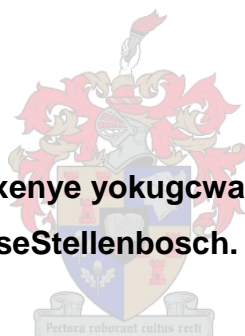


# **ISENZO SENKULUMO YOKWENQABA EZIMWENI ZEMFUNDO YESIZULU**

**Ngu**

**NOMPUMELELO PRISCILLA NDLOVU**

**Isifundo esethulwa njengengxenye yokugcwaliswa kwezidingo zeziqu  
zeMaster of Arts eNyuvesi yaseStellenbosch.**



**Umholi wesifundo: Dr M. Dlali**

**Usuku: Disemba 2005**

## DECLARATION

I, the undersigned, hereby declare that the work contained in this assignment is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

.....  
**NP NDLOVU**

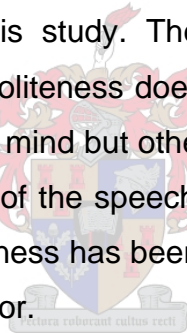
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## ABSTRACT

This study examines data from communication-theoretic refusal in isiZulu, relating to pragmatic theorists' argument that every human interaction to a large extent carries with it an element of threatening one or both participants' face. The speech act of refusal has been identified as one of the most effective speech acts to be employed for this phenomenon in this study. Every speech act is influenced by contextual, cultural and many other background factors associated to age, gender and rank, to mention a few, which contribute towards the composition of speech act.

The issues relating to the theory of politeness prompted this study in the extent to which politeness plays a role in refusals in educational contexts of Zulu speaking students. The study has evaluated Brown and Levinson's (1987) theory of politeness as a universal phenomenon against the findings of my data, in that the universality advanced by these theorists does not quite fit with this study. The variable percentages in this data, especially in refusals, indicate that politeness does not always exist in terms of positive and negative face in the participants' mind but other considerations related to the goal of the speech act are the main source of the speech act. In this study, refusal in the Zulu context has demonstrated that politeness has been employed as a strategy for encoding distance between speaker and solicitor.



## OPSOMMING

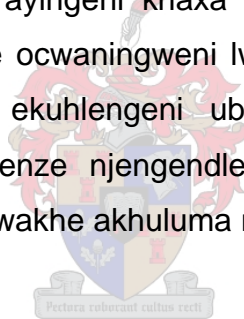
Hierdie studie ondersoek data in die spraakhandeling van kommunikasie-teoretiese weiering in isiZulu wat verband hou met pragmatiek-teoretici se argument dat elke geval van menslike interaksie grootliks 'n element inhou van bedreiging van een, of beide, deelnemers se gesig ('face'). Die spraakhandeling van weiering is as een van die mees geskikte spraakhandelings geïdentifiseer om die verskynsel van bedreiging te bestudeer. Elke spraakhandeling word beïnvloed deur kontekstuele kulturele, en talle ander agtergrondfaktore betreffende ouderdom, geslag, status, om slegs 'n paar faktore te noem. Hierdie faktore dra almal by tot die samestelling van die spraakhandeling.

Die vraagstukke rakende die teorie van beleefdheid het hierdie studie geïnspireer in die mate waartoe beleefdheid 'n rol speel in weierings spraakhandelinge binne opvoedkundige konteks in isiZulu. Die studie het Brown en Levinson (1987) se teorie van beleefdheid as beskrywend van universele verskynsels, teenoor die isiZulu data. Die bevinding is dat die universele beginsels waarop hierdie teoretici aanspraak maak nie van toepassing is op die isiZulu data nie. Die resultate van die studie toon aan dat in die geval van weiering, beleefdheid nie altyd voorkom in terme van positiewe en negatiewe gesig in die deelnemer se gedagte nie, maar dat ander oorwegings betreffende dié doelstelling van die spraakhandeling die hoofbron is van die spraakhandeling. In hierdie studie is aangetoon dat weiering in isiZulu eerder aangewend word om afstand te kodeer tussen deelnemers.

## ISANDULELA

Lolu cwaningol lwemibhalo yokwenqabangesiZulu olubehekene nokuhlola impikiswano yababahali bamathiyori ephragmathiksi abakholelwa ekuthiini ukuxhumana kwabantu bonke kuqukethe ingxenye ethile yokudumaza umuntu oyedwa noma bobabili abantu abaxhumanayo. Isenzo senkulumo yokwenqaba sithathwe njengesenzo okuyisona esinempumelelo ekwenzeni lesi sifundo. Ukwakhiwa kwezenzo zenkulumo kunomthelela empilweni ezenzeka kuyo, kusikompilo lwabantu kanye nakweminye imikhakha yempilo enjengobulili, iminyaka yabo izikhundla kanye neminye imikhakha.

Ithiyori yentobeko iyona ebe yisisusa salolu cwaningo ngobe intobeko iyona ebaluleke kakhulu ezenzweni zokwenqaba ezimweni zokufunda esinjengalesi sabafundi abakhuluma isiZulu ucwaningo olugxile kubo. Lesi sifundo sicwaninga ithiyori yentobeko kaBrown noLevinson (1987) okuyithiyori ewujikelele. Olwami ucwaningo lona luveza ukuthi lethiyori iwujikelele kodwa ayingeni khaxa ezimweni esibhekene nazo olimini lwesiZulu. Amaphesenti atholakale ocwaningweni lwezenzo zokwenqaba aveza ukuthi intobeko ayihlali yenzeka njalo ekuhlengeni ubuso. Kulesi sifundo sokwenqaba esimweni sesiZulu intobeko isebenze njengendlela yokuveza ibanga lobudlelwane phakathi kokhulumayo nomlingani wakhe akhuluma naye.



## AMAZWI OKUBONGA

Ngibonga uJehova ongiphe ingqondo yokuba ngikwazi ukufunda ngize ngifike kuleli zinga.

Ngibonga abazali bami odadewethu kanye nabangani bami ebebengigqugquzela ekwenzeni lo msebenzi ngisho noma sengiqala ukulahlekelwa ithemba.

Ngibonga abantwana bami oMpilo noSinqobile.

Ngibonga kakhulu abafundi baseMqhele bebanga leshumi ngonyaka ka-2002 abangisiza ekwenzeni ucwaningo.

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Ngeke ngikhohlwe uDokotela Dlali ongifundisile wangibekezelela ngiwuqala lo msebenzi ngaze ngawuqeda.



Ngibonga uNkk. Surena du Plessis kanye noKaren de Wet abebengisiza ekulungiseleni uhambo lokuya eStellenbosch futhi bafike bangemukele kahle uma sengifikile.

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# ISAPHLUKO 1

## ISINGENISO

### 1.1 INJONGO

Injongo yalesi sifundo ukuveza ukuthi abafundi bayibeka kanjani inkulumo uma benza izicelo zabo kwabanye abafundi abalingana nabo. Laba bafundi bazoxuba abafana kanye namantombazane. Abafana bazaba nezicelo nokwenqaba abazo zenza bebodwa, babuye benze izicelo nokwenqaba bexubene namantombazane kanti namantombazane azokwenza izicelo nokwenqaba ewodwa abuye axubane nabafana futhi.

Izicelo zabafundi zizobonakala kahle esahlukweni sesine. Izimo zokwenqaba kwabafundi zizobonakala esahlukweni sesihlanu. Zine izimo abafundi abazokwenza kuzo izicelo kanye nokwenqaba. Zizoma kanje izimo:

- (a) Umfana ucela omunye umfana
- (b) Umfana ucela intombazane
- (c) Intombazane icela umfana
- (d) Intombazane icela enye intombazane.



### 1.2 UKUHLELWA KWESIFUNDO

Isahluko sokuqala sichaza izinjongo zalesi sifundo sezicelo kanye nokwenqaba kanye nokuhlelwa kwaso sonke isifundo.

Isahluko sesibili sizochaza kabanzi ukuthi izenzo zenkulumo ziyini futhi zisebenza kanjani nethiyori yentobeko. Lapha sizothola ababhali abakhaliphile ezifundweni zolimi becheza kabanzi ngezenzo zenkulumo njengabo O – Austin, Searle kanye ne Modeli ka Brown no Levinson. Lapha kuchazwa kahle ngokuhlengwa kobuso ngokusebenzisa amazwi anentobeko.

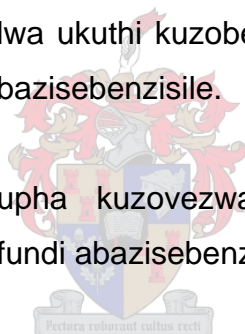
Esahlukweni sesithathu kuzochazwa kabanzi ngesenzo senkulumo yokucela, kunezinhlombonhlobo zezindlela zokwenza izicelo. Kukhona indlela ephoqayo, indlela

yamandla, indlela egwegwesayo nezinye. Lezi zindlela zisebenzisa izinsizasenzo. Zonke lezi zindlela ziveza ukuthi izicelo sikhombisa intobeko engakanani kulowo oCelwayo.

Esahlukweni sesine kuzofakwa isibonelo sohla lwemibuzo (Questionnaire) eyakhelwa abafundi bebanga Leshumi besikole sase Mqhele Public Secondary e Clermont e Thekwini. Lapha abafundi banikezwa izimo ezine okwakufanele benze izicelo phansi kwazo. Laba bafundi kwaba abafana kanye namantombazane. Izimo ababuzwa phanzi kwazo kwaba izimo zasesikoleni, emakhaya nasemindlalweni. Kuzobe sekuqhathaniswa-ke kucutshungulwe nezimpendulo zabafundi.

Esahlukweni sezihlanu kuzofakwa isibonelo sohla lwemibuzo (Questionnaire) lapho abafundi bephendula ngokwenqaba izicelo ezenziwe ngabafundi esahlukweni sesine. Nakhona lana kuzosetshenziswa izimo ezahlukere abafundi abazithola bekuzo. Kuzobe sekucutshungulwa ukuthi kuzobe sekucutshungulwa ukuthi yiziphi izinhlobo zokwenqaba abafundi abazisebenzisile.

Ekugcibeni esahlukweni sesithupha kuzovezwa kahle ngezinombolo izindlela zokucela (request strategies) abafundi abazisebenzise kakhulu kunezinye.



## IS AHLUKO 2

### 2.1 INJONGO

Injongo yalesi sifundo ukuveza ucwaningo lababhali abehlukene beveza ulwazi lwesenzo senkulunmo. Ucwaningo lwababhali abehlukene luveza ukuxhumana kwemizwa, imiqondo kanye nosikompilo lwabantu abaxhumanayo. Kuzochbzwa nokuthi zisebenza kanjani izenzo zenkulumo, kuzobhekwa kabanzi inkulumo egwegwesayo, ithiyori yentobeko kanye nokuxhumana kwabangalingani.

### 2.2 IZENZO ZENKULUMO

#### 2.2.1 Thomas (1995)

U-Austin (1962) neqembu labalandeli bakhe bazibiza ngokuthi ngamafilosofi olimi olwejwayelekile. Leliqembu liphikisana neqembu likaRussell elithi ulimi aluhlambulukile, lunamaphutha amaningi (Thomas: 1995, 25)

Amafilosofi olimi olwejwayelekile athi abantu bayakwazi nje ukuxhumana kahle ngalo lolulimi ngakho-ke akufanele luguqulwe kodwa kufanele kuqondakale ukuthi bakwenza kanjani abantu ukulusebenzisa kahle njengoba benza nje.

U-Searle (1969) wafunda ngaphansi kuka-Austin wabe esebhala incwadi ethi “izenzo zenkulumo”: okuyi-eseyi yefilosofi yolimi. Yena-ke wazama ukwehlukana phakathi kwe “ngqikithi yokuqukethwe, amandla e-ilokhushini kanye ne ilokushini.”

Okubalulekile kakhulu okuzocutshungulwa kulo mbhalo ithiyori yakhe yezenzo zenkulumo ezigwegwesayo. Lena indlela othola isenzo senkulumo senziwa ngamandla ngesinye isenzo.

#### **Indlela ka searle yokuhlela izenzo zenkulumo**

Lapha kubhekwa isibonelo sokuqamba amagama nokuthi yiziphi izizathu ezenza ezinye izenzo zenkulumo zithathwe njengezingamanga.

Isibonelo sokuqala sibheka kakhulu “imizwa”ngoba siphakathi kwenkosikazi nomyeni wakhe okungumuntu abanobudlelwano obusondelene.

Umbuzo uthi “Kungamanga yini ukungamutsheli umyeni iqiniso elingaphelele kubekhona okugodlayo”?

Kukhona ezinye izimo lapho kungalindelekile ukukhulunywa kweqiniso elimsulwa njengasekudlalweni kwemidlalo ehlekisayo nasemingcwabeni. Kukhona futhi lapho lingakhulunywa lonke iqiniso ngenxa yokuzama ukuvikela imizwa yomuntu othile.

Ibukhuni indaba yokwehlukana isenzo zenkulumo yokuqamba amagama. Izinto ezinye okufanelwe zibhekwe amaqiniso aphantselane nemizwa, ezengqondo, izinjongo nosiko-mpilo lwabantu labo abaxhumanayo.

### **2.2.2 Mey (2000)**

Incwadi kaMey (2000) igxile kakhulu endleleni yokucabanga yaseBrithani ebizwa ngokuthi “ifilosofi yolimi olwejwayelekile” ungqondongqondo wayo okungu John L. Austin. Indlela yokucabanga ka Austin ebizwa ngokuthi ithiyori yesenzo senkulumo yabuye yathuthukiswa ngummelikana U. R. Searle (1969).

Inkinga enkulu abhekana nayo usiko lwePragmatiki yileyo yezithiyi ezazibekwa isemantiki eyakhelwa phezu kwezimo zeqiniso. Amafilosofi asebenza osikweni lokusetshenziswa kweqiniso azibophele eziphakamiseni ezimele iqoqo elilodwa lwemisho elibizwa ngokuthi (izibhengezo okufanele zikwazi ukuvivinyeka ukuze kuvele ukuthi zingamaqiniso noma zingamanga na?

Uma umuntu ethi kuwe ube nosuku olumnandi lokuzalwa, lapha kuvela iqiniso lemizwa elivezwa yilamazwi kuphela. Isizathu ukuthi izifiso azizona iziphakamiso kepha zingamazwi okwenziwa ngawo izenzo, uAustin uzibiza ngokuthi izenzo zenkulumo.

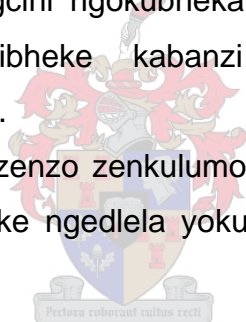
Amathiyori amaningi aveza umbono wokuthi ulimi luyingxube nje yemisindo nencazelo, futhi aluchaza ngokuthi luyiqoqo lwemisho elungile. Iphutha kulendlela yokucabanga ukuthi ayiluthathi ulimi njengesenzo esikhiqiza isenzo senkulumo esichazwa ngokuthi “isisekelo sezingxenyana zelingistiki zokuxhumana”.

Izenzo zenkulumo zikhiqizwa ezimweni zangempela zokusetshenziswa kolimi ngabantu abasuke benokuthize emiqondweni yabo. Lomkhiqizo uveza ngokusobala ukubaluleka kwabantu okuyibona abaxhumanayo, okungokhulumayo kanye nomlaleli. Injongo yalabantu bobabili isuke ihlaba esikhonkosini futhi ibalulekile endleleni eyiyonayona yokuqonda kanye nokuchaza amazwi aphinyisiwe. Lokhu kuveza ngokusobala ukuthi imisindo ikhiqizwa ngezinhloso ezithile (Searle 1969:16)

Iphuzu okuyilona lisemqoka kakhulu ngezenzo zenkulumo yilelo lenhloso, kodwa kufanele umuntu abuze umbuzo wokuthi ngabe isenzo senkulumo sisenza emphakathini nokuthi ngabe siyasebenza yini ngempela emphakathini ngempela na? Ukubuza ngokusebenza kwesenzo senkulumo ekuxhumaneni emphakathini kuzosiholela ekufuneni ukuhola ngezimo ezikhona kulowo mphakathi.

Izenzo zenkulumo esiziphimisayo zincika kuzimo ezikhiqizwa ngaphansi kwazo. Lokhu kusiholela ekuthini singagcini ngokubheka izimbangela, amazwi aphimiswa ngaphansi kwazo, kodwa sibheke kabanzi izimo jikelele ezihambisana nokuphinyiswa kwalawo magama.

Yingakho nje uthola ukuthi kunezenzo zenkulumo ezenqatshelwe ezimweni ezithile kube kukhona ezinye ezivumeleke ngedlela yokuthi zisuke sezivele sezilindelekile ukuba ziphinyiswe.



Mayelena nezinhloso zezenzo zenkulumo, kufanele izingxoxo ezibhekiswe kuzo zazi ngobudlelwano obukhona phakathi kwabantu abanye abantu eziqondiswe kubo, kanye nezindlela okubheka ngazo abanye abantu ezimweni ezembandakanya umphakathi wonkana. Akusikhona engikushoyo noma engihlose ukukusho okuveza isenzo senkulumo yami kodwa yindlela okuvela ngayo kuthi khaxa osikweni lwami njengomuntu oyilungu lomphakathi.

Yize noma inkulumo iyingxenye yokwakha umuntu kanye nempilo yomphakathi ibuye futhi ibe yingxenye yesimo esibanzi kakhulu. Kufanele sicabange ngezenzo zenkulumo yethu ekwenzeni okuseduze kanye nalokho komhlaba jikelele.

## **Zisebenza kanjani izenzo zenkulumo**

Izenzonkulumo ziyizenzo zamazwi omlomo ezenzeka emhlabeni. Uma ngiphimisa inkulumo ethile ngenza okuthile ngamazwi ami. Ngenza isenzo ngenhloso esiletha inguquko esimweni sezinto.

Isibonelo: - Uma ngibamba isandla sesivakashi siyamukeleka sibe yingxenye yomdeni wami.

Inkolelo yokuthi amazwi angawushintsha umhlaba abalulekile kwezokholo futhi ayisidingo esibalulekile ekucabangeni ngezenzo zenkulumo.

Izinhlobo ezahlukene zezenzo zenkulumo ziqhamuka noAustin (1962) . Kukhona uhlobo olubizwa ngokuthi isenzo selokhushini, e-ilokhushini kanye nefuthe lepelokhushini, isenzo selokhushini yilesa esizibandakanya kuso uma sisho okuthile singenamandla e-ilokhushini.

Uma emva kokuphimisa lamazwi umuntu engakhuluma naye esukuma avale umnyango noma abase isifudumezi lapho sikhuluma ngefuthe lephelokhushini lamazwi ami.

Yize noma ifuthe / ibalulekile ngokugqugquzela abantu ukuba benze izenzo zenkulumo ezithile kodwa amathiyoristi athi agajwe kakhulu amandla e-ilokhushini. Lapha kunezimo okufanele zihambisane nezenzo zenkulumo zenkulumo ezibizwa ngokuthi izimo zefilisiti.

Isibonelo: - Ukuphinyiswa kwamazwi athi: - Ngalokho ngithi lomuntu ushonile.

Yisiphi isimo esigcwalisekile ngokusho lamazwi.

Okokuqala ukubheka ukuthi umuntu usho lamazwi unawo yini amandla okwenza njalo. Okwesibili kufanele ashiwo esimweni esifanelekile. Kungemukeleka uma umuntu ebenengozi yemoto bese udokotela ephimisa lamazwi hhayi lapho abantwana bezidlalela nje, bese omunye ethi komunye “ufile” bese ewa phansi efa ngempela.

## **Izethembiso**

Izinkinga zezenzo zenkulumo ukuthi amazwi uqobo esenzo angaholela ekungaqondini.

Umbuzo okhona owokuthi ngabe kufanele yini usebenzise isenzo njalo uma uzokwenza isenzo senkulumo?

Omunye umbuzo owokuthi umuntu angabethemba yini abantu ukuthi bazogcina isethembiso yize noma bengalisebenzisanga igama elithi “Ngiyethembisa”.

NgokukaSearle (1969:39) into uma yenzeka ngaphansi kwemithetho ethile. Lapha kubalulekile ukuthi isenzo senkulumo sihambisane nesimo okukhulunywa ngaphansi kwaso.

Isibonelo: - Uma ngithi kudadewethu: - “Ngizofika kwakho namuhla ntambama”. La mazwi ngokwesimo sethu njengabantu bandawonye siyemukeleka kahle njengesithembiso yize noma ngingalisebenzisanga igama elithi “Ngiyethembisa”.

## **Ifizionomi yezenzo senkulumo**



### **Isingeniso: Inkinga**

Inkinga yokuqala indlela izilimi ezahlukene ezibhekana nayo ngezenzo zenkulumo.

Imibuzo eqondana nalokhu ithi: -

Singasithola/ singasibona kanjani isenzo senkulumo?

Zingaki izenzo zenkulumo ezikhona?

Buyini ubudlelwano phakathi kwesenzo senkulumo kanye nesenzo sepragmatiki?

Ngabe zikhona yini izenzo zenkulumo ezitholakala kuzozonke izilimi na?

Impendulo yombuzo wokuqala izothalokala ngakubheka izimo kanye nemithetho ebhekene nezenzo zenkulumo yokuthembisa.

### **Izethembiso: Izimo nemithetho**

Inkinga yokuqala ithi: - Yiziphi izimo ezingenza isenzo senkulumo samukeleke njengesithembiso?

Inkinga yesibili ithi: - Kufanele siyazi imithetho ebusa ukusebenza ngempumelelo kwalesi senzo senkulumo. Ukuze kuxazululwe lezi zinkinga zokubhekwa izimo eziyishiyagalolunye nemithetho eyisihlanu (5).

### **Isimo Sokuqala**

Isethembiso masenziwe esimweni esijwayelekile futhi esamukelwayo.

### **Isimo Sesibili**

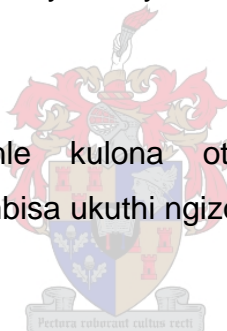
Isethembiso masibe nengqikithi. “Ngithembisa ukuthi ngizokubona ntambama”  
Ingqikithi ukuthi ngikubona ntambama.

### **Isimo Sesithathu**

Kufanele isethembiso kube esento ezokwenzeka esikhathini esizayo futhi engakwazi ukuthi yenziwe nguye lona othembisayo hhayi omunye umuntu.

