

**UPHONONONGO NZULU LWEFUTHE LWEENTETHO NTSHUKUMO
ZOVAKALELO ZABALINGANISWA KWIINCWADI EZICHONGIWEYO ZEDRAMA
ZESIXHOSA**

NGU

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UMHLOHLI: DR L. L. KWATSHA

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Ndiyathembisa ukuba lo msebenzi usihloko sithi uPhononongo nzulu lwefuthe lweentetho ntshukumo zovakalelo zabalinganiswa kwincwadi ezichongiweyo zedrama zesiXhosa ngumsebenzi wam endiwuqulunqe ngokwam ndingazange ndawungenisela uvavanyo ngaphambili.

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Umhla

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- Intshayelelo
- Iingxaki zophando – imibuzo yophando
- Iinjongo zophando
- Ukubaluleka kolu phando
- Okusele kubhaliwe ngentetho ntshukumo
- Ingcaciso magama
- Amabalengwe ngobomi bababhali beencwadi zedrama zesiXhosa ezikhethiweyo.

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ISAHLUKO 1

AMAGQABANTSHINTSHI NGOPHANDO

1.1 INTSHAYELELO

Eyona njongo ingundoqo yolu phando kukuphonononga ulwimi olubambekayo (*linguistics pragmatics*) noluquka intetho-ntshukumo yembonakalo (*expressive speech acts*) kunxibelelwano lwabantu. Ezi ntetho-ntshukumo zembonakalo aziphononongwanga ngokubanzi kuluncwadi lwesiXhosa.

Kwesi sifundo kuza kuphicothwa uxinzelelo olungunobangela weyantlukwano kutoliko nolwamkeleko lwentsingiselo kwincoko yabantu. Konke oku kuza kuhlalutywa kugxilwe kubalinganiswa abakwincwadi kaP. Magqashela ethi 'Amathaf'entandabuzo', uGwegwe ethi 'Nosel'eyibethile' akakayoji', uSibidla ethi 'Kwaqhosa umbombo'noZide ethi 'Masiphathisane'.

Intetho-ntshukumo yembonakalo bubugcisa kulwimi nophando-lwazi ngobunjani, nentsingiselo yolwimi. Ukufundwa kwentetho ntshukumo asinto yakutsha nje isukela kwingcali uLangshaw Austen (1962) nongoyena ubalulwa kakhulu 'ngentetho yesenzeko' (*performative utterances*) nalapho abalula iindidi ezintathu zentshukumo ezi zezi: intetho-ntshukumo yomlomo (*locutionary act*) ukuthethwa kwesivakalisi nentsingiselo ethile, intetho ngqo (*illocutionary act*) intshukumo yokubuza, ukuphendula, isithembiso njalo njalo, ekuthethweni kwesivakalisi, nentshukumo yokuba nefuthe (*perlocutionary act*) engunozala wefuthe kuvakalelo, ingcinga, okanye intshukumo zomphulaphuli nguMartin (2000:728).

Ezi ndidi zentshukumo zintathu nezibalulwe kakhulu, zivela kuguqulelo lwamacwecwe kaAusten nathe wawapapasha eHarvard ngo1955, ze ashicilelwa nguUrmson kwincwadi ethi 'How to do things with words' nethe kamva ncwadi leyo yahlaziywa nguWalter Cerf (1966).

Nangona ukuhlelwa okwahlukeneyo kwentetho-ntshukumo kuye kwachazwa umzekelo uAusten, (1962); Bach, noHarnish, (1979) nabanye. Olona luhlu lwaziwayo luye lwasetyenziswa kwinkqubo yolwimi lwendalo noluchazwa nguSearle (1969,). USearle kuluhlu lwakhe wahlula iintetho-ntshukumo ngokwenjongo zazo kwintetho ngqo (*illocutionary*) oko kuthetha ukuthi, oko isithethi sikwenzayo kwintetho, ukulungelelana kwako kwilizwe, ukuchazwa kwenqanaba ngokwasengqondweni, nomthamo woko kuthethwayo. Ngoko intshukumo yokubuza (*asking*), ukuphendula (*answering*), isithembiso (*promising*) njalo njalo zizakucubungulwa banzi ngokwabalinganiswa.

Kwesi sifundo kuza kugxilwa ngokumandla kwindlela izenzi zembonakalo (*expressive verbs*) ezisetyenziswa ngayo ngokwabalinganiswa kwiincwadi zedrama zesiXhosa kuquka uxolo (*apology*) isikhalazo (*complaints*) nezinye. Iindidi ezahlukeneyo zentetho ntshukumo ziza kucubungulwa ukuzama ukubonakalisa indima yazo kubalinganiswa. Ezona zenzi zentshukuma kuza kunamathelwa kuzo kakhulu yintshukumo yoxolo nentshukumo yesikhalazo.

- **Uxolo** yintshukumo ewela phantsi kokhuselo lwentetho yembonakalo echaza uvakalelo lwesithethi ngokuchazwa nguKofi (2006:53).
- **Isikhalazo** yintshukumo apho isithethi sivakalisa ukungoneliseki kwimeko okanye kwisenzeko esingakhohisiyo nesithe samehlela. Izikhalazo ezingekho ngqo yimbonakalo yokungoneliseki kwingxoxo ngomntu othile okanye into engekho. Ngokuchazwa nguBoxer (1996:219).
- **Isithembiso** yintshukumo ebophelelayo eyenziwa ngumntu ekwenzeni okanye ekungenzini okuthile.

Kwincoko, olona hlobo lwencoko aluqulathi kuphela unxibelelwano lwentsingiselo, koko lusekelwe ekuzalisekiseni okuthile, njengo kuqinisekisa inkolo ethile kulowo, ukuzama ubani ukuba enze okuthile, njalo njalo (Austen 1962).

Iindidi ezahlukeneyo zentshukumo esizama ukuziphumeza ngeentetho zethu zibalulwa ngokuba ziintetho ntshukumo nguBach (1992). Esi sifundo sibonakalisa ukuba iinjongo zokufuna ukudlulisa umyalezo kungunozala wentetho.

Kwakhona uphando luza kuphicotha amasoloty abalulekileyo kwintetho efana nokwakhiwa, ubume nenkcazelo ngegrama nesemantiki kwintetho-ntshukumo yembonakalo. Lukwabonisa uhlahlelo lwesemantiki lomgaqo wesenzi ngokohlahlelo lukaLeech (1983:218). Uhlahlelo lweentetho-ntshukumo ngakumbi ezo zinamandla onkwalambiso nezinxulunyaniswa nenkcubeko ephuthisayo (*negative politeness*) nalo luza kuhlalutywa. Ngokuka Leech (1983:10) inkcubeko ephuthisayo yoyanyaniswa nomgaqo wentetho-ntshukumo (*directive speech act*) ukuguquguquka (*variation*) kwinqanaba lonkwalambiso, ngelixa inkcubeko eqinisekileyo ifumaneka kwintetho-ntshukumo kwaye ikhuthazwa ngumnqweno wokukhulisa ukuncoma kwisithethi nguLeech (1983).

Kungoko ubuchule bochubeko busoyanyaniswa neqondo elicacileyo lomgaqo wentetho-ntshukumo, nokhetho lwezenzi zentetho-ntshukumo ezilungisa umahluko phakathi kochubeko lwentlalo nobudlelwane bamandla kubathathi nxaxheba.

Ngoko ke ingcingane yolwimi olucengayo (*persuassion*) ulwimi lochubeko (*politeness*) kwintetho-ntshukumo luza kucubungulwa banzi lukhatshwa yingcingane yolwimi nentlalo (*socio linguistics*) nengcingane yolwimi olubambekayo (*pragmatics*). Kuza kucubungulwa okuqulathwe zezingcingane, nokuzalana kwazo kwintetho ntshukumo yembonakalo.

1.1.1 Ulwimi olucengayo

Ulwimi olucengayo ngumceli mngeni kwisenzeko ngqo sokuzama ukutshintsha uluvo (*attitude*) lomntu nokuziphatha komntu.

ULazerson (1975:514) uthi, amandla okucenga axhomekeke kwezi mpawu zilandelayo:

- Intsusa, ebangela ukuba ubani athathwe njengonolwazi okanye othembekileyo. Kwaye umtsalane womcengi uthande ukuba sisicengo.
- Amandla omyalezo wokucenga (*The persuasiveness of the message*) axhomekeke kulandelelwano olubonakalisa impikiswano, ukulungelelana kwempikiswano, noluvo lwabaphulalaphuli, nokuthi umyalezo ubanyanzelisa njani abantu kwezinye izinto.

- Indlela (*The channel*) yonxibelelwano ingabonakalisa amandla esithethi. Eminye imiyalezo yamkeleka ngcono emntwini okanye kubhalo.
- Abaphulaphuli (*audience*) unxibelelwano lungangabi namandla akutshintsha ngokuxhomekeka kwimbonakalo yabaphulaphuli nentatho nxaxheba yabo.
- Ukungabi nabungozi (*inoculation*) kwisicengo ngokwempikiswano ecela umngeni kwinkolo kungenza uluvo lwendalo yomntu ludale ukungavumi kutshintsho.

Enye indlela enokwandisa amandla omyalezo wokucenga lunxibelelwano lwabaphulaphuli kwisenzeko sentetho.

Ulwimi olucengayo lusetyenziswa kakhulu kwizicengo. Lusetyenziswa njengesixhobo sokucenga ngohlobo lokuba lwenza ummangali amxolele ummangalelwa. Ukucenga ummangali, ummangalelwa uneendlela zokucenga, enye yazo yileyo yokucela uxolo. Uxolo njengobuchule besicengo lunqanda ungquzulwano luzise ubumnandi kubathathi nxaxheba ngokujonge kwinkcubeko.

Oku kuyangqinwa nguIde (1992:225) xa echaza ulwimi lwenkcubeko njengosebenziso lolwimi olunxulunyaniswa nonxibelelwano olusulungekileyo.

1.1.2 Isizathu sokusetyenziswa kolwimi olucengayo

Kuba intetho-ntshukumo yembonakalo iyintetho yentsingiselo nalo ulwimi olucengayo lunentsingiselo ngokusetyenziswa kwalo. Nanjengokuba besesitshilo ngaphambili ukuthi, ulwimi olucengayo lunefuthe lokutshintsha isimilo somnye umntu, nalo ulwimi lwentsingiselo (*locutionary act*) elikwa lulwimi olucengayo lukwa yintshukumo yentsingiselo. NguMartin (2000:827).

Kungeso sizathu nesingunobangela wokuba umphandi kwisahluko sesine esizayo, abe novakakelo olungamandla ngolwimi olucengayo, naluvakalisayo, ukuzama ukuphuhlisa ukuzalana phakathi kwezingcingane zimbini.

1.2 IINGXAKI ZOPHANDO

Intetho-ntshukumo yembonakalo kwintelekelelo yembali kubhalo lwesiXhosa ayikhange inikwe ngqwalasela iyiyo. Umsebenzi omninzi owenziwe kolu phando wenziwe kusetyenziswa udliwano ndlebe ubuso ngobuso. Kungesi sizathu singentla okubangele ukuba umphandi agqibe ekubeni anike utoliko lwezi ntshukumo zembonakalo kwincwadi zedrama ukubonakalisa indlela abalinganiswa abaphendula ngayo kwaye abonakalise ukuba zinamandla angakanani kubumbo lokuziphatha komntu.

1.3 IMIBUZO YOPHANDO

Uphando luza kuzama ukuphendula le mibuzo ilandelayo ukubonisa ukuba isiXhosa njengalo naluphina ulwimi xa lusetyenziswa lukwayintetho-ntshukumo yembonakalo.

- Inkcazo ingaba ikukunika inkcazelo kokuthile okanye kukuphuhlisa okuthile?
- Ingaba oko kuchazwayo kusoloko kuyinyaniso okanye hayi?
- Ingaba imbonakalo yobuso besithethi iyakwazi ukuveza inyaniso?
- Isithethi ngokusebenzisa ubuso obuqinisekileyo okanye obuphuthisayo kunovakalelo kumphulaphuli?
- Intsingiselo yoko sukuba kuthethwa ingaba itolikeka ngokufanayo kwisithethi nakumphulaphuli?

1.4 IINJONGO ZOPHANDO

Eyona njongo iphambili yolu phando kukuphonononga ifuthe lentetho-ntshukumo yovakalelo lwabalinganiswa kwiincwadi ezichongiweyo.

- Ukucalula iindidi zentetho yembonakalo ezisetyenziswa kwincwadi ezikhethiweyo.
- Ukuphanda ngokubanzi iinjongo zentetho esetyenziswe kwincwadi zedrama zesiXhosa.

- Ukubonakalisa ifuthe lenkqubo yochubeko nolwimi olucengayo kwintetho-ntshukumo yovakalelo.

1.5 UKUBALULEKA KOLU PHANDO

Olu phando lubalulekile kuba lungqale ekuphuhliseni ukusetyenziswa kwendlela yokuthetha kwabo bantetho isisiXhosa. Kwaye lusekelwe ukuxhobisa nokwabelana ngezimvo kwabasasengela phantsi olulwimi. Ukubaluleka kwentshukumo yesenzeko njengesikhalazo, noxolo nezizezona zibalulekileyo ekugcineni ucwangco nolonwabo phakathi kwabantu nentlalo.

1.6 LUZA KUQHUTYWA NJANI OLU PHANDO?

Umphandi uza kusebenzisa iincwadi ezikhethiweyo zedrama zesiXhosa ukuzama ukuphuhlisa umsebenzi wakhe. Ukhetha iincwadi zedrama kuba zinentshukumo zembonakalo ngokwabalinganiswa zikwaveza nendlela umphulaphuli athi aziphendulele ngayo kwisithethi.

Njengokuba olu fundo lungqale kwintetho-ntshukumo yembonakalo, lukhatshwa zezinye iingcingane ezinje ngolwimi lwentlalo, ukuchubeka, ulwimi olucengayo nolwimi olubambekayo. Umphandi uza kusebenzisa iincwadi zeengcali ezinje ngooSearle, uAusten, uBrown noLevinson, uLeech nabanye ukuzama ukuphumeza iinjongo zophando.

Okunye okuza kwenziwa ngumphandi kukuhambela ithala lencwadi ukuya kwenza uphando-nzulu kwiincwadi eziza kuba luncedo kulo msebenzi. Uza kusebenzisa iijenali ezinolwazi olukwayinxalenye yophando, nomnatha we- intanethi ukuzama ukongeza ulwazi kulo msebenzi.

1.7 ZITHINI EZINYE IINGCALI NGENTETHO NTSHUKUMO

A. IINCWADI

1.7.1 Inggokelela ngoJ. L. Austen

Kule ncwadi kaRoutledge noKegan (1969:351) phantsi kwesihloko esithi ‘*critical review of how to do things with words*,’ xa behlola ingcinga kaAusten ngentetho-ntshukumo bayichaza ngelithi, ukuthetha into kukwenza intetho-ntshukumo (*to utter something is, to perform a speech act*). Oko kukuthi intetho-ntshukumo yintetha eyenziwa ngesenzeko sentshukumo yomlomo.

URoutledge noKegan (1969:356) banombuzo othi, wenza ntoni uAusten xa ehlela intetho-ntshukumo? (*what is Austen doing when he classifies speech acts?*). Luthini uhlelo lwendalo luka-Austen lwentshukumo yentsingiselo kwintshukumo yefonetiki, ekwenzeni isandi samagama athile nahambisana negrama (*phatic*) nobuciko (*rhetic*)? Ukuphendula oku baseke umahluko ongephi phakathi kwentshukumo yefonetiki, (*phatic*), ne (*rhetic*) nolweze ukuba zontathu ezi ntshukumo zibeyinxalenye nentshukumo yentsingiselo (*locutionary act*).

Nangona zizimele nje ezi ntshukumo, ukuze zibe yinxalenye yentshukumo yentsingiselo kufanele enye ingohlulwa kwenye. Ukuphuhlisa oku bathi, ubani akanakwenza amazwi ngaphandle kokwenza isandi, kodwa angenza izandi ngaphandle kokuveza amazwi. Ngu Routledge noKegan (1969:356). Amazwi angathethwa abe engenantsingiselo, loxa intsingiselo ingena kuphunyezwa kwintetho ngaphandle kokuba amazwi abe athethiwe. Oku kungqina intetho ethi ukuze intetho ibe yegqibeleleyo iba yintetho yentsingiselo. Uthimla atsho uAusten (1915:116).

1.7.2 Injongo zokusetyenziswa kwentetho-ntshukumo

ULanigan (1977:2) uthi ingcingane yentetho-ntshukumo yingcingane yentsingiselo, kwaye uyibona njengenyathelo lokuqala elimangalisayo kunxibelelwano lwabantu. Oko kukuthi umntu kwasebuntwaneni elona nyathelo libalulekileyo lesenzeko iba kukwenza intshukumo yomlomo nethi iphuhle ngokuya ekhula ibe zizandi athi azisebenzise ukunxibelelana nabantu kunye nelizwe elimngqongileyo.

Intetho ibalulwa njengecala lemihla ngemihla kunxibelelwano lokuziphatha koluntu, noluyingxenye yokuqonda kunxibelelwano. Intetho-ntshukumo kwelibakala iyinxalenye yenjongo yokuqonda kokuziphatha koluntu jikelele.

UAusten (1915:116) uchaza intetho-ntshukumo njengexhomekeke kulwamkeleko lomphulaphuli. Oko kukuthi, intetho ebhekiselwe kubantu abathile ixhomekeka ekuqondeni kwabo intsingiselo namandla entetho ukuze intetho ibe yepheleleyo neqondakalayo. Ukutsho oko imbonakalo yentetho-ntshukumo iba nentsingiselo, nethi ukuze iqondakale kufuneke yayanyaniswe kulwazi ubani analo, nemeko leyo ekuthethelwa kuyo. Oku kuza kubhentsiswa kucubungulwe kwiincwadi zedrama zesiXhosa ezikhethiweyo.

1.7.3 Ifuthe lentetho-ntshukumo kubomi babantu

USearle (1969) ubonakalisa ubuchule obusetyenziswa njengentetho-ntshukumo engathanga ngqo (indirect speech acts) nobuthi ngokusetyenziswa kwabo bube nefuthe kulowo kubhekiselwe kuye.

USearle (1969) uphinda azise imbono yentetho-ntshukumo engathanga ngqo (*indirect speech acts*) nethi ngokwengcaciso ibe ngakumbi yintshukumo yentsingiselo engathanga ngqo. Ukunika

inkcazelo yentshukumo yentsingiselo enjalo, nebonakala njengentshukumo erhabaxa ekuvezeni intetho ngenjongo zokunxibelelana nabaphulaphuli uzichaza iintetho-ntshukumo ezingathanga ngqo ngolu hlobo:

Kwintetho-ntshukumo engathanga ngqo isithethi sinxibelelana nomphulaphuli ngaphezu kunokuba sisitsho ngokuxhomekeka kulwazi lwangaphambili abanalo ngokufanayo kulwimi nangokungaphandle kolwimi.

Uveza la mabakala mahlanu nathi abe nefuthe kwintetho-ntshukumo.

- Intshukumo yokuzithemba (*Assertive acts*) ngamabinzana asetyenziswa ukuseka kumphulaphuli inkolo okanye intetho ethile
- Intshukumo yomgaqo ntetho (*Directive speech acts*) ingqale ekukhwebeleni umphulaphuli kwintshukumo ethile ngexa ingasivumeli isithethi ukuba sibuyisele ngeyaso intshukumo.
- Intetho-ntshukumo ebophelelayo (*Commissive speech acts*) zibandakanywa ekubopheleleni ubani kwiintshukumo ezizayo.
- Intetho-ntshukumo yembonakalo (*Expressive speech acts*) zibhekisele kwinqanaba ngokwasengqondweni zizibandakanya kwimbonakalo yoluvo okanye zovakalelo lomphulaphuli.
- Intetho-ntshukumo yobhengezo (*Declarative speech acts*) ngokwembono kaClark (1996) yahlulwe yangamabakala amabini 1.intetho-ntshukumo yefuthe (*effective speech act*) nebhekisele kwintetho ezikwaziyo ukuguqula isimo kwimeko ethile. 2.intetho-ntshukumo yesigqibo (*verdictive speech act*) nazo zikwabhekisele ekutshintsheni imeko, kodwa zona zibhekisele kwisigwebo esenziwa ngulowo unamandla kulawulo.

Ngokusetyenziswa kwawo lamabakala abanefuthe okanye utshintsho kwindlela yokuziphatha kwabantu. Konke oku kuza kucubungulwa kwiincwadi zedrama ezikhethiweyo.

1.7.4 Ukwakhiwa kwentetho-ntshukumo yembonakalo

Ingcingane yentetho-ntshukumo yembonakalo yingcingane yentsingiselo. NguLanigan (1977:2).

Ngokwembono kaMartin noJurafsky (2000:2) intetho ntshukumo ukuze ibe iyaphumelela kwaye nentsingiselo iyamkeleka kufanele umphulaphuli azi oku ukuze abe nokubandakanyeka kwintetho:

- Ukuqonda oko isithethi sikuthethayo umphulaphuli kufuneka akwazi ukucalula umqondiso wovakalo (*audio signal*) kwaye afumane ukulandelelana kwamazwi asetyenziswa sisithethi ekuphuhliseni umqondiso.
- Ngokufanayo ekuphuhliseni impendulo umphulaphuli kufuneka acalule umqondiso wovakalo nozakuthi uqondakale kwisithethi. Zombini ezinkqubo zidinga ulwazi **lwefonetiki nefonoloji** (ufundo ngezandi zentetho) nezizakuthi zincede ukubumba indlela amazwi abizwa ngayo kwintetho eqhelekileyo.
- Ukuveza nokuqonda oku, nezinye iinguqulelo zomntu ngamnye kuyakudinga ulwazi ngofundo nzulu ngolwakhiwo lwamagama (**morphology**) noluthi lugcine ulwazi ngobume nokuziphatha kwimeko yamazwi.

Ukuqhubekeka ngokwamazwi omntu ngamnye umphulaphuli kufuneka aphonononge amazwi esithethi ukuzama ukufumanisa ukuba ingaba sisicelo, ngumbuzo kusinina. Ukongeza kufanele asebenzise ubume bolwazi olufanayo ukungqamanisa amazwi azakuthi aphuhlise impendulo yakhe.

- Ulwazi olufunekayo ukudibanisa amazwi luvela phantsi kwesihloko i (*syntax*) (ufundo nzulu ngolwakhiwo lwezivakalisi namabinzana). Ulwazi ngobume be (*syntax*) abuniki mpendulo ipheleleyo umphulaphuli kufuneka ongeze ngolwazi lwentsingiselo yamalungu entetho (*meaning components of words*) ummandla we (**lexical semantic**) (ufundo ngegramma nentsingiselo) nolwazi lokuba lamalungu adibana njani ukuphuhlisa intsingiselo ephangaleleyo (*compositional semantic*).

- Umphulaphuli unolwazi lwemveli lokuba kufuneka achubeke phambi kokuphendula ngoko ke kufanele asebenzise uhlobo oluthile lochubeko nolwimi olungekho ngqo (*indirect language*) noluvela phantsi kwesihloko **sepragmatiki** (ufundo lwendlela ulwimi olusetyenziswa ngayo ukuphumeza injongo). Okokugqibela endaweni yokushiya isithethi, engasiphendulanga, umphulaphuli ukhetha ukuzibandakanya kubume bencoko obusondeleyo kwintetha yesithethi ukuze oko kuphunyezwe kudinga ulwazi lwe (**discourse conventions**) (ufundo ngamabinzana olwimi agabaleleyo kunentetha encinane), nguMartin (2000:3-4).

Konke oku kungentla kuxhomekeka kulwamkeleko notoliko lwentsingiselo kumphulaphuli. Intsingiselo ezahluka-hlukeneyo zixhomekeka kwinqanaba lokuntsonkotha kwentetho (*ambiguities*).

1.7.5 Ukubaluleka kwesikhalazo

Isikhalazo yintetho-ntshukumo yembonakalo enokuvakalisa ngokuthe ngqo okanye ngokungathanga ngqo. Ngokungafaniyo nezinye intetho-ntshukumo zembonakalo ezifana nokuxolisa, ukuncoma, sona isikhalazo singaxhomekeka kwimeko kunye neelwimi. nguWeinbach (1988).

1.7.6 Ukubaluleka koxolo

Uxolo sisiqalo sentshukumo yasekuhlaleni nesisesona sibalulekileyo. Lungqale ekugcineni ubuhlobo obububo kubathathi nxaxheba kwintetho. Ukucela uxolo kukwenza ngokwenkcubeko, ngokufanayo nokomlomo nangokobugcisa ekuceleni ummngeni kwimfuno zobuso bommangali, nguBrown noLevinson (1987).

B. ITHISISI

Apha kuza kujongwa eminye imisebenzi enxulumene nentetho-ntshukumo esele yenziwe. UNotshe (2011) kwithisisi yakhe engapapashwanga esihloko sithi, 'Uphononongo nzulu lokusetyenziswa kolwimi olucengayo ngabalinganiswa kwincwadi kaZ.S. Qangule ethi, 'Amaza' neka A. M. Mmango ethi, 'Udike noCikizwa' kwiyunivesiti yaseNelson Mandela, wenze uphando ngokusetyenziswa kolwimi olucengayo ngabalinganiswa kwincwadi kaMmango nekaQangule ukuzama ukuphumeza injongo zophando. Kolu phando uNotshe (2011:11) uluchaza ulwimi olucengayo njengendlela yokuthetha apho umcengi athi acivothe acenge, ezama ngandlela zonke ukutshintsha iingcinga, izimvo okanye ukuziphatha komnye umntu. Oku kubonakalisa ukuba ukucenga, nezinye izenzeko zentetho zikwayintshukumo yembonakalo nathi ubani azenze, nezithi nkokwenzeka kwazo zibe nefuthe komnye umntu.

Umphandi kolu uphando akazi kugxila kwingcingane yolwimi olucengayo koko uza kugxila kwingcingane yentetho-ntshukumo yembonakalo, ze ulwimi olucengayo alusebenzise njengesandla sasekhohlo, kuquka ingcingane yenkcubeko, ingcingane yento ebambekayo nengcingane yolwimi nentlalo.

Xa umphandi esithi ingcingane yolwimi olucengayo uzakuyisebenzisa njengesandla sasekhohlo, utsho kuba intetho-ntshukumo yembonakalo izakusetyenziswa njengesandla sasekunene esizakufuna ukuncediswa sesasekhohlo khona ukuze umsebenzi ube ngopheleleyo.

Kwakhona umphandi ukhethe ingcingane yolwimni olucengayo njenge ncekesane kuba ayahlukanga kwintetho-ntshukumo yomlomo. Intetho-ntshukumo yembonakalo iyintsingiselo ngelixa yona eyolwimi olucengayo iba nentsingiselo ngokusetyenziswa kwayo. Ukongeza

zombini ezi ntshukumo zinesenzeko esifanayo eso soxolo nesithi ngokuthethwa okanye ngokubonakaliswa kwaso kubekho utshintsho ebomini bomnye umntu.

1.8 UMLIMANDLELA

Uphando luza kugxila kwizenzeko zentetho-ntshukumo yembonakalo kwiincwadi zesiXhosa ezikhethiweyo, leyo kaGwegwe ethi ‘Nosel’eyibethile akakayoji’, uSibhidla ethi, ‘Kwaqhosha umbombo’, uMagqashela ethi ‘Amathaf’entandabuzo’, nekaZide ethi ‘Masiphathisane’.

1.9 OKUQULATHWE LOLU PHANDO

Olu phando lwahlulwe lwazizahluko ezihlanu. Isahluko sokuqala siyingabula zigcawu. Esi sahluko sinika inkcazelo emfutshane ngolu phando, iinjongo nendlela zokuqhuba olu phando kwakunye nengcaciso magama.

Isahluko sesibini, siza kuphonononga iingcingane ezizakusetyenziswa ekuhlalutyeni olu phando. Siza kuxakatha imvelaphi yengcingane yentetho-ntshukumo yembonakalo kunye nemisebenzi yayo. Kwalapha kwesi sahluko kuqwalaselwe nengcingane yolwimi olucengayo, inkcubeko, ulwimi olubambekayo nolwimi lwentlalo nezithi zixhase lengcingane yentetho-ntshukumo yembonakalo.

Isahluko sesithathu, siqwalasele ukwakhiwa nesimo sentetho-ntshukumo yembonakalo. Oku kuquka izenzi zembonakalo nezifumaneka kwisemantiki kummandla wezenzi zonxibelelwano. Intetho yembonakalo nokusetyenziswa kwegrama ukunabisa isithuba phakathi kwentsingiselo yesivakalisi, nentsingiselo yentetho.

Isahluko sesine, siza kugxila kubugcisa bengcingane yolwimi olucengayo nengcingane yenkcubeko. Kwinkcubeko kuza kungqalwa kubuso obuphuthisayo nobuqinisekileyo. Ze kulwimi olucengayo kungqalwe kwisenzeko soxolo njengokuba luyintetho-ntshukumo ewela phantsi kwekhushi lenthetho-ntshukumo yembonakalo. Kwisahluko sesihlanu, kuza kuqukunjelwa kunikwa izimvo ngokuthe kwaphandwa kwakunye neengcebiso.

Uluhlu lweencwadi, ithisisi, novimba wolwazi i-intanethi ekucatshulwe kuzo ukwenza olu phando ziza kudweliswa ekugqibeleni.

1.10 INGCACISO YAMAGAMA ANGUNDOQO KOLU PHANDO

1.10.1 Intetho-ntshukumo yembonakalo

Intetho-ntshukumo yembonakalo, yintshukumo yembonakalo eyenziwa ngovakalo lwamazwi aphuma emlonyeni wesithethi. Oko ubani sukuba ekuveza ngentetho nentsingiselo. Le nkcazo ingqinwa ngu- Akamajia, Farmer noHarries (2001:394) xa besithi:

Speech acts are acts performed in uttering expressions.

Intetho-ntshukumo ziintshukumo ezenziwa

kwintetho yembonakalo.

Olu luvo lungentla lungqinwa nguAusten (1915:116) nochaza intetho-ntshukumo njengexhomekeke kulwamkeleko lokuqonda komphulaphuli.

Oko kukuthi abaphulaphuli intshukumo yentetho ejonge kubo ixhomekeka ekuqondeni kwabo, namandla entetho leyo ukuze intetho ibe yepheleleyo.

1.10.2 Intetho-ntshukumo engathanga ngqo

Intetho-ntshukumo engathanga ngqo isetyenziswa ikakhulu ukukhaba isindululo (*proposals*) nokwenza isicelo (*request*). USearle (1969) ucebe ukuba siyakwazi ukuseka intsingiselo kwintetho-ntshukumo ezingathanga ngqo ngenkqubo yentsebenziswano nalapho esithi siphuhlise iintsingiselo ezininzi. NguSearle (1969).

1.10.3 Imbonakalo

Imbonakalo zintshukumo zentetho eziwela phantsi kokhuselo lwentetho-ntshukumo yembonakalo kuquka uxolo, umbulelo, uvuyo, uthando, intiyo njalo njalo.

1.11 AMABALENGWE NGOBOMI BABABHALI BENCWADI ZEDRAMA ZESIXHOSA EZIKHETHIWEYO

Amabalengwe ngobomi buka Nomathamsanqa Gwegwe siwafumana ngokubhalwe kwincwadi yakhe ethi, 'Nosel'eyibethile akakyoji' kwiphepha elandulela elisihloko sithi, 'Isinikezelo'.

1.11.1 Ubomi bukaN. T. Gwegwe

UNgcwelekazi walibona ilanga ngomnyaka ka1973, ezalelwa kwilali yaseNcumbe kuNtabankulu, kwiphandle ebelifudula liyiTranskei. Ufunde kwi Technikon yaseBhayi. Uye

wabhala imidlalo emifutshane nethe wayithumela kumhlelimabali kwiziko losasazo iRadio Transkei. Ubhale incwadi yokuqala nengumdlalo ethi ‘Nosel’ eyibethile akakayoji’.

1.11.2 Ubomi buka-M.L. Sibidla

UMBulelo Sibidla umBhele isiduko osinqe sikwezo ntili zeTyhume kwesikaMabandla. Kungoku nje uthe vovololo phantsi kwalo ntaba inodumo, intaba kaNdoda kwelaseDebe kwilali yase Ngcamngeni. Eli lilinge lakhe lokuqala ekubhaleni lencwadi ithi, ‘Kwaqhosha umbombo’, nguM. Sibidla.

Umphandi akafumenanga nkcazelo ngobomi buka Fikiswa Magqashela umbhali wencwadi ethi, ‘Amathaf’ entandabuzo’ nobomi bukaG. N. Zide umbhali wencwadi ethi, ‘Masiphathisane’.

1.12 UKUQUKUMBELA

Esi sahluko sinika umkhombandlela kwizahluko ezizayo. Konke okuza kuxovulwa kolu phando kuthiwe thaca kwesi sahluko. Iingongoma ezithe zachatshazelwa apha zezo zingqamene nethetho- ntshukumo yembonakalo. Xa abantu besenza intshumo yovakalo ngomlomo babalelwa njengabenze imbonakalo yentetho-ntshukumo.

Kwesi sahluko kuye kwavezwa ukuba intetho-ntshukumo yintshukumo yembonakalo nenentsingiselo. Ulwimi olucengayo nalo luvakalisiwe njengentshukuno enamandla okutshintsha isimo somntu ngolo hlobo lunovakalelo eluntwini. Isenzeko sezikhalazo nesenzeko soxolo nazo zikhankanyiwe ukuqinisa amandla esenzo sembonakalo ukuzama ukuphuhlisa olu phando.

Apha kwesi sahluko kubonakalisiwe ukubaluleka kwembonakalo yentshukumo yomlomo, njengesona sixhobo sibalulekileyo nesisetyenziswayo kunxibelelwano lwabantu. Esi sahluko sandulela esesibini apho kuza kuthi kucaciswe ingcingane yentetho-ntshukumo yembonkalo, nefuthe lwayo eluntwini. Iingcingane ezizalana nentetho-ntshukumo nazo ziza kubhentsiswa kwesi sahluko sizayo ukuzama ukuphuhlisa injongo zolu phando.

ISAHLUKO 2

UKUPHUHLISA ISISEKO SENGcingane YONCWADI

2.1 INTSHAYELELO

Ingcingane sisixhobo esisetyenziswa njengesiseko sophando sokuhlalutya. Xa kuhlalutywa uluncwadi luhlalutywa kujongwe kwingcingane ethile. UNotshe (2011:14) ucaphula uMngxekeza (2004:20) xa ecaphula uSwanepoel (1960:67) echaza ingcingane esithi:

*The development of theories of literature was
reflected in the progress of their use in
various literatures.*

Ukuphuhlisa kwengcingane yoncwadi kubonakele
kwindlela ezisetyenziswe ngayo kwiindidi
ezahlukeneyo zokufundwa koncwadi.

Xa kuhlalutywa uncwadi kudingeka ukuba umntu abe nolwazi ngengcingane, azi nendlela yokuphuhlisa loo ngcingane. Ingcingane nokuhlalutya uncwadi zihamba kunye.

UKristeva (2005:4) xa angqina oku uthi:

*Literary theory, the systematic account of the
nature and of the methods for analyzing it.*

Ingcingane yoncwadi, ingcaciso ngendlela
emisiweyo yendalo nendlela yokuhlalutya
uncwadi.

Ingcingane yoncwadi sisixhobo sengqiqo esisetyenziswa ngabantu xa behlalutya uluncwadi. Oku kuthetha ukuba ingcingane inika umkhombhandlela wokuhlalutya uncwadi.

