

Isahluko 4

Ukulondolozwa Kwezilimi Zomdabu zase-Afrika Ngemikhosi Yabesifazane Esizweni SamaZulu

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Isingeniso

Amasiko enziwa ngezindlela ezihlukene, abamba iqhaza elisemqoka kakhulu ekulondolozeni nasekugcineni ulimi. Lokhu kuba sobala emikhosini yamaZulu egujwa ngabantu besifazane; lapho kuxoxiswa khona, kuhutshwe, kusinwe kubungazwe ukuba ngumuntu wesifazane; konke kwenziwa ngolimi lwesiZulu. Kuyacaca ukuthi abantu besifazane babambe elikhulu iqhaza ekulondolozeni amasiko nezilimi zomdabu ngokugubha le mikhosi egxile emasikweni esiZulu. Le mikhosi okubhekiswe kuyo futhi engumongo walesi sahluko; wumkhosi wesivivane ogujwa ngomama abashadile, abanemizi, nabangashadile, kube wumkhosi womhlanga ogujwa yizintombi ezimsulwa, kanye nomkhosi kaNomkhubulwane, okungumkhosi lapho omama nezintombi besebenza ngokubambisana ukucela imvula kanye nenzalo enkosazaneni yeZulu. Kwakucelwa kuNomkhubulwana ukuthi kube khona inala, nokuthi kwande inzalo ukuze kukhule isizwe (Khuzwayo 2000: 61).

Lesi sahluko sibhekisisa umsuka womkhosi ngamunye, ukubaluleka kwawo kanye nezinjongo zawo. Kuyaziwa vele ukuthi imikhosi eminingi isuke iqhakambisa isiko elithile. Singathi nje, amasiko awenziwa ngoba kusiniswa amahleza, kepha kusuke kunokuthile okubalulekile okuba ngumsuka walo isiko futhi kube nenjongo enqala yesiko lelo. Ngesikhathi-ke kwenziwa lawa masiko, kusetshenziswa ulimi. Ukubhekisisa le mikhosi kanye nendlela elondoloza ngayo izilimi zomdabu, ikakhulukazi isiZulu, kwenziwa kusetshenziswa izinjulalwazi *i-postcolonial*, kanye ne-*postcolonial feminist*.

Lesi sahluko sisebenzise izinjulalwazi ezimbili njengezinsizakuhlaziya zemikhosi yabantu besifazane esizweni samaZulu. Injulalwazi yokuqala, *i-postcolonial feminism*, isemqoka kakhulu uma kuhlaziywa izinto ezithinta abantu besifazane. Ibhekelela kakhulu abantu besifazane, futhi nalesi

sahluko sigxile ekulondolozweni kwezilimi zomdabu ngokubheka imikhosi yabantu besifazane. Injulalwazi yesibili esetshenziwe, yinjulalwazi i-*speech act*. Le njulalwazi ingeshaya emhlohlweni kulesi sahluko ngoba kuhlaziywa amahubo ahutshwa uma kuqhutshwa imikhosi yabantu besifazane esizweni samaZulu. Iyinsizakuhlaziya eyelekelela ukuthola imiyalezo enhlobonhlobo equkethwe amahubo abantu besifazane. Konke lokhu kuzovela kahle ngezansi uma sekubhekwa ngobubanzi izinjulalwazi ezisetshenziwe kulesi sahluko.

Ukuxoxisana nokuhuba amahubo kuba yingxenyane enkulu uma kugujwa le mikhosi. Lawa mahubo, phezu kokuba enandisa, asuke eyinkulumo ethile, enenhloso ethile, ebhekiswe kubantu abathile, elindele ukuba labo ebhekiswe kubo bayamukele ngendlela ethile. UKhoza ethula inkulumo yakhe yesihloko sempi yaseSandlwana eNyuvesi yaKwaZulu-Natali, ngowe-2019 wathi, “Amahubo afana nomthandazo wesizwe”. Ngakho-ke, lesi sahluko siphinde sibheke nokuthi ahutshwa nje lawa mahubo empeleni yini inhloso yawo; futhi aqukethe mqondo muni namyalezo muni. Lokhu kwenziwa kusetshenziswa injulalwazi i-*speech act* eyasungulwa ngu-Austin ngonyaka we-1962 yathuthukiswa ngu-Searle ngonyaka we-1969 kanye nabanye abaningi. Le njulalwazi iphakamisa ukuthi mkhulu umsebenzi owenziwa ulimi ngaphezu nje kokukhuluma nokudlulisa izindaba. Sizothatha-ke amahubo ambalwa siwacubungule sisebenzisa injulalwazi i-*speech act* ukuthola ukuthi ngabe abawahubayo bathini futhi ngabe abalalele bezwani. Kubalulekile ukuphawula ukuthi lawa mahubo; yize ehutshwa emikhosini emithathu eyahlukene, kuningi okufanayo ngawo.

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Lokho-ke kufakazela lokhu uBarber (1997: 3) akubiza phecelezi ngokuthi yi- ‘*Porous nature of genre boundaries*. Lokhu kuchaza ukuthi kuyinto ejwayelekile emiphakathini yama-Afrika ukuthola kuhlatshelwa amaculo afanayo nakuba kuyimibuthano eyehlukene. Ngenxa yokuthi imibuthano yehlukene, lawa mahubo angedlulisa imiyalezo engafani, yize wona esebenzisa amagama afanayo. Kubalulekile-ke ukuthi ekuqaleni nje kwalo msebenzi sikuphawule ukuthi, ezizweni zama-Afrika awukho umbuthano ongawufaki umculo. UXulu (1992: 16) uthi ukuhuba kuchaza ukucula ngezwi elikhulu elifana nokungenisa komfula, ukuduma kwezulu, ukukhala kwebhubesi. Uthi ukuhuba kunguphawu lwamandla.

NoZondi (2020: 1) ecaphuna uMsimang (1975: 97), uyakuphawula lokhu lapheleli ethi,

Ukucula lokhu kusemthanjani womuntu ongumZulu. Empeleni leli yiqiniso elingephikwe futhi aligcini kumaZulu odwa: bonke abayinzalo yase-Afrika bazalwa naso lesi siphawu esibaluleke kangaka. Azikho KwaZulu izikole zokufundela umculo kodwa sinezingqambi, sinamagosa, sinamaculo, sinabasini. Uma kufiwe kuyahutshwa, uma

kujatshuliwe kuyahlatshelelwa, kubhiyozwe; uma kuyimikhosi kuyahaywa kugidwe, uma kusetshenzwa kunamalima, umculo kawusaleli ngemuva, uma kwenziwa noma yini ongase uyicabange leyo nto iphelekezelwa umculo.

Isibonelo esizovela kulo msebenzi yilesa esikhombisa ukuthi amaculo agxile esikweni ahutshwa emikhosini ethinta abesifazane, futhi ahutshwa ngabesifazane, aqukethe amasiko aphinde asebenzise ulimi olunothile, futhi olunemiyalezo enzulu.

Ngesikhathi kugujwa le mikhosi kusetshenziswa ulimi lwesiZulu olumsulwa. Yize kulesi sikhathi samanje sekuyinto ejwayelekile ukukhuluma kuxutshwe izilimi, lapho uthola izilimi zabomdabu zikhulunywa zixutshwe nje kalula nolimi lwaseNtshonalanga, kuze kube kwephulwa nemigomo yazo yolimi, lokhu akwenzeki kule mikhosi. Lapha ukuxoxisana nokuhuba kwenziwa ngolimi lwesiZulu olumsulwa. Kungakho nje kulesi sahluko kubhekwa ukuthi qhaza lini elibanjwe ukuxoxisana, nokuhuba, ekulondolozeni, nasekuthuthukiseni ulimi, kanye nesiko lamaZulu.

Umbono onobufakazi wesahluko uyakuveza ukubaluleka kwemikhosi yeningi labesifazane ekulondolozeni ulimi lwesiZulu. Izinhloso zalesi sahluko zimi kanje:

- Ukwethula nokuhlaziya okuqukethwe imikhosi yeningi labesifazane.
- Ukuhlaziya ngokocwaningo lwezilimi kumahubo emikhosi yeningi labesifazane.
- Ukuxoxa ngezindlela ezahlukene zokulondoloza ulimi lwesiZulu.
- Ukuveza iqhaza elibanjwe ngabantu besifazane ekulondolozeni ulimi lwesiZulu ngemikhosi yabo.

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Indlela Yokwenza Yocwaningo

Ucwaningo ngokwekhwalthethivu

Lolu wucwaningo lwekhwalthethivu. U-Cresswell (2009: 175) uthi:

In qualitative research, researchers do not bring individuals into a contrived situation nor do they typically send out instruments for individuals to complete. In this type, information is gathered by actually talking directly to people and seeing them behave and act within their context.

(Ocwangingweni lwekhwalthethivu abacwangingi abalethi abacwangingwayo esimweni sokuzenzela noma babathumelele lokho okumele bakugcwalise. Kulolu hlobo, ulwazi luqoqwa ngokuthi kuxoxwe nabantu nokubabona benza okuthile endaweni abasuke bekuyona.)