### **Isimo Sesine**

Okwethenjiswa makube kuhle kulona othenjiswayo, kungabi ukusonga njengakulesisibonelo: - Ngiyethembisa ukuthi ngizokushaya uma ngikufica uganga.



### **Isimo Sesihlanu**

Isethembiso masingabi yinto ebivele izokwenzeka. Njengokutshela umuntu ukuthi ilanga liyoshona entshonalanga kusasa. Isimo sesine nesasihlanu zibizwa ngokuthi ‘izimo zokulungiselela’ ezifanele ukugcinwa ngaphambi kokukhuluma ngezethmbiso.

### **Isimo Sesithupha**

Lesi simo siqondene nokwethembeka kwalowo othembisayo ukuthi uzosifeza ngempela yini isethembiso, sibizwa ngokuthi isimo sokwethembeka.

### **Isimo Sesikhombisa**

Lesi simo siqondene nokuzibophezela kwalona othembisayo ukuthi uzofeza isethembiso.

Isimo sesishiyagalombili neSesishiyagalolunye



Lezi zimo zigcizelela ukuthi ulimi olusetshenziswayo ekwenzeni izethembiso kuba olujwayelekile luhloniphe imithetho ye-semantiki, namaconventions kube amukelekile ekusetshenzisweni kwepragmantiki.

### **2.2.3 Imithetho ebuza izenzo**

USearle (1962) waqhamuka nophawu lwelingistiki olubizwa ngokuthi ithuluzi elibonakalisa amandla e-ilokhushini. Izimo 1, 8, 9 zibambela zonke izenzo zenkulumo kanye namathuluzi abonakalisa amandla e-ilokhushini. Imithetho ebusa ukusebenza kwamathuluzi abonakalisa amandla e-ilokhushini yokwethembisa ithathwe ezimweni 2, 3, 4, 5, 6, no 7. nansi le mithetho ngezansi.

#### **Umthetho Wokuqala**

Lo mthetho ubizwa ngokuthi umthetho wokuqokethwe. Lo mthetho unquma ukuthi ithuluzi elibonakalisa amandla e-ilokhushini lokuthembisa kufanele lisetshenziswe kuphela uma amazwi okuthembisa ekhuluma ngento ezokwenzeka kwi kusasa.

#### **Umthetho Wesibili**

Ithuluzi elibonakalisa amandla e-ilokhushini yokwethembisa malisetshenziswe kuphela uma liphethe into ethenjiswa ayithandayo ukuba yenzeke kuyena.

#### **Umthetho Wesithathu**

Leli thuluzi malisetshenziswe kuphela uma isethembiso siqondene nokwenzeka kwento esivele ihleliwe, ezifakazelayo noma eyenzekayo ngokwemvelo. Imithetho 2, no 3 ibizwa ngokuthi imithetho yokulungiselela.

#### **Umthetho Wesine**

Sisebenzisa lelithuluzi kuphela uma siqondile ngempela ukusifeza isethembiso sakho. lo mthetho wokwethembeka ofana nesimo sesithupha.

#### **Umthetho Wesihlanu**

Imithetho emine engehla iyimithetho yokwethembisa kodwa lona wesihlanu wona ungumthetho obalulekile. Lo mthetho uveza isethembiso esakha isibophelo esisuka kothembisayo siya kothenjiswa.

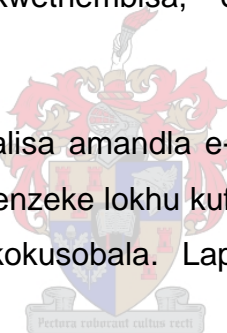
### **Ipragamathiki Yemithetho**

Imithetho emihlanu enikezwe ngenhla ayikho emazingeni afanayo. Imithetho emine yokuqala ibizwa ngokuthi elawulayo, bese kuthi owodwa wesihlanu ubizwe ngokuthi owakhayo. Umthetho owakhayo wokuthembisa yilowo lapho isethembiso senziwa bese siyemukelwa ukuthi sakha isibopha esisuka kothembisayo siya kothenjiswayo.

Umthetho olawulayo wona usitshela ukuthi akufanele sense isethembiso uma kuvele kuyinto efanele ukuba yenzeke. Njengokuthi indoda akufanele yenze isethembiso sokuthi izothembeka kumkayo uma izothatha uhambo olude ngoba vele yinto elindelekile ukuba iyenze.

Umbono wepragmatiki ukhuthi masibheke isethembiso sona uqobo ngoba kuvamile ukuba sephulwe yibo noma ngabe besivuselelwe kabusha. Umbono wepragmatiki ithinta izingxenye ezimbili zokwethembisa, okuwumthetho owakhayo kanye nomthetho obusayo/ olawulayo.

Ngokuka Austin ithuluzi elibonakalisa amandla e-ilokhushini ligcina ngokukhombisa kuphela amandla lawo. Ukuze kwenzekwe lokhu kufanele isenzo senkulumo sikhishwe kokucashile nokujulile siyiswe kokusobala. Lapho-ke isenzo senkulumo siyoba isenzo sepragmatiki.



Akufanele umbono wepragmatiki uvinjwe uthathwe njengomkhakha ohamba wodwa kodwa kufanele siwuthathe njengalowo igalelo lowusebenzisayo elitholakhala lingekho ngaphandle kodwa lakha umkhakha obumbene wawo.

Ngokomthetho wepragmatiki akufanele sikhulume ngendlela ecashile ngoba sonke isethembiso senziwa othembisayo ethembisa ngempela kothenjiswayo. Izimo zepragmatiki kufanele ziveze abathembisayo, abathenjisiwayo kanye nezimo abahlangana ngaphansi kwazo.

Akulula ukwehlukana imithetho eyakhayo nemithetho elawulayo. Imithetho elawulayo ichaza lokhu ethi imithetho iyakwenza, kanti imithetho eyakhayo yona ibheka isisindo esinikwa leyo mithetho ekusetshenzisweni kwayo kwemihla ngemihla.

Ngokuka Giddens, yonke imithetho yomphakhathi iqukethe imithetho eyakhayo nemithetho elawulayo. (1979:66)

Ubunzima bokuhlakanipha phakathi imithetho yokwakha neyokulawula busuka ekutheni ithiyori yesenzo senkulumo eqinisweni siyithiyori yefilosofi yeziphakamiso.

## **2.2.4 Izenzo zesenzo zenkulumo**

### **Inombolo yezenzo zenkulumo**

Lapha kubhekwa umbuzombuzo othi: - “Zingaki izenzo ezikhona nokuthi zivezwa kanjani olimini?” Kunemibono eminye enikeliwe mayelana nesamba sesenzo zenkulumo ezinganikelwa yinamo yiluphi ulimi.

Ngokuka-Verschueren (1979) kukhona abantu abanjengoSearle ababizwa ngokuthi abaqoqi, laba-ke baqoqela ndawonye izenzo zenkulumo yabo emikhakheni embalwa kodwa emikhulu. Kolunye uhlangothi sinabahlakazi labo abahlakaza izenzo zenkulumo yabo ngamaqoqo amaningi inombolo yawo yangempela engaba ngaphakhathi kuka 500 no 600.

Izilimi kade zaziveza ezikuncamelayo ngezinye izibonelo ezichazwe kahle zezenzo zenkulumo futhi zasho ukuthi zincamelani ngokubeka izincomo kwezinye, yingakho zibikwa ngokuthi izenzeko zezenzo zenkulumo.

### **Izenzo zenkulumo, izenzo zezenzo zenkulumo kanye nephefomethivithi**

Kuyimvelo ukubheka izibonakaliso zelingwistiki kulezo zomkhakha wezenzo nokubiza ezitholakayo ngezenzo zenkulumo nezenzo zenkulumo. Ngoba izenzo zakhombisa ngempela izenzo zenkulumo zaonakala zenza okuthile ngempela kunokukhiqiza abalandeli beqiniso nabamanga nje u-Austin ngalesosizathu wazibiza ngokuthi amaphefomethivu.

Selokhu kwabakhona njalo kodwa ubudlewano phakathi kwezenzo zesenzo zenkulumo zoqobo. Okokuqala nje akusizona zonke izenzo zenkulumo ezimelwe izenzo ezithile, zingamelwa yizinhlobonhlobo zezenzo zenkulumo ngakho-ke ukuphoqa kwesenzo senkulumo kungavezwa ngezindlela ezahlukene

ezigwegwesayo ngesenzo esingagwegwesi sokuhlela noma ngesenzo semvelo sempoqo ngisho nangeseckhamulokhulokhushini: -

Ngiyakucela ukuthi uvale umnyango

Vala umnyango

Uzowavala lowa mnyango

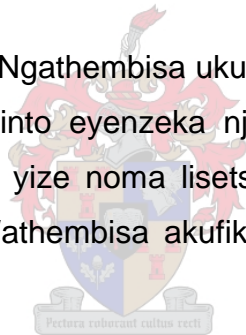
Zonke lezi zimpimiso ukuphoqa.

Okwesibili akuzona izenzo zenkulumo ezinezzeno zezenzo zenkulumo ezenzelwe zona nje. Ukuze kucace kahle lokhu sizobheka izenzo zephefomethivi.

Ngiyethembisa ukufika

Lamazwi anemisebenzi emibili eyahlukene ngakolunye uhlangothi atshela umhlaba ukuthi okhulumayo wenze isenzo sokuthembisa “ukufika” kanti ngakolunye ihlanganisa okhulumayo nesethembiso sakhe: Lesi sethembiso sakha umgomo wokuhlanganisa wesikhulumi.

Lomusho enkathini edlule uthi: - “Ngathembisa ukufika”. Lapha ephefomethivi ecacile ayikho. Lapha umusho uchaza into eyenzeka nje esikhathini esedlule akusisona isenzo senkulumo yokuthembisa yize noma lisetshenzisiwe igama lokwethembisa. Kuyefana futhi noma uthi: - “ Wathembisa akufika”. Nalapha angenzi isethembiso somuntu engikhuluma ngaye.



Lokhu akufanele kodwa kuthathe ngokuthi umuntu ngeke asenza isenzo senkulumo uma ingekho iphefomevithi ecacileyo angayithola. Into umuntu angayisho ukuthi amaphefomevithi acacileyo ayingxenye ebanzi yezenzo zenkulumo, ngoba angakwazi ukwenza izenzo zenkulumo ezithile abekelwe ukuba azenze uma nje kufezwe yonke imigomo okukhona phakathi kwayo nokusetshenziswa kwenkathi yamanje futhi kube umuntu wokuqala okhulumayo.

Phakathi kwezenzo zezenzo zenkulumo ezijwayelekile kukhona izenzo ezithi: - “Ngimemezela”, “Ngibuza” kanye nezinye. Umbuzo uthi ngabe lezizenzo zihlale zihambisana nokwenza isenzo esithile yini?

Uma umuntu ethi: - “Ngakho-ke ngimemezela ukuthi leli bhiliji selivuliwe”.

Uma lomuntu okhulumayo esezingeni lokuba akwenze lokhukuthi evunyelwa umthetho lesi senzo samukelekile kodwa uma ngithi: - “Wamemezela ukuthi yena umsulwa.” Akulula ukuthatha lamazwi njengesenzo sephofomethivi ngoba noma yisiphi isigebengu singawasho bese sikhululeka.

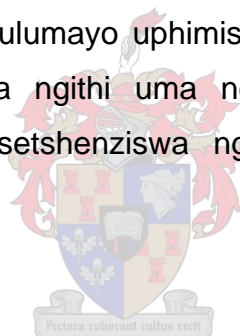
Amathiyorishiyeni amaningi asebenzisa isabizwana esithi “Ngakho-ke” ukuze isenzo sephefomethivi sibe iqiniso. Ngeke kwamukeleke kodwa ukuthi “Ngakho-ke ngiyakuthanda”. Okufanele kuqashelwe lapha ukuthi u “Ngakho-ke” angasetshenziswa abe yinsizasenzo nje hhayi ukuthi abe iphefomethivi nesenzo senkulumo zenzeke kanyekanye.

Kubuye kube khona umkhakha wamazwi aphakisa lokho umuntu akwenzayo isibonelo: - “Angifuni ukuhlupha kodwa bengicela ukuba ungenzele lo msebenzi. Lapha kulomusho okhulumayo uphimisa isenzo sokungafuni ukuhlupha ebe ehlupha vele. Kulomusho olandelayo okhulumayo uphimisa isenzo sokusongela kodwa ebe esongela. “Angikusongeli kodwa ngithi uma ngike ngaphinda ngakufica lapha uyobona”. Uma lezi zenzo zesetshenziswa ngokwazo ngeke zizwakala kahle njengokuthi:-

Ngiyakuhlupha

Ngiyakusongela

Ngiyakuthuka



Singaphetha ngokuthi iphefomethivi ayihlanganiswe nezenzo zezenzo zenkulumo.

Ngokuka Verschuenen (1979) sibhekene nephefomithivi “eqhubekayo” esuka ezenzweni yomthetho nengokuthi “Ngiyabhabhadisa” aze afike ezenzweni zenkulumo zemihle ngemihla ezifana nalezi ezibonakaliswe lapha ngenhla.

### **Izenzo zenkulumo ngaphandle kwezenzo zenzenzo zenkulumo**

Okushiwo ngenhla kungasenza sicabange ukuthi asizidingi izenzo zenzenzo zenkulumo njengo mkhakha wezenzo. Njengokuba iphefomethivi ikhona kuyo yonke inkulumo kuyacaca ukuthi ukuthi asizidingi vele isenzo senkulumo esikhathini esiningi, ukuba sense izenzo ezithile, ngoba ngisho izenzo zomthetho zibuye zingasenzi isenzo ezisishoyo. Zimbili izindlela ezingenza leli phuzu lizwakale kahle.

Indlela yokuqala yileyo uVerschuening: (1979) ayibiza ngokuthi iFormula yesenzo senkulumo.

Lawa ngamazwi omlomo aziphathisa okwezenzo zezenzo zenkulumo, kodwa zinezinguquko ezithile encazelweni ejwayelekile. Isibonelo: - Ngifuna ukubonga ngosizo lwakho. Amanye amalokhushini anjengalawa kungaba yilawa athi:

Ukuveza injongo yami

Ukusho isexwayiso

Ukuhlanza umqondo wami

Obekungaba khona izenzo ebezingawamele njengokuthi ukubonisa, ukuxwayisa, ukucabanga.

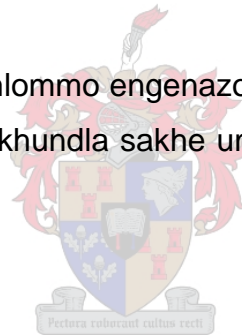
Izilimi ezihlukane amazwi aphiswa ngomlomo, isiZulu nje sithi: - ukutadisha ukufunda (akucaci ukuthi uyazifundela incwadi nje ukuzithokozisa noma ufundela ukuhlolwa).

Indlela yesibili yileyo yamazwi omlommo engenazo izenzo olimini lwesiZulu ungevele usebenzise isithakazelo noma isikhundla sakhe umuntu esikhundleni sokusebenzisa isenzo – bonga.

Isibonelo: - Mnumzane

Gatsheni

E nkosi



Esikuqaphelayo ukuthi kubalulekile ukuba isenzo senkulumo sihambisane nesimo esiphimiswa phansi kwaso. Uma isenzo senkulumo sihamba sodwa asitholisi kahle ukuthi siqonde ukuthini.

Lokhu kusho ukuthi noma umuntu angaqaphela ukuxhumana kwesenzo sesenzo senkulumo kwilingwistiki ethile akufanele akholwe ukuthi isenzo senkulumo siyenzeka ngaphambi kokuba athola isimo okuyisona eyenzeka phansi kwaso.

Isimo sokuqala samazwi elingwistiki ethi asihlali sisho iqiniso ngesikwenzayo. Ukuze sithole umqondo wamazwi lawo kungcono ungabheki isimo sawo lesa kodwa ubheke incanzelo ejulile.

## 2.2.5 Izenzo zenkulumo ezigwegwesayo

### Ukuqaphela izenzo zenkulumo egwegwesayo

Uma ngithi kumuntu: - ungakwazi ukuhlehla kancane? Angilindele ukuba lowo muntu angiphendule ngokuthi: Yebo noma Cha, mhlawumbe ngingakwazi. Kodwa aveli anganyakazi nakancane nje. Ngingayithola lempendulo nengalungile nhlobo yize kade ngibuze umbuzo ongaphendulwa ngo “Yebo noma Cha”.

Uma umuntu ehlehlile ngaphandle kokuphendula umbuzo wami mhlawumbe sisesithombeni noma ekhonsathini ngingajabulela kakhulu isenzo sakhe. Isizathu salokhu kungavumelani sibangelwe ukuthi umbuzo wami ubungaqondile ukukbheka isiqu nokuhlakanipha nenkululeko yalona ebengikhuluma naye kodwa bekuwukumtshela ngendlela egwegwesayo ukuthi makahlehle, yingakho-ke lesisenzo sibizwa ngokuthi isenzo senkulumo egwegwesayo.

Esinye isibonelo: - Asiyeni esithombeni kusihlwa?

Imphendulo: - Ngizofundela isivivinyo.

Sizwabona kanjani amazwi agwegwesayo na? Zimbili izindlela esingabhekana ngayo nalenkinga.

Indlela yokuqala eyefilosofikhali –semantiki; egxile ekucabangeni okuqinile kanye nasemthethweni ethile yenqubongomo.

Enye indlela yokubhekana nale nkinga ngokubheka okushiwo ngabantu nokuthi benzani ngamazwi abo.

### Izitebhisi eziyishumi zika Searle (1969)

U-Searle ubona isenzo senkulumo esigwegwesayo siyingxube yezenzo ezimbili, okokuqala isenzo senkulumo se-ilokhushini, okwesibili yilapho isenzo sokuqala senzeka ngenxa yokuphoqwa isenzo sesibili.

Lendlela yesibili yesenzo se-ilokhushini sinencazelo eqondile kanti indlela yokuqala yesenzo se-ilokhushini asiqondile. Umbuzo uthi, kwenzeka kanjani ukuthi olalele aqonde isenzo sokuqala se-ilokhushini esingaqondile kunaleso sendlela yesibili sesenzo se-ilokhushini? (Searle: 1965; 62)

Ukuze kuphenduleke lombuzo uSearle wakha iphiramidi enezitebhisi eziyishumi zokucabanga. Kulezi zitebhisi uA uchaza umphakamisi, uB uchaza umnqabi.

### **Isitebhisi 1**

U-A uzwakalisa umbono wokuba kuyiwe esithombeni, uB uzwakalisa isitatimende sokutadishela ukuhlolwa.

### **Isitebhisi 2**

U-A uthatha ngokuthi uB unensebenziswano kunenkulomo yalesi simo, uthatha ngokuthi impendulo yakhe ifanele ngokwema yokufaneleyo ngaphansi komthethosisekelo wensebenzisano.

### **Isitebhisi 3**

Izimpendulo ezifanele kulesi simo zitholakala kulikhu: - ukwamukeleka, ukunqoba, ukubeka omunye umbononokunye ukuzayo ngesimo okubhekenwe naso.

### **Isitebhisi 4**

Zonke izimpendulo ezinikeziwe kusukela esitebhisini 1 kuya ku-3 zibonakala zingezona ezihambisana nempendulo yangempela.

### **Isitebhisi 5**

Ngakho-ke singathatha ngokuthi uB usho okungaphezulu noma okwehlukile kulokhu ngokwesitatimende sakhe. Inhloso yakhe yokuqala yokuqala yehlukile kuleyo yesibili.

### **Isitebhisi 6**

Wonke umuntu uyazi ukuthi umuntu udinga isikhathi esanlele sokufundela ukuhlolwa nanokuthi futhi ukuya esithombeni kungaholela ekulahlekeni kwesikhathi esiligugu sokutadisha.



**Isitebhisi 7**

Lapha kungenzeka ukuthi uB ngeke akwazi ukuhlenganisa kokubili ukuya esithombeni kanye nokutadisha.

**Isitebhisi 8**

Ithiyori yesenzo zenkulumo isifundisa ukuthi esinye sezimo zokulungiselela siphathelene nokukwazi kanye nokufisa ukufeza isiphakamiso esenziwe.

**Isitebhisi 9**

Ekulandeleni izitebhisi 1, 7 no 8, kuyacaca ukuthi amazwi kaB aqonde ukungitshela ukuthi ngeke akwazi ukusamukela isiphakamiso sami.

**Isitebhisi 10**

Ingaphetha ngokuthi-ke inhloso kaB yukukhuluma ngakulungiselela ukuhlolwa biqonde ukwenqaba.

**Umbono wepragmantiki**

Uma kubhekiswa ukuthi izenzo zenkulumo ezigwegwesayo yizona ezivame ukubanokuqonda okoqondile kwamandla e-ilokhushini, omunye angabuza ukuthi kungebe ukuhlakanipha yini ukugxila emthethweni yepragmatiksi alawo mandla kunozama ukuthola imithetho eqinile yesemantiksi neyesinteksi yezenzo zenkulumo ngazinye.

Lendlela ingaba nobuhle bokusondelana nalokho abantu abakwenzayo ngempela ngamazwi abo. Inkinga kungaba ukuthi kule ndlela ulwazi lwezenzo zenkulumo bungalahleka. Kodwa uma kubhekisiswa le nkinga, akusiyona eyangempela. Indlela yangampela yepramatiki ingagxila kulokho abakwenzayo abayisebenzisayo kodwa ngeke igcine lapho.

Abasebenzisi bayingxenywe yomhlaba wokusebenzisa; abakaze babe bodwa ekusebenziseni kwabo ulimi, kodwa basebenzisa ulimi lwabo njengamalunga omphakathi okhulumayo okuveza isimo somphakathi wonkana.

Kubalulekile-ke ukuphela ukuthi isisindo sophawu olwakhiwe lwephefomethivi ethile njengesenzo senkulumo “ukubhabhadisa” simpintshekile. Iphefomethivi yesenzo sokubhabhadisa sixhumene kakhulu nokuphimiswa kwamazwi athi “Ngiyakubhabhadisa”.

Isibonelo sengxoxo ephakathi kukadokotela nesiguli sikhombisa ukuthi amandla olimi ancike emaqinisweni amabilli. Iqiniso lokuqala yilelo lamandla elethwa ngumuntu ngamunye ngokwesikhundla sakhe njengesiguli noma njengodokotela.

Okwesibili ukuphumela kokubonisana kwabo ngenkathi bexoxa. Udokotela uthembela esigulini ukuze athole ulwazi olubalulekile kanti nesiguli sincike kudokotela ukuze sithole ukwelapheka esigulweni saso. Lacoste (1981), Trelcher et al, Beckmann (1984) and Nijhof (1988).

