UPHICOTHO LWEENCWADI ZABANTWANA EZIKHETHIWEYO EZIGUQULELELWE ESIXHOSENI

Ithisisi efakelwe ukuzalisekisa iimfuno zesidanga seDoctor of Philosophy

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Abstract

Appraisal of African languages' children's literature and its translation seems to be developing at a slow pace. This literary genre seems to be the last on the literary critics' list. As a result, children's literature translators seem to do as they please, with no fear that there is someone to critique the work.

Translation for children is more than just literary translation, because it is meant for a special audience, whose language skills are still developing. The translator, therefore, needs to be someone dedicated in target language development. This translation needs a translator with a deep knowledge of both the source and target languages and their cultures. This will result in a translation that is readable and acceptable in the target language.

The aim of this study was to critically analyse 20 selected isiXhosa translated stories, looking at how they have been translated in order to sound original in the target language. A sample of five stories were taken and analysed looking at their macrosturcture. The findings of the analysis were that the isiXhosa stories resembled the English ones. Even the equivalence of the translated versions showed that the translation transferred the message in the source texts. However there were challenges as indicated. The study was done using Skopos theory, which advocates for the translator to always keep their audience in mind. It suggests that the translator should always strive for a translation that

is acceptable to the target language. Various strategies can be used by the translator to fulfil this.

Some of the strategies found to have been used in the translations are adaptation through omission, addition, addition of target culture specific terms, and changing sentence mode. Generally, the source language message seems to have been successfully transferred to the target language.

However, errors in some stories were a cause for concern, as they could deter the target reader's interest in the stories. Such errors are spelling mistakes, word division errors, incorrect concord use, etc. These errors are a matter of concern in literature, more especially children's literature where children are still developing their reading skills.

Amagqabantshintshi

Uguqulelo nophicotho loncwadi lwabantwana olubhalwe ngeelwimi zesiNtu kunye noluguqulelweyo lwasiwa kuzo ngumba ofuna ukuthathelwa ingqalelo emandla ziingcali zoguqulelo. Okwangoku ngathi uncwadi lwabantwana lusesemsileni kwiintlobo zoncwadi oluguqulelweyo ezithi ziphicothwe ziingcali. Loo nto ibonakala ngathi yenza ukuba abaguqulelibabhali bazibone bekhululekile, bengenaxhala lakunqwanqwadwa ngomsebenzi abawenzayo.

Ukuguqulela uncwadi olulungiselelwe abantwana kudinga umguqulelimbhali ozinikeleyo nozimiseleyo emsebenzini wakhe, nongalindi khala oza kumbeka esweni malunga nempumelelo yoguqulelo lwakhe. Ludinga umguqulelimbhali onamava ngokubhala nozinikeleyo kuphuhliso lolo lwimi aguqulela esisa kulo. Kufuneka umguqulelimbhali abe nolwazi oluphangaleleyo malunga nazo zombini ezi lwimi zibandakanyeka kuguqulelo lwakhe, ulwimi lwentsusa kunye nolwimi ekusiwa kulo. Ukuba oku kwenzekile, utsho akwazi ukukhupha inguqulelo eleseka kamnandi kulwimi ekusiwa kulo, ivakale ngathi yimbalo yentsusa engaguqulelwanga.

Injongo yolu phando ibikukuphicotha amabali akhethiweyo, angama-20, kujongwe indlela aguqulelwe ngayo ukuba iwenza avakale njani kulwimi ekusiwa kulo. Kuthathwe isampule yamabali amahlanu esiNgesi kunye neenguqulelo zawo zesiXhosa, kwajongwa isakhiwo sangaphandle. Kufumaniseke ukuba isakhiwo sangaphandle sala mabali esiXhosa

asahlukanga kuyaphi kweso sawesiNgesi. Kanti naxa kujongwa ukuhambelana kwala mabali ayisampule, aye abonakala ehambelana nalawo esiNgesi. Konke obekusenziwa kolu phando bekusenziwa kuqanyelwe ngethiyori yeSikoposi ekhankasela inguqulelo evakala ngathi yimbalo yoqobo. Ithiyori yeSikoposi ikhuthaza ukuba umguqulelimbhali asoloko ecinga malunga nomlesi wenguqulelo yakhe kuyo yonke into ayenzayo. Icebisa ukuba umguqulelimbhali asebenzele ukukhupha inguqulelo engayi kuvakala ngathi yinguqulelo, koko eya kuba ngathi libali loqobo elibhalwe ngolu lwimi kusiwa kulo. Zininzi iindlela ezinokusetyenziswa ngumguqulelimbhali ukufezekisa oku; kuquka ezo sele zikho kunye neendlela ezibonakala zifaneleke ngokukodwa kwiilwimi zesiNtu.

Phakathi kweendlela ezithe zafunyaniswa zisetyenziswe ngabaguqulelibabhali bala mabali kukho ukushiyelela, ukongezelela, ukongezelela inkcubeko yolwimi ekusiwa kulo, ukuguqula imosivakalisi. Xa kujongwa umyalezo gabalala obudluliswa ngababhali bolwimi lwentsusa, abaguqulelibabhali babonakala bewufezile umsebenzi wabo wokuwudlulisela kulwimi ekusiwa kulo.

Kodwa ke kumabali athile kuthe kwabhaqeka neempazamo ezinokwethisa umdla wabantwana ekuleseni ibali elo. Ezi mpazamo zezo zifana nezopelo, uqhawulomagama, ukusetyenziswa kwezivumelanisi ezingezizo, njalo njalo. Ezi ziimpazamo ezingalunganga kuncwadi, ngokukodwa olwabantwana, kuba kufuneka umlesi alulese engaphazanyiswa ziimpazamo zolwimi.

Isiqulatho

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Umbulelo

Mandiqale ndikhothame kOngasentla, ondiphe amandla kuwo onke amagingxiginxi endidibene nawo ekuqhubeni kwam lo msebenzi. Camagu Qamat' Ophezulu!

Ndingaba ndoth' imbawul' emvuleni xa ndinokungawaxhawuli amakhankatha am, athe andinyamezela, ezondelele impumelelo yalo msebenzi. Abo ke nguNjingalwazi Russell H Kaschula kunye noChizama, uGqirhalwazi Mhlobo Jadezweni.

Ndang' ingalo kwiNational Institute for the Humanities and Social Sciences (iNIHSS), ethe yandixhasa ngengxowa yokuqhuba olu phando. Inkxaso yenu ayiphelelanga kwiinkozo nje, niqhubile nokundiqhuqha ngokundidibanisa nezisele zenyathi kweli candelo lophando. Iimfundiso zabaxonxi benu: ooNjing. Hendricks, Mabuya, Maylam, Raga abebebila besoma beqinisekisa ukuba siyadibana singabafundi, kunjalo nje sidibanela kwimeko epholileyo eza kusenza siqiqe. Ndibamba ngazibini nakwiYunivesithi iRhodes ngokundixhasa ngemali ngethuba ndingekayifumani inkxasomali yeNIHSS.

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ISAHLUKO SOKU-1

1. INTSHAYELELO

1.1. Imbulambethe

Ubonakala usiya usanda umdla kuphando malunga neencwadi ezibhalelwe abantwana. Kumaxa amaninzi ezi ncwadi ziguqulelwa zisuka kwezinye iilwimi esele zibonakala ziphuhlisekile. Loo nto itsho ibonise ukukhula ekuguqulelweni koncwadi lwabantwana. Olu luvo luchatshazelwa nguLathey (2009) othi kwiminyaka ethe xhaxhe kumashumi amathathu kutsha nje kuye kwabonakala ukukhula okumandla kuguqulelo loncwadi lwabantwana. Kwakhona, xa kujongwa umgama osele uhanjiwe kufundo nzulu malunga noguqulelo, kubonakala ngathi isiqingatha sokugqibela senkulungwane yamashumi amabini siye sabonisa ukukhula kweli candelo lofundo nzulu malunga noguqulelo loncwadi lwabantwana (Munday 2009). Oku kuthetha ukuba oku kukhula akukho sekuguqulelweni nje koncwadi lwabantwana, koko kukwachaphazela nokuphicothwa kwalo.

1.1.1 Uncwadi lwabantwana eAfrika

EAfrika, amabali eelwimi zesiNtu ayebaliswa ngomlomo engabhalwanga phantsi. Abantwana bebesakubaliselwa amabali emveli, aquka iintsomi. Loo nto iye yadala ukusilela kwezi zizwe ekubhaleni uncwadi (Edwards noNgwaru, 2012). Kuthathe ithuba ukuba luthathelwe ingqalelo uncwadi lwabantwana kweli lizwekazi, ngakumbi olubhalwe ngeelwimi zesiNtu (Ngugi 2012). Kuthe kwakuqaliswa ukubhalwa kweencwadi zeelwimi zesiNtu lwabonakala lusala ngasemva uncwadi lwabantwana kuba kusetyenziswa iintsomi. Oku kuye kwanefuthe ekunqabeni koncwadi lwabantwana lwesiXhosa. Loo nto idale ukuba kusetyenziswe uguqulelo njengendlela yokwandisa olu ncwadi. Kanti nophando malunga noncwadi lwabantwana lweelwimi zesiNtu luye lwathanda ukushokoxeka kakhulu (Kruger 2012, ecaphula kuJenkins 2008, 2010 noMoropa 2004).

Oku kuthetha ukuba usemninzi umsebenzi osafuna ukwenziwa malunga noncwadi lwabantwana.

Apha eMzantsi Afrika umnyinyiva kubhalo loncwadi lwabantwana olubhalwe ngeelwimi zesiNtu ubonakele emva kwenkululeko yowe-1994 (Edwards noNgwaru 2011). Oku kunzanzatheka kokukhula koncwadi lwabantwana olubhalwe ngeelwimi zesiNtu kubangele ukuba kusetyenziswe kakhulu iincwadi eziguqulelwe zisuka esiNgesini zisisiwa kwezi lwimi zesiNtu, eziquka isiXhosa esingundoqo wolu phando. 'Uguqulelo loncwadi ukususka esiNgesini ukuya kwiilwimi zesiNtu asinto intsha; nanjengoko uguqulelo loncwadi lwaba yenye yeendlela ezathi zasetyenzisiwa ekukhuliseni iilwimi zesiNtu' (Moropa 2012: 1). Oku kubonisa ukuba uguqulelo yinto ebaluleke kakhulu kuphuhliso lweelwimi zesiNtu.

1.1.2 Iithiyori zoguqulelo loncwadi

Nangona luqale kancinci uguqulelo lweencwadi ukuya kwiilwimi ngeelwimi, kodwa luye lukhula ngokokuhamba kweminyaka, nalapho iingcali bezicebisa iindlela ezingcono zokuguqulela ukususa kulwimi lwentsusa ukusa kulwimi olo kusiwa kulo. Kwiingcali ezidumileyo zoguqulelo phaya phambili zazicebisa ngokubhekiselele ekuguqulelweni kweBhayibhile, nanjengoko yayiyiyo eyona yayiguqulelwa kakhulu ukuya kwiilwimi ngeelwimi. Kwezo ngcali kungabalulwa uDante (1265-1321) kunye noMartin Luther (1483-1546), ababegxininisa ukubaluleka kokuthathelwa ingqalelo kolwimi ekusiwa kulo. UMartin Luther wayecebisa ukuba umguqulelimbhali weBhayibhile aqiniseke ukuba usebenzisa amaqhalo neendlela zokunonga zolo lwimi kusiwa kulo (Bassnett 1980 ecatshulwa nguFarghal noAlmanna 2015). Kuthe ekuhambeni kwexesha kwavela uEtienne Dolet (1509-1546), yena oye wabeka imigaqo emayilandelwe ngabaguquleli xa besenza umsebenzi wabo. Loo migaqo iye yasebenza njengesikhokelo sabaguquleli. Kwaphinda kwakho uAlexander Fraser Tytler (1737-1813) oye walandela ezithendeni zikaDolet ngokuqhubeka ngokubeka imigaqo yokuguqulela (Bassnett 2005). UCheung (2013) ucacisa athi iingcali zokuqala zoguqulelo, ukuya kutsho kooMartin Buber (1878–1965) noFranz Rosenzweig (1886–1929) zazigxile kumguqulelimbhali kunye nendlela

yokuguqulela; zingathethi nto ngokuhlalutywa kwenguqulelo esele ikulwimi ekusiwa kulo. Kanti yena uMunday (2009) uthi abaguquleli bokuqala babemela ukuthethelela indlela abalwenze ngayo uguqulelo.

Kwinkulungwane ye-17 neye-18, iingcali ze**Romanticism** neze**Post-Romanticism** zaziseka iithiyori ezisekelwe kwindlela ezilwenze ngayo uguqulelo lwazo. Umntu ubeguqulela incwadi, aze ayiphicothe, ecacisa ukuba usebenzise ziphi iindlela kuguqulelo lwayo. Ngokwenjenjalo wayebeka imigaqo emayilandelwe xa kuguqulelwa okanye ithiyori yoguqulelo (Bassnett 2005). Singatsho sithi ezi ngcali zazibeka umthetho malunga nendlela emalwenziwe ngayo uguqulelo, zisekela kwindlela ebezisele zilwenze ngayo.

1.1.3 Ithiyori yedynamic/functional equivalence

Kuphinde kwavela iingcali ekuthiwa zii**functionalist** eziquka uEugene Nida (1914 - 2011) noHans Vermeer (1930 - 2010) ezize neethiyori zoguqulelo ezahlukileyo kwezo bezisandulela. UNida uphakamise ukuba ukuphicothwa koguqulelo makungajongi nje ukuma kolwimi, koko makugxile nakwindlela odluliswa ngayo umyalezo osuka kulwimi lwentsusa. Le ngcali igqamise uhambelwano lweentetho ***(equivalence)*** njengeyona nto iphambili ekufuneka ithathelwe ingqalelo kuguqulelo. Uze neendidi ezimbini zohambelwano lwentetho, azibize ngokuba yi**formal equivalence** kunye ne**dynamic equivalence** (Munday 2016). UMunday (2016) uqhubeka nokuyicacisa iFormal equivalence njengegxila kukuma kolwimi olusetyenziswe ngumguquleli, ngelixa idynamic equivalence ijonga imiba echaphazeleka ekudlulisweni komyalezo woguqulelo. Olu phando lukhetha idynamic equivalence njengenye yeethiyori eziphakamisa imiba ebalulekileyo kuguqulelo loncwadi, ngakumbi olwabantwana.

Uthi uMunday (2016) xa ecacisa malunga nemvelaphi yethiyori idynamic equivalence, uNida uyisekele kwigrama kaNoam Chomsky eyigenerative-transformative grammar. Uphinde abonise uzalwano lwale thiyori kunye noluvo lukaRoman Jakobson (1959) olwalusekelwe kolukaFerdinand de Saussure, lusithi akukho lunxulumano luphathekayo

phakathi kwegama kunye naloo nto lisingisele kuyo. Kwelakhe icala, uNida ubejonga uhambelwano phakathi kweentetho ezimbini, nalapho ubesithi intsingiselo yomyalezo ayixhomekekanga kwigama ngalinye lesivakalisi okanye lentetho. Le thiyori kaNida (idynamic equivalence) iye yapapashwa ngowe-1964, nangona yayisekwe kwiminyaka yowe-1940. Ipapashwe kwincwadi ethi *Towards a Science of Translating,* epapashwe ngowe-1964. Waphinda uNida wayipapasha ekunye noTaber ngowe-1969, besithi *The Theory and Practice of Translation*. Eyona nto igxininiswa yile thiyori kaNida kukuba xa umguqulelimbhali esenza umsebenzi wakhe kufuneka aqiniseke ukuba udlulisa umyalezo oza kuvakala kakuhle kubalesi bolwimi ekusiwa kulo (Liu 2012). Le thiyori yedynamic equivalence iphinde yatshintshwa yabizwa ngokuba yithiyori ye**functional equivalence**, nethe yagqama ngokuqinisekisa ukuba umlesi wolwimi ekusiwa kulo ufumana umyalezo ovakala ngendlela ebufana nendlela obuvakala ngayo owolwimi lwentsusa. UMunday (2016) uthi ezi thiyori zikaNida (iformal nedynamic equivalence) ziye zahlupheza uninzi lweengcali ezifana noPeter Newmark.

UNewmark (1988) udlale indima enkulu kuphando olumalunga noguqulelo, wada weza neendlela zokuguqulela ezifana nokuguqulela igama ngalinye (word-for-word), ukuguqulela ngokulungiselela (adaptation), ukuguqulela ngokusebenzisa ulwimi olunongiweyo (idiomatic translation), ukuguqulela ngendlela elandela ukubhalwa kolwimi lwentsusa (faithful translation) ukuguqulela ngendlela egxininisa ekujongeni indlela olubhalwa ngayo ulwimi ekusiwa kulo (semantic approach) kunye nokuguqulela ngendlela eya kuvakala kamnandi kulwimi ekusiwa kulo (communicative approach).

Kubonakala ngathi isemantic approach necommunicative approach ziya zithenjwa ngokuthenjwa ziingcali zoguqulelo. Oku kuboniswa nguFengling (2017) othe wathelekisa ezi ndlela zoguqulelo zimbini zikaNewmark ezithelekisa neethiyori zikaEugene Nida ezibizwa ngokuba yiFormal Equivalence kunye neDynamic Equivalence. Uthi uFengling uguqulelo olulandela isemantiki kunye nolo lulandela unxibelelwano zibonakala zizezona thiyori zithandwa kakhulu kweli candelo loguqulelo. Xa kujongwa ngokweethiyori ezaziwa

ngokuba zifunctional, isemantic approach ibonakala isogqunywa yicommunicative approach xa kuchongwa indlela enokusetyenziswa njengesixhobo esifanelekileyo sokuhlalutya inguqulelo.

Xa sijonga ezi ndlela zoguqulelo zikaNewmark, le ngcali (inguFengling 2017) ibonakala ibuzayamanisa nezi thiyori zikaNida zeFormal kunye neDynamic/Functional Equivalence. Umahluko nje ngowokuba uNewmark akavumelani ngokupheleleyo nalo mba weDynamic/Functional Equivalence wokuqinisekisa ukuba inguqulelo yenziwa ngendlela eya kwenza ukuba umlesi wentetho eguqulelweyo avakalelwe ngokufanayo nalowo wolwimi lwentsusa (Munday 2016). UNewmark uyithatha 'njengephupha' into yokuba kuguqulelwe ngendlela eya kubangela ukuba bavakalelwe ngokufanayo abalesi bezi lwimi zimbini. Ngoko ke 'impixano yangaphakathi aba nayo umguqulelimbhali malunga nokuba inguqulelo mayityekele ngakoluphi na ulwimi kwanokungafani kwemiba egxininiswa lulwimi lwentsusa nolwimi ekusiwa kulo, zizinto eziya kusoloko zingumqobo ekungelula ukuwuqabela xa kujongwa iithiyori zoguqulelo zithelekiswa nokwenzekayo kuguqulelo' (Munday 2016: 71). Koku kungavumelani nalo mba wemvakalelo efanayo yabalesi beelwimi ezimbini ezahlukeneyo, uNewmark uthi le thiyori yeFunctional Equivalence 'iyamenzelelela' umlesi wolwimi ekusiwa kulo.

Olu luvo lukaNewmark lungathityazwa ngokuba kuthiwe le nto yokuba uNida esithi inguqulelo mayivakale njengentetho esulungekileyo nevakala ngokulula kulwimi ayithethi ukuba umguqulelimbhali makeze nenguqulelo esebenzisa ulwimi olulula kunolo belusetyenziswe kulwimi lwentsusa. Ukuba ulwimi lwentsusa lunongiwe, naye makayinonge inguqulelo yakhe, kodwa loo nto ayenze egxeleshe kolu lwimi aguqulela esisa kulo, esebenzisa intetho nezinongo ezilufaneleyo ulwimi olo.

UMunday (2016) uyiqhwabela izandla ithiyori yedynamic equivalence, kodwa aphinde akhawuleze alumkise ukuba le thiyori 'inokusetyenziswa ekuqeqesheni abaguquleli abangekabi nabungcali kwilingwistiki' (Munday 2016: 83). Uphinda acebise ukuba

mhlawumbi ingaluncedo ekuhlalutyeni intetho esaza kuguqulelwa, hayi ukuba isetyenziselwe ukuphicotha iintetho eziguqulelweyo. Yena umphandi uphakamisa ukuba le thiyori inokusetyenziswa njengethiyori egxile kulwimi ekusiwa kulo, ize isetyenziswe ekuhlalutyeni intetho eguquleweyo. Uphakamisa ukuba isetyenziswe ukujonga ukuba ngaba loo ntetho ivakala njengesulungekileyo na kulwimi ekusiwa kulo ngokunxulumene nemiba efana neyenkcubeko; ngakumbi xa kuguqulelwa uncwadi, ngokukodwa uncwadi lwabantwana.

Ithiyori yedynamic/functional equivalence ikhe yalingwa nguMadolo (2017) xa ehlalutya amabali amabini abantwana aguqulelwe asuswa esiNgesini asiwa esiXhoseni. Olu hlalutyo lubonisa ukuba nangona kukho iingcali ezifana noMunday (2016) ezithi le thiyori ayilufanelanga uphicotho loguqulelo loncwadi, kodwa isenakho ukusetyenziswa xa umguqulelimbhali efuna inguqulelo yakhe ivakale njengesulungekileyo kulwimi ekusiwa kulo. Njengoko bekukhe kwatshiwo ngaphambili, ithiyori yedynamic/functional equivalence ikuluhlu lweethiyori ezibizwa ngokuba ziithiyori ezifunctional, oko kuthi ezijonge ukuveliswa kwenguqulelo evakala isulungekile kulwimi ekusiwa kulo. Enye yeethiyori ezinjalo yithiyori yeSikoposi.

1.1.4 Ithiyori yeSikoposi

Ithiyori yeSikoposi yithiyori ebufana nefunctional equivalence kuba nayo ikwagxininisa inguqulelo evakala njengentetho esulungekileyo kulwimi ekusiwa kulo. UVermeer (1996) ucacisa ukuba le thiyori yeSikoposi ichaphazela inkqubo yokuguqulela kunye nenguqulelo egqityiweyo, nalapho owona mba uphambili ikukuqinisekisa ukuba umyalezo udluliswa ngendlela eyamkelekileyo kulwimi ekusiwa kulo.

Le thiyori yeSikoposi yasekwa ngumJamani, uHans Vermeer, ngo-1978, waza waphinda wayikhulisa ekunye noKatharine Reiss. Ithiyori yeSikoposi yithiyori egxininisa uluvo lokuba inguqulelo nganye inenjongo (isikoposi) ekufuneka iyifezekise. Eli gama lithi 'sikoposi' ligama lesiGrike elithetha 'injongo' yoguqulelo (Munday 2016; Xiaoyan 2012).

Ecacisa malunga nale thiyori, uNord (2014) uthi ijonge ekuncediseni uluntu elungiselelwa lona inguqulelo leyo ukuba umyalezo luwufumane ubekwe ngendlela evakala ifanelekile kulwimi olo kusiwa kulo. Yinjongo yenguqulelo ethi incedise ekukhethweni kweendlela kunye nenkqubo eya kulandelwa ekwenziweni kwaloo nguqulelo (Käcklund 2016) ukuba ifaneleke njengenguqulelo enokusebenziseka ngaphandle kwesiphazamiso kulwimi ekusiwa kulo (Xiaoyan 2012). Kaloku inguqulelo kufuneka ileseke lula ngaphandle kwamagingxigingxi ayibonisa ukuba iyinguqulelo. Xa kunjalo, iya kuba iyifezile injongo yethiyori yeSikoposi.

Lo mba wokubaluleka kwenjongo efezekiswayo ubonisa ukuba imbalo enye iyakwazi ukuguqulelwa ngeendlela ezahlukeneyo ukuze kufezekiseke iinjongo ezahlukeneyo; ngokwenjenjalo itsho ikhuphe iingququlelo ezahlukeneyo (Pym 2014). Umzekelo, inguqulelo iyakwazi ukuba iguqulelwe ingasiwa kolunye ulwimi, koko isuswe kuhlobo oluthile lwembalo iye kolunye; njengaxa kuguqulelwa inoveli iguqulwa isenziwa umdlalo. Kanti kwakuguqulelo oluphakathi kolwimi olunye imbalo yolwimi lwakudala iyakwazi ukubhalwa ngolwimi olusele lusetyenziswa kutsha nje (Savaş 2018). Umzekelo, iBhayibhile yesiXhosa (iziBhalo eziNgcwele 2010) imana iguqulelwe isiwe kulwimi olusetyenziswa ngaloo minyaka, njengaleyo ishicilelwe ngo-2010, ekubeni yayiqale ukuguqulelwa isisiwa esiXhoseni ngo-1859, uhlelo lwayo lwethoba lwenziwa ngo-1975, lwaza olweshumi lwenziwa ngo-2010.

Inguqulelo iphinde ikwazi ukwenziwa phakathi kweelwimi ezimbini. Apha ke kulapho kudluliswa umyalezo wolwimi lwentsusa usiwe kolunye ulwimi (Baker 2018). Umguqulelimbhali kufuneka aqiniseke ukuba udlulisa imo kwanomyalezo ngendlela efanelekileyo kulwimi ekusiwa kulo. Kulapho ke ithiyori yeSikoposi igxininisa ukuba umlesi wolwimi ekusiwa kulo makayifumane inguqulelo ngendlela eya kumenza ayive ngokubufana naloo ndlela ibiviwa ngayo ngumlesi wolwimi lwentsusa (Munday 2016). Oku kuthetha ukuba, ukuze abe uphumelele umguqulelimbhali, kufuneka umlesi wolwimi

ekusiwa kulo afumane uvakalelo olubukufana nolo belufunyelwe ngumlesi wolwimi lwentsusa.

Ithiyori yeSikoposi icebisa ukuba uthathelwe ingqalelo umba wenkcubeko njengenye yeendlela zokuqinisekisa ukuba inguqulelo ivakala ngokubufana nembalo yolwimi lwentsusa (Saliwa 2006). Oku kuthi kubaluleke nangakumbi kuncwadi. Uncwadi lwabantwana, njengenxalenye yoncwadi, alupheleli nje ekudluliseni umyalezo wembalo yolwimi lwentsusa, koko lukwaqinisekisa nangokuphangalalisa ingqondo yomntwana, atsho anakane iinkcubeko zezinye izizwe; ngokwenjenjalo eza kutsho afunde ukuzihlonipha nokuzinyamezela (Alla 2015). Ngoko ke, uguqulelo loncwadi lwabantwana alupheleli nje ekufundiseni umntwana malunga nenkcubeko yakhe, ludlulela nangaphaya kwayo, lumkrobise kwiinkcubeko zezinye izizwe.

Ithiyori eSikoposi ikuthatha njengokungabalulekanga kuyaphi ukuhambelana kwenguqulelo kunye nembalo yolwimi lwentsusa. Igxininisa nje ukuba inguqulelo leyo mayibhalwe ngendlela eyamkelekileyo kulwimi ekusiwa kulo. Yiyo loo nto uAkbarpour (2013: 28) acaphula uThomson-Wohlgemuth (1998) othi, 'xa kuguqulelwa uncwadi lwabantwana, umguqulelimbhali ukhululekile ukuba aziyilele ngokutsha imbalo yolwimi lwentsusa eyiyila ngolwimi ekusiwa kulo'. Ngoko ke, ngokwale thiyori yeSikoposi, kufuneka umguqulelimbhali anganyanzelisi ukuvelisa inguqulelo ehambelana nembalo yolwimi lwentsusa, koko eze nenguqulelo edlulisa umyalezo wolwimi lwentsusa kodwa ileseka njengeyoqobo kulwimi ekusiwa kulo.

Nangona ithiyori yeSikoposi imthemba umguqulelimbhali njengengcali ekwaziyo ukuvelisa inguqulelo eleseka njengembalo yoqobo kulwimi ekusiwa kulo, kodwa ayimniki igunya eliphelelelyo lenkqubo yokuguqulela. Kukho umsunguli wale nkqubo – ongulaa mntu uthe wacinga ukuba makuguqulelwe imbalo leyo. Umsunguli uthi aqulunqe isikhokelo soguqulelo, nesithi sinike iinkcukacha ezibalulekileyo malunga nendlela emayenziwe ngayo inguqulelo leyo, kuquka nokuba ilungiselelwa bani. Esi sikhokelo

soguqulelo sithi sikhokele umguqulelimbhali kuguqulelo lwakhe. 'Ngokommo, kufuneka umsunguli woguqulelo anike iinkcukacha ezininzi kangangoko malunga nenjongo yoguqulelo, abantu olulungiselelwa bona, uhlobo oluza kudluliswa ngalo unxibelelwano olo kwakunye nokuba iza kusetyenziswa enini loo mbalo' (Moropa 2012: 3). Kodwa ke isikhokelo soguqulelo asisoloko sithathelwa ngqalelo ibhekele phi apha eMzantsi Afrika. Okudla ngokwenzeka kukuba 'Umguquleli uyalelwa nje ukuba aguqulele imbalo aze afake inguqulelo leyo ngomhla othile … Bekuya kuba kuhle ukuba isikhokelo soguqulelo besisenziwa ngokusesikweni, sibhalwe phantsi yaye sityikitywe ngamaqela omabini, ukwenzela ukuqinisekisa ukuba kulandelwa umthetho kweli candelo loguqulelo' (Mabeqa 2005: 18). Xa uphethwe ngendlela lo mba wesikhokelo soguqulelo, umsunguli nomguqulelimbhali baye baxoxe malunga nenjongo yoguqulelo de bafikelele kwisivumelwano. Oku kuthetha ukuba inkqubo yoguqulelo ikhokelwa ngumsunguli woguqulelo kunye nomguquleli. Ithiyori yeSikoposi imthatha umguqulelimbhali njengengcali ekwaziyo ukukhetha iindlela ezifanelekileyo ezinokusetyenziswa kuguqulelo olo (Vermeer 2012). Ngoko ke, umsunguli uyazithemba izigqibo ezithathwa ngumguquleli.

1.1.5 Ukujongelwa phantsi nokukhula komdla kuncwadi lwabantwana

Ngokwale ngxoxo ingentla, kuyabonakala ukuba iithiyori ezi zilulutho kuguqulelo, nanjengoko zithi zibe sisikhokelo sendlela emalwenziwe ngayo. Nangona iithiyori zoguqulelo zibalulekile ekuphicothweni kweembalo eziguqulelweyo, kusekho isikhalo sokuba uncwadi lwabantwana aluthathelwa ngqalelo itheni. Ngokomzekelo, uOwen (2009) ukhalela 'ukunqongophala komdla obonakaliswa ziingcali' kweli candelo loguqulelo loncwadi lwabantwana. Kanti ke noHunt (2002) ukwathi uncwadi lwabantwana, uguqulelo kunye nophicotho lwalo ayizozinto zibekelwa phambili ngabaphicothi boncwadi. Olu luvo lukwaxhaswa nanguPuurtinen (1998: 3) othi, ‘Nangona uncwadi lwabantwana lubalulekile njengesixhobo sokukhulisa ingqiqo, kodwa lubonakala ngathi aluthathelwa ngqalelo kuphando lophicotho lwelingwistikhi.’ Oku kuthe kwabonakaliswa yimfunalwazi eqhutywe nguChunhua (2014), owathi waqokelela amanqaku apapashwe kumazwe ngamazwe kunye nalawo axoxa malunga

'nohambelwano olululo lwentsingiselo yolwimi lwentsusa neyolo kusiwa kulo' (ifunctional equivalence); nalapho wafumana ili-16 kuphela elithetha ngoncwadi lwabantwana. Oku kubonisa ukuba kusekuninzi ekufuneka kwenziwe malunga nophicotho kunye noguqulelo loncwadi loncwadi lwabantwana. Yiyo loo nto olu phando lugxile kweli candelo loncwadi lwabantwana.

Iingcali zoncwadi zibonakala zibe nokulisabela ikhwelo lokuluthathela ingqalelo uncwadi lwabantwana. Loo nto ibangele ukuba la mashumi eminyaka ambalwa adlulileyo abonakalise ukukhula komdla weengcali kolu ncwadi lwabantwana kunye nophando lwezoguqulelo lwalo (Lathey 2009). Umzekelo, kuphononongo lwakhe loncwadi lwabantwana olunxulumene neMfazwe yeHlabathi yesi-2, uStephen (2017) ubonisa ukuba uncwadi lwabantwana luyakwazi ukusetyenziselwa ezopolitiko. Ucacisa ukuba ababhali nabazobi boncwadi lwabantwana bathe basebenzisa olu ncwadi njengendlela yokuvusa abantwana baseMelika ukuba bathathe nayiphi na inxaxheba abanokuba nayo ekuncedeni ekwakhiweni kwelizwe labo emva kwemfazwe. Omnye umphicothi, uSmart (2016) uye waphanda malunga nobuni bobuzwe obuzotywa luncwadi lwabantwana olubhalwe nguChinua Achebe, uCyprian Ekwensi kunye noMabel Segun. Olu phando lwakhe luxoxa malunga neempumelelo kunye nemingeni eboniswa luncwadi lwabantwana lwaseNigeria (olupapashwe phakathi kuka-1960 kunye no-1990) olubhalelwe ukukhuthaza ukuzingca ngobuzwe kunye nokunxulunyaniswa kwezithethe zesiNtu nobomi bale mihla.

Nangona lisakhalazelwa izinga okukhula ngalo ukuphicothwa koncwadi lwabantwana, kodwa loo mnconwana ukhoyo udla ngokuba malunga neencwadi zaseYurophu, ezaseJamani nezaseTshayina. Kusanqabile ukuphicothwa koncwadi lwabantwana olubhalwe ngeelwimi zesiNtu zaseMzantsi Afrika. Yiyo loo nto uNtuli (2011) avakalisa inkxalabo malunga nokungabikho komdla obonakalayo kuphando olumalunga noncwadi lwabantwana olubhalwe ngeelwimi zesiNtu. Neentsomi zikwayinxalenye yolu ncwadi kuthethwa ngalo. Uthi uNtuli iintsomi ziyinxalenye yoncwadi lwabantwana. Kanti ke

umphandi yena uzibona iintsomi njengesiseko soncwadi lwabantwana. Kaloku kukwiintsomi apho abantwana bathi bafumane amabali onwabisayo ekwanemfundiso. Iintsomi zikwasetyenziswa ukufundisa abantwana indlela yokuziphatha kwanenkcubeko yabo (Ndlela 2014). Loo nto ithethe ukuba noncwadi lwabantwana lumele ukuba luqhubeke kulo msebenzi ubusakwenziwa ziintsomi ebantwaneni.

1.1.6 Umgangatho weenguqulelo zoncwadi lwabantwana

Njengokuba uninzi loncwadi lweelwimi zesiNtu luguqulelwe lusuka kwezinye iilwimi, ngakumbi isiNgesi, kukwakho noluvo lokuba ezi nguqulelo azenziwanga ngokusemgangathweni. Unobangela woku kukuba bambalwa abantu abafumanekayo bokwenza uguqulelo lweencwadi zabantwana yaye kusoloko kukho izikhalazo malunga nomgangatho weenguqulelo abazenzayo' (Edwards noNgwaru 2011: 593). Yaye ke 'ukuba basembalwa abaguquleli abanamava, usaza kuhlala ukhalazeleka umgangatho weenguqulelo zabo' (Edwards noNgwaru 2011: 599). Yiyo loo nto umphandi akubone kuyimfuneko ukuphicothwa kwenguqulelo zabantwana ezifumaneka esiXhoseni. Umphandi uyangqinelana namazwi kaGuzula (2019: iphepha lesi-2 elingenanombolo) athi:

> Uguqulelo [o]lusemgangathweni ophezulu yeyona nto ibafaneleyo abalesi besiXhosa. Sekulithuba elide sikhalazela iimbalo eziguqulelweyo, nalapho bekukholeleka ukuba nabani na othetha isiXhosa angakwazi ukuba ngumguquleli zibe neenguqulelo [zibonakala ngathi] zipapashwa zingakhange ziqale zihlelwe.

Olu luvo lukaGuzula luluvo oluxhaswa luninzi lwabantu abalukhathaleleyo uphuhliso lweelwimi zesiNtu, kwanoguqulelo oluziswa kwezi lwimi. Olu phando lwenzelwa ukuncoma nokugxeka indlela oluqhutywe ngayo uguqulelo olusele lwenziwe, ukuze abaguquleli bakwazi ukuphucula apho kukho imfuneko.

1.2 Iinjongo zolu phando

Eyona njongo yolu phando kukuphicotha amabali abantwana akhethiweyo aguqulelwe esuswa esiNgesini esisiwa esiXhoseni. Injongo ayikokugxeka indlela esetyenziswe ngabaguqulelibabhali, koko kukucazulula ibali ngalinye lijongwe ukuba umguqulelimbhali usebenzise ndlela zini kwinguqulelo yakhe. Ibali ngalinye liza kujongwa ngokwale thiyori yeSikoposi ikhethelwe ukuxhasa olu phando. Le njongo iphangaleleyo iya kuthi ifezekiswe ngokusebenzisa ezi njongo zingqalileyo zilandelayo:

- Ukuphicotha ukusetyenziswa kweethiyori ezigxile kwintsingiselo yolwimi ekusiwa kulo ekuguquleleni la mabali asiwe esiXhoseni.

Iithiyori ezigxila ekusebenzeni kwenguqulelo zicebisa ukuba loo nto iguqulelweyo kufuneka ileseke lula kulwimi ekusiwa kulo. Ezi thiyori zigxininisa ukuba kubalulekile ukuba inguqulelo ivakale njengentetho yoqobo kolo lwimi iguqulelwa isisiwa kulo. Iithiyori ezigxile kwintsingiselo yolwimi ekusiwa kulo zithi ukuze ibe iphumelele inguqulelo yoncwadi lwabantwana kufuneka kungabikho nto iyenza iqapheleke ukuba iguqulelwe. Kufuneka umntwana azive elesa incwadi yoqobo ebhalwe ngolwimi lwakhe. Yile nto iza kuhlolwa ke kwezi nguqulelo, kusetyenziswa ithiyori iSikoposi. Nantsi enye injongo engqalileyo:

- Ukuxoxa malunga neendlela ezisetyenzisiweyo ekuguquleni la mabali abantwana akhethiweyo.

Zininzi iindlela-ndlela ezicetyiswayo malunga nokuguqulela, ngakumbi xa kukho ukwahluka okucacileyo kwemvelaphi yezi ntetho zimbini. Ezi ndlela zingajongana nokungahambelani kwentetho ngokwamanqanaba ngamanqanaba: inqanaba legama, lebinzana, lesivakalisi, lomhlathi, intetho kwakunye nenkcubeko, okubangelwa kukwahluka kwezi lwimi zimbini (Baker 1992, 2011, 2018). IsiXhosa nesiNgesi ziilwimi ezisekelwe kwiinkcubeko ezahlukeneyo, eyaseAfrika neyasentshona. Ngoko ke ezi ndlela ziqhelekileyo zokujongana nokungahambelani kweentetho ezimbini zisenokungoneli kuguqulelo oluphakathi kwesiNgesi nesiXhosa. Kunokudingeka ezinye iindlela ezisekelwe kwiilwimi zesiNtu, zibe zingangeni kwezinye iilwimi. Kufuneka ke ngoko sijonge ukuba

umguqulelimbhali uye wahlangabezana njani nemingeni eza noku kwahluka kweenkcubeko zezi lwimi zimbini. Loo nto ke iya kwenziwa ngokujonga iindlela ezisetyenziswe ngabaguqulelibabhali xa bequbisene nale mingeni. Injongo engqalileyo yokugqibela:

- Kukubonisa ukuphumelela okanye ukungaphumeleli kwabaguqulelibabhali ekuguquleleni la mabali abantwana akhethiweyo.

Kujongwa indlela eleseka ngayo inguqulelo yesiXhosa, nto leyo ibonisa ukuba iyakwazi na ukusebenza njengencwadi yesiXhosa engavakali njengenguqulelo. Iithiyori ezikhankasela ukusebenza kakuhle kwenguqulelo kulwimi ekusiwa kulo (functional theories) zithi kufuneka inguqulelo ivakale njengeyoqobo kulwimi ekusiwa kulo, ilandele imigaqo yokubhala kunye nenkcubeko yolu lwimi. Yiyo loo nto kufuneka ingavakali ngathi yintetho eguqulelweyo.

1.3 Ingcaciso yamagama

Kukho amagama anokuthi adinge ingcaciso ngokwendlela asetyenziswe ngayo kolu phando. Wambi ngamagama akhoyo esiXhoseni, kodwa umphandi ukhethe ukuwasebenzisa ngenye indlela. Nanga loo magama:

1.3.1 Uncwadi lwabantwana

Uncwadi lwabantwana luncwadi olubhalwa ngabantu abadala belungiselela ukudlulisa ulwazi oluthile ebantwaneni. Olu lwazi ludluliswayo lunemfundiso ethile. Kodwa eyona nto ibalulekileyo kukuba, njengalo lonke uncwadi, uncwadi lubhalelwa ukonwabisa; kuba imfundiso ingena kamnandi xa konwatyiwe. Lungacaciswa ngolu hlobo olu luvo:

> Ke, njengoko sisazi, akukho mfundo okanye zimfundiso zimiliseleka lula ezingqondweni zabo bafundiswayo njengezo zimiliselwa ngendlela eyonwabisayo, naphantsi kwemeko ephephezela umoya wolonwabo. Kwimeko enje izifundo zingena ngendlela enokufaniswa nokungena kwemvula engumvumbi emhlabeni –

> akukho sivondoviya saqhwithela nabutyadidi bazikhukula eziwugugutha nje phezulu umhlaba, kuse kungekho nto ixelayo nokuba bekukhe kwana ngaphandle nje kokuvela koqweqwe olulukhuni apha emhlabeni. Kanti ke wona umvumbi ubungenisa kamnandi ubumanzi, buzike, buhlale iintsuku, uze umhlaba unike ezilimo neziqhamo ezihle okanye ulimeke lula. Injalo ke nemfundo engeniswa kungekho zingxwaba-ngxwaba, nakuxubayela; kungekho loyiko namaxhala, kuphela ingumdla nolangazelelo kumfundiswa nakumfundisi. Iyazika, neemfundiso ezo zihlala zihleli kungabi lula ukuba zilibaleke. (Zotwana 1996: 17)

La mazwi kaZotwana agqamisa ulonwabo njengento ebalulekileyo xa kudluliswa imfundiso. Xa sithetha ngoncwadi gabalala, uncwadi lufundisa umlesi malunga nelizwe elimngqongileyo (Gxekwa noSatyo 2017). Nokuba umlesi ngumntu omdala na okanye umntwana, kufuneka ludlale ezi ndima zimbini luyilelwe zona – ukufundisa nokonwabisa. Naxa sele luguqulelwa olu ncwadi kufuneka umguqulelimbhali ingamlahlekanga eyona ndima kufuneka luyidlalile kumlesi walo. Kufuneka umntwana alonwabele njengokuba efunda okuthile nje kulo.

Uncwadi lwabantwana lolo lubhalelwe abantwana abancinane abangekakwazi kulesa, uncwadi lwabantwana abasaqalayo ukuzilesela kunye nolwabo bantwana bazilesela ngokuqhabalaka. Oku kuthetha ukuba luqala kubantwana abancinane abangaphantsi konyaka omnye ukuya kwabo bakwiminyaka eli-16 (Chunhua, 2014). Kodwa oku akuthethi ukuba alunakuleswa ngabantwana abangaphezu kwale minyaka.

1.3.2 Umfundi/ umlesi

Olu phando lumalunga noncwadi lwabantwana. Ngoko ke xa kuthethwa ngomlesi kuthethwa ngomntwana oza kulesa ibali elo libhaliweyo. EsiXhoseni igama ‘umfundi’ lisetyenziswa ngokwendlela ephangaleleyo. Alibhekisi kumfundi wasesikolweni (learner) nje kuphela; likwabhekisa nakumntu olesa into ebhaliweyo, umlesi ke ukutsho. Olu

phando alugxilanga kubafundi basesikolweni, lugxile kubalesi abangabantwana gabalala. IsiXhosa sisebenzisa igama elinye xa sibhekisa kumlesi wencwadi kunye nomfundi osesikolweni. Ngoko ke xa kuthethwa ngomfundi kolu phando kuya kuba kubhekiswa kumfundi wasesikolweni. Kodwa xa kuthethwa ngomlesi wencwadi kuya kusetyenziswa igama 'umlesi'.

1.3.3 Uguqulelo

Uguqulelo kukuwezwa komyalezo wolwimi oluthile usiwe kolunye ulwimi, apho uya kubekwa kusetyenziswa izangotshe zolwimi ekusiwa kulo. Lo myalezo unokudluliswa kusetyenziswa amazwi okanye imiqondiso enokuba yimifanekiso (Vermeer [1978] 1983: 49 ocatshulwa nguNord 2014: 11). Oku kuthetha nantoni na ebhaliweyo ethi iphinde icaciswe ngenye indlela ngolunye ulwimi. Olu guqulelo luquka inkqubo yokuguqulela, imveliso eyiloo nto iguqulelweyo kunye nendlela evakala ngayo inguqulelo leyo kulwimi ekusiwa kulo (Levere 1992, ecatshulwa nguFarghal noAlmanna 2015: x). Kanti ke yena uFaiq (ekwacatshulwa nguFarghal noAlmanna, 2015: x) usekela kule ngcaciso kaLevere aze ahlule phakathi kokuguqulela nenguqulelo. Uthi uFaiq ukuguqulela kuthetha inkqubo yokwenziwa kwenguqulelo, ngelixa uguqulelo lubhekise kwimveliso kunye nendlela evakala ngayo kulwimi ekusiwa kulo. Ukuguqulela sisenzo sokuguqula umyalezo usuke kulwimi lwentsusa uye kolo kusiwa kulo. Esi senzo sixhomekeke kulwimi lwentsusa (Nord 2014: 17). Kanti inguqulelo yiloo nto ithi iveliswe xa kusenziwa oku kuguqulela (kutsho kwalo mbhali ungentla). Le nto ithetha ukuba xa kuthethwa ngoguqulelo kufuneka zivelelwe zontathu ezi nkalo zoguqulelo: ulwimi lwentsusa, ukuguqulela, inguqulelo (ekulwimi ekusiwa kulo). Olu guqulelo lusenokucaciswa njengesenzo esenzeka engqondweni yomguqulelimbhali esithi siquke ingqiqo, kuthathelwa ingqalelo izenzo zentlalo, ukunxulunyaniswa kweelwimi neenkcubeko ezimbini ekuguqulelwa phakathi kwazo (House 2015: 1). Olu guqulelo luyohluka ngokweentlobo zeentetho eziguqulelwayo.

1.3.4 Ulwimi lwentsusa

Ulwimi lwentsusa lolu lwimi belibhalwe ngalo ibali eliguqulelwayo. Kodwa oku akuthethi ukuba lolona lwimi lwaqala ngalo ukubhalwa ibali elo (Pym 2014). Kaloku ibali liyakwazi ukubhalwa ngolwimi oluthile lize liguqulelwe lisiwe kwiilwimi ngeelwimi. Kodwa kolu phando, ulwimi lwentsusa luya kuthathwa njengolu lwimi lifunyenwe likulo ibali ngethuba liguqulelwa. Igama 'intsusa' lingacaciswa njengelithetha isiqalo sento. Kodwa oko akuthethi ukuba sisiqalo sobaliso lwebali; kodwa lithetha isiqalo senkqubo yoguqulelo. Ulwimi elisuka kulo eli bali liguqulelwayo lubizwa njengolwimi lwentsusa. Ulwimi lwentsusa kolu phando luya kuba sisiNgesi kuba amabali aphicothwayo aguqulelwe esuswa esiNgesini.

1.3.5 Ulwimi ekusiwa kulo

Olu lulwimi ekusiwa kulo umyalezo wolwimi lwentsusa. Lolu lwimi lwamkela umyalezo ovela kolunye ulwimi. Ulwimi ekusilwa kulo lolu lwimi kufuneka kusetyenziswe amaqhinga athile ukuqinisekisa ukuba luleseka ngendlela esulungekileyo. Amaxesha amaninzi olu lwimi ludla ngokuba lulwimi lwenkobe lomguquleli. Uguqulela esusa kulwimi olungelolwakhe esisa kolwakhe, nanjengoko zicebisa njalo iingcali zoguqulelo (Baker 2018). Kaloku ulwimi lwakhe lolona lwimi akwaziyo ukulubeka kakuhle, nezangotshe zalo azazi ncakasana.

1.3.6 Umguqulelimbhali

Ungumntu othatha umyalezo obukulwimi lwentsusa awuse kulwimi ekusiwa kulo. Lo mntu uneempawu ezithile ekufuneka azibonakalise kumsebenzi wakhe. Ngumntu onolwazi oluphangaleleyo malunga nezi lwimi zimbini azisebenzisayo. Ulwazi lolwimi luquka nolwazi lwenkcubeko. Ngoko ke ukufuneka abe nolwazi nobungcali kwimiba yolwimi nenkcubeko yezi lwimi zimbini. Ungumntu obonisa ubungcali nobuchule

ekusebenziseni ulwimi, ngakumbi lowo woncwadi. Kaloku uncwadi ngumsebenzi wobugcisa, ngoko ke noguqulelo lwalo kufuneka lubonise ubugcisa (Baker 2018; Madolo 2017). Owoncwadi lwabantwana yena uude abe ngathi uthi kratya ekusebenziseni ubugcisa, nanjengoko kufuneka ibali okanye imbalo yakhe ayenze ibe nomdla kumlesi ongumntwana.

Ithiyori yeSikoposi, neyeyona ibhinqisa olu phando, imthathela ingqalelo enkulu unjengengcali enendima enkulu eyidlalayo kuguqulelo. Le thiyori iyamkhulula uukuba ayeke ukuziva exhomekeke kakhulu kulwimi lwentsusa, koko ajonge ukudlulisela umyalezo kulwimi ekusiwa kulo ngendlela eya kuthi yamkeleke kunjalo nje iqheleke kumlesi wolu lwimi. 'Ngoko ke uyanyuselwa umgangatho womguquleli uye kwinqanaba lokuba yingcali yoguqulelo. Kwakhona, njengokuba abaguquleli bekhululwa kumatyathanga okulandela ulwimi lwentsusa kuphela, utsho ke ngoku umguquleli athathwe njengombhali wembalo yolwimi ekusiwa kulo' (Jiao 2015: 203). Yiyo loo nto kolu phando kusetyenziswa igama elithi 'umguqulelimbhali' xa kuthethwa ngowoncwadi lwabantwana. Ungumguqulelimbhali kuba uguqulela ibali lolwimi lwentsusa elibhala ngendlela ebonisa ubugcisa kulwimi ekusiwa kulo.

1.4 Iindlela neenkqubo ezilandelweyo ukwenza olu phando

1.4.1 Indlela yophando

Olu phando luphicotha amabali abantwana lulandela ithiyori yeSikoposi. Lusebenzisa le thiyori, njengenye yeethiyori ezijonge ukuba inguqulelo isebenze kakuhle kulwimi ekusiwa kulo. Olona luvo luphambili lwale thiyori kukuba kufuneka inguqulelo ileseke njengeyoqobo kulwimi ekusiwa kulo. Kusetyenziswe le thiyori njengowona ndoqo ekuphicothweni kwala mabali neencwadi zabantwana eziguqulelwe zisuswa esiNgesini zasiwa esiXhoseni. Oku kuphicothwa kwezi ncwadi kwenzelwa ukuhlola indlela ezilandelwe ngayo iingcebiso zale thiyori. Kuye kwajongwa nendlela abaguquleli abathe

bazisebenzisa xa bejamelene nengxaki yokungahambelani kwesiNgesi nesiXhosa. Ithiyori yeSikoposi, ecaciswe apha ngentla, ibekwe njengethiyori ejonga ukuleseka nokwamkeleka kwentetho eguqulelweyo. Nanjengoko eyona njongo iphambili yolu phando ibikukuphicotha uncwadi lwabantwana oluguqulelweyo, le thiyori yeSikoposi iye yasetyenziswa njengendlela yophando esisiseko sophicotho lolu ncwadi. Kusetyenziswe izimvo kunye neziphakamiso zayo njengomkhombandlela wendlela olumele ukuba yiyo uguqulelo xa sele lugqityiwe. Konke oku kusenzelwa ukuba ibali livakale njengeloqobo kulwimi ekusiwa kulo.

Le thiyori ikhethwe kuba umphandi eyibona ngathi ifanelekile ekuphicothweni koguqulelo loncwadi lwabantwana. Noko kunjalo, ayidumanga kuyaphi ngokunxulumene nokusetyenziswa kwayo ekuphicotheni uncwadi. UMoropa (2012) unako okuthile akuthethayo malunga nale thiyori yeSikoposi ngokunxulumene noguqulelo loncwadi. Kodwa uphando lwakhe alugxilanga kuncwadi lwabantwana, koko lugxile kuguqulelo loncwadi gabalala. Nangona zikhona nje iingcali zoguqulelo ezifana noAkbarpour (2013), nezithi zichaphazele ithiyori yeSikoposi ngokunxulumene noncwadi lwabantwana, kodwa zisembalwa kakhulu iingcali ezithe zayisebenzisa le thiyori kuphicotho lolu ncwadi. Kungoko umphandi eqonde ukuba naye makakhe aphose esivivaneni kwingxoxo malunga nokusetyenziswa kwale thiyori yeSikoposi kuphicotho loncwadi lwabantwana.

Olu phando lukwenziwe ngokudibanisa iindlela ezimbini zophando, indlela yekhwantitheyithivu kunye neyekhwalitheyithivu. Uphando oluyikhwantitheyithivu luvavanya iithiyori ngokukhangela unxulumano phakathi kwemiba ephandwayo. Le miba inokulinganiswa ngezixhobo ezithile ukuze kuhlalutywe iinkcukacha zayo, kwandulwe ukucaciswa iziphumo (Creswell 2009). Kanti kwikhwalitheyithivu kuquka ukubekwa ngokwemixholo kolwazi oluhlalutywayo, ze luhlalutywe ngendlela exhaswa ngeethiyori (*kwalo mbhali mnye*). Le ndlela yophando isebenza ngokuqokelela iinkcukacha zophando usebenzisa amazwi okanye imifanekiso (Neuman 2000, ngokucatshulwa nguNgcobo

2014). Loo nto ithethe ukuhlalutywa kweenkcukacha ezifunyaniswe encwadini yamazwi okanye yemifanekiso kunokungena phantsi kwale ndlela yophando.

Umphandi uqala ngokusebenzisa indlela yekhwantitheyithivu, ngokuthi acazulule amabali achongiweyo ngokobude bawo, inani lamaphepha, ubude bemihlathi, inani lezivakalisi kumhlathi ngamnye, ubude bezivakalisi kunye nenani lezivakalisi kumgca ngamnye kwakunye nohlobo lolwimi olusetyenzisiweyo. Oku kunceda ekuthelekiseni le miba ngokwebali lesiNgesi nelesiXhosa, ukuze kubonakale umahluko onokuba ukho phakathi kokuma nemo yala mabali ezi lwimi zimbini. Umphandi ukubona kubalulekile ukuba ibali liqale licazululwe, lijongwa le miba sele ixeliwe, ukuze umguqulelimbhali aliguqulele ngendlela efanelekileyo.

Olu phando luphinda lusebenzise indlela yekhwalitheyithivu, ngokuthi kuhlalutywe amabali aguqulelweyo ejongwa ukuba avakala ngathi ngawoqobo na xa eleswa kulwimi ekusiwa kulo, olusisiXhosa. Kule ndlela kujongwa izinongo ezisetyenziswe ngumguqulelimbhali ekulenzeni ibali livakale kamnandi esiXhoseni. Kukwajongwa iindlela abaguqulelibabhali abathi bawalungise ngazo amabali abo ukuze afaneleke esiXhoseni, ndlela ezo zifana nokongezelela, ukushiyelela.

Ukudityaniswa kwezi ndlela zimbini zophando (ikhwantitheyithivu kunye nekhwalitheyithivu) kufezekisa inkqubo epheleleyo yokwenziwa koguqulelo. Kaloku uphando olusebenzisa iindlela ezahlukeneyo (imixed methods) luphakathi, nanjengoko lusikha kwiimpawu zekhwantitheyithivu luphinde lukhe nakwezekhwalitheyithivu (Creswell 2009). Noko kunjalo, kubakho eli cala lutyekele ngakulo uphando olo. Olu ke lutyekele ngakwindlela yekhwalitheyithivu. Iingcali zicebisa ukuba umguqulelimbhali aqale alicazulule ibali aza kuliguqulela, elijonga ukuba libhalwe njani, kusetyenziswa ulwimi olunjani yaye likwimo enjani. Oku kwenza ukuba naye angajongi nje umxholo xa eguqulela, koko alandele nemo yebali ethi intanywe lulwimi olusetyenziswe ngumbhali webali lentsusa.

Umphandi uphinde waqinisekisa ngokuthembeka kweziphumo zolu phando ngokuthi akhethe isampule yamabali amahlanu athi athelekiswe ngokwendlela yokuma kwawo kwezi lwimi zimbini. Olu thelekiso lweziphumo lubizwa ngokuba yi***triangulation***. Yona ingacacisa njengokusebenzisa iindlela ezahlukeneyo ukuqokelela ulwazi. Kuye kujongwe umba othile wesampule uvelelwe kumacala ahlukeneyo (McMillan 2008). Kolu phando, kuthathwa isampule yamabali amahlanu (5) ijongwe ngokubhekiselele kumabali esiNgesi kuqala, kuphinde kujongwe ngokubhekiselele kwisiXhosa. Kuthi kujongwe imiba efana nokuma kwebali, ukucazululwa kwemihlathi, izivakalisi nemigca esetyenziswe ngumbhali kwibali ngalinye. Uthelekiso lwale miba luthi luncede umphandi aqonde umahluko onokuvela, nanjengoko isiNgesi singafani nesiXhosa.

1.4.2 Iinkqubo ezilandelweyo ukwenza olu phando

Olu phando beluhlalutya amabali abhaliweyo apapashwa. Kukhethwe amabali angamashumi amabini (20) abhalelwe abantwana aza aguqulelwa ukusuka esiNgesini ukuya esiXhoseni. La mabali athe alesisiswa aze ahlalutywa kulandelwa le thiyori yeSikoposi kuthethwe ngayo apha ngasentla. La ngamabali aguqulelwe ngabaguquleli abahlukeneyo. Amabali la aqala kulawo abantwana abaqalayo ukulesa, aye enyukela ngokwendlela abhalwa ngayo. Akakhethwanga ngandlela itheni, koko akhethwe ngokokufumaneka kwawo. Noko kunjalo, umphandi uye wazinxwema ekuchongeni amabali akwikhathalogu elungiselelwe ukuba izikolo zichonge kuyo xa zifundisa abafundi ukulesa okanye zibalesela. Imbangi yokuba kungakhethwa kule khathalogu kukuba sele kukho uluvo olutenxileyo lokuba ukuze incwadi ibe iyaleswa kufuneka ibe ifundiswa esikolweni. Olu phando luzama ukulwa nolo luvo sele lubetheleleke ezingqondweni zabantu abantetho isisiXhosa. Amanye ala mabali afumaneke kwiwebhusayithi ka*Nal' ibali*. Uluhlu lwala mabali asetyenzisiweyo ludweliswe kuluhlu lweencwadi ezisetyenzisiweyo, phantsi kwesihlokwana esithi 'Amabali aphicothiweyo'. La mabali achongiweyo aphicothwe kujongwa indlela aleseka nathi afike avakale ngayo kulwimi

lwesiXhosa. Okufunyaniswe kolu phando kuphosa esivivaneni seendlela ezifanelekileyo zokuguqulelwa koncwadi lwabantwana ukusuka esiNgesini ukuya esiXhoseni.

Olu phando lufakiwe lwaza lwamkelwa yiKomiti yeeNdlela eziFanelekileyo zokwenza uPhando kule Yunivesithi iRhodes. Ngoko ke nantoni na ethe yenziwa kolu phando yenziwe ngokufanelekileyo ngokweendlela zokwenza uphando kwiYunivesithi iRhodes. Luphando lwesiXhosa olu. Ngoko ke umphandi uziguqulele wazibeka ngesiXhosa zonke iintetho ezicatshulwe kwiingcali nababhali ababhala ngesiNgesi.

1.5 Isiphelo

Esi sahluko besinika nje imbulambethe malunga neenjongo zolu phando. Siqhuba sicacise iindlela kwaneenkqubo ezithe zasetyenziswa ukufezekisa ezi njongo. Iithiyori eziqinisekisa ngokudluliswa komyalezo ovakala kamnandi kulwimi ekusiwa kulo zithe zaboniswa njengeethiyori ezilufaneleyo olu phando; nalapho kuye kwachongwa ithiyori yeSikoposi njengeyona thiyori iya kusekela ukwenziwa kolu phando. Le thiyori icacisiwe kwacaciswa nokufaneleka kwayo kolu phando. Kwisahluko esilandelayo kuphicothwa uncwadi gabalala olunxulumene nokuguqulela, kugxilwe ngakumbi kuguqulelo loncwadi lwabantwana. Kujongwa ukuba zithini iingcali malunga nalo mba wolu phando.

ISAHLUKO SESI-2

2 UKUPHICOTHWA KONCWADI

2.1 Intshayelelo

Eyona ngxam yesi sahluko kukuphicotha izimvo zeengcali malunga noncwadi lwabantwana kunye nokuguqulelwa kwalo. Kuqala kucaciswe malunga noncwadi ze kungenwe kuguqulelo loncwadi ukuba luyintoni na kanye. Emva koko kucaciswa iithiyori zoguqulelo kunye nendlela ezincedisa ngayo ekukhokeleni ukuhlalutywa nokuphicothwa komsebenzi oguqulelweyo. Kugxilwa kakhulu kwezo thiyori zigqala kakhulu ukwamkeleka koguqulelo njengentetho yoqobo kulwimi ekusiwa kulo, kuqanyelwe ngokukodwa kwithiyori yeSikoposi eyasungulwa nguHans Vermeer. Le thiyori iyacaciswa ukuba ingena njani kuguqulelo loncwadi lwabantwana. Iyajongwa ukuba isebenziseka njani njengesixhobo sokuhlola umgangatho wenguqulelo yolu ncwadi.

2.2 Uncwadi nendima yalo

Uncwadi ludlala indima enkulu ekubumbeni ingqiqo nesimilo somntwana. Lumnqwanqwada kwiindlela ezigwenxa, lumbonise indlela efanelekileyo ebomini. Luyakwazi ukwenza ingqondo yomntu iphangalale ngokuba lumxelele ngeendawo angazange waya kuzo (Mlonyeni noNaudé 2004). Olwabantwana lona uncwadi lunokumfundisa banzi umntwana malunga nelizwe elimngqongileyo (Gxekwa noSatyo 2017), oko kusenziwa ngolwimi lwakhe, okanye olo lwimi libhalwe ngalo ibali.

Uncwadi lweelwimi zesiNtu, ngakumbi olwabantwana lunembali ende yaye ukuhlalutywa nokuphicothwa kolu ncwadi kuya kukhula ngokukhula. Imbali yaseAfrika ibonisa izigaba ezithathu kwimbali yoncwadi lweelwimi zesiNtu, ngakumbi olwabantwana. Kukho uncwadi lwemveli olungangxengwanga lwangaphambi kwengcinezelo; kubekho uncwadi lwangethuba lengcinezelo; ze kugqibele uncwadi lwasemva kwenkululeko (Ngugi 2012).

Le mbali iphantse ifane kuzo zonke iilwimi zaseAfrika, umahluko nje uba ngoweminyaka eyenzeke ngayo, ngokuxhomekeke kwimbali yelo lizwe.

Uncwadi lwemveli lugxile ekukhuliseni ekukhuliseni luphangalalise ingqiqo nengqondo yomntwana neyomntu omdala. Luncwadi olududwayo (Satyo 1996; Jafta 1978) kuba luxhomekeke kwintshukumo. 'Xa sithetha ngoncwadi olududwayo sithetha ukuthi luncwadi olubonakaliswa ngokwenziwa ngumqambi okanye abaqambi phambi kwabantu ababukeleyo' (Satyo 1996: 2) Ludinga umqambi nomqanjelwa yaye lwenziwa phambi kwabantu. Ngoko ke lukhulisa ubumbano. Olu ncwadi lusekelwe ekufundiseni umntwana malunga nendlela yokuphila kwabantu kwanokuphila nabantu. Lumkhulisa ngokwasengqondweni, lumnika ulwimi olunongiweyo ukuze naye alusebenzise kwimpilo yemihla ngemihla. Alulungiselelwanga ndawo ithile – ifana nesikolo. Olu ncwadi belungabhalwa phantsi, lusenziwa ngomlomo.

Abantwana bebesakubaliselwa amabali emveli, aquka iintsomi. Loo nto iye yadala ukusilela kwezi zizwe zakwaNtu ekubhaleni uncwadi (Edwards noNgwaru 2012) lwabantwana. EsiXhoseni, luthe naxa sele lubhalwa uncwadi, olwabantwana alwasiwaso kangako kuba iintsomi bezisekhona yaye zibaliselwa ukufundisa nokonwabisa abantwana. Oku kungahoywa koncwadi lwabantwana esiXhoseni kudale ukuba kuthi xa kufakwa uncwadi lwabantwana ezikolweni, abapapashi bakhangele undlela-lula wokuba kuguqulelwe olo ncwadi lwesiNgesi belusele luyimfumba, luziswe kwiilwimi zesiNtu (Kruger 2012). Kulapho uguqulelo lusebenze njengendlela yophuhliso lolwimi.

Ngethuba lengcinezelo, iilwimi zesiNtu kunye neenkcubeko ezisekelwe kuzo bezichwethelwa kude yimibuso yengcinezelo, isenzela ukuba zibe ngumzondo kubaninizo. Ngenxa yoko, uluntu lwaseMzantsi Afrika, neAfrika iphela, luthande ukuzicekisa iilwimi zalo. Le nto ayingomnqa kuba oorhulumente bengcinezelo bebegxininisa ekubetheleleni ingcinga ethi azibalulekanga iilwimi zemveli zabantu abacinezelweyo. Loo nto yabangela ukuba bathathele phezulu isiNgesi kunye nezinye

iilwimi zabacinezeli, kuba benziwe ukuba bacinge ukuba ezo lwimi zezona zibalulekileyo. Yinto eqhelekileyo ke leyo xa kusohluthwa umhlaba wabantu. Kuqala kohluthwe iziseko zobuntu bamaxhoba; kuxhwilwe iingqondo zawo ukuba zithi phithi zizinto zabacinezeli. Benziwe ukuba bazeye ezinto eziziziseko zentlalo yabo (Ngugi 2012; Mphahlele 2002; Mosha 2000; Madolo 1998; Satyo nabanye 1996; Ngewu 1995; Asante 1988). Emva koko kuba lula ukuba umcinezeli abethelele iziseko zakhe kuluntu olungenasiseko simbi lunokuzinza kuso ngaphandle kwezithethe nemithetho yomcinezeli. Atsho umcinezelwa abe likhoboka lanaphakade lomcinezeli walo, elizicinezela ngokwalo naxa sele likhululekile kwiimeko zentlalo. Kaloku ingqondo ecinezelekileyo ayiyiboni inkululeko naxa sele ithiwe thaca ngesithebe phambi kwayo. Isoloko ibuyela esisingeni, kuba isiqhelile yaye ayisaboni ntlalo yimbi ngaphandle kwaleyo yesisinga somcinezeli.

Ukufumaneka kwenkululeko yoMzantsi Afrika, nakwamanye amazwe eAfrika, maninzi amalinge enziweyo okuzama ukulungisa oko bekonakaliswe yimibuso yangaphambili ebizele lubandlululo ngokobuhlanga. Nakuncwadi, kuye kwakho ukukhula okuthile, nanjengoko ababhali bebekhululekile ukuba babhale nangantoni na. Kuye kwakho amaphulo amaninzi okuphuhlisa uncwadi, ngakumbi olweelwimi zesiNtu. Kodwa ababhali abaninzi baye bazinxwema ekubhaleni ngeelwimi zesiNtu kuba benenkolo ethi iincwadi zabo aziyi kuba nabalesi baneleyo; bakhetha ukubhala ngesiNgesi. Kanti ke noncwadi lwabantwana khange lukhule kangako emva kwenkululeko. Bekugxilwa kakhulu kwiintlobo ezintlanu zoncwadi oluqanjiweyo: inoveli, umdlalo weqonga/ idrama, izincoko/amavo, amabali amafutshane nemibongo. Kodwa, ngelishwa uncwadi oluninzi belubhalelwa izikolo, ngakumbi eMzantsi Afrika, nalapho uncwadi lwabantwana lungeyonxalenye yoncwadi oluhlalutywayo. Luphelela nje ekufundweni kulawa mabanga aphantsi. Nangoku kusaqhutywa nokupapashwa kweencwadi zeelwimi zesiNtu, kodwa ababhali bakhetha ukuzipapashela kuba abapapashi balinda de iSebe leMfundo esisiSeko (laseMzantsi Afrika) liyalele ukuba kufakwe iincwadi eziza kuchongelwa ukuya ezikolweni. Le ndlela ingentla ibonisa la manqanaba mathathu okukhula koncwadi eAfrika.

Kanti yena uKaschula (2008) ucaphula uAlbert Gerard (1971) othi mane amanqanaba okukhula koncwadi lwesiXhosa. Uthi kukho inqanaba lokuqala lika-1799 - 1816 lempembelelo yabefundisi kunye nengcinezelo. Apha kweli nqanaba abefundisi babehlwayela imbewu yenguquko yobuKristu, nalapho kwamiselwa amatye okushicilela uncwadi olwaluhlelelwa ukuba luqhize iindlela zesiNtu, lutsho lutyale iingcambu zobuKrestu kubantu abathetha isiXhosa. Inqanaba lesibini lelika-1860-1910 lempembelelo yamaphephandaba. Kweli nqanaba uncwadi luthe lwakhuliswa ngokusebenzisa amaphephandaba, olwalupapashwa kuwo. La maphephandaba ayenempembelelo enkulu yabefundisi, nto leyo yabangela ukuba nantoni na epapashwa kuwo ibe yileyo ikhuthaza ubuKrestu ngelixa inyhasha iindlela zesiNtu. Kodwa ngokuhamba kwamaxesha kuye kwakho ababhali abaye bathubeleza kuloo maphephandaba, badlulisa lo myalezo babewufuna ukuwudlulisa. Noko ngeli xesha bebesele bekhona ababhali abakwaziyo ukuzilwela ukuba iimbalo zabo zipapashwe ziyile nto bayifunayo, hayi le ifunwa ngabefundisi. Kwinqanaba lesithathu lika-1950–1990 kubonakele ukunaba kokupapashwa kwesiXhosa kubapapashi ngabapapashi, nangona bebegxile kakhulu kuncwadi olulungiselelwa izikolo. Imixholo enokupapashwa ibingasalawulwa yimikhala yabefundisi, koko ilawulwa yeyombuso wengcinezelo; apho bekuqinisekiswa ukuba iincwadi ezipapashwayo aziwunyonyozeli umbuso. Inqanaba lesine nelokugqibela lelo lika-1990 de kube ngoku, inqanaba lenguqu. Nangona kweli nqanaba kusekho ukugxila ekubhaleleni izikolo, kodwa bakhona abapapashi abazimeleyo nabapapasha uncwadi gabalala bengagxilanga esikolweni kuphela. Kweli nqanaba kubonakala ukukhululeka kwababhali ekuveliseni izimvo zabo, bengenaxhala lookhala abanokuziphumpa ezo zimvo ukuze zidlulise imiba ethile. Noko kubonakala kukho inkululeko ekupapashweni kweencwadi, kodwa kweli nqanaba kubonakala kwehle kakhulu ukuthengwa kweencwadi xa kuthelekiswa nakumanqanaba angaphambili, ngakumbi xa kujongwa uncwadi lwabantwana. Nomgangatho woncwadi olupapashwa kule mihla ubonakala wehlile kunalowo wangaphambili.

2.3 Uncwadi lwabantwana

Olu luncwadi olubhalelwe ukuba luleswe ngabantwana, ukuqalela kwabo baleselwayo de kuye kuthi xhaxhe kwabo bazileselayo bakwiminyaka ephakathi kwesi-6 ne-16. Nangona bekhona nje abantu abadala abanokululesa uncwadi lwabantwana, lubizwa ngokuba luncwadi lwabantwana kuba lubhalelwe bona (Ngugi 2012). Olu ncwadi lubabalulekile ekukhuliseni nasekuloleni ingqiqo yomntwana, atsho aliqonde ngcono ilizwe elimngqongileyo (Gxekwa noSatyo 2017). Kolu ncwadi umntwana ufunda banzi malunga nenkcubeko kwanendlela efanelekileyo yokubhala ulwimi lwakhe (Ngugi 2012). Uncwadi lukwafundisa abantwana nendlela yokuphila. Le misebenzi yoncwadi ithi ibonakale naxa sele luguqulelwe uncwadi olo.

2.4 Uguqulelo loncwadi

Uphando kwakunye nohlalutyo loguqulelo lunembali ende. UEzra Pound (1885–1972) wayekholelwa ukuba ukuze uguqulelo lube lululo kufuneka lunongwe ngezingunda zamagama. Abaguquleli abalandela olu luvo babengenamdla kulwimi ekusiwa kulo; ukuba nje lunongwe ngamagama antsonkothileyo (Cheung 2013). Ngokuhamba kwamaxesha iingcali ziye zaluthathela ingqalelo ulwimi ekusiwa kulo. Kwade kwavela nomba we-equivalence – eluhambelwano phakathi kweelwimi ezimbini uguqulelo oluqhubeka phakathi kwazo. Olu hambelwano lube yinto ephambili kwiingcali ezikhuthaza ukuvakala kamnandi kwenguqulelo kulwimi ekusiwa kulo, iifunctionalist. Phakathi kweembalo ezinokuguqulelwa kukho noncwadi.

Uguqulelo loncwadi luhlobo loguqulelo olusetyenziswa ekuguquleleni uncwadi oluqanjiweyo okanye oluyinyani. Olu guqulelo alupheleli nje ekudluliseni umyalezo osuka kulwimi lwentsusa usiwe kolo lwimi kusiwa kulo (Glodjović 2010). Lukwaquka ukugcina uhlobo olubhalwe ngalo uncwadi olo, luze lubekwe ngendlela eya kulwenza lwamkeleke njengoncwadi kolo lwimi kusiwa kulo. Uguqulelo loncwadi lufuna umguqulelimbhali abe

ligcisa elisebenzisa ubugcisa bokubhala ulwimi, nobuya kuthi bubonakale kolo lwimi kusiwa kulo. Nokuba uveza inkcubeko yolwimi lwentsusa, kufuneka ayiveze ngendlela eza kwenza kube lula ukuba umlesi wolwimi ekusiwa kulo ayiqonde yaye ayamkele ngokwendlela ebhalwe ngayo kulwimi lwakhe. Kaloku kuyenzeka ukuba uncwadi lusetyenziswe njengesixhobo sokuwezela izimvo nenkcubeko yolwimi lwentsusa zisiwe kulwimi ekusiwa kulo (Hassanabadi noJavani 2015). Xa kunjalo, kugxininiswa kule nkcubeko iwezwayo, ingalungiselelwa ukuba iqheleke kulwimi ekusiwa kulo.

Umguqulelimbhali kufuneka adlulisele umyalezo kunye nemvakalelo equlethwe ngumyalezo lowo wolwimi lwentsusa. Kaloku zonke iintlobo zoncwadi zinovakalelo oluthile eziludlulisayo. Yiyo loo nto kubalulekile ukuba umguqulelimbhali angajongi nje ukudityansiwa kwamagama, koko alujonge yaye aluvelise olu vakalelo ludluliswa yimbalo yolwimi lwentsusa (Zhang 2015). Xa ungumguqulelimbhali woncwadi kufuneka usoloko uthatha izigqibo malunga nokukhetha amagama afanelekileyo okubeka intetho leyo ukwenzela ukuba uze nenguqulelo evakala kamnandi nengawulahliyo umxholo obuphuhliswa ngumbhali wolwimi lwentsusa. Yiloo nto kufuneka ihlale inkenteza engqondweni yomguqulelimbhali into yokuba olu guqulelo alufani nolwenziwa kulwimi nje lwesiqhelo, koko lukhethekile kuba lolobugcisa, ngoko ke kufuneka lwenziwe ngobugcisa. Kwingcaciso yakhe yoguqulelo lweprozi, uHaque (2012) uthi uguqulelo lweprozi luhlobo lobugcisa boncwadi apho kuthathwa umsebenzi obhalwe ngolwimi oluthile uveliswe ngokutsha ngolunye ulwimi. Oku kubonisa ukuba umguqulelimbhali woncwadi akajongi nje amagama ale mbalo yolwimi lwentsusa, koko uyila imbalo yolwimi ekusiwa kulo, kodwa eyisekela kuleyo yolwimi lwentsusa. Bubugcisa boguqulelo ke obo.

Uguqulelo loncwadi luquka nendlela yokuchonga amagama afanele loo meko kuthethwa ngayo kolo hlobo loncwadi. Esi sisakhono ekufuneka sibonakaliswe ngumguqulelimbhali woncwadi ngokuthi aguqulele ngobugcisa ukwenzela ukuba uguqulelo lwakhe lungaphulukani nezangotshe zentetho, ubuncwane, iimvakalelo nezihlekiso ebeziveliswe kulwimi lwentsusa (Paul 2009; Haque 2012). Le nto itsho imenze umguqulelimbhali

woncwadi kufuneke naye abe nobugcisa abobonakalisayo kwindlela achonga nabeka ngayo intetho kolo lwimi aguqulela esisa kulo. Umguqulelimbhali kufuneka ayithathele ingqalelo nenkcubeko yolu lwimi.

Maxa wambi umguqulelimbhali uye ajonge kulwimi lwentsusa de alibale malunga nokudlulisa intsingiselo eyiyo yolwimi ekusiwa kulo. UNabokov (kuNatalija 2008) ucacisa iimpazamo ezintathu ezidla ngokwenziwa ngabaguquleli kuguqulelo lwabo. Okokuqala, uthi umguqulelo ukhe angawuqondi kakuhle umyalezo odluliswa yintetho yolwimi lwentsusa. Xa umguqulelimbhali engawuvanga umyalezo wolwimi lwentsusa akayi kukwazi ukuwudlulisela kulwimi ekusiwa kulo. Atsho adlulise umyalezo ongenguwo. Nesithethi solwimi ekusiwa kulo siya kuchaphazeleka, kuba sixhomekeke kwindlela umguqulelimbhali awuqonda nawudlulisa ngayo umyalezo. Okwesibini, uthi uNabokov umguqulelimbhali uyakwazi ukuwashiyelela amagama okanye izivakalisi ezimnzimelayo. Ukwenza loo nto kungaba nokuyilahla inxenye yomyalezo wolwimi lwentsusa, atsho umlesi wolwimi ekusiwa kulo afumane umyalezo ongaphelelanga. Kanti ke maxa wambi kungashiyelelwa amagama kunye nezivakalisi kodwa ingachaphazeleki intsingiselo yomyalezo wolwimi lwentsusa. La magama ashiyelelwa kuba ebengayi kongeza kumyalezo odluliswayo, koko ebenokubangela ukuba kubekho uphindaphindo olungeyomfuneko. Okokugqibela, uthi uNabokov umguqulelimbhali angayiphucula intetho yolwimi lwentsusa. Maxa wambi oku kuphuculwa kwentetho yolwimi lwentsusa akuwuchaphazeli umyalezo wolwimi ekusiwa kulo. Kodwa ngamanye amaxesha kuye kongezelele imiba ebingekho kuloo myalezo wokuqala ngendlela eyenza intetho yamkeleke nangakumbi kulwimi ekusiwa kulo.

2.5 Ukuguqulelwa koncwadi lwabantwana

Uncwadi lwabantwana lwaziwa njengobugcisa obungajongelwe ntweni, yaye nokuguqulelwa kolu ncwadi kubonakala kungeyo nto ithathelwa ngqalelo itheni (Lathey 2016). Izizathu zoku kungahoywa kolu ncwadi zicaciswa njengezibangelwa bubudlelwane

phakathi kombhali nombhalelwa. Olu ncwadi lubhalwa ngabantu abadala, bebhalela abantwana abancinane abangekabi namava ngobomi (Queiroga noFernandes 2016). Ukubaluleka nokwanda kokuguqulelwa koncwadi lwabantwana eMzantsi Afrika kucaciswa nguEdwards noNgwaru (2011) njengokuthe kwabonakala emva kokuphunyezwa koMgaqo-siseko weRiphablikhi yoMzantsi Afrika (uMthetho we-108 ka-1996). Lo Mgaqo-siseko uthe waphakamisa ukuthathelwa ingqalelo kweelwimi zesiNtu ezilithoba (9) zaseMzantsi Afrika, nto leyo idale imfuneko emandla yoncwadi olubhalwe ngezi lwimi zifumene ilungelo elitsha lokusetyenziswa njengeelwimi zesizwe. Ukuvunywa kwezi lwimi kuze noxinzelelo olumandla lokuba ilizwe libe noncwadi lwabantwana olufumaneka ngezi lwimi, lwaza uguqulelo lweza njengesisombululo sokongeza kuloo mbinana yoncwadi ibibhalwe ngezi lwimi bezisakujongelwa phantsi ngokomthetho. IsiNgesi besisoloko sitshotsha entla ngokuba noncwadi lwabantwana oluninzi. Loo nto yenza ukuba kuguqulelwe kususwa esiNgesini kusisiwa kwezi lwimi (ikwanguEdwards noNgwaru 2011). Yiyo loo nto uninzi lweencwadi zesiXhosa eziguqulelweyo zifumaneka ziguqulelwe zisuka esiNgesini.

Abaguquleli besiXhosa bantlantlumbini: kukho abaguquleli abaqeqeshiweyo nabanesiphiwo sokuguqulela. Kanti bakhona nabo baziingcali zolwimi (lwesiXhosa), abangenaluqeqesho lunzulileyo malunga noguqulelo. Kodwa olu didi lwesibini lwabaguquleli luye lufumane ithutyana lokuqeshelwa ukwenza uguqulelo (Lathey 2010: 7). Zombini ezi ntlobo zabaguquleli zisebenzisa iindlela ngeendlela ekwenzeni kwazo lo msebenzi woguqulelo.

Uncwadi lwabantwana alufani ncam noncwadi lwesiqhelo kuba lulungiselelwe ukuleswa ngabantwana. Olu ncwadi lunokuthathwa njengesetyana loncwadi gabalala. Kodwa lunemiba elukhokelayo elwenza lwahluke kuncwadi lwesiqhelo. NgokukaHunt (2002) olu ncwadi lusisixhobo esiphucukileyo sokubethelela ulwazi lwenkcubeko ebantwaneni. Isimilo nendlela yokuziphatha eyamkelekileyo entlalweni zingeniswa kakuhle ezingqondweni zabantwana ngokusebenzisa uncwadi. Kodwa umguqulelimbhali

kufuneka aqonde ukuba ulwazi namava abanawo abantwana ayahluka kulawo banawo abantu abadala (Alla 2015). Yiyo loo nto noncwadi lwabantwana kufuneka lwahluke kolwesiqhelo. Xa sithetha ngoncwadi lwabantwana sithetha ngoncwadi olubhalelwe ukuleswa ngabantwana abasukela kwabanonyaka omnye ukuya kwelishumi elinesithandathu (Chunhua 2014). Olu ncwadi ludla ngokubhalelwa ukuba luleselwe abantwana okanye bazilesele ngokwabo (Zhao noJiang 2013). UChunhua (2014) unika iimpawu ezintathu olugqame ngazo olu ncwadi lwabantwana ezizezi: ukucaca gca nokufanela abantwana, ukusebenzisa ulwimi olulula, nokuguquguquka ngokweemeko. Le yimiba ekufuneka ayithathele ingqalelo umguqulelimbhali xa eguqulela olu ncwadi.

Ukuguqulela uncwadi ngumsebenzi onzima ofuna ucoceselelo nenzondelelo. Obu bunzima buqale ekuthatheni isigqibo sokuba kufuneka umguqulelimbhali asebenzise yiphi indlela kuguqulelo lwakhe (uJobe 1996: 513, ecatshulwa nguQueiroga noFernandes 2016). Kufuneka enze onke amatiletile ukuzama ukuza nenguqulelo elesekayo. Xa esenza lo msebenzi, umguqulelimbhali kufuneka aqiniseke ukuba ukhupha imbalo efanelekileyo kolu lwimi asa kulo. Kufuneka acinge malunga nabantu abaza kulesa loo ncwadi iguqulelweyo. Umlesi ongumntu omdala akafani nomlesi ongumntwana. Xa elesa uncwadi, umntu omdala uyakwazi ukuzivalela izikhewu, esebenzisa amava akhe obomi. Kanti yena umntwana akakabi nawo amava yaye nengqiqo yakhe isakhula (Chunhua 2014). Loo nto itsho yenze ukuba kufuneke ukuba umguqulelimbhali alungiselele ingqiqo esakhulayo yomntwana. Kolu ncwadi lwabantwana kugxilwa kakhulu kumxholo kucingelwa nengqiqo yomntwana. Umguqulelimbhali kufuneka abacingele abantwana ukuba abakabi nalwazi lungakanani malunga nolwimi. Yiloo nto kufuneka asebenzise ulwimi olulula kunolo ubeya kulusebenzisa xa ebethetha nabantu abadala, abasele benamava ngobomi (Madolo 2019). Ubulula bolwimi bungena xa kukhethwa isigama emasisetyenziswe xa kusenziwa olu hlobo loguqulelo.

Omnye umba obalulekileyo ekufuneka uthathelwe ingqalelo xa kusenziwa uguqulelo loncwadi lwabantwana kukuqinisekisa ukuba inguqulelo leyo inika umdla. Lo mdla

ungakhuliswa ngokuqinisekisa ukuba ibali lingqalile alithi likwintshayelelo libe likuvuthondaba (Lathey 2009). Kodwa ke oko kuxhomekeke ekubeni ibali elo belibhalwe njani ngumbhali wolwimi lwentsusa. ULathey uqhuba athi isandi nesingqisho zizinto ezibalulekileyo kuncwadi lwabantwana, nokuba baza kuzilesela na okanye baleselwe. Eminye imiba egxininiswa nguLathey luphindaphindo, isingqi, imfanozandi, ukuvakaliswa kwezandi ezenziwa zizilwanyana. Zonke ezi zinto zidinga ubugcisa ngakwicala lomguquleli. Olu luvo lukaLathey luyangqinelana nolo lukaNtuli (2013) othi imibongo yemveli yabantwana igqame ngokuba neengoma, uphindaphindo, intshukumo nezijekulo. Oku kubonisa ukuba ukuze umlesi ongumntwana alonwabele uncwadi olulungiselelwe yena kufuneka alubone njengolunendlalo phakathi, kuba uphindaphindo, intshukumo nezijekulo zizinto ezonwabisayo nezidla ngokuvela emidlalweni.

Kuguqulelo lwabantwana kufuneka umguqulelimbhali alandele imimiselo ethile ebekwe ziingcali zoguqulelo lwabantwana (Chunhua 2014). Phakathi kwaloo mimiselo kukho ukuguqulela ngendlela elungiselela ukuba intetho leyo ingene ncam kolo lwimi kusiwa kulo (***adaptation***). Oku kulungiselela kuquka: ukujongwa kwenkcubeko yolo lwimi kusiwa kulo, ukongezelela intsingiselo, ukushiyelela, ukusebenzisa igama elibhekiselela kwinxenye yeqela lezinto endaweni yokusebenzisa igama leqela lezinto (*isengulo mbhali mnye*). Zonke ezi ndlela zokulungiselela zibalulekile xa ubani eguqulela uncwadi lwabantwana.

Ukulungiselela kwenziwa ngendlela yokuba umguqulelimbhali athathe le ncwadi ayiguqulelayo ayilungise apha naphaya, kodwa ewugcinile owona ndoqo womxholo webali okanye loo nto iguqulelwayo. Oku kuguqulela ngokulungiselela kuyaxhaswa nguKlingberg (kuChifane 2015) xa esithi umguqulelimbhali uvumelekile ukuba abe nolungiselelo oluthile kuguqulelo lwakhe ukwenzela ukuba intetho yakhe yamkeleke ncam kwabo bantu ilungiselelwa bona. Oku angakwenza ngokulungiselela intetho ukuba ifundise abantwana indlela yokuziphatha eyamkelekileyo. Kwakhona olu lungiselelo lwenzelwa ukuba lufanele izakhono zokulesa nokuqonda ngokobudala babantwana

(*isengulo mbhali mnye*). Izakhono zabantwana zokulesa nokuqonda ziyahluka ngokobudala babo. Yiyo loo nto kufuneka umguqulelimbhali azazi ukuba inguqulelo leyo uyenzela abantwana abangakanani na ukuze akwazi ukusebenzisa ulwimi olufanele ingqiqo namava ekucingelwa ukuba sele benawo.

Ukuze ithathwe njengeyimpumelelo inguqulelo yoncwadi kufuneka ivakale ngokufanayo kumlesi wolwimi lwentsusa kunye nakulowo wolwimi ekusiwa kulo. Kufuneka inguqulelo leyo ivakale ngathi yimbalo yoqobo elandela imigaqo ikwasebenzisa nezafobe kwanesigama esamkelekileyo nesaziwayo kulwimi ekusiwa kulo (Glodjović 2010). Zikhona izikhokelo ezincedisana nabaguquleli, zibacebisa malunga neendlela zokujongana nemiba yoguqulelo. Ezi thiyori okanye izikhokelo zoguqulelo zingena phantsi kwezicingo (***paradigms***) ngezicingo. Phakathi kwazo kukho neso kuthiwa yi***functional paradigm***.

I*functional paradigm* sisicingo esiquka iithiyori ezijonge ukuvelisa inguqulelo eyamkelekileyo kubalesi bolwimi ekusiwa kulo. 'Olunye lwezona mpawu ziphambili zophando malunga neenguqulelo ezenziwe zalungela ulwimi ekusiwa kulo kukuqwalasela indlela eveliswa ngayo intlalo yoluntu kuloo nguqulelo' (de León 2008: 1). Oku kuthetha ukuba uguqulelo kufuneka lujongwe ngokweyona njongo lujolise ukuyifezekisa. Oku kungqineka xa uPym (2014) esithi phantsi kwesi sicingo kukho iithiyori ezingazihluphiyo ngohambelwano lwentetho, koko zijonge nje eyona njongo lujonge ukuyifezekisa uguqulelo olo. Kanti uNord (2014) yena uthi i*functionalism* isebenza ngokucacisa oko kubonakalayo kwinguqulelo ize ithelekise indlela ebekwa ngayo intetho kuluntu lweenkcubeko ezahlukeneyo. Ithiyori ye*Functional Equivalence* neyeSikoposi zezinye zezo zikhokelo zilandela esi sicingo siyi*functional paradigm*.

2.6 Isikhokelo soguqulelo sikaEugene Nida esiyithiyori yeFunctional Equivalence

Ithiyori yeFunctional Equivalence sisikhokelo esaqanjwa nguEugene Nida ngo-1964 waza waphinda wasilungisa ekunye noTaber ngo-1969. Owona mba uphambili uphakanyiswa

yile thiyori kukuba uguqulelo olululo lumele ukuba lujonge ukudlulisa umyalezo wolwimi lwentsusa ngendlela eza kuvakala njengolwimi olusulungekileyo kulwimi ekusiwa kulo de ibe ngathi ayiyonguqulelo koko yimbalo yengcalo yolo lwimi (Sadeghi 2013). Nangona le thiyori kaNida iyeyokuhambelana kweentetho ezimbini, uNida uthi olu hambelwano akufunekanga umntu alujonge ngokwendlela yokuba igama ngalinye lolwimi lwentsusa liya kuhambelana negama elithile kulwimi ekusiwa kulo. Koko kufuneka lujongwe ngokokuba luhambelwano lweyona ntsingiselo isondeleleneyo kwezi lwimi zimbini (Zhang 2015). Kaloku le thiyori kaNida ikwathathela nakumba kaFerdinand de Saussure wokuba akukho zalwano phakathi kwegama kunye naloo nto libhekisa kuyo, koko izithethi zolwimi oluthile ziyavumelana ukuba into ethile iya kubizwa ngegama elithile (Munday 2016). Ngaphezulu, uMunday (2016) uphawula athi kule thiyori yakhe uNida ugxininisa ukuba akufunekanga igama lithathwe njengelinentsingiselo enye kuphela. Kufuneka umguqulelimbhali aqonde ukuba intsingiselo yegama iveliswa yindlela elisetyenziswe ngayo ngokwemeko ethile. Ngoko ke umxholo ubaluleke kakhulu kuguqulelo.

Ukusulungeka kwentetho kubonakala ngokuba ilandele imigaqo yolwimi, ingaphumi kwinkcubeko yaye ithethe ngezinto ezaziwayo nezamkelekileyo kubantu bolo lwimi kusiwa kulo. Ukuze kufezekiseke oku, uNida uneendlela ezintathu acebisa ukuba zijongwe xa kuqwalaselwa okanye kulandelwa le thiyori yakhe. Zona ke kukuhambelana ngokwentsingiselo, ukuhambelana ngokwemo kunye nokuhambelana ngokwenkcubeko (Zhang 2015).

