwengxenywe ephakathi eyisiqukathi samalema. Lena yingxenywe yesichazamazwi eyinkombandlela equkethe ulwazi oludingwa ngabasebenzisi ukuze kube lula ukusebenzisa ingxenywe ephakathi yesichazamazwi, ngakho-ke iyona ngxenywe okumele zithi zisuka amadaka isivezele noma isinikeze umhlahandlela ngokuzokwenziwa engxenyeni ephakathi yesichazamazwi ukuze kusheshe kucace ukuthi umakhi uzimisele yini ngokulandela injulalwazi yokusebenziseka. UGouws noPrinloo (2005: 57) bathi:

*No lexicographer may assume that the target user of the specific dictionary will know how to use, to interpret and to understand the full lexicographic presentation. Therefore, the structure, contents, presentation and dictionary specific conversations should be explained to the user. This has to be included as separate text.*

Akekho umakhi wesichazamazwi okumele aqagule ukuthi umsebenzisi wesichazamazwi esithile uzokwazi ukusebenzisa, atolike aphinde aqonde lonke ulwazi olumayelana nokwakhiwa kwesichazamazwi oluqukethwe yisichazamazwi, ngakho-ke, isakhiwo, okuqukethwe, okwethulwa isichazamazwi kanye nakho konke okushiwo yisichazamazwi kumele umsebenzisi akuchazelwe. Lokhu kumele kufakwe engxenyeni yakho kodwa.

Lokhu kugcizelela ukubaluleka kwengxenye engaphambili yesichazamazwi, okusho ukuthi yilapho okumele kuvele izinqumo ezithathiwe ngokuhleleka kwengxenye ephakathi yezichazamazwi. Uma abasebenzisi befunda ingxenye engaphambili kumele babe nesithombe esicace bha ngokwakheka nokuhleleka kolwazi olutholakala kuleso naleso sichazamazwi.

#### **4.3.1 Ukwethulwa Kolwazi Engxenyeni Engaphambili Yesichazamazwi**

Njengoba umcwaningi ekuvezile esahlukweni sokuqala ukuthi kunemibuzo azibuza yona mayelana nalolu cwango, le mibuzo igxile ekulandelweni kwenjulalwazi yokusebenziseka ekhuluma ngokwakhiwa kwezichazamazwi ezisebenziseka kalula, izindlela zokufakwa kwamalema esichazamazwini esilulimibili sika-De Schryver (2015) kanye nalowo othinta izibonelo zemisho ukuze kuvele izindlela zokusetshenziswa kwamalema enkulumweni, yingakho umcwaningi ezobheka ukwethulwa kolwazi engxenyeni engaphambili yalesi sichazamazwi. Lokhu kugcizelelwa kakhulu yinjulalwazi yokusebenziseka. Kusemqoka ukuthi umcwaningi akuveze ukuthi umhleli walesi sichazamazwi ube nempokophelo ngokwakha lesi sichazamazwi. Le mpokophelo ivezwe engxenyeni engaphambili yesichazamazwi. Umhleli unale mpokophelo:

- Ukunikeza abafundi ikhono lokufunda nokubhala, lokuzwa nokukhuluma ngempumelelo nangokufanele ngolimi lokwengeza.
- Ukwenza ukuthi kube lula kakhulu ukusebenzisa lesi sichazamazwi.
- Ukuqinisekisa ukuthi lesi sichazamazwi sikhombisa indlela yamanje yokusisebenzisa nokubhekana nexhala elingaba khona.
- Ukuhlanganisa lesi sichazamazwi ukuthi sibhekane nezidingo zabafundi futhi sibe wusizo kubafundi besiNgisi njengoba senza kwabesiZulu.
- Ukunikeza abafundi nothisha uhlelo lokwengeziwe okuwusizo, ezingxenyeni zokufunda nereferensi.

Ukuvezwa kwale mpokophelo engxenyeni engaphambili yesichazamazwi kuzokwakha isithombe esicacile kumsebenzisi sokuthi umbhali wesichazamazwi akakhanga isichazamazwi ngoba eswele angase akwenze noma efuna ukufeza izinhloso zakhe kodwa unenhloso yokuhlangabezana nezidingo zabasebenzisi. UGouws noPrinsloo (2005: 14) bathi:

*The formulation of the genuine purpose of a dictionary has to be regarded as a response to the needs of a potential target user.*

Ukusungulwa kwenhlosonqangi yesichazamazwi kumele kubonakale njengendlela yokuhlangabezana nezidingo zabasebenzisi.

Umhleli ubenempokophelo yokuthuthukisa ukukhulunywa ngempumelelo kwezilimi zokwengeza. Ingxenyeni engaphambili yalesi sichazamazwi ibhalwe ngesiZulu nesiNgisi, lokhu kuvumelana nohlobo lwaso njengoba singesilulimimbili okuzokwenza kube lula ukuthi siqondwe ngabantu abakhuluma olunye lwezilimi ezisetshenzisiwe kuphinde kwenze isichazamazwi sibe ngesisebenziseka kalula kubo bobabili abasebenzisi baso. Njengoba uLandau (1989) ecashunwa nguJauza (2016: 28) uveza ukuthi inhlosonqangi yokwakhiwa kwezichazamazwi ezilulimimbili ngukuqinisekisa ukunikezwa kosizo kulabo abaqonda olunye lwezilimi ezifakwe kuleso sichazamazwi kodwa hhayi olunye.

Okusemqoka ngokufakwa kwamalema esichazamazwini ukuthi lokhu kungenziwa ngokufaka amalema olimi olulodwa bese ehunyushelwa kolunye ulimi noma amalema afakwe ngazo zombili izilimi. Lesi sichazamazwi esilulimimbili sika-De Schryver (2015) siyakuveza engxenyeni engaphambili ukuthi amalema afakwe ngazo zombili izilimi okuyisiNgisi nesiZulu. Kuphinde kuvezwe ukuthi uhlangothi ngalunye lwesichazamazwi luphawuliwe ekhasini ngalinye ukuze kuvele ukuthi iluphi ulimi okufakwe ngalo amalema nokuthi yiluphi okuhunyushelwe kulo. Lokhu kuzosiza abasebenzisi ukuze babone kalula ukuthi yiluphi uhlangothi olufaka amalema ngolimi abalufunayo kuphinde kwelekelele abasebenzisi ekutholeni kalula ulwazi abalufunayo njengoba injulalwazi kaHaas (1962: 48) ekhuluma ngokusebenziseka kalula kwesichazamazwi ithi:

*A good dictionary is the one in which you can find the information you are looking for – preferable the in the very first place you look.*

Isichazamazwi isihle yileso okwazi ukuthola kuso ulwazi olufunayo usabheka okokuqala.

Ekhasini (iv) engxenyeni engaphambili lesi sichazamazwi siveza ukuthi amalema angomabizwafane afakiwe, kuphinde kwafakwa nalawo akhiwe esuselwa kulawo ayinhloko njengezenzo. Kuphinde kwavezwa ubunye nobuningi bamalema, isibonelo esisetshenzisiwe: **umpetha-ompetha**, lokhu kuzoba wusizo kakhulu ekuthuthukiseni ukukhulunywa ngempumelelo kwezilimi zokwengeza. Kuzoba lula kubafundi ukubona ubunye nobuningi begama njengoba lesi sichazamazwi sakhelwe abafundi abasemazingeni emfundo eyisisekelo ikakhulukazi njengoba lo mkhuba wokufakwa kwamalema asebuningini ungavamile. Eduze kwelema ngalinye elifakiwe kulesi sichazamazwi siyavezelwa ukuthi lelo nalelo lema liwuzezu luni lwenkulumo, lokhu kusemqoka kakhulu njengoba ulimi nolimi olukhona lwakhiwa yizingcezu zenkulumo. Umfundi ofunda ulimi lokwengeza kumele aqale aqonde izingcezu zenkulumo zalolo limi alufundayo ukuze akwazi ukuhlela nokusebenzisa kahle lolo limi.

Ingxenyeni engaphambili yalesi sichazamazwi iphinde inikeze izihumusho ezicacile njengoba ababhali bekuveza ukuthi inhloso yokwakhiwa kwezichazamazwi ezilulimimbili ngokunikeza izihumusho zamalema. Isibonelo: **mpofu-** *poor* okusho isimo sokweswela noma ukuba hlwempu, **mpofu-** *pale brown* okuveza umbala onsundu.

Amalema esiNgisi ayinhloko angaveza izingcezu ezingaphezu kolulodwa nawo azovezwa ngezibonelo ukuze kuvele umehluko ozosiza abafundi.

Isibonelo selema: **most** lingasebenza libe yisichasiso, yisabizwana kanye nesandiso. UGouws noPrinsloo (2005) bathi:

*Good dictionaries are products that can be used as linguistic instruments by their respective target user groups.*

Izichazamazwi ezinhle kumele zisetshenziswe njengethuluzi lokuthuthukisa ulimi ngabasebenzisi bezichazamazwi.

Ngalokhu bazama ukucacisa ukubaluleka kokwakhiwa kwezichazamazwi ezizothuthukisa ukuqondwa kabanzi nokukhulunywa ngempumelelo kwezilimi. Kulesi sichazamazwi siyakuthola lokhu engxenyeni engaphambili lapho sitshelwa ukuthi isichazamazwi

sinezibonelo zemisho eziveza ukuthi amalema asetshenziswa kanjani emshweni kanye nezingcezu zenkulumo okuzosiza abasebenzisi ukuthuthukisa ikhono lokukhuluma nokubhala ngempumelelo izilimi zokwengeza. Izibonelo ezisetshenzisiwe kusukela ohlangothini lwesiZulu kuya kolwesiNgisi izibonelo zempela ezithathelwe kukhophasi yesiZulu, ohlangothini lwesiNgisi kuya kolwesiZulu izibonelo kungaba ngezempela noma kwakhiwe ngokucophelela imisho echasisayo namabinzana ahlanganiswe abancele ulimi lwesiNgisi. Amalema esiNgisi angabhalwa kusetshenziswa upelomagama olusebenzisa u-*ize* noma luka-*ise*. U-*ize* indlela yaseMelika futhi esetshenziswa kwa-*Oxford* kanti u-*ise* indlela yaseBhrithani okuyizwekazi lamaNgisi. Amalema afana nalawa (*realize no-organization*) apelwa ngo-z bese kusetshenziswa u-s njengendlela yesibili (*realise noma organisation*) ehlukile. Kukhona amanye amagama angawulandeli lo mthetho, amanye amagama apelwa ngo -*ise* (*advertise noma surprise*) akakwazi ukupelwa ngo-*ize*.

Kuyavela ekhasini (v) ukuthi amalema asetshenzisiwe kulesi sichazamazwi yilawo avamise ukusetshenziswa enkulumweni, kusho ukuthi kulandelwe amahlandla okuvela kakhulu kwawo kukhophasi. Amalema angama-500 okuqala asebenze kakhulu kukhophasi afakwe izinkanyezi ezintathu, angama-500 esibili afakwe izinkanyezi ezimbili kuthi angama-500 alandela lawo afakwa inkanyezi eyodwa. Lokhu kufakwa kwezinkanyezi kwenzelwa ukuthi abafundi babone ukuthi yimaphi amagama asetshenziswa kakhulu enkulumweni ejwayelekile.

Ezenzweni zesiNgisi kuvezwa nezinkathi zezenzo okuzosiza abafundi ukusebenzisa inkathi yesenzo efanele. Isenzo esisebunyeneni enkathini yamanje kujotshelwa uhlamvu (s) ekugcineni, inkathi yamanje eqondile kujotshelwa (-*ing*) ekugcineni. Inkathi edlule kujotshelwa (*ed*) ekugcineni kanti inkathi edlule eqondile ikhonjiswa kuphela uma yehlukile enkathini edlule. Konke lokhu kuyindlela yokufundisa ulimi kusetshenziswa isichazamazwi.

Ohlangothini olufaka amalema ngesiNgisi uma ilema linezincazelo ezingaphezu kweyodwa incazelo ngayinye inikezwa inombolo yayo.

Isibonelo: igama ***mould***

- *The chocolate pudding was formed with a **mould**.*
- *She does not fit in the usual **mould** of clerks.*

Lokhu kuzothuthukisa ukusetshenziswa kolimi nolwazimagama kubafundi baphinde baqonde kangcono ukusebenza komabizwafane emshweni.

Ingxenywe engaphambili yalesi sichazamazwi iyakuveza ukuthi kusetshenziswe izinhlobo ezimbili zamalebula angakhomba ukuthi ilema lisebenza nini noma kuphi. Amalebula aphantelene nezifundo njengeZibalo nezomnotho. UGouws noPrinsloo (2005: 129) babeka kanje:

*Labels are used to mark deviations from the neutral or default value prevailing in a dictionary.*

Amalebula asetshenziselwa ukuveza ukuthi ilema lingelomkhakha okhethekile uma lifakwe esichazamazwini esejwayelekile.

Amalebula aphinde aveze ukuthi igama lingelomkhakha okhethekile, isibonelo esivezwe ekhasini (V) umkhakha wezamazhompuyutha, *isilawuli noma i-mouse*. Lapha abakhulumani ngegundane, yingakho kumele kusetshenziswe ilebulu ukuze kucace ukuthi leli igama lisebenza emkhakheni okhethekile. Emkhakheni wezamazhompuyutha uma bekhuluma nge-*mouse* basho into encane ephathwa ngesandla esetshenziselwa ukuhambisa inkomba nokwenza eminye imisebenzi ekhompuyutheni.

Kusemqoka ukuba kuvezwe engxenyeni engaphambili yesichazamazwi indlela ezosetshenziswa ukufaka amalema ukuze abasebenzisi bazi ukuthi yikuphi okumele bakulindele uma sebebheka amalema engxenyeni ephakathi yesichazamazwi. Kulesi sichazamazwi kufakwe amalema aphelele, ahlanganiswe nemvelaphi yawo ohlwini hhayi izingxenywe zamalema kuphela. Akufani nakwezinye izichazamazwi zesiZulu lapho kuchazwa khona iziqu kuphela kodwa kulesi sichazamazwi kuchazwa amalema aphelele okuyiziqu ezihlangene neziqalo ngqo. UJauza (2016: 31) uthi lokhu kusiza ngoba uma kufakwe iziqu zamalema kuba nzima kubantu abafunda ulimi njengolokwengeza ukubona ukuthi yisiphi isiqu selema. Isib: **umuzi** – **muzi** kanti uma sesibheka **inkomo** - **khomo**. Lapha kuyacaca ukuthi kumele umsebenzisi abe nolwazi olunzulu ngokwakheka kwamagama uma kungenjalo koba lukhuni satshe ukuthola amalema.

Ezenzweni kusadingeka ukuba umsebenzisi akwazi ukususa iziphongozo nezinye izakhi ngakho-ke ukufunda nokwazi uhlelo lwesiZulu kusabalulekile kodwa kuveza umbuzo othi njengoba lesi sichazamazwi sakhiwe ngenhloso yokwelekelela labo abafunda izilimi okufakwe ngazo amalema njengezilimi zokwengeza bazokwazi yini ukuhlahlela izenzo ukuze bakhiphe isiqu sesenzo okumele basibheke esichazamazwini. Umhleli uveza engxenyeni engaphambili

yalesi sichazamazwi ukuthi ukuze umsebenzisi afune ngempumelelo iziqu zezenzo kumele asebenzise lesi sichazamazwi kanye nencwadi yohlelo lwesiZulu. Umcwaningi ushaya amakhala ngalokhu njengoba ekuvezile ngenhla ukuthi isichazamazwi sakhelwe abasebenzisi abafunda izilimi okufakwe ngazo amalema njengezilimi zokwengeza, makhulu amathuba okuthi vele njengoba umsebenzisi efunda ulimi lwesiZulu njengolimi lokwengeza kwencwadi leyo yohlelo lwesiZulu akanayo mhlawumbe ngokwezinga lakhe lolimi lwesiZulu akakaluqondi uhlelo lwesiZulu ngisho noma angaba nayo incwadi kodwa angeke yamsiza ngalutho.

Esichazamazwini kuhlinzekwe ngesibonelo somusho othi: *Phuza amanzi ngazo zonke izikhathi, ikakhulukazi uma kushisa*. Lapha umhleli ufuna ukusivezela indlela okufakwe ngayo amagama asetshenziswe kulo musho kanye nemiyalelo okumele ilandelwe wumsebenzisi lapho efuna ulwazi. Uma ufuna isihumusho sesenzo *kushisa* esisetshenziswe kulo musho kumele umsebenzisi aqale akhiphe isivumelwano *ku-* ukuze asale nesiqu *-shisa* bese esibheka esichazamazwini. Ingxenye engaphambili yalesi sichazamazwi ihlinzeka ngomyalelo othi umsebenzisi makabheke encwadini yohlelo lwesiZulu. Lokhu kuveza ngokusobala ukwehluleka komhleli ukuvela namasu azokwenza kube lula kumsebenzisi lapho kubhekwa amalema ayizenzo ngoba angeke kulindelwe ukuthi bonke abasebenzisi balesi sichazamazwi babe nencwadi yohlelo lwesiZulu futhi akubona bonke abaqonda ukusetshenziswa kwencwadi yohlelo lwesiZulu njengoba kungebona bonke abakwazi ukusebenzisa isichazamazwi nabanolwazi lokuthi kumele baqale bafunde ingxenye engaphambili yesichazamazwi ngaphambi kokufunwa kolwazi esichazamazwini. USvensen (1993) ucaphuna uBejoint (1981) lapho ethi:

*As many as 89 percent of those questioned in the survey had read the instructions either very cursorily or not at all.*

Abangamaphesenti angama-89 ababamba iqhaza kusaveyi bathi abayifundisisi noma abayifundi nhlobo imiyalelo.

Uhlangothi ngalunye kulesi sichazamazwi luhlanganisa amalema ayizinhloko cishe ayizi-5000 esiZulwini nayizi-5000 esiNgisini. La malema akhethwe ngamahlandla avela ngawo enkulumweni ejwayelekile. Lokhu kusho ukuthi amagama afakiwe yilawo avela kaningi kukhophasi. Lokhu kusho ukuthi amagama afakiwe yilawo avela kaningi kukhophasi njengoba uBarnhart (1962) ebeka kanje:

*Lexicographer has to include those words which are most likely to be consulted by the target user and to lemmetise them in a userfriendly way.*

Umakhi wesichazamazwi kumele afake amagama okulindeleke ukuba adingwe ngabasebenzi futhi kumele afakwe ngendlela ezokwenza ukuba atholakale kalula.

Njengoba lolu cwaningo lugxile ekufakweni kwamalema angomqondofana nangomqondophika esichazamazwini esilulimimbili sika-De Schryver (2015) noma ingxenye engaphambili yalesi sichazamazwi iluveza ulwazi oluphatheleni nokufakwa kwamalema okungelekelela ekusebenzisekeni kalula kwesichazamazwi kodwa akukho lapho lesi sichazamazwi siveza khona ukuthi amalema angomqondofana nangomqondophika wona afakwe kanjani. Lokhu kwenza ukuthi njengoba lesi sichazamazwi singolulimimbili sishiya umsebenzisi engaqondi ukuthi kumele enzenjani lapho efuna ulwazi oluthinta amalema angomqondofana namqondophika. Njengoba lesi sichazamazwi sakhelwe abafundi abasezingeni lemfundo eyisisekelo ukungafakwa kwalolu lwazi kungadala ukudideka okungaholela ekutheni abasebenzisi bagcine bephelelwa uthando lokusebenzisa lesi sichazamazwi ngenxa yokukuthola kulukhuni satshe ukuthola ulwazi abalufunayo.

Ingxenye engaphambili yalesi sichazamazwi nayo ihlinzeka ulwazi ngezilimi ezimbili njengoba lesi sichazamazwi sifaka amalema ngezilimi ezimbili okuwulimi lwesiZulu nolwesiNgisi. Umakhi walesi sichazamazwi ube esehlinzeka ngenye ingxenye emaphakathi nesichazamazwi, le ngxenye yehlukanisa ingxenye efaka amalema ngolimi lwesiZulu kanye nengxenye efaka amalema ngolimi lwesiNgisi. Le ngxenye isebenza umsebenzi ofanayo nalowo owenziwa ingxenye engaphambili negcinile yesichazamazwi njengoba isihlinzeka ngolwazi lokufunda okuwulwazi oluthinta izilimi okufakwe ngazo amalema kulesi sichazamazwi. Ulwazi olutholakala kule ngxenye ulwazi oluthinta imisebenzi yesichazamazwi okungaba ukuhlelwa kwamalema kulandelwa uhlelo lwezinhlamvu, ukuthola amagama ngokushesha, izenzo kanye nokuhunyushwa kwamalema kusetshenziswa izinhlangothi zombili zesichazamazwi. Lolu lwazi lutholakala ngazo zombili izilimi.