Lesi sibonelo singesingajwayelekile futhi esiqhelile kwezijwayelekile zokusetshenziswa kolimi. Emhlabeni wangempela impumelelo yesenzeko ayenziwa kuphela amandla akumuntu, asemazwini akhe noma ezenzweni zenkulumo kepha ahlala emphakathini futhi ayacatshangawa aboniswane ngezenzo zepragmatiki ezikweni elihleliwe esimweni esithile somphakathi.

Uma kuza ezinkingeni ezinjengokuthi: ungabuzwa kanjani umbuzo? Noma iyiphi impendulo efanele umbuzo? Icelo lephefomethivi alanele. Ngokusetshenziswa imihla nemihla kolimi indlela ehloniphekile yombuzo omuhle nempendulo yileyo lapho bonke abambandanyekayo kuleso simo sokubuza nokuphendula bekuthola kwamukelekile.

Lokhu akusho ukuthi angeke sisebenze ngamazwi. Singasebenza ngezindlela eziningi futhi izenzo zephefomethivi aziyona ingxenye enkulu yalokhu. Mayelana nezenzo zenkulumo ezigwegwesayo siphetha ngokuthi azizona izehlakalo ezinglungile kodwa izehlakalo eziyinkinga yilezo ebekucatshangwa ukuthi zilungile ngoba sihambisana nemigomo ebekelwe ukukhuluma ngamandla alungile e-ilikhushini.

Amapragmathisti kufanele abuze kuqala ukuthi zinamuphi umphumela izenzo zenkulumo uma zisetshenziswa emphakathini wangempela nakwezinye izinda eziwuzungezile. Lokhu kuphoqa amapragmathisti ukuba abukeze uhlelo lwezenzo zenkulumo ezilukhethile kanye nezindlela eziphimiswa ngazo ngokugcizelela izindlela izimo ezakha ngayo. Ukwamukelela kokuziphatha emphakathini nasekukhulumeni.

## **2.2.6 Ukuhlela izenzo zenkulumo**

### **Iphutha lezenzo se-ilokhushini**

U-Searle akaphathekile kahle ngokuthi u-Austin akawuqapheli umehluko okhona phakathi kwezenzo zenkk kanye nezenzo zezenzo zenkulumo, ubukhona nokungabikho kwalo mehluko akufanele kube yiwona mgomo wokubakhona noma wokungabikho kwesenzo senkulumo esithile.

U-Leech naye ugxeke u-Austin ngokwenza iphutha lokudidanisa izenzo zenkulumo kanye nezenzo zezenzo zenkulumo. Ngokuka-Leech (1983) uhlelo luka-Austin olunezibophezelo nokunye okuyisibonelo salokhu okubizwa ngokuthi iphutha lezenzo ze-ilokhushini (Leech: 1983:176).

U-Searle unikeza isexwayiso mayelana nezinkinga eziphathelele nezenzo zenkulumo ezahlukene kanye nobudlelwano bazo nezenzo ze-ilokhushini. Umehluko ezenzweni ze-ilokhushini uyisisombululo esihle kodwa asisona isiqiniseko sesisombululo somehluko osezenzweni ze-ilokhushini (1977: 28). U-Searle uyaqhubeka abale imikhakha eyishumi nambili izenzo zenkulumo ezingaba nomehluko ngazo.

### **Uhlelo luka Searle (1969) lwezenzo zenkulumo**

Emikhakheni eyishumi nambili u-Searle emine kuphela:

- ❑ Iphuzu le-ilokhushini
- ❑ Icala lokulingana
- ❑ Isimo esphakamisiwe somqondo
- ❑ Inggqikithi

Umkhakha wesihlanu ongafakiwe kweyishumi nambili ka-Searle kungashiwo lokhu:

- ❑ Igunya (lokhumumayo nolalele) ngoba abakhulumayo nabalalele abangalinganiswa abasemqoka esenzweni sokukhuluma.
- ❑ Umkhakha wesithupha yilowo obalulekile ekuqondeni kwepragmathiki ngesenzo zenkulumo.

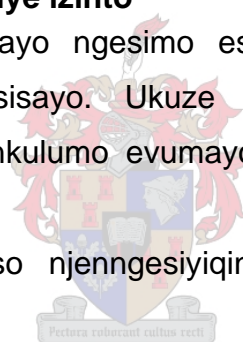
Kuzobuye kuvezwe nemigomo mayelana nezimo zezenzo zenkulumo. Imikhakha emmihlanu yezenzo zenkulumo u-Searle agcina eyiqambile yilena:

- ❑ Imiyalezo
- ❑ Izibophelelo
- ❑ Iziphakamiso
- ❑ Izinqumo

### **Izenzo zenkulumo ezimele ezinye izinto**

Lezi yizenzo zenkulumo evumayo ngesimo esokhona emhlabeni; ngalokho-ke ziphethwe okuyiqiniso nokuphosisayo. Ukuze zamukeleke kufanele zizifanise nomhlaba ukuze zibe iqiniso. Inkulomo evumayo njalonje imela isimo somqondo walowo okhulumayo:

Isikhulumi esivuma isiphakamiso njenngesiyiqiniso sikwenza lokho ngamandla enkololo yaso.



Yingakho nje kunezinkulumo eziningi ezingangeni emikhakheni wokuyiqiniso/ wokuyisiphosiso.

Ukukhononda kuyiqiniso noma kuyisiphosiso?

Singasho ukuthi ukukhononda kuyaqinisekiswa uma kuphela ingqikithi yakho ukukhononda kuyiqiniso njengalapho kumela umhlaba ngendlela eyiqiniso kodwa lokhu akufani nokuthi ukukhononda kuyiqiniso.

### **Imiyalelo**

Lezi zenzo zenkulumo ziqukethe umzamo ngasohlangothini lwesikhulumi wokwenzisa olalelayo okuthile, ukumyalela emgomweni othile. Emaphethelweni alomkhakha kukhona imiyalelo ehleliwe. Ohlotsheni lezizenzo zenkulumo ezimlumele

kukho isiyalo esicacile esithi kusuka emhlabeni kuye emagameni lokhu kusho ukuthi umhlaba uhambisana namagama aphimisiwe.

Iziyalelo zihlukana ngamandla: kusukela kwezingcwele kuya kwezikhahlamezayo.

### **Izibophelo**

Izibonelo zisebenza kuguqula emhlabeni ngokwakha imfanelo. Le mfanelo yakheka kokhulumayo hhayi kolalele njengakwiziyalelo. Uma kuqathaniswa isicelo kanye nesithembiso: isicelo siba isiyalelo kanti isethembiso siba isibophelelo.

Ziyefana uma kubkekwa isiyalelo sokulinganisa esithi umhlaba uhambisana namazwi. Kuke kwaba nombono othi lezizenzo zenkulumo eziyizicelo neziyizethembiso zibhekwe ndawonye ngaphansi komkhakha wezimfanelo.

### **Iziphakamiso**

Lesi senzo senkulumo siphakamise isimo sangaphakathi sesikhulumi. Lesi siphakamisi siqondene nomuntu lowo asisitsheli lutho thina ngomhlaba. Ukuthi “uxolo” uma unyathela umuntu uzwane akusho lutho mayelana nesenzo sokunyathela. Igama “uxolo” aliguquli lutho lapha, okwenzile kwenzekile bobabili onyathelile nonyatheliwe bazophila nenguquko eyenzekile esimweni somhlaba lapho onyathelwe ozwaneni emelwe khona. Lapha umthetho wokulinganisa ngeke kushiwo ukuthi uyasebenza. Olunye udaba yilolo lwe “qiniso” lwesenzo senkulumo esiphakamisiwe. Uma umuntu ethi “halala” ngokuhlwa kwakho lapha kuyacatshangelwa uluthi kusho ukuthi bekukade kunokuhlolwa obekubhalwa wase umuntu lowo eyaphumelela.

Uma omunye esho amazwi enduduzo komunye kuyacaca ukuthi kukhona usizi noma ubuhlungu obumvelele.

### **Izinqumo**

Isibonelo sika-Austin (1962) esithi: \*Ngingquma ukuthi leli nhuloho seviluliwe, siyasiguqula isimo sezinto emhlabeni maqondana nebholo “obekungavuliwe” ngaphambili okuyibholo kuphenduka ihuloho elivuliwe.

Kanjalo nasesibonelweni esithi “Ngiyanquma ukuthi nina seniyindoda nenkosikazi”. Lapha abashadayo bayaguquka ekubeni izithandani nje kodwa baba abshadikazi.

Uma sibheka ukulinganiswa komhlaba namagama, isinqumo sithola indawo engcono. Yize noma isinqumo sokuthi uxoshiwe emsebenzini siyisenzo se- ilokhushini esilungile ngeke sibe isinqumo esingaguqula isimo sakho somsebenzi ngokwaso. Isinqumo kufanele sihloniphe ezinye izimo njengokuthi nje sishiwo umuntu onegunya lokukwenza lokho.

### **Austin (1962) noSearle (1969)**

Yize noma u-Austin ekuchazeni kwakhe izenzo zenkulumo ngazinye wayevamise ukugcina esechaza izenzo zenkulumo ngesingisi, ukubaluleka kwalokho akuthola akukanyamalali. Wathola ukuthi ulimi luyithuluzi lokwenza izenzo.

Ngokwenhlonipho itaksonomi kaSearle iseqophelweni eliphezulu kuneka-Austin. Ibhekiswe kakhulu emhlabeni wangempela kangangoba ithatha isiqalo sento sinjengoba sinjalo njengokuthi abantu bebenzisa izenzo zenkulumo noma nini uma bebenzisa ulimi, phezu komgomo wephefomethivi.

Njengoba zonke izenzo nokukhuluma zenza okuthile emhlabeni zinophawu lwe- ilokhushini, ngakhe-ke ogqozi lwamalingwistiki namafilosofa kufanele lugxile kuleyomigomo ye-ilokhushini yokusesthenziswa kolimi kunokugxila ekwenzeni umehluko phakathi kwe-ilokhushini, okuyinto uSearle angakaze ayemukele vele.

Uma umuntu efuna ukugxeka uSearle nokuhlela kwakhe imikhakha umuntu ngeke akushiya ukuthi bobabili u-Austin (1962) no Searle (1969) njengamafilosofa bebenzinhloso zokuchaza ulimi okwathi ngezizathu zelwingistiki angakwazi ukulunga.

Bobabili u-Austin no Searle basebemisa umusho owodwa nasemthethweni-mgomo owodwa ukuze bakhombise ithiyori yabo, basebenzisa imisho enezimpawu zesibonelo okuxoxwa ngaso okungaba isenzo senkulumo esithile. Ngokuqhubeka kweminyaka, ngokuthuthuka kwepragmathiksi yelingwistiksi amaphutha “endlela yesibonelo” aye ngokuya egqama kakhulu njengalokhu kwenzeka esenzweni senkulumo nangokubophezela kwaso.

Njengamapragmathisti kufanele sibhekisise izidingo zezimo uma sichaza izenzo zenkulumo futhi ikakhulukazi ukusebenzisa kwabantu ulimi. Uma izidingo zezimo zezenzo zenkulumo ethile ebonakalayo zingafezwa angeke sibe khona isenzo senkulumo noma kungathiwani kubhalweni.

## 2.3. ITHIYORI YENTOBeko

### 2.3.1 Grundy (2000)

Imithetho – mgomo yentobeko isibhekwe ngeso elibanzi ekubeni namandla ekusetshenzisweni kolimi, ekubeni umhlahlandlela empathweni yelingwistiksi nasekubeni seqophelweni lomhlaba. Isesenzeko sentobeko esibonakala ngokuthi okhulumayo akhethe kahle amazwi azohambisana nesimo kanye nomqondo walowo akhuluma naye sithathwa njengesibonelo sepharadayimu yokusebenziswa kwepragmatisti.

Phakathi kwemigomo ehambisana nesimo esibangela ukuba umuntu acwenge amagama ukuze akhombise intobeko intobeko kukhona lowo mgomo, amandla nokusondelana kobudlelwano phakathi kwabantu abaxoxisanayo izenzeko zentobeko ziyinxenye ebalulekile yokuziphatha okufanelekile.

Isibonelo esithi:

Amazwi athi “*ngikukhokhele*”, angabonakala efeza injongo yomthengi yokuba akhokhe kodwa ayisikona ukukhuluma okunokuziphatha okuhle kungamazwi angafanele aphinyiswe okuvele kuzicacele nje ukuthi kuzokwenzeka vele.

### Imiphumela yentobeko

Ukuba secaleni lomuntu owemukela intobeko kuba nemiphumela ehlukeneyo komunyenomunye wethu, ngoba amazwi entobeko ayabuqaphela ubudlelwano phakathi komuntu okhulumayo nalowo okhulunyiswayo. Lokho kwenza ukuthi umuntu ohlezi eduze kwethu egumbini lokufundela uma singamazi uma ecela ethi: “*Ngingabonga ucezwana oluncane nje lwephepha*”. Kanti uma kungumuntu osondelene nathi njengomfowethu silindile nathi njengomfowethu silindele ukuthi acale athi: “*Nginike ucezu lwephepha*”. Intobeko igama esilisebenzisayo ukuchaza

izinga okufanele izenzo zihambisana ngalo nokubona kwalowo ocelwayo ukuthi zifanele zenzeke kanjani, lokhu kumbadakanya nendlela izinto okufanele kukhulunywe ngazo.

Lencazelo icacisa ukuthi inkulumo iveza ngokusobala intobeko futhi enye ikhombisa uzwelo lwalona okhuluma enakekela isithunzi salona akhuluma naye.

Isibonelo: Kungcono ukuthi uyazigqoka izibuko

Kunokuthi: Uyazidinga izibuko?

Noma: Uyadinga ukugqoka izibuko?

Emibuzweni ethi: Zikhona izindlu zangasese lapha eduze?

Noma: Ikuphi indlu yasese?

Noma: Ngidinga indlu yangasese.

Le mibuzo ikhombisa ukuthi intobeko isebenza ngezindlela ezihlukene ezimweni ezahlukene nasemazingeni ahlukene, kodwa umbuzo wokuqala awamukelekile.

### **Ukubhekana nezincomo**

UPeter Grundy (2000) wenze isibonelo esihle mayelana naleli phuzu. Isibonelo sakhe singamazwi okuncoma ayenziwa uPhyllis owenza encoma yena.

Phyllis: Ungumuntu okhuluma ngentobeko wena. Akunjalo?

Peter: Akusikho lokho abakushoyo ekhaya.

UPhyllis wayekhuluma ngoPeter komunye umuntu wesithathu kodwa wabe esekhombisa intobeko ngokufaka uPeter enkulumweni njengoba ethi wena, ngoba ekhaya basho amanye amazwi lezi zibonelo zigqamisa ukuthi intobeko iqaphela ukukhethwa kwamagama.

Njengoba inkulumo kaPhyllis yaba isincomo kwafuneka ukuba uPeter azehlise angaqhoshi ukuze akhombise intobeko. Lokhu uPeter ukwenza ngokuthi aphendule ngokuthi: Akusikho lokho abakushoyo ekhaya. Lamazwi kaPeter akhombisa uPhyllis ukuthi unobubele uPeter ngoba ekhaya basho amanye amazwi. Lezi zibonelo zigqamisa ukuthi intobeko iqaphela ukukhethwa kwamagama, kungabi nandaba ukusetshenziswa kolimi ngemithetho yohlelo uma nje kunokuthobeka enkulumeni kulungile.



UHolmes (1995:125) ubeka umbono wokuthi abesilisa bathatha izincomo njengezoyikiso kanti abesifazane bazithatha njengamazwi aletha ubumbano. Lokhu kusho ukuthi ukuba uPeter ubengowesifazane ngabe uphendule ngendlela ehlukile kunalena aphenndule ngayo.

### **Ukuxhumana kwabangalingani**

Peter Grundy (2000) unikeze isibonelo kahle ubudlelwano bentobeko phakathi kwabantu abangalingani ngokwezinga labo emsebenzini. Isibonelo siveza isenzeko sentobeko esenzeka besanda kuthenga umshini wokugaya amaphepha akhiphe okufanayo. Wathi uma ebona iDini yakhe isebenzisa lo mshini omusha wabe esethi:

Peter: Uhlakaniphile lo mshini akunjalo

Dini : Yebo unomqondo wawo

Peter: nalokho kuyiqiniso

Ukuveza iphuzu elihle ngokuthi lomshini uhlakaniphile kuyisibonelo sokuhlonipha lona okhuluma naye; kanti ukufaka igama “*akunjalo*” kunikeza isikhala sombono wesibili. Idini yayikuthola kunzima ukusebenzisa umshini, okusho ukuthi wawukhona umbono wesibili njengoba nempendulo yayo ikuveza lokhu, phela ithe unomqondo wawo okusho ukuthi umshini wawungayenzi lento Idini ngokuphendula athi “*Nalokho*”. Lokhu kuphendulana ngentobeko kwenza ukuphikisana phakathi kwabo kungabi kubi. Ugu (1990) ukholelwa ekuthobeleni umuntu ongaphansi komunye ngezina, uyena okhuluma kuqala ehlangana nosezingeni elithi thuthu njengoba nakulesi sibonelo uPeter ekhulume kuqala kunoDini.

### **Ukuncamela ukuvumelana**

Okuphawulekayo ngalesi sibonelo esingenhla sikaPeter noDini ukuthi babenemibono ephikisanayo eyehlukene kodwa bona bobabili bengafuni ukuphikisana. Lokhu kuvela kuyinto enye yesenzeko sentobeko.

### **Ukunciphisa ukulahleka kubuso**

Ukuze abantu bangaphikisani ngokusebenzisa amazwi aphoxayo basebenzisa amazwi aveza ukuniela ngento umuntu angayicelanga kunokuba atshelwe ngqo

umuntu ukuthi ayikho lento ayifunayo. UPeter Grundy (2000, 154) unikeza lesisibonelo:

Peter: Akhona amabhanisi kabhekeni?

Umsizi: Isosishi kuphela. Lapha isicelo nokuxolisa kusezingeni lentobeko.

Kuyamangalisa ukuthi uma ucabangisa kahle ukuthobeka kwenzeka kakhulu ezimweni lapho ayezimisele ngokuyothethisa umphathi wegalaji ngokwehluleka ukukhanda imoto yakhe. Esahamba endleleni wayehlala ukuthi uzofika amthethise kanjani. Kwathi efika eGalaji wathola abantu ababili ababephambi kwakhe bethethisa umphathi lowo ngenxa yomsebenzi ongelesi. Bathi sebeqedile sekuyi thuba lakhe lokuba akhulume wathi umphathi wegalaji “*Ngidinga inkomishi yetiye emva kwalokhu*” uPeter wamdabukela waphendula wathi “ *Uzodinga inkomishi yekhofio emva kwami*”. Bahleka bobabili, yize noma wasiveza isikhalo sakhe kodwa ihlaya labe selikwehlisile ukudumala umphathi ayezoba nakho.

### 2.3.2 Imodeli kaBrown noLevison (1987) yamacebo entobeko

Encwadini yabo emayelana nentobeko kwilingwistiki oBrown noLevison (1987) banikeza incazelo ehleleke kahle yokwehlukana kwelingwistiki ezenzweni zentobeko ezesetshenziselwa ukuxhasa incazelo ekwaziyo ukumela noma yiluphi uhlobo lwentobeko.

Bakholelwa ekutheni kukhona nomehluko wamasiko emasikweni ayimbangela yokusetshenziswa kwawo. UBrown noLevison (1987) basebenzisa umbono kaGoffman “*wobuso*” okuyinto wonke umuntu ophilayo anayo eqhathaniswa nobuntu bomuntu. Ezikhathini eziningi “*ubuso*” bethu buba sengcupheni uma sikhuluma nabantu siyazama ukuthi ukusebenzisa amazwi okuxolisa noma ucela isikhathi kumuntu uyazama ukuveza ukuthi uyaxolisa ngokumhlupha noma ukhombise umoya wokuzwana naye.

Ngokuka Brown noLevison ubuso bunezinhlubo ezimbili, kukhona “*ubuso obuvumayo*” kanye “*nobuso obuphikayo*” ubu so obuvumayo yilobo obenza umuntu afise ukukhululeka angavinjezelwa yilutho lwabanye abantu.

Isibonelo 1: Unaso isikhathi mngani?

Sikhombisa amazwi anentobeko angamazwi obuso obuvumayo.

Isibonelo 2: ungangiboleka iphepha elincane nje.

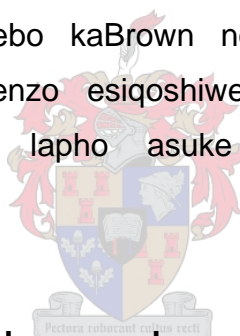
Siyisibonelo sobuso obuphikayo, amazwi asetshenziswa yilowo ocelayo azama ukuveza ukuthobeka ukuze kungalahleki ubuso ngenxa yokucelwa ukuba unikeze omunye iphepha lakho.

Mathathu amacebo esingakhetha ukuwasebenzisa uma sinesenzo esingahlukumeza ubuso ekufanele sisenze. Icebo lokuqala lokuzama ukukufihla okwenzayo.

Icebo lesibili lithi enza isenzo esingachazwanga okusho ukuthi enza sengathi uyasifihla.

Icebo lesithathu elokuthi ungasenzi nhlobo isenzo.

Okubalulekile kakhulu ngamacebo kaBrown noLevison (1987) ukuthi ahlelwe kusukela kuleli elithi enza isenzo esiqoshiwe ngokucacile kuya kuleli elithi ungasebenzisi nhlobo isenzo lapho asuke engekho amazwi angavikela ukuhlukumezeka kobuso.



### **2.3.3 Ukungabi ngokomthetho kwezenzeko zentobeko**

Enye indlela ehlekisayo emidlalweni kamabonakude ibiwasebenzisa amcebo entobeko angesiyona imiphumela yalokhu okulindelwe ukuba kwenziwe amandla, umama kanye nokuxakekisa. Lokhu kuyaye kwenzeke empilweni yangempela. Yize noma kungenzeki njalo uPeter Grimdy (2000: 160) umnikeza isibonelo sikathishanhloko wakhe abehamba naye beyokhempa kanye nabafana abangu – 25. Lokhu kwabe kungajwayelekile kuThishanhloko owayekade wagcina ukukhempa. Iqembu lokuqala labafana lathunywa ukuba limbe ilatrine uThishanhloko ezimisele ngokuthi izosetshenziswa nguye yedwa okwaba isenzo esihlekisayho kubafana. Iqembu lesibili labafana lathunywa ukuba liqoqe izinkuni okwakuzobaswa ngazo umlilo. Iqembu lesithathu lalekelela ekuphekeni isitshulu, uThishanhloko ayesipheka ngokufaka yonke inhlobo yento kuson, ngisho namazambane engacwecwiwe imbala.