Le ndlela yocwangingo ivumelana nalolu cwangingo lwemikhosi yeningi labesifazane ngoba abacwangingi ukuze bathole ulwazi olunzulu ngemikhosi yeningi labesifazane kwaZulu, kanye neqhaza layo ekulondolozeni ulimi, baqoka ukuba bayethamele iminyaka emibili ilandelana le mikhosi, ukuze babe yingxenye nabo njengabantu besifazane bese bekwazi ukuqoqa kahle ulwazi. Asibanga khona isidingo sezimvume zokwenza ucwangingo, ngoba ababhali babeyingxenye yemikhosi kanti le mikhosi ingevulelekile kuwo wonke umuntu ofuna ukuyethamela. Okubuye kuphawuleke ngendlela yekhwalthethivu, ukuthi iyayivumela imithombo eyehlukahlukene ekuqoqweni kolwazi. Kulolu cwangingo ulwazi lwaqoqwa ngokuba abacwangingi bazibandakanye nabacwangingwayo, ukuze bazibonele ukuthi le mikhosi iqhutshwa kanjani, kanye nokusebenzisa ulwazi olusemibhalweni oluthinta le mikhosi ecwangingwayo.

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Ukuzibandakanya nabacwangingwayo ngenhloso yokubuka indlela yokwenza kwabo

Ukuba yingxenye yemikhosi kwaba enye yezindlela zokuqoqwa kolwazi ezasetshenziswa abacwangingi bebuka ukuqhutshwa kwemikhosi. Lokho kwenza kwaba lula ukuthola lonke ulwazi olwaludingeka ngokuba yingxenye yemikhosi. Kwaba lula kakhulu emkhosini wesivivane, nokaNomkhubulwane, ngoba ngabesifazane bezigaba ezahlukene ababa yingxenye yawo. Umkhosi womhlanga abacwangingi bawethamela nanoma bengabambanga iqhaza kuwo, kepha lonke ulwazi lwatholakala kuwo. UKhumalo (2008: 45) uthi, indlela yokuzibonela mathupha kwenzeka izinto, umcwangingi uthola ithuba lokuzibonela qobo konke okuphathelene nolwazi locwangingo alwenzayo. Kule ndlela umcwangingi ufana nesethameli, kepha esizuza ulwazi ngalokho esikucwangingayo.

Ukucutshungulwa kwemibhalo

Imibhalo eshicilelwe naleyo engashicilelwe, kumbandakanya izincwadi, izahluko zezincwadi, amajenali ocwangingo, amathesisi, imiqulu yolwazi kahulumeni, kanye nezizinda zolwazi

ezahlukene kwasetshenziswa kulolu cwaningo. Ngakolunye uhlangothi ukucutshungulwa kwemibhalo kusetshenziswe ukweseka, kanye nokugcwalisa izikhala olwazini olutholakale ngokuzibandakanya kwabacwaningi emikhosini yabesifazane. Leli lisu lokucubungula amabhuku lihle ngoba umcwaningi uzikhethela ngokukhululekile ulwazi aludingayo, njengoba ulwazi luvele selukhona, akhethe nesikhathi esimvumelayo sokuluhlwaya. Nakuba kunjalo, lingaletha izinselelo kumcwaningi ngoba lincike kakhulu ekuhunyushweni, ngaleyo ndlela lidinga umuntu abe nolwazi kanye nekhono elinzulu lokuhlaziya nokuhumusha. Kulolu cwaningo abacwaningi basebenzisa imibhalo enhlobonhlobo ebhalwe ngemikhosi yabesifazane yakwaZulu. Imikhosi obekusabhalwe ngayo, umkhosi womhlanga kanye nomkhosi kaNomkhubulwane. Akukho obekusabhalwe ngomkhosi wesivivane.

Abantu abangamaZulu abalondolozile nje amasiko, ulimi namagugu abo kuphela, kodwa basebenzisa ulimi lwabo ukuze baphile. Indlela yabo yokuphila incike ekusetshenzisweni kolimi njengoba amaNgisi enza ngokunqoba umhlaba ngolimi lwawo. Into eyenze ukuthi ulimi lwesiZulu kanye namasiko kungaveleli njengesiBhunu emphakathini waso, ukuthi isiZulu asizange sithole ukwesekwa ngesikhathi sobandlululo okufana nokwatholwa isiBhunu; eminxeni emithathu yokuhlelwa kolimi okuyizinga, ikhophasi, ukufundwa kanye nokwamukelwa kolimi, (Rudwick 2008: 3). U-Olifant (2014) exoxisana noSolwazi uJabulani Maphalala, wambuza ukuthi bawalondolozwe kanjani amagugu abo abantu abangamaZulu? Ukusebenzisa kwabo ulimi lwesiZulu kwenza amasiko namagugu abo abe yinzuzo uma uqhathanisa namanye ama-Afrika aqoka ukusebenzisa izilimi zangaphandle. Waqhubeka wathi isiZulu sinomthelela ngisho ngaphandle kwesifundazwe saKwaZulu-Natali; kanti futhi sinezikhulumu ezingamaphesenti angama-25 eNingizimu Afrika. IsiZulu ulimi lomdabu olukhulunywa kuzona zonke izifundazwe eziyisishiyagalolunye. Ulimi lwesiZulu seludlondlobale kakhulu ngoba lukhulunywa futhi ngamanye amazwe ase-Afrika, kanye naphesheya kwezilwandle. Ukuthuthukiswa kolimi lwesiZulu sekungumsebenzi we-Nyunyana Yobumbano e-Afrika (i-African Union) njengoba ngoZibandlela 2018 e-Kigali, kwasungulwa ikhomishani yesiZulu, engaphansi kwe-*African Academy of Languages* (ACALAN). Amasiko esiZulu anotho ngomculo, izibongo kanye nomdanso. Kumele ube nguMzulu noma ukwazi ukukhuluma isiZulu ukuze uqonde amahubo. Kuyona yomithathu imikhosi esigxile kuyo kulesi sahluko, amahubo akhona.

Izinjulalwazi

Zimbili izinjulalwazi ezisetshenziswe kulesi sahluko, eyokuqala i-*postcolonial feminism* kanti

eyesibili injulalwazi ye-*speech act*. Injulalwazi i-*postcolonial feminism* iqokwe ngoba iveza uvo ngemisebenzi yeningi labesifazane kanye nokulwa nokuqonelwa kwabantu besifazane ngabesilisa. Injulalwazi ye-*feminism* ineminxa eminingi. Abanye abacwaningi bakhala ngokuthi kunokwentuleka kokuxhumana emkhakheni we-*feminism*. Injulalwazi i-*speech act* yona iqokwe ngoba isebenza ekuhlaziyeni imiyalezo equkethwe yinkulumo. Izosetshenziswa ekuhlaziyeni amahubo nokuthola imiyalezo ayiqukethe. Lapha ngezansi senaba ngenjulalwazi ngayinye.

Injulalwazi i-*postcolonial feminism*

I-*postcolonial feminism* icacisa imisebenzi yocwaningo ngeze-*feminism* ngaphandle kwaseBrithani kanye naseMelika kanye nezindlela i-*Capitalism* eveza ngayo ubudlelwano kanye namandla, uNdimande-Hlongwa (2016: 3). U-Mishra (2013: 131) uthi i-*postcolonial feminism* isebenzela inkululeko yabesifazane kwezenhlalakahle, amasiko kanye nezomnotho. Ikhombisa ukuthi abantu besilisa babacindezela kanjani abesifazane, okufanayo nokucindezelwa kwamazwe asathuthuka, ecindezelwa yilawo adla izambane likapondo noma athuthukile. Uyaqhubeka u-Mishra (2013: 131) akhale ngokuthi ngesikhathi sokulunjwa, abantu bomdabu bathathelwa amasiko, izinkolelo, umhlaba, namagugu; baphoqwa nokuthi bathathe indlela yokuphila yabelumbi. Abelumbi bakuqinisekisa ukuthi bathuthukisa ulimi kanye namasiko abo, bedicilela phansi okwalabo abalunjwa, lokhu bakwenza njengesikhali esicijile ukucindezela izilimi namasiko abalunjwa, uHamadi (2014) simcaphuna kuNtuli (2018: 20).

INingizimu Afrika' ingelinye lamazwe ezwenikazi i-Afrika' anomlando ongafani nowabanye nokungalunjwa nje kuphela ngabaseNtshonalanga, kodwa futhi lahlangabezana nengcindezelo, ubandlululo, nokwehliswa isithunzi kwabantu bomdabu' ngenxa yomthetho wobandlululo. Ngaleyo ndlela abantu bomdabu balahlekelwa ubuzwe babo. Umphumela wobandlululo washiya izibazi kwezepolitiki, ezomnotho kanye nezenkolo' namasiko kubantu bomdabu.

U-Tyagi (2014: 48) uveza ukuthi imibhalo eminingi yase-Afrika ayibhaliwe nje kuphela ngabesilisa, kodwa futhi iveza abantu besifazane njengabantu abahlala emakhaya' okumele bazale izingane nje. Uyaqhubeka athi izingqinamba eziqondene nabantu besifazane bezinganakwa. Inhlosonqangi yosonjululwazi be-*postcolonial feminism*' ukubhekana nokwakhela kokulunjwa okukabili lapho sibheka ukucindezelwa kwabantu besifazane' ngesikhathi sokulunjwa kanye nesikhathi sokuqonelwa kwabantu besifazane ngabesilisa. E-Afrika kunomkhuba okhona lapho abantu besifazane abashadile belahlekelwa ububona ngokwabo ngoba baphila impilo yentando yabayeni babo, lokhu kufakazelwa nguNdimande-Hlongwa (2016: 4) kanye noNdimande-

Hlongwa noMngoma (2022: 297). Kubaluleke kakhulu kulesi sahluko' ukuthi sisebenzise le njulalwazi ye-*postcolonial feminism*' ngoba sidingida imikhosi eqondene ngqo nabantu besifazane abangamaZulu, ababhekane nqo nokuqononolwa ngabantu besilisa eNingizimu Afrika.