#### 4.3.2 Ukuhlaziywa Kwengaphambili Lesichazamazwi Ngeso Lukusebenziseka

Kusemqoka ukuvezwa kolwazi engxenyeni engaphambili yesichazamazwi njengoba uGouws noPrinsloo (2005: 57) nabo bekugcizelela lapho bethi:

*The outer texts can usually be regarded as optimal texts. However, there is one outer text that has to be included as the second compulsory text in any dictionary, i.e. a text, usually presented in the front matter, which contains the guidelines for the use of the dictionary.*

Ingxenywe engaphandle yaziwa njengengaphoqi, kodwa-ke kunenye ingxenywe engaphandle okumele ifakwe engeyesibili ngokuphoqa kunoma isiphi isichazamazwi, leyo ingxenywe engaphambili, equkethe imiyalelo yokusetshenziswa kwesichazamazwi.

Lolu cwaningo luveza ukuthi ingxenywe engaphambili yalesi sichazamazwi angeke yahlonzwa njengekhomba ukuthi lesi sichazamazwi sizoba ngesisebenziseka kalula njengoba singakuvezi ukuthi amalema angomqondofana nangomqondophika azofakwa kanjani yize umhleli waso ezamile ukuhlinzeka ngolwazi oluthinta ukufakwa kwamalema njengoba ekwazile ukuveza ngokusobala ukuthi singesilulimimbili futhi sakhelwe izikole ngakho-ke amalema azofakwa ngazo zombili izilimi okuwulimi lwesiZulu nolimi lwesiNgisi. Ukungavezwa kwendlela ezolandelwa lapho kufakwa amalema angomqondofana nangomqondophika kushiya umbuzo ongaphenduleki njengoba umsebenzisi wesichazamazwi engeke aluthole lolo lwazi engxenyeni engaphambili yalesi sichazamazwi, uBarnht (1962: 161) lapho ecashunwa uGouws noPrinsloo (2005: 39) ugcizelela ukwakhiwa kwesichazamazwi esizosebenziseka kalula lapho bethi:

*...it is the function of a popular dictionary to answer the questions that the user of the dictionary asks, and dictionaries on commercial market will be successful in proportion to the extent to which they answer questions of buyer.*

...kungumsebenzi wesichazamazwi esisetshenziswayo ukuphendula imibuzo abasebenzisi baso abayibuzayo, futhi izichazamazwi ezisesitolo ziyophumelela ngobuningi bazo ukuphendula imibuzo yabathengi.

Lolu cwaningo likhomba ukuthi ingxenywe engaphambili yalesi sichazamazwi ayiphumelelanga ukwenza okushiwo uBarnht (1962) njengoba kunombuzo ongaphenduleki omayelana nokufakwa kwamalema angomqondofana nangomqondophika.

Ngokwalolu cwaningo kuyavela ukuthi ingxenye engaphambili yalesi sichazamazwi iyakucacisa ukuthi amalema azofakwa ngamagama aphelele ukuze kube lula ukuwathola. Amalema afakiwe azochazwa, kunikezwe izingcezu zenkulumo, izigaba zamabizo kanye nezibonelo zemisho. Lokhu kuzoba usizo olukhulu kumfundi ofunda olunye lwalezi zilimi njengolimi lokwengeza njengoba umakhi ephokophelele ukuthuthukisa ukukhulunywa ngempumelelo kwezilimi zokwengeza. Ucwanningo luyaveza ukuthi ingxenye engaphambili yalesi sichazamazwi iyakucacisa ukuthi amalema asebuningini azofakwa ukwelekelela abafundi ukuze bakwazi ukuthola kalula lolu lwazi.

Okusemqoka ukuthi umakhi wesichazamazwi aqinisekise ukuthi ulwazi alufaka engxenyeni engaphambili alushiya imibuzo engaphenduleki. Kulesi sichazamazwi umhleli ukuveze kwalula ukufakwa nokutholakala kwamalema angamabizo olimini lwesiZulu njengoba efakwa ngamagama aphelele kodwa uma sekufakwa amalema ayizenzo afakwa abe yiziqu bese kungacaci ukuthi iyiphi indlela elula engelekelela umsebenzisi ukuthola lolu hlobo lwamalema esichazamazwini kunalokho umhleli ugxila ekutheni umsebenzisi kumele aqonde uhlelo lolimi lwesiZulu okuphikisanayo nenhloso yokwakhiwa kwalesi sichazamazwi njengoba sakhelwe abasebenzisi abafunda ulimi lwesiZulu njengolimi lokwengeza. Okunye okuvezwa yingxenye engaphambili yalesi sichazamazwi wukuthi umsebenzisi kumele asebenzise incwadi yohlelo lwesiZulu okungacaci ukuthi kuzomsiza kanjani umsebenzisi wesichazamazwi ofunda ulimi lwesiZulu njengolokwengeza nokuthi mangakanani amathuba okuthi bonke abasebenzisi balesi sichazamazwi babe nencwadi yohlelo lwesiZulu. Lokhu kuveza ukwehluleka kwalesi sichazamazwi ukufeza izidingo zabasebenzisi kuphinde kunciphise amathuba aso okuba ngesisebenziseka kalula njengoba ukufunwa kolwazi encwadi oluzokwelekelela ekutholakaleni kolwazi olusesichazamazwini kubonakala kungachitha isikhathi esiningi nokungaqeda umdlandla wokusetshenziswa kwesichazamazwi.

Okunye okuqaphelekayo ngengxenye engaphambili yalesi sichazamazwi ukuthi ayikuvezi ukuthi ezinye izinhlobo zamalema, njengamalema angomqondofana nangomqondophika afakwe kanjani kulesi sichazamazwi. Lolu cwaningo lugxile ekuhlaziyweni kwezindlela zokufakwa kwalezi zinhlobo zamalema ngeso lokusebenziseka njengoba imvamisa yabasebenzisi bezichazamazwi abafunda izilimi njengezokwengeza kuyilo ulwazi abavamise ukulufuna ezichazamazwini ukuze bathuthukise ulwazimagama kanye nokukhulunywa ngempumelelo kwalolo limi. Lapha umhleli walesi sichazamazwi akaphumelelanga

ukuqinisekisa ukuthi isichazamazwi sakhe siyithuluzi elingathuthukisa ukukhulunywa ngempumelelo kwezilimi njengoba injulalwazi yokusebenziseka kwesichazamazwi igcizelela ukwakhiwa kwezichazamazwi eziqukethe izindlela ezizokuthuthukisa ukuhlabahlosa kolimi ezichazamazwini.

Umhleli uveze aphokophelele ukukuzuza ngokwakhiwa kwalesi sichazamazwi okunye kwakho wukuthuthukisa ikhono lukukhulunywa ngempumelelo kwezilimi okufakwe ngazo amalema kulesi sichazamazwi, ukungavezwa kolwazi uluthinta ukufakwa kwamalema angomqondofana nangomqondophika kungenza kube nzima kubasebenzisi ukuthola lolu lwazi bese kubancisha ithuba lokuthuthukisa ulwazimamagama. Lokhu kunciphisa amathuba okuba lesi sichazamazwi sibe ngesisebenziseka kalula.

#### **4.4 Iphakathi Lesichazamazwi**

Ingxenye ephakathi yesichazamazwi iyona equkethe amalema, izincazelo zawo kanye nezibonelo zemisho ukuze kuvele ukuthi amalema asebenza kanjani emshweni. UGouws noPrinsloo (2005) bathi le ngxenye yiyona ebaluleke ukuzedlula zonke izingxenye ezakha isichazamazwi. UGouws noPrinsloo (2005: 62) bacaphuna uHausmann no Wiegand (1989: 331) lapho bethi:

*The central list is the most salient component of a dictionary displaying a frame structure. Any dictionary with or without the frame structure, should contain two compulsory texts, i.e. the central list and the text in the front matter containing the users' guide lines.*

Ingxenye ephakathi iyona ebaluleke kakhulu futhi ewumgogodla wesichazamazwi. Isichazamazwi esingenalo noma esinohlaka kumele sakhawe izingxenye ezimbili, okuyingxenye ephakathi kanye nengxenye engaphambili equkethe imiyalelo yabasebenzisi.

Le ngxenye singayibona njengomgogodla wesichazamazwi ngoba lokho esihlelwa ngakho indlela engxenye engaphambili konke kutholakala kuyo futhi yilapho esibona khona ukuthi izinqumo ezithathwe ngumhleli wesichazamazwi engxenye engaphambili ziyafezeka noma cha yingakho le ngxenye yesichazamazwi kuphoqelekile ukuba ibe khona. Enye yezingxenye ezakha ingaphandle lesichazamazwi yingxenye egcinile kodwa engaphoqelekile ukuba ibe khona. Uma kwakhiwa ingxenye ephakathi uGouws noPrinsloo (2005: 63) bathi kunezinhlaka

eziningana okumele zibhekisiswe kodwa ezisemqoka zintathu. Uhlaka lokuqoqwa noma lokuhlelwa kwamalema, kube uhlaka lokufakwa kwezincazelo kanye nohlaka lokucinga oluyinkomba.

Ingxenye ephakathi yesichazamazwi yakhiwa iminxo emibili ebalulekile, okungumunxa wokufakwa kwamalema kanye nomunxa wokuchazwa kwamalema. UGouws noPrinsloo (2005: 63) bayichaza kanje:

*Macrostructure: the selection of lexical items to be included in the dictionary as lemma signs. They become the primary treatment units of the lexicographic process.*

Umunxa wokufakwa kwamalema: yilapho kukhethwa amagama azofakwa esichazamazwini abe ngamalema. Aba yisisekelo sokucutshungulwa kokwakhiwa kwesichazamazwi.

*Microstructure: The selection of data categories given as part of the treatment of the lemma sign.*

Umanxa wokuchazwa kwamalema: Ukukhethwa kolwazi olusetshenziswa uma kuchazwa amalema.

UGouws noPrinsloo (2005: 64) bathi kubalulekile ukuqoda ukuthi le minxa akuyona yodwa eyisisekelo socwaningo lomkhakha wezokwakhiwa kwezichazamazwi noma ukwakhiwa kwesichazamazwi uqobo.

#### **4.4.1 Umunxa Wokufakwa Kwamalema.**

Umunxa wokufakwa kwamalema njengoba sewuchaziwe ngenhla uwuhlaka lapho kuqala khona umsebenzi wokwenziwa kwesichazamazwi, okungasho-ke ukuhlelwa kwamalema kuphela kodwa lo msebenzi uqala ngesikhathi kusahlelwa uhlobo lwesichazamazwi esizokwakhiwa, ukukhethwa kwamagama azofakwa esichazamazwini. Wona la magama kumele kube ukuthi athathwe kukhophasi eyakhiwe isuselwa emaqoqweni amaningi akhuluma lolo limi ukuze kube nokumeleleka kwabo bonke abantu abakhuluma lolo limi. Njengoba lo munxa ugxile ekufakweni kwamalema, uGouws noPrinsloo (2005: 68) bathi uma kufakwa amalema ezichazamazwini zezilimi zabomdabu kunezinto okumelwe ziqashelwe ngabakhi

bezichazamazwi: izindlela zokufakwa kwamalema, amasu angasetsheniswa lapho kufakwa amalema, umkhuba wokwakhiwa kwezichazamazwi zezilimi zabomdabu, isakhiwo samabizo nezenzo, ukwehlukana nokuhlangana kwamagama ngakho-ke kuzoba nokuphindephindeka uma kufakwa amalema futhi lokhu kuphindaphindeka kumele kubekezelelwe ukuze kwenziwe ubulungiswa kuzo zonke izingxenye zesichazamazwi.

Ukuze lokhu kwenziwe ngempumelelo uGouws noPrinsloo (2005: 68) banikeza izindlela ezingalandelwa lapho kufakwa amalema esichazamazwini.

#### **4.4.1.1 Indlela Endala (Gouws noPrinsloo 2005:71)**

Ngaphambi kokwakhiwa kwezichazamazwi ezisekelwe yikhophasi, abakhi bezichazamazwi babefaka amalema ngoba behlangana nawo, yingakho yaziwa ngendlela endala. Njalo uma kuphuma isichazamazwi esishicilelwe kabusha kwakubonakala amalema amasha asefakiwe. Le ndlela iyona engemukeleki ukuzedlula zonke njengoba kwabe kungekho hlelo olulandelwayo lapho kufakwa amalema. Lapha umakhi wesichazamazwi wayekwazi ukungakushayi ndiva ukunciphisa isibalo samalema akhiwe esususelwa kwezinye izingcezu zenkulumo futhi lokhu kwakuholela ekutheni umakhi wesichazamazwi aqhubeke nokufaka amagama esichazamazwini sakhe kuze kufike isikhathi sokushicilelwa noma kwanele amakhasi awabekelwe umshicileli wesichazamazwi.

#### **4.4.1.2 Indlela Eyesekelwe Umthetho (Gouws noPrinsloo 2005: 74)**

Le ndlela ilawula ukufakwa kwamalema amaningi ngokweqile, yake yasetshenziswa ngu-Van Wyk esichazamazwini sakhe esaziwa nge-*Kriel's Pukutsu Dictionary* (PUKU 2). Le ndlela isebenza ngokufakwa kwamabizo asebunyeni kuphela kanye neziqo zezenzo ezilula bese kuhlinzekwa ngemithetho ezolandelwa engxenyeni engaphambili yesichazamazwi.

#### **4.4.1.3 Indlela Yamahlandla Okuvela Kwelema Kukhophasi (Gouws noPrinsloo 2005:74)**

Ukufika kwekhophasi kwazala indlela yokufakwa kwamalema esichazamazwini ngokwamahlandla avela ngawo kukhophasi ikakhulukazi olimini lweSesotho sa Leboa (Prinsloo 1991). Le ndlela yelekelela abakhi bezichazamazwi ukuqinisekisa ukuthi amagama asetshenziswa kakhulu kukhophasi abawashiyi ngephutha lapho sebefaka amalema

ezichazamazwini baphinde bongwe indawo esichazamazwini ngokuqinisekisa ukuthi abafaki amalema angeke abhekwe ngabasebenzisi.

#### **4.4.1.4 Indlela Yegama Iqhathaniswa Neyesiqu (Gouws noPrinsloo 2005: 75)**

Le ndlela yokufakwa kwamalema ivamise ukuvela nakwezinye izindlela zokufakwa kwamalema. Indlela ebizwa nge-*enter-them-all* ivumelana nokufakwa ngesiqu uma kufakwa amabizo nezenzo bese kube nenye indlela ebizwa nge-*regulate-them-in* yona ivumela ukusebenzisa isiqu uma kufakwa izezo bese ivumela igama uma kufakwa amabizo.

#### **4.4.1.5 Ukufakwa Kwamalema Angamabizo Asebuneni Nasebuningini (Gouws noPrinsloo 2005:76)**

Ukufakwa kwamalema angamabizo asebuneni nasebuningini iyona ndlela eyenza isichazamazwi sibe ngesisebenziseka kalula ukuzedlula zonke futhi iyona ethandwa kakhulu ngabasebenzisi abasebasha kanye nabafundi balolo limi. Alukho ulwazi oludingekayo ukuze umsebenzisi akwazi ukusebenzisa isichazamazwi esilandela le ndlela. Umsebenzisi akadingi ngisho ukwazi igama elilodwa olimini afuna kulo igama umaqoba ukwazi uhlamvu igama eliqala ngalo. Okubi nje ngale ndlela ukuphindaphindeka kolwazi okulinganiselwa kumaphesenti angamashumi ayisishiyagalombili okungadla indawo enkulu yokufakwa kolunye ulwazi olubalulekile.

#### **4.4.1.6 Ukufakwa Kwamalema Angamabizo Asebuneni Kuphela (Gouws noPrinsloo 2005: 76)**

Indlela yokufakwa kwamalema angamabizo asebuneni kuphela ibukeka ingcono njengoba kuyiyona eyaqeda indlela ka-Kriel ayayisetshenziswa ngu-Van Wyk ezichazamazwini eziluchungechunge zesiPukutsu. Ngokuka-Van Wyk akukuningi okungalindeleka ukuba umsebenzisi akwazi maqondana nomthetho olawula ukwakheka kobunye nobuningi bamagama. UVan Wyk ube esehlinzeka ngale mithetho ukuze kube lula kubasebenzisi abangayazi. Okubi wukuthi le mithetho ayisebenziseki kalula futhi abasebenzisi abavamisile ukuyifunda ngaphambi kokufuna ulwazi esichazamazwini. Okuhle ngale ndlela yokufakwa kwamalema ukuthi yonga indawo okungasiza ukufaka olunye ulwazi olubalulekile.

#### **4.4.1.7 Ukufakwa kwamalema Ngohlamvu Lokuqala Noma Lwesithathu (Gouws noPrinsloo 2005: 78)**

Ukufakwa kwamalema kulandelwa uhlamvu lokuqala noma olwesithathu indlela eyabe isetshenziswa ngu-Snyman nabanye esichazamazwini esaziwa nge-*Dikisinare ya Setswana English Afrikaans Dictionary Woorde Boek* (DS). Le ndlela iyakugwema ukuphindaphindeka kolwazi.

#### **4.4.1.8 Ukufakwa Kwamalema Kulandelwa Indlela Yesiqu (Gouws noPrinsloo 2005: 78)**

Ukufakwa kwamabizo nezenzo kulandelwa indlela yesiqu kudinga ukuhlaziywa ngokujulile njengoba kuyizona zindlela zokufakwa kwamalema ezishayisana kakhulu emkhakheni wezokwakhiwa kwezichazamazwi lapho lakufakwa amalema ezilimi zabomdabu. Okugqama kakhulu uma kufakwa amalema alezi zilimi kuba yindlela ezibhalwa ngayo njengoba ezinye zibhalwa ngokuhlanganisa amagama kanti ezinye zibhalwa zehlukanise amagama. UVan Wyk (1995) ucashunwa uGouws noPrinsloo (2005: 79) lapho egcizelela ukuthi:

*Conjunctivism versus disjunctivism is purely a matter of orthographical convention.*

Indlela yokubhala ngokuhlanganisa amagama uma iqhathaniswa neyokubhala ngokwehlukana amagama kungumkhuba nje wokubhala.

Indlela yokufakwa kwamalema kulandelwa isiqu ivamise ukulandelwa izichazamazwi zezilimi ezihlanganisa amagama njengalezi: isiZulu, isiXhosa siSwati kanye nesiNdebele kanti indlela yokufakwa kwamalema kulandelwa indlela yegama yona ivamise ukulandelwa izichazamazwi ezifaka amalema ngezilimi ezibhala amagama ngokwehlukana okuyilezi: Sesotho sa Leboa, Setswana, Sesotho, Tshivenda kanye neXitsonga. Indlela yesiqu ibuye ilandelwe ezinye ezichazamazwi ezifaka amalema ezilimi ezehlukanisa amagama.