Sekuvuthiwe ukudla beza bazungeza uThishanhloko bephethe amapuleti kathayela, uThishanhloko wabaphakela bonke wagcina ngokuziphakela yena. Ngaleso sikhathi izimfoloko zabe seziphelile. Wabuza wathi *“Ukhona phakathi kwenu bafana oke wabona imfoloko”* okunye okungumfanyana oneminyaka ewu –13 waphendula ngokuhlekisa wathi *“ngingazama ifosholo uma nginguwena Mnumzane”*.

Ihlaya laba khona kunomehluko wamandla ophakathi komfana noThishanhloko kanye nasemusebenzini omngaka uThishanhloko asethathe amahora ewenza owagcina usuthathe kalula lokhu kwenza ukuba kube nokulahleka kobuso kuThishanhloko.

Icebo lokuqala lingahlukaniswa kathathu yilona elijwayelekile ekwenzeni kwezenzo ezehlukumeza ubuso esichaziwe. Isenzo esichaziwe sibe nesenzo esingenakho ukulungisa isenzo esinentobeko evumayo yokulungisa kaye nesenzo esinentobeko ephikayo yokulungisa.

Ukuze acace kahle lamacebo uPeter wenze isibonelo sikamakhelwane wakhe owathenga imoto esindala ethanda ukuyipaka ngaphandle kwesango lakubo kaPeter.



Imoto lena yabe iconsisa amafutha agcwale wonke umgwaqo. Lokhu kwabe kungabukeki futhi kunyatheleka kuze kucishe kungcolise nokhaphethi. UPeter wavele waxakeka ukuthi enze njani ngoba ukumtshela kwakuzoyekisa ubuso bakhe. Wacabanga amazwi ahlukeni amanye athi:-

1. Musa ukulokhu upaka isikoroko sakho ngaphandle komuzi wasekhaya.
2. Bill mngani wami, ngiyazi ufuna ngincome imoto yakho entsha uma ngisendlini yami, kodwa kungabanjani uma ungayibeka ngaphesheya komgwaqo ukuze ikuthokizise.
3. Ngiyaxolisa ukubuza, kodwa ungakwazi ukumisa imoto yakho ngaphambi kowakho umuzi.
4. Imoto yakho ilungile ingaphambi komuzi wakithi
5. Ngiyaxolisa ukubuza, Bill kodwa ufuna sithokozele ukuncoma imoto yakho entsha engaphambi kwendlu unomphelo? Ukuthi nje kuphela asibinayo indawo yokupaka uma ungaphandle komuzi wethu.

Amazwi uPeter agcina ekhethe ukuwasho yilawa okugcina lapho aqala ngentobeko ekhombisa uxolo, nangokusebenzisa igamalakhe, walandisa ngehlaya nalo eliyisenzo sentobeko futhi labe lincoma imoto yakhe entsha. Amazwi entobeko aphikayo anamagama athi nje kuphela okungamazwi azama ukuthambisa ukuqina kwayo. Amazwi okuqala abengenako ukulungisa, awesibili abenentobeko evumayo, awesithathu abenentobekko ephikayo, awesine asebenzise icebo elingachazi isenzo lesi ekukhulunywa ngaso.

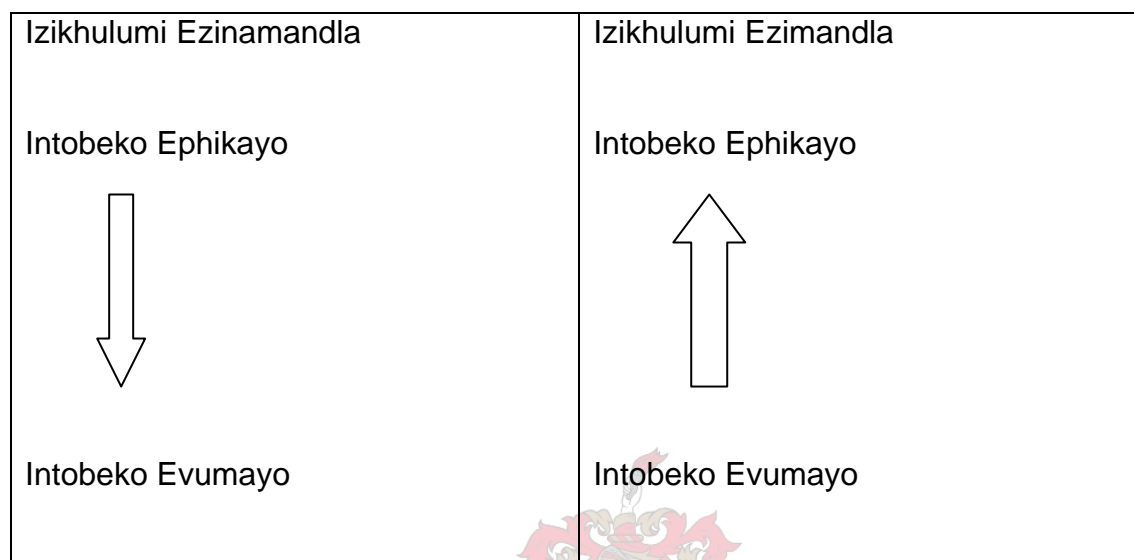
Ukukhetha elilodwa lamacebo amahlanu abakhulumayo basebenzisa isibalo esibala umehluko womgomo webanga, umehluko wamandla kanye nokuxakekeisa. Kulesisicelo sikaPeter noBill kuvela ukuthi “*ukuxakekisa*” yikona okungena esibalweni ngoba noma ngabe abantu bajwayelene kodwa kuba nzima ukutshelwa umuntu ukuthi upake noma ungapaki endaweni ethile. UPeter uthi lelicebo alisebenzisile ekuxoxeni noBill lilandela ingqondo yodwa (Grundy 2000:159) futhi lintobeko ephikisayo.

**UBROWN NOLEVISION (1987: 102, 103) BANIKEZA UHLA LWENTOBeko EVUMAYO NEPHIKAYO**



Intobeko Evumayo	Intobeko Ephikayo
Inakekela okudingwa olalele	Iyagigiyela
Ihamba ekuncomeni	Iyabuza
Iqinisa ukuba nomdlandla	Ilahlisa ithemba iyaxolisa
Isebenzisa amazwi akhombisa ukwamukela iqembu	Ayiqondisi kumuntu ngqo
Ifuna ukuvumelana	Igxila kokuqoshiwe sengathi kunesikweletu
Ibalekela ukuphikisana	Inciphisa ukuxakekisa
Yakha isivumelwano	Inikeza intobeko
Inehlaya	
Iyanikeza ithemba	
Iyanikeza izizathu	
Ipha izipho kolaleyo	

UPeter Grundy (2000:161) ukholwa ukuthi amabanga aphezulu athanda ukufaka ngokuqondisa amacebo entobeko ephikayo bese kuthi wona athande ubumbano lokufaka ngokomqondiso amacebo entobeko evumayo. Lokhu kungavezwa ngomdwebo kanje:-



Sekuke kwashiwo ngaphambili ukuthi uBrown noLevison (1987) bakholelwa ekutheni isenzeko sentobeko siwujikelele uma singabheka emiphakathini yabantu lapho kunokwehlukani kwezikhundla. Singathola ukuthi abakumabanga aphezulu bangenza isiqiniseko sokuthi abasemabangeni nabadala kanye nabangcono kunabo. Lokhu kungenze igebe phakathi kwabaligcine likhona phakathi kwemiphakathi eyazusa iwonga / igunya ngokuzalwa. Imiphakakathi eminingi ekhululekile yona ngakolunye uhlangothi ingasebenzisa inzindlela zentobeko evumayo ukufaka ngokomqondiso ngalokho-ke kugcwaliseke uluvo olungenalo uqhekeko oluningi lobuso.

Lo mbono kaBrown noLevison (1987) wokuthi isenzekko sentobeko siwujikelele ugxeke ngokuthi izizwe ngezizwe zinamasiko azo ahlukene. UMatsumo ugxeke umbono kaBrown noLevison (1987) ophathelene nomehluko. Grundy (2000:162) Umatsumo ubuza ukuthi kufanele oBrown noLevison bathathe umehluko njengenyeyezindlela zentobeko. Uqhubeko athi akucaci ukuthi umehluko ungalinganiswa nenhlonipho yesikhulumi, inhlonipho ilungelo lokungaxakekiswa.

## **Zimbili izinhlobo zomehluko okufanele sizihlukanise**

Isimo lapho umehluko unikezwa njengoba ulindelekile ngaphandle kokukhetha okuwukucophelela izinga lomphakathi lowo, kulesisimo ukusebenza kwamahomofini, isiqiniseko, usiko okukhona futhi ayiyon intobeko evumayo ekhethiwe. Isimo lapho umehluko unikezwe ulindelekile kodwa ukhetha isimo esithile njengendlela elungisayo. Abaphikisi bakaBrown noLevison (1987) bayathanda ukwenza izibonelo eziveza umehluko njengeziwubufakazi bokuthi kunohlelo lomphakathi noma kunobuso obuvumayo nobuphikayo obuseke intobeko okubalulekile ngemodeli kaBrown noLevison ukuthi intobeko ayabiwa ngokulinganayo.

### **Intobeko njengesenzo esilungisayo**

UGrundy (2000:164) ubelokhu esho ukuthi ukusetshenziswa kolimi kunezinga lentobeko. Lokhu kuyaphikisana nombono othi intobeko iyingxenyana nje yokulungisa evamise ukutholakala enokubambisana kodwa engatholakala engxoxweni enentengiselwano, uKasper (1990:205) uphawula ukuthi ukuqaphela imakzimu yokulunga nemakzimu yesimo yohlobo kungaba nokukhethwa kuqala ekwaneliseni izidingo zobuso engxoxweni enentengiselwano. Kanti kungenzeka okuphambene nalokhu engxoxweni enobambiswano.

#### **2.3.4 Thomas (1995)**

Uma umuntu ekhuluma ngentobeko usuke ekhuluma ngomphakathi engaqondile. Yize nom uziphatha ngentobeko kwenziwa umuntu ngamunye kodwa kuyisenzo somphakathi ngoba kubhekwa umphakathi futhi yiwon owakha ukusebenzisana kwabantu. Ukuze isenzo esithile sithathwe njengentobeko siyakhohlwa ngomthetho ongaphezu kwesenzo lesokodwa owaziwayo umuntu okhulumayo, olalele nomunye wesithathu ongaba khona kulokho kusebenzisana.

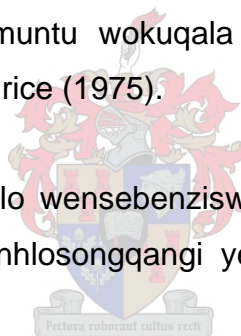
Lemithetho ihambisana nosikompilo lomphakathi ngamunye olufundiswa abantu besebancance bakhule ngalo baze babe badala. Intobeko –ke ayisona isenzo esizimele ngokwaso kodwa sakhiwe ukusebenzisana ebudlelwaneni obukhona kubantu emphakathini. Umuntu ngamunye uba nezindlela eziningi angakhetha

kuzona ukuze enze ngendlela ehambisana nomthetho wawonke umuntu. Umthetho lona ungoqoqayo ojwayelekile kubantu beqembu elithile kodwa ungahluka phakathi kwabantu belinye iqembu noma kumaqenjana akhona phakathi kwamaqembu amakhulu. Intobeko ingachaza njengesebenziswayo yomphakathi futhi iyisimo esiwumxhumanisi phakathi komuntu nomphakathi. Isenzo esinentobeko nesingenayho senziwa umuntu onemithetho eminingi yenhlonipho angakhetha kuyo futhi okuyiyona onemithetho eminingi yenhlonipho angakhetha kuyo futhi okuyiyona onemithetho eminingi yenhlonipho angakhetha kuyo futhi okuyiyona egqughquzela ukuthi ukwenza kwakhe lesa senzo kube okokwakaha insebenziswano yomphakathi.

### **Imithetho kaLakoff yentobeko**

Kufanele siveze imithetho sisekelo yengxoxo eyaba yigqalabutho ekuchazeni isenzeko sentobeko ngaphambi kokuveza imibono ehlukahlukene yethiyori yentobeko ngokwelingwistiki. Umuntu wokuqala owamukela amaphuzu abaluleki ekufundweni kwepragmathiksi uGrice (1975).

UGrice waveza umthetho sisekelo wensebenziswano kanye neMakzimu yengxoxo eyaqanjwa ngokucanga ukuthi inhlosongqangi yengxoxo ukushintshana ngolwazi. (Grice 1989:28)



ULakoff (1973) ungomunye wamalingwistikhi okuqala akhetha imithethosisekelo kaGrice ukuze ayisebenzisele ukufakazela isenzeko sentobeko. ULakoff uvumelana noGrice ukuthi izinhlelo zolimi akufanele zigcine ngokuveza ukuthi imithetho yolimi isetshenziswa kanjani kodwa kufanele kuvezwe namaqiniso ngepragmathiksi. ULakoff uthi imithetho ye pragmathiksi isivumela ukuthi sikwazi ukubona ukuthi iziphi izimpimiso ezingashayi khona futhi ezingavumelani nezinkinga zesemantiki kodwa ezivumelwaneni nencazelo yepragmathiksi. ULakoff uhlanganisa amaMakzimu engxoo kaGrice (1975) nemithetho yakhe yentobeko ukuze kufakazelwe izimpikiswano zepragmathiksi bese zingena ngaphansi kwelingwistiki. Ngo 1975 u Lakoff wahlela imithetho yentobeko kanje:-

Isithethe: ungazihlanganisi nabanye

Ukuzehlisa: Beka umbono



Ubukhelwane: Khombisa uzwelo

Yize nom uLakoff (1973) engakacaci kuze kube yimanje ukuthi ucabanga ukuthi yini intobeko kuyavela emibinweni yakhe ukuthi ucabanga ukuthi intobeko ukungangxambukeli emingceleni yabanye abantu, ukuvumela umuntu okukhulunywa naye ukuba athathe izinqumo zakhe, ukuzenza azizwe ejabule ngaleyo ndlela kuyavela ukuthi intobeko ihlobene kakhulu nokubalekela ingxabano.

Emisebenzi yakhe yokuvuma (1979:64) uyayichaza intobeko njengethuluzi elisetshenziswa ukunciphisa ingxabano ekusebenzisaneni kwabantu. ULakoff (1973) uthi amaMakzimu kaGrice yagcina ngaphansi komthetho wakhe wokuqala wepragmathiksi ngoba bagxila kakhulu ekucaciseni ingxoxo, abuye athi futhi ukucacisa kungena emthethweni wakhe wokuqala othi –ungaxakekisi. Ilakoff uchaza ukuthi imithetho yengxoxo iwuhlobo lomthetho owodwa nentobeko.

Uma ubhekisisa imithetho yakhe yentobeko akazinikeze izincazelo magama awasebenzisayo kunalokho uvele alinganise isithethe nokungangeneki, ubukhelwane nokukhombisa uzwelo. Lokhu kuhluleka ukuchaza ukuthi ukungangeneki, ukuzithoba nobukhelwane kungasebenza kanjani emphakathini othile kwenza kube lukhuni ukubona ukuthi intobeko ingakhonjiswa kanjani, ngaleyondlela umuntu angeke akwazi ukumela ukusebenza okuwujikelele kwentobeko.

NgokukaBrown (1976,246) inkinga ngokucubungula kukaLakoff ukuthi akanikezi ithiyori ehlangene ebumbene ebeka imithetho yakhe yentobeko esisekelweni esichaza isimo sayo ngokobudlelwano bomphakathi kanye nokulindelekile ekusebenzisaneni kwabantu.

U Frank (1980) ugxeka izinga lemithetho kaLakoff ngoba ubeka imithetho yepragmathiksi ezingeni leminyane imithetho yelingwistiki bese ilahlekelwa ukwahlukaniswa phakathi kwencazelo zemisho kanye nokusebenza kokuxhumana.

### 2.3.5 Reiter (2000)

#### **Imithetho – sisekelo kaLeech kanye namamakzimu ensebenziswano**

U Leech (1980) naye njengoLakoff (1973) uthatha isakhiwo sikaGrice semithetho – sisekelo yengxoxo. Ekuqhubeni isisekelo sikaGrice uLeech uzama ukuchaza kungani abantu bedlulisa incacelo ngokugwegwesa.

Iphuzu elibalulekile kakhulu elethiyori kaLeech (1980) yentobeko yileli enza ngalo umehluko phakathi kwenjongo yelokhushini yesikhulumi kanye nenjongo yesikhulumi yomphakathi. Ngamanye amazwi kushiwo isenzo senkulumo isikhulumi esifuna ukusenza ngempimiso kanye nesimo isikhulumi esifuna ukusenza ngempimiso kanye nesimo isikhulumi esisithandayo okungaba iqiniso, intobeko, impoqo nokunye.

ULeech (1980) ucacisa isisekelo sepragmatiki esinezingxenye ezimbili: okuwubuciko bombhalo kanye nobuciko obuphakathi kwabantu. Intobeko ibhekwa ngaphansi komkhakha wobuciko obuphakathi kwabantu obunamaqoqo amathathu emithetho – sikelo.

Iqoqo lokuqala elomthetho – sisekelo wokubambisana kaGrice uwuthatha namaMakzimu awo amane, Owesibili owakhe umthetho – sisekelo wentobeko beseowesithathu kube umthetho sisekelo wakhe wempoxo.

ULeech (1980) akagcini ngokubona umthetho – sisekelo wentobeko wakhe njengolinganayo ngokwenziwa nokaGrice wokubambisana kodwa awubona uyisizathu sokuba angawubheki amaMakzimu kaGrice. Umthetho – sisekelo wakhe wentobeko yakhiwe ukuchaza isinzo njengesinentobeko noma esingenayao intobeko ngaphandle kokubheka izimo kanye esenzeka phakathi kwazo. Enye inkinga enkulu ngalemibono laLeech ivezwa abafundi abanjengo Thomas (1986), Lavendera (1988), Turner (1996) nabanye. Baveza ukuthi ushiya umbuzo uvulekile wokuthi mingaki imithetho – sisekelo kanye namamakzimu angadingeka ukuze kufakazwe ngesenzo sentobeko, ngakho –ke inani lamamakzimu lingelinganiswe.

### **Ukucacisa kahle igama intobeko**

Abantu baxoxe ngezenzo eziyihlanu ezahlukene kodwa ezihlobene ngaphansi kwephuzu lentobeko.

Intobeko njengenjongo yelizwe.

Ukuzehlisa

Irejista

Intobeko njengento yeqophelo eliphezulu

Intobeko njengesenzeko se – ilokhushini

### **Intobeko njongo yelizwe**

Ingachazwa njengesifiso somuntu sokuziveza emuhle kwabanye abantu, ayinayo indawo kwiprigmastiki. Thina njengamalingwistikhi asikwazi ukuthola ukuthi yini ngempela egqugquzela abantu ukuba bakhulume ngendlela abakhuluma ngayo size sixoxisane ngokuthi iqembu elithile linentobeko kakhulu kunelinye. Thina esikwazi ukuthola yilokho izikhulumi ezikushoyo nokuthi abalalele bakuphendula kanjani kuphela.

### **Ukuzehlisa**

Ukuzehlisa kusho intobeko esiyaye siyiveze kwabanye abantu ngenxa yezikhundla zabo eziphakeme, ubudala ngeminyaka nagnokunye. Intobeko yona isho ukunakekela abanye abantu nje jikelele. Kokubili intobeko, nokuzehlisa singakukhombisa ngamazwi nangezenzo njengokusuma uma kungena umuntu omkhulu njengenkosi kanye nokubambela umuntu isicabha ukuze adlule. Ukuzehlisa kutholakala kakhulu ezilimin zaseKorea, Japan, France, Germany neRussia. EsiZulwini amagama akhombisa inhlonipho akhona kodwa ambalwa. Siwathola uma ukhuluma nenkosi lapho uthi “*Bayede*” noma “*Mntwana*”. Uma ukhuluma nomuntu wesifazane uthi “*Nkosikazi*” noma “*Nkosazane*” kanti uma ukhuluma nomuntu wesilisa omdala uthi “*Mnumzane*”.

La magama angasetshenziswa ngendlela engakhombisi inhlonipho kodwa aveze ukubhuqa. Kulo musho ongezansi sithola igama lokuhlonipha lisetshenziswe ngendlela engenayo kodwa inhlonipho:-

Hambani niyoongelela uMhlonishwa odla izimali zabantu.

Lapha igama “*Mhlonishwa*’ isho umuntu ohloniphekile kodwa lisetshenziswe ngokudelela.

## **Iregista**

Iregista iyindlela eveza ukuthi ulimi esilukhulumayo nesilubhalayo luguquka kanjani uhambisane nobunjalo besimo esithile. Einye izimo ezinje ngemihlangano ehloniphekile noma izinhlobo zokusetshenziswa kolimi uma kubhalwa izinhlobonhlobo zemibhalo kanye nobunye ubudlelwano bomphakathi budinga uhlobo lolimi olunesizotha. Irejista nayo njengokuzehlisa luwuhlobo lolimi nje olusetshenziswa emphakathini ayinayo kakhulu intobeko. Ukukhetha irejista kuhambisana kancane kakhulu nokuhambisana ulimi ngeqhinga elihlile futhi ipragmathisi iba nomdlandla werefist uma isikhulumi sisebenzisa ngamabomu indlela engalindelekile isibonelo salokhu kungaba yikuthi umuntu avele anqume ukuphazamisa inhlangano yodumo, ngokusebenzisa ulimi olungavumelekile kuwona njengokwenza amahlaya noma ukuhlelisa ngomphakathi sihlalo wawo umhlangano.

## **Intobeko njengento yeqophelo eliphezulu**

UFraser (1978) kanye nabanye ababhali benza ucwaningo ngokucela abantu abathile ukuba bakale izinhlobo ezihlukene zokwenza izicelo ngendlela enentobeko. Lolucwaningo lwenziwa ezilimi ezihlukene futhi kubantu bamasiko ahlukene. Okunye okwatholakala ukuthi amalunga athile omphakathi othile akhombisa kakhulu, kanye nokuthi ulimi oluthe ukujula yilona olwalukhethwa njengolunentobeko enkulu kunolwesibili kanti nolwesibili lubonakala lunentobeko enkulu kunelokuqala. Nazi –ke izibonelo.angazi noma ngingakucela ukuba ungiphe uswidi!!!