2.6.1 Ukuhambelana ngokwentsingiselo

Olu hlobo lokuhambelana kweelwimi ezimbini lujongwa ngokokuba umyalezo wolwimi lwentsusa udluliselwe kulwimi ekusiwa kulo ngendlela eya kuwenza uvakale ngokukuko kwisithethi solu lwimi ekusiwa kulo. Ukuhambelana phakathi kwentsingiselo yolwimi lwentsusa kunye neyolwimi ekusiwa kulo kufuneka kugxile kowona myalezo ungundoqo

nocacileyo obufumaneka kulwimi lwentsusa, nekufuneka udluliselwe kulwimi ekusiwa kulo (Zhang 2015). Le nto ithetha ukuba intsingiselo yesivakalisi okanye intetho ayijongwa kwigama ngalinye leso sivakalisi, koko kujongwa intsingiselo edluliswa sisivakalisi eso xa sisonke (*isekwangulo mbhali mnye*). Uthi uZhang xa umguqulelimbhali ekhangela intsingiselo yesivakalisi kwigama ngalinye elikweso sivakalisi, loo nto ingayiphumpa inguqulelo yakhe xa ifika kulwimi ekusiwa kulo. Umguqulelimbhali kufuneka aqonde ukuba isivakalisi sinentsingiselo epheleleyo engaxhomekekanga kwintsingiselo yegama ngalinye elikweso sivakalisi. Noko kunjalo, intsingiselo yegama ngalinye ibalulekile ekuphuhliseni intsingiselo epheleleyo yesivakalisi kuba igama ngalinye linenxaxheba eliyidlalayo ekuphuhliseni le ntsingiselo ipheleleyo (Baker 2018). Ngoko ke, nangona kungafunekanga kuguqulelwe igama ngalinye, kodwa kufuneka onke amagama athathelwe ingqalelo ukuze kuphuhle intsingiselo epheleleyo yesivakalisi.

Le nto yokugcinwa komyalezo opheleleyo wesivakalisi yingxaki edla ngokubasokolisa abaguquleli abaninzi. Ndaweni yokuba umntu adlulisele kulwimi ekusiwa kulo intsingiselo epheleleyo yesivakalisi solwimi lwentsusa, uye afune ukusicazulula isivakalisi, evelisa intsingiselo yegama ngalinye. Loo nto iye yenze ukuba ingququlelo iphulukane nobuncwane bayo bolu lwimi kusiwa kulo. Akunyanzeleka ukuba umguqulelimbhali aguqulele igama ngalinye lesivakalisi. Eyona nto kufuneka agxile kuyo yintsingiselo yaso nekufuneka eyidlulisele kulwimi ekusiwa kulo. Naloo ntsingiselo kufuneka ayibeke ngendlela eya kuba yeyamkelekileyo neqhelekileyo kwisithethi solwimi ekusiwa kulo. Kufuneka angazami kulandela indlela abekwe ngayo amagama entetho yolwimi lwentsusa. UZhang (2015) uqwela ngelicebisa ukuba umguqulelimbhali aqiniseke ukuba uwuqonda ngokupheleleyo owona myalezo umbhali wolwimi lwentsusa azama ukuwudlulisela kumlesi wakhe. Ukuqonda umyalezo wentetho kwahlukile ekuqondweni kwamagama afumaneka kuloo ntetho. Nemo edluliswa ngayo intetho iyawuchaphazela umyalezo wenguqulelo.

2.6.2 Ukuhambelana ngokwemo yomyalezo

Olu hlobo lokuhambelana kweentetho luthetha ukuba umguqulelimbhali makazame kangangoko ukuba intetho yolwimi ekusiwa kulo ayivelise ngale mo ibiveliswe ngayo kulwimi lwentsusa. Ukuba ulwimi lwentsusa lusebenzisa intetho ephoxisayo okanye ehlekisayo, umguqulelimbhali makazame ukuba loo mvakalelo ivele nakulwimi ekusiwa kulo. Kubalulekile ukuba imo yolwimi ekusiwa kulo ihambelane naleyo yolwimi lwentsusa (Zhang 2015). Loo nto iya kwenza ukuba abalesi bazo zombini ezi lwimi bafumane imvakalelo ephantse ifane kangangoko. Ukuba abolwimi lwentsusa bayifumana ihlekisa loo nto kuthethwa ngayo, nomguqulelimbhali makayenze ibahlekise nabolwimi ekusiwa kulo. Kanti naxa loo myalezo ulusizi kubalesi bolwimi lwentsusa, mawube njalo nakwabolwimi ekusiwa kulo.

Oku kuhambelana ngokwemo yomyalezo kusahambelana nokuya kokuqala, kokuhambelana kwentsingiselo kwezi lwimi zimbini. Kuhambelwano lwentsingiselo kujongwa ukuba umlesi wolwimi ekusiwa kulo afumane intsingiselo efanayo okanye ebufana naleyo ibifunyenwe ngumlesi wolwimi lwentsusa. Kanti nakuhambelwano ngokwemo yomyalezo kukwajongwa ukuba lo myalezo udluliswayo udluliswa kwangemo efanayo naleyo ubuyiyo kulwimi lwentsusa. Lolu nxulumano lukhoyo phakathi kwale ntsingiselo yomyalezo kunye nemo yawo ekufuneka luthathelwe ingqalelo kuguqulelo. Zombini ezi ndlela zokuhambelana kwezi ntetho ziyathungelana yaye enye akufunekanga ijongwe ngokunga izimele geqe xa ithelekiswa nenye. Indlela yokuqala ifuthela ikwafuthelwa yindlela yesibini. Ezi ndlela zimbini zokuhambelana kweentetho zikwafuthelwa nayeyesithathu indlela, ekukuhambelana ngokwenkcubeko.

2.6.3 Ukuguqulela ngokokuhambelana kweenkcubeko

Inkcubeko idluliswa icaciswe ngolwimi yaye nolwimi luyinxalenye yenkcubeko. UZhang (2015) uyalungqina olu luvo aze adlule athi uguqulelo lubandakanya ulwimi nenkcubeko.

NgokukaNida (1964) (ucatshulwe nguZhang 2015). Ukuhambelana kweenkcubeko kubonakala xa intetho yolwimi ekusiwa kulo ivakala iyeyoqobo yaye ikwathathela ingqalelo izenzo nezimbo eziqhelekileyo ngokwenkcubeko yabantu bolo lwimi. Ngoko ke inkcubeko idlala indima enkulu kule thiyori kaNida.

Kumaxesha amaninzi, ziye zahluke iinkcubeko zezi lwimi zimbini ziguqulelwayo. Umzekelo, inkcubeko yesiNgesi yahlukile kweyesiXhosa. Loo nto iza nemingeni emininzi, nanjengoko umguqulelimbhali kufuneka engawulahlanga umyalezo nomxholo wolwimi lwentsusa, kodwa eyilandele nemigaqo yentetho nenkcubeko yolwimi ekusiwa kulo (Haque 2012). UMlonyeni (2004) ucacisa ukuba ulwimi ngalunye luzinze kwinkcubeko ethile yaye imiba evumelekileyo kwinkcubeko ethile isenokungamkeleki kwenye inkcubeko. Ngoko ke, zikhona izinto ezamkelekileyo kwinkcubeko yesiNgesi, kodwa zingamkelekanga kweyesiXhosa. Kananjalo, zikhona nezamkeleke kweyesiXhosa zingamkelekanga kweyesiNgesi.

Okubalulekileyo kukuba umguqulelimbhali akuqonde aze akulungiselele oku kwahluka kwezi nkcubeko zimbini. Kuyo yonke le nto, kubalulekile ukuba umguqulelimbhali alwenze ngokukuko uguqulelo lwakhe. Loo nto unokuyenza ngokuguqulela imiba yenkcubeko yolwimi lwentsusa ngendlela efanelekileyo neyamkelekileyo kwinkcubeko yolwimi ekusiwa kulo kungenjalo afake imiba yenkcubeko yolwimi ekusiwa kulo endaweni yaleyo yolwimi lwentsusa.

Ezi ndlela zintathu zeFunctional Equivalence zithi ukuze ziphuhle kakuhle zibe zisetyenziswe zonke kuba enye ikhokelela kwenye. Yiyo loo nto kufuneka umguqulelimbhali angajongi ibe nye ngexesha. Kufuneka athi ngoku aguqulela ngokokuhambelana kwentsingiselo abe eguqulela ngokokuhambelana kwemo edluliswa ngayo loo ntsingiselo yomyalezo kwangendlela efanelekileyo kwinkcubeko yolo lwimi kusiwa kulo. Zontathu ezi ndlela zingentla zinegalelo kwindlela aya kuthi ayive aze ayamkele ngayo loo ntetho iguqulelweyo umlesi osisithethi solwimi ekusiwa kulo.

2.7 Ukusetyenziswa kwethiyori yeFunctional Equivalence kuncwadi lwabantwana oluguqulelwe lwasiwa esiXhoseni

Ithiyori yefunctional equivalence ithi xa utolika intetho uyisusa kulwimi oluthile uyisa kolunye kufuneka eyona nto uyijonga kakhulu ibe yintsingiselo kunye nokusebenza kwayo kolo lwimi kusiwa kulo. Intsingiselo yalo myalezo udluliswayo kufuneka ivakale phantse ngokufanayo kulo mntu wolwimi lwentsusa nowolwimi ekusiwa kulo (Liu 2012: 242). Kufuneka le ntetho ivakale njengentetho esulungekileyo kulwimi ekusiwa kulo (Zhang noWang 2010). Ukuze loo nto yenzeke kufuneka ulwimi alusebenzisayo umguqulelimbhali, izaci namaqhalo, ukwakhiwa kolwimi – imigaqo yolwimi ibe yeyolu lwimi alutolikelayo. Loo nto iza kudala ukuba xa kubekwa isithethi solwimi lwentsusa nesithethi solwimi ekusiwa kulo kusithiwa mazilese le nto ibhaliweyo, zifumane umyalezo ofanayo. Indlela yokuyibeka iza kwahluka kuba kaloku ezi lwimi azifani yaye maxa wambi azizalani nokuzalana. Umzekelo, apha esiXhoseni iya kwahluka indlela obeka ngayo ulwazi kuleyo yesiNgesi kuba isiNgesi nesiXhosa ziilwimi ezingekho kuluhlu olunye lweelwimi.

Ithiyori ye*Functional Equivalence* ifaneleke kakhulu kuguqulelo loncwadi lwabantwana nanjengoko igxininisa umba wokuba uguqulelo lwenziwe lufaneleke kulwimi ekusiwa kulo. Le miba iphakanyiswa yile thiyori iyahambelana naleyo iphakanyiswa yithiyori yeSikoposi, nanjengoko zingena kwisicingo esinye.

2.8 IsiKhokelo soGuqulelo sikaHans Vermeer esiyithiyori yeSikoposi

Ithiyori yeSikoposi ikhuthaza ukuveliswa kwenguqulelo evakala kamnandi kulwimi ekusiwa kulo. Njengoko sele kucacisiwe apha ngasentla, uguqulelo lube yimpendulo xa kuphakanyiswa iilwimi zesiNtu ezilithoba ukuba zibe ziilwimi ezisemthethweni eMzantsi Afrika. Kaloku belushokoxekile uncwadi kwezi lwimi, ngakumbi olwabantwana. Oku akuthethi ukuba kuye kwavulwa amathuba oqeqesho olungxamisekileyo lwabaguquleli

boncwadi lwabantwana. Kusetyenziswe abaguquleli abebesele bekho ngelo xesha. Ukunqaba kwabaguquleli abaqeqeshiweyo eMzantsi Afrika kwenze ukuba zibe zininzi izikhalazo malunga nomgangatho weenguqulelo (Edwards noNgwaru 2011). Kaloku abanye bebeguqulela ngolwazi lwabo lolwimi, bambi beziingcali zolwimi ezingaqeqeshelwanga kuguqulela. Loo nto ibidala ukuba imveliso ibe ziinguqulelo ezingalesekiyo. USaliwa (2006: vii) uyicacisa ngolu hlobo le meko:

> Olu (lu)guqul[el]o lungafundekiyo lwenziwa kukusetyenziswa kwabaguqul[el]i-lwimi abangawuqeqeshelwanga lo msebenzi kwakunye nabo bathi bayakwazi ukuguqul[el]a ukuya kuma ekusetyenzisweni kwaye nawuphi na umntu othetha olu lwimi. Ngamanye amaxesha, ingxaki kukuba abo baguqul[el]ayo bavele balandele ulwimi olo basukuba beguqul[el]a [besusa] kulo nokusetyenziswa kweengcali zolwimi ezifana nabahlohli zibe zingenabungcali naluqeqesho lokutolika okanye loguqul[el]o-lwimi.

Ziingxaki ezifana nezi ke ezihluphezele umphandi ukuba aqhube olu phando. Ubefuna ukujonga ukuba ngaba ezi ncwadi zikhethiweyo zidlulisa umyalelo ofanelekileyo na. Enye indlela yokujonga ukuphumelela nokungaphumeleli koguqulelo kukuba kusetyenziswe ithiyori njengendlela yokuphononononga umgangatho wenguqulelo leyo. Ithiyori yeSikoposi ithathwa njengenye yeethiyori ezililutho ekuphononongeni umgangatho wenguqulelo.

Ithiyori yeSikoposi yasungulwa nguHans Vermeer ngowe-1978 waza waphinda wayikhulisa ekunye noKatharina Reiss ngo-1984. Ithiyori yeSikoposi yithiyori yesenzo esinenjongo (Nord 2014). Owona mba uphambili uveliswa yile thiyori yeSikoposi ngowokuba uguqulelo ngalunye lumele ukwenzelwa ukufezekisa injongo ethile, lungalandeli nje intetho yolwimi lwentsusa (Pym 2014, Nord 2014). UNord, (2014) uthi imiba ephambili yethiyori yeSikoposi kukuncedisana nomlesi wolwimi ekusiwa kulo ukuba umyalezo awufumane ngendlela efanelekileyo ngokwenkcubeko yakhe, ngokwendlela yonxibelelwano ayiqhelileyo nelindelekileyo kolo lwimi lwakhe (Madolo 2019).

Kwinguqulelo kubalulekile ukuthathela ingqalelo iimeko ezirhange intetho leyo iguqulelwayo. ‘Ezi meko ziquka inkcubeko yabalesi abaza kulesa le nguqulelo kunye neyeklayenti ekhuphe umyalelo wokuba kwenziwe le nguqulelo; kodwa okona kubalulekileyo ngumsebenzi oza kwenziwa yinguqulelo leyo kwinkcubeko yabo baza kuyilesa’ (Schäffner 1998: ayinaphepha). La mazwi kaSchäffner abonisa ukuba injongo yenguqulelo kufuneka ikhatshwe kukuhambelana nenkcubeko yolwimi ekusiwa kulo. UVermeer (1987a: 29) ucatshulwa nguNord (2014: 12) esithi ukucacisa malunga nale njongo:

> Kwisakhelo sale thiyori yakhe, owona mba uphambili ekukhangeleni injongo yoguqulelo kukujonga abo bantu lwenzelwa bona, nekungabona bantu ilungiselelwa bona inguqulelo leyo ngokolwazi lwabo lwenkcubeko nezinto abazilindeleyo kwiimbalo. Inguqulelo nganye inoluntu ejoliswe kulo nanjengoko ijonge 'ukuvelisa imbalo ejoliswe kwimeko ethile, inenjongo ethile yaye ikwajoliswe kubantu abathile ngokweemeko zabo’.

Oku kubonisa ukuba kule thiyori akujongwa nje amazwi la aphambi komguquleli, koko kufuneka kusoloko kunkenteza engqondweni yomguqulelimbhali ukuba uyilungiselela bani le ntetho kolu lwimi kusiwa kulo, ukuze ahlale esemgceni ngokweemfuno zomlesi wolwimi ekusiwa kulo. Ngokwale thiyori, ‘Ukuguqulela akufunekanga kujongwe njengokuguqula amazwi asuswe kulwimi oluthile asiwe kolunye, koko makujongwe njengesenzo soluntu esityhalwa yinjongo yaso. Igama elithi sikoposi, nelithathelwe kwisiGrike, lisetyenziswa ukubhekisa kwinjongo yenguqulelo’ (Cook 2009: 117). UVermeer (1989) uphinda ayicazulule le njongo kufuneka ifezekiswe yinguqulelo. Uthi kukho injongo (***aim***), inyathelo lokufezekisa injongo (***purpose***), umsebenzi woguqulelo olo (***function***) kunye nesenzo esilungiselelweyo (***intention***) (Vermeer (1983) ecatshulwa nguNord 2014: 28). Uthi uNord (2014) esi senzo silungiselelweyo yeyona njongo afuna ukuyifezekisa umsunguli woguqulelo.

Ngokwale thiyori, uguqulelo ngalunye lunomsunguli (***commissioner/initiator***) ekuye kube nguye obeka eyona njongo yoguqulelo. Umsunguli usungula isenzo soguqulelo kuba efuna ukufezekisa injongo ethile (Nord 2014). Lo msunguli uthi ayile isikhokelo senguqulelo (*brief*) esinika ingcaciso malunga nabantu elungiselelwe bona inguqulelo leyo. Esi sikhokelo sicacisa uhlobo lwenguqulelo ayifunayo kumguqulelimbhali (*ikwangulo mbhali mnye*). Isikhokelo senguqulelo

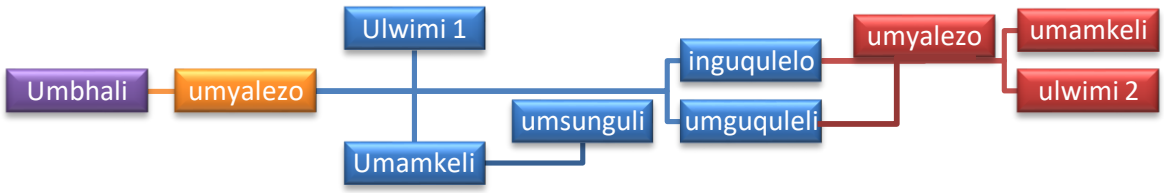
> sithelekisa umguqulelimbhali negqwetha lejaji elinikwa yiklayenti yalo iinkcukacha ezingundoqo kunye nemiyalelo, kodwa emva koko likhululeke (njengengcali ekhathalayo) ukuba lilandele loo miyalelo ngendlela eliyibona ifanelekile (Nord 2001: 30). Nangona isikhokelo senguqulelo singamxeleli umguqulelimbhali indlela amakalwenze ngayo uguqulelo, iindlela amakazisebenzise kunye nendlela yokusombulula iingxaki zoguqulelo, kodwa simnika uluvo malunga nendlela anokuyiguqulela ngayo intetho yesiNgesi. (Suo 2015: 180)

Oku kuthetha ukuba esi sikhokelo simnika nje iinkcukacha umguquleli, hayi indlela amakalwenze ngayo uguqulelo lwakhe. UMoropa (2012) uthi umsunguli woguqulelo kufuneka anike iinkcukacha ezaneleyo malunga nenjongo, abantu ejolise kubo inguqulelo leyo kunye nohlobo lolwimi ekufuneka lusetyenziswe kuyo, ngokunjalo nenjongo ejonge ukufezekiswa ngenguqulelo leyo. Sesi sikhokelo senguqulelo esithi sincedise umguqulelimbhali ekubaqondeni ngcono abo bantu ababhalelayo ukwenzela ukuba akwazi ukubalungiselela ngokukuko (Jaleniauskienė noČičelytė 2009); atsho akhuphe inguqulelo eya kufaneleka emehlweni abo.

Esi sikhokelo senguqulelo singancedisana nomguqulelimbhali okanye simvalele kumsebenzi wakhe. UJabir (2006) uthi esi sikhokelo siyamvalela umguqulelimbhali emsebenzi wakhe, kuba kufuneka alandele sona nokuba akafuni kwenza njalo. Kodwa ke kuwo nawuphi umsebenzi wobugcisa kubalulekile ukuba igcisa libe nomlesi elijonge ukubhalela yena, ukuze umsebenzi lowo ufanele imeko yaloo mntu ulungiselelwa yena.

Umguqulelimbhali kufuneka azi ukuba inguqulelo ilungiselelwa abantu abangakanani ngokobudala, bakweliphi inqanaba lasekuhlaleni, bekwanemfundo ekweliphi izinga. Zonke ezi nkcukacha zitsho zimncede ekuchongeni ulwimi amakalusebenzise. Olu lwimi ingaloluntsonkothileyo okanye olungantsonkothanga. Oku kuhambelana noluvo lwale thiyori oluthi 'Ukuguqulela kuthetha ukuvelisa imbalo ehambelana neemeko zoluntu ekujoliswe kulo, kufezekiswa injongo ethile kukwalungiselelwa abalesi abathile ngokweemeko zabo' (Vermeer 1987, ecatshulwa nguCook 2009: 117). Lilonke, ukuze ibe ifezekisekile le thiyori, kufuneka umguqulelimbhali acinge ngabalesi bolwimi ekusiwa kulo kunye nenkcubeko yabo.

Xa sicacisa ithiyori yeSikoposi singabalula ezi zinto zilandelayo: umbhali (okwangumthumeli womyalezo), umyalezo (wolwimi lwentsusa), umsunguli, inguqulelo, umguqulelimbhali, umlesi/umamkeli womyalezo (kulwimi ekusiwa kulo). Olu nxulumano lungaboniswa ngolu hlobo:



Umzobo 1: Imiba echaphazelekayo xa kuguqulelwa ngokwethiyori yeSikoposi

Kulo mzobo ungentla, umbhali ubhala umyalezo ebhalela umamkeli ongumlesi wolwimi lwentsusa. Ze umsunguli asungule isenzo soguqulelo olwenziwa ngumguqulelimbhali ukudlulisa umyalezo owenzelwa umamkeli ongumlesi wolwimi ekusiwa kulo. Ngokwalo mzobo ungentla, umyalezo wokuqala unxibelelene nombhali wolwimi lwentsusa. Umyalezo wesibini unxibelelene nomguqulelimbhali. Le nto yile igxininiswa yithiyori yeSikoposi, ukuba umguqulelimbhali nguye umyili womyalezo odluliswa yinguqulelo usiya

kulwimi ekusiwa kulo. Kaloku kwithiyori yeSikoposi intetho ithathwa njengedlulisa ulwazi oluthile (UShäffner 1998). Le ntetho ivela kumbhali isiya kumlesi. Uguqulelo lona luvelisa le ntetho ngolunye ulwimi olunenkcubeko yalo (kuJabir 2006). Yiyo loo nto umguqulelimbhali athathwa njengomvelisi wale ntetho yolwimi ekusiwa kulo.

Ithiyori yeSikoposi ithi umguqulelimbhali ubalulekile kuguqulelo kuba akapheleli nje ekubeni yibhulorho phakathi kwezi lwimi zimbini. Le thiyori ithi umguqulelimbhali ngumvelisi wentetho yolwimi ekusiwa kulo (Jabir 2006). Nokuba isikhokelo soguqulelo singathi makeze noguqulelo olunjani, umguqulelimbhali nguye othatha isigqibo malunga nokuba makawenze njani loo msebenzi yaye akhethe oluphi uhlobo lokuguqulela (Nord 2014). Kufuneka ke ngoko umguqulelimbhali aqiniseke ukuba uyiqonda ncam eyona njongo yomyalezo odluliswa yintetho yolwimi lwentsusa (Pym 2014). Ukuze ifezekiseke injongo yomsunguli woguqulelo, ithiyori yeSikoposi icebisa ukuba loo nguqulelo ibonakalise imiba emithathu: undindano lwenguqulelo kunye nonxulumano phakathi kwentetho yentsusa kunye naleyo iguqulelweyo (***intertextual*** kunye ne***intratextual coherence***), ukujongwa komba wenkcubeko yolwimi ekusiwa kulo (*culture-specificity*), nokufaneleka kunye nokuhambelana kwentetho nemiba yolo lwimi kusiwa kulo (*adequacy and equivalence*) (Nord 2014). Le miba mithathu iziintsika zomyalezo odluliswayo. Kanti le miba isenokuthathwa njengemithetho emithathu eyile: umthetho weSikoposi, owondindano (lwangaphakathi kwitekisi) kunye nohambelwano lwenguqulelo nentetho yentsusa (i***fidelity***) (Mei 2010). Nokuba yimiba na okanye imithetho, kodwa okubalulekileyo okucaciswayo kukuba kufuneka inguqulelo indindane yaye ibe nalo unxulumano nolwimi lwentsusa.

2.8.1 Unxulumano phakathi kwentetho yentsusa kunye naleyo kusiwa kuyo

Ithiyori yeSikoposi ithi uguqulelo kufuneka luqondeke yaye lwamkeleke kwizithethi zolwimi ekusiwa kulo. Iya kuthi ukuze yenzeke loo nto ibe loo ntetho ibekwe ngendlela eyamkelekileyo neqhelekileyo kolu lwimi kusiwa kulo. Kufuneka inguqulelo ihambelane

neemeko zabantu bolu lwimi (Nord 2014; Jabir 2006). UJabir uqhubeka athi ukwamkeleka kwale ntetho kulwimi ekusiwa kulo kuxhomekeke kwimeko nomxholo wokusetyenziswa kwayo ngabalesi bolwimi ekusiwa kulo. Kodwa nangona kunjalo kufuneka lungalityalwa unxulumano phakathi kwentetho yentsusa kunye nentetho yolwimi ekusiwa kulo, kuba kufuneka ezi ntetho zinxulumane ukuze ube umyalezo udlule ngokukuko (Xiaoyan 2012). Olu nxulumano kuthethwa ngalo apha lunxulumano lomyalezo. Zithi ezi ngcali, ukufezeka koguqulelo kuxhomekeke ekudlulisweni komyalezo onguwo wolwimi lwentsusa usisiwa kulwimi ekusiwa kulo. Kufuneka le ntetho iguqulelweyo ithi ngoku ivakala ngokwamkelekileyo kulwimi ekusiwa kulo ingawulahli umyalezo wolwimi lwentsusa. Le nto iya kubonakala xa kwenziwe uguqulelo olubuyisela kulwimi lwentsusa (uguqulelobuyiselo (***back-translation***)). Njengoko sekukhe kwachatshazelwa apha ngasentla, ukwamkeleka kwenguqulelo kuxhomekeke kakhulu kwinkcubeko yolwimi ekusiwa kulo.

2.8.2 Ukujongwa komba wenkcubeko yolwimi ekusiwa kulo

NgokukaVermeer, inkcubeko zizenzo ezamkelekileyo kubantu abathile. Ezi zenzo zenkcubeko zihambelana nolwimi lwabo bantu baloo nkcubeko. Oku kuthetha ukuba inkcubeko ayinakugqibelela ngaphandle kolwimi (Ndlela 2014). ‘Lulo oluthi lusetyenziswe njengesixhobo sokugqithisela ulwazi ngezinto zesizwe kwisizukulwana esilandelayo’ (Ndlela 2014: 345). Umsebenzi womguqulelimbhali kukuguqulela izenzo ezamkeleke kwinkcubeko yolwimi lwentsusa ngokwendlela ezinxulumanisa nezo zamkelekileyo kulwimi ekusiwa kulo (kuNord 2014). Kufuneka umguqulelimbhali athelekise ezi nkcubeko zimbini (Nord 2001, kuXiaoyan 2012) ze ahluze umyalezo awuvelise ngendlela yenkcubeko yolwimi ekusiwa kulo. Umguqulelimbhali utolika imiba yenkcubeko yolwimi lwentsusa ngokwenkcubeko yolwimi ekusiwa kulo, nadla ngokuba eyazi ngcono umguquleli. Kolo toliko lwenkcubeko alwenzayo umguqulelimbhali, kufuneka izinto ezibekwe ngokwenkcubeko yolwimi lwentsusa azicacise ngendlela eya kwamkeleka

ngokwentlalo yoluntu lolwimi ekusiwa kulo. Inkcubeko nganye ifana yodwa yaye inezinto eziyenza yahluke kwezinye iinkcubeko.

2.8.3 Ukufaneleka kunye nokuhambelana kwentetho yolwimi ekusiwa kulo nemiba yolo lwimi ekusiwa kulo

Ithiyori yeSikoposi igxininisa ukuba umbhali okwangumyili wolwimi lwentsusa uyila intetho eyinxulumanisa nenkcubeko yolwimi lwentsusa. Nomguqulelimbhali okwangumyili wentetho yolwimi ekusiwa kulo kufuneka ayile intetho eyinxulumanisa nenkcubeko yolwimi ekusiwa kulo (Nord 2014). UXiaoyan (2012) wongeza ngelithi umguqulelimbhali ufumana intetho ngolwimi lwentsusa aze ayidlulisele kuluntu lolwimi ekusiwa kulo ngokwendlela efanelekileyo kolo lwimi. Ukufaneleka kwenguqulelo kuxhomekeka kwisikhokelo soguqulelo esinikwe umguqulelimbhali (Nord 2014). Xa singekho eso sikhokelo, ukufaneleka kwenguqulelo kuya kuxhomekeka kwinjongo yoguqulelo olo. Ukuhambelana kwentetho kona kuxhomekeke kwezi ntetho zimbini – ukuba uhambelane umyalezo odluliswa kuluntu lwazo zombini. Olu hambelwano alujongwa ngokokuma kwentetho, koko lujongwa ngokomyalezo odluliswayo kwezi ntetho zombini.

2.9 Ukulandelwa kwethiyori yeSikoposi kuncwadi lwabantwana oluguqulelwe lwasiwa esiXhoseni

Ithiyori yeSikoposi ithi uguqulelo malube nenjongo nomlesi othile. Naxa kuguqulelwa uncwadi lwabantwana kufuneka umguqulelimbhali acinge ngomlesi wakhe ongumntwana (Chifane 2015). Umntwana akakabi namava aneleyo ngobomi yaye nolwazi lwakhe lolwimi lusekwinqanaba eliphantsi. Kanti nezinga lengqiqo yakhe kucingeleka ukuba lisesezantsi, ngokunjalo nokukwazi kwakhe ukulesa. Yiyo loo nto kufuneka alungiselelwe xa kusenziwa uguqulelo olwenzelwa yena. Olu lungiselelo lwenziwa ngokukhethwa kwesigama esifanelekileyo, kuquka izaci namaqhalo alula.

Kukwabandakanya nendlela umbhali wolwimi ekusiwa kulo (umguquleli) ayibhala ngayo le ntetho ukuze ibe nomdla kumlesi ongumntwana.

Ithiyori yeSikoposi ithi lusenokungadingeki uhambelwano phakathi kwentetho yentsusa neyolwimi ekusiwa kulo, ngenxa yenjongo yoguqulelo olo (Nord 2014). Umzekelo, xa kuguqulelwa incwadi yabantu abadala ukuba ibe yincwadi yabantwana olu hambelwano aluyi kubakho ncam; nanjengoko kujongwa nje umyalezo odluliswa yincwadi yabantu abadala ube yincwadi yabantwana eyenziwe ngendlela efanele abantwana. Olona lwimi luphambili kwiSikoposi lolu kusiwa kulo. Ithiyori yeSikoposi ithi indlela awakhetha ngayo amagama umguqulelimbhali mayingalawulwa kukuma kwamagama olwimi lwentsusa, ngaphandle kokuba injongo yaloo nguqulelo kukubonisa uhambelwano phakathi kwezi lwimi zimbini (Pym 2014). Eyona nto ibalulekileyo kukuba uncwadi lwabantwana luguqulelwe kwangale ndlela kuguqulelwa ngayo uncwadi lwesiqhelo. Kufuneka kugcinwe umyalezo odluliswa kulwimi lwentsusa kodwa ngendlela eya kuvakala isulungekile kulwimi ekusiwa kulo. Kodwa akufunekanga kulityalwe ukuba uncwadi lwabantwana lolwabantu abanengqiqo esakhulayo nabangenamava angakanani ebomini. Ngoko ke oku kusilela kwabantwana kufuneka kwenzelelelwe kuguqulelo loncwadi lwabantwana.

2.10 Ukusetyenziswa kwethiyori yeSikoposi njengesixhobo sokuhlola umgangatho wenguqulelo

'Umguqulelimbhali ugxekwa kakhulu xa ethe wenza impazamo, kodwa anganconywa kuyaphi xa ephumelele' (Nida 1964: 155, ecatshulwa ngual-Qinai 2000: 497). La mazwi kaNida abonisa ukuba kusoloko kulindeleke ukuba umguqulelimbhali anike inguqulelo egqibeleleyo. Akukho mfuneko yokuba ade aqhwatyelwe zandla xa ethe wanika inguqulelo eyiyo, kuba ngumsebenzi wakhe ukuza nenguqulelo eyiyo. Kodwa ingxaki ivela xa ethe wavela nenguqulelo engekho kumgangatho onguwo. Iingcali zihleli zakhe umkhanyo, zigade impazamo anokuthi agqwidize ayenze umguquleli. UWilliam (2009: 13-

14) uyicacisa athi inguqulelo eyiyo, 'inguqulelo eyamkelekileyo yileyo iwudlulisa ngokupheleleyo umyalezo ophangaleleyo wembalo yentsusa ibe ingenaziphako zigqamileyo.' Uthi inguqulelo eyiyo yileyo idlulisa umyalezo opheleleyo wentetho yolwimi lwentsusa, ongenamakhwiniba. Yiyo le nto kukho iindlela zokujonga umgangatho onguwo wenguqulelo. Ezi ndlela zingena phantsi kokuhlolwa komgangatho wenguqulelo. Enye yezi ndlela zokuhlola umgangatho woguqulelo yimodeli yethiyori yeSikoposi eyasungulwa nguNord, eyithathela kwithiyori yeSikoposi. UNord (kuThuy 2013) uthi kufuneka umphononongi wenguqulelo athathele ingqalelo injongo yentetho, ajonge iindlela ezisetyenziswe ngumguqulelimbhali aze athelekise intetho yolwimi lwentsusa naleyo yolo kusiwa kulo ngokwezo ndlela zisetyenzisiweyo. UThuy (2013:58) uqhubeka athi le modeli kaNord inamanqanaba amane angala:

(1) Ukuhlalutywa kwentetho yolwimi ekusiwa kulo: le ntetho ihlalutywa ngokwemiba yolwimi (efana negrama, amagama kunye nokufaneleka kwemo nokundindana kwentetho ukunika intsingiselo eyiyo) kunye nangokwemiba yangaphandle kwentetho (efana nokwamkeleka komyalezo odluliswa kwizithethi zolwimi ekusiwa kulo, ixesha nendawo, njalo njalo)
(2) Ukuhlalutywa kwentetho yolwimi lwentsusa: apho kuhlalutywa ngokwemodeli yohlalutyontetho. Kufuneka umphicothi athathele ingqalelo imiba efunyaniswe 'iyingxaki' ngethuba kuhlolwa intetho yolwimi ekusiwa kulo, umz. ukungandindani kwentetho, ukungangqinelani kwesigama, ukungalandelelaniswa ngokukuko kwamagama okanye kwezivakalisi, njalo njalo.
(3) Ukuthelekiswa kwentetho yolwimi ekusiwa kuyo kunye naleyo yolwimi lwentsusa. Olu thelekiso lukhokelela ekubeni kuboniswe iimpawu zentetho yesibini.
(4) Ukuthelekiswa kweempawu zentetho yesiqhelo yolwimi ekusiwa kulo kunye nenguqulelo ekhutshiweyo: ukuba iimpawu zolu lwimi kusiwa kulo

> ziyahambelana na nale nguqulelo ikhutshiweyo, loo nguqulelo inokuthathwa njengesebenza ngokukuko.

Le modeli ingentla icacisa kakhulu okuthi kujongwe xa sele kuphicothwa inguqulelo ngokokuma kwangaphakathi (i-***micro structure***).

Ngaphandle kwale modeli icetyiswa nguThuy apha ngentla, kukwakho noReiss ophakamisa ukuba xa kujongwa impumelelo yenguqulelo makujongwe umsebenzi ewufezekisayo kwakunye nohlobo lwentetho leyo iguqulelweyo. Olu luvo lucaciswa nguHouse (2015: 14-15) athi:

> Ezona ziphakamiso zidala malunga nokuphononongwa koguqulelo zeza noKatharina Reiss (1968, 1971, 1973). UReiss ucebisa ukuba xa kujongwa umgangatho wenguqulelo kuqale kujongwe ukuba ithini injongo yembalo yentsusa yaye iloluphi uhlobo lwembalo. UReiss ulandela ezinyaweni zikaJuan Luis Vives (ocatshulwa nguReiss 1971:140), aze aphawule ukuba iintlobo ezahluneyo zeembalo zingohlulwa ngokukaKarl Bühler, ingqondi yezolwimi ekwayingcali yezengqondo, obeka imisebenzi emithathu yolwimi eyile: i-*inhaltbetonte* (iimbalo ezigxile kumxholo othile), umz. Iindaba, iimbalo ezimalunga nezobunzululwazi; i-*formbetonte* (iimbalo ezigxile kukuma kolwimi), umz. Imibongo kunye nezinye iintlobo zoncwadi; kunye ne*appellbetonte* (iimbalo ezakhayo) umz. Izibhengezo zeentengiso kunye neembalo ezinocamngco.

Uthi uReiss, phambi kokuba aqalise ukuguqulela umguqulelimbhali, kubalulekile ukuba aqale aqonde ukuba loluphi uhlobo lwembalo olu aza kuluguqulela. Oku kuncedisa kwindlela aza kuwenza ngayo umsebenzi wakhe. Olu phando lugxile kuguqulelo loncwadi. Ngoko ke uphicotho lweembalo luya kujonga uncwadi kuphela.

Nanjengoko olu phando lukhokelwa yithiyori yeSikoposi, kubalulekile ukuba kujongwe indlela yokuphicotha inguqulelo esekelwe kule thiyori. Kusetyenziswa indlela ephakanyiswa nguAmman (1990). Le ngcali icebisa amanyathelo amahlanu okuphicothwa kwenguqulelo angala:

1. Ukukhangela injongo yenguqulelo;
2. Ukukhangela undindano lwangaphakathi lwenguqulelo;
3. Ukukhangela injongo yentetho yolwimi yentsusa;
4. Ukukhangela undindano lwangaphakathi lwentetho yolwimi lwentsusa; kunye
5. Nokukhangela unxulumano phakathi kwenguqulelo nentetho yolwimi lwentsusa. (House 2015: 17)

La manqanaba kaAmman anakho ukusetyenziswa kuguqulelo olusele lugqityiwe nanjengoko umlesi enakho ukuzibhaqela ngokwakhe owona msebenzi wembalo leyo. Isekwangumsebenzi womhlalutyi okanye umphicothi woguqulelo ukukhangela eyona njongo nomsebenzi ofezekiswa yinguqulelo leyo. Nanjengoko injongo yolu phando ikukuphicotha iinguqulelo esele zigqityiwe zapapashwa, umphandi usibona esi sikhokelo sikaAmman njengesinokuncedisa kakhulu ekufezekiseni le njongo. Umphandi wakhela phezu kwala manqanaba kaAmman ekuhlalutyeni kwakhe uncwadi lwabantwana oluguqulelwe lwasiwa esiXhoseni.

2.11 Isiphelo

Abaguqulelibabhali boncwadi lwabantwana banegalelo elikhulu ekuphuhlisweni kolwimi ebantwaneni. Yiyo loo nto kufuneka uguqulelo lwenziwe ngobunono kusaziwa ukuba kwakhiwa kukwaphuhliswa iingqondo ezisakhulayo. Uncwadi lwabantwana oluguqulelwe lwasiwa esiXhoseni lusafuna ukuphendlwa kakhulu kuba maxa wambi luba neempazamo ezinganyamezelekiyo. IsiKhokelo seFunctional Equivalence sigxininisa ukubaluleka komlesi wolwimi ekusiwa kulo xa kusenziwa inguqulelo. Oku kwenziwa ngokuba

kuguqulelwe kujongwe inkcubeko yakhe ngokuthi inguqulelo ibekwe ngolwimi oluya kwamkeleka njengolusulungekileyo kolu lwimi kusiwa kulo. Inguqulelo yencwadi yesiNgesi esiwa esiXhoseni kufuneka ingawulahli umyalezo wesiNgesi, koko iwudlulisele esiXhoseni ngendlela eyamkelekileyo kumlesi wesiXhosa. Nethiyori yeSikoposi iyakugxininisa ukubaluleka komlesi wolwimi ekusiwa kulo. Nayo ithi ulwimi olusetyenziswa ngumguqulelimbhali maluvakale njengolwimi olusulungekileyo kumlesi wolwimi ekusiwa kulo. Ithiyori yeSikoposi iphinda ikugxininise ukudluliswa komyalezo ngokwenkcubeko yolwimi ekusiwa kulo. Lilonke, zombini ezi zikhokelo ziyavumelana ngokubaluleka komlesi wolwimi ekusiwa kulo, ukubekwa kwenguqulelo ngokwentetho esulungekileyo yolwimi ekusiwa kulo; kuthathelwa ingqalelo inkcubeko yolu lwimi (kusiwa kulo). Zombini ezi thiyori zithi inguqulelo mayenziwe ngendlela eya kwamkelwa sisithethi solwimi ekusiwa kulo *(**receptor response**).*

Ithiyori yeSikoposi imbeka phambili umguqulelimbhali njengomyili wentetho yolwimi ekusiwa kulo nanjengoko inguye ochonga indlela nolwimi olufanelekileyo lokudlulisa loo myalezo usuka kulwimi lwentsusa. Kule thiyori yeSikoposi kwakhelwe imodeli yokuhlola umgangatho wenguqulelo, esungulwe nguNord. Le modeli incedisana nomphicothi woguqulelo ekuhloleni nasekuphicotheni ukufaneleka kwenguqulelo eyenziweyo. Le ngxoxo ingentla ibihlakulela ingxoxo yesi sahluko silandelayo, sona esiya kuthi singene ekuhlalutyweni kwamabali akhethiweyo. Kwisahluko esilandelayo kuhlalutywa indlela yokubhalwa kwamabali amahlanu achongwe njengesampule yala mabali aphicothwayo.

ISAHLUKO SESI-3

3 UKUHLALUTYWA KWAMABALI AKHETHIWEYO

3.1 Intshayelelo

Kwesi sahluko kuhlalutywa amabali amahlanu (5) kulawo akhethelwe ukuphicothwa kumabali aguqulelwe asiwa esiXhoseni. Kukhethwe amabali angama-20 abhalwe ngesiNgesi ngababhali abahlukeneyo aza aguqulelwa asiwa esiXhoseni ngabaguquleli abahlukeneyo. Kodwa bakhona abaguqulelibabhali abaguqulele amabali ngamabali. Wambi afumaneka kwiincwadi zamabali amaninzi. Apha ngezantsi kunikwa isishwankathelo sebali ngalinye kwandule ukuboniswa isakhiwo sangaphandle salo. Isakhiwo sangaphandle kulapho kujongwa khona ukuma kwebali ukuba lingakanani, lahlulwe njani yaye libhalwe njani. Ukuhlalutya amabali angama-20 ewonke, kujongwa ukuma kwawo kwangaphandle kungamtsalisa nzima noko umphandi; kungoko ekhethe ukuba achonge isampule eza kumela la mabali. Apha ngezantsi kunikwa uhlalutyo lwesampule ethathwe kula mabali angama-20. Kunikwa ukuma kwangaphandle kwamabali ama-5, njengesampule emele onke la mabali angama-20 akhethelwe ukuphicothwa. Le sampule ikhethwe ngokungahlelwanga, kusenzelwa nje ukuba imele la mabali akhethiweyo.

Olu phicotho lwala mabali achongiweyo lugxila kwintsingiselo ejongwa ngokuntlantlumbini. Okokuqala kujongwa ukuma kwangaphandle (***macro structure***) kolwimi lwentsusa (isiNgesi) nolo kusiwa kulo (isiXhosa), ze kwisahluko esilandelayo kungenwe ngaphakathi (*micro structure*) ebalini kujongwe ukudluliswa kwentsingiselo ngokwemihlathi nezivakalisi, kugxilwa kakhulu kwimiba enxulumene nolwimi. Olu hlalutyo lusekelwe kuluvo lukaAmman (1990, ocatshulwa nguHouse 2015) lokuba

uguqulelo lunamanyathelo ekufuneka elandelwe. Yena ke ucebisa la manyathelo mahlanu abekwe kwesi sahluko singentla angala:

1. Ukukhangela injongo yoguqulelo;
2. Ukukhangela undindano lwangaphakathi lwenguqulelo;
3. Ukukhangela injongo yentetho yolwimi lwentsusa;
4. Ukukhangela undindano lwangaphakathi lwentetho yolwimi lwentsusa; kunye
5. Nokukhangela unxulumano phakathi kwenguqulelo nentetho yolwimi lwentsusa (House 2015: 17).

Uphicotho olwenziwa kolu phando luphefumelwa zezi zimvo zikaAmman zala manqanaba mahlanu ohlalutyo ngokweSikoposi. Kodwa kolu phando la manqanaba alungiswa ngokutsha ukuze eme ngolu hlobo:

1. Ukukhangela injongo nesakhiwo sentetho yolwimi lwentsusa;
2. Ukukhangela injongo nesakhiwo sentetho yolwimi ekusiwa kulo; kunye
3. Nokukhangela ukuhambelana kwentetho eguqulelweyo kunye nentetho yolwimi lwentsusa (ukuthelekiswa kwesakhiwo sangaphakathi sezi lwimi zimbini).

Xa kujongwa isakhiwo sangaphandle samabali ezi lwimi zimbini, kuqalwa ngokujonga injongo ephangaleleyo yebali. Emva koko, kujongwa ukuma kwentetho yolwimi lwentsusa ngokwesakhiwo sangaphandle sebali ngalinye kulwimi lwentsusa. Kwenziwa njalo naxa kufikwa kumabali esiXhosa aziinguqulelo zala mahlanu akhethiweyo esiNgesi. Kubalulekile ukuba umlesi ajonge ukuba le tekisi yolwimi lwentsusa idlulisa myalezo mni, yaye iwudlulisa njani. Kujongwa umyalezo ophambili wetekisi phambi kokuba iguqulelwe. Oku kunceda umguqulelimbhali ukuba akhethe umgangatho wolwimi ofanele umyalezo lowo udluliswayo. Umyalezo wolonwabo udla ngokudinga ulwimi olukhaphukhaphu nolonwabisayo. Kanti umyalezo wokufa okanye wemeko elusizi, kungenjalo onzulu, ufuna ulwimi olunobungwanzilili. Maxa wambi kude kusetyenziswe ulwimi oluhloniphayo ukuquma umyalezo lowo.

Ukujongwa kwendlela yokubhalwa kolwimi ngalunye, oko kukuthi, olwentsusa nekusiwa kulo, kugxila kakhulu kwindlela ezima ngayo izivakalisi nezigaba zentetho kwintetho leyo. Oku kunceda ekubeni umguqulelimbhali ahlale ethe qwa ukuze akwazi ukuqale ajonge ukuma kolwimi lwentsusa phambi kokuba aqalise ukuguqulela. Le nto iya kumenza akulumkele ukulandela imigaqo yolwimi lwentsusa naxa ulwimi ekusiwa kulo lungayivumeli loo nto. Uya kuthi ke umguqulelimbhali esakuqiniseka ngokuma kolwimi lwentsusa aqinisekise ukuba inguqulelo yakhe ayikulahli ukuma kolwimi ekusiwa kulo.

Ngumsebenzi womphicothi woguqulelo ukujonga ukuba umguqulelimbhali khange akulahle na ukuma kolwimi ekusiwa kulo xa eguqulela. Le thiyori iphefumlela olu phando, iSikoposi, ikhankasela ukujongwa kweemfuno zomlesi wolwimi ekusiwa kulo kuyo yonke inguqulelo. Oko kunokwenzeka kuphela xa umguqulelimbhali eluthathela ingqalelo ulwimi nenkcubeko yolu lwimi kusiwa kulo xa eguqulela; aqinisekise nokuba intetho yakhe ivakala iyeyoqobo kolu lwimi, kungabikho sikrokro sokuba iguqulelwe.

3.2 Isakhiwo sangaphandle

Isakhiwo sangaphandle kukuma kwencwadi nokulandelelana kwebali xa lilonke. Phambi kokuba umguqulelimbhali aguqulele incwadi (okanye ibali), uqala ayilese, ayihlalutye ukuba imi njani, iyintoni injongo yokubhalwa kwayo, isebenzisa ulwimi olunjani na; andule ukuyiguqulela ke ngoku. Ngokuxhomekeke kwiinjongo zoguqulelo olo, umguqulelimbhali uye azame kangangoko ukungqamanisa umyalezo, imo kunye nohlobo lolwimi olusetyenziswe kulwimi lwentsusa kunye nezo azisebenzisa kulwimi ekusiwa kulo. Ukuma kwangaphandle kucaciswa njengemiba enxulumene nendlela ekwenziwa ngayo ngokwenkcubeko yentlalo (Farghal noAlmanna 2015) yolo lwimi. Xa kujongwa ukuma kwangaphandle kwebali kujongwa izinto ezininzi ezifana nokuba luhlobo luni lwembalo olo yaye kusetyenziswa ulwimi olunjani – lusenokuba lolusesikweni olunesidima okanye ulwimi nje olusetyenziswa ngabantu xa bezincokolela. Ngoko ke kubalulekile ukuba

umguqulelimbhali aqiniseke ngokuba le mbalo aza kuyiguqulela imi njani ngokwemeko yasentlalweni; ulwimi lusetyenziswe njani. Ukuma kwebali kuhambelana nenjongo elibhalelwe yona.

Kubalulekile ukujonga injongo elibhalelwe yona ibali. Ithiyori yeSikoposi iphakamisa ukuba uguqulelo sisenzo esinenjongo kunye nesiphumo (Munday 2016). Injongo yebali isenokuba yinjongo ecingelwayo ngokwendlela elibhalwe ngayo (Chifane 2015). Kaloku olu phando lusekelwe kumabali asele ebhaliwe agqitywa aza apapashwa. Ayimsithelanga umphandi eyokuba umbhali kunye/okanye nomsunguli woguqulelo lwebali ngalinye kula akhethiweyo ubenenjongo anayo malunga neli bali. Kodwa okubonwa kubaluleke nangakumbi ngumphandi yinjongo azifumanela yona umlesi weli bali xa elijonga ngokwendlela elibhalwe ngayo kuquka nemizobo eliphuhlisayo. Yile njongo iphakanyiswa yithiyori yeSikoposi, yona ethi uguqulelo ngalunye lunenjongo olujonge ukuyifezekisa (Munday 2016). Kodwa iSikoposi ayithethi nto malunga nenjongo azifumanela yona umlesi, ithetha ngenjongo yesenzo soguqulelo (*isekwangulo mbhali ungentla*). Kungoko umphandi ekhethe ukususela kwiSikoposi ukujonga injongo azifumanela yona umlesi xa elesa ibali esele ligqityiwe. Asingegxili kuyaphi kwinjongo ebisengqondweni yombhali okanye umsunguli woguqulelo kuba abasakwazi kuziphendulela kwesi sigaba. Libali elizithethela ngokwalo, licacise injongo elibhalelwe okanye eliguqulelelwe yona. Yiyo loo nto kugxilwa kwinjongo eqikelelwayo. Emva kwenjongo kuya kulandela eminye imiba yesakhiwo sangaphandle sebali eyile:

- Ukuma kwebali
- Ubaliso lwebali, kunye
- Nomgangatho wolwimi olusetyenzisiweyo.

Esi sakhiwo sijongwa kulandelwa le miba icaciswe apha ngasentla kuzo zombini ezi lwimi kuxoxwa ngazo. Eyona njongo yokukhangela isakhiwo kukujonga umahluko onokuba ukhona phakathi kokuma kwamaphepha, imihlathi nezivakalisi zezi lwimi zombini. Kukho uluvo lokuba izivakalisi nemihlathi yoncwadi lwabantwana kufuneka zibe zifutshane. Olu

lolunye lweempawu ezidla ngokuqaqanjiswa njengeziphambili ekubhalweni koncwadi lwabantwana (Hunt 1991: 62, ecatshulwa nguRudvin noOrlati 2014). Nalapha kolu phando kubandakanywa ukuhlalutywa kobude bemihlathi nezivakalisi ukwenzela ukujonga ukuba ababhali nabaguqulelibabhali bayazibonakalisa na ezi mpawu zokubhalwa koncwadi lwabantwana.

3.3 Isakhiwo sangaphandle samabali akhethiweyo esiNgesi

Apha ngasentla kucacisiwe ukuba kuthathwe isampule yamabali amahlanu (5) kulawo angama-20 akhethiweyo. Le ngxoxo ilandelayo isekelwe kule sampule yamabali amahlanu angala:

Ibali loku-1: *The Wild Fluffalump: A Bedtime Story*

Ibali lesi-2: *The Dove*

Ibali lesi-3: *Refilwe: An African retelling of Rapunzel*

Ibali lesi-4: *Handa's Surprise*

Ibali lesi-5: *I could be anywhere*

Apha ngezantsi kulandela uhlalutyo lwesakhiwo sangaphandle sebali ngalinye kula adweliswe apha ngentla. Uninzi lwala mabali alunonjolwanga, ngaphandle kwebali lesi-5 elinonjolweyo lona. Kodwa ke, ngenxa yoninzi olunganonjolwanga, xa kuthe kwacatshulwa aliyi kubakho iphepha ekucatshulwe kulo.

3.3.1 Ibali loku-1: *The Wild Fluffalump: A Bedtime Story*

Eli libali elimalunga nesilwanyana esizibhaqa sele sigcwele uboya obusenza sibe mhlophe qhwa. Asizazi ukuba siyintoni. Sihamba sidibana nezinye izilwanyana zehlathi, nazo zizama ukusicacisa ukuba siyintoni na; de ekugqibeleni saya kuncedwa yindlovu. Incwadi yeli bali yenziwe ngamaphepha angama-26, anganonjolwanga. Kodwa ubaliso lwebali lufumaneka kumaphepha angama-22, amanye amaphepha (amane) akanamazwi, enziwa

yimizobo kuphela. Ibali eli linemizobo emikhulu egqamileyo nelungele abantwana abasaqalayo ukulesa. Imizobo ngumba obalulekileyo kuncwadi lwabantwana kuba incedisa ekukhuliseni umdla womlesi kwibali elo (Käcklund 2016). Ukubaluleka kwemizobo akupheleli nje ekunikeni umdla kwibali, koko kuncedisa abantwana abalesa ibali elo ukuba bafunde banzi malunga naloo nto izotyiweyo, bafunde nokubaluleka kwemibala ngokwenkcubeko yolo lwimi (Hassanabadi noJavani 2015). Ukubaluleka kwemizobo nemibala kuvela ngohlobo lokuba imizobo yamabali abantwana yenziwa ngemibala egqamileyo, ukuze umntwana olesa ibali afunde banzi malunga nemibala.

3.3.1.1 Injongo yeli bali

Injongo ephambili yeli bali ibonakala ikufundisa malunga neendidi zezilwanyana kunye neentaka zasendle. Apha umbhali uthethisa izilwanyana ngezilwanyana atsho abonise nemizobo yazo. Sibona izilwanyana ezifana nehlosi, igala, inyathi, ingonyama, ingcuka, umkhombe, indlulamthi, indlovu, njalo njalo. Iintaka zimelwe lukhozi nexhalanga. Zikhona iimpawu zezi zilwanyana esithi sikrotyiswe kuzo. Siyeva ukuba inciniba inemilenze emide kuba umbhali uthi:

> *'It's a bird,' said the Buffalo, giving a snort,*
> *'but it can't be an Ostrich, its legs are too short.'*

Siboniswa ingonyama, siphinde sixelelwe iimpawu zayo, nangona nazo zinikwa ngesilandulo. Uqala athi umbhali:

> *'Lion stretched out his paw, …*

aphinde athi:

> *'It can't be a Lion!' giggled Littlest Monkey,*

'It hasn't got claws and its nose is all trunky.'

Oku kubonisa ukuba ingonyama ineenzipho ezibukhali yaye ayinawo umboko. Umbhali uphinda asixelele ukuba isilwanyana esinomboko yindlovu. Uphinda asixelele ukuba indlovu ayipheleli nje ngokuba nombono, koko sisilwanyana esanyisayo. Le njongo ifumaneka kweli bali iyahambelana neyona njongo iphambili yoncwadi lwabantwana – ekukufundisa (Gxekwa noSatyo 2017). Zininzi ke izinto ezinokufundiswa abantwana nanjengoko bengekabi namava atheni ngobomi. Nokufunda malunga nezilwanyana kuyinxalenye yemfundo ekufuneka ayizuze ebalini umntwana nanjengoko esakhula ekuqondeni ilizwe elimngqongileyo.

3.3.1.2 Ukuma kwebali

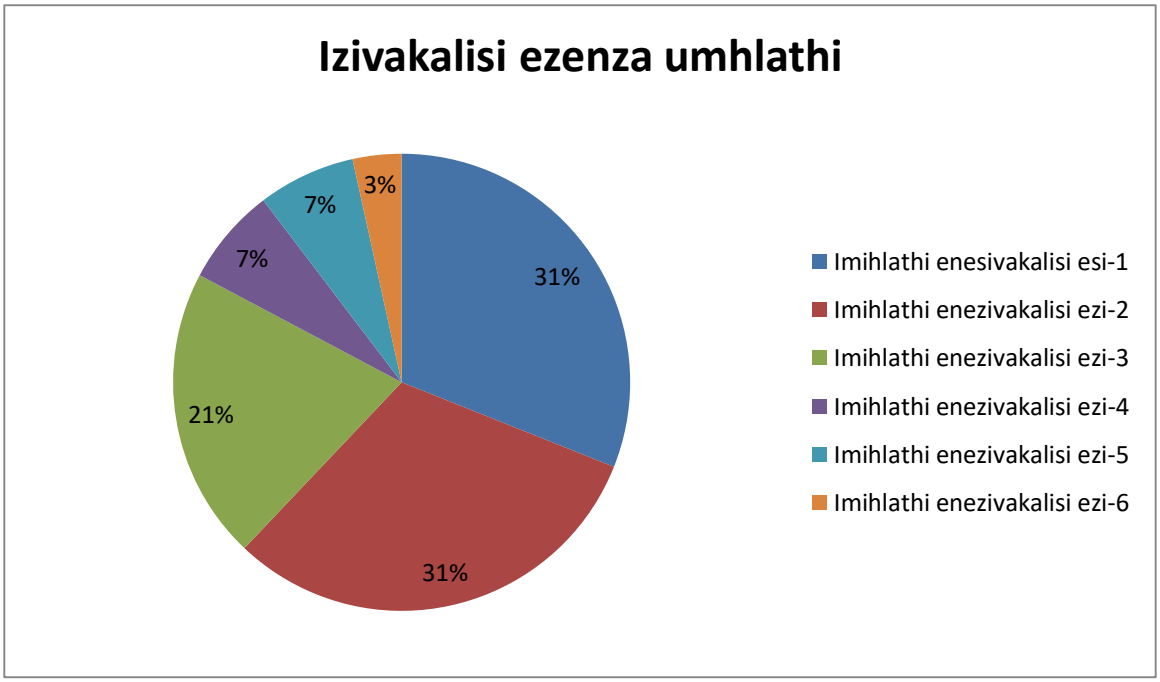
Xa sijonga inani lamaphepha eli bali, singalijonga kumaphepha angama-22, nanjengoko ingawo abhaliweyo nekubaliswa kuwo ibali. Ngoko ke u-100% wethu uya kuba ngamaphepha angama-22. La maphepha akenziwa libali eligcweleyo ephepheni, nanjengoko kufuneka kubekho indawo (enokuba yeyona ininzi) eshiyelwe imizobo. Amaphepha eli bali enziwe yimihlathana emifutshane. Nale mihlathi ayiyomihlathi itheni, nanjengoko umhlathi ukwazi ukwenziwa yimigca emibini enesivakalisi esinye. Ukuba nje sidlulisiwe isicingo, umbhali utsiba umgca aye kubeka esilandelayo. Ibe yimihlathi yebali elibhalelwe abantwana ke leyo. Isishwankathelo semihlathi kwiphepha ngalinye sinokucaciswa ngale theyibhile:

Itheyibhile 1: Inani lemihlathi nezivakalisi

Inani lamaphepha	Inani lemihlathi	Inani lezivakalisi kumhlathi ngamnye
9	9	1
8	9	2
6	6	3
2	2	4
2	2	5
1	1	6
Ewonke: 22	**Iyonke: 29**	**Zizonke: 69**

Le theyibhile ingentla ibonisa ukuba amaphepha amaninzi enziwa yimihlathi enesivakalisi esinye (1). Awona maphepha ambalwa enziwa yimihlathi enezivakalisi ezithandathu (6). Oku kungacaciswa kakuhle ngale tshathi ingezantsi.

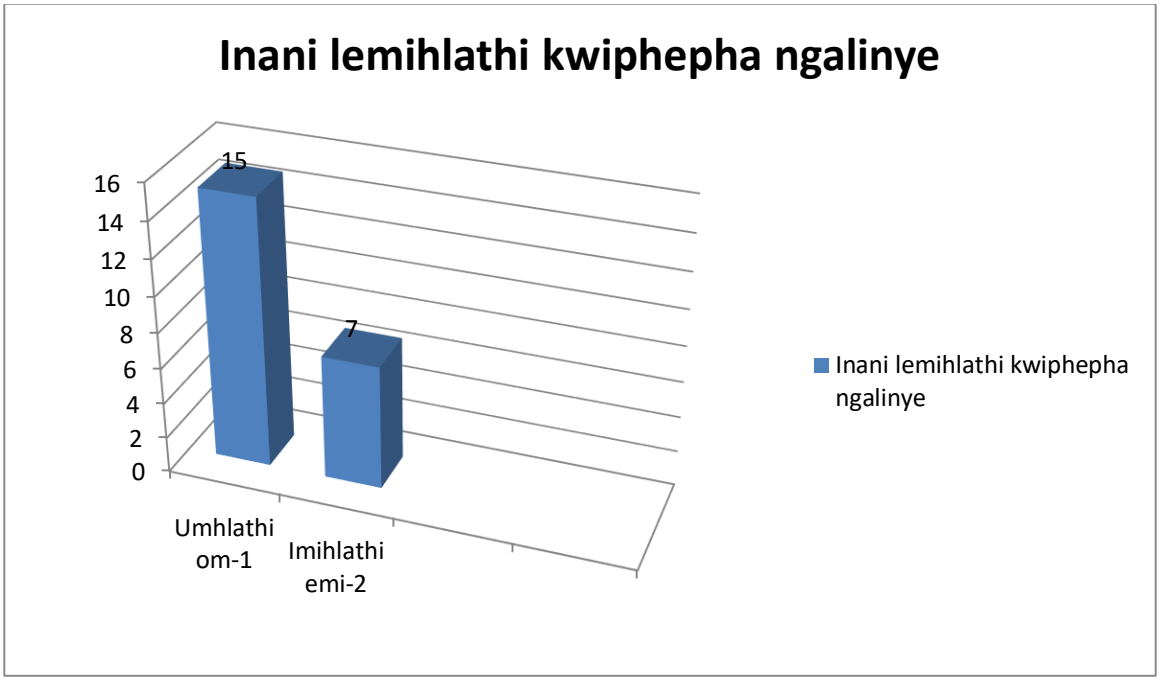
Itshathi 1: Izivakalisi ezenza umhlathi



Kule tshathi ingentla kuboniswa umyinge wenani lezivakalisi kumhlathi ngamnye. Kujongwa ukuba zingaphi izivakalisi ezenza umhlathi. Loo nto iyabuchaphazela ubude bomhlathi. Ama-62% emihlathi yale ncwadi enziwa zizivakalisi ezimhlathi mnye (1) kunye nezimihlathi mibini (2). Inani ngalinye lezivakalisi (esi-1 nezi-2) libambene kuma-31%. Aze awona maphepha enziwa yimihlathi enezona zivakalisi zininzi ibe ngumhlathi omnye onezivakalisi ezithandathu (6), kwi-3%. Phakathi sifumana imihlathi enezivakalisi ezibini (2) ebambene nenezivakalisi ezithathu (3), zibambene nge-7%. Kubekho nemihlathi ezivakalisi zihlanu (5) elandela emva kweyona mihlathi ineyona pesenti iphezulu. Le mihlathi izivakalisi zihlanu yona inama-21%.

Ngokwale theyibhile netshathi ingentla kubonakala ngathi umbhali usebenzise kakhulu imihlathi esivakalisi sinye ngokulingana nemihlathi ezivakalisi zibini. Emva koko wanemihlathi enezivakalisi ezithathu. Emva koko uphinda asebenzise imihlathi enezivakalisi ezine ngokulinganayo nemihlathi enezivakalisi ezihlanu. Kube sele kulandela umhlathi omnye onezivakalisi ezithandathu. Umbhali uphinda abonakale esebenzisa umhlathi omnye okanye emibini kwiphepha ngalinye ngokwale tshathi ingezantsi:

Itshathi 2: Inani lemihlathi kwiphepha ngalinye



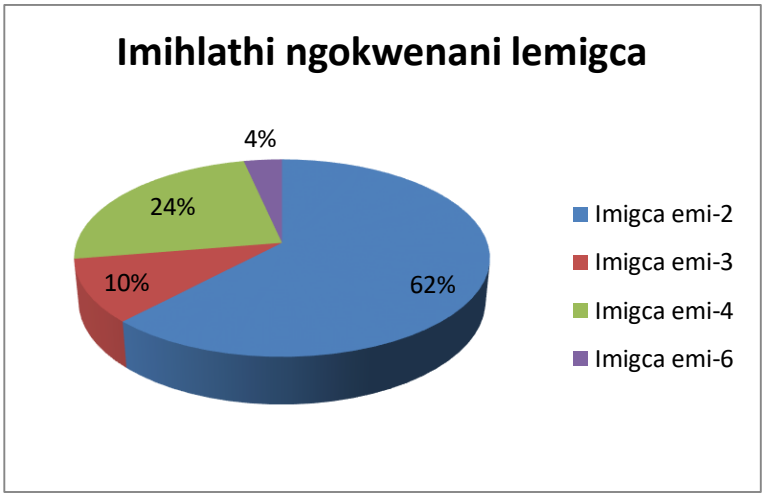
Le tshathi ingasentla ibonisa ukuba eli bali lenziwe kakhulu ngamaphepha amhlathi mnye. Ngumyinge wama-68% owenziwa ngamaphepha amhlathi mnye, ngelixa imihlathi emibini yenza ama-32% ebali xa lilonke. Amaphepha ali-15 kwangama-22 anomhlathi omnye. Aze asi-7 enziwe yimihlathi emibini. Kanti ke nale mihlathi iphinda yahluke ngokobude bayo. Itheyibhile 2 apha ngezantsi ibonisa ukucazululwa kwale mihlathi minye ngokwenani lemigca kumhlathi ngamnye.

Itheyibhile 2: Inani lemigca kumhlathi ngamnye

	Inani lemihlathi	**Inani lemigca**
	18	2
	3	3
	7	4
	1	6
Okupheleleyo	**29**	**79**

Le theyibhile ibonisa ukuba eyona mihlathi mininzi (eli-18) yenziwe ngumhlathi omnye omigca mibini. Ngelixa eyona mihlathi imbalwa isenziwa ngumhlathi omnye omigca mithandathu (6). Kodwa ke kufuneka ubani akhumbule oko bekukhe kwacaciswa malunga nobude bemigca yeencwadi zabantwana. Lo mhlathi umigca mithandathu ngumzekelo waloo mihlathi yenziwe yimigca emifutshane. Nantsi itshathi eshwankathela le Theyibhile 3 ingentla:

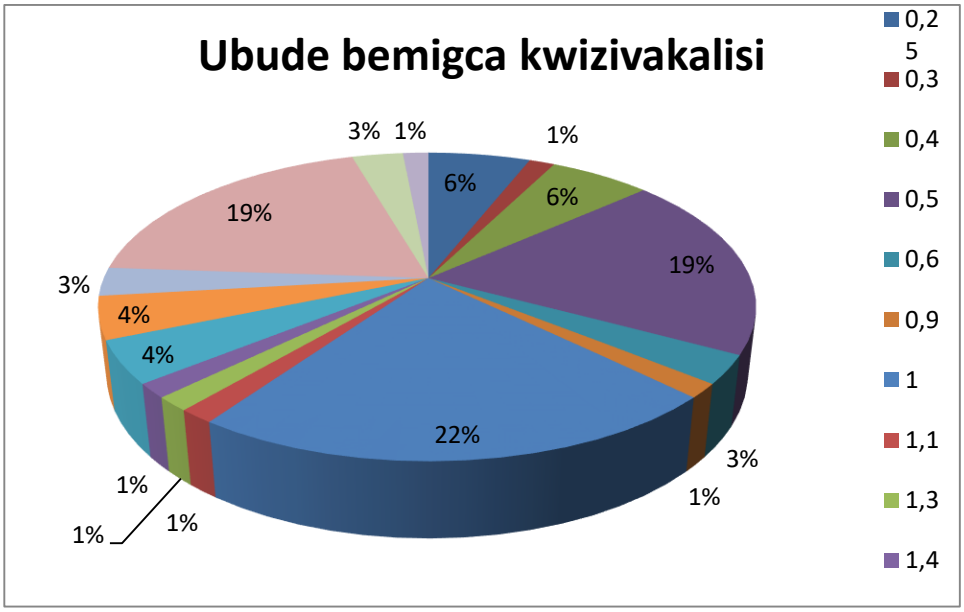
Itshathi 3: Imihlathi ngokwenani lemigca



NgokweTshathi 3 apha ngentla, ngaphezu kwesiqingatha sale ncwadi senziwe yimihlathi emigca mibini (62%). Kuze kweyona ndawo isezantsi kube liphepha elinomhlathi omnye owenziwa yimigca emithandathu (6), owenza i-4%. Phakathi, kufutshane neyona migca imbalwa, yimigca emithathu (3) eyenza i-10% kwakunye nemigca emine (4) ekuma-24%.

ITheyibhile 2 neeTshathi 3 apha ngentla zibonisa ukuba le ncwadi yenziwe kakhulu ngamaphepha amhlathi mnye owenziwa sisivakalisi esinye esinemigca emibini. Lize iphepha elinye lenziwe ngumhlathi omde onemigca emithandathu. Oku kucazululwa kwenani lemigca, izivakalisi nemihlathi akukabubonisi ubude bezivakalisi obuthathwa njengobubalulekileyo kuncwadi lwabantwana. Le tshathi ingezantsi icacisa ubude bezivakalisi ngokwemigca.

Itshathi 4: Ubude bezivakalisi ngokwemigca



Le Tshathi 4 ibonisa ukuba ezona zivakalisi zininzi kakhulu zezo zenziwa ngumgca omnye (ngama-22%) zilandelwe zezo zimigca mibini nezibude busisiqingatha somgca, u-0.5% (ezibambene nge-19%). Kwelinye icala, ezona zivakalisi zimigca mifutshane nezibambene ku-1%, zezo zibude buyi-0.3, 0.9, 1.1, 1.3, 1.4 kunye nezinemigca emi-4.

Iingcali zoncwadi lwabantwana ziphakamisa uluvo lokuba uncwadi lwabantwana lubhalwa ngezivakalisi ezifutshane kuba lulungiselelwa abantwana. Nakule meko ezona zivakalisi zininzi zezi zinomgca omnye. Kodwa kube kukho ezona zisetyenziswe kambalwa, ezimigca ibambene kumyinge o-1%. Lilonke izivakalisi ezilapha zixubile ngokobude bemigca. Apha ngezantsi kujongwa indlela elibaliswa ngayo ibali.

3.3.1.3 Ubaliso lwebali

Ibali eli libaliswa ngendlela enesingqi esithile. Umbhali ulibhali bungomarha, litsho livakale okombongo. Uyawakhetha amagama aza kudala esi singqi sesingqisho asisebenzisayo. Isingqi nesingqisho yinto ebaluleke kakhulu kuncwadi lwabantwana kuba zitsala umdla womntwana (Ntuli 2013). Abantwana bayawathanda amabali, imibongo

nezicengcelezo ezinesingqisho. Isingqisho siqaqambisa loo nto icaciswayo engqondweni yomntwana. Esi singqisho sikwadalwa nangemvanosiphelo, njengakulo mzekelo ulandelayo:

Then Fluffalump set out across the Savannah,
saying, 'What do I eat? I'd like a banana.
And now that I'm thirsty I'd like a cold drink,
but can I drink water? Or will I turn pink?'

Imvanosiphelo esetyenziswe apha ngentla idalwe kukukhetha amagama athile aphela ngendlela efanayo. U*Savannah* utshatiswe no*banana*; ngelixa u*drink* atshatiswe no*pink*. Ukusetyenziswa kwala magama ekupheleni kwemiqolo kubangela isingqisho. Umqolo wesithathu nowesine ibalelwe namagama; umqolo ngamnye wenziwa ngamagama alishumi. Nanku omnye umzekelo:

The Meerkats came up and inspected the thing.
They patted and poked it and asked, 'Can it sing?
It's puffy and fluffy and looks like a bump.
We know what it is! It's a Wild Fluffalump!'

Nalapha ngasentla isingqisho siyavakala yaye kusetyenziswe amagama akhethiweyo. Ukubhalwa okubumbongorha kubonakala nangokuba isivakalisi sishunqulwe phakathi ungekapheli umgca. Luphawu lombongo olo lokushunqula intetho phakathi iye kugqityezelwa ekupheleni kwemigca elandelayo. Imvanosiphelo ibonakala kumagama u*thing* no*sing*, kwakunye no*bump* no*Fluffalump* afumaneka etshatiswe ekupheleni kwemigca yalo mhlathi. Yaye nalapha umqolo wesithathu nowesine yenziwa ngamagama alithoba kumqolo ngamnye.

3.3.1.4 Ulwimi olusetyenzisiweyo nokundindana kwebali

Ulwimi olusetyenziswe kweli bali alunzima kuyaphi, koko lunongiwe. Kusetyenziswe ulwimi olunobukhaphukhaphu, umbhali ebonakala ejonge ukonwabisa nokugcina ibali linomdla. Yiva xa umbhali esithi:

Said Fluffalump, turning to cheeky Hyena,
'Phew! You need a bath. And your teeth could be cleaner!'

La mazwi angentla ngamazwi awenza umhlathi. Ungaba nomfanekiso xa sele lileswa eli bali, umlesi eza kulesa lo mqolo wokuqala, abambe iimpumlo, athi, *'Phew! You need a bath.'* Andule ukunyakama xa esithi, *'And your teeth could be cleaner!'* ngelizwi elingxolayo, kanye okomzali engxolisa umntwana odlala eludakeni. Umbhali uphinda asivezele umlinganiswa olixhalanga, athi:

The Vulture complained,
'Too much fluff and no fat,
even if I was starving I wouldn't eat that!'

Eli xhalanga lithi esi silwanyana sinoboya obuninzi yaye sibhitye kangangokuba ngeke lisitye nokuba sele lisifa yindlala. Umntu olaziyo ixhalanga uyalazi ukuba litya izinto ezifileyo. Ngoko ke akukho mntu unokucinga ukuba lingade libe nento elingayityiyo xa liyibona ifile. Kulo mhlathi ungentla, umbhali usebenzise isihlekiso ukuveza izimvo zexhalanga. Loo nto iya kufuna ukuba nomguqulelimbhali ayiqaphele aze enze njalo nakwinguqulelo yakhe. Kaloku umguqulelimbhali kufuneka athathele ingqalelo uluvo lokuba indlela abonwabela ngayo uburharha bebali umntwana ixhomekeka kwingqiqo namava akhe kwakunye nendlela ezotywe ngayo loo nto ihlekisayo; yaye into ehlekisayo kuluntu oluthile isenokungahlekisi kolunye (Mallan 1993). Kananjalo ngokuya ekhula umntwana usenokungayonwabeli into ebimhlekisa oko ebemncinane.

3.3.2 Ibali lesi-2: The Dove

Eli libali elingoLindi nomakhulu wakhe abazibona behlelelekile emva kwesikhukula. Bebeqhele ukuziphilisa ngokulima, kodwa ngoku umhlaba ukhukulisekile. Bazama icebo lokuphila ngokwakha izinto zobugcisa abaza kuzithengisa emalikeni. Ishishini labo alihambi kakuhle, de uLindi athi mabenze umfuziselo wehobe, bathengise wona. Eli bali lenziwe ngamaphepha angama-28, nalapho ubaliso luqhubeka kumaphepha ali-17, ngelixa amanye amaphepha enemizobo kuphela.

3.3.2.1 Injongo yebali

Eli bali libonakala lijonge ukufundisa ukuba nokuba sekukubi kangakanani na lisoloko likhona isuntswana lethemba. Ithemba lithatha into engekhoyo liyenze into enkulu. Eli bali liqhubeka emva kwesitshi esitshabalalise kwanto, sakhukulisa nomhlaba. Abantu baphelelwe lithemba, ngakumbi abo baziphilisa ngolimo. Kaloku umhlaba awukabikho kwimeko yokuba ube nokulinywa ukuze unike isivuno. Kwakhona, umbhali ukwabonisa ukuba umntu uyakwazi ukuziphilisa ngobugcisa bezandla. Kodwa kufuneka ubani ajonge ukuba yintoni entsha eza nayo kobu bugcisa, angayili ezi zinto sele zixhaphakile kuba azizi kuthengiseka. Nanku uLindi nomakhulu wakhe bephela besindiswa ngumfuziselo wehobe abawuthungileyo bawuhombisa.

3.3.2.2 Ubaliso lwebali

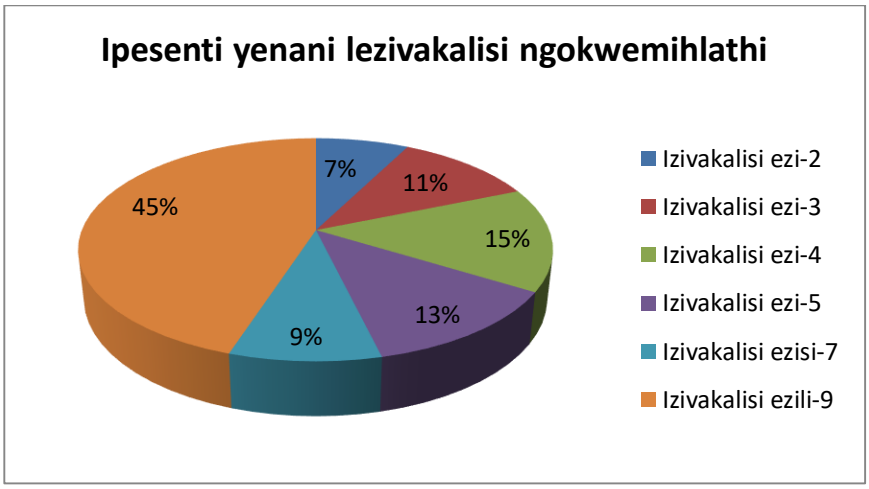
Indlela elibaliswa ngayo eli bali yindlela yobaliso lwesiqhelo. Kusetyenziswa isigama esidla ngokusetyenziswa xa kubaliswa. Umbhali akazami singqi nasingqisho sithile, koko usebenzisa ubugcisa bakhe bokubalisa. Ulwimi lunongiwe apha naphaya. Phofu loo nto iyinto ebonakala izenzekela, inganyanzeliswa ngokukhetha amagama athile. Iphepha ngalinye lebali lenziwa ngumhlathi. Le mihlathi iyahluka ngokobude bayo. Kodwa umhlathi wephepha lesibini (eliliphepha lesi-3 ngokwencwadi) ubhityisiwe kuba ufakwe

kwikholam ethile apha kumzobo webali. Kaloku imizobo iyinxenye ebalulekileyo yebali elibhalelwe abantwana. Owona msebenzi uphambili wemizobo ebalini kukongeza intsingiselo yebali (Hassanabadi noJavani 2015) ukuze aliqonde ngcono umlesi.

3.3.2.3 Ukuma kwebali

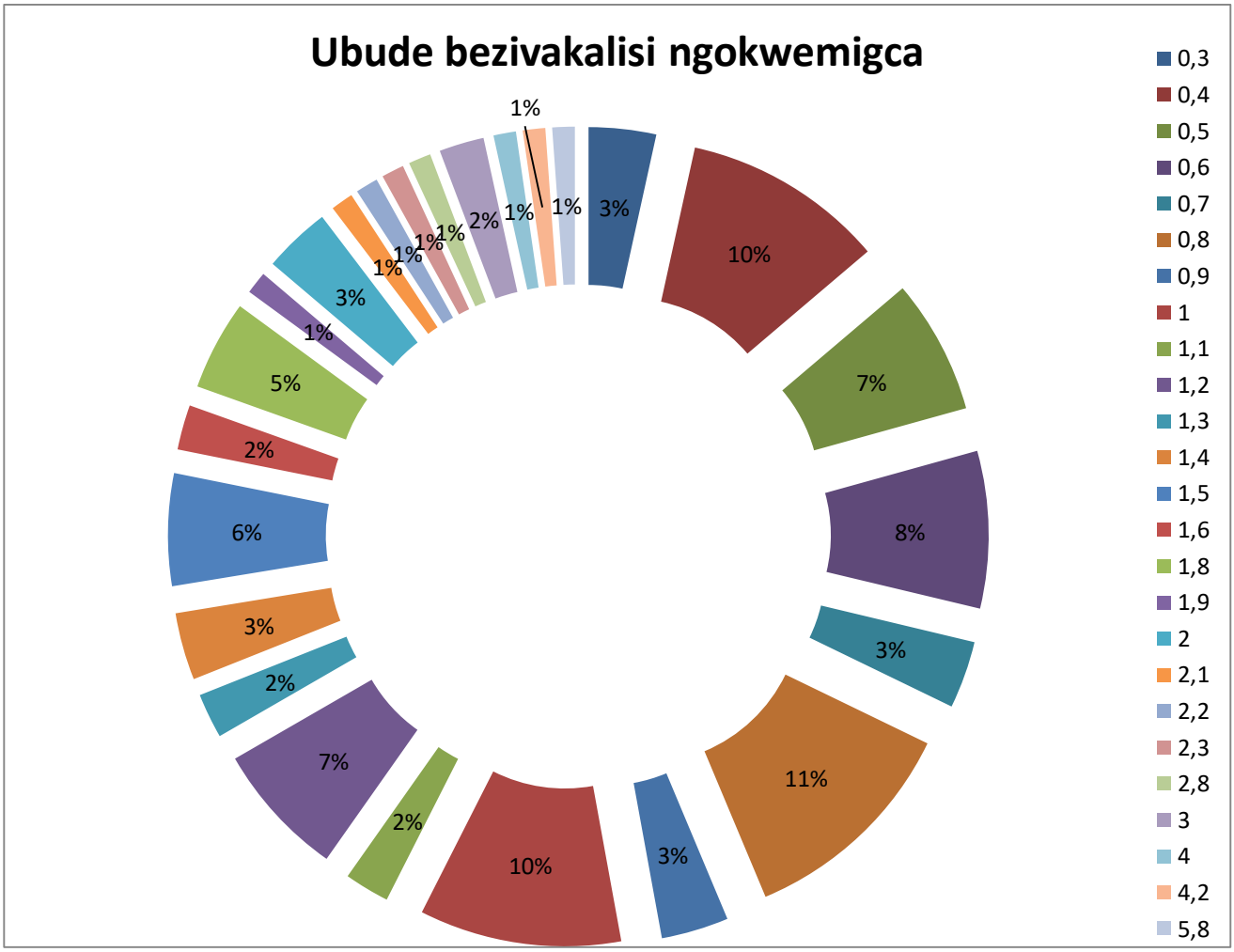
Apha ngezantsi kucazululwa le mihlathi ngokobude bezivakalisi zayo kugxilwe kumaphepha ali-17 abhaliweyo. Ngenxa yokungazinzi kwamanani emigca eyenza imihlathi, kweli bali kujongwa inani lezivakalisi, ngolu hlobo:

Itshathi 5: Amanani ezivakalisi ngokwemihlathi



Le Tshathi 5 ingentla ibonisa umyinge wenani lezivakalisi kumhlathi ngamnye. Ibonisa ukuba awona maphepha maninzi anezinezivakalisi ezili-9, ngomyinge wama-45%. Aze awona maphepha ambalwa enziwe zizivakalisi ezi-2, nge-7%. Oku kubonisa ukuba, nangona incwadi yonke isenziwa ngamaphepha amhlathi mnye, kodwa le mihlathi iyahluka ngokobude bayo. Kanti nezivakalisi ezi zahlukile ngokobude bazo njengoko kubonisiwe kule tshathi ingezantsi:

Itshathi 6: Ubude bezivakalisi



Le Tshathi 6 ingentla ibonisa ukwahluka kobude bezivakalisi ezisetyenziswe ngumbhali kweli bali. Imibala eyahlukeneyo imele ubude obuxelwe apha ecaleni. Ubude besivakalisi bujongwa ngokomgca wentetho kuloo mhlathi. Oko kukuthi xa isivakalisi siphele phakathi, kubalwa ubude baso kuloo mgca, kutsho kuphume ubude obungaphantsi kwenani u-1. Esona sivakalisi sisetyenziswe kakhulu seso singu-0.8, nge-11%. Silandelwa ngu-0.4 ebambene no-1 nge-10%. Ngokuya bunyuka ubude besivakalisi, liya licutheka inani lokusetyenziswa kwazo kweli bali. Noko kunjalo, umbhali ubonakala exube izivakalisi ezide nezifutshane. Iintlobo ezisibhozo zobude bezivakalisi zibambene ku-1%. Kodwa ke kufuneka ubani aqaphele ukuba ubude besivakalisi buxhomekeka kumzobo okwelo phepha. Umzekelo: kukho ubude obuyi-5.8. obungenziwa yimigca epheleleyo ephepheni,

koko umgca ngamnye uqhawuka kwindawo ethile; ze ubude baloo migca bubalwe ngokowona mgca mde kweli phepha.

3.3.3.4 Ulwimi nezithako ezisetyenzisiweyo

Njengoko besele kutshiwo apha ngasentla, ulwimi olusetyenziswe ngumbhali alutyebanga kuyaphi, lulwimi nje lwesiqhelo. Kodwa ke zikhona izangotshe apha naphaya. Umzekelo:

> *Thunder bellowed louder than a herd of bulls, and* ***heavy rains clouds sent floodwaters racing*** *through the Valley of a Thousand Hills. The flood took everything it could gather up in its arms …*

Amazwi akrwelelwe umgca ngaphantsi kwesi sivakalisi singentla abonisa ubaxo. Kuthiwa izulu laliduduma ngaphezu komgqumo womhlambi weenkunzi zeenkomo. Kuphinda kusetyenziswe isihlonipho (esibhalwe ngqindilili), apho kuhlonitshwa kukwekwa amanzi ezikhukula enziwe ngathi anenyama negazi, ayakwazi ukungenela umdyarho. Okokugqibela, amazwi akrwelelwe ngemigca emibini abonisa isimntwiso kuba izikhukula zifaniswa nomntu oneengalo anokubuthela kuzo izinto. Uphinda umbhali asebenzise ubaxo xa esithi:

> *At last the sun forced its way through the cloudy sky.*

Kula mazwi angentla umbhali usebenzise ubaxo ukunika umfanekisontelekelelo welanga lityhudisa phakathi kwamafu lifuna ukuphuma ngaphandle ukuze libonwe lihlabathi. Olu baxo lumenza umlesi azakhele umfanekiso welanga livaleleke phakathi kwamafu, lizama ukuphuma. Uphinda umbhali asebenzise ulunqa ngethuba uMakhulu esenza ngathi akuthengwanga nto kumzukulwana wakhe, uLindi, athi:

Lindi was waiting for her grandmother. She ran out to meet her. "Did they buy your beadwork?" she asked.

"No, they did not," said Grandmother Maloko. Lindi looked sad.

"But they bought your dove, and they have asked us to make more."

Lindi jumped up and down. "I knew it," she said. "I knew the dove was special for us."

Ulunqa sisithako esibalaseleyo kuncwadi. Senziwa ngumbhali ngabom kuba efuna umlesi ahlale eqhuba nokulesa ibali elo. Akubi kudala, ayisombulule loo nto ebeyifihlile.

Zonke ezi zithako zingentla zisetyenziswe ngumbhali kuba efuna ukunonga ibali lakhe. Ubukho bezi zithako bomeleza ukufaneleka kweli bali njengenxalenye yoncwadi. Kodwa zisetyenziswe ngendlela eya kulenza ibali linike umdla kumlesi ongumntwana.

3.3.3.5 Ukundindana kwebali

Xa kujongwa ukundindana kwebali xa lilonke, kuqapheleka ukuba eli bali libaliswa ngendlela endindeneyo. Umhlathi ngamnye uthululela komnye. Akukho nto ibonisa uqhawuko lwezimvo olungafanelekanga. Ibali libaliswa ngendlela elandelelanayo ikwathungelana. Iziganeko ezidluliswa ngumbhali zibekelelene. Isiganeko ngasinye sikhokelela kwesilandelayo de kuye kufikelelwa ekupheleni kwebali. Ngoko ke kungagqitywa kuthiwe izimvo zombhali zindindene kweli bali.

3.3.3 Ibali lesi-3: *Refilwe: An African retelling of Rapunzel*

Le yincwadi engebali lentsomi esekelwe kwintsomi yesiNgesi ethi *Rapunzel*, nethe yabaliswa isekelwe kwinkcubeko yabeSuthu. Indoda nomfazi abahlala eLesotho banqwenela inzala. Umfazi ufumanisa ukuba ukhulelwe, aze athandise ngemifino ekunokuthiwa yimithwane. Ibali lesiNgesi lithi ngamagqabi ethanga. Yimithwane ke leyo

ngesiXhosa. Ngelishwa, le mithwane ifumaneka kwigadi yegqwirha elaziwayo. Indoda imana isiya kuyeba apho de ibhaqwe. Igqwirha linyanzela esi sibini ukuba sithembise ukuba siza kubuyisa imithwane yalo esele siyibile ngokulinika loo mntwana uya kuzalwa. Bayayenza loo nto lize limvalele emqolombeni de aye kuncedwa yinkosana, ethe yamtshata ekugqibeleni.

3.3.3.1 Injongo

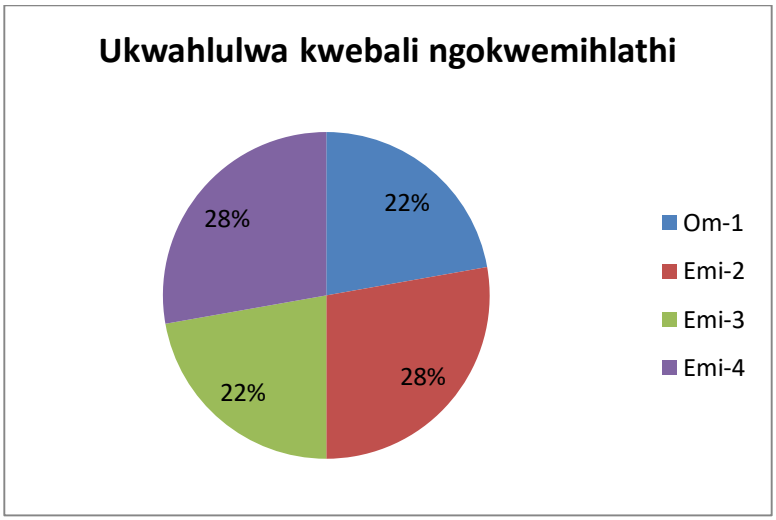
Eli bali lijonge ukubonisa inkcubeko yabeSuthu. Sifumanisa ukuba xa besengxakini abeSuthu (njengeentlanga ezininzi zaseAfrika) baya emagqirheni, basilele abaphantsi ibhekile. Saziswa nangokutya kwabo, apho kuthethwa ngamagqabi ethanga. Kaloku omnye wemisebenzi yentsomi kukufundisa malunga nezinto eziqhubeka ekuhlaleni, kodwa loo nto yenziwe ngendlela eyonwabisayo (Sanusi 2015; Zotwana 1996). Kule ntsomi umbhali ukwalumkisa umlesi ukuba aqonde ukuba isenzo ngasinye siba nesiphumo. Ngoko ke kufuneka umntu aqiqe phambi kokuba enze. Yaye akubalulekanga ukuba uthi xa ufuna into, ukhawuleze wenze isivumelwano ongasiqiqisanga. Jonga aba bazali bathembisa ngokunika igqwirha usana lwabo ukuba lize liluthathe lwakuzalwa; ekubeni bebesoloko benxubele ukufumana umntwana. Abacingi malunga neziphumo zesi sithembiso sabo. Into abayijongayo kukuba beza kufumana imithwane athandisa ngayo umfazana lo ngeli thutyana asakhulelweyo. Nakweli bali kuphinda kuvezwe ukuba nokuba imeko sele isithini akukho mfuneko yakulilahla ithemba. Kaloku ekugqibeleni izinto ziyalunga nokuba bezimbi kangakanani. Nanku noRefilwe (lo mntwana uzelwe sesi sibini waza wanikwa igqwirha) esindiswa litshawe sele encamile ngobomi bakhe.