#### **4.4.1.9 Indlela Yesiqu Iqhathaniswa Neyegama Uma Kufakwa Izenzo (Gouws noPrinsloo 2005: 79)**

UGouws noPrinsloo (2005: 79) bacaphuna uVan Wyk (1995) lapho ethi kubalulekile ukuqashelwa komehluko phakathi kweziphongozo nezijobelelo zamabizo nezenzo. Iziphongozo ezilinganiselwa ezinkulungwaneni ezine zingasebenza nesenzo esisodwa, lezi ziphongozo kungaba: izivumelwano zenhloko, izivumelwano zikamenziwa, izakhi ezikhomba ukuphika, izakhi ezikhomba inkathi eqhubekayo njalonjalo. Ezilimini ezibhala amagama ngokwehlukana ukukhishwa kweziqu zezenzo kanye namagama akhiwe esuselwa ezenzweni akubi yinkinga kanti kungaba yinkinga enkulu ukungakwazi ukukhipha iziqu zezenzo ezilimini ezibhala amagama ngokuhlanganisa ikakhulukazi kubasebenzisi besichazamazwi abasebasha. Isibonelo esithathwe kukhophasi yesiZulu igama **hamba**:

IsiZulu

n**ihambe**, uku**hamba**, kayi**hambi**, ayeh**amba**, sebeh**amba**, ngangili**hamba**, ngingah**amba**, h**ambani**, ekuhambeni, ubuh**ambe**le, ngizi**hambela**, owayeh**ambe**le, wam**hambisa**, ayengasah**ambeli**, zih**ambayo**, ngih**ambile**, kabangah**amba**

Kubalulekile ukuthi umsebenzisi wesichazamazwi akwazi ukukhipha isiqu sesenzo esingu: -hamba kuzo zoke izibonelo ezivezwe ngenhla ukuze umsebenzisi akwazi ukuthola ulwazi alufunayo ngempumelelo njengoba kungeke kwalunga ukufaka isenzo ngasinye ngazo zonke iziphongozo nezijobelelo zaso njengoba lokho kungadala ukuphindaphindeka kolwazi.

#### **4.4.1.10 Indlela Yesiqu Iqhathaniswa Neyegama Uma Kufakwa Amabizo (Gouws noPrinsloo 2005: 81)**

Lapha aziziningi iziphongozo ezingena kalula emabizweni ziphinde zisinike ulwazi oluningi njengoba kwenzeka eziphongozweni zezenzo. UGouws noPrinsloo (2005: 81) bacaphuna uVan Wyk (1995) lapho ethi:

*Lexicographers do not have to blindly follow stem lemmatization tradition for the sake of tradition, or worse, assume that stem lemmatization is more 'scientific' than word lemmatization.*

Abakhi bezichazamazwi akumele balandele indlela yesiqu ngoba kuyiyona ejwayelekile futhi akumele bacabange ukuthi yona ingcono ngokwezesayensi uma iqhathaniswa nendlela yegama.



Amabizo ezilimi ezibhalwa ngokwehlukana amagama akumele afakwe kulandelwa indlela yesiqu kodwa kumele alandele iziqalo zamabizo ezilimini zesiNguni. Lena iyona ndlela okumele ilandelwe abakhi bezichazamazwi njengoba kuyiyo enganciphisa izinkinga zokufakwa kwamalema kulandelwa indlela yesiqu. UGouws noPrinsloo (2005: 82) bacaphuna uVan Wyk (1995) lapho ebeka kanje:

*The crucial difficulties in following the stem tradition for the lemmatization of nouns lie in fact that in many instances neither lexicographer nor the user of his dictionary can isolate the stem of the noun.*

Inkinga enkulu ekulandelweni kwendlela yesiqu lapho kufakwa amabizo esichazamazwini idalwa ukuthi ezikhathini eziningi umakhi wesichazamazwi kanye nomsebenzisi waso abakwazi ukukhipha isiqu sebizo.

Lo mbono ovezwa uVan Wyk (1995) wesekelwa amabizo olimi lwesiZulu angena ngaphansi kwesigama se-9 ezigabeni zamabizo. La mabizo asebenzisa iziqalo ezingomankankane (n-, m). Amabizo afana nalawa:

Ibizo	Ilema (isiqu)
<b>Intombi</b>	<b>-thombi</b>
<b>Inkomo</b>	<b>-khomo</b>
<b>Inkosi</b>	<b>-khosi</b>

Uma ubheka uhlu lwamabizo angenhla anesiqalo *in-* okwenza ukuba iziqu zawo kube yilezo ezihlinzekwe ngakwesokudla. Umsebenzisi wesichazamazwi ofunda ulimi lwesiZulu njengolokwengeza kulula ukuthi acabange ukuthi iziqalo zala mabizo unkamisa *i-* okungaholela ekuthini acabange ukuthi iziqu ngu **-ntombi**, **-nkomo** kanye no **-nkosi** bese kube lukhuni satshe ukuthi umsebenzisi athole la malema esichazamazwini. Yingakho uVan Wyk (1995) ngenhla egcizelela ukulandelwa kwendlela yegama lapho kufakwa amalema angamabizo ezilimi zesiNguni.

#### 4.4.2 Umunxa Wokuchazwa Kwamalema

UGouws noPrinsloo (2005) bathi umunxa wokufakwa kwamalema uwuhlaka olwakha ingxenye ephakathi yesichazamazwi. Lapha ithimba labakhi besichazamazwi liqoqa yonke imininingwane ephathelene nokuchazwa kwamalema, singabala izincazelo zamalema, izingcezu zenkulumo, izigaba zamabizo kanye nezibonelo zemisho. UGouws noPrinsloo

(2005: 138) bacaphuna uWiegand (1989b, 1989c 1996) lapho bethi yize umunxa wokuchazwa kwamalema ungachazwa ngokuthi uhlaka oluqukethe izincazelo kodwa lo munxa kumele uchazwe ngokucacile. Lokhu kuhambelana nokuthi uma kuhlelwa umunxa ochaza amalema esichazamazwini esithile kumele kuhambelane nemiphumela yocwaningo olwenziwa okuyilona olwahlonza izinhlobo ezahlukene zeminxa yokuchazwa kwamalema. UGouws noPrinsloo (2005: 138) baqhubeka bathi ukwakhiwa kwesichazamazwi sohlobo oluthile kumele kube yikho okuzotshela umakhi wesichazamazwi ukuthi yiluphi uhlobo lomunxa wokuchazwa kwamalema okumele lulandelwe yilesi sichazamazwi. Lesi siqumo angeke sithathwe ngendlela engacacile futhi angeke sehlukaniwa nezinye izinqumo ezithinta lolo hlobo. Njengoba kunezingxenye ezisemqoka zokwakhiwa kwesichazamazwi, umunxa wokuchazwa kwamalema kumele ubukwe njengethuluzi elelekelela ukuzuza inhlosongqangi yokwakhiwa kwesichazamazwi. Uhlobo lwesichazamazwi, abasebenzisi, izidingo namakhono, izimo okusetshenziswa ngaphansi kwazo isichazamazwi kanye nomsebenzi wesichazamazwi kumele kube nomthelela okuthathweni kwalesi siqumo.

UWiegand (1996) ucashunwa uGouws noPrinsloo (2005: 138) lapho bethi:

*Although metalexigraphic research has formulated models for various types of microstructure, all these types are not relevant for general dictionaries. However, in the planning of any new dictionary lexicographers should decide between at least two major types of microstructure, i.e. intergrated and non-intergrated microstructure.*

Yize umkhakha wethiyori yokwakhiwa kwezichazamazwi sowaveza iminxha ehluahlukene engena ngaphansi komunxa wokuchazwa kwamalema, yonke le minxa ayihambelani kahle nezichazamazwi ezejwayelekile. Lapho kuhlelwa isichazamazwi esisha abakhi bezichazamazwi kumele bagxile kule minxa emibili: *intergrated ne non-intergrated.*

ULang (2009: 195) uthi kunohlelo lokwakhiwa kwengxenye ephakathi yezichazamazwi alubiza nge-*The Bilingual Dictionary Generation System* (BDGS), lolu hlelo luyisizindalwazi olungena ngaphansi komunxa wokuchazwa kwamalema. Lesi sizindalwazi somkhakha wokwakhiwa kwezichazamazwi sihlanganisa izinhlobonhlobo zolwazi olungena ngaphansi komunxa wokuchazwa kwamalema. Ulwazi olugcinwa kulesi sizindalwazi lubizwa nge-*micro-data* njengoba lusuke luzosetshenziswa uma kuchazwa amalema ngaphansi komunxa we-*microstructure*. Uqhubeka athi lesi sizindalwazi siqukatha ulwazi olwakha umunxa wokuchazwa kwamalema esichazamazwini, lolu lwazi uthi luqukathwa ngezindlela

ezintantathu okuyilezi: *field*, *record* kanye ne-*file*. I-*field* uthi ileyo ngxenye ehlinzeka ngolwazi ngqo oluthinta izindlela ilema elingasebenza ngazo olimini, i-*record* ileyo ngxenye ehlinzeka ngolwazi noma ngabe iluphi oluthinta lelo lema bese kuzothi i-*file* kube yileyo ngxenye equkatha ulwazi olulula njengobhalomagama, ukuphinyiswa kwamagama, izigaba zamabizo nokunye.

#### **4.4.3 Amalema Angomqondofana**

Amagama angomqondofana ngqo (afana ngokwenzazelo yesemantikhi) yilawo okwazi ukuwasebenzisa ngokuwashintshanisa ngaphansi kwanoma isiphi isimo kungabikho mehluko. Kujwayelekile ukutholakala kwamagama angomqondofana ngokwenzazelo yesichazamazwi lokhu kwenza ukuba ehluke indlela asetshenziswa ngayo enkulumweni noma ngokwenzazelo yesemantikhi, la magama abizwa ngama- *plesionyms*, isibonelo: *stared* no *gazed*. UCruise (1986) lapho ecashunwa ngu-DiMarco (1993: 120) uthi:

*While absolute synonymy – the interchangeability of pairs of in any context – is rare at best, it is common to find pairs or sets of words (or, more strictly word senses) that are synonymous to the extent that they have same denotation, while differing in other aspects of usage.*

Omqondofana ngqo – ukusetshenziswa ngokushintshaniswa ngaphansi kwanoma yisiphi isimo – kuyivelakancane, kujwayelekile ukutholakala kwamagama amabili noma iqoqwana lamagama angomqondofana ngendlela yokuthi aqukethe umqondo ofanayo ngokwesichazamazwi, kodwa ehluke ngendlela asebenza ngayo.

Uhlobo lwamalema akwazi ukusebenza ngokushitshana enkulumeni ngaphansi kwezimo ezingafani, lawo uCruise (1986) athi ayivelakancane, abizwa ngomqondofana ngqo (*synonyms*) kanti lawo afana ngokwenzazelo yesichazamazwi kodwa asebenze ngokwehluka enkulumweni yalolo limi wona abizwa ngama-*plesionyms* njengoba umcwaningi ekuvezile ngenhla.

#### **4.4.4 Ukufakwa Kwamalema Angomqondofana Ngolimi LwesiZulu**

##### **4.4.4.1 Ukufakwa Kwamalema Angomqondofana Ngohlelo Lwezinhlamvu**

Isichazamazwi esilulimimbili sika-De Schryver (2015) esifaka amalema ngolimi lwesiZulu nolwesiNgesi silandela uhlelo lwezinhlamvu lapho kufakwa amalema. Lolu hlelo lwenza kube lula kumsebenzisi lapho efuna ulwazi njengoba elufuna elandela izinhlamvu kusukela

ohlamvini **A** kuya ohlamvini **Z** njengoba injulalwazi kaHaas (1962:48) ekhuluma ngokusebenziseka kwesichazamazwi ithi:

*A good dictionary is the one in which you can find the information you are looking for – preferable the in the very first place you look.*

Isichazamazwi esihle yileso okwazi ukuthola kuso ulwazi olufunayo usabheka okokuqala

Lolu cwaningo luveza ukuthi njengoba amalema efakwa kulandelwa uhlelo lwezinhlamvu kwenza ukuba amalema angomqondofana afakwe ezindaweni ezehlukene, lokhu akumsizi umsebenzisi wesichazamazwi njengoba engeke abona ukuthi amalema athile angomqondofana, lokhu kusho ukuthi umsebenzisi kumele abheke ilema ngalinye kuyilapho engabona khona ukuthi incazelo yelema elithile iyafana neyelema elithile. Izibonelo zamalema amqondofana atholakala kulesi sichazamazwi:

**umbhali**\* noun 1/2 (pl. **ababhali**). loba. *writer, author*. (ikhasi lama-227)

**umlobi**\* noun 3/4 (pl. **abalobi**). bhala. *writer, author*. (ikhasi lama-234)

Lezi zibonelo ziwubufakazi bokuthi amalema angomqondofana afakwe ngokwehlukana kulandelwa uhlelo lwezinhlamvu njengoba ilema **umbhali** litholakala ekhasini lama-227 kanti ilema **umlobi** litholakala ekhasini lama-234. Umsebenzisi ofunda ulimi lwesiZulu njengolokwengeza angeke akuthola kalula ukuthi elinye igama elisho **umbhali wumlobi** njengoba efakwe ngokwehlukana, sekungadingeka ukuba abheke ilema ngalinye esichazamazwini.

Ukuqoqelwa ndawonye kwamalema angomqondofana (indlela esasideleke), isibonelo: uma ilema **umbhali** lifika kuqala njengoba isichazamazwi silandela uhlelo lwezinhlamvu liyafakwa, kubhekwe wonke amanye amagama amqondofana nelithi **umbhali** afakwe elandela lona bese kunikezwa incazelo kanye nalo lonke olunye ulwazi oluthinta uhlelo nokusetshenziswa kolimi. Lokhu bekungathuthukisa kalula ulwazimagama lwabasebenzisi abafunda ulimi lwesiZulu njengolimi lokwengeza njengoba uGouws noProinsloo (2005: 39) bethi:

*Any theory of lexicography should present strategies to enhance linguistic quality of dictionaries.*

Injulalwazi yokusebenziseka kwezichazamazwi kumele izeze izindlela zokuthuthukisa nokuhlabahlosa kolimi ezichazamazwini.

Lolu cwaningo luveza ukuthi lesi sichazamazwi asiphumelelanga ukwenza lokhu okushiwo nguGouws noPrinsloo (2005) ngenhla njengoba singasebenzisanga amasu azokuthuthukisa ulimi nokusetshenziswa ngempumelelo kwezilimi zokwengeza lapho kufakwa amalema angomqondofana futhi okungezinye zezimpokophelo zomakhi walesi sichazamazwi aziveze engxenyeni engaphambili yalesi sichazamazwi.

#### **4.4.4.2 Indlela Yokuchaza Amalema Angomqondofana Nasechaziwe (*Khrosireferensi*)**

##### **Olimini LwesiZulu**

Inhlosongqangi yale ndlela ukuzama ukuveza ubudlelwano bolimi nezincazelo zamalema asuke efakwe esichazamazwini kuphinde kongiwe nendawo ukuze isetshenziselwe ukufaka olunye ulwazi olubalulekile nolungaba lusizo kubasebenzisi bezichazamazwi. UVan Die Wat (2010) ucaphuna u-Endemann (1911:55) lapho ethi:

*Space should always be used judiciously in the layout of a dictionary under review, However, given the lemmatisation strategy that is adopted here, cross referencing cannot be done away with and it is in the interest of the users as it alerts them to grammatical and semantic relationship between entries.*

Indawo kumele isetshenziswe ngokucophelela esichazamazwini, uma sibheka indlela yokufaka amalema esetshenzisiwe kumele kuphinde kulandelwe indlela yekhrosireferensi ukuze abasebenzisi bezothola ulwazi oluphathelele nokusetshenziswa kolimi kanye nezincazelo zamagama.

Kulesi sichazamazwi esilulimimbili sika-De Schryver (2015) umakhi akayilandelanga indlela yekhrosireferensi lapho efaka amalema angomqondofana. Engxenyeni efaka amalema ngolimi lwesiZulu, umsebenzisi ayalelwa ukuba abheke izincazelo zamalema asebungini kulawo asebunyeni. Lokhu kudalwa ukuthi kuyenzeka amalema asebungini afakwe kuqala esichazamazwini kunalawo asebunyeni njengoba lesi sichazamazwi silandela wuhlelo lwezinhlamvu. Nakho lokhu kungachazwa njengendlela yekhrosireferensi noma kusuke kuyilema elilodwa umehluko kuba ubunye nobuningi nje kuphela kodwa umqondo usuke

usafana, njengoba uGouws noPrinsloo (2005: 177) becaphuna uWiegand (1996c: 11) lapho ebeka kanje uma echaza indlela yekhrosireferensi:

*...it interconenects the knowledge elements represented in different sectors of the dictionary on several levels of lexicographic description to form a network.*

...ixhumanisa ulwazi oluhlinzekwe ezingxenyeni ezahlukene zesichazamazwi emazingeni ehlukene omkhakha wokwakhiwa kwezichazamazwi ukuze kwakheke inxanxathela noma okusalwembu kwamagama.

Lokhu kunikezwa kwezincazelo zamalema ngale ndlela kungaba ukuxhumanisa ulwazi oluqokethwe yisichazamazwi okuwubunye nobuningi bamalema hhayi amalema angomqondofana. Okubi ngokuyalelwa komsebenzisi ukuba abheke incazelo yelema elisebunyeni noma elingaphambili esichazamazwini ukuthi akube kusavela ukuthi litholakala kuphi nesichazamazwi njengoba zinganikezwanga izinombolo zamakhasi okumele umsebenzisi abheke kuwo, lokhu kuba ngumsebenzi ongelula kubasebenzisi abasebasha ekusetshenzisweni kwezichazamazwi ikakhulukazi njengoba lesi sichazamazwi sakhelwe izingane zesikole futhi kungabaqedela umdlandla wokusebenzisa isichazamazwi njengoba kuwuphawu lokungasebenziseki kalula kwalesi sichazamazwi.

Isibonelo: ilema lokuqala ekhasini lokuqala **ababhali** uyalelwa ukuba ubheke **umbhali** okuyilema elitholakala ekhasini lama-227.

Lesi sichazamazwi asiyihlinzeki incazelo yelema **ababhali** kunalokho umsebenzisi uyalelwa ukuba ayobheka incazelo yelema elisebunyeni **umbhali**. Lokhu kwehlukaniswa kwamalema asebunyeni nasebuningini kudalela umsebenzisi umsebenzi omkhulu wokucinga amalema ahlobene ngokwemofoloji ezindaweni ezahlukene zesichazamazwi futhi kudla isikhathi esiningi. Bekungakuhle ukuba kufakwa ilema elisebunyeni lihambisane nelisebuningini bese kunikezwa incazelo nolunye ulwazi oluhambisana nokusetshenziswa kwelema olimini.

Lolu cwaningo luveza ukuthi amalema angomqondofana engxenyeni efaka amalema ngolimi lwesiZulu afakwe azimela kuhle kwamalema angasho okufanayo noma angenabo ubudlelwano ngokwesemantikhi. Ukusetshenziswa kwendlela yekhrosireferensi bekungaphinde konge indawo engasetshenziselwa ukufaka olunye ulwazi olungaba wusizo kubasebenzisi njengoba u-Endemann (1911:55) ekuveza ngenhla lapho ecashunwa nguVan Die Wat (2010) uma ethi Indawo kumele isetshenziswe ngokucophelela esichazamazwini, uma sibheka indlela yokufaka amalema esetshenzisiwe kumele kuphinde kulandelwe indlela yekhrosireferensi ukuze

abasebenzisi bezothola ulwazi oluphathelene nokusetshenziswa kolimi kanye nezincazelo zamagama.