Ngicela ungiphe uswidi!

Ngiphe uswidi.

Esikutholayo lapha ukuthi ngeke siyazi kahle intobeko uma singasibheki isimo ebekukhulunywa phansi kwaso. Akusilona kuphela uhlobo lwelingwistiki olubheka ukuthi inkulamo inentobeko noma inokuhlambalaza kodwa kuba uhlobo lwelingwistiki isimo okukhulunywa phansi kwaso ubudlelwano phakathi kokhulumayo nolalele.

## **Intobeko njenge sephragmathikisi**

Emibhalweni yoLeech (1980) noBrown noLevinson (1987) intobeko ichazwa ngendlela noma izindlela ezisetshenziswayo okhulumayo ukuze azuze izinhlobonhlobo zezinhloso ezinjengokuphakamisa kanye nokugcina ubudlelwano obuhle.

## **Intobeko ichazwa ngemivhetho – sisekelo kante namamakzimu**

Uleech (1980) naku (1983) ubona intobeko ibaluleke kakhulu ekuchazeni ukuthi kungani abantu njalo –nje begwegwesa noma bekugigiyela lokho abasuke beqonde kukusho. Ukuze acacise kahle leliphuzu usebenzisa anamagama amabili amasha okuwu Bumbaxa kanye nemithetho sisekelo yephragmathisi.

## **Ubumbaxa kanye nentobeko**

Uma umuntu esebenzisa amazwi anobumbaxa kungenzeka adlulise lemiyalezo olalela angayithola iphikisana ngaphandle kokuphula umthetho. Isibonelo esilandelayo siyakucacisa lokhu mayelana nesenzo senkulumo esicasulayo kodwa esicela abantu ukuba bangantshontshi. Amandla ephragmathiki akusona umbaxa kukuyena – ke ofundayo ukuthi umyalezo uthini ngempela nanokuthi ngabe siqondene yini naye:-

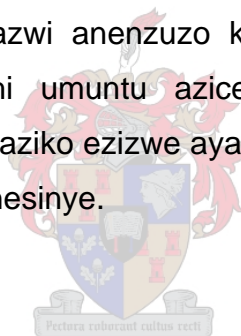
Isaziso esiseJunior Common Room, Queens College, Cambridge  
*“Lamaphephandaba awazonke izitshudeni,hhayi abambalwa abanenhlanhla yokufika kuqala”.*

Lesisesibili umbhali wasifika endaweni yokudlela ebizayo: - uma ufuna ubumnandi obuphelele bokudla kwakho kanye nesiphuzo sakho ngeke ubheme usadla. Ngaphezu kwalokho, uma ubhemile uzobe uphazamise ukujabula kwezinye izivakashi.” Abaphathi balendawo yokudlela babona kungafanele ukubeka uphawu olulula nje ukunika umuntu ithuba lokuzikhethela nokuncika emasikweni ezizwe ezechukene ngoba nje ovakashele eShayina njengalokhu kunendawo encane kabi. Umuntu ovakashele eShayina uze ezikhethela ngisho ukuthi zizodlani izihambeli

zakhe uma besendaweni yokudlela. Ukunika umuntu ithuba lokuzikhethela nokuncika emasikweni ezizwe ezehlukene ngoba nje ovakashele eShayina njengalokhu kunendawo encane kabi. Umuntu ovakashele eShayina uze azikhethela ngisho ukuthi lokuzikhethela uma ummemela kwakho ukuba ukuvakashele umbono njengokungabi yobuhlakani owesikalo so kubiza noma ukuzuza. Uma into ibukeka njengeyinzuzo yonakele ithathwa njengentobeko futhi ingaphinyiswa ngokuqondile, ngaphandle kokusebenzisa ukugwegwesa. Isibonelo “Thatha nanku uswidi”. Uma into ibonakala inesisindo noma inokubiza kolaleleyo amazwi agwegwesayo angadingeka njengokuthi:- *“Ngingakwazi ukuthola elilodwa lamasemishi akho”*.

### **Imakzimu yobubele noma umusa**

Le Makzimu ithi nciphisa amazwi ayizinto kuwena uqobo, andisa amazwi abizayo kuwena uqobo. Lokhu kuzwakala kahle uma kuthiwa nciphisa amazwi abizayo / asindayo kwabanye andisa amazwi anenzuzo kwabanye. Le makzimu iyacacisa ukuthi kungani kulungile ukuthi umuntu azicelele ngqo ukuyodla isidlo abe eyisivakashi, nakule makzimu amazwi ezizwe ayahluka kodwa kube lokhu kungasho ukuthi esinye izizwe singcono kunesinye.



### **Imakzimu yemvume**

Le Makzimu ithi:- Nciphisa amazwi enkolelo agxeka amanye andisa amazwi enkolelo ancoma omunye. Le Makzimu ibonakala ngokuthi thinanjengabantu sikhetha ukuba noma abanye uma singabazi sincamela ukushintsha inkulumo noma sivele sithule. Nalapha futhi iya ngamasiko ezizwe ngezizwe. Ezinye izizwe zingahlambalaza kanti uma ungasithokozelanga uvele uthule – nje ungaphawuli lutho. ULeech (1983) uphawula ukuthi umuntu kungashiwo amazwi anentobeko noma angenakho ngokuqondisa kumuntu ondelene naye noma entweni oyithandayo.

### **Isibonelo**

Ezakho lezingane ezingenathalente”

Abhekwe uwena lamakhekhe aqinile”

Lemakzimu ithi nciphisa ukuzincoma wena isiqu sakho, andisa ukuzigxeka wena isiqu sakho. Lemakzimu yehluka emasikweni ngamasiko. Ngokwesi Japan nje umuntu akasemukeli isincomo esibhekisa kuyen, kanti ngokwesi Afrika umuntu uyasimukela isincomo bese eyabonga. Isibonelo esilandelayo sikhombisa ukuthi kungesingisi sase Britain kuyaqapheleka ukuthi isikhulumi B sikhetha imakzimu yemvume kanti isikhulumi A sikhetha imakzimu yokuzehlisa.

U A no B babefundisa ezweni abalejwayele elapho ikhofi lalithathwa njengephuzo esingandakali. U A wathenga ikhofi elihle esikhumulweni sezindiza kanye nomshini wokulenza. Esenzile okukuqala wathi;-

A: Akukubi lokhu angithi?

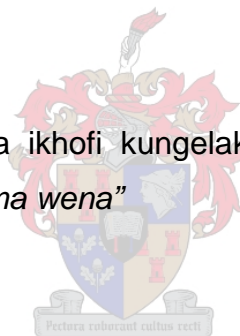
B: Ikhofi? Limnandi kakhulu.

Emva kwamahora amalwa wenza elinye ikhofi:-

A: Leli limnandi kakhulu

B: Alilibi angithi?

U: A akafuni ukuzincoma ngoba ikhofi kungelakhe okuyicacisa kahle lemakzimu njengoba ithi “*Nciphisa ukuzincoma wena*”



### **Imakzimu yesivumelwano**

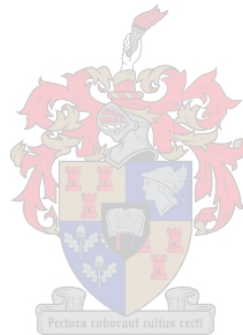
Lemakzimu yona ithi “Nciphisa amazwi anempikiswano phakathi kwakho nomunye umuntu, andisa amazwi anokuvumelana phakathi kwakho nomunye umuntu, okutholakalayo lapha ukuthi abantu bakhuluma baqondise ngqo uma bevumelana ngento. Uma bephikisana uzw beqala ngokuthi “*yebo kunjalo, kodwa.....*”

### **Umthetho – sisekelo kapoliyana**

Lena imakzimu yokugcina kaLeech (1983 p 147) uPoliyana wayeyiqhawekazi enoVelini ka Eleanor H. Potter, umntwana owayehlala njalo ebuka into ngasohlangothini oluhle lwayo. Umthetho – sisekelo kaPoliyana usiholela ekuthini nathi sense njengalo mntwana. Lokhu kungafana nokusebenzisa izinciphiso ezinjengo “*Kuncane*” njengokuthi “Lendaba yakho inokuba mfushane kancane” ekubeni ivele imfushane kakhulu kube kuwukuhloniphisa nje. Okunye ukuhloniphisa

kungaba ukusebenzisa igama elihloniphekile kunegama elihlukumezayo njengokuthi “*Umntu omcane ngomzima*” kunokuthi “*ozacile*”.

Ekuxhumaneni kwabantu ngokwepragmathisi uyatholakala futhi umthetho – sisekelo kaPoliyana usebenza. Ngithanda kakhulu isibonelo lapho umphathi wenkampani kwakufanele atshele omunye umsebenzi ukuthi akanyuselwanga sikhundleni abethembe ukuthi uzosithola. “*Ubaluleke kakhulu lapho ukhona. Uma singakunikeza lo msebenzi singalahlekwe isisebenzi sethu esinenzuzo enkulu esingakaze sibe nayo ngapha.*”





## ISAPHLUKO 3

### 3.1 INJONGO

Ukwenzaba kuwukungavumelani nesicelo salowo ocelayo. Izinhlanga ezahlukene zabantu zisebenza izindlela ezihambisana nokuzwa kanye nosikompilo lwazo ekunikezeni izimpendulo ezenqabayo, njengoba sizothola kubabhali abehlukene ngezansi.

### 3.2 UKWENQABA

#### 3.2.1 Lark and Schunk (1980)

##### Ukuthobeka kwezimpendulo

Izimpendulo zezicelo ziyahambisana nendlela izicelo ezicelwa ngayo. Isicelo esenziwe ngendlela ethobileyo sithola impendulo ethobile kanti nesicelo esenziwe ngendlela enendelelo singaphendulwa ngendelelo:

- A. ungangitsheli isikhathi?
- B. Elesithupha

Yebo ngingakwazi elesithupha.

Yebo , ngingakwazi –elesithupha nqo ezimpondweni.



Ngokuka Clark no Schunk (1980) izinhlobo ezihlukene zezimpendulo ziveza inani kanye nenzuzo okuyithiyori yentobeko esetshenziswayo ezimpendulweni. Lokhu kuchaza ukuthi ka-B ithobile, inzuzo iyenyuka bese inani liyehla ku-A. oClark noSchunk (1980) base bebeka umbono obizwa ngokuthi ihayiphosisi yoqaphela ukuze bathole ukuthi u-A angazuza kanjani ngempendulo ka-B. kunezindlela ezine ezingenza impendulo ka-B ibe nenzuzo.

Ukuqondisa ngqo:- uma u-B enikeza u-A impendulo eqonde ngqo ngalokho u-A

Ngalokho u –A abekubuzwa, u-A uyazuza. Ukuphendula lo mbuzo

Wesikhathi ngokuthi :” Elesithupha “ kuqondile futhi kunentobeko

Kunophendula ngokuthi “Intambama”

Ukucacisa:- Impendulo ka-B kufanele kube ecace kahle. Ukuthi “Elesithupha nqo

Ezimpondweni” kucacisa kahle futhi ngeke kumdide u-A

Ukuphelelisa:- U-B kufanele anikeze impendulo ephelele aqaphele impendulo

Egwegwesayo. Kucacile futhi kunentobeko ukuphendula ngokuthi

“Yebo” ihora lesithupha kunokuphendula ngokuthi “Elesithupha”.

Isizotha:- U-B kufanele abenesizotha kakhulu noma angabi naso nhlobo ngoba lokho Ngongambangela amahloni u-A. ungasho ukuthi “Kunjalo ihora lesithupha” Kumngani wakho, kodwa ngentobeko kuti “Yebo, ihora lesithupha.”

Ukuxolisa:- Kufanele uxolise ngokungahambisani. Kulesi sibonelo sesikhathi esithi Ngiyaxolisa, ngeke ngikwazi” kunentobeko kunokuvele uthi “Ngeke Ngikwazi”

Ukuchaza:- U-B kufanele achaze ngokungahambisani no-A. izimpendulo ezinezizathu

Ezinezizathu ezizwakalayo njengokuthi “Ngeke ngikwazi” “anginalo lwashi” kunokuthobeka kunokuphendula ngokuthi “Ngeke ngikwazi Ungachazi sizathu.ukuxolisa nokuchaza kuyamsiza u-A ngezindlela Ezahlukene. Ukuxolisa kubeka u-B akaqondile ukumehlisa isithunzi Ngokuhluleka ukumnika. Isikhathi incazelo yehlisa inani ku-A ngokunqaba Kuka-B.

### 3.2.2 Beebe et al (1990)

#### **Ukudluliselana kwezilimi ezahlukene**

Ku Beebe et al (1990) sifunda ukuthi kunabantu ababona ukuthi ukudlulisana kwezilimi kubalulekile ekwakheni ukuxhumana kwezilimi ikakhulukazi ekuchazeni amaphutha akhona ezilimi zesibili, ezingancelwanga ebeleni.

KuBeebe et al (1990) kuholelwa ekuthini ukudlulisela kuvamise ukuba kube nendlela yelingwistiki yobuntu lapho kuyaye kugqame khona nosikompilo lwabantu uBeebe et al (1990) kwenza ucwaningo ngenjongo yokuveza ubufakazi ngokuthi kubakhona ukudluliswa kwepragmatiki okwenzeka ohlelweni, kwikfrikwensi nakwingqikithi yefomula esemantiki asentsheniziswa abafundi besingisi baseJaphani ekwenqabeni kwabo.lowocwaningo lwagxila kubafundi besingisi baseJaphani liqhathaniswe nabafundi abasincela ebeleni isingisi, ucwaningo lwenziwa ngezimo eziyishumi nambili lapho kufanele kunqatshwe izicelo ezintathu, izimemo ezintathu, eminikelo emithathu kanye nebibono emithathu. Kulelo nalelo qembu kwakufanele kube

nokwenqaba kumuntu ophozulu ngokwezininga, ophansi kanye nolinganayo ngokwezininga.

Okwatholakala kulolucwaningo ukuthi ukwenqaba kulande iphethini lapho onqabayayo eqala ngokuzwakalisa ukudabuka, alandele ngokulisa bese enikeza isiphakamiso. Ucwangingo lwaveza ukuthi abaseJaphani abakhuluma isingisi bangasebenzisa amafomula afanayo nalawo asetshenziswa abaseMelika abakhuluma isingisi sebele ekwenqabeni olufana nalolo lwabaseJaphani abakhuluma ulimi lwaseJaphani.

### 3.2.3 Liao and Bresnahan (1996)

#### Uhlelo lwamafomula esemantiki

Abakhuluma isingisi baseMelika uma benqaba isicelo baqala ngokuveza umbono ovumayo bese bezwakalisa ukudabuka bagcine ngokuxolisa. Abakhuluma isingisi baseJaphani bona baqala ngokubeka umbono balandele ngokuxolisa bese begcina ngokuzwakalisa ukudabuka, uma benqaba kumuntu ongaphezulu ngezininga.

AbaseJaphani abakhuluma isingisi nalabo abakhuluma isiJaphani bahluka ngemikhakha emine kwabaseMelika abakhuluma isingisi:-

1. Baqala ngokuxolisa noma ukuzwakalisa ukudabuka uma bengaphansi kwezininga kunalowo owenza isicelo.
2. Balandelise ngokuxolisa kunabantu abangalingani nabo.
3. Abazwakalisa ukudabuka nokuxolisa uma bengaphezulu ngokwezininga kunalowo owenza isicelo.
4. Babeka umbono ovumayo kuqala uma bengaphezulu ngezininga kunalowo ocelayo.

#### Izimemo

Kukhona ukudluliselana kwepragmathiki. AbaseJaphani abakhuluma isingisi nabakhuluma isiJaphani baqala ukukwenqaba izimemo ngokubeka umbono bengazwakalisi ukudabuka nokulisa uma bengaphezulu ngokwezininga kunalowo muntu obamemayo. AbaseMelika bona baqala ngokuxolisa bese belandela

ngokuzwakalisa ukudabuka kubantu bawowonke amazinga. AbaseMelika babaphatha ngendlela efanayo bonke abangalingani baze bashintshe uhlelo lwamafutha esemantiki uma benqaba kubantu abalinganayo nabo ngokwezinga.

### **Ukunikela**

AbaseJaphani uma benqaba ukunikela banikeza incazelo bese bebeka nombono wokungenziwa esikhathini esizayo kodwa abaseMelika abanikezi incazelo nombono ngekusasa.

### **Umbono/ ukuphawula**

AbaseJaphani abakhuluma isingisi benza okufanayo nalokhu okwenziwa abaseMelika ngaleyo ndlela akubangabikho ukudluliselana ngokwepragmathiki kulomkhakha.

### **Izinzo zenkulumo eyokwenqaba neyentobeko zincike kusikompilo**

Ucwaningo olwenziwa oLiao noBresnahan (1996) lwaveza ukuthi abaseChina benza izinto ngokubambisana nobumbano kanti abaseMelika benza izinto ngabodwana. Kucatshangwa ukuthi abantu abanobumbano bangaba manqikanqika ekwenqabeni. Abantu baseChina babeka injabulo kanye nokuphatheka kahle kwabanye abantu phambili futhi bahlala bekulungele ukuhoxisa isicelo sabo uma sesike sanqatshwa kanye. AbaseMelika bona bayaqhubeka nokucela noma ngabe sebenqatshelwe futhi bayakwenamela ukunconywa komuntu ngayedwana futhi bayathanda ukuhluka kwabanye abantu.

#### **3.2.4 Ifert and Roloff (1996)**

Abaya baya kwabanye abantu ukuze bazuze abakudingayo. Kunzima ukucela kodwa uma umuntu engaceli futhi izidingo zakhe azaneliseki. Ukuphikelela noma isicelo sesinqatshiwe kunzima kakhulu. U-Ifert noRoloff (1996) baze benza ucwaningo ngobunjalo bokuphikelela izibikezelo zokuphikelela kanye nobufakazi belingwistiki.

### **Ubunjalo bokuphikelela**

Ukuphikelela ngungachazwa njengesenzo ozikhethele sona ukuthi uzophikelela ukuze kufezeke izinjongo zokho ukma uhlangabezana ngezinqinamba. O-Ifert noRoloff (1996) bakholelwa ukuthi ukuphikelela kuncika ezimweni ezimbili:-

Isimo sokuqala yilapho ocelayo ethatha isinqumo sokuphikelela uma ebona ukuthi isicelo sakho silungile abone ukuthi bekungafanele anqabe ocelwayo.

Isimo sesibili yilapho kufunakala umuntu abe nekhono lokuvika ukwenqatshwa. Indlela yokuqala ukukwazi ukubona izingqinamba eziphimisiwe nezingaphimiswanga. Indlela yesibili eyokwakha izicelo ezikwaziyo ukuvikela izingqinamba ukuphikela ngaleyondlela-ke kungabonakala kunokugquguzela kanye nokuhlakanipha.

### **Abaqikeleli bokuphikelela**

U- Ifert noRoloff (1996) babona ukuthi ukuphikelela kungumsebenzi wesimo esinobudlelwane okuthile lapho isicelo senziwa khona bese ukwenqaba kuveza inqinamba ethile. Ucwangingo seluveze ukuthi abaphikeleli bakhetha abantu abaseduze nabo futhi ababona kulindelekile ukuba bazivume izicelo zabo ngenxa yobudlelwane abanabo nabo.

Abantu abazwanayo bakuthola kunzima ukwenqaba kubantu abasondele nabo ngoba babonakala bephoqelekile ukuba benlise izindingo zabo. Omunye umbono owokuthi abezwanayo abahlali bephoqelekile njalo ukwenqaba kunabangezvani. URoloff (1996) uthi kuya ngohlobo lwesicelo olwenziwe. Uma umuntu enizwanayo naye ecela kahle uthola impendulo enhle kodwa uma ecela kabi angathola impendulo engeyinhle.

Zintathu izinhlobo zezingqinamba ezisekutholeni ukuvumelana. Eyokuqala eyokungafuni ukususa inkinga ngalengqinamba ukuthi abantu abezwanayo balindeleke ukuba basizane. Ukwehluleka ukusizana kubonakala kukulwa ngokulindelekile futhi kungase kuholele engxabanweni.

Uhlobo lwesibili lwengqinamba lubangelwa ukuxakekisa. Kuwumthetho ukuthi abathandanayo akufanele bagxambukele ebudlelwaneni obuseceleni babalingani babo. Ingakho ukwenqaba ngenxa yokuxakekisa kubonakala kungcono kunalokho

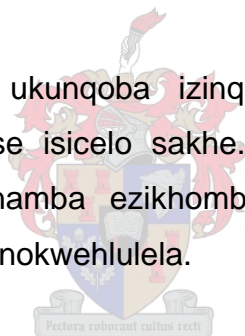
kokuqala. Uhlobo lwesithathu lwengqinamba yilapho ocelwayo ehluleka ukuhambisana nesicelo.

### **Ubufakazi belingwistiki yokuphikelela**

Umpheleli wesicelo ufuna ukunqoba izingqinamba ezimvimbayo ekutholeni lokho akufunayo ngakho-ke ufika ezilungiselele ukuhlasela noma ngabe yini engaletha ukwenqaba uma kungenjalo angavele asishiye sinjalo isimo.

Buthathu ubufakazi belingwistiki yokuphikelela ucwaningo okugxile kuwo. Okouqala ukubheka isisusa sokwenqaba. Ucwaningo seluthole ukuthi abesilisa abenqatshelwayo ucansi abesifazane abebekhapha baye bafune izizathu zalokho kwenqaba. Imibuzo yabo ikhombisa ukuthi bayamagala futhi bangabi nasiqiniseko ngalokho kwenqaba.

Okwesibili ocelayo angazama ukunqoba izingqinamba ngokubeka izitatimende ezizosekela zichaze futhi ziqinise isicelo sakhe. Abacwaningi bathi ukuphikelela kungcono uma uhlasela izingqinamba ezikhombisa ukungathandi kunokuhlasela izingqinamba zokuxakekisa kanye nokwehlulela.



O-Ifert noRoloff (1996) bathi ukungathandi kusho ukuthi lona ocelwayo angahambisana nesicelo uma egqugquzelwe kahle kodwa ekuxakekiseni nasekwahluleleni yize noma kugqugquzelwa kukhona izidingo zokuvuma ngeke zinqobeke kalula.

Obokugcina ubufakazi belingwistiki yokuphikelela buwukuyeka ukuphikelela. Lokhu kusho ukuthi ocelayo ubese eyeka ukucela uma esethole ukunqatshelwa uma abanye abantu baze bacele uxolo ngesicelo abebesenzile ekuqaleni.