3.3.3.2 Ukuma kwebali

Eli bali liyincwadi emaphepha angama-30 xa kuqukwa namaphepha angabhalwanga nto, anemizobo kuphela. Ubaliso olunamazwi kuqhubeka kumaphepha ali-18. Amaphepha

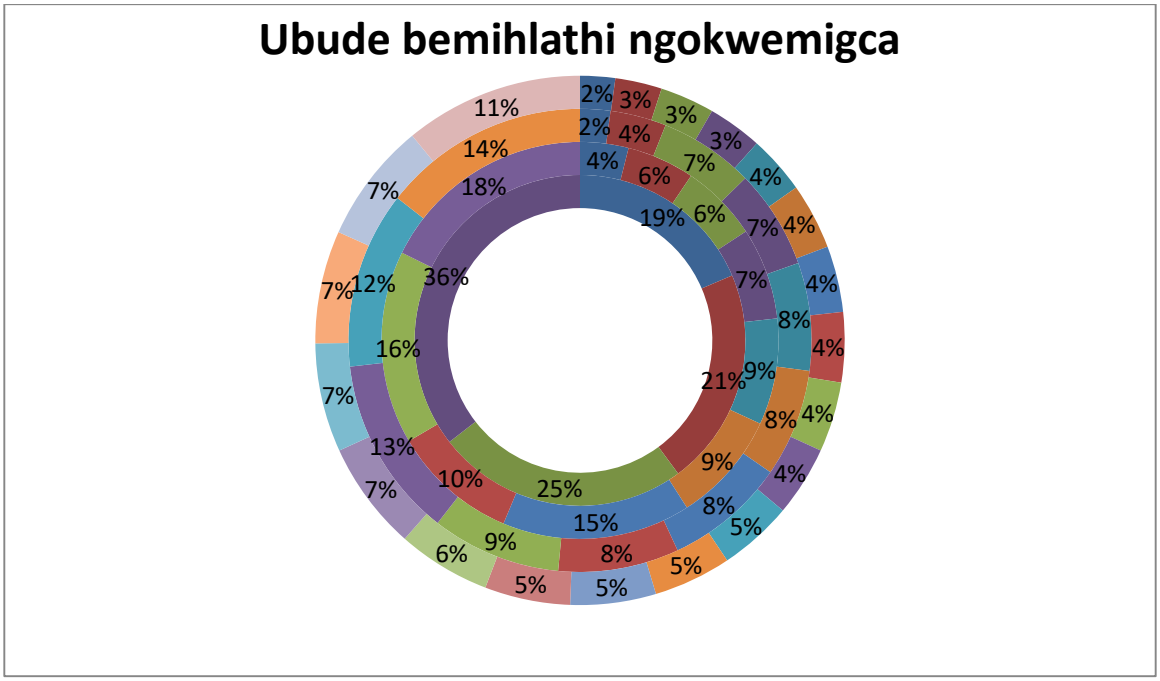
ekubaliswa kuwo ahlulwe ngokwemihlathi enemigca ngemigca. Le mihlathi ingacazululwa ngolu hlobo:

Itshathi 7: Ukwahlulwa kwebali ngokwemihlathi



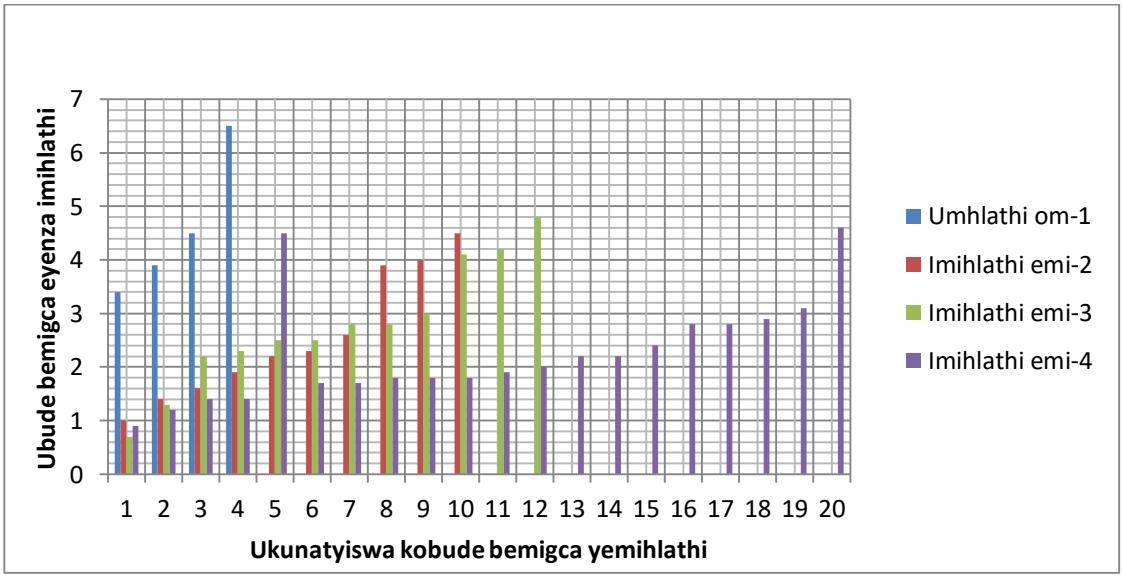
Le tshathi ingentla ibonisa ukuba amaphepha emihlathi emnqakathi, amhlathi mnye (1) nemi-3, ayalingana (ngama-22%), ngelixa awemihlathi engekho mnqakathi, amihlathi mibini (2) nemine (4), nawo elingana (ngama-28). Nokuba ukwenze ngabom na umbhali okanye okanye kuzenzekele, kodwa le nto ikwenza kube lula ukwahlula inani lemihlathi yeli bali. Noko kunjalo, obu bulula buyatshintsha xa le mihlathi uyiqwalasela ngokobude bayo. Oku kuboniswe kule tshathi ingezantsi:

Itshathi 8: Ubude bemihlathi ngokwemigca



Obu bude bemihlathi bungaphinda bucaciswe ngale tshathi ingezantsi:

Itshathi 9: Ubude 2 bemihlathi ngokwemigca

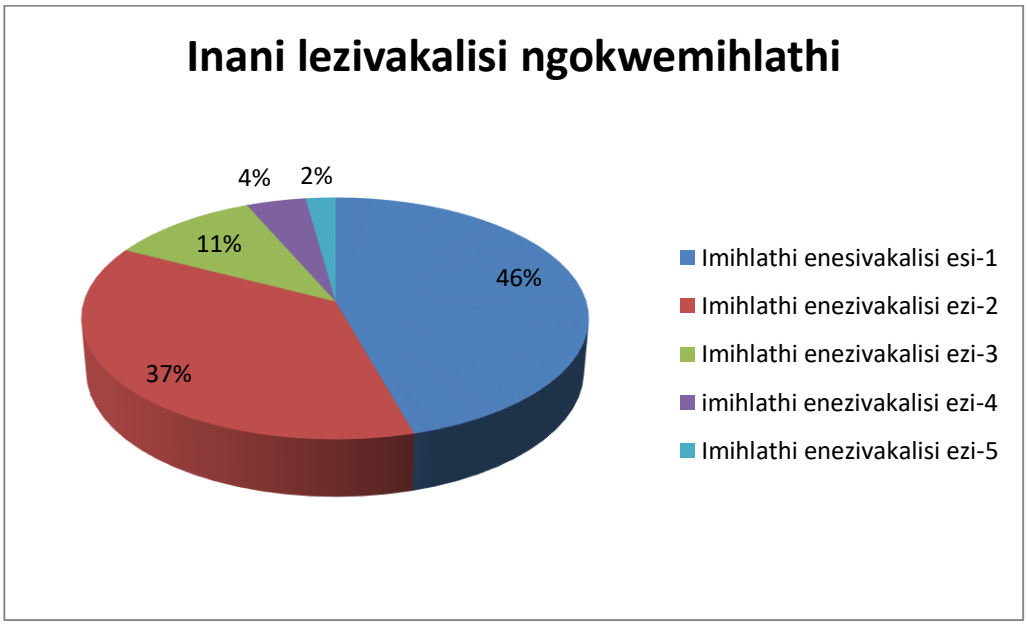


Kule Tshathi 8 no-9 apha ngentla, isangqa ngasinye nombala ngamnye zimele ubude obahlukileyo bemihlathi. Esona sangqa siphakathi (kwiTshathi 8) sesamaphepha enziwa ngumhlathi omnye (1), size esona singaphandle sibe sesamaphepha enziwa yimihlathi emine (4). Owona mhlathi mde ufumaneka kwiphepha elinomhlathi omnye, usenziwa yimigca ebude buyi-6.5 (ngama-36%). Owona mgca mfutshane ufumaneka kwiphepha elinemihlathi emithathu, wona unobude obungu-0.7 (nge-2%). Le tshathi ibonisa ukuba le ncwadi yimihlathi enobude obahlukeneyo.

Umbhali usebenzise iindidi ezimbini zemihlathi. Leyo ibambene ngama-28%, eyimihlathi emibini (2) kunye naleyo mine (4). Kuphinda kubambane amaphepha amhlathi mnye (1) kunye nalawo amihlathi mithathu (3), ngama-22%. Nangona le nto isenokuba yinto ezenzekeleyo nje ingacwangciswanga, kodwa imihlathi emnqakathi ibambene ngomyinge ofanayo, ze naleyo ingekho mnqakathi yabambana ngomyinge okwafana. Kodwa ke ubude bemigca yale mihlathi abunjalo bona, njengoko kubonisiwe kule Tshathi 9 ingentla.

Xa olu baliso lucazululwa ngokwenani lezivakalisi kumhlathi ngamnye, lungaboniswa ngolu hlobo lukule tshathi ingezantsi.

Itshathi 10: Inani lezivakalisi ngokwemihlathi



Le Tshathi 10 ibonisa ukuba kweli bali eyona mihlathi mininzi inesivakalisi esinye (ngama-46%), ilandelwe zezibini (2) (ngama-37%). Eyona mihlathi imbalwa yileyo inezivakalisi ezihlanu (5) (nge-2%). Kufutshane neyona mihlathi imbalwa kulandela leyo inezivakalisi ezibini (2) (nge-4%). Kuphinde kubekho imihlathi enezivakalisi ezithathu (3), nayo ekwambalwa (nge-11%). Oku kubonisa ukuba nangona le mihlathi isahluka ngokobude. Kodwa eyona mininzi yenziwa sisivakalisi esinye ilandelwa yileyo inezivakalisi ezibini.

3.3.3.3 Ubaliso nenkcubeko yebali

Eli bali libaliswa ngokwenkcubeko yesiNtu, eyabeSuthu. Abalinganiswa abaphambili bathi bakuzibona bengafumani bantwana, bahambe amagqirha, basile notywala. Kusetyenziswa negama lesiSuthu xa kuthethwa ngemithwane – u-'morogo' othetha imifino gabalala (nantoni na engamagqabi aluhlaza aphekwayo). Umbalisi ufaka umlinganiswa oligqwirha elinegadi yamathanga. Eli gqwirha linxityiswe ngokwesiSuthu. Uphinda umntwana ozelweyo aphothwe iinwele. Loo nto yinto edla ngokweziwa kwiinwele ezinde nokuba zezaluphi na uhlanga, nangona ingabaNtu abadume ngokuphotha iinwele. Kubaliso lwakhe, umbalisi uphinda afake amagama esiNguni. Sidibana nesikhuzo u-'hhayi' no-'Ha!' esinokuthi sisiZulu okanye isiXhosa.

3.3.3.4 Izinongo zebali

Uphawu oluqaqambileyo ekubalisweni kwentsomi kukuba iba namazwi okuvula nawokuvala. EyesiNgesi yona intsomi inokuqalwa ngokuthi, *'Once upon a time'*, okanye amazwi akumila kunjalo. La mazwi adla ngokulandelwa yindawo elenzeka kuyo ibali kunye nokwaziswa kwabalinganiswa. Nale intsomi iqalwa ngelizwi elithi '*Once'*, olandelwa kukwaziswa ukuba eli bali liqhutyelwa kwiintaba zaseLesotho. Emva koko saziswa ngabalinganiswa. Intsomi iphethwa ngamazwi okuvala. EyesiNgesi idla ngokuba ngu-*'and*

they lived happily ever after'. EyesiXhosa ibe ngu-'Phela phela ngantsomi' (Bongela 1991). Oku kuthetha ukuba ulwimi ngalunye lunendlela yalo yokuvula nokuvala intsomi.

Isakhiwo sale ntsomi sibonakala ngokucacileyo. Inesiqalo: apho saziswa ngabalinganiswa, sixelelwe ngendawo nexesha eliqhubeka ngalo ibali. Emva koko siboniswa ingxaki: umfazi wale ndoda uthandisa ngemifino kodwa akanayo. Umlinganiswa uzama iindlela zokujongana nale ngxaki akuyo. Indoda inyuka isehla ikhangela le mifino athandisa ngayo umfazi wayo. Kulandela uvuthondaba: apho zonke izinto zikwelona nqanaba liphezulu. Esi sibini sinikezela ngomntwana waso ebekukudala simdinga size sibuyele ebugxwayibeni bangaphambili. Kuze kulandele utyhilo-ndaba nesiphelo: apha zonke iingxaki zithi zisombululeke litsho lisongwe ibali (Bongela 1991; Jafta 1978). URefilwe udibana netshawe elimsindisayo ebugxwayibeni bakhe, ze ligqibele ngokumtshata.

3.3.4 Ibali lesi-4: *Handa's Surprise*

Le yincwadi yabantwana abancinane abaqalayo ukulesa. Inamaphepha angama-24, nangona amanye engabhalwanga nje, iyimizobo kuphela. Ubaliso olubhalwe ngamazwi lufumaneka kumaphepha ali-13. UHanda utyelela umhlobo wakhe, uAkeyo. Uzimisele ukumphathela iziqhamo azithandayo. Kodwa akaqinisekanga ngesona siqhamo sithandwa nguAkeyo. Upakisha iintlobo ezisixhenxe zeziqhamo engobozini, aze azithwale entloko. Unethemba lokuba uAkeyo uya kuba naso nokuba sinye isiqhamo asithandayo. Indlela eya kuloAkeyo idlula ehlathini. Izilwanyana zihamba zizidaphela, ziseba iziqhamo entloko kuHanda. Kodwa kwenzeka isothuso ekugqibeleni, ngokuthi kubekho isilwanyana esimgcwalisela ingobozi yakhe ngeethangarini, ebengazipakishanga yena. Kanti zezona zithandwa ngumhlobo wakhe.

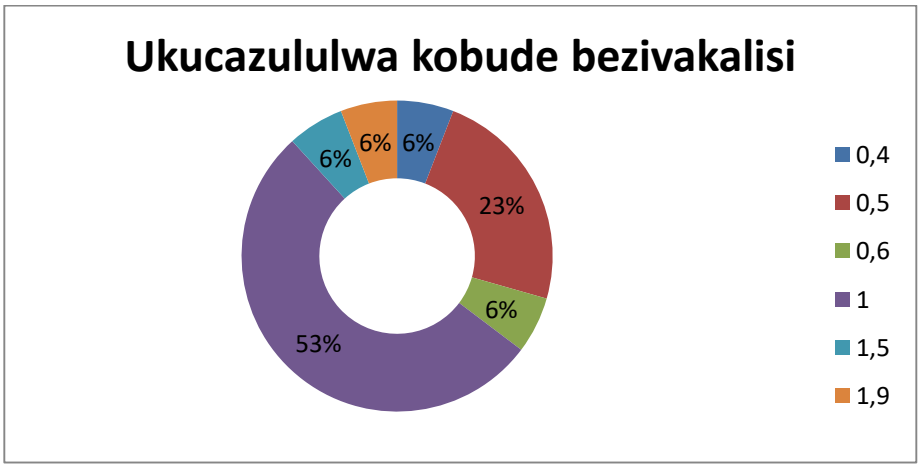
3.3.4.1 Injongo yebali

Kweli bali umbhali ufundisa umlesi malunga neendidi ezahlukeneyo zeziqhamo nezilwanyana. Nemizobo ekweli bali igqamisa iziqhamo nezilwanyana. Umlesi unikwa iindidi ezisibhozo zezi ziqhamo kunye nezilwanyana ezisibhozo eziquka neentaka. Kumaphepha angaphambi kokubaliswa kwebali kunikwa ezi ziqhamo kuthethwa ngazo, kuxelwe namagama azo. Ze kwangasemva kokubaliswa kwebali kunikwe imizobo yezi zilwanyana nezi ntaka bezisebalini kunye namagama azo.

3.3.4.2 Ukuma kwebali

Eli bali lenziwa ngamaphepha angama-24 xa ewonke, kudibene awobaliso nawemizobo angenamazwi. Amazwi afumaneka kumaphepha ali-13 kuphela. Uninzi lwamaphepha enziwa sisivakalisi esinye, nangona ekhona nje amaphepha amabini enziwa zizivakalisi ezibini nezine. Kanti ke nezi zivakalisi azilingani ngokobude, njengoko kuboniswe kule tshathi ingezantsi:

Itshathi 11: Ubude bezivakalisi zebali



Ngokwale Tshathi 11 ilapha ngentla, ngaphezu kwesiqingatha sezivakalisi ezikule ncwadi zezo zenziwa bubude obungumgca omnye (1) (ngama-53%). Emva kwazo kulandela ezo

zibude buyi-0.5 (ngama-23%). Ekugqibeleni kubambene nge-6% kubude obahlukeneyo obungu-0.4, u-0.6, u-1.5 kunye no-1.9. Oku kubonisa ukuba eli bali litshatshele ngesivakalisi ezimgca mnye, ze indawo engaphantsi nje kancinane kwisiqingatha sale ncwadi yenziwe zizivakalisi ezixubileyo.

3.3.4.3 Ubaliso nezinongo zebali

Eli bali libaliswa ngomgca omnye kwibali ngalinye. Kunjalo nje le migca ide ingagqibi nesivakalisi kwezinye iimeko. Kodwa akhona amaphepha amathathu awenziwa yimigca emibini iphepha lilinye. Kuyo yonke loo nto ibali libaliswa ngendlela elula efanele abantwana. Kukho uphindaphindo olusekuqaleni komqolo. Kude kube kathathu imiqolo iqala ngokuthi, *'Will she like the …'* kuze kolandelayo kube ngu-*'or the…'* kwemibini ekumaphepha alandela la ano-*'Will she like the …'*. Uphindaphindo lutsala umdla womntwana, yaye lumenza alikhumbule ngcono ibali (Ntuli 2013). Olu phindaphindo luphawu oluqaqambileyo lokubaliswa kwamabali abantwana.

Olunye uphawu olugqame kubaliso lweli bali kukusetyenziswa kwezichazi ezinika umfanekiso-ntelekelelo ohlupheza izivamvo zencasa. Isiqhamo ngasinye sichazwa ngezibaluli ezibini ezisiqaqambisayo nezisenza sirhaleleke nangakumbi. Ezi zichazi zisetyenzisiweyo zikwaphuhlisa olu phindaphindo lucaciswe apha ngasentla. Uphindaphindo ngumba obalulekileyo kuguqulelo kuba lwenza ibali livakale njengebali elibhalelwe abantwana kuba lutsalela umdla wabantwana ekuleseni ibali elo (Chunhua 2014). Nangona zicacisa iziqhamo ezahlukeneyo, izichazi ezisetyenzisiweyo zenza isingqisho esithile kuba kaloku isivakalisi siphela ngegama lesiqhamo.

3.3.5 Ibali lesi-5: I could be anywhere

Eli libali labantwana abancinane abakwinqanaba lokuzilesela. Libaliswa ngendlela efanele abantwana abancinane, lisebenzisa umntu wokuqala. UThandi uzazisa njengohlala

noMakhulu kunye noPepi ongumqhagi wakhe. Kubonakala ngathi abazozityebi kuloThandi; impilo yabo ikumgangatho nje osisiseko. UThandi uzidalela amaphupha okuzonwabisa ngokwemeko akuyo. Uthatha imeko nganye akuyo ayithelekise neyezityebi. Kodwa kuko konke oku kuzakhela kwakhe inqaba emoyeni uThandi, eyona meko ayithanda kakhulu kuxa esingethwe nguMakhulu wakhe emambathishe ngengubo.

3.3.5.1 Injongo yebali

Apha umbhali ubonisa ukuba intlupheko yinto yasengqondweni yaye ulonwabo alulawulwa kukuba nezinto. Umntu uyakwazi ukuthi engenanto kodwa onwabe ngelo suntswana analo. Okubalulekileyo kukuba umntu akwazi ukuzakhela ubomi ngaloo nto anayo. Ngomlinganiswa wakhe, umbhali uthelekisa ubomi bomntu ohluphekayo kunye nobo bomntu osisityebi. Ndaweni yokuba lo mlinganiswa unguThandi azisizele ngemeko yakhe yokungathathi ntweni, uzakhela ilizwe lakhe yedwa; apho azibona engasweli nto. Le nto imenza ahlale onwabile. Noko kunjalo, umbhali uphinda abonise ukuba uthando lubaluleke ngaphezu kwayo yonke into. Kuzo zonke ezi nqaba azakha emoyeni lo mlinganiswa, kodwa eyona ndawo onwaba kuyo kuxa esingethwe nguninakhulu kuba kulapho uthando lukhoyo.

3.3.5.2 Ukuma kwebali

Eli bali lahlukile kula mane angentla, amana esiba namaphepha anemizobo kuphela. Lona linamazwi ebali kuwo onke amaphepha. Lenziwa ngamaphepha ali-15, nangona eqala ukubala kwiphepha lesi-2 aze aye kuphela kwiphepha le-16. Iphepha ngalinye lenziwa ngumzobo onamazwi emazantsi okanye phezulu. Kumaphepha ali-15 ebali, mabini kuphela awenziwa yimihlathi emibini, nayo isenziwa zizivakalisi ezimbalwa kakhulu. Esinye isibini semihlathi senziwa yimiqolo emithathu nemibini; ze esesibini senziwe yimiqolo emithathu kunye nomqolo omnye. Onke amanye amaphepha enziwa ngumhlathi omnye. Amaphepha eli bali emi ngolu hlobo:

Itheyibhile 3: Ukuma kwamaphepha ebali

Inani lemihlathi kwiphepha ngalinye	**Inani lezivakalisi kwiphepha ngalinye**	**Umyinge (ngee-%)**
7	1	41
7	2	41
2	3	12
1	4	6
Iyonke: 17	**Zizonke: 31**	**Uwonke: 100**

Le Theyibhile 3 ingentla icazulula eli bali ukuba lakheke njani ngokwemihlathi. Le theyibhile ayijongi nje imigca yemihlathi, koko ibala inani lezivakalisi kumhlathi ngamnye. Ibonisa ukuba umbhali usebenzise kakhulu inani elilinganayo lemihlathi eyenziwa zisivakalisi esinye (ngama-41%) kunye nezibini (ngama-41%). Imihlathi embalwa yenziwa zizivakalisi ezine (nge-6%) kunye nezivakalisi ezithathu (nge-12%). Oku kubonisa ukuba eli bali libaliswa ngezivakalisi ezimbalwa kwiphepha ngalinye.

3.3.5.3 Indlela yobaliso

Uphindaphindo lubonakala lusetyenzisiwe nakweli ibali. Umbhali uthanda ukuphetha iphepha lakhe ngokuqhawula isivakalisi ngamazwi athi, *'I could be …'* (kabini) okanye athi, *'I am…'* kungenjalo athi, *'I can be…'*; mazwi lawo athi adale ukuba iphepha elilandelayo liqale ngokugqibezela oko bekuthethwa kwiphepha elidlulileyo. U-*'I am…'* yena uphinda amsebenzise ukuqhawula imihlathi yakhe (kwiphepha 13). Andule ukuqhawula isivakalisi ekupheleni kwephepha ngokuthi, *'I can…'.* Konke oku kuqhawulwa kwezivakalisi ezisekupheleni kwephepha okanye komhlathi kubangela isingqi esibuphindaphindorha. Singaqhawulwa phakathi isivakalisi, umlesi ongumntwana sele esazi ukuba ingqondo kaThandi iza kubhadula abe kwilizwe lakhe. Nomlesi ulindele imeko yentlalo engafaniyo nale aphila yona lo mlinganiswa.

3.4 Isakhiwo sangaphandle samabali esiXhosa

Amabali esiXhosa ekuxoxwa ngawo ahambelana nalawo esiNgesi kuxoxwe ngawo apha ngentla. Nazi izihloko zawo:

Ibali loku-1: *Imfukumfuku yasendle: Ibali lokulalisa abantwana*

Ibali lesi-2: *Ihobe*

Ibali lesi-3: *URefilwe: Ubaliso kwakhona lwase-Afrika*

Ibali lesi-4: *Isothuso sikaHanda*

Ibali lesi-5: *Ndingabakho naphina*

Kwingxoxo emalunga nesakhiwo samabali esiNgesi kuqalwe ngokunika intshayelelo malunga nebali ngalinye. Kula mabali esiXhosa ayisazi kuchatshazelwa kuba abaguquleli bawo babonakala bewaguqulele enjengoko enjalo. Umyalezo babonakala bewudlulise unjengoko unjalo. Ukunika intshayelelo yebali ngalinye kungathetha ukuba kuza kuphindwa le ngcaciso ibinikwe phantsi kwesiNgesi. Nakula esiXhosa amabali akanonjolwanga maphepha amabali amaninzi (ngaphandle kwebali lesi-5), njengoko bekunjalo nasesiNgesini. Ngoko ke ingxoxo ayizi kuba nalo iphepha ekucatshulwe kulo.

Nenjongo yamabali esiXhosa ayahlukanga kuleyo yawesiNgesi. Kaloku imizobo ekwibali lesiNgesi iyafana naleyo ikwibali lesiXhosa. Injongo egqanyiswe esiNgesini ibonakala idluliselwe ngokukuko esiXhoseni. Abalinganiswa bebali lesiNgesi babonakala bedluliselwe benjalo ukuya kwibali lesiXhosa. Umahluko nje ngowokuba kuloo mabali anezilwanyana kutshintshe nje igama lesiNgesi lesilwanyana kwabhalwa elesiXhosa. Eyona nto kugxilwa kuyo apha ngezantsi kukuma kwebali kunye nolwimi olusetyenziswe ngumguqulelimbhali ukubalisa ibali.

3.4.1 Ibali lesiXhosa 1: *Imfukumfuku yasendle: Ibali lokulalisa abantwana*

Eli bali libaliswa ngendlela enika umdla emntwaneni. Umbalisi wesiXhosa unendlela yakhe yokumgcina umlesi abambelele ekuleseni le ncwadi. Ubuncwane bolwimi buya kucaca xa kucaciswa banzi malunga nolwimi apha ngezantsi (ku-3.7). Kodwa phambi koko kuqala kujongwe ukuba limi njani eli bali.

3.4.1.1 Ukuma kwebali

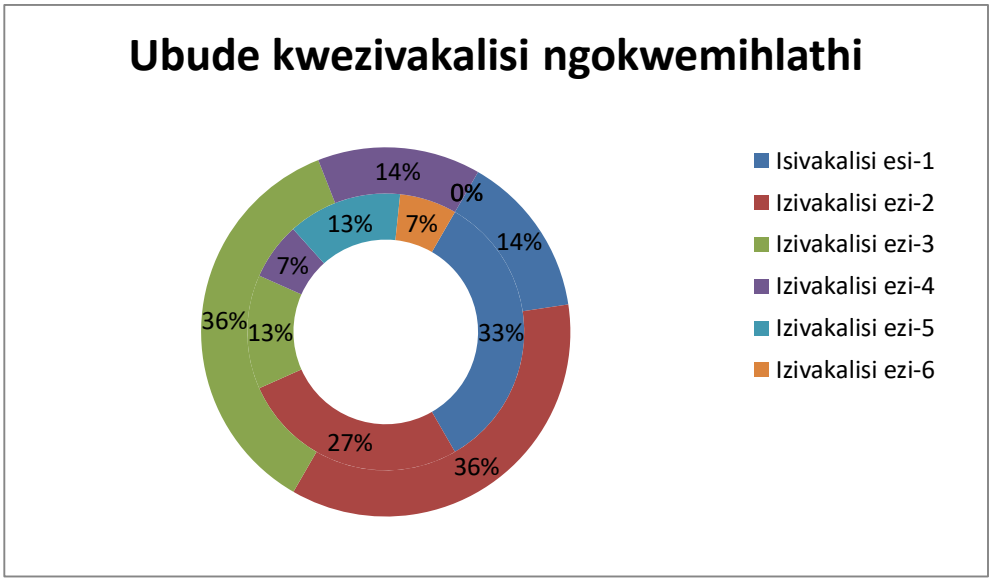
Eli bali lime ngokufanayo nelesiNgesi kuba iphepha ngalinye lithetha oko bekuthethwe esiNgesini yaye ngokomzobo ofanayo nalowo ubusesiNgesini. Ibali xa lilonke lenziwa ngamaphepha amhlathi mnye nemibini; ngokwale ndlela iboniswe apha ngezantsi:

Itheyibhile 4: Inani lezivakalisi ngokwemihlathi

Inani lemihlathi	Uphindeko lwenani	Ipesenti
1	15	68
2	7	32
Iyonke	**29**	**100**

Le Theyibhile 4 ingentla ibonisa ukuba awona maphepha maninzi enziwe ngumhlathi omnye (1) (ngama-68%). Imihlathi emibini yona ifumaneka kumaphepha asi-7, isenza ama-32%. Oku akwahlukanga koko bekuqhubeke kwibali lesiNgesi. Kodwa ke ukhona umahlukwana ongephi oqapheleka xa kucazululwa izivakalisi nemigca yebali lesiXhosa nelesiNgesi, njengoko kubonisiwe kule tshathi ingezantsi:

Itshathi 12: Izivakalisi ngokwemihlathi

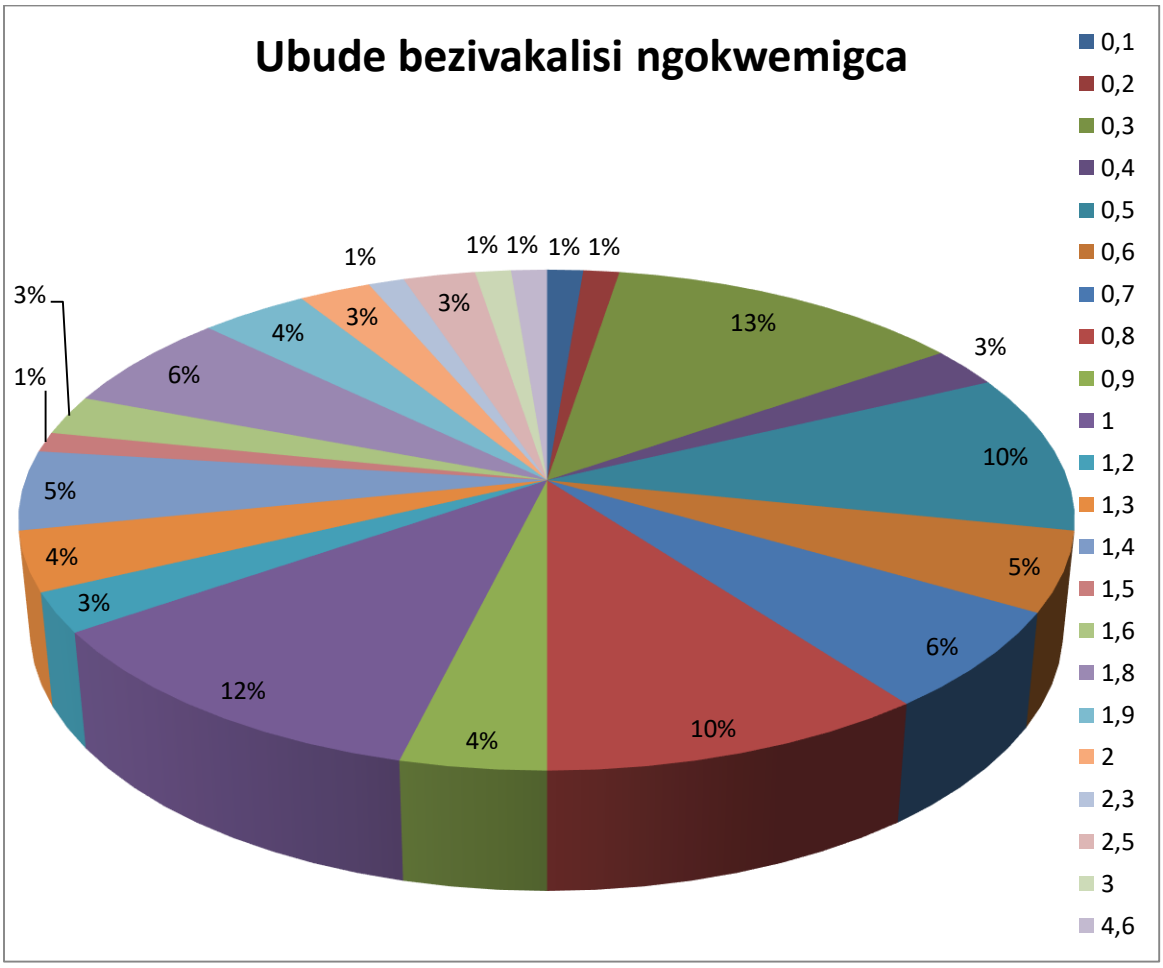


Le Tshathi 12 ingentla ibonisa ubude bezivakalisi ngokwemihlathi. Njengoko kubonisiwe kwitshathi, eli bali lenziwa ngamaphepha anomhlathi omnye kunye nanemihlathi emibini. Le tshathi ibonisa ukwahlulwa kwaloo mihlathi ngokwezivakalisi. Isangqa esingaphandle sibonisa izivakalisi ezikumhlathi omnye, ngelixa esingaphakathi sibonisa izivakalisi ezikwimihlathi emibini (2). Ngokwale tshathi, owona myinge uphezulu ngama-36% ekubambene kuwo izivakalisi ezibini (2) kunye nezithathu (3) ukumaphepha anemihlathi emibini. La maphepha amihlathi mibini aphinde abambane nge-14% kwimihlathi enesivakalisi esinye (1) kunye nenezivakalisi ezi-4. La maphepha amihlathi mibini akanazo izivakalisi ezi-5 nezi-6, ezifumaneka kulawo amhlathi mnye ngomyinge ophantsi oli-13% ne-7%, ngokulandelelana kwazo.

Amaphepha amhlathi mnye wona acaciswa yile tshathi njengagqame ngemihlathi esivakalisi sinye, esikuma-33%, ilandelwa yileyo inezivakalisi ezi-2 (ngama-27%). Eyona mihlathi imbalwa yenziwa zizivakalisi ezine (4) nezithandathu (6), ezibambene nge-7%. Njengokuba imihlathi ezivakalisi zithathu (3) ihamba phambili kumaphepha amihlathi mibini, kula amhlathi mnye ikumyinge obusezantsi, oli-13%.

Xa kuthelekiswa amaphepha amhlathi mnye kunye nalawo amihlathi mibini kubonakala ngathi umguqulelimbhali usisebenzise kakhulu isivakalisi esinye (1) kumaphepha amhlathi mnye (ngama-36%), waza wasisebenzisa kambalwa kumaphepha amihlathi mibini (nge-14%). Oku kuxutywa kwamanani ezivakalisi kusenokuba yinto nje ezenzekeleyo. Okanye umguqulelimbhali ubenenjongo ethile ebefuna ukuyiphuhlisa ngamanani ezivakalisi awasebenzisa kumhlathi ngamnye. Kodwa ke kufuneka iqapheleke into yokuba nakweli ibali eminye imihlathi yenziwa zizivakalisi ezifutshane kakhulu, ngakumbi leyo inemigca emithathu (3) ukuya kwemithandathu (6), apho athe umphandi xa ejonga ubude bomgca akawubala njengomgca opheleleyo, waba noo-0.3, 0.6 (ngokobungakanani besivakalisi emgceni), njalo njalo, njengoko kubonisiwe kwitshathi 13 apha ngezantsi:

Itshathi 13: Ubude bezivakalisi ngokwemigca



Le Tshathi 13 ibonisa indlela ezicazululwe ngayo izivakalisi ngokobude bemigca. Njengoko bekukhe kwacaciswa ngaphambili, umgca ngamnye ubalwa ngokobungakanani bawo xa uthelekiswa nowona mgca mde. Le tshathi ingentla ibonisa ukuba ezona zivakalisi zininzi zenziwa bubude obuyi-0.3 (nge-13%). Emva kwayo, kufuphi kakhulu, kulandela ezenziwa ngumgca omnye (1) (nge-12%). Kuze kulandele izivakalisi ezibude buyi-0.5 no-0.8, ezibambene kwi-10%. Ekugqibeleni kubambene izivakalisi ezibude buyi-0.1, 0.2, 1.5, 2.3, 3 kunye no-4.6; zonke zibambene ngo-1%. Oku kubonisa ukuba ubude bezi zivakalisi buxubile nangona kukho ezi zine zihamba phambilana kunezinye. Kwakhona, kufuneka ubani akhumbule ukuba nezi zibude bumigca mi-2 ukuya ku-4.6 zibangelwa kukuma kwephepha, kuba kukho nendawo egcwaliswe yimizobo yebali.

3.4.1.2 Ubaliso lwebali nesigama esisetyenzisiweyo

Indlela alibalisa ngayo umguqulelimbhali eli bali ibonakala inika umdla kumlesi ongumntwana. Usebezisa izinongo ezibalulekileyo kuncwadi lwabantwana. Ezo zinongo zibonakala xa kujongwa isigama esisetyenziswe ukunonga eli bali esifana nophindaphindo, imfanozandi nezifanekisozwi ukulenza linike umdla ibali lakhe. Kwaigama elinikwa esi silwanyana singazaziyo, elemfukumfuku, linophindaphindo kuba lisisibizo esakhiwe kwisenzi u-‘fukufuku’, obonisa into enoboya obuninzi. Nantsi eminye imizekelo ebonisa ezi zithako:

> Ngelixa atsiba-tsibayo, egqoloda egqabadula echwayitile ugile imbewu kumthi womqhaphu.

Ukusetyenziswa kwesiqhakancu somphambili-nkalakahla esinelizwi, u/gq/, kubangela imfanozandi kwesi sivakalisi singentla. Le mfanozandi luphawu olubalulekileyo kuncwadi lwabantwana kuba ayipheleli nje ekugxininiseni isandi eso koko ikwadala isingqi esithile. Le mfanozandi iphinda ibonakale kwesi sivakalisi silandelayo:

Iwele phantsi okwekhephu likhithika.

Kulo mzekelo ungentla kuphindwe isidubuleli ngaphandle samakhuhlangubo esinohahazo, u/kh/. Esi sandi sisetyenziswe kumagama amabini alandelelanayo saza sadala le mfanozandi. Ukuphindwa kwesi sandi kudala esi singqi besixelwe kumzekelo ongaphambili. Yiyo loo nto sibalulekile kuncwadi lwabantwana.

Ukusetyenziswa kwesifanekisozwi kuyabonakala kwesi sivakalisi singezantsi:

Yatsho iyifunqula ngomboko wayo omhle, yaya nayo echibini apho yafika yayithi nkxu emanzini.

Isifanekisozwi u-'nkxu' sibonakala sisetyenziselwe ukunika umfanekiso-ntelekelelo wendlela efakwe ngayo imfukumfuku emanzini. Oku kubonisa ukuba ayifakwanga ngokucothayo, ngokuthi mhlawumbi kuqalwe ngeenyawo okanye intloko. Ivele yafakwa yonke ngokupheleleyo ngexesha elinye. Izifanekisozwi zibalulekile kuncwadi lwabantwana kuba, ngaphandle kokunandiphisa ibali, zikwabonisa uqoqosho ekusetyenzisweni kwamagama.

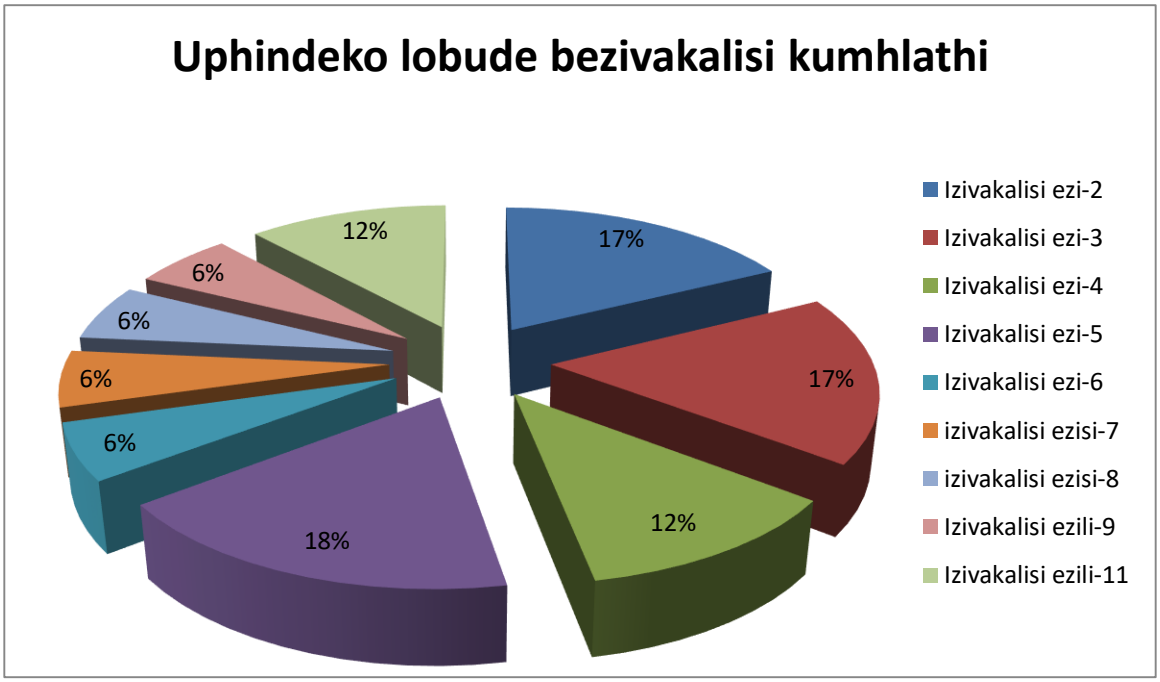
3.4.2 Ibali lesiXhosa 2: *Ihobe*

Eli bali libonakala ngathi libali elilungiselelwe abantwana abasele bekwazi ukuzilesela. Linemizobo emininzi. Iphepha ngalinye lenziwe yimizobo. Linamaphepha anemizobo namazwi kunye nalawo anemizobo nje kuphela. Izivakalisi zithande ukuba zidana, nangona nje iphepha lingade libe nemigca epheleleyo yezivakalisi. Kwiphepha ngalinye kubakho isithutyana esiseleyo esinemizobo kuphela, singabi namazwi. Loo nto itsho yenze ukuba izivakalisi zingalingani nobude bephepha. Apha ngezantsi kucaciswa indlela elakhiwe ngayo eli bali ngokwemihlathi, izivakalisi nemigca.

3.4.2.1 Ukuma kwebali

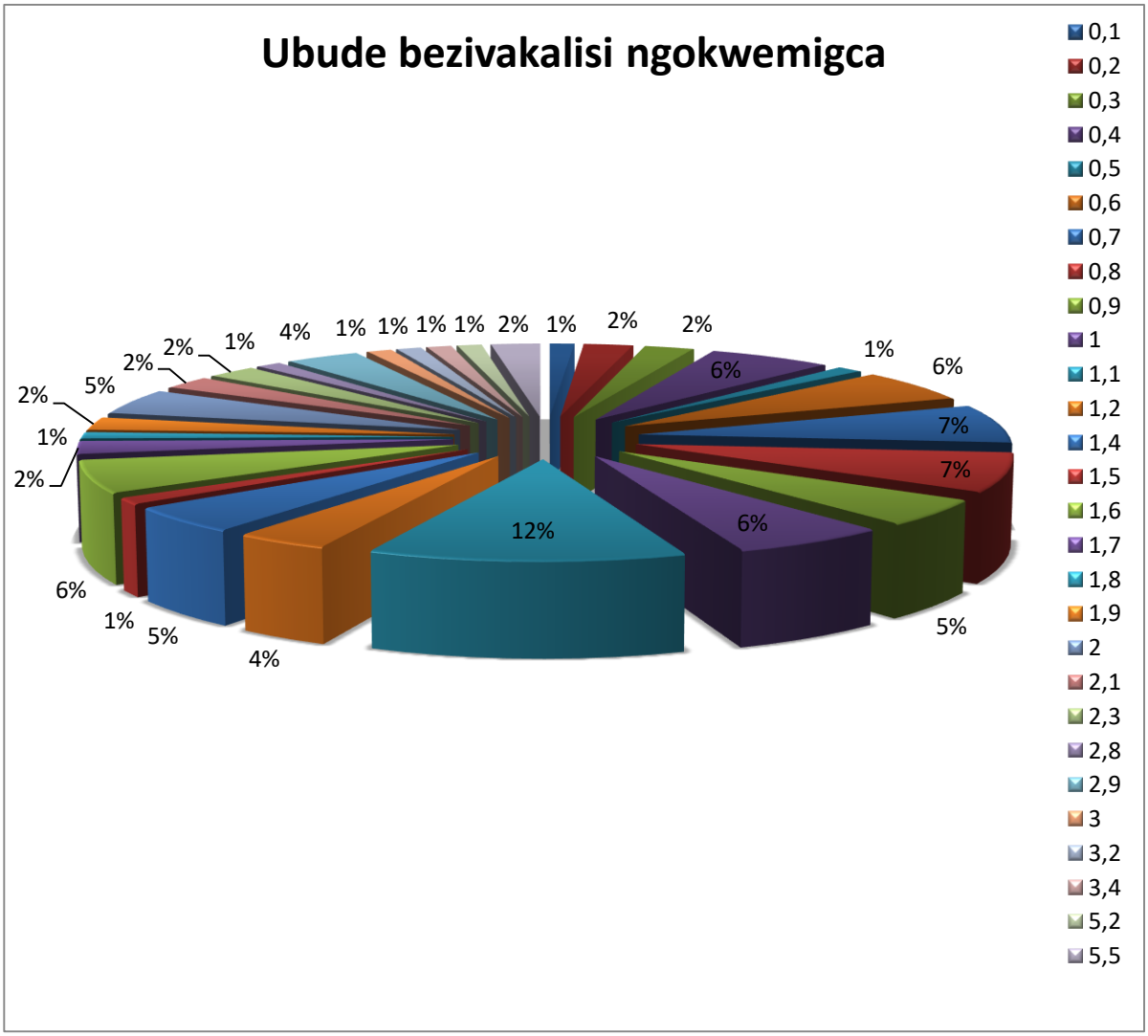
Eli bali lenziwe ngamaphepha angama-28 xa kuqukwa nalawo anemizobo nje kuphela, engenamazwi. Kodwa ali-17 amaphepha anamazwi. Iphepha ngalinye lenziwa ngumhlathi omnye odibeneyo. Le mihlathi iyahluka ngokwenani lezivakalisi ezifumaneka kuyo. Inani lezivakalisi ezifumaneka kumhlathi ngamnye lingacaciswa ngokwale tshathi ingezantsi:

Itshathi 14: Inani lezivakalisi kumhlathi ngamnye



Le tshathi ingentla ibonisa ukuba elona nani lezivakalisi liphindwe kaninzi kwimihlathi lelo lezivakalisi ezihlanu (nge-18%), zilandelwa zezibini nezithathu (nge-17%). Elona nani lezivakalisi liphindeke kambalwa kwimihlathi lelo lezivakalisi ezithandathu (6), ezisixhenxe (7), ezisibhozo (8) nezilithoba (9) (zibambene nge-6%). Xa sijonga le Tshathi 14, singatsho ukuba eli bali lenziwa yimihlathi eyahlukeneyo. Uninzi lwamaphepha lwenziwa yimihlathi enezivakalisi ezithandathu (6) ukuya kwezilithoba (9), ngelixa amanye amaphepha esenziwa yimihlathi enezivakalisi ezibini ukuya kwezihlanu. Kubalulekile ukuba sijonge nobude bezi zivakalisi sithetha ngazo. Le tshathi ingezantsi ibonisa ubude bezivakalisi ngokwemigca:

Itshathi 15: Ubude bezivakalisi ngokwemigca



Le tshathi ingentla ibonisa ukuba ezona zivakalisi zide zezo zenziwa bubude obuyi-1.1, ngo-10%. Obona bude bumbalwa bobo bezivakalisi eziyi-0.1, 0.5, 1.5, 1.8, 2.8, 3 ukuya ku-5.5; zonke zibambene ngo-1%. Phakathi kwazo kukho zivakalisi ezibude bahlukeneyo. Ubude obumigca ingu-2.8 ukuya ku-5.5 bubonisa ukuba eli bali linazo izivakalisi ezide. Ngokwemo yalo, ambalwa amaphepha abubanzi bucutheke kakhulu. Uninzi lwamaphepha abulingana nephepha. Loo nto ithethe ukuba umguqulelimbhali usebenzise izivakalisi ezifutshane kakhulu, ezifutshane, ezide kunye nezide kakhulu.

3.4.2.2 Ubaliso lwebali

Eli bali libaliswa ngendlela enika umdla kumlesi. Umguqulelimbhali usebenzisa ulwimi olunongiweyo noluvakala kamnandi ezindlebeni zalowo ulilesayo. Usebenzisa izivakalisi ezinobude obahlukeneyo, ukususela kwezo zifutshane ukuya kwezide, njengoko kubonisiwe kwiTshathi 15 apha ngasentla. Usebenzisa ulwimi oluthande ukuba qathana, ukuze abalesi bafunde banzi malunga nentetho yesiXhosa. Umzekelo:

> Bonke abo bantu kuloo loliwe inye kuphela into ababethetha ngayo, zizandyondyo nomonakalo eziwenzileyo, imbubho eziyihlwayeleyo kumntu nakwizilo.

La magama abhalwe bukekela abonisa ubuqatha obuthile obusetyenziswe ngumguqulelimbhali kwibali lakhe; phofu elandela umgangatho wolwimi lwesiNgesi. Umguqulelimbhali ubesenokusebenzisa ulwimi oluqhelekileyo athethe ngemvula okanye imvula enkulu endaweni yezandyondyo, athethe ngabantu ababhubhileyo, imfuyo efileyo nezityalo ezitshabaleleyo, endaweni yembubho; okanye athethe ngembubho eziyenzileyo izikhukula ezo, endaweni ye*ziyihlwayeleyo*. Kodwa ubonile ukuba makangene nzulwana kulwimi ukuze umlesi olesa eli bali afunde banzi nangokuchuma kolwimi lwesiXhosa. Nanku omnye umzekelo:

> Baqala ke bakhwahlaza etyesini kaMakhulu bekhangela izinto ababeza kuzisebenzisa – ucingo, izipeleti, irhali, kunye namaso.

Apha kusetyenziswe igama ‘ukukhwahlaza’ elidla ngokusetyenziswa xa bekulinyiwe kwaza kwavunwa. Xa ke ngoku umntu usiya kugqwaba anokukufumana kuloo ntsimi okanye igadi ebilinyiwe, kuthiwa uyakhwahlaza. Eli gama lisetyenziswe kwimeko yokukhangela, kuba uMakhulu noLindi bakhangela izinto abaza kuzisebenzisa. Ukunongwa kwezivakalisi kubonakala ngokusetyenziswa kwezifanekisozwi ukonga amazwi omguqulelimbhali. Umzekelo:

Walipha umbona uLindi. Walibukela liwuchola-chola. Lalilambe kakhulu. Labuya zada zantathu iintsuku elo hobe belipha ukutya litye. Shwaka nya alabe libuye emva koko.

Kulo mzekelo ungentla ukusetyenziswa kwesifanekisozwi kubangele ukuba umguqulelimbhali angantyuntyi kwintetho yakhe. Usebenzise nje izifanekisozwi ezizizifanokuthi u-'shwaka' no-'nya'. Loo nto yenze ukuba onge amazwi, amazwi awasebenzisayo abe mbalwa kunalawo ebeya kuwasebenzisa ukuba ebengasebenzisanga zifanekisozwi. Ezi zifanekisozwi ngamagama afumaneka kwiilwimi zesiNtu ezifana nesiXhosa, azifumaneki esiNgesini (Finnegan 2012). Umguqulelimbhali uzisebenzisele ukuze ibali lesiXhosa livakale njengebali loqobo kolu lwimi yaye kungabikho nto intama ukuba luguqulelo. Yile nto ikhuthazwa yithiyori yeSikoposi le; ukuba intetho ivakale njengentetho yoqobo kulwimi ekusiwa kulo, ukuze yamkeleke kubalesi bolu lwimi.

3.4.3 Ibali lesiXhosa 3: *URefilwe: Ubaliso kwakhona lwase-Afrika*

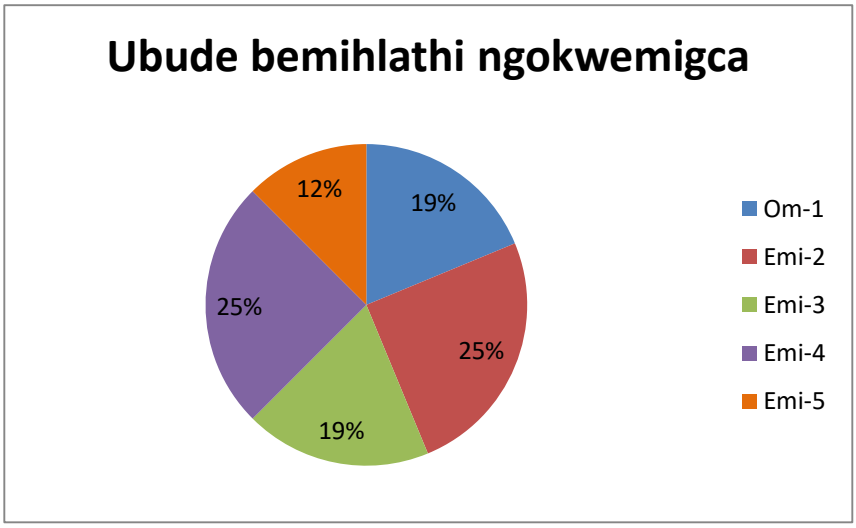
Eli bali libaliswa ngendlela enika umdla. Umguqulelimbhali usebenzisa ulwimi olucacileyo nolungenakuntsonkotha kutheni. Ulwimi lwakhe uhamba elunonga ngezithako ezithile apha naphaya. Kodwa okubalulekileyo kukuba zonke ezi zithako zisebenzisa ulwimi olungafuni ngcaciso. Umguqulelimbhali wahlule eli bali ngokwemihlathi eyakhiwe ngezivakalisi ezibude bahlukeneyo.

3.4.3.1 Ukuma kwebali

Eli bali lakhiwe ngamaphepha angama-22 anemizobo onke. Kodwa ubaliso lwamazwi luqhubeka kumaphepha ali-16. Ngoko ke xa kujongwa ukuma kwebali kuya kujongwa amabali ali-16. Eli bali lahlukile kwamanye aguqulelweyo asele ecaciswe apha ngentla. Lona libonakala linamanani amaphepha ahlukileyo kulawo ebali lesiNgesi. Libonakala

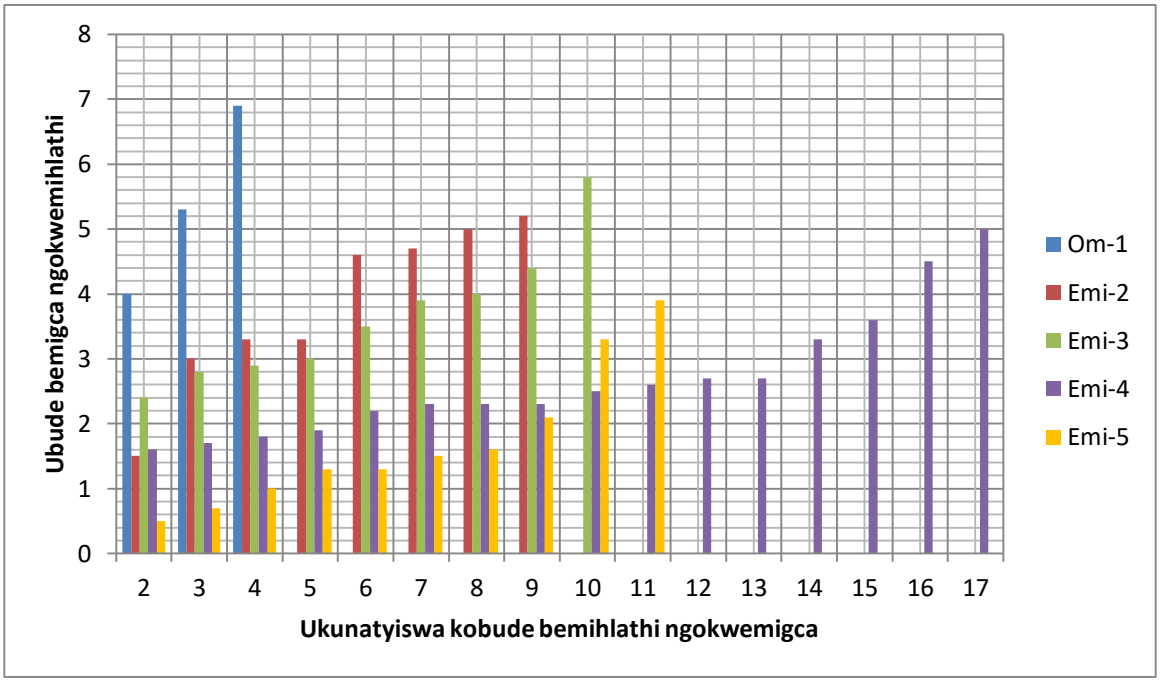
libushwankathelwa kunelesiNgesi kuba amaphepha elesiNgesi angama-30 yaye libaliswa kwali-18. Kukho amaphepha amane (4) emizobo akhoyo esiNgesini abe engekho esiXhoseni. Noko kunjalo, imihlathi yebali lesiNgesi iyalingana naleyo yelesiXhosa. Umahluko kukuba maxa wambi esiNgesini imihlathi ethile iyahlulwa ngokwamaphepha ze esiXhoseni ifumaneke kwiphepha elinye. Imihlathi yeli bali iboniswe kule tshathi ingezantsi:

Itshathi 16: Inani lemihlathi eyenza ibali



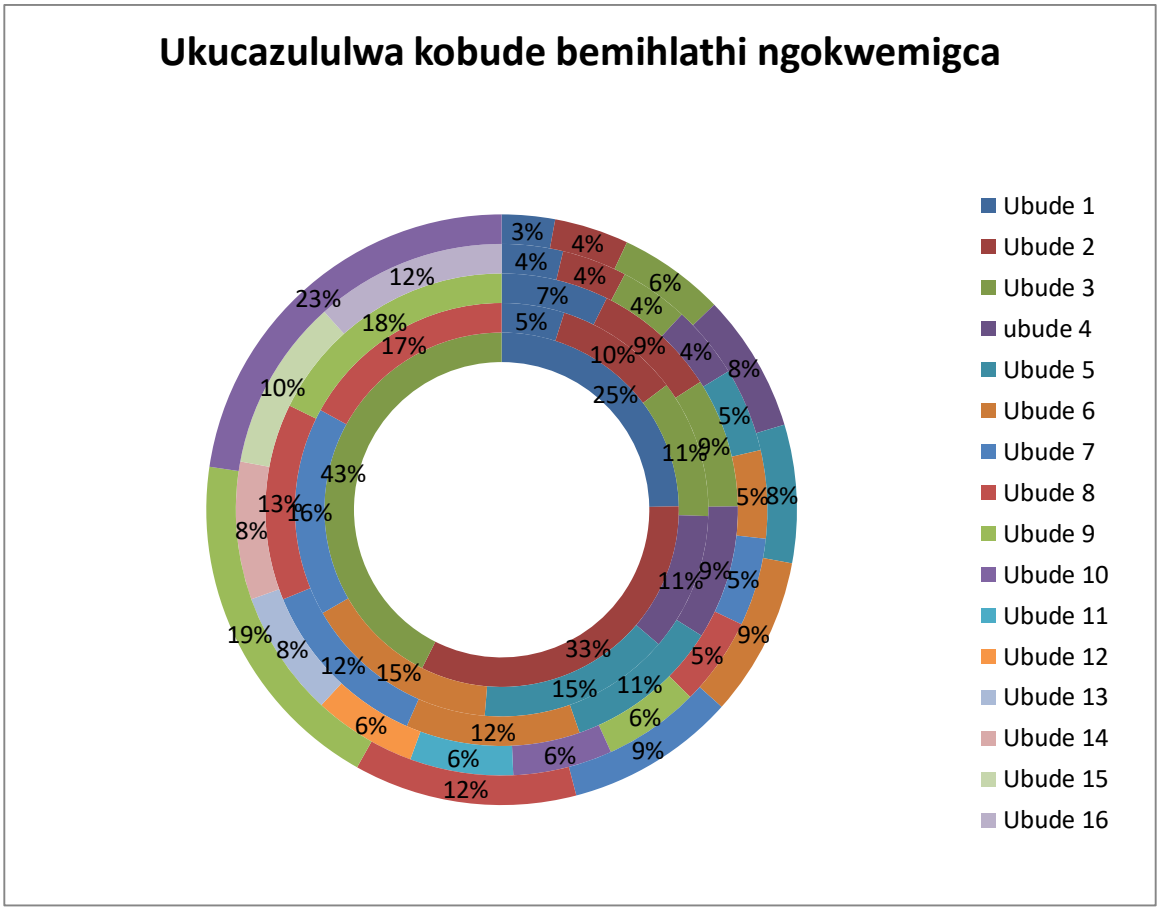
Le tshathi ingentla ibonisa ukuba izibini zobude bemihlathi zibambene ngomyinge ofanayo. Amaphepha amihlathi mibini (2) abambene nalawo amihlathi mine (4), ngama-25%, ngelixa amhlathi mnye (1) abambene nalawo amihlathi mithathu (3), nge-19%. Kuze kubekho amaphepha abude bemihlathi mihlanu (5) obulingana bodwa nge-12%. Oku kubonisa ukuba kwibali lesiNgesi, ebelicaciswe njengelinezibini ezihambelanayo zobude bemihlathi, neli lesiXhosa lilandele loo mrhiba. Umahluko nje kukuba kweli lesiXhosa kukho nomhlathi obude buyimigca emi-5 ongafaniselani neminye, nohamba wodwa ngomyinge owahlukileyo. Le nto ibangelwa bubude bezivakalisi zesiXhosa xa zithelekiswa nezo zesiNgesi. Eli nani lemihlathi lifuna kujongwe nobude bemigca kumhlathi ngamnye, ngolu hlobo:

Itshathi 17: Ubude bemihlathi ngokwemigca



ITshathi 17 apha ngentla ibonisa ubude bemihlathi ngokwemigca. Obu bude buvezwe bamelwa yimibala eyahlukeneyo. Umbala ozuba umele imihlathi emgca mnye (1). Obubomvu umele emigca mibini (2). Umbala oluhlaza umele imihlathi emigca mithathu (3). Omsobo umele imihlathi emigca mine (4). Uze oqanda umele imihlathi emigca mihlanu (5). Imihlathi esetyenziswe kweli bali yenobude obahlukeneyo. Kodwa elona nani libonakala linobona bude buphezulu ngumhlathi omnye (1), ulandelwe yemithathu (3), emibini (2), emine (4), ze kugqibele emihlanu (5). Noko kunjalo kubonakala ngathi kusetyenziswe ubude obahlukahlukeneyo kwinani ngalinye lemihlathi.

Itshathi 18: Ukucazululwa kobude bemihlathi ngokwemigca

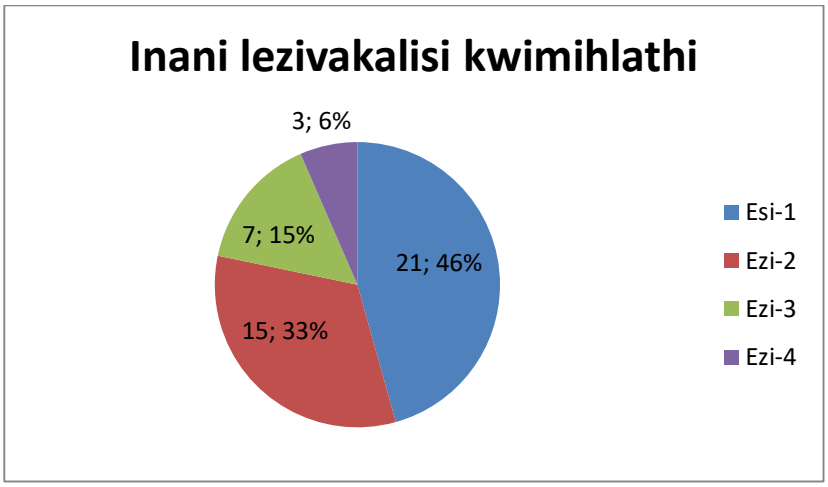


KwiTshathi 18 ubude bemihlathi buboniswe ngokwezangqa. Esona sangqa siphakathi simele amaphepha amhlathi mnye (1). Size esona singaphandle simele amaphepha amihlathi mihlanu (5).

ITshathi 17 no-18 apha ngentla zibonisa ukwahluka kwemihlathi ngokwemigca. Ezi tshathi zibonisa ukuba owona mhlathi mde ufumaneka kuloo maphepha enziwa ngumhlathi omnye, unemigca eyi-6.9 (ngama-43%). Ubude obulandelayo bobo bufumaneka kwiphepha elimihlathi mithathu, ibubude obuyi-5.8% (nge-12% ngokokuma kobu bude). Kwimihlathi ebude bumigca mibini, owona mde una-5.2, wenza i-17% ngokokucazululwa kwaloo migca. Kanti kwimihlathi ebude buyimigca emihlanu obona bude sibufumanayo ngu-3.9 (ngama-23% ngokokucazululwa kobude baloo mihlathi). Ubude bemihlathi

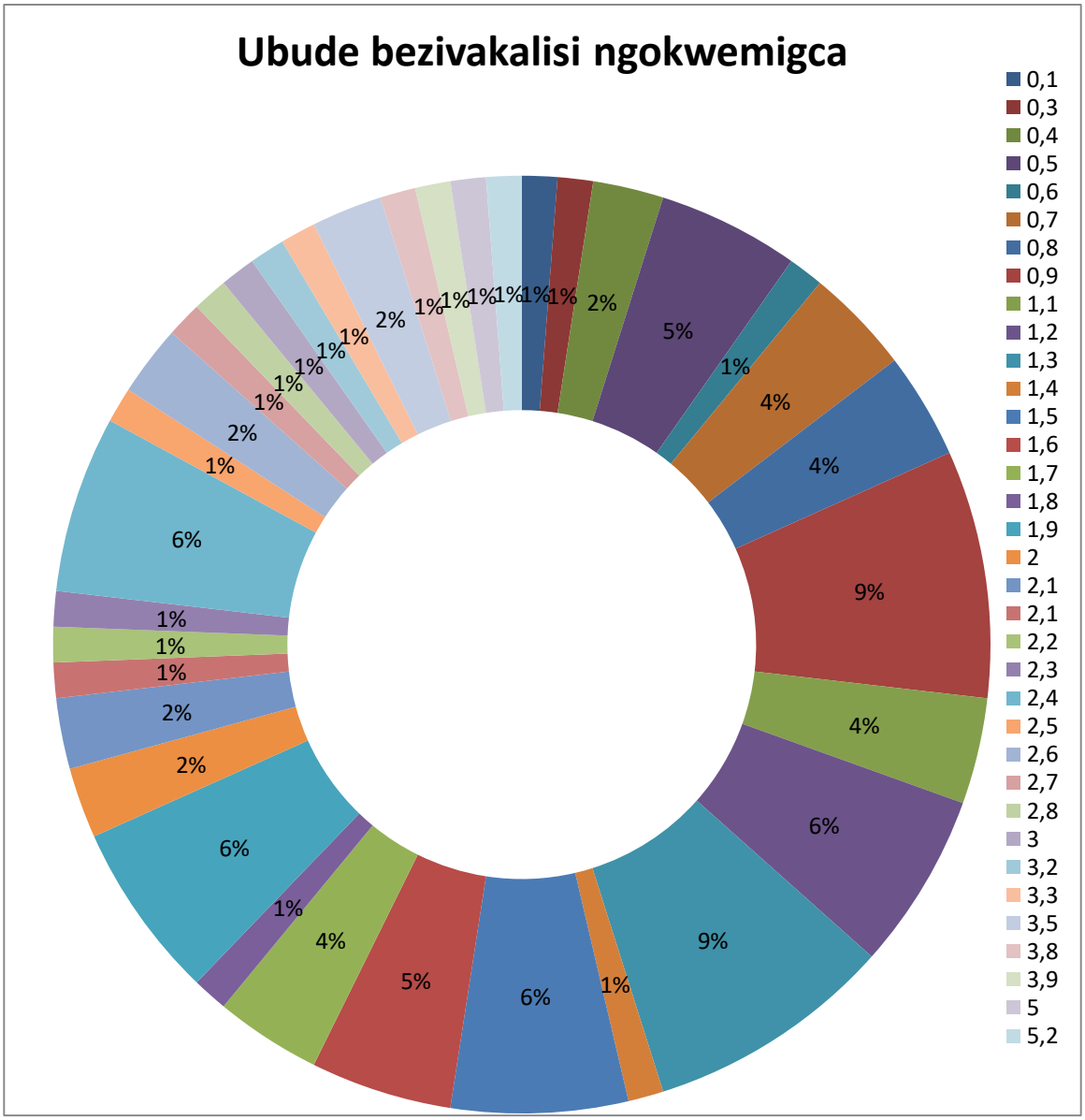
ngokwemigca abubalulekanga ngokobude bayo ngokwezivakalisi. Apha ngezantsi kucaciswa inani lezivakalisi kumhlathi ngamnye:

Itshathi 19: Inani lezivakalisi ngokwemihlathi



Le tshathi ingentla ibonisa ukuba eyona mihlathi mininzi yenziwa sisivakalisi esinye (1) ngama-46%. Emva koko kulandela imihlathi eyenziwa zizivakalisi ezibini (2), ngama-33%. Eyona mihlathi imbalwa yileyo yenziwa zizivakalisi ezine (4), nge-6%; ilandelwa yileyo inezivakalisi ezithathu (3), nge-15%. Oku akwahlukanga kuyaphi kumfanekiso obunikwa zizivakalisi zemihlathi yesiNgesi. Kokubini, kwisiNgesi nakwisiXhosa, imihlathi esivakalisi sinye yeyona mininzi kweli bali, yaye isenziwa linani elilinganayo (lezivakalisi ezingama-21) nomyinge ofanayo (ongama-46%). Nakwibali lesiNgesi ulandelelwano lobuninzi bezivakalisi kwimihlathi bufana nobu besiXhosa, apho kulandela imihlathi ezivakalisi zibini (2), kuze enezivakalisi ezithathu (3). Umahluko usekubeni ibali lesiXhosa linayo nemihlathi eyenziwa zizivakalisi ezihlanu (5). Kubalulekile ukuba ezi zivakalisi zijongwe ngokobude bazo njengoko kwenziwe kule tshathi ingezantsi:

Itshathi 20: Ubude bezivakali ngokwemigca



Le Tshathi 20 ingentla ibonisa ukuba eyona migca mininzi yeyezivakalisi ezibude bungumgca omnye (1) kunye nezo zingu-1.3, (yona ibambene nge-9%). Obu bude bulandelwa bobo bemigca ebude buyi-1.2, 1.5, 1.9 ne-2.4 (nobuyi-6%). Kanti izivakalisi ezininzi zibambene ku-1% ngobude obuyi-0.1, 0.3, 0.6, 1.4, 1.8, 2.1, 2.3, 2.5, 2.7, 2.8, 3, 3.2, 3.3, 3.8, 3.9, 5 ne-5.2. Oku kubonisa ukuba uninzi lwezivakalisi ezibude buyimigca emininzi lwenziwa zizivakalisi ezide. Kodwa ke nezivakalisi ezimbalwa ezifutshane zinabo

obu bude bumbalwa. Loo nto icacisa ukuba ubude bezivakalisi zeli bali buxubile; kukho ezide nezifutshane. Kodwa zezo zifutshane ukuya kweziphakathi ezithi ziphindwe kaninzi.

3.4.3.2 Ukusetyenziswa kolwimi

Umguqulelimbhali ubalisa eli bali ngendlela enika umdla kulowo ulilesayo, ngakumbi umntwana. Lo mntwana usenokuba uyalileselwa okanye uyazilesela eli bali. Umguqulelimbhali ubonakala esebenzise izangotshe ezithile ukugcina umdla womlesi. Ubonakala esebenzise kakhulu izikhuzo ukuvuselela umdla womlesi ebalini; njengakulo mzekelo:

> *'Owu, ukuba andifumani nalinye kula magqabi aluhlaza amnandi, ndiza kufa.'*
>
> …
>
> Sela ndini! Uyibela ntoni imifuno yam endiyisebenzele imini nobusuku!' latsho igqwirha linomsindo.

Kumqolo wokuqala, kusetyenziswe isikhuzo u-'owu' esibonisa imeko elusizi. Umfazi okweli bali ubonakala esiya exweba ngokuxweba, ebonakala ukuba akekho mpilweni kwaphela. Kanti udliwa kukuthandisa ngemithwane. Kumqolo olandelayo kusetyenziswe isibizi, u-'selandini' njengesikhuzo (nangona sibhalwe sangamagama amabini nje kule ncwadi). Esi sikhuzo sisetyenziselwe ukukhwaza sikhuza lowo ubhaqwa esenza into engafanelekanga. Isikhuzo zibonisa iimvakalelo ezithile yaye azinafuthe kumazwi alandelayo esivakalisi (Moropa noNokele 2008) kuba azinazinxulumanisi zifana nezivumelanisi. Apha igqwirha likhwaza ngomsindo kuba libona umntu okha imithwane egadini yalo ngaphandle kwemvume. Esi sikhuzo sibuyisa ingqondo yalowo ubhaqwayo. Sikwabuyisa nengqondo yomlesi ukuba abone ukuba kwenzeka isenzo esingafanelekanga.

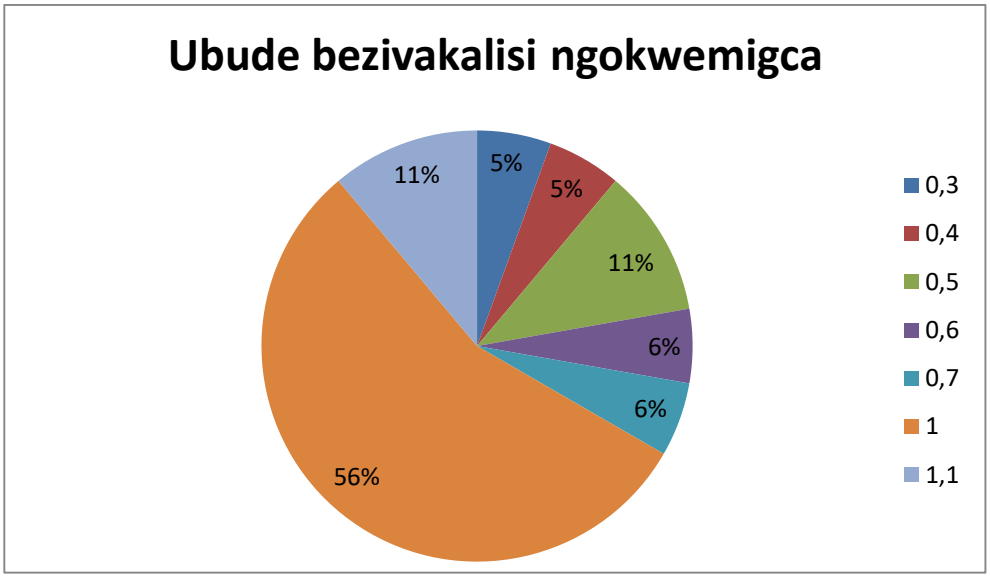
3.4.4 Ibali lesiXhosa 4: *Isothuso sikaHanda*

Kweli bali uHanda utyelela umhlobo wakhe uAkeyo. Uhamba ecinga ukuba sesiphi esona siqhamo siya kuthandwa ngumhlobo wakhe. Umpakishele uluhlu lweziqhamo engobozini. Eli bali libaliswa ngendlela yokubuza umbuzobuciko emva komnye. Uhamba ezibuza ke ngoku ukuba sisiphi esona siqhamo aya kusithanda kwezo ntlobo zisixhenxe azipakishe kuloo ngobozi ayithwele entloko. Kanti engazi nje ziyaphela iziqhamo zizilwanyana entloko. Umguqulelimbhali ulibalisa ngokusebenzisa amagama alula angenakuntsonkotha kutheni.

3.4.4.1 Ukuma kwebali

Iphepha ngalinye lenziwa ngumgca omnye okanye emibini. Eli bali alinamihlathi. Ngumfanekiso ogcwele iphepha, ze emazantsi kubekho umcu womqolo okanye emibini yesivakalisi sebali. Ibali lenziwa ngamaphepha angama-24. Amazwi ebali afumaneka kumaphepha ali-13. La mazwi okubalisa ibali afumaneka kwiphepha elinye, ze kwelesibini kungabikho mazwi, ibe ngumfanekiso wodwa. Le nto yenzeka kwizibini zamaphepha ezili-12, ze ele-13 lifumaneke ibali libhalwe macala kungekho phepha lishiywe linomzobo kuphela. Apha ngezantsi kujongwa ukuba le micwana yamazwi ebali yenziwa zizivakalisi ezingaphi nezibude bungakanani. Oku kuboniswa kule tshathi ilandelayo:

Itshathi 21: Ubude bezivakalisi ngokwemigca



Le tshathi ingentla ibonisa ukuba ezona zivakalisi zininzi, nezenza ngaphezu kwesiqingatha sale ncwadi (ngomyinge wama-56%), zezo zinobude bomgca omnye (1). Kukho isikhewu esikhulu phakathi kobu bude kunye nobulandela emva kwabo obuyimigca ebude buyi-0.5 ne-1.1 (nge-11%). Ekugqibeleni zezo zivakalisi zenziwa bubude obuyi-0.3 ne-0.4; ezibambene nge-5%. Oku kubonisa ukuba nangona buxubile ubude bezivakalisi zale ncwadi, kodwa ezona zithe zavelela zezo zibude bungumgca omnye.

3.4.5 Ibali lesiXhosa 5: *Ndingabakho naphina*

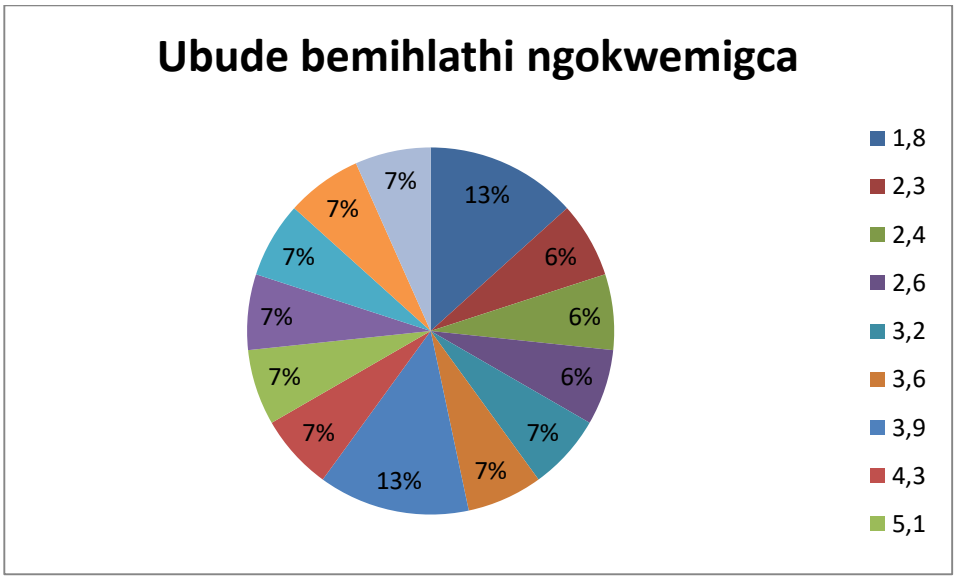
Eli libali elimalunga nokuzakhela inqaba emoyeni komlinganiswa onguThandi. Uguqula imeko akuyo ngokuthi azakhele leyo anga angazibona ekuyo. Imeko nganye yobugxwayiba uyiguqula ibe yimeko yobunewunewu ayinqwenelayo. Umguqulelimbhali usebenzisa ulwimi olucacileyo nokungantsonkothanga ukubalisa ibali lakhe. Libonakala ngathi libali elinokuleselwa umntwana ongekakwazi kuzilesela. Kodwa nalowo sele ekwazi ukuzilesela angalilesa ngokuqhabalaka. Eli bali libaliswa ngomhlathi omnye kwiphepha ngalinye. Into elenza lahluke kwamanye amabali kukuba lona linamaphepha anonjolweyo, nangona eqala kwiphepha lesi-2 nje. Enye into elahluka ngayo kwamanye

amabali kukuba lona libhalwe kuwo onke amaphepha, akukho maphepha anemizobo kuphela, engenamazwi. Apha ngenzantsi kujongwa ukuba limi njani eli bali ngokobude bemihlathi nezivakalisi.

3.4.5.1 Ukuma kwebali

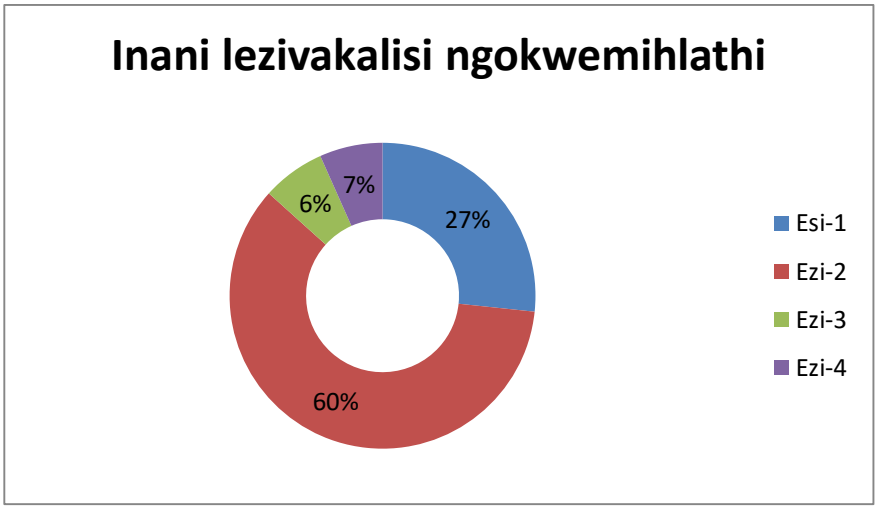
Eli bali lakhiwe ngokufanayo nelo lesiNgesi. Linamaphepha ali-15, kodwa aqala kwiphepha 2 ukuya kwephepha 16. Iphepha ngalinye lenziwe ngumhlathi omnye. Kodwa loo mihlathi iyahluka ngokobude bayo, njengoko kuboniswa kule tshathi ingezantsi:

Itshathi 22: Ubude bemihlathi ngokwemigca



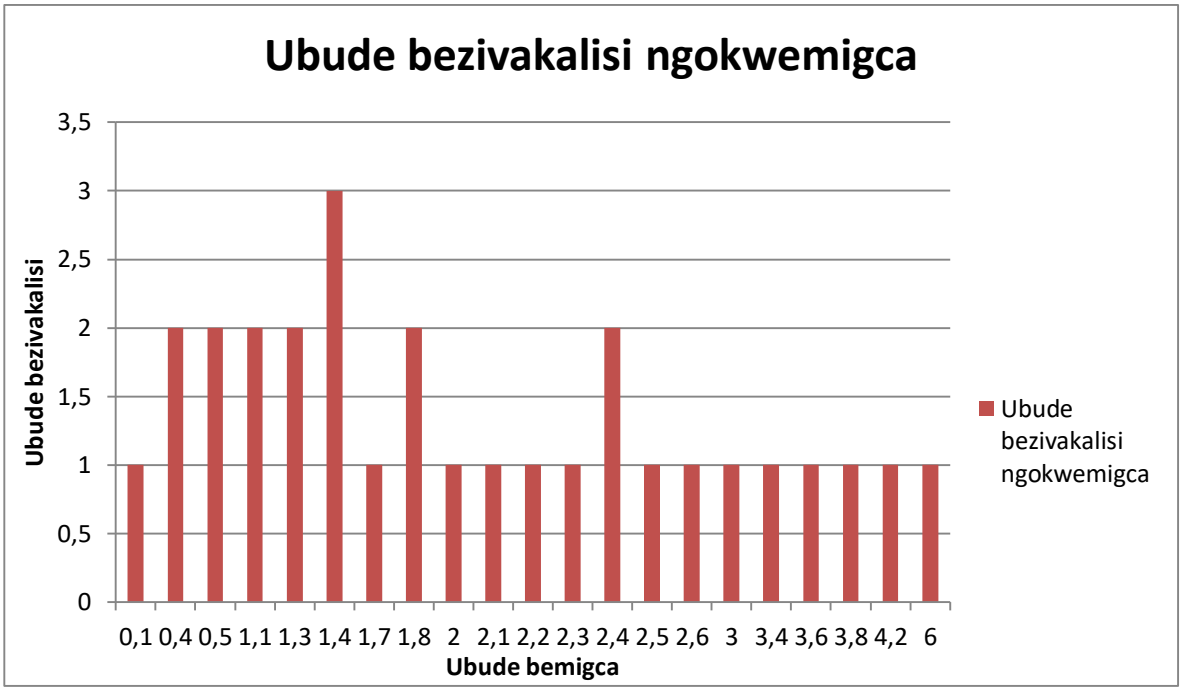
Le tshathi ingentla ibonisa ukuba uninzi lwemihlathi lunobude obuvela kanye. Zizihlandlo ezibini kuphela apho sibona umhlathi unobude obuvela kabini obungu-1.8 no-3.9 (nge-13%). Omnye umahluko bubude bomhlathi obungu-2.3, 2.4 no-2.6, obubambene nge-6%. Bonke obunye ubude bubambene nge-7%. Oku kubonisa ukuba le mihlathi inobude obahlukeneyo. Umguqulelimbhali akanabude buphindene ngendlela ede yavelela. Le mihlathi inamani ahlukeneyo ezivakalisi njengoko kubonisiwe kule tshathi ingezantsi:

Itshathi 23: Inani lezivakalisi ngokwemihlathi



Itshathi 23 ibonisa ukuba eyona mihlathi mininzi yenziwa zizivakalisi ezibini (2) ngama-60%. Eli nani lilandelwa lelo lemihlathi esivakalisi sinye (1) engama-27%. Eyona mihlathi imbalwa yenziwa zizivakalisi ezithathu (3) kunye nezine (4) nge-6% ne-7%, ngokokulandelelana kwazo. Oku kubonis ukuba le ncwadi yenziwe kakhulu zizivakalisi ezimihlathi mibini. Kodwa kukwabalulekile ukuba sijonge ubude bezi zivakalisi ukuba bumi njani. Le tshathi ilandelayo ibonisa ubude bezivakalisi ngokwemigca:

Itshathi 24: Ubude bezivakalisi ngokwemigca



Obona bude buveleleyo kwizivakalisi zale ncwadi bobo bungu-1.4 (nge-10%). Bulandelwa zizivakalisi ezimi ku-7%, kuze kugqibele uluhlu lobude obuninzi obufumaneka ku-3%. Oku kubonisa ukuba izivakalisi ezisetyenziswe ngumguqulelimbhali zinobude obuguquguqukayo. Umguqulelimbhali usebenzise izivakalisi ezinobude obufutshane nobude obude bufikelele kwimigca emithandathu (6). Ubude bemigca yezivakalisi bubangelwa yindlela ezimi ngayo izivakalisi ephepheni. Kuba kaloku inxenye yephepha ebelinokuma isivakalisi iba nomzobo. Ngoko ke xa sisolulwa esona sivakalisi side, mhlawumbi singaphela sisenza imigca emibini (2) yephepha.

3.5 Uhlalutyo lwesakhiwo sangaphakathi solwimi ekusiwa kulo

Xa kujongwa intsingiselo nesakhiwo sangaphakathi ugxininiso alukho kumagama asetyenzisiweyo nje kuphela, koko lugxila kwintsingiselo ethi iphuhliswe ngaloo magama xa edibene ngokomxholo asetyenziswe kuwo. Ukuhlalutywa kokuma kwangaphakathi kwembalo kujonga yonke imiba yolwimi. Isakhiwo sangaphakathi sibandakanya imiba

yolwimi efana nemofoloji, isintaksi, isemantiki, iimfanozandi, njalo njalo, kujongwa ukuba zingabekwa njani ngendlela eya kwenza isakhiwo sangaphandle sivele kakuhle nangokwamkelekileyo kwizithethi zolwimi olo (Farghal noAlmanna 2015). Lunokuquka ukuma kwezivakalisi, intsingiselo edluliswa yintetho leyo, ukuma kwamagama, nokusetyenziswa kwezafobe. Ngoko ke, uhlalutyo lokuma kwangaphakathi kwentetho kujonga zonke iindlela zokubeka ulwimi ngendlela eyamkelekileyo kubasebenzisi balo. Oku kuthetha ukuba kujongwa indlela olubhalwe lwaza lwanongwa ngayo ulwimi kwibali elo.

Uhlalutyo lwesakhiwo sangaphakathi sala mabali akhethiweyo lwenziwa kudityaniswa izimvo zikaAmanna (1992, ocatshulwe nguHouse 2015) kunye nezo zikaNord (ezicaciswa nguThuy 2013), njengoko zicaciswe kwisahluko sesibini apha ngentla. Kugxilwa kakhulu kwintetho yolwimi ekusiwa kulo, isiXhosa, nanjengoko iyiyo eyona iphambili kolu phando. Oku kuhambelana nenjongo yesithathu yolu phando ebekwe kwisahluko sokuqala, ethi:

- Ukubonisa ukuphumelela okanye ukungaphumeleli kwabaguqulelimbhali ekuguquleleni la mabali abantwana akhethiweyo.

Kujongwa ukuba amabali esiXhosa akavakali njengenguqulelo na, yaye aleseka anike intsingiselo na xa ezimele, umntu engadanga adinge kulesa bali lesiNgesi.

Ukujongisiswa kwala mabali ukuba aleseka njengamabali esiXhosa soqobo na kuhambelana noluvo lwethiyori yeSikoposi yokuba umguqulelimbhali kufuneka asoloko ethe qwa ukuze aqiniseke ukuba uguqulelo lwakhe ulubeka ngolwimi olusulungekileyo oluya kwamkeleka kulwimi lwesiXhosa. Kwakhona, intetho le iguqulelweyo kufuneka ivakale yamkelekile kolu lwimi ngokwendlela yokuthetha nenkcubeko yalo. Apha ngezantsi kujongwa ukuba livakala njani kumlesi wesiXhosa ibali ngalinye kula ayisampule yamabali aguqulelweyo.

3.6 Imigaqo yokubhalwa kolwimi lwesiXhosa

IsiXhosa lulwimi olubhalwa ludityaniswe (xa kuthelekiswa neelwimi ezifana neSisuthu, sona esibhalwa ngokwahlulwa-hlulwa). Siyinxalenye yeelwimi zesiNguni ezibhalwa ngokudityaniswayo (Bosch noJones 2007). Isivakalisi sentsusa senziwa sisibizo esiyintloko, isenzi kunye nenjongosenzi. Umzekelo: Umfana (intloko) upheka (isenzi) ukutya (injongosenzi). Igama ngalinye linezakhi zalo ezicacileyo. Isibizo senziwa sisimaphambili (iceba nesisekelo) nesiqu (ingcambu nesigqibelo). Ngelixa isenzi sisenziwa sisivumelanisi sentloko kunye nesiqu sesenzi (esenziwa yingcambu nesimamva sesenzi). IsiXhosa sineceba, elingekhoyo esiSuthwini siphinde isivumelanisi sentloko sinamathele kwisiqu sesenzi, ngelixa isivumelanisi nesiqu sesenzi zahlulwayo kwisiSuthu. IsiSuthu sona singena kwiqela leelwimi zesiSuthu. Ezi lwimi zibhalwa ngokucazululayo. Kodwa akukho mahluko utheni phakathi kwesiSuthu nesiXhosa xa ubani ejonga isakhiwo sezi lwimi (Dixon noAikhenvald 2002).

> Akukho mahluko utheni kwigrama yezi lwimi; umahluko nje ukwimigaqo yokubhalwa kwazo eyahlukeneyo. Kwiilwimi ezidityaniswayo akubikho sikhewu phakathi kwamagama ongezelela intsingiselo (nto leyo inokuwenza made); ngelixa kwiilwimi ezibhala ngokwahlula amagama kubakho izikhewu phakathi kwezakhi zala magama ongezelela intsingiselo. (Dixon noAikhenvald 2002: 8)

Oku kubonisa ukuba umahluko phakathi kweelwimi zesiNguni nezesiSuthu ngowendlela yokubhalwa. Omabini la maqela eelwimi anamahlelo ezibizo yaye, njengalwimi zesiNtu, zikwanazo nezivumelanisi. Kodwa kwisiXhosa isivumelanisi sentloko sidityaniswa nesibizo, ngelixa kwisiSuthu sisahlulwa.

Nantsi eminye imiba efuna ukuqatshelwa xa kubhalwa isiXhosa:

- Isalathisi siyahlulwa kwisibizo esisalathayo. Umzekelo: Lo mntu uyathetha. Kanti xa kuthiwe, umzekelo: Isibizo ligama lomntu, ayiseso salathisi eso; sele isimnini

- Izalathisi/izikhombisi ezinosingankamisa u/w/ okanye u/y/ ziyafinyezwa xa zisetyenziswe phambi kwezibizo ezizichazayo. Oku kwenzeka ngokuthi kushiywe usingankamisa ze kusale izikhamiso ezibini ezimeleneyo. Umz.: Lo(w)o mntu > loo mntu. Ukuba ezi zikhamiso zimeleneyo azifani, kubakho ufaniso olupheleleyo. Umz.: ezi(y)a zitya > ezaa zitya; obu(y)a tywala > obaa tywala.
- Iceba lehlelo 2(a) liyaphindwa. Umz.: ooThemba, oomama
- Isimaphambili sehlelo 10 ngu/izin/, /izim/. EsiXhoseni u/z/ wesisekelo uyashiywa kuze kushiyeke izikhamiso ezibini ezimeleneyo iceba nesikhamiso sesisekelo. Olu shiyo-qabane lesisekelo ludala umelwano lwezikhamiso ezibini. Kodwa makuqatshelwe ukuba olu shiyo-qabane u/z/ lwenzeka phambi kweziqu-zibizo ezimalungu-mabini nangaphezulu kuphela. Umz.: i(z)intombi > iintombi, i(z)inkomo >iinkomo. Kodwa sithi: izinti, izinto. Olu shiyo-qabane u/z/ nophindo-zikhamiso lwenzeka nakwisibanjalo. Umz.: zi(z)igusha > ziigusha; zi(z)indawo > ziindawo
- Ufinyezo lwesiqu-senzi u/thi/ esisetyenziswa nesifanekisozwi ludala uphindo-zikhamiso. Umz.: nda(thi) gqi > ndee gqi.
- Oonobumba abakhulu: Amagama abafazi okanye iintombi asekwe kwiziduko okanye igama lesizwe anoonobumba abakhulu ababini – owegama nowesiduko okanye isizwe. Umz.: uMaBhele, uMamCirha, uNomaMpondomise, uNomaHlubi.
- Kukho umahluko phakathi kuka/ya/ osisakhi sexesha eliya kuza (umz. Ndiya kufika ngomso. Baya kubuya ngoMvulo.) no/ya/ osisakhi semo ende yexesha elimiyo ukuchaza okusaqhubekayo (umz. Bayathetha aba bantu. Uyafika wena.). Owokuqala u/ya/ uyahlulwa kwisenzi, owesibini akahlulwa, udityaniswa naso.
- Kukho amagama apelwa ngohlobo oluyingxaki anjengala: ukwamnkela endaweni yokuthi ukwamkela; ukumnka endaweni yokuthi ukumka; imbhewu endaweni yokuthi imbewu, iimbhambo endaweni yokuthi iimbambo. Olona pelo lululo lolu lwesibini.
- Esinye isandi esikhathazayo ngu/rh/ omelwe ukwahlulwa ku/r/. Umz.: irhali xa umthelekisa no-irayisi; rhola xa umthelekisa no-irula, ukurhala xa ukuthelekisa

noMariya. (le miba ilungiselelwe isuswa kuMbadi noGebeda 1978; Mbadi noNgcangca 1993)

Oku kubonisa ukuba nabani na obhala isiXhosa kufuneka ayithathele ingqalelo imigaqo yentetho kuba iyayichaphazela intsingiselo. Nomguqulelimbhali kufuneka ayiqaphele yaye ayilandele le migaqo. Apha ngezantsi kuqwalaselwa indlela olusetyenziswe ngayo ulwimi kule sampule yamabali ahlalutywayo, kuvelelwa zonke iinkalo ezinokufikelewa.