Olu phando lugxile kwingcingane yolwimi lwentetho ntshukumo ekuhlalutyeni ezi ncwadi zilandelayo ‘Amathaf’entandabuzo’ nguMagqashela, ‘Nosel’eyibethile akakayoji’ nguGwegwe, ‘Kwaqhosha umbombo’ nguSibhidla, no ‘Masiphathisane’ ngokubhalwe nguZide. Le ngcingane ayihambi yodwa iqhagamshelene nengcingane yolwimi olucengayo, ingcingane yochubeko, ingcingane yento ebambekayo nengcingane yolwimi nentlalo. Olu qhagamshelwano luye lubonakale xa umntu esenza intetho, eshukumisa umlomo ngenjongo yokudlulisa umyalezo othile kulowo sukuba kubhekiswa kuye.

Xa umntu ethetha sukuba ezama ukuphuhlisa okuthile ngakuthethayo, kwaye, okukona kukuko kokokuba, kunxibelelwano kuye kuvele imfundiso encinane yentetho, nethi iphumeze uphando-lwazi. Oko ubani sukuba efuna ukudlulisa kuba nentsingiselo, nethi ngamanye amaxesha ingamkeleki ngohlobo olufanelekileyo.

U-Austen (1915:116) uyakungqina oku xa ecacisa intetho-ntshukumo njengexhomekeke kumphulaphuli nendlela azakuthi ayamkele ngayo, ucacisa enjenje:

*A speech act as depended upon a listener
securing uptake.*

Intetho-ntshukumo njengexhomekeke
kwindlela eqinisekileyo nathi ayamkele
ngayo umphulaphuli.

Oko kukuthi, abantu ethi intetho ibhekisele kubo, ixhomekeka kwindlela abayiqonda ngayo intsingiselo namandla entetho ukuze intetho ibe iyeyiyo neyamkelekileyo.

Uphando luza kuzama kubhentsisa elubala ukuthi le ngcingane yolwimi lwentetho-ntshukumo isebenza njani ukuguqula ingqondo yomphulaphuli, lucacise nendlela ethi intsingiselo yesithethi yamkeleke ngayo kumphulaphuli. Ezi ngcingane zisetyenziselwa ukuvuselela uthando kuluncwadi, ukubonakalisa ukutyeba kolwimi, zikwabethelela nokubaluleka kokufundwa kwalo.

2.2 INGCINGANE YENTETHO-NTSHUKUMO

Intetho-ntshukumo zintshukumo ezisetyenziswa ngokuthetha. Ingcali zalamkela igama lentetho-ntshukumo njengemfundiso encinane yentetho nethi iphumeze uphando lwazo.

U-Austen (1962) noSearle (1969) zezona ngcaphephe ekuza koyanywa kuzo kulo msebenzi. Xa bezama ukuxhasa lentetho ingentla bathi:

*When uttering a sentence, a speaker is
characteristically performing several acts.*

Xa sibiza isivakalisi, isithethi ngokwesimo
sisebenzisa iintshukumo ezininzi.

Oko kukuthi intetho-ntshukumo isetyenziswa kulwimi ngokwenza intetho kwinto ethile. Oko kukuthi ngokuthetha naluphina uhlobo lwentetho ubhekisa kumntu othile ngokubhekisele kwimeko ethile wenza intetho-ntshukumo.

Yintoni umahluko phakathi kokuthetha nje amazwi okanye ekwenzeni uphawu, nokwenza intetho-ntshukumo?

Umahluko wokuqala kukuba izandi okanye intetho athi ubani ayenze ekwenzeni intetho-ntshukumo, ibonwa ngokuba nentsingiselo, umahluko wesibini okwasondele kulo wokuqala ngowokuba isithethi ngokwesimo sibonakala siphuhlisa okuthile ngesikuthethayo, kwaye oko ubani akuthethayo, umsinga welungu legama ubani alikhuphayo ngokwesimo, livakala linentsingiselo.

USearle (1969:136) uthi:

*Whenever I emit one of these acoustic
blasts in a normal speech situation,
I can be said to have performed a speech act.*

Ngalo lonke ixesha ndisenza enye
yemvakalelo zandi kwintetho eqhelekileyo,
ndingabalulwa njengowenze intetho ntshukumo.

Xa ubani ephumeza izandi zentetho kwinjongo zonxibelelwano nomnye umntu nalowo kubhekiswa kuye aphumeze izandi zentetho bobabini abo babalulwa njengabenze intetho-ntshukumo. Oko kukuthi ukuphunyezwa kwamazwi omlomo kuvakaliso lwentetho kukwenza intetho-ntshukumo.

ULocke (1977: III, i) exhasa lentetho ingentla kaSearle uthi:

*There is a popular and venerable
conception of linguistic communication
as conveying a message.*

Kukho imbono ebalulekileyo nebekekileyo
yonxibelelwano ngolwimi njengokudlulisa
umyalezo.

Xa isithethi nomphulaphuli besabelana ngamazwi kwintetho sukuba kukho umyalezo omnye afuna ukuwudlulisa komnye injongo ikukwabelana ngamava okanye ukulumkisa. Ababini nangaphezulu banga bandakenyeka kwintetho sukuba kukhona abajonge ukukuvakalisa.

UCairns noCairns (1976:17-18) beza nale mbono: u 'A' engqondweni yakhe unomyalezo othile (okanye imbono) nanqwnela ukuba u 'B' ayifumane kweyakhe ingqondo. Lo myalezo uguqulelwa ngokugqibeleleyo ngenkqubekela phambili yolandelelwano lwemithambo- luvo, nethi ithunyelwe kwilungu elithile nelilungele olohlobo lwentetho ethi ilandele ngokukhawuleza. Umphulaphuli, 'B' kufuneka aguqule ngokokuqonda kwakhe umyalezo ka 'A'ngokuguqula izandi ngokwenkcazelo yefonetiki.

UFodor (1975:103) uxhasa oku kungentla ngokuthi:

*Commonsensibly communication is
successful only when the hearer infers
the speaker's intentions from the
character of the utterance he produced.*

Ngokwengqondo yemveli unxibelelwano
luphuhliseka ngcono xa umphulaphuli
ethelekelela injongo yesithethi ngokwemo
yentetho leyo isithethi siyithethayo.

Oko kukuthi xa isithethi sihambisa incoko ukuqondakala koko sikuthethayo kuxhomekeka kwindlela umphulaphuli azakuthi ayamkele ngayo intetho leyo ngokwemeko isithethi esithethela kuyo.

UKartz (1966:103-104) ungqina naye athi:

*The speaker's message is encoded in the
form of a phonetic representation of an
utterance by means of the system of
linguistic rules with which the speaker is
equipped.*

Umyalezo wesithethi uguqulelwa
ngokwenkcazelo yefonetiki yentetho
leyo ngokwemimiselo yenkqubo
yolwimi isithethi eso esiqulathe ngako.

Olu guqulelo lujika lube luphawu kumalungu okucacisa esithethi, kwaye oko kukuvakalisa intetho ngokwemilo yefonetiki. Oku kwangoko kuye kubanjwe ngamalungu ovakalela omphulaphuli. Izandi zamazwi aphuhlisa oko, ngokulinganayo nalawo isithethi sithe savakalisa ngawo umyalezo oye ufumaneka. Le nkcazelo iguqulelwa kwinkcazelo yomyalezo ofanayo esithi isithethi siwukhethe ukuphuhlisa imigaqo yolwimi elinganayo neyomphulaphuli lowo.

U-Austen (1915:116) uyichaza intetho-ntshukumo njengento exhomekeke kwindlela umphulaphuli ayamkela ngayo intetho leyo. Oko kukuthi abantu okanye ababukeli ethi intetho-ntshukumo ibhekiselele kubo, iye ixhomekeke kwimeko yokuqondwa kwentsingiselo namandla entetho khon'ukuze intetho ibe yephuhlileyo. Uncedo lwembonakalo yengcingane yentetho-ntshukumo luye lufezeke ngokwendlela intetho ethethwa ngayo, nangokunjalo ngendlela

umphulaphuli athi ayamkele ngayo edibanisa kulwazi analo. Zombini iindlela zokucacisa nokuqwalasela zichaza intetho-ntshukumo, unxibelelwano loluvo nesiinqinisiso okanye isiqinisekiso somntu obandakanyekayo kutshintsho lolwimi.

2.3 IMVELAPHI YENTETHO-NTSHUKUMO

UJohn Langshaw Austin wazalwa ngomhla we26 kuMatshi 1911 waza wasutywa kukufa ngomhla we 8 Februwari 1960 ezalelwa eBritane ekwayingcali yolwimi. Ngoyena ubalulwa kakhulu ngengqikelelo yentetho-ntshukumo, nembono yokuba intetho ikwa luhlobo lentshukumo. Ngokokuqonda kwakhe, ulwimi ayikokwenza kungena ntshukumo ekunikeni inkcazelo kwinto ekhoyo, koko sisenzeko esinokusetyenziswa ekudaleni nasekuqiniseni inyaniso. Imbono nesigama sakhe ngofundo olutsha lwentetho-ntshukumo saye sakhula kakhulu, ngakumbi kwiingcali ezinje ngoSearle nabanye.

UJohn Searle wazalwa ngomhla wama 31 kaJulayi 1932 ezalelwa eDenver, Colorado. Waye ngumfundisi wefilosofi eAmerika, kungokunje noyingcali yophando-lwazi ngobunjani nentsingiselo yobukho bezinto (*philosophy*) kwidyunivesiti yase Califoniya, eBerkley. Ubaluleke ngembono yentetho-ntshukumo engathanga ngqo (*indirect speech acts*).

2.4 ILUNGU LENTETHO NTSHUKUMO

U-Austen (1962) ubalula iindidi ezintathu zentshukumo ezahlukileyo: eyokuqala yintshukumo yomlomo nenentsingiselo (*locutionary act*) nethi iveze izandi ezithile zentetho kuquka ifonekini, ubuciko (*rhetic*), ubumbo lwezivakalisi (*syntax*), nehambelana nomlomo, nembonakalo yokuchazukuthi (*aspects of semantic*). Eyesibini intshukumo yeyolalwamano, intetho ngqo (*illocutionary act*) nenamandla nebhekisele kwinto okanye umntu, nechaza okanye exela ngenx'engaphambili ngamalungu athile ezinto okanye abantu. Eyesithathu yintshukumo

yentetho-ntshukumo yefuthe (*perlocutionary act*) nethi ngokuthethwa kwayo ize notshintsho njengokoyikisa, (*scaring*) ukubonisa (*convincing*), ukulumkisa (*enlightening*) njalo njalo.

Iintetho-ntshukumo zahlula hlulwe yazindidi, intshukumo zendlela yokuthetha okanye yomlomo nenentsingiselo (*locutionary act*) nentetho ntshukumo yolalwamano (*illocutionary act*), nenamandla athe ngqo kwintetho ethile, kunye nentshukumo yefuthe (*perlocutionary act*) nethi ifumane ingqwalasela ethile ngokuthethwa kwayo. Ezi ntshukumo zintathu zahlukile enye kwenye.

ULanigan xa ezama ukucacisa le mbono ingentla uthi, umahluko wendalo kaAusten malunga nentetho-ntshukumo ngowokuba intshukumo yomlomo (*locutionary act*) 'inentsingiselo' ngelixa intshukumo zentetho-ngqo (*illocutionary acts*) zinamandla athile kwindlela ethile yokuthetha, zona iintshukumo zokuba nefuthe kumphulaphuli (*perlocutionary act*) ziba nesiphumo esibonakalayo ngokusetyenziswa kwazo kwintetho ethile. NguLanigan (1977:54).

UMey (2000:1) xa ezama ukuxhasa intetho kaLanigan uthi, nangona ezi ntetho-ntshukumo zahluka hlukene, zibonakalisa intshukumo ethile kwintetho. Ukusukela kwimbono ejongene nento ebambekayo, ifuthe (*perlocutionary*) lisenokuba lilelona nqanaba libalulekileyo kwintetho-ntshukumo, njengokuba lisenokusivezela into ethile ngenkuthazo yabantu ekusebenziseni intetho- ntshukumo ethile.

UKent kunye noHarnish (1979:3) baveza imbono ecacileyo ngentshukumo apho benza umzekelo wembonakalo yentetho ngelithi, Ukuba u 'S' sisithethi, u 'H' ngumphulaphuli, u -e- imbonakalo (ngokufanayo nesivakalisi) kulwimi u 'L' kunye no 'C' imeko yentetho, awona malungu abalulekileyo entetho ka 'S' angabonakaliswa ngolu hlobo lulandelayo:

Intshukumo yentetho: u 'S' unento ayivakalisayo ku 'H' ngokwembonakalo yolwimi kwimeko yentetho intsingiselo (*Locutionary Act*): u 'S' uthi ku 'H' ngokwemeko yentetho 'ubani- kabani'

Intetho-ngqo (*illocutionary*): u 'S'wenze 'oku-noku' intshukumo yefuthe (*Perlocutionary Acts*): U 'S' unovakalelo alwenzayo ku 'H' ngendlela ethile.

Ezi ntetho-ntshukumo zinokuzalana okuthile. Ngokuthetha ngokwembonakalo yentetho u ‘S’ unento ayivakalisayo ku ‘H’, ngokuthetha into ku ‘H’ u ‘S’ wenze into, kwaye ngokwenza into u ‘S’ uye wanovakalelo ku ‘H’. Ngaphezu koko ukuphumelela kwefuthe (*perlocutionary act*) kuxhomekeke kwindlela u ‘H’ aza kuyibona ngayo enye yentshukumo.

2.5 ISENZEKO SENTETHO NGQO

U-Austen ubandakanywa kakhulu ngengqikelelo yentetho-ntshukumo nembono yokuba intetho iluhlobo lwentshukumo. Ngokwengqiqo yakhe intetho ayikokwenza kungenantshukumo kunikezelo lwengcaciso ngokobunyani, koko sisenzeko esinokusetyenziswa ekuyileni nasekuchukumiseni inyaniso.

Ukulandela umzekelo kaSearle (*Speech act*) intetho-ntshukumo isoloko ibhekisele kwinto enye nentetho ngqo (*illocutionary act*) nathe uAusten wayazisa kwincwadi yakhe ethi ‘*How to do things with words*’ (1969).

Ngokuka Austen etshayeleda inkcazelo engekho ngqo, ingcamango yentshukumo yentetho ngqo (*illocutionary act*) ingabanjwa ngokugxininisa ukuthi ‘ngokuthetha okuthile’ ‘senza okuthile’ njenga xa ubani eyalela omnye ukuba ahambe ngokuthi “hamba!”.

USearle (1991:44) uveze lo mzekelo ungezantsi xa ezama ukucacisa phakathi kwentetho-ngqo nesiqulatho sentetho-ntshukumo ethe ngqo:

2.5.1 Intshukumo yentetho siqulatho nentetho ngqo

Iindidi zentetho ntshukumo ethe-ngqo zineempawu ezifanayo enye kwenye. Qwalasela le ntetho yezi zivakalisi zilandelayo:

ISIVAKALISI	INTETHONGQO
1. Ingaba uJohn uza kuphuma?	Umbuzo
2. UJohn uza kuphuma.	Intelekelelo (ngokuzayo)
3. John, phuma!	Isicelo okanye umyalelo
4. Akwaba uJohn ebenokuphuma.	Imbonakalo yomnqweno
5. Ukuba uJohn uyaphuma, nam ndiyaphuma.	Ingcinga yembonakalo yenjongo

Kwisenzo ngasinye isithethi singenza imilo yentshukumo exhasayo efumanekayo kuzo zontlanu ezi ntshukumo zentetho ngqo. Kwintetho nganye isithethi sibhekisele kumntu othile onguJohn kwaye uthethelelela intshukumo yokushiya igumbi kwalo mntu. Kwinkqubo nganye yezi ntshukumo, nangona iintetho ntshukumo-ngqo zahluka hlukeni, kodwa ke ezinye ezingezo ntetho ntshukumo-ngqo, ukukhangela nokuthethelelela ziyafana.

Ukukhangela kubantu bukaJohn nokuthethelelela kwento efanayo kwintetho ntshukumo-ngqo nganye kubonakalisa ukuba kukho ungqamano olufanayo enye kwenye. Kwintetho yesivakalisi (1) ukuya kwese (5) isithethi sibonakalisa imbono yokuba uJohn uza kulishiya igumbi. Ulalwamano lokuba uJohn uza kulishiya igumbi luyabonakaliswa kuzo zonke (1)–(5) eza zivakalisi, kodwa kwesi sesibini (2) kulapho ulalwamano lugxile khona. Kuba kulapho imilo yentshukumo exhasayo ifumaneka khona. Kwisivakalisi sesibini iyabonakala inkxaso enika isiqinisekiso sokuba le ntshukumo kaJohn yokushiya igumbi iza kwenzeka.

Ngokwa kwihlobo lesemantiki singohlula phakathi kwesalathisi sesalamanisi kwisivakalisi nesalathisi samandla entetho-ngqo. Kule ngcaciso ingentla singatsho sithi isivakalisi sinamalungu amabini (hayi ukuthi ahluka hlukeneyo), iselamanisi esichaza ilungu nomsebenzi wesixhobo sesalathisi sesichazi. Umsebenzi wesixhobo sesalathisi sichazi sibonisa indlela iselamanisi ekufuneka sithathwe ngayo, okanye amandla entetho-ngqo ethi intetho ibenawo, yiyo inteth-ntshukumo ngqo ethi isithethi siyisebenzise kwintetho yaso.

2.6 INGCINGANE KAJOHAN SEARLE YENTETHO-NTSHUKUMO ENGATHANGA NGQO

USearle (1975:59:60) waphakamisa ingcinga ‘yentetho ntshukumo engathanga ngqo’. Ngokokuqonda kwakhe imele ngakumbi intshukumo yesiphumo sonxibelelwano engethanga ngqo. Ngokusebenzisa ingqikelelo yentshukumo yesiphumo sonxibelelwano nezibonakala zizintshukumo ezirhabaxa zokuthetha into ngenjongo zonxibelelwano nabaphulaphuli, uyichaza intshukumo yesiphumo sonxibelelwano engathanga ngqo ngolu hlobo:

*Indirect speech acts the speaker communicates
to the hearer more than he actually says by
way of relying on their mutual shared background
information, both linguistic and non-linguistic,
together with the general powers of rationality
and inference on the part of the hearer.*

Kwintetho-ntshukumo engathanga ngqo
isithethi sinxibelelana nomphulaphuli ngaphezulu

kunokuba sisitsho, ngendlela yokuxhomekeka
kulwabelwano ngolwazi lwamava abo, ngokufanayo
kulwimi nangaphandle kolwimi, kunye namandla
engqiqo ntelekelelo kwicala lomphulaphuli.

Ingcaciso yentshukumo enjalo, iya kufuna izinto ezinje ngembali yokwabelana ngolwazi lwamava encoko leyo, ingqiqo kunye nencoko yolwimi olo. Ngokwengcaciso yesiseko sobunzululwazi bukaSearle zintlanu iindidi zentetho ntshukumo:

1. Iintshukumo ezibangayo ngamabinzana asetyenziswa ukuseka kumphulaphuli imbono ethile, isindululo okanye inkolelo. Ngokubanga isithethi, sizibophelela kwinto eyinyani.
2. Intetho-ntshukumo ethe ngqo injongoyayo kukurhweba umphulaphuli kwintshukumo, nangona ingamnyanzeli umphulaphuli ukuba abuyisele ngeyakhe intshukumo.
3. Intetho-ntshukumo yogunyaziso inxulumanisa ubani nokuzinikela kwintshukumo ezizayo.
4. Qaphela olu thelekiso lwentetho ntshukumo ebangayo, ugunyaziso aluxhomekekanga kwintshukumo yangoku.
5. Intetho-ntshukumo yokubonisa ixhomekeke kwimeko yobunzululwazi bengqondo, kwaye inokuzalana nembonakalo yovakalelo okanye yoluvo lomphulaphuli. Intetho-ntshukumo yokubonisa ibonakalisa uvakalelo lwempendulo kwimeko leyo, ngako oko ayixhomekekanga kubango magunya ento eyenzekileyo.

Intetho-ntshukumo yokuqinisekisa ngokwenkcazelo kaClark (1996) ingohlula-hlulwa ibe zizihlokwana ezimbini, ezi (5) intetho-ntshukumo eneziphumo ezizizo kunye nezi (6) intetho-ntshukumo yezigqibo. UClark ugxininisa ekubeni nangona intetho-ntshukumo zeziphumo nezigqibo zizalana zikwahlukene ngokukodwa.

Zombini intetho-ntshukumo zeziphumo nesigqibo zifuna umthumeli abe namandla kwimeko leyo. Intetho-ntshukumo yeziphumo ibhekisele kwintetho ezikwaziyo ukuguqula isiseko semeko leyo, njengobufundisi ukuya kubhabhatizesho lomntwana. Isigqibo naso sibhekiselele kutshintsho lwemeko, kodwa hayi ngokufanayo nesiphumo, kodwa zibhekisele kwisigwebo esenziwa ngabantu ngokwamandla kwimeko leyo.

2.7 UKUHLELWA KWENTETHO-NTSHUKUMO NJENGESENZEKO SONXIBELELWANO

USearle (1975) uqulunqa ukuhlelwa kwentetho-ntshukumo yesenzeko ngolu hlobo:

- Ukuzithemba - zintetho-ntshukumo ezibamba isithethi kwinyaniso yoko sikuthethileyo, umzekelo isithembiso nokucengceleza isivumo sokholo.
- Umgaqo - zintetho-ntshukumo ezenza umphulaphuli athathe inyathelo, umzekelo isicelo, ukugxininisa nengcebiso.
- Isigunyaziso - zintetho-ntshukumo ezibamba isithethi kwintshukumo ezizayo, umzekelo isithembiso, kunye nesifungo.
- Isiboniso - zintetho-ntshukumo ezibonakalisa indlela umntu acinga ngayo noluvo lwakhe kulo nto kuyiyo umzekelo, ukukhuthaza ngokuncoma ukuxolisa nokubulela.
- Intetho eqinisekileyo - zintetho-ntshukumo ezitshintsha into eyiyo ngokwesivumelwano nengcebiso yesiqinisekiso umzekelo ubhabhatizesho, ukufumana umntu enetyala okanye ukubiza abatshatayo njengendoda nomfazi.

2.8 INGXELO NGENTETHO-NTSHUKUMO

Silubona unxibelelwano lolwimi njengenkqubo yothelekelelo. Isithethi sibalula, ngesikuthethayo isiseko esenza ukuba umphulaphuli athelekelele lo nto isithethi esinqwenela

ukuyenza. Kanti oko sikuthethayo kucacisa ngokuphandle okokuba ubungqina obungaphelelanga onokuthi ubulindele buthathwe njengento enqwenelwa ukwenziwa. Makhe siqwalasele lo mzekelo ulandeyo:

U ‘S’ isithethi u ‘H’ umphulaphuli.

Masicinge ukuba u‘S’ uthi “ndikuthanda okomnakwethu” kukho iindlela ezahlukeneyo anokuthi u‘H’ ayamkele ngayo le ntetho, kuxhomekeka kwindlela anokuthelekelela ngayo injongo ka ‘S’ kwimeko ethile, sikunikiwe oko u ‘H’ akukholelwa ngo ‘S’, kwaye ngakumbi ukuba u ‘H’ ukholelwa ukuba u ‘S’ uyakholelwa ukuba uH uyakholelwa ku ‘S’, ngokuqhelekileyo, u ‘H’ angacinga ukuba u ‘S’ xa esithi “ndikuthanda okomnakwenu”, u ‘S’ uthetha ukuba umthanda u ‘H’ njengokuba yena ‘S’ emthanda ngako umnakwabo. Kodwa ukuba ibhinqa lingathi endodeni “ndikuthanda okomnakwethu” indoda inganentelekelelo (izithatha ngokuba inalo mnqweno wentelekelelo) yokuba owesibhinqa unemvakalelo engaphaya kweqhelekileyo nengezothando. Mhlawumbi, ngaphezulu, ayilulo uhlobo lothando kodwa umlinganiselo wothando othandabuzekayo, njengakumzekelo wokuba amadoda amabini asedabini avane.

Okanye u “ndikuthanda okomnakwethu” angathethwa yenye indoda kwenye apho kuqaphelekayo ukuba isithethi siyamcaphukela umnakwaso. Kwelo bakala ngokungathandabuzekiyo u ‘H’ angamthatha u ‘S’ njengokuba u ‘S’ uzama ukumazisa ukuba akamthandi.

Ngokubanzi, intelekelelo umphulaphuli athi ayenze nemenza ukuba athathwe njenganqwenela ukuyenza ayibhekiselanga koko isithethi sikuthethayo kodwa ikwabhekisele kwinkolelo yentsingiselo efanayo, njengokuba ibizwa ngokuba ngumyalezo wentsingiselo ethe cwaka.

Ngalo mzekelo othi “ndikuthanda okomnakwethu” kwelinye icala okubalulekiyo ngomyalezo wentsingiselo ethe cwaka koku, obhinqileyo akanazo imvakalelo zothando ngakumnakwabo, nangona kwelinye icala kukuba isithethi simcaphukela umnakwabo sithethi. Silubiza olo lwazi njenge ‘nkolelo’ kunokuba ‘lulwazi’ kuba azinyanzelakanga ukuba zibe yinyani ekufumaneni injongo zesithethi nothelekelelo lwesithethi. Sizibiza ngokuba ‘ziziphazamisi ntsingiselo’ kuba zinxulumene kwaye zisebenza ngentsingiselo yamagama (okanye ngentetho yayo.). Kwaye sithi

‘iyafana’ kuba u ‘S’ no ‘H’ hayi ukuba bobabini banazo, koko bakholelwa ekubeni bobabini banakho ukuyinciphisa, nokwenza unxibelelwano oluyimpumelelo phakathi kwamaqela anamandla nandlongo ndlongo.

2.8.1 INTETHO-NTSHUKUMO NJENGENTSINGISELO

UKent kunye noRobert (1982: xiv) banale mbono ethi ukuthetha kunganentsingiselo ezimbini nangaphezulu, ngako oko intsingiselo kufuneka ithathelwe ingqalelo. Umntu akunyanzelekanga ukuba athethe ngamagama ngamagama, nangokuthe-ngqo. Endaweni yokuchaza akuthethayo, angaba kanti uthetha nto yimbi okanye utsho ngaphezulu kunokuba esitsho. Ukuze aqondakale ukuthetha kufana ngaphezulu kunoguqulelo.

ULanigan (1977:2) naye unembono efanayo noKent kunye noRobert yena uyichaza intetho-ntshukumo ngolu hlobo:

*Speech act theory is a theory of meaning.
He further sees speech act as the necessary
first step towards a phenomenology of human
communication, in that the theory indicates
the ways in which a logical account of language
as an abstract system (language) cannot
adequately account for the phenomenology of
speech (parole) as the communicative behaviour
of human experience (langue).*

Intetho-ntshukumo yingcingane yentsingiselo.
Uqhubeka ayibone intetho-ntshukumo njengenyathelo
lokuqala kwisenzeko sonxibelelwano loluntu,

ngokuthi ingcingane ichaze indlela yobuchule
bokuqeqisa nokucacisa ingxelo yolwimi
njengesixokelelwano socaphulo lolwimi,
(language) olungakwazi kucacisa ngokufaneleyo
isenzeko sentshukumo (parole) njengokuthanda
ukuthetha ukuziphatha okanye isimilo namava
omntu (language).

ULanigan uqhubeka ayibone intetho-tshukumo njengesiqalo sentshukumo epheleleyo kwindawo efanelekileyo. Intetho ibalulwa njengecala lokulungelelana kwesimo sonxibelelwano loluntu nokwenza ingxelo ngokuqonda konxibelelwano. Intetho-ntshukumo kweli bakala iyinto yokuqonda kokuziphatha komntu.

Ingcingane ka-Austen ekugqibeleni ithi abantu bangenza izinto ngamazwi. Abantu bangancomana ngamazwi, benze isicelo, bazibophelele ngeqhina lomtshato, bagxothe abantu kwindawo zempangelo ngokusebenzisa amazwi njalo njalo.

2.8.1.1 Intsingiselo engeyiyo

Intetho-ntshukumo ngenkqubo yonxibelelwano ixhomekeka ngamanye amaxesha kwingcingane yentsingiselo engeyiyo. Le ngcingane ichaza ngokubanzi umahluko kwisiseko esenzeka kwintetho nesinjongo ikukunxibelelanisa ulwazi kumntu nakumntu othile. Imbonakalo engeyiyo eyendalo ichaza intetho-ntshukumo eziveza imeko yentetho, hayi ngokokuthethwa kwamazwi, koko ngendlela yembonakalo yovakalelo yomphula phuli ayamkela ngayo kwisithethi.

Kufanele sigcine oku ezingqonweni zethu, uluvo lwentsingiselo yoko sikuthethayo luye lutshintshe ngokummandla kwinkqubo nganye yonxibelelwano. Intsingiselo ngenjongo (le nto onqwenela ukuyenza) ayifani ngokupheleleyo noluvo lwembono endinqwenela ukunxibelelana

okanye ukuzivakalisa ngayo. Kwaye nentsingiselo yomyalezo wam ayiloluvo lupheleleyo lwentsingiselo yokwenene njengentsingiselo yoguqulelo enokubalelwa emazwini am. Njengokuba ngamanye amaxesha kusenzeka okokuba amazwi am angayivezi ngokupheleleyo intsingiselo yovakalelo lwam. Ngokunjalo noguqulelo lwentsingiselo okanye intsingiselo yoguqulelo lomyalezo, lungaya kuwa kude kwintsingiselo yoko ndinqwenela ukukuvelisa.

Intetho-ntshukumo luhlobo lobugcisa nophandolwazi ngobunjani nentsingiselo yezinto kulwimi. Ixesha lokusetyenziswa kolu hlobo luhamba lusibuyisele kwintshumo zika-Austin indlela yokuthetha (izaci), ukuthethana ukuba nefuthe kumphulaphuli (*perlocutionary*).

Abafundi abaninzi bayichaza intetho-ntshukumo njengehambisana nefuthe lonxibelelwano lwentshukumo yendlela yokuthetha (*illocutionary acts*). Kunembono eza hluka-hlukeneyo ngemvelaphi yentetho-ntshukumo. Ukwandiswa kwentetho-ntshukumo kuthathwa njengokuquka intshukumo zesithembiso, imibuliso, ukuyalela, ukulumkisa, ukumema umntu nokuwonga.

2.9 UBUCHULE BOKUSETYENZISWA KWENTETHO-NTSHUKUMO

Intetho-ntshukumo sisenzeko sokuphumeza amazwi ngomlomo injongo ikukudlulisa umyayelo. Kuyenzeka ngamanye amaxesha ukuthi xa ubani esenza intetho ingangeni ngokufanelekileyo kulowo kubhekiswa kuye. Ngamanye amaxesha ubani wenza intshukumo engakholisiyo kothile neyenza ukuba ochaphazekayo aveze isikhalazo sokungoneliseki koko. Imbonakalo yoku ngoneliseki kwintetho, ngomntu othile okanye kwinto ethile. NguBoxer (1996:219).

Lowo ukhalazelwayo uye acele uxolo kuba ezama ukubonakalisa ukuzisola ngesenzeko sakhe.

Intshukumo yoxolo ibonakala xa kukho ukuziphatha okuthe kwaphazamisa izithethe ngokwentlalo, xa intsukumo okanye intetho iye yabonakala njenge phazamise umntu othile. Ngu-Olshtain noCohen (1983:20).

Ukuphumeza oko wenza isithembiso njengentshukumo yokunika ithemba lokuba isenzeko asisayi kuphinda senzeke. Kusenokubonakala ukuba ekupheleni kwentetho-ntshukumo yoxolo, lusebenziso lwentetho-ntshukumo yokuzibophelela yesithembiso nesibophelela isithethi kwisindululo sokuzisola. U-Olshtain noCohen (1983:22).

Kolu phando kuza kungqalwa kwezi ntshukumo zesenzeko zintathu: isikhalazo, uxolo, nesithembiso.

2.9.1 Izikhalazo njengentetho-ntshukumo

Isikhalazo yintetho-ntshukumo ebonakalisa ukungoneliseki kwesithethi kwintetho okanye kwimeko ethile. Xa umntu ekhalaza sukuba efuna oko akukhalazelayo kuthathelwe ingqalelo kwaye kulungiswe. Umntu ukhalaza kuba efuna lowo ukhalazelwayo athobe okanye axolise khon'ukuze bahlalisane ngoxolo. Isikhalazo senzeka ngokuthe ngqo okanye ngokungathanga ngqo.

2.9.1.1 Izikhalazo ezingathanga ngqo

UBoxer (1996:219) usichaza isikhalazo esingathanga ngqo njengembonakalo yokungoneliseki komntu othatha inxaxheba kwingxoxo malunga nomntu okanye into engekho.

ULeech (1983:123-124) uqulunqe umlinganiselo ongathanga ngqo wembono yokujongana kwesithethi nomphulaphuli. Kwisikhalazo, incoko ingachaza ngokungekho ngqo ukungoneliseki komkhalazi ngakumkhalazelwa. Umkhalazi kufuneka enze ungenelelo ukuzama ukuphuhlisa unxibelelwano phakathi kokuthethiweyo noko kuqondelwe kuko ngokobunjani bemeko leyo. Umkhalazi uba nako ukukwazi ukuthabatha isigqibo kumandla empixano yomkhalazi ngokuthi akhethe isigaba esithile soqononondiso.

2.9.1.2 Izikhalazo ezithengqo

UTrosborg (1995) uthi iintetho-ntshukumo zesikhalazo zifumaneka kudidi lwemisebenzi yembonakalo. Olu didi lwentetho-ntshukumo, kuquka isigwebo esilungileyo nesithi sibonakalise ukuvuma okanye ukungavumi kokuziphatha okuchazwe kwisigwebo eso. Kwisikhalazo iziganeko ezichazwe kwintetho zithatha inxaxheba kwixesha eladlulayo. Nangona umsebenzi wokuthe ngqo ikukuba nempembelelo kwisimo sabanye abantu, kwaye nemeko yokukhalaza komntu ikuqwalaselo lokwenziwayo, oko kukuthi isithethi sidlulisa isigwebo esilungileyo, nto leyo ethi ubani akholelwe ekubeni umkhalazi sele enze okanye ephosile ukwenza okanye ukwinyathelo lokwenza okulungileyo.

UTrosborg (1995:314) ubanga athi izikhalazo zingachazwa ngokwamanqanaba athe ngqo awohluka hlukeneyo, kuquka ingcebiso ukuya kutsho kukungavumi okuzolileyo njengomceli mngeni, apho umkhalazi abonakala njengongafanelekanga ngokuphandle nongakwaziyo ukuzimela nongakhathaliyo njengommi wasekuhlaleni. Kwisikhalazo esithe ngqo isithethi sivakalisa ukungoneliseki okanye ukucaphuka nokungunozala wesenzeko esidlulileyo okanye intshukumo ethe yachaphazela lowo ngokungakhholisiyo.

Ngokungafani nezinye intetho-ntshukumo ezinjenge ngembonakalo yokuxolisa okanye ukuncoma, isithethi esikhalazayo sibonakalisa ukuthatha inxaxheba ngokuthe ngqo kwaye

sisebenzisa iindidi ezahluka hlukeneyo zokungoneliseki eziqhubeka okanye ezilandela isikhalazo esithe ngqo.

2.9.2 UBUCHULE BESIKHALAZO

Xa izithethi zikhalaza ngezenzo zabanye abantu, njengokukhalazela impatho abayifumanayo kubanye abantu zisenokuqiniseka ngokucacileyo ngendlela ethe isenzeko okanye isimilo siye sasesigwenxa kwaye sifanele ukusolwa. Ukufumana ubugwenxa kwimpatho, isithethi esichaphazelekayo siye siqulunqe umgangatho wesithethe esithi isimilo sabanye basaphule. Kwamanye amabakala okukhalaza, umgangatho wesimilo ubonakaliswa ngokumandla kunxibelelwano lwencoko ngokubanzi, kangangokuba unxibelelwano lwentsebenziswano okanye ukuthatha inxaxheba kuye kulindeleke kumanyane nokungafaneleki koluvo lomkhalazi okanye isimo sentswela bulungisa kubanye.

