

IYunivesithi yaseNtshona Koloni



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Umba wongqamano-ngqo kuguqulo-lwimi kwiincwadi zikaSindiwe Magona: “*Kubantwana Babantwana Bam*” kwakunye no- “*To My Children’s Children*”. (*The issue of equivalence in translation in the books of Sindiwe Magona: “Kubantwana Babantwana Bam” and “To My Children’s Children”*)

Ngokubhalwa ngu-

Dalutando Maxwell Mxunyelwa

Uphando lungeniswe ngeenjongo zokufumana isidanga sezifundo zeMastazi (Masters’ Degree) kwiFakhalithi yezobuGcisa noluNcwadi zeMbali neFilosofi (*Faculty of Arts and Humanities*) kwiZifundo zoLwimi lwama-Afrika (*African Language Studies*) phantsi kweSetyana loGuqulo-lwimi (*Translation Studies*).

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Isifungo

Esi sisifungo esindibophelelayo ukuba umsebenzi oqulathwe kolu phando ngumsebenzi wam. Kwaye ndithembisa kananjalo ukuba andizange ndawubona ufakwe nakweliphi na iziko lemfundo ephakamileyo ngenjongo yokufumana isidanga.



Dalutando Maxwell Mxunyelwa

Unikezelo

Apha kuhlatywa ikhwelo kulutsha lomzi kaNtu, ingakumbi uXhosa, ukuba maluzingce ngolwimi lwalo lweenkobe, amasiko nezithethe ukuze ulwimi lwethu lungatshabalali. Xa ndilujongile ndilubona lusemngciphekweni wokubhanga. Nakuni, babhali beencwadi zesiXhosa abadala nabo basakhasayo, masingalutyesheli ulwimi lookhokho. Masingakhulisi ezinye iilwimi ngokubhala ngesiNgesi lukhona ulwimi lweenkobe kuba sibaleka ukuba kuthiwe usemva okanye usoyika ukuhlekwa. Singakwazi nokuguqulela ezinye iincwadi kolu lwimi lwethu ukuze kukhule isigama solwimi lwethu. Yilonto ndibonile ukuba ndibhale olu phando ngolwimi lwam endiluthandayo nendiluhloniphayo. Ndichankathe phofu ezithendeni zabanye abafundi nababhali esiza kubafumana njengoko uphando luqulathile.



Umbulelo

Ndithi maz'enethole kuwe Gqirha S Mokapela, oyintloko kwiSebe leZifundo zoLwimi lwama-Afrika kwiYunivesithi yaseNtshona Koloni. UGqirha, lo mthwalo owawusemagxeni kwiminyaka emibini edlulileyo wawuthathela kuye wawutsho wangathi ulula. Namhlanje ndifaka olu phando ngenjongo yokufumana isidanga seMastazi ngenxa yakhe.

Ndithi enkosi, kuNkskz T Ntwana ngokufaka isandla kwakulo mthwalo wawunditshisa. Amazwi wakho enkuthazo nawomelezayo andenze ndakule ndawo ndikuyo ngoku. Ungadinwa nangamso. Amazwi ombulelo andinawo, kodwa ndiyazi uQamata ukujongile.

Mandenze umbulelo ongathethekiyo kongasekhoyo, utata wam, uMnu CM Mxunyelwa. Ndithi kuwe, Mathumbu ukhawuleze wazimela ungekaboni nto, kodwa akunani ndiyazi usijongile.

Kumama wam, uNksk GN Mxunyelwa, ngxatsho ke ntombi kaNdokose. Wena uwubonile umsebenzi wabantwana bakho. Ndithi enkosi kakhulu.

Kuwe, Nkosikazi yam, Nothemba, nakuwe dadewethu, Thandeka, nakuni baninawe bam, Songeziwe noSindile, nindibonisile ukuba umanyano ngamandla kwaye xa sibambene alukho utshaba olunokusahlula.

Kuni boonyana bam, Yongama noMihlali, niyabona ukuba impumelelo isentabeni. Xa uyifuna into kwaye uzimisele uyayifumana, njengoko nomongo wale ncwadi usitsho.

Okwandulela okokugqibela kuni nonke bahlobo bam nabo ndisebenza nabo, igalelo lenu libe likhulu kakhulu, ningadinwa nangamso.

KwiFakhalithi yezobuGcisa, uluNcwadi lwezeMbali neFilosofi kwizifundo zeeLwimi zama-Afrika kwiCandelo lesiXhosa kwiYunivesithi yaseNtshona Koloni, - nindixonkxile de ndafikelela kweli nqanaba. Ndiyabulela!

Isishwankathelo

Uguqulo-lwimi lwalungathathelwa ngqalelo kakhulu kuba lwalusetyenziselwa ukufezekisa iinjongo ezithile kuba ubani lowo ezazi iilwimi ezo. Injongo yayikukugqithisa umyalezo wombhalo wolwimi oluguqulwayo/ lwemveli. Ungothuki, mfundi xa kusetyenziswe elinye igama, umzekelo umbhalo wolwimi oluguqulwayo sizakuthi yi-ST, gama elo elisukela kushunqulelo lwesiNgesi u-*Source Text*. Wona umbhalo wolwimi ekuguqulelwa kulo/ekubhekiswa kulo yi-TT, osukela kushunqulelo lwesiNgesi u-*Target Text*. Izifundo zoguqulo-lwimi zikhule ngokumandla kwaye zinike umdla omkhulu kwiingcali. Phakathi kwezinye iingcali kungabalulwa uVermeer (1989) oweza nethiyori ekuthiwa siSkoposi. UVermeer ungomnye phakathi kwezinye iingcali ezathatha uguqulo-lwimi njengomsebenzi (*function*). Uthi, umsebenzi ngamnye uphenjelelwa yinjongo. Kulapho ezinye iingcali zathathela khona ziveza iziseko ezisemthethweni zoguqulo-lwimi ngokomsebenzi. Yena waveza le thiyori esiSkoposi sithetha ngayo nezinye esiza kuzivelela apha kolu phando. Le thiyori icacisa ukuba uguqulo-lwimi ngumsebenzi kwaye ingumsebenzi owenziwa ngeenjongo zokufezekisa into ethile. Injongo yoguqulo-lwimi mayibonakale kumsebenzi oguquliweyo. Uguqulo-lwimi kuhle xa luphendula umbuzo othi kutheni kusenziwa uguqulo-lwimi nje? Yintoni injongo yeso senzo? Ingaba uzalisekile umnqweno woko kusini na? Abafundi betekisi leyo iguquliweyo ingaba bawufumene umyalezo kusini na? Njalo-njalo. Ingcali ezibona uguqulo-lwimi njengomsebenzi ngesiNgesi zibizwa ngokuba zi-*Functionalists* - siza kunaba ngokubanzi ngalo mba kwisahluko sesibini). Kukuphando lwezi ngcali apho intsinda-badala yomba wongqamano-ngqo kuguqulo-lwimi yavela khona. Kaloku xa ufunda inguqulelo akufuneki uzive ukuba ufunda into eguquliweyo. Umzekelo ukuba kuguqulwe incwadi akufuneki ube kusetyenziswe isiigama nezivakalisi ongazilandeliyo, kodwa kusetyenziswe ulwimi oluqondayo namagama aziwayo ngokwendlela izinto ezibekwa ngayo ngolwakho ulwimi. Ungqamano-ngqo lulo oluxhasa uguqulo-lwimi xa sijolise ekufezekiseni injongo. Ziwe ngokuwa iingcamango zeengcali ngalo mba. Siza kunaba ngokunzulu kwizahluko ezilandelayo. Singakutsho ngoku ukuthi iyantlukwano ikwingcaciso, umfaneleko kunye nokusetyenziswa kweli gama lithi “ungqamano-ngqo”.

Kule mihla siphila kuyo iingcali zijonga la maqhinga oguqulo-lwimi mabini avela noVenuti (1995): elokusondeza umbhalo wolwimi oluguqulwayo ekhaya (*Idomestikheyishini*) nelokuhamba nombhalo wolwimi oluguqulwayo uwusa kumbhalo wolwimi ekuguqulelwa kulo ndlela leyo ibizwa ngokuba yeyangaphandle (*Iforeyinalizeyshini*), yena eyithatha

kuSchleirmacher. La maqhinga uguqulo-lwimi ngawo aza kusebenza njengesiseko kolu phando kambe ekhatshwa ngamagama enkubeko. Olu hlalutyo luya kugxininisa kwimiba yamagama enkubeko nokusingqongileyo ngokubanzi. Wona umkhomba-ndlela wala magama enkubeko siwucaphula kwiimbono zikaNewmark (1988) (Amagama aphenjelelwa yiNkcubeko). La magama nezi vakalisi siya kuzahlula ngokwezintlu ezihambelana nazo. Zona izintlu ezi ziza kube zicatshulwe kwincwadi engengxelo ngobomi bukaGqirha Sindiwe Magona ayibhale ngonyaka we-1990, kodwa ibhalwe ngesiNgesi esihloko sithi, *To My Children's Children* nawaphinda wayiguqulela esiXhoseni ngonyaka we-1995. Ingcamango isekuboniseni ukuba uguqulo-lwimi luqwalwaselwe njengendlela ehlanganisa imihlambi eyalanayo ngokwenkcubeko. UMzantsi Afrika uqhayisa ngeelwimi neenkubeko ezininzi, kwaye olu manyaniso lungazala amaduna namathokazi kuhlobo lwentlonipho yezinye iinkubeko. Kaloku impucuko neenkubeko zamazwe azifani ngokubangelwa zizinto ngezinto ezininzi apha emhlabeni jikelele. Uguqulo-lwimi aluphelelanga ekuveliseni intsingiselo kuphela kuloko kukwajongwa umsebenzi kunye nonxibelelwano. Izifundo zoguqulo-lwimi ngokwenkcazo gxebe iDTS ngokushunqulelwa okuthathelwe kwigama lesiNgesi elithi *Descriptive Translation Studies* zisipha ngoku ngoku sikukhankanye apha ngasentla. Njengokoko sisazi, amaxesha atshintsha umhla nezolo kwaye olo tshintsho luye luyichaphazela kakhulu impilo yoluntu ekuhlaleni, apho kungabalulwa: ezoqoqosho, ezenkcubeko, ezopolitiko nezoluntu. Zonke ezi zinto zikhankanywe ngasentla zisebenzisa ulwimi. UCronin (2003) olu tshintsho ulubiza ngokuba “kukudityaniswa kwehlabathi” (*iglobalizeyishini*). Oku kudityaniswa kwehlabathi luthi lube nesiphumo esihle kumba wenkcubeko nakulwimi kuba amaxesha amaninzi kuguqulwa isiNgesi, sona sithethwa phantse kulo lonke ihlabathi, ukuya kolo lwimi kuguqulelwa kulo njengoko senzile apha - ukusuka kwisiNgesi ukuya esiXhoseni.

Olu phando luzama ukuqwalasela la magama aqulethe inkubeko ukuba aguqulwe njani kumbhalo wolwimi ekuguqulelwa kulo. Ingaba kusetyenziswe amagama akhulisa udityaniso lwehlabathi ngokolwimi nenkcubeko? Ukuba kunjalo futhe lini elithe labonakala apha ebalini lesiXhosa? Ingaba uguqulo-lwimi lusingisele ngaphandle (*luforenayiziwe*) okanye luhleli ekhaya (*ludomestikheyithiwe*)? Olu phando lunethemba lokuba ngokuhlalutya la magama zizakuvela iimpendulo. Ukungalingani kweelwimi eMzantsi Afrika iseyintsinda-badala kuba kukho iilwimi ezithathelwa phezulu nekucingwa ukuba zibalulekile kunezinye.

Amagama abalulekileyo: *Uguqulo-lwimi, uguqulo ngenjongo, ungqamano-ngqo, indlela yangaphandle, indlela yangaphakathi, izifundo zochazo, inkubeko, unxibelelwano.*

(Abstract)

Translation was previously not given much attention and was used by those who are bilingual or multilingual to convey messages carried in the source text. These studies grew rapidly and attracted much attention from scholars. Vermeer (1989) was one of them who introduced Skopos theory. The debate begins with equivalence between two languages to measure effectiveness of translation. Venuti (2000:1) states that, “equivalence can be said to be the central issue in translation although its definition, relevance, and applicability.... have caused heated controversy and many different theories of the concept of equivalence have been discussed within this field in the past fifty years”. Modern scholars took a turn regarding the views of Domestication and Foreignization as separate translation strategies that Venuti (1995) positioned. The analysis will focus on cultural and environmental names. The words and sentences will be selected from these books and divided according to their units as cultural-specific concepts. This book, *"To My Children's Children"* was written in English in 1990 and translated later in 1995 into isiXhosa as *"Kubantwana Babantwana Bam"*. Translation can be considered as one of the ways which brings different cultures closer to one another and each can adopt some cultural elements from the other. Translation is not limited to literary linguistics only, but it also looks at the function and communication. Descriptive Translation Studies (DTS) will lay the foundation for this matter. In the third world of Industrial Revolution that we live in, some changes have affected our daily lives from different aspects: economics, politics, culture and societies. Cronin (2003) refer to these changes as “globalization”. Globalization sometimes has an impact on cultural elements because most of the time it is the English text that is being translated into other languages. We chose isiXhosa in this study to explore if there is any foreign cultural domination or whether the translation is domesticated? This research seeks to determine how these cultural terms are translated into the target language. Are there words that promote globalization in terms of language and culture? If so, what impact did they have in the isiXhosa text? Is the translation forenized or domesticated? Hopefully by analysing these words the answers will emerge. Language inequality in South Africa remains because some languages are considered superior and more important than others.

Keywords: *Translation, Skopos Theory, Equivalent, Domestication, Foreignization Descriptive Translation Studies, Culture, Communication*

Amagama ashunqulelweyo kunye nesigama esiziqulunqele sona esiXhoseni

Izifundo zochazo zoguqulo-lwimi – (Descriptive Translation Studies) -DTS

Umbhalo wentsusa - (Source Text) – ST

Umbhalo ekujoliswe kuwo– (Target Text) – TT

Ulwimi lombhalo wentsusa – (Source Text Language) - STL

Ulwimi lombhalo ekujoliswe kulo– (Target Text Language) - TTL

Ungqamano-ngqo – (Equivalence)

Uguqulo-lwimi lwangaphandle / Iforeyinalizeyishini – (Foreignization)

Uguqulo-lwimi lwangaphakathi / Idomestikheyishini – (Domestication)

Inkcazo yengqikelelo – (Conceptual items)



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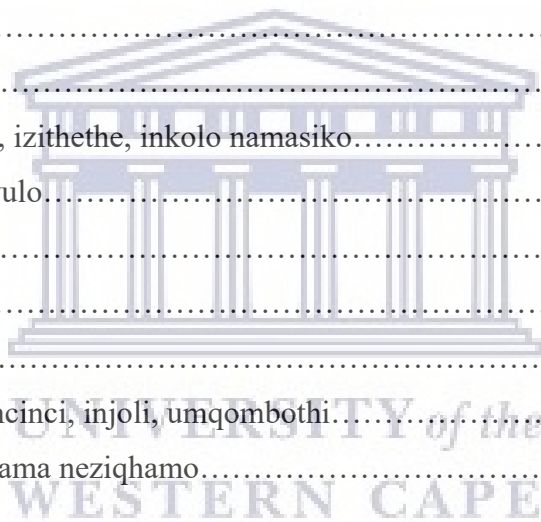
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IS AHLUKO SOKUQALA

Intshayelelo

Wonke umzali unomnqweno wokushiya ilifa kubantwana ndawonye nakubazukulwana bakhe, ngenjongo yokuba bazixhobise kwiinzingo abaza kudibana nazo kulo umagada ahlabaya. UGqirha Sindiwe Magona naye wenze njalo; waqubula usiba wabhala, kwaye ayikho into emnandi nenika umdla njengokuva ibali libaliswa ngumntu oyaziyo into athetha ngayo. Abantu balishiya ngeendlela ezahlukeneyo ilifa kubantu bosapho. UGqirha Magona ubhale incwadi okanye imbali ngobomi bakhe eyibhala ngolwimi lwesiNgesi wabuya wayiguqulela esiXhoseni. Kulapho kanye apho umxholo wolu phando uzinze khona, kuguqulo-lwimi. Siyazi ukuba xa kuguqulwa ulwimi kulapho ukhuphela okanye uguqula khona umyalezo obhalwe ngkolunye ulwimi uwusa kolunye ulwimi. UGqirha Magona oku ukwenze ngokuqale abhale incwadi yesiNgesi waza emva koko, kwiminyaka emihlanu elandelayo, wayiguqulela esiXhoseni. Kaloku uGqirha Magona ungumntu ontetho isisiXhosa. Imbangi yokuba siyiveze le ngxelwana apha ebalini kukuba eli bali liqala ngempilo yasezilalini, amagama abantu, aweendawo kunye nesimo sentlalo naphaya kulaa ncwadi yesiNgesi. Olu phando luthatha isiNgesi njengombhalo oququlwayo okanye sithi ngwentsusa (ST) ukuze isiXhosa sibe ngumbhalo oququlelweyo okanye ekujoliswe kuwo (TT). Kakade sijonga umbhalo obhalwe kuqala kwizifundo zoguqulo-lwimi. Lilonke zizakuthelekiswa ezi ncwadi. Uluvo lolu phando alujolisanga ekugxekeni indlela oluthe lwenziwa ngayo uguqulo-lwimi, kuloko sijonga ubuchule bombhali okwangunguquli, sikwajonge nendlela athe ezo zinto eziphathelene nenkcubeko wazibeka ngayo elubala xa ebeyiguqulela esiXhoseni incwadi yakhe yesiNges. Incwadi esiza kugxininisa kuyo yileyo ithi “*Kubantwana Babantwana Bam*” neyabhalwa ngonyaka we-1995. Le ncwadi iyinguqulelo yaleyo yesiNgesi ethi “*To My Children’s Children*” yona eyabhalwa ngomnyaka we-1990.

Le ncwadi yahlulwe yazizihloko ezi-5 ezibalisa ngobomi bombhali ukusuka ebuntwaneni ezilalini nokufuduka kwakhe nabazali ukusinga eKapa kweleNtshona Koloni. Into engamandla kule mbali yobu bomi ibeyihambo-nzima athe wahlangabezana nayo ekukhuleni, emsebenzini, esikolweni (engumfundi naxeshikweni exelenga) kunye neemeko zezopolitiko. Imbali ithi uGqirha Magona wayengumntwana kula minyaka yexesha lengcinezelo, apho amalungelo omntu oNtsundu ayenyhashwa ngokumisela imithetho yocalucalulo neyayijolise ekubukuleni umntu oNtsundu. Kule ncwadi uGqirha Magona uzama ukoluleka lonke usapho lukaNtu oluthe lwawelwa ngumqa esandleni wokufunda le ncwadi. Ufuna luyazi ukuba impumelelo isentabeni kwaye inkunzi ngumonde nokunyamezela. Omnye kubalesi bale ncwadi kumakhasi

onxibelelwano ude wathi, le ncwadi iqulethe ubungqina bokuba kwenzeka ntoni na xa amaphupha uwadibanise nokuzingisa. Le ncwadi yenziwe zizihloko ezihlanu eziphelekwa zizihlokwana zazo; isihloko ngasinye sibonisa ibakala kunye nehambo-nzima kubomi bukaGqirha Magona.

La manqanaba aqulethe imbali ngezentlalo, inkcubeko, okusingqongileyo kunye nezopolitiko, ukubalula nje ezimbalwa ngobomi bakhe. Kulapho sizakugxininisa khona ke kolu phando, ukuba umbhali okwangumguquli usebenzise eziphi izicwangciso okanye iindlela zoguqulo xa ebeququla incwadi yakhe. Ezi zicwangciso zizo ezenza uguqulo-lwimi luphumelele ekuvezeni ungqamano-ngqo. Iingcali zezi zifundo zoguqulo-lwimi zavela neli gama lithi “ungqamano-ngqo” ukusondeza umyalezo wale mibhalo (ogququlwayo nogququlelweyo) kwabo kubhekiswa kubo ngokolwimi lwabo. Iingcali zaye zikholelwa kwelokuba ungqamano-ngqo luphendula umbuzo othi “lulungile okanye alulunganga kusini na uguqulo-lwimi?” Umguquli kolu phando ikwanguye umbhali njengoko besikhe sakhankanya ngaphambili. Kungoko ke sibonile ukuba sikhe sithi gqaba-gqaba ngembali yombhali.

Uhlalutyo ukuze lufezekiswe, kubalulekile ukuba sijonge umbuzo wokuba luyintoni kanye uguqulo-lwimi, ungqamano-ngqo kunye neendlela eziqhelekileyo zoguqulo-lwimi. Ezi ndlela ziqhelekileyo zoguqulo-lwimi zizo ezisinika ingcaciso ecacileyo kwiqhinga elinokusetyenziswa ngumguquli onikwe umsebenzi woguquli-lwimi. Iingcali ngezifundo zoguqulo-lwimi ziyaphikisana ngeembono malunga neendlela eziwuveza neziwubona ngayo lo mba wongqamano-ngqo. Lo mba sizakuwuvelela ngokuqwalasela imizekelo ecatsulwe kule ncwadi ekhankanywe ngasentla kwaye sizame ukuyicacisa. Imigaqo yokuguqulela iya kubandakanya iinkalo ezahlukeneyo ezifana nenkcubeko yokuhlala, umzekelo: amagama abantu, aweendawo, awezinto, iziduko, ukutya, njalo-njalo. Isakhiwo sentlalo, sibandakanya amasiko, izaci namaqhalo, uburharha, izikweko, ezopolitiko kunye nemithetho, ezommandla osingqongileyo zona zibandakanya iimeko zemo yezendalo, izityalo, izilwanyana, imilambo, njalo-njalo. Ezi zinto ziya kufuna izicwangciso ezahlukeneyo ukufezekisa uguqulo-lwimi olusemthethweni. Apha kuyanyanzeleka ukuba ukhuphe nalawo asezingxoweni amaqhinga ukuze kuphuhle intsingiselo yomyalezo njengoko ibiphuhlile kwabo bombhalo wolwimi lwemveli (SLT).

Isizathu semfuneko yezi zicwangciso zigqibeleleyo sesobukho beyantlukwano kwiinkcubeko nakwiilwimi esizisebenzisayo. Amanye amagama esiwasebenzisayo ngawemboleko

ngokubangelwa zizinto ezininzi ezenzekayo ehlabathini nasekuhlaleni jikelele. Kolu phando sizakusebenzisa amagama emboleko aliqela ngenxa yokungafumaneki kwentsingiselo engqalileyo nokuzama ukuphepha ukulahleka kwentsingiselo. Kwakhona iincwadi esizisebenzisayo kolu phando zibhalwe ngesiNgesi nto leyo ethetha ukuba maxawambi ukuba sicaphula umbhali othile sizakushwankathela oko akuthethayo, singenzanga njalo siza kuyibeka ngesiXhosa silandelise ngesiNgesi kwizibiyeli ibe umbhalo obhalwe *bukekela*.

1.1 *Imvelaphi emfutshane ngoguqulo-lwimi*

Uguqulo-lwimi olu lungumsebenzi onzima kakhulu. Iingcali zaveza iithiyori ngeethiyori ngalo mba ngokuya kuhamba amaxesha kwizifundo ezi, kuba zinika umdla ngokuba kuye kwavelelwa nezinye iinkalo zokuhlalutya, nazo zaze zathathelwa ingqalelo emandla. Utshintsho kwindlela olubonwa ngayo uguqulo-lwimi lwabakhona kwiindawo ngeendawo kwaye lubonwa ngokungafaniyo kwiMpuma nakwiNtshona yehlabathi. Kungabalulwa iminyaka engamawaka eyadlulayo apho khona kwakuguqulelwa iBhayibhile ukusuka kwisiGrike ukuya kwisiLatini, ngokukaMunday (2001). Uguqulo-lwimi lwalusenziwa kuba kwakufunwa ukudlulisa (*transfer*) umyalezo wolwimi lombhalo oququlwayo udluliselwa kulwimi lombhalo ekuguqulelwa kulo. Oovul' indlela ababini uHorace noCicero (*kwinkulungwane yokuqala ngaphambi kokuzalwa kukaYesu*) bona uguqulo-lwimi balubona ukuba malwenziwe ngokwegama negama kunye nangokwentsingiselo ngokwentsingiselo. Le ndlela yoguqulo-lwimi yavulela nezinye iingcali amathuba okuba zilujonge ngelinye iliso uguqulo-lwimi. Apha kungabalulwa ingcali uToury (1978) eyathi lo msebenzi udibanisa iilwimi ezimbini kunye namasiko neenkubeko zazo. Le nto ifuna ubuchwepheshe obumandla kumguquli kuba asiyondlwan' iyanetha ukujongana nomngeni weenkubeko ezingafaniyo kuba kufuneka uguqulele inkubeko yombhalo wolwimi oluguqulwayo (STL) ukusiwa kumbhalo wolwimi ekuguqulelwa kulo (TLT) ngaphandle kokutshintsha umyalezo. Iingcali ezifana noNida, uNewmark, uNord nezinye zavela neethiyori ezizezinye ukuphuhlisa ukuhlonyelelwa komba wenkcubeko ukongeza kulwimi. Iphepha le-Seminara likaJames Holmes elithi "*The name and nature of translation studies*" lahlahl' indlela kwizifundo zoguqulo-lwimi ukuba mazijongwe kuzo zonke iinkalo phantsi kwamasebe amabini oguqulo-lwimi: "usulungeko" (*Pure Translation Approach*) kunye nendlela "yogxobheko" (*Product-Oriented Approach*). Kulapho lwakhula khona ukuya kwiminyaka yoo-1980. Namhlanje ezi zifundo zihlangene nezinye izifundo ezinjengezenkcubeko nezingeelwimi ndawonye nethiyori yogxeko-ncomo yona ivelisa into ehlaziweyo kwiingcamango zoguqulo-lwimi. Zonke ezi ziyasebenzisana ukuphuhlisa izifundo zoguqulo-lwimi.

Umdla wolu phando uchankcatha kumbhali, okwangumguquli, ngokwendlela asebenzise ngayo amaqhinga neengcamango zoguqulo-lwimi ukuphuhlisa unguqamano-ngqo kule ncwadi. Ukuze lufezekiswe olu hlalutyo kubalulekile ukuba sijonge inkcazo yoguqulo-lwimi, unguqamano-ngqo kunye neendlela zoguqulo-lwimi ngokommiselo. Yile mimiselo esikhokhelela kwiqhinga elinokusetyenziswa ngumguquli ukufumana uguqulo-lwimi olusulungekileyo. Isizathu sokubakho kwezi zicwangciso yiyantlukwano phakathi kweenkcubeko neelwimi esizisebenzisayo.

1.2 *Ingxelo ngophando*

Umxholo wolu phando uvela kumbhalo wolwimi lwesiXhosa nothi uthlekiswe nenguqulelo efumaneka kwincwadi yesiNgesi. Nangona ezi ncwadi zibhalwe ngeelwimi ezisetyenziswa apha eMzantsi Afrika, kuyacaca ukuba kukho iyantlukwano ngemvelaphi yeenkcubeko nezentlalo. Kulapho olu phando lufuna ukugoca-goca khona impendulo kulo mbuzo wolu phando. Kaloku xa unguqumguquli akufuneki uwutyeshela umba wongqamano-ngqo kuba kuguqulwa ngenjongo kwaye awukwazi ukumshiya nokunganyaniseki kumbhali ngokuthi unyaniseke kwisimbo sombhali waloo myalezo udluliswayo. Ekujonganeni nalo mngeni, umguquli kufuneka aveze izicwangciso ezithile zoguqulo-lwimi, kuba iingcali ziyavumelana ukuba unguqamano-ngqo luxanduva lomguquli kwaye lusesizikithini soguqulo. Kaloku umguquli nguye umhlanganisi wemihlambi yeenkcubeko ukusuka kumbhalo wolwimi oluguqulwayo ukuya kulowo wolwimi ekuguqulelwa kulo. Ingxokozelo ehlabathini ngokubanzi ikwinguqulelo yenkcubeko kwaye ijoliswe ngokukodwa kukhetho lwesicwangciso kunye nempembelelo enokuthi lube nayo ekuqinisekiseni imveliso yoguqulo-lwimi olusulungekileyo. Nangona ezinye iingcali ezifana noBaker (1992) zapapasha indlela esesikweni, uMoropa noNokela (2008) bathi nokuba yeyiphi indlela ilungile ukuba izakuba nentsingiselo kwinkcubeko. Le ntsindabadala iqala ekuchazeni uguqulo-lwimi ukuya kungqamano-ngqo. Kulapho ke siza kugxila khona.