3.7 Ukubhalwa kwamabali akhethiweyo

Njengoko kucacisiwe kwintshayelelo yesi sahluko, abaguqulelibabhali bala mabali akhethwe njengesampule yokuhlalutyisiswa kujongwe isakhiwo babonakala belusebenzise ngobugcisa ulwimi lwesiXhosa. Loo nto ke ithetha ukuba kuya kugxilwa kwiinguqulelo zesiXhosa kuba kujongwa indlela ezibhaleke ngayo. Akuthelekiswa bali lasiXhosa nelesiNgesi, koko kujongwa elesiXhosa ukuba lileseka ngokunga libali loqobo na esiXhoseni; nanjengoko ithiyori yeSikoposi ifuna kube njalo. Ngoku ke kuza kujongwa ukuba balusebenzise njani kanye olo lwimi kula mabali akhethiweyo. Kwibali ngalinye kuya kuqalwa ngeempawu eziyenza ivakale njengolwimi olwamkelekile esiXhoseni inguqulelo kuze kugqityelwe ngolo lubonisa iimpazamo ezinokuba zenziwe ngumguqulelimbhali. Kule ngxoxo ingezantsi, umba ngamnye ogxininiswayo ukrwelelwe umgca ngaphantsi.

3.7.1 Ibali loku-1: *Imfukumfuku yasendle: Ibali lokulalisa abantwana*

Eli libali lokulalisa abantwana. Ngokwale ngcaciso, ekwayinxalenye yesihloko salo, lileselwa abantwana ukuze bozele, balale. Kubonakala ngathi lilungiselelwe abantwana abangekakwazi kuzilesela ngokwabo. Ngoko ke kubalulekile ukuba ulwimi lubhalwe ngendlela eyiyo. Kodwa ke liyakwazi ukuleswa nangabantwana abasele bekwazi ukulesa

xa sele bezilesela ngokwabo. Kulindeleke ukuba libhalwe ngendlela efanele abantwana abaleselwayo, enokuquka uphindaphindo, ukuma okuthile kwezivakalisi, isingqi esithile, ukusetyenziswa ngokukuko kweempawu zokubhala (Oittinen 2014) yaye lisebenzise ulwimi olulula noko. Ucacisa athi uOittinen (2014: 39):

> Umguqulelimbhali oguqulela okubhalelwe abantwana kufuneka awuthathele ingqalelo umsebenzi woncwadi lwabantwana: abantwana abangekakwazi ukuzilesela baye baphulaphule oko bakuleselwa ngabantu abadala bekhwaza. Zininzi iindlela ezisetyenziswa ngumguqulelimbhali ukuligcina liphila ibali elo lileselwa umntwana: njengophindaphindo, ukuma kwezivakalisi, ukuqhawulwa kwemigca, isingqisho, nokusetyenziswa kweempawu zokubhala. Kufuneka umguqulelimbhali aziqonde iindlela ezahlukeneyo zokubeka intetho – ukunyuka nokuhla kwelizwi, imvakalo-zwi, isantya, ukunqumama, ugxininiso, isingqisho, ukutsalwa kwamagama. Zonke ezi zinto zinegalelo ekubeni eli bali lileswa likhwazwa lonwatyelwe ngulowo ulileselwayo.

La mazwi kaOittinen abonisa ukuba umguqulelimbhali woncwadi oluleselwa abantwana kufuneka aqiniseke ukuba usebenza nzima nangakumbi eqinisekisa ngokukodwa ukuba usebenzisa uphindaphindo, athathele ingqalelo isakhiwo sezivakalisi, isingqisho kunye neempawu zokubhala. Ezi zithako zilenza umdla nangakumbi ibali elileselwa abantwana kuba zivuselela umdla womntwana kwibali elo.

Apha ngezantsi kucazululwa indlela olusetyenziswe ngayo ulwimi kweli bali. Kuqala kujongwe ezo zinto zisetyenziswe ngumguqulelimbhali njengezinongo, kuze kugqityelwe ngezo zibonakala zenziwe ngumguqulelimbhali njengeempazamo.

3.7.1.1 Ukusetyenziswa kophindaphindo

Umguqulelimbhali usebenzise ulwimi oluvakala kamnandi ezindlebeni zomlesi, kuquka nophindaphindo. Njengoko kucacisiwe apha ngasentla, uphindaphindo sisithako esidla ngokusetyenziswa ngumguqulelimbhali woncwadi lwabantwana ukwenzela ukugcina umdla wabalesi okanye abo baleselwayo. Uphindaphindo luyenza nantoni na ecaciswayo ihlale engqondweni yomlesi ongumntwana. Olu phindaphindo lusebenza kakhulu ekubumbeni intetho ngokuyenza ibambane ibe yinto enye, engaqhawu-qhawukananga (House 2015). Kubalulekile ukubumbana kwentetho, ngakumbi eguqulelweyo, kuba kwenza umlesi webali azive elesa intetho yoqobo yolo lwimi kuguqulelwe kwasiwa kulo. Olu phindaphindo luboniswa ngulo mzekelo ulandelayo:

> Amagala afika <u>ayijonga-jonge</u> le nto.
> Ayimpampatha <u>ayinyola-nyola</u> efuna ukwazi ukuba, 'Iyakwazi na ukucula?

Kulo mzekelo ungentla, umguqulelimbhali usebenzise uphindaphindo ukunonga ibali lakhe. Alunyanzelekanga uphindaphindo olusetyenziswe kule ntetho ingentla. Umguqulelimbhali ubesenokuthi:

> 'Amagala afika <u>ayijonga</u> le nto. Ayimpampatha ayinyola efuna ukwazi ukuba, 'Iyakwazi na ukucula?

Ibinokuvakala le ntetho nangaphandle kolu phindaphindo. Kodwa umguqulelimbhali ukubone kungcono ukulusebenzisa ukuze agcine umdla wabalesi bakhe. Olu phindaphindo luyayinonga le ntetho, luyenze ivakale kamnandi ezindlebeni zomlesi. Umguqulelimbhali usebenzise uphindaphindo lweziqu zezenzi. Uphindaphindo lweziqu zamagama lusetyenziswa kakhulu kuguqulelo loncwadi (Almanna 2013). Luxhaphake kakhulu kuncwadi lwabantwana kuba maxa wambi luthi longeze nakumxholo wesenzi eso siphindaphindiweyo (Hassanabadi noJavani 2015). Lusetyenziselwa ukongeza

kwisingqisho sebali ukuze linike umdla nangakumbi kubalesi abangabantwana, ngakumbi xa beleselwa. Esinye isinongo esisetyenzisiweyo zizifanekisozwi.

3.7.1.2 Ukunongwa kwentetho ngezifanekisozwi

Uncwadi lwabantwana luyinxalenye yoncwadi lwesiXhosa. Uncwadi lwesiXhosa lusebenzisa izifanekisozwi njengesinye sezinongo zalo. Izifanekisozwi zingacaciswa njengamagama aqaqambisa umfanekisongqondweni okanye umfanekisontelekelelo engqondweni yomphulaphuli, xa ethethwa okanye umlesi xa ebhaliwe. La ngamagama akhethekileyo athi avuselele izivamvo (Dingemanse 2012) zomphulaphuli okanye umlesi atsho azibone eyiphatha, eyiva, eyibona, eyinukisa, ekwayingcamla loo nto kuthethwa ngayo. Izifanekisozwi ziyathanda ukusebenzisa amagama agqamisa isandi (Krog noMagona 2015). Zinceda ekuzobeni umfanekiso ocacileyo waloo nto kuthethwa ngayo. Igama elisisifanekisozwi 'licacisa nobunjani, nebala, nesandi nokwenzeka kwesenzo. Libonisa ukuyizoba ngokuyilinganisa into elibhekiselele kuyo. Amandla alo asekuhlongozeni, ekuvuseleleni, ekuzobeni nasekuchukumiseni' (Satyo 1983: 160). Xa zisetyenziswe kwintetho eguqulelwe yasiswa esiXhoseni, izifanekisozwi zifezekisa enye yeemfuno zethiyori yeSikoposi, ukuyenza intetho eguqulelweyo ivakale njengesulungekileyo. Nomguqulelimbhali wale ncwadi ubonakala ekuthathele ingqalelo ukubaluleka kwezifanekisozwi. Nantsi imizekelo:

> Into eyenzekileyo phezolo kukuba phezulu <u>lee</u> emthini, …
>
> …
>
> Imbewu ithe <u>QHEKE</u> kubini!
>
> Suke yee<u>F-U-U-U-U</u> yakhukhumala …
>
> …
>
> Yatsho iyifunqula ngomboko wayo omhle,
>
> Yaya nayo echibini apho yafika yayithi <u>nkxu</u> emanzini.

Ukusetyenziswa kwezifanekisozwi kule mizekelo ingentla kunika umfanekisontelekelelo wale nto yenzekayo. Umlesi utsho ayibone ngeliso lengqondo into ephezulu kakhulu emthini, into eqhekeke kubini ngesiquphe, into ethe ibincinane yakhukhumala yatsho yankulu, kunye nento efakwa emanzini ikhutshwe ngokukhawuleza. Ukusetyenziswa kwezifanekisozwi kule mizekelo ingentla kuyenza intetho ikhumbuleke nangakumbi engqondweni yomntwana, ingalibaleki (Madolo 2017). Izifanekisozwi zincedisa ekukhunjulweni kwebali kuba umntwana uza kuhlala enalo mfanekisongqondweni uzotywa zezo zifanekisozwi zisetyenzisiweyo. Ngoko ke ukusetyenziswa kwazo kwintetho kuyancedisa ekukhunjulweni kwebali ngabantwana.

3.7.1.3 Uqhawulomagama

Njengoko sele kucacisiwe apha ngasentla, isiXhosa lulwimi oludibanisayo (***agglutinating***). Isivumelanisi siyadibana nesiqu sesenzi. Oku kwenzeka nokuba isenzi sikwimo evumayo na okanye elandulayo. Kanti nesifanekisozwi siba ngamagama amabini, isiqu-senzi u/thi/ nesifanekisozwi (Mbadi noGebeda 1978). Kodwa akwenzekanga njalo kulo mzekelo ungezantsi:

Imbewu ithe QHEKE kubini!
Suke <u>yeeFU-U-U-U</u> yakhukumala!
Iwele phantsi okwekhephu likhithika.

Kwisivakalisi sokuqala, isiqu-senzi u-‘thi’ (ongu-‘the’ kwixesha elidlulileyo) wahluliwe kwisifanekisozwi ahamba naso. Kodwa kwisivakalisi sesibini isiqu-senzi esifinyeziweyo u-‘yee’ udityaniswe nesifanekisozwi. Ukudityaniswa kwamagama u-‘yee’ no-‘FU-U-U-U’ kunika uluvo lokuba esi sifanekisozwi sisimnini, nasimnini esingekhoyo esiXhoseni. La magama ebemele ukuba ngu-‘yee FU-U-U-U’ ukuze abe afanelekile. Kwakhona, njengoko bekucacisiwe apha ngentla, ukudityaniswa okungafanelekanga kwamagama kungayilahla intsingiselo, njengakulo mzekelo ungezantsi:

Kwaze, njengoko kuqhele ukwenzeka kumathafa ase-Afrika,
isibhakabhaka saba mnyama, yaze yaqalisa ukuna imvula.

Amaqabaza emvula awela phantsi. Kwabamanzi kakhulu,
aze ayihlamba imfukumfuku ukuze bonke babone kakuhle.

Amagama u-'saba mnyama' kunye no-'kwabamanzi' ngamagama abemele ukubhalwa ngendlela efanayo, ahlulwe kuba akhiwe ngesilabalabi nesibizo esingenaceba. Kwisivakalisi sokuqala umguqulelimbhali ukwenzile oku, kodwa kwesesibini akakwenza. Oku kubonisa ukuba isenokuba le yimpazamo etsitywe ngumlungisiziphene. Kodwa ke ekugqibeleni, umntu olesa incwadi ujonga umguqulelimbhali njengomntu owenze impazamo yokungohluli amagama ngendlela efanelekileyo. Zombini ezi mpazamo zoqhawulomagama zingena kuluhlu lweempazamo ezingephi ezinokwenziwa ngumguqulelimbhali. Ubukho bazo kule ntetho akuyichaphazelanga intsingiselo kuba akanamxholo wumbi avakala kuwo ngaphandle kwalo asetyenziselwe kuwo.

3.7.1.4 Ukulandela intetho yesiNgesi

Ngamanye amaxesha umguqulelimbhali uyakwazi ukulandela intetho yolwimi lwentsusa kuguqulelo lwakhe, engaziqondi mhlawumbi yena. Oku kudla ngokubangela ingxaki kwindlela eleseka ngayo inguqulelo leyo, itsho ingaleseki njengentetho esulungekileyo kulwimi ekusiwa kulo; nto leyo ikhabanayo nesicingo sethiyori yeSikoposi. Ukulandelwa kolwimi lwentsusa kudla ngokwenzeka xa umguqulelimbhali elandela ukuma kwamagama olu lwimi, ngendlela emenza avakale enjengobonisa ukuba likhoboka lolu lwimi (Munday 2016). Indlela yokubhala isiXhosa ineendawo eyahlukayo kuzo ekubhalweni kwesiNgesi. Ngokomzekelo, xa kucelwa esiXhoseni kusetyenziswa isivakalisi kodwa esiNgesini kuyakwazi ukuba kusetyenziswe umbuzo ngolu hlobo: umzekelo: esiXhoseni kuthiwa: Khawundiphe amanzi. / Ndicela amanzi. Ngelixa esiNgesini

kunokuthiwa: *May I have some water?* Umguqulelimbhali oguqulelela isiNgesi esiXhoseni (njengoko kuqheleke ukuba njalo), ojongene nalo mbuzo wokucela kwesiNgesi angazibona sele engene emgibeni wokulandela isiNgesi ze azibone sele ewuguqulela ngokuthi: Ungandipha amanzi? Atsho enika intetho engaqhelekanga esiXhoseni. Nomguqulelimbhali weli bali ubonakala enze impazamo ekumila kunje kulo mzekelo ungezantsi:

> Amagala afika ayijonga-jonga le nto.
> Ayimpampatha ayinyola-nyola efuna ukwazi *ukuba,* 'Iyakwazi na ukucula?
> Ifukufuku, ikhukhumele kwaye ikhangeleka okwebhola.
> Siyayazi ukuba yintoni, yimfukumfuku yasendle!'

Kulo mzekelo ungentla, kule ndawo ikrwelelweyo, umguqulelimbhali ugqityelwa exela okwenzekayo. Oku kuboniswa nasisilabalabi u-'ukuba'. Ngoku sibona sekufakwa uphawu locaphulo, ize le ngxelo ijike ibe ngumbuzo. Kubonakala ngathi ukusetyenziswa kophawu lombuzo endaweni yesingxi kuko okwenze le mpazamo. Umntu okwaziyo ukufikelela kwibali lesiNgesi uya kufuna ukujonga ukuba bekusithiwani esiNgesini. Nyhani uya kufika esiNgesini lo mgca ubhalwe kwathiwa:

> *They patted and poked it and asked, 'Can it sing?*

Kubonakala ngathi umguqulelimbhali uye wafuna ukuqinisekisa ukuba uwuguqulela unjalo umbuzo wesiNgesi othi, '*Can it sing?*', wangabi sajonga nokuba ithini na indlela yokubhala yesiXhosa. Kuba esiNgesini kufakwe uphawu lombuzo, naye ulandele loo nto. Yinto eyenzekayo eyokuba umguqulelimbhali angene emgibeni wokulandela umrhiba wokubhalwa kolwimi lwentsusa de alibale malunga nendlela loo ntetho eya kuleseka ngayo kulwimi ekusiwa kulo. Le nto unokuyibaleka umguqulelimbhali ngokuba ayiguqulele nje akhe ayibeke ecaleni iguqulelo leyo, abuyele kuyo emva kwethuba sele

eyilesa ezifaka ezihlangwini zomlesi wolwimi ekusiwa kulo (Baker 2018). Uyicacisa ngolu hlobo le ngcebiso yakhe uBaker (2018: 61):

> Indlela engcono yokuzisusa kubukhoboka bentetho yentsusa kukukhe uyibeke ecaleni inguqulelo nokuba ziiyure ezimbalwa. Emva koko ungabuyela kuyo uyilesa njengolwimi ekusiwa kulo, sele ujonga indlela olubhalwa ngayo – kanye ngale ndlela umlesi wakho aza kululesa ngayo. Ukukhe uyibeke ecaleni inguqulelo kugabula ukwena engqondweni ukuze ungafuthelwa yindlela yokubhala yolwimi lwentsusa.

Xa umguqulelimbhali ethe wayibeka ecaleni inguqulelo yakhe, waza waphinda wabuyela kuyo sele ezimisele ukuyilesa njengomlesi wolwimi ekusiwa kulo, kucingeleka ukuba uya kuzibona iindlela zokubhala ezingafanelekanga kulwimi olo kusiwa kulo. Uya kuyilesa inguqulelo leyo ngengqondo ehlaziyekileyo, engasacingi nto cam malunga nolwimi lwentsusa. Nakule meko, umguqulelimbhali wesiXhosa ubeya kuyilesa le ntetho, ayiqaphele impazamo ayenzileyo kuba eyiva ukuba ayivakali kamnandi esiXhoseni.

3.7.1.5 Uphindaphindo lwezikhamiso

Isininzi siboniswa ngeendlela ezahlukeneyo esiXhoseni. Kukho amahlelo akha isininzi ngokuphinda isikhamiso sehlelo elisisinye. Loo mahlehlo ngala: 2a nele-10 (Pahl 1985). Isininzi siboniswa kwisimaphambili sesibizo (Dlamini 2016). Kwakhona olu phindaphindo luphinde lwenzeke xa kusakhiwa isalathisi sodidi lwesithathu esifinyeziweyo, njengoko kucacisiwe apha ngasentla (ku-3.6). Ukungaphindwa kwesikhamiso kubangela ukuba iguquke imvakalo-zwi yesalathisi eso. Nanku umzekelo:

> “Sendikhe ndaliva <u>ela</u> lizwi ngaphambili!”

Kulo mzekelo ungentla akufanelekanga ukungaphindwa kwesikhamiso u/a/ kuba eli gama likrwelelweyo sisalathisi sodidi lwesithathu esifinyeziweyo. Kaloku izikhombisi zodidi lwesithathu 'ziyafinyezwa kwiimeko ezithile ngokulahla u-w okanye u-y, zize ke zigqibele ngo[o]-a ababini. Imiz.: *lowa > laa[,] obuya > obaa'* (Pahl 1985: 40). 'Qaphela ukuba imo efinyeziweyo inokusetyenziswa kuphela phambi kwesibizo' (Satyo 1983: 51) Ngoko ke ukuba esi salathisi besidityaniswe ngempazamo nesibizo esisalathayo, ibiya kucaca gca le mpazamo yenzeke apha. Ngoko ke kugqibela kuyimpazamo nje yobhalo engayichaphazeli kangako imvakalo-zwi. Umguqulelimbhali ubonakala esebenzise ulwimi oluthethwayo endaweni kolwimi olubhalwayo.

3.7.2 Ibali lesi-2: *Ihobe*

Eli libali anokuzilesela ngokwakhe umlesi osele ekwazi ukulesa. Alinasigama sinzima. Libaliswa ngendlela enika umdla kumlesi. Linamaphepha enziwa yimigca embalwa kuba inxalenye eninzi yephepha igcwele imizobo. Amanye amaphepha akanamazwi, anemizobo kuphela. Amaphepha alo awanonjolwanga. Linazo izivakalisi ezide, nangona zenzelelelwe ngokuba zibe zinika umdla nje. Apha ngezantsi kujongwa indlela elibaliswe ngayo ngokokusetyenziswa kolwimi.

3.7.2.1 Ukusetyenziswa kwezifanekisozwi

Izifanekisozwi zicacisiwe apha ngasentla kunye nokubaluleka kwazo kuncwadi nakuguqulelo. Umguqulelimbhali ubonakala ewuthathele ingqalelo kakhulu umba wokusetyenziswa kwezifanekisozwi kuncwadi lwabantwana. Esi sithako usisebenzise ngendlela eyenza eli bali lileseke kamnandi yaye linike umdla. Nantsi imizekelo:

> Ngelingeni <u>gqi</u> ilanga likrazula ezo ngqimba zamafu. <u>Khwaphululu</u> uLindi noninakhulu baphuma phandle. “Kutshabalele yonk’ into,” watsho uMakhulu enesingqala, egone uLindi lowo.

Ngesaquphe nako kusihla ihobe lize kuthi ngcu kufuphi nalapho bemi khona.

Isifanekisozwi u-'gqi' sibonisa ukuvela kwelanga ebekukudala lilindelekile. Esi sifanekisozwi sinika umfanekisongqondweni wokuthi thaa kwelanga livela emva kokusokola lizama ukuzikhulula kwezo ngqimba zamafu ebezivalele. Ukusetyenziswa kwezifanekisozwi apha ngentla kongeza umfutho kweli bali. Izifanekisozwi zibonisa intshukumo eyenzekayo kweli bali. U-'khwaphululu' ubonisa intshukumo yokuvuka kukaLindi noninakhulu. Esi sifanekiso sibonisa ukuvuka ngokukhawuleza. Kuphinda kubekho u-'ngcu' obonisa isidima elehle ngaso ihobe ukuza kuhlala kuloo ndawo liye lahlala kulo. Esi sifanekisozwi sibonisa ubukhaphukhaphu beli hobe ukuba alisindi, kunjalo nje lihlala ngendlela ebonisa ukuba liseza kuphinda lisuke. Omnye umzekelo ngulo ulandelayo:

> Wathi akufika eThekwini uloliwe lowo, uMakhulu nomzukulwana wakhe bangena kwezo zitrato zithe qhu lihlokondiba labantu abaze kuchitha iholide apho kuloo dolophu. … Akukho namnye kwabo banini bezo venkile owathenga nkqu nenye kuloo ntsimbi.
> "Zithe qhu apha kuthi ezo ntsimbi. Zama ukuthengisa phaya kufuphi naselwandle," bamcebisa batsho.

Ukusetyenziswa kwesifanekisozwi u-'qhu' kule ntetho ingentla kubonisa imixholo eyahlukeneyo. Esi sifanekisozwi singabonisa ukugcwala kwezinto okanye abantu. Kwimeko yokuqala sibonakalisa ukugcwala kwabantu – ingxinano yabo, ngelixa kwimeko yesibini kubhekisa kukugcwala kwezinto. Kwelinye icala, ukusetyenziswa kwesifanekisozwi u-'nkqu' kubonakala ngathi kunyanzelisiwe nanjengoko kungavakali kamnandi ukusetyenziswa kwaso. Nanku omnye umzekelo:

> Tyhini! Litshonil' ilanga. Inye qwaba intsimbi abayithengisileyo. …
> Bathi chu kancinane ukuya esithishini. UMakhulu ebonakala ediniwe enxubile.

Kulo mzekelo ungentla, isifanekisozwi u-'qwaba' sisetyenziselwe ukubonisa ugxininiso. Umguqulelimbhali ubonisa ukungahambi kakuhle kwentengiso kuMakhulu. Esi sifanekisozwi sisetyenziselwe ukugxininisa ukuba kuzo zonke iintsimbi ebeziphethwe sesi sibini, iye yanye kuphela ethengwayo. Kwakhona, ukusetyenziswa kwesifanekisozwi u-'chu' kubonisa isenzo esenziwa ngokuzinyanzela. UMakhulu noLindi badanile emva kokuba bechithe imini yonke emarikeni, kwathengwa intsimbi enye qha.

Maxa wambi umguqulelimbhali ude aziphindaphinde ezi zifanekisozwi ukugqamisa ukubaluleka kokusetyenziswa kwazo kwintetho. Oku kubonakaliswe kule mizekelo ingezantsi:

> Safika singabhungisanga mntu isikhukhula eNatala. Gqekre gqekre imibane, lingadudumi ligqum' izulu, imvula isitsho ngezandyondyo zemvula, amanz' equkuqel' aph' ukwehl' intili yaseMkhambathini.

Nangona umguqulelimbhali ethethe ngemibane egqekrezayo, ndaweni yemibane elanyazayo, kodwa ukusetyenziswa kwesifanekisozwi u-'gqekre' kongeza kubuncwane besi sivakalisi. Kude kuthi khona xa siphindiwe, sinike umdla ngakumbi. Nanku omnye umzekelo wokuphindwa kwezifanekisozwi:

> Labuya zada zantathu iintsuku elo hobe belipha ukutya litye. Shwaka nya alabe libuye emva koko.

Ukusetyenziswa kwezifanekisozwi ezibini ezithetha into enye kubonisa ukunyamalala ngesaquphe kweli hobe. Bekunokusetyenziswa isifanekisozwi esinye u-'shwaka' okanye u-'nya' ivakale ngokwaneleyo le ntetho. Kodwa umguqulelimbhali ukhethe ukuzisebenzisa zombini ngaxeshanye, ukugqamisa ukungalindeleki kwesi senzo senzekileyo.

Le mizekelo ingentla yimizekelo ekhethwe phakathi kwezifanekisozwi ezininzi ezisetyenziswe ngumguqulelimbhali. Nangona ezisebenzise ngendlela ebonisa ubugcisa nekwaphucula ibali lakhe umguqulelimbhali, kodwa kulo mzekelo ungezantsi kubonakala kungangeni ncam ukusetyenziswa kwesifanekisozwi:

> Akukho namnye kwabo banini bezo venkile owathenga nkqu nenye kuloo ntsimbi.

Ngathi umguqulelimbhali ubelandela intetho yesiNgesi kule ntetho ingentla. Lo 'nkqu' ubonakala ngathi unyanzelisa igama lesiNgesi u-*'even'*. Esi sivakalisi besinokuvakala kamnandi ngaphandle kwesi sifanekisozwi.

3.7.2.2 Ukusetyenziswa kombuzobuciko

Uncwadi luthi luwusebenzise umbuzobuciko njengesithako sokuhlokoza ingqondo yomlesi ukuba acinge nzulu malunga naloo nto ibuzwayo. 'Izithethi nababhali bakhe bayigxininise into ngokubuza umbuzo, angawuphenduliyo lo yena uwubuzayo, koko ewuyekela kubaphulaphuli okanye kumfundi ukuba aziphendulele. Kanti xa athandayo unokuwuphendula ngokwakhe. Ngokwenjenjalo ke ubethelela ingongoma ethile' (Pahl 1985: 241). Umbuzobuciko ayingombuzo obuzwa kulindelwe impendulo. Kulindelwe nje ukuba umlesi azikise ukucinga malunga nesenzo okanye intetho leyo, engajonganga kunika mpendulo. Lo mbuzobuciko ukwasetyenziselwa ukuba umlesi azive eyinxalenye yebali elo (Almanna 2013). UAlmanna (2013: 160) ukucacisa enjenje ukusetyenziswa kwesi sithako:

> Ekubhaleni ibali lakhe, umbhali ugxininisa ngokukodwa kumyalezo, ulwimi kunye neendlela zokunonga ibali elo. Zininzi iindlela zokunonga ibali ezinokusetyenziswa ekubhalweni kwebali, njengemibuzobuciko, unxusaniso, ukumiswa ngendlela ethile kwezivakalisi okunxulunyaniswa nezingunda zamagama, uphindaphindo,

> ubaxo, izafobe ezifana nesifaniso, njalo njalo. Kufuneka umguqulelimbhali akujonge ngeliso elibukhali oku kunongwa kwebali.

Udwelisa uluhlu lwezithako ezinokusetyenziswa ngumbhali ukunonga ibali lakhe. Utsho egxininisa ukuba kufuneka umguqulelimbhali naye azithathele ingqalelo xa ebhala eyakhe intetho yolwimi ekusiwa kulo. Nomguqulelimbhali weli bali wenze njalo, njengoko kubonisiwe kulo mzekelo ungezantsi:

> Kwakungentlakohlaza – ilixa lokutyala – kodwa ke uMakhulu uMaloko wayengenakulima nto konke nje de zipheze iimvula ezo. Zonke ezo ntsuku isagalela imvula uMakhulu wakhanda intsimbi – esenza amaso nazinto zimbi ukuze athengise lakuzola. Xa engalimanga nje babeya kutya ntoni na enomzukulwana wakhe?

Lo mbuzo ungentla awulindelanga mpendulo. Koko ubonisa imeko ekuyiyo emzini kaMakhulu ngenxa yezikhukula. Umguqulelimbhali ugqamisa imeko yonxunguphalo kuba olu sapho lungazazi ukuba luza kuphila njani emva kwesi sehlo. Ukusetyenziswa kwalo mbuzobuciko kwenziwe ngabom ukuhlokoza nokukhulisa imvakalelo yomlesi, ukuze azive eyinxalenye yebali, eluvela olu sapho.

3.7.2.3 Ukusetyenziswa kosingiselo

Usingiselo sisixhobo esisetyenziswa ngumbhali ukuthelekisa imeko ethile kunye nenye eyakha yenzeka. IBhayibhile idla ngokusetyenziswa kakhulu njengovimba wolu singiselo. Umbhali udla ngokuthatha isenzo esiseBhayibhileni asinxulumanise nesenzo esithile kwibali lakhe. Olu singiselo lubonakala ngokuthi umbhali okanye imbongi ilusebenzise 'xa ithi ibe neendawo apho ibhekiselela kwiziganeko ezithile ezifana neziganeko zasezimbalini, eziBhalweni, kwezobugqi okanye nakubantu basezimbalini, …' (Satyo 1983:

207). Umbhali wesiNgesi kunye nomguqulelimbhali wesiXhosa nabo babonakala besebenzise olo singiselo kulo mzekelo ulandelayo:

> "Uyalibona na eli hobe," wabuza uMakhulu. "Lifana neliya hobe likaNowa awalikhupha emkhumbini elithuma ukuba liye kuhlola ukuba amanzi kanogumbe ade ehla na. Lindi, mntwan'omntwan'am, khawulez' uze nokutya uliphe."

Umbhali weli bali usebenzise usingiselo kwisenzo sehobe elathunywa nguNowa emva kwemvula kanogumbe olibali laseBhayibhileni. Eli hobe zange libe nandawo yakuchopha okokuqala, okwesibini labuya negqabi elibonisa ukuba lifumene umthi. Kanti okwesithathu alibuyanga (Genesis 8: 8 – 12). Ngoku ke neli hobe likweli bali livele emva kwemvula, laphinda lanyamalala; laza lagqibela ngokushiya umfanekiso oye wabanceda, uMakhulu noLindi, ukuba bakwazi ukuziphilisa, kuba beye benza umfuziselo walo. Kubonakala ngathi kukho iimpawu afana ngazo la mahobe mabini. ElaseBhayibhileni lanceda uNowa ukuze abone ukuba angakanani amanzi emhlabeni, ukuze akwazi ukukhulula wonke umntu, izilwanyana neentaka ezazikumkhombe owawuzibalekisa kunogumbe. Eli lale ncwadi ihobe lifike kanye xa uMakhulu noLindi belahlekelwe lithemba emva kwezikhukula, lafika laba 'ngumhlobo' kaLindi. Lathi ukumka kwalo lashiya uLindi enombono wokwenza ihobe elifana nalo alithengise. Ukuthengwa kwalo kubuyise ithemba ebomini bukaLindi noMakhulu kuba ngoku baye banayo indlela yokuziphilisa ngaphandle kokulima.

3.7.2.4 Ukusetyenziswa kombuzo endaweni yengxelo

IsiXhosa lulwimi oludla ngokusebenzisa umbuzo xa ubani edinga impendulo, ngaphandle kokuba umbuzo lowo ngumbuzobuciko. Kanti sona isiNgesi siyawusebenzisa umbuzo naxa kucelwa, njengoko bekusele kucacisiwe apha ngasentla. Xa ke ngoku umguqulelimbhali ethe wasebenzisa umbuzo ekuceleni okuthile, olo iba luphawu oluyintama njengenguqulelo intetho leyo. Nanku umzekelo:

> Waya kuninakhulu wafika wathi kuye, “Makhulu, ungandincedisa na ndifuna ukwenza ihobe?”

Lo mbuzo ungentla awuvakali ncam kwintetho eqhelekileyo yesiXhosa. Masiyiyeke eyokuba ungabhalangwa ngendlela eyiyo umbuzo lo, kuba ubunokuthi, “Makhulu, ungandinceda ekwenzeni ihobe?” okanye, “Makhulu, ungandincedisa senze ihobe?” Umguqulelimbhali usebenzise umbuzo endaweni yesicelo esiyintetho eyingxelo. Akubonakali ncam ukubaluleka kokusetyenziswa kwalo mbuzo. Umguqulelimbhali ubesenokuthi, “Makhulu, ndicela undincede ndifuna ukwenza ihobe.” Kungenjalo athi, “Makhulu, khawundincedise senze ihobe.” Le ndlela icetyiswayo yiyo evakala ngcono neqhelekileyo esiXhoseni. Ukusetyenziswa kombuzo kudale ukuba umguqulelimbhali ade asebenzise indlela yokubhala engafanelekanga ncam xa kubuzwa umbuzo. Nanku omnye umzekelo:

> “Ungakhe ubabonise eli hobe lethu na Makhulu, abantu bale venkile?” wabuza watsho uLindi ngemincili emikhulu.

Lo mbuzo ungentla unokuleswa ngeendlela ezimbini. Ugxininiso lukweli gama lwentsusa, u-‘ungakhe’. Xa kunyuswa imvakalo-zwi yesivumelanisi sentloko, lo mbuzo uvakala uyingcebiso, ngolu hlobo: “Ungakhe ubabonise eli hobe lethu nje Makhulu aba bantu bale venkile?” Ngelixa xa isehliswa imvakalo-zwi yesi sivumelanisi sentloko, umbuzo lo uvakala usisicelo esibuthundeza. Olu thundezo lugxininiswa nakukufakwa kwesilabalabi u-‘na’ kulo mbuzo. Ngathi lo mbuzo ubunokuvakala ngcono esiXhoseni ubujikwe wayingxelo, kuthiwe, “Khawubabonise eli hobe lethu Makhulu aba bantu bale venkile.” Kungenjalo kuthiwe, “Uze ukhe ubabonise eli hobe lethu Makhulu aba bantu bale venkile.” Ngathi isiXhosa sivakala ngcono xa isicelo sibhalwa okwengxelo, hayi umbuzo.

3.7.2.5 Ukusetyenziswa kwegama elilahla intsingiselo

Ngamanye amaxesha umguqulelimbhali uye asebenzise igama alibona lifanelekile kuloo meko, kodwa xa ulijonga ngokolwimi olo livakale lingafanelekanga kuba linokuyilahla intsingiselo. Oku kwenzeke kulo mzekelo ungezantsi:

> Kwakungentlakohlaza – ilixa lokutyala – kodwa ke uMakhulu uMaloko wayengenakulima nto konke nje de zipheze iimvula ezo. Zonke ezo ntsuku isagalela imvula uMakhulu wakhanda intsimbi – esenza amaso nazinto zimbi ukuze athengise lakuzola. Xa engalimanga nje babeya kutya ntoni na enomzukulwana wakhe?

Kulo mzekelo ungentla umguqulelimbhali usebenzise igama u-'wakhanda' osisenzi esinokubonisa ukugqala intsimbi uyikrolela ukuba ibe yinto ethile. Esi senzi siphinde sisetyenziswe nesibizo i-'ntsimbi' esinokuba neentsingiselo ezininzi. Isenokuba yintsimbi ekhandwayo okanye intsimbi ehlohlwayo. Ngoku kusetyenziswe ukukhanda ekubeni kuthethwa ngentsimbi ehlohlwayo. Umlesi weli bali usenokucinga ukuba uMakhulu wayekrola intsimbi esenza okuthile. Kodwa ukusetyenziswa kwegama u-'amaso' kubonisa ukuba le ntsimbi yile ihlohlwayo.

3.7.2.6 Uqhawulomagama oluguqula intsingiselo

Ukubhalwa kwamagama ngendlela engeyiyo kuyayilahla intsingiselo. Xa kwenziwe uqhawulo ngendlela engafanelekanga, intsingiseko yegama iyalahleka. Umntu unokulilesa ngemvakalozwi engeyiyo leyo ibimele ukusetyenziswa. Nanku umzekelo:

> Ekuseni ngentsasa elandelayo uLindi wathi esakrobe efestileni kweqatha ihobe eliya engqondweni yakhe. Wayesikhumbula eso sihlotyana sakhe.

Eli gama likrwelelweyo kulo mzekelo ungentla belimele ukuba ngamagama amabini: isiqu-senzi u/thi/ esifinyeziweyo, ebesingu-'kwathi' saza sangu-'kwee', kunye nesifanekisozwi u-'qatha'. Bekumele ukuba kuthiwe: kwee qatha. Kodwa umguqulelimbhali uwadibanisile la magama kwaphuma igama elinentsingiselo esiXhoseni, u-'kweqatha'. Iqatha isenokuba lilungu lomzimba, xa umntu esithi, 'ezantsi kweqatha'. Okanye ibe liqatha lenyama xa ubani esithi, 'Andinakutya nto ngaphandle kweqatha elincinane.' Ngoku ke ukudityaniswa kwala magama kulahla ingqondo yomlesi angaqiniseki ngelona qatha kuthethwa ngalo, ecingela phakathi kwale mizekelo mibini inikwe apha ngentla, de alese isivakalisi esilandelayo. Xa engekasilesi isivakalisi esilandelayo esi sinesifanekisozwi ushiyeka ebhideke ngakumbi kwesi sivakalisi sinesifanekisozwi. Usenokulesa u-'eliya engqondweni yakhe' njengelithetha ukuba eli hobe belisiya engqondweni yakhe (uLindi lo). Kaloku yincwadi yabantwana le. Lisenokuthi xa lisiya entloko ihobe acinge ngengqondo ukuba liya kuyo. Yonke le nto ibangelwa kukuba kuye kwadityaniswa isenzi nesifanekisozwi.

3.7.3 Ibali lesi-3: *URefilwe: Ubaliso kwakhona lwase-Afrika*

Eli bali livakala ngathi lelo linokuleselwa abantwana. Kodwa banakho nokuzilesela nabo xa bekwazi ukulesa. Amaphepha enziwa ziintlobo-ntlobo zemihlathi. Akhona enziwa ngumhlathi omnye, emibini, emithathu ukuya kwemihlanu. Nezivakalisi zixubile. Kukho ezo zifutshane, eziphakathi nezide. Libaliswa ngolwimi olulula nolungantsonkothanga kuya phi. Umguqulelimbhali ulibhale ngendlela elandeleka neqondeka lula. Kodwa ikhona imiba engephi ephazamisayo kubaliso lwalo.

3.7.3.1 Ukusetyenziswa kwesivumelanisi esingesiso

Izibizo zeelwimi zesiNtu zahlulwe ngokwamahlelo. Ihlelo ngalinye linesimaphambili eliqatshelwa ngaso. Yaye eso simaphambili sithi sisetyenziswe ukukhupha isivumelanisi esithi sisetyenziswe ukudala uvumelwano phakathi kwamagama asetyenziswe

kwisivakalisi (Finnegan 2012), afana nesibizo. Isivumelanisi sisimaphambili sesenzi esidlala indima ebalulekileyo ekuphuhlisekeni kwentsingiselo yesivakalisi. Sinokuba sisivumelanisi sesibizo okanye isimelabiso esiyintloko, kungenjalo sivumelane nesibizo esiyinjongosenzi (Satyo 1983). Nokuba sivumelana nasiphi na isibizo okanye isimelabizo, isivumelanisi silikhonkco elidibanisa isivakalisi ukuba sibumbane sinike intsingiselo ecacileyo. Esona sivumelanisi sidla ngokunyanzeleka sisivumelanisi sentloko (McCormack 2007). Xa sithe sangasetyenziwa ngendlela, isivumelanisi sinakho ukuwuphumpa umyalezo wesivakalisi. Oku kunokwenzeka mayana okanye kube nomonakalo omkhulu owenzeka kwisivakalisi eso. Nanku umzekelo woku:

> Xa inkosikazi ibona amagqabi amnandi aluhlaza, akakhange afune into engenye.

Apha kulo mzekelo kusetyenziswe isibizo 'inkosikazi', esikwihlelo lethoba (9). Isivumelanisi saso simele ukuba sibe ngu/i/. Igama 'inkosikazi' alibhekisi mntwini, libhekisa kwisikhundla akuso lo mntu. Yiyo loo nto kufuneka kusetyenziswe isivumelanisi esihambelana nesi sikhundla. Ukuba umguqulelimbhali ebefuna ukusebenzisa isibizo esingena phantsi kwehlelo lozalwano lwabantu kwisinye, elilihlelo 1a, ubeya kusebenzisa isibizo 'unkosikazi'. Xa ubenze njalo ubeya kukwazi ukuthi 'Xa unkosikazi ebona amagqabi amnandi aluhlaza, akakhange afune into engenye.' Ngaloo ndlela ubeya kuba usebenzise isivumelanisi esisiso esivumelana ngenene nesibizo sikwasinxulumanisa nesenzi esihamba naso. Nanku omnye umzekelo:

> Kwiinyanga ezilandelayo, intombazana encinci entle yazalwa kodwa besoyika ukuba kungekudala igqwirha liza kufika lizokumthatha.

Nalapha kusetyenziswe isibizo sehlelo lethoba (9), 'intombazana' esinesivumelanisi esingu/i/. Ekuqaleni siqale sasetyenziswa ngendlela efanelekileyo, kwathiwa 'intombazana encinci entle yazalwa …' Kowa umguqulelimbhali uphinde watshintsha isivumelanisi senjongosenzi esibhekisa kwintombazana, wasebenzisa isivumelanisi

esingesiso. Esi sivumelanisi singu/m/ besinokulunga xa bekusithiwa 'wazalwa umntwana kodwa besoyika ukuba kungekudala igqwirha liza kufika lizokumthatha.' Ngoku siyalabalaba esi sivumelanisi, asihambelani nasibizo. Nakulo mzekelo ungezantsi kwenzeke oku kungentla:

> Inkosana yawela ezantsi entabeni, yagruzuka amehlo ayo kwilityе elibukhali. Ingaboni injalo futhi ibhidekile, uTumi ubize ihashe lakhe.

Kulo mzekelo ungentla, ukusetyenziswa kwesivumelanisi u/i/ kudala ukuba lowo ulesa le ncwadi acinge ukuba kukho mlinganiswa wumbi owehlelwa sesi sehlo sokungaboni nokubhideka. Xa kusithiwa 'Ingaboni injalo futhi ibhidekile,' umlesi unokucinga ukuba kuthethwa ngenkosana, akuthethwa ngoTumi. Kanti isenguye lo zibhekisa kuye ezi zivumelanisi. Izivumelanisi ezifanelekileyo kwesi sivakalisi zesithi: 'Engaboni enjalo futhi ebhidekile, uTumi ubize ihashe lakhe.' Ngaloo ndlela ukubhideka nokulahleka kwentsingiselo kunokunxwemeka.

3.7.3.2 Ukusetyenziswa kwegama elingahambelani ncam nenkcubeko

Uncwadi lusisipili sentlalo yabantu yaye le ntlalo isekelwe kwinkcubeko yabo bantu. Ulwimi sisixhobo sokudlulisa inkcubeko kuba lusekelwe ngayo. Ngaphandle kolwimi ayikho inkcubeko kuba sisixhobo sokuyithetha idlulele kwizizukulwana ngezizukulwana. Izidlo zenkcubeko yesizwe esithile zidluliswa ngolwimi lweso sizwe. Xa umbhali esebenzisa isidlo esithile kwincwadi yakhe kufuneka aqiniseke ukuba usidlulisa ngendlela eyiyo, ngakumbi kuncwadi lwabantwana. Ukuba oko akwenzeki elo bali liya kuba libalahlekisile abantwana abasayifundayo inkcubeko yolwimi lwabo okanye eyolunye ulwimi. Nanku umzekelo woku:

> Uqale wabhitya saze isikhumba sakhe sangathi luthuthu. Umyeni wakhe wakuqaphela oku waze wabuza, 'Yintoni engalunganga?' Wajonga ixesha elide

erhalela umqa waze wathi, 'Owu, ukuba andifumani nalinye kula magqabi aluhlaza amnandi, ndiza kufa.'

Le ntetho ingentla isixelela ngomqa osisidlo sabantu abantetho isisiXhosa nezinye iilwimi ezifana nesiMpondomise, isiMpondo, isiBomvana, isiThembu, njalo njalo. Ngokwezi zizwe umqa lithanga okanye umxoxozi ophekiweyo wathamba waza wagalelwa umgubo. Ngoku umguqulelimbhali uthi lo mfazi urhalela umqa yaye ufuna ukusebenzisa amagqabi aluhlaza. Isidlo esiqhele ukwenziwa ngamagqabi aluhlaza yimifino. Kanti ke esiphekwa ngamagqabi aluhlaza asuka kumlibo wethanga sibizwa ngokuba yimithwane. Ngoko ke kubonakala ngathi esona sidlo ubemele ukuba uyasirhalela lo mfazi ukweli bali yimithwane – isidlo esenziwa ngokukha amagqabi ethanga, axotyulwe, anqunqelwe namabolose; kugalelwe umgubo emva koko. Ngoku umguqulelimbhali ufundisa umntwana ukuba umqa wenziwa ngamagqabi aluhlaza. Leli gama linye eli lilahla intsingiselo yale nxenye yalo mhlathi.

3.7.3.3 Uqhawulomagama olungelulo

Njengoko bekusele kutshiwo ngaphambili, isiXhosa sinendlela esiwaqhawula ngayo amagama aso. Ikhona ke nendlela engafanelekanga. Akhona amagama aqhawulwayo kwanalawo adityaniswayo. Ukuqhawulwa kwamagama afanele ukuba adityanisiwe kusenokuwuphumpa umyalezo odluliswayo. Makhe sijonge lo mzekelo ulandelayo:

'Sela ndini! Uyibela ntoni imifuno yam endiyisebenzele imini nobusuku!' latsho igqwirha linomsindo.

Isibizi siba ligama elinye elidibeneyo. Sakhiwe kwisibizo ngokufakela isimamva esithile. Kanti siyakwazi nokuba sisibizo esingenaceba. Kwesi sibizi singentla kufakelwe isimamva u/ndini/ ukuguqula isibizo u-'sela' sibe ngu-'selandini'. Ukuqhawulwa kweli gama kunokubangela ukuba umlesi aliqhawule naye xa elilesa, litsho libe ngamagama amabini.

Ngaloo ndlela intsingiselo inokuphuncuka okanye ibe buphuncuka. Nanku omnye umzekelo woqhawulomagama:

> Kodwa ngenye imini, uRefilwe wakhalaza egqwirheni, 'Ngalo lonke ixesha undityelela, intloko yam ibabuhlungu.'

Kulo mzekelo ungentla kusetyenziswe isilabalabi u-'iba' phambi kwesibaluli sentsusa. Esi silabalabi asiyonxalenye yesilabalabi. Ngoko ke simele ukuba sizimele sodwa singadityaniswa naso. Loo nto iya kwenza ukuba ibe ngu-'intloko yam iba buhlungu.' Ukudityaniswa kwala magama kunokulahla intsingiselo xa umntwana olesayo eye wanyusa imvakalo-zwi ku/ba/ ndaweni yokuyehlisa.

3.7.3.4 Ukusetyenziswa kweempawu zokubhala ezingafanelekanga

Iimpawu zokubhala zibalulekile kakhulu xa kubhalwa intetho. Zizo ezibonisa indlela emayileswe ngayo intetho leyo. Ulwimi olubhaliweyo luphawulwa ngeempawu zokubhala (Baker 2018). Ezi mpawu zizo ezibonisa umlesi ukuba makanqumame phi, aphefumle phi. Nemvakalozwi ikhokelwa ziimpawu zokubhala kuba xa kukho uphawu lombuzo awuyi kulesa ngendlela efanayo naxa bekukho isingxi ekupheleni kwesivakalisi. Uphawu lombuzo luyalela umlesi ukuba makalese intetho leyo ngethowuni okanye imvakalozwi ethile. Kunjalo nakuphawu lokhuzo. Lwakusetyenziswa, utsho umlesi alese ngendlela ekhuzayo. Kuxhaphakile ukuba isikhuso zilandelwe sisivakalisi esikhuzayo. Nanku umzekelo:

> 'Sela ndini! Uyibela ntoni imifuno yam endiyisebenzele imini nobusuku!' latsho igqwirha linomsindo.

Kwesi sivakalisi singentla kusetyenziswe isikhuzo esilandelwa sisivakalisi esiphela ngophawu lokhuzo. Kodwa xa ulesa esi sivakalisi ufumana isakhimbuzo u-'ntoni' oguqula

esi sivakalisi sibe ngumbuzo. Ngoku ke ayivakali kamnandi into yokuba kubekwe uphawu lokhuzo ekupheleni kwesivakalisi esi. Umguqulelimbhali ulandele isiqhelo sokuba isikhuzo silandelwa sisivakalisi esikhuzayo. Kanti ke kule meko akunjalo. Ngumbuzo lo. Bekumele ukuba kubhalwe ngolu hlobo:

> ‘Selandini! Uyibela ntoni imifuno yam endiyisebenzele imini nobusuku?’ Latsho igqwirha linomsindo.

Ngale ndlela esi sivakalisi silandela isikhuzo siba ngumbuzo, sitsho sivakale ngendlela eyiyo. Lo mlinganiswa uligqwirha ufumana umntu eseba imithwane egadini yakhe. Unomsindo. Ungxolisa lo mfo embuza ukuba uyebelani imifuno yakhe. Ngumbuzo lo, ayisosikhuzo. Nantsi eminye imizekelo yokungasetyenziswa ngokukuko kweempawu zokubhala:

> Wajonga ixesha elide erhalela umqa waze wathi, ‘Owu, ukuba andifumani nalinye kula magqabi aluhlaza amnandi, ndiza kufa.’
>
> …
>
> Kodwa kusuku olulandelayo, inkosikazi yazamla kwakhona isithi, ‘Owu uhlobo endinqwenela ngalo ukuba ndingatya amagqabi amaninzi amnandi aluhlaza.’

Kule mizekelo mibini kusetyenziswe isikhuzo u-‘owu’, obonisa ukucaciswa kwemeko elusizi. Kodwa esi sikhuzo asikhatshwa luphawu lokhuzo. Loo nto yenza ukuba umntwana olesa eli bali angakhuzi apho ebefanele ukuba ukhuza khona, atsho alese ngendlela evakala if’amanqe. Kubalulekile ke ngoko ukusebenzisa uphawu lokubhala ngendlela nakwimeko efanelekileyo.

3.7.4 Ibali lesi-4: *Isothuso sikaHanda*

Eli bali libaliswa ngolona lwimi lwakha lwalula ukwenzela ukuba umntwana osafunda ukulesa akwazi ukulilesa ngokutyibilika. Umguqulelimbhali usebenzisa izivakalisi ezingezide kuyaphi. Kodwa uninzi lwazo zifutshane kanye ngale ndlela ikhuthazwayo ekubhalelweni kwabantwana. Umlesi akafundiswa ngeziqhamo nje kuphela, ukwafundiswa nangemibala yazo. Uphinda afundiswe nangeempawu eziqaqambileyo zezi ziqhamo. Ukubhalwa kweli bali kuzicacele yaye akukho miba yamigaqo yolwimi ifuna ukuthathelwa ingqalelo. Akubonakali kukho nalulwimi lunongwe kuya phi. Umguqulelimbhali usebenzise ulwimi olungenakuntsonkotha noluzicaceleyo. Libonakala lilibali elidinga ukuba umlesi athathele ingqalelo imifanekiso ngaphezu kwamazwi. Oku kuboniswa yindlela egqanyiswe ngayo imifanekiso yalo.

3.7.5 Ibali lesi-5: *Ndingabakho naphina*

Eli bali libaliswa ngendlela elandeleka lula kumlesi ongumntwana. Ulwimi alunzima kuyaphi. Yaye nezivakalisi zixutyiwe ngokobude: kukho ezifutshane, eziphakathi nezide. Izinongo zolwimi ziyafumaneka apha naphaya.

3.7.5.1 Uqhawulomagama

Ukuqhawulwa nokudityanidwa kwamagama yinto ebalulekileyo ekubhalweni kwencwadi, ngakumbi elungiselelwe abantwana. Kaloku umntwana olesa le ncwadi akalesi nje incwadi koko ufunda nendlela efanelekileyo yokubhala ulwimi. Yiyo loo nto neSebe leMfundo esisiSeko (laseMzantsi Afrika) ligxininisa ukuba kusetyenziswe izicatshulwa xa kufundiswa ulwimi, ukuze umlesi asibone sisetyenziswe kwintetho yeyesiqhelo eso sigaba sentetho asifundiswayo (DBE 2011). Isilabalabi u-‘na’ sibhalwa sizimele singadityaniswa nesimelabizo sokukumbi xa sithe sahamba naso. Kodwa kwisihloko sale ncwadi akakwenzanga oko umguqulelimbhali wale ncwadi. Isihloko sale ncwadi sithi,

‘Ndingabakho naphina’ endaweni yokuthi, ‘ndingabakho naphi na’. Le yimpazamo enokuthathwa njengempazamo engephi, kodwa ubunzulu bayo buya kuvela xa umntwana sele eseklasini efundiswa imigaqo yentetho okanye ebhala nokuba sisincoko na okanye nawuphi na umhlathi omde. Nanku omnye umzekelo woqhawulo olungafanelekanga emagameni:

> UPepi uyandincedisa ukutsala ilokhwe yam ukuyikhulula entlokweni yam. Enkosi Pepi! Ndiyayiqhobosha ilokhwe yam ndicinge ngathi ndi…

Ukuphethwa komhlathi ngesivumelanisi sentloko u/ndi/ yinto engaqhelekanga esiXhoseni. Umguqulelimbhali ubonakala elandele isiNgesi esivale umhlathi waso ngo-*‘I’* omele u/ndi/ esiXhoseni. Le ndlela yokuphetha umhlathi igqityezelwa ngophawu lwentetho engagqitywanga, nto leyo ibonisa ukuba esi sivakalisi siya kugqityezelwa kwiphepha okanye umhlathi olandelayo. Ngathi bekuya kuba ngcono ukuba esi sivakalisi besibhalwe ngolu hlobo: ‘Ndiyayiqhobosha ilokhwe yam ndicinge ngathi …’ ze kugqithezelwe kwiphepha elilandelayo ngegama elipheleleyo ekuqaleni kwesivakalisi esiqhubeka kwesikumhlathi okwiphepha elidlulileyo.

3.7.5.2 Ukusetyenziswa kwegama elisisichasi sesenzo

Xa intetho siyivelela ukusuka ezantsi ukunyuka, singayiqala kwigama. Lona igama lingacaciswa njengesona sicwityana sentetho sinentsingiselo (Baker 2018). Le ngcaciso ayiyikhupheli ngaphandle imofimi, esisakhi segama esinokuba sesizimeleyo esinentsingiselo. Igama ngalinye libalulekile kwintetho yaye longeza intsingiselo kwintetho leyo, nangona intsingiselo yentetho ingaxhomekekanga kumagama azimeleyo. Ngoko ke kubalulekile ukuba kusetyenziswe amagama afanelekileyo kwintetho. Lo mzekelo ungezantsi ubona ukutyeka okuthile kwintsingiselo yegama:

> UPepi uyandincedisa ukutsala ilokhwe yam ukuyikhulula entlokweni yam. Enkosi Pepi! Ndiyayiqhobosha ilokhwe yam ndicinge ngathi ndi…

Kulo mzekelo ungentla igama 'ukuyikhulula' libonakala ngathi lisetyenziswe ngendlela engeyiyo. Loo nto iduliswa nasisivakalisi sesithathu kulo mhlomlo esithi uyayiqhobosha ilokhwe, ekubeni bekuthiwe uyikhulula entloko. Oku kubonisa ukuba esi senzi sokukhulula besimele ukuba sithi 'ukunxiba' ngoba awukwazi kuqhobosha ilokhwe oyikhululeyo. Uyiqhobosha xa uyinxiba. Umntu okwaziyo ukufikelela kwincwadi yesiNgesi angathanda ukuya kukhangela ukuba belisithini eli gama esiNgesini.

3.7.5.3 Ukusetyenziswa kwesikhuzo sesiNgesi

Isikhuzo ligama elibonisa iimvakalelo zomntu lowo ukhuzayo. Sisenokubonisa ulonwabo, umothuko, usizi, njalo njalo. Kodwa eli gama lingxalwe ziimvakalelo (Asiain 2016). Ulwimi ngalunye lunezikhuzo zalo ezibhalwa ngendlela ethile. Izikhuzo zesiXhosa zibhalwa ngendlela ethile. Kunjalo nje kude kufakelwe uhahazo nakwizandi eseziphulukene nohahazo kwintetho gabalala. Umzekelo: xa sithetha ngesimelabizo soqobo u-'yona', simbhala angabinalo uhahazo, kodwa abizwe abe nalo. Ayenzeki ke loo nto kwizikhuzo. U-'Yhu!' ubizwa no/yh/ obizwa ngokufanayo nalowo ka-'yona'; uyalubuyiselwa uhahazo lwakhe kwizikhuzo. Kanti ke kukho impazamo ethanda ukwenziwa yokukhuphela izikhuzo zesiNgesi, ngakumbi ezo ziphela ngo-/h/. Nanku umzekelo:

> UMakhulu usebenza nzima kakhulu kwisitiya sakhe semifuno. "oh haaayi Pepi wenza ntoni ngee-erityisi zikaMakhulu!

Kulo mzekelo ungentla kusetyenziswe isikhuzo u-*'oh'* osisiNgesi. Le yimpazamo esele ithande ukuxhaphaka kwezi ntsuku ekubhalweni kwesiXhosa, nokuba sele ingeyonguqulelo. IsiXhosa asinazo izikhuzo eziphela ngeqabane u/h/ ohamba yedwa. Nalowo ufumaneka ku-'Shh!' no-'Mhh!' uhamba neqabane u/s/ no/m/, aze aphindwe

ukubonisa ukuba uyatsalwa. Lo mzekelo ungentla ubonisa impazamo enokwenziwa ngumguqulelimbhali yokuba athathe isikhuzo solwimi lwentsusa aye kusisebenzisa kulwimi ekusiwa kulo. UAsiain (2016: 256) ulumkisa athi malunga nale mpazamo, 'ukugcina intetho yesiNgesi okanye ukuyiguqulela njengoko injalo nokuba ayiniki ntsingiselo kolu lwimi kusiwa kulo asinto iqhelekileyo nexhaphakileyo xa kuguqulelwa izikhuzo.' Uthi akulunganga akuba umguqulelimbhali osusa esiNgesini asebenzise izikhuzo zesiNgesi kwinguqulelo yakhe. Kufuneka asebenzise ezo zolwimi aguqulela esisa kulo. Nangona kusathethwa ngesakhiwo sangaphakathi apha kule ngxoxo, kulo mhlathi kuthethwa ngoguqulelo kuba indlela ekubhalwe ngayo yiyo entama ukuba yinguqulelo le.

3.8 Isiphelo

Isakhiwo sangaphandle sala mabali akhethiweyo siwabonisa njengamabali anemfundiso ecacileyo nelulutho kumntwana osakhulayo. Le mfundiso ibonakala xa ubani ekhangela injongo yebali. Isakhiwo sangaphandle siwaveza ebaliswa ngeendlela ezahlukeneyo. Wambi abaliswa ngezivakalisi ezifutshane ezenza imihlathana; ngelixa amanye enziwa ngemihlathana eyenza iphepha ngalinye. Ukuhlalutya isakhiwo sangaphandle sebali kunceda umguqulelimbhali ukuba aqale ngokuliqonda kakuhle ibali aza kuliguqulela ngaphambi kokuba awuqalise umsebenzi woguqulelo. Isakhiwo sangaphandle sichaphazela nezinga lolwimi olusetyenziswa ngumbhali nekufuneka nomguqulelimbhali alisebenzise xa edlulisela eli bali kulwimi ekusiwa kulo. Umguqulelimbhali oqale wahlalutya isakhiwo sangaphandle sebali lakhe uthi eqalisa ukuguqulela abe sele exhobisekile, eyiqonda ngcono indlela ekufuneka elwenze ngayo uguqulelo lwakhe ukuze lube yimpumelelo. Nangona umguqulelimbhali engasoloko eba nalo ithuba lokuhlalutya isakhiwo sangaphandle nje, kuyabaluleka ukuba kwelo xesha lincinane analo, azame ukuqala ngokulihlalutya ibali phambi kokuba aliguqulele.

Isakhiwo sangaphakathi sibonisa ukuba abaguqulelibabhali basebenzise iindlela-ndlela ukudlulisela umyalezo wesiNgesi bewusa esiXhoseni. Benze kakuhle kwimiba emininzi, nangona kukhona ukugqwidiza okuthile apha naphaya. Basebenzise izithako zokubhalwa koncwadi ezifana nophindaphindo, izifanekisozwi, ukusetyenziswa kwemibuzobuciko ukuqinisekisa ukuba iinguqulelo zabo zivakala zisulungekile kulwimi lwesiXhosa. Kodwa ikhona imiba ababonakala beyichaphazele engeyomfuneko kolu lwimi. Ezi mpazamo zibonakaliswa kukungaboniswa kophindaphindo lwekhamiso oludingekayo njengakwisalathisi sodidi lwesithathu, uqhawulomagama olungadingekiyo, ukudityaniswa kwamagama abefanele ukuqhawulwa. Kukwaphawuleka nokulandelwa kwendlela yokubhala yesiNgesi kumanye amatyeli. Iimpawu zokubhala zibonakala ziyichaphazela indlela evakala ngayo intetho. Ukusetyenziswa kwazo gwenxa okanye ukungasetyenziswa kwazo xa bezifanele ukuba zisetyenziswe kunendima okuyidlalayo kwintsingiselo kunye/okanye nendlela oluvakala ngayo ulwimi lwesiXhosa kulowo ululesayo.

Noko kunjalo, iimpazamo ezithe zafunyaniswa kula mabali mahlanu ziimpazamo ezingephi nezingaxhomisi mehlo. Nokuba injongo yolu phando ibikukukhangela umgangatho wokuguquleleka kakuhle kwala mabali, ezi mpazamo zichongiweyo bezingayi kwenza ukuba abaguqulelibabhali bathathwe njengabangaphumelelanga ekuguquleleni okanye ekubhaleni la mabali. Ngoko ke ezi mpazamo zifunyanisiweyo ziyayichaphazela intetho kodwa azingede zithathwe njengeempazamo eziqatha ezinokuwenza ungadluliswa ngendlela umyalezo ophangaleleyo webali. Isahluko esilandelayo siphicotha indlela amabali akhethiweyo aguqulelwe ngayo ukusiwa esiXhoseni.

ISAHLUKO SESI-4

ICANDELO A

4A UKUPHICOTHWA KONCWADI OLUGUQULELWEYO

4.1 Intshayelelo

Kwisahluko sesithathu kuchongwe isampule yamabali amahlanu kula angama-20 aza aphicothwa kujongwa isakhiwo sawo sangaphandle nesangaphakathi. Ngoku kuza kujongwa ukuba aguqulelwe njani la mabali xa ewonke. Kuza kuqalwa ngala mabali mahlanu ayisampule, kwandulwe ukujongwa amanye ali-15. Xa kujongwa indlela yoguqulelo, kujongwa okulungileyo nokungalunganga, akuthelekiswa nto. Kujongwa nje ukuba umguqulelimbhali uliguqulele njani ibali lakhe ukusuka esiNgesini ukuya esiXhoseni. Ngenxa yobude besi sahluko, siye sanyanzeleka ukuba sahlulwe phakathi, sibe neCandelo 4A neCandelo 4B. Amabali abonakala elulana kunamanye abekwe kwiCandelo 4A, aza lawo abonakala ebhalelwe abantwana abasele bethe dlundlu, abekwa kwiCandelo 4B.

4.2 Ukuphicothwa kwamabali akhethiweyo

Uphicotho lwala mabali akhethiweyo lwenziwa ngokuthelekisa ibali lesiNgesi nelesiXhosa, kodwa kugxilwe esiXhoseni. Eyona mbangi yokuba kugxilwe esiXhoseni kukuba kwisahluko sesi-3 bekuthenjiswe ngamanqanaba amathathu aza kulandelwa kolu phando, angala:

1. Ukukhangela injongo nesakhiwo sentetho yolwimi lwentsusa;
2. Ukukhangela injongo nesakhiwo sentetho yolwimi ekusiwa kulo; kunye
3. Nokukhangela ukuhambelana kwentetho eguqulelweyo kunye nentetho yolwimi lwentsusa (ukuthelekiswa kwesakhiwo sangaphakathi sezi lwimi zimbini).

Kolu phicotho kugxilwa kwinqanaba lesithathu. Kujongwa iindlela ezisetyenziswe ngabaguqulelibabhali ekuguquleni la mabali angama-20 nokubonakaliswa yindlela ahambelana ngayo la mabali ezi lwimi zimbini. Abaguquleli basebenzisa iindlela ngeendlela ukuvelisa iinguqulelo ezahlukeneyo (Toury 2004). Ezi ndlela zivela kakuhle xa kujongwa ulwimi ekusiwa kulo. Umphandi uqala ngokubeka ezo ndlela azibona zifanelekile ngokwebali elo liguqulelwayo, aze agqibele ngezo azibona zingafanelekanga ncam ngokwesiphumo semvakalo yebali. Into yokuba umphandi azibone zifanelekile okanye zingafanelekanga ayithethi ukuba ngenene zifanelekile okanye azifanelekanga kuba kaloku yena uzijonga elandela isikhokelo sethiyori yeSikoposi, esifuna uguqulelo lutyekele ngakulwimi ekusiwa kulo. Loo nto ithethe ukuba mhlawumbi omnye umphandi osebenzisa enye ithiyori angaphuma nesinye isiphumo.

4.2.1 Ibali loku-1: *Isothuso sikaHanda*

Eli libali elimalunga nentombazana encinane egama linguHanda, ogqiba ekubeni atyelele umhlobo wakhe, uAkeyo. Upakisha engobozini iziqhamo ezahlukeneyo ezimnandi kuba elungiselela ukuphathela umhlobo wakhe. Indlela eya kuloAkeyo ihamba ehlathini. Uhamba kweli hlathi ethwele loo ngobozi ivulekileyo ineendidi ngeendidi zeziqhamo. Apha ehlathini uhamba phantsi kwemithi emide. Uthi ngoku ahambayo kubekho izilwanyana ezahlukeneyo ezimana zizithaphulela kwezi ziqhamo azithweleyo. Isilwanyana ngasinye seba isiqhamo esinye. Le nto yenzeka de ingobozi isale ingenanto. Suke ibhokhwe yasendle iduve umthi weethangarini, ziwele engobozini kaHanda igcwale qhu zezo thangarini zibukeka zigcwele incindi emnandi.

4.2.1.1 Ukuguqulela ngokushiyelela

Uguqulelo loncwadi lwabantwana luyakuvumela ukongezelelwa nokushiyelelwa kolwazi oluthile, xa loo nto ingazi kuliphumpa ibali. Ngokunjalo nethiyori yeSikoposi iyakuvumela oku kuba eyona nto iyikhuthazayo kukuba umlesi wolwimi ekusiwa kulo afumane ulwazi

ngolwimi olubhalwe ngendlela ayiqhelileyo kulwimi lwakhe. Oku kuthi kunike igunya lokuba umguqulelimbhali afakele okanye ashiyelele okuthile akubona kufanelekile kwintetho leyo ayiguqulelayo. Nomguqulelimbhali weli bali ubonakala ekwenzile oku kulo mzekelo ulandelayo:

> *Handa puts seven delicious fruits in a basket for her friend, Akeyo.*
> UHanda ubekela umhlobo wakhe u-Akeyo iziqhamo ezisixhenxe ezimnandi.
> *[*ubuyiseloguqulelo*: Handa puts seven delicious fruits for her friend, Akeyo.]*

Ukushiyelelwa kwegama lengobozi kuguqulelo lwesiXhosa akuyilahli intsingiselo yeli bali kuba nomzobo ukhona uyabonisa ukuba ezi ziqhamo zipakishwe enini. Ngoko ke nomntwana olesayo akayi kulahlekwa ngumxholo webali ngenxa yokungabikho kweli gama. Akunangxaki ukushiyelela okuhlakulelweyo okanye okulungiselelweyo kuba umyalezo uyadluliseka uphelele engekho loo magama ashiyelelweyo.

4.2.1.2 Ukuguqulela ngokulungisa igama

Uguqulelo loncwadi lwabantwana luyakuvumela ukuba athi umguqulelimbhali xa ebona ukuba ibali lolwimi lwentsusa liyasilela kumba othile, awulungise yena kwinguqulelo yakhe. Oku akukhabani nethiyori yeSikoposi kuba kusalungiselelwa abalesi bolwimi ekusiwa kulo nabona babekwa phambili yile thiyori. Umguqulelimbhali ubonakala enolungiso olwenzileyo kwintetho yesiNgesi kulo mzekelo ungezantsi:

> *“Tangerines!” said Akeyo. “My favourite fruit.” “TANGERINES?” said Handa. “That **is** a surprise!”*
> “Iithangarini!” watsho uAkeyo, "Iziqhamo zam endizithandayo.” “IITHANGARINI?” *wabuza* uHanda. Ngumnqa lowo!”
> *["Tangerines!" Said Akeyo. "My favourite fruit." "TANGARINES?" asked Handa. That's a surprise!"]*

Okokuqala, le nguqulelo ibonakala ithande ukuwethisa umyalezo wesiNgesi xa kuthethwa ngesi sothuso sikaHanda. Kukho umahluko phakathi kokuthi 'iziqhamo endizithandayo' nokuba kube bekuthiwe 'ezona ziqhamo ndizithandayo'. Ngathi ngokwale meko bekumele ukuba kusetyenziswe isimelabizo sophuhliso lubalaselo (Oosthuysen 2017), esikwabizwa ngokuba sisimelabizo soqobo sokugxininisa (Pahl 1985; Satyo 1983), esingu-'ezona', ukuphuhlisa ukubalasela kokuthandwa kwesi siqhamo nguAkeyo. Okwesibini, uHanda wothuswa kukuba lonke eli xesha uthwele iithangarini, kanti yena ebezigqibele epakishe iziqhamo ezahlukeneyo: ibhanana, igwava, iorenji, imango, ipayinapile, iponyoponyo nesiqhamo sephashini. Akanalwazi ngokwebiwa kweziqhamo zakhe zizilwanyana ehlathini, kwanokuvuthululeka kweethangarini zigcwalise ingobozi yakhe, emva kokuba ibhokhwe yasendle iduve umthi wazo. Umguqulelimbhali ubhala igama 'IITHANGARINI!' ngoonobumba abakhulu ukubonisa ugxininiso, njengoko kwenziwe nasesiNgesini. Kodwa yena esiXhoseni ulandelisa ngesenzi esithi 'wabuza' endaweni yokuthi 'watsho' njengoko ulwimi lwesiNgesi lutshilo. Ulwimi lwesiNgesi luwubonisa lo mothuko ngokubhala bukekela igama elithile eligxininisayo.

4.2.1.3 Ukuguqulela ngokusebenzisa igama elahlukileyo

Phambi kokuba kubekho intetho enentsingiselo kuqala kubekho isivakalisi, esithi naso sicazululwe ngokwamabinzana nawo aphinda acazululwe ngokwamagama. Oku kuthetha ukuba nokuba sele kujongwa ukubumbeka kokuguquleleka kwentetho gabalala, kuyafuneka agqalwe namagama athe asetyenziswa ukwenza le ntetho. Loo nto ke iphuhlisa ukuba igama ngalinye libalulekile kwintetho kuba linentsingiselo eliyiquletheyo (Baker 2018) nethi ikhulise intsingiselo yentetho xa iyonke. Ukusetyenziswa kwegama elingelilo kunakho ukuba nefuthe elibi kwinguqulelo. Kodwa ifuthe legama elo liya kuxhomekeka ekubeni ubaluleke kangakanani umahluko owenzekayo ngokusetyenziswa kwalo. Makhe sijonge kule mizekelo ilandelayo:

She will be surprised, thought Handa as she sets off for Akeyo's village.

Uya kothuka, wacinga uHanda njengoko esingise kwidolophana ka-Akeyo.

[She will be surprised, thought Handa as she sets off for Akeyo's small town.]

Lo mzekelo ungentla ucaciseka ngcono xa kujongwa imbali yokupapashwa kwencwadi le kuthethwa ngayo. Le ncwadi iqale ukupapashwa ngesiNgesi eLondon. Ngokomxholo weli lizwe xa kuthethwa nge-*'village'* kusenokuthethwa ngedolophana. Kangangokuba kude kubekho neendawo ezikufuphi nedolophu ezibizwa ngokuba zii-*'urban village'* (https://en.wikipedia.org/wiki/VIllage). Le ngcaciso ithetha ukuba umguqulelimbhali usebenzise igama elililo ngokwaseLondon. Kodwa ke uguqulelo olu lwenzelwe abantwana abathetha isiXhosa, ngakumbi abaseMzantsi Afrika, nanjengoko le yesiXhosa incwadi ipapashwe apha eMzantsi Afrika. Umntwana waseMzantsi Afrika wazi ukuba igama u-*'village'* lithetha 'ilali'. Xa kunokwenzeka ukuba adibane nebali lesiNgesi aphinde adibane neli lesiXhosa, uya kuthatha ngokuba kukho impazamo eyenzekileyo.

4.2.2 Ibali lesi-2: *Imfukumfuku yasendle*

Eli libali elimalunga nesilwanyana esothuka ebuthongweni sizibona sele sogqunywe safukufuku ngumqhaphu. Imo esizibona sele sikuyo esi silwanyana isenza sibhideke singazazi nokuba siyintoni, de sithiywe ngamagala athi yimfukumfuku yasendle. Izilwanyana kwaneentaka zimana zifika ngazinye zizama ukukhangela obona buni besi silwanyana. Ngokuya simana sinyolwa, sityhalwa esi silwanyana side sikhale ngesikhalo esiviwe yindlovu yasinakana. Isithathile yasithi nkxu emanzini, satsho savela ukuba lithole lendlovu. Ibali lesiNgesi libhalwe ngendlela ebumbongorha, egqame ngemvanosiphelo. Nomguqulelimbhali wesiXhosa uzamile ukusebenzisa izithako zesiXhosa ezifana nezifanekisozwi. Kodwa maxa wambi alandele ubaliso lwesiNgesi de kubekho iindawana ezinokungavakali ncam esiXhoseni. Nazi iindlela ezibonakala zisetyenzsiwe ngumguqulelimbhali kuguqulelo lwakhe:

4.2.2.1 Ukuguqulelwa kwegama elingekhoyo esiXhoseni

Izimvo zeengcali ziyabethabethana malunga neyona ndlela ichanekileyo yokujongana namagama athiywe abantu okanye izinto. Izibizo ezingamagama abantu kunye/okanye namagama abhalisiweyo eendawo ngamagama athile abhekisa kubantu neendawo ezithile nantsingiselo yawo ingalulandeliyo ulwimi gabalala, koko ixhomekeka kumthiyi lowo (Asiain 2016). Izimvo zeengcali ziyahluka malunga noguqulelo lwala magama. Zimbi iingcali zithi mawangaguqulelwa (Zarei noNorouzi 2014) ngelixa ezinye zisithi mawaguqulelwe. Kubekho nezo ngcali ziwaxhasa omabini la macala. Umz. uthi uAguilera (2008) umguqulelimbhali unokwenza oku kulandelayo xa edibene negama lomntu okanye lendawo:

1) La magama anokukotshwa okanye adluliswe kulwimi lwentsusa njengoko enjalo.
2) Anokucaciswa okanye abhalwe ngolwimi ekusiwa kulo kulandelwa indlela yokubhala nopelo yolu lwimi.
3) Kunokufakwa igama lolwimi ekusiwa kulo endaweni yegama lolwimi lwentsusa.
4) La magama anokuguqulelwa (ucatshulwe nguZarei noNorouzi 2014: 154)

Ngaphezu kwezi ndlela zine zicaciswe apha ngentla, uMoropa noNokele (2008) bathi umguqulelimbhali unakho ukubeka igama lolwimi lwentsusa linjalo aze alicacise kwizibiyeli. Le ngcaciso inokwandulela okanye ilandele igama elo lemboleko. Lo mba wokusetyenziswa kwegama lemboleko usetyenziswa kuphela xa ulwimi ekusiwa kulo lungenalo igama elibhekisa kuloo nto kuthethwa ngayo kulwimi lwentsusa (Nokele noMoropa 2016). Bathi aba babhali, umguqulelimbhali usebenzisa amagama emboleko ukukhulisa ulwimi ekusiwa kulo kuba lutsho lube nayo indlela yokubiza loo nto ibikade ingenagama.

Le ngcaciso ingentla ibonisa ukuba akukho ndlela inye yakuwaguqulela la magama. Uguqulelo lwawo lusenokusebenzisa indlela ethile kungenjalo ludibanise iindlela ezithile (Dweik noAl-Sayyed 2016). Loo nto ifika ibe yingxaki xa umguqulelimbhali ethe wagagana nala magama kuba kunzima ukuwaguqulela (Newmark 1993; Zarei noNorouzi 2014). Kufuneka ibe nguye othatha isigqibo sokuba uyaliguqulela na elo gama okanye hayi. Kwakhona enye into emkhokelayo yinjongo yoguqulelo olo. Intetho isenokuguqulelelwa ukufundisa abantu bolwimi ekusiwa kulo malunga nenkcubeko yolwimi lwentsusa, umz. kuguqulelo lwebhayografi. Kanti enye injongo isenokukuba kukugcina intetho ivakala kamnandi kulwimi ekusiwa kulo, umz. kuguqulelo loncwadi gabalala. Ithiyori yeSikoposi, elandelwa kolu phando ikhuthaza ukuba kuzanywe kangangoko ukuba intetho ivakale njengeyilelwe abalesi bolwimi ekusiwa kulo. Ngoko ke, ngaphandle kwakwimeko yebhayografi, kulindeleke ukuba umguqulelimbhali alandele icebo lika Fernándes (ocatshulwa nguAsiain 2016) lokuba awaguqulele la magama esebenzisa indlela eya kubenza abantwana bolwimi ekusiwa kulo bakwazi ukuwalesa ngokwesigama kunye nemigaqo yolwimi lwabo.

Umguqulelimbhali ubonakala esebenzise ubugcisa bobubhali ngethuba eguqulela isihloko sesiNgesi esithi, *'The Wild Fluffalump'*. Inguqulelo ethi 'Imfukumfuku yasendle' ibonisa ukuba umguqulelimbhali akajonganga igama lesiNgesi, koko ujonge le nto ithiywayo wayithiya ngesiXhosa, waphuma negama elingekhoyo esiXhoseni noko lamkelekileyo nje. 'Zininzi izinto ezithi ziphembelele ekuchongweni kwegama elithile kodwa eyona ntsingiselo idla ngokutolikeka ngokulula kuxa lifundwa nangona maxa wambi loo ntsingiselo ithi inxulumane nasizathu simbi, ingabi yiyo leyo yazekayo kulwimi' (Ndlela 2014: 60). Iyancomeka indlela umguqulelimbhali aliguqulele ngayo okanye alithiye ngayo eli gama. Ubonakala elandele indlela yesithathu (3) kwezo zikaAguilera (2008) zicaciswe apha ngentla. Le nto imenza umguqulelimbhali abe kwangumyili wamagama kuba kufuneka eze namagama amatsha xa imeko ifuna oko.

4.2.19.1 Ukubambelela kwindlela olumi ngayo ulwimi lwentsusa

Ukuguqulela phakathi kweelwimi ezimbini kunokumbhidisa umguqulelimbhali de alibale malunga nolu lwimi asa kulo, azibone sele ehamba nomrhiba wolwimi lwentsusa. Kubalulekile ukuba azazi ukuba leliphi icala athambekele ngakulo, ukuba inguqulelo yakhe iza kutyekela ngakulwimi lwentsusa na okanye olo kusiwa kulo. Loo nto imenza athi naxa sele elesa loo nguqulelo emva kokuyiguqulela, azibone ukuba uyifezekisile na injongo yakhe ngokolwimi azikhethele ukutyekela ngakulo. Nanku umzekelo:

> *The Meerkats came up and inspected the thing.*
> *They patted and poked it and asked, 'Can it sing?*
> Amagala afika ayijonga-jonga le nto.
> Ayimpampatha ayinyola-nyola efuna ukwazi ukuba, 'Iyakwazi na ukucula?
> [*The Meerkats came and inspected the thing.*
> *They patted and poked it as they wanted to know if, 'Can it sing?*]

Okokuqala, umguqulelimbhali ulandele impazamo eyenziwe ngumbhali wolwimi lwesiNgesi yokungazivali iimpawu zocaphulo zamazwi amagala. Nangona ingathi ayibalulekanga nje le mpazamo, kodwa iyamchaphazela umntwana olesa eli bali nanjengoko esikolweni efundiswa indlela efanelekileyo yokubhala ulwimi ngokusebenzisa iimpawu zokubhala ngokufanelekileyo; ngokuthi azivule aphinde azivale iimpawu zocaphulo. Okwesibini, umbuzo okumqolo wesibini uvakala kamnandi esiNgesini. Kodwa xa kufikwa esiXhoseni akudingeki zimpawu zacaphulo nanobumba mkhulu. Kubonakala ngathi lo mqolo ubuya kuvakala ngcono ukuba ubusithi:

> Ayimpampatha ayinyola-nyola efuna ukwazi ukuba iyakwazi na ukucula.
> *[They patted and poked it and as they wanted to know if it can sing.]*

Kubonakala ngathi le ntetho ingavakala ngcono esiXhoseni xa ibekwe ngolu hlobo lungentla. Okubalulekileyo kukuba umlesi angasali enesikrokro sokuba kutheni le ntetho ibhalwe ngolu hlobo ibhalwe ngalo ngumguqulelimbhali. Njengoko ithiyori yeSikoposi icebisa, kubalulekile ukuba intetho eguqulelweyo ivakale njengentetho esulungekileyo kulwimi ekusiwa kulo (isiXhosa kule meko) ukuze nomlesi wolu lwimi azive ebalulekile kumguqulelimbhali oyile ibali elo.

4.2.2.2 Ukusetyenziswa kwegama elilahla umxholo

Igama ngalinye libalulekile kwintetho nanjengoko lincedisa ekuphuhliseni intsingiselo yesivakalisi kunye nentetho xa iyonke (Baker 2018). Njengoko isizwe sisifa ngomcinga omnye, injalo nentetho ukulahlekana nentsingiselo ngenxa yegama elinye. Nanku umzekelo woko:

> *'It's thick like a tree.*
> *And it's heavy as lead.'*
> 'Ityebile okomthi.
> Kwaye inzima okwesiciko.'
> [*'It's thick like a tree.*
> *And it's heavy like a lid.*']

Xa usiva ukuba into inzima okwesiciko, unokucinga ngesiciko sembiza. Umlesi olesa okanye oleselwa eli bali usenokuba akazange waya ezilalini, ngoko ke akasazi isiciko sembiza emnyama yesiXhosa. Nalowo usaziyo usenokuba wazi ezi zisilivere zikhaphukhaphu. Owasezidolophini yena umntwana imbiza ayaziyo yisosipani le yokupheka esitovini, asenokungayazi imbiza emilenze mithathu. Zininzi ke iziciko. Kodwa asikho esithi qatha engqondweni njengesinokudityaniswa nobunzima, ngaphandle kwesembiza. Kwakhona, xa ubani ejonga intsingiselo ka-*lead* yobunzima njengoko isetyenziswe kwimbalo yesiNgesi, unokufumana le ngcaciso *'**a** dense, soft, dark gray*

*metal, **used** esp. **in** combination **with other** metals **and in** batteries'* (intsimbi etyebileyo, egudileyo embala umfusa, edla ngokusetyenziswa kunye nezinye iintsimbi okanye ibe kwiibhetri') (https://dictionary.cambridge.org/dictionary/english/lead). Le ngcaciso yesiNgesi ibonisa ukuba lo *lead* kuthethwa ngaye apha ayingowesiciko, koko ngowelothe okanye intsimbi. Oku kubonisa ukuba umguqulelimbhali usenokuba uwubhudile umxholo weli gama aliguqulele lasisiciko.

4.2.3 Ibali lesi-3: *IGruffalo*

Eli bali limalunga nendlela impukwana ezisindisa ngayo kwimpungutye, isikhova nenyoka ngokuthi izigrogrise ngokuthi kukho isilo esibizwa ngokuba yigruffalo esiyimemele kwisidlo. Idibana naba balinganiswa bathathu ngokwahlukeneyo itsho ibaxelele ukuba inedinga negruffalo kwiindawo ezahlukeneyo. Impukwana iyizoba le gruffalo ngendlela eyahlukileyo kumlinganiswa ngamnye, kodwa iyindlela eyenza yoyikeke. Kanti ingazi nje impuku, iza kudibana nesi silo ibihamba isizobela ezinye izilwanyana. Phofu nalapho ayityhafanga impukwana, ithe xa igruffalo isithi ibawela ukutya impukwana leyo, yathi impuku iza kuyibonisa indlela eyoyikwa ngayo kwelo hlathi lishinyeneyo. Ihambe apho ehlathini yadibana nenyoka, isikhova nempungutye, ngokwahlukeneyo. Bezithi ukuba zibone impukwana ilandelwa yigruffalo zithi ngqee ukuya kuthi tshwa kumngxuma okufutshane. Negruffalo yaphetha iyoyika impukwana. Yasala impukwana izonwabele ehlathini ingenaxhala lanto.

Eli libali elimnandi nelinika umdla kumlesi ongumntwana. Ligqame ngophindaphindo ze isiNgesi siqaqambe ngemvanosiphelo edala isingqi. Kodwa maxa wambi isiXhosa sibonakala siguqulelwe ngokulandela ubhalo lwesiNgesi. Neli ibali alinamaphepha anonjolweyo kuzo zombini ezi lwimi. Linemizobo kwiphepha ngalinye, yaye amanye amaphepha anemizobo yodwa, ngelixa amanye amaphepha eba nemizobo namazwi aphezulu nasezantsi komzobo, okanye abe phezulu kungenjalo ezantsi.

Eli bali liguqulelwe ngokukuko kuba umyalezo udluliswe ngokuchanekileyo, amaxesha amaninzi. Kodwa ingxaki kukuba libonakala lisilela kwizithako zokubhalela abantwana. Izifanekisozwi zinqabe kakhulu, kangangokuba neso sikhoyo singu-'ngqe' besimele ukuba sitsaliwe sathi, 'ngqee' kuba sibonisa isilwanyana esibalekayo ukuya kungena emngxunyeni. Kubonakala ngathi umgquleli-mbhali uye wagxila kakhulu ekudluliseni umyalezo webali. Xa kunokuthelekiswa indlela elileseka ngayo ibali lesiNgesi kunye naleyo lileseka ngayo elesiXhosa, kunokufunyaniswa ukuba elesiXhosa libutyhafa, alinazinongo ziqaqambileyo. Olu hlobo lokuguqulela lubonakala lungelulo ncam olu lukhuthazwa yithiyori yeSikoposi, kuba ludlulisa nje umyalezo ongenasongo kulwimi ekusiwa kulo. Liyazivakalela nje ukuba yinguqulelo eyenziwe ngumguqulelimbhali, alibonakalisi bugcisa bambhali.

4.2.3.1 Ukuguqulela ngokugcina uburharha bolwimi lwentsusa

Enye yezinto ezikhuthazwa yithiyori yeSikoposi kukuba umguqulelimbhali agcine uhlobo olubhalwe ngalo ulwimi lwentsusa, ukuze umlesi wolwimi ekusiwa kulo afumane umyalezo onovakalelo olufanayo nalowo wolwimi lwentsusa. Xa umbhali wolwimi lwentsusa esebenzise uburharha kuye kube kuhle ukuba nomguqulelimbhali abusebenzise ngendlela eya kuvakala kamnandi kulwimi ekusiwa kulo. Umguqulelimbhali weli bali ubonakala ewulandele loo mbono kuba naye ubusebenzisile uburharha obukhatshwa yimpoxo. Rhoqo le mpuku idibana nesilwanyana esizama ukuyityа, umbhali usebenzisa uburharha obunempoxo xa ibulela isicelo sokumenyelwa kwisidlo notshaba. Nantsi imizekelo:

> *"It's <u>terribly</u> kind of you, Fox, but no – …"*
> *"It's <u>frightfully</u> nice of you, Owl, but no – …"*
> *"It's <u>wonderfully</u> good of you, Snake, but no – …"*
> "Unobubele <u>obukhwankqisayo</u>, Mpungutye, kodwa andikwazi – …"
> "Bububele <u>obundoyikisayo</u> obo, Sikhova, kodwa andikwazi – …"

> “Ulunge ngokumangalisayo, Nyoka, kodwa andikwazi – …”
>
> *["You are unbelievably kind, Fox, but no - …"*
>
> *"It's a horrifying kindness, Owl, but no - …"*
>
> *"You are unconvincingly considerate, Snake, but no - …"]*

Kuyo yomithathu le migca ingentla, umguqulelimbhali ulandele indlela ekubaliswa ngayo esiNgesini. Impuku iyazazi ukuba isisidlo kwezi zilwanyana zithathu zivela sele zinomdla wokuyimemela esidlweni sasemini, kuba zizama icebo lokuyitya. Ude aqwele umguqulelimbhali xa ethetha ngobubele ‘obundoyikisayo’ xa ebhekisa kuSikhova. Akawulahlanga lo myalezo umayana udluliswayo kwezi meko zontathu. Nomlesi wesiXhosa uza kulifumana ibali lakhe linobu burharha buyimpoxo kwangaxeshanye.

4.2.3.2 Ukuguqulela ngokwamkela igama lolwimi lwentsusa

Apha ngasentla bekusele kukhe kwachatshazelwa ukuba kuyingxaki ukuguqulela amagama abalinganiswa. Umguqulelimbhali uye angazazi nokuba makagcine igama lolwimi lwentsusa linjalo na, okanye alilungiselele ukuba libizeke lula ngolwimi ekusiwa kulo, kungenjalo asebenzise igama elitsha lolwimi ekusiwa kulo. Kulungile ukuligcina igama lolwimi lwentsusa xa injongo yokuguqulela ibali elo ikukufundisa abantwana malunga nenkcubeko yolwimi lwentsusa (Klingberg 2008). Kodwa ngathi kuba ngcono xa elo gama liye lalungiselelwa ubhalo lolwimi ekusiwa kulo, ukuze livakale ngathi ligama ebelihleli lilelolo lwimi kusiwa kulo.

Isihloko sesiNgesi seli bali sithi ‘The Gruffalo’. Umguqulelimbhali ukhethe ukulithatha linjalo eli gama esiXhoseni, athi ‘Igruffalo’. Akenzanga nolungiselelo olu lokuba kuthiwe, ‘Igrafalo’ okanye ‘Igrufalo’. Ayibonakali imbangi yokuba eli gama lingalungiselelwa ke okungenani, kuba lilo lodwa igama lesiNgesi elisetyenzisiweyo. Yaye akukho nkcubeko yalwimi lwesiNgesi igxininiswayo. Umguqulelimbhali ubonakala ngathi ukhethe nje ukungaliguquleli. Yaye ukungaguqulelwa kwalo akwamkeleki kuba ‘kuyasimosha’

isiXhosa. Kulenza ngoku eli bali lingavakali njengebali loqobo esiXhoseni. Libonwa nanguthathatha ukuba libali lesiNgesi elibhalwe ngesiXhosa. Oku kugcinwa kwegama lesiNgesi koko kuthathwa nguPuurtinen (ocatshulwa nguAsiain 2016) njengokuza nemiqobo yolwimi engeyomfuneko kumlesi wolwimi ekusiwa kulo de umntwana olesa elo bali azive engasalonwabeli ngenxa yokungaqondi intsingiselo yegama okanye amagama olwimi lwentsusa. Kungoko umphandi ekubona kungeyomfuneko ukusetyenziswa kwegama lentsusa xa kunganyanzelekanga, ngakumbi kule meko yeli bali.

4.2.3.3 Ukunyaniseka kulwimi lwentsusa

Ukunyaniseka kulwimi lwentsusa kuthetha ukuba xa ulesa ibali ulifumana lityekele ngakwibali lolwimi lentsusa ngokwendlela elibaliswa ngayo. Izivakalisi zilandela ezo zebali lesiNgesi nokuba oko akuniki ntsingiselo okanye akudingeki kwibali lolwimi ekusiwa kulo (Asiain 2016; Klingberg 2008; Newmark 1988). Oku kuyakhabana nethiyori yeSikoposi ethi umyalezo mawudluliswe ngendlela eyamkelekileyo kulwimi ekusiwa kulo. Umguqulelimbhali ubonakala ezikhethele ukunyaniseka kulwimi lwesiNgesi ngokuba alandele phantse yonke into ebhalwe sisiNgesi ngendlela ebhalwe ngayo. Kude kucace ukuba umguqulelimbhali uza kude alandele igama ngalinye lesiNgesi kuba engafuni kwahlukana naso kwinguqulelo yakhe yesiXhosa. Nanku umzekelo:

"Where are you going to, little brown mouse?
Come and have lunch in my underground house."
"It's terribly kind of you, Fox, but no –
I'm going to have lunch with a Gruffalo."
"A gruffalo? What's a Gruffalo?"
"A Gruffalo! Why, didn't you know?
"Uyaphi, mpuku encinci entsundu?
Yiza utye isidlo sasemini kwindlu yam engaphantsi komhlaba"
"Unobubele obukhwankqisayo,

Mpungutye, kodwa andikwazi –

Ndiza kutya isidlo sasemini negruffalo.”