Kulesi sahluko' umbono owubufakazi ukubeka obala ukubaluleka kwemikhosi yeningi besifazane ekulondolozeni isimilo, amasiko nolimi lwesiZulu. Lokhu sikuveza ngoba imisebenzi eminingi eyenziwa abantu besifazane ibingagqanyiswa kodwa kuvele kakhulu eyeningi labesilisa. Ngaphezu kwalokho futhi' sifuna ukuveza ukuthi yize abantu besifazane kuyibona inkolo yobuKrestu eyangena ngabo' ngesikhathi sokulunjwa kodwa bakwazi ukuthi balondoloze amasiko abalulekile esiZulu' nawumongo ekukhulisweni kwamantombazane, kanjalo nokuthi uma umuntu wesifazane eseshadile uwuphatha kanjani umuzi wakhe. Ngokwesiko lesintu kunokubambisana okukhulu phakathi kwabantu besilisa nabesifazane' kodwa ngesikhathi kufika impucuko nenkolo kwashitsha konke lokho ngoba kwadingeka ukuthi kuthathwe usikompilo lwabelumbi njengoba ebekile u-Mishra (2013: 132).

Manje sesizobheka injulalwazi yesibili i-*speech act*.

Injulalwazi i-*Speech Act*

Uma sikhuluma, kujwayelekile ukuba sisebenzise namalunga omzimba ukugcizelela noma ukucacisa lokho esikushoyo. Kwesinye isikhathi siyakwazi futhi ukusebenzisa amalunga omzimba kuphela ukusho okuthile. Kepha lokho esikushoyo kungaba nezincazelo ezehlukene kuye ngokuthi lwazi luni analo loyo okudluliselwa kuye lowo mnyakazo. Isibonelo, ukuphakamisa isandla – kungachaza ukuthi lowo ophakamise isandla ufisha ukubonakala, noma uthulisa umsindo, noma uyabingelela, noma uyazivocavoca, noma nje uyazelula. Njengoba-ke iminyakazo yomzimba ingasho izinto eziningi ezehlukene, kanjalo nenkulumo esiyiphimisayo ingasinikeza izincazelo eziningi ezahlukene. Isibonelo, uma kungenamuntu endlini wena uphakathi bese ethi, "Kunganjani sivule amawindi?" Lokhu kungachaza ukuthi, uzwela ukushisa, noma uzwa kunephunga endlini, noma nje uthanda ukuba sendaweni eshaya umoya. Okusho ukuthi ziningi izincazelo ezingatholakala enkulumweni eyodwa' kuye ngokuthi lowo oyizwayo ukusiphi isimo futhi uyizwa kanjani. Yikho-ke lokhu okubizwa ngokuthi yi-*speech act*. I-*speech act* injulalwazi ebhekene ngqo nendlela abantu abalusebenzisa ngayo ulimi (*communicative function of language*).

Ngakho-ke uma sikhuluma ngenjulalwazi i-*speech act*, kumele kube sobala ukuthi lapha sikhuluma ngezingxenyana zenkulumo ezisetshenziswa ukwethula umqondo. Le njulalwazi yasungulwa ngu-Austin ngonyaka we-1962. Uma ekhuluma ngenkulumo u-Austin (1962: 12)

uthi, “ukusho okuthile kusho ukwenza okuthile”. Ngonyaka we-1969, u-Searle wayithuthukisa le njulalwazi ka-Austin kangangokuba sekwaziwa yena kakhulu sengathi nguye umsunguli wayo. U-Searle (1969: 47) uphakamisa ukuthi ulimi asilusebenzisi nje ukukhuluma nokudlulisa izindaba mayelana nokwenzeka emhlabeni kepha sibuye silusebenzise ukuzuza okuthile okuningi; isibonelo, ukwakha ubuhlobo, ukubuza, ukucela, ukuxolisa, ukuthuma, ukuphoqa, njalo njalo. Yikho-ke lokhu okubizwa nge-*speech act*.

Esikhathini esiningi okhulumayo usho okungaphezu kwalokhu akuphimisa ngamagama (Scheckle 1994: 14). U-Lyons (1977: 725) yena uphawula athi, “ulimi lwenza okungaphezu kokudlulisa inkulumo, lubuye lube nethonya esimeni sengqondo, izinkolelo kanye nokuziphatha.” Kungakho-ke le njulalwazi ikhethiwe ukuhlaziya amahubo ukuze kutholakale ukuthi yikuphi okungaphezulu, okudluliswa ngabantu besifazane uma behuba amahubo abo ngesikhathi sale mikhosi.

Le njulalwazi inamazinga amathathu anganikezwa yinkulumo wona ahleliswe lapha ngezansi:

- ***I-locutionary act*** – Lapha sibheka amagama uqobo asetshenziswe enkulumeni ngokohlelo lolimi. U-Oshima (2010: 9) uma echaza *i-locutionary act* uthi; “Ngukukhiqiza inkulumo ezwakalayo ngokohlelo lolimi. *I-locutionary act* iyisenzo sokusho okuthile (ukuphimisa amagama enkulumo ngokohlelo lwalolo limi).”

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Uma sisebenzisa le nkulumo:

- a. Ngiyakuthembisa ukuthi uzoyithola imali yakho.
- b. Uzoyithola imali yakho.

Singathi inkulumo (a) inamagama ayisihlanu; inezenzo ezimbili, inomenziwa ohambisana nesabizwana songumnini. Inkulumo (b) inamagama amathathu; inesenzo esisodwa kanye nomenziwa ohambisana nongumnini.

Empeleni kuningi ongakusho, mayelana nalezi zinkulumo, okuhambisana neSayensi Yezilimi.

- ***Illocutionary act*** – Lapha sibheka lokho okhulumayo afisa ukukudlulisa. Ngokuka-Oshima (2010: 9) *i-illocutionary Act*, “Yilokho okhulumayo ahlose ukukudlulisa ngamazwi lawo awaphimisayo nangalokho okungaphezulu okuqukethwe ngamazwi lawo.” Singathi nje *i-illocutionary act* inhloso equkethwe amagama aphimisiwe.

Lapha singabheka inhloso yalokho okuphimsiwe; ngabe kungumyalezo onikeza ulwazi, umbuzo, isexwayiso, isicelo, impoqo, isaziso, isethembiso, njalo njalo. Okubalulekile lapha ukuqaphela lokho abantu abakushoyo nokubhekisisa isimo sabo somqondo.

Zihlukene kabili izinhloso zalokho okuphimsiwe. Kukhona:

- ezisobala (explicit)
- ezicashile (implicit)

Uma sisebenzisa inkulumo (a) no (b) ebhalwe ngenhla:

- a. Ngiyakuthembisa ukuthi uzoyithola imali yakho.
- b. Uzoyithola imali yakho.

Kusobala ukuthi:

- Inkulumo (a) isivezela inhloso esobala. – Lapha igama ‘ngiyakuthembisa’ lisho ngokusobala ukuthi lesi yisethembiso.
- Inkulumo (b) isivezela inhloso ecashile. – ‘Uzoyithola imali yakho’. Lapha kufundwa kuyona inkulumo ukuthi iyisethembiso kepha alikho igama elichaza ngokusobala ukuthi nebala kunjalo. Kanti omunye angathi, itshengisa ukunengwa ngoba mhlawumbe kade ubelesela ufuna le mali.

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Lokhu kuvezwa ngokusobala ukuze umuntu aqonde kahle umyalezo, kumele abe nolwazi olugcwele lolimi olusetshenziswayo futhi aqonde ukuthi kwezinye izikhathi ulimi lusetshenziswa ngendlela engaqondile ngqo ukuthumela umyalezo othile. Uma sibheka nje inkulumo (b), kuyacaca ukuthi okhulumayo udinekile futhi ubona lona akhuluma naye kungumuntu obeleselayo nongenasinike. Lokhu akukho emagameni aphinyisiwe kepha uma unolwazi olugcwele mayelana nendlela ulimi olusebenza ngayo, ukuqonda kahle okuthwelwe yinkulumo.

- *Perlocutionary act* – Lapha sibheka lokho okwenziwa yilowo othola umyalezo noma lowo umyalezo oqondiswe kuye. Okusho ukuthi sibheka ukuthi umyalezo lowo umthuma ukuthi enzeni lo owamukelayo. U-Poghosyan (2015: 11) uyichaza i-*perlocutionary act* ngokuthi: “umphumela walokho okukhulunywe ovela kulowo owamukela inkulumo.” Lowo mphumela

uhambisana nesimo inkulumo eyethulwe kuso. I-*perlocutionary act* yilokho okwenziwa olalele ngenxa yenkulumo leyo ebhekiswe kuye noma emuva kokwamukela inkulumo leyo ebhekiswe kuye. Lapha sibheka indlela olalele ayithatha ngayo inkulumo ephimisiwe. Kubalulekile ukuqaphela lapha ukuthi isimo noma indawo lapho inkulumo yethulwa khona, inomthelela emphumelweni walokho okukhulunywe. Kanjalo nolwazi okukhulunywa naye analo mayelana nokhulumayo, kungaba nomthelela endleleni okukhulunywa naye aphenjula noma enza ngayo.