Isiseko salo lonke olu phando sikwimpembelelo yendlela yoguqulelo lwangaphandle (*iforeyinnayizeyishini*) kunye naleyo yangaphakathi (*idomestikheyishini*). Umnombo wezi ndlela usuka kumphengululi waseJamani uSchleiermacher (ngomlomo kaVenuti, 1995). Silukhethe ngokwazi ukuba ezi mpembelelo zinefuthe apha eMzantsi Afrika, kwaye iingcali zakutshanje ezi ndlela zizibona ngelinye iliso. Likhona ulwazana lwamanqaku kolu phando esilucholachole lubhalwe kwijenali zeelwimi zala mazwe: Hungary, Spain kunye ne-Indonesia esizichonge kwezi zijungqe zembalelwano ukusuka kowama-2009 ukuya kowama-2019. Imbono zeengcali zanamhlanje ziyaphikisana neebono zikaSchleiermacher ngokwendlela

awubeka ngayo lo mba. Aba bafundi bazibona ezi ndlela njengezisebenza kunye xa bethelekisa iilwimi zamazwe abawachongileyo. Thina sizakusebenzisa izimvo zabo xa sihlalutya ulwimi lwesiXhosa.

1.3 *Ingingane*

Injongo ephambili kukubonisa ukuba uguqulo-lwimi olu aluphelelanga ekudluliseni ulwazi phakathi kweelwimi, kodwa nenkcubeko kufuneka ithathelwe ingqalelo emandla. Uncwadi lusibonisa ukuba ezi lwimi zimbini, isiXhosa nesiNgesi, zahlukile xa zithelekiswa ngokwenzululwazi yolwimi, uncwadi kunye nezentlalo nenkcubeko. Le into ibanga umdla omkhulu ukuba sibone indlela umguquli okwangumbhali ukuba le ngxokolo ingaka yongqamano-ngqo kuguqulo-lolwimi uyivelele njani na? Ethembeni lokuba ezi zifundo ziya kuyifezekisa le ngingane ethathwa njengenyaniso engaqinisekanga, umbuzo esizibuza wona ngulowo wokuba kutheni inkcubeko iyingxaki nje ekuguquleleni.

1.4 *Umbuzo*

Njengoko umcimbi wophando olu ujolise kumanqaku enkcubeko yolwimi lwesiXhosa, umdla wethu ulapha kwiintlobo zamaqhinga asetyenziswe ngumguquli phakathi kwale mibhalo mibini. Ezi ndlela zezo zavezwa nguVenuti - indlela yoguqulo-lwimi yangaphakathi kunye nendlela yoguqulo-lwimi yangaphandle. Iyintoni injongo yoko? Zibe nafuthe lini na ukuba likhona? Olu phando lunenjongo yokuphendula le mibuzo. Sichonge amanqaku enkcubeko kumbhalo oguqulwayo kunye nalowo wabo bantu kubhekiswa kubo. Zonke ezi mpendulo sinazo sizakuzijonga ngokuthelekisa le mibhalo yomibini. Le mibhalo sizakuyithelekisa siyihlalutye sixoxe ngayo ngokweethiyori zeengcali zezi zifundo. Sinethemba lokuba iimpendulo zale mibuzo ziza kudandalaziswa ebandla. Masiyibethelele into yokuba injongo ayikho ekugxekeni indlela olwenziwe ngayo uguqulo-lwimi olu; okwethu kukuhlalutya okuphambi kwethu ngokweethiyori zeengcali esizikhethela ukuba zisancedise.

1.5 *Izithintelo kuphando*

Kolu xwebhu sizifumene izithintelo ezithe zadala unxunguphalo xeshikweni sihlalutya le mibhalo. Umbhali wale mibhalo ngumntu ontetho isisiXhosa kwaye uzalelwe ezilalini ze wafudukela eKapa kweleNtshona Koloni. Ibali eli liqala ezilalini linwenwele edolophini. Umbhali uqale wabhala incwadi yesiNgesi enentlalo nempilo yomntu ontetho isisiXhosa, waza emva kweminyaka emihlanu wayiguqulela esiXhoseni. Le mbali ibonisa indlela umntu oNtsundu asokole ngayo kurhulumente wabantu abamhlophe. Isithintelo esinaso sesokuba

iithiyori esinazo zoguqulo-lwimi zisekelwe kuguqulelo lombhalo wolwimi oluguqulwayo njengolwimi lwasekhaya, ukuze umbhalo wolwimi ekuguqulelwa kulo ibe ngumbhalo wolwimi lwangaphandle. Apha iintsusa zenkcubeko zisuke esiXhoseni zasiwa esiNgesini (kuba ibali ilelesiXhosa) laphinda laguqulelwa esiXhoseni. Kwakhona sijonga inkcubeko yesiXhosa ukuba ibekwe njani esiNgesini. Kugqityezelwe ke ngokujonga ifuthe lohlobo loguqulo-lwimi ngokwendlela yangaphandle neyangaphakathi ekuvezeni ungqamano-ngqo ngokukaVenuti (1995) kambe kusetyenziswe iindlela zikaNewmark (1988) ngokwezintlu zenkcubeko nendlela yoguqulo-lwimi ngokuka-Ivir (1987) esimcaphula kuNeja noKhorian, (2019).

1.6 Injongo

Kolu xwebhu sichaza siphinde sihlalutye indlela ezisetyenziswe ngayo izicwangciso zoguqulo-lwimi size sigxile kwimithetho esixhenxe yoguqulo-lwimi ngokuka-Ivir (1987) kodwa thina sizakukhetha eminthandathu, ngosiba lukaNeja noKhorian (2019: 101). UNewmark (1988) usohlulela izintlu emasiwajonge ngazo amagama anenkcubeko. Isiseko sikwindlela yoguqulo-lwimi yangaphandle neyangaphakathi eyavela nomphengululi waseJamani uSchleiermacher neyaxhaswa kakhulu nguVenuti, (1995). Injongo isekuboniseni ifuthe lezi ndlela ekuphuhliseni iilwimi kuzwelonke; ingaba ezi lwimi zisebenzise iziqwengana zazo ziyafana okanye zohlukile kolu lwimi lwesiXhosa xa ziguqulelwa esiNgesini.

1.7 Indlela yophando

Lo mba siwujonga ngokuthi senze uhlalutyo olulinganisiweyo ngokomxholo sicaphule uPhilipp Mayring kwinqaku lakhe elikwi-Forum: *Qualitative Social Research, Qualitative Content Analysis Volume 1, No 2*, apho asilumkisa ngelithi uphando kunye nolwazi oluphangaleleyo kufuneka lunike ingcaciso ecacileyo. Njengoko sesikhankanyile ukuba injongo yolu phando kukujonga ifuthe leendlela ezimbini zikaVenuti kuguqulo-lwimi lwesiXhosa nolwesiNgesi, kwimbali ebhaliweyo ngobomi bukaGqirha Sindiwe Magona, esi sisixhobo sokuqala. Ezi nqwadi zombini zifundwe zaphinda-phindwa, zahlalutywa kwakhutshwa amagama nezivakalisi ezinenkcubeko, zathelekiswa ngokwendlela eziguqulwe ngayo kolunye ulwimi. La magama nezi zivakalisi ziye zohlula-hlulwa ngokwezintlu ezihambelana nazo. Kolu xwebhu umbhali uchonge le mbali kuba inezigaba ezintlanu zobomi bombhali kwaye ezi zigaba zenzeka kwiindawo ezohlukeneyo zokuhlala ezilalini nasezidolophini. Kaloku siyazi ukuba imo yentlalo iyaluchaphazela ulwimi nenkcubeko.

Isixhobo sesibini ziincwadi esizifumana kumathala eencwadi. Kwezi ncwadi sizakukhetha iincwadi zeengcali ngeengcali ezineethiyori zoguqulo-lwimi nezizakusipha umkhombandlela kwiimpendulo esinazo. Kwezi ngcali sizakujonga indlela kuqala eziluchaza ngayo uguqulo-lwimi, sijonge ithiyori yeSikoposi ngokukaVermeer, ungqamano-ngqo olubonakaliswa ngumsebenzi woguqulo-lwimi ngokukaNida, ngokwen (*Cultural Studies*), emva kobuKoloniyali kunye nethiyori yophando oluzihambelayo. Zonke ezi thiyori zifundwe, zahlalutywa phantsi kwesiseko seendlela ezimbini zikaVenuti zoguqulo-lwimi lwangaphandle nolwangaphakathi (*Idomestikheyishini and Foreynayizeyishini*) ngenjongo yokuzalisekisa uluvo lweengcali zanamhlanje oluthi ezi ndlela ziyasebenzisana. Zikhona izixhobo esizakuzisebenzisa ekuhlalutyeni olu guqulo-lwimi ezinjengemithetho esixhenxe (nangona sisebenzise emithandathu apha) yoGuqulo-lwimi (*Seven-Number Model of Translation*) ngokuka-Ivir (1987) kunye nezintlu zenkcubeko zikaNewmark (1988) ukuzama ukujonga ingcamango umguquli azisebenzisileyo.

U-Ivir kwimodeli yakhe egama lithi *Seven-Number Model of Translation* efumaneka xa kuhlalutywa olu guqulo-lwimi, ehamba ngokwala magqabantshintshi engcaciso nesingenakungena nzulu kuwo:

- ❖ *Ukuboleka*: Apha sibona amagama ombhalo wolwimi oluguqulwayo edluliselwa ngobunjalo kumbhalo wolwimi ekuguqulelwa kulo. Le nkcaza iphaya kuMunday (2001). Le nto isinika amagama amatsha kumbhalo wolwimi ekuguqulelwa kulo. Olu hlobo luxhaphakile kolu guqulo-lwimi. Imizekelo izakuboniswa xa kungenwa nzulu kwingcaciso.
- ❖ *Ukongeza*: Apha umguquli ufakela izihlunu kumbhalo wolwimi lwemiphumela zihlunu ezo ebezingekho kumathambo ombhalo wolwimi oluguqulwayo. Olu longezelelo aluye luguqulele nto kwintsingiselo yomxholo kuloko lutyebisa ngakumbi intetha leyo. Ingcaciso ethe vetshe ngolu hlobo lokongeza iyafumaneka kuDickins (2002).
- ❖ *Inkcaza*: Apha sibona umguquli enika inkcaza yamagama anenkubeko asuka kumbhalo wolwimi oluguqulwayo ukuya kulowombhalo uguqulelwayo ukuzama ukucacisela abo babhekiselelwayo kuba lingekho igama elinjalo kumbhalo wolwimi ekuguqulelwa kulo.
- ❖ *Ukufaka igama endaweni yelinye*: Esi sicwangciso sithi sisetyenziswe xa igama okanye intetho yenkcubeko ingenalo loo nthetho kulwimi ekuguqulelwa kulo kodwa ikwazi ukunika umyalezo obufana nalo ubusuka kumbhalo oluguqulwayo usiya kulowo kuguqulelwa kulo (Baker 1992).

- ❖ *Ukushiya*: Apha sibona umguquli ewashiya amanye amagama athile abekumbhalo wolwimi oluguqulwayo angawafaki kumbhalo wolwimi ekuguqulelwa kulo. Le ndlela ixhaphake kakhulu esiXhoseni nakwisiNgesi kumagama afana nezikhuzo. UBaker (1992) ukhankanya ukuba eli qhinga lisenokubonakala ngathi ligqithisile. Kaloku akunabungozi ukushiya igama okanye inkcazo kwiimeko ezithile. Uphinde athi oko kukuzama ukonga ixesha ngokungenzi inkcaza ende ukuzama ukucacisa.
- ❖ *Uguqulo ngokwegama negama*: UChesterman & Wagner (2002) bathi le yinguqulelo eyayisetyenziswa ukufumana uguqulo-lwimi olusulungekileyo, apho uguqulo-lwimi lufuneka lusondele kakhulu kumbhalo wentsusamveli ngokwefomathi yegama ndawonye nemithetho yolwimi.
- ❖ *Ulwakhiwo lwesigama*: Apha umguquli wakha isigama esitsha. Le nto yenzeka ikakhulu xa umbhalo unemo yonxibelelwano apho ezinye zezi ndlela zingasentla zingalubonakalisi ungqamano-ngqo. UNeja noKhorian, (2019) bayibeka ngolu hlobo: *“Lexical creation is attempted by the translator when the communicative situation rules out a definition or literal translation, when borrowing is sociolinguistically discouraged, and substitution is not available for communication reasons”*

batsho bona becaphula ku-Ivir, (1987).

Zikhona nezinye iindlela umguquli azisebenzisileyo ezithe zabhaqeka njengoko uhlalutyo olu luqhubekeka. Zona zizakubela zicaciswe njengoko uphando luqhubeka nakuvuthondaba. Kolu chola-cholo kungabalulwa ukuguqulwa kwesenzi ngokuhlomela ibinzana, indlela yangaphandle kunye neyasekhaya, njalo-njalo.

UNewmark (1988: 94) yena usipha isisekelo esihle kwizintlu zamagama enkubeko ngokweendlela amazohlulwe ngayo. Ezi ndidi uzohlule kahlanu kwaye uthi zezi:

- ❖ *I-Ekholoji*: Apho sijonga izinto ezihambisana nendalo nendlela ezibizwa ngayo ngabantu baloo ndawo.
- ❖ *Inkcubeko ngezinto ezibonakalayo neziphathekayo*: into ezinjengokutya, iimpahla, izindlu, iidolophu, amagama abantu nezeendawo, kunye nezothutho.
- ❖ *Inkcubeko yoluntu*
- ❖ *Amaqumrhu, imibutho, izithethe, inkolo namasiko*
- ❖ *Izijekulo kunye nemikhwa.*

Njengoko kukhankanyiwe ngasentla, le ncwadi yesiNgesi sizakuyisebenzisa njengombhalo wolwimi oluguqulwayo kuba ibhalwe kuqala ukuze yona eyesiXhosa sithi yeyemiphumela. Olu phando luchankatha kumanqanaba amathathu: ukuchongwa kwamagama anenkubeko,

uhlalutyo lwala magama sizesigqibele ngokuwabeka ngaphambili njengamagama esizakuwathlekisa noguqulo lwawo emva kokuba siwohlula-hlule ngokwezi ndidi esizicaphula kuNewmark (1988). Uhlalutyo lona silwenza silucaphula kumabakala asixhenxe ka-Ivir (1987). Iziphumo zawo wonke lo msebenzi sakuthi sizijonge phantsi kwesiseko sendlela yoguqulo-lwimi yangaphandle neyangaphakathi, ukuzama ukuphendula imibuzo esinayo.

1.8 Ubaluleko lophando

Apha kolu phando sifuna ukubonisa Ntsunduukuba uguqulo-lwimi lukhulisa ulwimi lwethu kuba kwezinye iilwimi ifuthe loqoqosho liwabeke ukuba abengamazwe aphuma phambili kwezophuhliso. Loo nto ibangele ukuba baveze izinto zobuxhaka-xhaka banamhlanje. Umzekelo namhlanje sinamagama afana no-: unomathotholo lwakhiwa kwigama u-*radio*; mabonakude elisuka ku-*television*; Khomp'yutha elisuka ku-*Computer*; ikhasi lonxibelelwano elisuka ku-*Social network*, namanye amaninzi.

Kubantu abaphose esivivaneni ukhulisa olu ncwadi lwethu kungabalulwa u-AC Jordan ngencwadi yakhe ethi “Ingqumbo yeMinyanya”. Le ncwadi yanika umdla kakhulu kuluntu jikelele kuba iguqulelwe esiNgesini nakwi-Afrikaans. Sibonile kwincwadi kaChinua Achebe eguqulelwe kwiilwimi ezininzi nkqu nasesiXhoseni nguKS Bongela kwincwadi ethi “Udonga luwile”, ezi ncwadi zalo mbali waseNayijeriya zibhalwe ngeelwimi zomthonyama zaguqulelwa kwiilwimi ezininzi. UNjingalwazi Ncedile Saule uguqulele iincwadi ezininzi zikaWilliam Shakespeare ukukhulisa uncwadi lwethu. UNjingalwazi Randell Langa Peteni naye usifakile isandla kwincwadi eyade yenziwa umdlalo weqonga obukhe wadlalwa kumabonakude osuka kwincwadi ethi “Kwazidenge” ophuma kwincwadi yesiNgesi ethi “*Hill of Fools*”. Baninzi ababhali bethu abaguqulele iincwadi. Ezinye iincwadi azikwazanga ukupapashwa (*published*) ngezizathu zoburhulumente bangaphambili ngenxa yomba wocalu-calulo lorhulumente wabamhlophe ngokubhekisele kumntu oNtsundu.

1.9 Inkcaza nengqiqo

Apha kuzakunikwa ingcaciso yala magama angundoqo kwisishwakathelo.

- ❖ *Igama lokuqala lithi “uguqulo-lwimi”*: Apha siguqula ulwimi silusa kolunye ulwimi, umzekelo: isiXhosa uyakwisiNgesi.
- ❖ *Elesibini lelo lithi “iThiyori yeSikoposi”*: Zezinye zeethiyori ezavezwa ziingcali zezi zifundo ezazizibiza njenge-Functionalits zikhokhelwe nguVeermer. Le thiyori

igxininisa into yokuba uguqulo-lwimi ngumsebenzi kwaye xa wenziwayo zikhona iinjongo neminqweno yesenzo eso, kwaye ezo njongo naloo minqweno mayijongwe ngokwabo balungiselelwa uguqulo olo.

- ❖ *Elesithathu lelo lithi “ungqamano-gqo”*: Apha kujongwa umyalezo owawuveliswe kumbhalo wolwimi lwentsusa ukuba uyafana okanye usondele kusini na kulo kulowo wetekisi yolwimi ekuguqulelwa kulo; lowo wolwimi ekujoliswe kulo.
- ❖ *Elesine igama yindlela yangaphakathi neyangaphandle*: Apha kuqwalwaselwa uguqulo-lwimi ukuba luwela kweliphi icala kukho olwangaphandle (kusetyenziswe amagama aseNtshona (emboleko)) okanye kusetyenziswe amagama nezangotshe zasekhaya.
- ❖ *Elesihlanu libhekiselele kwizifundo zochazo (DTS)*: Ezi zifundo zavela kwiminyaka ye-1970 ngenjongo zokuvelela zonke iinkalo zomsebenzi woguqulo-lwimi; ukuqala ekuqaleni ukuya ekugqibeleni kwaloo msebenzi.

Igama lokugqibela leli lithi iinkcubeko: Eli igama lithetha ngeendlela zokuphila zabantu abathile nayo yonke into abayenzayo entlalweni.

Apha sizama ukunika nje okuqulathwe ngamagama akolu phando. Iingcali ezikhethiweyo zisakusinabisela ngokupheleleyo ngeenkcazelo ezithe vetshe ngokwendlela eziwachaza neziwatolika ngayo la magama afumaneka kolu phando.

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ISAHLUKO SESIBINI

Uphononongo loncwadi oluhambelana nophando

2.1 *Intshayelelo*

Isahluko sesibini siphethe uphononongo loncwadi olunxibelelana nophando lwesi sifundo kwanenjongo yokugqithisela ulwazi olwaneleyo ngeethiyori zoguqulo-lwimi. Esi sahluko siqala ngokujonga imbali ngobomi bukaGqirha Sindiwe Magona ongumbhali nokwangumguquli wezi ncwadi sizithelekisayo size siqwalasele nokukhula koncwadi lwesiXhosa. Sibuye sivavanye siphendla ukukhula nokuphucuka kwezi zifundo zoguqulo-lwimi, ukusuka ekuhlalutyweni ngokwemiba yolwimi kuphela. Ukubandakanyeka kwanokuchaphazeleka kwenkcubeko kuguqulo-lwimi nako kuzakuqwalaselwa. Sakuthi sigqibezele ngokuveza unxibelelwano phakathi kwenkcubeko nolwimi kunye namagqabantshintshi malunga neendlela zoguqulo-lwimi lwangaphakathi nolwangaphandle ngokukaVenuti (1995). Namhlanje silubona uguqulo-lwimi njengesixhobo senkululeko ngokolwimi, hayi esengcinezelo nocalu-calulo ngokubonisa ulwimi nenkcubeko engcono kunolunye ulwimi. Kaloku namhlanje kumaziko aseburulumenteni nakumashishini abucala umntu oNtsundu uyakwazi ukuncedwa ngolwimi alukhethileyo (nangona oko kungekho lula kwezinye iindawo). Sakukhumbula ukuba mandulo phaya umntu oNtsundu ulwimi lwakhe lwaluphelela kuloo ndawo akuyo engenakuze ancedeke ukuba akazazi iilwimi ezimbini i-Afrikaans nesiNgesi. Uguqulo-lwimi notoliko kwabalapho lungena khona kungekho migaqo namithetho ilandelwayo, ikukugqithisa umyalezo kuphela. Le ngcombolo sakuyifumana kwiingcali ezahlukeneyo zezi zifundo zoguqulo-lwimi ezikhethiweyo.

2.2 *Inkcaza emfutshane yobukoloniwali nocalu-calulo*

EMzantsi Afrika awukwazi ukuthetha ngoncwadi ungakhange uchaphazele imbambano yezopolitiko nombangazwe. Kaloku ubukoloniwali bafika nezinto zasentshona ezazingekho: iinqwelo mafutha, iidolophu, iinkolo, nezinye. Zonke ezi zinto zibenegalelo kwisigama nasekuphuhliseni kwaso. UMzantsi Afrika ukususela ngo-1795 ukuya ku-1948 wawuphantsi kolawulo lwamaNgesi kwaze ngowe-1948 ukuya kowe-1994 walawulwa ngamabhulu nocalu-calulo lwawo. Lo mgaqo-nkqubo wocalu-calulo wasekelwa ekohlukaniseni isizwe soMzantsi Afrika ngazo zonke iindlela. UKamwangamalu (2000: 52) uchaza ukuba yonke iminyaka eli-150 isiNgesi nesiAfrikaans bezisetyenziswa kumaziko abalulekileyo asemthethweni. IsiNgesi nesiAfrikaans zasetyenziswa ukusuka kowe-1795 ukuya ku-1948, ngexesha iBhilitane yayiselulawulweni. Ukungena kwamaBhulu kwaqhutyelekwa nge-Afrikaans nesiNgesi ukususela ngowe-1948 ukuya kowe-1994. Iminyaka esizakuqwalasela kuyo

kujolisa khona kungalowo mnyaka we-1948 ukuya phambili njengoko umbhali evele ngelo xesha. Kungaloo maxesha apho umgaqo-nkqubo wocalu-calulo wazalwa khona. Emveni kweminyakana ethile wavela umthetho womgaqo-nkqubo womngxengwa wemfundo yomntu oNtsundu (*Bantu Education Act No 47 of 1953*), apho zazikhethwa izinto ezinokufundwa ngabaNtsundu. Ngako ke ulwazi onalo lwesiNgesi nesiBhulu lwaluyinto enkulu. Apha eNtsona Koloni baninzi abantu ababezitoliki zenkundla zamatyala, emizini-mveliso kunye nasezifama bengazange bakufundela oko.

Zaguquka izinto emva kowe-1994 ekungeneni kolawulo lwentando yesininzi. Zaqala iilwimi zoli-11 zoMzantsi Afrika zafumana isidima nesithozela esizifaneleyo. Le ngcombolo iyafumaneka kuMgaqo-siseko weloMzantsi Afrika kwicandelo lesi-6 lesahluko sokuqala soMgaqo-nkqubo weRiphabhlikhi yoMzantsi Afrika. Uhambisa uthi:

Abantu baseMzantsi Afrika mabakhusele ukusetyenziswa kweelwimi zabo ngokufanelekileyo: Ilwimi zaseburhulumenteni zeRiphabhlikhi siSepedi, neSesotho, nesiSetswana, nesiSiswati, nesiVenda, nesiTsonga, nesiBhulu, nesiNgesi, nesiNdebele, nesiXhosa, nesiZulu.

Oku kubonisa ukuba urhulumente wentando yesininzi uzama ngazo zonke iindlela ukulungisa umonakalo owenzeka ngaphambili. Xa ukhangela kuwo onke amaziko kaRhulumente kulo lonke eloMzantsi Afrika, ezi lwimi zimbini, isiNgesi nesiAfrikaans, zilandelwa lulwimi lomthonyama kwiphondo ngalinye, ukuba sijonga eNtshona Koloni, nazi iilwimi ezisemthethweni: yi-Afrikaans, nesiNgesi kunye nesiXhosa.

2.3 Uphuhliso loncwadi zesiXhosa

Njengoko kukhankanyiwe ngasentla apha isiXhosa lolunye lweelwimi ezisemthethweni kumMzantsi Afrika omtsha okhululekileyo. IMpuma Kapa lelona phondo liphala phambili kwabantetho isisiXhosa kwaye likwazile ukuvelisa nokuphuhlisa iingcali nababhali abaphum' izandla kwezi nkulungwane zidlulileyo ukuza kuthi ga ngoku. Kweli phondo ndawonye nakwelo leNtshona Koloni, isiXhosa sisetyenziswa kumaziko kaRhulumente nakumashishini abucala njengolusemthethweni.

KumaXhosa kwamandulo phaya ulwazi lwemveli lwalugqithiswa ngomlomo (*oral*) kwizizukulwana ngezizukulwana de kwafika abavangeli (*missionaries*) nezikolo. Le mbali yayidluliswa ngamabali, iintsomi, oqashi-qashi, imibongo nezinye iindlela. UGqirha Magona uthi xa eyibeka ngawakhe amazwi,

Wambi kula mabali ayengemvelaphi yomntu, wambi engendalo, kanti ke wambi aye ejonge ukufundisa thina lusatshana lungazele nto.... Ndakuphos' iso emva phaya,

kusa gede kum ngendlela ezimluleka ngay' umntwana iintsomi zakwaXhosa (Magona 1995: 15).

USatyo wathi ephepheni lakhe elapapashwa kwiGarard, ngo-1971: 71,

Imbali noncwadi lwesiXhosa yaqala ngaphambi kokuba amaXhosa abenento ayaziyo ngokubhala nangaphambi kokuba badibane nempucuko yasentshona.

Emva kokufika kwabavangeli basemazweni, kwavela igama elithi "impucuko" kwavulwa izikolo bafunda abantu. Incwadi emlom' ubomvu yabavangeli yaguqulelwa esiXhoseni. Zabhalwa incwadi ngeembali zamaXhosa; namaphepha-ndaba esiXhosa akazange asale ngasemva. Kubantu ababanegalelo kolu bhalo nokukhulisa uncwadi lwesiXhosa kungabalulwa oovulindlela abanjengooTiyoo Soga, SEK Mghayi, W Rubusana, BB Mdlele, JJR Jolobe, PT Mtuze, N Saule, AC Jordan, KS Bongela, S Magona, njalo-njalo. UTiyoo Soga, umbhali ophambili wesixhosa, uguqulele incwadi ezininzi ngexesha lakhe, ncwadi ezo zifana no- 'Uhambo lomhambi'. Kaloku le kwakuyinguqulelo yencwadi kaJohn Bunyan (1866) ethi "Pilgrim's Progress." Bonke ababhali abakhankanywe ngasentla apha nabanye babenegalelo elikhulu ekuphuhliseni uncwadi lwesiXhosa. Zikhona neencwadi zombhali wodumo uShakespeare ezathi zaguqulelwa esiXhoseni yile ndlu kaXhosa kodwa ezinye azizange zashicilelwa ngenxa yemithetho eyayingavumi ngaloo maxesha.

Izifundiswa nazo ziphose esivivaneni ngokubhala ngembali yamaXhosa ukwenzela ukuba le mbali ityebe olu hlobo ingatshabalali. Kungabalulwa uGqirha. JB Peires wecandelo lezembali kwiYunivesithi yaseRhodes obhale incwadi ethi, 'The Dead Will Arise: Nongqawuse and the Great Xhosa Cattle-Killing Movement of 1856-7'. Le ncwadi ibalisa ngeshlo sikaNongqawuse owaqhathwa ngamaNgesi ukuba isizwe samaXhosa sibulale yonke imfuyo yaso ukanti noGail Weldon ubhalile ngalo mba ungentla ngenjongo yokuveza unxibelelwano lweerhuluneli zangaphambili uSir George Grey namadelakufa aseMpuma Koloni (neyaziwa ngeMpuma Kapa namhlanje) kwiminyaka ye-1850, kwincwadi yakhe ethi, *George Grey and The Xhosa Frontiers, fact and opinion*. Yonke le nkcaza ingentla ibonisa ukuba bonke aba babhali badlale indima ebaluleke kakhulu ekuphuhliseni koncwadi lwesiXhosa.

2.4 Ubomi bukaGqirha Sindiwe Magona

Inkcaza emfutshane engobomi bukaGqirha Sindiwe Magona siyifakile ngenjongo yokwabelana ngemvelaphi yakhe njengombhali nomguquli wale ncwadi esithetha ngayo. Sikhe sayikhankanya nento yokuba igalelo lakhe alithandabuzeki ekuphuhliseni uncwadi kwaXhosa nakuMzantsi Afrika nakwihlabathi ngokubanzi.