Uma sibheka ilema **abamnyama** ekhasini lesi-2 linikezwe incazelelo yesiNgisi ethi *black (people)* kanjalo nelema **abansundu** ekhasini lesi-3 linikezwe incazelo yesiNgisi ethi *black (people)* kwase kwanikezwa izibonelo zemisho nazo eziqukethe umqondo ofana ncimishi, lapha umakhi wesichazamazwi kwakumele asebenzise indlela yekhrosireferensi ukuze agweme ukuphindaphindeka kokunikezwa kwezincazelo ezifanayo aphinde onge indawo eyayingaphinde isetshenziselwe ukufaka olunye ulwazi olwalungaba wusizo kumsebenzisi wesichazamazwi kanye nokuveza ubudlelwano besemantikhi obutholakala kula magama. Le nkinga yokungalandelwa kwendlela yekhrosireferensi iyaqhubeka kulesi sichazamazwi njengoba amalema asho okufanayo:

**umbhali** \* *noun* 1/2 (*pl. ababhali*). loba. *writer, author* (ikhasi lama-227)

**umlobi** \* *noun* 3/4 (*pl. abalobi*). bhala. *writer, author* (ikhasi lama-234)

Womabili la malema asho okufanayo olimini lwesiNgisi okuyi-*author*. Okuqaphelekayo ukuthi ilema **umbhali** elitholakala ekhasini lama-227 linikezwe incazelo *author* olimini lwesiNgisi kanti nelema **umlobi** elitholakala ekhasini lama-234 nalo linikezwe incazelo efana nenikezwe ilema **umbhali**. Ekhasi le-101 sithola amalema afakwe alandelana

**isangoma** *noun* 7/8 (*pl. izangoma*). *diviner, witch doctor* (ikhasi lama-101)

**isanusi** *noun* 7/8 (*pl. izanusi*). *diviner, witch doctor* (ikhasi lama-101)

Ukufakwa ngokulandelana kwala malema ngaphandle kokusetshenziswa kwendlela yekhrosireferensi kungaba obufakazi bezinto ezimbili: okukuqala, kungaba ukuthi wumbhali akayilandelanga ngenhloso le ndlela ukuze umsebenzisi abone ukuthi igama ngalinye linencazelo nokuthi lingasebenza kanjani emshweni njengoba olimini engaba khona amagama angomqondofana kodwa asebenza ngokwehluka emshweni, okwesibili kungaba okwehluleka komakhi wesichazamazwi ukwakha isichazamazwi esisebenziseka kalula. Okubi ngokungalandelwa kwendlela yekhrosireferensi ikakhulukazi kulesi sichazamazwi njengoba sakhelwa izingane zesikole ezifunda izilimi okufakwe ngazo amalema njengezilimi zokwengeza ukuthi kuzincisha ithuba lokufunda kalula amalema angomqondofana olimini

IwesiZulu ukuze zithuthukise ikhono lazo lokukhuluma ngempumelelo lolu limi, kuphinde kudale ukuphindaphindeka kolwazi okungenasidingo okudla indawo obekungafakwa kuyo olunye ulwazi. Lokhu kuphindaphindeka kolwazi kungadala ukuthi isichazamazwi sibe sikhulu ngokweqile.

Ekhasini lama-233 sithola ilema **umkhuleko** elisho umthandazo kanti ekhasini lama-240 sithola ilema **umthandazo** elisho umkhuleko, lesi sichazamazwi siwachaza omabili la malema ngaphandle kokusebenzisa indlela yekhrosireferensi.

Ngokwenjulalwazi yokusebenziseka umakhi bekumele asebenzise indlela yekhrosireferensi uma esechaza igama **umthandazo** ngoba incazelo yakhe iyafana naleyo ayinikeze ilema **umkhuleko**. Ukusetshenziswa kwendlela yekhrosireferensi bekuzosiza kakhulu abasebenzisi ukuze baqonde ubudlelwane bokusetshenziswa kolimi kanjalo nezincazelo noma umqondo oqukethwe yila malema njengoba uGouws noPrinsloo (2005: 4) bekuveza ukuthi ngokukaWiegand iLeksikhografi ingumkhakha ozimele kodwa onenhlese yesayensi yezilimi noma kungasho ukuthi iLeksikhografi iyigatsha lesayensi yezilimi.

#### **4.4.5 Ukufakwa Kwamalema Angomqondofana Ngolimi LwesiNgisi**

Njengoba ulimi lwesiNgisi lwehlukile kolwesiZulu ngendlela yokuthi esiNgisini kunamalema angomqondofana ngqo okusho ukuthi lawo malema anomqondo ofanayo ngokwesemantikhi futhi angasetshenziswa enkulumweni ngaphansi kwesimo esifanayo anikeze incazelo efana nchimishi, lawa abizwa phecelezi (*synonyms*) bese kube nalawo afana ngokwenzazelo yesichazamazwi (*lexical meaning*) okusho ukuthi ayehluka ngendlela asebenza ngayo enkulumweni, lawo abizwa phecelezi (*plesionyms*). Umcwaningi ukubone kubalulekile ukuthi awuveze lo mehluko ukuze kucace ukuthi lezi zinhlobo zamalema angomqondofana zifakwe kanjani.

Engxenyeni efaka amalema ngolimi lwesiNgisi kulesi sichazamazwi, zitholakala zombili izinhlobo zamalema angomqondofana ezidalulwe ngenhla kodwa isichazamazwi asiwuvezi kahle lo mehluko njengoba imvamisa yamalema angomqondofana aqukethwe yilesi sichazamazwi kuyilawo afana ngokwenzazelo yesichazamazwi (*plesionyms*) uma eqhathaniswa nalawo angomqondofana ngokwesemantikhi (*synonyms*). Izibonelo zamalema



angomqondofana ngokwenzazelo yesichazamazwi (*plesionyms*) atholakala kulesi sichazamazwi:

*Teach - educate*

*accept - welcome*

*arrange - organise*

*gaze - stare*

*fog - mist*

Ilema *educate* ekhasini lama-340 elisho ukufundisa kanye nelema *teach* ekhasini lama-538 nalo elisho ukufundisa kodwa asebenza ngokwehlukana olimini lwesiNgisi. Izibonelo zemisho esetshenziswe kulesi sichazamazwi:

**teach\*** verb (*teaches, teaching, taught*) –fundisa. *There is a new teacher at our school to teach us Maths.* Kunothisha omusha esikoleni sethu osifundisa izibalo. (ikhasi lama-538)

**educate** verb (*educates, educating, educated*) –fundisa. *If we educate more South Africans, it will undoubtedly have an impact up on crime and unemployment.* Uma singafundisa abaningi baseNingizimu Afrika ngokungangabazeki kungaba namandla ebugebengwini nokungasebenzi. (ikhasi lama-340)

Olimini lwesiNgisi awukwazi ukuthi: *We have a new teacher to educate us Maths* kodwa kumele uthi: *We have a new teacher to teach us Maths.* Lobu ubufakazi bokuthi lolu limi lunamagama anomqondo ofanayo ngokwenzazelo yesichazamazwi kodwa ahluke ngezindlela asebenza ngazo olimini njengoba engafani ngokwesemantikhi. Uma ubheka zombili lezi zibonelo zesiNgisi zisho ukufundisa ngesiZulu futhi lokhu ungakusho kalula olimini lwesiZulu njengoba ilema –*fundisa* lisho okufana ncimishi noma ngabe ulisebenzisa ngaphansi kwasiphi isimo. Akhona namanye amalema angomqondofana alolu hlobo.

Esinye isibonelo ilema *accept* ekhasini lama-266 kanye nelema *welcome* ekhasini lama-572. Ilema *accept* livamise ukusetshenziswa lapho kwamukelwa isicelo kanti ilema *welcome* lona livamise ukusetshenziswa lapho kwamukelwa isivakashi noma umuntu nje.

Izibonelo zemisho ezisetsheniswe kwelesi sichazamazwi:

**accept\*\*** *verb (accepts, accepting, accepted) –amukela. Please **accept** my invitation. Ngicela wamukele isicelo sokuza emcimbini wami. (ikhasi lama-266)*

**welcome\*** *(noun, interjection, verb, adjective) Ukwamukeleka. Samkelo was given a warm **welcome** at his friend's house. USamkelo wathola ukwamukeleka okufudumele ekhaya lomngane wakhe. (ikhasi lama-572)*

Olimini lwesiZulu ilema –**mukela** lisebenza ngendlela eyodwa noma ngabe kwamukelwa ini. Lokhu kusivezela ukwehluka kwalezi zilimi okuzoba nomthelela ekwahlukeni kwezindlela okufakwe ngazo amalema angomqondofana engxenyeni efaka amalema ngolimi lwesiZulu kanye nengxenye efaka amalema ngolimi lwesiNgisi.

**arrange\*** *verb (arranges, arranging, arranged) –hlela, -lungisa. **Arrange** the chairs in rows so that we all can see the front. Hlela izihlalo ngemigqa ukuze sizobona sonke phambili. (ikhasi lama-277)*

**organize** or **organise** *verb (organizes, organizing, organized) -hlela. We are **organizing** a 70<sup>th</sup> birthday for my grandmother. Sihlelela ugogo umcimbi wokugubha iminyaka engama-70 azalwa. (ikhasi lama-440)*

Isenzo –*hlela* noma *ukuhlela* siwachaza ngokufanayo amalema **arrange** no **organise** kodwa la malema asebenza ngokwehlukana ngokwesemantikhi olimini lwesiNgisi yize equkethe indikimba efanayo ewukuhlela olimini lwesiZulu, lokhu kwehluka ngokwesemantikhi kwenza ukuba angasetshenziswa ngendlela efanayo enkulumweni yesiNgisi.

**gaze** *verb (gazes, gazing, gazed) –gqolozela, -njoloza, -buka. **Bheka gazed** at Ayanda's eyes, waiting for her answer. UBheka wagqolozela emehlweni ka-Ayanda emlindlele ukuthi aphenyule.*

**stare** verb (*stares, staring, stared*) –gqolozela, -buka, -jolozela. *I stared at the page for along time without really seeing any of the words.* Ngiye ngagqolozela ikhasi isikhathi eside ngaphandle kokubona ngempela amagama. (ikhasi lama-522)

Kanjalo nalawa malema okungu **gaze** no **stare** womabili asho ukugqolozela olimini lwesiZulu kodwa angeke asebenze ngokufana ngaphansi kwesimo esifanayo olimini lwesiNgisi njengoba ngokwesemantikhi yesiNgisi engazona izenzo ezisho okufana ncimishi.

**mist** noun (*no plural*) inkungu, umhlalamvubu. *When the mist is thick, driving conditions become very dangerous.* Uma inkungu ikhasa phansi, izimo zokushayela ziba yingozi kakhulu. (ikhasi lama-421)

**fog** noun (*no plural*) inkungu, umhlalamvubu. *The ocean was hidden beneath the fog and the air chilled, so she walked fast until she warmed up.* Ulwandle lwalwembozwe yinkungu futhi umoya wawubanda, wavele wahamba washesha waze wafudumala.

Nakulesi sibonelo njengoba kuseyinto efanayo nakwezichazwe ngenhla njengoba ngokwesimo *i-mist* ingafani ne-*fog*, lokhu bese kwenze ukuba incazelo yala malema ngokwesemantikhi ingafani okuholela ekutheni asetshenziswe ngokwehluka noma equkethe indikimba eyodwa yokunqindeka ukubona ngenxa yenkungu.

Lezi zibonelo ezicashunwe kulesi sichazamazwi ziwubufakazi bokuthi amalema angomqondofana olimini lwesiNgisi ehlukana kabili njengoba umcwaningi ekuvezile ngenhla. Umcwaningi ubona lo mehluko kuyiwona ongaba yimbangela yokungalandelwa kwendlela yekhrosireferensi engxenyeni ephakathi efaka amalema ngolimi lwesiNgisi ukuze kuvezwe umehluko okhona kumalema angomqondofana ngokwenzazelo yesichazamazwi ehluka ngendlela yokusebenza ukuze umsebenzisi wesichazamazwi akwazi ukuthola lolu lwazi. Kuyaqapheleka ukuthi yize indikimba ifana kodwa angeke la malema asebenze ngendlela efanayo njengoba kunomehluko ngokwenzazelo yesemantikhi. Injulalwazi yesemantikhi ikucacisa kahle lokhu lapho URaper (1987) ethi kunomehluko phakathi kwenzazelo yokusemcabangweni nenzazelo yegama etholakala uma lisebenza. Incazelo yokusemcabangweni, ephakathi egameni, ifaka kakhulu incazelo yesichazamazwi nenzazelo yohlelo lolimi. Incazelo yegama etholakala uma lisebenza nenzazelo ehlobanisa igama

nokwethiwa, kunobuhlobo nencazelo yento futhi ihambisana negama ngokubuka okwethiwayo. Lokhu kucacisa ukubalulela kokuqondwa kwencazelo yegama etholakala uma lisebenza olimini okungaba yisizathu esenze ukuba umakhi walesi sichazamazwi angayilandeli indlela yekhrosireferensi lapho efaka amalema angomqondofana ukuze agqamise umehluko okhona uma amalema esebenza olimini.

Amanye amagama angomqondofana angasebenza ngendlela efanayo ngaphansi kwesimo esifanayo, lawa ngalema anencazelo afanayo ngokwesemantikhi (*synonyms*) njengoba umcwaningi ekuvezile ngenhla, lokhu kusho ukuthi isichazamazwi kumele sinikekeze incazelo yelema elifakwe kuqala esichazamazwini bese kuthi kwelilandelayo kulandelwe indlela yekhrosireferensi okuyindlela yokuyalela umsebenzisi ukuthi abheke incazelo yelema elichazwe kuqala ukuze athole eyelema asuke elifuna ngaleso sikhathi. Lokhu kungelekelela umsebenzisi ukuze athole incazelo yelema ngokwesemantikhi njengoba lolu hlobo lwamalema lungasebenza ngokufana ngaphansi kwezimo ezahlukene luphinde lunikeze umqondo ofana nchimishi. Injulalwazi yesemantiki ikuveza kahle lokhu lapho uNicolaisen (1974: 84) ethi ngumsebenzi wegama kuphela obalulekile futhi ukubhalwa kwamagama abantu nawezindawo ngosonhlamvukazi kuwabeka kwelinye izinga. Lokhu kugqamisa ukubaluleka kokuqondwa komehluko wencazelo yegama ngokwesichazamazwi kanye nencazelo yegama ngokwesemantikhi. Aluluningi uhlobo lwamalema angomqondofana ngqo kulesi sichazamazwi. Isibonelo:

*allow – permit*

*aim – purpose*

Kulesi sichazamazwi la malema afakwe aphinde anikezwa izincazelo kanye nendlela asebenza ngayo emshweni.

**allow**\*\*\* verb (*allows, allowing, allowed*) –vumela. *Don't allow your son to drive your car.*

Ungayivumeli indodana yakho ishayele imoto yakho (ikhasi lama-271)

**permit** verb (*permits, permitting, permitted*) –vumela. *The farmer wouldn't permit the mountain bikers to cross his land.* Umlimi ubengebavumele abashayeli bezithuthuthu banqamule emhlabeni wakhe. (ikhathi lama-449)

La malema angasebenza ngokufana kuyo yomibili le misho eyizibonelo ungabikho umehluko ngokwenzazelo, okusho okuthi angamalema anenzazelo efanayo ngokwesemantikhi (*synonyms*).

**aim** noun (pl. **aims**) inhloso. *The aim of the campaign is to improve road safety.* Inhlosongqangi yomkhankaso ukuthuthukisa ukuphepha emgwaqeni. (ikhasi lama-270)

**purpose** noun (pl. **purposes**) inhloso. *The purpose of the committee is to propose new road names.* Inhloso yesigungu ukuphakamisa amagama amasha emigwaqo (ikhasi lama-471)

Nalawa malema ngamanye kwambalwa atholakala kulesi sichazamazwi angomqondofana ngqo, ongakwazi ukuwashintshanisa ufake elinye endaweni yelinye ngaphansi kwesimo esifanayo uthole incazelo noma umqondo ofanayo. Kulolu hlobo lomqondofana asikho isizathu ebesingenza ukuba umakhi wesichazamazwi angayilandeli indlela yekhrosireferensi njengoba la malema esebenza ngendlela efana ncimishi olimi lwesiNgisi.

Lolu cwaningo luveza ukuthi amalema angomqondofana esichazamazwini sika-De Schryver (2015) ohlangothini olufaka amalema ngolimi lwesiZulu nasohlangothini olufaka amalema ngolimi lwesiNgisi, afakwa kulandelwa uhlelo lwezinhlamvu kusukela ohlamvini **A** kuya ohlamvini **Z**. La malema afakwa ngaphandle kokulandelwa kwendlela yekhrosireferensi, okusho ukuthi ilema ngalinye linikezwe incazelo yalo kanye nalo lonke olunye ulwazi oluthinta ukusebenza kwelema kulolo limi, okungavumelani nalokho okushiwo injulalwazi yokusebenziseka njengoba uWiegand (1998: 41) ethi:

*Language lexicography aims at generating reference works about language (language reference works) so that the works make another cultural practice possible, i.e. the use of language reference work.*

ILeksikhografi yezilimi ihlose ukukhiqiza umsebenzi ongasetshenziswa njengobufakazi bezilimi ukuze lo msebenzi ukhuthaze umkhuba wokusetshenziswa kolimi.

Lapha injulalwazi igcizelela ukukhiqizwa kwezichazamazwi ezizolondoloza ziphinde zithuthukise ukukhulunywa kwezilimi ngempumelelo, ukungalandelwa kwendlela yekhrosireferensi kungaba wukuncisha ubasebenzisi ulwazi oluthinta amalema

angomqondofana obekungabelekelela ngokuthuthukisa ulwazimagama kuphinde kuthuthukise ukukhulunywa kwezilimi zokwengeza ngempumelelo.

#### 4.4.5.1 Ukufakwa Kwamalema EsiNgisi Angomqondofana Ngohlelo Lwezinhlamvu

Njengoba umcwaningi ekuvezile ngenhla kulesi sahluko ukuthi ulimi lwesiNgisi lunezinhlobo ezimbili zamagama angomqondofana, kanjalo nakulesi sichazamazwi kunezinhlobo ezimbili zamalema angomqondofana olimini lwesiNgisi. Zombili lezi zinhlobo zifakwe kulandelwa uhlelo lwezinhlamvu. Izibonelo zamalema angomqondofana ngokwenzazelo yesichazamazwi (*plesionyms*) ezitholakala kulesi sichazamazwi:

**arrange\*** *verb (arranges, arranging, arranged)* –hlela, -lungisa. *Arrange the chairs in rows so that we all can see the front.* Hlela izihlalo ngemigqa ukuze sizobona sonke phambili. (ikhasi lama-277)

**organize** or **organise** *verb (organizes, organizing, organized)* -hlela. *We are organizing a 70<sup>th</sup> birthday for my grandmother.* Sihlelela ugogo umcimbi wokugubha iminyaka engama-70 azalwa. (ikhasi lama-440)

La malema afakwe ehlukana ngoba kulandelwa uhlelo lwezinhlamvu. Ukwehlukana kwawo kungaba nomthelela ongemuhle kumsebenzisi wesichazamazwi ofunda ulimi lwesiNgisi njengolimi lokwengeza njengoba kungelula ukubona umehluko phakathi kwawo uma lolu limi ungaluncelanga ebeleni. Bekungabelekelela abasebenzisi ukuwaqonda kangcono amalema uma amalema alolu hlobo engafakwa alandlane bese kunikezwa izincazelo kanye nendlela asebenza ngayo emshweni ukuze kube lula ukubona umehluko baphinde bathuthukise ulwazimagama olimini lwesiNgisi njengoba kusho injulalwazi yokusebenziseka kwesichazamazwi. Lokhu kugcizelelwa uGouws noPrinsloo (2005: 39) lapho bethi:

*Any theory of lexicography should present strategies to enhance linguistic quality of dictionaries.*

Nanoma iyiphi injulalwazi yeLeksigrafi kumele iveze izindlela zokuthuthukisa nokuhlabahlosa kolimi ezichazamazwini.

Lapho kufakwa lolu hlobo lwamalema angomqondofana lufakwe kwase kunikezwa incazelo ngolimi lwesiZulu, ngemuva kwalokho kwanikezwa nolunye ulwazi oluthinta uhlelo nokusetshenziswa kolimi njengoba umakhi wesichazamazwi efake ucezu lwenkulumo, izinkathi zesenzo wase esebenzisa ilema emshweni ngazo zombili izilimi okufakwe ngazo amalema. Lokhu kukhomba ukuvumelana nalokho okushiwo nguGouws noPrinsloo (2005: 39) ngenhla njengoba kubonakala kungaba wusizo kakhulu kubasebenzisi besichazamazwi esakhelwe abafundi bemfundo eyisisekelo futhi labo abafunda ulimi lwesiZulu nolwesiNgisi njengezilimi zokwengeza.

Amalema angomqondofana ngokwesemantikhi (*synonyms*) nawo afakwe kulandelwa uhlelo lwezinhlamvu okwenza ukuba aqhelelane esichazamazwini. Izibonelo zamalema angomqondofana ngqo atholakala kulesi sichazamazwi:

**aim** *noun* (*pl. aims*) inhloso. *The aim of the campaign is to improve road safety.* Inhloso yomkhankaso wukuthuthukisa ukuphepha emgwaqweni (ikhasi lama-270)

**purpose** *noun* (*pl. purposes*) inhloso. *The purpose of the committee is to propose new road names.* Inhloso yesigungu ukuphakamisa amagama amasha emigwaqo (ikhasi lama-471)

Ukuqhelelana kwamalema angomqondofana kulolu hlangothi lwesichazamazwi kunciphisa amathuba okuba sibe ngesisebenziseka kalula njengoba kungelula ukuba umsebenzisi wesichazamazwi ofunda ulimi lwesiNgisi njengolimi lokwengeza aluthole ulwazi oluthinta amalema angomqondofana. Ukuze athole lolu lwazi kumele abheke igama ngalinye kanti bekungelula ukubona ukuthi amalema angomqondofana uma eqoqelwe ndawonye bese kunikezwa incazelo kanye nendlela asebenza ngayo olimini. Izibonelo zamalema angomqondofana ziyakucacisa lokhu, ilema *aim* elisekhasini lama-270 kanye nelema *purpose* elisekhasini lama-471asho okufanayo kodwa afakwe ngokwehlukana esichazamazwi, lokhu kwenza kube lukhuni ukuthi umsebenzisi asheshe abubone lobu budlelwano besemantikhi kula malema.