Sizoqhubeka nokusebenzisa inkulumo (a) no (b):

- a. Ngiyakuthembisa ukuthi uzoyithola imali yakho.
- b. Uzoyithola imali yakho.

Inkulumo (a) no (b) njengoba iyisethembiso; lowo okukhulunywa naye angaba nomuzwa wokujabula ngenxa yesethembiso, angaqala enze uhlelo lokuyisebenzisa imali, angabonga kulowo omthembisayo, njalo njalo. Kanti futhi uma sibhekisa enkulumweni (b), lowo okukhulunywa naye angafikelwa ukuthukuthela ngenxa yokuthi kade imali ayilinda, angaduba athi kulungile imali ingabe isabuya, angacela ukwazi ukuthi izobuya nini imali leyo, njalo njalo. Konke lokhu kuya ngokuthi lwazi luni analo ngalowo okhulumayo. Isibonelo; uma okhulumayo kungumuntu oneqiniso, lowo owamukela isethembiso angajabula aze abonge; kanti uma okhulumayo vele engathembekile, owamukela isethembiso angadineka noma adube.

Ake sibheke nasi esinye isibonelo:

Thandi: Kuyashisa.

Zama: Hhayi, angishiye leli jezi-ke, uma usho njalo.

Kule ngxoxo engenhla, uThandi ubeka isitatimende esiyisexwayiso (*i-illocutionary*). UZama uyasiqonda lesi sexwayiso futhi uyamthemba uThandi, ngakho-ke uthatha isinyathelo esifanele – ushiya ijezi (*i-perlocutionary*).

Kubalulekile ukuqonda ukuthi uZama ubengaphendula ngenye indlela, kuye ngokuthi bakuphi laba abakhulumayo futhi izinga lokuthembana noma ukwazana lingakanani. Isibonelo:

We, phela wena awuwezweli amakhaza. / Hhayi bo, kanjani liguqubele nje emnyango? / Uqinisele, thatha nasi isiphuzo esibandayo. / Kwangcono, sesifile amakhaza. / Usho njalo, ake

ngivule umnyango. / Asihlale phandle, kupholile khona. / njalo njalo.

Manje sihlaziya le mikhosi emithathu sisebenzisa zona lezi zinjulalwazi esiphawule ngazo.

Ukuhlaziya Imikhosi

Umkhosi womhlanga

Lo mkhosi, okungowabantu besifazane, ungeminye yemikhosi ebalulekile esizweni samaZulu. Futhi-ke, lo mkhosi ungeminye yemikhosi emidala egujwa minyaka yonke. UKhumalo (2008: 73) uthi; “Umkhosi womhlanga waqalwa amaZulu esazinze enkabazwe yezwekazi lase-Afrika.” Ngesikhathi amaZulu enqotshwa amaNgisi, wake washabalala kepha wabuye wavuselelwa yiSilo esebuzile, uGoodwill Zwelithini Zulu, ngonyaka we-1984.

Lo mkhosi weyamaniswa ne-Congo lapho kukholelwa ukuthi yilapho kwadabuka khona ama-Afrika emihlangeni esemachibini amakhulu. Umhlanga uyakhiwa bese uhanjiswa yizintombi eSilweni, umele indabuko le okuthiwa eyasoHlangeni.

Lo mkhosi ungowezintombi ezimsulwa ezingamatshitshi ezingakaze zihlangane nomuntu wesilisa ngokocansi. Ngaphandle kwamatshitshi, nezintombi ezingamaqhikiza ziyaya eMkhosini Womhlanga, kepha lezo ezingakahlangani nomuntu wesilisa ngokocansi. Lo mkhosi uvuselela ukuziphatha kahle emantombazaneni ukuze akhule ebugcinile ubuntombi bawo, ukuze kuthi uma sekufika isigaba sokugana abe ngamakhosikazi azokwakha imizi eqotho, leyo mizi yakhe isizwe esiyoqinisa ubukhosi.

Okuyiyona nhlosongqangi yalo mkhosi ukuqhakambisa ukukhuliswa kahle kwamantombazane ahambisa umhlanga eSilweni ukukhombisa ukuthi anqobile futhi abamba iqhaza elikhulu ekwakhiweni kwesizwe. Umhlanga ungumqhele emantombazaneni kanti nesizwe sisuke sihlonywa uphaphelwe lwegwalagwala ngokukhulisa kahle amantombazane. NgokukaMakhoba (2013: 146); “Emhlangeni kuyafundwa, ngoba omama abadala basuke befundisa izintombi ngezinto ezehlukahlukene, ezakha isizwe esiphilile nesinenhlonipho.” Izintombi kumele zihlolwe kuqala ngaphambi kokubamba iqhaza emhlangeni kepha kubalulekile ukuphawula ukuthi ayikho intombi ephoqwayo ukuhlolwa; izintombi ziyazikhethela. Lokhu kufakazelwa yiculo elaculwa yizintombi eMkhosini woMhlanga eNyokeni mhla ziyi-8 kuMandulo, 2007 nezaziveza kulo ukungahambisani kwazo nomthetho omusha wezingane (*New Children's Act No-38 of 2005*), owawukhishwe uhulumeni othi kuyicala ukuhlolwa kwezingane zamantombazane ezineminyaka engaphansi kweyi-16. Lelo culo lalithi:

Khuza uHulumeni mama
Uyaganga sohlolwa thina
Uhulumeni udlalile ngathi
Wathi asihole imali yeqolo
Imali yeqolo isigcwele
Isiyizinkulungwane thatha Mbeki
(Zondi 2008: 199).

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Lo mkhosi ugujwa minyaka yonke ngenyanga kaMandulo esigodlweni seSilo eNyokeni, kwaNongoma. Kulo mkhosi kuza izintombi esezihloliwe ezifundeni lapho zisuka khona. Empeleni, ngaphambi kokuba kube nomkhosi womhlanga kuba nokuhlolwa kwamantombazane kuzo zonke izifunda esifundazweni. Kuba khona imicimbi emincane ezifundeni ebizwa ngo: 'Siyaya Emhlangeni' lapho kusuke kulungiselelwa khona umkhosi womhlanga. Kule micimbi kusuke kubandakanywa nalabo abangeke baphumelele emkhosini omkhulu wesizwe. Umkhosi womhlanga uqhutshwa izinsuku ezintathu, nakuba onke amalungiselelo awo ethatha inyanga yonke. Kuyaye kukhishwe ibutho ukuba liye eHabeni ngaseMpangeni ukuba liyogawula imihlanga bese -ithwalwa isiya esiGodlweni eNyokeni. Ngaphambilini imihlanga yayigawulwa kwaSokhulu. Indlela okuqhutshwa ngayo umkhosi, izintombi ezisuke ziholwa umntwana weSilo osuke eqokwe ngalowo nyaka ukuhola izintombi, ziya enkosini ethile esezansi nezwe ngalapho kuzogawulwa khona umhlanga bese leyo nkosi ifike izihlabise izinkomo ezintathu kanye nembuzi yokubika umkhosi.

Uma izintombi sezifika emfuleni lapho kuzokhiwa khona umhlanga, umntwana wenkosi oqokwe ukuhola umhlanga, usika umhlanga wokuqala onentshakaza okusuke kuyiwona mhlanga okhethekile. NgoLwesihlanu izintombi zisuke sezibuyela eNyokeni. NgoMgqibelo ekuseni izintombi zivuka kusempondozankomo ziyogeza emfuleni bese zinyukela esigodlweni. Kube sekuhola phambili umntwana wenkosi oqokiwe, kanye nabanye abantwana benkosi bamantombazane, bahole izintombi uma sezikhuphula umhlanga ziwusa esigodlweni. Izintombi ziyayalwa ukuba ngesikhathi seziphethe imihlanga, zikhulume nayo zicele ukuba iziqinise zigcine ubuntombi bazo, ukuze nangonyaka olandelayo zikwazi ukuza emhlangeni. Zithi ziphethe imihlanga zibe zihuba amahubo.

Umhlanga wokuqala wethulwa umntwana weSilo kuso iSilo uqobo. Uma iSilo sesiwamukele umhlanga sibe sesiphelzelwa amabutho sesiya enkundleni, lapho kuzokwelulekwa khona amantombazane, kusinwe kube njeya. Uma iSilo sesifika enkundleni sibongelwa yinyosi yeSilo. Kwethulwa izinkulumo bese kusinwa. ISilo siske sincoma bese sigqugquzela nokuziphatha kahle ezintombini. Sikhuthaza ukuzigcina kwezintombi kuze kufike isikhathi sokugana. Sikhuthaza

nokubekezelelana ngokwezinhlanga namasiko. Kubuye kugcizelelwe ukuzithiba kwezocansi, ikakhulukazi kulesi sikhathi lapho kudlange izifo ezingelapheki.