UGqirha Sindiwe Magona wazalwa ngomhla wama-23 kweyeThupha (*August*) 1943, kwilali yaseGungululu kuTsolo kwiphandle elalisakuba yiTranskei, eMpuma Kapa. Ungowesibini kubantwana abasibhozo, xa sivayo omnye uyewalandulela eli selephangela batsho bashiyeka besixhenxe. Le nckaza iyafumaneka phaya kwiincwadi zakhe. Njengamntwana wonke okhulele ezilalini bekungekho lula konke-konke kodwa ukwazile ukufumana imfundo yamabanga aphakamileyo. Ungcambazile phantsi kobo bunzima wafumana nenomsila, ngembalelwano kwaye kamva wazuza uncedo ngezimali ukuze afunde izifundo ezingeNtlalo yoLuntu (*Master's Degree in Social Work*) kwiYunivesithi yase-Columbia e-United States of America.

UGqirha Magona ngomnye wabantu eMzantsi Afrika ongakhange abenantloni ngokukhuphela yonke imbilini yakhe ephepheni kuquka nokuthetha ngezoqoqosho, amasiko nezithethe, ezopolitiko, njalo-njalo. Zonke ezi zinto zifuthelwa ngamava athe wawafumana apha ekukhuleni; singabulibalanga ubumama nobuzali, ubuntwana bakhe nobunkokheli ekuhlaleni ngokubanzi. La mazwi acatshulwe phaya kwikhasi lonxibelelwano lwe-internet, <<http://www.sahistory.org.za/people/sindiwe-magona>, ngokutsalwa kwelo khasi ngeye-Khala 2018, kuthiwa ngolwasemlungwini

...her experience of impoverishment, femininity, resistance to subjugation and being a domestic worker. She traversed South Africa's racially defined socio-cultural-economic spaces while simultaneously being a mother, wife, and community leader in a township.

Njengoko waye ngumfundisi-ntsapho, umsebenzi woluntu, wabhala iincwadi ezilithoba, phakathi kwazo kukho nengobomi bakhe, ingqokelela yamabali amafutshane, amabali kunye neyemibongo. Wabuya wavelisa edidiyel' imidlalo eyahlukeneyo kwaye uyaqhubeka nokuhlohla nokuncancisa uluntu kulo mbele ubhonxileyo lulwazi kwiiYunivesithi kunye nakwiinkomfa, apha nakumazwe apshesheya. Ngomnyaka wama-2003 wathatha umhlalaphantsi. Kulapho wazimanya neZizwe eziManyeneyo khona iminyaka engama-20. Umhlalaphantsi wakhe uyuqhuba ngokubhala. Phakathi komsebenzi wakhe kukho le: *To My Children's Children; Kubantwana Bantwana Bam; Teach Yourself Xhosa; Push-Push; Beauty's Gift; Living and Lying Awake at Night and play like I Promise a Fabulous Middle-Age kunye noVukani.*

UGqirha Magona nguye owabutha intlaninge yeembasa kuquka i-*Arts and Culture Literary Lifetime Achievement Award* ngeyona nxaxheba ekukhuthazeni isiXhosa, i-*Permio Grinzane Terre D'Otrantro* (ezi zintathu waziwola ngowe-2007); *I-Bronx Recognises Its Own Fiction Award* ngowa-2000; *i-Fellowship for Non-Fiction* evela kwi-*New York Foundation of the Arts*; *i-Xhosa Heroes Award* (Iimbasa zamagorha akwaXhosa) kunye ne-*UNdimande Grand Prize*. Yona i-*Hartwick College* yaseNew York yamthi jize ngesidanga sobugqirha ngowe-1993. Waye wakhethwa kwabazigqatsele ukutyunjwa kwi-*Writer's Prize* ngowama-2009. Akazange ayekelele apho waqhubeka nokunceda abantu baseMzantsi Afrika ngokuba ngumkhuthazi kwanombhali wemibongo, imidlalo-yeqonga, izincoko ezininzi, amabali amfutshane. Eminye yemisebenzi yakhe iye yafumana ushicilelo kwi-*New York Times*, *The New Internationalist*, *Fair Lady*, *Oprah Magazine* ne-*Femina* (ibid: 2).

Kwakhona waziwa mnyevuleli nomtshikileli wenkqubo yolawulo lwabamhlophe yocalucalulo, ukubukula ngokwebala, imiba yabasetyhini kunye neengxaki zabantwana. Kananjalo ungumseki kunye nomlawuli oyintloko we-*South Africa 2033*. UGqirha Magona uphinde akhuthaze ababhali abasakhasayo kwiqela *iGugulethu Writer's Group* elidibana kanye ngenyanga nelikhuthaza ababhali abatsha. Iqela eli lipapashe lashicilela ingqokelela yamabali amafutshane: Umthi ngamnye unentlaka yawo nethe yaphumelela umvuzo wokuqala kwabakwa-*Maskew Miller Longman Story Competition* ngo-2009. Wabuya waqatshelwa ngowayesakuba ngumongameli welizwe, uJacob Gedleyihlekisa Zuma ngoncwadi lwakhe negalelo lakhe kuluntu waze wawongwa nge-*Order of Ikhamanga in Bronze* ngomhla wama-27 kuTshazimpuzi 2011.

Ulwazi olukhankanywe ngasentla apha lubonisa mhlophe ukuba lo mbali uchithe ixesha elininzi ephuhlisa inkcubeko nenkqubo yokubhala phakathi kwesizwe esiNtsundu (ingakumbi esamaXhosa) kunye nakwihlabathi jikelele. Singaqukumbela ngelithi, isimbo sakhe sokubhala ngolwimi lwesiNgesi kodwa ethetha ngezinto zesiXhosa sibonakalisa ukuzingca kwakhe ngobuyena nokuphucula ulwimi nenkcubeko yakhe nenjongo yokurhwebelama nabo bantetho ingesiso isiXhosa.

2.5 Ingcali noguqulo-lwimi

Kwiinkulungwane zokuqala uguqulo-lwimi lwalubonwa njengesiphiwo nobugcisa obufumaneka ngoncedo lwemfundo ukuba wazi iilwimi ezininzi ezohlukeneyo. ULawrence Venuti (1995) kuhlalutyo lweengcamango zikaSchleiermacher zoguqulo-lwimi

olusekelezelwe kwindlela yangaphandle okanye yangaphakathi/yasekhaya elinempembelelo yezopolitiko, eyenkubeko, umgangatho kunye nobuzwe luzimele ngobuchule bokusetyenziswa kweelwimi apho ungqamano-ngqo lujongwa ngokombhalo wolwimi oluguqulwayo. Ingqwalasela isemagameni ukuba avakala ngendlela efanayo nale umbhali wombhalo wolwimi lwentsusa ebefuna ivakale ngayo kubafundi bombhalo wentsusa. Le ngcamango yenza impixano phakathi kweelwimi, ngoba olu lwimi kuguqulelwa kulo lubonakala njengolungenamandla kuneli uguqulelo lusuka kulo. Le mpixano uyibona ngokuba ulwimi lombhalo oluguqulwayo luguqulwe ngobunjalo kungafakwa nezingantshe zolwimi lwabo kubhekiswa kubo.

UVenuti injongo yakhe yayisekukhuliseni ulwimi nenkcubeko yamaJamani emva kwemfazwe yesibini yehlabathi. Njengoko sisazi apha eMzantsi Afrika ingxaki esinayo ngeelwimi zabantu bomgquba ingaphaya kokuqonda. Kaloku ezi lwimi zithathwa ‘njengezingenakuthelekiswa’ nesiNgesi kunye nesiAfrikaans. Le nkcaza kaVenuti iyafumaneka kwi*Genealogy of the Translation Theory, 1991*. Ukuba singakhe sithi gqaba-gqaba ngezi ndlela zimbini: Indlela yezangaphandle kulapho umguquli angajiki nto kumbhalo wentsusa. Ibali liqhubeka kula ndawo yombhalo wentsusa, akukho tshintsho kumagama abantu naweendawo. Yonke into eqhubeka ebalini ijikeleza ulwimi nentlalo yombhalo wentsusa. Izinto zeziya zenzeka kumbhalo wolwimi oluguqulwayo kwaye amanye amagama enkcubeko afakwa enjalo kumbhalo wolwimi ekuguqulelwa kulo okanye ashwankathelwe. Umzekelo wale ndlela siyawufumana kwincwadi ethi, “Ingqumbo Yeminyanya” neyaguqulelwa esiNgesini phantsi kwesihloko esithi, “*The Wrath of the Ancestors*” eyabhalwa yaze yaguqulwa nguAC Jordan. Indlela yoguqulo-lwimi ngokwasekhaya yona siyibona ngokuba umguquli azame ngandlela zonke ukuba izinto zihambelane nombhalo wolwimi ekuguqulelwa kulo ngokwenkcubeko kunye nako konke okungqonge impilo nobomi babantu bolwimi olo. Apha umzekelo esingawuthatha ukwincwadi kaWilliam Shakespeare ethi “*Romeo and Juliet*”. Le ncwadi uShakespeare uyibhale yaza yalungiselelwa iqonga okanye umdlalo (*play*). UNjingalwazi RL Peteni le ncwadi kaShakespeare uyiguqulele esiNgesi njengo- “*Hill of Fools*” seyiyinoveli waphinda wayiguqulele esiXhoseni ngokuthi ayithiye igama elithi “*Kwazidenge*”. Ingcombolo epheleleyo ngonxulumano kwezi ncwadi zintathu iyafumanika kuphando lukaNtombenkosi Dyosop (2016). Sibona uNjingalwazi Peteni elisusa ibali eli kwilizwe lamataliyane (*Italy*) elizisa eMpuma Kapa. Apha umguquli ulizobe ngokwentlalo nempilo yabantu bombhalo wolwimi ekuguqulelwa kulo, umyalezo kwanemfundiso eyakubo. Kule ncwadi kaWilliam Shakespeare umxholo mnye nale ithi “*Hill of Fools*”. Abalinganiswa batshintshile uRomeo

nguBhuqa ngelixesha yena uJuliet inguZuziwe. Ingxabano iphakathi kweelali ezimbini, eyabaThembu neyamaHlubi, umlambo (endaweni yendawo namagama angaphesheya) nayo yonke into iyaziwa ngabo bombhalo wolwimi ekujoliswe kulo. Makhe sijonge enye yeengcali kwezi zifundo eyayi ngumxhasi omkhulu wendlela yoguqulo-lwimi esebenzisa ezekhaya.

UNida (1964) owayenempembelelo yohlalutyo yoluvo lukaChomsky kuChomsky's transformation analysis olulawulwa yimigaqo yegramma evela kumbono wobuNzululwazi (*Sayensi*) nongomnye weengcali esizichongileyo. UChomsky ulubona ulwimi njengezifundo zobuNzululwazi kuba uthi udibanisa iqabane nesikhamiso kuphume igama naxa uphimisela isikhamiso okanye iqabane kubakho isandi. Zezo zandi ke ezithi zidale ulwimi oluthi sinxibelelane ngalo ngokwemithetho yalo. Ubona inguqulelo njengobuchule obumandla obenza ukuba ushicilelo kumongo / umyalezo / intsingiselo yombhalo wolwimi ekuguqulelwa kulo ukuveza nento ayibiza ngokuba yi-*enkhawuding* kumbhalo wolwimi ekuguqulelwa kulo ingatyeshelwanga imigaqo yolwakhiwo lolwimi kuzo zonke izigaba: igrama ukukhawulelana ngokweempawu kunye nesimbho ukuya kumbhalo wolwimi ekuguqulelwa kulo. Uveze into ayibiza ngokuba yimigaqo-nqubo yefuthe neziphumo ezingqameneyo, athi ineentlobo ezimbini zeendlela ayibona ngayo impembelelo enamandla yongqamano-ngqo kwimibhalo, ndlela ezo zihamba ngolu hlobo: 'ungqamano-ngqo oluusemthethweni' olujolise kwintsingiselo, ngokwemiba yemilo kunye nomxholo. Le nto ithetha ukuba umyalezo wolwimi ekujoliswe kulo kufuneka ufane okanye uphantse ufane ncakasana nalowo wombhalo wolwimi ekujoliswe kulo. Emva kwethuba ungqamano-ngqo olu usemthethweni lwabizwa ngokuba yimbalelwano yonxibelelwano ejoliswe kumbhalo oququlwayo kunye nokuchonga okuchanelekileyo nokulungileyo. Olu hlobo lwenguqulelo lusetyenziswa ikakhulu zizifundiswa, ezithi zisebenzise imibhalo esemazantsi ephepheni ngalinye elinegama aqulethe ingcaciso ukuhlangabezana nabo bangaluqondiyo ulwimi nenkcubeko leyo. Olwesibini lungqamano-ngqo oluguququkayoolwalusaziwa njengongqamano lokuphumeza umsebenzi ekuhambeni kwethuba. Uthi xa eyichaza lulwalamano phakathi komamkeli nomyalezo lo ugqithiswayo ukuba ufana nolwalwamano lwabamkeli bombhalo wolwimi oluguqulwayo. UNida uwuchaza njengowona usondele ngqo kulwimi lwentsusa. Uthi xa eyibeka ngawakhe amazwi:

the closest natural equivalent to the source-language message... This receptor-oriented approach considers adjustment of grammar, lexicon, and cultural references to be essential to achieve naturalness (ibid: 67).

Ngaxeshanye kufuneka kuqatshelwe ukuba imvakalelo yabamkeli ayinakufana neyabafundi bombhalo wolwimi oluguqulwayo ngenxa yeemekobume zokwahluka wenkcubeko nembali. Uluvo longqamano-ngqo oluguqukayo luthetha ukuba uNida akaluboni uguqulo-lwimi njengento emayijongwe ngokolwimi lodwa, kodwa nezinye iinkalo ezichaphazelekayo mazithathelwe ingqalelo. UMunday (2012: 66) ecaphula (uNida) uthi, walahla amagama amadala afana ‘noko qobo’ (*literal*); ‘inkululeko’ (*free*) kunye ‘nentembeko’ (*faithful*).

UBassnett-McGuire (1980: 26) akayiqondi ncam le migaqo-nkqubo efanayo kaNida ngelithi kwezinye iinkcubeko ingahamba kakuhle kodwa kwezinye ihambe kakubi. Uhambisa athi ukungqamana-ngqo kuguqulo-lwimi yinto engasoze yenzeka kuba namagama azizithetha-ntonye apha kulwimi olunye awangqamani-ngqo; njani ke ngoku ukuba yenzeke kwiilwimi ezohlukeneyo. UJacobson ecatsulwa nguVenuti (2000: 114) uyamngqinela ngelithi xa ejonga kwinqanaba loguqulelo ngokwento ayibiza ngokuba luguqulelo oluphakathi kweelwimi ezimbini akalufumani ungqamano-ngqo olupheleleyo phakathi kwezintlu zeekhowudi. Ukwathetha nangento yokuba kunzima ukuhlala uthembekile ukusuka ekuqaleni ukuya kutsho ekugqibeleni xa uguqulela ngenxa yomahluko kwizigaba zegrama zeelwimi ezahlukeneyo. Zonke ezi thiyori ziyavumelana malunga noluvo lokuba ungqamano-ngqo phakathi kweelwimi ezimbini alunakuze lufezekiswe ukuba uguqulo-lwimi lujongwa ngokolwimi lombhalo wentsusa.

Ngokuhamba kwexesha nanjengoko izifundo ezi zikhula ezinye iingcali ziye zasuka kumbono wokujonga uguqulo-lwimi ngokwemeko emayijongwe ngokolwimi kuphela, balujonga njengonxibelelwano lwenkcubeko. UGoodenough ngokucatsulwa nguMbatyothi, (2014: 14), uthi:

uguqulo-lwimi kukuguqulela kwinqanaba elithile elilawulwa yinkcubeko, kwaye inkcubeko ibonwa njengogqondo-ngqondo kunye nomzekelo wokuqonda izinto ezifana nokuxhomekeka kwenkcubeko kwimimiselo, kunye nolwalamano phakathi kweenkcubeko, ukuziphatha kunye neziganeko.

Aze athi yena uGentzler (1993: 186) xa eyibeka ngawakhe amazwi,

... less as an interlinguistic process and more as an intracultural activity....

URobinson (1997) eqhwabela izifundo zohlalutyo ngokwengcaciso kuguqulo-lwimi ngokuncoma abaphandi-nzulu abanjengo-Even-Zohar, uToury noLefevere nabanye abathi ulwazi nenkcubeko ngezintlalo mazithathelwe ingqalelo kule nkqubo. Le nto ithetha ukuba umguquli makalandele imithetho ebekiweyo ukuba kutheni kusenziwa olu guqulo-lwimi

kwayer myalezo mni oluwuphathisiweyo. Ukuba siyajonga ngoku sifumanisa ukuba isukile ingqwalasela yohlaluty kancinci kulwimi lodwa iya kumbhalo wembali/woncwadi njengokungxininisa kumbhalo wolwimi ekuguqulelwa kulo. Le nto isibonisa mhlophe ukuba ulwimi olu luvela kwinkcubeko yoluntu lwayo. Abafundi bezifundo zogququlo-lwimi baphonononga iindlela neenkqubo zenkcubeko ezilulawula ngayo uguqulo, njengokuba enye yeembono zabo eziphambili ikukuba uguqulo-lwimi malulawulwe kujoliswe kwinkcubeko yabo baguqulelwayo. Bahlukile kwabo bokuqala babelujonga ngokwenkcubeko yolwimi oluguqulwayo.

Njengoko lusiya lukhula uguqulo-lwimi neengcali zaye zivela nezinye iinkalo ukuzama isisombululo sethiori eyakuthi ilubophe ngebhanti elinye uguqulo-lwimi. Kulapho ezi ngcali sizakuthetha ngazo zazibiza ngokuba zizingcali ezijonga uguqulo-lwimi ngokomsebenzi obonakala kumbhalo wolwimi ekuguqulelwa kulo. Apha sibona umahluko kuba zona ezakudala iingcali zazisithi umbhalo wolwimi oluguqulwayo nguwo obonisa uguqulo-lwimi olusulungekileyo ngokubonisa intembeko kumbhalo wombhalo wolwimi lwentsusa.

UZheng ((2017: 624) uthi xa eyibeka ngawakhe amazwi le ngcaciso:

The 1970s and 1980s saw a move away from the static linguistics typologies of translation shifts and the emergence and flourishing in Germany of a functionalist and communicative approach to analysis of translation. In translation practices, the strategy should not be determined by the text itself or the translator himself/herself but should be mainly decided by the purpose of the translation. This purpose-oriented approach to translation is one of the central ideas of functionalist theory.

Ezi ngcali zaveza ithiori yomsebenzi woguqulo-lwimi ngokusemthethweni kwayer zibizwa ngokuba ngabaxhasi bale ngcingane (Abaphumezi bomsebenzi nenjongo). Inkolo ye-Baphumezi bomsebenzi nenjongo gxebe iiFunctionalist ngokubanzi kukuba umsebenzi wombhalo kwinkcubeko yabantu abaguqulelwayo ibe nguwo osisikhokhelo kwindlela emaluhubeke ngayo uguqulo-lwimi. Le ngcamango yathanda ukwahluka kwiingcamango zeengcali ezazijonga uguqulo-lwimi ngokolwimi apho umbhalo wolwimi oluguqulwayo inguwo osinika isikhokhelo wombhalo wolwimi ekuguqulelwa kulo. Iingcali ezi zaziqamele ngegama elithi Sikoposi (*Skopos*) igama elo lesiJamani elithetha “injongo”. Kulapho kungabalulwa iingcamango zikaVermeer ngokuveza ithiori yeSikoposi. Le ngcamango ithi yonke into eyenziwayo inenjongo, iyaziwa ukuba yenzelwa ntoni na, ngasiphi isizathu, injongo, umsebenzi, njalo-njalo. Le ngcamango ijongene noguqulo-lwimi kwicala letekisi

ejolise kubamkeli kwaye umniniyo uyibiza ngokuba sisenzo soguqulo-lwimi. Kulapho athi sonke isenzo siqhutywa zizizathu neenjongo zokwenza loo nto. Uqhuba athi isicwangciso soguqulo-lwimi sifumaneka wakuba unenjongo yokuba uguqulela ntoni na (Vermeer (1989: 20). Le thiyori ikhatshwa yimithetho emithathu ebalulekileyo: umthetho weSikoposi, umthetho wokuyondelelana nomthetho wokunyaniseka ube khona nalowo weza noNord (2001: 125) wona ogxile kumba womsebenzi ndawonye nokunyaniseka.

Makhe sijonge ukuba uZheng uthini ngale misebenzi yale mithetho:

- ❖ *Umthetho wokuqala* weSikoposi uthi isenzo soguqulo-lwimi sichongwa siSikoposi saso: oko kukuthi, ‘isiphelo siyazithethelela iindlela’ xa simcaphula ngqo uthi “*the end justifies the means*” (Reiss and Vermeer, 1984: 101). Ukwayibethelela nento yokuba ayingombhalo wolwimi lwentsusa ochomga isenzeko soguqulo-lwimi, kuloko yimisebenzi ephunyezwayo yombhalo wolwimi ekujoliswe kulo. Kwaye ukwakholwa kwelokuba lo mthetho uyakwazi ukuphendula umbuzo othi ngoluphi uguqulo-lwimi olululo; ingaba lolukhululekileyo okanye olwegama negama? Kaloku uguqulo-lwimi olu lukhokhelwa yinjongo nto leyo ithi ujonge iindlela okanye iindidi zeentetho/zonxibelelwano okanye umyalezo lowo (zichaziwe ezi ndidi apha ngezantsi).
- ❖ *Umthetho wesibini*: Lo ngumthetho wokunamathela wona uthi uguqulo-lwimi malwamkeleke ngokwendlela eyamkelekileyo kubamkeli ngokwenkcubeko yabo. (ibid: 113)
- ❖ *Umthetho wesithathu* wokunyaniseka ugxile kunyaniseko lombhalo wolwimi ekuguqulelwa kulo kumbhalo wolwimi oluguqulwayo. Le ndlela uyijonga ngokuba uguqulo-lwimi kaloku kukuzisa ulwazi. Ngako oko kufuneka kubekhona ubudlelwane nombhalo wolwimi oluguqulwayo nokuba ngumxholo okanye isimo. Ubudlelwane mabubonakale kumbhalo wolwimi oluguqulwayo nakumbhalo wolwimi ekuguqulelwa kulo, ukanti ubume bobo budlelwane buxhomekeka kutoliko lombhalo wolwimi oluguqulwayo kunye nenjongo yoguqulo-lwimi. (ibid: 139)

UNewmark (1988: 184), uyavumelana noluvo lwenkcubeko kwaye waziwa kakhulu ngokuxhasa injongo yoguqulo-lwimi. Uyichaza inkcubeko njengendlela yokuphila ethi iboniswe ngokwamkelekileyo kuluntu oluyisebenzisayo nangendlela ulwimi oluvumelana ngayo kubantu balo. Uphinde achaze ukuba apho kukho inkcubeko kukho ingxaki nomsantsa phakathi kweelwimi ezimbini. Njengoko sikhankanyile ngaphambili, lo Mzantsi Afrika uneenkubeko ezininzi nezityebileyo. Ezi nkcubeko zahlukeneyo zifuna umntu onobuchule obumandla kuguqulo-lwimi kwaye loo nto yenza ukuba kufuneka uqiniseke ukuba uyawazi

amasiko nenkcubeko yabo ubaguqulelayo njengomguquli-lwimi. Kolu lwethu uphando umbhali ukwangumguquli. Inkcubeko ibandakanya isiko, intlalo, indawo kunye nendlela oluziphatha noluthetha ngayo uluntu ekuhlaleni. Xa kuguqulwa incwadi makungaxilwa kumagama abhaliweyo kuphela, amasiko nezithethe makathathelwe ingqalelo nako konke okusingqongileyo ngokunjalo. UBasnett noLefevere (1990: 4) babona inkcubeko njengxenye yeengqokelela zoguqulo-lwimi ingengawo amagama okanye izicatshulwa. Kulapho sibone ukuba ukwenza uhlalutyo phakathi kwezi ncwadi, kungaveza ukuba umbhali nokwangumguquli wenze nzame zini na ukubonisa unxibelelwano phakathi kwenkcubeko noguqulo-lwimi.

UNord (2001) ecaphula uKatharina Reiss, uthi yena uguqulo-lwimi ulubona njengomsebenzi wonxibelelwano ngokomxholo wombhalo phakathi kwabo bachaphazelekayo kuguqulo-lwimi, ukuqala kumbhali wombhalo wolwimi oluguqulwayo, umnguquleli, umbhalo wolwimi ekuguqulelwa kulo nabaguqulelwa. Uyityebisa le ntetho ngokunika indidi ezintathu zonxibelelwano:

Unxibelelwano olunomyalezo wokwazisa. Apha kolu hlobo into ebalulekileyo kakhulu ngumyalezo kune fomathi. Umzekelo: iindaba, iingxelo zobugcisa, iintetho zoosopolitiki, amaphepha emviwo neempendulo.

Unxibelelwano lokuphalaz' imbilini nolunemvume yokuzibonakalisa isakhono sokubhala. Apha ungasebenzisa izenzi okanye izangotshe neempawu zolwimi, ikwaxhomekeka ukuba uthetha nabani na.

Unxibelelwano apho kuvezwa ukulumkiswa ngento ethile. Apha singathatha umbhalo wemidlalo yamabalana amafutshane apho kubakho umdlali obayintloko emele isenzo esithile.

UNord ukwalubona uguqulo-lwimi njengonxulumano lwezi ndidi: ingqiqo yomxholo, isimo solwimi kunye nomsebenzi wonxibelelwano. Uthi ungqamano-ngqo malujongwe ngokomsebenzi wombhalo wolwimi ekuguqulelwe kulo ukuba balwamkele njani na unxibelelwano kwaye intembeko kulwimi lombhali wombhalo wolwimi lwentsusa ikhona na. Le ngcamango ilandela ngqo ithiyori yeSikoposi. Inkolelo yeSikoposi isekuguquleni ngenjongo nenkqubo leyo yesenzo, umsebenzi, kunye nendlela ezakuvakala ngayo kwabo kubhekiswa kubo. Le njongo iqala kumbhali kwaye iquka iimfuno zomguquli kunye nomamkeli woguqulelo. Le ngcaciso isizisa kulaa mthetho oze noNord, umthetho womsebenzi nokunyaniseka uthi mawubesendleleni kwiinjongo zombhali wombhalo wolwimi lwentsusamveli. UNord uthi xa eyibeka ngamazwi wakhe:

Function refers to the factors that make a target text work in the intended way in the target situation. Loyalty refers to the interpersonal relationship between the translator, the source-text sender, the target-text addresses, and the initiator. (ibid).

Inkolelo yesenzo soguqulo-lwimi esasungulwa ngaphakathi kwiSikoposi, yabekwa phambili nanguJusta Holz-Manttari (1980) esongeza kumsebenzi woguqulo-lwimi othi zonke iinkalo ezichaphazelekayo mazijongwe. Yena endaweni yokusebenzisa umguquli usebenzise igama elithi “mthumeli-myalezo”. Uqhuba athi kuyafuneka ukuba imisebenzi yakhe wonke ubani othathe inxaxheba ihlalutywe. Ukwayibethelele neyokuba uguqulo-lwimi asiyonto ulala uvuke nayo, ifuna ingqiqo neengcamango ezaneleyo njengoko ingumsebenzi owuphathisiweyo. UNord (1991) uvumelana ngokuzelelo nale ngcamango xa esithi kufuneka uthethwano ngamandla kuguqulo-lwimi. Waveza into ayibiza ngokuba sisikhokelo senguqulo - esicacisa ukuba mayenziwe njani, isenzelwa bani kunye nenkqubo-sikhokelo yokunyaniseka ukuzama ukukhulula umguquli xa kukho into echasene noguqulo ze kufumaniseke ukuba ingxaki ikumbhalo wolwimi lwentsusa. Usixelela ngomsebenzi woguqulo-lwimi lombhalo oququlelwe kolunye ulwimi ukuba awuzenzekeli ukusuka kuhlalutylo lomxholo wombhalo wolwimi oluguqulwayo. Wenziwa ngokuthi unxibelelanise iinkcubeko ezahlukeneyo ngokolwimi nendlela ezivakala ngazo kubantu bazo. Apha kolu guqulo-lwimi lwencakaza emfutshane, zonke ezidla umzi zibekwa etafileni kuvunyelwane ngazo. Ezo ke zizinto ezinjengezi: injongo, ixesha, abo kujoliswe kubo nezinye izinto ezibandakanyekayo kuguqulo-lwimi. Apha kujongwa iyantlukwano yolwimi, iinkcubeko, ezokuhlala, njalo-njalo, ukuze abamkeli boguqulo-lwimi bazuze oko bekufunyenwe phambi koguqulo ngokwendlela esemthethweni kubo.

UCatford (1965) yena uze negama lokutshenxa endaweni yokuthi ‘ukugqithisela’ kwimeko yoguqulo-lwimi. Uthi xa eyicacisa utshintsha amagama usebenzise lawo wolwimi oququlela kulo. Bona bobabini noNida balubona uguqulo-lwimi njengento ecocekileyo njengoko bengazange bazihlupha ngokujonga kwezinye izinto ezingaphandle kolwimi. Balubona unqamano-ngqo njengemeko efunekayo kuguqulo; apho umguquli kufuneka athembeke kumbhali wangaphambili ngokuvelisa itekisi engabonwa njengombhalo wolwimi lwesibini oluguqulweyo ngesimbo.