Lapho kufakwa amalema angomqondofana ngqo kunikezwa incazelo ngolimi lwesiZulu bese kunikezwa olunye ulwazi oluthinta uhlelo nokusetshenziswa kolimi njengocezu lwenkulumo, ubunye nobuningi belema bese ilema lisetshenziswa emshweni ngazo zozimbili izilimi

okufakwe ngazo amalema ukuze abasebenzisi babone kalula ukuthi lelo lema lisebenza kanjani enkulumweni.

#### 4.4.5.2 Indlela Yokuchazwa Kwamalema angomqondofana Nasechaziwe

##### (khrosireferensi) Olimini LwesiNgisi

UWiegand (1996) lapho ecashunwa nguGouws noPrinsloo (2005: 177) uyichaza kanje ikhrosireferensi:

*...is a lexicographic device that can be used to establish relations between different components of a dictionary.*

...iyithuluzi leLeksikhografi elingasetshenziselwa ukuxhumanisa lokho okuqokethwe yisichazamazwi.

Lokhu kusho ukuthi abakhi bezichazamazwi bangasebenzisa indlela yekhrosireferensi ukuveza ukuhlobana kwesemantikhi phakathi kwamalema. Njengoba lolu cwaningo luhlaziya ukufakwa kwamalema angomqondofana, indlela yekhrosireferensi ingelinye lamathuluzi asetshenziswa ukuhlaziya lolu lwazi. Ingxenye yalesi sichazamazwi efaka amalema ngolimi lwesiNgisi ayiyilandelanga indlela yekhrosireferensi. Lokhu kuvezwa ukuchazwa kuphinde kunikezwe izibonelo zamalema angomqondofana. Izibonelo zamalema angomqondofana ezinikezwe ngenhla ezitholakala kulesi sichazamazwi:

**aim noun** (pl. **aims**) inhloso. *The aim of the campaign is to improve road safety.* Inhloso yomkhankaso ukuthuthukisa ukuphepha emgwaqeni. (ikhasi lma-270).

**purpose noun** (pl. **purposes**) inhloso. *The purpose of the committee is to propose new road names.* Inhloso yesigungu ukuphakamisa amagama amasha emigwaqo (ikhasi lama-471)

Ilema *aim* elitholakala ekhasini lama-270 kanye nelema *purpose* elitholakala ekhasini lama-471 asho okufana ncmishi, okusho ukuthi ungalisebenzisa elinye endaweni yelinye ngaphansi kwezimo ezifanayo akunikeze incazelo efanayo. Lokhu kusho ukuthi umakhi wesichazamazwi bekumele alandele indlela yokhrosireferensi lapho esechaza ilema *purpose* njengoba kuyilo elifakwe kamuva esichazamazwini kodwa lokhu akwenziwanga. Ilema nelema lichazwe lazimela, akukho ukuxhumana noma ubudlelwano obuveziwe phakathi kwamalema angomqondofana.



#### 4.4.6 Amalema Angomqondophika

UJons nabanye (2012: 2) bathi:

*We use antonymy to refer to the pair-wise relation of lexical items in context that are understood to be semantically opposite.*

Sisebenzisa igama elingumqondophika ukuchaza amagama ahamba ngamabili asetshenziswa ngenkolelo yokuthi aqukethe umqondo ophikisanayo ngokwesemantikhi.

UJons nabanye (2012: 3) bathi amagama angomqondophika avela ngenxa yezimo ezithile futhi ukuphikisana kwamagama kusho ukuthi into ingachazwa ngelinye igama hhayi ngawo womabili. Isibonelo: uma umuntu engumfana angeke aphinde abe yintombazane okusho ukuthi lawa ngamagama angomqondophika

Ukuphikisana kwamagama kusho ukuphikasana ngokomqondo nendlela asebenza ngayo emshweni. Amagama amaningi aphikisana ngokwamagama azimele lawo umcwaningi uwabiza ngomqondophika bemvelo. Izibonelo ezitholakala esichazamazwini sika-De Schryver (2015):

**ububi\*** *noun* 14. *evil, badness, the bad, ugliness, the ugly.* Vimbela **ububi** obubangela udlame nokufa. (ikhasi lama- 211)

**ubuhle\*\*** *noun* 14. *goodness, the good, beauty/beauties.* Ufuna ukuveza **ubuhle** nobubi baso. (ikhasi lama-212)

Izibonelo ezinikeziwe **ububi nobuhle** zingamagama azimele, aphikisana ngqo futhi asikho isakhi esiphongoziwe ukuze kuvele umqondo ophikisana nelinye igama.

Kuba khona nalawo magama akhomba ukuphika ngenxa yenguquko yemofoloji, le nguquko yenzeka lapho kuphongozwa isakhi esithile egameni ukuze lelo gama likhombe ukuphika, lawo magama umcwaningi uwabiza ngomqondophika bokubela njengoba evezwa yizinguquko ezenzeka emagameni. Iningi lamagama aphongoza isakhi esikhomba ukuphika kungenxa yokwentuleka noma yokungabikho kwamagama aphikisana nawo ngqo. Lolu hlobo lomqondophika luvamise olimi lwesiNgesi. Izibonelo ezitholakala esichazamazwini sika-De Schryver (2015)

**uncomfortable** *adjective* [NEG] –khululeki. (ikhasi lama-558)

**unfortunate** *adjective* [NEG] -ba ishwa. (ikhasi lama-560)

**unkind** *adjective*. nonya. (ikhasi lama-560)

**unrest** *noun*. ukungathuli. (ikhasi lama-561)

**unsuccessful** *adjective*. [NEG] –phumelelanga. (ikhasi lama-561)

Olimini lwesiZulu kujwayeleke ukuba kube ingenxa yocezu lwenkulumo olwakheke lususelwa kwezinye izingcezu. Isibonelo:

**thanda\*\*\*** *verb*. *like, love, prefer*. **Ngithanda** umsebenzi njengani. (ikhasi lama-260)

Uma kwakhiwa isiphawulo esikhomba ukuvuma sisuselwa esenzweni –**thanda**, sizothola igama elithi *othandekayo*, lokhu kusho ukuthi umqondophika walesi sichasiso uzothi *ongathandeki*. Lapho sekwakheka igama elingumqondophika wokuvela.

#### 4.4.6.1 Ukufakwa kwamalema Angomqondophika Ngolimi LwesiZulu

Umcwaningi ukuvezile ngasekuqaleni kwalesi sahluko ukuthi amalema afakwa kulesi sichazamazwi kulandelwa amahlandla okuvela kwamagama kukhophasi, lokhu kusho ukuthi akusiwo wonke amagama angadingwa ngabasebenzisi aqukethwe yilesi sichazamazwi. Ukufakwa kwamalema angomqondophika nakho kuyathinteka kulo mbandela wokwakiwa kwalesi sichazamazwi. Lokhu kudala ukuba ngesinye isikhathi kufakwe ilema elikhomba ukuvuma kodwa lingafakwa elikhomba ukuphika okungadalwa ukungatholakali kwalo noma ukuvela kancane kukhophasi. Izibonelo zamalema atholakala kulesi sichazamazwi ezingahlinzekwanga ngamalema angomqondophika:

**amade** – (ikhasi lesi-6)

**igquma** – (ikhasi lama-70)

Kulesi sichazamazwi amalema angomqondophika nawo afakwa kulandelwa uhlelo lwezinhlamvu kuzo zombili izinhlangothi zalesi sichazamazwi njengoba sifaka amalema ngolimi lwesiZulu siphinde siwafake ngolimi lwesiNgisi. Izibonelo zamalema angomqondophika atholakala kulesi sichazamazwi:

**ububi\*** *noun 14. evil, badness, the bad, ugliness, the ugly.* Vimbela **ububi** obubangela udlame nokufa. (ikhasi lama- 211)

**ubuhle\*\*** *noun 14. goodness, the good, beauty/beauties.* Ufuna ukuveza **ubuhle** nobubi baso. (ikhasi lama-212)

Uma kufakwa amalema angomqondophika, afakwa bese kunikezwa izincazelo ngolimi lwesiNgesi njengoba lesi sichazamazwi singesilulimimbili bese kufakwa nolunye ulwazi oluthinta ukusetshenziswa kolimi njengocezu lwenkulumo, ubunye nobuningi, izigaba zamabizo. Amalema aphinde asetshenziswe emshweni kuzo zombili izilimi okufakwe ngazo amalema.

Ukufakwa kwamalema kulandelwa uhlelo lwezinhlamvu kudala ukuba amalema afakwe ngokwehlukana nalawo aphikisana nawo njengoba eqala ngezinhlamvu ezingafani. Isibonelo samalema angenhla aphikisanayo ilema **ububi** lisekhasini lama-211 kanti **ubuhle** lisekhasini lama-212. Amanye amalema angomqondophika afakwe kulesi sichazamazwi aveza ukufakwa ngokwehlukana kwamalema okudalwa ukufakwa kwamalema kulandelwa uhlelo lwezinhlamvu:

**isibindi \*\****noun 7/8 (pl. izibindi. courage, bravery.* Unaso yini **isibindi** sokuthatha ubukhosi bukaZulu? (ikhasi le-103)

**uvalo\*\*\****nou 11/10 (pl. izimvalo). anxiety, fear.* Ushaywe **uvalo** ebona isoka lakhe elidala. (ikhasi 249)

Ukufakwa kwamalema kulandelwa uhlelo lwezinhlamvu kwenza kube lula ukutholakala kwamalema kodwa akumsizi kakhulu umsebenzisi njengoba kumncisha ithuba lokufunda kalula amagama amasha. Ukuba amalema angomqodophika abefakwa ahambisane, isibonelo uma kufakwa ilema **isibindi** elisekhasini le-103 okuyilo elifika kuqala ngokohlelo lwezinhlamvu, kubhekwa amanye amagama aphikisana nalo bese efakwa kuvezwe ngokucacile ukuthi angamagama angomqondophika welema elifakiwe. Ngokwenzenjalo umsebenzisi ubengathola ulwazi oluningi ngesikhathi esincane futhi ngaphandle kokubheka amalema amaningi ezindaweni ezahlukene. Lokhu kungenziwa ngokuthi kufakwe amalema avumayo bese kuthi lawo aphikayo afakwe ohlangothini lwezincazelo. Isibonelo: uma kufakwa amalema avezwe ngenhla **isibindi novalo** ekhasini lama-249 kungafakwa igama **isibindi** libe

ilema bese kunikezwa incazelo yalo njengoba kwenziwe esibonelweni esingenhla bese kufakwa igama **uvalo** ohlangothini lwezincazelo bese kuvezwa ukuthi lingumqondophika welema **isibindi** ukuze umsebenzisi athole ulwazi olungathuthukisa ulwazimagama. Umakhi wesichazamazwi angayicacisa yonke le mininingwane engxenyeni engaphambili yesichazamazwi.

Njengoba lesi sichazamazwi sakhelwe abafundi bemfundo eyisisekelo futhi abafunda ulimi lwesiZulu njengolimi lokwengeza angeke kwaba lula ukuthola lolu lwazi, ikakhulukazi njengoba abaningi bentula ikhono lokusetshenziswa kwezichazamazwi okuyikhono elingafundiswa nasezikoleni okungenzeka ukuthi nothisha imbala abaqeqeshwanga uma sekuza ngasekutshenzisweni kwezichazamazwi.

#### **4.4.6.2 Ukufakwa Kwamalema Angomqondophika Ngolimi LwesiNgisi**

Uhlangothi olufaka amalema ngolimi lwesiNgisi kulesi sichazamazwi lufaka amalema lulandela uhlelo lwezinhlamvu. Amalema angomqondophika nawo afakwe kulandelwa lolu hlelo. Njengoba umcwaningi ekuvezile ngenhla ukuthi kuyenzeka amanye amagama ezilimini asebenzise izakhi ezithile ukukhomba ukuphika, ulimi lwesiNgisi nalo lusebenzisa kakhulu izakhi ezikhomba ukuphika. Lolu limi lujwayele ukusebenzisa izakhi ezifana no *un-*, *non* no *dis*. Lezi zakhi zijwayele ukusetshenziswa lapho lingekho igama elikhomba ukuphika bese kuphongozwa zona egameni elikhomba ukuvuma, nokho kuyenzeka-ke abasebenzisi bolimi bazisebenzise lezi zakhi nalapho ebelingatholakala khona igama elikhomba ukuphika. Izibonelo zamalema angomqondophika olimi lwesiNgisi atholakala kulesi sichazamazwi:

**anxiety** *noun* (*pl. no plural*) *itwetwe*, uvalo. *The test caused us great anxiety*. Isivivinyo sisibangele itwetwe elikhulu kakhulu. (ikhasi lama-274)

**bravery** *noun*. (*pl. no plural*) *isibindi*, ubuqhawe. *You showed great bravery when you stood up to that matric boy*. Ukhombise ubuqhawe obukhulu ngenkathi uzidela kumfana kamatikuletshe. (ikhasi lama-291)

Lezi zibonelo ziveza ukufakwa ngokwehlukana kwamalema angomqondophika njengoba efakwe kulandelwa uhlelo lwezinhlamvu, izibonelo zamalema: ilema *anxiety* elitholakala ekhasini lama-274 kanti ilema *bravery* lona litholakala ekhasini lama-291. Amalema

angomqondophika afakwa bese kunikezwa izincazelo zawo olimini lwesiZulu ukuze abasebenzisi bakwazi ukuthola izincazelo kolunye ulimi njengoba lesi sichazamazwi singesilulimimbili. Ngemuva kokunikezwa kwencazelo kube sekufakwa nolunye ulwazi olufana nocezu lwenkulumo, ubunye nobuningi bese kunikezwa isibonelo somusho kuzo zombili izilimi okufakwe ngazo amalema. Lolu lwazi ludingwa kakhulu ngabasebenzisi bezichazamazwi njengoba lubasiza ukuze babone ukuthi lelo lema lisebenza kanjani olimini, ikakhulukazi njengoba lesi sichazamazwi sakhelwe abafundi bemfundo eyisisekelo abafunda izilimi okufakwe ngazo amalema njengezilimi zokwengeza.

#### **4.4.7 Ingxenye YokuFunda**

Njengoba lesi sichazamazwi siwuhlobo olufaka amalema ngazo zombili izilimi, phakathi kwezinhlangothi okufakwe ngazo amalema okungolufaka amalema ngolimi lwesiZulu kanye nolufaka amalema ngolimi lwesiNgisi sihlinzeke ngolwazi olwengeziwe olungaba lusizo olukhulu kubasebenzisi baso njengoba sakhelwe abafundi bemfundo eyisisekelo. UGouyws noPrinsloo (2005: 58) bathi:

*A dictionary which exhibits a frame structure increases the options of the lexicographer when planning the lexicographic presentation.*

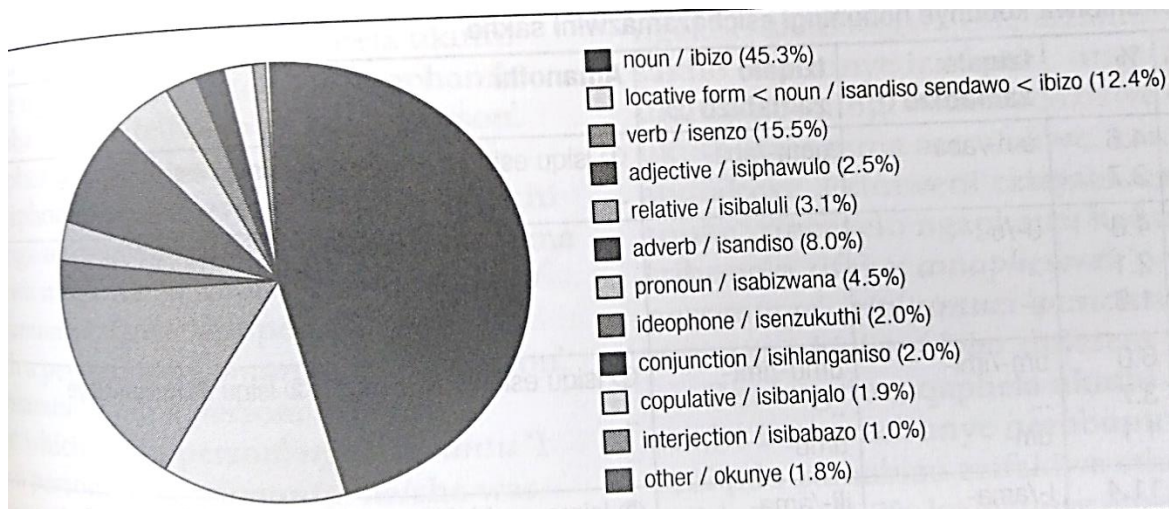
Isichazamazwi esinohlaka sihlinzeka umakhi waso ngezindawo eziningi zokufakwa kolwazi oluphatelene nokusetshenziswa kwesichazamazwi

Le ngxenye umakhi walesi sichazamazwi uyibiza ngengxenye yokufunda. Kule ngxenye lesi sichazamazwi sisihlinzeka ngalolu lwazi: imisebenzi yesichazamazwi, lapha kunikezwe imisebenzi engasiza abafundi ukuqonda kangcono isichazamazwi njengokuhlela amagama ngohlu lokulandela izinhlamvu, ukuthola amalema ngokushesha ulandela amagama aqondisayo, kube wumsebenzi wesenzo kanye nomsebenzi wokuhumusha imisho. Le ngxenye iphinde iveze izibonelo zemibhalo edlulisa umyalezo. Okubukeka kukuhle kakhulu kule ngxenye ngoba iqukethe ulwazi olunzulu olumayelana nokusetshenziswa kolimi. Lapha kuvela izakhi noma izijobelelo zezimpamposi kanye nezibonelo zakhona. Le ngxenye iphinde ihlinzeke ngezigaba zamabizo okuyingxenye ebaluleke kakhulu olimini, siphinde isithole izinkathi nezindlela zesenzo kanye nezingcezu zenkulumo.

Kule ngxenye kuvezwa ukuthi umsebenzisi angasisebenzisa kanjani isichazamazwi sakhe kwase kuhlinzekwa ngohlelo olufinyeziwe lwesiZulu. Lapha kuvela ukuthi ohlangothini olufaka amalema ngalolu limi, amalema ahlelwe njengakunoma yisiphi isichazamazwi

sesiNgisi. Kule ngxenye isichazamazwi sihlizeka ngezigaba zamabizo bese kuvezwa ukuthi kufakwe izinhlobo eziningana zamalema kodwa iningi lawo ngamabizo nezenzo. Amalema alinganiselwa kumaphesenti angama-45.3 angamabizo kanti angamaphesenti ali-15.5 wona ayizenzo. Lesi sichazamazwi siphinde sifake amalema angondaweni akhiwe esuselwa emabizweni. Lolu hlobo lwamalema lulinganiselwa kumaphesenti ayi-12.4.

Uhla oluveza izinhlobo zamalema esiZulu ngokwamaphesenti eziqokethwe yilesi zichazamazwi: (ikhasi S15)



Le ngxenye iphinde iveze izindlela zokusetshenziswa kolimi, lezi zinhlobo zamalema ezingasetshenziswa ngazo olimimi. Lesi sichazamazwi siveza umehluko phakathi kwamalema amabili okuyisikole olimini lwesiZulu no-*school* olimi lwesiNgisi. Siqala ngokuveza ukuthi amalema angamabizo olimini lwesiZulu aba neziqalo ezikhomba izigaba nobuningi kanye nesiqu sebizo kanti naso isiqalo sesigaba sinesiqalo okusho ukuthi ibizo lesiZulu linesiqalo ngqa nesiqalo ngqo. Isibonelo salokhu: Ibizo isikole linesiqalo ngqa *i-* kube yisiqalo ngqo *-si-* bese kuba isiqu *-kole*. Uma uyisa leli bizo ebuningini ushintsha isiqalo sesigaba u *isi-* kube u *izi-* kanti olimini lwesiNgisi ibizo *school* uma uliyisa ebuningini ujobelela uhlamvu *s* uthole igama elithi *schools*.