Nangosuku olulandelayo okusuke kuwusuku lweSonto kusuke kusaqhutshekwa namahubo kanye nokusina. Nakuba emaningi amaculo aculwayo kule micimbi, sizokwenza isibonelo ngamathathu ohlotsheni lomkhosi ngamunye.

Ukuhlaziya amahubo omkhosi womhlanga

Lo mkhosi uhambisana nokuhlolwa kwezintombi. Ukuhlolwa kwezintombi isiko lamaZulu elidala. Izintombi ziyahlolwa ukuze zigcine ubuntombi bazo kuze kube yilapho zenda khona. Kepha-ke ushintsho nentuthuko kufika nobuhle nobubi. Kanti futhi okubukeka kukuhle komunye kungaba kubi komunye. Ngesikhathi iNingizimu Afrika iqala ukubuswa ngentando yeningi, kwabe sekubhalwa umthethosisekelo omusha. Lo mthethosisekelo, phakathi kokuningi okutholakala kuwo, kukhona namalungelo abantu besifazane. La malungelo-ke yiwo asebuka amanye amasiko njengengcindezelo. Leli siko lokuhlolwa kwezintombi nalo libhekwa ngamehlo engcindezelo yilabo abathi balwela amalungelo abesifazane. Kanti ngakolunye uhlangothi abalwela amasiko nabo babeka amaphuzu abo ahlabahlosile, asekelo ukuqhutshwa kwaleli siko. Ngenxa yokuthi uhulumeni nguye owethula umthethosisekelo wezwe, amahubo amaningi angahambisani nomthethosisekelo abhekiswa kuhulumeni. Kungakho-ke nje sithola amahubo omkhosi womhlanga ebhekiswe kuhulumeni. Nalapha kulolu cwaningo sinamaculo amabili abhekiswe kuye uhulumeni.

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1. Uhulumeni udlala ngathi

Oholayo:	Uhulumeni uyadlala ngathi
Abavumayo:	Uhulumeni uyadlala ngathi
Oholayo:	Uthi asilale
Abavumayo:	Uthi asilale sothola imali yeqolo
	Uhulumeni uyadlala ngathi

I-Locutionary act: (isakhiwo senkulumo)

Uhulumeni uyadlala ngathi – umugqa onamagama amathathu: ibizo eliyinhloko yomusho, isenzo esisenkathini yamanje, isandiso.

Uthi asilale, sothola imali yeqolo – umugqa onamagama amahlanu: isingasenzo, isenzo, ibizo elingumenziwa, ongumnini

I-Illocutionary act: (inhloso yehubo)

Izintombi zibeka isikhalo sokuthi uhulumeni akayigqizi qakala injongo yazo yokuzigcina ziyizintombi nto.

Uhulumeni ulibukela phansi isiko, yena ufuna ukuqhuba izinhlelo zakhe zokukhipha imali yeqolo ukuze abale inani labantu abondlayo. Ngokungaligqizi qakala isiko lezintombi, uhulumeni ubhebhethekisa ukungaziphathi kahle kwentsha.

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Perlocutionary act: (okungenziwa olalele)

Leli hubo lithi libhekiswe kuhulumeni kepha libe linomyalezo nakwezinye izintombi kanye nabazali bazo imbala. Ake sibheke-ke ukuthi laba abamukela lo myalezo bangabhekana kanjani nawo:

Uhulumeni angasishaya indiva lesi sikhalo, aqhubeke nezinhlelo zakhe. Kanti futhi angasilalela lesi sikhalo enze utho ngaso.

Ezinye izintombi ezilalele, zingathatha isinqumo zibambe iqhaza kulo mkhosi. Abazali nabo ngokunjalo bangathatha isinqumo sokuweseka lo mkhosi ngokugqugquzela abantwana babo, ukuthi babambe iqhaza kulo mkhosi ngokugqugquzelwa bafunda nendlela enhle yokuziphatha, ngoba indlela eya kulo mkhosi ilele ekuzigcineni kahle kwentombi.

2. Khuza uhulumeni

Khuza uhulumeni, mama
Uyaganga, sohlolwa thina
Uhulumeni udlalile ngathi
Wathi asihole imali yeqolo
Imali yeqolo isigcwele
Isiyizinkulungwane, thatha Mbeki

Locutionary act: (isakhiwo senkulumo)

Khuza uhulumeni, mama – umugqa owumusho ophoqayo onamagama amathathu: isenzo esisindleleni ephoqayo, ibizo, isibizo ngenxa yokuthi lihambisana nesenzo esiphoqayo.

Uyaganga, sohlolwa thina – umugqa onemishwana emibili enamagama amathathu: umshwana wokuqala unegama elilodwa, eliyisenzo esisenkathini yamanje eqhubekayo, umshwana wesibili unamagama amabili: isenzo esinezakhi ezifinyeziwe (siyohlolwa), isabizwana.

Uhulumeni udlalile ngathi – umugqa onamagama amathathu: ibizo, isenzo esisenkathini edlule, isandiso

Wathi asihole imali yeqolo – umugqa onamagama amane: isingasenzo, isenzo, ibizo, ongumnini

Imali yeqolo isigcwele – umugqa onamagama amathathu: ibizo, ongumnini, isenzo

Isiyizinkulungwane, thatha Mbeki – umugqa onemishwana emibili: umshwana wokuqala unegama elilodwa: isilandiso; umshwana wesibili: ungumusho ophoqayo onamagama amathathu: isenzo esisindleleni ephoqayo, isenzo, ibizo elilahle isiqalongqo ngenxa yokuthi lihambisana nesenzo esiphoqayo.

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I-Illocutionary act: (inhloso yehubo)

Izintombi ziphakamisa ukukhononda futhi ziyexwayisa. Ngokwesiko lamaZulu, kuyichilo ukuthola ingane ikhononda noma ixwayisa umuntu omdala. Kepha amahubo, izinkondlo namaculo ayasetshenziswa ukusho lokho ongeke wakusho uma ukhuluma nje. Kanjalo-ke izintombi zisebenzisa amahubo. Zikhononda ngesenzo sikahulumeni ezingahambisani naso futhi zexwayisa uhulumeni ukuthi lesi senzo asisihle. Zikubeka obala ukuthi zona ngeke zizibandakanye naso 'siyohlolwa thina'. Izintombi azeneme ngendlela uhulumeni alengamele ngayo udaba lwamasiko kanye namalungelo. Zibona uhulumeni enzelela ngokukhipha imali yeqolo. Imali yeqolo itholwa ngamantombazane athola abantwana engashadile. Ngakho-ke, uma uhulumeni enikeza lawa mantombazane imali yokondla abantwana, ngokubona kwezintombi zomhlanga, kusho ukuthi uhulumeni uyakugqugquzela lokhu kuziphatha. Kanti ngokwesiko, ukuthola umntwana ungashadile kuwukungabi nasimilo. Izintombi ziphinde zidlulisa umyalezo wokuthi yize uhulumeni ekhipha le mali, kepha zona zizoqhubeka nokuziphatha kahle, ngeke zibathole abantwana zingashadile.

Ziveza nokuthi zinobuhlobo obuhle nomama bazo, ziyabethemba ukuthi bangazilwela kule nkinga ezibhekene nayo. Lokhu kuqhakambisa ukuzigqaja ngesiko lazo, kanye nokwazi ukubona okuhle nokubi, uthathe isinqumo. Kuphinde kuveze nobuhle bokungalutheki, uluthwa yimali, kanti usulahlekelwa ubugugu bakho. Izintombi ziphinde ziyakuveza ukuthi ziningi ezinye izintombi eseziluthekile, yile mali yeqolo; 'isiyizinkulungwane' okusho ukuthi iningi imali ephumayo ngenxa yokuthi ziningi izintombi ezithola abantwana ezidinga ukubaholela.

I-Perlocutionary act: (okungenziwa olalele)

Abantu abebengasinakile lesi senzo sikahulumeni semali yeqolo ukuthi sithi sakha ngapha ngokusiza abantwana abazelwe amantombazane kepha sibe silimaza ngapha ngoba nalawo mantombazane asaziphethe kahle angagcina elingeka ukuthola abantwana, ukuze azuze imali le yamahhala. Ngenxa yokuthi imali impande yesono, isiko lokuthi intombi izigcine njengentombi nto kuze kube yilapho isiyogana lingagcina selishabalele.

Uhulumeni angaphinde ayibhekisise indaba yemali yeqolo, enze imizamo yokuthi ingaphikisani nesiko. Kanjalo nomama uma bezwa bemenyezwa bangabhukula bame nezintombi zabo, bazisekele ukuba ziqhubeke nokuziphatha kahle. Baziqinisekise ukuthi isinqumo abasithathayo sihle akumele ziphazame.