UNewmark (1981: 45) yena uthi uguqulo-lwimi ngumbhalo ekufuneka uhlelwe njengendlela yonxibelelwano oluthelekiswe nesemantiki apho kujongwa amagama ngokwentsingiselo. Isemantiki zizifundo ezichaza amagama ngokwendlela adityaniswa ngayo ukuze anike intsingiselo. Apha kuqalwa ngokujongwa intsingiselo yombhalo wolwimi oluguqulwayo

ngeenzame zokuvelisa isimbo sombhali kunye nenkcubeko yangaphandle yolwimi ekujoliswe kulo kwaye le ndlela uyibiza ngoluthi luguqulo-lwimi lwesemantiki. Okwesibini uguqulo-lwimi ngokombhalo apho kugxilwa ekuqondeni indlela abamkeli boguqulo abaluva ngayo. Olu guqulelo lugxile kwinkcubeko kunye nolwazi lwabantu ekujoliswe kubo kwaye lubizwa njenge-idiyomathikhi; uguqulo oluguqu-guqukayo; olunonxibelelwano kunye noguqulelo olukhululekileyo. Umbhali wakudala u-Edward Tylor (1871) xa ethetha ngenkcubeko nolwimi uthi akulula ukohlula ulwimi nenkcubeko yomntu kuba ulwimi olunye alukwazi ukuveza iintsingiselo zezinye iilwimi kungakhange kuvele iyantlukwano enkulu. Uphinde athi le nto ifuna isithethi sijonge nemiba yokusingqongileyo. Uguqulo-lwimi aluphelelanga kwintsingiselo yegama kuloko iyinkqubo yokufuna amagama asemthethweni kuloo ndawo yokuhlala uguqulo-lwimi olo lubhekiswa kuyo.

Omnye weengcali uGutt, ecatshulwa nguSmith, (2002) kuphando lwakhe, uveza isiphakamiso sobumbano kuguqulo-lwimi, nalubona njengoxanduva olunokuza nesisombululo esisiso kuguqulo-lwimi. Olu bumbano asicebisa lona uthi lwakhiwe ngokophando oluzihambelanayo (*Relevance Theory*), luthi lubonakala phakathi kwegama elichazayo nelitolikayo misebenzi leyo equlathwe kulwimi ngendlela engqalileyo kunye nendlela engangqalanga-ngqo. Kwakhona ubona inguqulelo njengendlela yokunxibelelana ejoliswe ekuphumezeni umsebenzi kwaye ichazwe njengemiqathango yoluntu ngokubanzi. Le nckaza ijonga umguquli ukuba olu toliko lunjani kunxibelelwano lombhalo wolwimi oluguqulwayo ngokubhekisele ekuguquleni imiba yenkcubeko kolunye ulwimi ukuya kolunye (isiXhosa ukuya kwisiNgesi kwimeko yolu phando).

Uguqulo-lwimi ngumbono wokwakh' ingqondo kunye neempawu ezidibeneyo ukuhambisa umxholo, ulwazi ngokwentsingiselo engqalileyo nethi iphenjelelwe lungqamano-ngqo olunamandla, ukusuka kumbhalo wolwimi oluguqulwayo ukuya kumbhalo lowo kuguqulelwa kuwo. UMBatyothi (2014: 31) uthi xa eyibeka ngawakhe amazwi,

Relevance theory is a psychological model of understanding the cognitive interpretation of language of a certain language and the inferential approach to pragmatics. It stands opposed to the classical code of model where information is encoded into a message, transmitted, and decoded by another party with another copy of the code.

Ahambise ngelithi iingoma, iintsomi namabalana abaliselwa abantwana ngumzekelo omhle wale ngcingane, kuba la mabali aqoqa izimilo zolu satshana lusakhulayo. Nakweli bali silikhethileyo siyamva uGqirha Magona ebalisa ngokubaluleka kweentsomi namabali ababewabaliselwa ngabadala xa belinde imbiza ivuthwe. Apha okumandla kukwazi iilwimi

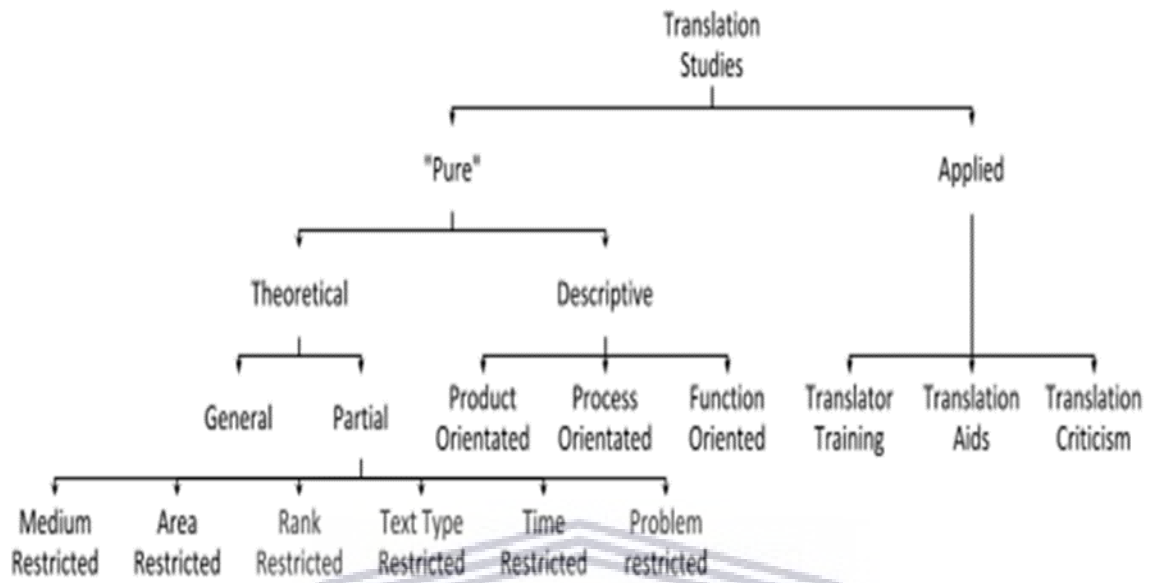
ezo, uphando ngokwentlalo yoluntu olo kuguqulelwa kulo. Ngamanye amaxesha iitekisi ziyohlukana kubakho ezopolitiko, amaziko emisebenzi eyahlukeneyo, apho basebenzisa amagama ezinto ngohlobo lwabo nekungabalulwa phakathi kwabo oogqirha, abezeNzululwazi, iinjini, njalo-njalo – zonke ke ezi zinto zifuna ingqwalasela emandla. Yonke inkcaza engentla apha yeyeengcali ezikhethiweyo nezivumayo ukuba uguqulo-lwimi luyohluka ngokolwimi, ngokusebenzisa izithethantonye okanye amagama abangenawo ngokwentsusa. Mhlawumbi kwicala lombhalo wolwimi lwentsusa bekungabhekiswa kule nto uyicingelayo okanye kwisimbo sombhalo wolwimi ekujoliswe kulo. Kwimihlathi engentla sizame ukujonga iinkcazelo ezahlukeneyo zeengcali ezahlukeneyo neendlela ezilubona ngayo uguqulo-lwimi. Ngoku makhe sijonge impembelelo yongqamaniso olumandla kwimibhalo (owentsusa nowolwimi ekujoliswe kulo) kunye nobume obuyingxaki phakathi kweengcamango zoguqulo-lwimi. Kunika umdla ukuqwalasela ukuba ingaba isicwangciso esamkelwe nguGqirha Magona kuguqulo-lwimi lwakhe senza ukuba umfundi ekujoliswe kuye atolike umbhalo ngendlela efanayo nendlela yombhalo wentsusa ebebewutolika ngayo ngokomyalezo nentsingiselo ngaphandle kwamagingxi-gingxi? Ingaba ulwazi umfundi analo malunga nakufundileyo sele ekwazi ukuhambisa intsingiselo ebekiweyo? Lo mbuzo ungokunxulumene neendlela zophando oluzihambelayo kunye nezicwangciso zoguqulo-lwimi ngokwendlela yangaphandle okanye eyangaphakathi. Yiyo kanye into ebangele ukuba senze olu phando kuba iilwimi kunye neemeko zenkcubeko zale mibhalo mibini azifani kwaye zinokuzisa into uGutt (1991) ayibiza njengempazamo yokungayobdelelani ngokwenkcubeko.

Induku esemgqubeni yolu phando lohlalutyo ikwizifundo zengcaciso ezibizwa njenge*Descriptive Translation Studies* (esiza kuzishunqulela njengeDTS). Lo ngumyalezo owawunikelwe nguJames Holmes ngonyaka we-1970 ngenjongo yokuseka izifundo zoququlo-lwimi ukuba zizimele kwaye zifumane intlonipho ngokutsho kukaBrownlie (2011). Njengoko sichazile ngaphambili iingcali ezinjengoNida noCatford babeka iitekisi yolwimi njengendlela ofumana ngayo ungqamano-ngqo kuguqulo-lwimi. UNida uyafunga uthi umgqamano-ngqo kunyanzelekile ukuba lubekhona. Bona baluhlalutya olu guqulo-lwimi ngokombhalo wentsusa. Injongo yezi zifundo ezichazwe ngentla iDTS kukulungisa ukonakaliseka okubangelwa yile ngcamango.

Ngaphambili besikhe sayichaza into yokuba izifundo zoguqulo-lwimi zazingathathelwa ngqalelo eziyifaneleyo. Ezi zifundo zaziphantsi kwephiko leNzululwazi yolwimi kwaye lingekho igama lazo. Abafundi bezi zifundo babesebenzisa amagama ahlukeneyo xa bebhekisa kuzo. Kula magama maninzi ezazibizwa ngawo kungabalulwa elikaNida elalibhekiselelwe

kwicala elinye lokwenziwa koguqulo-lwimi kuphela: “*Theory of Translation and Science of Translation*”. Kulapho uJames Holmes waveza iphepha elithi “*The Name and Nature of Translation Studies*” elaseka imigaqo kwimida ebekiweyo yezi zifundo. Kulapho uGideon Toury (1995) waveza inkqubosiseko gxebe imephu, mephu leyo sikwayifumana kwincwadi kaJ Munday ethi: *Introducing Translation Studies*. Ezi zifundo zazineenjongo ezimbini: Ukuchaza isenzeko sokuguqula kunye noguqulo-lwimi ngokucacileyo kulo lonke ihlabathi kunye nokumisela imigaqo-nkqubo ngokubanzi ngokuba kucaciswe esi senzeko. UHolmes unika uguqulo-lwimi iintloko zamasebe ezimbini ezizezi: uguqulo-lwimi olusulungekileyo kunye nolusetyenziswayo. Uphinda anike uguqulo-lwimi olusulungekileyo izintlu ezimbini: olwethiyori nolo luchazayo. Ithiyori yohlulwe kubini: uguqulo-lwimi olwenziwa jikelele kunye noguqulo-lwimi olungaphelelanga. Lona olo lochazo lunamasebe amathathu ahlukeneyo ophando angala: indlela ejolise kwinkqubo; indlela ejolise kwinjongo nomsebenzi kunye nendlela ejolise kwiziphumo. Isebe lokusetyenziswa loguqulo-lwimi lona lohlulwe kathathu: ukufundiswa kwabaguquli, ukuncedisa koguqulo-lwimi kunye nogxeko-ncomo koguqulo-lwimi.

Ezi zifundo zijoliswe kumbhalo wolwimi ekujoliswe kulo woguqulo-lwimi kwaye sijonga iinkalo zonke, kwiinkcubeko, ulwimi, intlalo nokuziphatha, nokwamkelwa komyalezo kuluntu olo. Abafundi abanjengoToury kwiimibono kaHolmes baveza imimiselo (*norms*) nemithetho koguqulo-lwimi. Uthi imimiselo isebenza njengesikhokelo kumguquli afumane indlela ezizizo zoguqulo-lwimi. Le mimiselo yohlulwe kathathu ngokwemisebenzi yayo: eyokuqala yebonwa njengokukhetha ukuba uguqulo-lwimi olu lujonge kwinkalo yobhalo-ngqo na; eyesibini yequka iinkqubo ezijikeleze uguqulo-lwimi kunye neyokusebenza ezibonakalisa ngokwenza okuqhelekileyo ngokugxininisa kumbhalo opheleleyo kunye nemimiselo yolwimi olo lukhethiweyo.



Imephu kaHolmes yezifundo zoguqulo-lwimi ((Toury 1995: 10)

Enye ingcali esiyikhethileyo enguXuxiang Suo (2015) eveza uluyo olutsha loguqulo-lwimi ngokubhaliweyo ngezicwangciso ezisekelwe kwithiyori yeSikoposi. Ezi zicwangciso uzijonga ngokwendlela ezimbini ezeza noVenuti ezichonga kuSchleiermacher, indlela yoguqulelo yangaphandle neyangaphakathi. Apha ezi ndlela uzijonga ngokomsebenzi wazo kuguqulo-lwimi. Uguqulo-lwimi ngumsebenzi owenziwa ngumntu ethunywe ngomnye umntu okanye liziko / iqumrhu / umbutho othile kwaye kuyafuneka ukuba lo msebenzi wenze le nto ibifunwa ukufezekiswa ngabaquzeleli balo msebenzi. Oku kuthetha ukuba uguqulo-lwimi luzakujongwa kwabo kubhekiselelwe kubo. Umguquli njengomntu othwaliswe olu xanduva nguyey omakakhethe isicwangciso phakathi kwezi zimbini okanye azisebenzise zombini ukuphuhlisa ungqamano-ngqo. Kaloku nguyey osembindini phakathi kwabaqulunqi bomsebenzi lo kwanabo kulungiselelwa bona ukuze umyazelo ufikelele kubo ngesidima. Makhe sinike nje amagqabantshintshi ngengcaciso yezindlela zimbini.

Njengoko besikhe sachaphazela kumba wokukhula kwezi zifundo zoguqulo-lwimi, ukusuka kwiminyaka yoo-1960 ingcali zazijongene nolwimi kuphela xa zihlalatya uguqulo-lwimi. Ngeminyaka yoo-1970 uhlobo longqamano-ngqo olwaba ngundaba-mlonyeni lweth' amandla kuba iingcali zaveza umba wenkcubeko nowezopolitiko.

Le ngcamango kulapho umxholo wethu ukhoyo ukujonga ifuthe lezi ndlela zimbini kolu lwimi lwesiXhosa. UVenuti indlela yoguqulo-lwimi yangaphakathi uyibona njengento apho umguquli azifihlayo asebenzise amagama nezingotshe zasekhaya ukuze abalesi bangazi ukuba bafunda inguqulelo. Indlela yoguqulo-lwimi yangaphandle yona kukuthatha abalesi uhambe nabo ubase kumbhalo wolwimi lwentsusa. Ngokufutshane ukufakela amagama anenkubeko ombhalo wolwimi lwentsusa kumbhalo wolwimi ekujoliswe kulo. Iingcali zanamhlanje ngezi zifundo zithi ukuze ufumane unqamano-ngqo kunye noguqulo-lwimi olusulungekileyo, ezi ndlela mazisetyenziswe zombini kuba ziyasebenzisana nangona zohlukene nje. Olu phando luzama ukujonga umguquli kolu lwimi lwesiXhosa ukuba uzisebenzise njani na ezi ndlela ukuzuzisa unqamano-ngqo kumagama anenkubeko.

Olunye uluvo olwavela kwiminyaka yama-1980, lunxulumene nethiyori yoguqulo-lwimi emva kwexesha lobukoloniyali. Ezi ngcali zixoxa ngelithi uguqulo-lwimi malujongwe ngokwenqanaba lenkcubeko yombhalo wolwimi lwentsusa, kuba besithi ngexesha lobukoloniyali uguqulo-lwimi lwalulawulwa ngabo baselulawulweni lobukoloniyali. URobinson (1997) uthi ezi zifundo zasemva kwexesha lobukoloniyali zaveza ukuba uguqulo-lwimi belusetyenziswa njengesixhobo sokufundisa abo bathe bangaphantsi kobukoloniyali. Uthi izikumkani zazisebenzisa indlela yohlobo yangaphakathi kuguqulo-lwimi ngokweendlela zabo ukanti abo baphetheyo kubukoloniyali babesebenzisa isicwangciso sendlela yoguqulo-lwimi yangaphandle ukubamba nokugcina umahluko neyantlukwano beqamele ngombhalo lwentsusa. Yile ngcamango yendlela yoguqulo-lwimi yangaphandle eyavusa isankxwe kuba besithi sisixhobo sokukhulula abantu emakhamandeleni nokusengela phantsi ubukhosi. UVenuti ecatshulwe nguMunday, (2001: 147) xa elubeka ngamazwi akhe olu hlobo loguqulo-lwimi; simcaphula ngqo ngokwamazwi akhe:

'resistance' – a non-fluent or estranging translation style designed to make visible the presence of the translator by highlighting the foreign identity of the source text and protecting it from the ideological dominance of the target culture.

Le nto isixelela ukuba indlela yoguqulo-lwimi yangaphandle kukubandakanya ukukhetha itekisi yangaphandle kunye nokuphuhlisa olu hlobo ushiya ngaphandle inkubeko yabo baninzi kulwimi labo ekulelo kujoliswe kulo. UVenuti ukwakhankanya nombala wokuba ukusa ngaphandle itekisi kukubambelela kubume bombhalo lwentsusa nesintakisi, ikhalikhi kunye nolwakhiwo lwezinto zakudala. Le nkcaza isikhokhelela ekujongeni unxulumano phakathi kwenkcubeko nolwimi.

2.6 *Inkcubeko nolwimi kuguqulo-lwimi*

Ulwimi kunye nenkcubeko zinxibelelene kangangendlela yokuba ulwimi olu nenkcubeko zisuka kwizinto zentlalo nokusingqongileyo. Le nto uyifumanisa ngokuba igama lento ethile kwenye ingingqi libizwe ngokwahlukileyo kwenye. Ngamanye amazwi, inkcubeko inika ushicilelo olutsha lolwimi emalufakelwe kwaye olo hlobo malube yinkcubeko. Kulapha kanye umguquli kufuneka angabinalwazi lolwimi nje kuphela kuloko ajonge zonke iinkalo ezingqonge igama ngokwemvelaphi yolwimi ukuze kubekho intsingiselo efanayo. Kunzima ukwahlula ulwimi nenkcubeko yoluntu. Ulwimi olunye alunakuveza iintsingiselo zezinye iilwimi, endaweni yoko kukho umahluko omkhulu phakathi kwentsingiselo eyakhelwe ngaphakathi kunye neentsingiselo ekufuneka zifunyenwe ze zigqithiswe. Ngale ndlela iilwimi ezahlukeneyo zenza ukuba isithethi sazo sicinge ngolunye uhlobo, ngokuqwalasela kwimiba eyahlukeneyo yommandla wokusingqongileyo. Uguqulo-lwimi ayingomba nje wokufuna amanye amagama aneentsingiselo ezifanayo, kuloko kukufumana iindlela ezizizo zokuthetha izinto ngolunye ulwimi. Iilwimi ezahlukeneyo zinokusebenzisa indlela ezahlukeneyo zolwimi, Kodwa ezi ndlela ziyenye yemiba yokwahluka phakathi kweenkqubo zeelwimi ezimbini.

UNjingalwazi Roland Robertson ngokuka Kaplan (1989) ubhala athi:

Inkcubeko iquka yonke imveliso eyabelanayo yoluntu.

Oku kuthetha ukuba inkcubeko ayiquki kuphela izinto ezibambekayo ezinjengezixeko, izikolo, izindlu, ikwaquka nezinto ezingabambekiyo ezinjengezimvo, amasiko, iindlela zokwenza izinto zosapho nolwimi. Inkcubeko ibhekisele kwindlela yonke yobomi boluntu. Inkcubeko ifihla okuninzi kunoko ikuvezayo, kwaye oko ikufihlayo ikufihla ngendlela eyiyo kubathathinxaxheba bayo. Inkcubeko yimveliso yokugqibela yokufunda ulwazi jikelele. Izinto ezithethwa nezenziwa ngabantu baloo ndawo kunye neziganeko zonke zentlalo yimveliso yenkcubeko yabo njengoko beyenza kumsebenzi wokubona nokuphatha imeko. Umbuzo emasizibuze wona ngulo: ingaba inkcubeko nolwimi zinxulumene? UGqirha Pousada weYunivesithi yasePuerto Rico uthi, kukholeleka ukuba ulwimi sisixhobo esifanelekileyo sokuthetha kohlanga, ngumjelo wenkolo, amasiko nezithethe needlela zokuziphatha ezenza inkcubeko kabani ibe yekhethekileyo kwezinye. Lubonwa njengembonakalo yokucinga komntu nombumbi wesenzo somntu. Kwabaninzi ulwimi ludibene ngandlela zonke ekubeni ngumntu nasekubeni ubekwiqela lenkcubeko ethile. Ukuba sijonga olu caphulo siluthathe kweli bali lobomi bombhali ngumzekelo omhle owenziwa ngurhulumente wamaBhulu ukuthatha ubuntu nokuzithemba kohlanga oluNtsundu. Uyibeka olu hlobo uGqirha Magona (1995: 123)

Xeshikwen' abasemagunyeni bayiguzulayo imfundo yomntwan' omnt' omnyama kweyowomlungu, babhengez' elubala, ePalamente phaya, besithi injongo yoko kukuze lo mntwan' umnyama akhuselwe ekudubekeni; asindiswe kwizifundo eya kumenz' acing' ukuba fan' ukuba uya kuxhamla kumarhiwu aluhlaza. Yalitsolis' ingangalala, obekekileyo uGqirha Verwoerd, isityhilel' isithi, imfundo eya kunikwa umntwan' omAfrika yeya kumlungiselel' indawo yakh'ebomin' obu: ukukhonz' inkosi yakhe, umlungundoda, mfazi, mntwana na; ukuze ke, apha naphaya, avulelwe umtyhana kuqoqosho lwabamhlophe. Undoqo ke iyinkonzo le, hayi inxaxheba, ndingasathethi nto ke ngelungelo lako oko.

Lo mzekelo siwuthathe kweli bali likwezi ncwadi zithelekiswayo. Ukuphatha umbawenkubeko kuthetha ukuqalisa kwenkqubo yoguqulo-lwimi. Uguqulo-lwimi luveza amandla anokunyanzelwa yenye inkubeko kwezinye iinkubeko. UGary Witherspoon (1980), ingcali yeelwimi, uthi,

Ukuba sijonga inkubeko ngokolwimi sifumana uluvo olucala-nye lwenkubeko.

Oku kuthetha ukuba kufuneka kujongwe neminye imiba yenkubeko engqonge abantu abathetha olo lwimi.

Uninzi lwabaphengululi luyayivuma inyani yokuba inkubeko ibangela iingxaki kumguquli, ngokwababhali abanjengoNida (1964); uVenuti (1995) noNewmark (2001). Kule meko uNida (1964: 130) ukholelwa kwelokuba umahluko phakathi kweenkubeko wenza ingxaki enkulu kunokuba usenza kulwakhiwo lolwimi. Uhambisa athi nokuba ulwimi lwentsusa kunye nolwimi ekujoliswe kulo luyafana ngeempawu ezithile zolwimi kunye nenkubeko (umzekelo: isiXhosa nesiZulu), iingxaki zoguqulo-lwimi zinokwenzeka (ibid). UNewmark yena uyibona inkubeko njengowona mqobo mkhulu wokufumana inguqulelo echanekileyo nenesidima (ibid: 4). Ingcali ezininzi zizamile ukuchaza eli gama lithi 'inkubeko' kodwa akukho lula ukuwuchaza umxholo walo.

U-Edward Burnett Tylor eli gama ulisebenzise okokuqala kwincwadi yakhe ethi "*Primitive Culture*", (1871: 1). Uchaza inkubeko njengenkqubo enzima equka ulwazi, inkolelo, ubugcisa, isimilo / indlela yokuziphatha, umthetho, isiko kunye nobunye, ubuchule nemikhwa efunyanwa ngumntu njengelungu loluntu ekuhlaleni. UGoodenough (1964: 39-40) yena uthi yingqokelela yezinto abantu abanazo ezingqondweni, indlela abaziqonda ngayo, nezinxulumene nayo kwaye nendlela abazitolika / abazichaza ngayo.

Ngokwahlukileyo, uVermeer ugxile kwimilinganiselo / imimiselo nendibano xa echaza inkubeko ngelithi, inkubeko isekumiselweni kwemigaqo yemimiselo kunye nendibano kumalungu oluntu ekuhlaleni ukuze wonke ubani abekwinqanaba elinye nabanye. Njengoko

sikhankanyile ngasentla, iingcali zaye zaveza umba wenkcubeko apho uSnell-Hornby ayibiza ngokuba kukuguquka kwenkcubeko, elandela ezithendeni zikaBassnett noLefevere (1990). UKaschula noRalarala (2004: 253) becaphula uGibson, (2002: 9) xa ethetha ngonaniselwano lwenkcubeko bahambisa bathi xa sibacaphula ngqo ngamazwi abo,

intercultural communication takes place when the sender and the receiver are from different cultures.

Ezi ngcali zithi uhlobo lokulujonga ngokolwimi lodwa uguqulo-lwimi ayisi mntu ndawo. Zithi makujongwe nomxholo wenkcubeko. Makujongwe ukuba uguqulo-lwimi luyaphi kwaye isithini imbali yetekisi. Kaloku mibini ngoku le mixholo yetekisi.

2.6.1 Indidi zamagama enkcubeko

UNewmark (1988: 94) usinika ulwahlulo lwamagama enkcubeko ngokwezintlu zawo apho athi azakuvala izikhewu zenkcubeko phakathi kolwimi. Uhambisa athi xa echaza inkcubeko ngamazwi esiwacaphule ngqo:

culture is the way of life and its manifestations are peculiar to a community that uses a language as its means of expression.

Apha uyayahlula-hlula inkcubeko ngokwendalo iphela nangolwimi loluntu. Ezi ndidi zezintlu zenkcubeko zoguqulo-lwimi azibiza ngokuba zezamagama enkcubeko yasemzini engabhekelanga kuyaphi kwithiyori kaNida yeziphumo zongqamano-ngqo.

Uzicacisa ngolu hlobo:

❖ I-ekholoji

Lisetyana lezeNzululwazi elijongene nokufunda ngabantu okanye izilwanyana endaweni esoloko imanzi nonxibelelwano lwazo nendalo. Le nkcaza iyafumaneka kwi-Oxford English Xhosa Dictionary, (1985). Apha kujongwa zonke izinto ezidibene nendalo kwaye lento ibonisa ikhonco lokuba yintoni etya enye ukuze ithile. Apho kungabalulwa umoya, imozulu, iinduli, amadlelo, imilambo, nazo zonke ezinye. Ezi mpawu ngokutsho kukaNewmark zicacile kumazwe abasuka kuwo kwaye zinalo upolitiko kunye nezorhwebo ezilixabiso lasimahla. Amagama alolu hlobo awanangxaki kuguqulo-lwimi kuba uwasebenzisa ngokufaka inkcaza emfutshane.

Ukuba sijonga lo mzekelo ongezantsi: **umlambo obizelayo.**

Owentsusa: (9)

We could be 'called into' (sibizelwe) the river by Mamlambo, the river Woman whose dangerous beauty drew people into the depth of her

magnetic eyes, sucked them into the world deep under the river, where she made her home.

Ekujoliswe kuwo: (19)

*UMamlambo **uyakunibizela** ngamehlo akhe anomtsalane, anirhuqele phantsi komlambo apho likhoy' ikhaya lakhe.*

Apha kulo mzekelo sibona umbhali enika inkcazelo emfutshane ngombhalo wentsusa ukuba bayazi intsukaphi yokubizelwa emlanjeni. Ude abonise ukuba phantsi kwamazi kukho elinye ilizwe kwaye kukho abantu abakhe amakhaya apho. Sibonile ukuba umguquli kolu guqulo-lwimi usebenzise uguqulongokwegama - negama wafaka nenkcazelo emfutshane ukunceda apho kukho ukushiyeka khona kwaye neli gama alichazayo waphinda walifaka kwizibiyeli.

❖ *Inkcubeko ngezinto ezibonakalayo (Material culture)*

Kolu udidi uNewmark uthi luquka amagama aye aduma kulo lonke uguqulo-lwimi kwaye uye walahlula-hlula ngokweziqwengana ezine: ezinjengokutya, impahla, izindlu nedolophu, kunye nezothutho. Ekwayicacisa ukuba amagama okutya asetyenziswa ngeendlela ezininzi. Lo mzekelo ungezantsi usibonisa amagama **okutya**.