“Igruffalo? Yintoni igruffalo*?”*

“Igruffalo! Kutheni, awuyazi?”

["Where are you going, little brown mouse?

Come and have lunch in my underground house."

"You are unbelievably kind, Fox, but no –

I'm going to have lunch with a Gruffalo."

"A gruffalo? What's a Gruffalo?"

"A Gruffalo! Why, don’t you know it?"]

Ngaphandle koqhawulomagama olungenziwanga kwigama u-‘uyaphi’ ebelimele ukuba ngu-‘uya phi’, umguqulelimbhali usebenzisa izichazi ezibini ukucacisa isibizo u-‘mpuku’. Uthi ‘mpuku encinci entsundu’, ndaweni yokuthi ‘mpukwana entsundu’, ibinzana ebeliya kuvakala ngcono xa ebelisebenzisile esiXhoseni. Ukusetyenziswa kwamazwi athi ‘kwindlu yam engaphantsi komhlaba’ kusabonisa oku kulandelwa kwesiNgesi. Mhlawumbi ubenokuthi ‘emngxunyeni wam’. Uphinde umguqulelimbhali azintame ukuba ubejonge esiNgesini nyani xa ebhala eli bali xa esithi, ‘Igruffalo! Kutheni, awuyazi?’ Ngathi ukuba ebecinga ngomlesi wesiXhosa ubeya kuthi, “Ewe, nditsho igrafalo! Awuyazi kanti?” Ngale ndlela ubeya kuba ubalisa ngendlela enika umdla kumlesi wesiXhosa. Le ndlela kubaliswe ngayo apha imbonakalisa umguqulelimbhali njengongabusebenzisanga ubugcisa bobubhali, ovele waba ngumguquleli nje kuphela, engayiseso indlela oluleseka ngayo ulwimi alusebenzisayo esiXhoseni. Nanku omnye umzekelo:

“Silly old Fox! Doesn’t he know,

There’s no such thing as a Gruffalo?”

“Sidengendini seMpungutye endala! Awuyazi ukuba,

Akukho nto kuthiwa yigruffalo?”

[Silly old Fox! Don't you know that,

There's no such thing as a Gruffalo?"]

Kulo mzekelo ungentla umguqulelimbhali ubonakala eguqulele igama ngalinye kwisivakalisi sokuqala somqolo wokuqala. Loo nto iduliswa kukusetyenziswa kwegama u-'endala' xa ethetha ngempungutye. EsiNgesini ukuthi *"Silly old Fox! …"* kubonisa impoxo yaye kuvakala kamnandi, kuyahlekisa. Kodwa xa ukusa esiXhoseni, akusenawo laa mfutho wesiNgesi. Ukuba umguqulelimbhali ubethe nje "Sidengendini seMpungutye! ..." ubengayi kuyilahla eyona ntsingiselo ibidingeka kwesi sivakalisi. Ngale ndlela sibekwe ngayo ngoku, asisavakali ukuba sidlulisa myalezo mni kanye.

4.2.3.4 Ukusetyenziswa kwesikhuzo esilahla intsingiselo

Bekusele kucacisiwe apha ngasentla ukuba isikhuzo sibonisa isenzeko esingaqhelekanga esithi sehlele umlinganiswa. Xa sisetyenziswe ngokukuko siba novakalelo esiluphuhlisayo. 'Isikhuzo sinokubonisa ukothuka, ukucaphukela into, ukudelela, ukuhlonipha/ukukhahlela' (Moropa nabanye 1987: 192). Sisoloko sihamba nophawu lokhuzo. Nalo lunendima oluyidlalayo kwintsingiselo yentetho. Umlinganiswa ukhuza ngokwemeko akuyo ngelo xesha. Nanku umzekelo:

"Oh help! Oh no"
It's a Gruffalo!"
"Owu nceda! *Owu* hayi!
Yigruffalo!"
["Oh help! Oh no!
It's a Gruffalo!"]

EsiNgesini, isikhuzo sibonisa umothuko womntu odinga uncedo. Impuku ide yadibana nale grafalo ibimane iyizobela izilwanyana, izoyikisa ukuze isinde ekutyiweni zizo. Ngoku iza kuba lixhoba legrafalo leyo. Indlela ekukhuzwe ngayo esiXhoseni ibonakala

inokuyilahla okuthile intsingiselo. Ukufakelwa kwaba ‘owu’ akunantsingiselo kuba akuvakali njengendlela yokukhuza yesiXhosa. Ukuba umguqulelimbhali ebelungiselele umlesi wesiXhosa ubeya kubhala into ebuyelela kwethi, “Igrafalo! Ncedani!” Umntu okhalela uncedo akadli ngakuthi ‘nceda!’ udla ngokuthi ‘ncedani’ ukubonisa ukuba isicelo sakhe asiyi mntwini uthile, kodwa wamkela nokulukabani na uncedo anokulufumana.

4.2.3.5 Ukuguqulela ngokusebenzisa olunye ulwimi

Uguqulelo ludla ngokuba phakathi kweelwimi ezimbini. Ulwimi lwesithathu olufakwayo ludla ngokufakwa ngenjongo ethile. Nolo lwimi lulolwesithathu ludla ngokufumaneka kwimbalo yolwimi lwentsusa, ze umguqulelimbhali akhethe ukuba ulugcina lunjalo na okanye uyaluguqulela. Xa ke ngoku umguqulelimbhali esebenzisa olunye ulwimi obelungekho kwimbalo yentsusa kwinguqulelo yakhe, loo nto idla ngokuthathwa ngokuba yimpazamo, kuba ufaka ulwimi olutsha obelungekho kwisivumelwano soguqulelo. Nanku umzekelo:

> *“Gruffalo crumble!” The Gruffalo said,*
> *<u>And quick as the wind</u> he turned and fled.*
> *“Iimvuthuluka zeGruffalo!”* yatsho iGruffalo,
> <u>Ngokuphazama kweso</u> yajika yabaleka
> ngesantya esikhulu isaba.
> *["Gruffalo crumbs! the Gruffalo said,*
> *<u>And as quickly as the wind</u> he turned and fled.]*

Apha ngentla isiNgesi asisebenzisanga mazwi olunye ulwimi. Ngoko ke akukho lwimi lungenelelayo. Kodwa xa kujongwa isiXhosa, kufikwa sixutywe nesiZulu kwathiwa, ‘Ngokuphazama kweso’. EsiXhoseni kuthiwa ‘ngesaquphe’ okanye ‘ngephanyazo. Ayothusi into yokusetyenziswa kwesiZulu kweli bali kuba nephepha leenkcukacha zobuninibali *(imprint page)* libhalwe ngesiZulu. Oku kubonisa ukuba eli bali lisenokuba

liguqulelwe lasiwa kwiilwimi ezininzi, kwaza kwabhidana iphepha leenkcukacha zobunini-bali lesiXhosa nelesiZulu. Mhlawumbi neli bali lesiXhosa lihlelwe ngumntu othetha isiZulu.

4.2.4 Ibali lesi-4: *UNicholas nabo abaphatha kakubi abanye abantwana*

Eli libali elimalunga noNicholas, inkwenkwana elixhoba labavuyeleli esikolweni. Le ntlondi imehlela kwangosuku lwakhe lokuqala esikolweni, yaye imchaphazela kangangokuba azive enganqweneli kuphinda alubeke olwakhe esikolweni. Uzama icebo lokulwa naba bavuyeleli. Ekugqibeleni ude wahlobana nomnye wabo, obephoxwe leli qela lakhe. Umzobo kaNicholas nguwo ovingce uthanda phakathi kwakhe nabavuyeleli, wamsondeza kubo de bakwazi ukudlala kunye.

Umguqulelimbhali weli bali uphumelele ekuliguquleleni ngendlela efanele abantwana, nangona enawo nje amagqwidi-gqwidi angephi. Apha ngezantsi kuchatshazelwa ezinye zeendlela ezithe zasetyenziswa ngumguqulelimbhali kuguqulelo lwakhe. Njengoko bekukhe kwacaciswa apha ngasentla, ezixoxwe kuqala zithathwa njengeziyimpumelelo ngokwale thiyori isekela olu phando, ngelixa ezisekugqibeleni zithathwa njengezingafanelekanga ncam kweli bali ngokwale thiyori.

4.2.4.1 Ukuguqulela ngokushiyelela

Sekukhe kwacaciswa apha ngasentla malunga neendlela zokuguqulela ngokulungiselela apho umguqulelimbhali anokongezelela okanye ashiyelele. Yinto eyamkelekileyo nevumelekileyo le kuncwadi lwabantwana yaye iyakhuthazwa ziingcali zoguqulelo lwabantwana. Oku kushiyelela okanye ukongezelela kudla ngokwenziwa ngumguqulelimbhali kuba efuna inguqulelo yakhe ivakale kamnandi kulwimi ekusiwa kulo (Øster 2006), nto leyo ikhuthazwa kakhulu ithiyori yeSikoposi esekela olu phando. Ukushiyelela kunokwenziwa ngendlela elungileyo yokuba kushiyelelwe ulwazi olungazi kuyichaphazela intsingiselo yomyalezo wolwimi lwentsusa. Kodwa lunakho nokwenziwa

ngendlela engalunganga yokuba kushiyelelwe ulwazi oluchaphazela ukudluliswa komyalezo wolwimi lwentsusa. Apha ngezantsi kunikwa umzekelo wolu shiyelelo lulungileyo:

> *"Wedgie Reggie," said Nicholas.*
> "NguReggie," utshilo uNicholas.
> *["Reggie," said Nicholas.]*

EsiNgesini kuthethwa ngo-*'Wedgie Reggie'*, aze esiXhoseni umguqulelimbhali amshiyelele u-*'Wedgie'* athethe ngo-'Reggie' kuphela. Kubonakala ngathi ukuguqulela okanye ukugcina igama elingu-*'Wedgie'* bekungayi kungena kamnandi esiXhoseni, nanjengoko lingekho igama le-*wedgie*. Yiyo le nto umguqulelimbhali aye waqonda ukuba makangabe emduba umlesi wolwimi lwesiXhosa, asuke alimumathe eli gama liyingxaki; ngakumbi kuba ukushiywa kwalo akuwuphumpi umyalezo odluliswayo. Ushiyelelo olungawuphumpiyo umyalezo wolwimi lwentsusa luyakhuthazwa ziingcali (Bialy 2012, Øster 2006). Ezi ndlela zolungiselelo ziyakhuthazwa kwiinguqulelo ezilandela ithiyori yeSikoposi, xa zisenzelwa ukwenza inguqulelo ivakale kamnandi kulwimi ekusiwa kulo (Almanna 2013). Loo nto ithethe ukuba umguqulelimbhali akenzanga nto inxaxhileyo ngokushiyelela igama alibona ngathi liza kuphazamisana nokudluliswa komyalezo ocacileyo kulwimi ekusiwa kulo. Nanku omnye umzekelo:

> *Reggie gave him a savage wedgie …*
> UReggie wamhlasela naye …
> *[Reggie also attacked him …]*

Kubonakala ngathi apha olu shiyelelo lwenziwe kuba umlesi sele elwazi olu hlaselo ukuba luthetha ntoni – ukutsalwa ngolunya kwebhulukhwana yangaphantsi ngendlela engcungcuthekisa umtsalelwa lowo. Ngokushiyelela eyona ndlela wamhlasela ngayo, umguqulelimbhali akawulahlanga umxholo. Kubonakala kungcono kwale ndlela enze

ngayo umguqulelimbhali kunokuguqulela ngokulahla umxholo. Enye into, nomzobo osecaleni kwala mazwi uyancedisa ekuphuhliseni olu hlaselo kuthethwa ngalo. Njengoko sekutshiwo apha ngasentla, kuvumelekile oku kushiyelela xa kungazi kuwuphumpa umyalezo wolwimi lwentsusa (Zhang noWang 2010). UZhang noWang (2010) bathi umguqulelimbhali uyakwazi ukulishiyelela igama okanye amazwi athile xa engazi kuwuchaphazela kakubi umyalezo odluliswayo. Maxa wambi loo mazwi ashiyelelwayo sukuba engongezi ntsingiselo; ukufakwa kwawo kube bekuya kuwuphindaphinda ngokungeyomfuneko loo myalezo udluliswayo, kungenjalo kumbhidise umlesi wolwimi ekusiwa kulo.

4.2.4.2 Ukuguqulela ngokugcina igama lolwimi lwentsusa

Maxa wambi umguqulelimbhali uye aligcine linjalo igama lesiNgesi xa loo nto ingazi kuphazamisana nomyalezo odluliswayo kulwimi ekusiwa kulo. Umzekelo, kwimeko yencwadi ebhalelwa abantwana, umguqulelimbhali angalishiya linjalo igama lolwimi lwentsusa xa eqonda ukuba lidla ngokusetyenziswa nasentlalweni kumaxesha athile. Umguqulelimbhali ukhethe ukugcina igama lesiNgesi njengoko linjalo kulo mzekelo:

> *"Did you tell Miss Pinkerton?"*
> "Umxelele uMiss Pinkerton?"
> *[Did you tell Miss Pinkerton?"]*

Apha kulo mzekelo ungentla umguqulelimbhali ukhethe ukugcina igama lesiNgesi u-'*Miss*'. Oku kusenokuba kwenziwe ngabom ngenxa yokuba abantwana bebabiza kanjalo ootitshala babo esikolweni. Mhlawumbi, ngokuligcina eli gama lesiNgesi, umguqulelimbhali wenzela ukuba umlesi webali akwazi ukuzibeka ezihlangwini zikaNicholas, naye acinge ngowakhe umisi. Kodwa lo mba wokugcina igama lolwimi lwentsusa ukhuthazwa kakhulu xa kufunyaniswa ukuba igama lolwimi lwentsusa alifumaneki kulwimi ekusiwa kulo (Newmark 1988). Noko kunjalo, nakule imeko

umguqulelimbhali ukubone kufanelekile ukuligcina eli gama nangona likhona elesiXhosa elinguTitshalakazi okanye uNkosazana, kungenjalo elesiNgesi elibhalwa ngesiXhosa, uMisi. Oku ukwenza ngokuhambelana noko kucetyiswa nguKlingberg (2008) xa athi abantwana abathandi mguqulelimbhali uqinisekisa ngokulunga kwegrama yolwimi olo kusiwa kulo, koko bathanda lowo udlulisa umyalezo kanye ngale ndlela baqhele ukuthetha ngayo. Loo nto itsho ikwenze kubonakale kunokwamkeleka okuthile oku kusetyenziswa kweli gama lingu-'*Miss*', kuba nje lisetyenziswe ngokomxholo walo. Noko kunjalo, umphandi yena ukhuthaza ukuba umguqulelimbhali asebenzise igama lolwimi ekusiwa kulo ukuze abonise ukuthembeka nokuzinikela kolu lwimi ekwakhuthaza nokusetyenziswa kwalo ngendlela eyiyo. Kungenjalo, xa umguqulelimbhali ekhethe ukugcina igama lolwimi lwentsusa, umphandi ucebisa ukuba alibhale ngokwemigaqo yolwimi ekusiwa kulo.

4.2.4.3 Ukuguqulela ngokusebenzisa intetho gabalala endaweni yentetho engqalileyo

Entlalweni ezinye izinto zibekwa ze zithiywe ngokweengqokelela zazo. UBaker (2018) ucebisa ukuba xa kusenzeka ukuba lingabikho igama elingqalileyo kumagama angena phantsi koluhlu oluthile, kungcono umguqulelimbhali asebenzise elo gama lolo luhlu lingena phantsi kwalo eli gama. Umzekelo: Ukuba kuthethwa ngezilwanyana, ze kubekho izilwanyana zasekhaya nezasendle; phantsi kwazo kubekho incanda njengesilwanyana sasendle. Xa ke ngoku isiNgesi sibeke le ncanda ngesiNgesi, ze isiXhosa singabinalo igama lencada, kucetyiswa ukuba umguqulelimbhali asebenzise igama loluhlu lwezilwanyana zasendle, luhlu olo eli gama, 'incanda' lingena phantsi kwalo. Kuba njalo ke naxa kuthethwa ngebinzana. Ukuba alikho igama elingqalileyo, umguqulelimbhali angasebenzisa uluhlu elingena phantsi kwalo elo binzana. Kulo mzekelo ulandelayo umguqulelimbhali ubonakala eguqulele ngokusebenzisa ibinzana gabalala endaweni yegama elingqalileyo:

"He stands on top of the climbing frame and jumps on anyone who passes below."

"Uma phezulu apho sidlalela khona aze aziphosele nakubani na odlula ezantsi kwakhe."

["He stands on top of our playing place and jumps on anyone who passes below him."]

Umbhali wesiNgesi usebenzise igama elingqalileyo xa ebhekisa kwiqonga lokugwencela, i-*'climbing frame.'* OwesiXhosa akagxilisanga kweli qonga, ukhethe ibinzana elithetha gabalala, 'apho sidlalela khona'. Lo mguqulelimbhali ukhethe ukubhekisa kwindawo ekudlalelwa kuyo gabalala. Le ndlela yokuguqulela ibonakala ngathi iyamvimba umlesi wolwimi ekusiwa kulo. Yena unokucinga ukuba kuthethwa ngokuba lo mvuyeleli uma endulini, mhlawumbi, ze atsibe awele phezu komntu ohamba ezantsi. Kanti owesiNgesi yena unomfanekiso ocacileyo womntu okhwele kwiqonga eliyintsimbi emana etsiba rhoqo kukho umntwana ohamba phantsi kwale ntsimbi eliqonga lokugwencela. Le ndlela yokuguqulela ayinakude ichwethelwe bucala njengoguqulelo olungelulo. Yiyo le nto ibekwa phantsi kokuguqulela intetho engqalileyo ngentetho gabalala.

4.2.4.4 Ukuguqulela ngokongezelela isikhuzo

Njengoko bekukhe kwacaciswa apha ngasentla, isikhuzo sesinye sezithako ezongeza umfutho kubaliso loncwadi lwabantwana. Songeza uvakalelo oludingekayo noluthi lugqamise umfanekiso ozotywa ngumbhali webali elo. Kaloku 'izikhuzo ngamagama asetyenziselwa ukuzoba iimvakalelo kunye neemeko ngeemeko athi umntu azibone ekuzo ngexesha elithile' (Dlephu nabanye 2018: 78). Abantwana bayayithanda into ecacileyo. Izikhuzo zinika umlesi ithuba lokuzivela uvakalelo lwabalinganiswa abasebalini alilesayo. Xa sileswa kakuhle isikhuzo, sithi silenze ibali liphile, umlesi abe nomfanekiso wesehlo eso sikhuzwayo. Nanku umzekelo wokongezelelwa kwesikhuzo:

"He stands on top of the climbing frame and jumps on anyone who passes below."

"That's dangerous," said Mum.

"Uma phezulu apho sidlalela khona aze aziphosele nakubani na odlula ezantsi kwakhe."

"Owu, kodwa oko kungabangela ingozi!" watsho uMama othukile.

["He stands on top of our playing place and jumps on anyone who passes below him."

Gosh, that could be dangerous!" said Mum surprised.]

Umguqulelimbhali wongezelele isikhuzo ebesingekho kulwimi lwentsusa. Uphinda ongezelelo nemvakalelo kaMama, athi, 'othukile', mvakalelo leyo icacisa esi sikhuzo. Le yimvakalelo eqhelekileyo esiXhoseni. Ezi zithako zibini zingentla ziyalandelelana apha ebalini. UMama wothuswa yile nto ayibaliselwayo yokuba kukho umntu oma phezu kweladi okanye iqonga lokugwencela kuba ejonge ukutsibela abo badlula phantsi kwakhe. Apha kwezi ndlela zimbini, umguqulelimbhali uguqulele ngokupha esohlutha. Uqale wohlutha ngelixa engayicacisiyo le ndawo yokugwencela. Ngoku uphinda amnike ulwazi olongezelelweyo umlesi wakhe wolwimi ekusiwa kulo. Ukupha usohlutha yinto evumelekileyo kuguqulelo, ngakumbi xa sithetha ngolungiselelo. Oku umguqulelimbhali ukwenza ngokongezelela amazwi athile acacisayo emva kokuba ekhe washiyelela okuthile (Asiain 2016). Nalapha ngentla ke kwenziwe ngaloo ndlela ivumelekileyo.

4.2.4.5 Ukuguqulela ngendlela elahla umxholo

Ukuphumelela koguqulelo kuxhomekeke ekudlulisweni komyalezo ngendlela esemxholweni, ngokuxhomekeke kwinjongo nohlobo loguqulelo olwenziwayo. Akunakuvumeleka ukuguqulela ngendlela elahla umxholo kuguqulelo, ngakumbi oloncwadi lwabantwana kuba kufuneka olu guqulelo lwenziwe ngendlela eza kugcina ize idlulisele umyalezo kulwimi ekusiwa kulo. Umguqulelimbhali ubonakala ebe buwulahla umxholo womyalezo kulo mzekelo ungezantsi:

"My friend, Stephen had to walk around with his underpants up his bottom."

"Umhlobo wam uStephen bamenze ukuba ahambe enxibe impahla yakhe yangaphantsi kuphela."

["They made my friend Stephen walk around wearing only his underpants."]

Intetho yesiNgesi ithi uStephen wenziwe ukuba ahambe ibhulukhwana yakhe yangaphantsi itsalwe yangaphezu kwesikhindi. Kodwa esiXhoseni kuthiwa uhambe enxibe impahla (ibhulukhwana) yangaphantsi kuphela. Umguqulelimbhali ubonakala ekhange ayiseso intetho ethi *'up his bottom,'* yaza loo nto yabangela ukulahleka komyalezo. Eyona nto iyigqamisayo le mpazamo kukuba kweli phepha kukho umzobo kaReggie etsala ibhulukhwana yangaphantsi kaStephen. Kuphinda kubekho nomzobo kaStephen ehamba phambi kwabanye kuvele ibhulukhwana yangaphantsi phezu kwesikhindi. Imizobo ibaluleke kakhulu kuncwadi lwabantwana, nanjengoko ithi ibancedise ekuzakheleni kwabo umfanekisongqondweni waloo nto kuthethwa ngayo (Lathey 2010). Ukungahambelani komzobo nebali kufike kube yingxaki abadibana nayo abaguquleli xa umntu eza kuguqulela intetho, ze kufakwe imizobo yebali emva kokuba umguqulelimbhali ewenzile umsebenzi wakhe. Kanti xa ebeguqulela sele ligqityiwe ibali lesiNgesi, nemizobo ibiya kumncedisa apho aneendawo ezingamcacelanga ncam. Nokuba kwenzeke njani na, kodwa umguqulelimbhali ubonakala enike inguqulelo engonelisi ncam xa kuthelekiswa nentetho yesiNgesi. Umguqulelimbhali uphinda abonakale ebadlelelele abalesi bolwimi ekusiwa kulo kule ntetho ilandelayo:

"At break, he snatched Shakira's snack and stuffed it in his mouth. He didn't even close his mouth. You could see the goo going round and round like cement in a cement mixer."

"Ngexesha lekhefu, uthathe isidlo sasemini sikaShakira wasifaka emlonyeni. Khange awuvale nokuwuvala umlomo wakhe. Ugovane emlonyeni wakhe ububonakala ujikeleza njengesixubi sesamente."

["At break, he snatched Shakira's lunch and stuffed it in his mouth. He didn't even close his mouth. You could see his uvula in his mouth going round and round like a cement mixer."]

Kule ntetho ingentla, umguqulelimbhali uguqulele u-*'goo'* wathi ngugovane. Kodwa eli gama limele ukuba lithetha 'umthamo'. I-*'goo'* icaciswa ngolu hlobo yiOxforddictionarry, *'Goo' "A sticky or slimy substance"* ['Umthamo' "Into encangathi okanye empunyumpunyu"] (https://en.oxforddictionaries.com/definition/goo). Ngokwalo mxholo, le ngcaciso iyibeka le *'goo'* njengomthamo, hayi ugovane lo ubekwe kule nguqulelo. Ayiqhelekanga noko into yokujikeleza kogovane. Ngumthamo odla ngokujikeleza emlonyeni xa umntu esitya, ngakumbi xa engawuvalanga umlomo. Ude athi umbhali wesiNgesi, le *'goo'* ibijikeleza okwesamente kwisixubi sesamente. Nalapha, umguqulelimbhali uthathe amazwi athi, *'going round and round like cement in a cement mixer"* wawaguqulela ngokuthi, 'njengesixubi sesamente". IsiNgesi sifanisa umthamo nesamente ejikeleza ngaphakathi kwisixubi sayo, ngelixa isiXhosa sithetha ngogovane ojikeleza okwesixubi sesamente. EsiNgesini kufaniswa ugovane, ongaphakathi emlonyeni, kunye nesamente engaphakathi kwisixubi sayo ze esiXhoseni kufaniswe ugovane ongaphakathi emlonyeni kunye nesixubi sesamente esingaphandle, kuba siqulethe isamente ngaphakathi. Owona ndoqo wale ngxoxo ayikokuzama ukunyanzelisa uguqulelo lwegama negama, koko kukuveza ukuba umguqulelimbhali unike uguqulelo olungelulo. Olu guqulelo lwakhe luza kushiya umntwana, ongumlesi wesiXhosa, enomfanekiso wogovane ojikelezayo, ngelixa yena owesiNgesi anomfanekiso womthamo ojikeleza emlonyeni.

4.2.4.6 Ukuguqulela igama ngalinye lolwimi lwentsusa

Ukuguqulela igama ngalinye lolwimi lwentsusa yenye yeendlela zokuguqulela ezamkelekileyo kuguqulelo. Isetyenziswa kwiimeko ezithile xa, umzekelo, kusenzelwa ukukhangela iintsingiselo zegama ngalinye elisetyenziswe kwintetho, xa ubani elesa

ulwimi olo (Newmark 1988). Olu guqulelo lunokusetyenziswa kuguqulelo olubuyisela kulwimi lwentsusa *(back-translation)*, olujonga inguqulelo ukuba yenziwe ngendlela eyiyo na. Kodwa kwimeko yoguqulelo loncwadi, apho umguqulelimbhali adlulisa umyalezo wolwimi lwentsusa awusa kulwimi ekusiwa kulo, lubonakala lungavumelekanga uguqulelo lwegama ngalinye, ngakumbi xa luza kuyilahla intsingiselo (Baker 2018). Umguqulelimbhali ubonakala esebenzise olu hlobo loguqulelo kulo mzekelo ulandelayo:

> *So in art class, when Miss Pinkerton asked them all to draw something, Nicholas drew a Wild Ones Munching Machine.*
>
> Eklasini yobugcisa, uMiss Pinkerton ubacele bonke ukuba bazobe okuthile, uNicholas uzobe iQela leeNdlavini elitya uMatshini.
>
> *[In art class, Miss Pinkerton asked them all to draw something, and Nicholas drew Machine-Munching Wild Ones.]*

Kulo mzekelo ungentla umguqulelimbhali ubonakala ngathi uguqulele elandela igama ngalinye xa eguqulela igama lalo matshini uzotywe nguNicholas, ngolu hlobo:

Wild Ones	->	iQela leeNdlavini
Munching	->	elitya
Machine	->	uMatshini

Oku kulandela igama ngalinye kuze nengxaki yokuba ulwimi ekusiwa kulo luphulukane nomyalezo wolwimi lwentsusa. Kulwimi ekusiwa kulo kunikwa umyalezo wokuba igama lomatshini 'liQela leeNdlavini elitya uMatshini', ngelixa eyona ntsingiselo yeli binzana ibisithi, 'uMatshini otya iQela leeNdlavini". Nakweli tyeli, umzobo awumncedisi umlesi wesiXhosa kuba wona uveze umatshini otya umntu, hayi umntu otya umatshini, njengoko isitsho inguqulelo. Lo mzobo uyancedisa ekuntameni le mpazamo yenziwe ngumguqulelimbhali.

4.2.4.7 Ukuguqulela ngokujonga igama elithile lolwimi lwentsusa

Njengoko bekukhe kwacaciswa apha ngasentla, igama ngalinye linentsingiselo kwintetho. Kodwa intsingiselo epheleleyo ixhomekeke kumxholo elisetyenziswe kuwo igama elo (Baker 2018). Loo nto ithethe ukuba igama liyakwazi ukunika intsingiselo engeyiyo xa lisetyenziswe kumxholo ongenguwo. Nanku umzekelo:

> *Shakira drew herself <u>on a tightrope</u> balancing on one foot!*
> UShakira uzizobe <u>enxibe ilokhwe embambileyo</u> ezixhase ngonyawo olunye!
> *[Shakira drew herself <u>wearing a tight dress</u> balancing on one foot!]*

Kulo mzekelo ungentla kubonakala ngathi umguqulelimbhali ugxile kwigama u-*'tight'* akabi saqaphela ukuba lilandelwa ngu-*'rope'*; yena walandelisa ngo-*'dress'*. IsiNgesi sinika umyalezo wokuba uShakira uzizobe emi ngonyawo olunye (echankcatha) phezu kwentambo elengayo (esemoyeni). IsiNgesi asinanto ithetha ngalokhwe imbambileyo. Kolu guqulelo umguqulelimbhali ubonakala ewulahlile umxholo wowona myalezo udluliswayo. Nalapha le mpazamo ikwantanywa ngumzobo, othetha le nto ithethwa sisiNgesi, hayi le yesiXhosa. Umguqulelimbhali ubonakala ngathi uphinde wenza impazamo ebufana nale ingentla nakulo mzekelo:

> *Cindy showed Nicholas <u>how to do a powerslam</u>.*
> UCindy wabonisa uNicholas <u>ezinye iindlela zokujongana nombane</u>.
> *[Cindy showed Nicholas <u>other ways of dealing with power</u>.]*

Kulo mzekelo ungentla, umguqulelimbhali ubonakala ngathi wahlule igama u-*'powerslam'* langamagama amabini, waza igama ngalinye waliguqulela ngokuzimeleyo. I-*'powerslam'* icaciswa ngolu hlobo yiWikipedia, *'A **powerslam** is a professional wrestling body slam move in which the wrestler performing the slam falls face-down on top of his/her opponent'* [**Uhlaselokuzijula kutshaba** yindlela esemthethweni yokulwa

ngokugadla ngomzimba nalapho umlwi athi abe phezulu ze azijule phezu kwalowo alwa naye'] (https://en.wikipedia.org/wiki/Powerslam). Ngokwale ngcaciso, i-*'powerslam'* ngumlo apho omnye wabalwi aye azijule ngamandla phezu kwalowo alwa naye. Le nto yenza ukuba umlwi lowo afike abetheke ngamandla kulowo alwa naye. Kodwa umguqulelimbhali uliguqulele eli gama 'njengezinye iindlela zokujongana nombane'. Umbane awunanto yakwenza nalo mdlalo. Kubonakala ngathi umguqulelimbhali ugxile kwigama u-*'power'* nathe wamguqulela njengo-'mbane'. Lo *'power'* kubhekiswa kuye kule ntetho ngulowo uthetha into eyenziwa ngamandla. Umguqulelimbhali ugqibela ngokuwulahla umxholo wentetho ngenxa yokugxila kwigama elithile elingelilo.

Le mpazamo yenzekileyo kule mizekelo mibini ingentla ingumzekelo wohlobo lokuqala lwempazamo, kwezo zicaciswa nguNabokov (kuNatalija 2008) (leyo yokuba umguqulelo angawuqondi kakuhle umyalezo odluliswa yintetho yolwimi lwentsusa), nezithe zachatshazelwa kwiSahluko sesi-2 apha ngasentla. Umguqulelimbhali ubonakala ephose intsingiselo ebidluliswa ligama lolwimi lwentsusa. Yaza loo nto yawuchapazela kakhulu umyalezo odluliselwa kulwimi ekusiwa kulo. Kuyabaluleka ke ngoko ukuba umguqulelimbhali aqiniseke ngomyalezo odluliswa ligama, ibinzana, isivakalisi kunye nembalo xa iyonke; ukuze naye awudlulisele kulwimi ekusiwa kulo ngendlela efanelekileyo.

4.2.5 Ibali lesi-5: *Ndingabakho Naphina*

Kweli bali uThandi uhlala noMakhulu wakhe kunye nomqhagi wakhe, uPepi. Unamaphupha malunga nezinto anokuzenza kunye neendawo ezinobunewunewu anokuba kuzo ndaweni yokuhlala kwimeko yokuhleleleka yakowabo. Emva kwawo onke loo maphupha akhe, ugqibela ngokuqonda ukuba eyona ndawo ayithanda kakhulu kuxa esingethwe nguMakhulu wakhe. Eli bali liguqulelwe ladlulisa umyalezo ofanayo nalowo ubudluliswa lelesiNgesi. Nemizobo iyafana. Apha ngezantsi kuqwalaselisiswa iindlela ezisetyenziswe ngumguqulelimbhali kubaliso lwakhe.

4.2.5.1 Udityaniso-magama olungafanelekanga

Naluphi na ulwimi lunemigaqo yalo malunga nokwahlulwa okanye ukuqhawulwa kunye nokudityaniswa kwamagama. Ithi isakungalandelwa loo migaqo kubekho ukuphumpeka okuthile kwintsingiselo kungenjalo imbonakalo yaloo ntetho ibhaliweyo. Izigaba zentetho zesiXhosa zibhalwa zahlulwe ngendlela ethile. Liyakwazi ukuthi igama lilinye lenziwe amagama amabini anokudityaniswa okanye ahlulwe. Umzekelo ufumaneka kwisihloko sale ncwadi:

I could be anywhere
Ndingabakho <u>naphina</u>

EsiXhoseni, isimelabizo sobuzo sowanzi (Oosthuysen 2017) sibhalwa sibe ngamagama amabini, u-'phi na'. 'Izimelabizo zobuzo zowanzi zikwabizwa ngokuba zizimelabizo zokwahlula. Ziyafana nezimelabizo-wanzi zoqobo ngaphandle nje kokuba isiqu sazo sisimelabizo sobuzo-ndawo *phi na* sehlelo 16' (Oosthuysen 2017: 126). Ngoko ke isihlanganisi sobuzo sowanzi iya kuba ngu- 'naphi na'. Oku kubonisa ukuba u-'na' umele ukuba azimele, angadityaniswa abe ngu-'naphi'. Oku kubonisa ukuba umguqulelimbhali usebenzise udityaniso-magama olungafanelekanga. Loo nto ayimkhulisi ngokukuko umntwana osafunda ulwimi lwesiXhosa.

4.2.5.2 Ukusetyenziswa kwesigama esivakala sinxaxhile kulwimi ekusiwa kulo

Ithiyori yeSikoposi ikhuthaza ukuba umguqulelimbhali avelise inguqulelo evakala njengentetho yoqobo kulwimi ekusiwa kulo. Loo nto ithi kufuneka asoloko ecinga malunga nomlesi wolwimi aguqulela esisa kulo. Yiyo le nto uBaker (2018) acebisa ukuba umguqulelimbhali mayakenze ayigqibe inguqulelo yakhe, akhe ayishiye, andule

ukubuyela kuyo ayilese sele engacingi ngolwimi lwentsusa. Amanye amagama athi akudityaniswa kwintetho angavakali ngathi yintetho yoqobo. Isithethi siba ngathi siyakunyanzelisa ukusetyenziswa kwawo. Nanku umzekelo:

> *If I squeeze my eyes tight shut while I eat my food, I can be …)*
> Ukuba ndicimelisa amehlo am avaleke mba ngexesha ndisidla ukudla kwam, Ndi…
> *[If I shut my eyes tight while I eat my food, I …]*

Apha umguqulelimbhali ulandele isiNgesi de wabonakala elibele nokusebenzisa isigama esifanelekileyo sesiXhosa. Ngathi esi sivakalisi besiya kuvakala ngcono xa sisithi, 'Ukuba ndiyacimela ndiwavale mba amehlo am xa ndisitya ukutya kwam, …' Ngathi besiya kuvakala ngcono njengesivakalisi sesiXhosa esi, nangona ukucimela nokuvala mba amehlo kuyinto enye nje. Kodwa bekuya kuvakala ngcono. Kwakhona, umguqulelimbhali uphinda alandele isiNgesi ekuqhawulweni kwamagama athile asekupheleni komhlathi okanye kwephepha. Ukusetyenziswa kwesivumelanisi sentloko esiqhawulweyo kwisenzi esihamba naso, kudala ukungaqheleki kuqhawulo olusetyenzisiweyo, njengakulo mzekelo:

> *When it rains and I see it splish-splashing on the ground, I imagine I am…*
> *…playing with my friends in the river, where Gogo played when she was a little girl.*
> Xa kunetha ndibona imvula ichapha chaphaza emhlabeni, ndicinga ngathi ndi…
> …dlala nabahlobo bam emlanjeni, apho uMakhulu wayesakudlala khona ngexesha wayeyintombazana encinane.
> *[When it rains and I see it splish-splashing on the ground, I imagine I am…*
> *…playing with my friends in the river, where Grandma used to play when she was a little girl.]*

Ukuqhawulwa kwegama ngokwesivumelanisi sentloko nesiqu sesenzi kulo mzekelo ungentla kuntama umguqulelimbhali njengoye wagxila kwisiNgesi xa esenza uguqulelo

lwakhe. IsiNgesi lulwimi oluwaqhawuqhawulayo amagama, njengesiSuthu, esi besicaciswe kwisahluko sesi-3. Kanti isiXhosa sona lulwimi oludibanisayo (Bosch noJones 2007). Isivumelanisi sidityaniswa nesenzi esihamba naso. 'Isivumelanisi sentloko sesiya sakhi senza ukuba kubekho uvumelwano phakathi kwesenzi nesibizo okanye isimelabizo esiyintloko. Esi sivumelanisi kunyanzelekile ukuba sibe khona kwisenzi ukuze isenzi eso sibe ligama elipheleleyo' (Dlephu nabanye 2018: 34). Oku kuthetha ukuba igama elipheleleyo elisisenzi liphelela xa linesivumelanisi. Xa siqhawulwa isivumelanisi kwisenzi saso, oko akusahambelani nemigaqo yokubhalwa kwesiXhosa. Oku kude kubonakale nangakumbi kweli bali kuba kuthanda ukuba sekupheleni kwephepha okanye komhlathi. Ayikokuqhawuka kuqhelekileyo okudla ngokubangelwa kukuphela kwesithuba somqolo. EsiNgesini, oku kuqhawulwa kwenziwe ngabom ukubonisa ukuba esi sivakalisi sisaqhuba.

4.2.5.3 Ukusetyenziswa kwezihlanganisi ezibini

Isihlanganisi sisetyenziswa kakhulu ukudibanisa amabinzana, amagatya nezivakalisi. Singatshayelela isivakalisi okanye sidibanise izivakalisi (Dlephu nabanye 2018; Mdekazi nabanye 2013; Pahl 1983). Isihlanganisi ngasinye siba nendima esiyidlalayo kwisivakalisi. Kodwa ke kunqabile ukuba zisetyenziswe zibe zibini ndawonye, ngakumbi esiXhoseni, kuba kaloku xa kwenziwe njalo kuya kubakho uphindaphindeko lwentsingiselo. Noko kunjalo, umguqulelimbhali uzisebenzise zazibini izihlanganisi kwesi sivakalisi silandelayo:

> *Sometimes Pepi can be very naughty, but I love him <u>and</u> he is my friend*.
> Ngamanye amaxesha uPepi angabanokusa, kodwa ndiyamthanda <u>yaye kwaye</u> ungumhlobo wam.
> *[Sometimes Pepi can be naughty, but I love him <u>and and</u> he is my friend.]*

Akucaci ukuba kwenzelwe ntoni ukusetyenziswa kwezihlanganisi ezibini ezithetha into enye, u-‘yaye’ no-‘kwaye’. Kubonakala ngathi kwenzeke impazamo xa bekulungiswa iimpazamo kweli bali. Kodwa ukuba ayiyompazamo, asinto iqhelekileyo esiXhoseni le.

Yiyo loo nto umphandi ayibona iyinto engafanelekanga le yokusetyenziswa kwezi zihlanganisi zibini.

4.2.5.4 Ukusetyenziwa kwesivumelanisi esingeyomfuneko

Izivumelanisi zisetyenziselwa ukudala uvumelwano phakathi kwesibizo esiyintloko kunye nesenzi okanye naliphi igama ekufuneka livumelane nosobizo. Umzekelo: 'isivumelanisi sentloko senza kubekho uvumelwano phakathi kwesenzi nomenzi waso' (Dlephu nabanye 2018: 31). Xa kusetyenziswe isivumelanisi esingesiso iyalahleka intsingiselo yeso sivakalisi, sitsho sibe sisivakalisi esingafanelekanga (Dlamini 2016). Umguqulelimbhali ubonakala esebenzise isivumelanisi esingafanelekanga kulo mzekelo ulandelayo:

> *I often imagine or dream that I am in a wonderful place or doing exciting things*.
> Ndikhe ndicinge okanye undiphuphe ndikwindawo emangalisayo okanye ndisenza izinto ezichulumancisayo.
> *[I often imagine or you dreamt of me in a wonderful place or doing exciting things.]*

Kulo mzekelo ungentla uThandi ubalisa ngento ayenzayo. Ngoku kufakwe isivumelanisi u/u/ esinokubhekisa kumntu wesibini okanye umntu wesithathu, kodwa singabhekisi kweso sithethi sithethayo. Kusenokwenzeka ukuba yimpazamo nje yobhalo le. Kodwa ubukho besi sivumelanisi butshintsha intsingiselo yesi sivakalisi xa iyonke. Ngoku kuba ngathi esi sithethi sithi sikhe siphutshwe ngomnye umntu sikwindawo ethile. Kuvakala ngathi esi senzeko senzeka kwisithethi senziwa sisithethi (njengaku-'ndicinge') okanye senziwe ngomnye umntu kwisithethi eso ('undiphuphe').

4.2.5.5 Ukusetyenziswa kwesikhuzo sesiNgesi

Isikhuzo sisigaba sentetho esisetyenziswa kakhulu kulwimi. 'Isikhuzo ligama elizimeleyo elingenazivumelanisi zilidibanisa ngokolo vumelwano nesivakalisi siphela' (Satyo 1983:

164). Sinokubonisa izinto ezininzi ezifana nokuvuma, uvuyo, udano, usizi, indelelo, ukufunza, isiphelo, njalo njalo (Satyo 1983; Pahl 1985). Ulwimi ngalunye lunezikhuzo zalo ezifanele imeko nganye kwezo zicaciswa zezi ngcali zingentla. Kodwa kuyenzeka ukuba umbhali wesiXhosa asebenzisa isikhuzo esingumgqakhwe esiXhoseni. Ababhali nabaguqulelibabhali bayathanda ukusebenzisa izikhuzo zesiNgesi, ngakumbi esithi *'oh'*. Nakweli bali, umguqulelimbhali ukwalandele loo mrhiba njengoko kubonakala kulo mzekelo:

> *Gogo works very hard in her vegetable garden. "Oh nooooo, Pepi! What are you doing with Gogo's peas?" I know I can…*
> UMakhulu usebenza nzima kakhulu kwisitiya sakhe semifuno. "oh haaayi Pepi wenza ntoni ngee-erityisi zikaMakhulu!" Ndiyazi ndinga…
> *[Grandma works very hard in her vegetable garden. "oh nooo Pepi what are you doing with Grandma's peas?" I know I can…]*

Ngaphandle kokusetyenziswa kwesikhuzo sesiNgesi, kuninzi okungenziwanga ngendlela kule ntetho ingentla. Okokuqala, sesi sikhuzo sesiNgesi singu-*'oh'*. Ngokwalo mxholo wale ntetho, mhlawumbi umguqulelimbhali ubenokusebenzisa isikhuzo esithi, 'Hayi bo!', sitsho esi sivakalisi sivakale ngolu hlobo, "Hayi bo Pepi! Wenza ntoni ngee-erityisi zikaMakhulu?" Isikhuzo sidla ngokukhatshwa luphawu lokhuzo kuze kulandele isivakalisi esibonakalisa le nto ikhuzwayo. Apha kwesi sivakalisi ngumtyutyumezo nje omnye oya kuphela ngophawu lwesikhuzo. Okwesibini, emva kwesikhuzo kuvakala ngathi kulandela umbuzo. Kodwa umguqulelimbhali usebenzise uphawu lokhuzo. Nokuba sele kukhuzwa kangakanani, kodwa ngathi umbuzo wona ngowugcinwe ukwimo yombuzo, uvalwe ngophawu lombuzo; njengoko kwenziwe esiNgesini. Oku kwenza ukuba lowo ulesayo angabhideki xa elesa le ntetho.

Nangona eli bali livakala liguqulelwe ngendlela eyiyo. Kodwa xa lijongisiswa kuqatshelwe ezi mpazamo zicaciswe apha ngentla. Umguqulelimbhali unezinto angaziqapheliyo ezithe

zachatshazelwa kule ngxoxo ingentla. Ukuvezwa kweempazamo ezininzi akuthethi ukuba umguqulelimbhali akaphumelelanga kuguqulelo lwakhe. Kodwa olu phando luqwalasela imiba enokwenza ukuba le nguqulelo inxaxhe xa ijongwe ngasekulandelweni kwethiyori yeSikoposi. Mhlawumbi olunye uphicotho olungalujongi ngokwale thiyori olu guqulelo lungalufumanisa lwenziwe ngendlela efanelekileyo. Okubalulekileyo ngokwale thiyori kukuba inguqulelo ivakale ngathi yintetho esulungekileyo kulwimi ekusiwa kulo. Uninzi lweempazamo ezicaciswe apha ngentla ziziimpazamo zolwimi. Kodwa zikhona ezinokuthathwa njengezingezo mpazamo xa kungajongwa ngokwale thiyori.

4.2.6 Ibali lesi-6: *UThembi noThemba eLayibrari*

Eli libali elimalunga nendlela uThembi afundisa ngayo uThemba malunga nelayibrari. Uthi akungeniswa elayibrari uThemba azibone ekwilizwe lamaphupha. Ubona iintlobo ngeentlobo zeencwadi ezimibalabala. Ude abone nezophapho, ezona azithanda kakhulu. Kuba kubana xa efuna ukuhamba nencwadi engabhalisanga, kodwa iphinde ilungiseke lula loo nto ngokuthi eze nomzali ombhaliselayo, atsho akwazi ukuboleka incwadi. UThembi ufundiswa banzi malunga nelayibrari, ukuba ineencwadi ezilungiselelwe iintlobo zonke zabantu, abadala nabancinane; nditsho nkqu neentsana ezingekakwazi kubhala. Ufunda nendlela yokukhathalela iincwadi ukuze zikwazi ukuhlala zikwimo eyiyo, ukuze zisetyenziswe nangabanye abantu.

Le ncwadi yenziwa ngamaphepha angama-24. Sele sibonile apha ngasentla ukuba uninzi lweencwadi zabantwana azinonjolwanga ngokwamaphepha. Le yenye yezo zinonjoliweyo. Kodwa nayo, njengaleyo ithi *Ndingabakho Naphina,* amaphepha ayo aqala kwiphepha lesibini (2). Ngoko ke amaphepha ayo aqala kwiphepha lesibini (2) aye kuphela kwelama-25. Imizobo yayo isembindini wencwadi kwiphepha ngalinye, ze ibali libe kwisicwityana esishiywe phezulu nasezantsi kuwo onke amaphepha. Okuncomekayo ngoguqulelo lweli bali kukuba nemibhalo esemifanekisweni yebali lesiXhosa iguqulelwe yasiwa esiXhoseni. Nazi iindlela ezisetyenziswe ngumguqulelimbhali kwinguqulelo yakhe:

4.2.6.1 Ukuguqulela ngegama elithetha gabalala

Bekusele kukhe kwacaciswa apha ngasentla ukuba amagama olwimi anamanqanaba ngamanqanaba. Akhona angena phantsi kwamanye kubekho nalawo amele iintlobo ezithile ezifumaneka phantsi kwelo gama. Ibali lolwimi lwentsusa lisenokuthetha ngohlobo oluthile lwemoto, aze umguqulelimbhali abhale isithuthi. Isithuthi ligama elishwankathelayo kuba libhekisa kuso sonke isithuthi esiqhutywayo, kuquka nolo hlobo lwemoto. Umguqulelimbhali ubonakala enze oko kuguqulela ngegama elithetha gabalala kulo mzekelo ungezantsi:

> *'Come on. Let us go and take a look inside,' said Thembi, taking her little brother by the hand.*
>
> 'Yiza. Masingene ngaphakathi sijonge,' watsho uThembi, ebamba umnakwabo ngengalo.
>
> *['Come on. Let us go and take a look inside,' said Thembi taking her little brother by the arm.]*

Kulo mzekelo, umbhali wesiNgesi usebenzise indawo ethile yengalo, esisandla, ngelixa umguqulelimbhali yena asebenzise igama eliphangaleleyo eliyingalo. Kodwa ukubanjwa ngengalo nokubanjwa ngesandla kunentsingiselo eyahlukileyo nasesiXhoseni. Xa umntu omdala okanye omdadlana ebambe omnye ngesandla xa behamba kunye, loo nto inokubonisa imvano nemvisiswano. Kodwa xa lo umdala embambe ngengalo umntwana, oko kudla ngokubonisa ukuba wonile umbanjwa lowo. Ukubanjwa ngengalo kudla ngokubonisa ukungavisisani okuthile phakathi kombambi nombanjwa. Nanku omnye umzekelo:

> *'Hey, Thembi, here is a book about aeroplanes,' cried Themba, excitedly.*
>
> 'Heyi, Thembi nantsi incwadi engeebhaloni,' wakhwaza evuya uThemba.

['Hey, Thembi here is a book about baloons,' cried Themba, excitedly.]

Nakulo mzekelo ungentla isiNgesi sisebenzise igama elibhekisa kuhlobo oluthile lweenqwelomoya, inqwelontaka. Umguqulelimbhali ukhethe ukusebenzisa igama elithetha zonke izithuthi ezihamba emoyeni. Nangona igama 'ibhaloni' libhekisa kuhlobo oluthile lwesithuthi esihamba emoyeni esiligqudu elijingisa indawo yokukhwelisa abantu abambalwa, kodwa esiXhoseni eli gama lilo eliphinda lidume ngokubhekisa kuzo zonke izithuthi ezihamba emoyeni. Ukuba ubefuna ukusebenzisa igama elingqalileyo ubeya kusebenzisa inqwelontaka, neli gama esele libuxhaphaka kwezi ntsuku. Ukuguqulela ngokusebenzisa igama lezinto gabalala endaweni yegama lento ethile yinto evumelekileyo kuguqulelo (Baker 2018). Kodwa ke idla ngokuvumeleka xa elo gama lingqalileyo lingekho kolo lwimi kusiwa kulo.

Bekusele kucacisiwe apha ngentla ukuba isiXhosa nesiNgesi ziilwimi ezineenkcubeko ezahlukeneyo. Iilwimi ziyakwazi ukuba namagama abonakala ebufana kodwa engafani. La magama kuthiwa zii-*'false friends'*, nesinokuthi thina 'ngamalovane'. Igama elilulovane ulibona ngokuba lithi lakubhalwa kulwimi oluthile livakale ngathi liyafana nakolunye ulwimi. Izikhuzo ziyakwazi ukuyenza le nto. Zibonakale ngathi zithetha into enye kodwa kube kungenjalo. Nanku umzekelo:

> *'Wow! Mom's right! This is a wonderful place,' thought Themba with a satisfied smile.*
>
> 'Wowu! Umama unyanisile! Yindawo engummangaliso le,' watsho uThemba enoncumo olubonisa ukoneliseka.
>
> *[Gosh! Mom's right! This is a wonderful place,' thought Themba with a satisfied smile.]*

Ayathanda ukubhaqeka apha kwizikhuzo la magama angamalovane. Mhlawumbi uthi umguqulelimbhali esakulesa imbalo yolwimi lwentsusa ahambe nomrhiba walo, angabi

sacinga nzulu malunga nolwimi alusa kulo uguqulelo olo. Ayaqhatha la magama kuba athi ngoku angenantsingiselo ifanayo kodwa abhalwe ngokubufana kwiilwimi ezimbini. Esi sikhuzo sisetyenziswe apha ngentla sibonakala besinokungenelwa sesinye, mhlawumbi 'Yho! Unyanisile umama! ...' ukuze sithethe le nto ikhuzwa sesi sesiNgesi.

Nangona liguqulelwe kakuhle labaliswa kamnandi eli bali, kodwa lineempazamo zopelo ezimbini eziqaphelekayo. Nazi ezi mpazamo:

> 'Jonga Themba, nantsiya elayibrari,' wakhwaza uThembi ebonisa umnakwabo.

Kulo mzekelo, isithethi sikhomba ilayibrari. Kodwa intetho yaso ivakala ngathi sikhomba into ethile eselayibrari. Xa kusithiwa into nantsi endaweni ethile, loo nto ithetha ukuba akukhonjwa loo nto, koko kukhonjwa indawo ekuyo. Ukuphazanywa kokubhalwa kuka/e/ osi sakhi sihlomelo endaweni ka/i/ oliceba lesibizo kuko okudale le mpazamo. Nantsi enye:

> UThemba wayithanda incwadi yakhe. UThembi wayekuvuyela ukhuba eze nomnakwabo elayibrari.

Kwesi sivakalisi sesibini igama 'ukuba' libhalwe langu-'ukhuba'. Le mpazamo igqanyiswa kukuba lingekho esiXhoseni igama elibhalwa ngolu hlobo. Akukho nandlela yakuyicacisa le mpazamo, njengoko bekwenziwe apha ngasentla.

4.2.7 Ibali lesi-7: *UNyambura Ulinde Ibhasi*

Kweli bali uNyambura usendleleni eya kutyelela uninakhulu ezilalini. Njengokuba elinde ibhasi esitophini, uthwetyulwa ziingcinga ezimalunga namaxesha awachithe nomakhulu wakhe. Udibana nenenekazi eliphethe iambrela, nelithi limkhusele emvuleni esuke yagaleleka ngesiquphe. UNyambura ugqibela eboleka loo ambrela yelo nenekazi elanda

abanye abantu abeze kulinda ibhasi, nabebebaleke imvula. Ulanda umntu ngamnye amse ebhasini. Simbona sele efika nezipho ezininzi kumakhulu wakhe. Kwezo zipho kukho neambrela.

4.2.19.2 Ukuguqulela ngokongeza inkcubeko yolwimi ekusiwa kulo

Ithiyori yeSikoposi iwubeka phambili umba wokuthathelwa ingqalelo kwenkcubeko yolwimi ekusiwa kulo kuguqulelo. Kaloku ulwimi lusekelwe kwinkcubeko yaye inkcubeko ivakaliswa ngolwimi. Ngoko ke ezi zinto zimbini ziyathungelana; enye ixhomekeke kwenye, nenye ayinakuphumelela ingekho enye. Ukuze umguqulelimbhali abe uphumelele ekuyigxiliseni kubalesi bolwimi ekusiwa kulo inguqulelo, kufuneka ayibhale ngendlela elandela inkcubeko yolu lwimi kusiwa kulo. Umguqulelimbhali ubonakala efakele ulongezelelo olugqamisa inkcubeko yolwimi ekusiwa kulo kulo mzekelo:

> *"Thank you," she says to the kind tall woman.*
> "Enkosi *mama,"* uyatsho kweli nenekazi elide elinobubele.
> *["Thank you, ma'am," she says to the tall kind woman.]*

Umguqulelimbhali wongezelela igama u-'mama' ukubonisa intlonipho yomntwana emntwini omdala. Intlonipho yeyona mfundiso ingundoqo kwiimfundiso ezifundiswa abantwana bamaAfrika. Abantwana bafundiswa ukuba bathethe ngendlela ebonisa ukuba bayabahlonipha abantu abadala (Lachman nabanye 2016; Hammett noStaeheli 2011). Le ntlonipho uyibonisa ngokufakela isimamva kwintetho yakhe umntwana xa ethetha nomntu omdala. Ukuba ngumntu okwibakala lokuba ngunina, ufakela u-'mama' kwintetho yakhe, ngelixa xa ekwibakala lokuba nguyise, efakela u-'tata'. Xa ethe umntwana wangalifaki eli gama lihloniphayo, loo mntu athetha naye uye athi, umzekelo: "Yithi 'Ewe, nja' xa ungenakuthi 'Ewe, mama.'" La mazwi abonisa ukuba xa umntwana ethetha nomntu omdala aze angabonakalisi ntlonipho, loo mntu umthatha njengenja, into engahlonitshwayo ngowesiNtu. Kodwa ke le ntlonipho iyabuyiselwa nangumntu

omdala. Kaloku eyona ndlela iyiyo yokufundisa abantwana kukubafundisa ngokubabonisa oko mabakwenze, hayi nje ngokubaxelela.

4.2.7.1 Ukuguqulela ngokulandela ulwimi lwesiNgesi

Kwisihloko sangaphandle sale ncwadi umguqulelimbhali ushiye iceba elidla ngokuhamba nesibizo esiligama lomntu xa kuthethwa ngaye kwihlelo 1a. Kuye kufakelwe iceba phambi kwegama lomntu xa kubaliswa ngaye. Apha esi sihloko sithetha ngoNyambura olinde ibhasi. Umguqulelimbhali ubhale 'Nyambura' ngathi ubhala isiNgesi. Kodwa xa utyhila kwiphepha lesihloko langaphakathi, kuthiwe 'UNyambura'. Mhlawumbi le mpazamo yenziwe ngumlungisikuma kwencwadi (i*typesetter*). Maxa wambi kuyenzeka ukuba umlungisikuma kwencwadi asichwetheze ngokutsha isihloko, aze enze impazamo; ngakumbi xa engaluthethi olo lwimi alubhalayo.

Kwakhona, kuyenzeka ukuba umguqulelimbhali alandele ulwimi lwentsusa kwinguqulelo yakhe. Loo nto yenzeka kwizinto ezibonakala zincinci xa uzijongile kodwa zinefuthe elibi kumlesi wencwadi, ngakumbi owebali elilungiselelwe abantwana kuba bona baza kucinga ukuba yinto efanelekileyo leyo. Izikhuzo sisigaba sentetho esithanda ukwehlelwa sesi sehlo sokuba umguqulelimbhali athathe esolwimi lwentsusa asibhale kulwimi ekusiwa kulo. Kude kube ngakumbi xa ethathe eso sikhuzo wasisebenzisa kunye namazwi asikhaphayo angenantsingiselo ivakalayo kulwimi ekusiwa kulo. Nanku umzekelo:

> *"Oh no!" exclaims Nyambura.*
> "Owu hayi!" uyakhwaza uNyambura.
> *[Oh no!" screams Nyambura.]*

Isikhuzo esisetyenziswe apha silandela intetho yesiNgesi. Sivakala singaniki ntsingiselo xa sibekwa ngesiXhosa ngale ndlela. Umguqulelimbhali ubonakala eye wafuna ukuqinisekisa

ukuba igama ngalinye lesiNgesi liyavela esiXhoseni, akayijonga ncam intsingiselo edluliswa sesi sikhuzo. Bekuya kuba ngcono ukuba ebeguqulele ngolu hlobo:

> "Hayi bo!" ukhuza atsho uNyambura.

Ngale ndlela, ubeka isikhuzo esinika intsingiselo kulwimi lwesiXhosa nesikwadlulisa umyalezo onguwo obudluliswa yintetho yolwimi lwesiNgesi. Ukuguqulela ngokulandela ulwimi lwentsusa, abe ubani engawujongisisanga umyalezo odluliswayo, kunobungozi bokuba umguqulelimbhali uye azilibale ukuba ubhalela bani. Utsho ulahleke ke ngoko umyalezo lowo ubefanele ukuba uyawudlulisa.

4.2.7.2 Ukuguqulela ngokugcina intetho yolwimi lwentsusa

Umguqulelimbhali woncwadi lwabantwana unokukhetha phakathi kwezinto ezimbini: ukulungiselela intetho ukuba ifaneleke kulwimi ekusiwa kulo okanye ukugcina iimpawu ezithile zolwimi lwentsusa (Klingberg 2008), mhlawumbi ibe zezolwimi olungenelelayo olungelulo olu lwentsusa. Kodwa umguqulelimbhali woncwadi lwabantwana uyakwazi ukuzisebenzisa zombini ezi ndlela kuguqulelo lwakhe, ngokuxhomekeke kwiinjongo zomsebenzi lowo. Uguqulelo lusenokwenzelwa ukukhulisa ulwazi lwabantwana malunga neenkcubeko zamanye amazwe. Nanku umzekelo:

> *"Sawubona, Gogo!" shouts Nyambura.*
> "Sawubona, Gogo!" uyakhwaza uNyambura.
> *[Good day, Grandma!" shouts Nyambura.]*

Umguqulelimbhali ukhetha ukuyigcina injalo intetho yesiZulu (ebifakwe kwibali lesiNgesi) kwinguqulelo yakhe. Mhlawumbi oku ukwenzela ukufundisa isiZulu kumntwana olesa le ncwadi. Kodwa ke kule meko ngathi oku akuyomfuneko kuba oko liqhuba eli bali igama 'uGogo' belisoloko litolikwa njengelithi 'uMakhulu'. Ngoku uza negama elitsha. Akukho

nto ibonakalisa mfuneko yakufakwa kwesi siZulu kwintetho yesiXhosa, kuba noMakhulu uphendula ngesiXhosa, hayi ngesiZulu. Umcimbi wokuguqulela amagama emboleko olwimi lwentsusa uyingxaki enkulu kuguqulelo (Baker 2018). Noko kunjalo, ukusetyenziswa kwamagama emboleko kunokusetyenziswa njengendlela yokukhulisa isigama kumlesi wolwimi ekusiwa kulo (Nokele noMoropa 2016). Ngenxa yemeko ethanda ukuxhomisa amehlo yesiZulu esithanda ukufakwa esiXhoseni, umphandi akakukhuthazi ukusetyenziswa kwegama elibolekiweyo esiXhoseni, ngakumbi xa elo gama ilelesiZulu, libe likhona elesiXhosa. Imboleko ingenziwa kuphela xa lingekho igama kulwimi ekusiwa kulo.

4.2.7.3 Ukuguqulela ngokusebenzisa elinye igama

Umguqulelimbhali woncwadi lwabantwana uyavunyelwa ukuba asebenzise ukuguqulela ngokulungiselela ngalo lonke ixesha ekubona kuyimfuneko oko. Phakathi kweendlela zokulungiselela anokuzisebenzisa, unokuguqulela ngokushiyelela nokongezelela (Klingberg 2008). Kodwa kuyo yonke loo nto kufuneka intetho ingaphulukani nomyalezo obudluliswa kulwimi lwentsusa. Umguqulelimbhali ubonakala eguqulele ngokulungiselela xa eguqulela kulo mzekelo ungezantsi:

> *She thinks <u>back to the time</u> Gogo showed her how to start growing a tree from an avocado pip.*
> Ucinga <u>ngalo lonke ixesha</u> uMakhulu embonisa indlela yokutyala umthi ngepete ye-avokhado (iponyoponyo).
> *[She thinks <u>about all the time</u> Grandma showed her how to grow a tree from an avocado pip.]*

Lo mzekelo ungentla ubonisa ukuba umguqulelimbhali utshintshe ibinzana elithile. Kodwa ingxaki nje kukuba ukutshintshwa kwalo kubangele ukuguquka komyalezo. Umyalezo wolwimi lwentsusa uthetha ngokuba uNyambura ucinga ‘malunga nethuba/nexesha’

uMakhulu embonisa indlela yokutyala lo mthi kuthethwa ngawo. Kodwa umyalezo odluliswa nguqulelimbhali uthi uNyambura ucinga 'ngalo lonke ixesha' uMakhulu embonisa le ndlela yokutyala lo mthi. Oku kubonisa ukuba kulwimi lwentsusa kuthethwa ngethuba elinye, ngelixa kulwimi ekusiwa kulo kuthethwa ngamaxesha amaninzi. Le miyalezo mibini yahluke ngokuba kulwimi lwentsusa kuthethwa ngesehlo esinye ngelixa kulwimi ekusiwa kulo kuthethwa ngamatyeli amaninzi ngokunga sisenzo esiqhubekayo okanye esasiqhubeka.

4.2.8 Ibali lesi-8: *Wonke umntu ukhethekile*

Eli bali limalunga noMandla ozihambela ehlathini ehamba ebuka izilwanyana, ekhangela esona silwanyana singcono kunazo zonke. Rhoqo edibana nesilwanyana ufumana ulwazi olutsha nolunika umdla malunga naso. Udibana nendlovu enomboko, indlulamthi enentamo ende, ibhadi elichwechwayo. Ugqibela ngokudideka engazazi ukuba ukhetha siphi isilwanyana. Kuyamkhathaza oko de unina ambonise ukuba sonke isilwanyana sikhethekile, naye makazibone ekhethekile ngenxa yeempawu anazo ezinye izilwanyana ezingenazo. Nazi iindlela ezisetyenziswe ngumguqulelimbhali ukuguqulela eli bali:

4.2.8.1 Ukuguqulela ngokongezelela

Njengoko sele kucacisiwe apha ngasentla, ukuguqulela ngokongezelela yinto eyamkelekileyo kuguqulelo loncwadi, ngakumbi olwabantwana. Umguqulelimbhali wenza unakonako ukuqinisekisa ukuba ibali elo livakala lisulungekile kulwimi ekusiwa kulo. Oku ukwenza ngeendlela ezahlukeneyo eziquka ukongezelela, xa kuyimfuneko. Oku kongezelela akwenzelwa kongezelela myalezo, koko kongezelela amagama namabinzana aya kuwenza umyalezo uvakale kamnandi kumlesi wolwimi ekusiwa kulo. Kulo mzekelo ungezantsi kongezelelwe igama ngolu hlobo:

"Hello, Mandla," he said, in his big voice.

“That trunk of yours is amazing,” said Mandla.

“Molo, Mandla,” waphendula uNdlovu ngelizwi elikhulu.

“Yhu! Mhle lo mboko wakho.” kutsho uMandla

["Hello, Mandla," Elephant said in his big voice.

“Wow! Your trunk is amazing.” said Mandla.]

Kulo mqolo wokugqibela wesiXhosa kongezelelwe isikhuzo. Esi sikhuzo asiyongezeleli singayiphumpi intsingiselo ebidluliswa sisiNgesi. Ukongezelelwa kwesi sikhuzo kongeza umfutho womyalezo odluliswa yile ntetho yesiXhosa. Sisetyenziswe ukugqamisa ukuncoma kukaMandla. Umguqulelimbhali ubonakala ngathi ozama ukuvelisa ukuba uMandla ububukele ngomdla ubuhle bomboko kaNdlovu. Wongeza uvakalelo kwintetho yesiXhosa. Nomlesi akanakuphazama awulese ngendlela engenamfutho lo myalezo. Uya kulandela isikhuzo, alese ngokugadlela nakwisivakalisi esisilandelayo. Nanku omnye umzekelo:

“It must be nice to spray yourself on a hot day,” said Mandla. “Oh, that’s not all I can do,” said Elephant.

“Inokuba kumnandi xa uzitshiza ngawo xa kushushu,” kwatsho uMandla. “Awuphelelanga apho tu kanti umsebenzi womboko wam Mandla,” kwatsho uNdlovu.

["It must be nice to use it to spray yourself on a hot day," said Mandla.

“That’s not all what my trunk can do, Mandla,” said Elephant.]

Kulo mzekelo umguqulelimbhali uguqulele ngokongezelela umyalezo odluliswayo. Intetho yesiNgesi ayicacisi ukuba kuthethwa ngantoni. Ithi nje, “Ayiphelelanga apha into endinokuyenza”. Kodwa umguqulelimbhali ubone kuyimfuneko ukuba afakele umxholo wento ekuthethwa ngayo apha. Uguqulela ngokuthi, ‘Awuphelelanga apho umsebenzi womboko’. Usibeka emxholweni wokuba ngumboko lo kuthethwa ngawo. Kunjalo nje umguqulelimbhali ukubonisa kucace ukuba njengokuba uNdlovu ebebonakala

engaqinisekanga ngokubaluleka komboko wakhe, ngoku uya ekhulelwa kukuzithemba. Ukusetyenziswa kwamazwi athi 'tu kanti' kubonakalisa ukuzithemba, okungagqanyiswanga kangako esiNgesini. Ngoko ke ukongezelela komguqulelimbhali kulenza umdla nangakumbi eli bali kumlesi wesiXhosa. Olu longezelelo luphinda lulenze lileseke njengebali loqobo esiXhoseni; kanye le nto ifunwa yithiyori yeSikoposi.

4.2.8.2 Ukuguqulela ngokuguqula imo yentetho

Njengoko bekukhe kwachatshazelwa kwisahluko sesithathu (ku-3.7.2.4) ukuba indlela esithethwa nesibhalwa ngayo isiXhosa ayifani ncam nendlela yokuthethwa kwesiNgesi. Ngoko ke xa umguqulelimbhali esenza umsebenzi wakhe kufuneka aqiniseke ukuba ukuthathela ingqalelo oku kwahluka. Oku kubonakaliswa ngokuba umyalezo onokudluliswa ngombuzo esiNgesini ube nokudluliswa ngengxelo esiXhoseni. Nanku umzekelo:

> *"That trunk of yours is amazing," said Mandla.*
> *"Oh, this?" Elephant looked at his trunk. "I suppose it is, isn't it?"*
> "Yhu! Mhle lo mboko wakho. " kutsho uMandla.
> "Utsho le nto?" uNdlovu watsho ejonga umboko wakhe. "Mhlawumbi unyanisile, andazi."
> *[Wow! Your trunk is beautiful." said Mandla.*
> *"You mean this thing?" said Elephant looking at his trunk. "I suppose it is, I don't know."]*

Intetho yesiNgesi iwudlulisa ngombuzo lo myalezo ukrwelelweyo. Lo mbuzo ngumbuzobuciko kuba apha uNdlovu unconywa ubuhle bomboko wakhe. Naye ke uyavuma nangona evuma buzeya nje. Oku kuzeya kubonakala kumbuzo aqale awubuze esithi, "Utsho le nto?" Lo mbuzo ubonisa ukuba uNdlovu akabuthatheli ngqalelo obu buhle bubonwa nguMandla kulo mboko wakhe. Yinto eqhelekileyo kakade into yokuba

umntu angakuqondi ukubaluleka kwento anayo, abone eyomnye umntu. Inguqulelo yesiXhosa ikubonisa kakuhle oku kuzeya kukaNdlovu. Kuba nangona enconywa uphendula ngelithi, “Mhlawumbi unyanisile” kuze kongezelelwe u-“andazi” esiXhoseni, endaweni yombuzo obunokuthi, “akunjalo?”. Ukusetyenziwa kuka-“mhlawumbi” kukodwa nje kubonisa le ndelelo anayo uNdlovu kumboko wakhe. Kuyaqwela ke ngoku ukusetyenziswa kuka-‘andazi’ obonisa ukungathiza okuthile.

Kanti ke, njengokuba umbuzo wesiNgesi ukwazi ukuguqulwa ube yingxelo esiXhoseni, kubonakala ngathi nengxelo iyakwazi ukuguqulwa ibe ngumbuzo. Oku kwenzeka kulungiselelo, xa umguqulelimbhali ebona ngathi ukuguqulela intetho yesiNgesi njengoko injalo kungayenza ivakale ityhafile xa ileswa ngesiXhosa. Kulapho ke aye asebenzise izangotshe zentetho ukuyinonga; phofu engongezeleli myalezo mtsha, eguqula nje imo yentetho. Nanku umzekelo:

> *“That’s great,” said Mandla. “I wish I was tall like you, Giraffe, then I could see over the trees and eat those leaves you keep talking about.”*
> *“Don’t be silly,” said Giraffe. “Boys don’t eat leaves. Which reminds me, it’s time for my second lunch. See you later, Mandla.”*
> “Yhu tana, akwaba nam bendimde njengawe, ukwenzela ukuba ndijonge ngaphezu kwemithi nditye naloo magqabi anencasa uthetha ngawo,” watsho encumile uMandla.
> “Hayi suka wena kwedini,” kwatsho uNdlulamthi. “Wakhe wayibona phi inkwenkwana etya amagqabi*?* Uyayazi utsho wandikhumbuza ukuba lixesha lokufumana isidlo sam sasemini okwesibini. Sakuphinda sibonane ngelinye ixesha Mandla.”
> *["Wow! I wish I was tall like you, so that I could see over the trees and eat those juicy leaves you are talking about," said Mandla smiling.*

"Don't be silly, boy," said Giraffe. "Have you ever seen a young boy eating leaves? You know, you remind me that it's time for me to get my second lunch. See you later, Mandla."]

Lo mzekelo ungentla ubonisa ukuba umguqulelimbhali uqale ngokubeka intetho ngendlela eya kwamkeleka ngayo esiXhoseni, ngokuthi afakele u-'kwedini' kwintetho yesiNgesi. Emva koko uguqule ingxelo wayenza umbuzo ukwenzela ukuvuselela umdla womlesi webali lesiXhosa. Lo mbuzo usetyenziwe apha ngumbuzobuciko owenzelwe nje ukwenza ibali linike umdla. Umbuzobuciko sisafobe esisetyenziswa xa kubethelelwa uluvo oluthile okanye kufunwa ukuba umlesi abe kule nto akuyo umbhali (Jafta 1991). Umlesi ongumntwana uyazithanda izithako ezilenza ibali liphile phambi kwakhe. Ngoko ke ukusetyenziswa kwalo mbuzobuciko kunika umdla kumlesi ongumntwana.

4.2.8.3 Ukuguqulela ngokushiyelela

Njengoko bekukhe kwacaciswa apha ngasentla, ukuguqulela ngokulungiselela kukwaquka nokushiyelela ulwazi olubonakala njengolungeyomfuneko kulwimi ekusiwa kulo. Olu lwazi lushiyelelwayo aluwuphumpi owona myalezo udluliswa yintetho leyo. Umguqulelimbhali uyathenjwa yithiyori yeSikoposi njengengcali (Käcklund 2016) ekwaziyo ukuqiqa ilubone ulwazi xa lumbaxa okanye lungeyomfuneko. Yiyo loo nto anikwa igunya lokuba enze utshintsho alubona ludingeka xa esenza uguqulelo loncwadi lwabantwana. Nanku umzekelo wolu shiyelelo:

He held his arm up in front of his nose, bent his arm and curled his hand so that it looked as if he had an elephant's trunk.

Wayephakamise ingalo eyigobe phambi kwempumlo, elinganisa ukuma komboko wendlovu.

[He held his arm up in front of his nose, showing the shape of an elephant's trunk.]

Umguqulelimbhali ukubone kunokuba luphindaphindo ukufaka le ndawo yesiNgesi ikrwelelweyo kuba ilulwazi olungabalulekanga. Eyona nto ibalulekileyo kukuba uMandla umise isandla sakhe ngathi ngumboko wendlovu. Umguqulelimbhali uthathe nje ngokuxelela umlesi wakhe ukuba uMandla uphakamise ingalo wayigobela phambi kwempumlo elinganisa ukuma komboko. Akalandelanga yonke into ebhalwe esiNgesini. IsiNgesi siqala sithi uphakamise ingalo wayibeka phambi kwempumlo, waza wagoba ingalo wajija isandla ukuze alinganise ukuma komboko. EsiXhoseni, umlesi unikwa ithuba lokuzakhela umfanekisongqondweni wento eyenziwa nguMandla, akaboniswa inyathelo ngalinye lokwenza le nto. Akukho kudlelelelwa nakwenzelelelwa kuzo zombini ezi lwimi. Okubonakala kwenzekile kukuba umguqulelimbhali ushwankathele okuthethwe esiNgesini kuba ebaleka uphindaphindo.

4.2.8.4 Ukuguqulela ngegama elingelilo

Umguqulelimbhali uyakwazi ukuthi ngoku aguqulelayo asebenzise igama elithile, kodwa aphinde alitshintshe asebenzise isithethantonye salo kwalapha kule ntetho inye. Oku kulitshintsha sukube kungeyompazamo, nto nje efuna ukutyebisa isigama somlesi webali elo. Oku kuyabaluleka nangakumbi kuncwadi lwabantwana, bona bangabalesi abasakhulayo ngokolwimi. Kodwa ukusetyenziswa kwegama elilelinye, libe lingesosithethantonye, kudala ukuphumpeka komyalezo. Nanku umzekelo:

> *"Mama, how come I don't have a trunk like Elephant? Why don't I have a long neck like Giraffe? And why can't I creep around like Waterbuck? <u>They are so special and I don't feel very special at all."</u>*
>
> "Mama, kutheni mna ndingenawo umboko njengoNdlovu? Kutheni ndingenayo intamo ende njengoNdlulamthi? Kwaye kutheni ndingakwazi ukuchwechwa njengoBhadi? <u>Bakrelekrele gqitha</u> bebonke kwaye mna andiziva <u>ndikhethekile</u> njengabo konkekonke," watsho ekhalaza uMandla.

["Mother, how come I don't have a trunk like Elephant? Why don't I have a long neck like Giraffe? And Why can't I creep around like Waterbuck? They are all very clever and I don't feel special like them at all," complained Mandla]

Kule ntetho ingentla esiNgesini kusetyenziswe u-*'special'* kabini. EsiXhoseni u-*'special'* wokuqala uguqulelwe njengo-'krelekrele'. Usenokuba umguqulelimbhali ukwenze oku kuba ebaleka ukusebenzisa igama elinye kabini. Kodwa umxholo ubonakala ngathi awukuvumeli ncam oku. Owona myalezo udluliswayo apha kukuba uMandla ubona izilwanyana ezithile zikhethekile kunaye, ngoku uyazeya yena, uzibona engakhethekanga okanye engabalulekanga. Akuyompazamo ukusetyenziswa kwegama lokukhetheka kabini kule ntetho. Ngathi nomguqulelimbhali ngeyikuvumele oku, ndaweni yokusebenzisa igama eliza nenye intsingiselo, yobukrelekrele.

4.2.9 Ibali le-9: *Kutheni iinkawu zihlala emithini*

Eli libali elimalunga nezilwanyana zehlathi. UNgonyama ngukumkani wezilo ozidla ngesingci noboya bakhe obubugolide. Uzibona esengxakini yokuba namatshanda angawaziyo ukuba abangelwa yintoni. Uya kudibana noGqirha Fudo, omazise ukuba unobangela wonxunguphalo lwakhe ziintakumba nje ezinokucotywa nguNkawu. UNgonyama udibana noNkawu amcele ukuba amncede kule ngxaki yakhe, aze avumele phezulu uNkawu, kanti uyazazi ukuba uceba iqhinga lokumqhatha. UNkawu ushiya eqamangele uNgonyama emthini ngomsila. Emva kokuphuncuka kweso sisinga uNgonyama uceba icebo lokuziphindezela kuNkawu. Ubiza zonke izilwanyana zehlathi, azicele ukuba zilinde kudlule iintsuku ezintlanu, emva koko zazise uNkawu ukuba kuza kubakho itheko lokuthi ndlela-ntle kuNgonyama oswelekileyo. Konke kuhamba ngokwezicwangciso. Ngomhla wetheko, izilwanyana zidlula ngasinye ngasinye phezu 'komzimba' kaNgonyama sivalelisa kwikumkani yazo. Lakufika ithuba likaNkawu, uNgonyama uyamtsibela ngelizama ukumqwenga. Ngethamsanqa likaNkawu, uyasinda ze aye kuthi ngcu emthini.

Eli bali libaliswa ngesiXhosa esimnandi nesivakala kamnandi endlebeni yomlesi oqheleneyo nolu lwimi. Umguqulelimbhali usebenzisa izithako ezithile ukunonga ibali lakhe. Ezi zithako zilenza livakale kamnandi njengoncwadi lwabantwana. Kodwa zikwakho nezinye iindlela azisebenzisayo ezibonakala zingamkeleki ncam kuguqulelo olubeka phambili iimfuno zomlesi wesiXhosa. Lilonke, umguqulelimbhali uneendlela zoguqulelo azisebenzisileyo ezibonakala zixhasa izimvo zethiyori yeSikopos, kuphinde kubekho ezo zibonakala zikhabana nezimvo zale thiyori, ngokuthi zilwenze ulwimi lungavakali njengolwimi olusulungekileyo.

4.2.9.1 Ukuguqulela ngokulandela inkcubeko yolwimi ekusiwa kulo

Bekusele kukhe kwachatshazelwa ukuba kubalulekile ukuba umguqulelimbhali ayijonge yaye ayilandele inkcubeko yolwimi aguqulela esisa kulo kuba kuyo kulapho kulele izithethe zolo lwimi. Ukuthathelwa ingqalelo kwenkcubeko kulenza ibali liphile yaye linike umdla kumlesi wolo lwimi. Kwakhona, kuncwadi lwabantwana, oku kongezelela kolu lwazi baludingayo abalesi abangabantwana malunga nenkcubeko yolo lwimi. Xa umguqulelimbhali esusa kulwimi lwentsusa esisa kulwimi ekusiwa kulo kufuneka azijonge iimvakalelo ukuba zivakaliswa okanye ziveliswa ngokufanayo na kuzo zombini ezi lwimi. Oku kubangelwa kukuba maxa wambi iimvakalelo ziye zingaboniswa ngokufanayo kwezi lwimi zimbini, lube khona olu luzigqamisayo kunolunye. Nokuba luluphi ulwimi oluzibonakalisa kakhulu iimvakalelo, umguqulelimbhali yena kufuneka agxile ekuboniseni ezi zolwimi ekusiwa kulo ngokuthi akhethe isigama esifanelekileyo kuloo meko yaloo ntetho ayiguqulelayo. Olu luvo lucaciswa nguJabir (2006) xa esithi ukuze intetho ivakale yaye iqondwe zizithethi zolwimi ekusiwa kulo, kufuneka ihambelane nemeko yezithethi zolo lwimi. Yena uHaque (2012) ulucacisa ngokuthi umguqulelimbhali kufuneka abe nobugcisa obaneleyo bokudlulisa iimvakalelo ebezivezwe kulwimi lwentsusa esebenzisa olu lwimi kusiwa kulo. Le nto ithetha ukuba umguqulelimbhali kufuneka ayijonge imvakalelo edluliswa ngumbhali wolwimi lwentsusa aze naye ayidlulisele kulwimi ekusiwa

kulo. Le mvakalelo ingayimvakalelo yolonwabo, yonxunguphalo okanye umsindo. Umguqulelimbhali ubonakala esebenzise ulwazi lwakhe lwenkcubeko ukuguqulela lo mzekelo ulandelayo:

> *Five days later the animals went to Monkey and told him that, sadly, Lion had died.*
> Emva kweentsuku ezintlanu izilwanyana zaya kuNkawu zamxelela ukuba zilusizi ukuvakalisa ukuba uNgonyama ufile.
> *[Five days later animals went to Monkey and told him that they were sad to announce that Lion had died.]*

Kulo mzekelo ungentla umguqulelimbhali uguqulele ngokusebenzisa uguqulelo olubonakalisa imvakalelo kulwimi ekusiwa kulo. Indlela umguqulelimbhali akubeka ngayo oku kudluliswa kwalo 'mphanga' wokubhubha kukaNgonyama ibonisa ulwazi lwakhe lwenkcubeko yesiXhosa kunye nendlela okuhlonitshwe ngayo ukufa kule nkcubeko. Akathi nje 'zamxelela ukuba, ngelishwa uNgonyama ufile' koko usebenzisa indlela ekubikwa ngayo umphanga apho umbiki afika kumbikelwa sele naye ezifaka kolo sizi lombikelwa ngokuthi 'Ndilusizi ukukwazisa ukuba…' okanye 'Ndilusizi ukuvakalisa ukuba…' Umguqulelimbhali usebenzisa amazwi abonisa uvakalelo olunzulu olubonisa ukuhlabeka kwezi zilwanyana zingababiki, ngenxa yeso sehlo sokushiywa kwazo nguNgonyama. Athi la mazwi, 'zilusizi ukuvakalisa ukuba uNgonyama ufile.' Kuyancomeka ukukhethwa kwala mazwi kuba kubonisa ukuba umguqulelimbhali uzithathe wazifaka ezihlangwini zombiki xa ebika umphanga. Indlela yokubika ebonakaliswe kulo mzekelo ungentla ihambelana nenkcubeko yesiXhosa. IsiXhosa njengolwimi lwesiNtu sikuthathela ingqalelo ukufa njengenxalenye yokuqhubeka kobomi. Oku kucaciswa nguMazama (2002: 220-221) xa athi:

> Ubomi abupheli, ngoko ke ukufa yenye nje indlela yokuphila, kukudlulela kwinqanaba elithile elivumela ubani ukuba abe kwenye imo yokuphila, mo leyo

iyeyokuba sisinyanya. Isinyanya ke bubomi obunyulu basemoyeni. Ngoko ke akukho kwahlula phakathi kobomi bomoya, nokuba bobezinyanya okanye bobabantu abasaphilayo. Ubomi bunye, akukho kwahlula phakathi kwelizwe labaphilayo nabangasekhoyo. Kungatshiwo ngeliphandle nje ukuba owona mahluko phakathi kwelizwe lakwamoya kunye nelo labaphilayo kukuba abanye ababonwa ngeliso lenyama. Ukungabonakali kwezinyanya ngeliso lenyama akuthethi ukuba azikho.

Oku kubonisa ukuba intlonipho enikwa kwindlela yokuthetha malunga nokufa ayikhiwa nje emoyeni, koko isekelwe kwinkcubeko yesiNtu, apho ukufa kuthathwa njengokuphila; qha ukuphila kwelinye ilizwe – lakwamoya. UGlodjović (2010) uthi kufuneka umguqulelimbhali ayithathele ingqalelo inkcubeko kuguqulelo lwakhe. Nalo mguqulelimbhali ubonakala eye wayithathela ingqalelo inkcubeko yesiXhosa kule nguqulelo yakhe. Ukwakhumbule nokuba ubalisa intsomi, nto leyo ifuna ukuba ibali elo libaliswe ngokunga lenzeka ebantwini. Yiyo le nto nengonyama imntwisiweyo kwathiwa nguNgonyama. Oku kungqinelana noluvo lokuba umguqulelimbhali woncwadi ukwangumbhali. Ngoko ke kufuneka awakhethe ngobunono nobugcisa amazwi awasebenzisa kwibali lakhe.

4.2.9.2 Ukuguqulela ngesaci solwimi ekusiwa kulo

Isaci libinzana elimazwi alo angxalwe umyalezo onokungabi nanto yakwenza naloo magama asetyenziswe kuso. 'Akulula ukuba ufumane umXhosa eyithetha eyigqiba intetho yakhe engakhange asebenzise isaci. Isaci esi singangathi siyayifihla loo nto ithethwayo kumntu ongasaziyo isiXhosa, kanti kubaniniso sisona siqaqambisi singenagxa sentetho leyo' (Satyo 1983: 215). Ulwimi ngalunye lunezaci zalo ezakhelwe kwinkcubeko nentlalo yalo. Ezi zaci ziyahluka ngokokwahluka kweenkcubeko. Maxa wambi umguqulelimbhali uye ajamelane nokuguqulela isaci solwimi lwentsusa asise kulwimi ekusiwa kulo. Esi saci sisenokuba sinaso esihambelana naso kulwimi ekusiwa kulo.

Ndaweni yokuguqulela amagama afumaneka kwesi saci solwimi lwentsusa, kucetyiswa ukuba umguqulelimbhali asebenzise isaci solwimi ekusiwa kulo endaweni yesaci solwimi lwentsusa. Njengokuba ulwimi ngalunye lunezaci zaso, eyona nto ibalulekileyo kukuba umguqulelimbhali akhangele isaci solwimi ekusiwa kulo esihambelana neso solwimi lwentsusa (Sadeghi noFarjad 2014). Kuba kuhle ukuba umguqulelimbhali akhangele igama, ibinzana okanye isaci solwimi ekusiwa kulo esihambelana naloo mxholo ubekwe kulwimi lwentsusa (Baker 2018, Chifane 2015). Oku kuthetha ukuba ndaweni yokunyanzelisa isaci solwimi lwentsusa kulwimi ekusiwa kulo, umguqulelimbhali ukhangela isaci esihambelana neso sisetyenzisiwe kulwimi lwentsusa, ze asebenzise sona kwinguqulelo yakhe. Le nto yenza ukuba ifane intsingiselo edluliswayo kuzo zombini ezi lwimi. Nanku umzekelo:

> *"Of course you'll live," laughed Dr Tortoise, "you've just got a serious case of fleas. You need to go and ask Monkey to pick the fleas off for you. Then you'll be right as rain."*
>
> "Ngokuqinisekileyo uza kuphila," wahleka uGqirha Fudo, "ingxaki kukuba uthe mome ziintakumba. Kufuneka uhambe uye kucela uNkawu akuphendle, achobe ezi ntakumba zakho. Emva koko uza kuba ngumqabaqaba."
>
> *["Of course you'll live," laughed Dr Tortoise, "the problem is that you've got a serious case of fleas. You need to go and ask Monkey to search and pick off your fleas. Then you'll be as right as rain."]*

Okokuqala, umguqulelimbhali uqale wadibana nesaci sesiNgesi elithi *'you've got a serious case of fleas.'* Uye waqonda ukuba makaguqulele ngokusebenzisa isifanekisozwi esithi, 'uthe mome ziintakumba.' Le ndlela aguqulele ngayo yenza ukuba umlesi wolwimi ekusiwa kulo afumane umyalezo ofanayo nalowo ubudluliselwe umlesi wolwimi lwentsusa. Kunjalo nje uwufumana ngendlela ayiqhelileyo kulwimi lwakhe. Umguqulelimbhali akakhange azame ukucazulula esi saci solwimi lwentsusa, koko

uthathe nje ngokufaka isifanekisozwi esifanelekileyo solwimi ekusiwa kulo endaweni yesaci eso solwimi lwentsusa.

Kwakhona, umbalisi wolwimi lwentsusa usebenzisa isaci esithi *'you'll be as right as rain.'* Umguqulelimbhali ubesenokuzama ukulandela esi saci sesiNgesi athi, 'uza *kulunga okwemvula,'* mazwi lawo angenantsingiselo esiXhoseni; kodwa uye waqonda ukuba isiXhosa asinaso isaci esinjalo. Ndaweni yoko uye wasebenzisa isaci esifanelekileyo sesiXhosa esihambelana nesi sesiNgesi, esithi 'uza kuba ngumqabaqaba'; kanye ngale ndlela acebisa ngayo uBaker (2018, 2011). Nabani na olesa esi sivakalisi akafuniseli ukuba sithetha ukuthini. Le ndlela aguqulela ngayo umguqulelimbhali yenza ukuba kudluliselwe umyalezo nemvakalelo yawo ukusuka esiNgesini ukuya esiXhoseni. Oku kuyahambelana noluvo lukaHaque (2012) oluthi umguqulelimbhali akaguquleli nje amagama koko uguqulela umyalezo odluliswa ngaloo magama. Kubalulekile ukuba lo mba uhlale unkenteza engqondweni yomguqulelimbhali ukuze angaphumi emxholweni. Ukusebenzisa isaci sesiXhosa endaweni yesesiNgesi yinto eyamkelekileyo nefunekayo xa umguqulelimbhali ethe wahlangana nesaci solwimi lwesiNgesi.

4.2.9.3 Ukuguqulela umbuzo ngombuzo

Ubusele ukhe wachatshazelwa apha ngasentla umba wokuba isiNgesi nesiXhosa ziilwimi ezingathethwa zibhalwe ngokufanayo. Ngoko ke maxa wambi kuye kuthi xa kuthethwa ngendlela yokubuza esiNgesini, kufuneke ukuba esiXhoseni loo myalezo udluliswe ngengxelo. Le yindlela eqhelekileyo yokuthetha kwezi lwimi zimbini. Ngoko ke nomguqulelimbhali kuye kufuneke akuthathele ingqalelo oku kuguqulelo lwakhe. Xa umguqulelimbhali ejonge kakhulu kulwimi lwentsusa, uye aqinisekise ukuba inguqulelo yakhe ihambelana ncam nolwimi lwentsusa, ngokokude akutyeshele ukuma kolwimi ekusiwa kulo. Oku kudluliselwa kokuma kolwimi lwentsusa kusiwe kulwimi ekusiwa kulo akuwulahli umyalezo odluliswayo, koko kuye kwenze ukuba inguqulelo leyo ivakale ngathi ibhalwe ngolwimi lwentsusa ngoku kanye ibhalwe ngolwimi ekusiwa kulo. Iilwimi

zineempawu ezahlukeneyo (Klingberg 2008). Ngoko ke kuya kubakho umahluko othile nakwinguqulelo eyenziweyo phakathi kwezi lwimi. UKlingberg uqhubeka athi kwimeko enje, kuye kufuneke ukuba umguqulelimbhali asebenzise ulungiselelo oluthile esenzela abalesi bolwimi ekusiwa kulo. Xa engalwenzanga olu lungiselelo kuye kubekho isiphumo esifana nokuba athi xa umbhali wolwimi lwentsusa ebuza umbuzo, nomguqulelimbhali asebenzise umbuzo nakulwimi ekusiwa kulo nokuba oko akuyomfuneko. Nanku umzekelo:

> *"Monkey, please could you come and pick the fleas from my coat for me?" asked Lion.*
>
> "Nkawu, ungandinceda uze kundiphendla, uchobe ezi ntakumba kobu boya bam?" wabuza uNgonyama.
>
> *["Monkey, could you please come and pick these fleas from my coat?" asked Lion.]*

Apha umguqulelimbhali ulandele ukuma kolwimi lwentsusa nangona oko kunganyanzelekanga kulwimi ekusiwa kulo. Le nto yile uNewmark (1988) ayibiza ngokuba kukunyaniseka kulwimi lwentsusa. Le ndlela yokuguqulela uyicacisa athi uNewmark (1988: 46), 'Uguqulelo olunyaniseke kulwimi lwentsusa luzama ukuvelisa intsingiselo ngokomxholo wolwimi lwentsusa kodwa lube lulandela imigaqo yolwimi ekusiwa kulo.' Le ntetho ithetha ukuba xa esebenzisa le ndlela, umguqulelimbhali ugxila kumyalezo wolwimi lwentsusa de angayithatheli ngqalelo imigaqo yokuma kwentetho yolwimi ekusiwa kulo. Kuyenzeka ukuba umguqulelimbhali abonakalise intembeko kulwimi lwentsusa, ndaweni yokuthembeka kubalesi bolwimi ekusiwa kulo. Kodwa oko kuxhomekeka kwinjongo elibhalelwe yona ibali elo.