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3. Umhlanga ubikwe ngenkomo

Oqalayo:	Umhlanga ubikwe ngani na?
Abavumayo:	Iyahho, iyahho
Oqalayo:	Lo mhlanga ubikwe ngenkomo
Abavumayo:	Iyahho, iyahho

I-Locutionary act: (isakhiwo senkulumo)

Umhlanga ubikwe ngani na? – umusho ongumbuzo onamagama amane: ibizo eliyinhloko yomusho, isenzo esisenkathini edlule, isandiso, isakhi sombuzo

Lo mhlanga ubikwe ngenkomo – umusho onamagama amane: isabizwana sokukhomba, ibizo, isenzo esisenkathini edlule, isandiso

I-Illocutionary act: (inhloso yehubo)

Izintombi ziqhakambisa isiko. Zibika ukuthi lo mkhosi ubaluleke kakhulu, wethulwe ngokwesiko uHlanga lomhlabathi, ubikwe emadlozini ngenkomo, okuyisilwane esisetshenziswayo uma kunemigubho emikhulu. Uma AmaZulu enza umsebenzi wedlozi, kuyenzeka asebenzise inkukhu noma imbuzi noma inkomo. Asikho isilwane esisetshenziswayo esingaphezu kwenkomo. Ngakho-ke uma umsebenzi wedlozi umkhulu, kuwa inkomo. Njengoba-ke ihubo lisho ukuthi lo mhlanga ubikwe ngenkomo, liqhakambisa ubukhulu balo mkhosi.

Leli hubo lihlose ukuvusa intshisekelo kumaZulu ukuba azigqaje ngemikhosi yawo, ngoba iphakanyiswa ngisho nayiSilo uqobo lwaso, siyibike ezinyanyeni futhi siyibike ngesilwane esikhulu kunazo zonke, esisetshenziswa uma kwenziwa imisebenzi yezinyanya.

I-Perlocutionary act: (okungenziwa olalele)

Abantu abebengawunakile lo mkhosi, bangathola ulwazi ngokubaluleka kwawo esikweni lamaZulu bese bewunikeza isithunzi nenasasa eliwufanele.

Abazali abanezintombi bangagqugquzela ukuba nezintombi zabo zibambe iqhaza kulo mkhosi uma sebezwa ukubaluleka kwawo. Njengoba bese siphawulile ngenhla, ukugqugquzela izintombi ukuba zibambe iqhaza emkhosini onjengalo kuhambisana nokuzifundisa indlela yokuziphatha kanjalo nokufundisa ngesiko, izintombi ezizogcina ziziqhenya ngalo.

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Umkhosi wesivivane

Lo umkhosi mdala kakhulu esizweni samaZulu. Elinye igama lalo mkhosi uMkhosi Wezithungo ngoba omama basuke beyogawula umhlanga, bese bewenza izithungo noma izinyanda abaya ukuyozethula eSilweni. Lo umkhosi owabuye washabalala ngenxa yezimpi nemithetho eyehlukene eyayishayelwa amakhosi amadala esizwe sakwaZulu. Kuthe ngonyaka we-2007 iSilo esasibusa, iSilo esebuzile u-Goodwill Zwelithini Zulu, sawuvuselela umkhosi wesivivane.

Umkhosi wesivivane ungumkhosi wabantu besifazane abangomama, lapho behlangana khona ukuzobonisana ngezinto ezithinta ukuphathwa kwamakhaya kanye nokukhuliswa kwezingane. Okuyibona bantu ababandakanyekayo kulo mkhosi abantu besifazane bonke ngaphandle kwezintombi ezisahamba umkhosi womhlanga. Izintombi esezaphuka kanye nomama abangagcagcile bayaba yingxenye yomkhosi wesivivane. Lo mkhosi ugujwa ngenyanga kaNcwaba, esigodlweni seSilo kwaKhangalamankengane, kwaNongoma.

Ukuqala kwalo mkhosi, kuhlangu abesifazane bakulo lonke elakwaZulu, bafikela esiGodlweni seSilo kwaKhangelamankengane. Bafika bamise amadlangala ngaphesheya komfula uPhongolo bese benyukela esiGodlweni lapho babephuma khona sebeholwa uNdlunkulu uMaDlamini, osasishiya naye, baze bafike emadlangaleni. Bafike bazole bese kuqalwa izinkulumo zokubeluleka ngezimo ezahlukahlukene zempilo. Okunye okubalulekile ukuthi babuye bayogawula umhlanga ngasemfuleni, okuyiwona abazoya kowethula eSilweni ngosuku olukhulu.

Ezinye zezinto eziba semqoka emkhosini wesivivane okuxoxwa ngazo amasu okulwa nendlala nobubha, ukuqwashisana ngesiko lokuhlonipha, kanye nokuziphatha kahle komama emakhaya, ukuvikeleka ezifweni ezinhlobonhlobo, kanye nokubuyisa ithemba kulabo besifazane asebebhukile. Inhlanzeko nezempilo akusali ngaphandle ezingxoxweni zabantu besifazane. Ukudla okudliwayo emkhosini wesivivane kuba yilokho okunempilo nokukhuthaza ukudla ukudla okunomsoco. Ngazo zonke lezi zinsuku abantu besifazane basuke begawula umhlanga omncane ukuze bawenze izithungo noma izinyanda okuyizona ezisuke ziyokwethulwa eSilweni ngosuku olukhulu lomcimbi. Okunye abasuke bekwenza ukufundisana amahubo anhlobonhlobo akhuthazayo nalulekayo kubantu besifazane. Ngesikhathi kuqhubeka izingxoxo, kuba khona oyedwa oqokwa yisivivane ukuba kube nguye oyokwethula uMbiko eSilweni.

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Usuku lwangoLwesihlanu kuba usuku lapho omama besuka emfuleni nezithungo zabo zomhlanga, bese benyuka nazo beya esigodlweni. Banyuka emuva kwesidlo sasemini ukuyokwethula izithungo zabo eSilweni. Uma sebenyuka nezithungo, basuke beholwa uNdlunkulu wakwaKhangelamankengane, kepha yena esakhe isithungo sisuke sithwelwe umfana ngoba ngokwesiko nenhlonipho undlunkulu weNgonyama akazithwaleli isithungo. Ngesikhathi ibutho labesifazane selinyuka nezithungo, lisuke likhaphuzela lihuba amahubo ahlukahlukene.

Uma befika esigodlweni nezithungo, bamukelwa yiSilo, bahube, basine kube kuhle kube njeyaya. Usuku lwangoMgqibelo yilona suku lapho besuke sebethula endlunkulu izithungo zabo. Bavuka ekuseni bageze, bavunule baconse, ngoba kusuke sekuwusuku lapho kunezimenywa ezahlukahlukene kanye nendlunkulu yonkana. Ondlunkulu beSilo basuke sebesezigodini zabo behlela abesifazane ngokwezigaba zabo.

Emuva kokwamukela izithungo, iSilo sibe sesibahlalisa phansi omama, ukuze sethule inkulumo yaso yosuku. ISilo sibongelwa yinyosi bese siqala inkulumo eyalayo, eqwashisayo neyelulekayo. Kube sekuphakanyiswa lowo oqokiwe ukuba ethule umbiko wakho konke obekudingidwa emkhosini wesivivane. Kube sekuhutshwa, kubuswe kube mnandi, abesifazane bethokozela ukuba ndawonye bebonisana bephuma nesixazululo sezinkinga ezahlukene ezikhungethe isizwe.

Ngosuku lwangoSonto, okuwusuku lokugcina lomkhosi wesivivane, ibutho lesivivane libuyela esigcawini ukuyohuba lisine, siphinde futhi iSilo sizokwethula inkulumo yokuvalalisa ebuthweni

lomama. Enye yezindlovukazi zesizwe ibe seyethula amazwi okubonga egameni leSilo nendlunkulu yonke kubongwa ibutho lesivivane. Babe sebelulekwa ngokuthi lokho abakuzuzile bakwedlulisele ezigodini abasuka kuzo.

Ukuhlaziya amahubo omkhosi wesivivane

1. Aliwe phansi igeja kuyalinywa

Oqalayo: Awuyeke ubuvila
Abavumayo: Aliwe phansi igeja kuyalinywa
Oqalayo: Asizisebenzele
Abavumayo: Aliwe phansi igeja kuyalinywa

I-Locutionary act: (isakhiwo senkulumo)

Awuyeke ubuvila – umusho onamagama amabili: isenzo nebizo

Aliwe phansi igeja kuyalinywa – umusho onamagama amane: isenzo, isandiso, ibizo, isenzo

I-Illocutionary act: (inhloso yehubo)

Omama bayakhuthazana ukuthi njengoba beshadile futhi kuyibo ababheke amakhaya abangazitheli ngabandayo, abayimise imizi, bangalindeli ukondliwa ngamadoda bebe bengezona izinkubela.

Omama bayakhumbuzana ukuthi ikati alikwazi ukulala eziko ube unomhlaba; amasimu ayalinywa, kudliwe kuphilwe kahle.

Ukubhekelela umndeni akuwona umsebenzi wamadoda kuphela, kepha kumele kubanjiswane, uma ungumama awukwazi ukwenaba ubona kukhona ongakwenza ukufukula umndeni wakho.

I-Perlocutionary act: (okungenziwa olalele)

Umama uzovuka azithathe asebenzele umndeni wakhe. Kungangabi ukusebenza emasimini kepha ukubhukula usebenzise amakhono onawo njengomama, ukuze umndeni wakho uphile kahle.

Izintombi zingafunda ukuthi uma seziganile kulindelekeni kuzona njengomama.