### **3.2.5 Goldschmidt (1997)**

#### **Impendulo evumayo**

Empendulweni evumayo ocelayo uyavumelana nalowo okucelwa kuye. UGoldschmidt (1987) uthi yeze noma izimpindulo ezivumayo zijwayelekile kodwa esikhathini esiningi impendulo akubi u 'yebo'. Umuntu angasebenzisa amazwi

anjengokuthi 'kunjalo', ayikho 'inkinga' namanye ukuze abalekelwe ukulahleka kobuso.

Lamagama athi ' kulungile, kunjalo, ayikho inkinga' ayezwakala ukuthi awokuvuma. Kukhona amanye okuthi ima engaphinyiswa engekho ngaphansi kwesimo sokuvuma angazwakali evuma njengokuthi

'Ngingaya kuphi?

'Sizohlela'

'Awuthi ngikubhalele phansi lokhu'

impendulo encike esimweni

lolu uhlobo lwempendulo kodwa encike ezimweni ezithile. Izibonelo zalokhu kuvama ukuthi zithi 'uma ngizokwazi' ' uma ngithola isikhathi', 'uma ngiphumelela'. Azijwayelekile lezi zimpendulo ngoba isikhathi esiningi abantu bakhetha abantu abakholwa ukuthi bazovuma ukubasiza.

### **Impendulo ephikayo**

Ngokusho kuka Goldschmidt (1997) ziyishumi nesithupha emibhalweni lapho abantu behluleka khona ukuvumelana nesicelo. Okuqaphelekayo ukuthi 'cha' akasetshenziswe kodwa kusetshenziswa ezinye izinhlobo zamaformula. Ezinye izinhlobo zezimpendulo eziphikayo kuba ukuxolisa kanye nokubhuqa.

### **Ukuxolisa**

Lokhu akujwayelekile kakhulu. Kuchazwa njengempendulo lapho ocelwayo ekhombisa ukuzisola ngokwehluleka ukuvumelana nesicelo.ukufisa lolu hlobo lwempendulo ephikayo kodwa ezwakala sengathi iyavuma. Izimpendulo ezithi "Ngingajabula kodw...", "Ngingathanda kodwa..." zikhombisa ukuthi ocelwayo unesifiso sokusiza kodwa unesizathu esihle sokungaphumeleli.

UGoldschmidt (1997) ubona ukuthi isizathu abantu bangahambisani nesicelo ingxabano ehambisana nokuxhumana okuthile obekukhona ngaphambili okuhlangene nomsebenzi, abantu noma ikhefu. Futhi abantu bayaqaphelisisa uma

benikeza impendulo ephikayo ngoba basuke bengathandi ukulima ubudlelwana abanabo nabanye abanye.

### **Ukubhuqa**

Izimpendulo ezibhuqayo azejwayelekile kungangoba uGoldschmidt (1997) uveza ukuthi ziyiphesenti eliwu –15% kuphela. Izicelo zicelwa ngokugigiyela kodwa izimpendulo ziba ngeziqonde ngqo, ezingagwegwesi. Izimpendulo zingaba ezivumayo, ezincika esimweni esiphikayo futhi zinikezwa zingabi ezididayo.

### **3.3 TURN BULL AND SAXTON (1997)**

Izindlela zokukhuluma eziwumsebenzi wobuso ekunqabeni ukuhambisana nesicelo.

Amagama aneqhaza elibalulekile kakhulu alibambayo ezenzweini abantu kodwa uthola ukuthi isikhathi esiningi awanakwa. Lo mkhuba wokunganaki amagama wenziwa ukuthi izenzo ezehlukene zingenziwa amazwi noma afanayo kanti nesenzo esithile singenziwa ngokuhlanganisa amagama ahlukene.

Isibonelo: -amazwi athi “Ujikele kwesobunxele esitobhini esilandelayo” angaba ukutshelwa umthetho noma abe amazwi achazela umuntu indlela. Amazwi athi” Ngeke ngikwazi” kanye nathi”Ngivumile ukusiza uJohn ethutha ngakho-ke...” angamazwi ehlukene kodwa enza isenzo esifanayo wokugqugquzela uluntu.

Uma umuntu enza bese ungamukeleki ubuso bakhe buyahlukumezeka. Umuntu owenqabe umnikelo kufanele anciphise ukuhlukumezeka kobuso balona obenikela ngokuxolisa noma ngokunikeza incazelo.

Iziphawulo, izandiso, amazwi, izinkathi zesenzo kanye namazwi okufunga kubonakele kungamathuluzi elingwistiki asetshenziselwa izenzo zomsebenzi wobuso. Lapha kulesi sifundo uTurnbull noSaxton (1997) elingwistiki abalulekile. Izibonelo zezindlela zokukhuluma yilezi:-‘kufanele,’ukukwazi nezinye.



## **Izindlela zokukhuluma**

Abantu bangasebenzisa izindlela zokukhuluma zelingwistiki ukuze basho amazwi angesilona iqiniso eliphelele. Izindlela zokukhuluma ziyasebenza ekuveza ukuthi izehlakalo zenzeka kamjani njengakulezi, isibonelo,-uJohn uyasebenza namuhla' ua sekufakwa amazwi anendlela yokukhuluma kungashiwo ukuthi 'uJohn **uyakwazi** ukusebenza namuhla'. Umusho othi 'uJohn usekhaya 'ungaba 'uJohn kufanele abe sekhaya'uma sekwengezwe amazwi anendlela yokukhuluma. Nezinye izinsizasenzo zingasetshenziswa ukwengeza inkulumo njengoba kusenzeka ekusetshenziweni kweziphawulo, izandiso nokunye. Izibonelo zalezi zinsizasenzo kungaba amazwi athi **ngicabanga, ngikholwa, ngineqiniso namanye.** Lamazwi achaza ukuthi okhulumayo uzinikele ekutheni lokhu akushoyo kuyinqiniso. UTurnbull noSaxton (1996) bathi uma umuntu esebenzisa amazwi athi 'ngiyaqagela'akhombisa ukuthi okhulumayo ukholwa ukuthi lento ayikhulumayo kungenzeka ingabi iqiniso.

Lezi zimo zokhuluma zingenziwa futhi zibe eziphikayo njengokuthi nje 'angazi'

## **Umsebenzi wobuso nezindlela zokukhuluma**

Wonke umuntu unobuso obuphikayo kanye nobuso obuvumayo. Ubuso obuphikayo yilobo-obungathandi ukuvinjwa abanye abantu kanti ubuso obuvumayo buthanda ukunconywa ngabanye abantu. Empilweni kunezehlakalo ezihlukumeza ubuso. Uma umuntu enza isicelo bese siyengqatshwa ubuso obuvumayo buyahlukumeza.

Injongo enkulu-ke yabantu ukuthi bavikele noma banciphise ukuhlukemezeka kobuso ngokusebenzisa amazwi entobeko. UTurnbull no Saxton (1996) bathi kuya ngokuthi buhlukumezeke kanjani ubuso bomuntu. Uma kusezingeni eliphezulu isidingo sokuvikela naso siba sikhulu nesikhulumi sisebenzisa amazwi anentobeko kakhulu.

## **Okuchazwa umsebenzi wobuso ngezindlela zokukhuluma**

OTurnbull noSaxton (1996) babeka umbono wokuba nehlelo lapho izikhulumi zizosebenzisa khona izimpimiso uma zenza umsebenzi wobuso. Ahlukaniswe

amazinga amathathu okucubungula. Lamazinga abizwa ngokuthi isematiki, ipragmatiki kanye nezinga lokuxhumana kwabantu.

Izinga lesemantiki yilelo elinamazwi angaguqukiyo nakunoma yisiphi isenzo. Izinga lephragmatiki yokucubungula lona libheka isenzo uma bephimisa amazwi ezimweni ezithile. Lapha kumbandakanywa izinga ezifana nokuvuma, ukwethembisa, ukuncoma, ukungxeka, ukumema, ukwenqaba kanye nezinye. Ezizingeni likuxhumana komuntu nabanye kuba nobudlelwane phakathi komuntu okhulumayo ebe enza isenzo esithilekomunye umuntu ongaphansi kwesimo esithile. Lapha ubuso bungahlukumezeka, buvikeleke noma baneliswe.

### **Izindlela zokukhuluma ezenzweni zokwenqaba**

Ukwenqaba kusetshenziselwa ukuchaza isenzo lapho isicelo senziwa khona bese siyenqatshwa. Isibonelo:-esinikezwe uTurnbull noSaxton (1996) sithi:-“Ngenxe ngingathanda kodwa ngiyobe ngisebenza ngakho-ke angiboni ukuthi ngiyophumelela, ngingaze ngikwazi ngesonto elizayo”

Esibonelweni esingenhla ukuthi ‘nxese’ kuwukuxolisa, ukuthi ‘ngingathanda’ kuwukugcwalisa isicelo esithi‘ngiyobe ngisebenza’ kuyisinxephezelo bese kuthi”Ngingaze ngikwazi ngesonto elizayo”kuba ukuzinikela.

Umusho okuyiwona ophethe umyalezo wokwenqaba yilona othi” Angiboni ukuthi ngizophumelela”. Ocwaningweni abalwenzile oTurnbull noSaxton(1996) bathola bathola lezi zinhlobo ezinhlanu zezindlela zokukhuluma uma wenqaba.

### **Phikisa isicelo**

Lapha amazwi adluliswa amazwi angaphezulu kuka’cha’ ngoba okhulumayo ebona u’cha’ engenaso isisindo esiphelele. Nanka amazwi angasetshenziswa:-cha, ngiyesaba ngeke.....Angicabangi kanjalo.....,cha, ngiqinisekile ngeke.....

### **Iphefomathivi yokwenqaba**

Lapha amazwi asetshenziswayo asho okungenzeka nazi izibonelo zakho:-“Ngibona kufanele ngithi cha”.

“Ngicabanga ukuthi ngithi khona manje”.

### **Ukukhombisa ukungathandi kanye nolwazi**

Amazwi asetshenziswao uma abantu bechaza ukuthi ngeke bakwazi ukwenza isenzo esiceliwe kuba yilawa:-“Ngeke ngikwazi”

“Ngeke ngiphumelele ukwenza lokho”.

Okukugcina ukuthi uma abantu benqaba ukufeza isicelo bayaye babeke isizathu esenza bangakwazi ukuvuma ukuze baphephise ubusobomunye umuntu.

### **3.4 McLAUGHLIN, CODY AND ROBEY (1980)**

#### **Intobeko-inzuzo**

Ucwaningo lwasemandulo lwagxila kakhulu kumgqunguzeli lapho kwakunezehlakalo kumbe izimo zokuthobeka nalezo zokuzuza. Kodwa –ke manje sekwaba nezinhlombonhlobo ezihlukene zamaqhinga namasu okunokusetshenziswa ekumelaneni nasekuvimbaneni ukuthobeka nokuzuza ukuthi esikhathini esiningi imibiko yentobeko neyenzuzo iba nokungaphumeleli.

Mclaughlin, uCody kanye no-Robey (1980) ebhukwini labo elashicilelwa ngonyaka ka-1980 kutholakala ukuthi benza ucwaningo lokuthi umuntu ngayedwa uzikhethela kanjani amaqhinga okuvimbela azowasebenzisa. Lolu phenyo lwenzelwa lamaphuzu amabili ukuze kubukwe lezi zihloko ezimbili engizibalule ngezansi. Elokuqala iphuzu yilelo elihlongozwa isu lokuloba izindlela zamacebo okuphamba. Ukuze kuvimbeke imizamo yentobekonzuzo. Kanti leli elinye iphuzu yilelo elibonakala ngenkathi kuhlowa izinga lobudlelwane kuzigaba zezimo nakumaqhinga okuzabalaza ancomekayo.

### **Imibiko yomzabalazo njengamaqhinga okuthobeka-nokuzuza:**

Isicelo sokuthobeka sidinga ukube sigcwaliseke ngokudoba kumbe ukugolomba indlela ethile yokuziphatha oqondiwe. Uma lowo oseqondiwe engazimisele ukuziphatha kuloyo oqondiwe. Uma lowo oseqondiwe engazimisele ukuziphatha ngendlela yohlobo oluthile olulindelekile kuyena, lokhu kungaholela esehlakalweni esithanda ukuba muncu kumbe buhlungwana. Ukwenqaba ukuvuma isicelo kungasho izinto ezintathu. Okokuqala, kungaba ukuthi umphatheli uba nokuxakaniseka lokhu kusho ukuthi lona ongumthunywa uzithola enganamdla okwenza izinguquko kuleyondawo okuyo. Okunye-ke ukuthi umthunywa uke ahluleke ukukala nokunquma ubukhali nobuchule bamandla anawo.

Ngokuka Clark beno Delia (1980) ebhukwini elishicilelwa ngonyaka ka –1980 bathi nokma yiluphi uhlobo lokuxhumana ngezomsebenzi olugxile emigomeni ephokophele phambili lokhu kube ukuhambisana nobukhulu obusanxantathu-kungamathuluzi, kungubudlelwane phakathi kwababili noma ngaphezulu kumbe ubuhlobo njll.



### **Indlela eyisikhali engasebenza**

Ocelwayo lapha usuke ehlose ukuba ocelayo emukele ukuhambisana kwakhe nesicelo. Lokhu kungenzeka ngokuphinda kucaciswe indlela yokwenza isivumelwano ngendlela ezokwanalisa bobabili ocelayo kanye nocelwayo.

### **Ukusebenzisa ubudlelwano kwababili kumbe ubuhlobo**

Kulolu hlobo lweqhinga umqokwa uzama ngokusemandleni ukuqondisa kahle amazwi ake okunqaba ngendlela ezokwazi ukuthi ivikele isithunzi kumbe isimo qobo somthunywa. Umqokwa naye angakwazi ukuzilungiselela isimo qobo ngendlela engenampumelelo ngenhloso nje yozuza okuthile okuhle ebudlelwaneni babo.

Ebhukwini lika-McLaughlin et al (1982) siyafunda futhi ukuthi ababhali abanjengo Fitzpatrick no –Winke (1979) bekanye nabanye bahlongoze icebo elihlelwe ngezingaba ezinhlanu kuleyo ndawo ehambelana namasu okungavumelani phakathi kobuhlobo nobudlelwano. Lezi zigaba zamacebo ahlangoziwe azinakuba nakho

ukubonisana ukuzimela ngobuwen, isizathu esilungile kumbe ukuqiniseka ukubonisana kanye nokuvezwa imizwa yokunxusa.

Ukutshengisa ukungabinako ukuboniseka bakubona kuchaza ukuthi okhethiwe uvele anqabe ngokusobala ukuvumelana nokuhambisana nesicelo salowo othunyiwe. Ukuzibambela wena uqobo kona kungenye yezindlela ezifikileyo zokwenqaba ezama ukuhlenga isithombe kumbe umfanekiso wocelayo kanye nocelwayo.

Ukuqiniseka kwenzeka ngesikhathi lapho umqokwa ocelwayo ezinika ilungelo nom evumelana nesenzo sakhe sokwenqaba ngenxa yemigomo ethile. Ingxoxo yokwenza isvumelwano yenzeka ngesikhathi lapho bobabili ocelwayo kanye nocelayo bexoxisana nendaba ukuze bafinyelele esiphethweni esizobenelisa bonabobabili. Ukuveza imizwa yokunxuswa kwenzeka ngesikhathi ocelwayo enxusa ocelayo ukuba amukele futhi aqonde isizathu sokwenqaba.

### **Izimo eziphakamisiwe zokuthola indlela yokhetha ukwenqaba**

Ukuzwana, imithela kanye namalungelo akhethwa njengemikhakha yezimo ezifanele futhi engasetshenziswa ezinhlotsheni ezihlukene zezimo zokugqugquzela ubudlelwano phakathi kwabantu. Endaweni lapho kube nokuvumelwana ngenzuzo kusetshenziswa inhloso zokuzwana kubayilowo nalowo atshengise ukuzimisela ngokuxoxisana nokusebenzisa izindlela zokuncenga ezivusa ilukuluku kanjalo namasu ahlelekile. Uma ocelayo emthanda ocelayo uvele angabi nankinga kodwa azinikele ukuvele amsuze,

Ocwaningeni labo o-Fitzpatrick beno Winke (1979) bathola ukuthi labo abashadileyo yibo kanye okulula ukuthola ukuthi basebenzisa lezi zindlela zokuncenga ezivusa ilukuluku nalezo zokwenqaba kunalaobantu abangena buhlobo obugxilile, bona abasebenzisa nje izindlela zokucekela omunye phansi (manipulation) nalezo zokungancengani ukuze kufinyelelwe ezivumelwaneni.

Abanye ababhali abanjengo Miller, Boster, Rodoff beno Seibold, (1977) nabo bathola ocwaningwaneni labo ukuthi zisetshenziswa kakhulu ezimweni nasezinhlelweni ezinezimo zobudlelwano obusondelene bebe bezinika igunya lokuthi lezi zimo zitholakale zisetshenziswa ezimweni ezingenabo nhlobo ubudlelwano.

u-Mclaughlin et al (1980) wabuye waphakamisa ukuthi okungenani kufanele ukuzindla ngaphambilini kulezi zimo ezinezehlakalo zesikhathi eside, umuntu ngamunye aze abenakho ukucabanga ukuthi usebenzisa amandla amancane akhubaza amaqhinga okuxoxisana ephikisana namasu asengcupheni ngenxa yokungahambisani nokuxoxisana nesimo sokunxusa esithinta umoya.

### **3.5 BEEBE ET AL (1990)**

Kunocwaningo olwenziwa ukuze kuvele izimo ezahlukene zokwenqaba. Lolu cwaningo lwenziwa ngezinhlobo ezihukele zabantu, isibonelo esizosithola lapha ngezansi esenziwa kubantu baseMelika abakhuluma isiNgisi, abaseJaphansi abakhuluma isiNgisi kanye nabaseJaphani abakhuluma isiJaphani. Izinhlobo zezimo ababuzwa phansi kwazo eziveza ukunikela, ukubeka imibono, izimemo kanye nezicelo.

#### **Imiphumela yocwaningo**

Ocwaningweni olwenziwa esizweni samaJaphani akhuluma isingisi kwatholokala ubufakazi bokuthi ukudlulisa okuphikayo uma kwenqatshwa kwenzeka ezindaweni ezintathu, Indawo yokuqala uhlelo lwamafomula esemantiki, eyesibili ukuvama kwamafomula esemantiki. Kanti eyesetghathu okuqekethwe amafomula esemantiki. Ukudlulisa okuvumayo akubhekwa lapha kodwa kubhekwa izimo eziveza umehluko phakathi kwezimpendulo zabaseJaphani abakhuluma isiNgisi kanye nabaseMelika abakhuluma isiNgisi, okubangelwa umthelela wobuzwe baseJaphani. Akubhekwa ukulunga kolimi kodwa kubhekwa uhlelo, ukuvuma kanye nokuqekethwe amafomula esemantiki asetshenziswa amaJaphani akhuluma isiNgisi.

#### **Uhlelo lwamafomula esemantiki**

Okwatholakala kulolu cwaningo akwenziwanga ngokubala kwawmakhompuyutha ngakho-ke kuwukuhlolwa nqo kokwengqaba kohlelo lwamafomula esemantikisi. Ukucutshungulwa kwezibalo kuphawula ukuthi ihayiphothisis yagcwaliseka. Khukhona ukwedlulisa kwepragmatiki okusuka olimini lwebele okwenzeka ohlelweni

Iwamafomula esemantki okwenziwa yilabo abafunda ukukhuluma isiNGisi lokhu kuchaza ukuthi yize noma amaJaphani akhuluma isiNgisi esebenzisa amafomula esemantiki afanayo nalawo asetshenziswa abakhuluma isiNgisi baseMelika ekwenqabeni kwabo, kodwa bavama ukwehluka kwabakhuluma isiNgisi sebele eMelika baze bafane nabakhuluma ulimi lwebele lwesizwe sabo ngokohlelo abakhuluma ngalo izinhlobo ezahlukene zokwenqaba.

## Izicelo

Izixoliso zasejwayelekile kuwo wonke amaqembu kuzo zonke izimo. Izimo eziphakathi kuka 69 no 90% zaziletha okungenani isixoliso esisodwa. Uhlelo esasivela ngalo isixoliso sasiba nomehluko kodwa. Abasejaphani abakhuluma isiJaphani kanye nabaseJaphani abakhuluma isiNgisi babenza isixoliso sabo sibe esesibili kuzo zonke izimo zamazinga ahlukeni. Abakhuluma isiNgisi baseMelika bona babenza izixoliso zibe ezisithathu uma bekhuluma nabantu abasemazingeni angalinani. Isizathu salokhu ukuthi abaseMelika babeqala ngokuveza umbono ovumayo noma umuzwa othile ngecelo noma ngocelayo ezimweni eziphakathi kwabangalingani ngokwezinga, bese bezwakalisa ukuzisola. Okwesithathu-ke beseMelika babeqala ngokuveza umbono ovumayo noma umuzwa othile ngesicelo noma ngocelayo ezimweni eziphakathi kwabangalingani ngokwezinga, bese bezwakalisa ukuzisola. Okwesithathu –ke bese benikeza isixoliso. AbaseJaphani bona babeqala ngokuzisola bese beveza isixoliso uma kungumuntu ongaphansi kwabo ngezinga noma olingana nabo.

AbeseJaphani abakhuluma isiNgisi bona babeqala ngokuveza umbono njengabaseMelika kanye nabeseJaphani abakhuluma isiJaphani uma owengqabayo wayengaphuzulu ngokwezinga. Kodwa babejwayele ukuveza uzwelo kulowo ocelayo embonweni wabo njengoba kwakwenza abaseJaphani abakhuluma isiJaphani kanti abaseMelika babengakwenzi nhlobo lokho. Bese benikeza isixoliso. Kafishane – nje abayefana nabeseJaphani abakhuluma isiJaphani bese behluka kwabaseMelika abakhuluma isiNgisi ngamaphuzu amane ekwenqabeni kwabo izicelo, **okukuqala** ukuthi benza isixoliso kube esesibili hhayi esesithathu kubantu abasemazingeni angalingani. **Okwesibili**, benza ukuzisola kube okukuqala hhayi okwesibili uma kubengaphanzi ngezinga kunomuntu owenze izicelo. **Okwesithathu**



bayakweqa ukuzisola uma bengaphezulu ngezinga kunomuntu owenze isicelo **Okwesine** bazwakalisa ukuzwelana noma babeka umbono ovumayo kuqala uma besezingeni eliphezulu kunalowo owenza isicelo.