Owentsusa: (10)

*I do not remember ever being desperately hungry as a child. There is always more than enough to eat. New **mealies** cooked on the cob, dry mealies cooked with **beans**, mealies roasted, mealies stamped and broken into bits, mealies crushed into ground powder, **pumpkin as vegetable**, ...garden vegetables, wild vegetables.....*

Ekujoliswe kuwo: (21)

*Andikhumbuli nakanye, ndisengumntwana sikrukruthwa yindlala. Ngaba ndiyaxoka...kwakusoloko kukho ukutya... **umbona**: uphekwe'ibhaqolo, uphekwe kunye **nemboty**i.... wosiwe, ungqushwe okanye ugraywe okanye ugutywe, **ithanga**... **imifuno** ekhiwa esitiyeni, eyasethafeni...*

Apha kucatshulwe nje amagama okutya, kwaye siyambona umguquli eyibeka ngokufanayo kuyo yomibini le mibhalo kodwa iyantlukwano isekubizweni kwezi ndidi zokutya ngenxa yolwimi nenkcubeko. Singatsho ukuthi umguquli apha usebenzise uguqulo-lwimi lohlobo lonxibelelwano ukuveza ungqamano-ngqo.

❖ *Inkcubeko yokuhlala yoluntu*

Kolu hlobo uNewmark uthi lunxulumene nezinto ezingemisebenzi kunye nokuzonwabisa. Apha ngamanye amaxesha umguquli udlulisela amagama ngoko msebenzi wawo.

Umzekelo: **Abayeni**

Owentsusa: (6)

.....become '**abayeni**', the team of negotiators for a daughter's hand in marriage ... Let us see how many **abayeni** will come to ask for so and so one day.....Everyone, especially the one-distant-day bride to be, is now spellbound.

Ekujoliswe kuwo: (16)

Makhe sibon' ukuba bangaphi na abayeni abaya kuza kucel'uNozibani ngenye imini... Kuthe xhonxosholo ngelo xesha, wonk'umntu uthethe ntsho ujonge '**abayeni**' abo, ngakumbi ke usingaye – le ntokazi yoba ingumtshakazi loo mini bafika ngayo "**abayeni**" abo...

Apha kumbhalo wolwimi lwentsusa umbhali wenze uguqulo ngokomsebenzi ngokuthi igama 'abayeni' alichaze ngokomsebenzi walo.

- ❖ *Amaqumrhu, imibutho, izithethe, inkolo namasiko (Organizations, customs, activities, procedures, concepts)*

UNewmark phaya kwiphepha lama-99 uthi olu hlobo luquka ezopolitiko kunye namagama ngokwamaziko amaqumrhu, apho achaza amasiko, izimvo zopolitiko, kwezentlalo kunye nezenkolo. Uthi la magama ikakhulu aguqulwa ngokwegama-negama. Uye wayahlula-hlula ngokwamacandelwana anjengawembali, amazwe ngamazwe, inkolo kunye namagama obungcisa. Sicaphule umzekelo odibene nezopolitiko njengoko incwadi ezi zijikeleza kweso siseko sokuba kubhalwe le mbali yobomi bombhali.

Umzekelo: '**nethuva**' no '**kafile**'

Owentsusa: (1)

*I was born in the Union of South Africa before Great Britain handed over our land to the Afrikaner, before the pounds, shillings, and pennies we grew with gave way to Rands and cents. Then, we were called **Natives** by polite white people, and **kaffirs** by the not polite ones, basking in the impunity they enjoyed before the law.*

Ekujoliswe kuwo: (9)

*Ndazalelwa kuMdibaniso woMzantsi Afrika phambi kokuba iNgangalal' iBritane inikezele ngezwe lethu kumaBhulu; phambi kokuba iiponti neesheleni esasikhule nazo zidedele iirandi neesenti ezi uzibonayo namhlanje. Ngoko ke, kwakusithiwa **sizinethuva** ngabelungu*

abanembeko, abo ke bayisweleyo bathi, kafiye, beqamele ekukhuseleweni kwabo ngumthetho.

Apha umguquli ucacisa la magama apho avela khona phantsi kwemithetho yengcinezelo yoorhulumente bangaphambili apho umntu omnyama wayengajongelwanga ntweni kwaye engenamalungelo. Siyabona ukuba uguqulo-lwimi lukubonisa ungqamano-ngqo ngokoxibelelwano kuba udlulisela le ntlungu yayijija uluntu oluNtsundu.

❖ *Izijekula kunye nezimbo zesiqhelo*

UNewmark kwiphepha le-101, uthi izijekula kunye nezimbo zesiqhelo zidla ngokuba lulwimi olungelulo olwenkcubeko. Utsho esenza iyantlukwano phakathi kokuchaza nomsebenzi wezi ndlela ingakumbi apho kukho intandabuzo khona. Uthe wasinika umzekelo wokuncamisa umva wesendla. Apha Kukhethwe umzekelo wentlonipho yomzi oNtsundu apho umntu omdala kunawe ungasoze umbize ngegama.

Umzekelo: **Bhuti wase Kapa, sibali.**

Owentsusa: (3)

He was called 'Bhuti waseKapa' (older brother from Cape Town) by mother's sibling, too young to use the customary 'sibali'

Ekujoliswe kuwo: (11)

Kwakusithiwa 'Bhuti waseKapa' kuye ngabantakwabo-ma kuba belula kakhulu ukuba bathi 'sibali' ngokwesiqhelo.

KwaXhosa umntu omdala nobalulekileyo uyahlonitshwa kwaye isimaphambili sika- 'tata', 'mama', 'bhuti', 'sisi' njalo-njalo, siye silandelwe siso nasiphi na isiganeko okanye nantoni na umntu lowo ayenzayo. Siyabona kulo umzekelo utata wombhali wayesebenza eKapa wabizwa njengobhuti wakhona. Kwakhona umyeni ngumntu oxabiseke kakhulu. Igama lenkcubeko esilisebenzisayo ngu'sibali', kwaye eli gama liquka zonke izalamane zaloo mzi ngaphandle kwabazali bomyeni okanye bomtshakazi. Bona oonozala babizana 'mkhozi'. Kwakhona singatsho ukuthi umguquli usebenzise uguqulo-lwimi lwegama-negama kunye nonxibelelwano ukubonisa intlonipho.

2.6.2. *Izinto ezenza uluhlu lweenkcubeko ezithile*

U-AI Salmi (2018) ecaphula ku-Aixela, (1996) uthi izinto ezenza uluhlu lweenkcubeko ezithile ngamagama kulwimi athi adale iingxaki kuguqulo-lwimi. Apho la magama akumbhalo wentsusa ngamanye amaxesha engaziwa kwaphela kwinkcubeko yolwimi lwemiphumela. UNord (1997) yena uzibona njenge- 'senzo senkcubeko' esikhoyo kwinkcubeko ka- "A" kodwa ingekho ngendlela efanayo kwinkcubeko ka- "B". Ngokucacileyo, ezi nkcazo zibonisa

ukuba ezi ngcali ziyavumelana ukuba umguquli ujongene nentsindabadala. ULarson (1984) ukholelwa ukuba umguquli kufuneka aqhelane nezithethe, izidingo, inkolelo kunye nokuziphatha kwenkcubeko leyo. Ukukhuphela oku ngokwahlukileyo, umguquli kufuneka abe uyaziphila kambe zibe segazini zombini iinkcubeko (njengoko umbhali nomguquli wethu enzile). Kulapho umguquli athi akhethe isicwangciso soguqulo-lwimi ukuze ahlangebezane nale ngxaki. Ezinye zazo zijolise ekugcineni ubuncwane benkcubeko yombhalo wentsusa, ngeli xesha abanye bezama ukuqinisekisa ukuba kukho imiba efana nokungangxengwa, ukwamkeleka kunye nokufundeka kwinkcubeko ekujoliswe kuyo (Newmark 1988). UBaker (1992) naye uyangqinelana nabanye ukuba yinkcubeko engekho kulwimi ekujoliswe kulo apho ayichaza njengenkolelo ngokwenkolo, izithethe zentlalo kunye neentlobo zokutya. Ucebisa ngeendlela ezine emalujongwe ngayo uguqulo-lwimi.

Uguqulo-lwimi ngokusebenzisa intetho yoluntu oluthile efanayo ngentsingiselo nesimo. Oku kubandakanya ukusebenzisa intetho yengingqi kulwimi lwemiphumela enentsingiselo nesigama esifanayo.

Uguqulo-lwimi ngokusebenzisa intetho yoluntu oluthile enentsingiselo efanayo kodwa yohlukile ngesimo. Oku kubandakanya ukuba ezi ntetho zinentsingiselo efanayo naleyo yombhalo wentsusa, kodwa zohlukile ngokwesigama.

Uguqulo ngokusebenzisa awakho amazwi. Oku kwenzeka xa ibinzana elo lingafumaneki kulwimi ekujoliswe kulo.

Uguqulo-lwimi ngokushiya. Oku kubandakanya ukukhupha le ntetho yoluntu oluthile ngenxa yokuba ingangeni okanye ikhabana nesimbho solwimi ekujoliswe kulo.

Ngokusekelwe kwezi ngxoxo zingasentla, kukho iinzame eziqhubekayo phakathi kweengcali zoguqulo-lwimi ukuvala umsantsa ngokweenkcubeko. Ezi nzame zivela kakhulu kubuchule obuyilwe ngabaphandi, apho bathathela ingqalelo inkcubeko kwizicwangciso zabo zoguqulo-lwimi. Bayavuma ukuba umbhalo mawufumaneka kubafundi, nokuba ngowendlela yasekhaya okanye yangaphandle. Kulapho kanye umxholo wesi sifundo ukhoyo.

2.7 Ungqamano-ngqo nobunzima

Injongo yenkqubo yoguqulo-lwimi kukudlulisa ulwazi olufanayo okanye olusondeleyo kulwimi lombhalo wentsusa ulugqithisele kumbhalo wolwimi ekujoliswe kulo. Njengoko sivile ezi zifundo ziye zakhula kwaye zanika umdla kubaphengululi abaninzi, njengoko sisazi xa into ikhula amagingxi-gingxi neempikiswano ziyavela. Apha kuguqulo-lwimi kukho ukungaboni ngasonye ngokwendlela yempembelelo yongqamano-ngqo ethi idlale indima

ebaluleke kakhulu. Injongo yesi sahluko kukuxubusha uhlobo lobunzima kweli gama lithi unqamano-ngqo kwimo yoguqulo-lwimi. Ukuze sikwazi ukoyisa le ngxaki masiqale sijonge inkcazelo yongqamano-ngqo. Siye sakhetha abaphengululi abambalwa ngokwendlela abafuna lujongwe ngayo uguqulo-lwimi ukuze kufumaneke olu unqamano-ngqo.

2.7.1 *Unqamano-ngqo*

Igama elithi, 'unqamano-ngqo' lisetyenziswa ikakhulu kwizifundo zeNzululwazi. Ababhali balichaza ngokuthi 'linqanaba longqamano-ngqo', apho zona iinzululwazi ziyibona njengendawo esebindini ebonisa ukunqamana-ngqo kwento leyo elinganiswayo; umzekelo ngowesixhobo sokwakha sokulinganisa esifakwe amanzi ebindini werula, sithi sibonise ukuba udonga lume kakuhle na. Nanjengoko thina sijongene noguqulo-lwimi siza kusebenzisa inkcaza yongqamano-ngqo yoguqulo-lwimi'apho sijonga impembelelo ngokwamandla wongqamano-ngqo kwimibhalo emibini. Unqamano-ngqo kuguqulo-lwimi yinto abayijonga kuqala abafundi xa befunda umbhalo oye waguqulwa kwaye ulinganiswe nombhalo wentsusa. UVenuti (2000: 1) uthi xa esingqinela, unqamano-ngqo lwemibhalo lwaye lwabangundaba-mlonyeni ngendlela abalujonga ngalo.

Iindlela ezintathu esithe sazichonga ukuba zisancedise ukusombulula le ngxaki zezi: uguqulo-lwimi olujoliswe kulwimi; olujoliswe kumsebenzi kunye nabo bangakhethi cala kwezi zibhalwe apha ngasentla bona abaphakathi. Kwakhona siza kucaphula nakwithiyori kaBaker (1992) apho azahlula kathathu iindlela zokujonga unqamano-ngqo: unqamano-ngqo ngokwegrama, unqamano-ngqo ngokombhalo kunye nongqamano-ngqo ngokujonga into ebambekayo.

2.7.2 *Unqazulwano lwezimvo*

UVinay noDarbelnet ngokosiba lukaXiaoyan Du, (2012) kwiimfundiso zabo ngenkqubo yoguqulo-lwimi, bajonga unqamano-ngqo njengento yophinda-phindo kwimeko efanayo neyokuqala kwimvelaphi ngokusebenzisa amagama ahlukeneyo. Baqhuba ngenkcaza bathi umguquli ukhokelwa ziimeko ezikumbhalo wentsusa kwaye le nkqubo kufuneka isetyenziswe ngexesha umsebenzi woguqulo-lwimi usezandleni ukugcina isimbo sombhalo wentsusa ukuya kulowo wolwimi ekujoliswe kulo. UJacobson yena kwingcamango zokuguqulela ukuguquguquka ukubonisa ngeentlobo ezintathu zoguqulo-lwimi: Uguqulo-lwimi olwenzeka kulwimi olunye lwenzeka kulwimi olunye ngeli lixa lukhona olwenzeka kwilwimi ezimbini. Lona lubizwa ngokuba yi-Inthalingwali. Olu guqulo-lwimi lona lwenzeka phakathi kweelwimi

ezimbini. Usichazela ngomba ophambili wentsingiselo yolwimi apho kuchazwa ukuba ayikho imilinganiselo epheleleyo ngenxa yokusebenzisa izivumelanisi kanye njengongqamaniso (okuquka igrama kunye nemo-yesigama). Okokugqibela ibe luhlobo lwe-*Inthasemiyothiki* lona luphakathi kwenkqubo yemiqondiso. Ezi ntlobo zahlukile ngendlela eziluvelela ngayo unqamano-ngqo kodwa zifana ngokuba azimbopheleli umguquli, zifuna ukuba abeyimvoco ukuthamba oku - oko kukuthi ajonge nezinye indlela ezinokumnceda ukusombulula ingxaki azibona ekuyo kuba alukho uguqulo-lwimi olungenzekiyo.

Oku kuthetha ukuba kumbhalo ekujoliswe kuwo wenkcubeko esetyenzisiweyo kwincwadi yethu lukhona uhlobo loguqulo-lwimi ngokwendlela yangaphandle. Ngokomzekelo iincwadi esizithelekisayo "*Kubamntwana Babantwana Bam*" umguquli usebenzise amagama anjengo- "itreyini"; "Ibhasi"; "Isitishi". Onke la magama ngawemboleko kodwa alungiselelwe ulwimi lwesiXhosa ngokwemigaqo yolwimi. Kwisahluko sesi-3, xa singena banzi kulo mbandela, lukho nosetyenziso lwenkolelo yangaphakathi. Apho sibona amagama abantu, iziduko, iindawo (ngakumbi ezilalini) intsomi, njalo-njalo. Apha umbhali usebenzise amagama esiXhosa nakumbhalo wentsusa.

UNida (1969) uyibona impumelelo yoguqulo-lwimi isekufezekiseni iziphumo zokungqamana-ngqo njengokubonisa injongo yokuhambisa umongo ofana nalo ofumaneka kumbhalo wentsusa ongangxegwanga. Le yindlela alubona ngayo uguqulo-lwimi olwamkelekileyo noluphumeleleyo. Le mbono ayizange ifumane inkxaso eninzi kwingcali ezifana noLefevere, egxeka uncoma ngelithi uyijonge ngokwenqanaba lamagama, lilonke uyijonge cala-nye. UBroek noLarose (1984) nabo bayibona njengento engenakwenzeka. UGentzler (1993) ulubona unqamano-ngqo oluguqukayo njengolucala-nye, ngenxa yokuba lwalusekelwe ukuguqula ingqondo zabangakholelwa kwilizwi lenkosi ukuba bakholwe. Kodwa abanye le mbono kaNida engongqamano-ngqo bayibona njengenqwanqwa lokonyukela apha sibalula uNewmark esiza kungena kuye kule migca ingezantsi elandelayo. UNewmark (1981: 39) olwakhe uluvo longqamano-ngqo ulujonge kwicala lesemantiki nokwakhiwa kwamagama olwimi ekuguqulelwa kulo ukuze luvumele kwaye luchaze intsingiselo yesimo semveli: nanga amazwi akhe:

...attempts to render, as closely as the semantic and syntactic structure of the second language allows the exact contextual meaning of the original".

Ukuba sijonga lo mzekelo ulandelayo wesiXhosa:

*Ngoluny' urhatya, sihleli **singqong'** umlilo **endlin'** enkulu. Zonk' izindlu zalapha zinamagama; ingengawo la angoku siwazuze kubelungu. Indlu yokutyela okanye indlu yokulala: EThekweni, iXande, eNdlin'enkulu ... Mangona (1995: 24).*

Xa elibeka ngesiNgesi eli gama lingqindilili ulibeka olu hlobo, '*Big Hut*' (Mangona, 1990: 13). Ukuba sijonge la magama angqindilili apha ngasentla, uya kuqaphela ukuba kuguqulwe ngokwezithetha-ntonye kodwa umxholo wentsingiselo wetekisi ayinguwo lo kubhekisiselwe kuwo. Kaloku indlu enkulu yi '*big hut*' kodwa le kubhekiswa kuyo, inkulu kuba ithathwa ngokuba ihloniphekile ihlala izinyanya zaloo mzi kwaye zonke izinto zesintu ziqala pha. Ihloniphekile kakhulu zonke izinto ezigwenxa azifuneki kule ndlu. Lona uguqulo-lonxibelelwano kufuneka luvelise laa mvakalelo kwabo baguqulelwayo ngolwa hlobo umbhalo wolwimi lwentsusa beluvakala ngalo kubantu bombhalo lowo, lona lugxile kumbhalo wolwimi ekuguqulelwa kulo,

Lo mzekelo ungezantsi usibonisa kakuhle oku kuthethwa apha ngasentla,

Kwathi ke kaloku ngantsomi (ibid: 24),

esiNgesini uthi,

Once Upon a time (ibid: 13).

Apha kulo mzekelo, umntwana ukuva kwakhe la mazwi uyeka yonke into ebeyenza azokumamela kuba uyazi ukuba emva kwala magama kulandela amabali okanye intsomi.

Le ndlela ayiphikisani ngokupheleleyo noNida kodwa uNewmark uxhalabile ngento athi ngumsantsa phakathi kweenkcubebeko zolwimi lwentsusa nolo kujoliswe kulo ndawonye nolwaphulo lwentembeko. Zona iziphumo zongqamano-ngqo zikaNida uzibona njengomnqweno hayi ukuba yinjongo yoguqulo-lwimi. Kwincwadi yakhe ka-(1981: 63), uNida uxoxa ngelithi uguqulo-lwesimantiki lwahlukile kolo lwegama negamakuba umongo wombhalo siwuhloniphile kuba libanotoliko nenkcaza ngakumbi kwizikweko. Ukwayibethelele nendlela okubaluleke ngayo ukugcina imigaqo yokuhombisaiindlela zobhalo. UToury (1995) kunye nezinye ingcali kwizifundo ngengxelo echazayo yoguqulo-lwimi babona isenzeko esi soguqulo-lwimi njengenqubo ekufanale ivumelane namasiko nezithethe okuhlala kunye nesemantiki, umzekelo "utat' omncinci" (ngutata omncinci ngenxa yokuba walama utata) uguqulelwe esiNgesini njengo 'malume' (*uncle*), esiXhoseni umalume ngumntu ozalwe eyindoda nomama. Kulo mzekelo intsingiselo itshintshiwe kodwa umongo wenkcaza yegama awutshintshanga koko ufuna uphuhliso ngokupheleleyo ngokwentsingiselo yamasiko nezithethe zokuhlala kumbhalo wentsusa.

UNord (1997) naye kwezakhe iimbono zoguqulo-lwimi ngenjongo uthi makuhlalutywe ngokombhalo wolwimi ekujoliswe kulo. Ukwayibethelela into yokuba iinguqulelo azikwazi ukungqamana-ngqo ngokulinganayo nezo zombhalo wentsusa ngenxa yokuphathwa nokusetyenziswa kakubi kwale nkqubo. Yena uthi ungqamana-ngqo malujongwe njengobudlelwano obuthi bubonakale phakathi kombhalo wentsusa nalowo kujoliswe kuwo.

Ukuba sijonga igama elithi "*singqonge*" kulo mzekelo ungentla esiNgesini sino "*sitting around*" [sihleli sijikeleze]. EsiXhoseni 'singqonge' ukhethwe ngenjongo kuba ebenokuthi 'sihleli'. Xa kungqongiwe kumaxa kujikelezwe into ebalulekileyo nenika umdla omkhulu kanti xa 'uhleli' uzipholele, akukho nto itsala umdla ongako ngamaxesha athile. Loo nto ibonisa amandla eli gama lithi 'singqonge' ukanti lona elithi 'sihleli' amandla alo akangakanani. Ingxaki kukusetyenziswa kwenkcazelo yoguqulo-lwimi kunye nendlela owubona ngayo ubudlelwane phakathi kombhalo wentsusa nalowo kujoliswe kuwo.

2.7.3. *Uhlalutyo-lwimi ngaphambi koguqulo nemimiselo*

Izicwangciso zoguqulo-lwimi ziza kuhlalutywa kwesi sahluko ngokujoliswe kwimiqathango ekhethiweyo yoguqulo-lwimi oluqhelekileyo. Uphando lusibonise ukuba kufanelekile ukuqala ngokujonga inkqubo yohlalutyo-lwimi ngaphambi koguqulo-lwimi njengexalenye yoguqulo-lwimi njengoko echaza uRoza Ayupova (2014) ukuba loo nto iya kukhokelela kwindlela yokusebenzisa ubuchule obubobo bohlahutyo lwenguqulelo yolwimi.

U-Ayupova (2014: 214), unikezela ngoluvo lwakhe kwingxaki enkulu kwinkqubo yoguqulo-lwimi yohlalutyo ngaphambi kokuba uqalise umsebenzi woguqulo-lwimi, kwaye loo nto uyibona njengexalenye yoguqulo-lwimi. Yonke imizekeliso mayihlalutywe ngocoselelo kwinqanaba lezifundo, ngokujonga iimpawu zemizekelo yolwimi netekisi kunye nolwazi lolwimi olo oluthi longezelelwe ukuzalisekisa ungqamano-ngqo, okwesibini ufumanise ukuba uhlalutyo lusetyenziswe nendlela echanekileyo na? Isigaba sesithathu kukuphelisa imizekeliso ethandwa ngabaguquleli abaninzi kunye nendlela gxebe imethodoloji abasebenza ngayo. U-Ayupova (ibid) ukhankanye abafundi abahlukeneyo abaye bajonga le ndlela kwaye bacebisa ukuba kufuneka iquke: ukuqwalasela izinto zangaphandle kumxholo wetekisi yolwimi; ukusukela kwisimbo kunye nohlobo lombhalo kunye nokuchonga uhlobo lolwazi olumiselweyo kumbhalo kwaye ezinye zivela ngeendlela zokwazi ulwimi olo, ukusebenza / injongo kunye noqhagamshelwano kule nkqubo.

Ukuhlaziywa kwangaphambili kwenguqulelo ngokubhekiselele kwimiba yolwimi kuthathwa njengentsingiselo yokubonelela ngokugcweleyo umyalezo obhaliweyo ozakubakhokelela kuguqulelo olwamkelekileyo. Le ndlela ijoliswe kusetyenziso lohlobo lombhalo, ubume bomguquli kunye nesigama solwimi, ngohlobo locwangciso magama, amabinzana ngokwendlela esemthethweni yolwimi olo. Olu hlobo lubizwa ngokuba ngumbhalo we-sintakisi. Kukhethwe le mizekelo yamagama, "*ukafile*" libolekwe kwi "*K word*", (*kaffir*); "*nathivi*" lithathwe ku "*Native*". La magama ayesetyenziswa ngabamhlophe xa kubhekiswa kubantu abaNtsundu baseAfrika. Akwakho nanjenge- "*bhasi*" (*bus*); "*itreyini*" (*train*);

“titshala” (*teacher*); “isitishi” (*station*). Kwindlela yokusebenza koguqulo-lwimi siqwalasela iimeko zangaphandle kulwimi ukuba zinenxaxheba enkulu eziyidlalayo kunxibelelwano ngolwimi ukuze sikwazi ukunxibelelana nabo sibhekisa kubo ngokusebenzisa inkcubeko yabo. U-Ayopava (ibid: 215) uchaza ngelithi kweminye imiba inkqubo yoguqulo-lwimi ayixhomekanga kakhulu kwiindidi zolwimi lwentsusa ukuze ziguqulelwe kwabo kujoliswe kubo koko kukusebenzisa ingqondo nendlela leyo ekhethiweyo njengesiphumo sohlaziyo lwangaphambili kombhalo lowo.

2.7.4 *Iimigaqo / imimiselo yoguqulo-lwimi*

UMoropa noNokele becaphula uToury, (1995) bajonga umsebenzi wenkcubeko kwimiphumela yombhalo njengento ebaluleke kakhulu ukuveza iziphumo ezizizo. Kuyinto ebalulekileyo ukuba siqale ngokujonga umbuzo weendlela zoguqulelo / imimiselo yoguqulo-lwimi kuba zizo ezisikhokhelela kwindlela eyiyo yokukhokhela umguquli. Baqhubeka nangokucaphula uToury (1980) kunye noChesterman (ngo-1997) ngengxoxo ye-DTS njengoko sichazile kwisahluko sokuqala ukuba ezi zifundo ziyakuba yindawo esiza kugxila kakhulu kuyo. UChesterman ucacisa ukuba le mimiselo ngumavula-kuvaliwe apho unxibelelwano lukhoyo. Ekuqaleni sibalule iintlobo ezintathu zemimiselo kwaye sazichaza ngokufutshane ezikumeleyo njengoko uToury echazile. Ukwathetha nangokuba umguquli ukhetha ummiselo wokuqala apho kugxininiswa kumbhalo khona, iziphumo ziba kumbhalo wolwimi lwentsusa kunye nenkcubeko ukanti ukuba kukhethwe isigaba sesibini ugxininiso luya kuba kwiinkqubo zolwimi ekujoliswe kulo nendlela zalo. UChesterman aphinde asiphathele kwakhona ezimbini iintlobo zemimiselo, athi yimigaqo yokulindelweyo echaphazela isigaba sokuqala nesesibini kodwa ejonge kwezinye iindlela ngaphakathi nangaphandle kwenkcubeko. Ezi ntlobo zivezwa ikakhulu ziingcali zombhalo ekujoliswe kuwo ngokujonga izinto ezininzi: ingcingane zangaphandle; ezoqoqosho; amandla ngokwenkcubeko. Eyesibini yeyeendlela zezifundiswa yona ifumaneka kumguquli. Zezi zizathu ezibangela ukuba sigxile kuzo kuba uGgirha Magona uyazazi kakuhle ezi lwimi zombini kwaye ungumbhali kunye nomguquli wezi ncwadi. Olu hlobo lwezifundiswa lukwasebenzisa ezi ntlobo zintathu: ukuphendula / isibophelelosokuthatha uxanduva, unxibelelwano kunye nolwalamano oluza kuchazwa ngokufutshane apha ngezantsi.

2.7.4.1 *Ummiselo wembophelelo*

Njengoko isihloko sisitsho apha ngentla, umbhali nomguquli baba nesifungo abasenzayo kubo bonke abachaphazelekayo ukuba nantoni na efuna ingcaciso baya kuyimela into abayenzileyo.

UGqirha Magona wayesazi mhlophe ukuba yingxaki yakhe yonke le kwaye uza kuyithwala emagxeni kwaye nabanye abachaphazelekayo kubhalo noshicilelo lweencwadi bayibonakalisile inkxaso yabo kuye kuba baqhubile nokushicilela ezinye iincwadi zakhe. Kwaye uyasibonisa kakhlophe ukuba uyalwazi uxanduva aza kuhlangebezana nalo.

2.7.4.2 *Esonxibelelwano*

Njengoko isihloko siphakamisa kwakhona sicinga ukuba umbhali uzibambe zombini ezi ntambo, ukubhala nokuguqulela kunye nomntu owabelana nathi ngamava angokukhula kwakhe. La mava uwanikezela kubantwana babantwana bakhe nakuluntu ngokubanzi ukuba lwazi ngokucacileyo malunga nobunzima balo mhlaba. Lo mmiselo usichazela kakuhle indima yomguquli njengengcali yoqhagamshelwano njengomlinganiswa oyintloko nokuxhonyekeke kuye ukuba aveze ingcaciso ecacileyo kumbhalo wolwimi ekuguqulelwa kulo. Ingcali ezinjengoHatim kunye noMason (1990) kunye noGutt ngokucatshulwa nguSmith, (2002) bayavuma ukuba unxibelelwano luyinto ebalulekileyo kuguqulo-lwimi kwaye lwenzeka ngokwemeko zentlalo. Uhambisa athi umguquli unoxanduva lokuvelisa umbhalo wolwimi ekuguqulelwa kulo ngenjongo yonxibelelwano ukuba abo ekujoliswe kubo babelane ngolwazi njengoko abo bombhalo wolwimi lwentsusa bebewamkele ngalo.