2. Angizokwenana ngizokubona

Oqalayo:	Wangibuka wangenyanya
Abavumayo:	Angizokwenana mina ngizokubona
Oqalayo:	Angiphethe nashekhasi
Abavumayo:	Angizokwenana mina ngizokubona

Locutionary act: (isakhiwo senkulumo)

Wangibuka wangenyanya – umusho onamagama amabili: isenzo nesenzo. Isenzo singumusho ngokwaso

Angizokwenana mina ngizokubona – umusho unamagama amathathu: isenzo esiphikayo, isabizwana soqobo, isenzo

I-Illocutionary act: (inhloso yehubo)

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Omama bavuselela ubuntu kanye nesiko. Leli hubo lithi azibuye emasisweni. Likhumbuza omama okuyibo abagcini bemizi ukuthi kumele kuhlaliswane kanjani emphakathini. Isizwe samaZulu siyisizwe esiqhakambisa ukuphila ndawonye.

Kusadliwa ngoludala ukuvakashelana kwakuyinto eyaziswa kakhulu emphakathini kwakhiwe. Lokhu kwakuqinisa ubudlelwane, kukhuthaze ukusizana nokwazisana. Impilo yamanje enomthelela waseNtshonalanga yiyo le eseyenza ukuthi abantu babe ngobhekokwakhe, isimo esingahambisani neze nobuZulu.

Isiko lokwenana, nalo ngokunjalo yisiko elaziwayo elalibaluleke kakhulu emandulo. Ukwenanelana kwakuyindlela enhle yokuthuthukisa ukwabelana, ukusizana nokunakekelana.

I-Perlocutionary act: (okungenziwa olalele)

Leli hubo lizokhumbuza abadala ngobuhle bamasiko akhuthaza impilo enhle emphakathini okungenzeka bagcine sebekuvuselela lokhu emiphakathini abaphila kuyo, futhi bakwedlulisele nakubantwana babo. Kulesi sikhathi samanje kuphuma izidumbu emizini, umuntu eshiseka

phakathi nenkinga kodwa angakwazi ukuyixoxa namuntu, ngenxa yokuthi ukuvakashelana nokwazisana sekuyindlala.

3. Ngithe hlala lapha!

Ngithe hlala la!
Ngithe hlala la
Ufunan' ekameleni?
Ufunan' ekameleni?
Hha, uyeye!
Hho, mina ngoke ngibone
Hha, uyeye!
Hho, mina ngoke ngibone

I-Locutionary act: (isakhiwo senkulumo)

Ngithe hlala la – umugqa ongumusho osendleleni ephoqayo onamagama amathathu: isingasenzo, isenzo esisendleleni ephoqayo, isabizwana sokukhomba

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Ufunani ekamelweni? – umugqa ongumbuzo onamagama amabili: isenzo esihlanganise nesakhi sombuzo, isandiso esisuselwe egameni 'ikamelo' elibolekwe olimini lwesiBhunu 'kamer'

Hho, mina ngoke ngibone – umugqa onamagama amane: isibabazo, isabizwana, isingasenzo esifinyeziwe, isenzo

I-Illocutionary act: (inhloso yehubo)

Omama bafundisa ngempilo yasesithenjini. Impilo yokulalelana, ukulinda, ukubekezelelana nokuhloniphana. Uma uganele esithenjini kumele ulinde ithuba lakho lize lifike lokuba umyeni achithe isikhathi nawe. Ihubo liyathetha futhi liyaqwashisa; liqwashisa abanye besifazane ukuba balalele, bahloniphe kanti uma bengenzi kahle kumele bakhuzwe babuyiselwe endleleni. Uma umuntu ethi 'Hho, ngoke ngibone' usuke esho lapho ebona izinto zingahambi kahle bese esho la

mazwi acishe ahambisane nesaga esithi 'Kazi iyozala nkomoni'. Lokhu kungenzeka ukuba kushiwo kulowo owesifazane ongalaleli, ongenzi kahle.

I-Perlocutionary act: (okungenziwa olalele)

Abesifazane abaganele esithenjini abangenzi kahle futhi abangalaleli bangashintsha ukwenza emuva kokuzwa leli hubo elibafundisayo ukuba baziphathe ngendlela efanele. Nalabo abanenkani uma sebezwa lesi sisho, 'Hho, mina ngoke ngibone' bangaguquka ngoba besiqonda ukuthi siqukethe myalezo muni. Ngakho-ke leli hubo lithi liqukethe umyalezo ofundisayo mayelana nesiko lasesithenjini libe lifundisa futhi ngokusebenza kwezisho esiZulwini.

Umkhosi kaNomkhubulwane

Lona ngomunye wemikhosi ebalulekile esizweni samaZulu. Ngokuhamba kwesikhathi, njengeminye imikhosi, nawo wawusuya ngokushabalala kepha iSilo esasibusa esesikhotheme,

uGoodwill Zwelithini Zulu, sawuvuselela ngonyaka we-2000. Lo mkhosi ugujwa ngenyanga kaNhlangulana. NgokukaMsimang (1975: 351)

Okhokho babemhlonipha kakhulu uNomkhubulwana, bethi iNkosazana yaseZulwini eyadabuka ohlangeni emuva kukaMvelinqangi. Kunenkolelo yokuthi uNomkhubulwana uyena oletha imvula kanye nenala esizweni. Uma izwe lomisile noma ukudla emasimini kuhlaselwa izilokazane bekuyiwa entabeni kuyolinywa insimu kaNomkhubulwana. Umkhosi kaNomkhubulwana ubuye ubizwe ngokuthi umkhosi kaNomdede.

Abadala babekholelwa ekuthini inkosazana uNomkhubulwana, yabe ihlala eziqongweni zezintaba lapho kuneziziba ezinkulu. Lo mkhosi ubandakanya abantu besifazane bodwa. Kusuka omama namantombazane bahambe bengena emizini yeningi becela ukudla nembewu yokwenza umkhosi kaNomkhubulwana. Uma behamba bengena imizi, bafika bangakhulumi lutho kepha abanimuzi basuke sebekwazi abeze ngakho bese benikwa inhlwanyelo, ummbila, izinselwa, amabhece nokunye. Uma befika emakhaya bafike bacwilise amabele, ukuze kwenziwe utshwala bomkhosi kaNomkhubulwana.

Uma sekufika usuku lolo oluhlelelwe umkhosi, izintombi zibhinca amabheshu ezinsizwa bese zikhipha izinkomo ezeluswayo. Omama bona bathatha amageja bese beyolima insimu kaNomkhubulwane. NgokukaNyembezi noNxumalo (1966: 141), le nsimu yabe ilinywa

ngamakhosikazi onke esigodi. Ahlwanyela imbewu okuthi uma ukudlasekukhulile beseingahlakulwa ibuye futhi ingavunwa. Kule nsimu kudla izinyoni kanye nezilwane zasendle. Kuyaye kuphathwe umnikelo uma sekukhushukelwa entabeni okungutshwala besiZulu, ugwayi kanye nokunye. Uma sekuqediwe ukutshala kube sekudliwa ukudla okunyukwe nakho, kuhaywe namahubo. Konke ukudla okusuke kusele kuthelwa phansi njengophawu lokupha nokunikela enkosazaneni. Akuvumelekile ukuba kube khona ophuma nokudla okusuke kusensimini kaNomkhubulwane, ngoba kunenkolelo yokuthi lowo uzilandela amashwa nezinhlupheko.

Lo mkhosi wenganyelwa yiNkosi yesizwe kepha amakhosi ezizwe ezincane ayawuqhuba lo mkhosi ezifundeni zawo, ngoba kwesinye isikhathi izulu alomisi kulo lonke elakwaZulu ngesikhathi esifanayo.

Ukhlaziya amahubo omkhosi kaNomkhubulwana

1. Nangu umagejana

Nang' umagejana nango
Sibiz' amabele awomame!
Wo haye! Buyani madoda,
Niz' ekhaya! Wo haye haye!

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I-Locutionary act: (isakhiwo senkulumo)

Nangu umagejana, nangu – umusho onamagama amathathu: isandiso, ibizo, isandiso

Sibiz' amabele awomame! – umusho onamagama amathathu: isenzo, ibizo, ongumnini

I-Illocutionary act: (inhloso yehubo)

Omama nezintombi bayabika ukuthi umsebenzi abebewuphumele usufeziwe, imvula iyeza ngakho-ke amageja nembewu akulunge. Bamema amadoda ukuba abuyele emakhaya kuzolinywa. Endulo uma kungesona isikhathi sokulima, amadoda ayejwayele ukuvuka azihambe ayohlala namanye amadoda, kuphuzwe kuxoxwe. Omama nezintombi, ngaleli hubo, bakhumbuza abantu ngosikompilo lwamaZulu ukuthi amasimu ayalinywa, kuvunwe kudliwe. Awulambi uma unensimu.

I-Perlocutionary act: (okungenziwa olalele)

Abantu bazohlalela ethembeni lokuthi isomiso sesidlulile, izitshalo nemfuyo kuzosimama. Bazozilungiselela, abangenambewu bazame izindlela zokuyithola. Abanamathangi nezitsha zokubekelela amanzi emvula bazozilungisa.