### **Izimemo**

Abasejaphani abakhuluma isiNgisi baveze ukwemukela okusezingeni eliphezulu mayelana nohlelo lokuqokethwe isemantiki ekwenqabeni. Lolodwa uhlangathi lapho beveze khona umthelela wolimi lwabo lwebele khona. Njengoba bebenza ezicelweni nalapha abaseJaphani abakhuluma isiNgisi nabeseJaphani abakhuluma isiJaphani bakweqile ukuzisola uma benqaba isimemo somuntu ongaphansi kwabo ngokwezinga bona bengaphezulu ngokwezinga. Wonke amaqembu ayethanda ukuqala inkulumo yawo yokwenqaba ngamazwi anjengokuthi 'siyabonga' nathi "ngingathanda ukuhama kodwa abeseMelika bona babethanda ukuthi babeke ukuzisola kube okwesibili ngaphambi kwesixoliso kubantu bawo wonke amazinga. Kubukeka sengathi abaseJaphani benza ngezindlela ezihlukene kubantu abasezingeni eliphezulu uma beqhathaniswa nabesezingeni eliphansi. AbaseMelika bona bahlela amafomula abo ngendlela efanayo kubantu abasemazingeni angalingani bese beshintsha uhlelo lwamafomula esemantiki umabengqaba kubantu abasezingeni angalingani bese beshintsha uhlelo lwamafomulaesemantiki uma benqaba kubantu abasezingeni elilingana nelabo njengakubangani babo. Lokhu okushiwo uWilson (1981, 1985) lapho abaseMelika behlukanisa phakathi komuntu owumngani owejwalekile kanye nalowo ongaziwa. Ingxoxo phakathi kwabazanayo ibayinde kunengxoxo phakathi kwalabo abangazi. AbeseMelika babezwakalisa ukubonga ngemuva kokwenqaba isimemo somngani nabaseJaphani abakhuluma isiNgisi babaekuveza ukubonga kodwa bakwenze kube okwesibili ekuxoliseni kwabo okusho ukuthi babesenomthelelo wolimi lwabo lweziJaphani

### **Ukunikela**

Esimweni lapho owesinmame osebenzayo obulala khona ivasi wabe esethi uzoyikhokha bonke abaphendula babeqala ngokukhuluma amazwi okukhulula. Anjengokuthi "Kulungile", "ungakhathazeki", abaseJaphani abakuluma isiJaphani ngokuthi babengeza okubili ngaphezu kwenkulumo yabo. Lokhu okubili kubizwa



kwenkulumo yabo. Lokhu okubili kubizwa ngokuthi inkulumo yefilosofi kanye nesiyalo sangomuso. Isibonelo senkulumo yefilosofi sithi: “izinto ziyafa vele”, “Into enjenga lena iyenzeka”.

Isibonelo: sesiyalo sangomuso sithi: “uqaphele kusukela manje”. Ngaphandle kokwenaba kakhulu. Lokhu-ke kufakazela ihayiphothisisi ehti kukhona ukwedlulisa kwepragmathiki okwenzekile ekuhlelweni kwamafomula esemantiki abonakale efanelekile.



## ISAHLUKO 4

### 4.1 INJONGO

injongo yalesi sahluko ukwethula ucwaningo olwenziwe ngokuhlela izimo ezahlukene, lapho abafundi bezobe benza khona izicelo zabo. Lezi zimo zizovela ohleni lwemibuzo ezovezwa lapha ngezansi. Kuzobe sekuchazwa kabanzi ngokugcwaliswa kohla lwemibuzo bese kucutshungulwa izicelo ezenziwengabafundi kuphinde kubhekwe izindlela izicelo ezivezwe ngazo.

### 4.2 IZIMO ZEZICELO

Izimo zenkulumo zenziwe ngabafundi besikole. Yize laba bafundi belingana ngeminyaka nangokwezinga kodwa abanye banezikhundla njengokuba oKapteni nabaGcinimafa. Izicelo futhi zenziwe abafundi abangabafana bodwa abafana bexubene namantombazane kanye namantombazane ewodwa. Indlela izimo zokucela ezenziwe ngazo iveza impilo abafundi abahlangabezana nayo esikolweni, emakhaya, ezinkundleni zemindlalo nasemphakathini wonke.

Lolu hla lwemibuzo lwehlukaniswe izigaba ezine kanje

- (a) Umfana ucela omunye umfana
- (b) Intombazane icela umfana
- (c) Intombazane icela enye intombazane.

Ngaphansi kwesigaba ngasinye kuba nezihlokwana ezihambisana nezicelo kanye nokwenqatshwa kwezicelo ezinziwe. Konke lokhu kuzovela encazelweni elapha ngezansi. Ziyisihlanu izihlokwana ezitholakala ngaphansi kwesigaba ngasinye.

#### 4.2.1 Umfana ucela omunye umfana

##### 1. Umdlalo omkhulu

Lapha omunye umdlali obengazilolongi neqembu lakhe uncenga uKapteni ukuba amvumele ukuba adlale ngempelasonto. Lokhu kuveza ukuthi abafundi abalinganayo babuye bangahloniphani ngokwenele.

## 2. Inkinga yezibalo

Lapha abafundi abalinganayo, omunye umfundi owenqenayo ukwenza umsebenzi ucela ukuba umngani wakhe ambukise uma sebebhala isivivinyo. Uyamhlakaniphela.

## 3. Uhambo

Umfundi ucela omunye umfundi onesikhundla sokuqoqa imali yohambo lwesikole ukuba ambhalise kwabakhokhile kodwa imali ayikhokhe sebebuyile ohambweni lolo. Ukhombisa ukuthi uzomuzwa kangcono ngoba belingana.

## 4. Izidakamizwa

Lapha umfundi odayisa izidakamizwa uzama ukudayisela umfundi ongumdlali webhola izidakamizwa. Abafundi babuye bafakane ezinkingeni, badukisane.

## 5. Ubudlelwano

Omunye umfundi ucela ukukhulunyelwa nomzala womunye ukuba avume bathandane. Lomfundi uphoqa omunye ukuba enze okungalungile.

### 4.2.2. Intombazane icela umfana

#### 1. Ukuboleka okokugqoka

Lapha kusekhaya, intombazane icela umfowabo ukuba ayiboleke ibhulukwe lakhe labafana. Abafundi bahambisana nezimfashini.



#### 2. Ukuziphindiselela

Intombazane icela umfowabo ayishayelel abantwana abayidelelile. Intombazane ifaka umfowabo ezindabeni zayo.

#### 3. Uku – ayina

Intombazane icela umfowabo ukuba ayi – ayinele izimpahla ngoba ilimele esandleni. Bayasizana abantwana ekhaya.

#### 4. Ukukhapha

Intombazane icela umfana ayikhaphe emcimbini wesikole. Lapha kukhombisa ubudlelwano babafana namantombazane alinganayo.

## 5. Ecinema

Intombazane icela umfana ahambe nayo bayobukela isithombe eCinema ngempelasonto. Kuvela ubudlelwano kwabantwana abalinganayo.

### 4.2.3 Umfana ucela intombazane

#### 1. Ukuxoxa

Umfana ucela ukuxoxa nentombazane emva kokuphuma kwesikole. Abafana bajaha izinto zabantu abadala.

#### 2. Imvume

Umfana ucela ukuba intombazane iboleke imoto ezosetshenziswa nguyena. Kuvamisile ukuba amantombazane ethenjwe kunabafana ekhaya.

#### 3. Utshwala

Umfana ucela intombazane imfihlele utshwala bakhe. Umfana uyazi ukuthi amantombazane awaseshwa.



#### 4. Ukufunda

Umfana ucela udadewabo abize umngane wakhe bazotadisha ukuze axoxe naye. Umfana uma efuna ukungena intombazane uyamsebenzisa udadewabo uma bezwana.

#### 5. Umsebenzi wesikole

Umfundi ongawenzanga umsebenzi ekhaya ucela ukubukiswa ngomunye umfundi. Kukhombisa ukuthi abanye abantwana besikole bayenqena ukwenza umsebenzi

### 4.2.4 Intombazane icela enye intombazane

#### 1. Izicathulo ezintsha

Enye intombazane icela ukuboleka izicathulo zomngani wayo ezintsha. Lokhu kuveza ukuthi bayazithanda izinto ezinhle

## 2. Amasiphosiso

Intombazane icela ukuba umzala wayo aqambe amanga athi izomvakashela kanti iya ephathini. Ifuna bakhohlise abantu abadala.

## 3. Ukuxabana

Umngani ucela intombazane iyolwa nabantu exabene nabo ingekho yona. Abafundi babuye abalinganayo babuye bafakane ezinkingeni.

## 4. Ukukopela

Umngane ucela ukubukiswa umsebenzi angawubhalanga. Lokhu kuchaza ukuthi abanye abafundi bancela igazi labanye.

## 5. Ukuwasha

Intombazane engumdlali icela uKapteni ayiwashesele umfaniswano wayo ngoba ilimele esandleni. Uma belingana abafundi babuye bakhombise ukungahloniphani.

### 4.3 UHLA LWEMIBUZO

Lapha ngifaka isibonelo semibuzo eyahlelwa kahle ukuba iphendulwe ngabafundi. Bheka ku – apheniksi A ekugcineni kwencwadi.



## IZIMO EZIHLUKENE ZOKUPHIKISA

### 1. UMFANA UCELA OMUNYE UMFANA

#### (a) Isimo:

Ungu Kapteni weqembu lebhola lezinyawo. Omunye umdlali obengezinjolo ejimini ucela ukufukwa adlale emdlalweni omkhulu ozoba ngempelasonto.

**Isicelo:** Umfana ucela kuKapteni usizo lokudlala ngempelasonto.

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**Ukunqaba:** Ukapteni weqembu uyenqaba.

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**(b) Isimo:**

Ungumfundi ovelele ezifundweni zezibalo. Umfundi ongasithandi isifundo sezibalo ucela ukuhlala eduze kwakho uma kubhalwa isivivinyo ukuze abukele kuwe.

**Isicelo:** Umfana ucela usizo lokubukela kuwe uma sekubhalwa isivivinyo.

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**Ukunqaba:** Umfana uyenqaba.

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**(c) Isimo:**

ungumgcinimafa wesigungu esiphethe abafundi esikoleni; uqoqa imali yohambo okuzophunywa isikole. Omunye umfudni uyakuncenga uku umbhalise kwabakhokhile ukuze ahambe kodwa uyokhokha uma sekubuyiwe ohambweni lolo.

**Isicelo:** Umfana ucela usizo lokubhaliswa ahambe engakhokhanga.

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**Ukunqaba:** Umgcinimafa uyenqaba.

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**(d) Isimo:**

Nisenkundleni yemidlalo nabanye abafundi. Omunye usekudayisela izisakamizwa ezizokunika amandla ukuze uphumelele ngamalengiso emdlalweni.

**Isicelo:** Umfana ucela usizo lokuba umdlali uthenge kuye izidakamizwa.

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**Ukunqaba:** Umdlali uyenqaba.

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**(e) Isimo:**

Umngane ucela omunye umngane ukuba amkhulumele nomzala wakhe ukuba uvume bathandane yize noma besafunda isikole.

**Isicelo:** Umngani ucela ukusizwa ukuze athole uthando lukamzala.

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**Ukunqaba:** umngani uyenqaba ukumkhulumela nomzala wakhe.

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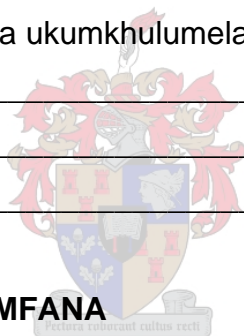


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## 2. INTOMBAZANE ICELA UMFANA



**(a) Isimo:**

Umzala wakho othanda ukuzenza umfana ucela ukuba umboleke ibhulukwe lakho ukuze aligqoke njengoba kuzohanjwa nesikole.

**Isicelo:** Umzala ucela usizo lokuthola ibhulukwe labafana.

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**Ukunqaba:** Umfana uyenqaba ukumboleka ibkulukwe lakhe.

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**(b) Isimo:**

Udadewenu uxabane nabangani bakhe abangamantombazane usecela wena ukuba ubashaye ngoba bamcasulile.

**Isicelo:** Udade ucela usizo lokushayelwa abangani abamcasulile.

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**Ukunqaba:** Umfana uyenqaba ukushaya abangani bakadadewabo.

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**(c) Isimo:** Intombazane icela umfowabo ukuba ayi ayinele.

**Isicelo:**

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**Ukunqaba:** Umfana uyenqaba

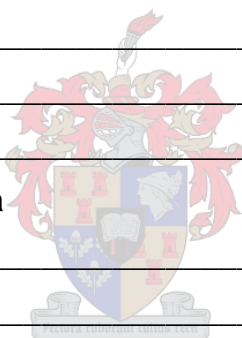
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**(d) Isimo:**

Intombi yomngane wakho omkhulu icela ukuhamba nawe ukuya emcimbini wesikole okuzobe kukhona kuwo nalo mngane wakho.

**Isicelo:** Intombi icela usizo lokuhamba nawe emcimbini wesikole

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**Ukunqaba:** Umfana uyenqaba

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**(e) Isimo:**

Umfundi enifunda naye ekilasini ucela umkhiphe niyobuka isithombe ngempelasonto.

**Isicelo:** Umfundi ucela usizo lokukhishwa ngempelasonto.

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**Ukunqaba:** Umfana uyenqaba

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**3. UMFANA UCELA INTOMBAZANE****(a) Isimo:**

Omunye umfundi ucela usale esikoleni emva kokuphuma kwesikole ukuze axoxe nawe.



**Isicelo:** Umfana ucela intombazane isale emva kokuphuma kwesikole ukuze baxoxe.

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**Ukunqaba:** Umfundi oyintombazane uyenqaba.

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**(b) Isimo:**

Umfowethu ucela uboleke imoto kubazali bakho bese ishayelwa nguye ngoba yena akasavunyelwe ukuyithinta njengoba esanda kuyishayisa.

**Isicelo:** Umfana ucela intombazane icele ngegama layo

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**Ukunqaba:** Intombazane iyenqaba.

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**(c ) Isimo:**

umfana oseduze nawe ebhasini ohambweni lwesikole ucela ufihle utshwala bakhe ezimpahleni zakho ngoba uyazi ukuthi kuseshwa abafana kuphela.

**Isicelo:** Umfana ucela usizo lokufihlelwa utshwala.

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**Ukunqaba:** intombazane iyenqaba

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**(d) Isimo:**

umfowethu ucela ushayele umngane wakho ucingo umcele nizotadisha ukuze athole ithuba lokuxoxa naye ngezothando.

**Isicelo:** Umfowethu ucela usizo lokuthola ithuba lokuxoxa nomngane ngezothando.

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**Ukunqaba:** Intombazane iyenqaba ukubiza umngane wayo imbizela umfowabo.

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**(e) Isimo:**

Umfana enifunda naye ucela intombazane yenze umsebenzi wesikole bese yena ewuthatha kuwena usuphelile.

**Isicelo:** Umfana ucela usizo lokukupela umsebenzi wentombazane.

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**Ukunqaba:** Intombazane iyenqaba.

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**4. INTOMBAZANE ICELA ENYE INTOMBAZANE****(a) Isimo:**

Umngane wakho ucela umboleke izicathulo zakho zokuswenka osanda kuzithengelwa ekhaya.

**Isicelo:** Umngane ucela umsize umboleke izicathulo zakho ezintsha ntsha.

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**Ukunqaba:** Intombazane iyenqaba

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**(b) Isimo:**

Umzala wakho oyintombazane ucela ushayele abazali bakhe ucingo umcele akuvakashela kodwa ebe ezokuba nenye indlela.

**Isicelo:** Umzala ucela uqambe amanga uthi uzokuvakashela

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**Ukunqaba:** Intombazane iyenqaba.

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**(c) Isimo:**

Umngane wakho ucela nihambe enye intombazane axabene nayo ukade ungekho wena lapho.

**Isicelo:** Umngane ucela umsize niyoshaya intombazane axabene nayo.

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**Ukunqaba:** Umngane uyenqaba

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**(d) Isimo:**

Omunye umngane ucela umkopelise umsebenzi angawenzanga yena ekhaya kusenesikhathi.

**Isicelo:** Umngane ucela usizo lokubukela kuwena umsebenzi.

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**Ukunqaba :** Umfundi uyenqaba.

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**(e) Isimo:**

Ongumphathi weqembu lebhola lomnakiswano. Omunye umdlali ukunika umfaniswano uncolile ucela ukuba umwashele ngoba yena ngeke asithole isikhathi sokuwuwasha.

**Isicelo:** Umdlali ucela usizo lokuwashelwa umfaniswano obekufanele aziwashele yena.

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**Ukunqaba:** Ukapteni weqembu uyenqaba.

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### 4.3.2 Ukugcwaliswa kwezimpendulo

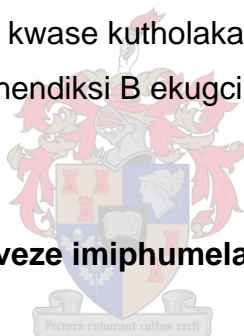
Lolu luhla lwemibuzo lwenziwa ngabafundi bebanga leshumi esikoleni saseMqhele Public Secondary e Clermont, KwaZulu – Natal. Lapha ngasebenzisana nabafundi abaxubile okwaba ngabafana kanye namantombazane nganika abafundi uhla lwemibuzo eyishumi nesithupha. Bonke abafundi bangihlonipha bawagcwalisa kahle kodwa ayisithupha abuya engagcwalisiwe ngendlela efanele. Ekugcineni ngasebenza ngo lwemibuzi eyishumi. Lapha ngakhetha amaphepha ayephendulwe kwagcwala yonke imigqa futhi ayebhalwe ngokucacile, okubonakalayo kanye nangobunono.

### 4.4 UKUCUTSHUNGULWA KWEZICELO

Izicelo zabafundi zacutshungulwa kwase kutholakala imiphumela enjengoba. Ihlelwe kahle. Ekhasini layo. Bekha u apheniksi B ekugcineni.

### 4.5 IZINDLELA ZOKUCELA

#### 4.5.1 Ukucubungula izicelo kuveze imiphumela elandelayo.



No.1- Umfana ucela omunye umfana = 58

No. 2 – Intombazane icela umfana = 52

No. 3 – Umfana ucela intombazane = 52

No. 4 – Intombazane icela enye intombazane = 52

Umehluko awumkhulu kakhulu phakathi kwalezi zimo. Okuphawulekayo ukuthi izicelo zokuqala yizona ezehlukile kunezinye. Indlela abafana abaxhumana ngayo uma bebodwa yehlukile kunaleyo amantombazane axhumana ngayo. Okunye okunomthelela ukuthi bafunda ibanga elifanayo kodwa baqhamuka emakhaya angefani. Indlela yokuziphatha nayo inomthelela ezimpendulweni zabo abafundi abangabafana kanye nabangamantombazane.

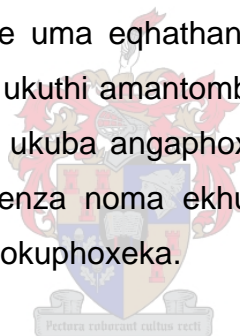
4.5. uma kuqhathaniswa izinombolo kuyavela ukuthi esimweni lapho umfana ecela khona omunye umfana amaphuzu angama –58 bese ezinye izimo ezintathu ziba namaphuzu angama-52, isimo ngasinye. Isizathu salemiphumela ukuthi abafana

abesabani futhi abanawo amahloni uma bexoxa bebodwa engekho amantombazane. Abafana bakhombisa ukukhululeka baveze izicelo nemizwa yabo ngaphandle kokwesba ukuphoxeka.

Kuyaqaphelekas kodwa ukuthi uma laba bafana sebexutshwa namantombazane amaphuzu ayehla abe ngama-52. Lokhu kuchaza ukuthi abafana abathandi ukuphoxeka emantombazaneni, ngakho uma benza izicelo bayazama ukuba babeke inkulumo ngendlela ezothile nenenhlonipho.

Nalapho amantombazane ecela izicelo kubafana amaphuzu angama –52 ngoba ngaso sonke isikhathi amantombazane akhuluma ngokuzicwecwa ezama ngayo yonke indlela ukuba angaphoxeki phela kobhuti bawo.

Izimo lapho amantombazane ecela amanye amantombazane zinamaphuzu angama –52 nazo. La maphuzu mancane uma eqhathaniswa nesimo lapho umfana ecela omunye umfana. Lokhu kuchaza ukuthi amantombazane wona anakho ukwesabana futhi azama ngayo yonke indlela ukuba angaphoxeki. Amantombazane ayahlekana futhi ayahlebana uma omunye enza noma ekhuluma into ebheke eceleni. Kanti abafana abanandaba kangako ngokuphoxeka.



#### **4.5.2 Ukuqhathanisa izindlela zokucela ezimweni ezahlukene**

##### **ISIMO SOKUQALA 1**

##### **UMFANA UCELA OMUNYE UMFANA**

Ami ngale ndlela amanani ezimo zokucela .

1.1=11; 1.2=11; 1.3=12; 1.4=14; 1.5=10

Awumkhulu kakhulu umehluko phakathi kwezimo eziwu-1.1;1.2kanye no1.5.Umehluko ube iphesenti elilodwa vo.Isizathu esenze amanani acishe alingane ukuthi lezi zicelo zenziwe ngendlela ecishe ifane.Kuzona zontathu umfundi ucela isicelo esibukhuni.Lokhu ngikusho ngoba esicelweni sokuqala umfundi ucela ukudlala ebe azi naye ukuthi akavumelekile ngoba ubengayi ukuyozivocavoca nabanye.Esichelweni sesibili umfundi akawenzanga umsebenzi usecela ukubukela komunye.Esichelweni sesihlanu nakhona umfana ucela omunye ukuba akhulume nomzala wakhe ukuba avume ukuzwana naye okuyinto enzima kabi njengoba

besengabantwana nje.Izindlela ezimbili eyesithathu neyesine zehluke ngamaphesenti amabili kanti yizona ezisetshenziswe kakhulu kunalezi ezinye.Isizathu ukuthi abafundi bazibona bengabantu abahlakaniphile uma sebekulelizinga futhi lokho bayathanda ukukuveza kubangani kanye nakontanga yabo.

### **ISIMO SESIBILI 2 Amanani kulesi simo ami kanje:**

2.1=11; 2.2=11; 2.3=10; 2.4=10; 2.5=10.

### **INTOMBAZANE ICELA UMFANA**

Izindlela zokucela Kulesi simo zisetshenziswe ngendlela elinganayo.Lilodwa kuphela iphesenti eliwumehluko njengoba zonke zino-10 no-11.Into eyenze ukuthi amanani afane ukuthi amantombazane acela ngendlela enentobeko kubafana.Lokhu kufakazelwa izindlela abecela ngazo;okuyindlela yokuthanda indlela yokubeka umbono kanye nendlela yokucela ngqo.