Nangona ubuchule obusetyenziswa ekuvezeni isikhalazo butshintsha kwimeko nakwilwimi ngokubanzi, izikhalazo zibonakala ngokumandla ngobu buchule bulandelayo: ngokucetywa ngu-Olshtain kunye noWeanbach (1988).

Ukuze akwazi ukuyinqanda impikiswano umkhalazi usenokuba nezixhobo zobuchule bonaniselwano, apho isimangalo singachazwanga kwintetho leyo. Ukubanga amagunya okusiqulatho sahlukileyo kwisiqulatho esiveziweyo sesikhalazo kuyafana. Ekwenzeni ubango phambi kommangali, ummangangali ubonisa ukuba yena unolwazi ngokupheleleyo ngesityholo eso kwaye ubonakalisa ngokungekho ngqo. Njengokuba ummangali engatsho ngokuthe ngqo ukuthi imeko leyo yenzima, ummangali uye angazi ukuba isimangalo siselwe so ngenene okanye hayi. Obu buchule bubonwa njengesikhalazo esibuthathaka kodwa sise nokusetyenziswa ngokupheleleyo ukuphuhlisa ubuchule obungamandla.

Nangona ubuchule obusetyenziswa ukubonakalisa isikhalazo kungohluka ngokwemeko ezithile naphakathi kweelwimi izikhalazo zaziwa ngcono ngobu buchule bulandelayo nobusekwe ngu-Olshtain noWeinbach (1988).

- Ngaphantsi kolungelelwano lwesicelo.
- Imbonakalo yokucaphukisa nokungavumi.
- Isikhalazo ngokucacileyo
- Isityholo nesilumkiso
- Isicelo soxolelwaniso
- Ukugwetyelwa

2.9.2.1 Ngaphantsi kolungelelwano lwesicelo

Isithethi siyakuchasa ukucaciswa okuvezwa kwisiganeko sesimangalo sesikhubekiso ngendlela yobeko mabala ngaphandle kokutyhola ngokuthe ngqo umntu othatha inxaxheba kwingxoxo.

2.9.2.2 Imbonakalo yokucaphuka nokungavumi

Oku kukuqonda kokungavumi ngembonakalo engathanga ngqo okanye engacacanga kwimbonakalo yokuba into iye yaphazanyiswa ngaphandle kokubamba isithethi sinetyala. Kwimeko ezinje isithethi siye siyiphephe into yokuxoxisana nomangalelwa senze ingqwalasela jikelele ebonisa ukuba into ethile yenzekile nebonakalisa ukucaphuka kumlo lowo.

2.9.2.3 Izityholo nesilumkiso

Izityholo zibonakala zisisiseko sesenzeko sezikhalazo. UTrosborg (1995) wahlula hlula indidi ezimbini ezithengqo nezithe zabalulwa ezizezi: izityholo ezithe ngqo nezingathanga ngqo.

Ummangali angambuza umphula-phuli imibuzo ngemeko leyo okanye acacise ukuba yena uyabandakanyeka kwisimangalo eso emva koko azame ukumenza umphula-phuli abonakale njengoyena nobangela wesikhalazo eso. Kwelinye icala, ummangali angammangalela ngokuthe ngqo ummangalelwa ekwenzeni isimangalo.

UDeCapua (1988) wongezelele ngezi ndidi zobuchule nathi izikhalazo zingabonakala ngezi zongezelelo zintathu zobuchule zilandelayo:

- **Isicelo soxolelaniso** (*request for repair*) Oku kuquka imibuzo ecela umphulaphuli alungise umonakalo. Isimangalo esenziwa ngenjongo zokudlulisa isigwebo esithile, sisebenza njengesibonelelo kummangalelwa ukuba alungise isimangalo. Ummangali angakhetha ukudlulisa isicelo esicacileyo soxolelwaniso, ukuba ummangali akakabonakalisi ntlawulo yakulungisa isiphene sakhe.
- **Ukugwetyelwa** (*justification*) Oku kuquka izizathu ezivezwa xa kukhalazelwa ukuthetha okanye ukunikezela inkxaso kwimeko yesithethi, isicelo okanye isinyanzelo.
- **Ukugweba** (*criticism*) Umntu oveza isikhalazo angenza isibonelo sovavanyo semeko echaphazela ngqo ubuso bomkhalazi.

2.9.3 UXOLO ISIXHOBO SOLUNGISO

Uxolo lulwimi lwesiqhelo olwenzelwe ukuzinzisa imvisiswano kwintlalo yoluntu. Ukuxolisa kukuvuma ngokuphandle ukuthi isithethi senze okuthile ebesimele ukuba asikwenzanga, okanye isithethi asenzanga oko bekufanele ukuba sikwenzile. Wardhaugh(1985:189)

2.9.3.1 Ukucela uxolo

Ngokucela uxolo, umenzi uzama ukucacisa ukuba uyazisola ngesenzo sakhe esigwenxa asenzileyo.

ULeech (1983:104-105) ngokwembono kaLeech isenzo sokucela uxolo yintetho-ntshukumo yolonwabo, nenjongo efanayo nenjongo zase kuhlaleni zokugcina ubumnandi phakathi kwesithethi nomphulaphuli.

USearle (1969; Kartz, 1977) yena uthi,

*Apologies have the effect of paying off the dept,
thus compensating the victim for the harm done
by the offence.*

Ukuxolisa kune futhe lokubuyekeza intlawulo,
kungoko kuyimbuyekezo yokuxolisa ixhoba
ngobubi obenziwe kulo.

Oko kukuthi xa ubani esenza uxolo emva kwesenzeko esigwenxa sukuba ezama ukwenza imbuyekezo nezakuthi ikhokelele ekubeni axoleleke kwakhona. Okukona kukuzama ukubuyisela isidima kulowo uthe wabandakanyeka kwimpatho mbi.

UDlali (2004:118) ucaphula u Olshtain kunye noCohen (1983:20) xa besithi,

*Apology is called for when the social norms have
been violated, whether the offense is real or potential.*

Ukuxolisa kusetyenziswa xa isithethe sakwantu
siye saxhatshazwa, kungenani ukuba isityholo
siyinyani okanye singakanani.

Kuyacingeka ukuba kubakho abathathi nxaxheba ababini: umceli xolo kunye nomamkeli woxolo. Xa ubani ethe wenza isenzo (intshukumo okanye intetho) okanye eye akaphumelela ukwenjenjalo, nokuthi oko kumphathe kakubi omnye umntu uye lowo afunyanwe enetyala ngesimangalo eso, umoni kufanele ukuba axolise. Isenzo sokuxolisa sifuna intshukumo okanye intetho nenjongo ikukwenza izinto zilunge.

UKofi (2006:53) xa acaphula uLeech (1983:125) bengqina oku bathi,

*Apology is a transaction meant to change
the balancesheet relation between speaker
and hearer’.*

Uxolo yintengiselwano nemele ukutshintsha
Ukulingana konxulumano phakathi kwesithethi
nomphulaphuli.

Uxolo ngoko lusisiseko noyilo lwemvano phakathi kwabathathi nxaxheba kwintetho. Injongo ikukuzisa inzolo nolonwabo kubomi babantu, ukubuyisela isidima kulowo uthe waxhatshazwa. Nenzame zokwenza umchaphazi aphinde amkeleke kuluntu ngokubanzi.

2.9.4 ISITHEMBISO

Isithembiso sisibophelelo esenziwa ngumntu othile ngeenjongo zokwenza ubani angalahlekelwa lithemba. Isithembiso sidla ngokwenzeka emva kwesenzeko esithe sabonakalisa uxhaphazo, umenzi uye acele uxolo enze isithembiso sokuyilungisa imeko leyo. Injongo zesithembiso kukulungisa umonakalo othe wenzeka ngokungazi okanye ngabom.

Uvimba wolwazi owaziwa ngokuba yiwikipedia, the free encyclopidia xa uchaza isithembiso uthi:

A promise is a commitment by someone to do or not to do something.

Isithembiso sisibophelelo esenziwa ngumntu ekwenzeni okanye ekungenzeni nto.

[En.wikipedia.org/wiki/Promise](https://en.wikipedia.org/wiki/Promise)

Oko kukuthi isithembiso yimbonakalo yokuzimisela ukwenza okanye ukukroxa ekwenzeni ngendlela ethile ngexa elizayo. Isithembiso senziwa ngumntu othile komnye injongo ikukuzibophelela kwisenzeko sexesha elizayo.

2.9.4.1 Ngokwakwigramma

Njenge sibizo (*noun*) isithembiso sithetha isaziso esiqinisekisa ukuba ubani uyakwenza okanye akayi kwenza okuthile. Njenge senzi (*verb*) sithetha ukuzibophelela ngesithembiso ekwenzeni okanye ekunikeneni. Adams (March 2010)

2.9.4.2 Kuluntu

Uvimba wolwazi iWikipidiya ngokwentlalo ithi, “isithembiso” (*promise*) kwinzululwazi ngoluntu nentlalo, njengoko kuchazwa nguWright Mills nabanye luphawu ngokwendlela ekucingwa ngayo okanye isibophelelo esithi uluntu lisenze kuthi, nesibophelelo esithi thina sisenze eluntwini ukuze siphumelele.

<http://socialsciences.nsula.edu/assts/Site-File/The->

2.9.4.3 Ngokwasengqondweni

Izithembiso zithelekiswa nezisongelo. Xa izithembiso nezisongelo zikumgangatho omnye ziye zifumane utoliko kubini ngokufanayo. Kwaye zombini izithembiso nezisongelo zilawulwa ngumntu othile.

Izithembiso zidla ngokwenziwa ngenjongo kwicala lesithethi yokuzama ukwenza umphulaphuli enze okuthile ngokubamba ithemba lembuyekezo.

Izisongelo kwelinye icala zidla ngokwenziwa ngenjongo yokuba nefuthe kwindlela yokuziphatha yomphulaphuli ngokubamba ithemba lesohlwayo.

Ukuphazanyiswa kwesithembiso kungangunozala wokulahlwa kwethemba nokwenza ukungakhululeki ekugcineni ithemba lembuyekezo.

2.9.4.4 Isifungo

Linkolo zinoluvo olufanayo ngesithembiso. Isifungo sisithembiso esibiza uMdali njengengqina. Isibhambathiso luhlobo olundilisekileyo lesithembiso olwenziwa ukubamba ubani kwimfundiso elungileyo noThixo njengengqina nozalisekiso lwesibophelelo emva kwexesha.

Ukuze ibe sisifungo ingxelo, kufanele ingqamane nalemigaqo mihlanu:

- Kufuneka icacise ukuba ubani uyakwenza intshukumo ethile kwixa elizayo.
- Kufanele ibe yintshukumo neyakuthi umphulaphuli athande ukuba ubani ayenze.
- Intshukumo kufuneka ibe yinto ubani angenakuyenza nakanjani kwindlela eqhelekileyo yesiganeko.

- Ubani kufuneka abe kanti ngokwenene uzimisele ukuyenza, kwaye.
- Bobabini ubani kunye nomphula phuli kufanele bayithathe ingxelo njenge sibophelelo.

Ngokubanzi, zonke intshukumo zentethongqo (*illocutionary*) kufuneka zingqamane nemigaqo ethile ukuze zibe nokuqongwa.

Okokuqala kufuneka zihambisane nengcebiso yemigaqo yomxholo, oko kukuthi kufuneka zibhekisele kwinto eyiyo okanye kwintshukumo eyiyo. Kungoko isithembiso kufuneka sichaze ngokucacileyo intshukumo ezayo.

Okwesibini intetho-ntshukumo kufanele ingqamane nomgaqo wolungiselelo, ngamanye amazwi kufuneka ichaze into ethile efunekayo nezakuthi ilungele intshukumo. Kwimeko yesithembiso umphula phuli kufuneka akhethe ukuba isithembiso sigcinwe kunokuba singagcinwa.

Okwesithathu intetho-ntshukumo kufuneka izibandakanye nomthetho wesivumelwano sokunyaniseka.

Okokugqibela, owona mthetho ummandla nochaza ukuba intshukumo kufuneka ibe iyaqondwa ngabo bobabini umphula phuli kunye nesithethi ngokufanayo.

2.10 INGCINGANE YOLWIMI OLUCENGAYO

Ulwimi olucengayo yinkqubo apho abantu basebenzisa umyalezo ukuzama ukuba nempembelelo kubanye abantu. Okummandla kumyalezo wolwimi olucengayo kukuba nempembelelo kumphulaphuli.

2.10.1 Yintoni ulwimi olucengayo?

Ulwimi olucengayo lubonwa njengesenzeko sokuthetha esiqulathe imiyalezo emide, eyenzeka

Ngesiquphe, egxile kakhulu kwingxoxo zoluntu, ezoqoqosho nezopolitiko. NguNotshe (2011:9) ucaphula uDillard noMarshall (2003).

IDikshinari yeWorld Book (1991:1556) Ithi,

*Persuasion means to get someone to do
or believe something.*

Ukucenga kuthetha ukuzama ukuguqula
ubani ukuba enze okanye akholelwe kwinto
ethile.

Oko kukuthi eyona njongo yolwimi olucengayo kukutshintsha ingqondo yomntu okanye indlela yokucinga ngombandela othile.

Ezinye ingcali zithi, ulwimi olucengayo alusetyenziselwa ukutshintsha izimvo kuphela njengoko abantu abaninzi becinga njalo, koko lukwasetyenzelwa ukugcina, ukuxhasa ukubethelela izimvo okanye ukuziphatha komntu ekubhekiswa kuye.

UBenoit noBenoit (2008:5) ungqina oku kungentla ngokuthi:

*Persuasion messages are designed to reinforce,
create or change the attitudes of behaviours of
individuals.*

Izicengo zakhelwe ukubethelela, ukwakha
okanye ukutshintsha izimvo okanye ukuziphatha
kwabanye abantu.

Xa umntu sele enezimvo ezifanayo nezomcengi, uye acengelwe ukuba angabi sazitshintsha, koko uyomelezwa ukuba azigcine, aboniswe nokuxabiseka kwazo ezo zimvo zakhe.

UBenoit noBenoit (2008:56) xa ephefumla uthi:

*Any message that is intended to shape,
Re inforce, or change responses of another
or others.*

Nawuphi umyalezo onjongo yawo ikukwakha,
ukubethelela okanye ukutshintsha indlela yomnye
umntu okanye iqela labantu.

Oku kwalatha ukuba umntu ocengayo angalusebenzisa ulwimi olucengayo ngendlela afuna ngayo. Unakho ukuguqula izimvo zomntu xa ungahambisani nazo, unakho ukuzibethelela ezo azithandayo ukuze zingabi satshintsha, unakho nkwakha izimvo xa ebona ukuba umcengwa akana luvo analo. Lenkqubo yokwakhela umntu izimvo ixhaphake kahulu kulutsha nakubantu abadala ngenxa yokuba ulutsha alukabi nawo amava. Ulutsha lufumana ulwazi nengqeqesho kubazali, ezikolweni, ezinkonzweni nasekuhlaleni.

2.10.2 Ukusetyenziswa kolwimi olucengayo

Injongo yokusebenzisa ulwimi olucengayo kukutshintsha iingcinga uvakalelo nokuziphatha komntu. Ngalo lonke ixesha xa umntu ethetha sukuba enenjongo afuna ukuyifezekisa.

Oku kungqinwa nguNotshe (2011:20) ngokuthi acaphule uTiti (2009:8) ecaphula uDillard noMarshall (2003) xa besithi, abantu badibana nazo izicengo imihla mgemihla. Izicengo ziqhubeka emisebenzini, ezikolweni, kwinkundla zamatyala, emidlalweni, emizini nasezicaweni.

Izicengo ziqhubeka phakathi kwabantu abazanayo, abaqheleneleyo, izihlobo, izizalwana, phakathi kwabazali nabantwana, amadoda nabafazi kanti nasemisebenzini. Ulwimi olucengayo luqhubeka kulo lonke ilizwe nakwiinkcubeko ezahlukeneyo.

Ulwimi olucengayo lusichaphazela ngendlela ezimbini ezahlukeneyo, inganguwe umcengi okanye ube ngumcengwa.

UHargie noDickson (2004:327) bongeza ngokuthi, izicengo zingagqithiswa ngendlela ezimbini ezizezi:

- Ngokuxoxa, kuboniswa nangokucengana
- Ngokugrogrisa, ngengxabano kungade kuphakanyiswe amakhwapha.

Le ndlela yokuzithemba nokucenga yenzeka xa umntu ethetha ngokuzithoba okukhulu, ebonisa imbeko kulomntu abhekisa kuye. Lomntu ucengayo uye anike nezizathu ezibambekayo ezinokubangela ukuba isicengo samkeleke ukuze nomncengwa amthembe. Le ndlela yokugrogrisa yona yenzeka xa umntu engacengi asuke anyanzelise, asebenzise izoyikiso namagunya okuguqula izimvo zomntu.

Ulwimi olucengayo luyasetyenziswa xa kukho ingxaki yokungaboni ngasonye okanye amathuba okuthandabuza kento enokwehla.

UHargie noDickson (2004:329) baveza into yokuba le nkqubo yokucenga ineziphumo ezine ezizezi:

- Impumelelo ekhawulezileyo. Isicengo singaba nefuthe elikhawulezayo libangele ukutshintsha kweenkolo, imvakalelo, ulwazi nokuziphatha.
- Kungangabikho nguqu. Umcengwa angangazinanzi nganto izicengo asuke aqhube njengesiqhelo.
- Ukutshijila: kungangabikho nguqu kuphela kodwa umcengi angangazamkeli nezinye izicengo ezilandelayo. Le nkqubo kuthiwa yi 'boomerang effect', umcimbi obuyela

kumntu wawo umenzakalise. Apha ukuzama ukucenga kungabangela ukuba umcengwa aqine koluya luvo abenalo kunokulutshintsha.

- Iziphumo ezicothayo: utshintsho lungalibaziseka, umcengi angasamkeli kwangoko isicengo, kodwa emva kwexesha ajike asamkele.

Ulwimi olucengayo alunasini sitheni, wonke umntu uyalusebenzisa olu lwimi, amadoda, abafazi nabantwana. Abantu abasini sinye nabo bayacengana. Amadoda ayawacenga amanye amadoda, abafazi nabo bayacengana, kanti namantombazana ngokunjalo kuxhomekeke kuloo nto umntu ayinqwenelayo kumcengwa.

Imiyalelo ecengayo ayisiso isinyanzelo, umntu unakho ukwala. Oku kungqinwa nguHanrgie noDickson (2004:326) ngokucaphula uJohnson (1994:7) xa esithi:

*Persuasion is voluntary change in beliefs
attitudes and or behaviours.*

Isicengo yinguqu eyenzeka ngokuzithandela
kwinkolo, izimvo kwakunye nokuziphatha.

Inkqubo yokucenga asinto ilula kuba ukufuneka umcengi aqiniseke ukuba kanye yeyiphi into afuna ukuyitshintsha kumcengwa, ziinkolo, zizimvo okanye kukuziphatha. Lowo ucengayo kufuneka azazi iimfuno, iminqweno nezinto abakholelwa kuzo abo bantu abacengayo. Kufuneka kwakhona asebenzise ulwimi oluchukumisayo, atsho umcengwa athabatheke, azibone sele etshintsha nendlela yakhe yokucinga nokwenza izinto. Olu lwimi lulukhlayo lungamkhuthaza ubani ukuba enze into entle okanye enze into embi.

UNotshe (2011:23) ecaphula uDe Wet (1991:4) xa esithi, izicengo zizindidi ezininzi ezifana nezi zilandelayo:

- Isohlwayo: apha kusetyenziswa isinyanzelo sokuba ubani athobele imithetho.
- Ukuzalisa ingqondo yomntu: apha kuthethwa ngokubethelelwa kwenkolo nezimvo eluntwini benganiki ezinye izimvo okanye olunye ulwazi ngaphandle kolo lwabo.
- Ukujika ingqondo: lwenzeka xa ubani kususwa zonke iingcinga anazo kunyanzelwa ezo zingezozakhe. Umcengwa akafumani thuba lakuzikhethela into afuna ukukholelwa kuyo.

2.11 UXOLO NJENGOLWIMI OLUCENGAYO KWIMBONAKALO YENTETHO

Uxolo yintetho-ntshukumo efumaneka phantsi kokhuselo lwentetho-ntshukumo, neyimbonakalo yovakalelo lwesithethi. Lukwaluphawu lotoliko okanye uguqulelo lwembonakalo ngokwasengqondweni novakalelo lwesithethi sizimele okanye kunxulumano nomphulaphuli.

UYule no Mey (1996:53; Mey, 1993:165) xa exhasa lentetho ingentla bathi:

*Apology denotes the speaker's experience by
using statements of pleasure, pain, likes, dislikes,
joy, sorrow, love or hatred.*

Uxolo lubonisa uluvo lwesithethi ngokusebenzisa
ingxelo yolonwabo, intlungu, ukuthanda okanye
ukungathandi, uvuyo, usizi, uthando okanye intiyo.

Imbonakalo iquka uxolo, umbulelo, uvelwano, ukuvuyisana, isikhalazo, ikulila, inkcaso, ukuncoma, ukwamkelo nombuliso. Imbonakalo bubuwena obububo kwaye buxhomekeka kwisithethi nohlobo lwabantu asebenzisana nabo.

UYule noMey (1996: 166) banale mbono ithi:

*Expressives are subject to limitations and changes
according to different conceptualizations of social
guilt behaviour.*

Imbonakalo ngumlinganiselo kumda notshintsho
ngokwengqiqo eza hlukahlukeneyo
zesazela sembonakalo yokuziphatha kuluntu.

Imbonakalo yentetho-ntshukumo kufanele icingele uzinziso lobunyani bentetho ukubonakalisa ukuba isithethi sivakalisa ngokunyanisekileyo imvakalelo engaphakathi koko kucingeleka ukuba kuyinyani elizweni. Intsingiselo nefuthe lembonakalo kufanele isuke kulowo luye kwiqondo ngokokuhlala. Uluntu kufuneka lwamkele ukuba oko kubonakaliswayo kokunyanisekileyo kwaye kuyavumelana nenkqubo yoluntu ngokwa sekuhlaleni, ngokwesithethe, ixabiso nangoko kuziphatha.

Ukuba ubani uthe wonzakaliswa ngokungaqondakaliyo, okanye waxhatshazwa ngandlela ithile, ubuso bakhe kufuneka bugcinwe, uxolo lungenelele apho.

2.11.1 Ubume nobuchule boxolo

Uxolo kwintetho eyiyo lufumaneka kuluhlu lwamabinzana asetyenziswa njengophawu lwesiseko solwimi. Ezi zindidi zentetho nezibhekiseselele kwimbonakalo yoqhubekeko lwentetho. Okona kusetyenziswa koxolo kufuneka kungqale kubuchule besithethe soluntu nokubaluleka koluntu nakubathathi nxaxheba kwintetho.

2.12 UBUGCISA BOKUCENGA

Ukuze umcengi aphumelele ekucengeni kufune abenobugcisa bokwenza oko. Ukucenga ayisosenzeko silula kuba lowo ucengwayo sukuba egaxeleke engozini yokuxhatsazwa okanye ukukhathazeka.

2.12.1 Amalungu olwimi olucengayo

Imbangi (*The course*) isithethi okanye umbhali wonxibelelwano nophawu lwakhe. Ukucenga akupheleli kwintetho emnandi qha, izicengo zihamba nenkangeleko yobuso, umcengi uye abe nobuso obukhululekileyo nobunoncumo kuba ejonge ukuba afumane oko akufunayo. Ubuso obukhululekileyo bubangela ukuba lowo kuthethwa naye akhululeke, angafuni ukumphoxa umcengi.

Umyalezo (*the message*) ukuze uphumelele ekucengeni kufuneka ube nenjongo ecacileyo yokucenga. Kufuneka umcengi azi ukuba ufuna lo mntu ucengwayo acinge ntoni, enze ntoni, abe novakalelo luni. Ukuphumelela kwezicengo kwaXhosa kuhamba nokuzithoba kwakunye namagama afana nala, 'ndicela, ndincede, khawuncede'. AmaXhosa athanda ukusebenzisa

iziduko xa ecenga umntu kuba besazi ukuba oko kwalatha ukuwazi umnombo womcengwa atsho naye athabatheke. Abazali basebenzisa iziteketiso xa becengayo.

Abaphulaphuli (*the audience*) kubalulekile ubazi kakuhle abantu oza kubacenga phambi kokuba ubacenge. Oko kukuthi kufuneka ukwazi ukuthatha isigqibo ngabantu oza kubacenga. Kubalulekile ukuba umcengi makayazi inkcubeko yabantu aza kubacenga kuba inkcubeko iveza indlela abantu abenza ngayo izinto kwaye kulapho abantu bohluka khona.

Indlela (*the channel*) ulwazi ngendlela abacinga ngayo nendlela abanokuphendula ngayo kumyalezo, ubudala, isini, isimo somtshato, umgangatho wemfundo nemvelaphi yabo ingaluncedo ekwazini udidi lwabantu oza kubacenga.

Amadoda namakhwenkwe ngawona asebenzisa izicengo ngaphezulu kunabafazi. Ngawo kaloku asoloko ejikelezana namantombozana, ecenga ecela uthando ethembisa ngezulu nomhlaba. Uthi umfana ongenabo obu buchule bokuthetha, aphele engabizwa ngamntu.

2.12.2 Igunya

UBettinghaus noJody (1987: 98) balichaza ngolu hlobo igunya:

*We can define power as the ability that individual
A has to influence the behaviour of B.*

Singalichaza igunya njengokukwazi komntu u 'A'
ukuba abenefuthe ekuziphatheni komntu u 'B'.

UKoleniko kwiphepha alibhale kwi-intanethi uthi:

The more power and influence that a person perceives that you have, whether real or not the more likely is that person will be persuaded by you to do things you want them to do.

Okukona umntu ekubona ukuba unamagunya nefuthe, nokuba oku kuyinyani okanye bubuxoki kokukona lo mntu eza kucenga ekwenzeni izinto ofuna ukuba makazenze.

http:// www.1000ventures.com (18/09/2010)

Le nkcazelo ibonakalisa ngokuphandle ukuba kukho unxulumano phakathi kwegunya nesicengo. Igunya lalowo uphetheyo lisibangela ukuba simthobele, samkele lonto ayithethayo. Nangona abantu abaphetheyo bengaqali ngokusebenzisa la magunya abo kodwa kuthi kwakubakho uqhanqalazo okanye ukungathotyelwa bawasebenzise.

2.12.3 Ubudlelwane

Abantu abathi babe nefuthe nabathi bakwazi ukusicenga ngabo basondeleyo kuthi. Ubani ucengeka lula xa ecengwa ngumntu amthandayo namqhelileyo, naxa becengwa ngabantu abafana nabo ngezinto ezithile. Oku kuquka inkcubeko, isinxibo, iminyaka yokuzalwa, inkangeleko, inkolo, imfundo, imikhwa, imigangatho eyinqobo kwakunye namawonga.

UTaylor (2003:148) nabanye bangqina le ntetho ngokuthi:

Those who like us to like them so that we will comply with them can accomplish that purpose by appearing similes to us in the

variety of way.

Abo bafuna ukuba sibathande ukuze

sibathobele bangakuzuza oko ngokuthi

babonakale befana nathi ngeendlela ezininzi.

Kulula ukuthabatheka komntu xa ecengwa ngulowo ufana naye. Ifika ibe yingxaki xa umntu ecengwa ngulowo wahluke mpela kuye ngeenkolo, imfundo nemikhwa.

2.12.4 Umtsalande

Abantu abahle banomtsalande ongumangaliso. U Feldman (1996: 608) ucaphula u Chaiken (1979) othimla enjenje ngomtsalande:

*Communicators who are both physically and
socially attractive seem to produce greater
attitude change.*

Izithethi ezinomtsalande nezijongeka kakuhle
eluntwini zibangela utshintsho oluninzi
lwezimvo.

Abantu abahle bajongeka bethembekile kwaye banombizane. Abanye abantu banengqondo ethi, into entle ilungile ngoko ke nentetho yalo mntu mhle ilungile, batsho bathabatheke yiyo. AmaXhosa kanti wona anesilumkiso esithi, ‘ubuhle bekhiwane zimpethu’, umntu abokuqaphela, angabhidwa bubuhle bangaphandle kanti ngaphakathi kubolile.

2.12.5 Ulwazi nokuthembeka

Ubungcaphephe besithethi lelona lungu libalulekileyo lomyalezo ocengayo. Imfundo nolwazi oluphangaleleyo ngombandela oxovulwayo, lubangela ukuba umcengi amkeleke kwaye athembeke. UNotshe (2011:29) ucaphula uDe Wet (1991:46) xa besithi, abantu ekuthethwa nabo bajongeka bezithemba izithethi ezazi ngaphezulu kunabo nabaqonda ngcono kunabo.

Obu bungcaphephe bubangela ukuba abantu bangabi sawuqwalasela umyalezo basuke bawamkele kuba beqonda ukuba lo mntu unokuba uphandile ngesihloko athetha ngaso. Abamntu abangenalizwi ujongelwa phantsi, baze abantu bangawuthembi umyalezo wakhe.

2.12.6 Ukubaluleka kobungqina

A. Ubungqina

Ubungqina lulwazi okanye izinto eziphathekayo ezisetyenziswa ngumcengi ukuxhasa uluvo lwakhe. Buyafumaneka kakhulu ubungqina xa kuzanywa ukuguqula izimvo zabantu ezahluke mpela kwezomcengi. UBenoit noBenoit (2008:94) ucaphula uReinard (1988) xa esithi:

*... speeches giving evidence are more
Persuasive than those without evidence.*

izicengo ezihamba nobungqina

ziyaphumelela kunezo zihamba

ngaphandle kobungqina.

Ubungqina bunika umdla kumphulaphuli bukwaphendula imibuzo enokuvela efana nokubuza izizathu zokuba kutheni abantu kufuneka besamkele isicengo.

B. Intobeko

Ukuhambisana kwimiyalelo yophatho kubizwa ngokuba yintobeko. Oku kuye kwenzeke phantsi kwala mabakala mathathu:

- Ukungqina uphatho njengolusemthethweni
- Ingaba uphatho lukwindawo yesehlo
- Ingaba kukho inkxaso ngokwentlalo ngokungahlonitshwa.

3.1 IFUTHE LEETSHOMI

UFeldman (1996) uzibona iitshomi njengabantu athi ubani azikhethhelele bona nathi abaxabise ukwedlula abantu bakhe begazi. Kumaxesha amaninzi iitshomi ziba ngabantu abasoloko besecaleni kwakho, ukanti ngamanye amaxesha ziba zezona ntshaba zakho kubomi bentlalo. Ngobukho bazo ebomini bomntu, ngonxibelelwano lwentetho ziye zibe nefuthe kwinkqubekela phambili yalowo utshomene nazo.

2.13.1 Ukuhambisana

Oku kwenzeka xa ubani esamkela uluvo oluhambisana nezithethe zabalingane okanye otshomi. Kweli nqanaba ubani uye azinikele ngamandla ezitshomini konke okungqonge ubomi bakhe wabelana ngako netshomi. Umntu okulemeko akabi nazigqibo zizezakhe, akakwazi kuthatha sigqibo eyedwa uhlala efuna uluvo lomnye umntu. Ubani lowo uye abe lixhoba lokungabi nankubela ebomini kuba konke akwenzayo uzama ukuxolisa omnye umntu ngaphezu kokujonga ezakhe iimfuno.

2.14 INGCINGANE YENKCUBEKO

2.14.1 Yintoni inkcubeko

Inkcubeko yimbonakalo yenjongo yesithethi yokudambisa izisongelo zobuso ezithwelwe zintshukumo zobuso obusongelayo kubanye abantu. Inkcubeko inenzame zokusindisa ubuso kobunye ubuso.

Ingcingane yenkcubeko yingcingane eyenza ingxelo ngokolungiselelo, lokucukucezwa kobuso obonakaliswa zintshukumo zosongelo buso kubammangalelwa.

UNotshe (2011:67) uthi, uBrown no Levinson ngabona basunguli bale ngcingane ngowe 1987, nabayibona unkcubeko (*politeness*) njenge mbonakalo yenjongo yesithethi yokuthomalalisa izisongelo buso ezithwelwe zintshukumo zosongelo buso zabanye abantu kubanye abantu.

Njengesixhobo nezakhono zasekuhlaleni ezizinjongo ikukuqinisekisa ukuba wonke umntu uziva enentsebenziswano ekuhlaleni. Inkcubeko ngoko izinzame zokugcina ubuso bomnye komnye.

2.15 INTETHO-NTSHUKUMO NENKCUBEKO

Intetho-ntshukumo iyahambelana nenkcubeko kuba inkcubeko ingasoloko lusaziwa kwizenzeko ezithile ngokuthi kukuthetha amazwi aquka intshukumo nathi ngokuthethwa kwayo kudaleke utshintsho kwindlela yokuziphatha komntu. Intetho-ntshukumo yintshukumo yomlomo enentsingiselo nethi ngokusetyenziswa kwayo ibe nefuthe nolwenza utshintsho komnye umntu.

Ngokokubona kuka Akamaija, Demers Farmer noHarries (2001:394) bathi:

Speech acts are acts performed in uttering expressions.

Intetho-ntshukumo ziintshukumo ezenziwa ngentetho yembonakalo.

UYule noMey (1996:3) yena unale mbono ithi, izenzeko ezenziwa ngokuthetha zaziwa ngokuba zintetho-ntshukumo. Ezinye intetho-ntshukumo zingaba sisisongelo kubanye abantu.

2.16 IZIKHALAZO NJENGENTSHUKUMO YOSONGELO BUSO

UBrown noLevinson (1989:19) bathi:

A complaint is a face threatening act.

Isikhalazo yintshukumo yosongelo buso.

Ubuso ngokwenkcazelo kaTrosborg (1986) butsolisa ngokuphandle ukuba intshukumo, iimfundiso zokukhalimela okanye ukutyhola zikwintshukumo zokungafunwa ngokwasekuhlaleni, njengentshukumo apho umtyholwa aqhawula amaqhina othando, inkxaso, intsebenziswano njalo njalo.

UHouse (1989) ugxininisa athi, ekwenzeni isikhalazo isithethi siphikisana, sicela umngeni okanye siphika ngokuphandle ubuchule basekuhlaleni bommangali. Uxoxa athi, isikhalazo sigwebela njengokuba ummangali sele ehambisa ngaphambili ekwenzeni isikhubekiso ekuhlaleni

nesinika amagunya kwisimangalo eso. Ummangali kufuneka akwamkele ukuba kwisimo sakhe uye wenzakalisa okanye wabukhanyela ubumi bommangalelwa.

2.16.1 Intshukumo ethe ngqo okanye uvelwano

Xa isimangalo sichaziwe, isenzeko esithe ngqo kufanele senziwe okanye songezwe. Oku kubandakanya inzame zokwenza ummangalelwa alungise iziphene zakhe atyholwa ngazo, nenzame zokuvimbela uphindo lwentshukumo yobubi obo. Imbonakalo yenkxaso yenkuthazo inamandla okunyanzelisa. Iyalela okanye inyanzelise lowo ibhekisele kuye ukwenza okanye arhoxe ekwenzeni oko amangalelwa ngako.

UPlace (1986) ubonisa ngokuphandle ukuba imbonakalo yoluvo lokuziphatha ithwala iziphumo ezintle njengenkuthazo kwimeko yokuziphatha kwisisolo. Isimangalo sizama ukuveza kwicala lomangali ukuzama ukunqanda ummangali ekwenzeni esinye isimangalo.

2.17 UXOLO NJENGENTSHUKUMO YOKHUSELO BUSO

UDlali (2004:118) xa ecaphula uHouse (1981:45) uthi, ukuba ubani uthe wonzakaliswa, ngokungaqondakaliyo, okanye ethe waxhatshazwa ngandlela ithile, ubuso bakhe kufanelwe bubuyiselwe noxolo lufakwe luvakaliswe.