Injongo yeli bali ibonakala ikukufundisa ukuba ubuqhetseba abusi mntu ndawo. Njengoko bekucacisiwe kwisahluko sesi-3, kolu phando injongo yebali ijongwa ngokwendlela ayibona ngayo umlesi, hayi ngokwenjongo ebenayo umbhali okanye umsunguli woguqulelo. Kaloku ngoku ibali sele lisezandleni zomlesi. Nguye ozibonela ngokwakhe

injongo eveliswa libali eli xa elilesa. Le ndlela yokuguqulela ngokunyaniseka kulwimi lwentsusa inokuyichaphazela okanye ingayichaphazeli intsingiselo yolwimi ekusiwa kulo. Kule meko ingentla ibonakala ingayichaphazeli ncam, ngokomyalezo odluliswayo. Kodwa xa kujongwa indlela yokuthetha eqhelekileyo yesiXhosa, le ndlela yokucela ngombuzo ivakala ingaqhelekanga kolu lwimi. Eyona ndlela ibiya kuba ngcono kukuba aguqulele ngokuyenza lula intetho kulwimi ekusiwa kulo. Kungenjalo aguqulele ngokuguqula umbuzo ube yingxelo. Ubenokuthi, '"Nkawu, khawuze kundicoba,"' okanye kuthiwe 'wathi uNgonyama, "Nkawu, ndicela undincede uze kundicoba." Kungenjalo kuthiwe, "Khawundicobe wethu, Nkawu." Ngokwenjenjalo, umguqulelimbhali ubeya kube usebenzise indlela eqhelekileyo esiXhoseni. EsiXhoseni ayiqhelekanga into yokuba umntu acele ngombuzo. Yinto yesiNgesi ukwenza loo nto.

4.2.9.4 Ukuguqulela ngokulandela isigama solwimi lwentsusa

Njengoko besele kucacisiwe apha ngasentla, ngamanye amaxesha umguqulelimbhali uye aguqulele ejonge kulwimi lwentsusa de alandele nokuma kwalo. Kule ndlela umguqulelimbhali ujonga intsingiselo kuphela, angayijongi imvakalo yayo kulwimi ekusiwa kulo. Oku kubangelwa yinto yokuba kuguqulelo ngalunye kubakho into ethile elahlekayo, okanye eyongenzelelwayo kungenjalo engahambi ngendlela (Bialy 2012). Oku ngahambi ngendlela kuye kwenzeke naxa umguqulelimbhali engakujongi ncam ukuma kolwimi ekusiwa kulo.

Ukuguqulela ngokulandela isigama solwimi lwentsusa kwenzeka xa umguqulelimbhali ebonakalisa intembeko kulwimi lwentsusa. Le ntembeko ingenziwa ngokulandela uhlobo lokubhala lolwimi lwentsusa, kungenjalo kubekwe amagama ngokokulandelelana kwawo kulwimi lwentsusa. Kanti ke ithiyori yeSkoposi ikhuthaza intembeko kulwimi ekusiwa kulo ngokuthi umguqulelimbhali anike intetho eya kuleseka ngathi ibibhalelwe abalesi bolu lwimi kwasekuqaleni. Umguqulelimbhali weli bali ubonakala ethembeke kulwimi lwentsusa kulo mzekelo ungezantsi:

"Yes, of course, Your Majesty," chattered Monkey dropping his last berry and hurrying down the tree.

"Ewe, Kumkani oHloniphekileyo," washwantshwatha watsho uNkawu elahla loo ngwenye yakhe yokugqibela phantsi waze wehla emthini ngokukhawuleza.

["Yes, Honourable King," mumbled Monkey dropping his last berry and hurrying down the tree.]

Kule nguqulelo ingentla kubonakala ngathi umguqulelimbhali ubefuna ukulandela isigama sesiNgesi de walibala ukuba isiXhosa naso sinaye u-*'Your Majesty'* othi, 'Mhlekazi.' Ndaweni yokusebenzisa eli gama likhoyo, kuguqulelwe u-*'Your Majesty'* wangu-'Kumkani oHloniphekileyo'. Isigama u-'Kumkani oHloniphekileyo' samkelekile esiXhoseni. Kodwa kwenye imeko. Kule meko kubonakala ngathi bekufuneka u-'Mhlekazi' kuba yincoko phakathi kwabantu ababini, uKumkani kunye nomkhonzi wakhe.

4.2.9.5 Ukuguqulela ngolongezelelo olungeyomfuneko

Ukuguqulela ngokongezelela yinto eyamkelekileyo kuncwadi lwabantwana. Kodwa kuxhomekeka ekubeni yintoni leyo yongezelelwayo. Maxa wambi ulongezelelo luye lungadingeki kuba ulwimi ekusiwa kulo luyishwankathela ngamazwi ambalwa loo nto ithethwa lulwimi lwentsusa. Kodwa xa umguqulelimbhali ethe wawongezelela onke amagama noxa engadingeki, loo nto umphandi uyithatha ngokuba kukuguqulela ngolongezelelo olungeyomfuneko. Nanku umzekelo:

Lion lay in the warm sun as Monkey combed and picked through his mane and fur. Monkey combed and picked. He stroked and groomed. The sun was warm and soon Lion fell fast asleep.

UNgonyama wayecambalele kwelo langa lishushu kamnandi lo gama uNkawu aphendla, echoba isingci kunye nesikhumba sakhe. UNkawu waqhubeka

nokuphendla echoba. Wakama, evuthulula. Ilanga lalishushu kamnandi waze kwakamsinyane uNgonyama walala yoyi ubuthongo.

[Lion laid and enjoyed the warm sun while Monkey picked through his mane and fur. Monkey continued to pick through. He stroked and groomed. The sun was warm and soon Lion fell fast asleep.]

EsiXhoseni xa umntu elele ubuthongo kuthiwa 'ulele yoyi' okanye 'ulele obentlombe' kungenjalo kuthiwe 'ulele ubuthongo'. Ngoko ke akukho mfuneko yokuba ubani acacise ukuba ulele yoyi 'ntoni.' Umguqulelimbhali ubone kuyimfuneko ukuba ongezelele eli gama lingadingekiyo kule ntetho. Loo nto iyiveza le ntetho ngathi inogxininiso elufakayo. Kanti xa ebethe nje, '…uNgonyama walala yoyi.' Umyalezo ubuya kuvakala yaye uphelele.

4.2.9.6 Ukuguqulela ngegama elehlisa umfutho

Umguqulelimbhali unoxanduva olukhulu lokuwakhetha amagama awasebenzisa kwintetho yakhe. Maxa wambi uthi ngoku sele elikhethile igama, kufuneke ajonge nemeko leyo aza kulisebenzisa kuyo, aqiniseke ukuba liza kungena ncam kuloo meko. Ukuba uye wangenzi njalo ukusetyenziswa kwelo gama kuya kufana nokusetyenziswa nesifanokuthi esithile kodwa sibe singawudlulisi ncam lo myalezo besimele ukuwudlulisa. Nanku umzekelo:

Lion's eyes flicked open and he jumped up with a R-O-A-R! Monkey got such a fright that he fell over backwards.

Amehlo kaNgonyama avuleka ngephanyazo waze waxhuma ngoM-G-Q-U-M-O! UNkawu woyika kakhulu kangangokuba waya kuwa ngomqolo, wagqoloda.

[Lion's eyes suddenly opened and he jumped up with a R-O-A-R! Monkey got such a fright that he fell backwards.]

Umguqulelimbhali usebenzise igama elihambelana ngqo nelo lesiNgesi u-'woyika' xa eguqulela u-*'fright'*. Eli ligama elifanelekileyo kwezinye iimeko. Kodwa alingeni ncam kule meko, nangona lingena nje. Elona linkungena ngcono lelithi 'wothuka'. Ukoyika kuyahambelana nokothuka. Kweli bali uNkawu ubesathetha ukugeza phezu 'kwesidumbu' sikaNgonyama suka uNgonyama wee vumbu wavuka koko 'kufa' ebefakwe kwangulo Nkawu kuko. Imvakalelo yokuqala kaNkawu ngomthuko nangona esoyika nje. Yiyo loo nto kubonakala ngathi le ntetho ibinokuvakala ngcono xa bekuthiwe 'UNkawu wothuka kakhulu…' ndaweni yokuthi 'UNkawu owoyika kakhulu.' Nanku omnye umzekelo:

> *His tummy was <u>growling</u>.*
> Isisu sakhe <u>sasingxola.</u>
> *[His tummy was <u>growling</u>.]*

Ngamanye amaxesha umguqulelimbhali uye ajongane nengxaki yokukhetha phakathi kwamagama amaninzi olwimi ekusiwa kulo. Uthi xa eguqulela igama lolwimi lwentsusa kufuneke akhethe kwelinye lala magama athetha into enye. Kufuneka umguqulelimbhali ajonge ukuba la magama antsingiselo isondeleleneyo asetyenziswa xa kutheni. Kufuneka akhethe igama ngokwemeko leyo yebali. Kulo mzekelo ungentla kubonakala ngathi umguqulelimbhali ubejamelene nengxaki yokukhetha igama elifanele le meko. Umguqulelimbhali ujongene negama lesiNgesi elingu-*'growling'* ekufuneka eliguqulelele esiXhoseni. Imeko elisetyenziswe phantsi kwayo yeyesandi esenziwa sisisu esilambileyo. Igama elikhethwe ngumguquleli, elithi 'sasingxola', alivakali ncam kule meko. Apha umbhali usikrobisa kumba wokuba ingonyama yayilambile. Xa ulambile isisu siyaxuxuzela. Xa intetho yolwimi ekusiwa kulo ingahambelani naleyo yolwimi lwentsusa, kuthathwa ngokuba olo guqulelo alwenzekanga kakuhle (Nord 2014: 7). Noko kunjalo, alingede likhutshwe litsole elokuba alwenzekanga kakuhle uguqulelo kule meko, koko kungathiswa umyalezo udluliswe ngendlela engabonakalisi kuba yeyentsusa kulwimi ekusiwa kulo.

Kubonakala ngathi elona gama beliya kufaneleka ngcono apha ibiya kuba lelithi 'sasixuxuzela'.

4.2.9.7 Ukubalisa ngendlela ebonisa ukulilibazisa ibali

Ithiyori yeFunctional Equivalence ingqinelana nethiyori yeSikoposi ekugxininiseni kumba wokuba umlesi wolwimi ekusiwa kulo kufuneka afumane umyalezo ophantse uvakale ngokufanayo nalowo wolwimi lwentsusa. Kufuneka lo myalezo uguqulelwayo ukusuka kulwimi lwentsusa usondelelane kangangoko nalowo usiwa kulwimi ekusiwa kulo (Nida noTaber (1969 becatshulwa nguLiu 2012). Ngamanye amaxesha uthi umguqulelimbhali xa ezama olu hambelwano phakathi kwezi lwimi zimbini, agqibele ngokwethisa amandla entsingiselo yomyalezo wolwimi lwentsusa. Uthi akhethe amagama angenawo umfutho owaneleyo wokuvakalisa lo myalezo wolwimi lwentsusa. Maxa wambi ukulandela indlela yokubhala yolwimi lwentsusa kungabangela ukuba intetho yolwimi ekusiwa kulo ibe ngathi ayisulungekanga. Kwibali elinentshukumo ekhawulezayo kukhe kudingeke ukuba kubekho iindawo ezishiyelelwayo kulwimi ekusiwa kulo ukuze uvakale umxhino webali. Xa kungenzekanga oko kuba ngathi kukho ukulibazisa okuthile ekubalisweni kwebali lolwimi ekusiwa kulo. Nanku umzekelo:

> *Quickly Monkey <u>scrambled to his feet and raced up the closest tree</u>, where he sat chattering and shivering in fright.*
>
> Ngokukhawuleza uNkawu <u>waphakama wema ngeenyawo</u>, <u>wagqotsa ukuya kukhwela kowona mthi ukufutshane</u>, apho wahlala khona eshwantshwatha, engcangcazela kukoyika.
>
> *[Quickly Monkey <u>stood up</u>, <u>raced to climb to the nearest tree</u>, where he sat chattering and shivering in fright.]*

Kule ntetho ingentla kubonakala ngathi umguqulelimbhali ube bulibala ukuba ubalisa ibali lesiXhosa, wagxila kakhulu kwindlela olumi nolubalisa ngayo ulwimi lwesiNgesi. Le ndlela

yokubalisa yesiNgesi ifika ilityhafise ibali apha esiXhoseni. Ngelo xesha eli bali likolona vuthondaba lwalo. Umbalisi ubemele ukuba akhethe amazwi aza kubonisa le ntshukumo ikhawulezileyo. UNkawu wothuswa kukuvuka kukaNgonyama azaziyo ukuba umqhathile ukuze abe kule meko akuyo yokulala, 'efile'. Ngoku uNgonyama uvuka 'ekufeni' ngesiquphe; uNkawu wothukile yaye uyamazi ukuba uNgonyama uza kumqwenga amnqwamze ngoko nangoko. Yonke into yenzeka ngephanyazo. Ngoko ke nesigama esisetyenziswa apha kufuneka sibonise oku kukhawuleza kwezenzo. Mhlawumbi le ntetho ibiya kuba ngcono ukuba umguqulelimbhali ubeyibeke ngokuthi, 'Ngokukhawuleza uNkawu waphakama wagqotsa ukuya kukhwela kowona mthi ukufutshane …'. Kungenjalo athi, 'Wathi khwaphululu uNkawu wagqotsha ukuya kukhwela kumthi okufutshane ….'. Xa umguqulelimbhali esithi, 'waphakama wema ngeenyawo', oku kunika umfanekisongqondweni wokuba uNkawu lo ukhe wanethuba lokuphakama eme phambi kokuba abaleke. Le ndlela yokubalisa isetyenziswe ngumguqulelimbhali ibonakala ikwethisile oku kungxamiseka ezenzeka ngako izehlo zeli bali.

4.2.10 Ibali le-10: *URefilwe: Ubaliso kwakhona lwase-Afrika*

Eli bali lubaliso ngokutsha lwentsomi yesiNgesi, njengoko nesihloko sisitsho. Apha isibini esitshatileyo siyasokola ekufumaneni umntwana. Sizama zonke iindlela esizaziyo, siphatha kuhamba magqirha sisilela nabaphantsi utywala. Inkosikazi igqibela ngokukhulelwa ze kuqale iingxaki ezintsha zokukhulelwa, ithandise ngemifuno. Ithandisa ngemifuno (imithwane) efumaneka kwigadi yegqwirha elaziwayo. Loo nto ikhokelela ekubeni batshintshise ngomntwana wabo ongekazalwa, uRefilwe, ukuze bafumane le mithwane yeli gqwirha. Esakuzalwa umntwana, igqwirha liyamthatha liye kumvalela eliweni, apho kungekho mntu unokufikelela kuye. URefilwe ukhululwa kuloo nkxwaleko kukufika kwetshawe eliye lamonwabisa. Wathi naxa ephinde wafihlwa kwenye indawo, emva kokubhaqwa kwabo, alamncama lamkhangela lade lamfumana. Bagqibela

ngokutshata. Umguqulelimbhali uneendlela zoguqulelo azisebenzisileyo kuyilo lwakhe lwebali lesiXhosa, nezizezi zilandelayo:

4.2.10.1 Ukuguqulela ngelinye igama

Besekukhe kwatshiwo apha ngasentla ukuba igama ngalinye libalulekile kuguqulelo nakwintetho gabalala. Kodwa intsingiselo yentetho ayisoloko ilele kwigama ngalinye (Baker 2018) nanjengoko amagama ekwazi ukusetyenziswa kwisaci kodwa intsingiselo yawo ingaphumi ekudityanisweni kwaloo magama. Noko kunjalo kufuneka ijongwe intsingiselo yegama ngalinye xa kuguqulelwa ukuze uguqulelo lungagqibeli ngokuwulahla umxholo. Kanti ke igama elinye liyakwazi ukuwulahla umxholo xa lingasetyenziswanga ngendlela. Umguqulelimbhali ubonakala enganegama angaliguqulelanga ngokukuko kulo mzekelo:

> *But the next day the wife <u>sighed</u> again, 'Oh how I wish I could have some more of those delicious green leaves.'*
> Kodwa kusuku olulandelayo, inkosikazi <u>yazamla</u> kwakhona isithi, 'Owu uhlobo endinqwenela ngalo ukuba ndingatya amagqabi amaninzi amnandi aluhlaza.'
> *[But the next day the wife <u>yawned</u> again saying, 'Oh how I wish I could have many delicious green leaves.']*

Lo mzekelo ungentla unegama lesiNgesi elingu-'sighed' athe esakulijonga umguqulelimbhali wabona ukuba kuza kuba ngumnqantsa ukuliguqulela. Uqonde ukuba, ndaweni yokuba aguqulele kwaeli gama lesiNgesi, makeze negama lesiXhosa eliza kufaneleka kule meko yomntu odikiweyo ofuna into ekunzima ukuyifumana. Waqonda ukuba igama 'ukuzamla' lingangena ngcono kule meko. Kuguqulelo kuvumelekile ukuguqulela ngelinye igama endaweni yelithile (*substitution*) (Baker 2018). Ngoko ke umguqulelimbhali akenzanga mpazamo ngale nto ayenzileyo. Ndaweni yoko ubonise ubugcisa nokuqonda imigaqo yoguqulelo.

4.2.10.2 Ukuguqulela ngokushiyelela

Ukuguqulela ngokushiyelela okanye ukumumatha luhlobo oluyinxalenye yendlela yokuguqulela ngokulungiselela. Ukulungiselela kungacaciswa ngeendlela ezahlukeneyo. 'Kuphando malunga noncwadi lwabantwana lo mba usetyenziselwa ukukhangela iindlela ezisetyenzisiweyo ekulungiseni iimbalo kunye nemizobo ukuze zifanele abalesi abangabantwana' (Klingberg 2008: 12). UKlingberg uthi olu lungiselelo luthetha ukwenziwa kwentetho ilungele abantwana. Kanti ke ithiyori yeSikoposi iyakuvumela ukusetyenziswa kolu lungiselelo ngumguqulelimbhali kuba ezama ukwenza intetho leyo ifaneleke kulwimi ekusiwa kulo. Olu lungiselelo lwenziwa ngokushiyelela okanye ukongeza amazwi kungenjalo ulwazi oluthile. Nanku umzekelo:

> *She started getting thin and her skin became ashen. Her husband noticed and worriedly asked, 'My wife, what is wrong?' She gazed longingly at the morogo and said, 'Oh, I think if I do not have some of those delicious green leaves next door, I will die.'*
>
> Uqale wabhitya saze isikhumba sakhe sangathi luthuthu. Umyeni wakhe wakuqaphela oku waze wabuza, 'Yintoni engalunganga?' Wajonga ixesha elide erhalela umqa waze wathi, 'Owu, ukuba andifumani nalinye kula magqabi aluhlaza amnandi, ndiza kufa.'
>
> *[She started getting thin and her skin became ashen. Her husband noticed this and asked, 'What is wrong?' She gazed for a long time longing for a leafy cuisine and then said, 'Oh, if I don't get any of those delicious green leaves, I will die.']*

Ukushiyelelwa kwala mazwi akrwelelweyo kwisiNgesi kubonakala kunokuwuphumpa okuthile umyalezo wesiXhosa. Okokuqala, ibali lesiNgesi lithi indoda yabuza ikhathazekile. Ngoku ke loo nto ayixelwanga esiXhoseni. Umlesi angathatha ngokuba le ndoda ibuza ngokungakhathali. Okwesibini, esiNgesini kukho, u-'Nkosikaza yakuthi/ Nkosikazi'

ongekhoyo esiXhoseni. Umguqulelimbhali uyibone ingekho imfuneko yokuwafaka la mazwi esiXhoseni. Mhlawumbi uthathe ngokuba kwa-ukubuza oku, athi 'Yintoni engalunganga?' kubonisa ukuba uyakhathala yaye ukhathazekile ngalo mntu ambuzayo. Ukushiyelelwa kwebinzana elithi *'My wife'* kusenokuba kwenziwe ngabom kuba kakade babini aba bantu bahleli apha. Kwakhona, esiNgesini kuthiwa *'she gazed longingly at the morogo'* kwaza esiXhoseni kwathiwa 'wajonga ixesha elide erhalela umqa', kungatshiwo ukuba wayejonge ntoni. Umguqulelimbhali uthathe okuya kujonga 'umqa' wakwahlukanisa ngokumenza ajonge nje aphinde arhalele umqa. Le yenye indlela ayibone ifanelekile umguqulelimbhali ukuze ibali lakhe livakale kamnandi kumlesi wesiXhosa.

4.3 Isiphelo seli candelo

Njengoko bekucacisiwe kwintshayelelo yesi sahluko, uphicotho lwala mabali lwahlulwe kubini. Lwahlulwe ngokokuya kunyukela ubunzima bamabali. La mabali angentla abekwe ngokobulula kwawo. Awona mabali alula abekwe ekuqaleni, aya esiba nzinyana ngokuya kunyuka amanani. Kweli candelo lilandelayo lesi sahluko kusaqhutywa nokuphicothwa kwala mabali; kujongwa amabali asele ethe nyi kancinci ngokobunzima.

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4B UKUPHICOTHWA KWESIQINGATHA SESIBINI SONCWADI OLUGUQULELWEYO

4.4 Intshayelelo

Kwicandelo 4A apha ngentla bekuphicothwa isiqingatha sokuqala sala mabali angama-20 akhethiweyo. Abekwe ngokulandelelana kobunzima bawo, ukusuka kwelona lilula, uye unyukela umgangatho. Apha ngezantsi kusaqhutywa nolu phicotho. Amabali aphicothwayo akwizinga elingentlana kunelo lalawo ebekwiCandelo 4A. Kweli candelo kude kukho nembalo engelobali, iyincwadi ebhalelwe ukuqeqesha abantwana malunga

nobungozi bobuhlanga. Yona ke le ncwadi sele ikwizinga eliphezulu, yeyomntwana osele ekuqhelile ukuzilesela, elesela ukwazi banzi malunga nelizwe elimngqongileyo. Kukwakho nencwadi elungiselelweyo, isuka kwincwadi yabantu abadala, yalungiselelwa abantwana. Nayo ikwizinga elingaphezulwana kunelo lamabali akweli candelo lingentla.

4.4.1 Ibali le-11: *Eyona jezi ayithandayo uKoketso*

Eli bali limalunga nendlela uKoketso aphulukana ngayo nejezi yakhe ayithandayo ngenxa yokungaphulaphuli. UKoketso uhlala noMakhulu. UMakhulu uhlamba iimpahla ngamanzi atshisa kangangokuba angafaki sandla kuwo, azizamise ngephini ezo mpahla azifaka ebhafini. Uthi akuthi pheselele uMakhulu, asale uKoketso efaka ijezi yakhe yewulu nezihlangu zakhe eziluhlaza, nangona uMakhulu ebemxelele ukuba angazifaki kuloo manzi. Iphuma apho loo jezi ingangeyosana, iwulu ishwabene yalinqindi. Ngenxa yokungamameli, uKoketso uphulukana neyona jezi ayithanda kunene, de agqibele ngokuyinxibisa injana egodolayo.

Indlela eliguqulelwe ngayo eli bali ilenza livakale njengebali elibhalwe ngesiXhosa, akukho nto itheni ibonisa ukuba liguqulelwe. Oku kubonisa ukuba umguqulelimbhali uwenze umsebenzi wakhe egxeleshe ekwanezeni iimfuno zolwimi lwesiXhosa, nto leyo ikhuthazwayo yile thiyori yeSikoposi isetyenziswa ekuhlalutyeni uguqulelo lwala mabali. Nazi iindlela ezibonakala zisetyenziswe ngumbhali ukuguqulela la mabali:

4.4.1.1 Ukuguqulela ngokongezelela

Sekucacisiwe apha ngasentla ukuba ukuguqulela ngokongezelela kwamkelekile kuguqulelo, ngakumbi oloncwadi lwabantwana. Luthathwa njengendlela yokwenza ukuba ibali lifaneleke kulwimi ekusiwa kulo. Kodwa olu longezelelo kufuneka lungenzelwa njongo yakongezelela lwazi lungenanto yakwenza nomyalezo webali lentsusa. Kufuneka

lwenzelwe nje ukuba inguqulelo ivakale njengebali lentsusa kulwimi ekusiwa kulo. Kusenokongezelelwa igama, ibinzana, isivakalisi okanye izivakalisi. Nanku umzekelo:

> *My pink dress is clean, but my bright stripy jersey has got this morning's breakfast all over it! Let's see – egg, tomato sauce, milk, a bit of banana and LOTS of crumbs.*
> Ilokhwe yam epinki icocekile, kodwa ijezi yam enemigca nemibala eqaqambileyo ibhontibhonti yonke nje sisidlo sakusasa! Khawujonge nje – iqanda, itumatososi, ubisi, intwana yebhanana kunye NENTLANINGE yengququ yesonka.
> *[My pink dress is clean, but my striped and bright-colourful jersey is filled with stains from this morning's breakfast! Just look at it – egg, tomato sause, milk, a bit of banana and LOTS of bread crumbs.]*

Kulo mzekelo ungentla, umguqulelimbhali wongezelele igama 'yesonka' ukucacisa ukuba yingququ yaso. Umbhali wesiNgesi ubhale ukuba yingququ. Isenokuba yeyayo nantoni na. Kodwa umguqulelimbhali wesiXhosa ukubone kufanelekile ukuba ayicacise ukuba yeyantoni le ngqugu – ukuba yeyesonka. Oku kucaciswa kwale ngququ akongezeleli nto kumyalezo webali. Koko kwenza umlesi wolwimi lwesiXhosa acacelwe nangakumbi yile nto kuthethwa ngayo.

4.4.1.2 Ukuguqulela ngesifanekisozwi esinganiki ntsingiselo iyiyo

Njengoko sekukhe kwacaciswa apha ngasentla, izifanekisozwi zisetyenziswa kwiilwimi zesiNtu ukugqamisa intshukumo yentetho. Zisenokubonisa isandi sokuwa kwento, njengokuwa bhaxa, kungenjalo ziqaqambise imbonakalo yento, njengaxa kusithiwa ibomvu krwe. Zinako nokubonisa imeko yento okanye yomntu, umzekelo: ulele yoyi. Kuncwadi lwabantwana zisetyenziselwa ukugqamisa imifanekiso ezotywa ngumbhali ukuze ihlale iqaqambile engqondweni yomlesi ongumntwana. Njengaxa umguqulelimbhali esithi, 'UKoketso wathi *ng'a* umlomo' okanye 'Ijezi leyo yayilingana *twatse* inja.' Ezi zifanekisozwi zibonisa imbonakalo kunye nendlela efanelekileyo

eyalinganwa ngayo inja yijezi. Kodwa le ndlela sisetyenziswe ngayo isivakalisi kule mizekelo ingentla ayifani nakule ndlela ingezantsi:

> *She spread the little jersey on her lap. "I'm sorry, stripy jersey," she said, "you were so pretty and soft." And she cried a little bit.*
>
> Wayondlala phezu kwakhe ijezana encinane. "Ndicela uxolo, jezi enemigca," watsho, "ubumhle kwaye uthambile." Wathi asakutsho, zathi chapha-chapha iinyembezi.
>
> *[She spread the little jersey on her [lap]. "I'm sorry, stripy jersey," she said, "you were pretty and soft." Tears fell once she said that.]*

Xa kuthethwa ngezifanekisozwi, isifanekisozwi ngasinye sibhekisa kwimeko ethile. Izifanekisozwi zingathetha ngokuchitheka kwamanzi, kodwa zibhekise kwiimeko ezahlukeneyo. Isifanekisozwi ezibhekiselele ekuchaphazeni kwamanzi emvula zahlukile kwezo zisetyenziswa ekuchiphizeni kweenyembezi. Yiyo loo nto xa uthethwa ngemvula kuthiwa 'chapha chapha', ngelixa xa kuthethwa ngeenyembezi kusithiwa, 'chiphi chiphi'. Kubonakala ngathi bekumele ukuba umguqulelimbhali uthe, 'Wathi esakutsho, zathi chiphi-chiphi iinyembezi.' Kuqheleke ukuba iinyembezi zichiphize, ngamanzi okanye imvula echaphazayo.

4.4.1.3 Ukuguqulela ngokucazulula intsingiselo yolwimi lwentsusa

Kuyenzeka ukuba ibinzana libekwe ngendlela ethile kulwimi lwentsusa, libe linika intsingiselo ethile ngokwaloo ndlela libekwe ngayo. Le ntsingiselo ithi ibe bujijeka xa amalungu eli binzana ethe ajijwa ukubekwa kwawo kulwimi ekusiwa kulo. Le nto yenzeka xa umguqulelimbhali egxile kwinxenye ethile yebinzana, wangalijongi lilonke ngokudibeneyo. Nanku umzekelo woku:

My pink dress is clean, but my bright stripy jersey has got this morning's breakfast all over it!

Ilokhwe yam epinki icocekile, kodwa ijezi yam enemigca nemibala eqaqambileyo ibhontibhonti yonke nje sisidlo sakusasa!

[My pink dress is clean, but my striped and bright-coloured jersey is filled with stains from this morning's breakfast!]

EsiNgesini le jezi icaciswe njenge-'*bright stripy jersey*', kwaza esiXhoseni kwathiwa 'inemigca nemibala eqaqambileyo.' Oku kunothetha ukuba inemigca eqaqambileyo iphinde ibe nemibala eqaqambileyo ndaweni yokuba kuthiwe 'inemigca enemibala eqaqambileyo.' Le ndlela ibekwe ngayo yokwahlula imigca kwimibala yenza ukuba umlesi alindele ukubona ijezi enemibala eqaqambileyo engeyomigca aphinde abone nemigca eqaqambileyo. Kungenjalo ibe nemigca nje engaqaqambanga, ze kubekho imibala eqaqambileyo engekho mgceni. Okubonakalayo kukuba olu guqulelo luyenza le ntsingiselo ibe mbaxa, endaweni yokuba ibe yintsingiselo yebinzana elinye lejezi enemigca emibala iqaqambileyo.

4.4.2 Ibali le-12: *Kutheni ilulwane libhabha ebusuku*

Kweli bali ilulwane, uMamathwane, lingumhlobo osenyongweni webuzi, eligama lalo linguLegotlo. Kanti behlobene nje, ilulwane ayiliphathanga kamnandi into yokuthandwa ngumntu wonke kwebuzi. Ilulwane likwanomona nangento yokuba ibuzi lithandwa nayinkosikazi yalo. Lide lafika ithuba lokuba ilulwane lifumane ithuba lokulitshabhisa ibuzi ngokulitshisa ngamanzi abilayo. Iyamangala inkosikazi yebuzi, ze iKumkani neKumkanikazi bayalele ukuba liye kukhangelwa eli lulwane. Liyafunyanwa okokuqala, ze okwesibini linyamalale umphelo, liye kuzifihla emqolombeni. Lifunda ukuzingela ngokubusuku, lizimele emini. Yiyo loo nto ilulwane lingasabonakaliyo emini, libhabha ebusuku.

Indlela eliguqulelwe ngalo iyancomeka kuba umguqulelimbhali uzame kangangoko ukulenza ibali livakale lilelesiXhosa. Apha ngezantsi kuza kucaciswa iindlela ezibonakala zisetyenziswe ngumguqulelimbhali ekuguquleleni eli bali.

4.4.2.1 Ukuguqulela ulwimi lwesiqhelo ngolwimi olunongiweyo

Umguqulelimbhali uyakwazi ukuthi eguqulela ulwimi olunganongwanga kulwimi lwentsusa afike alunonge xa efika kulwimi ekusiwa kulo. Oku ukwenza engawulahlanga owona myalezo udluliswa kulwimi lwentsusa, koko esenza oko kulindeleke kulwimi ekusiwa kulo. Akukho nto ithi akuvumelekanga oku, kuba akaphumi emxholweni, koko ubeka umyalezo wolwimi wentsusa ngendlela ethile kulwimi ekusiwa kulo. Nanku umzekelo:

> *The king and queen were also <u>very angry</u>.*
> Ukumkani nokumkanikazi nabo <u>babevutha ngumsindo</u>.
> *[The king and queen were <u>boiling with anger</u>.]*

Kulo mzekelo ungentla umbhali wesiNgesi usebenzise ulwimi nje lwesiqhelo, wathi, *'very angry.'* Kodwa umguqulelimbhali wesiXhosa uye wakubona kuyimfuneko ukuba asebenzise isafobe esilubabazo, athi, 'babevutha ngumsindo', endaweni yokuthi 'babenomsindo kakhulu.' Ubabazo okanye ugqithiso okanye ubaxo lucaciswa nguJafta (1991: 28) njengesafobe esibonisa 'ugqithiso kuloo nto sukuba kuthethwa ngayo. Sithetha ukuphokela ngentetho. Olu gqithiso lwenzela ukuhlekisa, ukuphoxa nokugxininisa okanye ukubethelela uluvo.' Kulo mzekelo ungentla, esi safobe sibonisa iqondo lalo msindo wabo. Ayingomsindwana nje, ngumsindo omkhulu. Ewe, nasesiNgesini kuyacaciswa ukuba babenomsindo kakhulu. Esi safobe sisetyenzisiweyo sikwacacisa kwaeli qondo liphezulu lomsindo.

4.4.2.2 Ukuguqulela ngegama elikhatshwa yingcaciso

Sele kucacisiwe apha ngasentla ukuba iingcali zicebisa ukuba umguqulelimbhali angawasebenzisi amagama angasasetyenziswayo ngexesha elo loguqulelo. Kufuneka ulwimi olusetyenziswa ngumguqulelimbhali lubonise uhlobo lwentetho esetyenziswa ngelo xesha kuba ulwimi luyakhula lutshintshe nokuhamba kwamaxesha. Kodwa xa umguqulelimbhali ethe walisebenzisa elo gama lalisetyenziswa kudala, makubekho indlela ayenzayo yokwenza ukuba baliqonde eli gama abalesi bexesha elahlukileyo kwelo lalisakusetyenziswa ngalo. Yiloo ndlela isetyenziswa ngumguqulelimbhali eya kwenza umlesi ayive kakuhle intetho leyo. Uguqulelo olukhatshwa yingcaciso lubonakala luyenye yeendlela ezisetyenziswe ngumbhali weli bali kulo mzekelo ulandelayo:

> *Once upon a time, many, many moons ago, there was a <u>bush rat</u> called Legotlo*.
> Kudala-dala, kwiminyaka ngeminyaka eyadlulayo, kwakukho <u>ibuzi, impuku yasendle ngamanye amagama</u>, elalibizwa ngokuba nguLegotlo.
> *[Once upon a time, many, many years ago, there was a <u>bush rat, in other words, a wild rat</u>, called Legotlo.]*

Umguqulelimbhali uhlangana negama lesiNgesi elithi *'bush rat'*, aqonde ukuba likhona igama elihambelana nalo esiXhoseni, gama elo lithi 'ibuzi.' Kodwa uyaqonda ukuba aba bantu ababhalelayo, bangabantwana basenokungabi nalwazi malunga neli gama. Kungoko abone ukuba makalicacise, ukulungiselela loo mlesi unokungalazi eli gama. Olu longezelelo alunanto luyongezelelayo, koko luncedisa umlesi ukuze acacelwe kakuhle ngumyalezo lowo udluliswayo.

4.4.2.3 Ukuguqulela ngokulandela ulwimi lwentsusa

Bekusele kutshiwo apha ngasentla ukuba indlela alwenza ngayo uguqulelo lwakhe umguqulelimbhali ixhomekeka kwinjongo yenguqulelo leyo. Ukuba injongo kukufundisa

ulwimi lwentsusa kubalesi bolwimi ekusiwa kulo, umguqulelimbhali angayalelwa ukuba alandele ukuma kolwimi lwentsusa, ukuze umlesi lowo aluqonde ukuba luma njani. Kodwa xa kudluliswa umyalezo wolwimi lwentsusa, kukwajongwe ukuba abalesi bolwimi ekusiwa kulo bawuve bekwawonwabela ngolwimi lwabo, umguqulelimbhali uye asebenzise iindlela eziza kulwenza ulwimi olo luvakale lusulungekile kulwimi ekusiwa kulo. Kulo mzekelo ungezantsi, umbhali ubonakala elandele ulwimi lwentsusa:

> *Mamanthwane was ashamed to look his friend, Legotlo, in the eye.*
> UMamanthwane wayeneentloni ukujonga umhlobo wakhe, uLegotlo emehlweni.
> *[Mamanthwane was ashamed to look his friend, Lekgoto, in the eye.]*

Kule nguqulelo ingentla, umguqulelimbhali ubonakala ejonge isenzi u-*'to look'* ngendlela engekho mxholweni, wathi 'ukujonga'. Xa sisithi umntu ujonga omnye emehlweni, sithi 'wayeneentloni zokumjonga [uBani] emehlweni,' okanye kuthiwe 'wayengakwazi kumjonga', hayi ukuba kuthiwe, 'wayeneentloni ukujonga [uBani] emehlweni.' Umguqulelimbhali uvakala ngathi uye walandela le ndlela kubhalwa ngayo kwisiNgesi, de walibala ngendlela ekuthethwa ngayo kwisiXhosa.

4.4.3 Ibali le-13: *UMalusi*

Eli bali lingoMalusi omsebenzi wakhe ikukuvuka akhuphe impahla yakowabo ayise emadlelweni, afike ayaluse, abuye nayo emalanga. Ufika edlelweni adlale nogxa wakhe uLungisa. Idlelo labo liphantsi kwamawa. Kodwa elona xesha alithandayo kuxa eyedwa encokola nendalo, echolachola namalongwe awasa kunovenkile. Uthi azibonakalise ubugorha bakhe ngethuba kufika iimfene zihlasela imfuyo, zingxwelerhe itakane legusha, ze alihlangule encediswa nguLungisa nenja yakhe (kaLungisa). Uncedo lwenja kaLungisa lumenza uMalusi anqwenele ukuba nenja naye. Emalanga, uMalusi ugoduka efunqule itakane legusha eligxwelerhekileyo. Badibana nomnyobo wemoto ekhwelise uBawo uMandela, ongumongameli welizwe. Iyemisa le moto, uBawo uMandela abancokolise

ebancoma ngomsebenzi omhle abawenzayo wokwalusa imfuyo yakomawabo. Utsho esithi naye ngoku wayeseyinkwenkwana wayesambatha ibhayi elibomvu (njengezi zabo) aye kwalusa imfuyo yakowabo. Ubabuza amaphupha abo ze uMalusi athi yena ufuna ukuba ngumongameli. Awuncome kakhulu uBawo uMandela lo mbono kaMalusi esithi ngokwalusa kakuhle imfuyo yakowabo sele eqalile ukubonisa iimpawu zobunkokeli. Ngaloo mini ulala efumene isipho senjana encinane esivela kunovenkile. Ulala ecinga amazwi kaBaw' uMandela athi, "Inkwenkwana eyalusa kakuhle imfuyo yayo, ikhula ibe yinkokheli yokwenene."

Njengezinye kwezi ncwadi zabantwana sele zicaciswe apha ngasentla, neli ibali alinonjolwanga amaphepha. Umguqulelimbhali wesiXhosa wenze kangangoko ukuguqulela ngendlela elenza eli bali livakale limnandi kumlesi wesiXhosa. Kanti ke zikhona neendlela azisebenzisileyo ezibonakala zilisengela phantsi eli bali. Apha ngezantsi kucaciswa ezi ndlela zisetyenziswe ngumguqulelimbhali kuguqulelo lwakhe:

4.4.3.1 Ukuguqulela ngokongezelela

Sele kucacisiwe apha ngasentla ukuba ukuguqulela ngokongezelela yindlela eyamkelekileyo kuguqulelo. Incedisana nomlesi wolwimi ekusiwa kulo ukuba alive yaye aliqonde ngcono ibali. Umguqulelimbhali uthi ongezelele iinkcukacha azibona zidingeka ukuze umlesi alonwabele ngcono ibali lakhe. Kumaxesha amaninzi olu longezelelo alongezeleli kumyalezo odluliswayo, koko longezelela amazwi aza kulenza licace nangakumbi xa lileswa ngulo mlesi wolwimi ekusiwa kulo. Ludla ngokwenziwa xa ibali elo lithetha ngomxholo ongaqhelekanga kulwimi ekusiwa kulo. Kanti naxa uqhelekile ukongezelela kufakela amazwi adla ngokusetyenziswa xa kuthethwa kuloo meko, abe loo mazwi engekho kulwimi lwentsusa. Nanku umzekelo:

> *Lungisa always wants to play two-man football and stick-fight. Malusi likes a challenge. Koko jumps out of their way as they kick up the dust.*

ULungisa ufuna badlale ibhola ekhatywayo yababini, okanye babethe iintonga. UMalusi yena uyavana nobunzima. UKoko uyashenxa apho besusa uthuli bengcweka.

[Lungisa wants them to play two-man football, or stick-fight. Malusi really likes a challenge. Koko jumps out of their way as they kick up the dust in their stick-fighting.]

Kwisivakalisi sokugqibela, ibali lesiNgesi licacisa ukuba badlala iintonga beqhumis' uthuli. Kodwa esiXhoseni, kuba ukucweya ingumdlalo wenkcubeko yolu lwimi, umguqulelimbhali ukubone kuyimfuneko ukuba ongezelele igama u-'bengcweka', nekucingeleka ukuba lithetha ukucweya (ukudlala iintonga). Injongo yolu lungezelelo kukucacisa banzi ngalo mdlalo kuba ngumdlalo oqhelekileyo esiXhoseni nangona isiNgesi sinokungabi nasigama saneleyo malunga nawo kuba ungekho kwinkcubeko yesiNgesi. Ukuguqulela ngokongezelela kongeza umdla womlesi kweli bali kuba utsho afunde igama lalo mdlalo. IsiXhosa lulwimi oluthethwa ezilalini, ezilokishini nasezidolophini. Kukho amagama nezenzo ezinokwaziwa ngcono ngabantwana basezilalini ngaphezu kwabasezilokishini nasezidolophini. Ukusetyenziswa kwamagama enkcubeko kwenza umlesi wasezilalini azive ezingca xa esiva umdlalo wakhe usencwadini. Kanti owaselokishini nowasedolophini banokuziva bengenalwazi lutheni malunga nemidlalo enje, batsho bafumane ulwazi oluphangaleleyo oluvela kolu longezelelo.

4.4.3.2 Ukuguqulela ngokulungisa impazamo yolwimi lwentsusa

Kweli bali umbhali wesiNgesi ubonakala ezame ukufaka isiXhosa, isiZulu neAfrikansi kwibali lakhe; kuloo nto ke kukho iimpazamo ezibangelwe koku kufakwa kwamagama esiXhosa kwibali lesiNgesi. Umbhali wesiNgesi ubonakala ngathi khange adibane namntu uthetha isiXhosa, acele iingcebiso malunga nesigama sesiXhosa asisebenzisileyo. Usebenzisa amagama namazwi athile angavakali ncam ngokwendlela asetyenziswe ngayo. Nantsi imizekelo:

It's lunchtime and Zolika, his older sister, brings their lunch. …

Zolika collects the bowls.

Lixesha lesidlo sasemini, udade wabo omdala ubazisele ukutya. …

UZoleka uzolanda izitya.

[It's lunchtime and Zoleka, his older sister brings their lunch. …

Zolika has come to collect the bowls.]

Umbhali wesiNgesi usebenzise igama uZolika, elingenantsingiselo iqhelekileyo esiXhoseni. Le yindlela exhaphakileyo abadla ngokulibiza ngayo igama u-'Zoleka' abantu abantetho isisiNgesi. Ngethamsanqa, umguqulelimbhali ubonakala ngathi uyiqaphele le mpazamo, waguqulela ngegama elililo (uZoleka) nelinika intsingiselo esiXhoseni. Ngokwenjenjalo, uguqulele ngokulungisa intetho yesiNgesi. Olu lungiso lwamkelekile kuguqulelo yaye luthathwa njengongenelelo oluthi lwenziwe ngumguqulelimbhali. Umguqulelimbhali uvumelekile ukuba alungise ukusetyenziswa kolwimi lobugcisa, kuquka upelo, xa elubona ngathi aluhambelani nendlela evumelekileyo yokubhalwa koncwadi lwabantwana kulwimi ekusiwa kulo (O'Sullivan 2005). Nanku omnye umzekelo:

It reminds Malusi what he must still do – collect some fresh dung to give to the shopkeeper, uMdinga, who will add it to the soil in his garden.

Lo nto ikhumbuza uMalusi ukuba aqokelele ubulongwe ayobunika unovenkile utata uMdingi, ukuze atyebise intsimi nezityalo zakhe.

[It reminds Malusi that he must collect some fresh dung and take it to the shopkeeper, Mr Mdingi, for him to used it in fertilizing his field and crops.]

Umbhali wesiNgesi usebenzise igama 'uMdinga' xa ethetha ngomlinganiswa wakhe. EsiNgesini akuqhelekanga ukuba kuthi xa kubizwa igama lomntu okanye lomlinganiswa kufakelwe isimaphambili kwigama laloo mntu kuthethwa ngaye. Negama likaMalusi

alifakelwanga ceba lingu/u/ ngaphambili. Umguqulelimbhali ubonakala eyihlelile le mpazamo esiXhoseni. Nanku omnye umzekelo:

> *Haai wena! When he looks up, there's an old baboon sitting on a rock – and it is too much too close to the baby lambs and kids.*
>
> Hamba wena! Akujonga phezulu, nantso imfene endala phezu kwelitye, yaye isondele kakhulu kumatakane ebhokhwe negusha.
>
> *[Go away! When he looks up, there's an old baboon sitting on a rock, and it is too much close to the lambs and kids.]*

Umbhali wesiNgesi usebenzise upelo lweAfrikansi ukubhala igama u-'hayi' xa esithi '*haai* wena!'. Le ndlela lipelwe ngayo eli gama inokumbhidisa nomlesi wesiNgesi kuba ivakala ngathi luhlobo oluthile lokubulisa okungekho sikweni. Umguqulelimbhali ubonakala ekuqaphele oku waza wasebenzisa u-'hamba', igama elifanele le meko yokugxothwa kweemfene phakathi kwemfuyo. Uthi umguqulelimbhali, 'hamba wena!' Le yindlela efanelekileyo yokugxotha utshaba olungafuneki nganto endaweni.

4.4.3.3 Ukuguqulela ngokuthathela ingqalelo imiba yenkcubeko

Ithiyori yeSikoposi ikhuthaza ukuthathelwa ingqalelo kwenkcubeko yolwimi ekusiwa kulo xa kusenziwa uguqulelo. Zininzi ke iindlela angazisebenzisa umguqulelimbhali ukuqinisekisa ukuba oku kuyenzeka kwinguqulelo yakhe. Umguqulelimbhali ubonakala eye wathathela ingqalelo inkcubeko yesiXhosa xa eguqulela le ntetho ilandelayo:

> *It reminds Malusi what he must still do – collect some fresh dung to give to the shopkeeper, uMdinga, who will ad it to the soil in his garden.*
>
> Lo nto ikhumbuza uMalusi ukuba aqokelele ubulongwe ayobunika unovenkile utata uMdingi, ukuze atyebise intsimi nezityalo zakhe.

[It reminds Malusi that he must collect some fresh dung and take it to the shopkeeper, Mr Mdingi, for him to used it in fertilizing his field and crops.]

Lo mzekelo ubonisa ukongezelelwa komba wenkcubeko. Besele kucacisiwe apha ngasentla ukuba inkcubeko yesiXhosa ayikuvumeli ukuba umntwana athi xa ethetha nomntu omdala (okanye ethetha ngaye) amkhankquze okanye amnkqangaze nje engenasanduleli okanye igama elibonisa intlonipho. Kude kuthiwe umntwana makalumele xa ethetha nomntu omdala. Into ebalulekileyo kukuba umntwana akafundi nje umyalezo webali, ufunda nendlela yokuthetha efanelekileyo esiXhoseni. Oku kuhambelana nala mazwi kaVan Coillie no*Verschueren* (2006: viii) athi, 'Xa kuthethwa ngoncwadi lwabantwana, umba wokukhetha phakathi kokulungiselela ulwimi ekusiwa kulo kunye nokugcina imiba yolwimi lwentsusa yinto edla ngokuhamba nemfundiso edluliselwa emntwaneni.' Kulo mzekelo ungentla, umguqulelimbhali wongezelele igama elibonisa inkcubeko, elingu-'utata' osisimaphambili okanye isanduleli esibonisa intlonipho. Ngokufaka isanduleli-gama esibonisa intlonipho, umguqulelimbhali ufezekisa injongo yokubhalelwa kwabantwana, ekukubafundisa ngezinto ezibalulekileyo kwinkcubeko yabo.

4.4.3.4 Ukusetyenziswa kwegama elingenantsingiselo kulwimi ekusiwa kulo

Ukusetyenziswa kwegama u-'bengcweka' ku-4.3.3.1 apha ngentla kusenokumbhidisa, ndaweni yokumnceda umlesi wesiXhosa. Unokuzikrwempa intloko ezama ukucinga ukuba kukuthini na kanene ukungcweka, kuba yena esazi elinye igama lesiXhosa, elifana nokucweya. Kwakhona kwesi sivakalisi sokugqibela kwalapha ku-4.3.3.1 kukho igama u-'apho' elisetyenzisiweyo nekubonakala ngathi belimele ukukhatshwa lelinye igama ukuze lifaneleke kule ntetho. Uthi umguqulelimbhali, 'UKoko uyashenxa apho besusa uthuli bengcweka.' Ngathi ngekungcono ukuba bekuthiwe, 'UKoko uyashenxa xa sebesusa uthuli…' Eli gama belikhe lasetyenziswa kumaphepha angaphambili, xa kusithiwa:

By the time they reach the grazing slopes, the earth is hot beneath his bare feet.

Apho sebefika khona emadlelweni umhlaba uyatshisa ngaphantsi kweenyawo zakhe.

[Where they arrive in the grazing slopes, the earth is hot beneath his feet.]

EsiXhoseni, igama u-'apho' lisebenza ngendlela engeyiyo le isetyenziswe apha ngentla. Ngathi belinokuvakala ngcono xa belisebenze ngendlela yokuba kuthiwe, 'Ukufika kwabo apho emadlelweni …' Ngale ndlela beliya kuba lisetyenziswe ngendlela yesiqhelo, apho likhapha khona isalathandawo.

4.4.3.5 Ukusetyenziswa kwegama elingafanelekanga

Ukusetyenziswa kwegama elingelilo okanye elingasetyenziswa kuloo meko kuyazidala iimpazamo zoguqulelo. Xa umguqulelimbhali engakhange ayithathele ngqalelo imeko okanye umxholo elisetyenziswe kuwo igama, unakho ukulisebenzisa ngendlela engeyiyo. Umguqulelimbhali ubonakala esebenzise igama elingafanelekanga ngokwemeko yesimnini esilandelayo kulo mzekelo ungezantsi:

Malusi shields his eyes against the sun's glare and looks up.

UMalusi usitha amehlo akhe kwimisebe yelanga emphandlayo xa ejonga phezulu.

[Malusi shields his eyes from the sun lashes that are too bright for his eyes when he looks up.]

Igama elithi 'imisebe' lidla ngokusebhekiswa kwiinwele ezirhangqe iliso. Kungenjalo eli gama libhekise kwimisebe yetyali okanye yeragi. Akuqhelekanga ukuba eli gama lisetyenziswe ukubhekisa elangeni. Esi sihlomelo, 'kwimisebe' sisetyenziswe apha ukukhomba isimnini u-'yelanga'. NgokwesiXhosa, ilanga alaziwa linemisebe, koko lirhangqwa yimitha. Into ephandla iliso iba yimitha erhangqe ilanga, imitha yelanga ke ukutsho. Yiyo loo nto kungathi bekuya kuba ngcono ukuba esi sivakalisi besiguqulelwe

kwathiwa, 'UMalusi ukhusela amehlo elangeni aze ajonge phezulu.' Le ndlela icetyiswayo yindlela ekudla ngokuthethwa ngayo esiXhoseni. Into yokuba ibe yimitha yelanga eyona imphandlayo ithathwa ngokuba iyaziwa. Ngoko ke akukho mfuneko yakuyicacisa. Ithiyori yeSikoposi ikhankasela ukuba umguqulelimbhali aqiniseke ukuba usebenzisa ulwimi olusetyenziswa zizithethi zolo lwimi. Loo nto yenza ziyamkele inguqulelo njengentetho yoqobo, hayi inguqulelo. Umguqulelimbhali uphinda abonakale esebenzise igama elingafanelekanga ncam kule meko alisebenzise kuyo kulo mzekelo ungezantsi:

> *Along the krans, a troop of baboons gather. If they come down, he will use his voice and a handful of stones to drive them back.*
>
> Ezixhotyeni kukho umhlambi weemfene. Xa zingathi zehlele ngezantsi, uzakusebenzisa ilizwi lakhe kunye namatye ukuzigxotha.
>
> *[Along the rocky hill, a troop of baboons gather. If they could come down, he will use his voice and stones to drive them back.]*

Kwingcaciso yamagama engasemva kule ncwadi yeli bali, i-'krans' icaciswe kwathiwa, *'an overhanging cliff-face'*, nto leyo ithetha ukuba ngumphezulu weliwa ngesiXhosa. Nomzobo ubonisa iimfene ziphezu kwendawo esisithabazi, ze phaya ezantsi kubekho umalusi neegusha. Kanti isixhobo yindulana emile okophahla lorontawuli. Sinamatye amakhulu angekho sicaba. Umzobo uyidulisa nangakumbi le mpazamo yenzeke apha. Nomntwana olesa le ncwadi uya kufumana umfanekiso ongenguwo, wokuba isixhobo yindawo ephezulu enamatye asicaba.

Eli bali libonakala njengebali elibhalelwe abantwana abakwindawo ethetha iilwimi ezintathu, njengeNtshona Koloni. Ibali lesiNgesi libaliswa ngendlela emana ifaka amagama ezinye iilwimi ezifana nesiXhosa/isiZulu neAfrikansi. Njengoko sekutshiwo apha ngentla, umbhali webali lesiNgesi uvakala ngathi ngumntu ontetho isisiNgesi/iAfrikansi ofunda ukuthetha iilwimi zesiNtu. Uhamba efakela amagama namabinzana afana nala: *krans*, shu!, umvubo, hamba!, nye, mbini, ntathu, *haai* wena!, *donga*, molweni!, molo tat'

omkhulu, sala *kahle*. Nasekuthiyweni kwamagama abantu nenja kusetyenziswe amagama esiXhosa. La magama acacisiwe ekupheleni kwebali, ecaciswa neelwimi avela kuzo kwanendlela yokuwabiza.

Kodwa kubonakala kukho ukungachaneki okuthile kwiingcaciso ezinikwa kwiphepha elingasemva kule ncwadi. Oku kungachaneki kubonakala ngathi kwenziwe kukuba umbhali engakhange acele ncedo lwangcaciso kubantu abathetha ezi lwimi zesiNtu zimbini azisebenzisileyo (isiXhosa nesiZulu). Umzekelo, umbhali wesiNgesi ubonakala esebenzise ingcaciso engachanekanga xa ecacisa igama 'uMdingi', ngasemva encwadini. Apha eli gama livela njengo-'uMdinga' no-'uMdingi' apha ebalini. Nantsi ingcaciso yeli gama:

> ***uMdingi*** (Xhosa) *oo-m-dingy*, u is the title Mr, hence Mr Mdingi

Le ngcaciso ayiveli kwibali lesiXhosa kuba ayingeni kulo. Imveza umbhali njengomntu oye wazithemba kule ndlela awabiza ngayo amagama esiXhosa, de akacela ncedo kubantu abasithethayo nabasaziyo. Ukuthi iceba lesibizo esingu-'uMdingi' limele isihlonipho esinguMnu(mzana), kubonisa ukuba akaqinisekanga ngentsingiselo yeli gama, koko usebenzise indlela alisebenzisa ngayo yena. Nazi ezinye iingcaciso ezibonisa impazamo yokungaqiniseki ngolwimi olucaciswayo:

> ***Haai wena!*** (Xhosa) *high-where-nah*, exclamation of alarm as in 'oh no!' or 'gosh!'
> ***Molo Tat' omkhulu*** (Xhosa) *maw-lor taa-toom-cool-loo,* hello Grandfather
> ***Molweni*** (Xhosa) *mawl-where-nee,* hello (plural)
> ***Sala kahle!*** (Xhosa) Sah-lah kah-shlay, stay well!
> ***Umvubo*** (Xhosa) *oom-voo-boo,* a mixture of curdled sour milk and maize porridge

Zonke ezi ndawo zikrwelelweyo esiNgesini kule mizekelo ingentla zibonisa eyona ngxaki kwingcaciso yombhali. Eyona igqama nangakumbi, yimpazamo edla ngokwenziwa

ngabantu abantetho isisiNgesi xa bezama ukubiza isandi u-/hl/, apho ufika besithi ngu-/shl/ (obizwa ngokuthi 'sh-l'). Nakule ngcaciso, umbhali ubonakala esebenzise indlela alibiza ngayo eli gama, ndaweni yeyona ndlela libizwa ngayo esiXhoseni. Kwaibinzana elithi 'Sala kahle' elicaciswe njengesiXhosa, libinzana elisetyenziswa kwintetho yesiZulu.

Umguqulelimbhali weli bali uxelwe njengoGcina Mlhope. Kucingeleka ukuba nguGcina Mhlophe lo yaye kubonakala ngathi kubekho impazamo ekubhalweni kwale fani. Nalapha ngaphakathi ebalini zikhona izinto ezikrokrisa ngathi eli bali liguqulelwe ngumntu othetha isiZulu.

Eli bali lineempazamo ezifana nezopelo, uqhawulomagama, njalo njalo, njengakule mizekelo ilandelayo:

- Uqhawulomagama: Ukuqhawulwa kwamagama ngendlela angamelanga kuqhawulwa ngayo kwakunye nokudityaniswa kwamagama abemele ukuba ayaqhawulwa.
    - … ikhwelo nemfiyo ka Malusi [kaMalusi]: Ukwahlulwa kwesivumelanisi sobunini kwisibizo.
    - Xa zingathi zehlele ngezantsi, uzakusebenzis*a* [uza kusebenzisa] ilizwi lakhe kunye namatye ukuzigxotha: Ukudityaniswa kwesakhi sexesha elizayo kunye nesiqu sesenzi.
    - Uyazi ukuba abeke iso lakhe ebholeni aphinde alumke angonzakali zintonga [ziintonga]!: Ukushiyelelwa kwesikhamiso u/i/ esidala isininzi.
- Upelo: Ukubhalwa kwegama ngendlela engeyiyo:
    - Unyathela ngobuchule kwaye ulumkela amarhamba angathi kanti alele apho ematyolweni [ematyholweni].
    - … ikhwelo nemfiyo … iyazikhupha ibhokhwe negusha [iibhokhwe neegusha]: Ukushiywa kwesikhamiso esidala isininzi ku-ibhokhwe no-negusha kuyayiphumpa intsingiselo yesi sivakalisi. Kukwadala ukungavumelani phakathi kwezibizo nesenzi, kuba isenzi sithi

‘uyazikhupha’, yaye sibonisa isininzi. Ukuba ibisisinye bekuya kuthiwa ‘uyayikhupha’ ibhokhwe, kuze kungafuneki ukuba kulandele u-‘negusha’ ngaphandle kokuba uzikhupha ngokwahlukeneyo.

Ezi mpazamo zolwimi zidweliswe apha ngentla zezo zikuluhlu lweempazamo ezicaciswa nguMbadi (1978 kuMbadi noGebeda 1978) njengezixhaphakileyo esiXhoseni. Xa sithelekisa ixesha eyabhalwa ngalo le ncwadi kaMbadi noGebeda kunye nelokubhalwa kweli bali, kuqapheleka ukuba le yingxaki enenkqayi esiXhoseni. Umzekelo: uthi uMbadi (1978: 131) 'U/tyh/ no/ths/ abapelwa kakuhle luninzi lwababhala isiXhosa.' Nalapha kule ncwadi sibona umguqulelimbhali esithi 'ematyolweni' ndaweni yokuthi 'ematyholweni'.

Kwakhona, kumba wokubhalwa kwesininzi esiphinda izikhamiso, uthi uMbadi (1978: 129 – 130), 'Isimaphambili sehlelo 10 ngu-/izin-/, /izim-/. EsiXhoseni [u]/z/ wesisekelo uyashiywa kuze kushiyeke izikhamiso ezibini ezimeleneyo iceba nesikhamiso sesisekelo. Olu shiyo qabane lesisekelo l[u]dala umelwano zikhamiso ezibini. Kodwa makuqatshelwe ukuba olu shiyo qabane u/z/ lwenzeka phambi kweziqu ezimalungu mabini nangaphezu kuphela.' Nala magama abemele ukuba anezikhamiso ezibini apha ngentla angena kolu luhlu lweziquzibizo ezimalungumabini nangaphezulu. U-'iigusha' no-'iibhokhwe' zizibizo ezineziqu ezimalungumabini.

Malunga nolwahlulo lwamagama uthi lo mbhali, 'Kusekho abantu abangawaziyo umahluko phakathi ko/ya/ osisakhi sexesha eliya kuza no/ya/ osisakhi semo ende yexesha eliya kuza no/ya/ osisakhi semo ende yexesha elimiyo ukuchaza okusaqhubekayo. Owokuqala u/ya/ uyahlulwa owesibini akahlulwa.

Ndiya kufika ngongcwalazi ngoLwesihlanu.

Baya kubuya ngoMvulo.

Bayathetha aba bantu.

Bayayithanda inyama.' (Mbadi kuMbhadi noGebeda 1978: 130-131)

Ukudityaniswa kwegama u-'uzakusebenzisa' apha ngentla kubonisa le mpazamo inqandwa nguMbadi.

4.4.4 Ibali le-14: *Ihobe*

Kweli bali ihobe lifika ebomini bukaLinda noMakhulu Maloko ngethuba besebugxwayibeni. Ukufika kwalo kuza nombono wokuba bathunge imifuziselo yehobe bayihombise ngeentsimbi ukuze bayithengise emarikeni. Eli bali lenzeka KwaZulu-Natal, yaye kukho imiba yenkcubeko emana ivela ebonisa oku. Umguqulelimbhali ubonisa ubugcisa kubaliso lwakhe. Apha kuye sibona umbhali woncwadi lwabantwana. Kaloku iingcali zoncwadi lwabantwana zichaphazela ukuba uncwadi lwabantwana luneempawu ezifana nezihlekiso (Haque 2012) kunye nokusetyenziswa kwezifanekisozwi (Madolo 2017) ukwenzela ukunonga ibali lakhe. Eli bali livakala njengebali lesiXhosa, linika umdla yaye lileseka ngokutyibilika, alinazimpazamo zigqamileyo ziphazamisayo. Nazi iindlela eziqaqambileyo ezibonakala zisetyenziswe ngumguqulelimbhali weli bali:

4.4.4.1 Ukusetyenziswa kwezifanekisozwi

Umguqulelimbhali ubonakala ekuqonda ukubaluleka kokunongwa kwebali lolwimi lwentsusa. Ngalo lonke ithuba enakho, umguqulelimbhali uthi afake izifanekisozwi zokulenza libe nomdla ngakumbi eli bali ebantwaneni. Ezi zifanekisozwi zifaka umfutho kweli bali. Zongeza intshukumo edingekayo ekuzotyweni kwemeko leyo icaciswa ngumguqulelimbhali (Finnegan 2012). ‘Isifanekisozwi ligama esineempawu ezithile zesenzi nelinokucaciswa njengelinika ingcaciso ecacileyo yentshukumo kungenjalo sixele indlela eyenzeka ngayo into, umbala, isandi, njalo njalo. Esi sigaba sentetho asifumaneki esiNgesini’ (Moropa noNokele 2008: 79). Izifanekisozwi zizoba umfanekiso ocacileyo wemeko leyo (Crystal 1997, ocatshulwa nguKrog noMagona 2015). Zide zinike nemvakalo ebusandi enika umlesi umfanekisontelekelelo wokuqhubeka kwelo bali de abe ngathi ukho naye apho lenzeka khona. Nanku umzekelo:

Lindi and her grandmother hurried outside.

Khwaphululu uLindi noninakhulu baphuma phandle.

[Lindi and her grandmother suddenly woke up and went outside.]

Just then a dove landed on the ground in front of them.

Ngesaquphe nako kusihla ihobe lize kuthi ngcu kufuphi nalapho bemi khona.

[Suddenly, there comes a dove to come and carefully landed close to where they were standing.]

Isifanekisozwi u-'khwaphululu', sibonakala simithi intsingiselo. Sibonakalisa isenzeko esenziwa ngokukhawuleza. Sibonisa ukuba uLindi noninakhulu bavuka ngokukhawuleza. Akukho mntu usaziyo isiXhosa unokulindela ukuba nomfanekisongqondweni womntu ovuka ezwabuluka ezolula xa kusetyenziswe esi sifanekisozwi. Kanti neso sithi 'ngcu' sibonisa ukuhlala ngendlela ebukekayo nenesihomo. Into ethe ngcu ukuhlala kukwalindeleke ukuba iphinde iphakame kwangaloo ndlela ibihleli ngayo. Iyancomeka indlela azisebenzise ngayo umguqulelimbhali ezi zifanekisozwi kuba uthi xa ulesa eli bali uzive ulesa ibali elibhalwe ngesiXhosa. Le nto ilenza eli bali libonakale liguqulelwe ngokufanelekileyo xa kujongwa ukulandelwa kwethiyori yeSikoposi.

4.4.4.2 Ukuguqulela ngokongezelela inkcubeko yolwimi ekusiwa kulo

IsiXhosa njengolwimi lwesiNtu lulwimi olunkcubeko yalo ikhuthaza intlonipho. Le ntlonipho ithi ibonakaliswe ngendlela yokuthetha. Eyona ndlela yokufundisa umntu kukumbonisa ze umbandakanye kuloo nto umfundisa yona, ndaweni yokumxelela. Itsho kakade nentetho yamaTshayina edume ngokuba yekaBenjamin Franklin, ithi, “Xa undixelela ndisenokulibala, xa undifundisa ndisenokukhumbula, kodwa xa undibandakanya ndakufunda” (https://www.brainyquote.com/quotes/benjamin_franklin_383997). Oku kubonisa ukuba ukuze abantwana bayiqonde kakuhle le mfundiso yentlonipho kufuneka umntu omdala oyifundisayo, ayifundise ngokuyenza yena kuqala. Kaloku

ikholeleka ngcono into oyibona isenziwa, utsho nawe uyenze, ngaphezu kwaleyo uyixelelwa nje ngomlomo. Umguqulelimbhali ukubone kuyimfuneko ukuba afakele isolotya elifundisa le ntlonipho ebantwaneni kuguqulelo lwakhe. Nanku umzekelo woko:

> *"No, they did not," said Grandmother Maloko.*
> "Hayi, mntwan' omntwan' am," waphendula watsho uMakhul' uMaloko.
> *["No, my granddaughter," replied Grandmother Maloko.]*

Ndaweni yokuphendula ngokuthi nje, "Hayi, khange bathenge," umguqulelimbhali umenza uMakhulu Maloko ongezelele amazwi entlonipho, athi 'mntwan' omntwan' am', kanye ngale ndlela ebeya kufuna ngayo ukuba umzukulwana ongeze isimamva u-'Makhulu' kwintetho yakhe. Ukongezelelwa kwala mazwi kubonisa ukuba kwinkcubeko yesiNtu (eyesiXhosa kule meko) kufuneka ubonakalise ukumqonda loo mntu uthetha naye. Oku kumqonda kuza ngendlela yokuba umana ulumela ngokubiza ubudlelwane bakho naye. Obu budlelwane abubobozalwano nje, koko kungumfuziselo wozalwano. Nokuba uMakhulu uMaloko ebethetha nomnye umntwana ongenguye uLindi, kodwa engangoLindi lo, ubeya kutsho athi, 'mntwan' omntwan' am' kuba kaloku wenzela ukufundisa intlonipho kulo mntwana (Lachman nabanye 2016). Yiyo loo nto umntwana angathathwa njengokayise nonina omzalayo kwisiNtu, koko engowoluntu lonke olumngqongileyo. Isukela apho le ntetho ithi, *'It takes a village to raise a child'* (Madolo 2016) nenokucaciswa kuthiwe, 'ukukhulisa umntwana luxanduva lwesizwe'. Loo nto ithethe ukuba ukufundisa inkcubeko ayiyonto yabazali nabazali babazali babantwana, koko yeyesizwe siphela. Lo mba wokufundisa abantwana malunga nenkcubeko yabo uyahambelana noluvo lukaKlingberg (2008) lokuba uncwadi lwabantwana lusisixhobo sokufundisa umntwana malunga nesimilo kunye nendlela yokuziphatha eyamkelekileyo entlaweni. Loo nto itsho ibonise ukuba lo mguqulelimbhali weli bali akangomguqulelimbhali nje woncwadi lwabantwana ukwangumbhali onolwazi malunga neemfuno kwanomsebenzi wolu ncwadi.

4.4.4.3 Ukuguqulelwa kwegama lendawo

Igama lendawo lingena phantsi kwezi zibizo zicaciswe ku-4.2.2.1 apha ngentla, izibizo zokuthiya. Ukuthiya kusekelwa nasenini na. Maxa wambi loo nto ithiyiweyo isenokunganiki ntsingiselo icacileyo. Ukuthiywa kwamagama eendawo, ngakumbi ezoshishino nezokhenketho, kuxhomekeke kumthiyi lowo. Ingxaki ifika xa kufuneka elo gama liguqulelwe. Njengoko kucacisiwe apha ngasentla, ukuguqulelwa kwegama elithiywe umntu, into okanye indawo kunokuba yingxaki enkulu kumguquleli. Le ngxaki ingacaciswa ngolu hlobo:

> Ukuguqulela amagama athiywe abantu nezinto kungumnqantsa kuye nawuphi umguquleli. UPuurtinen uphawula athi ubukho bamagama olunye ulwimi kunye neendlela zokudityaniswa kwezandi ezingaqhelekanga kulwimi lomntwana kungenjalo iindlela zokupela ezingezizo ezolwimi lwakhe kumenza angayonwabeli loo nguqulelo umntwana, ayibone njengengabhalelwanga yena. (Asiain 2016: 165)

Ngokwala mazwi angentla, kufuneka umguqulelimbhali aqiniseke ukuba elo gama lento ethiyiweyo aliguqulelayo uliguqulela ngendlela eza kuvakala yaye inike intsingiselo kulwimi ekusiwa kulo. Akufunekanga agxile kwisakhiwo solwimi lwentsusa. Kufuneka acinge malunga nomlesi wolwimi ekusiwa kulo ukuba uza kulikhumbula na elo gama. 'Ngamanye amazwi, ukuze igama likhumbuleke lula kumlesi ongumntwana, kufuneka umguqulelimbhali aliguqulele ngendlela eya kumenza umntwana aliqonde lula ngokubhekiselele kwindlela yokubhala kunye nemigaqo yentetho yolwimi ekusiwa kulo' (Fernandes 2006: 48). Nanku umzekelo wendlela esetyenziswe ngumguqulelimbhali weli bali:

> *“Come, Lindi,” said Grandmother Maloko. “It is late now, and we must go home. Next time we’ll follow the advice of these friends and try the <u>Community Art Shop</u> in town.*

> “Lindi, masigoduke, mntan’am,” watsho uMakhulu uMaloko. “Kuhlwile ngoku. Ngengomso sakuhamba ngeli cebo laba bathi masilinge leya *venkile* isedolophini ibonelela abantu.”
>
> *["Let's go home, Lindi, my child," said Grandmother Maloko. "It is late now. The following day we will follow the advice of those who say we should try that shop in town that provides for people."]*

Umguqulelimbhali ukhethe ukuliguqulela ngokulibeka ngamazwi akhe eli gama lale venkile athi yivenkile ‘ebonelela abantu.’ Oku kuduliswa nakukuba akukho nobumba bakhulu abafakileyo kolu guqulelo lwakhe. Kodwa ke le ndlela ayiguqulele ngayo inakho ukumdlelelela umlesi wolwimi ekusiwa kulo kuba akucaciswanga ukuba ibonelela ngantoni. Akukho nto inxulumanisa le ngcaciso nobugcisa obu buphethwe ngulo mlinganiswa uya kule venkile. Yaye negama lesiNgesi liyibeke yacaca ukuba yivenkile zezobugcisa. Kumaphepha alandelayo umguqulelimbhali uphinda eli gama linye aliguqulele ngokulicacisa ngesithethantonye njengakulo mzekelo:

> *“Tomorrow you must return to school. I shall go back to Durban to try and sell my beadwork at the Community Art Shop.”*
>
> “Ngomso kufuneka ubuyele esikolweni. Mna ndiza kukhe ndiye kwaseThekwini phaya ndizame ukuthengisa la maso am kuleya venkile kuthiwa yencedisana nabantu.”
>
> *["Tomorrow you must return to school. I will go to Durban and try to sell my beadwork in the shop that is said to assist people."]*

Kule nguqulelo ingentla umguqulelimbhali usebenzisa isithethantonye sokubonelela athi yivenkile ‘encedisana nabantu.’ Kwakhona, ubonakala enokungathiza okuthile kuba ngoku akasatsho ukuba yilaa venkile ibonelela okanye incedisana nabantu, uthi, ‘kuthiwa’ yencedisana nabantu. Oku kungathiza kubonisa ukungaqiniseki okuthile komguqulelimbhali malunga nolu khetho olwenzileyo. Uthe sele ethe yivenkile ebonelela

abantu ngoku, ndaweni yokuba athi yivenkile encedisana nabantu uthi 'ekuthiwa yencedisana nabantu'. Kulapho kubonakala khona oku kungathiza. Kusetyenziso lwakhe lokugqibela lweli gama uliguqulela ngolu hlobo umguqulelimbhali:

> *Grandmother Maloko arrived at the Community Art Shop hot and tired after the long journey.*
> Wafika elutywantsi kukudinwa kuloo venkile uMakhul' uMaloko kuba indlela le yayinde nelanga libalele.
> *[Grandmother Maloko arrived dead tired in that shop because of the long journey and the scotching sun.]*

Apha umguqulelimbhali akasazihluphi ngokuzikrwempa intloko malunga noguqulelo lweli gama, koko uyalimumatha. Ukulimumatha kwakhe akuyompazamo kuba kuyinto evumelekileyo xa kuguqulelwa, ngakumbi xa sele isaziwa loo nto iguqulelwayo. Noko ngoku nomguqulelimbhali uyaqonda ukuba umlesi wakhe sele elazi eli gama, akusekho mfuneko yakulibiza. Yiyo le nto alishiyayo. Ukuguqulelwa ngokushiyelelwa kwegama yenye yeendlela ezicetyiswa nguVan Coillie (2006 ngokucatshulwa nguZarei noNorouzi 2014). Kodwa umguqulelimbhali akavelanga nje walishiya uqale waliguqulela amatyeli amabini, waza walishiya ke ngoku esakuqonda ukuba abalesi bakhe banokuba bayayiqonda le nto libhekisa kuyo.

4.4.5 Ibali le-15: *Kungani iMvubu ingenabo uBoya*

Eli bali limalunga noMvubu kunye nomhlobo wakhe uMlilo. Aba bahlobo babesoloko bedibanela ehlathini, nalapho uMlilo wayesoloko evuthela phantsi. Kodwa ngenye imini uMvubu uye wamemela uMlilo endlwini yakhe. UMlilo wayeqala ukufumana isimemo esinje. Waba nemincili kangangokuba wahamba etshisa etshabalalisa ingca namatyholo, eleqa ukufika kwangexesha kuMvubu. Ukufika kwakhe kwaMvubu, uMvubu wamhlalisa ebhedini eyenziwe ngengca, yatsha. Waxhuma wabheka phezulu uMlilo watshisa udonga

olwenziwe ngeendiza kunye nophahla olufulelwe ngengca. UMlilo wantumekeka kuboya beMvubu. Wabaleka uMvubu de waya kungena emanzini. Ukususela ngoko uMvubu wahlala ezifihle emanzini.

Uguqulelo lweli bali lubonakala ngathi lwenziwe ngendlela eyiyo, nejonge ukuba umlesi wolwimi lwesiXhosa alive kamnandi ibali. Umguqulelimbhali uzamile ukuguqulela ebeke phambili umlesi wolwimi lwesiXhosa. Kodwa ke akhona amagqwidi-gqwidi apha naphaya. Apha ngezantsi kucaciswa indlela umguqulelimbhali abonakala elwenze ngayo uguqulelo lwakhe.

4.4.5.1 Ukuguqulela ngokongezelela okulandela indlela yolwimi ekusiwa kulo

Eli bali liguqulelwayo yintsomi. Intsomi libali elinendlela ethile yokubaliswa esiXhoseni. Unobalisa unamazwi okuvula nokuvala, angenanto yakwenza nebali eli. La mazwi alolona phawu luphambili lwentsomi yesiXhosa. Abonisa ukuba yintsomi le ibaliswayo. 'Umbalisi-ntsomi utsala iingqondo zabaphulaphuli ngokuqala ngohlobo olwenza umdla. Nantsi imizekelo eqhelekileyo, "Kwathi ke kaloku ngantsomi", "Kwathi ke kaloku", "Kwakhe kwakho", "Kwathi kwathi," "Mandulo kwakukho" Ngulowo nalowo umbalisi unesimbo sakhe sokubalisa' (Mdekazi nabanye 2013: 44). La mazwi okuvula enza ukuba ingqondo yomlesi mayisuke kwilizwe lesiqhelo, iye kwilizwe lakwaNtsomi, apho intakumba ingangenkomo, nezilwanyana zithethayo. Nantsi indlela yokuqala ibali kwezi lwimi zombini:

> *A long time ago, Hippo and Fire were friends.*
>
> <u>Kwathi ke kaloku ngantsomi</u>, kudaladala <u>xa izinto nezilwanyana zazisakwazi ukuthetha</u> … uMvubu noMlilo yayizizihlobo.
>
> *[<u>So the story goes</u>, a long time ago, <u>when things and animals were still able to talk</u> … Mvubu and Fire were relatives.]*

Ngaphandle kokuba umguqulelimbhali eguqulela ‘umhlobo’ ngokunga ‘sisihlobo,’ kwesi siqalo singentla, isiNgesi siqala ngesivakalisi esinye esisazisa malunga nendawo nabalinganiswa abaphambili, uMvubu noMlilo. Nebali lesiXhosa liqala ngesi sivakalisi sinye. Kodwa phambi kokuba saziswe malunga nendawo nabalinganiswa abaphambili, esiXhoseni kuqala kuvulwe ngendlela efanelekileyo yokuvula intsomi, kuthiwe, ‘Kwathi ke kaloku ngantsomi.’ Ngaphezu koko, umguqulelimbhali wongeza namazwi athi ‘xa izinto nezilwanyana zazisakwazi ukuthetha,’ ukwenzela ukuba umlesi wakhe angothuki xa esiva uMlilo neMvubu zithetha kodwa zingengabo abantu. Olu longezelelo lusondeza ubaliso olu kumlesi wolwimi ekusiwa kulo. Umguqulelimbhali akalawulwa yindlela ekubaliswa ngayo esiNgesini, koko unyaniseka kubaliso lwesiXhosa. Kunjalo nasekupheleni kwebali. Livalwa ngolu hlobo:

> *From that time on, Water became Hippo’s best friend. Never again did he visit Fire and now you know why hippos have no hair.*
>
> Ukususela ngaloo mini, aManzi aba sesona sihlobo seMvubu esithembekileyo. Akazange aphinde andwendwele uMlilo yaye ngoku uyazi ukuba kutheni iimvubu zingenabo uboya nje. <u>Phela phela ngantsomi</u>.
>
> *[From that day on, Water became Hippo’s trusted best relative. He never visited Fire again and now you know why hippos have no hair. <u>There ends our story</u>.]*

IsiNgesi siphela ngokuqugumbela ibali ngendlela eqhelekileyo yokuba kushwankathelwa ukuba liye laphelela phi ibali. Kukwanxulunyaniswa isiphelo kunye nesihloko sebali. Kodwa esiXhoseni kongezelelwa amazwi aqhelekileyo okuvala intsomi, amazwi athi, ‘Phela phela ngantsomi.’ Ngale ndlela, kubuyiswa ingqondo yomlesi ukuba ibuyele kwilizwe lesiqhelo, ilibale ngelizwe lakwaNtsomi. Olu longezelelo kwisiqalo nesiphelo lwenzela ukuba umlesi wesiXhosa alive eli bali njengentsomi yesiqhelo, hayi intsomi eguqulelweyo. Oku kufezekisa iimfuno zethiyori yeSikoposi, zokuba umguqulelimbhali aqinisekise ukuba uvelisa ibali elamkelekileyo kulwimi ekusiwa kulo.

4.4.5.2 Ukuguqulela ngokongezelela

Ukuguqulela ngokongezelela sele kucacisiwe apha ngasentla ukuba kuvumelekile kuguqulelo, ukuba nje akuzi kuwulahla umyalezo obudluliswa kulwimi lwentsusa. Oku kongezelela kudla ngokwenzelwa ukuqinisekisa ukuba ulwimi ekusiwa kulo luvakala njengolwimi olusulungekileyo, olungaguqulelwanga. Le yinto ebalulekileyo kwithiyori yeSikoposi, njengoko igayela intsulungeko yolwimi ekusiwa kulo. Umguqulelimbhali ubonakala ongezelele kulo mzekelo ulandelayo:

> *Fire's mind was ablaze. This was his first invitation!*
> Ingqondo yoMlilo yayivutha yimincili. Esi yayisisimemo sakhe sokuqala!
> *[The Fire's mind was ablaze with excitement. This was his first invitiation!]*

Kulo mzekelo ungentla, ulwimi lwesiNgesi luthi ingqondo yomlilo yayivutha. Oku kusenokusetyenziswa ngeendlela ezininzi. Isenokuba ingqondo yomlilo yayivutha nyani, kuba iyingqondo yomlilo kakade, ibimele ukuba iyavutha. Kanti, eli gama lisenokuba lithetha ukuba yayivutha kuba yayisebenza kakhulu. Umguqulelimbhali uye waqonda ukuba makongezelele igama elithi, 'yimincili,' eliza kubonisa eyona nto yayivutha yiyo le ngqondo kaMlilo. Oku kwenza ukuba umlesi wesiXhosa acacelwe nangakumbi bobu bumbaxa besi sivakalisi. Icaca nangakumbi into yokuba uMlilo wawunemincili kangangokuba ingqondo yawo yayingakwazi kuzinza. Njengokuba kukwazi ukongezelelwa, kuyakwazi nokushiyelelwa kuguqulelo.

4.4.5.3 Ukuguqulela ngokushiyelela

Sele kucacisiwe apha ngasentla ukuba ukuguqulela ngokushiyelela yinto eyamkelekileyo kuguqulelo. Umguqulelimbhali uyakwazi ukuwashiya amazwi athile xa eqonda ukuba ukushiywa kwawo akuyi kuyilahla intsingiselo. Kodwa maxa wambi kuyenzeka ukuba olo

shiyelelo luyichaphazele intsingiselo ebidluliswa lulwimi lwentsusa. Makhe sijonge kulo mzekelo ulandelayo:

> *The friends liked to tell each other stories and they always had something new to share before Hippo would amble back home*.
> Abahlobo babethanda ukubaliselana amabali besoloko besabelana nangantoni na entsha phambi kokuba iMvubu icothoze ukuphinda ekhaya.
> *[Friends liked to tell each other stories and they always shared anything new before Hippo would amble back home.]*

Ukushiywa kwegama eliphambi kwesibizo nelibonisa ukuba kuthethwa ngabahlobo abathile apha, hayi abahlobo nje, kunento okuyenzayo kumyalezo wolwimi ekusiwa kulo. Umguqulelimbhali ushiye isalathisi sodidi lokuqala u-'aba' ebesiya kucacisa ukuba kuthethwa ngabahlobo abathile apha. Ujonge kwisiNgesi wabona kungasetyenziswanga *'these'*, koko kusetyenziswe u-*'the'*, ukubonisa ukuba kuthethwa ngabahlobo abathile. Kanti ke esiNgesini u-*'the'* ukwabonisa ukuba kubhekiswa kwinto ethile, ngoko ke kuyakhonjwa. Eli gama lingu-*'the'* lingacaciswa kuthiwe, 'Libhekisa kwinto ethile okanye exeliweyo' Lutrin noPincus (2014: 23). Isalathisi sisebenza kakuhle ukumela eli gama esiXhoseni. Ukushiyelelwa kwesi salathisi kwenza ngathi apha kuthethwa ngabahlobo abangaxelwanga, kodwa kube kuthethwa ngoMvubu noMlilo, bexeliwe.

4.4.5.4 Ukumka nomrhiba wolwimi lwentsusa okulahla umxholo

Ukulandelwa kolwimi lwentsusa kuguqulelo kusebenza kakuhle kwiimeko ezithile, ngokuxhomekeke kwinjongo yoguqulelo olo. Ukuba uguqulelo lwenzelwe ukufundisa malunga nolwimi lwentsusa, kuyanyanzeleka ukuba umguqulelimbhali alandele ukuma kolwimi lwentsusa olo. Kanti xa injongo ikukudlulisa umyalezo ngendlela efanelekileyo kulwimi ekusiwa kuyo, le ndlela yoguqulelo isenokungasebenzi kwiimeko ezithile. Kulo mzekelo ulandelayo umguqulelimbhali ubonakala elandele ukuma kolwimi lwentsusa:

As he slipped out of the forest, his spirit lifted. Wasn't this exciting? Long grey-green grass, dotted with bushes, stretched all the way down to the river.

Uthe ephuma ehlathini, wabe enomoya ophakamileyo. Ingaba oku bekungamvuyisa? Ingca ende engwevu-luhlaza, ethe gqaba-gqaba ngamatyholo yeluleke ukuya kuqhina ezantsi emlanjeni.

[His spirit was lifted as he went out of the forest. Would this excite him? Long grey-green grass, dotted with bushes, stretched all the way down the river.]

Ukulandela ulwimi lwesiNgesi kule nguqulelo ingentla kubonakala kuwusengele phantsi umyalezo odluliselwa esiXhoseni. Umguqulelimbhali ulandele olu lwimi lwesiNgesi de walibala malunga nentsingiselo abemele ukuyidlulisela esiXhoseni. Umbhali wesiNgesi usebenzise umbuzobuciko othi, *'Wasn't this exciting?'* Le nto kubhekiswa kuyo sisenzo sokumenyelwa kukaMlilo kwaMvubu. UMlilo uyaqala ukumenyelwa emzini ngumhlobo wakhe. Ngoku ulele engalele, enemincili malunga nolu tyelelo. Ngoku usendleleni eya kwaMvubu, esiya kuya kuba lolo dwendwe lubalulekileyo lukaMvubu. Lo mbuzobuciko wesiNgesi uvakala ungavakali ncam xa usiwa esiXhoseni kusithiwa, 'Ingaba oku bekungamvuyisa?' Xa ubani ejonga lo mbuzobuciko uwuva ngathi ngumbuzo obuzwa kumntu wesithathu, ongasichaphazeliyo isithethi esi. Ngathi bekuya kuba ngcono ukuba bekuthiwe, 'Wayeyimincili wonke.' Kungenjalo kuthiwe, 'Wayenemincili lolu hambo.' Akubonakali ngathi kuyimfuneko ukuguqulelwa kombuzobuciko ngomnye umbuzobuciko kule meko.

4.4.6 Ibali le-16: *Indlela iNdlovu eyawufumana ngayo uMboko wayo*

Eli libali elingoNdou, inkunzana yendlovu. UNdou nezinye iindlovu zazineempumlo ezimfutshane, zingenamiboko. Ngenye imini uNdou waya kusela echibini ekunye nezinye iindlovu. Wanqakulwa yingwenya empumlweni. Bathi ngokutsalatsalana, yaya inwebeka impumlo de yangumboko omde. Emva kwethuba ehlekwa zezinye iindlovu, uNdou wade

wafunda ukuwusebenzisa umboko wakhe. Emva kokubona umvuzo womboko kaNdou, nezinye iindlovu zamana zinyamalala ngobusuku, zibuya zinemiboko emide. Emva koko iindlovu zazalwa zinemiboko.

Eli lelinye lamabali alishumi afumaneka kwincwadi yamabali akhethiweyo. Le ncwadi yahlukile kwezinye iincwadi esele zichatshazelwe apha ngasentla. Yona ibonakala ibhalelwe abantwana abasele bethe dlundlu. Loo nto ibonakaliswa kukuba ubaliso lwebali lolona luthatha indawo enkulu yebali. Iphepha liyagcwala libali, imizobo ibe kwindawana encinane yephepha, nangona ekhona amaphepha angenamazwi, agcwele umzobo iphepha lonke. Namaphepha ale ncwadi anonjoliwe. Umguqulelimbhali weli bali usebenzise iindlela ezininzi zokuguqulela. Ayimsithelanga umphandi into yokuba zisenokuba khona iimpazamo zobhalo ezikule nguqulelo, kodwa le ngxoxo ayigxiliswanga kuzo.

4.2.19.3 Ukuguqulela ngokongezelela

Sele kucacisiwe apha ngasentla ukuba ukuguqulela ngokongezelela yinxalenye yendlela elithi lilungiswe ngayo ibali lilungiselelwa ukuba lifanele abalesi bolwimi ekusiwa kulo. Le ndlela ifumaneka kakhulu kuncwadi lwabantwana kuba umguqulelimbhali uzama kangangoko ukuba abantwana abangabalesi bolwimi ekusiwa kulo balonwabele ibali eli ngendlela ebenza bazive belesa ibali elibhalwe ngolwimi lwabo. Ithiyori yeSikoposi iyakukhuthaza oku kulungiswa kwebali kuba yona ifuna inguqulelo eyamkelekileyo nevakala kamnandi ezindlebeni zomlesi wolwimi ekusiwa kulo. Umguqulelimbhali uguqulele ngokongezelela ibinzana kule mizekelo:

> *Long, long ago, some animals didn't look like they do today. …*
>
> *Ø*
>
> <u>Kwathi ke kaloku ngantsomi</u>, mandulo phaya, ezinye zeenyamakazi bezingafani ngenkangeleko nendlela eziyiyo kule mihla. …

Phela phela ngantsomi.

[So the story goes, long, long ago, some animals did not look like they do today. … There ends our story.]

Kule mizekelo ingentla, umguqulelimbhali ufakele ibinzana elidumileyo esiXhoseni, elingamazwi okuvula intsomi. Eli binzana lifakelwa ukuba le ntsomi ivakale ngathi ibaliswa ngesiXhosa, ayiguqulelwanga. La mazwi enzelwa ukuba umphulaphuli (okanye umlesi) aziqonde ukuba uza kuphulaphula intsomi, nanjengoko intsomi ibisakwenzelwa ukuphulaphulwa kuqala. Neziganeko eziya kulandela emva kwala mazwi zilindeleke ukuba zibe zezakwilizwe lakwaNtsomi. Ukongezelelwa kweli binzana akongezi kumyalezo odluliswa kule ntetho. Koko kwenzelwe nje ukulungiselela ukuba le ntsomi ifaneleke ncam njengebali lemveli lesiXhosa. Kwakhona, kuphinda kongezelelwe amazwi angekhoyo kwisiNgesi, amazwi okubonisa ukuba iphelile intsomi. Oko kuthetha ukuba umntu ubuyela ezingqondweni, alishiye ilizwe leentsomi. Olu longezelelo lulenza eli bali lihambelane noko kuphakanyiswa yithiyori yeSikoposi, ukuba umguqulelimbhali makazame kangangoko ukwenza ukuba ibali lakhe livakale ngathi libali elibhalwe ngolu lwimi kusiwa kulo. Kufuneka nomlesi alamkele ze alonwabele ngendlela adla ngokonwabela ngayo amabali abhalwe ngolu lwimi. Nanku omnye umzekelo:

How dare Crocodile sneak up like that!

Tyhini le, ayinambeko le Ngwenya ukundichwechwela kanjalo ndisela!

[Geez, this Crocodile is disrespectful! How dare he sneeks up on me like that while I'm busy drinking!]

Kulo mzekelo ungentla, umguqulelimbhali wongezelele isikhuzo u-'tyhini le' kunye namazwi athi 'ayinambeko le Ngwenya' ukuqaqambisa umsindo wendlovana, uNdou. La mazwi ongezelelweyo awongezeleli kumyalezo wolwimi lwentsusa. Ndaweni yoko, agqamisa amazwi asetyenziswe kulwimi lwentsusa. Umguqulelimbhali wongezelela amazwi abonakalisa umsindo kaNdou, msindo lowo uvelisiweyo nakulwimi lwesiNgesi.

Amazwi asetyenziswe kwisiNgesi amenza umlesi webali lesiNgesi awuve lo msindo inawo le ndlovu ngethuba isithiwa nqaku ngempumlo yingwenya. Ngoko ke umguqulelimbhali ukubone kuyimfuneko ukuba ongezelele amazwi aza kuwubonakalisa lo msindo ucacisiweyo nakulwimi lwentsusa. La mazwi ongezelelweyo ayenza le ntetho ileseke njengesulungekileyo kulwimi ekusiwa kulo. Umguqulelimbhali ubonakala ecinga ngabalesi bolwimi lwakhe ukuba kufuneka umyalezo bewufumene ngendlela abaqhele ukuluva lubhalwa ngayo ulwimi lwabo. Kodwa ulongezelelo alubonakali luncedisana nokuphuhliswa komyalezo kulo mzekelo ungezantsi:

> *The young bull, Ndou, was furious*.
> Inkunzi yethole uNdou yayinomsindo <u>ibukhali</u>.
> *[The young bull, Ndou was furious <u>and sharp</u>.]*

Umguqulelimbhali ubonakala ezama kangangoko ukumka nomrhiba wolwimi lwentsusa ngokokude ongezelele igama u-'ibukhali' kuba ezama ukucacisa indlela awayenomsindo ngayo uNdou. Eli gama aliyongezeleli lingayityebisi intsingiselo yolwimi lwesiXhosa. Ndaweni yoko liyabhidisa. Mhlawumbi umguqulelimbhali ngeyisebenzise gama limbi xa efuna ukongeza koku kuba nomsindo kwendlovu. Ubesenokuthi 'yayingenamsindo iqhuma' okanye athi 'yayibila/vutha ngumsindo'. Ezi nguqulelo zicetyiswayo zibonisa ukuba umsindo wale ndlovu wawungaphezu komsindo nje wesiqhelo obunokucaciswa njenge-*anger*. Kucingeleka ukuba umguqulelimbhali ubezama ukuveza ukuba uNdou wayengenamsindo nje wesiqhelo, koko wayenomsindo ongaphaya, njengoko negama u-*'furious'* libonisa esiNgesini. Kodwa indlela ayibonise ngayo umguqulelimbhali ibonakala ingancedisani nokuphunyezwa kwale njongo yakhe.