2.7.4.3 *Ulwalamano*

Esi sigxininiso sijongene nokuhambelana okufunekayo kuginwe kwaye kusekelwe phakathi kombhalo wentsusa kunye nombhalo wolwimi ekujoliswe kulo. Imiba yobudlelwane nayo ibaluxanduva lomguquli kunye namanye amaqela abandakanyekayo kwinkqubo yoguqulo-lwimi nabafundi. Lo mmiselo wenza umsebenzi omnye nale sesiyikhankanyile apha ngasentla.

2.8 *Ubuchule boguqulo-lwimi*

Kwisiqendu esingasentla sithethe ngemimiselo yoguqulo-lwimi njengesikhokhelo esiza kuba bubuchule nobuqhinga obuyakuthi busetyenziswe ekuhlalutyeni uguqulo-lwimi. Abaguquleli basebenzisa iindlela ezahlukeneyo zobuchule ukuzama ukuvelisa uguqulo-lwimi olusemgangathweni. Kuyaqondakala ukuba umguquli usenokusebenzisa naziphi na izicwangciso zoguqulo-lwimi ukuba uzibona zingcono kwaye kuvunyelwene ngazo ngabo babandakanyekayo. UMoropa noNokele (2013: 72) becaphula uKruger noWallmach, babonisa ukubaluleka kwesimbo sobhalo kumguquli esingahlabaniyo neso sombhali wentsusa, kwaye abaguquleli banyanzelekile ukuba, bagcine intsingiselo yamagama ombhali njengommeli womsebenzi wezobugcisa.

2.9 Uguqulo lwanqaphandle nolwanqaphakathi

ULawrence Venuti (1995) kuhlaluty o lwengcamango zikaSchleiermacher zoguqulo-lwimi olusekelelwe kwindlela yangaphandle neyangaphakathi. Ezi ndlela ukusekwa kwazo zazinempembelelo yezopolitiko, inkcubeko, umgangatho kunye nobuzwe, luzimele ngobuchule bokusetyenziswa kolwimi apho ungqamano-ngqo lujongwa ngokombhalo wentsusa. Kwincwadi yakhe ethi: *The translator's Invisibility: A history of Translation*, waveza ezi ndlela zimbini zoguqulo-lwimi zikhankanywe ngasentla. Uzifumene ngokwenza uphando ngoguqulo-lwimi ngokwenkcubeko yamaNgesi namaMelika apho wafumanisa ukuba abaguquleli abaninzi baxhasa uhlobo lwendlela yangaphakathi kuba lwenza kube lula ukufundwa kombhalo wolwimi ekujoliswe kulo (ibid: 5-6). Uhambisa ngelithi ukuwusondeza ekhaya umbhalo wentsusa kwenza umguquli angabonakali kwaye kwelinye icala, kanti kwelinye liveza into ayichaza ngolu hlobo:

an ethnocentric reduction of the foreign text to target-language cultural values"
(ibid: 20-24).

Uhlobo lwendlela yangaphandle lona lubuchasana notu hlobo lwendlela yangaphandle kuba kulo uthatha abafundi bombhalo ekujoliswe kuwo uhambe nabo ukuya kumbhalo wentsusa. Phaya kwela phepha lama-20 xa eyibeka ngawakhe amazwi uthi,

...an ethnos deviant pressure on those (cultural) values to register the linguistic and cultural differences of the foreign text, sending the reader abroad.

Ngamanye amazwi, uhlobo lwasekhaya lunciphisa ukungaqheleki kombhalo wentsusa kwabo bombhalo wemiphumela, ukanti olwanqaphandle lunceda ekugcineni izinto zangaphandle zemveli. UWang (2013) uyangqina ukuba zombini ezi zicwangciso zibekwe ngokunzulu kwiimeko ezithile zentlalo nenkcubeko apho ukhetho lwanqaphandle nolwanqaphakathi lungenziwa nje ngumguquli kuloko okubalulekileyo ziimeko zenkcubeko nentlalo. UVenuti ongumxhasi omkhulu wohlobo lwanqaphandle uthi, uguqulo-lwimi lohlobo lwanqaphandle kwisiNgesi lungabonwa njengesixhobo socalu-calulo, inkcubeko kunye nenkolo yexabiso lokwahlula ngokwamathanga kwilizwe elikhululekileyo. Uthi olu hlobo malube ngumsebenzi okhoyo ekwahlukaneni kwenkcubeko yabafundi apho ufumana ithuba lokwazi nezinye iinkcubeko. Ingqwalasela isemagameni ukuba avakala ngendlela efanayo na nala umbhali wombhalo wentsusa ebefuna uvakale ngayo kubafundi bombhalo wolwimi ekujoliswe kulo.

ISAPHLUKO SESITHATHU

Uphando ngolwazi-ngqo

3.1 *Intshayelelo*

Esi sahluko sijongene nendlela uphando olwenziwe lwalandelwa ngayo kwezi zifundo zolu phando. Ngokukodwa sijonga inkqubo kwindlela yophando, ukuqokelelwa kolwazi (data collection), indlela ekukhethwe ngayo isampuli yolwazi, kunye nenkqubo elandelweyo ekuqokelelweni kolo lwazi. Siye sayithathela ingqalelo nenkcaza kaSaldanha no-O'Brien (2013: 13) apho simcaphule ku-Asma Zayid Khalifa Al Salmi (2018) xa esipha umahluko phakathi kolwazi-nqubo gxebe imethodoloji kwanendlela yokwenza. Ngaloo ndlela kusetyenziswe uhlobo lohlahlelo, ukuzama ukugqala ulwazi.

3.2 *Indlela nengqokelela yolwazi*

Ingqokelela yolwazi lokuqala ikwincwadi yesiXhosa neyesiNgesi ebhalwe yaguqulelwa nguGqirha Magona. Le ncwadi ingumyalezo ongobomi, intlalo nehambo-nzima athubeleze phantsi kwayo ebomini eyigqithisela kwisizukulwana. Ingqokelela yesibini ivela kumathala eencwadi apho iithiyori zoguqulo-lwimi zifumaneka khona.

Isikhokhelo sohlalutyio siqulathe inkcaza ngobume benkolo, intlalo, ezopolitiko, amagama enkubeko neziqwengana. Olu lwazi ludityaniswe ngegama elinye: Izinto ezenza uluhlu lwenkubeko-ezithile. Olu phando lusebenzise uhlobo lohlahlelo ngokwendlela uNewmark (1988: 94-95) azibeke ngayo sicaphule indlela ezintathu: I-ekholoji, amaqumrhu, amabutho, izithethe, inkolo namasiko, izijekulo kunye nemikhwa.

Ezi ndlela zichazwe nganye-nganye kwisahluko esingaphambili (isahlukwana 2.6.1). Akhona namagama aguqulwe ngokwegama-negama lawo ohlulwe kubini: iqhalo nesaci kunye nezifanekisozwi. Zikhona izixhobo esiza kuzisebenzisa ekuhlalutyeni ezi ndlela zikaNewmark zoluguqulo-lwimi, ezinjengemithetho esixhenxe yoguqulo-lwimi ngokuka-Ivir (1987), nazo zichaziwe ngasentla apha. U-Ivir kwiindlela zakhe ezisixhenxe esiyesazifumana xa besihlalutya olu guqulo-lwimi (kwafumaneka ezintandathu), amagqabantshi-ntshi ngazo ayalandelai:

- ❖ *Ukuboleka*
- ❖ *Ukongeza*
- ❖ *Inkcaza*
- ❖ *Ukufaka igama endaweni yelinye*
- ❖ *Uguqulo lwegama-ngegama*
- ❖ *Ulwakhiwo lesigama*

Kule ncwadi kuthelakiswe umbhalo wentsusa nalowo ekujoliswe kuwo (isiNgesi nesiXhosa). Kaloku umbhali ngumntu ontetho esisiXhosa kodwa le ncwadi uqale wayibhala ngesiNgesi wandula kamva wayiguqulela esiXhoseni. Ezi ncwadi zezi: eyesiNgesi ithi '*To My Children's Children*' (1990) ukanti eyesiXhosa ithi '*Kubantwana BaBantwana Bam*' (1995). Ezi ngcamango zithile zenkcubeko nazo zohlulwe ngokomsebenzi wazo apha kuguqulo-lwimi zaba ngamagama, izivakalisi, iziqwengana njalo-njalo: Uguqulo-lwimi ngokoxibeelwano; ngokomsebenzi ikwakhona nendlela yegama-negama.

Ikhona nengqokelela yolwazi kumanqaku kwiijenali zeelwimi ezinjengezi: Hungarian, Spanish kunye nesi-Indonesian ezichongwe kwiziqwengana zembalelwano ukusuka kowe-2009- 2019. Le ngqokelela ikhona kuba inceda ukujonga indlela yoguqulo-lwimi ngokwangaphandle nokwangaphakathi ukuba ibenafuthe lini na ukuzama ukufumana ungqamano-ngqo ingakumbi kula magama enkcubeko, kwaye loluphi olusetyenzisiweyo nenjongo iyintoni na. Nakwezi ziqwengana zembalelwano kuthelakiswe ezi ndlela zoguqulo-lwimi phakathi kwesiNgesi nezi lwimi sizikhankanyileyo. ezi ngcali ziyangqinelana ukuba ezi ndlela zisetyenziswa ndawonye ngokwahlukeneyo ukuveza umba wongqamano-ngqo, nto leyo abanye bathi nguzwelonke. Ngaloo ndlela kusetyenziswe uhlobo lohlahlelo. Kwaqgityezelwa ngokujonga olona hlobo luthe lwagqwesa nokuba luluvezile na uguqulo-lwimi olululo.

U-Al Salmi (2018: 37) ecaphula uSaldanha no-O'Brien, (2013: 23) uthi ukuqokelela ulwazi kuziindidi ezinjengokwenqanaba lobubanzi kunye noluncinci. Inqanaba lengqokelela yolwazi ngokubanzi kulapho uqokelela kwimithombo ebanzi enjengamaziko entlalontle, imibutho, okanye amazwe, umzekelo: ulwimi kunye noguqulo-lwimi lwemithetho yelizwe elithile. Inqokelela yolwazi ngokwamanqanaba amancinci yona kulapho inqokelelo yolwazi ikwinqanaba legama okanye lombhalo, kwaye ngesiqhelo kugxilwa kwizicwangciso zoguqulo-lwimi ezizodwa.

Izifundo ezi zijongene nenqanaba lokubhaliweyo nolwenkcubeko phakathi kweelwimi ezimbini ezisisiNgesi nesiXhosa ezibhalwe zaguqululelwa nguGqirha Sindiwe Magona. Uphando lukumbhalo wemiphumela apho kuthelakiswe ukuguqulwa kwamagama enkcubeko. Kolu phando lwenziwayo akujongwanga onke amagama anenkcubeko, kuloko kukhethwe nje iisampuli ezingaphezu kwe-100. Umbuzo okhoyo ngoku ngulo uthi, le ncwadi ikhethwe ngabuni? Umbhali ngumXhosa kodwa uqale ngeyesilungu waze emva kweminyaka emihlanu waveza eyesiXhosa. Le nto ithetha ukuba ezi ncwadi zivele ngamaxesha ohlukeneyo ezopolitiko kweli loMzantsi Afrika, kwaye izimo zentlalo azifani kweli bali (emakhaya nasezidolophini).

3.3 Indlela yenkqubo

Ukujonga indlela ekuzo chankcathwa kuyo kolu xwebhu, kukucaphula u-Al Salmi (2018: 38) apho athi isiseko sophando sifuna isixhaso esicacileyo okanye esingathandabuzekiyo. Uhambisa ngelibonisa indlela ezintathu ezahlukeneyo zophando: ukuthelekisa (ujonga unxibelelwano phakathi kombhalo wemveli nalowo ekujoliswe kuwo), inkqubo (zonke indlela zoguqulo-lwimi) okanye isiqhelo (izinto ezikhuthaza umguquli). Xa sijonga ezi ndlela zingentla sifumanisa ukuba olu phando luthatha 'uthelekiso' kunye 'nesiqhelo,' kuba kuthelekiswe uguqulo-lwimi lwesiNgesi nolwesiXhosa ngokwamagama anenkubeko kwaye sikwafuna ukuqonda iimpembelelo ezenze umguquli akhethe ezo zicwangciso azikhethileyo. Impendulo zifumaneka ngohlalutyolusebenzisa uhlobo lohlahlelo ngokwendlela uNewmark (1988: 94-95) abonise ngayo, izixhobo ezisixhenxe zika-Ivir (1987) kunye neengcamango zika-Espindola noVasconcellos (2006) xa ewahlulahlula la magama anenkubeko, esithi: Amagama eendawo: Apha sijonga amagama eendawo, izithili, amaphondo nezinye iindawo ezikhoyo apha ehlabathini.

- ❖ *Amagama abantu:* Le nkcaza iyafumaneka kwizifundo zabantu ngabantu xa bejonga amagama, iziqhulo kunye neefani ngokwemvelaphi ukuzama ukufumana umnombo.
- ❖ *Iindlela zothutho:* Apha kujongwa imfuduko yabantu okanye impahla ukusuka kwenye indawo ukuya kwenye.
- ❖ *Iindlela zolonwabo:* Apha kujongwa indlela abantu abathile abazonwabisa ngayo.
- ❖ *Inkqubo yomthetho:* Apha sijonga izinto ezidibene nomthetho.
- ❖ *Iziko lokunceda uluntu lwendawo:* Apha kujongwa iindawo zoncedo kuluntu.
- ❖ *Ukutya nokuselwayo:* Apha kujongwa amagama okutya nokuselwayo ngabantu.
- ❖ *Ulwimi ngokwengingqi:* Apha kujongwa amagama anentetho yobungingqi njengoko into ethile ibizwa ngohlobo oluthile ngabantu abantetho ilulwimi olunye.
- ❖ *Isaci:* Apha kujongwa isimbo sokuthetha soluntu oluthile.

Kugqityeliswe ngokusebenzisa iindlela ezithathwa kuTomalin noStempleski bona sibacaphule ku Asma Zayid Khalifa Al Salmi (2018), xa enika iindlela ezinjengezi:

- ❖ *Izimvo:* Apha sijonga amagama ezinto abantu abakholelwa kuzo. Indlela yokuphila koluntu.
- ❖ *Isimo:* Apha sijonga indlela yemvakalelo, oko kukuthi ikushiya ukwesiphi isimo. Sijonge iintsomi, umculo, ubugcisa kunye noncwadi ukuba zibenza bazive benjani na xa bezenza okanye beziva.

Njengoko olu xwebhu lungophando lwefuthe longqamano-ngqo phakathi kweelwimi ezimbini, bubuchule ukuqala ngokufumana iithiyori ngokubanzi ezizakusikhokhelela kuhlalutyongoguqulo-lwimi lwamagama anenkubeko njengoko sekuchaziwe ukuba uguqulo-lwimi luquka nenkubeko. Lo ngumyalezo owawunikelwe nguHolmes ngonyaka we-1970 ngenjongo yokuseka izifundo zoququlo-lwimi ukuba zizimele kwaye zifumane intlonelo ngokutsho kukaBrownlie (2011). UVenuti (1995) kumsebenzi wakhe othi 'The Translator's Invisibility' apho athi uguqulo lwimi lombhalo ukusuka kwinkubeko ethile ukuya kwenye inkubeko yolwimi ayifuni nje iindlela ezilula kuloko lufuna iindlela ezimbini zezicwangciso zoguqulelo ezizezi: uguqulo-lwimi lwendlela yangaphakathi kunye naleyo yangaphandle apho athi zibalulekile xa kuguqulelwa inkubeko yolunye ulwimi ukuya kolunye ulwimi.

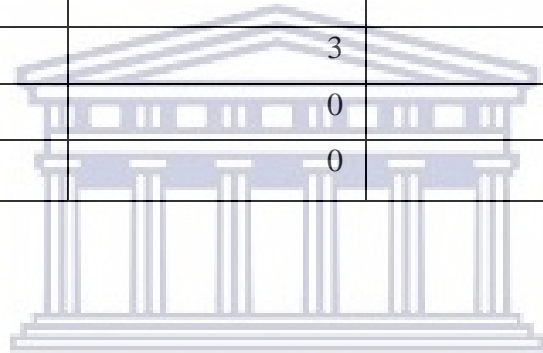
Kwisigaba sesibini kukufundwa kwezi ncwadi zimbini - eyesilungu neyesiXhosa. Zithelekiswe ngokujonga amagama anenkubeko angaphezu kwe-100 aze adityaniswa ngokwendlela zikaNewmark (1988) noEspindola kunye noVasconcellos (2006). U-Ivir (1987) uncedisa kwindlela zolwahlulwa-hlulo ngokwemigaqo athe umguquli wachankatha phezu kwayo ukuveza olu ngqamano-ngqo sele luchaziwe kwisahluko esingaphambili. Indlela zikaVenuti zona zizakubonakalisa uhlobo lwendlela yesicwangciso umguquli athe wasisebenzisa ekuzameni ukuphuhlisa ifuthe longqamano-ngqo njengoko iingcali zanamhlanje zisithi zihamba iindlela ezahlukeneyo kodwa zibe zisebenzisana.

3.4 Inqokelela yolwazi

Ulwazi luqokelelwe lwahlalutywa ngokoluhlula apho sinezihloko zenkubeko, indlela yoguqulo-lwimi lwangaphandle kunye nendlela yoguqulo-lwimi lwangaphakathi, lawo manqwanqwa azizikhokhelo kolu phando.

Inqwanqwa lamagama enkubeko, ugqulo-lwimi lwangaphandle nolwangaphakathi

Izinto ezenza uluhlu lwenkcubeko-ezithile	Olwangaphandle	Olwangaphaka	Iziphumo
Amagama abantu	47	14	61
Amagama abantu	45	1	46
Ezothutho	3	1	4
Izinto zolonwabo	2	1	3
Umthetho	2	0	2
Iziko lokunceda uluntu	1	0	1
Ukutya nokuselwayo	3	6	9
Ulwimi lwengingqi	0	5	5
Izaci namaqhalo	0	6	6



UNIVERSITY of the
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ISAPHLUKO SESINE

Ingxoxo yomxholo

4.1 Intshayelelo

Kwisahluko esingaphambili kudandalaziswe indlela ulwazi oluqokelelwe ngayo ukunceda kolu phando. Olu phando luphakathi kwemibhalo emibini owesiNgesi osihloko sithi: 'To my Children's Children' esabhalwa ngowe-1990 nowesiXhosa osihloko sithi 'Kubantwana Babantwana Bam' wona wabhalwa ngowe-1995. Siya kukhumbula ukuba umbhali ungumntu ontetho isisiXhosa kwaye nembali yakhe uyibalisa ngokomntu ongumXhosa kuba amagama eendawo ngawalapho wathi wazalelwa khona ezilalini namagama abantu angawesiXhosa. Ungothuki xa umbhalo wesiNgesi usetyenziswa njengombhalo wentsusa kuba lulwimi oluguqulwayo. Esi sahluko singena nzulu kumongo wale thisisi ngokuthi kuthelakise la magama siwakhethileyo apha kule mibhalo. Kuqalwa ngokuchazwa indlela elandelwe ngumguquli, sichonge umzekelo wombhalo wentsusa kuqala ze kulandele umbhalo wolwimi ekujoliswe kulo kugqityelwe ngokulandela izimvo kuyo yonke imizekelo echongiweyo. Ezi ndlela zezi sizicaphula kuNewmark (1998) kunye noEspindola kunye noVasconcellos (2006).

4.2 Amaqumrhu, imibutho, izithethe, inkolo namasiko

4.2.1 Ezopolitiko nolawulo: *Referendum, Bantu Administration, Goosen kunye neBantu Education.*

Owentsusa: (87)

*South Africa held a **referendum** in 1961 to decide whether the country should continue its ties with Great Britain and remain within the Commonwealth.*

Ekujoliswe kuwo: (118)

*UMzantsi Afrika wabamb' **ireferendam** ngowe-1961 lowo ukuze kugqitywe ngokuba lugcinwe okanye luqhawulwe na uqhakamshelwano neBritane-nto inik' ubulungu kwiqumrhu iCommonwealth.*

Kumzekelo ongentla umguquli usebenzise ukuboleka. Apha uboleka igama ngobunjalo balo waza wafaka isimaphambili u 'i' phambi ko- '**referendum**' ukulungiselela imigaqo yolwimi ekujoliswe kulo. Umguquli usebenzise iimbono zikaMolina noAlbir (2002: 520) ngokucatshulwa ngu-Al Salmi (2018: 47) bathi ukuboleka yenye yamaqhinga anokusetyenziswa ngumguquli apho igama lithathwa ngqo kumbhalo wolwimi lwentsusa. Basichazela kwakhona ukuba olu hlobo lwahlulwe kubini: uboleko olusulungekileyo - apho igama lithathwa ngobunjalo balo, akho tshintsho lwenziwayo; kunye nembaleko ngokwendalo

- apha igama elibolekiweyo liye liguqulwe ukuzama ukuhambelana nolwimi oluguqulwayo ngokwemithetho yopelo.

Umgququli ebenokusebenzisa igama lasekhaya 'uvavanyo-luvo' kodwa wakhetha ukuboleka ezama ukubonisa unqamano-ngqo ngokomsebenzi. Singatsho ukuba apha umgququli usebenzise uhlobo lwendlela yoguqulo-lwimi ngokwangaphandle.

Owentsusa: (93)

*Goosen was the name of the white Superintendent there. No senior officials of the **Bantu Administration** were ever black.*

Ekujoliswe kuwo: (127)

*URhusini ke yayiyiNtsumpa kuloo ofisi. Soloko, intsumpa kwezi ofisi ze**Bantu Administration**, yaba ngumlungu- nakanye ukuba ibe ngumntu omnyama.*

Kumzekelo wesibini sibona uhlobo olunye lokuboleka, apho sisazi ukuba uNewmark (1988) uthi kumagama uguqulo alubikho lithathwa ngobunjalo balo igama ngamxesha athile. Umgququli kumbhalo wentsusa eli gama u**Goosen (Rhosini)** ulifake kwizibiyeli kumbhalo ekujoliswe kuwo ngokwendlela eliphimiselwa ngayo. Umgququli kulo mzekelo ubonise unqamano-ngqo ngoguqulo-lwimi lonxibelelwano kuba usichazela ngomsebenzi walo mntu unguRhosini, esebenzise uhlobo lwezekhaya.

Owentsusa: (98)

*That and other similar problems first hinted at the big disgrace that is **Bantu Education**.*

Ekujoliswe kuwo: (134)

*Zezo ngxaki nezinye ke ezathi zandenza ndarhan' ukuba le **Bantu Education** lihlazo nelize.*

Kumzekelo wesithathu umgququli usebenzise kwakhona uhlobo lwemboleko kumthetho othile welizwe loMzantsi Afrika. Lo mthetho waqala wabizwa ngokuba yi**Bantu Education Act** ngowe-1953, waphinda kamva waziwa ngokuba yi**Black Education Act 1953**, ukongeza kweminye yemithetho yengcinezelo. Injongo yalo mthetho kukuba imfundo yomntu oNtsundu ingaze ifane neyabantu basemzini, (*Bantu Education Act of 1953, No. 47, later renamed the Black Education Act of 1953*). Umgququli usebenzise uguqulo-lwimi lonxibelelwano nolomsebenzi ngalo mthetho ukuzama ukubonisa unqamano-ngqo.

La magama akhethiweyo kwezi zivakalisi zezi ncwadi zombini asibonisa iindlela athubeleze phantsi kwazo umgququli ukuzama ukubonisa unqamano-ngqo phakathi kwezi lwimi.

Kumzekelo wokuqala umguquli akalubonakalisanga unxibelelwano phakathi kombhali nabafundi kuba ayibonakali ingcaciso yegama elikhethelelweyo kwabo bangalulandeliyo ulwimi. Into anokuyenza kukuzicingela nje ukuba kuthethwa ngale nto xa usiya uqhubekeka ngokufunda. Uguqulo-lwimi esicinga ukuba beliyakuvakala cacileyo kubafundi bombhalo wolwimi ekujoliswe kulo lolu:

UMzantsi Afrika wabamb' uvavanyo-zimvo ngowe-1961 ukuze kugqitywe ngokuba lugcinwe okanye luqhawulwe na uqhakamshelwano neBhrithane - nto inik' ubulungu kwiqumrhu iCommonwealth.

Xa sijonga imbali yeli lizwe bonke abantu bombhalo ekujoliswe kuwo bayalazi igama elithi 'uvavanyo-zimvo' kuba eli lizwe lizibamba umhla nezelo.

Kumzekelo wesibini, umguquli uguqule igama lomntu ngokwemithetho yolwimi ekujoliswe kulo. Siyambona nakumbhalo wolwimi lwentsusa elibiyele eli gama ukuzama ukulungiselela abo bangakwaziyo ukulibiza. Kwizivakalisi ezilandelayo usinika umsebenzi walo mntu. Singatsho ukuba unxulumano uluvezile phakathi kwakhe nabafundi. Kumzekelo wesithathu usinika amagqabantshintshi engecaciso yomthetho nomsebenzi wawo. Nakulo umzekelo lukhona unxulumano phakathi kombhali nomfundi wombhalo wolwimi ekujoliswe kulo nangona lungengakanani kwaye siyabona ukuba imizekelo emibini ithathe uhlobo lwendlela yangaphandle. Kwakhona kwimizekelo yesibini nowesithathu umbhali nokwamguquli uthetha ngemithetho. Siya kukhumbula ukuba ngaloo minyaka zimbini iilwimi ezazisemthethweni kwaye nangoku ulwimi lwesiNgesi lwaziwa njengolonxibelelwano kuluntu luphela.

4.2.2 Inkolo

Inkciyo

Owentsusa: (48)

*To the village community, where virgins proudly displayed firm breasts, with **beaded aprons** decorously worn over the public area, hiding one's body was a sign of shame.*

Ekujoliswe kuwo: (69)

*Kubantu belali leyo, aph' intomb' amadod' ibidlisela ngamabel' amepo, kuphel' ibek' **inkciyo** apha ngaphambili ukufihl' umzimba yayikukuvum' iintlani.*

Kulo mzekelo umguquli usebenzise igama lesinxibo esilindelekileyo entombini nto ngobunjalo balo kumbhalo ekujoliswe kuwo, gama elo lithi '**inkciyo**' ukanti kwisiNgesi usebenzise

ingcaciso yeli gama nomsebenzi walo. Singatsho ukuba apha kuguqulwe ngokubonisa ungqamano-ngqo ngokomsebenzi.

Umbhaco, imbola

Owentsusa: (59)

...we were supposed to have left behind all things of darkness: nudity, imibhaco (the traditional skirt), red ochre used for cosmetic purposes, and the practice of and belief in witchcraft, to name a few.

Ekujoliswe kuwo: (83)

Andithi na kaloku sizingca ngokuba singabaphucukileyo; singama Kristu? Izinto zobumnyama: ukuhamba ze, imibhaco, imbola nenkolo kubugqwirha - zonk' ezo zinto ngabo abazilahlayo.

Umbhaco sisinxibo esasifudula sinxitywa ngabantu abangoomama kwaXhosa. Sithi sasifudula kuba kule mihla sinxitywa ngeemini ezithile kanti kudala yayingumhla nezolo ingekho enye into. Xa befake le mibhaco kuthiwa bavathile. Imbola ngumhlaba obomvu ovame ukubasezindongeni. Abantu abangoomama nootata babeziqaba ngayo nkqu imibhaco neengubo ezombathwa ngootata, namakhwenkwe aphuma esuthwini ayeqaba kwale mbola. Umguquli kulo mzekelo ungentla usebenzise igama elithi '**umbhaco**'. Eli gama sisibizo esikumbhalo wentsusa waza wawuguqulela esilungwini ngokwenkcaza. Lona igama 'imbola' ulicacisile ukuba yinto enjani neyenzani kubantu balo. Siyabona ukuba umbhali usebenzise la magama omabini esiNgesini ngenxa yokuphuhlisa intsingiselo. Likhona igama lesiNgesi lembola elingu-red ochre nangona ndingaqinisekanga ngeli- "umbaco" yiyo le nto umguquli eguqule ngongqamano-ngqo lwenkcubeko. Loo nto ikwasibonisa nendlela yokusetyenziswa koguqulo-lwimi lwasekaya.

Mpelesa > impelesi

Owentsusa: (56)

*The new mother is taken care of by an **impelesi** appointed for that task. This is usually a good friend, a neighbour or a relative, or perhaps a daughter where she is old enough to nurse her mother back to full strength.*

Ekujoliswe kuwo: (80)

*Umdlezana ke wenzelwa yonk' into yimpelesi. Le **mpelesi** ke, yonyulelwe lo msebenzi kuba isisihlobo esisenyongweni, okanye ummelwane ekuvanwa kunene naye, isizalwane, okanye ke mhlawumbi intombi xa*

sel' iyintanga yokuba inganakho ukumlondoloz' umdlezane lowo de abuyele empilweni.