Uxolo ludluliswa njengokuzisola ekuhluphezeni omnye umntu. Kwaye lusisohlwayo kwisithethi lunika inkxaso kumphula phuli. Uxolo ludla ngokwenzeka emva kwesiganeko, ukugcina ucwangco nolonwabo emva kokuba impixano sele yenzekile, kodwa kukho inxaxheba yokhuselo buso ebandakanyekayo: Ngokujongene nokhuseleko ngokuziqhelanisa nobuso bomxoxi.

UGoffman (1972:325) uthi ukhuseleko ekuziqhelaniseni nobuso bomnye umntu, xa ubani ethe wenzakaliswa, waxakekiswa, okanye waxhatshazwa nangayiphina indlela , ubuso bakhe kufanele bukhuselwe, uxolo lungenelela kulo ndawo. Lowo unetyala kufuneka amenze okhutyekisiweyo azi okokuba yena uyaxolisa, ngako oko isenzeko singakwicala lokhutyekisiweyo kwaye sibonakalisa ukuzithoba.

Kwesi sihlandlo ukucela uxolo kuhlenganisa isisongelo kwisithethi, kodwa angakwazi umkhubekisi ukuzifihla ubuso ngokulungisa okanye acacise isizathu sokuwa phantsi kwakhe.

2.17.1 Ulwazi okufanelekileyo ngokuxolisa

Xa ummangalelwa ekhetha ukuthatha ityala, oko angakwenza ngokucacileyo okanye ngokungacacanga kuxhomekeka ekuzisoleni kwakhe.

UTrosborg (1995) uxoxa athi la mabakala ondlalwe ngezantsi axhasa umphulaphuli nomsolwa, kwaye akhethwe ngentlonipho yokwazi ukuthi ummangalelwa uyasamkela isityholo.

2.17.2 Ubume neendlela zoxolo:

Uxolo ngokwentetho evakalayo lufumaneka kuluhlu lwamabinzana akufundo ngolwimi kunye nenkcubeko. Kubuninzi bezinto zasekuhlaleni ezifana nomgama, amandla, iminyaka, isini, ukuphelela, udidi, ubuwena ekuhlaleni, umanyano lunenxaxheba oluyidlalayo ekusetyenzisweni kubunjani nasekuqiniseni uxolo. Ukuba uxolo luthathwa njenge ntetho-ntshukumo, la ngamabakala anokusetyenziswa ekwenzeni intshukumo yoxolo. Ijenali kaKofi (2006:59).

Oku kuquka:

- i) Ingcazelo okanye ingcaciso yesizathu esingunobangela wesimangalo.
- ii) Ukwamkela intsebenziswano yesithethi ngesimangalo eso.
- iii) Ukuzinikela nokulungisa isimangalo eso.
- iv) Isithembiso sokunyamezela.

UKofi (2006:59) kwijenali yakhe ucaphula uHolmes (1989:200) uOlshtain noCohen (1983:22) ngembono yabo ethi umntu angadibanisa nokuba yeyiphi kobu buchule bungentla. Kuye kubonakale ukuba emva kwentetho-ntshukumo yoxolo, kusetyenziswa intetho-ntshukumo yogunyaziso, yesithembiso nebophelela isithethi kwisindululo sokuzisola.

Kwezinye iintlanga ukusebenzisa igama elithi 'ndiyaxolisa' (*I apologise*) kusenokunganelisi kwimeki ezithile zonxibelelwano olufuna uxolo. Ngamanye amaxesha abantu kufanele baguqe ngamadolo ukubonakalisa ukuzisola nokucela ukuxolelwa, oko kwenzeka xa kukho isenzeko esihlungisayo okanye owoniweyo unamandla okanye ukwindawo yolawulo oluphezulu. Kofi (2006:59)

2.17.3 Ubuchule boxolo obucacileyo nobungathandabuzekiyo

UBrown noLivenson (1987) babonakalisa iindlela ezine apho unokusebenzisa intshukumo yosongelo buso (*face threatening act*) ukunxibelelana nokuzisola okanye ukungavumi xa kukho isimangalo kwisithethi nomoni efuna ukuxolisa, oku kuquka:

- Ukwamkela isimangalo (*Admit the infringement*)
- Ukubonakalisa ukungavumi (*indicate reluctance*)
- Ukunikezela izizathu ezoyisayo (*give overwhelming reason*)

- Ukucela ukuxolelwa (*beg for forgiveness*)

2.17.3.1 Ukwamkela isimangalo

Okokuqala kukucela uxolo ngqo ngesimangalo. Oku kuthetha ukuthi ‘mna’ mmangalelwa ndiyasiqonda isimangalo kwaye ndiza kulungisa’. Ngoko ubani angakucela ukuxolelwa. Kungasetyenziswa amagama afana ‘**nceda!**, ‘**ndiyakucela**’. Ngokusebenzisa la mazwi, isithethi sibonakalisa ulungiso losongelo buso kwaye uthi ibingezo njongo zakhe ukona ubuso obuphuthisayo besithethi.

2.17.3.2 Ukubonakalisa ukungavumi

Isithethi kufuneka sibonakalise ukuba asivumi kubangela isimangalo esinjalo, kodwa akukho ndlela yimbi sinyanzelisiwe ukwenza eso senzo, ngendlela ethile ngaphandle kokuba nolunya.

2.17.3.3 Ukunikezela izizathu ezoyisayo

Isithethi singabanga ukuba sinyanzelisiwe zimeko ezingalawulekiyo ukwenza intshukumo yosongelo buso. Oko kungabonakalisa ukuba ngokunokwakhe ebengekhe enze njalo.

2.17.3.4 Ukucela ukuxolelwa

Ekugqibeleni, isithethi singacela ukuxolelwa ngummangali okanye acele ukugwetyelwa. Oku kukucela okanye ukucenga isithethi sisihlehlise isimangalo esenziweyo sibuyisele imeko esiqhelweni ngokungathi khange kwenzeka nto. Oku kuthanda ukwenzeka emva kolamlo, xa ityala linecala, umzekelo phakathi kwabatshatileyo okanye amalungu osapho.

2.18 UBUSO NJENGOPHAWU LENKCUBEKO

Inkcubeko ilelona phando luyinkathazo kubabhali bolwini abaninzi, kwakumthetho siseko wenkcubeko, nobonakele jikelele ngokwesimo, nothe wabangwa nguLakoff (1973), uBrown noLevinson (1987) kunye noLeech (1983), isaci sika Grice sentetho nengcingane kaSearle yentetho-ntshukumo zibhekisele kwisithethe sophando-lwazi lwaseNtshona. Owona mqobo kumbuzo wophando ngepragmatika ngumlinganiselo wemithetho yengcaciso nemithetho yenkcubeko.

ULakoff (1973) uyibona inkcubeko njengo lungahambiselaniyo nesaci samaGrike. Uyichaza inkcubeko ngolu hlobo:

As having been developed in societies in order to reduce friction in personal interaction.

Njengokuliveliswe emphakathini ukuze kube nako ukunciphisa intswelo kwintsebenziswano yabantu.

Ulwazi olufumaneka kwi-intanethi lungqina lentetho luthi:

Politeness is defined by the concern for the feelings of the others.

Inkcubeko ingachazwa njengo
kuthathela ingqalelo uvakalelo
lwabanye.

<http://logos.uerogon.edu/explore/socioling/gender.html>)

Inkcubeko kukuthetha nokwenza izinto ujonge ukungakruni imiphefumlo yabanye.

UBrown noLevinson (1987) ubango lwabo balubhekisele kwingcinga yo 'buso' (*face*) 'nengqiqo' (*rationality*) babanga ingcingane yabo yolwimi lwenkcubeko kwinkcubeko eqinisekileyo nenkcubeko ephuthisayo.

UBrown noLevinson (1987) xa besebenzisa eli gama lithi '*face*' ukuchaza banzi ngenkcubeko bathi bonke abantu banomdla wokugcina 'ubuso obuqinisekileyo' (positive face) okanye 'ubuso obuphuthisayo' (*negative face*). 'Ubuso obuqinisekileyo' bubonakala njengendlela abathi abantu baziveze ngayo nokufuna ukwamkeleka eluntwini. 'Ubuso obuphuthisayo' bubonwa njengendlela apho umntu athi angafuni mntu ungumqobo endleleni yakhe.

UGoffman (1967) waphakamisa ingcinga yobuso, neyaveliswa nguBrown no Levinson. Le nginga ihambisana nobizo lwembali lwesiNgesi lokuphulukana 'nobuso' (*loosing 'face'*) ngokohlobo lokwenziwa intloni okanye ukuthotyelwa phantsi.

Ingcinga yabo iyayixhasa inkcubeko njengamatiletile ekwazini ukugcina 'ubuso' kwintsebenziswano, isesona siqalo kulwamkeleko lwengcinga yenkcubeko.

Ubuso obuqinisekileyo bungumnqweno wokufumana ubuqu bomntu nobumnini obuvunywe ngomnye umntu, ubuso obuphuthisayo ngumnqweno wokuzilawula nokungathintelwa ngabanye. Abantu banqwenela ukugcina ubuso babo kodwa ukuxhomelana, nako kukhulisa amandla okuxhasa ubuso bomnye umntu. Ngaphandle kwenkxaso, abantu ngamanye amaxesha bazibandakanya kwintshukumo zosongelo buso.

Ezinye intetho-ntshukumo ngokwemvelo zosongelo buso, zaziwa ngokuba zintshukumo zosongelo buso. Ingcinga yomsebenzi wobuso, iye isetyenziswe nguBrown no Levinson ukuseka ukubumba isiseko somfuziselo sengcazelo yolwimi lwenkcubeko.

Inkcubeko ingabonwa njengomnqweno wokukhusela ubunjani bomntu. Isithethi kufuneka sibonakalise ukubuqonda ubuso bomphulaphuli nobuqu ukubonisa inkanuko zokukhusela, imbonakalo zobuyena ngendlela ngendlela. Ukuze kufumanekwe unxibelelwano olululo noluphumeleleyo, abathathi nxaxheba kwintsebenziswano kufuneka bakhathale ngokuqhubeka ekugcineni ubuso babo. Ubuchule obuphuthisayo buye bunikwe ukubaluleka kuphando obuphelela kwinjongo yenkcubeko busondele kokungacacanga nokungathanga ngqo.

2.18.1 INTSHUKUMO ZOSONGELO BUSO

Ngokwembono kaBrown noLevinson (1987), ubuso obuqinisekileyo nobuphuthisayo bubakho ngamandla kwimpucuko yabantu, nakwintsebenziswano ngokwasekuhlaleni. Intshukumo zobuso obusisongelo ngamanye amaxesha, ngokungenakunqandwa, zixhomekeka kwimeko yencoko. Intshukumo yobuso obusisongelo yintshukumo ngokwemvelo ebumotshayo ubuso besithethi, ngokuthi buchasane kwimfuno neminqweno yomnye umntu. Ezinye zezi ntshukumo zisisenzeko ngokunjalo zisenoku guqulwa kwimpawu zentetho ezifana nesandi nokwehla nokunyuka kwelizwi ekuthetheni okanye ngendlela engesosenzeko sonxibelelwano. Ubuncincane kufuneka kubekho intshukumo zobuso obusisongelo nobunxulumaniswa nentetho.

2.18.1.1 IIntshukumo zosongelo buso obuphuthisayo

Ubuso buyimbonakalo yomntu wonke ethi wonke umntu omdala azame ukububonakalisa. Ubuso obuphuthisayo busisisongelo xa ubani enganqandi okanye engazami kunqanda ukuxakaniseka kwintshukumo yenkululeko yentetho. Bungenza umonakalo kwisithethi okanye kumphula phuli benze enye yentetho buveza intando yabo kwabanye. Inkululeko yokuzikhethela nentshukumo ingathintelwana xa ubuso obuphuthisayo buye basongelwa.

2.18.1.1.1 Umonakalo kumphulaphuli

- Intshukumo echaza okanye ephika intshukumo ezayo yomphulaphuli ikhulisa unxunguphalo kumphulaphuli olunokumenza enze okanye angenzi ntshukumo.

Umzekelo: Ukuyalela, isicelo, ingcebiso, isikhumbuzo, isisongelo okanye isilumkiso.

- Intshukumo echaza uluvo lwesithethi kumphulaphuli okanye izinto zomphulaphuli anazo.
Umzekelo: ukuncoma, imbonakalo yokuncoma okanye umona, okanye imbonakalo engamandla yoluvo olungethanga ngqo ngakumphulaphuli (umzekelo, ukucaphukela, umsindo, umnqweno).
- Intshukumo ebonisa ingomso eliqaqambileyo lesithethi kumphulaphuli. Ngokwenjenjalo, uxinzelelo lubekiwe kumphulaphuli ukuba amkele okanye achase intshukumo mhlawumbi azenzele ityala. Umzekelo: isinikelo kunye nesithembiso.

2.18.1.1.2 Umonakalo kwisithethi

Intshukumo ebonakalisa ukuba isithethi siyoyiseka kumandla omphulaphuli.

- Ukubonakalisa uxolo
- Ukwamkela umbulelo okanye ukuxolisa
- Ukwamkeleka kwesithembiso
- Isizathu sokuzigwebela
- Impendulo kuxhaphazo lwemimiselo yokuziphatha ekuhlaleni komphulaphuli
- Isithethi sizibandakanya kwinto esinganqweneli kuyenza.

2.18.1.2 Intshukumo zosongelo buso obuqinisekileyo

Ubuso obuqinisekileyo busongelwa xa isithethi okanye umphulaphuli bengakhathali ngemvakalelo zabo zentsebenziswano, okanye engafuni oko abanye bakufunayo. Intshukumo zosongelobuso zingabangela ubungozi kwisithethi okanye kumphulaphuli. Xa ubani enyanzelwa ukuba ahlukane nabanye ukuze ukonwaba kwabo kungabaluleki, ubuso obuqinisekileyo busongelwe.

2.18.1.2.1 Umonakalo kumphulaphuli

Intshukumo ebonakalisa uvavanyo olungekho ngqo lwesithethi kubuso obuqinisekileyo bomphulaphuli. Isithethi singakubonisa oku kungoneliseki ngendlela ezimbini.

- Imbonakalo yokuqala kukuba isithethi sizibonakalise ngokuthe ngqo okanye ngokungatha ngqo ukuba asizithandi inkangeleko zobumnini bomphulaphuli, iminqweno okanye ukubalela kwakhe.

- Eyesibini imbonakalo yeyokuba isithethi sibonakalise ukungoneliseki ngokuthetha okanye ngokubonakalisa ukuba umphulaphuli uphazamile, wenze ngokungena ngqiqo okanye ucetyiswe ngokugwenxa.

Imizekelo

- Imbonakalo zokungahambisani (umzekelo, ukunyemba, isityholo, izikhalazo), ukungavumelani, ukucalula ngento echaseneyo okanye ukucela umngeni.
- Intshukumo ezibonakalisa ukungakhathali kwesithethi kubuso obuqinisekileyo bomphulaphuli
- Umphulaphuli akaziva edanile okanye ebonakalisa uloyiko lwesithethi umzekelo (imbonakalo yoluvo olugqithisileyo)
- Isithethi sibonakala singenaxabiso lufanayo okanye uloyiko lomphulaphuli. Umzekelo (ukungabi nantlonipho, ukuvakaliswa kwezihloko ezingafanelekanga kwimeko.

1.18.1.2.2 Umonakalo kwisithethi

Intshukumo ibonakalisa ukuba kwindawo ethile wenze impazamo, kwaye akakwazanga kuziphatha.

- Ukuxolisa: kule ntshukumo isithethi siyabonakalisa ubuso baso ngukuvuma ukuba siyazisola ngentshukumo zaso ezidlulileyo.
- Ukwamkela ukunconywa
- Ukungakwazi ukulawula ubuntu bakho
- Ukungakwazi kulawula imvakalelo zakho
- Ukuzenza intlekisa
- Ukuvuma

UBrown no Levinson kwincwadi yabo (1987) bachaza iindlela ezimbini zobuso obuthisayo:

- 1) Njengomnqweno wakhe wonke ubani wokuba iimfuno zakhe zifezekiswe kubanye abantu; okanye ngolunye uhlobo ukungaguquki kobuso obuqinisekileyo bembonakalo okanye ubuyena (kuquka ngokungena sini umnqweno wokuba le mbonakalo okanye obu buyena bube bobamkelekileyo bavunywa lubango olo) obubangwa yintsebenziswano.
- 2) Ubuso obuphuthisayo buchazwa njengento efunwa ngabadala abanobuchule bokuba bokuthi le ntshukumo engena kunyaniseka ibubungozi kakhulu eluntwini.

2.18.2 Ubuchule benkcubeko

Ubuchule benkcubeko (*politeness*) busetyenziswa ukuseka imiyalezo, ukuzama ukugcina ubuso bomphula phuli xa intshukumo zosongelo buso zingenakuqheleka okanye kunqwenelwa.

UBrown noLevinson bayile iindidi zobuchule benkcubeko ezizezi:

2.18.3 Intetho ngqo

Ukusebenzisa olu uhlobo kungamothusa okanye kumdanise umphulaphuli, ngako oko olu hlobo lobuchule lusetyenziswa ngakumbi kwimeko opho isithethi sinobuhlobo obububo nababukeli, umzekele ilungu losapho, okanye izihlobo ezisondele kakhulu kuwe. UBrown noLevinson (1987) baveze imeko ezininzi apho ubani anokusebenzisa intetho ngqo.

Imizekelo: Amaxesha apho ubuncinane bezi songelo bungenzekiyo.

Umzekelo: Lumka!

-Ungxamiseko olukhulu okanye ukuphelelwa lithemba.

Umzekelo: Uze undive kakuhle.....

-Okuncikane okanye ukungabi nanjongo zakucenga buso bamntu. Umzeleko: Ungalibali ukucoca ezozitya.

-Ukwenza intshukumo yosongelobuso kumdla womphulaphuli. Umzekelo: izibane zemoto yakho ziyakhanya.

- Apho isisongelo sinciphiswe ngokunga thandabuzekiyo. Umzekelo: ukwamkela: Ngena.

-Isibonelo: yiyeke ndakuyicoca mva.

2.19 INGCINGANE YENTO EBAMBEKAYO

2.19.1 Yintoni into ebambekayo

Ipragmatika lufundo lokusetyenziswa kolwimi njenge ntsingiselo. U Searle (1969:17) uyichaza intsingiselo njenge ntshukumo yolwimi eyenziwa zizithethi ngokunxulumene kubaphulaphuli.

UMorris (1938) yena uthi iSemantiki nepragmatiki zombini zinxulumene nentsingiselo, kodwa umahluko phakathi kwazo ungalandelwa ngalemizekelo mibini:

[1] *What does Y mean?* [2] *What did you mean by Y?*

[1] Uthetha ntoni u Y ? [2] Ubuthetha ukuthini ngo Y?

ISemantiki ngokwesithethe isebenzisana nentsingiselo njengesinxulumanisi sesibini (*dydic*) njengakumzekelo [1], ngelixa ipragmatiki isebenzisana nentsingiselo njengesinxulumanisi sesithathu (*triadic*) njengakumzekelo wesi [2]. Kungoko intsingiselo kwipragmatiki ichazwa ngokunxulumanisayo kwisithethi okanye kusetyenziso lolwimi, ngelixa intsingiselo

kwisemantiki ichazwa ngokuphandle njengesixhobo sembonakalo kulwimi olusetyenziswayo, njengokuthatyathwa kwimeko ethile, yesithethi neyomphulaphuli.

IPragmatiki lufundo ngezo ziseko eziya kucacisa ukuba kutheni ezinye izivakalisi zingekho mgaqweni okanye zingena kwenzeka kwintetho. Oko kuthetha ukuthi kutheni ezinye izivakalisi zingagqibelelanga okanye zingaphelelanga umzekelo:

- Siza kuwusebenzisa lomqondiso okanye
- Yiza opho ndiyakucela.

Ezi zivakalisi zizivakalisi ezingabunjwanga ngokufanelekileyo okanye zichazukuthi ngokungekho mgaqweni. Ipragmatiki lufundo ngolwimi ngokomsebenzi wengqikelelo magama, ukuthi izama ukucacisa icala lokwakhiwa kolwimi ngesingqinisiso sobunzima obungelolwimi nonobangela.

IPragmatics kufuneka ijongane nomthetho siseko wokusetyenziswa kolwimi, ingabi nanto yakwenza nengcazelo yokwakhiwa kolwimi. Umahlulo kaChomsky phakathi kobuchule (ukuba nesakhono) nokwenza (ukwenza into ethile), ipragmatika ijongane nesiseko sokwenziwa kokusetyenziswa kolwimi.

UKartz kunye no Fodor (1963) bacebisa bathi:

Theory of pragmatics (a theory of setting selection) would essentially be concerned with the disambiguation of sentences by the context in which they were uttered.

Ingcingane yento ebambekayo (ingcingane yokhetho siseko) iya kujongana nokucaca kwezivakalisi ngokwendlela ezisetyenziswe ngayo kwintetho.

UKartz (1977:19) yena wongeza uthi:

Grammars are theories about the structure of sentence types. Pragmatics theories in contrast do nothing to explicate (capable of being explained) the structure of linguistic constructions or grammatical properties and relations. The explicate the reasoning of speakers and hearers in working out the correction in a context of a sentence taken with a proposition. In this respect, a pragmatic theory is part of performance.

iGrama zingcingane zohlobo lokwakheka kwesivakalisi. Ingcingane yento ebambekayo ngokothelekiso ayenzi ngcaciso (ukukwazi ukucaciseka) kubume bokwakheka kolwimi okanye kwimpawu zegrama nonxulumano lwazo. Ingcaciso ukuqonda kwesithethi nabaphulaphuli ekulungiseni izilungiso kubhalo lwesivakalisi oluthathwe kwintetho. Ngoko ingcingane yento ebambekayo yinxalenye yentshukumo.

ULeech (1983: x) uyichaza into ebambekayo ngoluhlobo, uthi:

*As the study of how utterances
have meaning in situations.*

Njengofundo lwendlela iintetho

eziba nentsingiselo ngayo kwimeko ethile.

Uqhubeka athi:

Pragmatics differs from grammar in that

it is essentially goal- directed and evaluative.

Into ebambekayo iyohluka kwigrama ngokuthi

yona isekelwe ukuba nenjongo nexabiso.

Igrama kufuneka yohlulwe kwipragmatiki. Ukuphikisana noku akuphelelanga ekuchazeni into ebambekayo ngokuchaseneyo, njengembonakalo yofundo lolwimi olungena kwamkeleka kwimpawu zolwimi.

Kuba ipragmatiki ilufundo ngentsingiselo nangokuzalana kwimeko zentetho, ingcazelo kwenye yezi mbonakalo zemeko zentetho ziyakubayinqobo yokugweba. Ngokuphandle into ebonakalayo izalanisa ubunjani bentetho kumandla wento ebambekayo.

Kuba sele kucacisiwe ukuba into ebambekayo ichaza intsingiselo yentetho ngeendlela ezininzi. Umsebenzi wento ebambekayo kukuchaza ukuzalana phakathi kwezi ndidi zimbini zentsingiselo: uluvo (nosele luchazwe njengo ‘nobumba’ okanye intsingiselo yexabiso lobuso) nentetho ngqo (*illocutionary force*).

ULeech (1983:30) uchaza ukuba uluvo lungachazwa njengo kwaziswa kwesemantiki kulwimi olufanelekileyo okanye ubhalo lwamagama. Amandla ayakubonakaliswa njengesixokelelwano soluvo.

UGrice (1975:50) unale mbono ngoluvo ethi:

*The presence of a conversational implicature
must be capable of working out by means of the
type of informal reasoning referred to.
This is a corollary of the claim that pragmatics
studies behaviour that is motivated, in terms
of conventional goals.*

Ubukho bonxibelelwano ngoluvo kufuneka lukwazi
ukusebenza ngokuphandle, ngokokuqonda
okungathanga ngqo olubhekisele kulo.
Oku kobango lokuba ipragmatika lufundo
ngembonakalo ekhuthazayo, ngokweziphumo zencoko.

ULeech (1983:30) wongeza ngokuthi asikwazi kuqiniseka ngokuthethwa sisithethi kwincoko yaso. Imeko ezibonakalayo, incoko kunye nokuthethukuthi zizichazi zoko isithethi sikuthethayo. Yindima yomphulaphuli ukuqonda olona toliko lululo. Ngenxa yokuba intetho ixhomekeke kukungabi nakumiswa kwentetho ngqo, akusoloko kuyimpumelelo ukuba umphulaphuli aqiniseke ngoko isithethi sikuthethayo, nangona isiqondi esicingayo, singafikelela kwisigqibo soko isithethi sikuthethayo.

2.19.2 UKUZALANA PHAKATHI KWENTETHO-NTSHUKUMO NENTO EBAMBEKAYO

Ingcingane yentetho-ntshukumo ivela kwisilumko uJ. L. Austin kwimbono yakhe ethi ukuthetha kuluhlobo lwentshukumo ngokunjalo nentsingiselo yentetho ixhomekeke kuhlobo lwentshukumo eyenziweyo, njengokubanga amagunya ento ekhoyo, isicelo, okanye isthembiso. Amazwi athi (“*I now pronounce you husband and wife*”), ngoku ndinibiza ukuba niyindoda nomfazi, xa ethethwa kwimeko engafanelekanga (*pragmatically*) ngokwento ebambekayo aveza umtshato, njengamazwi athi (“*The keys are in the cars*”), izitshixo zisemotweni xa esetyenziswa kwimeko ezahluka hlukeneyo, (*pragmatically*) ngokwentetho ebambekayo neyenza isithethi sikholelwe ekuthini izitshixo zisemotweni.

Intetho-ntshukumo engathanga ngqo ixhomekeke kwintsingiselo engekho ngqo, njengokuba isivakalisi sentetho-ntshukumo engathanga ngqo sisenokuxhomekeka kwizaci, njengakwisivakalisi “isitshixo sisemotweni” (“*the keys are in the car*”) sise nokusetyenziswa njengenywe indlela yokuxelela umntu ukuba makaqhube imoto.

2.20 I (LEXICO) SEMANTIKI

I (*lexico*) semantiki kummandla ongaphantsi wolwimi lwesemantiki. Lufundo ngendlela amazwi aphumelela ngayo. Amazwi asenokuthathelwa ukubonakalisa izinto kwilizwe lokuqonda ngokuxhomemeka kwindlela ye (*lexical*) semantiki.

(*ilexico*) semantiki ingofundo ngamazwi amatsha nentsingiselo zawo. Kananjalo ubani angakwazi ukufunda ngemigaqo yegrama yolwimi lwasemzini lomnye umntu ngexesha elinzima xa ubani esemncinane.

Lexikhali sementiki iquka ingcingane zokuhlela nokwahlulwa ngokwamacandelo entsingiselo yolwimi, ukufana nokwahluka kobume belexikhali semantiki kwiilwimi ezahluka-hlukeneyo, nobudlelwane benstingiselo zamazwi, kwintsingiselo zesivakalisi nofundo-nzulu ngolwakhiwo lwezivakalisi namabinzana (*syntax*)

2.20.1 IMISEBENZI YE (*LEXICO*) SEMANTIKI

Imisebenzi yelexical semantiki kukuphanda okanye ukuqinisekisa ukuba ingaba instingiselo yegrama ifezekisiwe ngokujonga kubumelwane bayo kuluhlu lwesemantiki, ukuba intsingiselo ifumanekile kuluhlu lwelexical. Okunye okuthe kwaphandwa luyilo lwamazwi kwingqikelelo.

2.20.2 I (*LEXICO*) SEMANTIKI NOXOLO

UKofi kwijenali yakhe esihloko sithi, '*Apology: a repair mechanism in Akan social interaction*' (2006:56) uthi, uxolo lungabonakaliswa ngokucacileyo (*explicitly*) ngamazwi oxolo, okanye ngokungathandabuzekiyo (*implicitly*) ngembomakalo ezithile zokuzisola, isazela ngento ethile okanye ingcaciso ngesenzeko. Kwinkolo yeAkan ezona mbonakalo zezenzi zoxolo nezisetyenziswa kakhulu, kuquka '**nceda**' (*please*) '**ndixolele**' (*forgive me*) '**ndicela uphinde**' (*I beg your pardon*). Kuyenzeka ukuba ezi zimbini zokuqala uzidibanise '**nceda undixolele**' (*please forgive me*).

Ezinye izenzi ze (lexico) semantiki kuquka: **ndiyakucela** (*I beg you*), **ndiyakucela ndixolele** (*I beg you forgive me*) lithatyathwe kwigama ukucela (*to beg*) nelithetha ukungqiba nelaziwa ngokuncuva.

Olunye udidi lwesenzi soxolo ngu **‘fumana uvelwano lwam’** (*have my sympathy*)

Uxolo olukusetyenziswa kukwenza okungaphezulu njengo **‘kakhulu’**

Umzekelo: **‘ndiyaxolisa kakhulu’** njalo njalo.

Imbonakalo yokuzisola: **‘ndilusizi’**

Phantsi kwesikhuzo: **‘ngxe’**; **‘uxolo’**

Ukusebenzisa u**‘ndi’** nobonakalisa ukulithathela kuwe uxanduva.

Isivumo ngokucacileyo: **‘azi’**, **‘bona’**; **‘qonda’** kulandele u **‘ukuba’**

Zonke ezi mbonakalo zenzeke kwixesha eladlulayo ukubonisa ukuba umonakalo sele wenzekile kungoko kudingeka isenzeko soxolo. Konke oku yimbonakalo yokuba isithethi samkela ngokuthembekileyo ukungonelisi. Kuyaphazamisa xa ubani engasamkeki isono sakhe.

2.21 ULWIMI LWENTLALO

Ulwimi lwentlalo lufundo ngokusetyenziswa kolwimi kwintlalo. Inzulu-lwazi ngolwimi lungabizwa njengo-fundo ngolwimi. Igama elithi (*‘social’*) ukuhlala lingahambisana nezo ngcaciso zolwimi ezichaza ulwimi ngaphandle kwesichazi, kwizinto ezingaphandle kofundo ngolwimi, okanye kwezinye inzulu-lwazi ngengqondo zabantu ezifana nokubona, ukugcina njalo njalo.

Lungathelekiswa nezo ngcazelo zolwimi ezichaza ulwimi ngaphandle kwegunya kwimpawu ezingaphandle kolwimi ngokwalo, okanye ngokwempawu zengqondo yomntu, ezifana nembonakalo, inkumbulo njalo njalo.

Igama elithi (*'language'*) ulwimi lwamkeleke ngokubanzi njengelibhekisele kulwahlulo lwemiqondiso esetyenziswa kunxibelelwano lwabantu. Ukufumana unxibelelwano lwabantu njengesichazi solwimi kwenza kube nzima ukufunda ngolwimi ngaphandle kokulubeka kwintetho zabo ngokokuhlala.

UDownes (1976:15) uyichaza njengesebe lolwimi oluchaza ngeempawu zolwimi nelwimi ezifuna igunya kwintlalo, kuquka isiqulatho sempawu nengcazelo yazo. Uphinda awaxhase amazwi akhe ngokuthi, igama elithi intlalo “social” linokunxulumaniswa nengcazelo zolwimi ngokwazo.

UChomsky (1972:1) uyibona imikhwa yentetho, imisebenzi yentetho njengencopho yentaba ye (*ice*) yobuchule bolwimi ejikwe ngokobume bayo, ngempawu ezininzi ezingangeni ndawo kulwimi.

UFisherman (1970: 3) xa echaza ulwimi lwentlalo uthi, lufundo ngempawu zokuguquguquka kolwimi, impawu zemisebenzi yalo, neempawu zezithethi njengotshintsho, lomnye komnye ngokwentetho zendawo abahlala kuzo. Oko kukuthi ulwimi lwentlalo kukusetyenziswa kolwimi ngokweempawu nentlalo.

2.21.1 Imvelaphi yolwimi nentlalo

Igama elithi *'sociolinguistics'*, ulwimi lwentlalo libonakala njengegama elaqala ukusetyenziswa ngomnyaka ka1952 nguHaver Currei, imbongi, nesilumko, nowaqwalasela ukungabikho koqwalaselo lentlalo kuphando ngolwimi lwezo mini.

Kunzima ukuqonda ulwimi lomnye umntu ngaphandle kokulubeka ngokubanzi kwimbonakalo yasekuhlaleni.

UTurker (1977) kunye noShuy (1997:23) baluchaza ulwimi lwentlalo njengendawo ekhethekileyo yofundo ngolwimi neyaqala ngeminyaka ye1960's. Kusenokwenzeka okokuba osolwimi besamkela isikolo solwimi nesaqala ukusetyenziswa ngexesha lamandulo, kumaNdiya nesasiqhubeka ePanini nesinokwaziwa njengengcali yolwimi kwintlalo.

UKiparsky (1979:1) waceba oku; imithetho kaPanini, iphakathi kwezinye izinto ('inter alia') inobunkunqele (*has lost its natural simplicity*) kwinzame zokufakela isimbo esikhethekileyo phakathi koguqulelo oluzimpawu zalo naluphina ulwimi.

Ngokoqhubekako lomlibo kulwimi lwentlalo yalemihla, kananjalo, izithethe ezine zasentshona ziye zaba nelona futhe kwimbali nothelekiso lolwimi, ulwazi ngomntu njengesidalwa, ubuchole bokuxoxa basemaphandleni, nofundo ngelwimi ezixuba xubeneyo.

2.21.2 Ukusetyenziswa kolwini nentlalo

Sazi iindlela ezininzi zokuthetha ulwimi olunye, umzekelo izithethi ezinolwimi lwesizwana nogxininiso, njengokuba ulwimi lwentlalo ngokuchazwa nguDownes njengesebe lolwimi oluchaza ngempawu zolwimi ezifuna unxulumaniso nentlalo ngokwengcazelo. Enye yezo mpawu luguquguquko (variation).

Uguquguquko kulwimi olusetyenziswa ebantwini okanye kwiqela labantu lulolona lukukhathalelo. Uguquguquko olunjalo lungenzeka kubizo lwamagama (*accent*), kukhetho lwamazwi (*lexicon*) njengolu fanelekileyo kuluhlu oluthile lwegrama.

2.21.3 Amasebe olwimi nentlalo

i) Iziseko zasekuhlaleni nolwimi

Zijongene nokuchaza kwanokuveza ezona zixhobo zolwimi nentlalo, njengoncedo olujolise kuqeqesho lwabazali ngolwimi, ezentlalo, ulwazi ngomntu njengesidalwa, nemeko yengqondo ngokwentlalo.

ii) Ulwimi nonxibelelwano

Amandla kwimpawu zonxibelelwano alele kwindlela abantu abazijonga ngayo izinto kwintetho xa benxibelelana nabanye, nendlela ethi intlalo yahlukahlukane ngayo ngengcinga zabo ngokulindelekileyo, nokusetyenziswa kolwimi.

Ulwimi amandla nokungalingani: kusebenzisana nendlela oluthi ulwimi luzinze ngokuzinza, kwimicimbi yokonganyelwa ekuhlaleni. Ubunzima besikolo solwimi lwasekuhlaleni ulwimi alubonakalisi nyaniso kuphela, ilokishi ayisoloko ikhona izimele ngaphandle kolwimi, ezinye indawo zidalwa lulwimi.

Ulwimi nemfundo: lubonisa unxibelelwano oluqilima ekwazini ngolwimi, nolwimi lwesizwana sabo abathi abantwana baluzise esikolweni, iimbono zonxibelelwano, uguquguquko, iindibano ngolwimi, abaguquleli, nolwimi lwasekuhlaleni zezona zibalulekileyo kumfundisi ntsapho oqeqeshiweyo.