Ithebula eliveza ubunye nobuningi bamagama esiZulu elitholakala kulesi sichazamazwi: (ikhasini S16)

**Ithebula 1: Ukuhlelwa kobunye nobuningi esichazamazwini sakho**

Isigaba (okubili)	%	Iziqalo zamabizo ①	Iziqalo zamabizo ②	Amanothi
1/2	4.6	um-/aba-	umu-/aba-	① Isiqu esinhlamvuningil   ② Isiqu esinhlamvunye
1/2	3.7	..	..	..
1a/2a	4.6	u-/o-		
1a/2a	2.1	..		
1a/-	1.8	u-		
3/4	6.0	um-/imi-	umu-/imi-	① Isiqu esinhlamvuningil   ② Isiqu esinhlamvunye
3/4	3.7	..	..	..
3/-	1.1	um-	umu-	..
5/6	11.4	i-/ama-	ili-/ama-	② Isimo esahlukene sezinye iziqu ezinhlamvunye
5/6	7.8	..	..	..
5/-	1.1	i-	..	..
6	1.1	ama-		
7/8	8.7	isi-/izi-	is-/iz-	① Isiqu esiqala ngongwaqal   ② Isiqu esiqala ngonkamisa
7/8	7.0	..	..	..
7/-	1.3	isi-	is-	..
9/10	9.2	iN-/iziN-	i-/izi-	① Ngo-N = m ngaphambi kuka-b, p, f no-v; ngaphambi kwabanye ongwaqa N = n
9/10	4.7	..	..	② Ngaphambi kwesiqu esiqala ngomankankane, noma ngeminye imifakela
9/-	2.9	in-	i-	..
11/10	2.7	u-/iziN-	u-/izi-	① Ngo-N = m ngaphambi kuka-b, p, f no-v; ngaphambi kwabanye ongwaqa N = n
11/10	1.4	..	..	② Uma isiqu siqala ngo l noma n
11	1.6	u-	ulw-	① Isiqu esiqala ngongwaqal   ② Isiqu esiqala ngonkamisa
14	2.6	ubu-		+ ukuguquka kwemisindo (=> uboya, utshani, utshwala)
15	4.4	uku-	ukw-	① Isiqu esiqala ngongwaqal   ② Isiqu esiqala ngonkamisa
Okunye	4.7			
	100.0			

Uhla lwezenzo eziphondulekile zolimi lwesiNgisi: (ikhasi S42)

42

**Irregular verb forms in English**

In English the past and perfect forms of most verbs end in **-ed**. For example:  
 We **walked** to town. (simple past form)  
 They **have** often **walked** to the beach. (present perfect form)  
 They **had** never **played** soccer until they joined this club. (past perfect form)

Most verbs follow this pattern. But some don't and these are called irregular verbs.  
 The table lists the most frequent irregular verb forms in English.

Verb	Past tense	Past participle	Verb	Past tense	Past participle
be (am/are/is)	was / were	been	leave	left	left
become	became	become	let	let	let
begin	began	begun	light	lit	lit
break	broke	broken	lose	lost	lost
bring	brought	brought	make	made	made
build	built	built	mean	meant	meant
buy	bought	bought	meet	met	met
choose	chose	chosen	pay	paid	paid
come	came	come	put	put	put
cost	cost	cost	read	read	read
cut	cut	cut	rise	rose	risen
deal	dealt	dealt	run	ran	run
do	did	done	say	said	said
draw	drew	drawn	see	saw	seen
fall	fell	fallen	sell	sold	sold
feel	felt	felt	send	sent	sent
find	found	found	set	set	set
get	got	got	show	showed	shown
give	gave	given	sit	sat	sat
go	went	gone	speak	spoke	spoken
grow	grew	grown	spend	spent	spent
have	had	had	stand	stood	stood
hear	heard	heard	take	took	taken
hold	held	held	tell	told	told
keep	kept	kept	think	thought	thought
know	knew	known	understand	understood	understood
lead	led	led			

Le ngxenye iphinde yahlinzeka ngolwazi oluthinta ukuphinyiswa kwamagama olimini lwesiZulu nolwesiNgisi. Njengoba ukuphinyiswa kahle kwamagama kuyingxenye ebalulekile yokukhulunywa ngempumelelo kwezilimi, kubukeka kube yisinqumo esihle ukuthi umakhi wesichazamazwi ahlinzeke abasebenzisi ngalolu lwazi. Kule ngxenye yesichazamazwi kuphinde kuvele ukuthi inkathi edlule olimini lwesiNgisi ikhonjiswa ngokujobelela isakhi *-ed*.  
 Isibonelo: *We walked to town.* (inkathi edlule)



Indlela yokuphinyiswa kwamaga esiZulu:

### A short guide to isiZulu Pronunciation

The letters used in isiZulu are the same as those in the English alphabet, and the isiZulu sounds these letters represent are generally the same as those in English. Aspirated consonants are pronounced with more breath, and are represented in isiZulu by the consonant followed by an **h**, like in **ibhola** and **-khandla**. Aspiration is not used in English, and the examples show approximate sounds. The isiZulu click sounds have no equivalents in English. Use the explanations to try to make the clicks.

Letter representing vowel	IsiZulu example	Similar English sound
a	amanzi	aha
e	ijezi	bed, red
i	ifiliji	bee, tea
o	imoto	all, law, or
u	ukhuni	foot, mood, pull

Letter(s) representing consonant	IsiZulu example	Similar English sound
b	-bona	bonfire, box
bh	ibhola	ball, bed, bought
dl	-dlala	dilapidated (without the <b>i</b> between the <b>d</b> and the <b>l</b> ) or l'd like
g	-gibela	gill or geese, <i>not</i> as in gem
hh	ihhotela	heart, hotel
hl	-hlala	Llewellyn (pronounced the Welsh way)
k (between vowels)	ukudla	can, good

k	inkuku	cook
kh	-khandla	candour, carpet
ng	ingadi	ingot (with the <b>g</b> pronounced)
ny	inyama	Kenya (two sounds), <i>not</i> as in nylon
p	-penda	pet, pluck
ph	iphepha	paper, <i>not</i> as in phone
r	irekhodi	record
sh	indishi	dish, sharp
t	itafula	tank, tot
th	ithisha	tease, <i>not</i> as in thanks
tsh	utshani	chair

Letters representing click	IsiZulu examples	How to make the click
c (the dental click)	-casha, -chaza, -gcwala, -ncoma, -ngcola	Press the tip of your tongue against the back of your top front teeth and then pull it away quickly to create a sucking sound.
q (the alveolar click)	-qamba, -qhakaza, uMgqibelo, -nqanda, ingqwele	Place the front part of your tongue against the roof of your mouth and then pull it away quickly to create a pop sound.
x (the lateral click)	-xolisa, ixhegu, -gxeka, nxa, ingxabano	With your tongue against the roof of your mouth, press one side of your tongue against the upper molars next to it, then pull it away with a sucking sound.

#### 4.5 Ingemuva Lesichazamazwi

Ingemuva lesichazamazwi liyingxenye yengaphandle lesichazamazwi elifaka nengaphambili lesichazamazwi. Ingemuva lesichazamazwi libukeka lingabalulekile kakhulu njengoba abanye abakhi bezichazamazwi bengalifaki ezichazamazwini zabo futhi kungaphoqolekile ukuba balifake. UGouws noPrinsloo (2005:58) bayakuveza ukubaluleka kwengemuva lesichazamazwi lapho bethi:

*Outer texts do not only assist the user to ensure successful dictionary consultation procedures and to obtain an optimal retrieval of information but they also play an important role in data distribution structure of the dictionary by allowing the lexicographer to accommodate the lexicographic data in more than one text.*

Ingaphandle lesichazamazwi alelekeleli umsebenzisi nje kuphela ngokuthi asebenzise ngempumelelo isichazamazwi aphinde athole lonke ulwazi kodwa libamba iqhaza elisemqoka ngokunikeza umakhi wesichazamazwi ithuba lokufaka ulwazi ezindaweni ezingaphezu kweyodwa.

Ingemuva lalesi sichazamazwi lihlinzeka ngolwazi olungaba lusizo kubasenzisi njengoba sakhelwe abafundi abafunda olunye lwezilimi okufakwe ngazo amalema njengolimi lokwengeza emazingeni emfundo eyisisekelo. Kule ngxenye sithola izinkomba, nazo ezingaba wusizo kubafundi abazama ukuthola izincazelo zamagama ezinto abangakaze bazibone njengezilwane zasendle. Kule ngxenye yalesi sichazamazwi sinikezwe izinkomba zezilwane ezifuyiwe nezasendle, izilokozane, izithelo nemifino. Amagama ezitho zomzimba, izinhlobo zemidlalo, ibalazwe laseNingizimu Afrika. Izilimi zaseNingizimu Afrika, izigaba zemfundo. Siphinde sithole olunye ulwazi olubalulekile njengezinyanga zonyaka, izinsuku, amaholide omphakathi aseNingizimu Afrika, izinombolo kanye nezisindo nezilinganiso.

Ulwazi olutholakala kule ngxenye yesichazamazwi akusilo lodwa oluthinta ukwakhiwa kwesichazamazwi, olunye luthinta uhlelo nokusetshenziswa kolimi kanjalo nolwazi oludingayo olimini jikelele.

#### **4.5.1 Ukusebenziseka Kwengemuva Lesichazamazwi**

Ingxenye egcinile yesichazamazwi ibukeka ingabalulekile ekwakhiweni kwesichazamazwi njengoba kungaphoqelekile ukuyifaka uma kwakhiwa isichazamazwi. Ngokwalolu cwaningo kuyavela ukuthi le ngxenye ibambe iqhaza elisemqoka ukuqinisekisa ukuthi umakhi unendawo eyanele yokufaka ulwazi olubalulekile ekuthuthukisweni kokufundwa nokukhulunywa ngempumelelo kwezilimi zokwengeza. Lesi sichazamazwi silandela indlela yokufakwa kolwazi uBergenholtz, Tarp noWiegand (1995: 1779) abayibiza nge-*extended data distribution structure* okusho ukuthi ulwazi lufakwe kuzona zontathu izingxenye zesichazamazwi. Ulwazi olwethulwe engxenyeni egcinile yalesi sichazamazwi lwethulwe ngokusebenzisa izithombe bese kunikezwa igama lalokho okuvezwe ngesitho, izibonelo: Lesi sichazamazwi sihlinzeka ngezinhlobonhlobo zezilwane ezifuyiwe, izilwane zasendle, izilokazane, izilwane zasemanzini, izithelo nemifino, izitho zomzimba, izinhlobo zemidlalo. Lonke lolu lwazi luhlinzekwe ngokusebenzisa izithombe bese kubhalwa amagama ngazo zozimbili izilimi okufakwe ngazo amalema. Lokhu kwenza kube lula kumsebenzisi ukuqonda ukuthi uma kukhulunywa ngento ethile olimini alufunda njengolokwengeza kusuke kukhulunywa ngani njengoba ekubona esithombeni kuphinde kubhalwe nangolimi lwakhe lwebele. Lolu cwaningo luveza ukuthi ukuba khona kwengxenye egcinile kulesi sichazamazwi kukhuphula amathuba aso okuba ngesisebenziseka kalula nesihlangabezana nezidingo zabasebenzisi njengoba umakhi efake imininingwane ezokwelekelela ngokuthuthukisa ukukhulunywa ngempumelelo kwezilimi zokwengeza.

#### **4.6 Isiphetho**

Kulesi sahluko okungesesine socwaningo kwethulwe kwaphinde kwahlaziywa ulwazi olutholakele ngesikhathi kuqhutshwa ucwaningo. Umcwaningi uqale ngokuhlaziya ingxenye engaphambili yesichazamazwi ethinta kakhulu ukusebenziseka kwesichazamazwi, wase engena engxenyeni ephakathi lapho kuhlaziye ukufakwa kwamalema angomqondofana nangomqondophika ngeso lokusebenziseka kwesichazamazwi. Esahlukweni esilandelayo okungesesihlanu nesokugcina socwaningo kuzokwenziwa iziphakamiso ezigunyazwa okutholakele ngenkathi kwenziwa lolu cwaningo.

## ISAHLUKO SESIHLANU

### Ukubuyezwa Kocwaningo, Ulwazi Olutholakele, Iziphakamiso kanye Nesiphetho

#### 5.1 Isingeniso

Esahlukweni esingenhla okungesesine socwaningo kwethulwe kwaphinde kwahlaziywa ulwazi olutholakele ngesikhathi kuqhutshwa lolu cwaningo, lokhu kwenziwe ngokuhlaziya izindlela ezasetshenziswa lapho kufakwa amalema angomqondofana nangomqondophika esichazamazwini esilulimimbili sika-De Schryver (2015) esifaka amalema ngolimi lwesiZulu nolwesiNgisi. Lokhu kuhlaziywa kolwazi kwenziwe kubhekwa ngeso lokusebenziseka kwesichazamazwi. Kugxilwe kuzo zombili izingxenye zesichazamazwi okuyingaphandle elakhiwa ingxenye engaphambili kanye nengxenye egcinile yesichazamazwi, bese kube yingxenye ephakathi yesichazamazwi okuyiyona eyisiqukathi samalema. Kulesi sahluko okungesihlanu nesokugcina socwaningo kuzobuyezwa izahluko zocwaningo, kubhekwe ulwazi olutholakele ngesikhathi kuqhutshwa ucwaningo, kwenziwe iziphakamiso mayelana nolwazi olutholakele ngesikhathi kuqhutshwa lolu cwaningo bese kuphethwa.

#### 5.2 Ukubuyezwa Kafushane Kwezahluko Zocwaningo

Isahluko sokuqala besiyisendlalelo salolu cwaningo futhi besiphokophelele ukuthola ukuthi ngabe isichazamazwi esilulimimbili sika-De Schryver (2015) siyayilandela yini imigomo emiselwe ukwakhiwa kwalolu hlobo lwesichazamazwi futhi siyahlangabezana yini nezidingo zasebasebenzisi ukuze kuthuthukiswe ukukhulunywa ngempumelelo kwezilimi okufakwe ngazo amalema, okuwulimi lwesiZulu nolimi lwesiNgisi ikakhulukazi ezingeni lemfundo eyisisekelo. UMartiz de Sousa (1995:129) ebeka kanje lapho echaza aphinde aveze umsebenzi wesichazamazwi esilulimimbili:

*a bilingual dictionary as a “plurilingual dictionary which registers the equivalences of meanings in two languages.”*

isichazamazwi esilulimimbili “siyisichazamazwi esiluliminingi esiqukatha izihumusho zomqondo ngqo wamagama ezilimi ezimbili.”

Njengoba uZgusta (1971: 294) ebeka kanje lapho ephawula ngokwakheka kwesichazamazwi esilulimibili:

*The listing of the translation equivalents has not sufficed in assisting the target user in his choice of the equivalents because co-ordination of the lemma and translation equivalents cannot always convey the necessary semantic, pragmatic and communicative values.*

Ukufakwa kwezihumusho ngqo akuphumeleli ukwelekelela umsebenzisi ohlonziwe ekukhetheni izihumusho ngqo ezifunwa nguye ngoba ukuhlotshaniswa kwamalema nezihumusho ngqo kungavezi ubumqoka bomqondo, incazelo kanye nokuxhumanisa.

Lesi sahluko siphinde siveze ukuthi lolu cwaningo beluphokophelele ukufeza izinhloso ezithile ezichazamazwini ezilulimibili ikakhulukazi ezifaka izilimi zabomdabu njengoba kuyizona ezivamise ukuphonsela abakhi bazo inselelo lapho befaka amalema, ukuze kutholakale izindlela ezintsha zokufakwa kwamalema. Inhlosongqangi yokuqala yalolu cwaningo bekungukuthola ukuthi ngabe isichazamazwi esilulimibili sika-De Schryver (2015) siyaphumelela yini ukuhlinzeka abasebenzisi ngolwazi oluzothuthukisa ukukhulunywa ngempumelelo kwezilimi okufakwe ngazo amalema, inhlosongqangi yesibili bekungukuhlaziya ngokunzulu ukuthi njengoba lesi sichazamazwi singesilulimibili siyayifeza noma siyahlangabezana yini nenjulalwazi yokusebenziseka nezidingo zabasebenzisi uma kufakwa amalema angomqondofana nangomqondophika kanti inhlosongqangi yesithathu yalolu cwaningo bekungukuqonda kabanzi umsebenzi nezinhlosongqangi zokwakhiwa kwesichazamazwi esilulimibili njengoba lesi sichazamazwi sakhelwe abafundi bemfundo eyisisekelo.

Okwagqugquzela umcwaningi ukuba aqhube lolu cwaningo kwaba kungukuthi umcwaningi ungumfundisi wolimi lwesiZulu lokuqala lokwengeza esikoleni samabanga aphakeme. Ngokubona izingqinamba ezibhekana nabafundi abafunda ulimi lwesiZulu njengolimi lokuqala lokwengeza njengoba iningi labo lingenaso isisekelo esihle solimi lwesiZulu okudalwa ukuthi baphuma ezikoleni zamabanga aphansi ezixube izinhlanga, lapho ulimi lwesiZulu lungafundiswa ngendlela okumele lufundiswe ngayo. Lokhu kuletha inselelo kubafundisi bolimi lwesiZulu ezikoleni zamabanga aphakeme ikakhulukazi labo abafundisa ulimi lwesiZulu ebangeni lesishiyagalombili ngoba kuyaye kudingeke ukuba baqale bafundise

umsebenzi wasezikoleni zamabanga aphantsi okudla isikhathi esiningi okumele ngabe sisetshenziselwa ukufundisa umsebenzi wakuleli banga.

Izingane zifika ezikoleni zamabanga aphakeme sezizofunda isiZulu njengolimi lokuqala lokwengeza bese kuvela ukuthi zintula amakhono asemqoka: njengekhono lokufunda ngokuqondisisa, ikhono lobhalomagama, ulwazimagama kanye nokusetshenziswa kolimi. Umcwaningi wabe esenquma ukuba abafundi basebenzise isichazamazwi sezikole esilulimibili esifaka ulimi lwesiZulu nolwesiNgisi sakwa-Oxford esihlelwe ngu-De Schryver (2015) ukuze kube lula ukuthola izincazelo zamagama kanjalo nendlela asebenza ngayo emshweni, ikakhulukazi olimini lwesiZulu njengoba umcwaningi efundisa lolu limi. Kube sekuhlaluka ukuthi iningi labafundi kalikwazi ukusebenzisa isichazamazwi, ilapho umcwaningi ethole khona ugqozi lokuqhuba lolu ucwaningo lapho ezohlaziya ngeso lenjulalwazi yokusebenziseka izindlela ezasetshenziswa lapho kufakwa amalema angomqondofana nangomqondophika esichazamazwini esilulimibili sezikole sakwa-Oxford esihlelwe ngu-De Schryver (2015).

Lesi sahluko siveze ukuthi lolu cwaningo kumele luphendule imibuzo ethile ukuze kufezeke izinhloso zocwaningo. Nansi imibuzo yocwaningo: Owokuqala, kungani isichazamazwi esilulimibili sika-De Schryver (2015) kumele sihlonzwe njengesifeza noma esihlangabezana nenjulalwazi yokusebenziseka kanye nezidingo zabasebenzisi, owesibili, ngabe isichazamazwi esilulimibili sika-De Schryver (2015) siwafake kanjani amalema angomqondofana nangomqondophika, owesithathu, ngabe lesi sichazamazwi sikuveza kanjani ukusetshenziswa kwamalema ezibonelweni zemisho ezifakiwe?