2. Uyozisholo wena

Uma ubuntombi ungasenabo

Uyozisholo wena

Uma ihlo ungasenalo

Uyozisholo wena

I-Locutionary act: (isakhiwo senkulumo)

Uma ubuntombi ungasenabo – umugqa oqukethe amagama amathathu: isihlanganiso, ibizo, isenzo

Uyozisholo wena – umugqa oqukethe amagama amabili: isenzo esinempambosi yokwenzela, isabizwana

Uma ihlo ungasenalo – umugqa oqukethe amagama amathathu: isihlanganiso, ibizo, isenzo

I-Illocutionary act: (inhloso yehubo)

Isiko lokuhlola izintombi alihlelelwanga ukuphoxa izintombi kepha ukukhuthaza izintombi ukuba zizigqaje ngobuntombi bazo. Uma intombi ihlolwa, bese kutholakala ukuthi ayisagcwele, izithola isingena ehlazweni. Leli culo liqwashisa izintombi ukuthi yizo ezizaziyo ukuziphatha kwazo, ngakho-ke uma intombi isizazi ukuthi seyibulahlile ubuntombi bayo, ayingayi ekuhlolweni. Lifundisa izintombi ukuba zizithathele izinqumo ngokwazo futhi ziqonde ukuthi noma yisiphi isenzo osenzayo sinomphumela ozobhekana nawo ngqo noma ngabe unjani. Leli hubo liveza nokuthi izintombi zinakho ukuzikhethela ukuthi ziyahlolwa noma cha.

I-Perlocutionary act: (okungenziwa olalele)

Leli hubo likhuluma nezintombi ngqo. Kumele zizithathele izinqumo futhi ziziphathe ngendlela efanele, zazi ukuthi akukho okufihlekile okungeyikuvela.

3. We Mkabayi kaNdaba

We, Mkabayi kaNdaba
Siyakhuleka siyacela kuwe!
Sicel' inhlanhla kuwe
Uyithonga kithi
Siyakwazi ukucela kuwe
Nemvula nelanga siyakwazi ukucela kuwe
Siyakhuleka siyacela kuwe
We Mkabayi kaNdaba

Locutionary act: (isakhiwo senkulumo)

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We, Mkabayi kaNdaba – umugqa onamagama amathathu: isenzukuthi, ibizo, ongumnini

Siyakhuleka siyacela kuwe – umugqa onamagama amathathu: isenzo, isenzo, isandiso

Sicel'inhlanhla kuwe – umugqa onamagama amathathu: isenzo, ibizo, isandiso

Uyithonga kithi – umugqa onamagama amabili: isibanjalo, isandiso

Siyakwazi ukucela kuwe – umugqa onamagama amathathu: isenzo, ibizo, isandiso

Nemvula nelanga siyakwazi ukucela kuwe – umugqa onamagama amahlanu: isandiso, isandiso, isenzo, ibizo, isandiso

I-Illocutionary act: (inhloso yehubo)

Ukuqhakambisa umlando wethu kwaZulu, nokukhumbuza amaZulu ngeqhawekazi uMkabayi kaNdaba. UNomkhubulwana uyinkosazane yasezulwini, kanti futhi amaZulu akholelwa ekuthini asebewushiya lo mhlaba, bayakwazi ukusinxusela kangcono. Ngakho-ke izintombi zinxusa uMkabayi njengoba naye ayelokhu eyintombi waze wafika ebudaleni bakhe ukuba asinxusele kuNomkhubulwana inkosazane yasezulwini. Leli hubo lifundisa nokuthi yini okumele siyicele kuNomkhubulwana.

I-Perlocutionary act: (okungenziwa olalele)

Baqonda kangcono ukuxhumana phakathi kwabasadla anhlamvana nalabo asebekwelamathongo. Lolu lwazi nabo bangaludlulisela kwabanye ukuze umlando nesiko lamaZulu laziwe.

Ukulondolozwa kolimi emikhosini yeningi labesifazane

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Kuyinto ebaluleke kakhulu ukulondolozwa kolimi lwesiZulu njengolimi lomdabu lwase-Afrika. Lokhu sikusho ngoba izilimi eziningi emhlabeni wonke jikelele, zisengcupheni yokushabalala. UNgulube (2012: 11) uthi ukuxhumana nobudlelwano emphakathini kweyame olimini. Ulimi yilona oluchaza isintu. Uma ulimi luvumela abantu ukuba bahlangane ndawonye, babambisane, ukushabalala kwalo kungaletha enkulu ingozi emphakathini. Lokhu kungaba nomthelela wokushabalala kwamasiko aleso sizwe. Imikhosi yakwaZulu ingenye yamagugu esiziqhenya ngawo ngoba asilondolozela ulimi olwakhiwa llembe, iSilo saKwaZulu. Ngesikhathi sokugubha imikhosi, ulimi lulondeka ngokuthi kube khona amahubo aculwayo angumthandazo wesizwe.

Amahubo ahlobene kakhulu nemikhosi, ngokuka-Rycroft (1971: 217; 1980: 316), Berglund (1976: 72). Ngesikhathi izintombi zihuba emkhosini womhlanga, zisuke zicela amandla okulondolozeka ebuntombini bazo. Omama nabo uma behuba emkhosini wesivivane basuke bethandazela imizi yabo, nemendo yabo, nabantwana babo, yingakho nje bethwala izithungo ngoba basuke bekhulekela umndeni wonke. Namhlanje abantu besifazane abaningi abasayihambi le mikhosi ngoba sebeya emasontweni lapho bethandaza khona. Imikhosi efana nesivivane, imikhosi yesizwe samaZulu sonkana lapho omama benxusa khona becela amandla khona. Ukuba ubukhosi bakwaZulu abuzange buqonelwe amaNgisi ngesikhathi sokulunjwa, ngabe ubukhosi besilo sakwaZulu bukhulu bufaniswa nobamaShayina namhlanje.

Kukhona izinto ezifanayo emikhosini emibili okungumkhosi womhlanga kanye nowesivivane. Emkhosini womhlanga, izintombi ziphatha umhlanga owodwa intombi ngayinye, kodwa emkhosini wesivivane, omama bathwala inyanda noma izithungo, bayokwethula eSilweni, okuyinkosi yohlanga. Umhlanga kubiywa ngawo esigodlweni. Yomibili le mikhosi yenzelwa esigodlweni sesilo. Lokhu kuyisifanekiso sokwakhiwa kwesizwe. Umkhosi wesivivane wenzelwa esigodlweni saKwakhangelamankengana, kwaNdlunkulu uMaDlamini, osekhotheme ozalwa ebukhosini baseSwatini, ongundlunkulu wesithathu weSilo. Umkhosi womhlanga wenzelwa eNyokeni. Umkhosi kaNomkhubulwana wona-ke wenzelwa entabeni ngoba kukholelwa ukuthi uhlala eziqongweni zezintaba, lapho kuneziziba khona. Uma ehla wehla nenkungu. Siyaye sibone uthingo lwenkosazane, ngoba luqhamuka entabeni lukhombe emanzini. Lokhu kuyisibonakaliso sobuhle bukaNomkhubulwana. Uvikela isizwe sonke nabantu nesifazane ukuze kungabi khona indlala, isichotho nakho konke okubi. Abantu ngesikhathi belunjwa bethatha inkolo yobuKristu, bashiya ukwenza izinto ezingamasiko abo, manje sebeshaywa ukuthi azisenziwa izinto ezazenziwa kuqala yingakho sesibona nesomiso kuphele amanzi izulu lingani nje, lokhu kwenza isilo saKwaZulu sathatha isinqumo sokuvuselela lo mkhosi. Umkhosi kaNomkhubulwana wenzelwa entabeni, uyinhlanganisela yezintombi nto zibambisene nomama, kuhlwanyelwa insimu kaNomkhubulwana ndawonye. Kuhlonishwa inkosazane yezulu. Isikhathi esiningi wenzelwa ezindaweni ezinezintaba njengase-Bulwer nje.

Isiphetho

Lesi sahluko sethule saphinde sahlaziya imikhosi emithathu; umkhosi womhlanga, umkhosi wesivivane kanye nomkhosi kaNomkhubulwana; okuyimikhosi eholwa futhi egujwa ngabantu besifazane. Sichaze kabanzi ngemvelaphi kanye nomumo womkhosi ngamunye, siphinde siqhathanisa le mikhosi, sibheka okufanayo nokwahlukile ukusukela ekulungiseleleni, kuze kuye ekuphuthuleni umkhosi ngamunye. Siqhubeke sabheka indlela le mikhosi elondoloza ngayo ulimi kanye nesiko lamaZulu. Njengoba le mikhosi iholwa futhi igujwa ngabesifazane, lapha kulesi sahluko kuvela ngokusobala ukuthi likhulu iqhaza elibanjwa abantu besifazane emikhakheni eyahlukene yokuthuthukisa nokulondoloza okungamagugu esizwe, lapha singabala ulimi kanye nesiko. Umongo wale mikhosi yizingxoxo ezijulile kanye namahubo okuhlelekile, okwethulwa futhi kwenziwe ngendlela efundisayo, esamdalo nejabulisayo, okwethulwa esizindeni esinokuxoxisana ngokwesiko kanye nenhlalohle. Phezu kwalokho lesi sahluko sibuye sahlaziya amahubo sibheka inhloso kanye nemiyalezo ayiqukethe. Amahubo nawo ayibeka obala imisebenzi neqhaza elibanjwa ngabantu besifazane emikhakheni eyahlukene.

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