2.22 UKUQUKUMBELA

Esi sahluko sesibini sicacisa ngegcingane yentetho tshukumo. Le ngcingane iphahlwe yingcingane yenkcubeko, ulwimi olucengayo, into ebambekayo, kunye nolwimilwentlalo. Kwaye kuyabonakala ukuba ezingcingane nangona zahlukahlene zinokuzalana ngokokusetyenziswa kwazo. Olu phando luqwalasela kakhulu umsebenzi ka John Searl (1969), u- Austen (1962), uTrosborg (1995) noLeech (1983) abathi banike ulwazi olunzulu ngophando olwenziwa zingcali ezahlukeneyo ngokwakhiwa kwentetho-ntshukumo. Kuthethwa ngeendidi ezintathu zentshukumo:

Intetho yolalwamano okanye intetho ngqo (*illocutionary acts*) nethi izalise amandla esithembiso. Intetho yomlomo nenentsingiselo (*locutionary acts*) nentetho-ntshukumo yefuthe (*perlocutionary acts*) ethi intetho ibenalo ngokuthethwa kwayo.

Ezona ziye zabalulwa kuba izezona zisetyenziswayo yintshukumo yentetho ngqo (*illocutionary act*) nentetho yomlomo enentsingiselo (*locutionary act*).

Iintetho-ntshukumo zinokuzalana okuthile. Ngokuthetha, ngokwembonakalo yentetho unento oyivakalisayo, ngokunxibelelana nomnye umntu wenze into, kwaye ngokwenza into uye wanovakalelo kulowo kubhekiswa kuye. Kungoko nefuthe loko ukuthethayo lixhomekeka kwindlela eyamkeleka ngayo intetho kulowo sukuba kubhekiswa kuye.

Oko kukuthi ukunxibelelana kukuvakalisa uluvo oluthile, kwaye nohlobo lwentetho-ntshukumo ethi yenzeke luyahambelana nohlobo loluvo oluthe lwavakaliswa. Umzekelo isivakalisi sibonakalisa inkolo, isicelo sibonakalisa umnqweno, uxolo lona lubonakalisa ukuzisola.

Intetho iba nentsingiselo nethi ngamanye amaxesha itolikeke ngokwahlukileyo kwimeko ethile. Kwaye intsingiselo ixhomekeka kuguqulelo olunokubalelwa emazwini akho. Ngenxa yokuba ngamanye amaxesha amazwi akho awayivezi ngokupheleleyo intsingiselo yovakalelo lwakho, kananjalo uguqulelo lwentsingiselo yomyalezo, lusenokungamkeleki ngokufanelekileyo kumphulaphuli lonto idale ukungavisisani phakathi kwabenzi ntetho. Austen (1962).

U-Austen (1962) uthi, kwintetho, intetho ezininzi azibalulwa ngakuveza ntsingiselo kuphela, koko zakhelwe ukuphumeza okuthile, njengokutshintsha inkolo yomnye umntu, okanye ukwenza omnye enze okuthile.

Oko kuthetha ukuthi xa sisenza intetho, sukuba sinovakalelo okanye umyalezo othile nesinqwenela ukuwudlulisa, injongo ikukwabelana ngamava, ukulumkisa, nokwakha ubuhlobo.

Iindidi zesenzeko njengesikhalazo, noxolo nazo ziyabonakaliswa njengentetho ntshukumo zovakalelo lomphulaphuli kwisithethi.

UTrosborg (1995) uthetha ngezikhalazo njengentetho ntshukumo okanye imbonakalo yokungoneliseki.

UTrosborg (1995:314) ubanga athi izikhalazo zingachazwa ngokwamanqanaba athe ngqo awohluka hlukeneyo, kuquka ingcebiso ukuya kutsho kukungavumi okuzolileyo njengomceli mngeni, apho umkhalazi abonakala njengongafanelekanga ngokuphandle nongakwaziyo ukuzimela nongakhathaliyo njengommi wasekuhlaleni.

UBoxer (1996:219) xa enika lengcaciso ngesikhalazo ezingathanga ngqo uthi, Isikhalazo esingathanga ngqo sichazwa ngokuba yimbonakalo yokungoneliseki kwingxoxo ngomnye umntu okanye ubani okanye into engekho.

Oko kukuthi isikhalazo esingathanga ngqo siyakwazi ukubhekisela kwimpatho engamkelekanga kothile, kodwa ubani angakuvakalisi oko ngokuthe ngqo.

Izikhalazo ezithe ngqo isithethi sibonakalisa ukungoneliseki, okanye impatho mbi yesenzeko esidlulileyo okanye esiqhubekayo. Umkhalazi uvakalisa isikhalazo sakhe kumxoki ngqo esebenzasa ubuchule obahlukahlukeneyo bovakalelo lwesikhalazo.

Isenzeko sesithembiso naso sikhankanyiwe. Isithembiso sisibophelelo esenziwa ngumntu ekwenzeni okanye ekungenzeni nto.

Esona senzeko sibalulwe kakhulu luxolo nolulelona lubalulekileyo kwintlalo yoluntu nolunjongo ikukunika ucwangco, imbeko, nentlonipho kuluntu ngokubanzi.

Uxolo sisiqalo sesiseko sentshukumo yasekuhlaleni. UBrown noLevinson, (1987) bathi, ukuxolisa kukwenza okona kuchubeka, ngokulinganayo kuluvo lolwimi nakuluvo lobuchule bokuthathel' ingqalelo kwimfuno zobuso bomphulaphuli.

Ngokwembono kaLeech (1983:104-105) isenzo sokucela uxolo yintetho-ntshukumo yolonwabo, nenjongo idibanayo nenjongo zasekuhlaleni zokugcina ubumnandi phakathi kwesithethi nomphulaphuli.

Izenzi zembonakalo (*performative verbs*) ezisetyenziswa kwintetho ngqo, nakwintetho-ntshukumo yembonakalo ziye zacaciswa indlela ezisebenza ngayo nefuthe lazo kwintetho.

Austen (1962) uzichaza izenzi zembonakalo njengezivakalisi ezihambelana nokonakalisa kwakudala ngokuthi zisetyenziswe ukuchaza into, kwaye zithathwa ngokuba ziyinyani okanye aziyonyani.

ISAPHLUKO 3

UVAVANYO LOBUME, UBUCHULE, UCHAZO MAGAMA LWENTETHO-NTSHUKUMO YESENZEXO KWISEMANTIKI

3.1 INTSHAYELELO

Kwesi sahluko kuza kuqwalaselwa ubume, ubuchule nenkcazelo magama kwisemantiki, kungqalwe kwizenzi zesenzeko (*performative verbs*) ezisetyenziswa kumgaqo wembonakalo yentetho-ntshukumo ezizintetho ngqo (*illocutionary verbs*) nezifumaneka kulawulo lwesemantiki (okuchazukuthi) ngonxibelelwano lwesenzi.

Emva kokuba siyibonile imisebenzi yentetho-ntshukumo singayibiza ngokuba, zintsingiselo ezinoku nxulunyaniswa nentetho-ntshukumo. Konke oku kuza kucubungulwa kwincwadi kaGwegwe ethi 'Nosel'eyibethile akakayoji', uM. L. Sibidla kwincwadi ethi, 'Kwaqhosa umbombo', uG. N. Zide incwadi ethi, 'Masiphathisane' noF. P. Magqashela kwincwadi yakhe ethi, 'Amathaf'entandabuzo'. Olu phando luzakube lungqale kwindlela abantu abathi bagqithise ngayo umyalezo kwabanye, uguqulelo lomphulaphuli kwakunye notoliko lwentsingiselo kubo bobabini, isithethi nomphulaphuli.

3.2 ISISHWANKATHELO SEENCWADI

3.2.1 Isishwankathelo sencwadi ethi, ‘Nosel’eyibethile akakayoji’ nguN.T Gwegwe

Kwilali yaseNcumbe kuNtabankulu, kumzi kaMkhwemte, noMamiya abazali abahluphekileyo nababomvu, bakaNozibele ongumafungwashe wekhaya. UNozibele usengumntwana wesikolo ukwibanga lesibhozo. UMkhwemte uyise akaziva yimincili kuba intombi yakhe ifundile nanqwenela ukuba ibe yititshalakazi. UNozibele unesoka athandana nalo esikolweni uSipho nothe wamenza nzima. Ngexesha lokukhulelwa khakhe uhlala kwadadobawo wakhe uNoncedo unina kaBulelwa nabantanganye noNozibele. USipho uye waphatheka kakubi yilemeko kuba esoyikisela uyise, nozakuthi ukuba uhlawula uNozibele, kunyanzeleke ukuba uSipho ayeke isikolo, abe uSipho enqwenela ukufunda aphumelele. Ufumana ingcebiso kumnakwabo uSandile nothi makamkhanyele uNozibele kuba amantombazana ethanda ukuzimithisa kuba efuna ukutshatwa. UMkhuseli uyamangala kuba esoyikisela ukuba wonke ubani uyazi ukuba uSipho uthandana noNozibele.

UMkhwemte uthi akuziva ezi ndaba ahlupheke kakhulu ecinga iinkomo zakhe ezingaka azichithileyo ngokusa uNozibele esikolweni kuba enqwenela ukuba afunde, nokuba yintlekisa elalini. Ubesele eqhayise kakhulu ngentombi yakhe eza kuba yititshalakazi, sele ebona abanye abantu belali njengamaqaba. UMkhwemte uthuma uSabham noFezeka abantakwaboNozibele ukuba baye kulanda uNozibele kwadadobawo, uthi bakufika angakwazi kuzibamaba ngumsindo ubetha uNozibele, uMamiya uyanqanada ebuza ukuba wakha wabethwa na umntu okhulelweyo uyise uthi ufuna iinkomo zakhe awamfumdisa ngazo, kunqanda uNziphonde umninawa kaMkhwemte. UMkhwemte uyamkhupha esikolweni uNozibele, emva kwentsokolo ende ubonwa nguZolani omfunela umsebenzi eFlagstaff, baza bathanda. Uyaphangela afunde, sele esekholejini uNozibele ubuyela kuyise wosana lwakhe uSipho. UZolani uziva engcatshiwe nguNozibele waza wamhlaba ngemela wambulala kuba wayecinga ukuba sele emfumene umfazi.

3.2.2 Isishwankathelo sencwadi ethi, ‘Kwaqhosha umbombo’ ngokubhalwe nguM. L. Sibidla

UMakheswa noLibalele abahlala emakhaya. Unyana wabo uNjongo uhlala eBhayi nenkosikazi yakhe uNoyongo, balizwa ngabantwana ababini. UNjongo uzijule ijacu esebenzela usapho lwakhe, ngelixa uNoyongo inkosikazi yakhe engumongikazi ingatshayi ngalo nqawa ithe phithi zitshomi igqiba ilokishi yonke ingafuni kuphangela. UNoyongo akoneli kukungaphangeli akalukhathalelanga usapho lwakhe, akenzi namnye umsebenzi wasekhaya, suka ekugqibeleni usela utywala ngamandla abuye sele esenza uqhushululu kuba engafuni kunqandwa. Le nto ibaphatha kakubi abantwana bakhe bade baphazamiseke nasesikolweni. Abazali bobabini bakaNjongo nonina kaNoyongo bahluphekile yindlela uNoyongo aziphethe ngayo, unina kaNjongo ukhathazwa yimpatho mbi unyana nabazukulwana bakhe abahleli kuyo, ngelixa unina kaNoyonga ehlutshwa lihlazo elenziwa yintombi yakhe emzini, lokungakwazi ukuziphatha.

UNjongo uyinyamezele ixesha elide le meko yomkakhe ezama ukubonisana naye ukuba akatshintshe kwimeko akuyo, kodwa amalinge akhe awa phantsi. Ugqibela ngokuwuqhawula umtshato phakathi kwakhe nenkosikazi yakhe. UNoyongo ugqibela ngokuzihlalela akhulelwe usana lwenye indoda nafune ukulisulela kuNjongo. UNjongo uba novelwano nguNoyongo afune ukumxhasa ngemali, kodwa uphela ethatha isigqibo sokuqhubela phambili nobomi.

Uzimanya ngeqhina lomtshato noThembeka oyititshalakazi. Ngenxa yentsokolo nokuphelelwa lithemba uNoyonga uphela esiya kucela uxolo kunina uyamxolela kuba emzele kodwa uyamyala ukuba aze onele koko akunikwayo ekhaya.

3.2.3 Isishwankathelo sencwadi ethi, ‘Amathaf’entandabuzo’ ngokubhalwe nguF.P. Magqashela

UMthuthuzeli ugqirha nomlingane wakhe uSomikazi ongumongikazi nathe wamngeja, suke uSomikazi wamphoxa ngokuthi athandane noZakhele utitshala nothandana noThembisa. UMthuthuzeli ngumkhaya kaDolly nokwangumhlobokazi kaSomikazi. UDolly akayingene tu into yokuba uSomikazi afune ukuphoxa uMthuthuzeli, kodwa amalinge akhe awa phantsi. USomikazi ukhulelwa isisu sikaZakhele aze amale uMthuthuzeli ngokuthi ambhalele incwadi. UMthuthuzeli ukhathazeka kakhulu kukuphoxwa nguSomikazi nabemthembile kwaye emthanda ngokwenene. Ekugqibeleni uSomikazi utshata uZakhele. UDolly akazimisela kumncama uZakhele umana esenza uqhushululu njalo. UZakhele ufuna uSomikazi ayeke ukuphangela aze kuhlala kunye naye kuba uSomikazi esebenza kude eXhopho. Umtshato wabo awubanga nalonwabo basoloko bexabana njalo uZakhele uyakhawuleza ukuba nomsindo kwanamagxa, ugqibela ngokumane embetha uSomikazi.

USomikazi ngenxa yokungonwabi nempatho mbi ubonisa ukuzisola ngokutshatela kuZakhele. USomikazi uphela ebuyela kuMthuthuzeli baxolelane, kodwa abanalonwabo nguZakhele noThembisa abafuni kuncama. UZakhele usakhwelezela inkosikazi yakhe uThembisa ukhalazela uZakhele nasamfunayo, noxa esathe phithi nguSomikazi. Ekugqibeleni kwingxwabangxwaba enkulu phakathi kwabo uZakhele ulwa noMthuthuzeli, ngelixa uThembeka adubula uSomikazi. Ngethamsanqa akamoselanga, ubalekiselwa esibhedlele. UMthuthuzeli noSoomikazi ekugqibeleni bafumana ulonwabo eluthandweni lwabo.

3.2.4 Isishwankathelo sencwadi ethi, ‘Masiphathisane’ ngokubhalwe nguG.N. Zide

UZanele yintombi kaMamBhele noTolo kwilali yaseSheshegu ngaseDikeni. Abazali bakaZanele abafundanga kodwa bayayithanda imfundo, kwaye umzi wabo ngumzi ofumileyo. UZanele intombi yabo iyagqibezela esikolweni iza kuya kufundela ubutitshalakazi eLovedale

kwaSomgxada. UZanele unabahlobokazi bakhe uNomathamsanqa noNomathemba bahlala kwilali enye kwaye baza kufunda kunye kwaNokholeji. Enziwe amalungiselelo amantombazana athunyelwa kwaNokholeji. Afika ahlala gumbini linye njengokuba ibingumnqweno wawo lowo, kunye noNosipho, uFezeka, uNcumisa noGugulethu.

UZanele ungumntwana okrelekrele esikolweni, mhle ngolona hlobo ngokwenkangeleko, nto leyo ethe yamzisela umona kubantu abafana noNomathemba. Ufika eLovedale wangenela oonobuhle wagqwesa wangunobuhle (*Miss freshette*). Uye wathandana noNtobeko waseGugulethu eKapa obe ngu (*Mr personality*). Oku akumvisanga kamnandi uNomathemba wavukwa ngumona nabubukhwele kuba naye ezithandela kuNtobeko. UNomathemba uzamile ukwenzela uZanele amayelenqe kuNtobeko kodwa watsho phantsi suka lwakhula uthando phakathi kwesi sibini sada sazimanya ngeqhina lomtshato. UZanele kudala elunyukiswa nguNomathamsanqa ngokungalingi kukanoNomathemba.

UZanele uhlala eGugulethu nomyeni wakhe kumzi wabo nabawubiza ngokuba kuse **‘KUPHUMLENI’**, kuba abazali babo baza kuhlala ngokuphumla nabo bahlale ngolonwabo. Kuba **uthando lulisiseko**.

3.3 UPHONONONGO LWENTSHUKUMO EZINCWADINI

3.3.1 Ukuhlelwa kwentetho-ntshukumo ethe ngqo

USearle (1969) useke iindidi ezintlanu zohlelo lwentetho-ntshukumo ethe ngqo nesele zikhankanyiwe kwisahluko sesibini. Kwesi sahluko kuza kungqalwa kwiindidi ezimbini zoluhlu lukaSearle: imigaqo yezenzi (*directive verbs*) nezenzi zembonakalo (*performative verbs*)

3.3.2 Umgaqo wezenzi

Inkcazelo ngomgaqo wesenzi isuka kwisiseko sikaLeech (1983:218) sezenzi ezithe ngqo (*illocutionary verbs*) nezisebenzisa ubugcisa obufanayo nelungu lengcaciso.

- Ugunyaziso
- Ukubonisa
- Ukubongoza
- Ukuzithemba
- Isicelo senkuthazo
- isimemo

3.3.2.1 Ugunyaziso

Le njongo inxulumanisa ubani nokuzinikezela kwintshukumo ezizayo. Ikwasetyenziswa ukunyanzelisa ubani ukuba athabathe isigqibo kwaye akwamkele okozalwa sisigqibo eso nokuba kubi okanye kuhle.

Ibonakele le njongo kwincwadi kaSibidla isiqendu sesibhozoxa uZelda itshomi kaNoyongo inkosikazi kaNjongo engaziphethanga ngokomfazi emzini wayo, uthanda ukuba sesithubeni uxabise itshomi kungoku nje usela utywala. Le mpatho idala ingxwabangxwaba phakathi kwakhe nomyeni wakhe. Wenza inzame zokuceba ukubulala umyeni nezithe azaphumelela. Ngoku uceba ukubulala uninazala kuba esithi ungumqobo endleleni yakhe yokufuna ukubulala uNjongo. UZelda ucebisa uNoyongo ngokumkhapha amse kuBhayi liyatsholoza inkintsela yexhwele elaziwayo laseNgqushwa nelinokumnceda kwezi mbono zakhe.

UZelda: Ngoku kesana ufuna kuthiweni?

UNoyongo: Kaloku ndizokufuna icebo apha kuwe.

UZelda: Ndithi kaloku ufuna kwenzeke ntoni na Noyongo, akuwuva na umbuzo wam?

UNoyongo: Ukuba indlela ikhona, makasuke endleleni yam la mfazi. Ndifuna ukulungisa indoda yam. Uyandibambezela.

Sibidla (2004:45)

UNoyongo wenza uvakaliso lwentshukumo yesigqibo nanqwenela ukuyenza. Apha uzinikela kwintshukumo ezayo emva kokuba inzame zokufuna ukubulala uNjongo zithe zawa phantsi. UZelda yena ugunyazisa uNoyongo ukuba aphume egusheni athethe ngokuphandle oko afuna ukukwenza.

UZelda: Uyabona ke, ukhona umntu endinokusa kuye, akwenzele yonke lento uyifunayo. Ukuba unaso isibindi..., okokugqibela uvale umlomo wakho kuba uthetha gqitha wakunxila wena. Futhi akubakhethi abantu omawuthethe kubo”.

Sibidla: (2004:45)

UZelda uzama ukulumkisa uNoyongo ngemiphumela enokuvela ngesigqibo abanqwenela ukusithatha sokuya kuBhayi liyatsholoza, kwaye ukuba uNoyongo akanakufunda ukuvala umlomo, oko kungamfaka engxakini ukuba kunokuthi kuvakale.

Le njongo yogunyaziso siyibona kwakhona kwincwadi kaGwegwe indima yesibini umboniso wesibini xa uMkhuseli esenza ingcebiso yogunyaziso kuSipho nothe wenza nzima uNozibele obefunda naye esikolweni. USipho unomsindo kukukhulelwa kukaNozibele akakwazi kuyamkela ingxingongo azibona ekuyo.

UMkhuseli xa egunyazisa umntwakwabo uthi:

USipho: Mkhanyele uNozibele amantombazana

anayo lonto yokucinga ukuba banengqondo,

bakhulelwa ngabom kuba befuna umtshato.

Gwegwe (1998:14)

UMkhuseli ufuna uSipho enze intshukumo yokuthatha isigqibo sokukhanyela. Kwaye ukwalumkisa kwintshukumo ezayo, namakakulindele kubazali bakhe ukuba uthe wasivuma isisu sikaNozibele. Kwaye kufanele azi ukuba oko kuse nokumphathela ubunzima obukhulu.

3.3.2.2 Ukubonisa

Le njongo izalana novakalelo loluvo lomphulaphuli. Apha isithethi siba novakalelo kokubi esikuvileyo ngomphulaphuli size senze isilumkiso. Ukubonisa kuyahambelana nokulumkisa kuba xa ubani ebonisa sukuba ezama ukulumkisa ngokuthile okuza kwehla.

Oku sikubona kwincwadi kaZide indima yesibini umboniso wesithathu xa uNomathamsanqa abalisela uZanele ngendlela uNomathemba awaba nomona ngayo, mini yena Zanele eyokubabonisa impahla zakhe ezintsha emthonjeni phambi kokuba baye kwaNokholeji, nokuthi waphinda wahambela uNomathamsanqa ekhayeni lakhe eze kuhleba uZanele:

UZanele: Enkosi Tha-tham ngale ngxelo.

UNomathamsanqa: Zanele kwanele ngoku. Into ebalulekileyo yeyokuba wazi ukuba apha emhlabeni umntu wenzelwa amayelenqe ngabantu abasondele kuye. Ukuba kukho icebo endinokukunika lona, lelokuba simkhangele uNomathemba lo ukuba uza kuthi gqi nantoni eyenye.

Zide (1995:44)

UNomathamsanqa uzama ukubonisa uvakalelo ngokwathethwa nguNamathemba ngoZanele, kwaye ngokukudlulisa oku uzama ukulumkisa uZanele ngobungozi nendlela uNomathemba acinga ngayo ngoZanele.

Siphinda sikubone oku kwincwadi kaSibhidla isiqendu sesine apho uZelda abonisana noNoyongo umhlobokazi wakhe. Emva kwentetho kaNoyongo noNjongo umyeni wakhe emzini wabo kusakube kulahleke imali uNjongo ayibekele imfuno zesikolo zabantwana babo nekukrokreleka ukuba ithathwe nguNoyongo. UNjongo uxelela uNoyongo ukuba uvile ngeetshomi zikaNoyongo ukuba loo mali wayiba wayisela ngobusuku kunye neetshomi ezo, kwaye uNoyongo njengokuba emenza isigculelo sakhe nje yena Njongo uyayibona yonke le nkquleqhu kaNoyongo. Oku kumothusile uNoyongo waze wayokuzityanda igila kuZelda:

UZelda: ... ukuqalela namhlanje kufuneka uhle ube ngumfazi.

umenzele yonke into umyeni wakho, ude umbizele

ngokwakho ebhedini.

Sibidla (2004:24)

UZelda ubonakalisa uvelwano kokukuvundla kukaNjongo nokuxhalaba kukaNoyongo. Ngala mazwi uxhobisa uNoyongo ngamakakwenze ukuze akwazi ukubuyisela isimo endaweni yaso, uNjongo aphinde amthembe amthande kwakhona. Kwaye ezi zizinto uNoyongo ebesele eyeke kudala ukuzenza, ngokwenza le ntshukumo uNjongo angazithatha njengamaxoki itshomi zikaNoyongo aphelele ekholelwa enkosikazini yakhe.

Le ntshukumo ibonakele kwincwadi kaSibidla xa uGweyi umhlobo kaNjongo nakhula naye ezilalini ezama ukumbonisa ngokungalungi kukaNoyongo inkosikazi kaNjongo oceba ukubulala uNjongo:

UGweyi: Uyabona ke mkhaya wam, eyokwenza yeyakho ndoda.

Endikufunayo mna kukuba uqine ube yindoda, ungagilwa

nje nakanjanina mfondini. asingethandi ukungcwaba

isigelekeqe sendoda efana nawe. Qula mfondini ziqulile,

lumka mfo wasemaBheleni zilumkile.

Sibidla (2006: 30)

UGweyi uzama ukubonisa uNjongo ngobubi buka Noyongo kwaye uyamcebisa ukuba amlumkele uNoyongo kuba uzama icebo lokumbulala. Oku uGweyi ukuhletyelwe yinkosikazi yakhe uSasa nayo engakhange iyithande yaza yabona ukuba ihlabe ikhwelo endodeni ibe yiyo edlulisa isilumkiso kuba iyiyo esondelene kakhulu noNjongo.

3.3.2.3 Ukuqinisekisa

Le ntshukumo ijongene neziphumo ezizizo kunye nesigqibo. Oku kuye kuphunyezwe ngamanye amaxesha emva konyamezelwano kubuhlobo obububo, okanye ukubonakalisa imbuyekezo kwimeko ethile.

Oku sikubona kwincwadi kaMagqashela indima yokuqala umboniso wokuqala xa uMthuthuzeli noSomikazi isithandwa sakhe behleli kunye emotweni ngaselwandle. Kwincoko yabo uMthuthuzeli wenza uvakalelo lwakhe kuSomikazi malunga nothando lwabo:

UMthuthuzeli: ... Uyazi (edlala ngeminywe kaSomikazi) ndicinga ukuba
kufike ixesha lokuba ufumane umsesane wam kulo mnwe.

USomikazi: Inokuba uyaqhula okanye ndiyaphupha kusini!
Sithandwa unyanisile ngokwenene? (uthe phatsha)

UMthuthuzeli: Khumbula sithandwa ungowam, ndikuthanda ngokwenene
andihanahanisi.

Magqashela, (2006:7)

UMthuthuzeli wenza isiqinisekiso ngothando lwakhe kuSomikazi. Ukuveza imbono nomnqweno wentliziyo yakhe yokuthatha uthando lwabo alubeke kwelinye inqanaba . Uthabatha isigqibo ngokunqwenela ukufaka uSomikazi umsesane, isigqibo sokufuna ukumenza inkosikazi yakhe yimbonakalo yesiqinisekiso sokumenza undofa wakhe. Uzama ukuqinisekisa uSomikazi ngothando lwakhe, lokwenene nolunyanisekileyo khon'ukuze uSomikazi azi ukuba yena Mthuthuzeli umthanda ngokwenene.

Oku kuphinda kubonakale kwincwadi kaSibidla xa uZelda ebonisa uNoyongo ngamakakwenze ukuzama ukuqinisa umtshato wakhe nokwenza uNjongo ahlale esisimoyoywana sikaNoyongo. Umnika iqwili amakalisebnzise ukongeza okanye ukuqinisa kumazwi amthwesise wona okujongana noNjongo.

UZelda: (ethoba nokuthetha oku) Mamela apha ke sisi,

ukuqalela namhlanje, yonke into uzuyenze ngokwakho.

Thatha nantsi enye into, leyo ke sana nokuba indoda

seyisiva ngonina, ayidluli apho.

Sibidla (2004:24)

UZelda unika uNoyongo isiqinisekiso sokuba, ukuba uwamamele amazwi akhe, okwenza yonke into ngokwakhe emzini wakhe, nokuthi asebenzise elo qwili konke kuya kubuyela esiqhelweni.

Oku kubonakele kwincwadi kaGwegwe indima yesithandathu umboniso wesithathu ngexesha uZolani enika uNozibele isiba lokubhala nekhadi leminqweno emva kwesivumo sakhe sokubuyela esikolweni ngoku uNozibele uzakubhala imviwo zokuphela konyaka uZolani uphakama avule iwodrophu akhuphe isingxobo esikhulu anike uNozibele:

UNozibele: (Esamkela isingxobo eso) Mh! Kazi yintoni.

UNozibele: Malume undiphile?

UZolani: Ewe mtshana.

UNozibele: Ndiyabulela malume uyenzela ntoni yonke lento?

UZolani: Kaloku andinaye umtshana ngaphandle kwakho,

ekhaya sibabini, ...

UZolani uzama ukuqinisekisa uNozibele ukuba ngenene ukuphela komtwana oyintombazana osondeleyo kuye ngokwasekhayeni kuba kowabo bangamadodana abanaye udade ngoko uyabulela ngokuba nodade onguye kwaye uyabulela ngokukholelwa kuye nokuvuma ukuba secaleni kwakhe njengomalume.

3.3.2.4 Ukubongoza

Olu hlobo lwesenzi lusetyenziswa xa isithethi sikulumkisa umphulaphuli kwimeko ethile, ngokusebenzisa ukuphindaphindo lwamagama athile, sizama ukugxininisa okuthile. Lentshukumo ayikhankanywa kube kanye koko ikhankanywa amatyeli ngamatyeli, injongo ikukuzama ukubethelela okuthile. Oku sikubona kwincwadi kaSibidla isiqendu sesihlanuxa uGcweyi elumkisa uNjongo ngoNoyongo umkakhe odume ngokwenza izinto elokishini nongamxabisanga umyeni wakhe. Uthi:

UGcweyi: Mamela ke mkhaya, mfondini vula amehlo.

(Sibidla, 2004:28)

UGcweyi wenza uphindaphindo ngokusebenzisa la magama ‘mkhaya’ aphinde athi ‘mfondini’ nabhekise kuNjongo. Apha uGcweyi uzama ukuvusa uNjongo abathi ngesiNgesi yi (*wake up call*) kwizenzo ezimbi ezenziwa yinkosikazi yakhe nengafuni kutshintsha. Uyambongoza egxininisa ukuze uNjongo akuthathele ingqalelo oko amlumkisa ngako.

UNjongo usithelwe yintetho kaGcweyi umcela ukuba aliphuhlise litsole ayeke ukwenza izangotshe. UGcweyi uqhubeka athi,

UGcweyi: ... xa utshoyo mkhaya ndiyavuya.

Uza kukubulala umkakho mfondini.

(Sibidla, 2004:29)

UGcweyi uzama ukuphuhlisa intsingiselo yomyalezo wakhe, khon'ukuze imvakalelo zakhe zicace elubala.

Le ntshukumo iphinda ibonakale kwalapha kule ncwadi kaSibidla isiqendu sesine xa uNoyongo ebonakala engakuthatheli ngqalelo ukuboniswa kwakhe ngumhlobokazi wakhe uZelda ngamakakwenze emzini wakhe ngokuthi amenzele yonke into umyeni wakhe uNjongo ukumbuyisela esiqhelweni.

UNoyongo: Ndingaba sakwazi na ngoku sana, njengokuba

bese ndiganye kangaka nje, bese ndikhomba

ngophakathi kaloku ngoku.

UZelda: (ehleka) Noyongo, Noyongo, Noyongo khawuphinde

ukhe uthathe nali ithamo. Ndakuhlala ndiphi na bafazi

kaloku ngoku silungisa into. Sibuyisela izinto esiqhelweni

ngoko ke kuza kufuneka ube nezinto ohlayo kuzo, de

iimeko zibuyele esiqhelweni.

Sibidla (2004:24)

UZelda uphinda phinda igama likaNoyongo amatyeli amathathu esenza ugxininiso lukumvusa ebuthongweni, kuba ebona ukuba usalele, kwaye izinto akazithatheli ngqalelo. Ngokwenza oko uzama ukumbonakalisa ukuba kuyonakala engaqondi nje.

Le ntshukumo iyenziwa xa umntu ebongoza ecela uxolo kwisenzo esigwenxa asenzileyo ngenxa yemeko ezithile, kwaye ubonakalisa udano ngesenzeko eso.

Oku kubonakele kwincwadi kaGwegwe indima yesithandathu indima yesibini xa uZolani ecela uxolo kuNozibele ngokuthi ungumalume wakhe kube oko kungeyonyaniso, uchaza nesizathu sokuba ukuba wayengakwenza oko uNozibele ngengazanga amthembe avume ukuza kuphangela kufutshane naye eFlagstaff:

UZolani: Nozi ndicela uxolo gento endayenza kuwe

ndakuxokisa ndinguZolani Magwa, uDlamini

hayi uMiya njengoko ndanditshilo.

UNozibele: ... yhu! yhu! Makhwemnte...

UZolani: ...ndiyacela Mafulashe, ndiyakubongoza

Gqabaza...

Gwegwe (1998:97)

UZolani uyabongoza exolisa kuNozibele kuba engakhange amxelele nyaniso ngokuzalana kwabo, ebengenamqweniso wakumvisa buhlungu koko wenziwe ngamandla othando.

3.3.2.5 Ukuzithemba

Ukuzithemba yintetho ntshukumo esibamba isithethi kwinyaniso yoko sikuthethayo, umzekelo; isithembiso nokucengceleza isivumo sokholo.

Oku sikubona kwincwadi kaSibidla xa uZelda esiya kubona uNoyongo ngenjongo zokuva ukuba uqhube njani kwiinzame zokudlisa umyeni wakhe uNjongo. uNoyongo uthi akazukuncama kumalinge akhe, uZelda uthi elapha nje uze kuphehlelela umsebenzi kaNoyongo kwaye ucinga ukuba uNoyongo uza kuthi kwenzeke njengezicwangciso. UZelda uyavuma ukuba yena ngokwenene wamlungisa kwangethuba owakhe umyeni kwaye uva ngaye:

UZelda: Mna Noyongo eyam indoda ithi iyibamba nje

i(wages), ibe icinga ngam. Ndayilungisa ngokwam

ke sana.

Sibidla, (2004:37)

UZelda ubonakalisa ukuzithemba ngamandla anawo endodeni yakhe, kwaye wenza isithembiso kuNoyongo sokuba alithembe iyeza amnike lona alisebenzise kuNjongo.

3.3.2.6 Isicelo senkuthazo

Le ntshukumo isetyenziswa xa ubani ezama ukunika ingcebiso okanye inkuthazo kwisenzeko. Ikwa yintshukumo yenkuthazo nokwenza umenziwa omelele angayekeleli.

Oku sikubona kwincwadi kaSibidla isiqendu sesixhenxe emva kokuba uGcweyi wahlebela uNjongo ngomkakhe othetha kakubi ngaye elalini noceba ukumbulala. UNjongo uze kubonisa

uGcweyi umnqa awufumene emsebenzini impethu kwilantshi ayenzelwe nguNoyongo. UGcweyi emnika amazwi enkuthazo uthi:

UGcweyi: Hayi mkhaya, undincede mfondini,

kodwa kuyo yonke loo nto uncede womelele

mfo waseMabheleni. Asilodabi yimfazwe lee

ukuyo.

(Sibidla, 2004:40)

Apha uGcweyi uzama ukucebisa uNjongo ukuba angawuthathi ngezandla ezibuthathaka lo mcimbi, aze ahlabe ekhangele kuba yimeko enzima le. Umnika amazwi enkuthazo athi uncede womelele mfo waseMabheleni. Umbiza ngesiduko ukumsondeza kumanyange akowabo. UNjongo ubonakalisa ukuzithemba ngokuphendula athi, awu mtshana wam, utsho kum xa utshoyo kwedini. Kaloku besingamakhwenkwe kunye mfondini.

3.3.2.7 Isimemo

Le yintshukumo esetyenziswa ukusondeza ubani koko unqwenela ukuba abe nobango kuko. Eyona njongo kukuzama ukudlwengula lowo kubhekiswa kuye khon'ukuze akholelwe koko kuthethwayo, nokuqinisekisa ukuba nihamba khondweni linye. Ukwamkeleka nokungamkeleki kwesimemo kuxhomekeka kwindlela lowo kubhekiswa kuye aza kuva ngayo. Le ntshukumo siyibona kwincwadi kaSibidla isiqendu sesixhenxe apho kubonakala ukuba esi sibini sifihlelene ingqondo. UNjongo wenza ngathi akazi ukuba uNoyongo uceba ukumbulala, uNoyongo wenza ngathi uyamthanda umyeni wakhe kwaye ufuna kubekho uxolo phakathi kwabo bobabini:

UNoyongo: Ndifuna ukuthi kuwe myeni wam, nokuba

kwenzeka ntoni na maze wazi ntonye, mna

ndisakuthanda”.