Umcwaningi wakubona kusemqoka ukuba aqhube lolu cwaningo njengoba sekuyisikhathi esithi asibe side impela umkhakha wenjulalwazi yeLeksikhografi ungenile ezilimini zabomdabu ikakhulukazi lezo ezikhulunywa eNingizimu Afrika. Usemuningi umsebenzi okumele wenziwe abakhi bezichazamazwi ezifaka lezi zilimi njengoba kuvela ukuthi zisemalwa izichazamazwi ezihlabahlosile ezifaka izilimi zabomdabu njengoba uGouws noPrinsloo (2005:42) beveza ukuthi zisantuleka izichazamazwi ezihlabahlosile ezibhalwe ngezilimi zabomdabu:

*For some of the African languages, however, few dictionaries of relatively high lexicographic achievement exist.*

Ezinye zezilimi zabomdabu azinazo izichazamazwi ezihlabahlosile ezibhalwe kulandelwa injulalwazi yeLeksikhografi.

Ukuqhutshwa kocwaningo ngezilimi zabomdabu kulo mkhakha ngenye yezindlela umcwaningi ayibona ingathuthukisa abakhi bezichazamazwi ezifaka lezi zilimi, ikakhulukazi labo abakha izichazamazwi ezilulimimbili ezifaka ulimi lwesiNgesi nezilimi zabomdabu. Zingaba mbalwa kakhulu uma kungekona ukuthi azikho nhlobo izichazamazwi ezilulimimbili ezifaka izilimi zabomdabu kuphela ikakhulukazi ezifaka ulimi lwesiZulu nezinye izilimi zabomdabu, umcwaningi wabona ukuqhutshwa kwalolu cwaningo kungaba yindlela yokuphonsela inselelo abakhi bezichazamazwi abasebenzisa izilimi zabomdabu ukuqinisekisa ukuthi siyakhula isibalo sokukhiqizwa kwalezi zichazamazwi futhi zibe ngezisezingeni elincomekayo.

Lolu cwaningo lungahlomisa abakhi bezichazamazwi abasebasha kulo mkhakha ngolwazi olungabelekelela ekwakheni izichazamazwi ezihlabahlosile futhi ezizolandela injulalwazi yokusebenziseka ikakhulukazi lezo ezifaka ulimi lwesiZulu. Lolu cwaningo lungahlomisa ngisho nezinhlangano ezimele ukwakhiwa kwezichazamazwi (SA-NLUs) ngolwazi oludingekayo uma kuhlelwa ukwakhiwa kwezichazamazwi.

Isahluko sesibili salolu cwaningi besigxile ekubuyekezweni kwemibhalo njengoba lesi sigaba socwaningo singumgogodla wokuqhutshwa kocwaningo. Lena yiyona ngxenye umcwaningi ayidinga ngaphambi kokuqala ucwaningo aphinde ayidinge uma eseqhuba ucwaningo lwakhe luhambe luze lufinyelele esiphethweni. Uma umcwaningi esacabanga ngemibuzo yocwaningo ezodinga izimpendulo ngokuqhubeka kocwaningo, leyo mibuzo nezimpendulo ezizotholakala ocwaningweni zincike ocwaningweni olunesisekelo esijulile futhi esinamathele ekubuyekezweni kwemibhalo ngoba umcwaningi uthola ithuba lokubheka ukuxhumana phakathi kwalokho ahlongoza ukukucwaninga nalokho osekucwaningwa ngabanye ababhali.

Ukubuyekezwa kwemibhalo kwelekelela umcwaningi ngokumhlomisa ngolwazi olunzulu lwalowo mkhakha aphinde akwazi ukubona ukuthi umphumela wocwaningo lwakhe ubambe iqhaza elingakanani ekukhuliseni ulwazi lwezifundiswa ezigxile emkhakheni ucwaningo oluqhutshwa ngaphansi kwawo, nokukwazi ukubheka ubudlelwane obungaba khona phakathi kwemiphumela yocwaningo lwakhe kanye nolwazi obeluvele lukhona. Ukubuyekezwa kwemibhalo kungaphinde kwelekelele ngokucacisela labo abazofunda ucwaningo kuphinde

kubaphe isihlonti solwazi olujulile lwalowo mkhakha njengoba le ngxenye yokuqhutshwa kocwaningo yenaba kabanzi ngokwatholwa ngabanye abacwaningi emisebenzini yabo emkhakheni ofanayo. Ukuhlaziywa kolwazi kulolu cwaningo kuqalwe ezingeni lomhlaba, lapho bekubhekwa imisebenzi yababhali abangaphandle kwezwekazi i-Afrika, kwalandelwa ngemisebenzi yababhali base Afrika kwase kugcinwa ngemisebenzi yababhali beseNingizimu Afrika.

Isahluko sesithathu salolu cwaningo besigxile ekudingideni izinjulalwazi eziyisisekelo salolu cwaningo, okuyinjulalwazi yesemantikhi kanye nenjulalwazi yokusebenziseka kwesichazamazwi. Njengoba kulolu cwaningo bekuzobhekwa izindlela ezalandelwa lapho kufakwa amalema angomqondofana nangomqondophika ezichazamazwini okuthithinta izincazelo nomqondo wamalema lokhu kwenziwa kubhekwa ngeso lokusebenziseka kwesichazamazwi. Kubhekwe izindlela zokuqhutshwa kocwaningo: Ukuhlelwa kocwaningo okufaka (ipharadaymu yocwaningo, amasu okuqhutshwa kocwaningo), kwalandela indlela yekhwalthethivu, isampula, ukuqoqwa kanye nokuhlaziywa kolwazi bese kwagcina izimo zokwethembeka.

Isahluko sesine salolu cwaningo besigxile ekwethulweni nasekuhlaziyweni kolwazi oluthinta ukufakwa kwamalema angomqondofana nangomqondophika olwatholakala ngesikhathi kuqhutshwa lolu cwaningo. Lokhu kwenziwe kuhlaziywa ngeso lenjulalwazi yokusebenziseka izindlela ezasetshenziswa lapho kufakwa amalema angomqondofana nangomqondophika esichazamazwini esilulimimbili sika-De Schryver (2015) esifaka amalema ngolimi lwesiZulu nolwesiNgesi. Lapho kuhlaziywa ulwazi bekugxilwe kuzo zombili izingxenye zesichazamazwi okuyingaphandle elakhiwa ingxenye engaphambili kanye nengxenye egcinile yesichazamazwi bese kube yingxenye ephakathi yesichazamazwi okuyiyona eyisiqukathi samalema.

### **5.3 Ulwazi Olutholakele**

Ingxenye engaphambili yesichazamazwi esilulimimbili sika-De Schryver (2015) iveza ukuthi umakhi waso ubenempokophelo ngokwakhiwa kwaso. Umhleli ubenale mpokophelo:

- Ukunikeza abafundi ikhono lokufunda nokubhala, lokuzwa nokukhuluma ngempumelelo nangokufanele ngolimi lokwengeza.
- Ukwenza ukuthi kube lula kakhulu ukusebenzisa lesi sichazamazwi.
- Ukuqinisekisa ukuthi lesi sichazamazwi sikhombisa indlela yamanje yokusisebenzisa nokubhekana nexhala elingaba khona.



- Ukuhlunganisa lesi sichazamazwi ukuthi sibhekane nezidingo zabafundi futhi sibe wusizo kubafundi besiNgesi njengoba senza kwabesiZulu.
- Ukunikeza abafundi nothisha uhlelo olungafani nezinye lokwengeziwe okuwusizo, ezingxenyeni zokufunda nereferensi.

Ukuvezwa kwale mpokophelo engxenyeni engaphambili yesichazamazwi kwakha isithombe esicacile kumsebenzisi sokuthi umbhali wesichazamazwi akakhanga isichazamazwi ngoba eswele angase akwenze noma efuna ukufeza izinhloso zakhe kodwa unenhloso yokuhlangabezana nezidingo zabasebenzisi.

Ekhasini (iv) engxenyeni engaphambili lesi sichazamazwi siveza ukuthi amalema angomabizwafane afakiwe, kuphinde kwafakwa nalawo akhiwe esuselwa kulawo ayinhloko njengezenzo. Kuphinde kwavezwa ubunye nobuningi bamalema, isibonelo esisetshenzisiwe: **umpetha-ompetha**.

Ingxenywe engaphambili yalesi sichazamazwi iphinde inikeze izihumusho ezicacile njengoba ababhali bekuveza ukuthi inhloso yokwakhiwa kwezichazamazwi ezilulimibili ngukunikeza izihumusho zamalema. Isibonelo: **mpofu-** *poor* okusho isimo sokweswela noma ukuba hlwempu, **mpofu-** *pale brown* okuveza umbala onsundu.

Lolu cwaningo luthole ukuthi ingxenywe engaphambili yalesi sichazamazwi iveza kuthi amalema esiNgesi ayinhloko angaveza izingcezu ezingaphezu kolulodwa futhi azovezwa ngezibonelo ukuze kuvele umehluko ozosiza abafundi. Isibonelo selema: **most** lingasebenza libe yisichasiso, yisabizwana kanye nesandiso.

Kutholakele ekhasini (v) ukuthi amalema asetshenzisiwe kulesi sichazamazwi yilawo avamise ukusetshenziswa enkulumweni, kusho ukuthi kulandelwe amahlandla okuvela kakhulu kwawo kukhophasi.

Uhlangothi ngalunye kulesi sichazamazwi luhlanganisa amalema ayizinhloko cishe ayizi-5000 esiZulwini nayizi-5000 esiNgisini. La malema akhethwe ngamahlandla avela ngawo enkulumweni ejwayelekile. Lokhu kusho ukuthi amagama afakiwe yilawo avela kaningi kukhophasi.

Lolu cwaningo luphinde lwathola ukuthi kulesi sichazamazwi kufakwe amalema aphelele, ahlanganiswe nemvelaphi yawo ohlwini hhayi izingxenye zamalema kuphela. Akufani nakwezinye izichazamazwi zesiZulu lapho kuchazwa khona iziqu kuphela kodwa kulesi sichazamazwi kuchazwa amalema aphelele okuyiziqu ezihlangene neziqalo ngqo.

Okutholwe yilolu cwaningo engxenyeni ephakathi okuyingxenye eyisiqukathi samalema esichazamazwi esilulimimbili sika-De Schryver (2015) esifaka amalema ngolimi lwesiZulu nolwesiNgesi ukuthi silandela uhlelo lwezinhlamvu lapho kufakwa amalema. Loluhlelo lwenza kube lula kumsebenzisi lapho efuna ulwazi njengoba elufuna elandela izinhlamvu kusukela ohlamvini **A** kuya ohlamvini **Z**. Loluhlelo luthole ukuthi njengoba amalema efakwa kulandelwa uhlelo lwezinhlamvu kwenza ukuba amalema angomqondofana afakwe ezindaweni ezahlukene, lokhu akumsizi umsebenzisi wesichazamazwi njengoba engeke abona ukuthi amalema athile angomqondofana futhi angeke kwaba lula ukuba abone ubudlelwano bokwakheka nobesemantikhi phakathi kwamalema. Ukufakwa ezindaweni ezahlukene kwalema kusho ukuthi umsebenzisi kumele abheke ilema ngalinye kuyilapho angabona khona ukuthi incazelo yelemalithile iyafana neyelemalithile okusho ukuthi angomqondofana ngaphandle kwalokho akulula neze ukuba umsebenzisi athole loluhlelo lwazi. Izibonelo zamalema amqondofana atholakala kulesi sichazamazwi:

**umbhali**\* noun 1/2 (pl. **ababhali**). loba. *writer, author*. (ikhasi lama-227)

**umloli**\* noun 3/4 (pl. **abaloli**). bhala. *writer, author*. (ikhasi lama-234)

Lolu cwaningo luthole ukuthi uma kufakwa amalema kulesi sichazamazwi esilulimimbili sika-De Schryver (2015) umakhi waso akayilandelanga indlela yekhrosireferensi (okuyindlela eyalela umsebenzisi ukuba abheke incazelo yelemalithile eselichaziwe elisho okufanayo naleli alifunayo) lapho efaka amalema angomqondofana. Okwenziwe ukuthi lapho kufakwe kuqala ilema elisebuningini umsebenzisi ayalelwe ukuba abheke izincazelo zamalema asebuningini kulawo asebunyeneni. Lokhu kudalwa ukuthi kuyenzeka amalema asebuningini afakwe kuqala esichazamazwini njengoba lesi sichazamazwi silandela uhlelo lwezinhlamvu. Nakho lokhu kungachazwa njengendlela yekhrosireferensi njengoba kusuke kuyilema elilodwa umehluko kuba ubunye nobuningi nje kuphela kodwa umqondo usuke usafana. UWiegand (1996c: 11) ubeka kanje lapho echaza indlela yekhrosireferensi:

*...it interconenects the knowledge elements represented in different sectors of the dictionary on several levels of lexicographic description to form a network.*

...ixhumanisa ulwazi oluhlinzekwe ezingxenyeni ezahlukene zesichazamazwi emazingeni ehlukeni omkhakha wokwakiwa kwezichazamazwi ukuze kwakheke inxanxathela noma okusalwembu lwamagama.

Lolu cwaningo luthole ukuthi amalema angomqondofana engxenyeni efaka amalema ngolimi lwesiZulu afakwe azimela kuhle kwamalema angasho okufanayo noma angenabo ubudlelwano besemantikhi.

Lolu cwaningo luthole ukuthi lapho kufakwa amalema angomqondofana olimini lwesiNgisi zimbili izinhlobo zamalema angomqondofana. Kunamalema angomqondofana ngqo, okusho ukuthi lawo malema anomqondo ofanayo ngokwesemantikhi futhi angasetshenziswa enkulumeni ngaphansi kwesimo esifanayo akunikeze incazelo efana ncimishi, lawa abizwa phecelezi (*synonyms*) bese kube nalawo afana ngokwenzazelo yesichazamazwi (*lexical meaning*) okusho ukuthi ayehluka ngendlela asebenza ngayo enkulumeni, lawo abizwa phecelezi (*plesionyms*). Izibonelo zamalema angomqondofana ngokwenzazelo yesichazamazwi (*plesionyms*) atholakala kelesi sichazamazwi:

**teach\*** verb (*teaches, teaching, taught*) –fundisa. *There is a new teacher at our school to teach us Maths.* Kunothisha omusha esikoleni sethu osifundisa izibalo. (ikhasi lama-538)

**educate** verb (*educates, educating, educated*) –fundisa. *If we educate more South Africans, it will undoubtedly have an impact up on crime and unemployment.* Uma singafundisa abaningi baseNingizimu Afrika ngokungangabazeki kungaba namandla ebugebengwini nokungasebenzi. (ikhasi lama-340)

Olimini lwesiNgisi awukwazi ukuthi: *We have a new teacher to educate us Maths* kodwa kumele uthi: *We have a new teacher to teach us Maths*. Lobu ubufakazi bokuthi lolu limi lunamagama anomqondo ofanayo ngokwenzazelo yesichazamazwi kodwa ahluke ngezindlela asebenza ngazo olimi njengoba engafani ngokwesemantikhi. Uma ubheka zombili lezi zibonelo zesiNgisi zisho ukufundisa ngesiZulu futhi lokhu ungakusho kalula olimini lwesiZulu njengoba ilema –*fundisa* lisho okufana ncimishi noma ngabe ulisebenzisa ngaphansi kwasiphi isimo. Njengoba lolu cwaningo luthole ukuthi ulimi lwesiNgisi lunezinhlobo ezimbili zamagama angomqondofana, kulesi sichazamazwi lezi zinhlobo zamalema angomqondofana

olimini lwesiNgesi zafakwa kulandelwa uhlelo lwezinhlamvu. Izibonelo zamalema angomqondofana ngokwenzazelo yesichazamazwi (*plesionyms*) ezitholakala kulesi sichazamazwi:

**arrange\*** *verb (arranges, arranging, arranged) –hlela, -lungisa. Arrange the chairs in rows so that we all can see the front.* Hlela izihlalo ngemigqa ukuze sizobona sonke phambili. (ikhasi lama-277)

**organize or organise** *verb (organizes, organizing, organized) -hlela. We are organizing a 70<sup>th</sup> birthday for my grandmother.* Sihlelela ugogo umcimbi wokugubha iminyaka engama-70 azalwa. (ikhasi lama-440).

Lolu cwaningo luphinde lwathola ukuthi la malema afakwe ehlukana ngoba kulandelwa uhlelo lwezinhlamvu. Lapho kufakwa lolu hlobo lwamalema angomqondofana lufakwe kwase kwahlinzekwa ngencazelo olimini lwesiZulu, ngemuva kwalokho kwahlinzekwa ngolunye ulwazi oluthinta uhlelo nokusetshenziswa kolimi njengoba umakhi wesichazamazwi efake ucezu lwenkulumo, izinkathi zesenzo wase esebenzisa ilema emshweni ngazo zombili izilimi okufakwe ngazo amalema.

Lolu cwaningo luthole ukuthi ingxenye yalesi sichazamazwi efaka amalema ngolimi lwesiNgesi ayiyilandelanga indlela yekhrosireferensi. Lokhu kuvezwa ukuchazwa kuphinde kunikezwe izibonelo zamalema angomqondofana. Izibonelo zamalema angomqondofana ezitholakala kulesi sichazamazwi:

**aim noun (pl. aims)** inhloso. *The aim of the campaign is to improve road safety.* Inhloso yomkhankaso ukuthuthukisa ukuphepha emgwaqeni. (ikhasi lama-270)

**purpose noun (pl. purposes)** inhloso. *The purpose of the committee is to propose new road names.* Inhloso yesigungu ukuphakamisa amagama amasha emigwaqo (ikhasi lama-471)

Ilema *aim* elitholakala ekhasini lama-270 kanye nelema *purpose* elitholakala ekhasini lama-471 ashokufana ncamishi, okusho ukuthi ungalisebenzisa elinye endaweni yelinye ngaphansi kwezimo ezifanayo akunikeze incazelo efanayo. Lokhu kusho ukuthi umakhi wesichazamazwi bekumele alandele indlela yokhrosireferensi lapho esechaza ilema *purpose* njengoba kuyilo elifakwe kamuva esichazamazwini kodwa lokhu akwenziwanga. Ilema nelema lichazwe

lazimela, abukho ubuhlobo noma obudlelwano obuveziwe phakathi kwamalema angomqondofana.

Njengoba lolu cwaningo beluhlaziya ukufakwa kamalema angamqondofana nangomqondophika luthole ukuthi uhlangothi olufaka amalema ngolimi lwesiZulu uma lufaka amalema angomqondophika kulesi sichazamazwi afakwa kulandelwa uhlelo lwezinhlamvu. Izibonelo zamalema angomqondophika atholakala kulesi sichazamazwi:

**ububi\*** *noun 14. evil, badness, the bad, ugliness, the ugly.* Vimbela **ububi** obubangela udlame nokufa. (ikhasi lama- 211)

**ubuhle\*\*** *noun 14. goodness, the good, beauty/beauties.* Ufuna ukuveza **ubuhle** nobubi baso. (ikhasi lama-212)

Uma kufakwa amalema angomqondophika, afakwa bese kunikezwa izincazelo ngolimi lwesiNgesi njengoba lesi sichazamazwi singesilulimimbili bese kufakwa nolunye ulwazi oluthinta ukusetshenziswa kolimi njengocezu lwenkulumo, ubunye nobuningi, izigaba zamabizo. Amalema aphinde asetshenziswe emshweni kuzo zombili izilimi okufakwe ngazo amalema.

Ukufakwa kwamalema kulandelwa uhlelo lwezinhlamvu kudala ukuba amalema afakwe ngokwehlukana nalawo aphikisana nawo njengoba eqala ngezinhlamvu ezingafani. Izibonelo samalema angenhla aphikisanayo ilema **ububi** lisekhasini lama-211 kanti **ubuhle** lisekhasini lama-212.