### **ISIMO SESITHATHU 3**

#### **UMFANA UCELA INTOMBAZANE**

Amanani kulesi simo ami kanje :

3.1=11; 3.2=11; 3.3=10; 3.4=10; 3.5=10.

Nakulesi simo umehluko ezindleleni zokucela ube iphesenti elilodwa vo.Lokhu kuchaza ukuthi noma ngabe yisiphi isicelo umfana asenzayo entombazaneni ukhombisa ukuthobeka kanye nokuqaphela ukuthi inkulumo yakhe ingaphaphalazi.Yize noma belingana ngeminyaka kanye nangezinga lemfundo ;isiko labantu abangamaZulu ligcizelela kakhulu ukuhloniphana kanye nokuzihloniphha komuntu siqu.

### **ISIMO SESINE**

#### **INTOMBAZANE ICELA ENYE INTOMBAZANE**

Amanani okusetshenziswa kwezindlela ami kanje:

4.1=10; 4.2=10; 4.3=11; 4.4=11; 4.5=10

Nakulesi simo imiphumela ithi mayilingane iphesenti elilodwa vo eliwumehluko njengoba imiphumela ingo-10 no-11.Lokhu kugcizelela ukuthinoma abafundi belingana ngeminyaka nangebanga abalenzayo kodwa bayahloniphana.Abathandi

abafundi ukuzwisana ubuhlungu konke abakwenzayo bakwenza ngentobeko okuyinto egcizelelwa kakhulu emakhaya abo kanye nasesikoleni..

#### 4.5.3 Izindlela zokucelwa

1.1 Ukuhlokoza kancane	2
1.2. Ukuhlokoza kakhulu	2
2.1. Ukwazi	13
2.2 Ukuthanda	56
2.3 Imvume	2
3. Ukubeka umbono	40
4. Izifiso	2
5.1. Ukuhala	0
5.2. Isidingo	1
6 Ukuzibophezela	4
7.1 Ukucela ngqo	84
7.2. Ukucela okunemibandela	0
8. Ukuphoqa	8

Izindlela zokucela ezisetshenziswe kakhulu ngu 7.1 osho isicelo ngqo, u 3 ochaza ukubeka umbono, u 2.2 ochaza ukufisa kanye no 2.1 ochaza amandla.

Ngokubuka kwami lezi zindlela zokucela zikhombisa ukuvikela ubuso ngoba uthi umuntu enza isicelo ebe ezama ngayo yonke indlela ukuchaza ukubaluleka kokuba akuthole lokhu akucelayo, aze achaze nokuthi isicelo sakhe singafezeka kanjani. Indlela yokuphoqa nayo igcizelela ukuthi lo muntu ocebayo uzama ngao yonke indlela ukuthi isicelo sakho senzeke ngempela.

Izindlela zokucela ezisetshenziswa kakhulu zintathu, ukucela ngqo, ukubeka umbono kanye nokuthanda.



## **IS AHLUKO 5**

### **UKWENQABA**

#### **5.1 INJONGO**

Injongo yalesi sahluko ukuveza kahle ngokuqhathanisa izamba ezahlukekne zezimpendulo .Kuzocaciswa kahle izizathu zokuba khona kokwehlukana enanini lokusetshenziswa kwezindlela zokwenqaba.Kuzovezwa ukuthi yiziphi izindlela zokwenqaba ezisebenze kancane kunezinye nokuthi yiziphi ezisebenze kakhulu kunezinye.

#### **IZINDLELA ZOKWENQABA**

Ami kanje amanani ezimo ezine ezahlukenene:

Isimo:No.1=59; No.2=52; No.3=54; No.4=55.

Kulezi zimo ngabantwana besikole abebenza izicelo abanye bese benikeza izimpendulo zokwenqaba lokho okuceliwe.Inani lezimpendulo zokwenqab libe likhulu kakhulu ezimweni lapho bekuxhumana khona abafundi abangabafana.Isizathu salokhu ukuthi abafana bayathanda ukushaya imithetho.Yilowo nalowo uyathanda ukuveza ukuthi unamandla kunomunye yingakho-ke bengenako ukuthobelana.Inani lezimpendulo zokwenqaba uma kuxutshwe abafana namantombazane lehlile ngoba amantombazane anayo intobeko kunabafana;futhi akhombisa ukusihlonipha isithunzi somuntu awathandi ukumphoxa umuntu.Uma exoxa ewodwa kodwa nawo amantombazane ayathanda ukugqamisa ukuthi ubani uyamehlula ubani ikakhulukazi uma kukhona onesikhundla njengokuba uKapteni ;uyathanda ukuba bakuhloniphe lokho abanye.

#### **UKUQHATHANISA IZINDLELA ZOKWENQABA EZIMWENI EZINE**

Indlela yokwenqaba 1:

Isimo No.1=15; No.2=4 ;No.3=11 ;No.4=14.

Indlela yokuqala kuzo zonke izimo ichazwa njengaleyo yokuphikisa isicelo.Le ndlela isebenze kakhulu ezimweni 1;3 kanye no-4.Isizathu salokhu ukuthi abafundi abawubulili obufanayo abesabani futhi abanamahloni ngokungavumelani nezicelo zabanye .Le ndlela isebenze kancane kakhulu esimweni lapho intombazane icela

umfana.Lokhu kukhombisa ukuthi abafana bayawacabangela amantombazane abafuni ukuwadumaza

### **INDLELA YOKWENQABA 2**

Amanani endlela yesibili ami kanje:

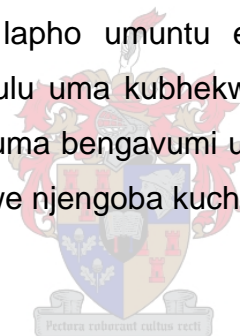
Isimo No.1=15;NO.2=15; No.3=12 No.4=20

Le ndlela ichazwa njengaleyo lapho umuntu ekhombisa ukungabi nolwazi kanye namandla okwenza okuthile.Uma sibheka sibheka amanani sithola ukuthi isetshenziswe kakhulu impela le ndlela.Lokhu kuchaza kuchaza ukuthi abafundi abesabi ukukuveza lokhu yingakho le ndlela inesamba esingamashumi amabili lapho intombazane icela enye intombazane.

### **INDLELA YOKWENQABA 3**

Isimo No.1=7; No.2=2; No.3=6; No.4=1.

Le ndlela ichazwa njengaleyo lapho umuntu ekhombisa ukungathandi ukusiza omunye.Isebenze kancane kakhulu uma kubhekwa amanani.Lokhu kuchaza ukuthi bayathanda ukusizana abafundi uma bengavumi ukusiza yingoba basuke bengenalo ulwazi lwaloko okufanele kwenziwe njengoba kuchaziwe endleleni yesibili.



### **INDLELA YOKWENQABA 4**

Amanani ale ndlela ami kanje :

Isimo No.1=2; No.2=6; No.3=10; No.4=11

Le ndlela ichazwa njengaleyo umuntu avele akhombise ngokusobala nangokucacile ukuthi akahambisani nesicelo.Abafana bazama ngawo wonke amandla ukusizana uma indlela ikhona yingakho nje amanani okungavumi kubafana emancane kungu-2 no-6 kuphela.Makhulu amanani okungavumi kwamantombazane ngoba imvamisa athanda kusizwe wona kakhulu kunabanye abantu.

### **INDLELA YOKWENQABA 5**

Amanani ale ndlela ami kanje:

isimo No.1=23; No.2=25; No.3=15; No.4=11.

Le ndlela ikhombisa ukuthi yize noma abafana bekhululekile uma beqhathaniswa namantombazane;kulezi zimo ebebebhekene nazo lapha bekunezingqinamba ebezibaphoqa ukuba banikeze izimpendulo ezingavumi.Amantombazanewona

abenezimo ezamukeleka kangcono ;yingakho amanani okwenqaba kule ndlela ebe mancane ebafaneni kunasemantombazaneni.

## 5.2 ITABULA LESAMBA SAZO ZONKE IZINDLELA ZOKWENQABA

Izimo Zakwenqaba	Isamba
1. Ukuphikisa isicelo	42
2. Ukungabi nolwazi lokwenza	59
3. Ukukhombisa ukungathandi	16
4. Ukwenqaba ngokucacile	29
5. Ukuveza isimo ezivimbayo	74

Isizathu sokuthi izindlela zokwenqaba zisetshenziswe ngokungalingani ukuthi umuntu owenqabayayo usuke ezama ngayo yonke indlela ukuveza intobeka ukuze angamphoxi lona ocelayo. Izizathu ezenza abantu baphendule ngale ndlela ukuthi bafundisiwe inhlonipho emakhayo kanye nasezikolweni. Abantwana abangabafana ikakhulukazi bafundiswa nokuthi babaphethe kahle labo abangamantobanzane kanti wona amantombazane afundiswa ukuba umhloniphe owesilisa.

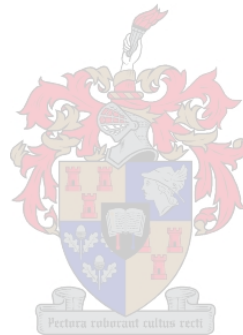
Indlela yokwenqaba yokuqala ichaza ukwenqaba isicelo ngendlela eqondile. Laba bantwana bafundile sebeyakwazi ukumela amalungelo abo. Uma engafuni ukwenza into uyasho ukuba akafuni lokhu kukhonji inombolo kukhonjiswe ewu-42.

Indlela yokwenqaba yesibili isetshenziswe kakhulu ngoba inezamba esingu – 59. Incazelo yale ndlela ukuthi umuntu akakwazi ukwenza into leyo ayicelwayo. Noma umntwana angafisa ukuyenza into uma engakwazi engenalo ulwazi noma indlela yokweza uyaphoqeleka ukuba anike impendulo enyenqabayayo. Izizathu ezimvimbayo kungaba ukuswela amakhono noma ukuphoqwa isimo kanye nomthetho wabadala kanye nabaphathi bakhe.

Indlela yesithathu neyesine ichaza ukuthi abantwana bayakwazi ukuphikisana nento engahambisani nhlobo nabo. Lezi zindlela zichaza ukuthi benqaba ngoba bengathandi ukwenza abakucelwayo, futhi zichaza ukuthi okucelwayo kusuke kubacasula. Indlela yesithathu ichaza ukungavumi ngqo ukwenza into kanti eyesine

isho ukungathandi ukuyenza noma ukwazi ukuyenza into, zisetshenziswe kancane lezi zindlela okusho ukuthi ababangingi abantwana abavele bakhombise ukungahloniphi nokungabacabangeli abanye. Indlela yesithathu inesamba esingu – 16 kanti indlela yesine inesamba esingu – 29.

Indlela yesihlanu ichaza ukuveza isimo esivimbayo. Le ndlela yokwenqaba isetshenziswe kakhulu kunazo zonke ezinye njengoba inesamba esingama – 74. lokhu kuchaza ukuthi yize noma abantwana belingana ngeminyaka kodwa bakhombisa ukuhloniphana isikhathi esiningi. Abangingi abafundi abathandi ukuzwisa ozakwabo ubuhlungu nokudumala, ngakho – ke uma benqaba babeka izimo ezibaphoqelela ukuba lona onqatshelwayo abone naye ukuthi kufanele impela ukuba isicelo sakhe singemukeleki.



## ISAPHLUKO 6

### ISIPHETHO

#### 6.1 INJONGO

Zine izimo ezisetshenzisiwe ekwenzeni izicelo kanye nokwenqaba kulesi sifundo. Izimo obekusetshenzelwa phezu kwazo yilezo lapho umfana ecela omunye umfana; umfana ecela intombazane; intombazane icela umfana nalapho intombazane icela enye intombazane. Ziyishumi nantathu izindlela zokucela ezisetshenzisiwe ekwenzeni ucwaningo kanti ziyisihlanu kuphela izindlela zokwenqaba ezisetshenzisiwe.

#### 6.2 UKUCELA

##### (a) Izindlela zokucela ezisetshenzisiwe kakhulu

Ezimweni lapho umfana ecela omunye umfana indlela yokucela ecacile isetshenzisiwe kakhulu ngamanani angu – 19. enye indlela esetshenzisiwe kakhulu eyokukhombisa ukuthanda ukwenza okuthile. Lendlela isetshenzisiwe izikhathi eziyishumi nantathu 13. indlela yokucebisa nayo isebenze kakhulu ngamanani engu – 11. isizathu salokukusetshenziswa kwalezizindlela kakhulu ukuthi abafundi bayalingana ngokweminyaka, ngebanga kanti futhi bawubulili obufanayo okuchaza ukuthi abesabani futhi bejwayelene.

Ezimweni lapho umfana ecela khona intombazane izindlela ezisebenze kakhulu zimbili, ukucela ngokucacile kanye nokuthanda kusebenze kakhulu izikhathi eziyi – 20 no 15 lokhu kuchaza ukuthi bayathobelana abafundi abawubulili obehlukene futhi abathandi ukudumazana.

Ezimweni lapho intombazane icela umfana nokhona izindlela ezisebenze kakhulu ukucela ngokucacile kanye nokuthanda, zisebenze izikhathi ezingu 23 no 13 Lokhu kusachaza khona ukuzwana kanye nokuthobelana nokungafuni ukudumazana.

Ezimweni lapho intombazane icela enye intombazane indlela esebenze kakhulu indlela yokucela ngokucacile, indlela yokucebisa kanye nendlela yokuthanda. Amanani akhona ngo 22, 15 kanye no –11.

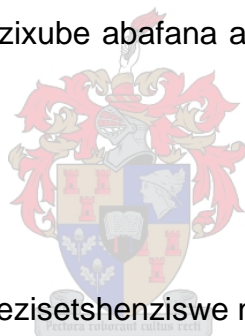
**(b) Izindlela zokucela ezisebenze kancane**

Izindlela ezisetshenziswe lapha zikhombisa ukuthi abacelwayo bezama ukuhlenga ubuso ngokuveza izindlela zokuba baphumelelise izicelo zabo. Nazi izindlela zokucela ezisetshenzisiwe lapha: - Indlela yolwazi, Indlela yokuhlokoza kancane, ukuhlokoza kakhulu, imvume, isidingo, ukuzibophelela kanye nokuphoqa. Lezi zindlela zisebenze ngamanani amancane kuzo zonke izimo zabafana nezamantombazane.

**(c) Izindlela zokucela ezingasebenzanga nhlobo**

Indlela yohala kanye nendlela yokucela okuneminbandela ezingasetshenziswanga nhlobo kuzo zonke izimo ezine ezixube abafana anamantombazane. Amanani angu – 0 % .

**6.3 UKWENQABA**



Ziyisihlanu izindlela zokwenqaba ezisetshenziswe nezimo ezine ezibaliwe ngaphezulu.

**(a) Izindlela zokwenqaba ezisetshenziswe kakhulu**

Esimweni lapho umfana ecela omunye umfana indlela yokuphikisa isicelo ukungabi namandla, nokwenqaba okucacile zisebenze kakhulu, amanani azo ngo 15 no 3 Nalapho umfana ecela intombazane lezi zindlela zombili zisebenze kakhulu ngamanani angu – 15 no 25. ezimweni lapho intombazane icela khona umfana lezi zindlela zisebenze kakhulu ngo 11 no 10 kwase kusetshenziswa nendlela yokungabi namandla nendlela yesimo esivimbayo. Lezi zindlela zozine zikhombisa ukuthi abafundi bebethi nom benqaba babeke izizathu zokwenqaba kwabo ukuze bahlenge ubuso babanye abafundi ngoba bengafuni ukubadumaza. Lokhu kugqame kakhulu ezimweni lapho amantombazane ecela amanye amantombazane lapho indlela yesimo esivimbayo ibe nezikhathi eziwu – 11-indlela yokungabi namandla yaba nenani elingu – 20. amantombazane akhombisa uzwelo uma enqaba isicelo somuntu

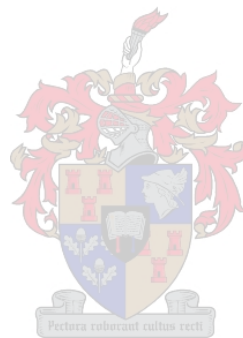
ayaveza ukuthi awanawo amandla okwenza okuceliwe kanti abuye aveze nezimo ezivimbayo. Abafana uma becelwa amantombazane nabo baveza uzwelo emantombazaneni ngokusebenzisa kakhulu lezi zimo ezimbili ezichaziwe.

**(b) Izindlela zokwenqaba ezisetshenziswe kancane**

Indlela yokukhombisa ukungathandi iyona esebenze kancane ukwedlula zonke izindlela. Le ndlela isetshenziswe kancane ngoba ayilukhombisi uzwelo nokucabangela umuntu ocelayo. Bambalwa – ke abafundi abakhombise isimo sokungacabangelani. Lendlela inamani aphantsi angu 2,2,6 no 1 kuzo zozine izimo zabafana nezamantombazane.

**(c) Izindlela zokucela ezingasebenzanga nhlobo**

Azikho izindlela zokungavumi ezingasebenzanga nhlobo



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## APPENDIX

### IZINDLELA ZOKWENQABA ESIMWENI SOKU-1. UMFANA UCELA OMUNYE UMFANA

INDLELA YOKWENQABA	ISIMO SOKUCELA-1					ISAMBA
	1.1	1.2	1.3	1.4	1.5	
1.1	-	-	-	-	-	-
1.2	-	-	-	2	-	2
2.1	2	-	5	2	-	9
2.2	-	8	1	2	2	13
2.3	1	-	-	-	-	1
3	-	-	3	5	-	8
4	-	-	-1	-	-	1
5.1	-	-	-	-	-	-
5.2	1	-	-	-	-	1
6	-	-	-	-	-	-
7.1	6	2	2	1	8	19
7.2	-	-	-	-	-	-
8	1	1	-	2	-	4
ISAMBA	11	11	12	14	10	58

**INTOMBAZANE ICELA UMFANA**  
**IZINDLELA ZOKUWENQABA ESIMWENI SESI-2**

INDLELA YOKWENQABA	ISIMO SOKUCELA SESI-2					ISAMBA
	2.1	2.2	2.3	2.4	2.5	
1.1	-	1	-	-	-	1
1.2	-	-	-	-	-	-
2.1	2	-1	2	-	-	3
2.2	-	5	6	-	-	13
2.3	1	-	-	1	-	1
3	-	3	-	5	1	10
4	-	-	-	-	-	-
5.1	-	-	-	-	-	-
5.2	-	-	-	-	-	-
6	-	-	-	-	-	1
7.1	8	-	2	4	9	23
7.2	-	-	-	-	-	-
8	-	-	-	-	-	-
<b>ISAMBA</b>	<b>11</b>	<b>11</b>	<b>10</b>	<b>10</b>	<b>10</b>	<b>52</b>

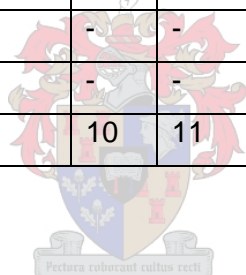


**IZINDLELA ZOKWENQABA ESIMWENI SESI-3: UMFANA UCELA INTOMBAZANERL**

INDLELA YOKWENQABA	ISIMO SOKUCELA SESI-3					ISAMBA
	3.1	3.2	3.3	3.4	3.5	
1.1	-	-	-	-	-	-
1.2	-	-	-	-	-	-
2.1	-	-	-	1	-	1
2.2	2	1	6	-	6	15
2.3	-	-	-	-	-	-
3	-	7	-	3	1	11
4	-	-	-	1	-	1
5.1	-	-	-	-	-	-
5.2	1	-	-	-	-	-
6	-	-	-	-	-	-
7.1	8	2	3	4	3	20
7.2	-	-	-	-	-	-
8	1	1	1	1	-	4
ISAMBA	11	11	10	10	10	52

**IZINDLELA ZOKWENQABA ESIMWENI SESI: 4**  
**INTOMBAZANE ICELA ENYE INTOMBAZANE**

INDLELA YOKWENQABA	ISIMO SOKUCELA: 4					ISAMBA
	4.1	4.2	4.3	4.4	4.5	
1.1	-	-	-	1	-	1
1.2	-	-	-	-	-	-
2.1	-	-	-	-	-	-
2.2	-	-	3	7	2	15
2.3	3	-	-	-	-	-
3	-	9	1	-	-	11
4	1	-	-	-	-	-
5.1	-	-	-	-	-	-
5.2	-	-	-	-	-	-
6	-	-	3	-	-	3
7.1	6	1	4	3	8	22
7.2	-	-	-	-	-	-
8	-	-	-	-	-	-
ISAMBA	10	10	11	11	10	52



**IZINDLELA ZOKWENQABA ESIMWENI SOKUQALA 1**

INDLELA YOKWENQABA	ISIMO SOKUCELA-1					ISAMBA
	1.1	1.2	1.3	1.4	1.5	
1.	1	3	2	3	6	15
2	1	5	4	-	2	12
3.	-	2	2	3	-	7
4.	1	-	-	1	-	2
5.	9	2	5	5	2	23
ISAMBA	12	12	13	12	10	59

**IZINDLELA ZOKWENQABA ESIMWENI SESI-2**

INDLELA YOKWENQABO	ISIMO SOKUCELA-2					ISAMBA
	2.1	2.2	2.3	2.4	2.5	
1.	3	-	1	-	-	4
2	4	4	2	3	2	15
3.	-	1	1	-	-	2
4.	-	2	3	1	-	6
5.	4	3	3	7	8	25
ISAMBA	11	10	10	11	10	52

**IZINDLELA ZOKWENQABA ESIMWENI SESI-3**

INDLELA YOKWENQABA	ISIMO SOKUCELA-3					ISAMBA
	3.1	3.2	3.3	3.4	3.5	
1.	3	2	1	1	4	11
2	1	4	2	3	2	12
3	1	2	2	1	-	6
4.	1	2	2	2	3	10
5.	5	3	3	3	1	15
ISAMBA	11	13	10	10	10	54

**IZINDLELA ZOKWENQABA ESIMWENI SESI-4**

INDLELA YOKWENQABA	ISIMO SOKUCELA-4					ISAMBA
	4.1	4.2	4.3	4.4	4.5	
1.	4	2	1	3	2	12
2	2	5	3	5	5	20
3.	-	1	-	-	-	1
4.	2	2	6	1	-	11
5.	4	1	1	1	4	11
ISAMBA	12	11	11	10	11	55