Kulo mzekelo ungentla apha sibona umguquli edlulisela igama lombhalo wentsusa kumbhalo ekujoliswe kuwo elithi “*mpelési*”: Eli gama sisibizo esisetyenyiswa xa kubhekiswa kumntu ogcina umdlezane osefukwimi. Siyafumanisa ukuba umguquli akabashiyanga ngasemva abafundi bombhalo ekujoliswe kuwo kodwa abo bombhalo wentsusa bafumene igama elitsha. Umguquli kaloku ungumntu ontetho isisiXhosa. Apha sibona unguquleli ezame uguqulo-lwimi ngokudlulisa ngokwenkcubeko.

Igqirha okanye ixhwele

Owentsusa: (57)

Igqirha, a witchdoctor, or ixhwele, a medicine man, having been invited by father, would appear at our doorstep, unexpectedly for us children.

Ekujoliswe kuwo: (81)

Sasiye sithi singalindele nto, thina bantwana, gqi igqirha okanye ixhwele elifunwe ngubawo.

Apha siyambona umguquli esebenzise uhlobo lezasekhaya kumbhalo ekujoliswe kuwo ukanti kowemveli uzamile ukucacisa ukuba la magama anenkubeko nangona angazikuvelisa ngcaciso yaneleyo. Singatsho ukuba umguquli wenze ungqamano-ngqo ngokwenkcubeko.

Umyeni>Abayeni

Owentsusa: (6)

An uncle or aunt will say, 'Let us see how many abayeni will come to ask for so and so one day' (naming one of the little girls present).

Ekujoliswe kuwo: (16)

Makhe sibon' ukuba bangaphi na abayeni abaya kuza kucel' uNozibani ngenye imini.

Apha ‘*umyeni*’ ngumntu obone intombi ngenjongo zokuyenza umfazi ze kuthunyelwe oonozakuzaku kuloo ntombi iboniweyo ngeliyocela ukwakha ubuhlobo ngeqhina lomtshato baxoxe nemicimbi engelobola. Kuba esiNgesini nakwezinye iintlanga isenziwa ngokwahlukileyo le nto umguquli usebenzise isigama nemisebenzi yenkcubeko yesiNtu.

Hlonipha > ukuhlonipha

Owentsusa: (80)

Ukuhlonipha, the custom forbidding married women to say any names of their husband's elders or even words with syllables like these, had become part of the code of conduct of school.

Ekujoliswe kuwo: (110)

*Njengoko umntwana abe **emhloniph'** umnt' omdala ngokuthi angamnkqangazi ngagama, kanye ke nomfundi ebengayibizi ngagama (nkqu nefani le) ititshala.*

Njengoko icaciswa apha kulo mzekelo, kwaXhosa kuyahlonitshwa ukuba umntu mdala kuwe. Amagama nemisebenzi yenkcubeko asetyenzisiwe kule mizekelo ingentla kwaye sibona nendlela yonxibelelwano ukusasaza inkcubeko yoluntu oluNtsundu.

4.2.3 Isithethe

Thomba > ukuthomba

Owentsusa: (67)

*'This weekend, said father, we are going to **celebrate your becoming a woman**'.*

Ekujoliswe kuwo: (93)

*"Kule mpela-veki," watsh' utata, "siza kuba nomcimbi **wokukuthombisa...**".*

Siyabona kuguqulo-lwimi lomzekelo ongentla kumbhalo wesiNgesi, umguquli usebenzise ingcaciso endaweni yegama elinongqamano-ngqo, elo lithi "ukuthomba", ngenxa yeyantlukwano kumasiko nezithethe nokungabikho kwalo msebenzi kwinkcubeko yasesilungwini. Oko kubonisa ukungqinelana nokuvumela iimeko zesinyanzelo nobuchule bomguquli kwaye singatsho ukuba umguquli usebenzise uguqulo-lwimi ngokusebenzisa amagama aguqulelwe ngenckaza. Kwaye olu guqulo-lwimi lusibonisa indlela yangaphakathi kwaye abafundi bombhalo wemiphumela ubakhathalele.

4.3 Ukutya nokuselwayo

4.3.1 **amabele, tat' omncinci, injoli, umqombothi**

Owentsusa: (69)

*Although everyone presents knew the reason for the feast, at some point, before **umqombothi** (the home-brewed beer) and **amabele** (corn) went*

to the head, an announcement would be made. **Uncle Masondo, the master of ceremonies**, began a brief historical presentation.

Ekujoliswe kuwo: (96)

*Noxa wonk'owayelapha wayesazi isizathu sesici eso, kwakuya kuthi phambi kokub' **umqombothi** uy' entloko, kwenziwe izwi...**utat' omncinc'** uMasondo, **injoli**, wathigqaba-gqaba; eland' ekhondweni ngomzi kabowo lo'.*

Kulo mzekelo “**utat' omncinci**”, ngumntu olama utata kodwa esilungwini bambiza ngokuba ngu'**uncle**' sibe isiXhosa sona xa siguqula u'uncle' sisithi 'malume'. Sazi umalume (**uncle**) ebhekiswa kumntu olamana nomama. Ukuba sijonga kulo mzekelo ungentla sibona ukusetyenziswa kwamagama esiko nesithethe kuphela. Kwakhona lo mzekelo ukhethwe apha othi, 'phambi kokub' umqombothi uy' entloko' kwaze kwaguqulwa ngokuthi, '**before umqombothi went to the head**', sonke siyazi ukuba awukwazi ukuhamba kodwa ubone ukuba makasebenzise le nto kuthiwa luguqulo ngokwegama negama ukuzama ukugcina intsingiselo eyiyo yongqamano-ngqo. Kwakhona singatsho ukuba umguquli uzame ukuphepha igama elingavakali kakuhle xa libhekiswa kubantu abadala 'lokunxila', ukuzama ukuphuhlisa la ntlonipho. Umguquli usebenzise kwakhona indlela kaBaker yokujonga unqamano-ngqo ngokwenqanaba legama ukufezekisa unqamano-ngqo. Kulo mzekelo usebenzisa iinguqulelo negama eliqhelekileyo neliqukayo. Le nkcaza uyifumana kuBaker, 1992: 28. Injoli ngumntu owondla abantu abangootata emcimbini wesiNtu ngamazwi, utywala kunye nenyama kanti elithi '*master of ceremonies*' (njengoko liguqulelwe njalo) libhekisa kumphathi-theko womsitho ojongene noluntu ngokulazisa ngomgaqo-nkqubo nokuphakamisa izithethi.

4.3.2 Ukutya komthonyama neziqhamo

mfino> **umfino** kunye **namazimba**, **izapholo**, **isiphingo**

Owentsusa: (10)

*.... this same veld offered grazing for our livestock and yielded **umfino**, **wild spinach**, to our mothers, in rich variety.*

Ekujoliswe kuwo: (21)

*Kwa eli thafa ke, nantsika, lisipha idlelo lempahla yethu linike **nemifino** eziindidi ngeendidi.*

Eli ngama '**umfino**' sisibizo safakelwa iceba 'u' ngokwemigaqo yolwakhiwo lwamagama esiXhosa, kwaneyinxalenye yemifuno ezikhulelayo esingayifanisa nesipinashi esidityaniswe nomgubo wombona.

Amazimba

Owentsusa: (10)

*... milk fresh foamy warm, straight from the udder; garden vegetables, wild vegetables, **amazimba** and a host of other delectable eatables.*

Ekujoliswe kuwo: (21)

*Zona **izapholo** zisuk' embeleni zikrozel' enyhenkeni zishushu zibugweburha, imifuno ekhiw' esitiyeni nantsi nayo, eyasethafeni ikwakhona; **amazimba**, nothotho lolunye uncuthu olusiwa phantsi kwempumlo.*

"**Amazimba**" sisityalo esibuyelelana nengqolowa kodwa ezawo iinkozo zincinci kwaye zimdaka ngebala, ayawenza umqa, isonka, uyakwazi nokutya isikhondo sinamanzi amandi. Kwisivakalisi sombhalo wentsusa ubonakele umbhali esebenzisa igama elithi 'eatables' (ukutyeka). Ewe lona ligama lesiNgesi kodwa liyasibonisa ukuba umbhali lo myalezo uwubhekisa kubantu abangakanani. Hayi ulwimi lwezikhulu nezifundiswa.

Isiphingo

Owentsusa: (82)

*Dorothy and I had lengthy heart-to-heart sessions, jaunts to the nearby bushes to pick **isiphingo** berries or, and more often, study sessions when she thought I could help her with some aspect of her work.*

Ekujoliswe kuwo: (113)

*Sasisithi apho sithe sagagana khona, kucac' ukuba kudiben' izinto ekukade zizondana; siphazazelane imbilini, kukodw' ukuya kukha **isiphingo** kuloo mahlahlana arhangqe 'umzana', kuthi ke maxa wambi, intomb' enkulu ithi mandiyincedise ndawen' ithile apho kwizifundo zayo.*

Apha umguquli usebenzise igama elithi isiphingo kuzo zombini ezi ncwadi kuba esilungwini alikho igama elicacisa isiphingo. Kwaye ubonakele esebenzisa isichazi kulwimi lemveli elithi 'berries' ukubanika ufifi lokuba luhlobo luni lwesiqhamo sasendle esi. Likhona unxibelelwano lombhali nabo bangayivisisi kakuhle inkcubeko yegama elisetyenzisiweyo. Singatsho ukuthi umguquli usebenzise uhlobo lwasekhaya kuba abafundi bombhalo wolwimi ekujoliswe kulo bayazi ngqo into ekuthethwa ngayo kwaye abanangxaki ngokuyilandela.

4.4 Izaci namaqhalo

4.4.1 Izikweko neziduko

Ndibuye nawo

Owentsusa: (43)

One evening, he had walked in from work and instead of the usual greeting said, 'Ndibuye nawo' (I return with it), referring to whatever of that odd assortment of jobs.... he had 'brought it back'. That was a less brutal way of saying he had been fired.

Ekujoliswe kuwo: (63)

Ngeny' injika-langa, wangen' evel 'emsebenzini wesuka wath'endaweni yokubulisa ngokwesiqhelo wathi 'Ndibuye nawo', ebhekisa ke kulowo way' ewubambile ngoko, kwingxubevange yemisebenzi yakhe, yindlela leyo, noko engerhabaxa njengokuthi 'Ndigxothiwe'.

Bampheka umntakaTata

Owentsusa: (65)

It is my opinion that she has never completely recovered from this blow. 'Bampheka umntakaTata' (they cooked father's child'), she says whenever the subject is brought up. It is not one we bring up often.

Ekujoliswe kuwo: (90)

Luluvo lwam ukuba akakaze waphila kweli nxeba. 'Bamphek umntakaTata,' yintetho yakhe leyo rhoqo xa kuthethwa ngesi siganeko. Asinyewe le sithande kuyichatha.

Kule mizekelo ingentla sibona ukuba umbhali kumbhalo wakhe wentsusa osisiNgesi akaphumi kumagama esiXhosa anenkubeko kodwa uyazama ukuwacacisa la magama kulo mbhalo wentsusa. Lilonke umguquli uhamba nabo abafundi bakhe ngendlela yoguqulo-lwimi lwasekhaya. Kulo mzekelo sibona ukudluliswa kwagama ukuzama ungqamano-ngqo lwenkcubeko nonxibelelwano.

Amaqhalo

Owentsusa: (141)

'Me, a cow would first bear a human baby and horses grow horns before I will kiss a dog!'

Ekujoliswe kuwo: (186)

Mna, inkom' ingazal' umntu, amahash' aphum' impondo ukuba ndingaze ndincamisane nenja!'

Owentsusa: (145)

Remember, now, I am not ungrateful.

Ekujoliswe kuwo: (192)

Ungandithathi okobhed' idlaba.

Owentsusa: (148)

Disquiet and some disappointment. Never had I imagined my wedding so lonely!

Ekujoliswe kuwo (195)

Ekukhuleni kwam ndandingazange ndayiphuph' into yokuhwatyelwa ngamasele!

Kumzekelo wokuqala kulapho umntu ofunga angajiki xa ethetha la mazwi kuba inkomo soze izale umntu kwaye amahashe soze aphume iimpondo. Kumzekelo wesibini kubhekiswa kumntu ongenanyani. Kanti kowesithathu ngumntu oyedwa kuba isele sokuze likwazi ukuqhweba kwaye nokuba belikwazi beliyakuqhwebela amanye. Le nto ithetha ukuba umntu uqhwyelwa ngabanye abantu. Kule mizekelo sibona umguquli esenza uguqulo lwenkcubeko ngokufaka amaqhalo wombhalo wolwimi ekujoliswe kulo ukukhangela ungqamano-ngqo olusondeleyo.

4.4.2 Iziduko

Isiduko esi kuqala yintoni? Kaloku isiduko yindlela apho athi umnt' oNtsundu azibonge ngayo ukubonisa ulwazi lomnombo wakhe. Kudala mandulo phaya abantu babezana ngeziduko kodwa ukufika kwabantu basentshona nento abayibiza ngokuba yi' mpucuko' zatshintsha izinto beza nento ekuthiwa yifani. Akukhathaliseki nokuba ungowaphi na kodwa ukuba sinesiduko esinye siyazalana. Ukuvezwa kwefani yayilelinye lamanyathelo okohlula-hlula uluntu ngabo babefike nobukolonyali. Kubantu besiduko esinye, iyeza lekhaya nalo linye, bashwama ndaweninye kwaye sokuze bendiselane; yiyo le nto sibaluleke kangaka isiduko. Kwantu akekho umntu ongumlu-wanyama, oko kukuthi ozalwa yedwa kuba singabantu bamasiko nezithethe.

Siyayibona le ndlela kwiphepha lama-69 kwincwadi yesiNgesi, ukanti kweyesiXhosa ikwiphepha lama-97. Umguquli ikakhulu usebenzise iziduko apho amagama abantu angaguqukiyo, ahlala enjalo. Olu hlobo lusetyenziswa kakhulu ngamanye amaxesha kwimibhalo yemibongo. umlesi angazifundele kula maphepha abhengezwe ngasentla, nalapho sibona khona uhlobo loguqulo-lwimi olubizwa ngokoshwankathelo nangokwegama negama.

4.5 Indalo

Isanti

Apha kuxa umguquli engenayo enye indlela anokuyisebenzisa ekuphuhliseni ungqamano-ngqo. Umguquli usebenzisa izithethantonye ngokwamagama olunye ulwimi, uhlobo olunye lwesimbo, imo, intsingiselo, imeko yokujonga okubambekayo nezinye iindlela.

Owentsusa: (38)

He sank in the sand!’ or the sand swallowed him!’

Ekujoliswe kuwo: (56)

Utshon’ esantini!’ okanye, ‘intlath’ imginyile!’

Apha kulo mzekelo sibona isikweko. Esi sikweko siye sibhekiswe kumntu ongabonakaliyo phakathi kwabanye abantu. Apha kwenziwe esi sikweko ngesanti kuba yiyo eninzi apha eNtshona Koloni ngokwenziwa kukungqongwa ngamalwandle amabini, i-Atlantic kunye ne-Indian.

4.6 Ulwimi lwengingqi

Enkontyi > toilets

Owentsusa: (86)

Girls would go to these toilets running, although we were constantly warned against this practice.

Ekujoliswe kuwo: (118)

Thina ke mantombazana sasisoloko sahambel’ apha sibaleka xa sisiya apho “enkontyi”, noxa sasingxoliswa njalo ngaloo mkhwa.

Umguquli kulo mzekelo ungentla sibona esebenzise igama lolwimi lengingqi ukuhlonipha indlu yangasese. Ndizakutsho ukuba lelengingqi kuba nam nangona ndinthetho isisiXhosa nje ukuba bendingafundisisanga ndaze ndathelekisa nalo mbhalo wentsusa bendigazukulazi eli gama. Umguquli usebenzise uhlobo lwendlela yangaphakathi ukubonakalisa ungqamano-ngqo. Singatsho ukuba usebenzise oomabizwafane ngokwala ngingqi asuka kuyo ngenjongo yokuhlonipha indlu yangasese.

4.7 Ezothutho

Apha sibona kuqala umbhali eyahlule kubini le ncwadi ngokwembali yezothutho. Kuqala umbhali ubalisa ngempilo yasezilalini kunye nempilo yasezidolophini. Impilo yasezidolophini yohlukile kwimpilo yasezilalini malunga nemeko yezothutho. Kaloku ezidolophini kukho uphuhliso olukhulu kunolwasezilalini.

Imoto, ibhasi, uloliwe

Owentsusa: (16)

*We, who had not been on a **car** or **bus**.....we were going, **BY TRAIN**, to Cape Town.*

Ekujoliswe kuwo: (28)

*Thina ncakasana, thina babengazanga babeka ndithi unyawo olu **emotweni** okanye **bhasini** na; ...thina aba sasiza kuhamba, **NGOLOLIWE**, sisiy' eKapa.*

Kulo mzekelo ungentla sibona umguquli kula magama ezothutho esebenzise uhlobo lwasekhaya, kodwa amagama imoto nebhasi wenze imboleko kuba la magama esuka kumagama esiNgesi athi '**motorcar**' nelithi '**bus**'. Kodwa usebenzise imithetho yolwakhiwo lolwimi lwesiXhosa. La magama omabini anayo indlela abizwa ngayoo kulwimi ekujoliswe kulo, umzekelo: imoto > inqwelo-mafutha kanti **bus** > udula-dula. Siyabona kwakhona igama uloliwe osuka kwigama lesiNgesi elithi train lona liguqulwe ngokolwimi lombhalo ekujoliswe kuwo kodwa ngokuya kuhamba ixesha nombhali sewafudukela eKapa uye wasebenzisa igama lemboleko (itreyni kuba apha kusetyenziswa elo gama ngokwefuthe lentlalo) ngokusebenzisa imithetho yobhalo lolwimi ekujoliswe kulo.

4. 8 Uguqulo-lwimi ngokwenkcubeko

4.8.1 Uguqulo-lwimi ngokongeza

Makhe sijonge ezinye iindlela umguquli athe wazisebenzisa ukuphuhlisa uguqulo-lwimi kwezi ncwadi zimbini. Uguqulo-lwimi ngokongeza, ngokukaDickins (2002), olu hlobo lungakucingisa ngolunye uhlobo kodwa alugxekekanga, kuba akukhonto imbi ekongezeni igama okanye ibinzana elithile kwezinye iimeko, ingakumbi ukuba elo gama alizukutshintsha nto. Le nto ngamanye amaxesha yenzelwa ukunika abafundi bombhalo wolwimi ekujoliswe kulo ukwamkeleka xa befunda izinongo zolwimi lwabo.

Owentsusa: (50)

This frenzied flurry would stop abruptly with the ringing of the bell when we had to fall into line.

Ekujoliswe kuwo: (72)

*Oko kuyaluzela, **ngathi ngamathumb' ehagu esojiwa ngabantwana**, kuya kuyeka kuphela ukubetha kwentsimbi, thina bantwana ke siye kuma emgceeni.*

Owentsusa: (51)

I was eager to get home, for I was famished.

Ekujoliswe kuwo: (74)

*...ndandikungxamele nyan' ukuya kufik' ekhaya; kaloku, **sasithe nca emqolw' isisu** yindlala.*

Owentsusa: (63)

That Antana (little Aunt) had just finished her education also helped to confirm my estimate of the age gap between the two sisters.

Ekujoliswe kuwo: (88)

*Nale ke yokub' u-Antana lo esandul' ukugqib' ukufunda nayo yongeza kule ngcinga yam ithi umsantsa ophakathi kwezi nzwakazi kubudala bazo yaye **ingengotsitywa nayikati** ubukhulu bawo.*

Owentsusa: (66)

Not even Mama would satisfy the curiosity that duelled with excitement for first position.

Ekujoliswe kuwo: (92)

*Ndaba ke **ndifa namthanyana** kuba nkqu nomama waba nje ukwal' ukundi khanyisela.*

Owentsusa: (82)

...jaunts to the nearby bushes to pick isiphingo berries

Ekujoliswe kuwo: (113)

*...kukodw' ukuya kukha isiphingo kuloo mahlahla **arhangqe 'umzana'**.....*

Owentsusa: (87)

The Afrikaner won the day; South Africa became a republic.

Ekujoliswe kuwo: (119)

***Afa namthanyan'** amaNgesi; uMzantsi Afrika wayiyo iRiphabliki.*

Owentsusa: (155)

Esi sivakalisi kumbhalo wentsusa asifakwangwa kodwa intsingiselo yombhalo ayophukanga.

Ekujoliswe kuwo: (203)

Andikhathali, Tolo, nokuba sekusithiwa kowen' azityiw' iintlok' ungekho.

Owentsusa: (155)

Taut, dark flawless skin reveals gracious, regal features.

Ekujoliswe kuwo: (203)

Ulusu lumdaka bumnyama, lucwenge oku komnt' ohlamba ngentelezi.

Owentsusa: (174)

Nakweli ityeli umbhali akasifakanga esi sivakalisi sikumbhalo wemiphumela/ekujoliswe kuwo kuphela.

Ekujoliswe kuwo: (228)

Ndanyoshoza ndaphuma apho, umsila lo uthe khwetshe, ingqondo ixinene.

Ukuba sijonga le mizekelo ikhethiweyo apha ngentla, onke amagama nezivakalisi ezibhalwe ngqindilili, zisibonisa imbali yezentlalo. Apho umntu osisithethi solwimi ekujoliswe kulo kungekho nzima ukululandela kwaye kufundeka ngokulula. Kumbhalo wentsusa asiziboni ezi ziqwengana zifumaneka kumbhalo wolwimi ekujoliswe kulo kuphela. Le nto iphuhlisa la intetha ibibekiwe apha ngentla. Kaloku siyabona ukuba ukongezwa kwazo akukhange kuphazamisane nentsingiselo yombhalo. Umguquli apha abafundi bakhe uhamba nabo ebagodusa; singatsho ukuba kusetyenziswe uguqulo-lwimi ngokwendlela yasekhaya.

4.8.2 Ngokwegama negama

siza kuy' emntwinina > are we going to go 'someone'

ukuwunuk' umhlola > smell out mystifies mere mortals

Uf'ethwel' umnqwazi > he is dead wearing a hat

Olu luhlobo apho kufuneka kubekho khona unxulumano olumandla phakathi kombhali nomguquli, malunga nokwazi ulwimi kunye nenkcubeko, abantu ekujoliswe kubo kumbhalo wolwimi ekujoliswe kulo ngokutsho kukaChesterman & Wagner, 2002

Owentsusa: (62)

Are we satisfied at how the deceased died? Or are we going to go to 'someone?'

Ekujoliswe kuwo: (87)

SANELE NA yindlel' afe ngayo lo mntu? Okanye ke, siza kuy' emntwinina?

Owentsusa: (62-63)

*'Someone', in this case, means a witchdoctor, a man or woman professing to be able to see beyond the physical and **smell out what mystifies mere mortals.***

Ekujoliswe kuwo: (87)

*...ligqirha, indod' okanye umfazi othi yen'ubona ngaphaya kweli lenyam' iliso; uyakwaz' **ukuwunuk' umhlol'** obanqabeleyo abantu nje.*

Owentsusa: (167)

*No. My husband became my former husband through a much simpler method than; commonly referred to as **'he is dead wearing a hat.'***

Ekujoliswe kuwo: (219)

*...nako k' umyenana ebe ndisithi ndinay' ephel' emehlweni. Ith' intetho ngonjalo **'uf'ethwl'umngwazi.'***

Apha kulo mzekelo wesi-3 njengeminye imizekelo uguqulo-lwimi ngokwegama negama lwenzekile. EsiXhoseni kusetyenziswa le ntetho xa indoda ingawenzi umsebenzi wobudoda emzini wayo. Kwincwadi yesiNgesi umbhali uyichazile imvelaphi yale ntetho ukuze angabashiyi ngasemva abafundi bakhe kuba le ncwadi ibhalwe ngenjongo. Uthi xa eyibeka ngawakhe amazwi (Magona: 1990: 167),

*...comes from the custom of Xhosa men having to wear a hat once they have gone through circumcision... **Dead implies no longer there...***

Le ngcaciso isibonisa ukuba indoda engawenziyo umsebenzi wayo wobudoda kusapho lwayo ife ithwele umnqwazi.

4.8.3 Ngokoquko

Indl' enkulu > Big Hut

Dadobawo > Aunt

UNewamark (1981: 39) uthi ungqamano-ngqo malujongwe kwicala lesemantiki nolwakhiwo lwamagama olwimi ekuguqulelwa kulo ukuze luvumele kwaye luchaze intsingiselo yesimo sombhalo wolwimi lwentsusa,

attempts to render, as closely as the semantic and syntactic structure of the second language allows the exact contextual meaning of the original.

Masijonge le mizekelo ilandelayo:

Owentsusa: (13)

*Another evening, we are sitting around the fire in the **Big Hut**. All the huts have names; not dining-room or bedroom kind of names: thekwini (Durban), uXande (Pentry), eNdlin' enkulu (in the Big Hut) ...*

Ekujoliswe kuwo: (24)

*Ngoluny' urhatya, sihleli singqong' umlilo **endlin' enkulu**. Zonk' izindlu zalapha zinamagama; ingengawo la angoku siwazuze kubelungu - indlu yokutyela okanye indlu yokulala: EThekwini, iXande, eNdlin' enkulu*

Owentsusa: (154)

*That is how, on a Sunday morning, I met my **Aunt** Dathini for the first time in twenty years. I was twenty-two.*

Ekujoliswe kuwo: (202)

***Ngudadobaw'** uDathini ke lowo. Ndandimqibele ndilolubomv' usana efika sele ndinowesibini nj' untemekana!*

UKuba sijonge la magama angqindilili apha ngentla, uya kuqaphela ukuba kuguqulwe ngokwezithetha-ntonye kodwa umxholo wentsingiselo wetekisi ayinguwo lo kubhekiselelwe kuwo. Kaloku indlu enkulu ewe esiNgesini iguqulelwa ngokuthi '**Big Hut**' kodwa le kubhekiswa kuyo apha inkulu kuba ithathwa ngokuba ihlala izinyanya ngokwesiko lesiXhosa kwaye zonke izinto zesintu ziqala pha. Ihloniphekile kakhulu. Apha intsingiselo yegama ibonakala ibhekela kancinci kulwimi lwabantu bemveli xa isisiwa kolunye ulwimi. Apha kuthethwa ngesiXhosa kuba imbali ithetha ngempilo yakwaNtu. Kumzekelo wesibini 'udadobawo' ngumntu ongumama ozalwa notata wakho ukanti elesiNgesi igama elithi '**aunt**' likwasetyenziswa naxa umntu ongumama ezalwa nomama wakho. Umguquli ubonile ukuba makasebenzise indlela yoquko kuba isilungu singabahlula-hluli bonke abantu bekhayo.

4.8.4 Ngokwesenzi nenjongosenzi

Apha uququlo-lwimi lwenzeke ngokuba umguquli efumene amagama achaza isenzeko eso kuba la magama enqabile kwezinye iilwimi. La magama ngamasuntswana ezenzi angenazo izimaphambili. UMoropa noNokele xa becaphula u-Aitchison, (2008) uthi ngumsebenzi oqhelekileyo wesihlomelo ukuguqula okanye ukuchaza izenzi, izichazi kunye nezinye izihlomelo.

Olu hlobo lwenguqulelo lwenzeka ikakhulu xa kukho iintenta zengingqi zamaqhalo nezaci; izikhuzo kunye nesenzi esingenasimaphambili esichaza isenzeko. Uguqulo-lwimi olusetyenzisiweyo luhlobo lwesenzi nesihlomelo sesenzi, kwaye lunika unqamano-ngqo lonxibelelwano ngenkcubeko kwaye kusetyenziswa uhlobo lwasekhaya. Ikakhulu, olu hlobo lufumaneka kumbhalo wentsusa apha kwezi ncwadi.

Khwaphululu > spring up

Owentsusa: (34)

Frightened, I sprang up crying.

Ekujoliswe kuwo: (53)

Khwaphululu, ngolukhul' uloyiko olu, ndigxwala.

qgada > stepping out

Owentsusa: (81)

So, ***stepping out*** of the group I acknowledge my guilt.

Ekujoliswe kuwo: (111)

Ndee ***qgada*** phambilana apho kolo gxudululu lwamantombazana, ndivuma isono sam.

shwaka > expelled any lingering

Owentsusa: (83)

...the attention of an attractive man would have ***expelled any lingering*** doubts about my readiness to enter adulthood...

Ekujoliswe kuwo: (115)

Le yokuncwaswa lelinje lona ityendye yatsho kwee ***shwaka*** nelokuqgibela isuntswana lokuzithandabuz' ukuba andifikanga ndigalelekile ebudaleni...

gwiqi > fled to

Owentsusa: (84)

When you were born, I took one look at you and ***fled to*** cry behind the hut.