4.4.6.1 Ukuguqulela ngokushiyelela

Ukushiyelela sele kucaciswe apha ngasentla njengendlela eyamkelekileyo yokulungisa inguqulelo ukuba ifaneleke yaye yamkeleke kulwimi ekusiwa kulo. Le ndlela ayenzelwa

ukushiyelela kumyalezo wolwimi lwentsusa, koko kushiyelelwa amazwi angayi kukuchaphazela ukudluliswa komyalezo kulwimi ekusiwa kulo. Olu shiyelelo lwenziwa ngendlela yokulungisa ulwimi oludlulisa umyalezo ukuba lufaneleke ncam kulwimi ekusiwa kulo. Umguqulelimbhali ubonakala ngathi uye wasebenzisa ushiyelelo kulo mzekelo ungezantsi:

> *So began a <u>fearful</u> tug-of-war.*
> Laqalisa ke idabi lemfazwe yokutsalatsalana.
> *[So began a tug-of-war battle.]*

Kulo mzekelo ungentla, umguqulelimbhali ubonakala eshiyelele eli gama lesiNgesi likrwelelweyo, elingu-*'fearful'*. Igama elihambelana nelesiNgesi elingu-*'tug-of-war'* liguqulelwe laba ngu-'idabi lemfazwe yokutsalatsalana'. Umguqulelimbhali uye wakubona kungabalulekanga ukuguqulelwa kwegama elingu-*'fearful'* obeya kuthi 'eyoyikisayo' kuba ukubone ukufakwa kwalo njengokunokumbhidisa umlesi wolwimi lwesiXhosa. Ibali sele liyixelile ukuba yeyantoni le mfazwe, lutsalatsalwano phakathi kukaNdou noNgwenya. Ngoko ke kulindeleke ukuba umlesi ayiqonde ukuba yayinjani le mfazwe. UNdou utsalela ukusindisa ubomi bakhe, ngelixa noNgwenya etsalela ukugcwalisa isisu sakhe. Ngokuqinisekileyo, icala ngalinye litsala ngamandla alo onke, lisilwela ubomi balo, ngakumbi uNdou.

4.4.6.2 Ukuguqulela ngegama elingafanelekanga

Sekucacisiwe apha ngasentla ukubaluleka kwegama ngalinye kwintetho. Kukwacacisiwe nokuba intsingiselo yentetho ayixhomekekanga nje kumagama azimeleyo, koko kumagama adibeneyo ukwenza intetho (Baker 2018). Umguqulelimbhali ubonakala esebenzise igama elingafanelekanga kulo mzekelo ungezantsi:

Lifting one eye above the surface, he eyed a young bull elephant who kept himself slightly apart from the others.

[ingwenya] Yayimana iveza iliso ngaphezu komgangatho, yayinyeka inkunzi yethole lendlovu elalithe qelele ukusuka kwezinye.

[[crocodile] It frequently lifted one eye above the surface, he eyed a young bull elephant who kept himself apart from the others.]

Eli gama likrwelelweyo kwinguqulelo apha ngentla, libonakala ngathi alihambelani kwezi lwimi zimbini. Ewe, i-*surface* ngumgangatho xa kuthethwa kwenye imeko. Umgangatho ngumhlaba owomileyo. Kodwa ngokweli bali, ayingomhlaba womileyo le *surface* kuthethwa ngayo. Ingwenya iphakamisa iliso elinye isemanzini, ayikho mhlabeni. Nkqu nomzobo ohamba neli bali uyiveza le ngwenya ivele ngeliso elinye emanzini. Ukusetyenziswa kwegama 'umgangatho' kule ntetho ingentla, kuyawulahla umxholo wale meko kuthethwa ngayo apha. Enye indlela yokuguqulela le ntetho ibinokuba kuthiwe, 'Yayimana iveza iliso emanzini, …' Ngaloo ndlela kuthathelwa ingqalelo umxholo ekungawo. Ukusebenzisa igama kumxholo ongenguwo kuyayilahla intsingiselo yentetho. Kuthatha ingqondo yomlesi kuyibeke kwenye imeko atsho azibuze ukuba kutheni kuthethwa ngomgangatho emanzini nje. Ngale ndlela umguqulelimbhali uyahluleka kukuphumela enye yeenjongo zoncwadi lwabantwana, ekukufundisa umlesi ongumntwana (Gxekwa noSatyo 2017). Kufuneka umguqulelimbhali angayilibali le njongo yoncwadi kuguqulelo lwakhe kuba iyachaphazeleka kwimpazamo nganye ayenzayo. Nanku omnye umzekelo:

But when they saw that his snout was now a long, narrow tube, almost reaching the ground, they couldn't help laughing. How funny!

Kodwa zithe zisakubona impumlo yalo inde ngoku, yaye iyityhubhu emnxinwa, esondele ukufika emhlabeni, azikwazanga kuzibamba zatsho zahleka. Niyahlekisa!

[But when they saw that his snout was now a long narrow tube, almost reaching the ground, they couldn't help laughing. You are funny!]

Kwesi sivakalisisikhuzo sokugqibela, umguqulelimbhali ubonakala ejonge ulwimi lwentsusa, wangabi salusaso olo kusiwa kulo. Esi sivakalisisikhuzo sesiNgesi singena kakuhle kolu lwimi lwaso. Kodwa esiXhoseni umguqulelimbhali khange abe sawujonga umxholo wentetho. Uguqulele ngokunga kukho abantu ekubhekiswa kubo kusithiwa bayahlekisa. Bekuya kuba ngcono ukuba ebeguqulele ngokuthi: 'Yayingumbono ohlekisayo!' Kubalulekile ukujonga umxholo esetyenziswe kuwo intetho leyo ukuze ingabonakali ilambatha. Kanti nokuba umguqulelimbhali ubeyishiyelele, akayiguqulela le ndawana bekungazi kulahleka nto kumyalezo wolwimi lwentsusa. Lilonke, kubalulekile ukujonga imeko esisetyenziswa kuyo isigama asichongayo umguqulelimbhali ukuze singawulahli umyalezo webali.

4.2.19.4 Ukuguqulela ngokulandela ulwimi lwentsusa

Umyalezo uyaphumpeka xa umguqulelimbhali ethe wangalusiso ulwimi ekusiwa kulo kuba kaloku luneendlela zalo zokubeka intetho. Kufuneka athi xa eyibeka le ntetho isuka kulwimi lwentsusa ayibeke ngendlela eyamkelekileyo neqhelekileyo kolu lwimi. Umlesi wolwimi ekusiwa kulo akafuni kulesa nguqulelo koko ufuna ukulesa ibali elibaliswa kusetyenziswa ulwimi lwakhe. Nethiyori yeSikoposi ikhuthaza ukuba uguqulelo maluvakale lusulungekile kulwimi ekusiwa kulo kungabikho nesikrokro sokuba luguqulelo olu kuthethwa ngalo. Umguqulelimbhali ubonakala eguqulele ngokulandela ulwimi lwentsusa kulo mzekelo:

> *So began a fearful tug-of-war.*
> Laqalisa ke idabi lemfazwe yokutsalatsalana.
> *[So began a tug-of-war battle.]*

Kulo mzekelo umguqulelimbhali ubonakala eye walandela ulwimi lwentsusa kwinguqulelo yakhe. Ulwimi lwentsusa lunegama elithi *'tug-of-war.'* Umguqulelimbhali

uliguqulele wathi ‘idabi lemfazwe.’ Imfazwe lidabi elikhulu elithatha ixesha elide kangangokuba kungakho amadabi amaninzi kwimfazwe enye. Ngoko ke idabi lingena phantsi kwemfazwe. Umguqulelimbhali ukhethe ukuwasebenzisa omabini la magama nangona kungeyomfuneko. Ubesenokuthi ‘idabi lokutsalatsalana’ okanye ‘imfazwe yokutsalatsalana’ kube kwanele. Mhlawumbi ukusetyenziswa kwawo omabini kwenzelwe ukongeza ugxininiso lokuba lo mlo uthathe ithuba elide kuba kwada kwahlwa zisatsalatsalana ezi zilwanyana. Nanku omnye umzekelo:

> With each tug and yank, Ndou felt his snout stretch.
> Kolunye nolunye utsalatsalano, uNdou weva ngathi impumlo yakhe iyoluleka.
> *[For each and other tug and yank, Ndou felt like his snout stretch.]*

Umguqulelimbhali ubonakala ephinde walandela ulwimi lwentsusa nakulo mzekelo ungentla. Oku kubonakala ngokuba la magama mabini okuqala kwesi sivakalisi asenza singavakali njengentetho eqhelekileyo esiXhoseni. Ayiqhelekanga le ndlela yokuthetha okanye ukubhala. Indlela ebiya kuvakala ngcono kuxa bekunokuthiwa: ‘Kutsalwatsalwano ngalunye, …’. Yindlela ebuqheleka ke le xa kubhalwa ngesiXhosa. Ukumka nomrhiba wolwimi lwentsusa kuye kuzibonakalele kwinguqulelo kuba intetho leyo isuka ingavakali kamnandi endlebeni yomlesi wolwimi ekusiwa kulo. Yiyo loo nto kufuneka umguqulelimbhali azinxweme ekusebenziseni le ndlela yokuguqulela xa efuna inguqulelo ivakale njengeyoqobo kulwimi ekusiwa kulo.

4.4.6.3 Ukuguqulela ngokusebenzisa igama elingaqhelekanga kulwimi ekusiwa kulo

Ukuguqulela kukhe kufune ukuba umguqulelimbhali acinge malunga negama elihambelana nelolwimi lwentsusa, lingafiki tu engqondweni yakhe. Uye anyanzeleke ukuba axhomekeke kwisichazimagama. Iba siso esimkhokelayo, ngokumnika igama lolwimi ekusiwa kulo elihambelana nelo lolwimi lwentsusa. Maxa wambi kuyenzeka

ukuba eli gama lifumaneka kwisichazimagama lingabi ligama eliqhelekileyo nelisetyenziswa kwintetho yemihla ngemihla. Kodwa umguqulelimbhali uyanyanzeleka ukuba alisebenzise, kuba engenalo elinye elimfikelayo engqondweni. Kanti umgaqo wesi-4, kwemihlanu eyabekwa yenye yeengcali zokuqala kuguqulelo, uEtienne Dolet (1509-1546) (kuFarghal noAlmanna, 2015) uthi, umguqulelimbhali kufuneka azinxweme ekusebenziseni izingunda zamagama neentetho ezingasasetyenziswayo, asebenzise ulwimi olusetyenziswa imihla ngemihla. Umguqulelimbhali ubonakala eguqulele ngokusebenzisa igama elingaqhelekanga kulo mzekelo ungezantsi:

> *Every time Crocodile pulled, trying to drag him into the water, Ndou heaved and hauled.*
>
> Lonke ixesha xa iNgwenya itsala izama ukuyirhuqela emanzini, uNdou wayebefunyeka etsala.
>
> *[Every time Crocodile pulled, trying to drag him into the water, Ndou gasped for breath pulling.]*

Kulo mzekelo ungentla umguqulelimbhali usebenzise igama elingasaqhelekanga esiXhoseni, 'ukubefunyeka'. Eli gama lifumaneka kwischazimagama iKaffir-English Dictionary (Kropf 1915: 28) yaye lisenokuba lalisetyenziswa kudala. Kodwa alisaqhelekanga ngoku. Mhlawumbi umguqulelimbhali ubesenokuthi: '…uNdou wayefutha etsala,' ukuze aviwe ngumlesi wale mihla. Kufuneka akhumbule umguqulelimbhali ukuba akaguqulele nje abalesi abathetha isiXhosa, koko ulungiselela abantwana. Abantwana abakalwazi ulwimi olunzulileyo lwesiXhosa. Xa esebenzisa izingunda zamagama awayesetyenziswa kudala, ubashiya ngaphandle, kuba kuye kufuneke banyanzeleke ukuba bawabuze ukuba athetha ukuthini. Kanti xa ebesebenzise amagama alingana nabo bebeza kuzilesela nje ibali, ngaphandle kokucaciselwa ngumntu omdala. Nanku omnye umzekelo:

> *His nose was tender and sore.*

Impumlo yakhe yayintununtunu ibuhlungu.

[His nose was painful and sore.]

Nakulo mzekelo ungentla, umguqulelimbhali ubonakala esebenzise igama elingaqhelekanga kubantu abathetha isiXhosa, ngakumbi abantwana. Eli gama ngu-'yayintununtunu' (Kropf 1915: 294). Libonakala ngathi lisetyenziselwe ukumela u-*pain*, endaweni ka-*tender*. Ngokwesi sichazimagama, ubuntununtunu ligama elamkelekileyo esiXhoseni. Kodwa ngokuhamba kwamaxesha libonakala ngathi liye laba buphelelwa lixesha, kuba kunqabile ukusetyenziswa kwalo kwintetho esulungekileyo. Lidla ngokufane lifumaneke kwintetho eguqulelweyo. Le ntetho ibiya kuvakala ngcono ukuba umguqulelimbhali ubethe: 'Impumlo yakhe yayidumbile ibuhlungu.' Ngale ndlela ubeya kuba usebenzise igama elilula, elaziwayo neliqhelekileyo kolu lwimi.

4.4.7 Ibali le-17: *Inkosana eyOnwabileyo*

Eli bali lingenkosana esele yaswelekayo kwaza kwenziwa umfanekiso oqingqiweyo womzimba wayo, wahonjiswa ngamatye anqabileyo odidi oluphezulu. Lo mfanekiso ubekwe endulini, uyivelele yonke indawo ebisakuphila kuyo le nkosana. Oko yazalwa yayingazange yaphuma ngaphaya kwamasango asebhotwe. Njengokuba ilapho iyabubona ubugxwayiba abaphila phantsi kwabo abantu besizwe sakowayo. Kufika inkonjane idlula kweso sixeko, isiya kuchitha ubusika kwelinye ilizwe. Le nkonjane ithi incedisane nale nkosana ekubuyekezeni abantu besixeko sayo ngala matye anqabileyo, ibakhuphe entluphekweni yokuba bangakwazi nokubasa umlilo wokothisa umntwana ogulayo.

Le ncwadi inamaphepha angama-46 enziwe yimizobo namazwi. Kwamanye amaphepha kubakho umzobo wodwa, kungabikho mazwi; ngelixa kwamanye kubakho amazwi angenamzobo. Kuphinde kubekho aphantse agcwaliswe yimizobo, ze kubekho amazwi

ambalwa kuwo. Nale incwadi ayinonjolwanga maphepha. Apha ngezantsi kuqwalaselwa iindlela ezisetyenziswe ngumguqulelimbhali ukwenza inguqulelo yakhe:

4.4.7.1 Ukuguqulela igama lomlinganiswa

Iingcali zithi amagama abalinganiswa anokuguqulelwa okanye ashiywe ekulwimi lwentsusa. Linakho ukuguqulelwa eli gama xa umlinganiswa ethiywe igama elingenanto yakwenza nokuphuhlisa umxholo webali okanye ethiywe ngegama elihambelana negama elithile kulwimi ekusiwa kulo. Ukuguqulelwa kwegama lomlinganiswa kuxhomekeka kwindlela elisetyenziswe ngayo nendima eliyidlalayo ebalini. Eli bali linomlinganiswa othiywe ngesiNgesi njengoSwallow, kuba eyinkonjane. Umguqulelimbhali usebenzise igama uNkonjane esiXhoseni. Kuyimfuneko ukuguqulelwa kweli gama kuba nemizobo yebali ibonisa inkonjane. Ukuba umguqulelimbhali ubelishiye liligama lesiNgesi inguqulelo yakhe ibingayi kuvakala isulungekile; ngokwenjenjalo, ikhabane nale thiyori yeSikoposi ibhinqisa olu phando. Xa sijonga ukuguqulelwa kweli gama lenkonjane, kubonakala kufanelekile nanjengoko linendima eliyidlalayo ekuphuhlisweni komyalezo weli bali (Fernandes 2006) kuba ukuba umntwana uyalileselwa eli bali, unokutsho acaciselwe nokuba inkonjane le yintaka eye ithuthe ebusika, iye kwilizwe elishushu. Ukubaluleka kwesigqibo esithathwa ngumguqulelimbhali malunga nokuba aliguqulele na okanye hayi igama elithi *Swallow* kusekubeni eli ligama lomlinganiswa, ayilogama nje lenkonjane.

4.4.7.2 Ukuguqulela ngegama lolwimi lwentsusa elikhatshwa yingcaciso

Iingcali ezithile zoguqulelo ziyavuma ukuba umguqulelimbhali unakho ukungaliguquleli igama lolwimi lwentsusa xa ukwenza oko kunokumbhidisa umlesi wolwimi ekusiwa kulo (Baker 2018). Le yenye yeendlela ezivumelekileyo zokuqubisana nokungalifumani igama elithile kulwimi ekusiwa kulo. Oku kungenziwa xa igama elo lithetha ngento engenantsingiselo kulwimi ekusiwa kulo, kungenjalo xa libhekisa kwinto enento

yokwenza nembali kunye/okanye nenkcubeko yolwimi lwentsusa. Umguqulelimbhali ubonakala eye wadibana naloo ngxaki kulo mzekelo ulandelayo:

> *He told him of the red ibises that stand in long rows on the banks of the Nile, and catch goldfish in their beaks; of the Sphinx, who is as old as the world itself, and lives in the desert, and knows everything; of the merchants, who walk slowly by the sides of their camels, and carry amber beads in their hands.*
>
> Wayibalisela ngamang'ang'ane abomvu, aye athi eme emigceni emide, kudonga lomlambo iNayili, ebambe iintlanzi ngemilomo yawo emide; wabalisa nangeSphinx, umfanekiso oqingqiweyo onentloko yomntu nomzimba wengonyama, endala njengendalo ngokwayo, neyazi yonke into; nangabarhwebi abahamba bethe chu ecaleni kweenkamela zabo, bephethe amaso alubhelu ezandleni zabo.
>
> *[He told him of the red ibises that stand in long rows on the banks of the Nile river, and holding fish in their beaks; of the Sphinx, a sculpture with a human head and a lion's body, whichi is as old as nature itself, and knows everything; of merchants, who slowly by the side of their camels, and carry yellow beads in their hands.]*

Kulo mzekelo ungentla, umguqulelimbhali uye wagagana negama lesiNgesi u-'Sphinx', elithetha ngento engekhoyo esiXhoseni. Kubonakala ngathi ukulibhala ngesiXhosa eli gama, mhlawumbi kuthiwe 'Sfinksi', bekungayi kumnceda umlesi wesiXhosa. Umguqulelimbhali ubonakala eye waqonda ukuba umlesi wolwimi lwesiXhosa uya kulahlekelwa kokuthile xa evele walibeka nje ngesiNgesi eli gama. Kungoko egqibe ekubeni alungiselele umlesi wakhe ngokongezelela ingcaciso yeli gama lingaziwayo esiXhoseni. Le ngcaciso itsho imvule ingqondo umlesi wesiXhosa azi igama ebekade engalazi ukuba lithetha ntoni. Ingcaciso eyongezelelweyo ayimoshi nto kwibali lolwimi lwentsusa, koko yandisa ulwazi lomlesi ngokubhekiselele kule nto kuthethwa ngayo kuphela.

Oku kwenziwe ngumguqulelimbhali kutsho kufezekise enye yeenjongo zokubhalwa nokuguqulelwa koncwadi lwabantwana; ekukuphangalalisa ingqondo yomntwana. Ukugcinwa kolwazi oluthile lubhekisa kulwimi lwentsusa kwenza ukuba umntwana afunde banzi malunga nelizwe gabalala nentlalo yezinye izizwe (Klingberg 2008). Ithiyori yeSikoposi ayikhabani nayo nantoni na eza kulungiselela ukuba umlesi wolwimi ekusiwa kulo. Ukucaciswa kwelo gama libolekiweyo kuyenza le nguqulelo ifaneleke ncam phantsi kwale thiyori.

4.4.7.3 Ukuguqulela ngokushiyelela

Ukuguqulela ngokushiyelela yenye yeendlela ezivumelekileyo zokwenza ukuba intetho yolwimi lwentsusa ifaneleke ncam kulwimi ekusiwa. Olu lungiselelo lushiyelelayo luye longeze ekwenzeni ukuba ulwimi ekusiwa kulo luvakale njengolusulungekileyo ezindlebeni zomlesi wolu lwimi. Ngale ndlela ke kutsho kulandeleke isicingo sethiyori yeSikoposi sokuba umguqulelimbhali makazame kangangoko ukuguqulela ngendlela evelisa intetho eyamkelekileyo kulwimi ekusiwa kulo. Nanku umzekelo:

> *The next day the Swallow flew down to the harbour. He sat on the mast of a large ship and watched the sailors hauling big chests out of the hold with ropes.*
>
> *<u>"Heave a-hoy!" they shouted as each chest came up.</u>*
>
> Ngemini elandelayo uNkonjane wabhabha waya kutsho ezibukweni. Wachopha kwenye yeepali ezinde zeenqanawa enkulu apho wabukela oomatiloshe bethutha ityesi ezinkulu bezikhupha ngeentambo esiswini senqanawa.
>
> *[The next day Swallow flew down to the harbour. He sat on one of the masts of a large ship and watched the sailors hauling big chests out of the hold with ropes.]*

Ngaphandle kokuba umguqulelimbhali enze impazamo kwisininzi sika-ityesi, esimele ukuba ngu-iityesi, ushiye isivakalisi sokugqibela sentetho yesiNgesi. Esi sivakalisi sicacisa indlela ababezonwabisa ngayo oomatiloshe njengokuba bethutha ezi tyesi. La mazwi

awongezi nto kumyalezo odluliswa lulwimi lwentsusa. Abonisa nje uvakalelo loomatiloshe. Olu vakalelo alunanto luyongezayo kumyalezo odluliswa yile ntetho. Ngoko ke ukushiywa kwesi sivakalisi sikrwelelweyo kubonakala kungezi nangxaki kule nguqulelo. Nanku omnye umzekelo:

> *Then the snow came, and after the snow came the frost. The streets looked as if they were made of sliver, they were so bright and glistening; long icicles like crystal daggers hung down from the eaves of the houses, everybody went about in furs, and the little boys wore scarlet caps and scated on the ice.*
>
> Kwafika ubusika, lawa ikhephu ezintabeni, kwalandela iqabaka. Izitrato zeso sixeko zazingathi zenziwe ngesilivere, zazikhazimla ngenxa yeqabaka. Abantwana abaye bakwazi ukuya kuzibonela ikhephu bedlala umtyibilizi kulo, benxibe izinxibo ezifudumeleyo, eziyifaneleyo loo mozulu.
>
> *[Then winter came, and the snow fell on the mountains, and then there was the frost. The city streets were glittering as if they were made of silver. Children who were able to witness the snow were scating on it, wearing warm clothes, suitable for that weather.]*

Kulo mzekelo ungentla umbhali wesiNgesi ubhale isivakalisi eside kakhulu. Kubonakala ngathi umguqulelimbhali uzame ukucutha esi sivakalisi ngokusiqhawula sibe zizivakalisi ezibini. Uphinde washiyelela inxenye enkulu yesi sivakalisi, malunga nemigca emibini. Le ndawo ishiyelelweyo icacisa imeko yembonakalo yasemva kokuwa kwekhephu. Le mbonakalo ayinanto yakwenza itheni nomyalezo odluliswayo. Yaye ukushiyelelwa kwayo akuwuphumpi umyalezo odluliswa yintetho yesiNgesi. Umbhali uyishwankathele nje le ntetho kulwimi ekusiwa kulo. Ngoko ke oku kushiyelela kuncedise ekuphunguleni esi sivakalisi side sesiNgesi, kodwa umyalezo wadluliswa ngokupheleleyo ngoku ingekhoyo le ndawo ishiyelelweyo.

4.4.7.4 Ukuguqulela ngokushiyelela okuchaphazela umyalezo

Njengoko sele kucacisiwe apha ngasentla, ukuguqulela ngokusiyelela kwamkelekile ekuguqulelweni koncwadi lwabantwana. Kodwa ukuze yamkeleke le ndlela yokuguqulela, kufuneka uguqulelo olo lungawuchaphazeli umyalezo osuka kulwimi lwentsusa. Xa ithe yawuchaphazela, ayisamkeleki njengendlela yokulungiselela, koko ithathwa njengempazamo eyenziwe ngumguqulelimbhali. Umguqulelimbhali ubonakala enamazwi awashiyeleleyo kulo mzekelo ungezantsi:

> *One night a little Swallow flew over the city <u>on his way to Egypt</u>.*
> Ngobunye ubusuku kwabakho Nkonjane ithile eyaye yabhabhela kweso sixeko.
> *[One night there was a certain Swallow that flew into the city.]*

Kulo mzekelo ungentla, intetho yesiNgesi inala mazwi akrwelelweyo, athi, *'on his way to Egypt',* nangekhoyo kwintetho yesiXhosa. EsiNgesini kucaciswa ukuba le Nkonjane ibhabhele kwesi sixeko idlula, isiya eJiphutha. Kodwa esiXhoseni kuthethwa ngokungathi le ntaka yaye yabhabhela kwesi sixeko ngeenjongo zokuhlala kuso. Akukho nto ithetha ngokuba yayidlula. Kanti ke kubalulekile ukuxelwa kwendawo eyayisiya kuyo le ntaka, kuba kuthetha ukuba le intaka yayiyinxalenye yegquba leentaka ezazifudukela eJiphutha, kuba zibaleka ingqele yobusika kwilizwe ezisuka kulo.

4.4.7.5 Ukuguqulela ngokulandela ulwimi lwentsusa

Njengoko bekukhe kwacaciswa apha ngasentla, kuyenzeka ukuba umguqulelimbhali alandele ukuma kolwimi lwentsusa xa ebeka intetho yakhe yolwimi ekusiwa kulo. Maxa wambi uyenza le nto engaziqondi ukuba ngokwenjenjalo ungcatsha umlesi wolwimi ekusiwa kulo. Kanti ke mhlawumbi sukube emnceda lo mlesi ngokuthi aqonde ukuma kolwimi lwentsusa, ukuba injongo yoguqulelo leyo kukufundisa ukuma kolwimi lwentsusa. Lo mzekelo ungezantsi ubonisa ukulandelwa kokuma kolwimi lwentsusa:

The young man's head was buried in his hands, so he did not hear the flutter of the bird's wings, and when he looked up he found the beautiful sapphire lying on the withered floweres.

Umfana wayolule izandla zakhe phambi kwakhe, efake intloko yakhe kuzo, ngoko ke zange ayive iintaka xa ingena iphaphazelisa iimpiko zayo. Wathi xa ephakamisa intloko, wafumana loo safaya intle ihleli kwezo ntyatyambo zazisele zibunile.

[The young man had spread his hands in front of him, and put his head on them, therefore he did not hear the bird when flying in fluttering its wings. When he looked up, he found the beautiful sapphire lying on the withered flowers.]

Indlela yokuhlala apho umntu olula izandla aze abeke intloko phezu kwazo ivakala ngathi kukuqubuda ngesiXhosa. Umguqulelimbhali ukhethe ukulandela indlela ekubekwe ngayo isiNgesi, kunokuba azame ukuyicacisa ngesiXhosa le ntetho ikrwelelweyo. Ukuyibeka ngesiNgesi kuyenza ivakale ngathi yenye indlela yokuhlala engazange iviwe esiXhoseni. Ngathi bekuya kuba ngcono ukuba umguqulelimbhali ubethe, 'Umfana wayequbudile, ngoko ke akayiva intaka ...' Kubalulekile ukuba umguqulelimbhali aqinisekise ukuba abalesi bakhe baya kuliva kakuhle ibali, ababalisele ngendlela eza kubenza baliqonde, balamkele yaye balonwabele ngolwimi lwabo.

4.4.7.6 Ukuguqulela ngokongezelela okugqithisileyo

Sele kukhe kwatshiwo apha ngasentla ukuba ulongezelelo luvumelekile kuguqulelo. Kodwa kuxhomekeke ekubeni yintoni le yongezelelwayo. Maxa wambi oku kongezela kwenzelwa ukucacisa banzi malunga nomba othile. Okanye xa kubaliswa malunga nomba ongaqhelekanga kumlesi wolwimi ekusiwa kulo, ngoko ke kufuneka amane esongezelwa ulwazi oluza kumenza acacelwe gca yiloo nto iqhubekayo. Lo mzekelo ulandelayo ubonakala usebenzise olunye uhlobo lokongezelela:

One of the windows is open, and through it I can see a woman sitting sewing at a table. Her face is thin and worn, and she has coarse, red hands, all pricked by the needle.

Enye yeefestile zendlu apho ivuliwe, futhi xa ndikroba kuyo, ndibona inkosikazi ehleli etafileni. Ubuso bayo buxhwalekile, izandla zayo zirhabaxa, zineziva ezibomvu, uhlatywe yinalithi kuba ngumthungi. Uthungela iintyatyambo kwilokhwe yesilika, uyayihombisa. Le lokhwe iwunduzayo uyithungela enye yeembelukazi eyayiyimpelesi yeKumkanikazi. Le mbelukazi iza kuyinxiba le lokhwe kulo Msitho uza kuba sebhotwe.

[One of the windows of the house is open, and when I peep through it, I see a woman sitting at a table. Her face is worn, her hands are course, and have red patches, she has been pricked by the needle because she is a tailor. She is sewing on flowers to a silk dress, decorating it. She is sewing the evening gown for one of the beauty queens that was an attendant to the Queen. This beauty queen will wear the dress in the Event that will be held at the palace.]

Yonke le ndawo ikrwelelweyo esiXhoseni ayikho esiNgesini. IsiNgesi sicacisa imeko akuyo umthungi ngenxa yentlupheko nokuhlatywa yinaliti. EsiXhosei kuyedlulwa kucaciswe uyintoni, nokuba yintoni le ayithungayo, eyithungela bani, oza kuyinxiba phi. Oku kongezelela kubonakala ngathi yinxenye yebali ebikho kuqala kwibali lesiNgesi, yaza mhlseumbi yasuswa xa lihlelwa; ayabi sasuswa esiXhoseni. Kodwa ke kuba ipapashwe inje, sakuthi kongezelela ulwazi olungekhoyo kulwimi lwentsusa, nolumenza adleleleleke umlesi wolwimi lwentsusa kuba akayazi ukuba yintoni le ithungwayo, ithungelwa bani, oza kuyinxiba phi. Ngoko ke kubonakala ngathi ayilulo olu longezelelo lwamkelekileyo. Nanku omnye umzekelo okumila kunjengoku kungentla:

"*What a curious thing!" he cried, "There is not a single cloud in the sky, the stars are quite clear and bright, but it is raining." Then another drop fell.*

> "Ngumhlola ke lo!" wakhwaza watsho, "akukho nelifu elinye esibhaka-bhakeni, iinkwenkwezi ziyakhazimla, kodwa kuyanetha!" Imozulu apha emantla-Yurophu iyamangalisa. UNgcongolo wayeyithanda imvula, kodwa loo nto yayibangwa kukuba wayengabacingeli abanye abantu, wayesoloko ecingela isiqu sakhe kuphela!"
>
> *["What a curious thing!" he cried, "there is not a single could in the sky, the stars are shining, but it is raining!" The Northern-Europe weather is surprising. Reed loved the rain, but that was because he was selfish, always only thinking about himself!"]*

La mazwi akrwelelweyo esiXhoseni ngawo awongezelelweyo kule ntetho ingentla. Umguqulelimbhali wongeza umba wokuba imbangi yokuba lithi izulu lizolile kuqabaze amaqabaza 'emvula' (nekuye kwacaca ukuba ziinyembezi zeNkosana) kukungathembeki kwemozulu yasemantla-Yurophu. Loo ndawo ibingayi kuba nangxaki ukuba ibiyiyo yodwa eyongezelelweyo. Kodwa kude kwafakwa nomlinganiswa omtsha, ongekhoyo kulwimi lwentsusa. EsiNgesini akukho mlinganiswa ungu*Reed*, othetha uNgcongolo. Kodwa esiXhoseni sixelelwa ngoNgcongolo ongabacingeliyo abanye abantu, nongacaciyo ukuba ungena njani kweli bali. Ulongezelelo olunika iinkcukacha ezintsha neziyomfuneko lubonakala lukuphazamaisa ukuvakala komyalezo wolwimi ekusiwa kulo. Enye into, lo Ngcongolo siyaqala ukuva malunga naye yaye akuphindi kuthethwe ngaye kweli bali. Ayibonakali ke ngoko indima ayidlalayo, ngaphandle kokubhidisa umlesi wolwimi ekusiwa kulo kuba ugqibela kuthethwa ngoNkonjane, abone ngoku sele kubhekiswa kuNgcongolo.

4.4.8 Ibali le-18: *Indlela Ende Eya Enkululekweni*

Eli libali elingobomi bukaBawo uNelson Rolihlahla Mandela elilungiselelwe abantwana. Liguqulelelwe esiXhoseni ngendlela ebonisa ubungcali. Xa ujonga uguqulelo lwebali xa lilonke, eli bali libonakala liguqulelwe ngokukuko. Ibali lesiNgesi livakala ngathi liyafana nelesiXhosa. Umyalezo odluliswa libali lesiNgesi uyafana nalowo udluliswa lelo lesiXhosa.

Umguqulelimbhali akashiyelelanga engongezelelanga nto kuloo myalezo ubudluliswa esiNgesini. Loo nto ithetha ukuba akukho lungiselelo lwenziweyo ngokomyalezo webali gabalala. Ibali lesiNgesi lilungiselelwe lisuka kwincwadi ebibhalelwe abalesi gabalala. Ulungiselelo olwenziweyo, lwenziwe kulwimi lwentsusa. Kulwimi ekusiwa kulo kuye kwaguqulelwa ngokweli bali sele lilungiselelwe.

Ulwimi olusetyenziswa ngumbhali wolwimi lwentsusa aluntsonkothanga ngendlela obeluya kuntsonkotha ngayo xa bekubhalelwa abalesi gabalala. Kusetyenziswe ulwimi olululo nolufanele abantwana. Nomguqulelimbhali wesiXhosa uye wazekwa mzekweni akaphuma caleni kuguqulelo lwakhe. Zombini ezi ncwadi zilandele umgaqo wokubhalela abantwana ocaciswa nguChunhua (2014), othi ibali labantwana lisebenzisa ulwimi olulula kuba abalesi balo abanamava atheni ngobomi. Noko kunjalo, xa kujongisiswa uguquleli lwangaphakathi ebalini kuqapheleka ukuba umguqulelimbhali usebenzise iindlela ezithile kuguqulelo lwakhe. Kwezi ndlela kuya kuqala kujongwe ezo umphandi acinga ukuba zifanelekile, kugqityelwe ngezo zinokungafaneleki okuthile.

4.4.8.1 Ukulungiselela indlela yokuthetha yesiXhosa

Ithiyori yeSikoposi ikhuthaza ukuba umguqulelimbhali azame kangangoko ukuba inguqulelo yakhe ivakale njengentetho esulungekileyo kulwimi ekusiwa kulo. Njengokuba olu phando lujonga amabali eguqulelwe asuswa esiNgesini asiwa esiXhoseni, kufuneka umguqulelimbhali azamele ukuba ibali livakale njengentetho esulungekileyo yesiXhosa. 'Inguqulelo elungiselelweyo igxininisa ekudluliseni intsingiselo yembalo kwakunye neemvakalelo zayo' (Reiss noVermeer 2013: 71 becatshulwa nguKäcklund 2016: 26). Akufunekanga umntu olesa eli bali azive ngathi ulesa ibali elisuka kolunye ulwimi. Kufuneka libhalwe ngendlela eya kulenza livakale ngathi libhalwe ngesiXhosa. Xa sijonga kweli bali, umguqulelimbhali ubonakalise ukuvundla, aziqonde ukuba ubhalela umlesi wesiXhosa xa eququmbela intshayelelo yokuzazisa kaBawo uMandela ngolu hlobo:

This is my story …

Mandikubalisele ibali lam …

[Let me tell you my story …]

Umguqulelimbhali uye wakhumbula ukuba esiXhoseni ibali yinto ebaliswayo yonwatyelwe. Yiyo loo nto akhethe ukusebenzise amazwi athi ‘Mandikubalisele ibali lam’, ndaweni yokulandela isiNgesi athi ‘Nali ibali ilam’ okanye ‘Eli libali lam’. La mazwi amenza umlesi azive esondelelene nombalisi, engaphulaphulanga nje ibali lombhali elibaliswa ngomnye umntu. Ukubandakanywa komlesi ngesivumelanisi senjongosenzi u/ku/ ka-mandikubalisele, kuko okumenza umlesi azive esondelelene nangakumbi nombalisi. Akufani naxa umguqulelimbhali ubesuke wathi 'nali ibali lam', njengoko kwenziwe esiNgesini.

4.4.8.2 Ukuguqulela ngebinzana elisisifanokuthi

Isifanokuthi sicaciswa njengegama elithetha into enye nesithethantonye. Isithethantonye sicaciswa njengegama elithetha into enye nelinye (Dlephu nabanye 2018). 'Maninzi amagama azalana ngokuthetha into enye esiXhoseni kodwa uninzi lwawo kobu bufanokuthi abuphelelanga. Amanye azizo izithetha-ntonye eziphelelelyo kodwa amanye awasoloko ethetha into enye kuzo zonke izivakalisi' (Mdekazi nabanye 2013: 82). Izifanokuthi zivela ngokuhlalelana kweelwimi, kutsho kuvele amagama antsingiselo ifanayo okanye ibufana, kodwa abe esuka kwizizwe neelwimi ezibuyelelana, njengalawo esiXhosa nesiRharhabe kwanalawo avela kwiintetho zaseMbo (Pahl 1983). Liyakwazi igama lesiXhosa ukuthetha into enye okanye ebufana nelinye igama lesiMpondo. Akungetshiwo ncam ukuba zizithethantonye zesiXhosa ezo kuba zivela kwiilwimi ezimeleneyo, hayi ulwimi olunye. Oku akupheleli nje kwinqanaba legama. Izifanokuthi azipheleli nje emagameni, zidlulela nakwinqanaba lebinzana nelesivakalisi. Xa umguqulelimbhali ethe wakhetha ukusebenzisa igama, ibinzana okanye isivakalisi esithetha into enye nesinye, sithi usebenzise isithethantonye. Indlela ekuthethwa ngayo

esiNgesini ayifani naleyo kuthi kuthethwe ngayo esiXhoseni. Yiyo le nto kufuneka umguqulelimbhali ahlale ethe qwa, angaziboni sele elandele umrhiba wendlela yokuthetha yesiNgesi. Lo mzekelo ungezantsi ubonisa oku kuthathelwa ingqalelo yokwahluka kwendlela yokuthetha kwezi lwimi zimbini:

> *Nobody knew what lay ahead of me.*
> Akukho mntu wayesazi ukuba ikamva lalindiphathele ntoni na.
> *[Nobody knew what the future held for me.]*

Umguqulelimbhali akalahlekiswanga yindlela esithethwa ngayo isiNgesi. Ukuba ubenjenjalo, ubeya kuba nentetho efana nokuthi, 'Akukho mntu wayekwazi okundilindileyo endleleni yam.' Le ndlela yokuguqulela ibiya kwamkeleka nayo kuba ayinxaxhanga kwintetho yesiXhosa. Kodwa umguqulelimbhali usebenzise ibinzana elisisifanokuthi nelo lisetyenziswe esiNgesini. Umguqulelimbhali ukhethe ukulandela indlela ekuthethwa ngayo esiXhoseni yokuba into esezayo ithathwa ngokuba likamva okanye ingomso lomntu. Le ndlela ayibeke ngayo le ntetho iyenza ivakale isisiXhosa soqobo esingangxengwanga nesingasukeli siNgesini.

4.4.8.3 Ukuguqulela ngentetho enongiweyo

Kuyenzeka ukuba umguqulelimbhali athi ngoku intetho yolwimi lwentsusa ibibekwe ngolwimi nje lwesiqhelo olunganongwanga, ayinonge xa eyisa kulwimi ekusiwa kulo. Le nto akayenzeli kubenzela bunzima abalesi bolwimi ekusiwa kulo, koko ufuna ulwimi luleseke ngathi yimbalo yoqobo. Kaloku sithetha ngoncwadi ngoku. Uncwadi kulapho zifumaneka kakhulu izinongo zolwimi. Ezi zinongo zisekelwe kwinkcubeko yolwimi olo. 'Ulwimi oluthethwa kweso sizwe lubonkalisa inkcubeko yabo bantu' (Ndlela 2014: 344). Yaye umguqulelimbhali unelungelo lokwenza naluphi utshintsho alubona lufanelekile ukwenzela ukuba intetho ifaneleke kulwimi ekusiwa kulo (Käcklund 2016). Izivakalisi zoncwadi zithanda ukungxaleka kuba zisebenzisa kakhulu izafobe nezinye izinongo ezithi

zonge amagama abenokusetyenziswa ngumbhali ukucacisa imeko ethile. Oku kuyabonakala kulo mzekelo ulandelayo:

> *Uncle Jongi's son, Justice, was a few years older than me and we became best friends.*
> Unyana kabawokaz' uJongi, uJustice wayendishiya nje ngeminyaka embalwa yaye saba ngumtya nethunga.
> *[Uncle Jongi's son, Justice, was a few years older than me and we were together through thick and thin.]*

EsiNgesini kusetyenziswe ulwimi olunganongwanga oluthi *'we became best friends'* nto leyo ithetha ukuthi 'saba ngabahlobo abakhulu'. Kodwa umguqulelimbhali ukhethe ukusebenzisa isaci esithi 'saba ngumtya nethunga', nto leyo ikwathetha ukuba baba ngabahlobo abakhulu. Umguqulelimbhali uzibonile ukuba uguqulela ekwabhala incwadi yesiXhosa, ngoko ke makahambe eyinonga ngolwimi olutyebileyo apha naphaya. Nanku omnye umzekelo:

> *He was very angry and threatened to expel me, …*
> Waba lugcwabevu ngumsindo, endityityimbisel' umnwe ngokundigxotha, …
> *[He was very angry, threatening to expel me, …]*

Nakulo mzekelo wesibini isiNgesi sisebenzise ulwimi olulula, olunganongwanga. Saza isiXhosa sona sanongwa kwade kwaba kabini kwisivakalisi esinye. Umguqulelimbhali ubesenokuthi, 'Waba nomsindo kakhulu waza wandigrogrisa ngokundigxotha,' kunjalo nje ivakale ngokupheleleyo le ntetho. Kodwa ukhethe ukulunonga ulwimi, afakele izangotshe zesiXhosa, ukuze umlesi wolwimi lwesiXhosa anambithe ubuncwane bokutyeba kolwimi lwesiXhosa olusetyenziswa kuncwadi. Kuyo yomibini le mizekelo, akukho nto imbi ayenzileyo umguqulelimbhali, koko usebenzise ubugcisa nanjengoko umguqulelimbhali woncwadi kufuneka abe ligcisa yena kuqala (Baker 2018; Madolo

2017). Obu bugcisa bakhe bubonakala kwindlela abeka ngayo umyalezo wakhe kulwimi ekusiwa kulo. Kaloku umguqulelimbhali akapheleli nje ekubeni nolwazi lweelwimi ezimbini, kufuneka abe nobugcisa bokukwazi ukubhala. Angazifunda zonke izatifiketi, kodwa ziya kuba lilize ukuba akanaso isiphiwo sokuguqulela (Baker 2018). Yiyo loo nto kucetyiswa ukuba phambi kokuba aqhube noqeqesho lwakhe lobuguquleli, kufuneka aqale afumane amava okuguqulela ukuze aqale azibone ukuba ufanelekile na kweli khono alilandelayo.

4.4.8.4 Ukulandela indlela yokuthetha yolwimi lwentsusa

Kubalulekile ukuba umguqulelimbhali anike inguqulelo eyamkelekileyo kulwimi ekusiwa kulo. Ukwamkeleka kwentetho kubonakala ngendlela ebhalwa ngayo nolandelelwaniso lwamagama kwiimeko ezithile. Nokuba yiyiphi na indlela ejongwa ngayo le meko, kufuneka kugqalwe indlela olubhalwa ngayo ulwimi ekusiwa kulo, ize inguqulelo ibekwe ngendlela eyamkelekileyo kolu lwimi (Baker 2018). Ukubhalwa kwentetho ngendlela engavakali yamkelekile kulwimi ekusiwa kulo kuyakhabana nento ekhuthazwa yithiyori yeSikoposi, eyeyona ikhokela olu phando; yaye kunokubatyhafisa abalesi abangabantwana. Kulo mzekelo ungezantsi, umguqulelimbhali ubonakala elandele indlela yokuthetha yesiNgesi endaweni yokulandela eyesiXhosa:

> *“Never, never, and never again shall it be that this beautiful land will again experience the oppression of one by another …”*
> “Soze, soze, soze iphinde yenzeke kwakhona into yokuba kweli lizwe lihle kangaka kubekho umntu othi acinezelwe ngomnye umntu …”
> *[“Never, never, never for it to happen again that in this beautiful country there is a person that is oppressed by another person …”]*

Uphindaphindo lwamagama lubonisa ugxininiso yaye luvakala kamnandi esiNgesini. Kodwa aluvakali kamnandi xa ufika esiXhoseni. Lungathi luyanyanzeliswa. Nokuba ubani

uyilesa enqumama njengasesiNgesini le ntetho, isala ingavakali kamnandi. Le ntetho ibinokuvakala nokuba ibibhalwe ngolu hlobo, "Soze iphinde yenzeke nanini na into yokuba kweli lizwe lihle kangaka kubekho umntu ocinezelwa ngomnye umntu …" Ukushiywa koo-'soze' ababini akuwuphumpanga umyalezo, koko kuwenze wadluliseka ngendlela ekholelekayo neyamkelekayo esiXhoseni. Ngaphezulu, ukongezwa kuka-'nanini na', endaweni ka-'kwakhona' kunika olu gxininiso belwenziwe ngophindaphindo lwegama esiNgesini.

4.4.8.5 Isivakalisi esikhomba kwiindawo ezahlukeneyo

Ukundindana kwesivakalisi kuxhomekeke kuwo onke amagama akweso sivakalisi. Ukuze uvakale ncam umyalezo odluliswa sisivakalisi, zonke izigaba zentetho ezikuso kufuneka zibhalwe ngendlela ehambelanayo nebumbeneyo. Ukuba kuthethwa ngokukhomba, kufuneka kucace ukuba kukhonjwa apha, apho na okanye phaya. Kusenokukhonjwa apha naphaya kwisivakalisi esinye. Kodwa loo nto mayenziwe ngendlela eyamekelekileyo ngokwemigaqo yokubhalwa kwentetho yesiXhosa. Igama elinye liyakwazi ukukuguqula ukuyondelelana kwentetho ekwisivakalisi, litsho lenze kubekho ukutenxa okuthile, itsho ingandindani intetho. Masijonge lo mzekelo ungezantsi:

> *They fought over the land and they also fought the tribes of people already living there, such as the Xhosas, the Zulus and the Tswanas.*
> Babesilwa bexhwithana ngeli lizwe, yaye balwa nezizwe ababefike zihlala apho, ezinjengamaXhosa, amaZulu nabeTswana.
> *[They fought over this land, and they fought the tribes they found already there, like amaXhosa, amaZulu, and abeTswana.]*

Kulo mzekelo ungentla umguqulelimbhali ubhekisa kwinto ethile aze aphinde, kwakwesi sivakalisi sinye, athethe ngathi ubhekisa kwenye engeyiyo le ebebhekisa kuyo kuqala. Unobalisa wesiNgesi akazibandakanyi ngathi useMzantsi Afrika. Akanabango alwenzayo

malunga nalo mhlaba okanye eli lizwe athetha ngalo. Kodwa ibinzana u-*'the land'* libonisa ukuba ubhekisa kumhlaba othile osenokuba uyaziwa okanye awaziwa. Naxa esithi *'already living there'* akukho gxeke kuloo nto esiNgesini kuba le ndlela yokuthetha iyahambelana nobekusele kukhe kwachatshazelwa. Kodwa xa kufikwa esiXhoseni, unobalisa uyazibandakanya ngokuthi 'eli lizwe' ukubonisa ukuba unokubanga okuthile yaye ungummi kungenjalo ukulo eli lizwe athetha ngalo. Kodwa kwakwesi sivakalisi sinye, uphinda azikhuphe, xa athi 'ababefike zihlala apho'. Xa esithi 'apho' uthetha ngathi ubhekisa kwilizwe elithile elingelilo eli ebelikhombe ekuqaleni kwesi sivakalisi. Mhlawumbi bekuya kuvakala ngcono ukuba ebethe, 'Babesilwa bexhwithana ngeli lizwe, yaye balwa nezizwe ababefike zihlala apha …' Okanye athi, 'Babesilwa bexhwithana ngelo lizwe, yaye balwa nezizwe ababefike zihlala apho …' Ezi ndlela zicetyiswa apha ngentla zibonisa ukukhomba okufanelekileyo okubhekisele entweni enye. Ziyenza indindane ibumbane le ntetho.

4.4.8.6 Ukusetyenziswa kwesihlanganisi esingangqamaniyo nomxholo

Isihlanganisi ligama elinokudibanisa amabinzana okanye izivakalisi ezibini. Lisebenza ngokwemeko yomxholo lowo lisetyenziswe kulo. Izihlanganisi zinokubonisa isizathu, ixesha neenjongo zesenzo esithile kungenjalo zibonise ukuxhomekeka nokuthelekiswa kwezinto kwanokuzinxulumanisa (Dlephu nabanye 2018). Ulwimi ngalunye lunezihlanganisi ezifanelekileyo olunokuzisebenzisa. Siyakwazi ukuthi sisinye isihlanganisi sisebenze kwiimeko ezahlukeneyo. Okubalulekileyo kukuba lowo usisebenzisayo asisebenzise ngokwemeko yomxholo lowo abhala phantsi kwawo. Isihlanganisi sesiNgesi u-*'and'* sihambelana nezihlanganisi ezininzi esiXhoseni. Umz.: yaye, kunye, na-, -za, enye into, okunye, njalo njalo. Kodwa iba ngumxholo obonisa ukuba makusetyenziswe siphi isihlanganisi. Umguqulelimbhali ubonakala engawugqalanga ncam uxholo wezihlanganisi athe wazichonga xa esebenzisa isihlanganisi kulo mzekelo ungezantsi:

My friends and I swam in the rivers, stole honey from beehives, and played stick-fighting …

Mna nabahlobo bam sasiqubha emilanjeni, siphakula ubusi, yaye sibetha iintonga …

[My friends and I swam in the rivers, stole honey from beehives, and played stick-fighting …]

Uguqulelo luka-*'and'* olungu-'yaye' lusiveza esi sivakalisi ngathi sibonisa izicingo ezahlukeneyo. Kwesi sivakalisi kukho udweliso lwamabinzana, nalapho isenzi sokuqala sibonisa ukuba ezi zenzo zikwixesha eladlulayo ngesakhi sexesha eladlulayo, u/[s]a/, nesithi sishiywe kumabinzana alandelayo kusale isivumelanisi sentloko kuphela. Into eqhelekileyo kukuba kwibinzana lokugqibela akubikho sihlanganisi sizimele geqe, koko kuye kufakelwe eso singu/kwa/ esibonisa ukuba olu landelelwaniso lusaqhuba, sikhatshwa kukufakelwa kwesihlanganisi u/na/ kwisibizo esihamba nesenzi eso sinesihlanganisi. Kutsho kuphume isivakalisi esikumila kunje, 'Mna nabahlobo bam sasiqubha emilanjeni, siphakula ubusi sikwabetha neentonga …' Isihlanganisi esisetyenziswe kule ntetho ingentla sisengu-*and* xa sibuyiselwa esiNgesini. Olu guqulelo lusetyenziswe ngumguqulelimbhali lufanelekile. Kodwa beluya kufaneleka nangakumbi ukuba bekungasetyenziswanga lo 'yaye' usetyenzisiweyo. Eli gama liphinda lisetyenziswe kulo mzekelo ulandelayo:

Uncle Jongi's son, Justice, was a few years older than me and we became best friends.

Unyana kabawokaz' uJongi, uJustice, wayendishiya nje ngeminyaka embalwa yaye saba ngumtya nethunga.

[Uncle Jongi's son, Justice, was a few years older than me and we were together through thick and thin.]

Apha ngentla lo *'and'* uguqulelwe waba ngu-'yaye', yaza loo nto yanika uluvo lokuba ayisosivakalisi siqhubeka ngale ndlela besimele ukuvakala ngayo esi. Ngathi esi sivakalisi besiya kuvakala ngcono xa besisithi, 'Unyana kabawokaz' uJongi, uJustice, wayendishiya nje ngeminyaka embalwa saza ke saba ngumtya nethunga.' Kungenjalo kuthiwe, 'Unyana kabawokaz' uJongi, uJustice, wayendishiya nje ngeminyaka embalwa ngoko ke saba ngumtya nethunga.' Ngale ndlela kuboniswa ukuba esi sibini saqhogana kuba sibulingana ngokweminyaka. Kanti xa kusetyenziswe u-'yaye' kuba ngathi alukho ncam unxulumano olungqalileyo phakathi kobuhlobo babo neminyaka yabo yobudala.

4.4.8.7 Ukusetyenziswa kwegama elingangeniyo kuloo meko

Igama ngalinye lisebeza kwintetho ngokwemeko efanelekileyo. Kuyenzeka ukuba amagama abe zizithethantonye, kodwa ezisebenza kwiimeko ezahlukeneyo. Ezi meko zithi zizibonakalise kwintetho leyo okanye isivakalisi eso lisetyenziswe kuso igama. Umzekelo: kwisirhalisi sencwadi kubhalwe ngolu hlobo:

> *"LET FREEDOM REIGN"*
> "MAKUGQUBE INKULULEKO"
> ["*LET FREEDOM REIGN"]*

Ukugquba kunocaciswa njengoku-'cela umngeni, njengenkwenkwe okanye imbongi ihamba-hamba ifuna kuphume abalwi okanye ezinye iimbongi' (*The Greater Dictionary of isiXhosa* 2006: 631). Kwakhona, ukugquba kudla ngokuba nentsingiselo ebonisa into engafunekiyo, umz. umlo okanye indlala egqubayo. Ukusetyenziswa kweli gama apha kufanelekile ngokobhalo nemofoloji yesiXhosa. Kodwa kubonakala kungafanelekanga ncam ngokwesemantiki yolu lwimi. Ngathi elona gama beliya kufaneleka lelithi, 'ukulawula' – kuthiwe 'Makulawule inkululeko'.

4.4.8.8 Ukutshintshatshintsha isigama sokuguqulela igama okanye ibinzana elithile

Ulwimi lwesiXhosa lutyebile njengazo zonke iilwimi. Liyakwazi ukuthi igama lilinye libe neentsingiselo ezininzi. Noko kunjalo, xa igama elo lisetyenziselwe injongo ethile efana nokuthiya umlinganiswa, kungenjalo ukucacisa igama lomlinganiswa, kuba ngcono xa elo gama lisetyenzisiweyo lingaguquguqulwa, ngakumbi xa sithetha ngolu ncwadi lwabantwana luxoxwa apha. Kaloku abantwana basafuna ukwazi banzi malunga nolwimi. Ngoko ke xa umguqulelimbhali esithi into ethile yile, aphinde athi yileya, kungakho ukubhideka okuthile. Kodwa oku akubhekisi ekusetyenzisweni kwezithethantonye kwiimeko ezifanelekileyo.

Kubonakala ngathi kukho ukungazinzi okuthile ekusetyenzisweni kwesigama kule ncwadi. Umguqulelimbhali uqale ngokusebenzisa u-'isiqhwayankathazo' xa eguqulela igama u-*'troublemaker'* ocacisa igama uRholihlahla. Kodwa kwiqweqwe langasemva liguqulelwe kwathiwa 'umqhwayi-nkathazo'. Izimaphambili ezisetyenziswe kula magama zezamahlelo ahlukeneyo (elesi-7 neloku-1). Igama elingaphakathi encwadini lifakwe kwihlelo lezinto. Kodwa elikwiqweqwe lwencwadi likwihlelo labantu. Eli gama lesibini lifakwe neqhagamshela elingekhoyo kweli lokuqala. Le nto yenza kube ngathi isirhalisi sencwadi sibhalwe ngomnye umntu ongenguye lo ubeguqulela ibali, yaye akayithathelanga ngqalelo indlela ebelisetyenziswe ngayo eli gama apha ngaphakathi encwadini.

4.4.9 Ibali le-19: *UMazanendaba*

UMazanendaba lelinye lamabali alishumi (10) akwincwadi ethi *Amabali ase-Afrika.* Le ncwadi ibonakala ibhalelwe abantwana abasele bethe dlundlu nanjengoko isenziwa ngamazwi amaninzi kunye nemifanekiso embalwa nemincinane noko. Eli bali limalunga noMazanendaba owayezama ukufumana iintsomi zokubalisela usapho lwakhe. Uhamba ezingela iintsomi, ebuzisa kuzo zonke izilwanyana adibana nazo endleleni, de aye

kudibana noNguza. UNguza umsa kwilizwe laphantsi kwamanzi, apho afike wamdibanisa nekumkani kunye nekumkanikazi yeli lizwe. Uyawafumana amabali ze angapheleli nje ekubaliseleni usapho lwakhe, koko abalisele isizwe sonke, kuquka nezo zilwanyana ebehamba ebuzisa kuzo.

Umguqulelimbhali ulibalisa ngendlela yesiXhosa eli bali, enonga ngesiXhosa soqobo nesinambithekayo. Usebenzisa izifanekisozwi esiXhoseni xa isiNgesi sizisebenzisa. Aphinde azongezelele esiXhoseni nalapho bezingekho esiNgesini. Loo nto uyenzela ukuqinisekisa ukuba ibali livakala lisebenzisa ulwimi olusulungekileyo loncwadi lwesiXhosa. Mve xa esithi:

> *'Tyumbu! Bloop bloop blooop!' all the way down to the bottom of the Ocean.*
> 'Dyumpu! Walakahla kahla kahla!' dzuu ukuya ezantsi enzonzobileni yoLwandlekazi.
> *[Bloop! Bloop! Bloop! Bloop! All the way to the bottom of the Ocean.]*

Umguqulelimbhali usebenzise ulwimi olunambithekayo noluvakala kamnandi esiXhoseni. Usebenzise izifanekisozwi ezifanelekileyo nezizoba umfanekisongqondweni ocacileyo wokwenzekayo kule meko. 'Amagama alolu hlobo, abonakalisa isenzeko, isandi, nemeko yento ethile' (Siwundla 2002: 52). Ubesenokuthi 'emazantsi' oLwandle. Kodwa ukhethe ukusebenzisa igama 'inzonzobila', wathi 'enzonzobileni yoLwandlekazi'. Uzisebenzise kangangoko izifanekisozwi ukunonga ulwimi lwesiXhosa nokulenza libe nomdla kumlesi walo eli bali. Usebenzisa izifanekisozwi ezifana no-thaa (2), thande (2), gqaa gqaa gqaa (3), yoyi (3), ngqee (3), dyumpu (4), thaa (6), ngco (6), hlasi (6), nca-a (6), ngqa (7). Ezi zifanekisozwi zincedisa ekuzobeni umfanekiso oqaqambileyo engqondweni yomntwana olesa okanye oleselwa eli bali.

Ngaphandle kwezi zifanekisozwi zixelwe apha ngentla, umguqulelimbhali usebenzise isigama sentsusa sesiXhosa nesilenza eli bali livakale njengebali elibhaliweyo,

elingaguqulelwanga. Usebenzise isigama esifana nesithi 'ugxom-gxom, olomeleleyo olwaluqingqa', 'loo nkitha' (2), 'ngezo ngxavula zamazinyo' (3), 'lamya uMazanendaba'(5). Esi sigama sisetyenziswa ngumguqulelimbhali asipheleli nje ekunikeni umdla kumlesi ongumntwana, koko sandisa nolwazi lwakhe malunga nesiXhosa. Umguqulelimbhali ukwasebenzise iindlela ezithile ukuguqulela ibali lakhe ukusuka esiNgesini ukuya esiXhoseni.

4.4.9.1 Ukuguqulela ngokusebenzisa indlela yokubhala yolwimi ekusiwa kulo

Ubaliso lwentsomi yinto eqhelekileyo kulwimi lwesiXhosa. Ngenxa yoko, kukho iimpawu esele zithathwa njengezisisiqhelo ekubalisweni kwentsomi. Uphindaphindo lolunye lwezo mpawu ziqaqambileyo zokubaliswa kwentsomi. Unobalisa uyakuthanda ukusebenzisa uphindaphindo njengesixhobo sokuqhuba ibali. Nanku umzekelo:

> *But presently she realised that something was missing in their lives.*
> Kodwa kwahamba kwahamba waqonda ukuba kwakukho nto ingathanga ncam ebomini babo.
> *[As the time went by, she realized that something was missing in their lives.]*

Kulo mzekelo ungentla, umguqulelimbhali usebenzise uphindaphindo oluqhuba intsomi yesiXhosa. Olu phindaphindo alukho esiNgesini. Uziqondile ukuba ubhala intsomi yesiXhosa, ngoko ke kufuneka ayibhale ngendlela elindelekileyo esiXhoseni. Umlesi wesiXhosa uyaziva ukuba ulesa intsomi xa edibana nesi sithako, kuba uphindaphindo yinto exhaphakileyo kubaliso lwentsomi. Nanku omnye umzekelo:

> *But no; they would yawn and yawn, till they fell asleep without even a dream.*
> Yeka ke, bazamle bazamle, de balale yoyi kungekho nkqu nephupha eli.
> *[Alas! They would yawn and yawn, until they fell asleep without even a dream.]*

Kulo mzekelo ungentla olu phindaphindo beluvele kwasesiNgesini waza umguqulelimbhali waluwezela esiXhoseni. Kodwa indlela olusetyenziswa ngayo ilwenza lufike luthi gingci esiXhoseni, umlesi wesiXhosa abe ngathi ulesa ibali lentsusa elingaguqulelwanga. Loo nto ilenza linike umdla eli bali kumlesi wolu lwimi.

4.4.9.2 Ukuguqulela ngokusebenzisa intetho ebonisa inkcubeko yolwimi ekusiwa kulo

Njengoko sele kucacisiwe apha ngasentla, uguqulelo olusetyenziswe kweli bali lusebenzisa ulwimi olulenza eli bali livakale njengelentsusa. Isigama esibonisa inkcubeko yesiXhosa naso siye songezelela kule ndlela yobaliso isetyenziswe ngumguqulelimbhali. Inkcubeko yolwimi ibonakaliswa ngezenzo ezenziwa ngabantu beso sizwe. Abantu abantetho isisiXhosa ngabantu ababephila ngokuzingela. Loo nto ibonakala kwintetho yaba bantu. Izinongo zesiXhosa zinesigama esibonisa le mbali yokuzingela. Nanku umzekelo:

> *With her heart full of hope, Mazanendaba <u>set off on her search</u>.*
> Yazala lithemba intliziyo kaMazanendaba, wenjenjeya <u>ukuphuma iphulo esiya kuzingela</u> iintsomi.
> *[Mazanendaba's heart was filled with hope, she <u>set off to hunt</u> for folk-stories.]*

Kulo mzekelo ungentla, umbhali wesiNgesi usebenzisa isigama esithi *'set off on her search'*, waza umguqulelimbhali wathi 'wenjenjeya ukuphuma iphulo esiya kuzingela'. Apha umguqulelimbhali usondeza umlesi wakhe kwinkcubeko yesiXhosa ngokuthi asebenzise isigama esimkhumbuza ngayo. Xa kuthethwa ngokuzingela, kuphunywa iphulo okanye ingqina. Ngoko ke umguqulelimbhali usebenzisa umfuziselo wokuzingela xa uMazanendaba ephuma ekhaya esiya kukhangela iintsomi aza kuzibalisela usatshana lwakhe.

4.4.9.3 Ukuguqulela ngebinzana elikumgangatho ofanayo

Umguqulelimbhali uyakwazi ukuthi xa egagene nebinzana elithile lolwimi lwentsusa angazami ukuguqulela elo binzana, koko akhangele ibinzana lolwimi ekusiwa kulo eliya kungena endaweni yelo lentsusa. Oku kuthi kwenziwe xa umguqulelimbhali ethe wahlangana nebinzana aqondayo ukuba alinakuguquleleka kakuhle xa eguqulele igama ngalinye kwelo binzana lolwimi lwentsusa (Baker 2018). Nomguqulelimbhali wethu ubonakala enze ngolo hlobo kulo mzekelo:

> *'You see, I need stories for my children. I have looked everywhere and Elephant said you are the only one who can help me. Please – even one story from you family would help, oh Wise Eagle,' she said.*
>
> 'Uyabona, ndifunela abantwana bam iintsomi. Kudala ndizula ndifuna iintsomi yaye uNdlovukazi uthe nguwe kuphela onokundinceda. Ndincede – nokuba nje inye intsomi kwezo zosapho lwakho, linganoncedo olukhulu kum, Mhlekaz'omhle Khozi,' wadomboza watsho uMazanendaba.
>
> *['You see, I need stories for my children. I have been going around looking for stories and Elephant told me you are the only one who can help me. Help me – even if it is only one story from your family, it would be of much help to me, Honourable Eagle.']*

Umbhali wesiNgesi uye wasebenzisa ibinzana-sibizo u-*'Wise Eagle'* obonisa intlonipho kulo mlinganiswa. Ndaweni yokuzama ukuguqulela igama u-*'wise'* njengoko esetyenziswa njengo-'lumkileyo' esiXhoseni, umguqulelimbhali ukhethe ukusebenzisa igama eliza kubonisa le ntlonipho ithwelwe leli gama kulwimi lwentsusa. Yiyo loo nto aguqulele ngokuthi, 'Mhlekaz' omhle uKhozi'. Ukusetyenziswa kwesi sigama kumenza lowo kubhekiswa kuye azive ewongekile yaye ehlonitshiwe. Ukusetyenziswa kwebinzana elifanelekileyo ndaweni kokuguqulela elo lesiNgesi kuyenza le ntetho yamkeleke njengesulungekileyo esiXhoseni.

4.4.9.4 Ukusetyenziswa kwesigama solunye ulwimi

Nangona umguqulelimbhali esebenzise ezi ndlela zicaciswe apha ngasentla, kodwa ubonakala esebenzise isigama sesiZulu kwiimeko ezithile ezifana nezi zilandelayo:

> Wayesithi ukuba ubone intaka waze wayithanda, ihlale ithe thaa engqondweni kuye aze ayixoze ngomthi ayibeke endlini, njalo bonke bakwazi ukuyibuka. Abone iBhadi okanye iQhudu lisela emthonjeni wamanzi, agoduke ehambela phezulu afike ekhaya alixoze ngelitye.
> Lwamjamela ngamehlo anolaka uMazanedaba …

Ngaphandle ko-'endlwini' obhalwe wangu-'endlini', ukusetyenziswa kwamagama u-'njalo', 'iQhudu', 'anolaka', kubonakala kubonisa ifuthe elithile lesiZulu. Igama u-'njalo' lisetyenziswe njengesihlanganisi, ndaweni yokuba sisihlomelo esiqhele ukusetyenziswa esiXhoseni. Kwakhona, 'iqhudu' liba liqhude esiXhoseni, hayi iqhudu. Okokugqibela, ngathi bekumele ukuba umguqulelimbhali usebenzise igama elithi 'anomsindo' endaweni yokuthi ‘anolaka.’ Umguqulelimbhali uphinda abonakale esebenzise isivumelanisi esingesiso kule ntetho ilandelayo:

> Ndincede – nokuba nje inye intsomi kwezo zosapho lwakho, linganoncedo olukhulu kum …

Apha kuthethwa ngentsomi. Ngoko ke kulindeleke ukuba ukuba kuthiwe 'intsomi i-…' Kodwa umguqulelimbhali uthi 'intsomi li-…' ngokwenjenjalo etshintsha isivumelanisi ngokunga ubhekisa kwigama elifana no-'ibali', lona kuthiwa 'ibali li-…'. Kubalulekile ke ngoko ukuba umguqulelimbhali aqiniseke ngokusebenzisa isivumelanisi esisiso nesifanelekileyo kule meko.

4.4.10 Ibali lama-20: *Ndicacisela intombi yam ngobuhlanga*

Le yincoko phakathi kukatata nentombi yakhe. Intombi ibuza uyise imibuzo ehlokoza iimpedulo ezicacisa banzi malunga nobuhlanga kunye nendlela obuthi benzeke ngayo phakathi kweentlanga. Kucaciswa ngobuhlanga ukuba buyintoni, ngubani onokuba nobuhlanga, busenzeka kubani. Kucaciswa indlela obuqapheleka ngayo ubuhlanga kwanonobangela wabo. Kukwanikwa neengcebiso malunga neendlela zokulwa ubuhlanga.

Le incwadi yahluke mpela kwiincwadi ebezikade ziphicothwa apha ngasentla, kuba yona yincwadi engelobali, koko eyingxoxo malunga nezinto eziyinyani ezidla umzi. Ibhalelwe abantwana abakubudala obususeka kwiminyaka esibhozo ukuya kwelishumi elinesine (8 – 14). Ayinamizobo, ngaphandle komfanekiso omnye wombhali nentombi yakhe, nokwafumaneka ngaphandle eqweqweni lwencwadi. Emva koko kuhamba kubakho amaqam entetho ecaleni kwentetho. Nakule ncwadi ukunonjolwa kwengxoxo kuqala phakathi, kwiphepha le-11. Apha ngezantsi kucaciswa iindlela athe wazisebenzisa umguqulelimbhali ukufezekisa loo msebenzi:

4.4.10.1 Ukuguqulela ngesaci esikhatshwa yingcaciso

Kukhe kwenzeke ukuba umguqulelimbhali adibane negama lolwimi lwentsusa aqondayo ukuba lingangavakali ncam xa eliguqulela elisa kolo lwimi kusiwa kulo. Kuloo meko uye asebenzise elo gama okanye ibinzana aze alicacise ukuba lithetha ukuthini. Kaloku ibinzana lingayintetho nje yesiqhelo, okanye libe sisaci. Isaci ke sisagwelo sokuthetha esintsingiselo ithi ukuze icace isetyenziswe kwintetho. 'libinzana lentetho elintsingiselo ikwekwayo' (Pahl 1983: 243). Umguqulelimbhali usebenzise isaci kulo mzekelo ungezantsi:

Deep down, they know that foreigners have nothing to do with it, but they need an outlet for their anger. In this case, the foreigner serves as a scapegoat.

Ngaphakathi bayazi ukuba abantu basemzini abananto yakwenza nesimo abakuso, kodwa bafuna into abaza kukhuphela kuyo umsindo wabo. Kule imeko, umntu wasemzini yintlambo yokufela amahashe, zonke izono zabanye zixhonywa kuye.

[Deep down they know that foreigners have nothing to do with their situation, but they need something to vent their anger on. In this case, a foreigner is a scapegoat, he/she is crucified for other people's sins.]

Umguqulelimbhali udibana negama lesiNgesi elithi *'scapegoat'*, aze eze nesaci esiliguqulelayo esithi 'ukuba yintlambo yokufela amahashe'. Uthi ngoku sele esibekile esi saci abone ngathi akwanelanga, kusafuneka acacise nangakumbi. Wongezelela amazwi akhaphayo athi, 'zonke izono zabanye zixhonywa kuye.' Kubonakala ngathi umguqulelimbhali uye wazikhumbula ukuba uguqulela umsebenzi oza kuleswa ngabantwana, abasenokungakwazi ukuba kuthetha ukuthini ukuba yintlambo yokufela amahashe. Waqonda ukuba makandise ulwazi lwalo mlesi wesiXhosa ukuze ayiqonde ncam intsingiselo yesi saci ngokwalo mxholo sisetyenziswe kuwo.

4.4.10.2 Ukuguqulela ngokufakela ingcaciso yolwimi ekusiwa kulo endaweni yaleyo yolwentsusa

Kuyenzeka ukuba ingcaciso enikwa kulwimi lwentsusa ingabi nantsingiselo icacileyo kulwimi ekusiwa kulo, aqhubeke umbhali ecacisa into ebisele ibekwe ngenye indlela kulwimi ekusiwa kulo. Kule meko, umguqulelimbhali uyakwazi ukuqhubeka naye ecacisa ngokwale ndlela ebesele eqale wacacisa ngayo, angalandeli ingcaciso yolwimi lwentsusa. Ukuba umguqulelimbhali ubeguqulele igama okanye ibinzana ngesaci solwimi ekusiwa kulo, ze umbhali aqhubeke nokucacisa elo binzana; nomguqulelimbhali uyaqhubeka ecacisa elandela lo mrhiba wesaci ubesele ewuqalile. Nanku umzekelo:

What is a scapegoat? *Long ago, the Israelites picked a goat to which they symbolically attributed all their sins and impurities, and left that goat in the desert. If you want to blame your own mistakes on someone else, we say you are choosing a scapegoat*.

Yintoni intlambo yokufela amahashe? Yindawo apho zonke izibi zendawo zilahlwa kuyo. Ukuba uthi utyhole omnye umntu ngeziphoso zakho, kuthiwa loo mntu umenza intlambo yokufela amahashe.

[What is a scapegoat? *It is a place where the entire place's dirt is dumped. If you blame someone else for your sins, it is said that you are making that person a scapegoat.]*

Umguqulelimbhali akaphelelanga nje ekuguquleleni ngokusebenzisa esi saci siku-4.2.10.1 apha ngasentla, koko uthe umbhali esakuqhubeka ecacisa eli gama beliguqulelwe ngesaci, nomguqulelimbhali waqhubeka nokucacisa isaci sakhe, engalandeli ingcaciso yombhali wolwimi lwentsusa. Le ndlela enze ngayo ayiwulahli umxholo wentetho, koko ibeka phambili umlesi wolwimi ekusiwa kulo. Ibingayi kufaneleka le nguqulelo ukuba ebeye waguqulela le ngcaciso inikwa ngumbhali kulwimi lwentsusa kuba ubeya kuba uphumile emxholweni. Le ndlela enze ngayo yile ikhankaselwa yithiyori yeSikoposi kuba ubonakala ecinga ngomlesi wolwimi ekusiwa kulo kule nguqulelo yakhe. Uthatha ulwimi lwentsusa njengolunika nje ulwazi (Reiss noVermeer 2013: 94ft becatshulwa nguMunday 2016), ze loo nto yenza ulwazi alubeke kulwimi ekusiwa kulo ngendlela elandela intetho yolu lwimi neya kuthi iqheleke ezindlebeni zabalesi bolu lwimi.

4.4.10.3 Ukugcina igama lolwimi lwentsusa

Umguqulelimbhali unoxanduva olukhulu lokudlulisela umyalezo wolwimi lwentsusa ewusa kolunye ulwimi. Maxa wambi ezi lwimi zimbini zahlukile ngokwendlela yokubhala nokuthetha, ngokunjalo nesigama. Umguqulelimbhali ukhe akhinkxeke akuhlangana negama elithile alibona ngathi xa eliguqulela uya kuyethisa amandla intsingiselo yalo.

Wambi amagama olwimi lwentsusa abonakala ngathi anamagama ahambelana nawo kulwimi ekusiwa kuwo. Kodwa xa ubani eqwalaselisisa iimpawu zentsingiselo yawo, abone ukuba kungcono aligcine elo gama linjengoko linjalo kulwimi lwentsusa. Le yindlela evumelekileyo neyamkelwayo ziingcali zoguqulelo. Xa umguqulelimbhali ebona ngathi ulwimi ekusiwa kulo alunalo igama elihambelana nelo limxakileyo, uyakwazi ukuligcina lilelo gama lolwimi lwentsusa (Baker 2018). Nanku umzekelo:

> *When you force a community – whether it's an ethnic community or a religious one – to live apart from the rest of the population, you create what is called a ghetto.*
> Xa unyanzelisa uluntu oluthile ngokohlanga lwalo okanye ngokwendlela olunqula ngayo – ukuba luhlalele kude nabanye abemi, ngokwenza njalo udala *ighetto*.
> *[If you force a certain community, according to its race or religion – to live apart from the rest of the population, by so doing you create a ghetto.]*

Kwimbalo yesiNgesi kubolekwe igama lesiTaliyana, u-'*ghetto'.* Ukumguqulelimbhali ulishiye likwisiTaliyana eli gama, kunjalo nje akazama nokulilungiselela ukuba libhalwe ngendlela yesiXhosa. Kubonakala ngathi uthe xa ecinga ngemeko yaseMzantsi Afrika, ecinga ukuba angafaka liphi igama endaweni yalo, alabikho. Waqonda ukuba makalishiye linjalo. Ukuba ubethe 'ilokishi', ubeya kuba uyambhidisa umlesi wakhe kuba ngoku iilokishi sele zinengxubevange yabantu. Zingade zibe ekusekweni kwazo injongo yayifana nale icaciswa kule ngcaciso yale '*ghetto*', kodwa imeko yangoku ayisawuniki loo mfanekiso. Ngoko ke umguqulelimbhali uqonde ukuba makaliyeke angaliguquleli eli gama. Enye into, abantwana abaminyaka isi-8 ukuya kweli-14, elibhalwelwe bona eli bali, bathathwa ngokuba noko sele beliqonda ilizwe. Nomabonakude uyayidlala indima yokubabonisa ilizwe. Xa into icacisiwe, banokukwazi noko ukuzakhela umfanekisongqondweni wayo. Oku kungaguqulelwa kweli gama lingu-'*ghetto'* kuphinda kuxhaswe nangumbhali wencwadi yentsusa xa ecacisa ukuba eli ligama lesiqithi, athi:

"Ghetto" is actually the name of a little island near Venice, in Italy. In 1516, the Jews of Venice were sent to this island, in order to isolate them from other communities. A ghetto is, therefore, a type of a prison. In any case, it's discrimination.

Okuyinyani iGhetto ligama lesiqithana esincinci esikufutshane nedolophu iVenice, e-Itali. Ngo-1516, amaJuda aseVenice aye asiwa kwesi siqithi, ukuze bakhetheke kolunye uluntu. Ighetto ndingathi luhlobo oluthile lwentolongo. Phofu ke, okwenene, lucalu-calulo.

[Ghetto is actually a name of a small island near the town, Venice, in Italy. In 1516, Jewes of Venice were taken to this island, so that they can be isolated from other communities. I would say, a ghetto is a kind of a prison. In fact, it is essentially discrimination.]

Le ngcaciso ingentla yeli gama itsho imthethelele nyhani umguqulelimbhali, atsho abonakale njengomntu oqale wayilesa le ncwadi phambi kokuba ayiguqulele; kungenjalo uye wayihlela emva kokuba eyiguqulele. Njengoko sekucacisiwe apha ngasentla, ukungaguqulelwa kwegama lendawo kuthethelelwa ziingcali ezithile njengendlela efanelekileyo kuguqulelo, ngakumbi xa kungazi kuwulahla umxholo wentetho leyo. Igama liyakwazi ukukhutshelelwa kulwimi ekusiwa kulo linjengoko belinjalo kulwimi lwentsusa, lingakhange lenziwe tshintsho, nangona kusenokwenzeka ukuba libizwe ngenye indlela kolu lwimi kusiwa kulo ngenxa yokungafani kweendlela zokubiza izinto (Fernandes 2006). Oku kubonisa ukuba ukuguqulelwa kwegama elithiyiweyo kuxhomekeka kwindima eliyidlalayo igama elo kuloo mbalo lisetyenziswe kuyo. Ukuba ubukho balo abuzi kuphazamisana nomxholo webali, umguqulelimbhali uyavumeleka ukuba alishiye linjengoko belinjalo kulwimi lwentsusa.

4.4.10.4 Ukuguqulela ngokushiyelela igama elibalulekileyo

Ukuguqulela ngokushiyelela sele kucaciswe njengendlela elungileyo yokulungiselela ukuba intetho yolwimi ekusiwa kulo ifaneleke ncam kolu lwimi. Olu shiyelelo luthi lufaneleke xa lungayiphumpi intsingiselo yomyalezo wolwimi lwentsusa. Kodwa xa luyiphungula intsingiselo, olo shiyelelo luthathwa njengolungalunganga. Xa ukushiyelelwa kwegama okanye ibinzana elithile kuthi kudale ingxaki kumyalezo odluliswa kulwimi ekusiwa kulo, olo luthathwa ngokuba sele ilushiyelelo oluchaphazela umyalezo odluliswayo. Kulo mzekelo ulandelayo umguqulelimbhali ubonakala enegama elibalulekileyo athe walishiyelela:

> *For instance, in the previous century, from 1915 on, the Armenians, who lived in the eastern provinces of Anatolia, were massacred by the Turks.*
>
> Umzekelo, kule nkulungwane, ukususela ngo-1915, ii-Armenians, ezazihlala kumaphondo asempuma e-Anatolia, zaye zatshatyalaliswa ngamaTurk.
>
> *[For instance, in this century, from 1915, Armenians, who lived in the eastern provinces of Anatolia, were massacred by the Turks.]*

Kulo mzekelo ungentla, umbhali wesiNgesi uthetha ngenkulungwane edlulileyo, oko kukuthi inkulungwane yamashumi amabini. Kodwa umguqulelimbhali yena uthetha ngale nkulungwane yamashumi amabini ananye (le ipapashwe ngayo incwadi le). Umntwana ofunda izifundo ezichaphazela amaxesha, nokuba zezeMbali, uya kufumana impendulo engeyiyo apha. Lo mntwana uza kulesa le ncwadi ngumntwana osele efunda (ngokwale minyaka ibhalelwe yona), ngoko ke sele ekwibakala lokufunda izifundo ezixela amaxesha achaphazela ingqokelela yeminyaka kwanokuba inkulungwane ibalwa njani. Ngoku xa eza kuthi xa esesikolweni kuthiwe inkulungwane ibizwa ngekhulu leminyaka ezayo (okanye inani elilandela elo waka leminyaka kuthethwa ngayo), ibe yona le ncwadi azilesela yona isithi le nkulungwane kupapashwe ngayo incwadi le (yowama-2005), yinkulungwane yeminyaka yoo-1900, loo nto iza kumbhidisa umlesi ekuqondeni kwakhe ukubalwa

kweminyaka. Ukushiyelelwa kwegama u-'idlulileyo' kuko okwenze wonke lo mbhodamo. Ngathi le ntetho ibiya kuvakala ngcono ukuba ibibekwe ngolu hlobo: 'Umzekelo, kule nkulungwane idluleyo, ukususela ngo-1915 …' Ngale ndlela umguqulelimbhali ubeya kuba uwudlulise ngokupheleleyo nangokucacileyo umyalezo wolwimi lwesiNgesi.

Le ncwadi ileseka ngokulula nangokucacileyo. Umguqulelimbhali uzame kangangoko ukuyigcina ileseka kamnandi kulwimi lwesiXhosa. Noko kunjalo, zikhona iimpazamo zobhalo ezihamba zifumaneka apha naphaya, ezifana nopelo olungelulo ('lo nto' (30), endaweni ka-'loo nto'), ukusetyenziswa kwamagama esiZulu ('njengesimo' (24), 'isimo' (26), 'kwesi simo' (31) endaweni ka-'njengemeko,' 'imeko,' 'kule meko'; 'isimo' (42) endaweni ka-'isimilo'). Kude kubekho nempazamo yobhalo ebangela ukugqwetheka komyalezo xa kusithiwa, 'No one *culture* is better than any other' (39), mazwi lawo aguqulelwe kwathiwa, 'Akukho silo nesithethe singcono kunesinye' (44). Kubonakala ngathi umguqulelimbhali ubezama ukuguqulela u-*'culture'* njenge-'siko nesithethe' suka wabhuda, wabhala u/l/ endaweni ka/k/; kwavela gama limbi elinentsingiselo eyenye esiXhoseni.

4.5 Isiphelo

Le ngxoxo ingasentla ibonisa ukuba abaguqulelibabhali basebenzise iindlela ezahlukeneyo zokuguqulela amabali esiNgesi asiwe esiXhoseni. Zimbi iindlela zibonwa ngumphandi njengeziyimpumelelo, ngelixa ezinye umphandi ezibona njengezingafanelekanga ncam kolu guqulelo loncwadi lwabantwana. Xa kukonke nje, uguqulelo lwala mabali akhethiweyo lungathathwa njengolube yimpumelelo, nangona zikhona iimeko ezithile ezibonakala zitenxile apha naphaya. Iindlela ezithe zaqaqamba zezo zibonisa ukuguqulela ngokulungiselela okubandakanya ukongezelela nokushiyelela ulwazi oluthile. Olu lwazi alongezi yaye lungacuthi nto kumyalezo wolwimi lwentsusa, koko lubonakala lusenzelwa ukuba intetho leyo ivakale kamnandi kulwimi ekusiwa kulo. Kanti ke zikwakho neendlela zoguqulelo ezifumaniseke zingancedisani nokudluliswa komyalezo wolwimi lwentsusa.

Ezinye zazo zide zibonakale ngathi zisenokuba ziimpazamo eziphoswe ngumlungisi-mpazamo webali lolwimi ekusiwa kulo, isiXhosa. Kwezi ndlela kungabalulwa ukusetyenziswa kwezihlanganisi ezibini kwisivakalisi esinye; ukongezelela ulwazi olungadingekiyo, ukusebenzisa igama elingelilo nokusebenzisa isikhuzo sesiNgesi.

Njengoko bekutshiwo ku-4.2, ukuphumelela nokungaphumeleli kweendlela zoguqulelo ezisetyenziswe ngumguqulelimbhali ngamnye kula mabali angentla kujongwe ngokweliso lomphandi olandela ithiyori yeSikoposi. Loo nto ayithethi ukuba ezi ndlela zilungile okanye azilunganga nakwenye ithiyori. Umphandi uyayiqonda eyamkela into yokuba omnye umphandi ojonga ezi nguqulelo elandela enye ithiyori angeza nolunye uluvo olukhabanayo nolu lwakhe.

ISAHLUKO SESI-5

5. IINDLELA ZOKUGUQULELA UNCWADI LWABANTWANA EZIFUMANEKILEYO

5.1 Intshayelelo

Kwesi sahluko kuxoxwa malunga neendlela zokuguqulela ezithe zaqaqamba kula mabali aphicothwe kwesi sahluko sesine sidlulileyo. Kujongwa ukuphumelela kwabaguquleli ekudluliseni umyalezo ngenxa yokusetyenziswa kwezi ndlela. Ezi ndlela zijongwa ngokubhekiselele ekufezekisweni kwethiyori yeSikoposi. Umphandi uyaqonda ukuba ezi ayizondlela zintsha. Zikhona iindlela zoguqulelo ezicetyiswa ziingcali zoguqulelo. Xa kuthethwa ngoguqulelo lwentetho gabalala, uNewmark (1988) noBaker (2018, 2011, 1992) zezinye zeengcali ezothulelwa umnqwazi njengeziza neengcebiso eziphathekayo malunga nokuguqulela. Amacebo ezi ngcali adume ngokuncedisana nabaguquleli abajamelene nengxaki yokungahambelani okudla ngokubangelwa kukwahluka kwemvelaphi nenkcubeko yeelwimi. Kanti naxa kuthethwa ngoncwadi lwabantwana zikhona iingcali, ezifana noKlingberg (2008) noPuurtinen (1998), ezicebisa malunga neendlela ezifanelekileyo zokuguqulelela abantwana ukuze ibali elo lihlale linika umdla. Umphandi akazijongeli phantsi ezi ndlela zezi ngcali, koko ngokwenza olu phando uphosa ilitye esivivaneni seendlela zokuguqulela uncwadi lwabantwana.

Uguqulelo loncwadi lwabantwana asiyondlwan' iyanetha. Lufuna ingcali yomguqulelimbhali okwanabo nobuchule bokubhala. Lufuna umguqulelimbhali okwaziyo okanye onamanakanibe malunga nokubhalwa koncwadi kwabantwana ukuze akwazi ukufezekisa ezinye zeenjongo eziphangaleleyo zolu ncwadi. Kaloku uncwadi lwabantwana lunendima enkulu oluyidlalayo ekwakheni nasekubumbeni umntwana. Luthi lwakuguqulelwa lube ntlangothi-mbini: lumakhe umntwana ngokolwazi lwakhe lolwimi; luphinde lumkhulise ngokumfundisa okuthile okudluliswa ngumyalezo webali. Ukuze ivakale le mfundiso kufuneka iguqulelwe ngendlela eyenza kube lula ukulilesa ibali yaye

ingabi nazimpazamo zolwimi ziya kuthi zimphazamise umntwana ekolonwabeleni nasekulileseni ngokutyibilika ibali. Olu luvo lungacaciswa ngolu hlobo:

> Omnye wemisebenzi ephambili yoncwadi lwabantwana kukusetyenziswa kwalo njengesixhobo sokufundisa abantwana. Kwelinye icala, kufuneka iincwadi zabantwana zibhalwe kakuhle ukuze baziqonde lula. Noko kunjalo, kunokubakho ungquzulwano malunga neyona nto ilindelekileyo kwincwadi leyo, ngoko ke kufuneke ukuba umbhali ajonge ukuba ufuna incwadi leyo ibe namagama anzima na ukuze atyebise ulwazi lolwimi lomntwana, okanye asebenzise ulwimi olulula, ukwenzela ukuba umntwana ayilese ngokuyiqonda incwadi leyo. (Puurtinen 2000: 109 ecatshulwa nguKäcklund 2016: 8)

Olu luvo lukaPuurtinen lumalunga nendlela yokubhala uncwadi lwabantwana lufika lufaneleke ncam nakuguqulelo lolu ncwadi. Umguqulelimbhali kufuneka azikhethele (encediswa ngumqulunqi wesenzo eso soguqulelo) ukuba ufuna ibali elileseka lula kubantwana bolwimi ekusiwa kulo na okanye ufuna nje ukubafundisa ibali esebenzisa isigama esiqatha esiza kukhulisa ulwimi lwabo. Zombini ezi ndlela ziyangena kule thiyori yeSikoposi kuba nokuba kusetyenziswe isigama esinzima na okanye esilula, okubalulekileyo kukuba eso sigama sisetyenziswayo sihambelane nentlalo yabantu abathetha olo lwimi kusiwa kulo. Kufuneka uguqulelo lwenziwe ngendlela eya kuwudlulisela ngcono umyalezo kulwimi ekusiwa kulo.

Iindlela zokuguqulela zixhomekeke kwintetho leyo iguqulelwayo. Zenzelwa ukuqinisekisa ukuba intetho idlulisa umyalezo opheleleyo wentetho yolwimi lwentsusa (Fadaee 2011) yaye umyalezo lowo uvakala kamnandi kulwimi ekusiwa kulo. Oku kuthetha ukuba ezi ndlela zisetyenziswa ngokweemeko. Akunakugqitywa kuthiwe indlela ethile ifaneleka kwiimeko zonke. Ngokubhekiselele kuncwadi, uKruger noWallmach (2004: 98, ngokucatshulwa nguMoropa noNokele 2008: 72) bathi ‘Abaguqulelibabhali beencwadi banyanzelekile ukuba badlulise imvakalelo kwakunye nomxholo waloo mbalo

bayiguqulelayo. Ngamanye amazwi, isisinyanzelo kubo into yokuba bangezi nendlela yabo yokubhala, bangaliphuculi ibali elo, koko kufuneka baliguqulele ngokupheleleyo, bedlulisa amazwi ombhali njengoko ekuloo mbalo yobugcisa iguqulelwayo.' Oku kuthetha ukuba ayingomsebenzi womguqulelimbhali ukuphucula ibali ebelibhalwe ngendlela efihlis' amehlo kulwimi lwentsusa, koko umsebenzi wakhe kukudlulisela umyalezo walo kulwimi ekusiwa kulo ngendlela eyamkelekileyo nenika umdla kumlesi walo.

Ithiyori yeSikoposi ikhankasela ukuba imbalo mayiguqulelwe ngendlela edlulisa iimvakalelo ezizizo kulwimi ekusiwa kulo yaye isebenzise nolwimi oluvakala lusulungekile kulwimi ekusiwa kulo. Umba wokudluliswa kwemvakalelo yolwimi lwentsusa, uthanda ukuzikhwinisa iingcali ezifana noNewmark eziyibona 'njengephupha' into yokudluliswa kwemvakalelo yolwimi lwentsusa isiwe kulwimi ekusiwa kulo (Munday 2016). Le ngcali ithi imvakalelo ayiyonto inokulinganiswa ze idluliselwe kolunye ulwimi. Njengoko kucacisiwe kwisahluko sokuqala, lo mba wokudluliswa kwemvakalelo akufunekanga ujongwe calanye. Kufuneka kujongwe ukuba xa ibali lisonwabisa kulwimi lwentsusa, kufuneka liguqulelwe ngendlela eya kulenza lenze loo nto nakulwimi ekusiwa kulo. Ngokunjalo naxa libuhlungu, kufuneka libe buhlungu kuzo zombini ezi lwimi. Umguqulelimbhali unoxanduva lokujongisisa ulwimi olusetyenziswa ngumbhali ukuze aqinisekise ukuba udlulisa umyalezo ngendlela eyiyo neyamkelekileyo. Iithiyori ezijongana nokudlulisa umyalezo ngendlela evakala isulungekile kulwimi ekusiwa kulo (iithiyori ezi-functional) ziyangqinelana ukuba kufuneka umguqulelimbhali adlulise umyalezo onentsingiselo evakalayo kumlesi wolwimi ekusiwa kulo, yaye ukuze yenzeke le nto kufuneka ayithathele ingqalelo inkcubeko kunye neendlela zokuthetha zolo lwimi. Kodwa ezi thiyori azivumelani kwinto yonke.