Sibidla (2004:41)

Apha ukunyaniseka nokunganyaniseki kwesimemo kuxhomekeka kuvakalelo lukaNjongo, nokuba ngenene uyakholelwa koko uNoyongo akutshoyo.

Isimemo siyakwazi ukubonakala lowo umemayo engakhange aqonde, ngenxa yokubangelwa zimeko ezithile. Lo mzekelo siwubona kwincwadi kaSibidla isiqendu sesine xa uNoyongo ebonakala engonwabanga kuba uNjongo umyeni wakhe esuke wamxelela konke okubi akwenzayo nabecinga akwaziwa. Ngoku umaphikana uchazela uZelda nothi ammemele etywaleni kuba ezama ukumenza athomalale kwixhala analo:

UZelda: He wethu, khawusele nabu utywala, uyeke

ube undishwaqelainto endingayivayo apha.

Mhlawumbi uyakuthi wakufumana ithamo

uthethe into esengqondweni.

Sibidla (2004:23)

UZelda umema uNoyongo ngokungaqondi umfaka etywaleni umfundisa ukuba utywala sisiphozisi kwingxaki. Ngekuba uzama ukumnceda ukuba akhe aphozise ahlise umoya kwimeko yonxunguphalo akuyo.

3.3.3 Izenzi zembonakalo

Oku kubonakala xa ubani esebenzisa imbonakalo zovakalelo, nguYule, (1965:53)

Kunxibelelwano, iindidi zentetho ezininzi azibandakanyi nxulumaniso lwentsingiselo, koko zisekelwe ekuphuhliseni into, njengokuqinisekisa ubani kwinkolo ethile, ukwenza ubani enze okuthile. Austen (1962).

Uvimba wolwazi ucaphula u-Austen (1962) xa echaza isenzeko uthi, ukuthethwa kwesenzeko kunxamnye nokwenza intshukumo ethile, (nathe kamva izenzeko ezo wazisebenzisa phantsi kwegama lentshukumo ethe ngqo) (*illocutionary act*) kwisenzeko kwakhona esingenakuchazwa njengokuthetha (*saying*) okanye ukuchaza (*describing*) into.

http://en.wikipedia.org/wiki/performative_utterance

Abantu kwezi ncwadi basebenzisa izenzeko nezikwa zizenzi zentetho ngqo (*illocutionary verbs*) ukufezekisa iminqweno yabo kuquka:

- Ukuvuyisana (*congratulate*)
- Ukwenza umbulelo (*express gratitude*)
- Umnikelo (*pay tribute*)
- U- enkosi (*thanks*)

3.3.3.1 Ukuvuyisana

Esi senzeko senzeka xa ubani ezama ukubonakalisa ukuhambisana, nokuxoliswa kokuthile kulowo kubhekiswa kuye. Oku kudla ngokubonakala emva kwesenzeko esincomekayo okanye

esamkelekileyo eluntwini kuvezwa le ntshukumo injongo ikukuvisa umenzi kamnandi azive esamkelekile. Esi senzeko sibonakala kwincwadi kaGwegwe indima yesithandathu umboniso weshumi emva kokuba uNozibele ebhale iimviwo zokuphela konyaka zebanga leshumi kwisikolo sasebusuku. Ufumana iziphumo, uphumelele emagqabini uZolani uvuyisana kunye naye. UZolani evuyisana noNozibele akuba ephumelele imviwo zakhe esikolweni. Mve uZolani esithi:

UZolani: Okokuqala mtshana ndiyavuyisana nawe
uphumelele.

UNozibele: Yhu “E-M” Malume ndincedwe nguwe ...

Gwegwe (1998:97)

Apha uZolani ubonakalisa ulonwabo, novuyo lwakhe ngempumelelo kaNozibele, ngelixa uNozibele ubonakalisa uthakazelelo novuyo.

3.3.3.2 Ukwenza umbulelo

Oku kubonakala xa ubani ezama ukwenza imbonakalo okanye intshukumo yolwamkeleko lwakhe kothile okanye kwimeko ethile. Kungenjalo wenza umbulelo kokuthile nathe wakwenzelwa. Oku sikubona kwincwadi kaSibidla isiqendu sesibini xa uThuthula itshomi kaNomhle intombi kaNjongo noNoyongo bavela esikolweni. Uthuthula akonwabanga yinkangeleko yomhlobokazi wakhe nosuke wabonakalisa ukungonwabi nokuthula kutsha nje. UThuthula wenza isicelo sokumhlaba umbuzo uNomhle malunga nale meko akuyo, uThuthula unika uNomhle imvume yokuba ambuze, uThuthula uyakubulela oko:

UThuthula: Ndiyakubulela ngokundinika elo lungelo Thuthula.

(Sibidla, 2004:13)

UThuthula ubonakalisa umbulelo kuHlehle ngokumnika imvume yokumbuza. Unika uHlehle ithuba lokuba azityande igila ngokumdlayo, naye azokutsho akwazi okungamonwabisa umhlobokazi wakhe anike ingcebiso apho kufanelekileyo. Uphinda uThuthula athi kwakule ncwadi kaSibidla:

UThuthula: Ndiyabulela Nomhle ntombi ngokuzidina kwakho ngam.

(Sibidla, 2004:15)

UThuthula ubonakalisa ukuyamkela inkathalo kaNomhle, uNomhle umncedile uThuthula ngokumnika ithuba lukuphungula umxakatho. Nemeko akuyo uza kutsho ayive ikhaphukhaphu.

Oku kubonakala xa omnye ethe wenzelwa okuhle ngomnye ze abonakalise ulwamkeleko ngokwenza umbulelo. Kuyabonakala ngokungathanga ngqo apho isithethi senza umbulelo ngaphandle kokusebenzisa amagama afana no 'ndiyabulela' okanye 'enkosi'. UNjongo ubonakalisa umbulelo kuGcweyi umhlobo wakhe akhula naye emakhaya ngokumcebisa ngobubi bukaNoyongo umkaNjongo nafuna ukumbulala, kwincwadi kaSibidla

UNjongo: Mkhaya ukuba mna andivanga ngoku,

ngaba soze ndiphinde ndikuve.

(Sibidla, 2004 :30)

Apha uNjongo wenza umbulelo ngenkxaso kaGcweyi nenkathalo anayo ebomini bakhe. Uyamazisa ukuba uvile kwisilumkiso amnika sona sokuba amlumkele uNoyongo noyingozi.

3.3.3.3 Umnikelo

Oku kwenzeka xa ubani esenza inkcazelo yentetho ngomntu othile noxabisekileyo kuye. Le ntshukumo ikakhulu ithanda ukwenziwa emingcwabeni xa ilungu losapho okanye isihlobo esisenyongweni sinqwenela ukwenza uvakalelo lokugqibelo kulowo ungasekhoyo, injongo ikukumbonga nokumbulela ngobomi abuchithe kunye nabo.

Siyabonakala esi senzeko kwincwadi kaGwegwe indima yeshumi elinanye umboniso wesixhenxe emva kokusweleka kukaNozibele intombi kaMkhwemnte ebithandana noZolani owayifunela umsebenzi eFlagstaff wayigqithisela kwaNokholeji nabezimisele ukuyitshata suka yamphoxa ngokuthi ibuyelane noSipho utata wosana lwayo nowayikhanyelayo. UZolani ngenxa yokuphoxeka nobukhwele uphela embulala uNozibele. Wenza umnikelo phambi koyise kaNozibele uthi:

UZolani: uNozibele ubengumfazi wam.

Esweleka nje Besele lisondele

ixesha lokuba sibazise abazali

bethu ngezizigqibo zethu.....

Ubesele esenza izifundo zobutitshala.

(Gwegwe 1998:157)

3.3.3.4 U-enkosi

Oku kubonakala xa ubani esenza umbulelo kwinto ethile nayibona ilulutho ebomini bakhe. Umbulelo usenokwenzeka ngokuthe ngqo apho isithethi sisebenzisa igama u 'enkosi' okanye ngokungathanga ngqo.

Oku kubonakala xa uSipho esipha uNozibele isipho sewotshi yegolide emva kwesenzeko esibuhlungu sokumkhanyela xa wayekhulelwe umntwana wakhe. Babonana emva keminyaka sele lwakhulayo sana olo.

UNozibele: Ewe sithandwa, intle ndiyayithanda.

Magqashela (1998:120)

Apha uNozibele wenza umbulelo kuSipho ngesipho amphe sona ngokungekho ngqo usebenzisa igama elithi 'intle ndiyayithanda' nelibonakalisa u-enkosi.

3.4 INTETHO-NTSHUKUMO ETHE NGQO

Intetho ntshukumo ethe ngqo yintshukumo esiyezayo xa sithetha. Zitshe ezi ngcali uRoutledge noPaul (1969:352-354).

3.4.1 Izikhalazo

Lentetho-ntshukumo yesikhalazo ifumaneka kuluhlu lwemisebenzi yembonakalo, uthimla ngokutshoyo uTrosborg (1995).

Uvimba wolwazi osihloko sithi '*Pragmatics-Speech Acts*' uthi, Isikhalazo yintetho-ntshukumo enokubonakaliswa ngokuthe ngqo nangokungathanga ngqo.

http://www.indiana.edu/~discprag/spch_complaints.html

kwisikhalazo-ngqo isithethi sibonakalisa ukungoneliseki ngenxa yesizathu sentshukumo edlulileyo okanye eqhubekekayo esichaphazelayo ngokumandla, ngu-Olshtain noWeinbach (1988)

Iimpawu zesikhalazo zikuquka:

- Phantsi kweqondo lehlazo
- Imbonakalo yokucaphuka okanye ukungavumi
- Ukukhalaza ngokucacileyo
- Isityholo nesilumkiso
- Isicelo solungiso

3.4.1.1 Phantsi kweqondo lehlazo/sola

Isithethi siyakuphepha ukucaca kwesimangalo okubalulwe kwisiganeko ngokwenza impawu ezahlukeneyo ngaphandle kokutyhola isithethi. Oku sikubona ngexesha uThembisa atyhola uZakhele ngokuthi uyajola kuba uZakhele ebonakele ekude ngeengcinga de avakale enesingqala kodwa engathethi:

UThembisa: Uyajola anditsho?

UZakhele: Andithi unguye lo ecaleni kwam,
ngoku mbuzo mni lo uwubuzayo? (uyamwola).

Magqashela (2006:22)

Apha uZakhele uyayiphepha into yokuba uyathandana, kwaye ngokumwola uThembisa akammangaleli ngokungaxoli kwakhe yile meko.

3.4.1.2 Imbonakalo yokucaphuka nokungavumi

Oku kukuqonda kokungavumi ngokwenza iimpawu ezingekhoyo okanye ngokungathanga ngqo ukuthi into iye yaxhatshazwa ngaphandle kokutyhola umkhalazelwa ngokuthe ngqo.

Oku kubonakala kwincwadi kaMagqashela indima yokuqala umboniso wesihlanu xa uZakhele ezama ukuziphendulela kuThembisa omtyhola ngokuthandana, emva kokuba uThembisa eqwalasele ukuba uZakhele njengokuba ehleli ecaleni kwakhe ukude lee ngengcinga:

UZakhele: Uyayisebenzisa le ngqondo yakho. Ngeba
uyisebenzisa bhetele xa ubuyisebenzisela
izinto ezibhadlileyo, hayi ububhanxa bezinto
ezingekhoyo ngenxa yobu bukhwele bakho.

Magqashela (2006:22)

UZakhele uyacaphuka ngesityholo sesimangalo sokuba yena uyajola asenzelwa nguThembeka. Kwaye umphendula ngokungathanga ngqo ngokuthi bekuyakuba ngcono ukuba ingqondo yakhe

ebeyisebenzisela izinto ezibhadlileyo, ngamanye amazwi ngekuba uthi uyaphambana. UZakhele akasivumi isityholo abekwa sona nguThembisa.

3.4.1.3 Ukukhalaza ngokucacileyo

Isikhalazo ngokucacileyo isithethi sivakalisa ngokuphandle isikhalazo ngqo, sibona ummangalelwa enetyala ngesimangalo eso.

Oku kubonakala xa uZakhele ekhalaza kuSomikazi umkakhe ngoMthuthuzeli ambone ephuma kule ndawo bahlala kuyo noSomikazi. UZakhele uyakhalaza kwaye ufuna isizathu esingunobangela wokuba uMthuthuzeli abe uphuma apho uthi:

UZakhele: Sundibhanxa kuba wena ubhanxekile Nokhwezi
(*people cannot lie*) ngento enjalo ndibe ndimbone
nam esuka apha. Andisosidenge ngale ndlela
undicingela ngayo. (ngqwabalala la ndoda ibizokwenza
nt-o-o-o-ni a-a-apha, Nokhwezi?)

Uphinda uZakhele athi,

UZakhele: ungandenz'isibhanxa. Heyi! Mfazindini wenza bani
isibhanxa? (uyambetha)

Magqashela (2006:45)

UZakhele ukhalaza ngokuphandle kwaye umbona uSomikazi enolwazi ngobukho bukaMthuthuzeli kulo ndawo nowayesa kuthandana noSomikazi. Ngokumbetha ubonakalisa ngokuphandle ukuba umfumana USomikazi enetyala.

3.4.1.4 Isityholo nesilumkiso

Intshukumo ngqo eyenziwa sisithethi neyenza imbonakalo ecacileyo yesimangalo ithwala amandla emiphumela yentetho.

Oku kubonakala xa uNjongo ekhalazela uNoyongo inkosikazi yakhe nengaziphethanga okomfazi ehamba imini yonke ingabalungiseleli abantwana iyeka nomsebenzi kuba ithe phithi ziitshomi notywala. UNjongo uthi xa ekhalaza:

Isikhalazo UNjongo: Yintoni *maam* Noyongo, ufuna kuthini
kanye kanye? Lixesha lokufika komfazi endlwini
yakhe eli? Uthi abantwana baza kufunda ntoni apha
kuwe njengonina?

Sibhida (2004:55)

Isilumkiso UNjongo: ... namhlanje ndithi makhe ndikuxelele ukuba
kwanele ngoku. Qhuba ke yenza lento uyenzayo,
nam ndiza kwenza lento ndicinga ukuyenza.

Sibhidla (2004:56)

UNjongo wenza isikhalazo nekubonakala ukuba wanele sisenzoko saso, nto leyo ekhokelela ekubeni athathe isigqibo ngesilumkiso asenokusenza, kuba uNoyongo engafuni ukutshintsha.

3.4.1.5 Isicelo solungiso

Oku kuquka imibuza ethi ibuzwe umphulaphuli ukulungisa isenzeko. Kubonakala xa uNjongo ehlaba uNoyongo ngemibuzo akuba efumanise ukuba lonke eli xesha uNoyongo evuka ahambe waphelelwa kudala ngumsebenzi, lonke eli xesha uyakhohlisa kusapho lwakhe:

UNjongo: (edikiwe) Hina Noyongo, uyayazi nje mntwana wabantu
ukuba ndimdala?

Uyayazi nje kodwa ukuba ixesha liyahamba?

Uyazibala phofu Noyongo njengomnye womama
abazeleyo apha emhlabeni?

Sibhidla (2006:47-48)

UNjongo uzama ukubonisa uNoyongo ukuba ihlebo lakhe livelile, kwaye oko akwenzayo kusaya kumxaka, ngenye mini. Kwaye uveza oku kuba efuna uNoyongo atshintshe kwisimo sakhe.

3.4.2 Isithembiso

Isithembiso sibonakalisa injongo ezizizo zesithethi ekwenzeni into, ngokudibene nenkolo yokuba ngethetho yakhe unyanzelekile ukuba akwenze oko, kwaye enze ngakumbi ukuzama ukubonisa lowo abe noluvo, kwaye azive enako ukulindela isithethi ukuba sikwenze oko.

Oku sikubona kwincwadi kaSibidla xa uNjongo ethembisa abazali bakhe nabangonwabanga yintlalo yomntwana wabo kuNoyongo inkosikazi yakhe. UNjongo uthi xa ebanika ithemba:

UNjongo: Ukubalapha ndizokuthi zolani, thobani amaxhala.

Ndiza kulilwa idabi endikulo ndiliphumelele

akandongamelanga uNoyongo.

Sibidla (2004:57)

UNjongo uzama ukuqinisekisa abazali bakhe ukuba uza kuyisombulula ingxaki akuyo mabangaxhali. Idabi akulo alimxakanga kwaye uza kulilwa aliphumelele mabathobe amaxhala.

3.4.3 Ubango

Oku kubonakala xa uMthuthuzeli ehambela uSomikazi emva koqhawulo lwengeji kaMthuthuzeli nguSomikazi kuba esuke wathandana noZakhele nathe wamzalela umntwana batshata. UMthuthuzeli uzokwenza ubango lokuba akazoli emphefumleni, kwasuka kwathini ze uSomikazi amale:

UMthuthuzeli: Baby usengowam, nokuba abantu baya kucinga

ntoni bathethe ntoni ngam, andikhathali ...

Magqashela (2006:44)

UMthuthuzeli wenza ubango lothando kuSomikazi olubonakalisa amandla othando. Akasikhathalele isizathu okanye unobangela wokuba uSomikazi amale, inye into afuna ayazi kukuba usamthanda kwaye uyakuhlala engowakhe.

3.4.4 Ukukhanyela

UZakhele ukhanyela kuThembisa ngesityholo sokuba yena Zakhele uyathandana. Oku kuvela emva kokuba uThembisa eqaphele ukuba ikhona into emphazamisayo uMthuthuzeli, uthi ehleli naye abonakale ekwelinye ilizwe ngengcinga:

UZakhele: Jonga apha sukubhanxa. Uyeva? Sukubhanxa

Thembisa kuba yonke le nto isibeka kule ndawo

awunasihlahla sayo. (uyaphuma aye kwigumbi

lokuphumla atshaye) nx!

Magqashela (2006:23)

Apha uZakhele akasikhanyeli ngokuthe ngqo isenzeko, koko akafuni kubonwa enetyala kwaye ukhetha ukuphuma angamelani nommangali.

3.4.5 Ukuyalela

UDuduzile uzama ukunqanda uZakhele ngokubetha uSomikazi umyalela ukuba ahlukane nesenzo sakhe sokubetha. Oku kwenzeka emva kokuba uZakhele ebone uMthuthuzela owayesakuthandana noSomikazi ephuma apho kulondawo bahlala kuyo. UZakhele uthi akungoneliseki yimpendulo kaSomikazi ngobukho bukaMthuthuzeli apho ajwaqeke ngumsindo akhethe ukumbetha:

UDuduzile: Hayi khawukhuzeke bo wena!

Magqashela (2006:46)

UDuduzile usebenzisa u 'hayi' osisikhokelo sokungavumelani, aphinde asebenzise isimelabizo u'wena' esigqibela ngophawu lesikhuzo esibonisa ugxininiso kunqando olo. Uyalela uZakhele ukuba eve xa enqandwa.

3.4.5.1 Ukunika ingcebiso

Oku kubonakala emva kwesenzeko sokuyalela uZakhele ukuba akhuzeke ave xa enqandwa. UDuduzile ucebisa uZakhele, ngamakakulindele ngokungafuni ukunqandwa. Kwaye uzama ukumbonisa ukuba induku ayinamzi:

UDuduzile: Uyazi yintoni Zakhele, amagxa akazi kunceda

nganto, ngaphandle koko uzibone

sewuvalelwa kwesimnyama”.

Magqashela (2006:46)

UDuduzile unika uZwelakhe isilumkiso, namakakulindele nokunomehlela emva kwesenzeko esingunozala wokubetha.

3.4.5.2 Ukwenza isicelo

USomikaza unento anqwenela ukuba uZakhele amenzele yona. uSomikazi akanqweneli kubuyela emsebenzini okwangoku. Ucela uZakhele ukuba aphosise enze ngathi uyagula:

USomikazi: Zakes myeni wam, ungandenzela into
endingakucela ukuba undenzele yona?

Magqashela (2006:37)

Apha uSomikazi usebenzisa ubango ‘myeni wam’ nentlonipho ukudlwengula umdla kulowo abhekisa kuye, nokwenza isicelo sakhe samkeleke ngokulula.

3.4.5.3 Isingxengezo

UMexwell umhlobo kaZakhele unqanda uZakhele xa abetha uThembisa owayesisithandwa sakhe nafike ebetha inkosikazi yakhe uSomikazi ngexesha yena esangene evenkileni kanti uThembisa ubabonele kufuphi wajonga ithuba lakhe walisebenzisa ngokubetha uSomikazi:

UMaxwell: (enqanda) hayi, heyi Zakes!

Yekana nabafazi *maan*.

Magqashela (2006:35)

Apha uMaxwell usebenzisa u 'hayi' obonisa ukuphikisa okanye ukunqanda. Usebenzisa igama abafazi ukubonakalisa ubuthathaka balo mntu alwa naye. Wenza isingxengxezo kuvakalelo lobuthathaka balo mntu ubethwayo.

3.4.6 Izibopheleli

Esi sisenzeko sokuzibophelela kwinto okanye kwimeko ethile. Xa ubani ezibandanya kwesi senzeko kufuba abe uqinisekile ngesigqibo sakhe kuba kuye kujongwe kuye ukuba akazi kujika na kwisigqibo asithathileyo.

3.4.6.1 Ukufunga

Le ntshukumo yenzeka xa ubani efikelele kwinkqanaba lokuthatha isigqibo. Ukufunga yintshukumo eyenzeka emva kwesenzeko, apho ubani aye afunge angajiki, ngamanye amaxesha ezibophelela kwinto ethile. Oku sikubona kwincwadi kaMgqashela xa uThembisa efungela uZakhele kuba ethe wadlala ngaye watshata uSomikazi, unomsindo uthi:

UThembisa: Unotshe! Ubomi Zakhele!

Soze undenze lonto.

Magqashela (2006:34)

UThembisa ubonakalisa ukungancami, kungcono amvise ubuhlungu uZakhele ngesenzo sakhe, naye angonwabi njengoko naye engonwabanga. Ufunga amunce intupha soze amyeka uZakhele.

3.4.6.2 Ukuxolisa

Ukuxolisa yintshukumo yoxolo, xa ubani esenza le ntshukumo sukuma esenza uxolo injongo ikukuxolisa nokubonakalisa ukuzisola ngesenzo esigwenxa asenzileyo.

UZakhele uyaxolisa kuDuduzile oze kulamla ngexesha uZakhele ebetha uSomikazi kuba esithi usathandana noMthuthuzeli:

UZakhele: Ndiyaxolisa maan Dudu, ikhona nje into

endiphazamisileyo ndakhawuleza ngumsindo.

Magqashela (2006:46)

UMthuthuzeli wenza isivumo sokuba uyazisola ngesenzeko kwaye wenziwe ngumsindo. Uyaxolisa kuDuduzile kwaye ubonakalisa ukuba wenze ngokungazi.

3.5 I (*LEXICO*) SEMANTIKI

I (*lexico*) lufundo ngendlela amazwi aphumelela ngayo. I(*lexico*) semantiki ingofundo ngamazwi amatsha nentsingiselo zawo. Kananjalo ubani angakwazi ukufunda ngemigaqo yegramam yalwimi lwasemzini lomnye umntu ngexesha elinzima xa ubani esemncinane.

UMartin (2000:590) uza nale mbono, ilexicon zinobume obenziwe ngendlela emisiweyo yolawulo lwentsingiselo yamazwi nendlela obunokuthi lusetyenziswe ngayo. Obu bume kuquka amazwi nentsingiselo yawo, nobume obunga phakathi belizwi ngalinye. Ufundo lowimi ngendlela emisiweyo nokuzalana kobume bentsingiselo bubizwa ngokuba yilexical semantiki.

3.5.1 I (lexico) semantiki ngokwezenzi zegrama

Le mbonakalo yokuzisola ingabonakaliswa sisikhokelo u‘**ndi**’, nesiqu ‘**lusizi**’ kulandele ingcaciso okanye amabinzana ‘**nga**’ njengentloko.

Kwincwadi kaGwegwe indima yeshumi elinanye umboniso wesixhenxe uZolani utyelela abazali bakaNozibele emva kokuba eswelekile uze kucela uxolo ngesenzeko sokufa kukaNozibele. Ubhekisa kubazali bakaNozibele uthi:

UZolani: Tata **ndize** kucela uxolo kuwe, nakumama, nakusapho
lonke lwalapha ekhaya.

Gwegwe (1998:157)

Usebenzisa u ‘**ndi**’ obonakalisa ukuluthathela kuye uxanduva lesenzeko sokufa kukaNozibele. Ukwazithoba exolisa kuba esazi ukuba ungunobangela wesenzeko.

U‘**ndi**’ kule ncwadi kaGwegwe ubonakala ngexesha uSipho afumana udaba lokuba uNozibele ukhulelwe noluthe lwamophula umphufumlo xa uSipho ezithethela yedwa emva kokufumana udaba olo uthi:

USipho: **Ndiza** kuba yini kutata

Gwegwe (1998:13)

U **'ndi'** kumntu wokuqala ubonakalisa ukuba yintloko nesenzeko singqale kuye.

USipho ubonakalisa ukuthi uyaluthatha uxanduva lokuba nguye owenze uNozibele nzima, kwaye uyazisola ngokwenza izinto zabadala esengumntwana.

3.5.1.1 Isicelo soxolelwaniso ngokwe zenzi zegramma

Isicelo soxolelo sibonakaliswa sisenzi u **'cela'** esinokucaciswa ligama u **'uxolo'** esiXhoseni.

Oku kubonakala kwincwadi kaGwegwe indima yeshumi elinanye umboniso wesixhenxe xa uZolani isoka likaNozibele nelamkhupha entluphekweni lamfaka esikolweni lamfunela nomsebenzi ukuncedisana nabazali. Suka uNozibele waliphoxa ngokubuyelana notata wosana lwakhe uSipho. Ngenxa yokuphoxeka nobuhlungu bentliziyo uZolani wambulala uNozibele. Uxolisa kuMkhwemnte utata kaNozibele ngokubulala uNozibele uthi:

UZolani: ndic**ela** uxolo Makhwemnte, ndiyazisola

xa ndinibona nikhedame ngolu hlobo.

Gwegwe (1998:157)

UZolani usebenzisa isenzi u **'cela'** ocaciswa ngu **'uxolo'** ukunika amandla kwisicelo sakhe. UZolani uzama ukubonakalisa uvakalelo lwakhe nokuzisola ngesenzo athe wazifaka kuso. Usebenzisa u **'ndicela'** isenzi esibonisa ukuzithoba.

Oku kuyabonakala kwincwadi kaGwegwe iphepha lesibini, umboniso weshumi, xa uZolani exolisa kuNozibele kuba waye wamxokisa ngokuthi uyazalana naye ungumalume. Olu hlobo

loxolo luxhomekeka kuxhatshazo nokuthi luza kwamkelekakusinina, ngoko ke kufuneka lowo uxolisayo abe uthetha ngenene nangenyaniso:

UZolani: Nozi ndicela uxolo ngento endayenza kuwe.

Gwegwe (1998:97)

UZolani usebenzisa isenzi u ‘cela’ nokhatshwa sisenzi u ‘xolo’ obonisa ukuzithoba. UZolani umxhaphazile uNozibele ngokungamxeleli nyaniso yokuba abazalani kwasekuqaleni. Oku ukwenze ngesizathu kuba uNozibele ebenga zokumthemba ukuba ebengathanga amxokise.

Oku kuyangqinwa kwincwadi kaGwegwe (1998:97) apho uZolani anika uNozibele isizathu sokuba aphosise:

UZolani: Ndandinosizi ngawe ndisazi ukuba akuzi kundithemba.

Apha uZolani uzama ukuxolisa kuba esazi ukuba okona kukuko kukuthetha inyaniso, ngakumbi ngoku beza kuthatha isibhambathiso somtshato. Unqwenela ukuba uNozibele alwamkele uxolo lwakhe.

3.5.2 I(lexico) semantiki kwisenzeko soxolo

UDlali (2004:124) ucaphula uTrosborg (1995) uthi, umxolisi angakhetha ukuluvakalisa uxolo lwakhe ngokucacileyo. Izenzi ezimbalwa zinokusetyenziswa nembonakalo ingamkeleka njengeyokucela uxolo.

Oku kubonakala kwincwadi kaGwegwe indima yesithandathu umboniso wesithathu xa uZolani esenza isenzeko soxolo kuNozibele ngokumxokisa athi ungumalume wakhe mhla badibana ekliniki elalini:

UZolani: Nozi ndicela uxolo ngento endayenza kuwe.

Gwegwe (1998:96)

UZolani wenza uvakaliso ngokucacileyo, usebenzisa isenzi '**ndicela**' esikwixesha langoku kuba uxolo ulicela ngoku no '**endayenza**' okwixesha eladlulayo kuba ukuxoka sekwadlula. Ukumteketisa athi '**Nozi**' yimbonakalo eyamkelekayo njengeyokucela uxolo.

Oku siphinda sikubone kwincwadi kaZide ngexesha uNomathemba azithoba kuZanele ecela uxolo ngokumnyoka kuSipho embeka amabala ngento engekho ngokuthi uZanele uyathandana uNtobeko makalumke, injongo ikukubohlukanisa kuba yena Nomathemba emthanda uSipho. UZanele uyalwamkela uxolo.

UNomathemba: Ndiyabulela Zani. Isono sam ndisidanele yaye

ndikucela ukuba usele udlulisa uxolo lwam

kuNtobeko usibali wam.

Zide (1995:113)

UNomathamsanqa usebenzisa izenzi '**ndiyabulela**', '**ndisidanele**', '**ndikucela**', '**udlulisa**' ezikwixesha eladlulayo kuba isenzeko sesidlulileyo. Ukusebenzisa ubango **sibali wam** yimbonakalo yokucela uxolo ngokunyanisekileyo kwaye noxolo lolwamkelekileyo.

U-Austin (1962) ebhekisa kwimbonakalo ethi, ‘ndicela uxolo’ kwisenzeko sangoku, kumntu omnye njengembonakalo ecacileyo yokucela uxolo. Lo msebenzi ufumaneka ngamazwi ngokwembono ka-Austin acacileyo okanye uhlobo olungekho ngqo lwentshukumo yoxolo.

3.5.2.1 Isinikezelo soxolo

Uxolo esiXhoseni lungabonakaliswa ngezi mbonakalo zilandelayo:

Isikhuzo soxolo kuquka ‘uxolo’, ‘**ngxe**’.

Oku sikubona kwincwadi kaGwegwe xa uMamiya azama ukuthomalalisa uMkhwemnte emva kofundo lwencwadi echaza ngokukhulelwa kukaNozibele, uthi:

UMamiya: “**Ngxe** Madabane”

Gwegwe (1998:19)

UMamiya usebenzisa isikhuzo u ‘**ngxe**’ ukubonakalisa uvelwano nokuxolisa. Usebenzisa isikhuzo kuba enqwenela ukutshintsha uluvo lukaMkhwemnte angazonzakalisi ayamkele le meko njengokuba injalo. Ngaphezulu uzama ukumthomalalisa. Umbiza ngesiduko sakhe kuba ezama ukumenza ayamkele imeko leyo abazibona begaxeleke kuyo.

Oku kuyabonakala kwincwadi kaSibidla xa uMakheswa unina kaNjongo axelela uLibalele utata kanjongo ngokungaphatheki kakuhle kukaNjongo yimeko kaNoyongo inkosikazi yakhe eBhayi, engakwazi kuziphatha ethanda itshomi nesele isela utywala kutsha nje:

UMakheswa: Ndiyakuva tata ndiza kuthula. Kodwa intlungu
eziviwa ngunina kaNoyongo mhla ezala intombi
yakhe ziyafana ngqo neentlungu ezaviwa ndim
mhla ndazala uNjongo.

ULibalele: Hayi kaloku mfazi, yihla Nozulu, **ngxe** Mpafane, yenza
kuhle.

Apha uLibalele uzama ukuxolisa uMakheswa kwintlungu yokuphathwa konyana wakhe
nguNoyongo. Asikuko ukuba uLibalele wonile koko uzama ukuhlisa uMakheswa kwimeko
yovakalelo akuyo.

3.5.3 Ukuphepha Isohlwayo

Isithethi siwuphazamisile umgaqo, kwaye siyazi ukuba ngokwenza oko kungamphathela
isihlwayo esiqatha, kungoko exolisa ngolu hlobo:

Oku sikubona kwincwadi kaGwegwe indima yokuqala iphepha lokuqala xa uNozibele axelela
uSipho ngokukhulelwa kwakhe abe uSipho engahambisani noko:

UNozibele: Uxolo Sipho.

Gwegwe (1998:12)

Apha uNozibele ucela uxolo kuba esazi ukuba wonile ngokuvumela ukuba akhulelwe kwaye uSipho usenokumshiya neso sisu.

Siphinda sikubone oku xa uMkhwemnte efuna ukuhlutha incwadi kuMamiya nafumanise ukuba uyifunda ngokungena nyani:

UMamiya: Uxolo se'ka Sabham, le leta ifundeka ngolu hlobo (uyafunda).

Gwegwe (1998:18)

Apha uMamiya uyayiqonda inkathazo angazibona ekuyo esakufumanisa uMkhwemnte ukuba ufunda into engeyiyo, nanto leyo ibe yinto enamandla ngolu hlobo.

3.5.4 isivumo ngokucacileyo

Isivumo siye sibonakale ngokusetyenziswa kwesenzi u **'bona'** **'qonda'** no **'azi'** kulandela ukuncoma u **'ukuba'**.

Oku sikubona emva kokuba uSomikazi enento anqwelela ukuyixelela uDolly suka wazinqanda akayithetha. USomikazi ubonakala engathethi kakuhle ngoMthuthuzeli mva nje nto leyo ebangela uDolly angaqondi. Kwaye uSomikazi kukhona okumdlayo nanga kuthethiyo abe uDolly ekuqaphele ukuba kukhona okumdlayo:

UDolly: **Azi** kutheni ethetha ngolu hlobo ngaye mva nje!

Magqashela (2006:13)

UDolly usebenzisa isenzi u'Aziz' ukubonakalisa ukuba uyavuma ngokucacileyo ukuba ikhona into edla uSomikazi nangona engayithethi nje.

3.6 UKUQUKUMBELA

Kwesi sahluko kuhlalutywe ubume nobuchule bezenzeko ezisetyenziswa kumgaqo wesenzi, nezenzi zembonakalo ezizintetho-ntshukumo ngqo. Iindlela ezahluka-hlukeneyo zezenzeko zembonakalo nemigaqo yezenzi (*directive verbs*) ezisetyenziswa kwintetho-ntshukumo ngqo nenamandla adala utshintsho ngokusetyenziswa kwazo nazo zinikwe ingqalelo.

Ukwakhiwa kwembonakalo yezenzi phantshi kwentshukumo yoxolo nokwakhiwa kwazo kucubungiwe kwesi sahluko. Ubuchule bezenzeko zembonakalo nemigaqo kuquka ukuncoma, ukwenza u-enkosi njalo njalo nako kuhlalutyiwe apha.

Zonke ezi zenzeko zicubungulwe ngokwembonakalo yazo ngobalinganiswa abakhethiweyo kwiincwadi zedrama zesiXhosa ezi zezi: 'Kwaqhosha umbombo' nguSibidla, 'Masiphathisane' nguZide, 'Amathaf'entandabuzo' nguMagqashela nethi 'Nosel'eyibethile akakayoji' nguGwegwe.

ILexico semantic eyaziwa njengofundo ngamazwi nokuba aphumelela njani ngokwentsingiselo kulwimi ikhankanyiwe kangangoko kwesi sahluko. Ingcaciso yendlela asetyenziswa ngayo, amagama esiXhoseni nentsingiselo yawo aye abonakaliswa kwiincwadi zedrama ezichongiweyo.