Amanye amalema angomqondophika afakwe kulesi sichazamazwi aveza ukufakwa ngokwehlukana kwamalema okudalwa ukufakwa kwamalema kulandelwa uhlelo lwezinhlamvu:

**isibindi \*\****noun 7/8 (pl. izibindi. courage, bravery.* Unaso yini **isibindi** sokuthatha ubukhosi bukaZulu? (ikhasi le-103)

**uvalo\*\*\****nou 11/10 (pl. izimvalo). anxiety, fear.* Ushaywe **uvalo** ebona isoka lakhe elidala. (ikhasi 249)

Lolu cwaningo luphinde lwathola ukuthi uma kufakwa amalema angomqondophika ohlangothithini olufaka amalema ngolimi lwesiNgisi esichazamazwini sika-De Schryver (2015) afakwa kulandelwa uhlelo lwezinhlamvu. Kuyenzeka amanye amagama ezilimini asebenzise izakhi ezithile ukukhomba ukuphika, ulimi lwesiNgisi nalo lusebenzisa kakhulu izakhi ezikhomba ukuphika. Lolu limi lujwayele ukusebenzisa izakhi ezifana no *un-*, *non* no *dis*. Lezi zakhi zijwayele ukusetshenziswa lapho lingekho igama eliphikisana ngqo negama elikhomba ukuvuma bese kuphongozwa zona egameni elikhomba ukuvuma, nokho kuyenzeka abasebenzisi bolimi ikakhulukazi abakhuluma ulimi njengolokwengeza bazisebenzise lezi zakhi lapho ebelingatholakala khona igama elikhomba ukuphika ngenxa yokuntula ulwazimagama. Izibonelo zamalema angomqondophika olimi lwesiNgisi atholakala kulesi sichazamazwi:

**anxiety** *noun* (*pl. no plural*) *itwetwe*, uvalo. *The test caused us great anxiety*. Isivivinyo sisibangele itwetwe elikhulu kakhulu. (ikhasi lama-274).

**bravery** *noun*. (*pl. no plural*) isibindi, ubuqhawe. *You showed great bravery when you stood up to that matric boy*. Ukhombise ubuqhawe obukhulu nkenkathi uzidela kumfana kamatikuletseni. (ikhasi lama-291).

Lolu cwaningo luphinde lwathola ukuthi isichazamazwi sika-De Schryver (2015) sinengxenye ephakathi kohlangothi olufaka amalema ngolimi lwesiZulu kanye nolufaka amalema ngolimi lwesiNgisi esihlinzeka ngolwazi olwengeziwe, le ngxenye umakhi wesichazamazwi uyibiza ngenxenye yokufunda. Kule ngxenye lesi sichazamazwi sisihlinzeka ngalolu lwazi: imisebenzi yesichazamazwi, lapha kunikezwe imisebenzi engasiza abafundi ukuqonda kangcono isichazamazwi njengokuhlela amagama ngohlelo lokulandela izinhlamvu, ukuthola amalema ngokushesha ulandela amagama aqondisayo, kube wumsebenzi wesenzo kanye nomsebenzi wokuhumusha imisho. Le ngxenye iphinde iveze izibonelo zemibhalo edlulisa umyalezo, okubukeka kukuhle kakhulu kule ngxenye ngoba iqukethe ulwazi olunzulu olumayelana nokusetshenziswa kolimi. Lapha kuvela izakhi noma izijobelelo zezimpamposi kanye nezibonelo zakhona. Le ngxenye iphinde ihlinzeke ngezigaba zamabizo okuyingxenye ebaluleke kakhulu olimini, siphinde isithole izinkathi nezindlela zesenzo kanye nezingcezu zenkulumo.

Lolu cwaningo luphinde lwathola ukuthi ingxenye yokufunda iqukethe ulwazi olukhanyisela umsebenzisi ngokuthi angasisebenzisa kanjani isichazamazwi sakhe, kwase sekuhlinzekwa ngohlelo olufinyeziwe lwesiZulu. Lapha kutholakale la ukuthi ohlangothini olufaka amalema ngolimi lwesiZulu amalema ahlelwe njengakunoma yisiphi isichazamazwi sesiNgisi. Kule ngxenye isichazamazwi sihlizeka ngezigaba zamabizo bese kuvezwa ukuthi kufakwe izinhlobo eziningana zamalema kodwa iningi lawo ngamabizo nezenzo. Amalema alinganiselwa kumaphesenti angama-45.3 angamabizo kanti angamaphesenti ali- 15.5 wona ayizenzo. Lesi sichazamazwi siphinde sifake amalema angondaweni akhiwe esuselwa emabizweni. Loluhlobo lwamalema lulinganiselwa kumaphesenti ayi-12.4.

#### 5.4 Iziphakamiso

Ingxenye engaphambili yesichazamazwi sika-De Schryver (2015) ekhasini le v ivera ukuthi siqukethe amalema afakwe kusetshenziswa amalebula okuyindlela yokuveza ukuthi ilema lingelomkhakha okhethekile. Kuphakanyiswa ukuba achazwe amalema alolu hlobo kuphinde kuvezwe engxenyeni engaphambili yesichazamazwi indlela ezosetshenziswa lapho esefakwa esichazamazwini ukuze abasebenzisi bazi ukuthi yikuphi okumele bakulindele uma sebebheka amalema engxenyeni ephakathi yesichazamazwi ukuze sisebenziseke kalula.

Engxenyeni engaphambili kuvezwa ukuthi izenzo kulesi sichazamazwi zizofakwa ngeziqu, umakhi wesichazamazwi ube esephakamisa ukuba umsebenzisi wesichazamazwi asebenzise incwadi yohlelo lwesiZulu ukuze imilekelele ngolwazi oluthinta ukuhlahlelwa kwezenzo zesiZulu. Lokhu kuyaphikisana nenye yezimpokophelo zomakhi walesi sichazamazwi njengoba lesi sichazamazwi sakhelwe abasebenzisi abasezingeni lemfundo eyisisekelo abafunda ulimi lwesiZulu njengolimi lokuqala lokwengeza, lokhu kungasho ukuthi abanalo ulwazi olwanele lokuhlalela izenzo njengoba lokhu kungekho ngaphansi kohlelo lwesiZulu ulimi lokuqala lokwengeza futhi abanalo ulwazi mayelana nokusetshenziswa kwencwadi yohlelo lwesiZulu. Kuphakanyiswa ukuba izenzo zifakwe ngamagama aphelele ukuze kube lula kubasebenzisi besichazamazwi ukuthola ngokushesha ulwazi abaludingayo. Isibonelo sesenzo –**mi\*\*\*verb** MA. *Standing*. ekhasini le-156. umsebenzisi ofunda ulimi lwesiZulu njengolimi lokuqala lokwengeza angeka acabanga ukuthi uma efuma lesi senzo kumele abheke u **-mi** okanye u **-ma** njengoba lesi senzo singajwayele ukusetshenziswa sihamba siyisiqu kuphela.

Kuphakanyiswa ukuba kufakwe izenzo ngamagama aphelele ukuze kongiwe isikhathi somsebenzisi kuphinde kugwenywe ukudideka kumsebenzisi lapho sekumele acinge olunye ulwazi encwadini yohlelo lwesiZulu njengoba kuvezwa ngu-De Schryver (2015) engxenyeni engaphambili yalesi sichazamazwi. Kungenzeka umsebenzisi angabi nalo lolu lwazi okunganqinda lesi sichazamazwi amandla okuhlangabezana nezidingo kanye nenjulalwazi yokusebenziseka.

Okuqaphelekayo wukuthi lolu cwaningo luthole ukuthi ingxenye engaphambili yalesi sichazamazwi ayikuvezi ukuthi ezinye izinhlobo zamalema njengamalema angomqondofana nangomqondophika azofakwa kanjani kulesi sichazamazwi. Njengoba lolu cwaningo belugxile ekuhlaziyweni kwezindlela zokufakwa kwalezi zinhlobo zamalema njengoba imvamisa yabasebenzisi bezichazamazwi abafunda izilimi njengezokwengeza kuyilo ulwazi abavamise ukulufuna ezichazamazwini ukuze bathuthukise ulwazimagama kanye nokukhulunywa ngempumelelo kwalolo limi kuphakanyiswa ukuba ingxenye engaphambili yalesi sichazamazwi ikuveze ukuthi lolu hlobo lwamalema luzofakwa kanjani. Isibonelo: amalema angomqondofana abengafakwa aqoqelwe ndawonye (indlela esasidleke) ukuze kube lula kumsebenzisi ukubona ukuthi la malema anabuhlobo buni.

Lokhu kungenziwa ngokuthi kufakwe ilema elingasekuqaleni ngengoba kulandelwa uhlelo lwezinhlamvu, kuhlinzekwe incazelo njengokwejwayelekile bese kuthi wonke amalema amqondofana nalelo elifakiwe afakwe kubakaki. Ngokwezibonelo ezinikezwe ngenhla ilema **umbhali** ilona ebelizofakwa esichazamazwini linikezwe incazelo nalo lonke olunye ulwazi bese kuhlinzekwa ngamalema amqondofana nalo, ilema **umlubi** belizoba ngelinye lamalema abezohlinzekwa amqondofana nelithi **umbhali**. Lokhu kungelekelela ukwenza isichazamazwi sisebenziseke kalula lapho abasebenzisi sebefuna lolu lwazi engxenyeni ephakathi siphinde sihlizike abasebenzisi ngolwazimagama, ulwazi oluthinta ukwakheka kanye nolwesemantikhi phakathi kwamalema angomqondofana njengoba uVan Die Wat (2010) ucaphuna u-Endemann (1911:55) lapho ethi:



*Space should always be used judiciously in the layout of a dictionary under review, However, given the lemmatisation strategy that is adopted here, cross referencing cannot be done away with and it is in the interest of the users as it alerts them to grammatical and semantic relationship between entries.*

Indawo kumele isetshenziswe ngokucophelela esichazamazwini (under review, However), uma sibheka indlela yokufaka amalema esetshenzisiwe lapha, indlela yekhrosireferensi angake yashiywa ngaphandle futhi ibalulekile kubasebenzisi njengoba ibabonisa ubudlelwano phakathi kokusetshenziswa kolimi kanye nezincazelo zamagama afakwe esichazamazwini.

Lokhu kungenziwa ngokulandela indlela yekhrosireferensi lapho kufakwa amalema angomqondofana ukuze kuvezwe ubudlelwano bamalema ngokwesemantikhi kuphinde kongiwe indawo ingasetshenziselwa ukufaka olunye ulwazi olungelekelela abasebenzisi ukuze bathuthukise ulwazi lwabo olimini lwesiZulu. Isichazamazwi sika-De Schryver (2015) asiyilandeli le ndlela ohlangothini olufaka amalema ngolimi lwesiZulu. Bekungakuhle ukuba umakhi walesi sichazamazwi alandele indlela yekhrosireferensi lapho efaka amalema angomqondofana, lokhu kungalekelela ngokuthuthukisa ulwazimagama lwabasebenzisi bezichazamazwi oluthinta amalema angomqondofana njengoba umakhi ephokophelele ukuthuthukisa ukukhulunywa kolimi lwesiZulu oluhlwabusile kuphinde konge indawo ukuze kufakwe olunye ulwazi oluzosiza abasebenzisi ikakhulukazi labo abafunda ulumi lwesiZulu njengolimi lokuqala lokwengeza.

Lapho kufakwa amalema angomqondofana ohlangothini olufaka amalema ngolimi lwesiNgisi lolu cwaningo luthole ukuthi kulolu limi amalema alolu hlobo ehlukaniseka kabili, kukhona lawo angomqondofana ngqo okusho ukuthi lawo malema anomqondo ofanayo ngokwesemantikhi futhi angasetshenziswa enkulumeni ngaphansi kwesimo esifanayo akunikeze incazelo efana ncimishi, lawa abizwa phecelezi (*synonyms*) bese kube nalawo afana ngokwenzazelo yesichazamazwi (*lexical meaning*) okusho ukuthi ayehluka ngendlela asebenza ngayo enkulumweni, lawo abizwa phecelezi (*plesionyms*). Kulolu hlangothi umakhi walesi sichazamazwi akayilandelanga indlela yekhrosireferensi kanti bekungakuhle ukuba ayilandele lapho efaka amalema angomqondofana ngqo ukuze kube lula kubasebenzisi ukuthola lolu lwazi ikakhulukazi njengoba sakhelwe abasebenzisi abasezingeni lemfundo eyisisekelo ukuze bathuthukise ulwazimagama kanye nokukhulunywa ngempumelelo kolimi lwesiNgisi.

Njengoba amalema angomqondofana ngqo efakwe kulandelwa uhlelo lwezinhlamvu kulesi sichazamazwi kwenza ukuba afakwe ngokwehlukana. Ukuwafaka ngokuwaqoqela ndawonye (indlela esasideleke) kungaba ngenye yezindlela ezingenza kube lula kumsebenzisi ukuthola lolu lwazi nokungagqugquzela ukusetshenziswa kwesichazamazwi njengoba umsebenzisi engaluthola kalula lolu lwazi uma luqoqelwe ndawonye. UWilski (1989a) ubeka kanje lapho echaza indlela esasideleke:

*A nest is formed through a process of nesting and is characterized by a clustering which stretches the rules of the strict alphabetical ordering in order to exhibit morphosemantic relations between words.*

Isidleke sakheka ngokuqoqelwa ndawonye kwamalema okwenziwa kulandelwa uhlelo lwezinhlamvu ukuze kuvezwe ubudlelwano bokwakheka kanye nomqondo? phakathi kwamagama.

Lokhu okushiwo nguWilski (1989a) ngenhla kugcizelela ukubaluleka kokufakwa kwamalema angomqondofana ngokuqoqelwa ndawonye esichazamazwini sika-De Schryver. Lokhu bekungathuthukisa ukusebenziseka kalula kwesichazamazwi kuphinde kunikeze abasebenzisi isihlonti solwazimagama angomqondofana. Uma izibonelo zamalema angomqondofana ngqo bezifakwe kulandelwa le ndlela yesidleke, bekumele kufakwe ilema *aim* njengoba lifika kuqala ngokohlelo lwezinhlamvu, lichazwe, kunikezwe lonke ulwazi oluthinta ukusetshenziswa kolimi bese ngezansi kunikezwa ilema *purpose* njengoba lifika kamuva ngokohlelo lwezinhlamvu.

Lolu cwaningo luthole ukuthi amalema angomqondophika ohlangothini olufaka amalema ngolimi lwesiZulu afakwe kulandelwa uhlelo lwezinhlamvu. Le ndlela yokufakwa kwamalema yenza kube lula ukutholakala kwamalema kodwa akumsizi kakhulu umsebenzisi wesichazamazwi njengoba imncisha ithuba lokufunda kalula amagama amasha.

Ukuba amalema angomqondophika abefakwa ahambisane, isibonelo uma kufakwa ilema **isibindi** elisekhasini le-103 okuyilo elifika kuqala ngokohlelo lwezinhlamvu, kubhekwe amanye amagama aphikisana nalo kukhophasi njengoba amalema afakwe kulesi sichazamazwi kuyilawo avela kaningi kukhophasi bese efakwa kuvezwe ngokucacile ukuthi angamalema angomqondophika welema elifakiwe. Ngokwenzenjalo umsebenzisi ubengathola ulwazi oluningi ngesikhathi esifushane futhi ngaphandle kokubheka amalema amaningi ezindaweni

ezahlukene. Lokhu kungenziwa ngokuthi kufakwe amalema avumayo bese kuthi lawo aphikayo afakwe ohlangothini lwezincazelo.

Isibonelo: uma kufakwa amalema avezwe ngenhla **isibindi novalo** ekhasini lama-249 kungafakwa igama **isibindi** libe ilema bese kunikezwa incazelo yalo njengoba kwenziwe esibonweleni esingenhla, kufakwe ilema **uvalo** ohlangothini lwezincazelo bese kuvezwa ukuthi lingumqondophika welema **isibindi** ukuze umsebenzisi athole ulwazi olungathuthukisa ulwazimagama kanye nokukhuluma ngempumelelo ulimi lwesiZulu. Umakhi wesichazamazwi angayicacisa yonke le mininingwane engxenyeni engaphambili yesichazamazwi.

Amalema angomqondophika ohlangothini olufaka amalema ngolimi lwesiNgesi nawo afakwe kulandelwa uhlelo lwezinhlamvu, lokhu kusho ukuthi afakwe ngokwehlukana. Njengoba ulimi lwesiNgesi lunamalema angomqondophika ahlukene kabili: kunalawo aphikisana ngqo bese kube nalawo angenawo amalema aphikisana nawo kodwa aphongoza izakhi ezifana nalezi: *un, non, dis*. Zombili lezi zinhlobo zamalema angomqondophika afakwe kulandelwa uhlelo lwezinhlamvu. Kuphakanyiswa ukuba lezi zinhlobo zamalema angomqondophika zifakwe ziqoqelwe ndawonye (indlela esasidleke) ngendlela umcwaningi akuveze ngayo ohlangothini olufaka amalema ngolimi lwesiZulu.

Ukufakwa kolwazi engxenyeni egcinile yesichazamazwi kuhlinzeka umakhi wesichazamazwi ngendawo eyengeziwe ukuze akwazi ukufaka ulwazi ngaphezu kokufakwa kwamalema engxenyeni ephakathi. Lolu lwazi lungaba wusizo kakhulu kubasebenzisi besichazamazwi. Lolu cwanningo luthole ukuthi kulesi sichazamazwi umakhi ufake ulwazi engxenyeni egcinile,

Le ngxenye iqukethe ulwazi olungaba lusizo kakhulu kubasebenzisi baso njengoba sakhelwe labo abafunda izilimi okufakwe ngazo amalema njengezilimi zokuqala zokwengeza futhi abasemazingeni emfundo eyisisekelo. Ulwazi oluqukethwe yingxenye egcinile yalesi sichazamazwi lwethulwe ngokusebenzisa izithombe bese kunikezwe igama lalokho okuvezwe ngesithombe, izibonelo: Lesi sichazamazwi sihlinzeka ngezinhlobonhlobo zezilwane ezifuyiwe, izilwane zasendle, izilokozane, izilwane zasemanzini, izithelo nemifino, izitho zomzimba, izinhlobo zemidlalo. Umcwaningi ukubone kukuhle kakhulu lokhu futhi ugqogquzela ukuba kuqhutshekwe nakho ikakhulukazi lapho kwakhiwa izichazamazwi zabasebenzisi abasemazingeni emfundo eyisisekelo.

## 5.5 Isiphetho

Lolu cwaningo olusihloko sithi: “Ukuhlaziywa Kokufakwa Kwamalema Angomqondofana Nangomqondophika Esichazamazwini Esilulimimbili Sika-De Schryver (2015) Ngeso leNjulalwazi Yokusebenziseka” ucwaningo luthole ukuthi nakuba ebonakala amagalelo omakhi waso okuqinisekisa ukuthi sihlinzeka abasebenzisi ngolwazi oluzothuthukisa ukukhulunywa ngempumelelo kwezilimi okufakwe ngazo amalema futhi singesisebenziseka kalula njengoba amalema angomqondofana nangomqondophika efakwe kulandelwa uhlelo lwezinhlamvu okuyiyona ndlela ebukeka ingcono kunakweziningi. Abasebenzisi bahlinzekwe ngolwazi olunjenge: zingcezu zenkulumo, ubunye noma ubuningi bamabizo kanye nezigaba zamabizo. Lisekhona igebe elidalwa ukungalandelwa kwezindlela ezithile lapho kufakwa amalema kulesi sichazamazwi: indlela yekhrosireferensi, lokhu kudala ukuphindaphindeka kolwazi, kudle indawo ebingasetshenziselwa ukufaka olunye ulwazi obelungaba lusizo kubasebenzisi kuphinde kuncishe abasebenzisi ithuba lokubona ubudlelwano besemantikhi phakathi kwamalema athile aqukethwe yilesi sichazamazwi.

Indlela okufakwe ngayo amalema angomqondofana nangomqondophika kulesi sichazamazwi iphonsela umakhi waso kanye nabanye abakhi bezichazamazwi inselelo yokuthola amasu angcono angasetshenziswa lapho kufakwa lolu hlobo lwamalema njengoba lolu cwaningo lukuveza ngokucacile ukuthi amalema ahlobene ngokwesakhiwo nangokwesemantikhi (*morphosemantic*) abasebenzisi bezichazamazwi bangawaqonda kangcono uma efakwe aqoqelwa ndawonye (*indlela esasideleke*) ikakhulukazi njengoba lesi sichazamazwi sakhelwe abasebenzisi abafunda izilimi okufakwe ngazo amalema njengezokuqala zokwengeza futhi abasezingeni lemfundo eyisisekelo. Lolu cwaningo luphinde luveze ukuthi ukulandelwa kwendlela esasideleke lapho kufakwa amalema angomqondofana kungaphinde konge indawo esichazamazwini njengoba kungahlinzekwa ngencazelo yelema elilodwa ngoba lisho okufanayo nalawo azofakwa ngezansi kwalo.

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