Ekujoliswe kuwo: (115)

Ukuzalwa kwakho, ndath' uba ndibizw' ukuba ndize kukubona ndafika ndeentla ngawe ndee ***gwiqi*** ndaya kukhal'emva kwendlu.

dyumpu > plunged into

Owentsusa: (87)

*One day the floor gave way and two of the student-teachers **plunged into** the pit and drowned.*

Ekujoliswe kuwo: (118)

*Ngaminazan' ithile ke, holokohlo loo mgangatho, **dyumpu** isibini sabafundi, kanti kuphel' oko.*

4.8.5 *Ngokonxibelelwano*

Kwathi kaloku ngantsomi > once upon time

Uhambisa athi lona uguqulo-lwimi lonxibelelwano kufuneka luvulise laa mvakalelo kwabo baguqulelwayo ngolwaa hlobo umbhalo wolwimi lwentsusa ubuzise imvakalelo ngayo. Lilonke, imvakalelo efanayo iyafuneka kwabo bomthombo wombhalo wolwimi ekujoliswe kulo, lona lugxile kubaveliselwa (ibid: 39).

Lo mzekelo ungezantsi usibonisa kakuhle oku kuthethwa apha. Apha kulo mzekelo, umntu ongumntwana ukuva nje kwakhe la mazwi uyeka yonke into ebeyenza azokumamela kuba uyazi ukuba emva kwala magama kulandela amabali okanye intsomi.

Owentsusa: (13)

*Grandmother, to prevent our falling asleep, begins what is the evening ritual....., the Xhosa "**Once Upon a Time**". Many are the tales I have listened to as a child.*

Ekujoliswe kuwo: (24)

*Umakhulu, esenzel' ukuba singabiwa bubuthongo, uqala esi siqhelo ngokuhlwa apha: '**Kwathi ke kaloku ngantsomi**....."Indletyane ke kuthi zibe sele zithe ntaa.*

4.8.6 *Ngokwakha isigama*

Ii-high chopusi > high heels

Apha umguquli wakha isigama esitsha, esifakela phambi kwegama elisuka kumbhalo wentsusa elingu '**high**' nathe walithatha linjalo. Le nto yenzeka ikakhulu xa umbhalo unemo yonxibelelwano apho ezinye zezi ndlela zingentla zingalubonakalisi ungqamano-ngqo olululo. Kulo mzekelo umbhali uzisebenzise zombini ezi ndlela eyasekhaya neyangaphandle. Igama '**chopusi**' sisigama esakhiweyo kaloku ngenxa yempucuko eyavelayo umntu onxibe isihlangu esinesithende eside kwaXhosa kuthiwa 'uchophisile' ngoko eli gama lisuka apho.

Owentsusa: (8)

*...for whoever we were addressing with our unconscious prayer must have heard only their voices and not mine. I am under five foot, in **high heels**.*

Ekujoliswe kuwo: (18)

*Nditsho kuba lowo saye sibhekisa kuye le mithandazo yethu yayingasicacelanga thina ngokwethu, weva awabo kuphela amazwi... Elam zange alive tu. Asindim lo ungaphantsi kwenyaw' ezintlanu ubude; ndinxibe **ihigh chopusi**?*

4.8.7 Ngokwamagama angaqhelekanga

Apha kweli candelo umguquli kulapho athi amagama abantu, ifani, iziduko namagama eendawo aziswa njengoko enjalo kumbhalo wolwimi ekujoliswe kulo. Amagama abantu ngawesiXhosa kodwa nakulwimi lombhalo wentsusa akhona njengoko ekhoyo nakumbhalo wolwimi ekujoliswe kulo. Amagama abantu asetyenzisiweyo ngala: Sindiwe, Jongi, Siziwe, Dathini, Mandlenkosi, Sondlo, Nomabheli, Masola, Thembeka, Thokozile, Mzoxolo, Dorothy; ukubalula nje ambalwa. Amagama eziduko wona kungabalulwa nje la: Maxolo, Ngwanya kaMajola, MaMkwayi, Zizikazi. Akhona namagama eendawo anjengooGungululu, Tsolo, Sea Point, Salt River, Observatory, Nyanga West, Zwelitsha, Retreat, Gugulethu, namanye. Qaphela ke ukuba onke la magama ahambiselana namacandelo eli bali, awasezilalini ngawesiXhosa kwaye akaqhelekanga kulwimi olu lombhalo wentsusa kanti lawa apheheya afumaneka ikakhulu kubantu abahlala ezidolophini kwaye awaqhelekanga kulwimi ekujoliswe kulo.

4.8.8 Ngokwendlela yangaphandle neyangaphakathi

Ingcali zezi zifundo zijonga iindlela ezimbini zoguqulo-lwimi zendlela yangaphandle neyangaphakathi. Ezi ndlela zavezwa yingcali uLawrence Venuti (1995) yena ecaphula ingcali yaseJamani yezifundo zeFilosofi uScheimarcher kwintetho awayenza ngowe-1813. Le ngcali yathi zimbini kuphela iindlela uguqulo-lwimi emalujongwe ngazo - umguquli makamyeke kangangoko umbhali azihlalele aze asondeze umlesi kuye. Uthi xa ayibekayo ngamazwi akhe, *either the translator leaves the author in peace as much as possible and moves the reader towards him; or he leaves the reader in peace as much as possible and moves the writer towards him.* (Venuti, 2004: 49).

Le ngcali kule ngxelo yayo ayilulibalanga uluvo lokuba uguqulo-lwimi alusoze lungqamane-ngqo oko kukuthi ncam. USheimarcher uthi umguquli angakhetha kwezi ndlela zoguqulo-lwimi, eyangaphakathi apho azama ukunciphisa ukusebenzisa amagama emboleko kulwimi lwemiphumela nenkcubeko apho azisa umbhali ekhaya okanye akhethe indlela yohlobo yangaphandle apho enza izinto ngenye indlela yokudibanisa ulwimi neenkcubeko ezohlukeneyo zombhalo wangaphandle apho athumela abafundi ngaphandle kulwimi lwemboleko. Ezi zicwangciso ziyakhabana kuguqulo-lwimi kuba xa kuguqulwa ulwimi kujongwa amagama anenkcubeko kumbhalo wentsusamveli aze umguquli azame ngandlela zonke ukuba asondele kwinkcubeko yombhalo wentsusa okanye kumbhalo wolwimi ekujoliswe kulo.

Injongo zoguqulo-lwimi kukwenza umbhalo wolwimi ekujoliswe kulo ungavakali njengoguqulo-lwimi kwaye ufundeke kakuhle kwabo baguqulelwayo. UVenuti uye wathatha ezi ndlela ezithathela phambili ngelithi kumbhalo wolwimi ekujoliswe kulo masinciphise amagama emboleko nto leyo ezakwenza ulwimi lwemiphumela luvakale kakuhle kubafundi. Kwelinye icala, uthi ukufaka inkcubeko yangaphandle ingongeza ekuphuhliseni ulwimi loluntu jikelele. Uhambisa athi indlela yoguqulo-lwimi ngokwekhaya ibangela ukuzithemba kodwa kona ukufaka umbhalo wangaphandle kuyanceda kumntu ozaziyo nozithembileyo kuba uyazi ukuba kutheni kuguqulo-lwimi kufakwe amagama emboleko kwaye kutheni esi sicwangciso siphume ecaleni. Usicacisela ngelithi uguqulo-lwimi lwasekhaya lunqanda entsokotho kumbhalo wentsusa ngokufaka amagama emboleko apho kuza kudaleka ingxaki kubafundi bombhalo wolwimi ekujoliswe kulo. Le ndlela siyibona ngokusebenzisa ezi ndlela: ukufaka izandi zolwimi lwemiphumela, utoliko nengcaciso kwizinto, ukulungiselela, ushiyo lwamagama akumbhalo wentsusa kodwa intsingiselo ingaguquki, ukuboleka, njalo-njalo.

Kwelinye icala uhlobo lwendlela yangaphandle alukholula ngokusebenzisa amagama emboleko angekhoyo kulwimi lombhalo wemiphumela kodwa ngokukhetha isicwangciso esisiso kungabanceda abafundi bolwimi lwemiphumela. UVenuti ungumxhasi omkhulu wendlela yoguqulo-lwimi ngokwendlela yangaphandle kuba uthi inciphisa ukujongwa kolwimi olunye njengento ayibiza ngokuba kukuphathwa gadalala koguqulo-lwimi. Ukwayibethelela nento yokuba umsebenzi woguqulo-lwimi mawukwazi ukwamkela iinkcubeko ezohlukeneyo apho umfundi angcamla nenye inkcubeko khona. U-Elnaili (2016) xa ecaphula uWang, (2013) apho athi ukukhetha ukusebenzisa *Idomestikheyishini* kunye *Iforeyinalizeyshini* akwenziwa nje ngumguquli kuphela kuloko kubangelwa ikakhulu ziimeko ezithile zentlalo nezamasiko ngokweenkcubeko.

Apha kulo mhlathi ungentla sivile ukuba uVenuti ungumxhasi omkhulu wendlela yoguqulo-lwimi yangaphandle. NgokukaNida (1964) owabangumxhasi woguqulo-lwimi ngokwendlela yangaphakathi / yasekhaya, ulwimi lombhalo wentsusa awungeni ndawo kumbhalo wolwimi ekujoliswe kulo kwaye oko makwenziwe ngokunciphisa okanye kususwe onke amagama emboleko wombhalo wentsusa. Uhambisa ngelithi uguqulo-lwimi lwenene luxhomekeke ekubeni umbhalo wolwimi ekujoliswe kulo unike ungqamano-ngqo olufana nowombhalo wentsusa. Ukuzama ukuhlangabezana nale ngcamango yakhe uye waveza ungqamano-ngqo olungqalileyo. Le ndlela ayibeka ngayo yongqamano-ngqo ngokungqalileyo ayizange yehla kamandi kwezinye iingcali kuba zisithi kungenxa yokuba ebengumguquli wezibhalo ezingcwele. Lo nto ithetha ukuba izifundo ezingcwele zigqithisa umyalezo wenkosi kuluntu lonke ngokulinganayo.

Kule mihla siphila kuyo uguqulo-lwimi alusaphelelanga ekujongweni kolwimi kuphela kuba zininzi izinto ezibandakanyekayo ukuze kuvele ulwimi. Ezo zizinto ezinjengencubeko, intlalo, ulwimi, imbali kunye nezopolitiko. Iingcali zezi zifundo ziyavumelana ukuba ukujonga ungqamano-ngqo ngokolwimi kuphela akuthethi ukuba uguqulo-lwimi lusulungekile. Umbhali ubhala umbhalo wentsusa egxile kwezi zinto sizibaluleyo apha ngasentla kwaye kuyanyanzelekile ukuba zivele ngobunjalo / ngokuyelelana kwazo kumbhalo wolwimi ekujoliswe kulo. Le ngxelo isisa kanye kumba wolu phando wesikhewu esikhoyo phakathi kwenkcubeko ethwaxa abaguquleli nakusasa nje xa besebenzisa inkcaza yengcingane nokwenza uguqulo-lwimi.

UNIVERSITY of the
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IS AHLUKO SESIHLANU

Esikufumeneyo kolu phando

5.1 Intshayelelo

Kwesi isihloko sizama ukubonisa ukuba uphando luhambe njani xa lubonisa ubunzima athe umguquli wagagana nabo ekuvezeni umba wongqamano-ngqo ngokwenkcubeko. Sikwazile nokufumanisa iindlela ezisetyenziswe ngumbhali ezimbini, eziluguqulelo lwangaphandle nolwangaphakathi, ngesikhokhelo esisuka kuVenuti (1995). Yonke le nquleqhu siyenza ngokujonga amagama anobunkcubeko sihamba ngezikhokhelo esizithathe kuNewmark (1988). Zibonakele izicwangciso zoguqulo-lwimi ezisixhenxe zika-Iviri (1987), uBaker (1992) kunye no-Espindola noVasconcellos (2006) njengesikhokhelo. Zonke ezi zixhobo sizisebenzisileyo kolu phando ziphenjelelwe luguqulo lwembali yobomi bukaGqirha Magona ongumbhali nokwangumguquli wwmibhalo esetyenzisiweyo kolu phando. Loo nto isisa ekubeni siqale sijonge iibono zikaVermeer ngeminyaka ye-1970 wombono wethiyori yeSikoposi, apho kuguqulwa ngenjongo.

Imbali yezifundo zoguqulo-lwimi ibisaya kujonga inkqubo yoguqulo-lwimi lwenene, ibibonwa ngongqamano-ngqo okanye ukunyaniseka kumbhalo wentsusa. Njengoko sesikhankanyile ngaphambili ukuba umba wongqamano-ngqo uyewadala ingxokozelo enkulu kumsebenzi woguqulo-lwimi. Nangona lo mba udlala indima enkulu kodwa zikhona nezinye izinto emazijongwe kuba uguqulo-lwimi sisenzo esenziwa ngumntu kwaye asiyondlwan' iyanetha. Kulapho uVermeer waveza khona imbano yoguqulo-lwimi ngenjongo ehambisana nemithetho yenjongo. Uthi uguqulo-lwimi ngumsebenzi kwaye kufuneka ubeneziphumo ngokwemvisiswano yabo bonke abayinxalenye yawo. Uhambisa athi ithiyori yeSikoposi isisiseko soguqulo-lwimi apho kungekho guqulo lungelulo nolunganyanisekanga, kwaye lo mthetho woguqulo ukhokhelela kumsebenzi woguqulo, apho ithiyori le izakuveza izicwangciso kwimiba eyahlukeneyo, kuba umbhalo wentsusa ingenguwo wodwa umba ojongwayo. Uthi uMariam (2014: 26) ecaphula (uReiss noVermeer, 1984: 101), xa eyibeka ngawakhe amazwi,

the main rule for any translation is thus the 'Skopos rule', which says a translational action is determined by the skopos; that is, 'the end justifies the means.'

UNord (2001) uyavumelana nale mbono ngokuthi injongo yoguqulo-lwimi mayibe phaya kumbhalo wolwimi ekujoliswe kulo ngokongqamano-ngqo lomxholo wombhalo, imo yolwimi kunye nomsebenzi wonxibelelwano lombhalo wolwimi lwentsusa, nangona esitsho ukuba ungqamano-ngqo lungangenzeke. UHolz-Manttari (1981) yena uvelise umsebenzi woguqulo-

Iwimi apho egxininise kumba wokukhutshelwa kwenkcubeko ukusuka kumbhalo wolwimi lwentsusa usiya kumbhalo wolwimi ekujoliswe kulo.

Masijonge iincwadi esizithelekisileyo. Siyayibona injongo umbhali ebezama ukuyiphumeza. UMzantsi Afrika lilizwe lase-Afrika elaliphantsi kolawulo lweBhritane emva koko kwalawula amabhulu nombuso wawo wocalucalulo. Yonke le mbali ikhona kweli bali; ihambonzima yomntu oNtsundu, ukungabinamalungelo, intlalo yentlupheko - ezilalini nasedolophini. Ukwayichaphazele impilo yomntu ongumama, ukukhulisa abantwana abathathu ngamazinyo indoda if' ithwel'umnqwazi. Namhlanje singatsho ngokugcweleyo ukuba umyinge wama-80 ekhulwimi lwabantwana bakhula ngaphandle kootata. Umntu ofunda le mbali uba nomdla kwimbali nokuba uphuma phi na. Umyalezo wonxibelelwano uwuva ngokucacileyo, nangona ke abo bangazange bayifumane into yokukhulela ezilalini banganako ukulahleka kancinci xa kuthethwa ngentlalo nangamagama eendawo nawabantu. Kaloku besikhe sayikhankanya into yokuba nangona umbhalo wentsusa isisiNgesi kodwa umbhali ngumntu ontetho isisiXhosa ethetha ngentlalo yasezilalini, nakubeni waqala wabhala le ncwadi ngesilungu ngezizathu esingazukungena kuzo kuba uphando lukuguqulo-lwimi.

5.2 *Uluhlu lukaNewmark*

Injongo yolu phando isekukhangeleni ifuthe longqamano-ngqo phakathi kwale mibhalo mibini isuka kwincwadi kaGqirha Magona ethi: 'Kubantwana Babantwana Bam' neyincwadi eguqulwe kweyesiNgesi: '*To My Children's Children*'. Kwezi ncwadi kukhethwe amagama anenkubeko ngokukhokhelwa luluhlu lukaNewmark (1988: 95-102). Amagama anenkubeko akhethiweyo ngala: amagama ezinto zendalo, izijekula kunye neziqhelo, inkubeko ngezinto ezibonakalayo, inkubeko yokuhlala kunye namaqumrhu, amabutho, izithethe, inkolo namasiko.

5.3 *Uguqulo-lwimi ngokukaBaker*

Kwakhona zibonakele izimvo ngokubhalwa nguBaker (1992) xa esithi lukhona uguqulo-lwimi ngokusebenzisa intetho yoluntu oluthile efanayo ngentsingiselo nesimo. Oku kubandakanya ukusebenzisa intetho yengingqi kulwimi ekujoliswe kulo enentsingiselo nesigama esifanayo. Lubonakele noguqulo-lwimi ngokusebenzisa intetho yoluntu oluthile enentsingiselo efanayo kodwa yohlukile ngesimo. Oku kubandakanya ukuba ezi ntetho zinentsingiselo efanayo nezo zifana nombhalo wolwimi lwentsusa, kodwa lohlukile ngokwesigama. Uphinda asixelele ngokuguqula ngokusebenzisa awakho amazwi. Oku kwenzeka xa ibinzana elo lingafumaneki kulwimi ekujoliswe kulo. Kwakhona lubonakele uguqulo-lwimi ngokongeza. Apha

kukubandakanya ukuphuhlisa intetho yoluntu oluthile ngenxa yokuba imithetho yolwimi ivuma, kwaye isiXhosa sinazo ezi ndlela kwizinto ezinjengezikhuzo nezenzi ezifakwa injongosenzi: Umzekelo ‘*dyumpu*’, ‘*gqada*’, ‘*kubo-ooo-oo-ooo-mvu! Kubooo-oo-omvuu!*’.

5.4 *Iindlela zika-Espindola noVasconcellos kunye noTomalin noStempleski*

Lubonakele nohlobo luka-Espindola noVasconcellos (2006) xa ehlula-hlula amagama anenkubeko, esithi ngamagama endawo. Apha sijonga amagama eendawo, izithili, amaphondo nezinye iindawo ezikhoyo apha ehlabathini. Umzekelo, kumbhalo wolwimi lwentsusa sifumana u-*East London*, (Magona 1990: 63) kanti kumbhalo wolwimi ekujoliswe kulo kusetyenziswe igama idolophu le ebizwa ngalo ngesiXhosa u-Monti, (Magona 1995: 88). Likhona nohlobo lwamagama abantu. Le nkcaza iyafumaneka kwizifundo zabantu ngabantu xa bejonga amagama, iziqhulo kunye nefani ngokwemvelaphi ukuzama ukufumana umnombo. Iindlela zothutho, apha kujongwa imfuduko yabantu okanye impahla ukusuka kwenye indawo ukuya kwenye. Iindlela zolonwabo, apha indlela abantu abathile abazonwabisangayo. Apha kwincwadi le kungabalulwa amabali, intsomi, irayi rayi, isisusa njalo-njalo. Iinkqubo zomthetho, apha sijonga izinto ezidibene nomthetho. Iziko lokunced’ uluntu lwendawo, apha kujongwa indawo apho abantu bafumana uncedo khona. Ukutya nokuselwayo, apha kujongwa amagama ezinto ezityiwayo nezinto eziselwayo ngabantu. Ulwimi ngokwengingqi, apha kujongwa amagama anentetho yobungingqi njengoko into ethile ibizwa ngohlobo oluthile ngabantu abantetho ilulwimi olulolunye. Kukwafumaneka nezaci, apha kujongwa isimbo sokuthetha soluntu oluthile.

Kugqityelwe ngokusebenzisa indlela ezithathwe kuTomalin noStempleski: ngosiba luka-Asma Zayid Khalifa Al Salmi, (2018) xa enika indlela ezinjengezi: Izimvo, apha sijonga amagama ezinto abantu abakholelwa kuzo. Indlela yokuphila koluntu kunye nesimo, apha sijonga iintsomi, umculo, ubugcisa kunye noncwadi. Kaloku kwantu mandulo phaya kwakungabhalwa phantsi, imfundiso yayigqithiswa ngolu hlobo.

5.5 *Iindlela zikaVenuti*

Njengoko sikhankanyile ngasentla uVenuti (1995) nguye owaveza ezi ntlobo yena ezifumana kwi*Filosofa* yaseJamani. Iingcali zanamhlanje ziyavumelana ukuba uhlobo lokusebenzisa uguququlo-lwimi lwendlela yangaphandle okanye yangaphakathi aluhlabani. Ezi ntlobo zihamba kunye kuba uyakwazi ukusebenzisa olunye xa ufuna ukubonisa ungqamano-ngqo ungalufumani ngezinye indlela okanye uhlobo. ULefevere, 1992: 152) uthi umguquli xa esenza uguququlo-lwimi kufuneka anike umfundi wakhe loo mfanekiso kunye nolonwabo olufanayo

nolo lufunyenwe ngulowo ofunde lo mbhalo ubukulwimi lwentsusa. Uphinde athi umfundi ofundisiweyo uyakuthakazelela ukufunda amagama emboleko nangona esazi ukuba ayilolwimi lwenkobe. Uyakuyithakazelela nento yofunda ngeyantlukwano phakathi kweelwimi, aphinde akwazi nokuncoma nokonwabela ubuhle bomsebenzi wasemzini ngoxolo nothando.

Kubonisiwe kwicandelo loluhlu lwamagama anenkubeko nakwimizekelo yeendlela ezohlukeneyo zohlalutyo loguqulo-lwimi ukuba umguquli usebenzise ezi ndlela zombini kumagama anenkubeko akhethiweyo, alikhulu elinamashumi amathathu anesixhenxe (137). Uphando olu lusibonise ukuba uhlobo olugqwese ngekhulu (100) lwenziwe luhlobo loguqulo-lwimi lwendlela yangaphandle ukanti amashumi amathathu anesixhenxe (37) lwenziwe luhlobo loguqulo-lwimi lwendlela yangaphakathi. Kwakhona kolu guqulelo zibonakele iimpawu zezi ntlobo u-Ailexela, (1996: 52) athetha ngazo kwinqaku alibhalileyo lamagama anenkubeko kuguqulo-lwimi uze nezicwangciso ezibini: esokungcinwa kwamasiko nezithethe zakudala nesokufakelelwa ngokweentetho zanamhlanje. Uhlobo lokugcinwa kwezinto zakudala luye lukhokelele kuphinda-phindo lwamagama, lusondele kakhulu kumbhalo wentsusa kwaye ngamanye amaxesha ludala utyeshelo lowimi ekujoliswe kulo ngokuzisa amagama angaqhelekanga. Kwakhona nendlela yokucacisa amagama athile ibonakele kuyo yomibini le mibhalo. Apha yenzeka ikakhulu kumbhalo wentsusa kuba kuthethwa ngezinto zesiXhosa kubantu abantetho yabo ingesosiXhosa. Injongo isekuphumezeni umthetho weSikoposi. Indlela yokugqibela efumanekileyo yeyokufakelela inkubeko yombhalo wolwimi ekujoliswe kulo okanye izifanokuthi.

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ISAHLUKO SESITHANDATHU

Isimemelelo noqukumbelo

6.1 Isimemelelo sophando

Njengoko siyichaphazele kumaphepha angasentla into yokuba uMzantsi Afrika emva konyulo lwentando yesininzi waba neelwimi ezilishumi elinanye nezafumana amalungelo ngokulinganayo, ibhodi yolwimi yanikwa uxanduva lokujongana nokusetyenziswa kweelwimi ngokulinganayo Le nkcazelo netha vetshe ungayifumana kumqulu woMgaqo-siseko wesizwe. Namhlanje iilwimi zomthonyama zisajongelwa phantsi. Inqaku elifumaneke kwelinye lamaphephandaba ekuthiwa yiBusiness Tech, xa lijonga kwingxelo yobalo-bantu eyaqhutywa ngomnyaka wama-2011 libonisa ukuba isiZulu sinezigidi ezili-11.58, isiXhosa ezili-8.15, Afrikaans ezili-6.85 ukuze isiNgesi sibe nezigidi ezi-4.89 kuphela zabantu abathetha ezi lwimi. IsiXhosa lulwimi lwesibini ngokwentetho kodwa abantu abaninzi nabasakhulayo abazalelwe kulo nabaluthethayo abazingci ngalo konke-konke. Incwadi yentyila-lwazi ekhutshwe ngowama-2019 ebizwa ngokuba yi-Ethnologue ibonisa ukuba iilwimi eziphilayo ehlabathini zizigidi ezizi-7.111 kwaye ezizi-4.655 zisasetyenziswa kunanamhlanje kodwa ezizi-2.456 zisengozini yokutshabalala kwisizukulwana esizayo. (*Business Tech*, 2014).

Intlabamkhosi ithi masikhusele ulwimi lwesiXhosa lungatshabalali. Singakwenza njani oko? Masibhale iincwadi ngobuthina siziguqulele kwezinye iilwimi okanye siguqulele ezinye iilwimi kwisiXhosa njengoko uGqirha Magona nabanye benzile. UBambogse (2011: 10) ungqinelana nolu luvo xa esithi uguqulo-lwimi zezinye zee-arhente ezinokusetyenziswa ukuphuhlisa ulwimi; aphinde ahambise ngelithi isigama kuyanyanzeleka ukuba siqulunqwe xa kusenziwa uguqulo-lwimi. Ndingayinabisa le ntetho ngokuthi, oku kungenzeka ingakumbi xa uthathe iindlela zoguqulo-lwimi ngokwezasekhaya ukukhusela ungquzulwano lweenkcubeko nokunambitheka kolwimi lwabo baza kwamkela umbhalo lowo wolwimi ekujoliswe kulo. Ibonakele le ngcamango yokuguqulelwa kweencwadi kwiilwimi zomthonyama apho kungabalulwa uSol Plaatje eguqulela isiNgesi kwiSitswana. Akuphelelanga apho iyunivesithi yasePitoli, (Sitswana) eFort Hare (isiXhosa) naseRhodes (isiXhosa) zizingca ngabafundi ababhale uphando lwabo lwezifundo zobugqirhalwazi ngolwimi lwabo. Kwakhona neyunivesithi yaseDikeni ibambisene ne-Nelson Mandela Foundation in Rural Development ikhuthaza ababhali kweliya laphesheya kweNciba kwiphandle elalisakwaziwa ngeTranskei ukuba babhale iincwadi ngeelwimi zesiNtu. Uncedo abaluphosayo kukuxhasa ngazo zonke iindlela kwabo bezifundo zesiXhosa nabanqwenela ukuba ngababhali ukuze baphumelele. Olu ncedo luquka nokupapasha umbhalo lowo kwabo sebephumelele. Ababhali bakhuthazwa ukuba babhale iincwadi ngesiMpondo (lo mbiko uchola-cholwe kuMhlobo Wenene FM).

IsiMpondo esi lelinye lamahlumela olwimi kwiingingqi zikaXhosa. Lona luphaya phesheya kweNciba kwezaa dolophana zaseMbizana, eLusikisiki, eMount Frere njalo-njalo.

6.2 Uqukumbelo

Ukuqukumbela olu phando singatsho ukuba ugoqulo-lwimi alugxilanga ekuguquleni amagama ngokwezithetha-ntonye kuphela, iinkcubeko, iindlela zokuphila, amasiko nezithethe zabantu ekubhekiswa kubo zibalulekile khona ukuze bayazi bayive kakuhle injongo yoguqulo-lwimi ngaphandle kwamagingxi-gingxi. Umguquli ngamnye unesimbo nezicwangciso athi azilandele kodwa engamvalelanga ngaphandle umbhali. Apha kwezi ncwadi akunzimanga ukuyibona loo nto kuba umbhali ukwangumguquli kwaye injongo zokubhala nokuguqulela zezakhe. Kwakhona kubonakele ukubaluleka kohlalutyo lombhalo phambi kokwenza uguqulo-lwimi. Umguquli ukwayisebenzisile ithiyori kaVermeer yoguqulo-lwimi ngokwenjongo. Kaloku lo ngumnikelo wobomi bakhe kubazukulwana nakwisizukulwana esilandelayo. Umguquli uzisebenzisile iindlela zikaVenuti zombini kwaye ezisebenzisa ngokwahlukeneyo kodwa zisenza umsebenzi omnye ukuveza ungqamano-ngqo. Loo nto yatsho yahlangabezana neengcamango zeengcali zanamhlanje xa zihlalutya ziphikisana nendlela awayelubona ngayo uguqulo-lwimi lo kaVenuti. Umguquli usebenzise amagama amaninzi endlela yangaphandle ngenxa yokuswela isigama nokungafuni ukuphulukana nentsingiselo.

Apha kukwabonakele ukuba umguquli uzisebenzisile iindlela ngeendlela zemimiselo yezicwangciso zoguqulo-lwimi kolu hlalutyo. Umguquli ugxile kakhulu kwabo kujoliswe kubo, kuba kwezinye izihlandlo intsingiselo esiXhoseni inamandla ngaphezulu kwentsingiselo yamagama esiNgesi. Kukwafumaniseke ukuba isigama sikekelele ikakhulu kwindlela yoguqulo-lwimi yangaphandle.

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