Igrama nezenzi nazo zicubungiwe ngokwemisebenzi yazo kwinthetho, zabonakaliswa ngokwabalinganiswa. Intshukumo yesenzi sembonakalo ngokwabalinganiswa nendlela ababonakalisa uvakalelo ngayo kwintshukumo kuzotywe ngobuchule ngokwabalinganiswa abakhethiweyo kwincwadi zedrama zesiXhosa.

ISAHLUKO 4

INKCUBEKO NOLWIMI OLUCENGAYO KWINTETHO-NTSHUKUMO

4.1 INTSHAYELELO

ULakoff (1973) uyibona inkcubeko njengolwimi oluveliswe eluntwini ukuze kube nokuncitshiswa intswelo kwintsebenziswano yabantu. Inkcubeko ingachazwa njengokuthathela ingqalelo uvakalelo lwabanye. Inkcubeko kukuthetha nokwenza izinto ujonge ukungakruni imiphefumlo yabanye.

UBrown noLevinson (1987) ubango lwabo balubhekisele kwingcinga yobuso ‘*face*’ ‘nengqiqo’ (*rationality*) bebanga ingcingane yabo yolwimi lenkcubeko kwinkcubeko oeqinisekileyo nenkcubeko ephuthisayo.

UBrown noLevinson (1987) xa besebenzisa eli gama lithi ‘*face*’ ukuchaza banzi ngenkcubeko bathi, bonke abantu banomdla wokugcina ‘ubuso obuqinisekileyo’ ‘*positive face*’ okanye ‘ubuso obuphuthisayo’ (*negative face*). ‘Ubuso obuqinisekileyo’ bubonakala njengendlela abathi abantu baziveze ngayo nokufuna ukwamkeleka eluntwini. ‘Ubuso obuphuthisayo’ bubonwa njengendlela apho umntu athi angafuni mntu ungumqobo endleleni yakhe.

UGoffman (1967) waphakamisa ingcinga yobuso, neyaveliswa nguBrown noLevinson. Le nginga ihambisana nobizo lwembali lwesiNgesi lokuphulukana ‘nobuso’ (*loosing ‘face’*) ngokohlobo lokwenziwa iintloni okanye ukuthotyelwa phantsi.

Ingcinga yabo iyayixhasa inkcubeko njengamatiletile ekwazini ukugcina ‘ubuso’ kwintsebenziswano, isesona siqalo kulwamkeleko lwengcinga yenkcubeko.

Kwesi sahluko kuza kuxoxwa ngemeko apho kuye kuthi kubonakale ingcingane yenkcubeko nengcingane yolwimi olucengayo.

Kwingcingane yenkcubeko kuza kungqalwa kwintshukumo yembonakalo yenkcubeko ephuthisayo (*negative politeness*) neqinisekileyo (*positive politeness*). Ubuchule obuphuthisayo boyanyaniswa nentetho-ntshukumo ezithe ngqo noguqu guqulo kwinqanaba lonkwambiso, ngelixa ubuchule obuqinisekileyo bufumaneka kwintetho-ntshukumo yembonakalo nethi ikhuthazwe ziinkanuko zokukhulisa izinga lokuncoma kumphulaphuli.

Ubuso obuqinisekileyo busongelwa xa isithethi okanye umphulaphuli bengazikhathalele iimvakalelo zabo zentsebenziswano. Intshukumo zosongelo buso zingabangela umonakalo kwisithethi okanye umphulaphuli. Oko kungenzeka xa ubani enyanzelwa ukuba ahlukane nabanye ukuze ukonwaba kwabo kubonakale njengokungabalulekanga. Loo nto yenza ukuba ubuso obuqinisekileyo busongelwe.

Ubuso obophuthisayo busisisongelo xa ubani enganqandi ukuxakaniseka kwenkululeko yentetho-ntshukumo. Bungenza umonakalo kwisithethi okanye umphulaphuli ngokuthi buveze enye intetho.

Ingcingane yolwimi olucengayo kwincoko efanelekileyo ifumaneka kuluhlu lwamabinzana asetyenziswa njengophawu loguqulelo kulwimi. Ezi ziindidi zentetho ezibhekisele kwizinto ezithile kufundo oluqhubekayo. Kwaye ukusetyenziswa koxolo kufunele kungqale kwizithethe zakwantu nexabiso lentlalo nakubathathi nxaxheba kunxibelelwano.

Kuza kuqwalaselwe indlela olusetyenziswa ngayo uxolo kunxibelelwano lolwimi phantsi kolwimi olucengayo. Ulwimi olucengayo lusetyenziswa kakhulu kuxolo (*apology*).Uxolo luye lusetyenziswe njengesixhobo sokuguqula okanye ukutshintsha uluvo lwabantu kwimeko ethile ngokuthi lwenze ummangali amxolele ummangalelwa. Ukutshintsha ummangali, isithethi sinendlela ethile yokwenza oko, loo ndlela iba yeyoxolo.

Kuza kuqwalaselwa ubudlelwane phakathi kolwimi olucengayo nenkcubeko. Ukusebenzisa ulwimi olucengayo kumaxesha amaninzi kufuneka umntu asebenzise inkchubeko ukunika amandla nolwamkeleko kulowo kubhekiswa kuye.

Zonke iintshukumo ezikhankanywe apha ngentla ziza kucubungulwa ngokwabalinganiswa kwincwadi kaZide ethi, ‘Masiphathisane’, ekaMagqashela ethi, ‘Amathaf’entandabuzo’, ekaSibidla ethi, ‘Kwaqhosha umbombo’ nekaGwegwe ethi, ‘Nosel’eyibethile akakayoji’.

4.2 INKCUBEKO NENTETHO-NTSHUKUMO

Uvimba wolwazi phantsi kwesihloko esithi ‘Politeness and speech acts’ uyichaza intetho-ntshukumo ngulu hlobo:

*Utterances are actions performed by agents
to change their partner’s beliefs and intentions.*

Intetho yintshukumo eyenziwa ngabathathi nxaxheba
kwintetho ukuzama ukutshintsha inkolo neenjongo zomnye
umntu.

[Http://www.di.unito.it/~guido/um-workshop/politeness-and-speech-acts.html](http://www.di.unito.it/~guido/um-workshop/politeness-and-speech-acts.html)

Ngoko iintetho-ntshukumo ngqo kufuneka zanezise iinjongo zentlalo ezingqamene nenkcubeko. Intetho-ntshukumo ezingathanga ngqo ngumzekelo wentetho nethi izithethi zithande ukuyisebenzisa xa uhlobo oluthe ngqo lubonakala lungachubekanga.

4.3 UBUCHULE BENKCUBEKO

UBrown noLevinson (1987) baveze ingcaciso yobuchule benkcubeko nobamkeleke kwiilwimi ezahlukeneyo ngokwentlalo nezizathu ezithile. Obunye bobuchule benkcubeko buqukwa phantsi kwezi zihloko zilangelayo:

4.3.1 UBANGO

Le ntshukumo isetyenziswa xa ubani ezama ukubonakalisa ubango lokuba into iyeyakhe kwaye ungunobangela wobukho bayo. Oku kubonakele kwincwadi kaZide xa uTolo uyise kaZanele esenza ubango ngentombi yakhe noMamBhele neza kuqala kwaNokholeji. Ngeli xesha aba bazali benza amalungiselelo okusa le ntwarzana kwaNokholeji, uTolo ebanga intombi yakhe uthi:

UTolo: Kaloku Bhelekazi thina asizange sibe nalo ithuba

lokufunda. Abantwana **bethu** ke ngoko bona kufuneka

bayixhamle loo nyweba kuba imfundo lilifa elingasayi

kuze lihluthwe mntu, kuba nalowo unalo ukuba

ulisebenzisa ngokufanelekileyo akasayi kuze aswele nto.

Zide (1995:5)

UTolo wenza ubango usebenzisa igama elithi **bethu** elibonakalisa ukuba abantwana ngababo kwaye banobango kubo kuba bebazele. Xa ubani esenza ubango kumaxesha amaninzi kuba ngunozala wothando nokuyixabisa into leyo ibangwayo.

Siphinda sikubone oku kwakule ncwadi xa uMamBhele ethetha noZanele intombi yakhe ngexa besenza amalungiselelo okuya kuthenga impahla eQonce ukulungiselela kwaNokholeji:

UMamBhele: Kaloku **mntwan'am** kufuneka siqale ngale mpahla
ifunwa esikolweni, sandule ke ukufuna eyokunxiba
ngeemini ezithile kwaSomgxada.

Zide (1995:7)

UMamBhele uthi, **mntwan'am** okubonakalisa ukuba ngenene ngowakhe kwaye unobango ngaye. Enobango enjalo uyazidla ngaye kwaye unothando olungazenzisiyo. Umntwan'am ukwabonakalisa indlela echubekileyo yolwimi olucivotha lucenga. Oku siphinda sikubona kwincwadi kaMagqashela xa uSomikazi encokola noMtuthuzeli isithandwa sakhe behleli bemamele impepho etsho kamnandi bekwezothando. UMthuthuzeli emqhula ngokuthi ebesele edikiwe na nguye kulo ndlela lento bathe besa kumisa kwindawo epholileyo wayibona njengephole kamnandi.

USomikazi: Owu! Hayi yintoni **sithandwa sam** undiphoxa nje?

Ndingathini kaloku?

Magqashela: 2006: 7)

Apha uSomikazi wenza ubango lenkcubeko ngokuthi **sthandwa sam** neliza kumvisa kamnadi uMthuthuzela kuphele nembonkalo yobubi emazwini athethwe nguSomikazi. Amagama afana nala asetyenziswa kakhulu ngabathandanayo ngendlela yenkcubeko yokurhwebela kuwe lowo umthandayo.

4.3.2 ISISEKO SENGXOXO ESAMKELWE NGUMNTU WONKE

Le ntshukumo ibonakala kumaxesha amaninzi isenzeka kwindawo apho kubanjelwa khona ingxoxo njengakomkhulu xa kukho umba othila notshisa ibunzi ofuna ukuhlalelwa ngabantu bonke basekuhlaleni ukuze bakungqine ukuba ngenene oko kwahlalelwa phantsi kwaxoxwa.

Oku kubonakele kwincwadi kaGwegwe indima yesithathu umboniso wesithathu enkundleni yakomkhulu phantsi kwenkosi uGwebityala, apho kuziwe ngesimangalo sikaNozibele owenza isimangalo kuSipho namtyhola ngokuba nguyise wosana. Baphumile abantu kwiziphaluka ngeziziphaluka, babe abanye besagaleleka ngamahashe.

UGwebityala: (ekhwaza) Namhlanje apha komkhulu ebaThenjini

size ngetyala elisisintsompothi. Kuyakufuneka

siqhubele phambili kuba nelanga lihleli phezu

kwentloko zethu.

Gwegwe (1998:43)

Le ngxoxo ibonakala yamkelekile kumntu wonke kuba inkundla izele imi ngembambo wonke ubani ufuna ukuzivela. Ngokuza kuzivela nokusuka kwindawo ezikude oko kubonisa ukuba

isenzeko samkeleke kumntu wonke ukuba sibe sesichotshelwa phantsi sithethwe. Kuya kufuneka **siqhubele phambili** kubonakalisa ukuba ingxoxo yamkelekile ingaqhubela phambili nabathathi nxaxheba kwisenzeko bakhona.

4.4 INGCINGA YOBUSO

UBrown noLevinson (1987) bayibeka ingcingane yabo kuqikelelo oluchaza ukuba kutheni abantu bezinganda kwindlela yonxibelelwano lobuhlanga oluphezulu.

4.4.1 Abantu bayakwazi ukusebenzisa ulwimi njengesenzeko sokuphumeza iingcinga zabo

Oku sikubona kwincwadi kaZide xa uNomathamsanqa encokola noZanele ezama ukumlumkisa ngobungozi bukaNomathemba umhlobokazi wabo ongena minqweno mihle ngoZanele:

UNomathamsanqa: (esebenzisa eli thuba ukulumkisa uZanele ngeengcinga zikaNomathemba).

Zani, ndiyavuya xa ndide ndalifumana ithuba lokukuxelela nokukulumkisa ngezinto ezithethwa nguNomathemba ngawe. Uze ke uyiphulaphule kakuhle le nto ndiza kukuxelela yona, yaye ndikucela kananjalo ukuba ungabi namsindo kuba...

Zide (1995:40)

UNomathamsanqa usebenzisa amazwi okulumkisa uZanele ngobungozi bukaNomathemba. Usebenzisa amazwi athi ‘**uze ke uyiphulaphule kakuhle le nto ndiza kukuxelela yona...**’ ukuzama ukuphumeza iingcinga zakhe zokuba amlumkise uZanele angamyekeli engozini yomona kaNomathemba. Ngokuza kuxelela uZanele ngoNomathemba uzama ukuphumeza ngokuphandla ingcinga ezimbi zikaNomathemba ngoZanele.

Oku siphinda sikubone kwincwadi kaGwegwe xa uNozibele ebhalela uFezeka udade wabo ileta emazisa ngokukhulelwa kwakhe kuba esoyika ukwazisa abazali bakhe kodwa ekwanomnqweno wokuba abekhona ekhayeni okwaziyo oku:

UFezeka: Ndineleta namhlanje, ivela phi bethu?

O’ivela kuS’ofundayo. Uthini bethu (efunda)

Gwegwe (1998: 17)

Apha uFezeka usebenzisa amazwi omlomo wakhe ukuvakalisa ingcinga zakhe, kuba engaqhelanga kufumana ileta uthi, **ndineleta namhlanje**, uphinda aveze ingcinga ngombuzo othi, **ivela phi bethu?** Oko kukuthi uyayicinga into yokuba engafane afumane leta ingaba ngubani ocinge ukumbhalela. UZanele ngukubhala incwadi wenza udluliso lwamazwi ngobhalo ezama ukuphumeza ngaphandle ingcinga zoko kumdlayo.

4.4.2 Imbonakalo yokuphulukana nobuso

Ingcinga yobuso, neyaveliswa nguBrown noLevinson (1987) ihambisana nobizo lwembali lwesiNgesi loku phulukana ‘nobuso’ (*loosing ‘face’*) ngokohlobo lokwenziwa intloni okanye ukuthotyelwa phantsi. Ngaphezulu ubuso bubonakala ngolu hlobo:

4.4.2.1 Ubuso obuphithisayo kwiimfuno ezingena kuthintelwa ngabanye abantu.

Oku sikubona xa uNozibele efika esibhedlele sele kuza kuvalwa nosana lwakhe olungaphilanga. Umongikazi uyambuza ukuba kutheni eqala ukufika ngelo xesha abe yena ejonge ukugoduka. uNozibele uyaziphendulela ngokuthi ebesemsebenzini kwaye usana lwakhe lugula kakhulu kungoko enyanzelekile ukuba eze apho esibhedlele. UNesi ucela ukuba agoduke kuba sele kuvalwa okanye alale apho esitulweni alinde ungomso:

INesi: Ukuba unesihlobo esilapha kufutshane yiya ubuye

ngomso okanye ke naziya izitulo uhlale nabanye

ugqirha uya kufika ngomso. Andazi ke ukuba uza

kulala ngantoni. (emva kwalo mazwi uphuma ngomyango agoduke)

Gwegwe (1998:65)

UNesi ngokusebenzisa le ntetho yokuba makagokude okanye alale nasi isitulo ubonakalisa ubuso obuphuthisayo nobungenavelwano. Ngokuphuma ahambe emva kwala mazwi ubonakalisa ukuba nokuba usana lugula kangakananina akasayi kulunceda kuba kufikelele ixesha lokuba agoduke. Ukugoduka kubokalisa imfuno zikaNesi ezingena kujikwa kukugula kosana. Nethoni yakhe iyavakala ukuba oku ukubhekisa ngokungenalusini. Nto leyo emthintelayo uNozibele asebenzise ulwimi olucivotha lucenga ukuzama ukutshintsha ubuso bukaNesi.

**4.4.2.2. Ubuso obuqinisekileyo ubuso okanye inkangeleko ubani anqwenela
ukuba abanye bayithakazelele kwaye bayamkele**

Le ntshukumo ibonakala xa ubani ekwimeko yokonwaba kungekho nto imphazamisayo okanye isisikhubekiso kuye. Oku kungabonakala xa ubani esenza intetho emnandi nomnye umntu nembonakalo yobuso iyencumisayo.

Oku kubokala xa uNozibele ebulisa usisMavis emva kotyelelo lwakhe kowabo. Uyambulisa kuba emgqibele kudala ukumbona, uyankqonkqoza emnyango kuvula usisMavis:

UMavis: Ungubani?

UNozibele: Ndim sisi nguNozi

UMavis: Tyhini sana kanti nguwe lo? (emanga)

UNozibele: Kunjani sisVava.....

Gwegwe: 1998:96)

Bobabini aba balinganiswa babonakala benobuso obuqinisekileyo kwaye bobabini banembonakalo ezele luthando. UNozibele umbiza ngesiteketiso usisMavis uthi ‘sis’Vava’ kwaye omnye uphendula ngobubele komnye. Usis’Mavis akuvula umnyanga uyamanga uNozi imbonakalo yolwamkeleko nobuso ubuqinisekileyo (*positive face*).

Ingcinga yabo iyayixhasa inkcubeko njengamatiletile ekwazini ukugcina ‘ubuso’ kwintsebenziswano. Ubuso obuqinisekileyo bungumnqweno wokufumana ubuqu bomntu nobumnini obuvunywe ngomnye umntu, ubuso obuphuthisayo ngumnqweno wokuzilawula

ngokungathintelwa ngabanye. Abantu banqwenela ukugcina ubuso babo kodwa ukuxhomelana, nako kukhulisa amandla okuxhasa ubuso bomnye umntu. Ngaphandle kwenkxaso, abantu ngamanye amaxesha bazibandakanya kwintshukumo zosongelo buso.

4.4.3 INTSHUKUMO YOSONGELO BUSO NGOKWABALINGANISWA

Ngokwembono kaBrown noLevinson (1987), ubuso obuqinisekileyo nobuphuthisayo bubakho ngamandla kwimpucuko yabantu, nakwintsebenziswano ngokwasekuhlaleni. Kuza kulandelwa imizekelo ebonakalisa izenzeko ngokwabalinganiswa kwincwadi ezikhethiweyo zedrama.

4.4.3.1 Intshukumo zosongelo buso obuphuthisayo

Ubuso buyimbonakalo yomntu wonke ethi wonke umntu omdala azame ukububonakalisa. Ubuso obuphuthisayo busisisongelo xa ubani enganqandi okanye engazami kunqanda ukuxakaniseka kwinkululeko yentetho-ntshukumo. Bungenza umonakalo kwisithethi okanye kumphulaphuli. Inkululeko yokuzikhethela nentshukumo ingathintelwa xa ubuso obuphuthisayo buye basongelwa?

4.4.3.1.1 Umonakalo kumphulaphuli

Intshukumo echaza okanye ephika intshukumo ezayo yomphulaphuli ikhulisa unxunguphalo kumphulaphuli nolunokumenza enze okanye angenzi ntshukumo.

4.4.3.2 Ukuyalela

KwaXhosa iyasetyenziswa le ntshukumo xa ubani ezama ukushiya umyalezo, nanqwenela ukuba udluliselwe komnye umntu okanye wenziwe. Kumaxesha amaninzi ikukunika ingcebiso okanye ukulumkisa. Umzekelo kwincwadi yedrama kaZide xa usapho lukaTolo lulungiselela ukuya eQonce ukuya kuthenga impahla zikaZanele noza kuqala kwaNokholeji. UTolo uyalela uSipho unyana wakhe ukuba aye kuxelela unina uMamBhele nodade wabo ukuba lixesha lokuba bahambe uthi:

UTolo: Xelela uBhelekazi noZanele ukuba lixesha

lokuba sihambe. Ndiyabazi bona ukuba abasayi

kuphuma endlwini. Singade sifike zivaliwe nezo

venkile.

UMamBhele: Tyhini tata! Yintoni ukuphoxisa ngathi

sele sifikile nje?

Zide (1995:6)

Apha uTolo uyalela uSipho ukuba axelele aba babini ukuba ixesha liyabashiya kuba esazi ukuba xa belungiselela uhambo bathatha ixesha njengaye nawuphina umntu obhinqileyo, kwaye wanele kukulinda. Okunye kukuba ukwenza kwabo kade kungenza ukuba bangazifumani iivenkile bafike sele zivaliwe. Ngekuba uTola uzama ukubalumkisa ukuba bakhawulezise.

UMamBhele usebenzisa isikhuzo ‘Tyhini tata!’ nesiveza unxunguphalo lokucotha kwabo nexhala lokuba nyani ixesha libashiyile iivenkile basenokufika sele zivaliwe. Kwaye wenza itshukumo ekhawulezileyo ngokuthi ‘sele sifikile’ ukusabela kumyalezo kaTolo.

4.4.3.3. Isicelo

Oko kumaxesha amaninzi kuye kwenzeke xa ubani enqwenela ukwenzelwa okuthile ngomnye umntu. Isithethi siye sisebenzise amagama achubekileyo afana no 'ndicela' uxolo ukubonakalisa ukuzithoba.

Oku kubonakala kwincwadi kaGwegwe indima yesihlanu umboniso wesithathu, xa uNozibele esiya kwenza isicelo somsebenzi kuMamJwarha umnikazi venkile walapho elalini, emva kwentsokolo akuyo nebangelwe kukukhulelwa umntwana esesesikolweni, soka elo nelithe lamkhanyela kuba lisoyikisela ukuphulukana nemfundo. UNozibele uthi:

UNozibele: Uxolo mama, bendicela umsebenzi.

UMamJwarha: Awukho (ehamba)

UNozibele: O' Nkosi yam.

Gwegwe (1998:64)

UMamJwarha ushiya uNozibele eme apho, uNozibele ushiyeke eme apho zehla inyambezi, athi chu ukuphuma esangweni.

UNozibele ngokulila ubonakalisa unxunguphalo, ngumonakalo nokucinga ukubuyela ekhaya engawufumenanga umsebenzi. Wenza intshukumo yokushiya indawo ngokuphuma esangweni kuba ebona ukuba uMamJwarha akamniki buso buhle kwaphela.

4.4.3.4 Ingcebiso

Oku kuye kwenzeke xa ubani enqwenela ukulumkisa omnye ngokuthile okuse nokwenzeka okanye ngokumlumkisa kwindlela aziphethe ngayo, emcebisa ngenjongo zokumlumkisa ngokusenokumehlela.

Oku sikubona kwincwadi kaGwegwe indima yeshumi umboniso wokuqala, emva kokuba uNozibele emke esithi uya kuthatha impahla neencwadi zakhe kuZolani namale ngenxa kaSipho utata wosana lwakhe. Ngoku kusemva kosuku lwesithathu engabuyi, la mantombazana axhalabile kukunyamalala kwakhe. uNoxolo uza nale ngcebiso:

UNoxolo: Yhe wethu Sindi xa kunokuthi kanti kukho into

emahleleyo uNozi sinokuthi besithuleleni ixesha

elide kangaka?

USindiswa: Ucinga ukuba sixelele umphathi kholeji?

UNoxolo : Andiqondi ukuba inokulunga leyo kuba

singazifaka engxakini yokuba sigcine umntu

ongahlali apha. Masiye emapoliseni, ayindonwabisi

tu lento.

Gwegwe (1998:138)

Ukunyamalala kukaNozibele kukhulisa unxunguphalo kuNoxolo noSindiswa kuba besazi ukuba, kungenzeka okubi kuNozibele babe bona bengathethanga oko kungabafaka engxakini. Ngokuza

necebiso lokuxela emapoliseni uNoxolo wenza intshukumo edalwa lunxunguphalo. Okunye bazama ukuzikhusela bangadyojwa ngamafutha ento abangayaziyo.

4.4.3.5 Isikhumbuzo

Le yintshukumo eyenziwa ngumntu othile nonjongo ikukukhumbuza omnye umntu ukuze angalibali. Kanti ngamanye amaxesha isikhumbuzo senzela ukukhumbuza ubani xa kuvela imiphumela engunobangela wesenzeko esidlulileyo sokungaphulaphuli.

Oku kubonakala kwincwadi kaGwegwe indima yesithoba umboniso wesithathu, apho uNozibele akhunjuzwa ngamazwi akhe nawawathetha xa wayeyalwa zizihlobo zakhe zasesikolweni uSindiswa noNoxolo abahlala gumbini linye kwaNokholeji, bemlunkisa ngokudlala ngoZolani nomfundisayo emkhuphela imali apho kwaNokholeji. Bamlunkisa kuba ethe phithi lisoka lakhe lasezilalini uSipho oyititshala nelinguyise wosana lwakhe nelamkhanyelayo:

UNozibele: Ndicebiseni ndithini?

UNoxolo: Ubuthe masingazifaki kaloku,
ngoku uyalifuna icebo lethu?

UNozibele: Ndiyamoyika uZolani

UNoxolo: Uza kumoyika kude kubenini?

Nozibele: Ndicinga ukucela uNtobeko
andikhaphe siye kuZolani.

Gwegwe (1998:129-130)

UNozibele ngokucela uNoxolo noSindiswa ukuba bamcebise ubonakalisa unxunguphalo kuba uSipho nabemthembise ngokumbhatalela izifundo akabonakali abe sele emalile uZolani ngokumbhalela incwadi. Umonakalo kuNozibele ngowokuba amazwi awayewathethile ayambuyela njengesikhuni sibuya nomkhwezi. Ngokuthi uzakucela uNtobeko umninawa kaZolani ukuba amkhaphe ngolo hlobo wenza intshukumo yokujongana nemoko akuyo. Kwaye uzama ukufumana isisombululo kwingxaki azifake ngokwakhe kuyo.

4.4.3.6 Isisongelo okanye isilumkiso

Isisongelo senzeka xa ubani enokuthile angakuthandanga nokwenziwe ngomnye kuye uye enze isisongela kuba ebonakalisa ukucaphuka nokumnqwenelela okubi lowo. Isilumkiso sona senzeka xa ubani ebhekisa okuthile komnye ngenjongo yokumexwayisa okanye ukumlumkisa kwintshukumo ezizayo, kumaxesha amaninzi intshukumo ezithanda ukuba mbi.

Isilumkiso siyabonakala kwincwadi kaGwegwe indima yeshumi umboniso wokuqala, ngexesha uNoxolo abuza uSindiswa kuba enonxunguphalo ngokuthi cwaka kukaNozibele. UNoxolo wenza isilumkiso ngokubuza umbuzo uthi:

UNoxolo: Yhe wethu Sindi xa kunokuthi kanti kukho

into emehleleyo uNozi sinokuthi besithuleleni

ixesha elide kangaka?

Gwegwe (1998:138)

Apha uNoxolo ngokubuza lo mbuzo wenza isilumkiso sokuba ngukuthi cwaka kwabo hleze kuthi kanti bazifaka engxakini. Uphela esiza necebo lokuya kulubika olu daba emapoliseni, oko kubonakalisa intshukumo edalwa lunxunguphalo.

4.5 IINTSHUKUMO ECHAZA ULUVO LWESITHETHI NEZINTO UMPHULAPHULI ANAZO.

Ngoku siza kuthi sicazulule sihlabe amahlongwana kwintshukumo echaza uluvo lwesithethi kumphulaphuli okanye izinto umphulaphuli anazo. La ngamabakala esizakuthi singqiyame siqamele ngawo xa sityebisa inkcazo yethu:

4.5.1 Ukuncoma

Le mbonakalo ibonakala xa ubani ezama ukubonakalisa ukuhambiselana nalowo sukuba emncoma injongo ikukunika inkuthazo newonga kumphulaphuli.

Oku kuyabonakala kwincwadi kaZide mboniso (III) xa uZanele intombi kaTolo neza kufunda kwaNokholeji, inxibe impahla ezintsha navela kuzithenga eQonce nabazali bakhe. Apha uZanele uze kuqhayisa ezitshomini zakhe uNomathamsanqa noNomathemba naza kufunda nabo kwaNokholeji. UNomathamsanqa noNomathemba basemthonjeni (kwindawo apho kwakhiwa khona amanzi). Uthi esakuthi gqi uZanele uNomathemba angakwazi kuzibamba ngumfaneleko awubona kuZanele:

UNomathemba: Tham-tham uyayibona laa nzwakazi iza phaya?

UNomathamsanqa: Tyhini ingathi nguZani nje lowa?

Ewe nguye, nguye nangoku. Akamhle

ntombi. Hee-e abantu!

UNomathemba: Unyanisile nguZani. Hayi ingathi iza

kusibeka phantsi intwazana kwaSomgxada.

Zide (1995:8)

Apha uNomathemba usebenzisa igama **inzwakazi** nelibonakalisa ubuhle benkosazana, bobabini baveza uluvo lwabo ngobuhle bukaZanele kwaye bancoma ubuhle nomfaneleko wempahla yakhe ayinxibileyo. Kwintetho yabo kuyabonakala ukuba kangangokuba emhle uZanele bade babonakale bezeya ngokusebenzisa la mazwi, ... iza **kusibeka** phantsi intwazana kwaSomgxada. Ukubeka phantsi yintetho okanye isaci esibonisa ukwegqithwa. UNomathemba uphinda abe nomona bubuhle bukaZanele.

4.5.2 Umona

Le ntshukumo akulula ukuyibona kuba ngamaxesha amaninzi umenzi wayo uye azifihle angafuni ukwaziwa kuba esazi isenzeko eso sesingamkelekanga kwintlalo yoluntu. Le ntshukumo ibonakala kulamantombazana kwalapha kumboniso (III) ngelixesha uZanele eze kuwabukisa impahla yakhe entsha naza kuyinxiba kwaNokholeji, uNomathamsanqa uthi xa ebonakalisa imbonakalo yomona ngokungekho ngqo:

UNomathamsanqa: (ebuka uZanele ngeli lixa yena esikha amanzi)

Zani umhle ntombi, yaye kufuneka uzilumkele

kwabaa bafana bakwaSomgxada nakwaNokholeji

kungenjalo uya kubhidwa yimeko xa umhle

ngolu hlobo, ndiya kuxelela.

Zide: (1995:9)

UNomatamsanqa ubokalisa intshukumo yomona ngokungathi uyamncoma ekwa mxhobisa uZanele, abe kwelinye icala ezama ukumdakumbisa kuba ebona ukuba uza kubafaka ekoneni uZanele bona bangabonwa ngabafana.

Oku kuyangqinakala kumboniso (v) xa uNomathemba ehambela uNomathamsanqa bucala emva kwesinxibo sikaZanele ngexesha bebesemthonjeni. UNomathemba uthi kuNomathamsanqa:

UNomathemba: Hayi wethu Tham-tham, ndisuswe yile meko
kaZanele. Loo nto ke ndiqonde ukuba mandize
kuzityand'igila apha kuwe, njengamntu ke
ndisondeleyo kuye nangaphezu koZanele.

UNomathamsanqa: Andikuva kakuhle ke tshom'am kule nto
uyithethayo. Khawutyebise ucacise kaloku.
Yintoni le meko kaZanele kucaca ukuba
ikukhathazile?

UNomathemba: ...Eyona nto ndiyihambelayo apha kuwe, yile
kucaca ukuba uZanele uya kusihlalisa phantsi
kwaSomgxada ngobuhle kananjalo ngesinxibo.
Enye into ke Tham-tham nasesikolweni uZanele
unkqenkqeza phambili ngalo lonke ixesha.
Yintoni le nto thina kucaca ukuba akukho nto
sibalasele ngayo.

Zide (1995:14)

Apha uNomathemba ubonakalisa ngokuphandle ukuba umonele uZanele ngobuhle nangobukrelekrele bengqondo. Kwaye oku akakwazi kukuthetha kuye ngqo ukhetha ukuza kumhleba komnye umntu kuba esazi ukuba le ntshukumo yengamkelekanga ngakumbi kubantu ababizana ngobutshomi okanye abathathana njengezihlobo. UNomathemba ngamanye amazwi uzokulukuhla uNomathamsanqa ukuba abe kule nto akuyo yomona.

4.6 Izicelo phantsi kobuso obuphuthisayo

4.6.1 Isicelo ngqo

Isicelo ngqo (*direct request*) sidalwa ngumphandle wentshukumo yentetho kwisimo esifanelekileyo, kwaye silungile ukuba isithethi asizihluphi ngobuso bomphulaphuli umzekelo: ‘thula Thuthula’ endaweni yokuthi: ‘ungathula Thuthula, nguSibidla: (2004:19).

4.6.2 Isicelo esingekho ngqo

Isicelo esingekho ngqo (*indirect request*) siphunyezwa ngokubuzwa umphulaphuli ngokukwazi (*capability*) kwakhe okanye ukuzinikela (*willingness*) kwakhe ekwenzeni intshukumo umzekelo: kuya kufuneka sihambe... ,nguMagqashela (2006:8).

4.7 IZENZEKO ZOSONGELO BUSO

UDlali (2004:119) xa ecaphula uBrown noLevinson (1987:68) xa bechaza izenzeko zosongelo buso, uthi uxolo sisenzeko sosongelo buso, lukwa lubango kubuso obungaphuthisiyo besithethi. Oko kukuthi iimfuno zesithethi ukuba samkeleke kwaye sithandeke.

4.8 INKCUBEKO NOLWIMI OLUCENGAYO KWISENZEKO SOXOLO

Uxolo lusetyenziswa njengoyilo lokucenga (*persuasive device*) ngokuthi, lusetyenziswe ekutshintsheni ummangali amxolele ummangalelwa. Lukwasetyenziswa ekuqinisekiseni umntu owoniweyo ekuqondeni ngesimangalo. Uxolo luyinxalenye nenkcubeko (*politeness*), kwaye lwenzelwe ukuhambisana nezidingo zobuso bommangalelwa, bachaza ngelitshoyo uBrown noLevinson (1989:187-190).

Uxolo lusiithako (*ingredient*) esibalulekiyo senkcubeko nolwimi olucengayo. Uxolo lubonakalisa ukuba isithethi siqwenela ukuba kufutshane kummangali. Izixoliso zinika ingqalelo kwiimfuno zobuso bommangali.

UHolmes (1989:195) uchaza uxolo njengentshukumo exhasa ubuso. Oku kukuguquka kwentshukumo zosongelo buso. (*Reverse of face threatening acts*). Uxolo njengesixhobo solwimi olucengayo, lunqanda ukulwa luzise ubumnandi phakathi kwabathathi nxaxheba kunxibelelwano ngokujonge kwinkcubeko.

4.8.1 Uxolo njengentshukumo yokhuselo buso

*He/she has done, so the act is highly hearer-
Supportive and often self-demeaning.*

Umntu onetyala kufanele enze ummangalelwa
azi ukuba yena mmangali uyaxolisa ngoko
akwenzileyo, ngoko ke isenzeko sixhasa
kakhulu umphulaphuli kwaye sibonisa
ukuzithoba.

Uxolo lusetyenziswa njengesixhobo sokucenga ngokuthi lusetyenziswe ekwenzeni ummangalelwa amxolele ummangali.

4.8.2 Inkcazelo ka- Ide ngoxolo nolwimi olucengayo

Makhe siqwalasele esi siseko sika-Ide (1989):

Umxolisi ----- usebenzisa intetho yoxolo ----- umntu owoniweyo nobuchule.

Kwesi siseko singentla, ubuchule boxolo nentetho buphuma kumxolisi, nemiphumela kwilizwe lempepho yoxolelwaniso lomxolisi. Ubuchule bukhathiswa sisiganeko esibambekayo, budale ungquzulwano ngokwasengqondweni yommangalelwa, nobunokuthi kwakhona bube nento obuyenzayo kumxolisi. Kwimeko eziqhelekiyeyo ummangali ulindela impendulo eyamkelekileyo, ngokwendlela yoxoliso lwangoku, okanye isithembiso soxolelo kummangalelwa.