Njengoko sele kukhe kwacaciswa apha ngasentla, eyona nto yahlula ithiyori yeSikoposi kwiFunctional Equivalence kukuba le thiyori yeSikoposi ayiwuthatheli ngqalelo kangako umba wohambelwano phakathi kwezi lwimi zimbini zibandakanyeka kuguqulelo. Ithiyori yeSikoposi ithi akubalulekanga kakhulu ukuba intetho eguqulelweyo ihambelane naleyo

yentsusa, ukuba nje udluliseke ngokukuko umyalezo ongundoqo. Xa kuqwalaselisiswa uguqulelo lwangaphakathi lwentetho kuyabonakala ukuba kubalulekile oku kudluliswa komyalezo ngendlela efanelekileyo kulwimi ekusiwa kulo, kungajongwa nje ukuhambelana kwesivakalisi ngasinye kwintetho. Yiyo loo nto athi uXiaoyan (2012: 2192):

> Undindano lwangaphakathi lwembalo lucacisa ukuba inguqulelo mayamkeleke kuba ihambelana nemeko yomlesi, oko kukuthi kufuneka umlesi wolwimi ekusiwa kulo akwazi ukuyiqonda njengendindeneyo ngokweendlela zonxibelelwano nenkcubeko yakhe. Kwakhona, kufuneka siqaphele ukuba njengokuba imbalo yolwimi ekusiwa kulo iveliswa ngokwembalo yolwimi lwentsusa nje, kunyanzelekile ukuba lube khona uzalwano oluthile phakathi kwenguqulelo nembalo yentsusa. Obu budlelwane bubizwa ngokuba 'bubudlelwane phakathi kwezi mbalo zimbini'.

Kula mazwi angasentla, uXiaoyan ugxininisa 'ubudlelwane' hayi 'uhambelwano' phakathi kwezi lwimi zimbini. Oku kubonisa ukuba akunyanzelekanga ukuba kujongwe ukuhambelana kwesivakalisi ngasinye esiguqulelwe sasiwa kulwimi ekusiwa kulo, koko kufuneka ithi xa ileswa inguqulelo le ivakale njengethetha le nto ibhalwe kulwimi lwentsusa, kodwa ibe iyithetha ngolwimi ekusiwa kulo. Umguqulelimbhali unoxanduva olukhulu ke lokuqinisekisa ukuba oku kuyenzeka, ukuze inguqulelo ibe inokuthathwa njengephumeleleyo ngokwethiyori yeSikoposi.

Nanjengoko olu phando beluphicotha amabali angamashumi amabini (20), la mabali aguqulelweyo athe abonakala eneendlela ezithile zoguqulelo ezithe zaqaqamba njengezifanelekileyo ngokwale thiyori yeSikoposi. Ezo ndlela zibonakala ngathi ziindlela ezifanelekileyo nezinokucetyiswa nakwabanye abaguquleli ukuba bazisebenzise xa bejongene neemeko ezithile kwiinguqulelo zabo, ngakumbi xa injongo ikukudlulisa umyalezo ekufuneka uvakale kamnandi kulwimi ekusiwa kulo. Ezi ndlela ziqaqambileyo

zibonakala zihambisana nethiyori yeSikoposi ekhankasela ukuqinisekisa ngenguqulelo evakala isulungekile yaye yamkelekile kulwimi ekusiwa kulo.

5.2 Iindlela eziqaqambileyo kuguqulelo oluya esiXhoseni

Iindlela ezithile kwezo zifunyaniswe kumabali abehlalutywa kwisahluko sesine zibonakala njengezenza ukuba inguqulelo ivakale iyeyoqobo kolu lwimi kuba ilandela imigaqo yokubhalwa kwalo ikwalandela nenkcubeko yolu lwimi. Ezi ndlela zilandelayo zithe zaqaqamba njengezifanelekileyo kulo msebenzi. Kule ngxoxo ezi ndlela azilandelelaniswanga ngokokubaluleka kwazo, zibekwe nje ngokungahlelwanga. Okuqaphelekayo kukuba zonke ezi ndlela zichongiweyo zisetyenziswelwe ukwenza imbalo ifaneleke kulwimi ekusiwa kulo. Abaguqulelibabhali babonakala besebenzise ulungiselelo, ngokohlobo loshiyo, ulongezelelo oluquka nokongezelela imiba yenkcubeko yolwimi ekusiwa kulo, nokwenza intetho ifaneleke kulwimi ekusiwa kulo. Kukwaguqulelwe ngokunongwa kolwimi obelunganongwanga kulwimi lwentsusa. Xa kufikwa ekuguqulelweni kwamagama ezinto neendawo, kubonakala kuguqulelwe nangokugcina igama lentsusa likhatshwe yingcaciso. Zonke ezi ndlela zenzelwa ukuba ibali okanye imbalo le ifaneleke kulwimi ekusiwa kulo, olusisiXhosa ke kule meko.

5.2.1 Ukulenza ibali lifaneleke esiXhoseni

Kolu phando kufumaniseke ukuba abaguqulelibabhali basebenzise ulungiselelo ukwenza ukuba inguqulelo idlulise umyalezo onguwo kulwimi ekusiwa kulo. Olu lungiselelo lubonakala xa kujongwa isakhiwo sangaphakathi senguqulelo. Yaye eyona njongo yolu lungiselelo ibonakala ngathi kukuqinisekisa ukuba inguqulelo ileseka okwembalo yoqobo kulwimi ekusiwa kulo. Iingcali zoguqulelo zithi abaguquleli boncwadi lwabantwana bavumelekile ukuba babe notshintsho oluthile abalwenzayo kwibali lolwimi lwentsusa, ukwenzela ukuba ibali lifaneleke kolu lwimi kusiwa kulo (Klingberg 2008). Olu tshintsho lusenokuba mayana okanye lugqame. Uthi uKlingberg (2008: 14-15):

> Ingxaki kuguqulelo lweencwadi zabantwana isekubeni kubakho imiba ethile yenkcubeko umlesi wolwimi ekusiwa kuyo angenakuyazi ngale ndlela yaziwa ngayo ngumlesi wolwimi lwentsusa. Ukuba le miba yenkcubeko ishiywa injalo …, kuya kuba nzima ukuba ayiqonde loo ncwadi umlesi wolwimi ekusiwa kulo. Ngoko ke kufuneka umguqulelimbhali enze utshintsho olumandla ukuze imbalo yakhe ileseke lula kumlesi wolwimi ekusiwa kulo.

Umguqulelimbhali usenokulenza ibali lifaneleke kulwimi ekusiwa kulo ngokongezelela, ashiyelele okanye ashenxise ulwazi oluthile kwindawo obelukuyo, aye kulubeka kwenye, kungenjalo alushiyelele angalufaki. Konke oku kwenzelwa ukuba umlesi wolwimi ekusiwa kulo azive elesa ibali loqobo elibhalwe ngolwimi olusulungekileyo kulwimi lwakhe.

Injongo yokubhalwa koncwadi lwabantwana ayipheleli nje ekudluliseni umyalezo wemfundiso (Gxekwa noSatyo 2017), koko lukwabhalelwa ukonwabisa lukhulise nendlela abalusebenzisa ngayo ulwimi abantwana (Käcklund 2016). Yiyo loo nto kufuneka umguqulelimbhali aqiniseke ukuba uncwadi lwabantwana ulubhala ngendlela enika umdla kumlesi ongumntwana, izifezekisa phantse zonke iinjongo zoncwadi lwabantwana. Ukuze linike umdla ibali labantwana, kufuneka libhalwe ngendlela esebenzisa ulwimi olufikelelekayo ebantwaneni, ibe lulwimi olucace gca, olungenamyalezo ufihlakeleyo yaye luhambelane neemeko zabantwana abo lubhalelwa bona (Chunhua 2014). Oku kuthetha ukuba umguqulelimbhali unakho ukutshintsha umba othile awubona ungazi kuqondeka lula kubantwana bolwimi aguqulela esisa kulo, afakele lowo baza kuwuqonda lula ngokweemeko zabo zokuphila.

Zininzi iindlela ezithi zisetyenziswa ngumguqulelimbhali ukwenza inguqulelo yakhe ifaneleke kolu lwimi isiwa kulo, isiXhosa ke kule meko yolu phando. Olu phando lufumanise kunokusetyenziswa ezi ndlela zilandelayo ukwenza ibali lifaneleke kulwimi ekusiwa kulo:

5.2.1.1 Ukuguqulela ngokulungiselela inkcubeko yolwimi ekusiwa kulo

Uguqulelo ngalunye lunabalesi olujongiswe kubo. Aba balesi idla ngokuba ngabantu abankcubeko yabo yahlukileyo kuleyo yabo bolwimi lwentsusa. Ithiyori yeSikoposi iyakugxininisa ukubaluleka kokuthathelwa ingqalelo komba wenkcubeko kuguqulelo. Kaloku inkcubeko sisiseko solwimi yaye ulwimi ludluliswa ngenkcubeko. 'Inguqulelo efezekisa iimfuno zabo ijoliswe kubo, ngokwenjongo enikiweyo kunye nenkcubeko yabo, idla ngokuba yinguqulelo ebasebenzela kakuhle ekudluliseleni olo lwazi balufundayo bekwaludinga' (Motsei 2013: 617). Njengoko uMotsei ecacisa, kubalulekile ukuba inguqulelo iyithathele ingqalelo inkcubeko yolwimi ekusiwa kulo. Xa oko kuthe kwenzeka, itsho inguqulelo leyo ivakale njengeyamkelekileyo kolu lwimi kusiwa kulo. Intetho evakala isulungekile kulwimi ekusiwa kulo itsho yenze umlesi angakhinkxeki xa elesa ibali eliguqulelwe kulandelwa ithiyori yeSikoposi. Nanku umzekelo:

> *But at last he knew that he was going to die.*
> Ekugqibeleni ke kodwa wayesazi ukuba <u>uya kulishiya eli</u>, afe.
> *[But at last he knew that he <u>will leave this world</u>, and die.]*

Njengoko bekukhe kwacaciswa kwisahluko esidlulileyo, ukufa yinto ehlonitshiweyo ngokwenkcubeko yesiXhosa. Kangangokuba nokuba umntu ubesisikrelemnqa kangakanani, uthi akufa kuthethwe okumnandi kuphela ngaye. Xa kuthethwa malunga nokufa komntu kuye kusetyenziswe izihlonipho, ukwenzela ukuba kuvakale kungothusi kakhulu kulowo kubhekiswa kuye. Nakulo mzekelo ungentla, umguqulelimbhali wongezelele amazwi athi 'uya kulishiya eli', phambi kokuba athi 'afe'. Umguqulelimbhali ubeka ukufa ngendlela endilisekileyo esiXhoseni ukuze umlesi aqonde ukuba xa kuthethwa ngokufa akuthethwa nje nakanjani, koko kuyahlonitshwa. Le ntlonipho yokufa ibangelwa yinkolelo yesiNtu yokuba ubomi busaqhubeka nangaphaya kwengcwaba. Indlela okuthathwa ngayo ukufa ngokwesiNtu yahlukile kuleyo yesiNgesi.

> NgokwesiNtu ukufa kukuqhubeka kobomi yaye akukwazi kwahlulwa kwiindlela zokuphila ezibonwayo nezingabonwayo. Abantu abayeki ukuphila kuba umoya wahlukene nenyama; ndaweni yoko, bayajika baphile ngokwakwamoya babe zizinyanya (Mbiti, 1990, Ramose, 2002a & Bujo, 1998). Kuluntu lwemveli lwaseAfrika, ukufa lelinye nje inqanaba lobomi nelingenakwahlulwa kwezinye iinkqubo namanqanaba okukhula obomi. KumaAfrika emveli, ukufa kukuguqukela 'ekukhuleni' ukuya kwelinye inqanaba lokuphila. (Baloyi noMokobe-Rabothata 2014: 236)

Ngokwale ndlela bacacisa ngayo uBaloyi noMokobe-Rabothata apha ngentla, ukufa isekukuqhubeka kobomi. Ngoko ke intlonipho ebhekiselelwa ekufeni ibonisa ukuhlonipheka kobomi bangaphaya kwengcwaba. Kanti noBongela (1991: 13) ubonakala elungqina olu luvo xa esithi:

> Apha kwaXhosa bekukholelwa kakhulu kwizinyanya ezingabantu abafileyo. Intlalo nengqobhoko yesizwe ngokubanzi ebisekwe phezu kwenkolo enzulu yezinyanya. Ukufa nokuphila kwabantu bekuxhomekeke kwizinyanya ebekufuneka ukuba zikhunjulwe ngamaxesha athile. Ukuba ziqumbile bekukholelwa ekubeni kuza kubakho imbubhiso elizweni.

Ngoko ke, kubonakala ngathi le ndlela kuthethwa ngayo xa kubhekiswa ekufeni yenzelwa ukuba zingaqunjiswa izinyanya, khona ukuze ubomi buqhubeke kakuhle. Ukuthathela ingqalelo le ntlonipho yokufa kwinguqulelo kubonisa ukuthathelwa ingqalelo kwenkcubeko yesiXhosa.

Umguqulelimbhali kufuneka aqonde ukuba intlonipho le ayibhekisi ekufeni kuphela. ikhona nentlonipho esisiseko, evakaliswa ngendlela umntu athetha ngayo. EsiNtwini, ibalulekile into yokuba umntwana alumele xa ethetha nomntu omdala. Kanti ukukhuthaza oku, nomntu omdala uyalumela xa ethetha nomntwana, nokuba kungokumteketisa na.

Okubalulekileyo kukuba umntu makacace ukuba uthetha nabani, oko kukuthi ukuba ngumntwana uthetha nomntu amthatha njengonina, uyise, ubhuti, usisi, njalo njalo, kufuneka amhloniphe ngendlela ebeya kumhlonipha ngayo ukuba ibingumntu wakowabo. Kanti nomntu omdala uthi, 'mntwanam' xa ethetha nomntwana, ukubonisa ukuba umhloniphile lo mntu athetha naye, umthatha njengomntwana wakhe. Umakhulu uthi 'mzukulwana' okanye 'mntwan' omntwanam' xa ethetha nomntwana olingana nabazukulwana bakhe. Oku ukwenzela ukuba nabo bamthathe njengoninakhulu nangona engenguye unina ozala omnye wabazali babo nje. Kaloku le nto intlonipho kufuneka ivele macala, ivele komncinane nakomdala. Olu luvo lucaciswa ngomnye wabazali ngokuthi, "Kufuneka ubahloniphe abantwana bakho kuba bayayijonga indlela owenza ngayo. Kufuneka uzenze nawe ezi zinto ufuna bazenze" (Lachman nabanye 2016: 2344). Yimiba enje ngale ekufuneka ayithathele ingqalelo umguqulelimbhali xa esenza inguqulelo yakhe.

5.2.1.2 Ukuguqulela ngokusebenzisa isaci solwimi ekusiwa kulo

Ukuthathelwa ingqalelo kwenkcubeko kunokuphinda kuzibonakalise ngokuba umguqulelimbhali asebenzise izaci zolwimi ekusiwa kulo endaweni yezo zolwimi lwentsusa. Oku kubangelwa kukuba izaci zesiXhosa 'zisekelwe kwizinto ezininzi eziphuma kumava esizwe sikaXhosa, iinkolo zikaXhosa kunye nesimo sentlalo phakathi kwamaXhosa' (Satyo 1983: 216). Njengoko ecacisa apha, uSatyo, izaci zolwimi zisekelwe kwintlalo yabantu abathetha ulwimi olo. Oko kuthethe ukuba xa umguqulelimbhali enokuguqulela izaci zolwimi lwentsusa, ezisekelwe kwintlalo yolo lwimi (lwentsusa), loo nguqulelo inokufika ingangeni ncam kulwimi ekusiwa kulo; loo nto itsho iyenze ivakale ingafanelekanga kulwimi ekusiwa kulo. Kodwa ke zikhona iindlela ezintandathu zokuguqulela izaci ezicetyiswa nguBaker (2018: 77-87) ezizezi:

(a) Ukusebenzisa isaci esinentsingiselo nezigaba zentetho ezifanayo nezolwimi lwentsusa

(b) Ukusebenzisa isaci esinentsingiselo efanayo neyolwimi lwentsusa kodwa sisebenzisa izigaba zentetho ezahlukileyo
(c) Ukuboleka isaci solwimi lwentsusa
(d) Ukusiguqulela ngokusicacisa ngamazwi akho
(e) Ukuguqulela ngokushiyelela isangotshe sesaci eso, kunye
(f) Nokuguqulela ngokusishiyelela isaci eso.

Ezi ndlela zikaBaker zithi zisetyenziswe xa ulwimi ekusiwe kulo lungenaso isaci esihambelana neso sisetyenziwe kulwimi lwentsusa. Ngaphandle kwezi ndlela zicetyiswa nguBaker apha ngentla, eyona ndlela ibalulwa ngokubaluleka yileyo yokuguqulela isaci solwimi lwentsusa ngesolwimi ekusiwa kulo (Baker 2018) ukwenzela ukuba inguqulelo leyo ingakhabani nendlela yokuphila yolo lwimi kusiwa kulo. Isaci ke sicaciswa nguJafta (1991: 33) athi 'sisagwelo sokuthetha esisukela kwinto eyakha yenzeka kwiziganeko zesizwe, izimbo zezilwanyana nezabantu. Zisetyenziswa kakhulu ziimbongi ukunonga iintsingiselo zazo.' Ukusetyenziswa kwesaci kuyenza intetho inongeke, ivakale kamnandi kumlesi wentetho leyo. Umzekelo wesaci sele ucacisiwe apha ngasentla kwathiwa:

> *"Of course you'll live," laughed Dr Tortoise, "you've just got a serious case of fleas. You need to go and ask Monkey to pick the fleas off for you. Then <u>you'll be right as rain</u>."*
>
> "Ngokuqinisekileyo uza kuphila," wahleka uGqirha Fudo, "ingxaki kukuba uthe mome ziintakumba. Kufuneka uhambe uye kucela uNkawu akuphendle, achobe ezi ntakumba zakho. Emva koko <u>uza kuba ngumqabaqaba</u>."
>
> *["Of course you'll live," laughed Dr Tortoise, "the problem is that you've got a serious case of fleas. You need to go and ask Monkey to search and pick off your fleas. Then <u>you'll be right as rain</u>."]*

Kule ntetho ingentla umguqulelimbhali uthathe isaci solwimi lwentsusa wasiguqulela ngesaci solwimi ekusiwa kulo. Le ndlela yokuguqulela yenza ukuba intetho ivakale

ngendlela eyamkelekileyo kulwimi ekusiwa kulo. Esi saci sicacisiwe kwisahluko sesine, yaye sibonisa ukuphila qete. Ukusetyenziswa kwesaci kule ntetho ingentla kwenzelwe ukunonga intetho yesiXhosa ngendlela efanelekileyo. Umlesi wesiXhosa uza kutsho afunde isigama esitsha.

5.2.1.3 Ukuguqulela ngokushiyelela

Ukushiyelela kunokusetyenziswa njengenxalenye yokwenza intetho ifaneleke kulwimi ekusiwa kulo. Kwenziwa kwiimeko ngeemeko ezifana naxa umyalezo wolwimi lwentsusa udluliswa ngomlembelele wentetho enokude ibhidise xa iguqulelwe injalo ukuya kulwimi ekusiwa kulo.

> Ushiyelelo lwenzeka, umzekelo, *xa kufakelwe intsingiselo ephangaleleyo endaweni yentetho enengcaciso engqalileyo kulwimi lwentsusa;* xa umguqulelimbhali edibanisa iintsingiselo zamagama amaninzi olwimi lwentsusa zenze igama elinye kulwimi ekusiwa kulo; xa inguqulelo ishiya igama elithile lolwimi lwentsusa; xa kudityaniswa izivakalisi ezibini nangaphezulu zolwimi lwentsusa zize zibekwe ngesivakalisi esinye kulwimi ekusiwa kulo, njalo njalo. (Kaudy noKároly 2005: 15, becatshulwa nguMansour nabanye 2014: 116)

Le ngcaciso ibonisa ukuba akushiyelelwa nje igama okanye ibinzana kungenjalo isivakalisi esinye kuphela. Kuyakwazi ukushiyelelwa izivakalisi ezibini nangaphezulu; kungenjalo zithi izivakalisi zizininzi kulwimi lwentsusa umguqulelimbhali azishwankathele ngesivakalisi esinye kulwimi ekusiwa kulo. Oku kubonisa ukuba ushiyelelo ayikokumumatha nje intetho, nokuyishwankathela kusangena phantsi kokushiyelela. Nanku umzekelo:

> *He held his arm up in front of his nose, <u>bent his arm and curled his hand</u> so that it looked as if he had an elephant's trunk.*

> Wayephakamise ingalo eyigobe phambi kwempumlo, elinganisa ukuma komboko wendlovu.
>
> *[He held his arm up in front of his nose, showing the shape of an elephant's trunk.]*

La mazwi akrwelelweyo esiNgesi athe ashiyelelwa esiXhoseni ukunqanda umlembelele wentetho obuya kwenzeka ukuba umguqulelimbhali ebeyidlulisele yonke into ethethwe esiNgesini. Umbhali wesiNgesi uwuzoba ngokupheleleyo umfanekiso wokuma komboko wendlovu. Kodwa umguqulelimbhali ubetha koomofu xa ecacisa le ndlela yokulinganisa umboko wendlovu. Umfanekiso otyalwa engqondweni yomlesi wolwimi ekusiwa kulo usafana nalowo uzotywe kwingqondo yomlesi wolwimi lwentsusa. Okubalulekileyo kukuba umguqulelimbhali athathele ingqalelo amagama awachongela ukuwasebenzisa, azinxweme ekwenzeni umlembelele wentetho ende, ekwagxeleshe nendlela yokuthetha yolwimi lwenguqulelo yakhe.

5.2.1.4 Ukuguqulela ngokongezelela

Ukuguqulela ngokongezelela kuthetha ukongezelela amazwi okanye ulwazi oluthile kolo belunikwe kulwimi lwentsusa, kusenzelwa ukuba intetho leyo ize ivakale kamnandi kubalesi bolu lwimi kusiwa kulo. Olu lwazi okanye la mazwi ongezelelwayo awatshintshi nto kumyalezo wolwimi lwentsusa. Awacuthi nto, engongezi nto kulo myalezo wolu lwimi. Ukongezelelwa kwawo kwenzelwa ukunandiphisa ulwimi ekusiwa kulo kusetyenziswa izangotshe eziqhelekileyo kolu lwimi. Umzekelo, kubaliso lweentsomi kukho iimpawu eziqaqambileyo zentsomi, ezingamazwi okuvula nokuvala intsomi kunye nezangotshe ezisetyenziswa apha phakathi entsomini. Umguqulelimbhali unokuzongeza ezi zangotshe zentsomi xa ezibona ukuba azikho kwibali lolwimi lwentsusa, ngokwenjenjalo itsho intsomi leyo iguqulelweyo ithi gingci ukuvakala njengeyesiXhosa. Kaloku:

> Ngokwesakhiwo intsomi ayahlukanga kuya phi kwibalana elifutshane kuba nayo inentshayelelo, isiqu (okanye umzimba) kunye nomqukumbelo. Umahlukwana

> okhoyo kukuba intshayelelo yentsomi ingahlulwa kubini: kukho isiqalo, kubekho inkqu ntshayelelo. Isiqalo siyafana kwiintsomi zonke: "Kwahlala, kwahlala kwangatsomi", okanye "Kwathi ke kaloku ngantsomi". La mabinzana okuqala iintsomi alandelwa yinkqu ntshayelelo apho abamameli bazotyelwa umfanekiso wesimo sentlalo nesezinto, baziswe ngabalinganiswa abaphambili. … Nomqukumbelo wentsomi nawo untlantlu-mbini. Kukho isigqibo, apho umbalisi abonisa ukubuyela kwemeko kwinto ebiyiyo ngaphambili ingekagxojwa-gxojwa ngumgxobhi okanye ngabagxobhi. … Umbalisi emva kokuzoba ibuyambo, uphetha ngebinzana elifana kwiintsomi zonke elithi: "Phela phela ngantsomi." (Zotwana 1996: 12-13)

Njengokuba uZotwana esithi zonke iintsomi beziqala ngezi ndlela zimbini azinikileyo, uBongela (1991: 22) yena uyakubonisa ukukhululeka komenzi wentsomi xa athi,

> Yonke intsomi ibiqalwa ngamazwi athi: "Kwathi ke kaloku ngantsomi", "Ithi ntsomi", "Kwahlala kwahlala kwayintsomi", "Kwahlala kwahlala ngantsomi." Umntu ngamnye ubeqala ngaloo ndlela athanda ukuqala ngayo, engabophelelekanga kweyomnye. Kodwa eyona nto ibibalulekile yile yokuba bekukho indlela yokuqala esisigxina. Umbalisi ebengenakusuka anduluke engakhange asenze esi siqalo. … Umbalisi ebesithi akuyithi qolokotho ukuyigqiba intsomi yakhe athethe la mazwi:
>
> "Phela phela ngantsomi."

Ngaphezu kwengcaciso ehambelana nekaZotwana, uBongela ubonisa inkululeko yomenzi wentsomi yokuba akabophelelekanga kumagama athile, koko kufuneka nje abe namazwi okuvula intsomi. Kodwa ezi ngcali zimbini ziyangqinelana malunga namazwi okuvala intsomi. Kubalulekile ke ngoko ukuba umguqulelimbhali ayithathele ingqalelo indlela yokubaliswa kwentsomi naxa esenza uguqulelo lwentsomi, ukuze intsomi yakhe eguqulelweyo yamkeleke esiXhoseni njengentsomi yoqobo yesiXhosa.

Kwisine (4) sabaguquleli abebeguqulela amabali aziintsomi kula mabali akhethelwe olu phando, ubonakala emnye kuphela umguqulelimbhali oluthathele ingqalelo ubaliso lwentsomi. Umguqulelimbhali weBali le-15 neBali le-16 (afumaneka kwincwadi enye), unawo la mazwi kuthethwe ngawo apha ngasentla, ayimvulamlomo okanye isiqalo sentsomi kwanalawo asisiphelo sentsomi. Oku kumenza umlesi wezi ntsomi azive elesa intsomi yesiXhosa ngenene. Lo mguqulelimbhali usebenzise uguqulelo ngolongezelelo kuba efuna ibali lakhe livakale njengebali loqobo esiXhoseni; nto leyo ihambelana nale thiyori yeSikoposi ikhokela olu phando.

5.2.1.5 Ukuguqulela ngokufakela isikhuzo

Izikhuzo sesinye isithako esinokuthi songezwe kwintetho eguqulelweyo. Intetho yentsusa iyakwazi ukuba kwimo yokhuzo, kodwa ingabi nasikhuzo, ze umguqulelimbhali akubone kuyimfuneko ukuba asifake isikhuzo kulwimi ekusiwa kulo. Isikhuzo ke singacaciswa kuthiwe 'ligama okanye ibinzana elisetyenziselwa ukuvakalisa imvakalelo' (Asiain 2016: 254). 'Into esiyibonisayo isikhuzo ixhomekeke kule meko sisetyenziswe kuyo' (Moropa nabanye (1987: 192). Ukongezwa kwesikhuzo kwinguqulelo akunanto kuyongezayo kwintsingiselo yomyalezo odluliswa kulwimi lwentsusa. Ndaweni yoko, njengezinye iintlobo zolongezelelo, ukufakelwa kwesikhuzo kunandiphisa intetho yolwimi ekusiwa kulo. Isikhuzo sinokwenza imisebenzi eyahlukeneyo kwintetho. Nantsi eminye yaloo misebenzi: Zinokubonisa ukuncoma/ukubuka (Dlephu nabanye 2018), ngolu hlobo:

“Hello, Mandla,” he said, in his big voice.
“That trunk of yours is amazing,” said Mandla.
“Molo, Mandla,” waphendula uNdlovu ngelizwi elikhulu.
“Yhu! Mhle lo mboko wakho.” kutsho uMandla
["Hello, Mandla," Elephant said in his big voice.
“Wow! Your trunk is amazing.” said Mandla.]

Esi sikhuzo silapha ngentla sisetyenziswe ukubonisa ukuncoma nokuba nomdla kwinto ethile. Apha kuncoma uMandla emangaliswe kukubona umboko omhle kaNdlovu. Olu khuzo alubekwanga ngesikhuzo esiNgesini, koko kusetyenziswe amazwi anomfutho wokhuzo. Kodwa esiXhoseni umguqulelimbhali ukubone kufanelekile ukuba asifake sicace esi sikhuzo, singapheleli nje ekucingelweni. Isikhuzo sesinye sezithako ezibalulekileyo kuncwadi lwabantwana kuba sisangotshe esilenza linike umdla ibali kulowo ulilesayo. Izikhuzo ziyakwazi nokubonisa usizi (Satyo 1983), ukuva intlungu (Dlephu nabanye 2018) okanye unxunguphalo kungenjalo umothuko, njengakule meko:

> *"He stands on top of the climbing frame and jumps on anyone who passes below."*
> *"That's dangerous," said Mum.*
> "Uma phezulu apho sidlalela khona aze aziphosele nakubani na odlula ezantsi kwakhe."
> "Owu, kodwa oko kungabangela ingozi!" watsho uMama othukile.
> *["He stands on top of our playing place and jumps on anyone who passes below him."*
> *Gosh, that could be dangerous!" said Mum surprised.]*

Kulo mzekelo ungentla esi sikhuzo sibonakalisa unxunguphalo. UWama wothuswa kukuva obu bunjubaqa bubaliswa ngunyana wakhe. Kusenokubonisa nonxunguphalo kuba esizela aba bantwana bavuyelelwa ngulo mvuyeleli abalisa ngaye uNicholas. Umguqulelimbhali ubonakala eguqulele ngendlela efanelekileyo ngokwamehlo ethiyori yeSikoposi. Uvakalelo olulungiselelwe ukuviwa ngumlesi wolwimi lwentsusa, isiNgesi, ludluliswe ngendlela yokumenza avakalelwe ngokufanayo nomlesi wolwimi ekusiwa kulo. Ithiyori yeSikoposi iyayikhuthaza le ndlela yoguqulelo, yaye ibonakala inakho ukwenzeka. Izikhuzo zibonakala ziluvelisa ngokubonakalayo olu vakalelo lufanayo lomlesi wolwimi lwentsusa kunye nalowo wolwimi ekusiwa kulo.

5.2.1.6 Ukuguqulela ngokongezelela izifanekisozwi

Izifanekisozwi sesinye isinongo esithe sabonakala sigqamile kolu ncwadi lwabantwana luguqulelweyo. Sekucacisiwe apha ngasentla ukuba isifanekisozwi ligama elibonisa isandi nentshukumo. 'lisebenzisa isandi ukudlulisa umyalezo' (Kersting nabanye 2015: 91). Esi sigaba sentetho sisetyenziswe kakhulu kuguqulelo lwezi mbalo zikhethiweyo. Abaguqulelibabhali babonakala besebenzise izifanekisozwi ukwenza intetho yabo yesiXhosa ivakale kamnandi xa ileswa kolu lwimi. Izifanekisozwi ezigqamisa intshukumo novakalelo kwimbalo, atsho umntwana alonwabele nangakumbi ibali. Nanku umzekelo:

> *'Tyumbu! Bloop bloop blooop!' all the way down to the bottom of the Ocean.*
> 'Dyumpu! Walakahla kahla kahla!' dzuu ukuya ezantsi enzonzobileni yoLwandlekazi.
> *[Bloop! Bloop! Bloop! Bloop! All the way to the bottom of the Ocean.]*

Ukusetyenziswa kwezifanekisozwi kule ntetho ingentla kunika umfanekisontelekelelo wesandi esenzeka xa ubani engena emanzini anzulu (dyumpu), ngendlela ebuqubha. Kuphinda kuboniswe ingxolo (walakahla kahla kahla) eyenziwa ngamanzi xa kutsibela umntu kuwo. Kuphinde kunikwe umfanekisongqondweni womntu ongena nzulu emanzini (dzuu) esiya enzonzobileni yesiziba. Ukuguqulelwa kwesifanekisozwi kudinga ubuchwepheshe bomguqulelimbhali ekubeni abonise ulwazi oluphangaleleyo lwezi lwimi zimbini zisetyenziswa kuguqulelo. Kufuneka umguqulelimbhali aqonde ukuba 'intsingiselo yazo ivakala mayana yaye kunzima ukuziguqulela ngokukuko' (Jacques 2013: 256). Ngokwendlela ezisetyenziswa ngayo izifanekisozwi, ngathi eyona ndlela ingcono yokujongana nezifanekisozwi kukufaka isifanekisozwi esifanelekileyo solwimi ekusiwa kulo endaweni yeso solwimi lwentsusa. Kufuneka umguqulelimbhali afake isifanekisozwi esifanele imeko leyo kuthethwa ngayo kulwimi ekusiwa kulo, angazami kwaukusiguqulela isifanekisozwi solwimi lwentsusa. Kanti, nanjengoko sele bebonisile abaguqulelibabhali kuguqulelo lwawo lwala mabali akhethiweyo, isifanekisozwi uyakwazi ukusifaka kulwimi

ekusiwa kulo nokuba besingekho kulwimi lwentsusa. Konke oku kwenzelwa ukufezekisa iimfuno zethiyori yeSikoposi, zokuba imbalo ivakala iyintetho esulungekileyo yolwimi ekusiwa kulo.

5.2.1.7 Ukuguqulela ngokuguqula imo yokuma kwentetho

Ukuguqulela phakathi kweelwimi ezimbini kwenziwa nzima nakukwahluka kweelwimi ezibandakanyeka kuguqulelo. Iilwimi ezineemvelaphi ezahlukeneyo ziye zibe nemigaqo yokubhala eyahlukeneyo. IsiNgesi nesiXhosa zingena kumaqela ahlukeneyo eelwimi. Maxa wambi umbhali wolwimi lwentsusa uyakwazi ukusebenzisa umbuzo, mbuzo lowo usenokuba ngumbuzobuciko. Umbuzobuciko ngumbuzo ongadingi mpendulo ingqalileyo, koko ogxininisa umba othile. 'Izithethi nababhali bakhe bayigxininise into ngokubuza umbuzo, angawuphenduli lo yena uwubuzayo, koko ewuyekela kubaphulaphuli okanye kumlesi ukuba aziphendulele. Kanti xa athandayo unokuwuphendula ngokwakhe. Ngokwenjenjalo ke ubethelela ingongoma ethile' (Pahl 1983: 241). Ukusetyenziswa kombuzobuciko kwenzelwa ukugxininisa okanye ukungqinisisa umba othile, njengakulo mzekelo ucaciswe kwisahluko sesine apha ngentla:

> *"Don't be silly," said Giraffe. "<u>Boys don't eat leaves</u>. Which reminds me, it's time for my second lunch. See you later, Mandla."*
>
> "Hayi suka wena kwedini," kwatsho uNdlulamthi. "<u>Wakhe wayibona phi inkwenkwana etya amagqabi</u>*?* Uyayazi utsho wandikhumbuza ukuba lixesha lokufumana isidlo sam sasemini okwesibini. Sakuphinda sibonane ngelinye ixesha Mandla."
>
> *["Don't be silly, boy," said Giraffe. "Have you ever seen a young boy eating leaves? You know, you remind me that it's time for me to get my second lunch. See you later, Mandla."]*

Intetho yesiNgesi ibekwe ngesivakalisi esiyingxelo. Kodwa umguqulelimbhali ukubone kuyimfuneko ukuba esi sivakalisi asiguqulele ngombuzo, nambuzo, umbuzobuciko. Umbuzobuciko ngumbuzo ongakhangeli mpendulo. 'Njengokuba umbuzo wesiqhelo ubuzelwa ukufuna ulwazi okanye impendulo kumphulaphuli nje, umbuzobuciko wona awubuzelwa kufuna mpendulo' (Han 2002: 201). Ukuguqulwa kwemo yesivakalisi kuvumelekile. Ingxelo inokuguqulelwa ibe ngumbuzo, nanjengoko nombuzo unokuguqulelwa ube yingxelo. 'Imibuzobuciko, yinto exhaphakileyo kwiilwimi ezingesosiNgesi, yaye kufuneka isoloko iguqulelwa ibe yingxelo' (Newmark 1988: 64). Le ngcaciso kaNewmark ibonisa ukuba ulwimi olungazalaniyo nesiNgesi luyakwazi ukusebenzisa indlela yoguqulelo eza kwenza intetho leyo yamkeleke kulwimi ekusiwa kulo.

5.2.1.8 Ukuguqulela ngokunonga ulwimi obelunganongwanga kulwimi lwentsusa

Ukuze inguqulelo ifaneleke ncam kulwimi ekusiwa kulo, umguqulelimbhali unokunonga ulwimi obelunganongwanga kulwimi lwentsusa. Oku ukwenza kuba elandela indlela yokuthetha eqhelekileyo kulwimi ekusiwa kulo, ngakumbi kuncwadi lwalo. Zikhona iindlela zokuthetha ezisetyenziswa kwiimeko ezithile zolwimi ngalunye, nezithi ziyenze intetho iqheleke emehlweni omlesi wolwimi ekusiwa kulo. Indlela abathetha ngayo abantu beelwimi ezahlukeneyo iyahluka kwindlela abawabeka ngayo amazwi (Shojaei 2012). Uqhubeka athi uShojaei (2012: 1220), lo mahluko weendlela zokuthetha 'ubangelwa kukuba ulwimi ngalunye lunamagama athile asekelwe kwizinto zenkcubeko nathi ahluke ngokupheleleyo kumagama anjalo kolunye ulwimi.' Olu luvo lungacaciswa kuthiwe:

> Ayikwazi kwenzeka into yokudibanisa amagama olwimi ekusiwa kulo kanye ngale ndlela adityaniswa ngayo kulwimi lwentsusa. Ukuba awukwazi kwenza ukuba igama lithethe loo nto ufuna liyithethe, kungcono uthathe elinye elinentsingiselo ebukwahluka okanye eyahlukileyo. Ngalo lonke ixesha oku kusenzeka, kubakho

> utshintsho oluthile (okanye olukhulu) kuluhlu lwamagama olwimi lwentsusa asetyenziswa ngokuthi adityaniswe kunye kwintetho. (Baker 2018: 218)

Oku kubonakala kumzekelo wenguqulelo apho umguqulelimbhali athe waguqulela ngolu hlobo:

> *The boy was tossing feverishly on his bed, and the mother had fallen asleep, she was so tired.*
> Inkwenkwana yayilele ebhedini, iguqu-guquka kubonakala ukuba inomkhuhlane. Unina wayo wayebiwe bubuthongo ngenxa yokudinwa.
> *[The young boy was sleeping on the bed, tossing and turning, seeming feverish. His mother had fallen asleep as she was tired.]*

Le nto yenziwe apha yinto evumelekileyo kuguqulelo. Kulapho ithi intetho ibekwe ngendlela eza kuyenza icace nangakumbi kulwimi ekusiwa kulo. Le yintetho apho ulwazi obelucingeleka kulwimi lwentsusa luthi lubekwe ngendlela eza kulugqamisa kulwimi ekusiwa kulo (Moghaddam nabanye 2017). Kodwa ke okubalulekileyo kukuba kugcinwe intsingiselo yomyalezo wolwimi lwentsusa. Ukwebiwa bubuthongo sisihlonipho esibusacirha. Sithetha ukuthi ubuzingqengqele suke uzunywe bubuthongo. Lulwimi olunongiweyo olu. Ukunonga ulwimi kwimbalo eluncwadi yinto ebalulekileyo neyenza umdla xa kuleswa loo mbalo. Kubonisa ukusulungeka kolwimi yaye kukwabalulekile kuncwadi lwabantwana ukuba kubekho izinongo ezingephi ukuze umntwana akhulise ulwazi lwakhe lolwimi. Kuyabaluleka ke ukuba umguqulelimbhali akuthathele ingqalelo ukusetyenziswa kolwimi ukuze naxa esenza inguqulelo yakhe alunonge ngokufanelekileyo ulwimi ekusiwa kulo esebenzisa iindlela zokuthetha ezamkelekileyo kolo lwimi. Ukunongwa kolwimi akongezeleli ntsingiselo kumyalezo wolwimi lwentsusa, koko kongezelela ukunambitheko lwentetho yolwimi ekusiwa kulo. Nanku omnye umzekelo:

It was late in the afternoon and the colours of the sunset glowed brilliantly in the western sky.

Kwakuxa libantu bahle ilanga lisiya kunina phaya elundini lwentshonalanga.

[It was in the late afternoon, the sun setting in the western sky.]

Kule nguqulelo ingentla, umguqulelimbhali uye waqonda ukuba makasebenzise izaci zesiXhosa ezithi 'kwakuxa libantu bahle' nesithi 'lisiya kunina.' Ezi zaci azinanto ziyongezayo kumyalezo wentetho yentsusa, koko ziyenza le ntetho ivakale isisiXhosa esingangxengwanga. Zinonga isiXhosa ngendlela emenza umlesi azive elesa ibali elibhalwe ngesiXhosa, ndaweni yebali eliguqulelweyo.

5.3 Isiphelo

Esi sahluko besigqwathula iindlela ezibonakele zigqame njengezifanelekileyo kuguqulelo loncwadi lwabantwana olusuka esiNgesini lusiya esiXhoseni. Ezona ziphambili kukulungiselela ukufaneleka kwentetho kulwimi ekusiwa kulo. Le ndlela inokwenziwa ngeendlela ezifana nokushiyelela nokongezelela xa kusisiwa kulwimi ekusiwa kulo. Oku kongezelela kungaquka ukongezelela imiba yenkcubeko yolwimi ekusiwa kulo, ukufakelwa kwezaci, izikhuzo, izifanekisozwi kunye nezinye izinongo ezifanelekileyo nezinambithisa ulwimi ekusiwa kulo. Kanti ke umguqulelimbhali uyakwazi nokuyiguqula imo yesivakalisi solwimi lwentsusa xa eyibona ukuba ayiyi kuvakala kamnandi kulwimi ekusiwa kulo. Isahluko esilandelayo sishwankathela siququmbele wonke lo msebenzi.

ISAHLUKO SESI-6

6. IZIPHUMO ZOPHANDO NESIPHELO

6.1 Intshayelelo

Isahluko esidlulileyo besijonga iindlela zokuguqulela uncwadi lwabantwana ezithe zagqama kwezi ncwadi zingama-20 zikhethelwe olu phando. Kwesi sahluko kujongwa ukuba ziziphi iindlela ezithe zafumaneka zisebenza ekuguquleleni uncwadi lwabantwana ukususuka esiNgesini ukuya esiXhoseni. Kuphinda kujongwe nezinto ezithe zabhaqwa njengezehlisa umgangatho wenguqulelo. Lilonke ke, esi sahluko sixoxa malunga neziphumo ezifunyaniswe kolu phando xa lulonke.

6.2 Iziphumo

Le ngxoxo ingasentla ibonisa ukuba ukuguqulela akuyondlwan' iyanetha, kude kube ngakumbi xa kuthethwa ngokuguqulelwa koncwadi lwabantwana. Oku kubangelwa kukuba olu ncwadi lunzima lusabhalwa. Kubeka phi ke xa luguqulelwa lususwa kulwimi oluthile lusiwe kolunye? Ukuguqulelwa koncwadi lwabantwana kufuna umguqulelimbhali oyingcali nonesakhono sokubhala (Baker 2018; Madolo 2017). Kufuneka umguqulelimbhali oza kuthathela ingqalelo abalesi bakhe abangabantwana, abacingele ukuba baza kuyonwabela xa ibhalwe njani imbalo leyo.

Iingcali zoguqulelo ziyayicacisa indlela olunokwenziwa ngayo uguqulelo ukuze lube nesiqhamo esihle senguqulelo eleseka kamnandi kulwimi ekusiwa kulo. Kodwa ke impumelelo yenguqulelo ixhomekeke kwinjongo ebisenzelwa yona. Iindidi zokuguqulela ezicaciswa nguNewmark (1988) ziyasikrobisa kwiinjongo olunokwenzelwa ukuzifezekisa uguqulelo. Kuthi apha ekuqhutyweni kwenkqubo yokuguqulela, umguqulelimbhali azibone ehamba ekhinkxeka exakwa yindlela angazisombulula ngayo iingxaki adibana nazo ezifana nokungabi nagama okanye isaci esifanelekileyo sokusetyenziswa endaweni

yeso sibhalwe kwintetho yolwimi lwentsusa. Nalapho, uBaker (2018, 2011, 1992) uthe wangenelela ngokunika iindlela zokujongana nokungahambelani kwentsingiselo kwinqanaba legama, lebinzana, lesivakalisi, njalo njalo. Ezi ndlela ziluncedo kakhulu phantse kuzo zonke iilwimi.

Kodwa xa kufikwa kwiilwimi zesiNtu zikhona iimeko ezingancedwayo nazezi ndlela sele zibekwe apha ngasentla, ngakumbi xa umguqulelimbhali efuna inguqulelo yakhe ifike ithi gingci kulwimi ekusiwa kulo. Ezo ndlela zithi zithathele ingqalelo umlesi wolwimi ekusiwa kulo. Aziphelelì apho, zikwathathela ingqalelo nenkcubeko yolu lwimi kusiwa kulo kwanendlela eqhelekileyo yokubhala olu lwimi kusiwa kulo. Ukusetyenziswa kwezi ndlela kudala ukuba inguqulelo ingavakali njengenguqulelo, koko ivakale ngathi ibibhalwe ngolu lwimi kusiwa kulo kwasekuqaleni.

Ukuphicothwa kwala mabali angama-20 aguqulelwe asiwa esiXhoseni (mhlawumbi nakwezinye iilwimi zesiNtu) kumenze umphandi waphuma noluvo lokuba zikhona iindlela ezidinga ukuthathelwa ingqalelo kuguqulelo olusuka esiNgesini lusiya esiXhoseni. Okokuqala, xa ulwimi lwentsusa lusebenzise umbuzo ongenakuba nantsingiselo ivakalayo xa usiwa kulwimi ekusiwa kulo, kufuneka umguqulelimbhali engemki nomrhiba wolwimi lwentsusa, koko enze amatiletile okuhlangabezana nale meko. Abaguqulelibabhali bala mabali akhethiweyo bakubone kufanelekile ukuba baguqule umbuzo ube yingxelo. Yaye oko kubonakala kuhambelana nendlela yokuthethwa nokubhalwa kwesiXhosa.

Kanti kuyakwazi ukuthi ngoku kungekho ngxaki ahlangabezene nayo umguqulelimbhali, abone ukuba imbalo yolwimi lwentsusa ivakala ityhafile, ayinazinongo, azame ke ngoku indlela yokuyinandiphisa ngokuthi afake izithako zokubhalwa koncwadi ezidla ngokusetyenziswa kulwimi ekusiwa kulo. Kodwa okubalulekileyo kukuba yonke into ayenzayo umguqulelimbhali ibe yeya kwenza ukuba inguqulelo yakhe ivakale iyimbalo yoqobo yolwimi ekusiwa kulo.

Uncwadi lwabantwana ludume ngokusebenzisa izikhuzo, izifanekisozwi, isingqi isingqisho, nazo zonke izithako ezilenza umdla ibali. Zezo zithako ke ekuye kufuneke umguqulelimbhali ayinonge ngazo intetho yakhe yolwimi ekusiwa kulo. Abaguqulelibabhali bala mabali achongiweyo babonise ukuba akunyanzelekanga ukuba umguqulelimbhali asebenzise isikhuzo kuba sisetyenziswe kulwimi lwentsusa. Uyakwazi ukujonga imeko nemo yentetho, afake isikhuzo esifanelekileyo. Izifanekisozwi zinika umfanekiso ocace gca (Dlephu nabanye 2018) yaye zithanda kakhulu ukusetyenziswa kuncwadi lwabantwana. Kungoko kubalulekile ukuzisebenzisa ngalo lonke ixesha xa oko kufanelekile. Kwakhona, umguqulelimbhali akunyanzelekanga ukuba alandele imvanosiphelo esetyenziswe kulwimi lwentsusa ukudala isingqi nesingqisho, kuba loo nto isenokungavakali kamnandi kulwimi ekusiwa kulo. Kuba kuhle xa ethe wakhetha amazwi aya kudala isingqi nesingqisho ngendlela eyamkelekileyo kulwimi ekusiwa kulo. Izifanekisozwi zithi zincedise ekudaleni esi singqisho. Kanti ke usenokuyinonga nje ngezifanekisozwi inguqulelo yakhe engadange asidale neso singqisho besivakala kulwimi lwentsusa.

Kubalulekile ukuba umguqulelimbhali aqale alese ze ahlalutye ulwimi lwentsusa elujonga ukuba lubhalwe njani, lusebenzisa ulwimi olunjani yaye lubhalelwa yiphi injongo. Kufuneka ayijonge le mbalo ukuba iwudlulisa njani umyalezo kulwimi lwentsusa (Amman 1990, ecatshulwa nguHouse 2015). Olu hlalutyo lunceda umguqulelimbhali ukuba azixhobise ngokwaneleyo malunga nolwimi kunye neendlela aza kuzisebenzisa kuguqulelo lwakhe.

Emva kokuba eyihlalutyile imbalo yolwimi lwentsusa, umguqulelimbhali angaqalisa ukuguqulela ethathela ingqalelo indlela olubhalwe ngayo ulwimi lwentsusa. Kuguqulelo lwakhe kufuneka aqonde ukuba zininzi iindlela anokuzisebenzisa ukulenza ibali lakhe lifaneleke kolu lwimi asa kulo. Kufuneka ihlale inkenteza engqondweni yakhe into yokubaluleka kokuthathela ingqalelo inkcubeko yolwimi ekusiwa kulo. Loo nto

inokwenziwa ngokongezelela kunye okanye nokushiyelela ulwazi oluthile obelufumaneka kulwimi lwentsusa.

Okubalulekileyo kuguqulelo loncwadi lwabantwana kukuba umguqulelimbhali asoloko ebeka phambili abo bantu ababhalelayo – abalesi abangabantwana. Kufuneka isoloko inkenteza engqondweni yakhe into yokuba abalesi bembalo ayibhalayo basakhula, abanamava atheni ngobomi. Umguqulelimbhali kufuneka akhumbule ukuba abantwana basalufunda ulwimi, ngoko ke nantoni na ayibhalayo baya kubambelela kuyo njengento eyiyo. Kungoko zingamkelekanga iimpazamo – nokuba zezolwimi na okanye zezezimvo.

6.3 Imiba edinga ukuthathelwa ingqalelo kuguqulelo

Ukuphicothwa kwala mabali angama-20 kumvule amehlo umphandi malunga nezinto ezithile ezidinga ingqalelo yomguqulelimbhali. Ezo ke zizinto ezinokwethisa umfutho wenguqulelo yakhe de ivakale iyinguqulelo, ndaweni yokuba ivakale ngathi yimbalo yoqobo; nanjengoko ithiyori yeSikoposi ikhuthaza. Apha ngezantsi kuxoxwa ngemiba ethe yagqama njengenokuphumpa umyalezo wenguqulelo kwanomdla womlesi kwinguqulelo leyo.

6.3.1 Ifuthe leempazamo zolwimi ezifumaneka kumabali abantwana

Njengoko besele kutshiwo kwizahluko ezidlulileyo, omnye umsebenzi woncwadi lwabantwana kukufundisa abantwana malunga nolwimi olo balulesayo. Kubalulekile ke ngoko ukuba lo mba uthathelwe ingqalelo nakuguqulelo lolu ncwadi. Ayingombono mhle into yokuba incwadi yabantwana ibe neempazamo zolwimi nezopelo kuba loo nto iya kudala umsantsa phakathi kolwazi alufumana esikolweni kunye nolo lukuloo ncwadi ayilesayo. Kananjalo incwadi eneempazamo idala umdintsi netyheneba kumlesi ongumntwana, njengokuba injalo nakumntu omdala. Incwadi ke incedisa umntwana ekufundeni ulwimi. Ulwimi ke lona lumnika ulwazi nendlela yokuziphatha (Behr 1990).

Ngoko ke kuyabaluleka ukuba umntwana afumane ulwimi olululo kwincwadi ayibhalelweyo. UNord (2014: 75-76) ucacisa iintlelo ezine zeempazamo zoguqulelo athi:

- Iimpazamo zoguqulelo lomxholo, ezibangelwa kukungabi nazisombululo kwiingxaki zoguqulelo lomxholo ezifana nokungabi nalwazi luphangaleleyo malunga nabalesi boguqulelo (…);
- Iimpazamo zoguqulelo lwenkcubeko, ezibangelwa kukungabi nazigqibo ngokunxulumene nokuveliswa okanye ukulungiswa kweentetho ezigxile kwinkcubeko (…);
- Iimpazamo zoguqulelo lolwimi, ezibangelwa kukungaziguquleli ngokukuko izakhi zolwimi (…);
- Iimpazamo zoguqulelo ezinxulumene nembalo leyo, ezinxulumene neengxaki ethile yoguqulelo lwembalo leyo, yaye, njengezinye iingxaki zoguqulelo, nazo ziyakwazi ukuphononongwa kujongwe indlela eya kusebenza ngayo intetho kulwimi ekusiwa kulo kunye nomxholo wayo.

Ezi mpazamo zicaciswe apha ngentla zifuna ukuba umguqulelimbhali aqiniseke ukuba uyawalandela la manyathelo oguqulelo acaciswe kwisahluko sesibini. Xa eqale wayilesisisa imbalo yolwimi lwentsusa, aqiniseke ukuba uyayiqonda ukuba ithetha ukuthini yaye isitsho njani, kuba lula ukuzinxwema ezi mpazamo. Ngethuba ephicotha imbalo yentsusa, umguqulelimbhali uthi akwazi ukuqaphela amagama neentetho angaziqhelanga, aziphande kwangethuba phambi kokuba azisebenzise. Emva kokuphononongwa kwembalo yentsusa kubonakala ngathi kuya kuba lula ukuba umguqulelimbhali athathe isigqibo malunga nesigama aya kusisebenzisa kuloo nguqulelo yakhe.

Kwakhona, emva kokugqitywa koguqulelo kubalulekile ukuba umguqulelimbhali akhe ayibeke ecaleni inguqulelo yakhe, azinike ithuba lokuphefumla abe buyilibala ukuze akwazi ukubuyela kuyo enengqondo ehlaziyekileyo (Baker 2018). Xa ethe wayibekela

bucala uyakwazi ukubuyela kuyo sele ekhe wafumana ithuba lokuphozisa ingqondo, andule ke ngoku ukuyilesa njengomntu wangaphandle. Into oyilesa emva kwethutyana ayifani naleyo uyilesa isentsha engqondweni. Xa uyilesa isentsha engqondweni kulula ukuziphosa iimpazamo ozenzileyo kuba zisaqhelekile emehlweni akho, loo nto itsho izenze ziqheleke nasengqondweni. Ayimsithelanga umphandi into yokuba umntu onamava kwimiba yoguqulelo unokuyiqonda into yokuba ukuwubekela bucala umsebenzi oguqulelweyo, uphinde uwulese ngengqondo ehlaziyekileyo ngumba othanda ukuba nzima xa kujongwa ithuba elidla ngokunikwa umguqulelimbhali ukuba enze umsebenzi wakhe. Abaguquleli basebenza phantsi koxinzelelo, beleqa ukufaka umsebenzi kwangethuba; thuba elo lisoloko liphantse lingoneli. Kodwa kuyo yonke loo nto, umsebenzi ongekho mgangathweni awamkeleki emehlweni omlesi.

Ukuba umlesi wencwadi yesiXhosa uthe esayilesa incwadi yakhe waziva ngathi angayiva ngcono xa enokuyilesa ngolwimi lwayo lwentsusa, isiNgesi, loo nto ithetha ukuba umguqulelimbhali waloo ncwadi uwufincile owakhe umvuzo; akaphumelelanga ekuguquleleni ibali alenze linike umdla kulwimi ekusiwa kulo. Kufuneka umguqulelimbhali asebenzele ukuba umlesi wakhe angakwazi kuyibeka phantsi incwadi yakhe ngenxa yezangotshe nezithako azisebenzisileyo, nokuba bezikhona na kulwimi lwentsusa okanye hayi. Abantwana bathanda ukuyonwabela incwadi xa beyilesa. Ukuze oko kwenzeke, kufuneka umguqulelimbhali aqiniseke ngokubagcina benomdla.

Iimpazamo zobhalo ezithi zibonakale kumabali abantwana zithi ziphazamisane nokuzinziswa kolwimi ebantwaneni. Xa ithi incwadi iyeyabantwana kodwa ibe neempazamo zobhalo, loo nto ibonisa ukuba loo ncwadi ijonge ukubulala ingcambu yolwimi esakhulayo engqondweni yomntwana. Ayiloxanduva lomguqulelimbhali kuphela ukuqiniseka ngokungabikho kweempazamo zobhalo kwiincwadi zabantwana, koko ikwalolomhleli kwanomjongiziphene wencwadi leyo. Oku kubangelwa kukuba uxanduva lokupapasha incwadi alukho semagxeni omguqulelimbhali kuphela. Yena unoxanduva olukhulu lokubhala ulwimi olufanelekileyo. Kodwa iimpazamo anokuzenza bezimele

ukuba ziyabhaqwa ngabanye abakule nkqubo yokupapashwa kwencwadi. Noko kunjalo, umguqulelimbhali kumele aqinisekise ukuba wenza uguqulelo olugqibeleleyo, asebenzise ulwimi ngendlela efanelekileyo; kunjalo nje ayilesisise inguqulelo yakhe ukugqiba kwakhe ukuyenza.

Oku kuyilesisisa inguqulelo yakho akuthathi ndawo yomhleli wenguqulelo kuba yena uyilesa ngamehlo amatsha, engakhange akhe adibane nayo ngaphambili. Olu luvo ulucacisa athi uKarwacka (2014: 30):

> Akuyigqiba inguqulelo yakhe umguqulelimbhali, kufuneka ilungiswe iziphene kujongwe ukuba iyayifezekisa na injongo, izilungele na iimfuno zabalesi bayo, iyilandele na imiyalelo yomqulunqi woguqulelo; kujongwe ukuchaneka, ukudluliswa kolwazi kunye nomgangatho wolwimi olusetyenzisiweyo. Iingcebiso zomjongiziphene nezizathu zazo kufuneka zisoloko zibuyiselwa kumguqulelimbhali phambi kokuba zenziwe.

Iliso lesibini libalulekile kwinguqulelo, ngakumbi oloncwadi. Iinguqulelo ezingahlelwanga zithi zizibonakalise ngeempazamo ezininzi, ebezinokubhaqeka xa inguqulelo leyo ibithe yafumana ukujongwa ngumntu wesibini. Kodwa ke ezinye iimpazamo zolwimi seziqheleke kangangokuba zide zibe ngathi zamkelekile.

6.3.2 Ukushiyelelwa kohahazo ekubhalweni kwamagama abantu

Abantwana, abangabona bantu lujolise kubo uncwadi lwabantwana, basekwinqanaba lokufunda upelo. IsiXhosa siyahlula phakathi kwezandi ezitsolisiweyo, ezingenalizwi kunye nezo zinohahazo. Imbali yoMzantsi Afrika yenze ukuba abanye abantu bazibone sele benamagama angenantsingiselo icacileyo kulwimi lwesiXhosa. Ngokomzekelo, igama likaBawu' uMandela, uRolihlahla, alinantsingiselo xa licaciswa esiXhoseni. Livakala ngathi ligama elimbaxa elingu-'ukurola', okukuqengqa into kunye no-'ihlahla'; litsho lenze uRolihlahla, gama elo lisekelwe kwigama lemboleko. Kanti ke lakhiwe ngegama 'ukurhola'

kunye nelithi 'ihlahla', kutsho kuphume uRholihlahla – 'Nelson Mandela: *Rholihlahla* = ukurhola ihlahla (intsingiselo engqalileyo), umqhwayinkathazo (intsingiselo efihlakeleyo)' (Krog and Magona 2015: 5). Indlela edumileyo yokubhalwa kweli gama iyabhidisa, ngakumbi kumntwana ofunda ukupela isiXhosa ngokufanelekileyo. Imeko yopolitiko yaseMzantsi Afrika inalo ifuthe ekubhalweni okungachanekanga kwabantu beli, ngakumbi abaNtsundu.

6.3.3 Igalelo loqeqesho lomguqulelimbhali kumgangatho wenguqulelo

Ukuphumelela kwaso nasiphi isakhono kuxhomekeke kuqeqeqesho alufumeneyo umntu. Xa umntu ethe waqeqeshwa, siye siphuhle nangakumbi eso sakhono anaso. Kunjalo nakuguqulelo. Kuyabaluleka ukuba abaguquleli bafumane uqeqesho (Baker 2018) oluya kuba nesiqinisekiso semfundo, ukuze babe nakho ukufumana izimvo malunga namava abanye abaguquleli abaphume izandla. Uqeqesho lumenza umguqulelimbhali akwazi ukumelana nemingeni ethi ivele xa ubani esenza uguqulelo, afumane neengcebiso malunga nokuwenza ngempumelelo umsebenzi wakhe.

EMzantsi Afrika ithande ukuxhaphaka into yokuba kuthathwe iingcali zolwimi ezingaqeqeshwanga kuguguqulelo. Kuthanda ukuthathwa nabani na ozazi zombini ezo lwimi lwenzeka phakathi kwazo uguqulelo (Edwards noNgwaru 2011). Kodwa, njengokuba nokwazi malunga nokuma komzimba womntu kungamenzi ugqirha umntu onolo lwazi, ukwazi iilwimi ezimbini akumenzi ingcali yoguqulelo umntu lowo (Baker 2018). Kuyabaluleka ke ngoko ukuba umsunguli woguqulelo aqiniseke ukuba usebenzisa umntu onengqeqesho kuguqulelo.

Ayimsithelanga umphandi eyokuba umntu anganazo zonke izidanga zolwimi, athweswe nangezoqeqesho lokuguqulela, kodwa ukuba akanaso isiphiwo nobugcisa bokuguqulela, uya kuhlala esiwa nganeno komgangatho ofanelekileyo. Uguqulelo, ngakumbi oloncwadi, lufuna igcisa lokubhala (Madolo 2017). Kude kube ngakumbi kuncwadi lwabantwana,

kuba lufuna umntu okwaziyo ukuyiswaza ingqondo, ayibeke kumgangatho wengqiqo yomntwana. Umntu oxhomekeke kuqeqesho lobuguquleli ubonakala ngokuxhomekeka kakhulu kwisichazimagama, de angaziboni naxa elahla umxholo.

Ukuxhomekeka kwizichazimagama kungawuphumpa umgangatho wenguqulelo. Xa umguqulelimbhali ethatha ngokujonga ingcaciso yegama, angajongi nomxholo elisetyenziswa kuwo ngokunjalo nexesha leminyaka elisetyenziswa ngayo elo gama, loo nto ingamenza ukuba aphume nenguqulelo engekho mgangathweni. Uqeqesho lobuguquleli luyamnceda umguqulelimbhali ngokumazisa imiba efana nokuba kufuneka aluthathele ingqalelo ulwimi nokutshintsha kwamaxesha; aqonde ukuba kukho ulwimi lwexesha elithile. Ngoko ke naye atsho akwazi ukusebenzisa ulwimi olufanele abalesi belo xesha laloo nguqulelo.

Lilonke, kubalulekile ukuba abaguquleli balufumane uqeqesho olubalungiselela ukuba ngabaguquleli, bangapheleli nje ekubeni ziingcali zolwimi. Ulwazi lweelwimi ezimbini alumenzi mguqulelimbhali umntu, lumenza akwazi ukuqhagamshelana ngezo lwimi zimbini. Kanti uguqulelo ludinga umntu oza kuba namacebo asekelwe kumava eengcali zoguqulelo.

6.4 Isiphelo

Uguqulelo loncwadi lwabantwana lufuna umguqulelimbhali onesakhono nozimiseleyo emsebenzini wakhe. Kufuneka aqiniseke ukuba akavele nje aguqulele, koko uqala ajongisise isikhokelo soguqulelo (xa sikhona, ukuba asikho unokusicela kumsunguli woguqulelo kungenjalo abuze imibuzo engundoqo ethi: lwenzelwa bani? Kufuneka lube njani?) aze aphonononge ajongisise imbalo yentsusa, ayijonge ukuba ibhalwe njani. Loo nto imenza ukuba akwazi ukuthatha isigqibo malunga neendlela ekufuneka azisebenzise kuguqulelo lwakhe. Emva kokuba elujongisisile ulwimi nomyalezo wolwimi lwentsusa

kuba lula ukuba umguqulelimbhali aguqulele elandela iindlela ezifanele ukudluliswa kwaloo myalezo nolwimi oluwetyenziswe kulwimi lwentsusa.

Ithiyori yeSikoposi ikhuthaza ukuba uguqulelo lwenziwe ngendlela eya kuvelisa imbalo eleseka nekwaqondeka lula kumlesi elungiselelwa yena kulwimi ekusiwa kulo. Loo nto yenzeka ngokuba kuthathelwe ingqalelo iindlela zokubhala, ukunongwa kolwimi kunye nenkcubeko yolwimi olo kusiwa kulo. Kubalulekile ukuba umguqulelimbhali angayinyanzeli inkcubeko yolwimi lwentsusa kubalesi bolwimi ekusiwa kulo. Kaloku le thiyori yeSikoposi ifuna umlesi wolwimi ekusiwa kulo azive esekhaya xa elesa ibali elibhalwe ngolwimi ekusiwa kulo.

Olu phando luqhutywe kumabali ambalwa kulawo aguqulelelwe esiXhoseni. Kusekuninzi ekusafuneka kwenziwe malunga nokuhlalutywa koguqulelo. Olu phicotho loncwadi belusenziwa kujongwe ithiyori yeSikoposi, neyenye yeethiyori ezijonga ukudlulisa umyalezo ovakala ungangxengwanga xa ufika kulwimi ekusiwa kulo. Loo nto ithethe ukuba kusenokuba kukho iindlela zoguqulelo ekuthiwe ziphumelele kolu phando, kodwa zibe zingagqwesanga xa zijongwa ngenye indlela, kusetyenziswa enye ithiyori. Kananjalo nezo ndlela kuthiwe kolu phando aziphumelelanga ncam, loo nto ithethwa ngokubhekiselele kule thiyori kuphela. Loo mabali asebenzise ezi ndlela kuthiwe aziphumelelanga ngokwale thiyori asenokugqwesa xa ejongwa kusetyenziswa ezinye iithiyori.

Akuyompazamo ukuba umphandi angazisiso izimvo zabaguqulelibabhali. Injongo yolu phando ibikukujonga imveliso yabo kuphela. Olu phando lusenokuqhutyelwa phambili ngokuthi kuthathelwe ingqalelo nezimvo zabaguqulelibabhali kunye nezabapapashi. Kusafuneka kugqalwe ukuba abaguqulelibabhali bala mabali achongiweyo banoqeqesho olungakanani ngokunxulumene noguqulelo yaye uqeqesho olo luyichaphazela njani inguqulelo. Xa kuqhutywa nalo kusenokujongwa nokuba abapapashi babezikhuphile na

izikhokelo zoguqulelo xa babenika aba baguqulelibabhali umsebenzi wokuguqulela. Ukuba bebezinikiwe, ngaba bazilandele na okanye hayi.

Isihlomelo: Ukuma kwamaphepha amabali

Ibali loku-1: ***The Wild Fluffalump: A Bedtime Story***

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi	Inani lezivakalisi kumhlathi	Inani lemigca kwisivakalisi (ngokobude)
1	1	4	5	1: 2 2: 0.5 3: 0.5 4: 0.5 5: 0.5
2	0	0	0	0
3	0	0	0	0
4	2	1: 4 2: 3 (1, 0.5, 1)	1: 2 2: 3	1.1: 2 1.2: 2 2.1: 1 2.2: 1 (0.5 ngokobude) 2.3: 1
5	1	6	6	1: 2 2: 1 3: 0.25 4: 0.25 5: 0.5 6: 2
6	1	4	5	1: 1 2: 1 3: 1 4: 1
7	0	0	0	0
8	2	1: 2 2: 2	1: 3 2: 1	1.1: 0.25 1.2: 0.25 1.3: 1.5 2: 2
9	1	4	2	1: 3 2: 1
10	2	1: 2 2: 2	1: 2 2: 3	1.1: 1.6 1.2: 0.4 2.1: 1.1 2.2: 0.9
11	1	3	1	3

12	1	2	2	1: 1.4 2: 0.6
13	1	2	1	2
14	1	2	3	1: 0.5 2: 0.5 3: 1
15	1	3	2	1: 1.3 2: 1.7
16	2	1: 2 2: 2	1: 2 2: 2	1.1: 1.7 1.2: 0.3 2.1: 1 2.2: 1
17	1	4	4	1: 1.6 2: 0.4 3: 1.6 4: 0.4
18	2	1: 2 2: 2	1: 1 2: 2	1: 2 2.1: 0.5 2.2: 1.5
19	2	1: 2 2: 2	1: 1 2: 2	1: 2 2.1: 1.5 2.2: 0.5
20	1	2	1	2
21	1	2	3	1: 1 2: 0.5 3: 0.5
22	0	0	0	0
23	1	2	1	2
24	1	2	1	2
25	2	1: 2 2: 4	1: 4 2: 3	1.1: 0.6 1.2: 0.4 1.3: 1 2.1: 2 2.2: 1 2.3: 1
26	1	4	1	4
Ewonke: 22	**Iyonke: 29**	**Zizonke: 89 (88.5)**	**Lilonke: 69**	**78.5**

Ibali lesi-2: *The Dove*

Iphepha lencwadi	Inani lemigca kumhlathi (ingqikelelo yobude bemigca)	Inani lezivakalisi kumhlathi	Ubude besivakalisi ngokwemigca
1	8	4	1: 1.5 2: 3 3: 2 4: 1.5
2			
3	12	3	1: 5.8 2: 4.2 3: 2
4			
5			
6	10 (enemigca emi-3 emifutshane enokwenza umgca omnye – nto leyo yenza imigca eli-9.)	9	1: 1.3 2: 1 3: 0.4 4: 1.4 5: 1.2 6: 0.8 7: 2 8: 0.3 9: 0.6
7			
8	3	4	1:1.2 2: 0.3 3:1 4: 0.5
9	6 (5.4 ngokobude bayo)	2	1:2.8 2: 2.6
10	5	3	1: 0.4 2:1.6 3: 3
11	8 (7.5 ngokobude bayo)	5	1: 2.2 2: 2.3 3: 1 4: 0.9 5: 1.1
12			
13			

14	10 (8.6 ngokobude bayo)	9	1: 1.2 2: 0.7 3: 0.9 4: 1.3 5: 0.7 6: 0.8 7: 1.6 8:0.6 9: 0.8
15	8 (6 ngokobude bayo)	7	1: 1.5 2: 0.8 3: 0.6 4: 0.6 5: 0.6 6: 0.4 7: 1.5
16			
17	12 (10 ngokobude)	9	1: 1.8 2: 1.4 3: 1.8 4: 0.8 5: 0.4 6: 0.4 7: 0.6 8: 1.8 9: 1
18			
19			
20	11 (9 ngokobude)	11	1: 0.5 2: 0.5 3: 0.8 4: 1.1 5: 0.8 6: 0.3 7: 0.8 8: 1.9 9: 1.2 10: 0.5 11: 0.6
21	4 (3.3 ngokobude)	3	1: 1.8 2: 0.5 3: 1
22	3 (2.2 ngokobude)	2	1: 1

			2: 1.2
23	4	5	1: 1 2:1 3: 0.4 4: 1.2 5: 0.4
24	4 (3.5 ngokobude)	2	1: 1.4 2: 2.1
25			
26	9 (7 ngokobude)	9	1: 0.8 2: 0.5 3: 0.8 4: 1 5: 0.4 6: 1.5 7: 0.7 8: 0.4 9: 0.9
27	4	4	1: 4
28			

Ibali lesi-3: ***Refilwe: An African retelling of Rapunzel***

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi (ingqikelelo yobude bemigca)	Inani lezivakalisi kumhlathi	Ubude besivakalisi ngokwemigca
1	1	4 (3.9 ngokobude)	2	1: 1.9 2: 2
2				
3	2	1: 4 (3.9) 2: 2 (1.9)	1: 2 2: 1	1: 3.2 2: 0.8 3: 1.8
4	1	7 (6.5)	3	1: 1.4 2: 1.8 3: 3.3
5	4	1: 3 (2.8) 2: 1 (0.9) 3: 2 (1.8) 2 (1.4)	1: 2 2: 1 3: 1 4: 2	1: 0.9 2: 2 3: 0.9 4: 1.8 5: 0.9

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi (ingqikelelo yobude bemigca)	Inani lezivakalisi kumhlathi	Ubude besivakalisi ngokwemigca
				6: 0.4
6				
7	2	1: 1 2: 2 (1.6)	1: 1 2: 1	1: 0.9 2: 1.7
8	3	1: 1 (0.7) 2: 2 (1.3) 3: 3	1: 1 2: 2 3: 4	1: 0.7 2: 1 3: 0.3 4: 0.8 5: 0.9 6: 0.3 7: 1
9	2	1: 4 2: 5 (4.5)	1: 3 2: 3	1: 1 2: 1.6 3: 1.4 4: 1.8 5: 1 6: 1.7
10				
11				
12	2	1: 3 (2.2) 2: 2 (1.4)	1: 1 2: 2	1: 2.2 2: 1.1 3: 0.3
13	2	1: 3 (2.3) 2: 3 (2.6)	1: 1 2: 2	1: 2.3 2: 1.4 3: 1.2
14				
15				
16	3	1: 3 (2.5) 2: 3 (2.5) 3: 3 (2.8)	1: 1 2: 1 3: 2	1: 2.5 2: 2.5 3: 1.9 4: 0.9
17	4	1: 3 (2.9) 2: 2 (1.8) 3: 2 4: 2 (1.8)	1: 2 2: 1 3: 1 4: 1	1: 1.6 2: 1.3 3: 1.8 4: 2 5: 1.8
18				
19	4	1: 4 (3.1)	1: 2	1: 0.9

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi (ingqikelelo yobude bemigca)	Inani lezivakalisi kumhlathi	Ubude besivakalisi ngokwemigca
		2: 3 (2.2) 3: 3 (2.2) 4: 2 (1.9)	2: 1 3: 2 4: 2	2: 2.2 3: 2.2 4: 1.4 5: 1 6: 0.6 7: 1.1
20	1	5 (4.5)	3	1: 1.6 2: 1.2 3: 1.7
21				
22	4	1: 2 (1.7) 2: 2 (1.5) 3: 3 (2.8) 4: 5 (4.6)	1: 1 2: 1 3: 2 4: 5	1: 1.7 2: 1.5 3: 1.6 4: 1.3 5: 0.5 6: 1.5 7: 0.8 8: 1.1 9: 0.6
23	3	1: 5 (4.2) 2: 5 (4:8) 3: 3 (2.8)	1: 2 2: 4 3: 3	1: 2 2: 2.2 3: 1.9 4: 0.9 5: 1.2 6: 0.9 7: 1:4 8: 0.9 9: 0.4
24				
25				
26	1	4 (3.4)	2	1: 1 2: 2.4
27	4	1: 2 (1.2) 2: 2 (1.7) 3: 2 (1.4) 4: 3 (2.4)	1: 1 2: 2 3: 1 4: 1	1: 1.2 2: 0.6 3: 1.1 4: 1.4 5: 2.4
28				

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi (ingqikelelo yobude bemigca)	Inani lezivakalisi kumhlathi	Ubude besivakalisi ngokwemigca
29	3	1: 5 (4.1) 2: 3 (2.2) 3: 3 (2.3)	1: 2 2: 1 3: 1	1: 1.7 2: 2.4 3: 2.2 4: 2.3
30				
Zizonke	**46**	**119 (ngokobude)**	**83**	**119**

Ibali lesi-4: ***Handa's surprise***

Inani lamaphepha	Inani lezivakalisi kwiphepha	Ubude bezivakalisi ngokwemigca
1	1	2 (1.5 ngokobude)
2		
3	1	2 (1.9)
4	1	1
5	1	1
6		
7	1	1
8		
9	1	1
10		
11	1	1
12		
13	1	1
14		
15	1	1
16		
17	1	1
18		
19		
20	1	1
21	2	1: 0.5 2: 0.5
22		
23	4	1: 0.5 2: 0.5

Inani lamaphepha	Inani lezivakalisi kwiphepha	Ubude bezivakalisi ngokwemigca
		3: 0.6 4: 0.4
24		
Ewonke: 13	**Zizonke: 17**	**Zizonke: 16 (15.4)**

Ibali lesi-5: ***I could be anywhere***

Inani lamaphepha	Inani lemihlathi kwiphepha ngalinye	Inani lemigca kumhlathi ngamnye	Inani lezivakalisi kumhlathi ngamnye
Iphepha 2	1	5	4
3	1	2	1
4	1	3 (2.6 ngokobude)	2
5	1	6 (5.5)	2
6	1	2 (1.8)	1
7	1	3	2
8	1	3 (2.8)	2
9	1	5 (4.8)	3
10	1	3 (2.9)	2
11	1	2 (1.8)	1
12	1	3 (2.4)	2
13	2	1: 2 (1.5) 2: 3 (2.8)	1: 1 2: 2
14	1	3 (2.2)	3
15	1	2	1
16	2	1: 3 (2.8) 2: 1 (0.7)	1: 1 2: 1
Ewonke: 15	**Iyonke: 17**	**Iyonke: 51 (46.6)**	**Zizonke: 31**

Ibali lesiXhosa 1*: Imfukumfuku yasendle: Ibali lokulalisa abantwana*

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi	Inani lezivakalisi kumhlathi ngamnye	Inani lemigca kwisivakalisi ngasinye
1	1	4 (0.6, 0.8, 0.9, 1 ngokobude)	5	1: 1.4 2: 0.5 3: 0.3 4: 0.3

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi	Inani lezivakalisi kumhlathi ngamnye	Inani lemigca kwisivakalisi ngasinye
				5: 0.7
2	0	0	0	0
3	0	0	0	0
4	2	1: 4 (1, 0.8, 1, 0.6) 2: 3 (0.8, 1,1)	1: 2 2: 3	1.1: 1.8 1.2: 1.6 2.1: 0.8 2.2: 1 2.3: 1
5	1	8 (1, 1, 0.9, 0.9, 0.7, 1, 0.9, 0.4)	6	1: 2 2: 1 3: 0.5 4: 0.4 5: 0.7 6: 2.3
6	1	4 (0.5, 1, 0.7, 0.6)	4	1: 0.5 2: 1 3: 0.7 4: 0.6
7	0	0	0	0
8	2	1: 2 (0.9, 1) 2: 2 (0.8, 1)	1: 4 2: 2	1.1: 0.3 1.2: 0.3 1.3: 0.3 1.4: 1 2.1: 0.8 2.2: 1
9	1	4 (1, 1, 0.5, 0.8)	2	1: 2.5 2: 0.8
10	2	1: 2 (0.8, 1) 2: 2 (0.8, 1)	1: 4 2: 3	1.1: 0.3 1.2: 0.5 1.3: 0.5 1.4: 0.5 2.1: 0.9 2.2: 0.3 2.3: 0.6
11	1	4 (0.8, 1, 0.8, 0.8)	2	1: 1.8 2: 1.6
12	1	2 (0.9, 1)	1	1.9
13	1	3	1	3

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi	Inani lezivakalisi kumhlathi ngamnye	Inani lemigca kwisivakalisi ngasinye
14	1	2 (0.6, 1)	3	1: 0.3 2: 0.3 3: 1
15	1	4 (0.8, 0.8, 1, 0.5)	2	1: 1.3 2: 1.8
16	2	1: 2 (0.8, 1 2: 2 (1, 0.9)	1: 3 2: 2	1.1: 0.8 1.2: 0.8 1.3: 0.2 2.1: 1.2 2.2: 0.7
17	1	5 (1, 1, 0.9, 1,1)	5	1: 1.5 2: 0.5 3: 1.2 4: 0.9 5: 0.8
18	2	1: 2 2: 2	1: 1 2: 2	1: 2 2.1: 0.6 2.2: 1.4
19	2	1: 2 (0.8, 1) 2: 2 (1, 0.8)	1: 1 2: 2	1: 1.8 2.1: 1.4 2.2: 0.4
20	1	2 (1, 0.6)	2	1: 1 2: 0.6
21	1	2	3	1: 1 2: 0.3 3: 0.7
22	0	0	0	0
23	1	2 (0.8, 1)	1	1.8
24	1	3 (1, 0.9, 0.6)	1	2.5
25	2	1: 2 (1, 0.8) 2: 5 (0.7, 0.6, 1, 0.3, 0.8)	1: 3 2: 3	1.1: 0.1 1.2: 0.9 1.3: 0.8 2.1: 1.3 2.2 1.3 2.3: 0.8
26	1	5 (1, 0.8, 1, 1, 0.8)	1	4.6
Ewonke: 22	Iyonke: 29	Iyonke: 87 ()	Zizonke: 78	

Ibali lesiXhosa 2: *Ihobe*

Iphepha lencwadi	Inani lemigca kumhlathi (ingqikelelo yobude bemigca)	Inani lezivakalisi kumhlathi	Ubude besivakalisi ngokwemigca
1	9 (8.5 ngokobude)	4	1: 1 2: 2.9 3 2.9 4: 1.7
2	0	0	0
3	14	3	1: 5.5 2: 5.5 3: 3
4	0	0	0
5	0	0	0
6	11 (9.1)	7	1: 1 2: 1 3: 1.4 4: 1.4 5: 0.9 6: 2.3 7: 1.1
7	0	0	0
8	4 (3.2)	5	1: 0.4 2: 0.6 3: 0.3 4: 1.2 5: 0.7
9	6 (5.5)	2	1: 3.4 2: 2.1
10	7 (5.8)	4	1: 0.7 2: 1.4 3: 0.8 4: 2.9
11	13 (11)	6	1: 3.2 2: 2.3 3: 2 4: 1.5 5: 0.6 6: 1.4
12	0	0	0
13	0	0	0

14	13 (7.8)	11	1: 1.6 2: 1.1 3: 1.6 4: 0.4 5: 0.4 6: 0.7 7: 1.1 8: 0.2 9: 1.8 10: 0.7 11: 0.6
15	10 (8.1)	5	1: 2 2: 0.8 3: 1.9 4: 1.3 5: 2.1
16	0	0	0
17	12 (9.6)	8	1: 1.6 2: 1.3 3: 2 4: 1.1 5: 0.1 6: 0.7 7: 1.7 8: 1.1
18	0	0	0
19	0	0	0
20	14 (11.5)	11	1: 0.8 2: 0.3 3: 0.4 4: 0.8 5: 1.3 6:1.3 7: 0.7 8: 2.8 9: 2 10: 0.5 11: 0.6
21	5 (4.1)	3	1: 1.9 2: 1.2 3: 1
22	3 (2.1)	2	1: 1 2: 1.1

23	5 (4)	5	1: 0.9 2: 1.2 3: 0.2 4: 1.3 5: 0.4
24	3 (2.9)	3	1: 0.9 2: 0.9 3: 1.1
25	0	0	0
26	12 (9.8)	9	1: 1.1 2: 1.1 3: 1.1 4: 1.6 5: 0.8 6: 1.6 7: 0.8 8: 0.6 9: 1.1
27	7 (6.2)	2	1: 5.2 2: 1
28	0	0	0
Ewonke: 28	**Iyonke: 148 (125.6)**	**Zizonke: 90**	**Bubonke:125.6**

Ibali lesiXhosa 3: ***Refilwe: Ubaliso kwakhona lwase-Afrika***

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi (ingqikelelo yobude bemigca)	Inani lezivakalisi kumhlathi	Ubude besivakalisi ngokwemigca
1	1	4	2	1: 1.9 2: 2.1
2	0	0	0	0
3	2	1: 5 (4.6) 2: 2 (1.5)	1: 3 2: 1	1.1: 1.4 1.2: 2.5 1.3: 0.7 2: 1.5
4	1	7 (6.9)	3	1: 1.5 2: 1.9 3: 3.5
5	4	1: 5 (4.5) 2: 3 (2.3) 3: 5	1: 2 2: 1 3: 1	1.1: 1 1.2: 2.4 2: 2.3

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi (ingqikelelo yobude bemigca)	Inani lezivakalisi kumhlathi	Ubude besivakalisi ngokwemigca
		4: 3 (2.5)	4: 2	3: 5 4.1: 1.3 4.2: 1.2
6	5	1: 1 (0.5) 2: 2 (1.6) 3: 1 (0.7) 4: 2 (1.3) 5: 4 (3.3)	1: 1 2: 1 3: 1 4: 2 5: 4	1: 0.5 2: 1.6 3: 0.7 4.1: 1.2 4.2: 0.1 5.1: 1 5.2: 0.9 5.3: 0.4 5.4: 1
7	2	1: 4 (3.3) 2: 5 (4.7)	1: 2 2: 3	1.1: 1.3 1.2: 2 2.1: 1.9 2.2: 1.1 2.3: 1.7
8	2	1: 6 (5.2) 2: 5	1: 1 2: 2	1: 5.2 2.1: 3.5 2.2: 1.5
9	2	1: 3 2: 4 (3.3)	1: 2 2: 1	1.1: 1.9 1.2: 1.1 2: 3.3
10				
11	3	4 (3.9) 2: 3 (2.8) 3: 6 (5.8)	1: 1 2: 1 3: 2	1: 3.9 2: 2.8 3.1: 3.8 3.2: 2
12	4	1: 2 (1.8) 2: 3 (2.6) 3: 3 (2.7) 4: 3 (2.2)	1: 1 2: 2 3: 1 4: 1	1: 1.8 2.1: 0.9 2.2: 1.7 3: 2.7 4: 2.2
13	4	1:4 (3.6) 2: 2 (1.7) 3: 3 (2.3) 4: 3 (2.3)	1: 2 2: 1 3: 2 4: 2	1.1: 1 1.2: 2.6 2: 1.7 3.1: 1.5 3.2: 0.8

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi (ingqikelelo yobude bemigca)	Inani lezivakalisi kumhlathi	Ubude besivakalisi ngokwemigca
				4.1: 1 4.2: 1.3
14	1	7 (5.3)	3	1: 1.6 2: 1.3 3: 2.4
15	0	0	0	0
16	4	1: 2 (1.9) 2: 2 (1.6) 3: 3 (2.7) 4: 4 (3.3)	1: 1 2: 1 3: 3 4: 4	1: 1.9 2: 1.6 3.1: 0.5 3.2: 0.9 3.3: 1.3 4.1: 0.6 4.2: 1.1 4.3: 1.2 4.4: 0.4
17	3	1: 4 2: 4 (3.5) 3: 3 (2.8)	1: 2 2: 4 3: 3	1.1: 2.4 1.2: 1.6 2.1: 1.2 2.2: 0.8 2.3: 0.7 2.4: 0.8 3.1: 1.3 3.2: 1 3.3: 0.5
18	0	0	0	0
19	5	1: 4 (3.9) 2: 1 3: 2 (1.3) 4: 2 (1.5) 5: 3 (2.1)	1: 2 2: 1 3: 3 4: 1 5: 1	1.1: 1.3 1.2: 2.6 2: 1 3.1: 0.5 3.2: 0.3 3.3: 0.5 4: 1.5 5: 2.1
20	0	0	0	0
21	3	1: 5 (4.4) 2: 3 (2.4) 3: 3	1: 2 2: 1 3: 1	1.1: 1.2 1.2: 3.2 2: 2.4 3: 3

Iphepha lencwadi	Inani lemihlathi	Inani lemigca kumhlathi (ingqikelelo yobude bemigca)	Inani lezivakalisi kumhlathi	Ubude besivakalisi ngokwemigca
22	0	0	0	0
Ewonke: 22	**Iyonke: 46**	**Iyonke: (ngokobude:)**	**Zizonke: 84**	**Iyonke:**

Ibali lesiXhosa 4: ***Isothuso sikaHanda***

Iphepha	Inani lezivakalisi	Ubude bazo	Ipesenti
1	1	2 (1.1 ngokobude kwiphepha)	
2	0	0	0
3	1	2 (1.1)	
4	1	1	
5	1	1	
6	0	0	0
7	1	1	
8	0	0	0
9	1	1	
10	0	0	0
11	1	1	
12	0	0	0
13	1	1	
14	0	0	0
15	1	1	
16	0	0	0
17	1	1	
18	0	0	0
19	0	0	0
20	1	1	
21	2	1: 0.6 2: 0.4	
22	0	0	0
23	4	1: 0.5 2: 0.5 3: 0.7 4: 0.3	
Ewonke: 24	**Zizonke: 17**	**Iyonke: 16 (15.2)**	

Ibali lesiXhosa 5: Ndingabakho naphina

Iphepha	Ubude bemihlathi ngokwemigca	Izivakalisi zomhlathi ngamnye	Ubude bezivakalisi ngokwemigca
2	6 (5.4)	4	1: 0.5 2: 1.1 3: 1.8 4: 2
3	2 (1.8)	1	1.8
4	4 (3.9)	2	1: 2.6 2: 1.3
5	7 (6.4)	2	1: 6 2: 0.4
6	3 (2.4)	1	2.4
7	5 (4.3)	2	1: 3 2: 1.3
8	6 (3.9)	2	1: 1.4 2: 2.5
9	9 (6.3)	3	1: 3.4 2: 0.5 3: 2.4
10	4 (3.6)	1	3.6
11	2 (1.8)	2	1: 1.7 2: 0.1
12	4 (3.2)	2	1: 2.1 2: 1.1
13	7 (5.1)	2	1: 3.8 2: 1.4
14	3 (2.6)	2	1: 2.2 2: 0.4
15	3 (2.3)	1	2.3
16	6 (5.7)	2	1: 4.2 2: 1.4
Ewonke: 15	**Iyonke: 71 (58.7)**	**Zizonke: 29**	**Bubonke: 58.7**

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Uluhlu lwesigama sesiNgesi

Adaptation:	ukulungiselelwa kwentetho ukuba ifanele abalesi abathile kwaneemeko zentlalo nempilo yabo.
Adequacy:	ukufaneleka kwentetho eguqulelweyo kolo lwimi isiwa kulo.
Agglutinating language:	ulwimi olubhala ngokudibanisa izivumelanisi nezenzi zazo.
Aim:	injongo ephangaleleyo yoguqulelo (ngokwethiyori yeSikoposi).
Back-translation:	uguqulelo-buyiselo lwentetho, apho intetho eguqulelweyo iphinda iguqulelwe ibuyiselwe kulwimi lwentsusa ukwenzela ukujonga ukuba lwenziwe ngokukuko na uguqulelo.
Commissioner/initiator:	Umsunguli wenkqubo yoguqulelo. Ngulo mntu okhupha umyalelo wenguqulelo, ewucacisela umguqulelimbhali.
Culture-specificity:	ukuhambelana kwenguqulelo kunye nenkcubeko yolwimi ekusiwa kulo.
Dynamic equivalence:	uhambelwano-ntetho yoguqulelo olungena nzulu kumyalezo wenguqulelo luthathela ingqalelo umlesi wentetho eguqulelweyo kunye nenkcubeko yakhe.
Equivalence:	uhambelwano phakathi kweentetho ezimbini.
Formal equivalence:	uhambelwano-ntetho yoguqulelo olujonga ukuma kwentetho.
Fidelity:	uhambelwano lwenguqulelo nentetho yolwimi lwentsusa.
Function:	umsebenzi oza kwenziwa yinguqulelo kumlesi wolwimi ekusiwa kulo (ngokwethiyori yeSikoposi).
Functional Equivalence:	indlela yoguqulelo ejonga uhambelwano phakathi kweentetho ezimbini zoguqulelo. Olu hambelwano kufuneka luthathele ingqalelo imvelaphi nenkcubeko yesithethi solwimi ekusiwa kulo.
Functional paradigm:	isicingo seethiyori ezigqamisa ukuveliswa kwenguqulelo eyamkelekileyo kubalesi bolwimi ekusiwa kulo.
Functionalist:	iingcali ezilubona uluntu njengento enye endindeneyo nesebenzisanayo ukuze kubekho ubambiswano nozinzo.

Intention:	isenzo esilungiselelweyo soguqulelo (ngokwethiyori yeSikoposi).
Intertextual coherence:	unxulumano phakathi kwentetho yolwimi lwentsusa kunye neyolo kusiwa kulo kuguqulelo.
Intratextual coherence:	ukundindana kwentetho eguqulelweyo.
Ithiyori yeSikoposi:	Ithiyori yoguqulelo eyasungulwa ngumJamani, uHans Vermeer. Le thiyori ikhankasela ukuba inguqulelo mayijonge ukufezekisa iimfuno zomlesi wolwimi ekusiwa kulo. Yaye le thiyori ithi uguqulelo kufuneka lufezekise injongo ethile.
Macro structure:	Ukuma kwangaphandle kwentetho eguqulelwayo, okt. Ukulandelelana kwebali kunye nemo yombhali.
Micro structure:	Ukuma kwangaphakathi kwentetho eguqulelwayo okanye eguqulelweyo; okt. Ukuma kwemihlathi, izivakalisi, ukulandelwa kwezakhi nemigaqo yokusetyenziswa kolwimi ekudluliseni umyalezo onguwo.
Paradigm:	sisicingo esithile esilandelwa luluhlu lweethiyori ezinomngxilo omnye.
Post-Romanticism:	iinzame zezenkcubeko neendlela zokucinga ezavela ngenkulungwane ye-19 neyama-20.
Purpose:	inyathelo lokufezekisa injongo yoguqulelo (ngokwethiyori yeSikoposi).
Receptor response:	indlela abalesi bolwimi ekusiwa kulo abayiva baze bavakalelwe ngayo malunga nenguqulelo abayilesayo.
Romanticism:	intshukumo yezobugcisa noncwadi, neyaqala kwinkulungwane ye-18, negxininisa ukubaluleka kwefuthe, ukubandakanyeka kunye nokubaluleka komntu ngamnye.
Triangulation:	Ukujongwa komba othile wesampule uvelelwe kumacala ahlukeneyo.