Esi siseko sibonakalisa ukuba ukuze uxolo lomxolisi lube luyenzeka, kuxhomekeka kwindawo nemoko uxoliso olwenzeka kuyo. Kwaye ummangali xa exolisa ngokwenene uye alindele ummangali ukuba enze intshukumo yokumxolela ekhawulezileyo, nezakwenza ukuba azi ukuba ukuxolisa kwakhe kwamkelekile.

4.8.3 YINTONI UXOLO

Uxolo lususiseko sobuchule kunxibelelwano lomntu ngamnye kwaye lususiboniso sentobeko, uluvo, ukuthembeka nobulungisa. Uxolo yenye yeentetho-ntshukumo ezinika ulwazi ngexabiso lwentetho nonxibelelwano ngokwasekuhlaleni.

Oku kuyangqinwa ngu-Ide (1989:225) xa echaza ubuchule bolwimi:

Language usage associated with smooth communication, realized (1) through the speakers' use of intentional strategies to allow his or her message to be received favourably by the addressee and (2) through the speaker's choice of expressions to conform to the prescribed norms of prescribed.

Ukusetyenziswa kolwimi kwayanyaniswa nonxibelelwano olusulungekileyo, oko kuqondakala okokuqala kwindlela isithethi esisebenzisa ngayo injongo zobuchule ukwenzela umyalezo ube ngowamkelekileyo kumphulaphuli. Okwesibini kwindlela yembonakalo yesithethi kulwamkeleko loko kulindelekileyo okanye kulwandlalo lwezithethe zoko kuchazwayo.

Uxolo sisenzeko sentetho esifumaneka phantsi kokhuselo lwentetho-ntshukumo yembonakalo, nesichaza uvakalelo lwesithethi. Uxolo luphawu loguqulelo lobume bengqondo novakalelo lwesithethi sisodwa okanye kunxibelelwano nomphulaphuli.

UYule (1996:53) noMey (1993:165) bathi xa bechaza oku kungentla:

*Apologies denote the speaker's experience
by using statements of pleasure, pain, likes ,
dislikes, joy, sorrow, love or hatred.*

Uxolo lubonisa amava esithethi ngokusebenzisa
Intetho yolonwabo, intlungu, ukuthanda,
ukungathandi, uvuyo, uvelwano, uthando nentiyo.

UDlali (2004:118) ucaphula uBrown noLevinson (1987) xa bechaza uxolo bathi:

*An apology is primarily and essentially a social act
it is aimed at maintaining good relations between
participants. To apologise is to act politely, both
in the venercular sense and in the more technical
sense of paying attention to the addressee's face
needs.*

Uxolo lusisiqalo kwanesiseko sentshukumo yentlalo.
lungqale kubudlelwane obububo phakathi kwabantu.
Ukuxolisa kukwenza ngenkcubeko, ngokufanayo
kuluvo lwentlonipho ngokobuchule boluvo ngokunika
ingqalelo kwimfuno zobuso bommangali.

Kungoko uxolo luyeyona tshukumo ibalulekileyo nedala ucwangco nentlonipho ekuhlaleni. Uxolo lukwayindlela yokwakha ubuhlobo obusele buchithakele, luyakwazi ukujika umntu nakwiingcinga ebesele enazo.

4.8.3.1 Isenzeko soxolo

Xa ubani exolisa, umzekelo, ubani sukuba ezama ukubonakalisa ukuzisola kwaye enqwenela ukuxolelwa. Ukufuna ukuxolelwa ngokwenyani kwahlukile ekuceleni uxolo. Kuxolo intetha iphumelela xa iyimbonakalo yokuzisola ngesenzeko esenzekileyo; njengentshukumo yokufuna uxolelo, iphumelela ukuba uluxo luye lwabonakaliswa okanye lwavakaliswa.

4.8.4 Ubuchule boxolo

Ubuchule busetyenziswa ekukhuliseni ulwamkeleko lwesimangalo nokukhulisa amandla okuxolisa kummangalelwa. Ukungabi nasiho kuxanduva kungathatha amabakala ahlukahlukeneyo kuquka ukungavumi okuphandle ukuya kwimpendulo yokungahoyi. Ummangalelwa usenokukhanyela ukuba isimangalo senzekile, angafuni kuzibona ebekwa ityala ngokuthi azithethelele ngesenzo sakhe okanye atyhole mntu wumbi kwaye ahlasele ummangali. Iindidi zobuchule ziza kuhlalutywa ngekezenzeko zazo kuquka:

4.8.4.1 Ukuphika ubutyala ngokucaciceleyo

Ummangalelwa ukhanyela elubala ukuba isenzeko sehlile, okanye ungunobangela wesenzeko eso.

Oku kubonakala kwincwadi kaGwegwe indima yesithathu umboniso wesithathu apho uSipho nose ngumntwana wesikolo enze nzima uNozibele intombi kamBhele nosesa sikolweni, usenkundleni yamatyala komkhulu kwityala lokukhulelwa kukaNozibele. uSipho xa ezithethelela uthi:

USipho: Kunjalo nakum ke ukubanzima kokwazi
ukuba ngowam la mntwana, ngowethu
sobathathu.

Gwegwe (1998:48)

Kulo mzekelo ungentla uSipho uyazikhusela ngokuphandle, kwaye ukulungele ukwenza ngakumbi ukuzama ukubonakalisa ukuba akananto yakwenza nesenzeko eso.

Oku kuyabonakala kuGwegwe indima yesithathu umboniso wesithandathu, enkundleni yamatyala koMkulu kwisimangalo sokukhulelwa kukaNozibele emangalela uSipho njengoyise wosana. UGwebityala exelela uSipho ukuba liyamwela ilitye elikhulu, kwaye abantu bayazibeka izizathu, uthi uSipho xa ezama ukuzithethelela,

USipho: Nkundla ebekekileyo, ndicel'ukwazi umzekelo
khon'ukuze isiskhalo sam sivakale. Ndicela amanzi
ngesitya esikhulu.

Gwegwe (1998:48)

Kulo mzekelo wesibini, kwelinye icala isithethi siyakhanyela ukuba senze into egwenxa. Kuse nokubonakala ukuba isithethi siphantsi korhaneleko.

4.8.4.1.1 Ukuphika ubutyala ngokungathandabuzekiyo

Oku kuqondakala xa ummanangalelwa engafuni kuthatha uxanduva ngokuthi angamhoyi ummangali, athethe nto yimbi kule yommangali, okanye aphume angamameli.

Oku sikubona Gwegwe indima yesibini umboniso wokuqala xa exelela uSipho ukuba ukhulelwe ze uSipho abokanakalise ukuba akahambisani nokukhulelwa kukaNozibele uthi,

Sipho: Xa ukhulelwe undixelela ukuba ndiyithini lonto?

Gwegwe (1998:12)

Kulo mzekelo ummngalelwa akasikhanyeli isityholo koko uzama ukunciphisa ubungakanani besimangalo ngokuvelisa ukuba isimangalo eso asibalulekanga.

4.8.4.1.2 Ukutyhola omnye umntu

Isimangalo esenziwe ngummangalelwa singangamapunge ngenxa yesityholo esenziwe ngumntu wesithathu ongabandakanyekiyo ncam kwisimamngalo (*third party*).

Oku kubonakala xa uSandile umhlobo kaSipho evuma komkhulu ukuba ebethandana noNozibele (abe exoka) kodwa kusenokwenzeka ukuba umntwana asingowakhe naye Sandile ngokwenza oku uSandile uzama ukukhusela USipho uthi:

USandile: Kunokwenzeka ukuba ngowam, andiqinisekanga.

Gwegwe (1998:44)

Apha uSandile uyavuma ukuba naye ebehambisana noNozibele koko sebohlukana kwiinyanga ezintathu ezidlulileyo. Eyona njongo kaSandile kukukhusela uSipho ukuba angafunyanwa enetyala. Kwaye uSandile uzama ukubonakalisa ukuba isityholo sikaNozibele singamampunge.

Ukubeka ityala komnye umntu kuphinda kusetyenziswe xa ubani efuna ukuxolelwa kwaye ebonisa ukuba ukukhanyela kwakhe isimangalo ukwenziswe ngomnye umntu. UGwegwe indima yesibhozo umboniso wokuqala, apho uSipho azama ukuziphendulela kuNozibele ngesimangalo sokukhanyela isisu sakhe ngexa besengabantwana. Uthi uSipho xa ephendula:

USipho: Ngutata owandifaka kule ngxaki.

Uphinda abuye athi:

USipho: kowu bandenza abazali bam.

Gwegwe (1998:112)

Kucacile kulomzekelo ungentla ukuba nangona ummangalelwa etyholo omnye umntu ngentshukumo zakhe , uyalivuma lona ityala.

4.8.4.1.3 Ukuhlasela ummangali

Oku kwenzeka ngokuthi ummangalelwa ahlasele ummangali ngamazwi arhabaxa okanye okuzikhusela kuba engafuni kubekwa tyala ngesimangalo eso.

Oku kubonakala ngexesha uThembisa ebona uZakhele ohleli ecaleni kwakhe abe ngokwengqondo ekude lee. uThembisa urhanela uZakhele ngokuba nenyawo eligoso. Banyukelana de uZakhele abethe kuthembisa uthi uZakhele xa ahlasele uThembisa’

UZakhele: Jong’apha sukubhanxa. Uyeva? Kuba yonke lento
esibeka apha awunasihlahla sayo. Nkoko ke sukuzenza
isibhanxa. Nx!

Magqashela (2006:23)

Apha uZakhele uyakhanyela ukuba uyathandana kwaye uhlasela uThembisa ngokwenza isityholo yena Zakhele angasaziyo.

4.8.4.2 Isivumo sobutyala

Xa ummangalelwa ekhetha ukusithatha isityholo, angakwenza oko ngokungathandabuzekiyo (implicitly) okanye ngokucacileyo (explicitly) kuxhomekeka kwiqondo lokwamkela isimangalo.

UTrosborg (1995:7) esenza ubango oluthi lamabakala angezantsi axhasa kakhulu ummangali akhethwe ngohlonipho loqwaselo apho ummangali amkela isimangalo.

Esi sivumo sesimangalo ngokunga thandabuzekiyo esiXhoseni sisebenzisa isenzi u 'khathazeka'.

Oku sikubona xa uSomikazi avuma ngokubonakalisayo kuDolly ukuba ikhona into ebenqwenela ukumxelela yona kodwa ubuya azinqande.

USomikazi: Hayi wethu masiyiyeke kuba iyandikhathaza. Kodwa ke...

Magqashela (2006:12)

4.8.4.2.1 Ukungakhanyeli

Apha ummangali akafuni kubonwa enetyala ngoko kwenzekileyo. Kwaye akakukhanyeli oko akwenzileyo. UGwegwe indima yesibhozo umboniso wokuqala xa uSipho esamkela kuNozibele ukuba wenza ngempazamo ukumkhanyela ngexa ekhulelwe abe wayesazi ukuba isisu sesakhe, uthi:

USipho: Awazi ukuba into endayenza kuwe ndandisenziwa

kukungabi nacebo...

Gwegwe (1998:112)

4.8.4.2.2 Isithembiso sokuzithoba

UDlali (2004:126) ucaphula uTrosborg (1995) xa esithi, xa sicela uxolo, isithethi sithatha uxanduva ngokubonakalisa ukuzisola, kwaye kuya kulindeleka ukuba sibonakalise oko, kwaye singakhawulezi sizibandakanye nentshukumo enjalo kwakhona.

Gwegwe indima yesibhozo umboniso wokuqala xa uSipho ezama ukuxolisa kuNozibele ngokumkhanyela ngexesha awayekhulelwe, uthi:

Sipho: Nozi sthandwa sam, ndiyazazi ndingumoni
ndicela uxolo.

Apha uSipho uzama ukuzibonakalisa ukusamkela isono sakhe awasenzayo kwaye unga angakha uxolo aphinde amkeleke ebomini bukaNozibele.

Uphinda athi:

USipho: ... Inokuba unyana wam uyinkwenkwe
endala ngoku.

Gwegwe (1998:111)

Uzama ukubonakalisa ukuba uyalicinga nexesha alimoshileyo ekungabi nanxaxheba ebomini bomntwana wabo. Okukona kokokuzalisa umnqweno wokuba uNozi amxolele.

4.8.4.2.3 Isicelo sembuyekezo

Ummangali angathembisa ngokuwulungisa umonakalo nothe wangunobangela wesimangalo. Ukulungisa kungabonakaliswa ngokuthetha ukulungisa umonakalo. Igama elithi ‘buyisela’ okanye ‘ndiza kuyithenga’ liyasetyenziswa esiXhoseni. Ngamanye amaxesha oku kusetyenziswa xa umonakalo ungena kubuyiselwa ngokulungiswa. Kwaye injongo ikukuthomalalisa kwintlungu ehlele lowo isenzeko sibhekisele kuye.

Oku sikubona kuGwegwe indima yeshumi elinanye umboniso wokuqala emva kwentetho kaMkhwemnte echaza ngelahleko abagaxeleke kuyo ngokushiywa kwabo nguNozibele nobeyindoda yekhaya uthi uDlamini xa ephendula:

UDlamini: Ndiyayibona intlungu enikuyo Makhwemte

ndiza kuzihlawula zonke iindleko zomngcwabo

wenu.

Gwegwe (1998:149)

Apha umceli xolo wenza isithembiso sembuyekezo kuba esazi ukuba abangekhe bakwazi ukumbuyisela uNozibele, kwaye uzama ukuthambisa intliziyo kaMkhwemnte neyaphukileyo kukulahlekelwa yintombi yakhe.

Oku sikubona kwakulencwadi kaGwegwe indima yeshumi elinanye umboniso wesixhenxe xa uZolani ezithoba kubazali bakaNozibele esithi:

UZolani: Ndambulala kuba ndimthanda. Andazi ukuba
ndangenwa yintoni.

Gwegwe (1998:157)

UZolani uzama ukubonakalisa ukuba lento yokubulala lihlazo kuye kwaye ibingezo njongo zakhe ukwenza oko. Ubonakalisa ukuzithoba nokufuna uxolelo.

Oku kubonakala xa uMthembu angxolisa uMkhuseli ngokungathembakali kwakhe phakathi kwekhaya kuba engakhange angqinele uSipho unyana wakhe kwityala lokumithisa. Kwindima yesine umboniso wokuqala uthi:

UMthembu: Andikhange ndazi tata ukuba ziinjongo zenu
ukukhanyela uNozibele.

Gwegwe (1998:48)

Apha uMkhuseli ufumana isohlwayo sokukhutshelwa ngaphandle komzi kaMthembu ngokunga ngqinelani noSipho enkundleni yamatyala kwasibonda.

4.8.4.3 Ukucela uxolo nokuba awonanga

Oku kubonakala xa ubani engonanga okanye engenamqweniso wakona kodwa usebenzisa uxolo njengesicengo (*politeness*) nokwenza isicelo. Okona kukuba enomqweniso wokuba kubekho uxolo kungekuba wonile koko kuba enqwenela othile ukuba makaxole ekungaxolini kwakhe. Oku kubonakala xa ubani esenza umbuliso (*greetings*), u-enkosi (*thanks giving*), isicelo (*request*)

okanye isicelo sokuthotyelwa ixabiso. Kwiphepha lesibini umboniso weshumi, xa uNozibele ecela uxolo kuNtembeko noZolani ngokuhlala ixesha elide engabuyi ekhaya, uthi:

UNozibele: (uyabanga bobabini) Uxolo.

Gwegwe (1998:96)

Apha uNozibele uzama ukubonakalisa ukuba uyavelana nabo ngokungaxoli kwabo kukuhlala kwakhe ixesha elide ekhaya nangona yena eve kamnandi, kwaye engonanga ngokwenza oko.

Kwakhona kwindima yesithathu umboniso weshumi, xa uDlamini uyise kaZolani esenza umthandazo kwakuvakala ukuba uZolani nguye obulele uNozibele, uthi:

UZolani: Ndicel' uxolo Thixo ngento eyehlileyo.

Gwegwe (1998:142)

UDlamini ucela uxolo abe ingenguye obulele uNozibele kodwa kuba enovakalelo lesenzeko eso senziwe ngunyana wakhe uphosa la mazwi.

4.8.4.3.1 Ukucela uxolo kuba ufuna ukuphiwa into

Oku kubonakala xa ubani athi asebenzise igama 'uxolo' njengesimaphambili kwisivakalisi, kuba efuna oko aza kukuvakalisa kube kokwamkelekileyo.

Kuyabonakala oku kwincwadi kaGwegwe (1998: 60) indima yesihlanu umboniso wokuqala Oku kubonakala xa uNozibele esiya kucela umsebenzi nokuba ngowantonina evenkileni uthi:

UNozibele: Uxolo mama, bendizocela umsebenzi.

Apha uNozibele nangona engonanga kodwa kuba efuna ukwenzelwa into ucela uxolo, imbonakalo yokuzithoba, nokwenza ulwamkeleko loko azama kukuvelisa.

4.8.4.3.2 Ukucela uxolo kuba wenze ngokungazi

Oku kubonakala xa ubani eye wazibona sele egaxeleke entweni ngokungazi waza wayibona imposiso yakhe emva kwesenzeko.

Oku kubonakala kwincwadi kaGwegwe (1998:49) indima yesine umboniso wokuqala, xa uCirha evakalisa uluvo lwakhe emva kwetyala komkhulu, uthi:

UCirha: Andikhange ndiyazi ukuba lento inje, ngendirhoxile

ndathi masicele uxolo emaKhwemteni.

UCirha ubonakalisa uvelwano kuba ethe waxhasa uMthembu noSipho ekukhanyeleni uNozibele kanti konke oku kububuxoki.

4.8.4.3.3 Ukucela uxolo kuba ufuna ukumanyelwa

Oku kubonakala ngexesha uSomikazi ethetha noMthuthuzeli ekhalazela ukunqaba kwakhe, abe yena emtsala uSomi wakhe ngokuthi akamoshi na ngexa yena Mthuthuzeli engekho. Uzama ukuxolisa uMthuthuzeli uthi:

UMthuthuzeli: Uxolo kaloku luthando lwam, andi...

Magqashela (2006:14)

Apha uMthuthuzeli uzama ukuxolisa kuba efuna uSomikazi amphulaphule njengokuba bethetha.

Intetho ebonakalisa inkolo nenjongo ikukukrweba lowo kubhekiswa kuye ukuba naye abe naloo nkolo. Oku sikubona xa uTolo evela KwaNgqosini exelela uMamBhele ngento eyenziwa nguMaDlomo.

UTolo: kwekh! Uyasila uMadlomo.

Zide (1995:3)

Apha uTolo uvakalisa inkolo yakhe emva kokungcamla utwayala obusilwe nguMadlomo kwaye efuna ukuba noMamBhele akukholelwe oko.

4.8.4.3.4 Isicelo esibonakalisa umnqweno

Isicelo esibonakalisa umnqweno wokuba lowo kubhukiselwe kuye enze into ethile, kwaye umnqweno wokuba lowo abonakalise umdla ekugqibeleni akwenze oko.

Oku sikubona xa uNjongo ecela uNoyongo ukuba ahlukane nokusolo emthuka emnukuneza ngabantu bakokwabo, ucela ukuba angabe aphinde ayenze lonto kuba naye akamthuki ngabakhe abantu, uNjongo esenza isicelo kuNoyongo uthi:

UNjongo: (evula) ndiyakucela mntwanandini, yahlukana
nokumana ugezela abantu basekhaya.

Sibidla (2004:48)

Apha uNjongo ubonakalisa ukungahambisani nentetha kaNoyongo kwaye ucela ukuba ahlukane nalonto. Ugqibela ngokuthi:

UNjongo: Akuzange nemini enye undive ndithukisela
ngabantu bakowenu.

Sibidla (2004:48)

Uzama ukubonakalisa ukuba, asikho isizathu sokuba enze oko, kwaye angekhe ave kamnandi ukuba naye uNjongo angaphindisa ngentetho embi.

Uxolo lusetyenziswa njengokuzisola ekukhubekiseni omnye umntu. Luyinxamleko kwisithethi, lukwa sisikhuselo kumphulaphuli. Uxolo kumaxesha amaninzi lwenzeka emva kwesiganeko, ukugcina ucwangco emva kwesenzeko, kodwa kubakho uphawu lokhuselo buso olubandakanyekayo.

UDlali (2004:120) xa ecaphula uGoffman, (1972:325) uthi:

*With regard to protective orientation towards
saving the interlocutor's face, and a defenceve
orientation towards saving one's own face.*

Ngokubhekiselele noqhelaniso lokhuselo
lobuso bomxoxi, noqhelaniso ekugcineni
ubuso bomnye umntu.

4.9 UKUQUKUMBELA

Kwesi sahluko kucubungulwe ubuchule bentetho-ntshukumo ngokusetyenziswa njengesi-sombululo kulawulo lobuso obuqinisekileyo (*positive*) nobuphuthisayo (*negative*). Izenzi zembonakalo kubuso obuphuthisayo nobuso ukuqinisekileyo nabo bucubungulwe ngokwabalinganiswa kwiincwadi zedrama ezikhethiweyo.

Umonakalo kumphulaphuli nakwisithethi odalwa zizenzeko zobuso obuphuthileyo nobuqinisekileyo buye babhentsiswa ngokwemizekelo yezenzeko zawo. Uthelekiso phakathi kokuzalana kolwimi olucengayo (*persuasion*) nokuchubeka (*politeness*) kubonakalisiwe.

Uxolo njengesona senzeko sibalulekileyo kwimo yentlalo siye sathathelwa ingqalelo njengokuba lufumaneka xa ubani ecenga okanye efuna ukuxolelwa naxa ubani esebenzisa inkcubeko ukuzama ukutshintsha imo yomnye umntu, injongo ikukulungisa.

Oku kungqinwa ngu-Ide (1989:225) xa esithi, uxolo njengesixhobo sokucenga (*persuasion strategy*) esisetyenziswa ukunqanda ungquzulwano, nokudala ucwangco phakathi kwabathathi nxaxheba kwingxoxo ngokujoliswe kuphuhliso lwenkcubeko (*politeness*).

ISAHLUKO 5

ISISHWANKATHELO

5.1 INTSHAYELELO

Ingcingane yentetho-ntshukumo yembonakalo ichaza isenzeko sentshukumo enentsingiselo. Intetho-ntshukumo ngqo (locutionary act) nethi ngokuthethwa kwayo nokuqondwa kwentsingiselo yokuqulathwe kuyo ibe nefuthe kubomi babantu.

Esi sahluko sishwankathela uphando olwenziwe kwizahluko ezingaphambili. Kuvezwa ukusetyenziswa kwentetho-ntshukumo yembonakalo kwiincwadi zedrama zesiXhosa, kwincwadi ethi ‘Amathaf’entandabuzo’, ngokubhalwe nguP. Magqashela, ethi, ‘Masiphathisane’ ngokubhalwe nguG. N. Zide, ethi, ‘Nosel’eyibethile akakayoji’ nguN.T. Gwegwe nencwadi ethi, ‘Kwaqhosha umbombo’ ngokubhalwe nguM.L.Sibidla.

5.2 ISISHWANKATHELO SENGXOXO IPHELA

Isahluko sokuqala

Kwisahluko sokuqala sinikwe amagqabantshintshi okuza kulandela kwizahluko ezilandelayo. Isahluko sesibini nesiqulathe ingcingane yentetho-ntshukumo nengundoqo kulo phando, ingcingane yolwimi olucengayo nesetyenziswe njenge nceke kwisahluko sokuqala kuba zihambelana ngokuba nentsingiselo, ingcingane yenkcubeko, ingcingane yento ebambekayo nengcingane yolwimi nentlalo. Zone ezi ngcingane ziyahambela nengcingane yentetho-ntshukumo kungoko umphandi ethe wazisebenzisa ukuncedisana nokuphuhlisa uphando lwakhe.

Kwesi sahluko injongo zophando, nokubaluleka kophando kucacisiwe, utoliko lwamagama athile luchaziwe nasenokunika ubunzima ngakumbi kwabo bantetho ingeso siXhosa nabo bafundi baseza kufunda olu phando.

Isahluko sesibini

Kwesi sahluko kucubungulwe ingcingane yentetho-ntshukumo yembonakalo, ulwimi olucengayo, inkcubeko, ulwimi lwento ebambekayo nengcingane yolwimi nentlalo ngokweengcali ezahlukeneyo kuquka uAusten, uJohn Searle, uBrown noLevinson nabanye. Ingingane yentetho-ntshukumo yembonakalo njengentshukumo yembonakalo yamazwi nathi aphunyezwe sisithethi kumphulaphuli injongo ikukudlulisa umyalezo onentsingiselo, nethi ngamanye amaxesha ingamkeleki ngokufanayo kumphulaphuli ngokuxhomekeka kwindlela eqinisekileyo nethi ayamkele ngayo, nguAusten (1915:116) iye yacubungulwa kwesi sahluko.

Ingingane yolwimi olucengayo nethi ngokuthethwa kwayo ibe nefuthe kulowo intetho ibhekisa kuye iye yacubungulwa ngokwamabakala ayo. Ukucenga kuthetha ukuzama ukuguqula ubani ukuba enze okanye akholelwe kwinto ethile, yidikishinari yeWorld Book (1991:156). Ulwimi olucengayo luyasetyenziswa xa kukho ukungaboni ngasonye okanye ukuthandabuza kwinto enokwehla. Ulwimi olucengayo lusetyenziswa nguye wonke ubani akukhethe sini sitheni. Ingingane yenkcubeko yingcingane eyenza ingxelo ngokolungiselelo, lokucukucezwa kobuso obonakaliswa ziintshukumo zosongelo buso bommangalelwa. Izikhalazo njengentshukumo yosongelo buso noxolo njengentshukumo yokhuselo buso ziye zacubungulwa ngokwezenzeko zazo.

Ingingane yento ebambekayo njengofundo lokusetyenziswa kolwimi njengentsingiselo nalo luye lacaciswa ukuzalana kwalo nentetho-ntshukumo, i(lexico) semantiki nengofundo ngamazwi amatsha nentsingiselo yawo imbonakalo yezenzi zoxolo phantsi kwe(lexico) semantiki nazo ziye zacaciswa ngokwemizekelo yezenzeko kwintetho. Ulwimi lwentlalo ufundo nkokusetyenziswa kolwimi kwintlalo nalo luye lwacubungulwa.

Isahluko sesithathu

Kwesi sahluko kushwankathelwe incwadi ezine zedrama zesiXhosa isishwankathelo sencwadi ethi, 'Nose'eyibethile akakayoji', ngokubhalwe nguN.T. Gwegwe apho okaGwegwe asinika ingxelo yentshukumo ngokwabalinganiswa, umlinganiswa ophambili uNozibele nesibona ngaye intshukumo yoxolo. USipho umfana ofunda naye nathandana naye umenza nzima aze akhulelwe bathi kuba besengabantwana bephantsi kolawulo lwabazali uSipho amkhanye uNozobele kuba esoyika abazali bakhe elumkele nokuphulukana nemfundo, ekuhambeni kwexesha sele bebadala bayabonana ze uNozibele amxolele uSipho ngesenzo sakhe. Incwadi ethi, 'Kwaqhosa umbombo' ngokubhalwe nguL. Sibidla uNjongo nongoyena ubandakanyekayo kwintetho nenkosikazi yakhe uNoyongo nengakwazi ukuziphatha emtshatweni. UNjongo wenza isikhalazo ngeentshukumo zakaNoyongo ezingakholisiyo, ufumana isiboniso ngokungalingani kukaNoyongo kuGcweyi umhlobo wakhe akhula naye ezilalini, isithembiso kubazali bakhe sokuba bangakhathazeki uyindoda nemeko akuyo ayimxakanga, ugqibela ngokwenza uxolo nowakwakhe, ngokuthi amxolele emva kokumtyhola ngokuba nguyise wesisu athe wakhulelwa sona emva komtshato.

Incwadi ethi, 'Amathaf'entandabuzo' ngokubhalwe nguF. Magqashela apho uSomikazi acengwa nguZakhele ukuba athandane naye de waqhatheka ngexesha angejwe nguMthuthuzeli isoka lakhe. UZakhele uphumelele ekucengeni kuba uphela etshata noSomikazi, uMthuthuzeli waphuka intliziyo kukushiywa nguSomikazi nabemthanda kunene. Ngenxa yamandla othando uMthuthuzeli akamncami uSomikazi de aphele ewelela kuye umenza inkosikazi yakhe. Incwadi ethi 'Masiphathisane' uNomathemba uvukwa ngumona ngenxa yobuhle nobukrelekrele bukaZanele umenzela iyelenqa lokuthetha kakubi ngaye kuNtobeko isoka lakhe adibene nalo kwaSomgxada kuba uNomathemba emfunela kuye uNtobeko. Utyhola uZanele ngokuthandana apho esinaleni kuba efuna ahlukane noNtobeko, uguqukela elukholweni noluthi lumenze atshintshe kwisimo sakhe azibone iziphoso zakhe ucela uxolo aze uZanele amxolele.

Isahluko sesine

Kwesi sahluko kungqalwe kwingcingane yolwimi olucengayo nolwimi lwenkcubeko. Ukuzalana phakathi kwe ngcingane kucubungiwe, ingcinga yobuso njengobuso obuqinisekileyo nobuso obuphuthisayo, inkcubeko eqinisekileyo nenkcubeko ephuthisayo. Ubuso obuqinisekileyo (*positive face*) okanye ubuso obuphuthisayo (*negative face*). Ubuso obuqinisekileyo bubonakala njengendlela abathi abantu bazive ngayo nokufuna ukwamkeleka eluntwini. Ubuso obuphuthisayo bubonwa njengendlela apho umntu athi angafuni mntu ungumqobo endleleni yakhe, nguBrown noLevinson (1975). Imbonakalo yezenzeko zosongelo buso nazo ziye zacubungulwa ngokwabalinganiswa kwincwadi zedrama zesiXhosa ezikhethiweyo. Uxolo njengobuchule bokucenga nabo bubonakalisiwe phantsi kolwimi olucengayo nenkcubeko.

Iziphumo zibonakalisa ukuba abalinganiswa kwezi ncwadi basebenzisa iindidi zemigaqo yezenzeko ezizezi: Ugunyaziso, ukubonisa, ukubongoza, ukuzithemba, isicelo senkuthazo, isimemo. Olu phando lubonakalisa ukuba ukubonisa, ugunyaziso nokuzithemba zezona zenzi zityenziswa kakhulu kunxibelelwano lwentetho. Ezinye izenzeko ezisetyenzisiweyo kulo phando zizenzi zembonakalo kuquka: ukuvuyisana, ukuba nombulelo, umnikelo no-enkosi. Ukwenza u enkosi nombulelo zezona zenzeko zibalulekileyo kwintlalo yoluntu, zikwayimbonakalo ebonakalisa ukuba nembeko, nentlonipho. Intsingiselo yezenzi zoxolo phantsi kwe(lexico) semantiki zicubungulwe ngokwabalinganiswa, nezenzeko zazo kwincwadi zedrama ezikhethiweyo zesiXhosa.

5.3 IZIPHUMO ZENTETHO ESULUNGEKILEYO

Kolu phando kubonakaliswe ukuba esona senzeko sibalulekile nesithi ngokusetyenziswa kwaso sinike ukuthula nocwangco kwintlalo yoluntu seso soxolo.

Uxolo lusi senzeko esidala uxolelwaniso kwimpixwano yoluntu. Uxolo lubonakele kwincwadi kaGwegwe apho uSipho ethe waxolelwa nguNozibele emva kukumkhanyela akuba ekhulelwe isisu sakhe. Luphinda lubonakale kwakule ncwadi xa uZolani ebonakalisa ukuzithoba ngesenzeko sakhe sokubulala uNozibele ngenxa yobukwele bokushiywa nguSipho uyise womntwana kaNozibele. UMkhwemnte uyamxolela uZolani kwisenzo sakhe nangona enzakele ngaphakathi ngokushiywa yintombi yakhe uNozibele nobesele ebonakala eyindoda yekhaya.

Lubonakele kwincwadi kaZide ethi, ‘Masiphathisane’ xa uZanele intombi kaTolo noMamBhele noNomathemba umhlobokazi wakhe othe wenza iyelenqa lokuthetha kakubi ngoZanele kuNtobeko isoka likaZanele kuba enomona kwaye elithanda naye soka elo. Uye wenza ingxelo engamampunge kuNtobeko yokuba amlumkele uZanele kuba ethandana apho kwaSomgxada injongo ikukubohlukanisa, ze yena afumane ithuba lokuthandana noNtobeko. Kwathi ngenxa yokwamkela inkolo uNomathemba waba notshintsho ebomini bakhe wazibona iziphoso zakhe. Uyaxolisa kuZanele ngesenzo sakhe waza uZanele wamxolela.

5.4 OKUFUMANEKILEYO KOLU PHANDO

Intetho-ntshukumo iba yepheleleyo neqondakalayo xa abathathi nxaxheba kwintetho bezilungiselela ukuhambisa nokwamkela umyalezo. Utoliko lwentsingiselo lutolikeka okanye lwamkeleka ngcono xa abantu bezikisa ukuwumamela umyalezo phambi kokuba bawutolike, ukuzithoba nokucela uxolo sesona senzeko sisiso ekugcineni ucwangco ekuhlaleni.

Ingcingane yentetho-ntshukumo yentsingiselo, ulwimi olucengayo lunentsingiselo ngokusetyenziswa kwalo , uxolo olukwalulwimi olucengayo noludala ulonwabo nobumnandi ekuhlaleni, inkcubeko zisetyenziswa ukutshintsha uluvo lomntu othile ukumenza achubeke, zonke ezi zenzeko zingentla azinakwenzeka ngaphandle kokusetyenziswa kolwimi kwintlalo

yoluntu. Oko kukuthi zonke ingcingane ezisetyenziswe kolu phando zinokuzalana okuthile ngokusetyenziswa kwazo.

5.5 Uluhlu lwabalinganiswa abasetyenziswe kule ngxoxo

5.5.1 ‘Amathaf’entandabuzo’ nguP. Magqashela

Somikazi – umongikazi kwaneqabanekazi likaMthuthuzeli

Mthuthuzeli – ugqirha kwaneqabane likaSomikazi

Dolly – umhlobo kaSomikazi kwanomongikazi

Zakhele – umyeni kaSomikazi, utitshala

Thembisa – iqabane likaZakhele

Duduzile - umongikazi

5.5.2 ‘Nosel’eyibethile akakayoji’ nguN.T. Gwegwe

Nozibele Luzi - intombi endala kaMkhwemnte

Nziphonde Luzi – umninawa kaNdlalifa

Gwebityala – inkosi yelali

Sipho Magona – unyana kaMthembu

Zolani Magwa – unyana kaDlamini

Mavis – umhlobo kaZolani unobhala egaraji

5.5.3 ‘Kwaqhosha umbombo’ nguL. Sibidla

Makheswa noLibalele – abazali bakaNjongo

Njongo noNoyongo – abalinganiswa abaphambili

Thuthula – umntwana kaNjongo noNoyongo

Sasa – itshomo kaThuthula

Zelda – itshomi enkulu kaNoyongo

Gcweyi – umhlobo kaNjongo

Malimakhwe – unina kaNjongo

5.5.4 ‘Masiphathisane’ nguG.N. Zide

UTolo- uDlangamandla uyise kaZanele noSipho

UMamBhele – iBhelekazi unina kaZanele noSipho

UZanele – intombi kaTolo noMamBhele

UNomathemba – umhlobokazi kaZanele

UNomathamsanqa – umhlobokazi kaZanele

UNtobeko – isoka likaZanele

Ngokwenene ukuba utoliko lwentetho nolwamkeleko lwentsingiselo belusamkeleka ngokufanayo kwisithethi nakumphulaphuli ngekuba ingxabano eninzi phakathi kwabantu nedalwa lutolikeko lwentsingiselo alukho. Ndiphinda ndizinqande ndithi ukuba bekunjalo intetho ngeyinganikimdlala nabantu abafana nam ngebengenanto yakubhala nakucinga. Kungako ke Mawuthu.

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