

UKUFUNDISA IZICUKU ZEZIQHAKANCU EMAGAMENI

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Some teachers find it uninteresting and difficult to teach isiXhosa phonemes and syllables to grade one to three learners. This has a negative impact as the literacy results are low because learners' reading and writing skills are poor. The linguistics terms featuring in the title, namely; consonants, vowels and syllables as found in words facilitate reading, and thus improve literacy standards in every language. IsiXhosa is one of the eleven official languages in South Africa. Phonemes include clicks and/or click cluster and vowels. On the other hand, there are people who are interested in learning to speak isiXhosa, but the difficulties encountered during the pronunciation of clicks discourage many of them. This study believes that the knowledge of phonemes and syllables will boost the literacy standard in isiXhosa. Therefore, the purposes of this study are to show that clicks and click clusters are found in major word categories which are in life circles. Secondly, if words are divided into segments, it becomes easy to produce them in print and reading skills. Thirdly, reading is possible in every language, and most importantly, skills are transferable. The current study therefore, argues that the knowledge of phonemes and syllables facilitates reading and creative writing skills. The data used in this study were taken from a novel written by Sidlayi (2009). Few examples have been given by the researchers themselves with an objective to clarify some ideas.

Keywords: phonemes, onset, syllable, coda, clicks, bound morphemes, word categories

Isicatshulwa

Abanye ootitshala abafundisa isiXhosa esiwa phantsi kweelwimi zesiNguni, bazifumana bedidekile ukuba baqale ngaphi na ukufundisa abantwana izandi zolwimi ezingamaqabane. Ukungaziwa kwezandi ezizezi; amaqabane nezikhamiso kuthoba izinga lokufunda nelokubhala ebantwaneni ngangokude kuhle nobuchule bokufunda nokubhala ulwimi. Ulwazi lokufunda luxhomekeke ekwazini amalungu amagama. Inxalenye yezandi ezifumaneka zinobunzima esiXhoseni zezo zineziqhakancu okanye iqela lamaqabane ahamba neziqhakancu. Kwelinye icala abantu abaninzi abathetha ezinye iilwimi bayanziyelwa nabo kukufunda iziqhakancu zizimele zodwa, kube ngakumbi xa zikhatshwa nangamanye amaqabane. Loo nto iphelisa umdla wokufuna ukwazi ukufunda nokuthetha isiXhosa. Iinjongo zeli phepha zezi; kukuchaza nokubonisa ukuba iziqhakancu zizandi ezifumaneka ndawo ni na egameni, xa igama lahlulwe ngokwamalungu elinawo. Okwesibini kukubonisa ukuba iziqhakancu zifumaneka kumagama asetyenziswa emakhaya, ekuhlaleni, ekubhaleni nasekufundeni iincwadi jikelele. Ngako ke asikwazi ukuba siziphephe. Kulula ukufunda naluphi na ulwimi xa lufundwa ngokwamalungu, hayi ngokuqwalasela izandi eziwakhileyo ezingamaqabane nezikhamiso. Ngoko ke ingxoxo yeli phepha kukucacisa ukuba nakumagama aneziqhakancu indlela yokufunda ayitshintshi kuba kusachongwa amalungu. Ukuphumeza le

njongo inqaku likhethe amagama aneziqhakancu kwinothuli ebhalwe nguSidlaye, (2009), enesihloko esithi 'uNotshe! Makabuye! Eminye imizekelo embalwa ichongwe ngabaphandi ngokwabo ngenjongo zokucacisa iimbono ezithile. Ingcebiso esentloko ithi, 'abantu mabangoyiki izandi (amaqabane nezikhamiso ezakhe amalungu amagama) kuba zithule zithe tu'. Iziqhakancu ezindundoqo kweli nqaku zifumaneka kuluhlu lwe-alfabhethi engamashumi ama-26 efumaneka kuzo zonke iilwimi zelizwe.

Amagama asetyenzisiweyo: izandi, i-onsethi, ilungu legama, ikhowuda, iziqhakancu, izimaphambili, izimamva, nezintlu zezigaba zentetho.

INTSHAYELELO

Abantu abaninzi baziva besoyika xa besiva abantu abantetho isiXhosa beqhakazisa ngeziqhakancu okanye bezincokolela kufutshane nabo. UMcLaren, (1936) njengomnye wababhali bokuqala uyasichazela ukuba abantu beeLwimi zesiNguni bafunda oku kuqhakancula ngenxa yokuba badibana nabaThwa ngexesha leMfuduko. Ngoko ke iinjongo zeli nqaku kukukhawulelana nabezinye iilwimi zesiNguni abafuna ukwazi iziqhakancu ngokuzifunda okanye ngokuzithetha ngaphezu kokuzipela. Inyathelo lokuqala ekuphumezeni le njongo kukubonisa ubume bamalungu aneziqhakancu kwiindidi ezithile zamagama.

Njengoko sekuchaziwe, iziqhakancu zimelwe ngala maqabane mathathu kuphela, alandelayo, /c/, /q/ no-, /x/. Qaphela ukuba zibekwe phakathi kwemigca exwesileyo ukubonisa ukuba zizandi nje ezingamaqabane. Ukuze zibe ngamalungu zitshatiswa nesikhamiso esinye kuluhlu lwezikhamiso ezihlanu kuphela. La malungu mathathu alandelayo ayacacisa; 'ca', 'qe' no-, 'xa'. Xa uqwalasela uqaphela ukuba ilungu ngalinye limelwe sisiqhakancu nesikhamiso, kodwa ke la mabini okuqala akathethi nto, ukanti eli lesithathu sisihlanganisi esinokutshayelelwa okanye silandelwe ligatya ngolu hlobo lulandelayo;

1) Ba·bi·ze xa zi·fi·ka

Kucacile ukuba kulo mzekelo ungasentla kukho amagatya amabini aphahle isihlanganisi, esingu-xa esazisa igatya ngasekhohlo nasekunene. Idictionary.com (isichazi-magama) ichaza igatya 'njengeqela lamagama akwisivakalisi, anentloko engumenzi nesenzi'. Ngoko ke abenzi abaziintloko ekubhekiswa kubo kwesi sivakalisi singentla bamelwe zizivumelanisi zehlelo lesi-2 nele-10 ezizezi, 'ba-'no-'zi-'ngokulandelelana kwazo. Izenzi ekuthethwa ngazo zezi, 'biza' kunye no-'fika'.

Eyona nto inika umdla kula magatya angentla kukuba onke amalungu asetyenzisiweyo aqala ngeqabane (ikhonsonenti) elinye elimele i-onsethi okanye ikhomonenti esisandi sokuqala yamalungu. Ezi khonsonenti okanye amaqabane ngala maqabane aqhelekileyo akwi-alfabhethi yeelwimi zonke, kwaye akatshintshi. Oku kuphuhlisa kukuba nathi bantu badala saqala ngawo ukuqala kwethu esikolweni.

Amanye amaqabane kuthiwa ziziqhakancu, lawo ke ngoosingaye kweli phepha. Xa ikhonsonenti nganye ilandelwe sisikhamiso ngolu hlobo (QK) kuthiwa lilungu. Nazo izikhamiso azitshintshi, ngamanye amazwi zihlala zilula, kwaye zihlanu kuphela zezi; /a/, /e/, /i/, /o/ kunye no- /u/. Ingxoxo yeli nqaku ke ithi, kubalulekile ukuba ukwazi izandi ezakhe amalungu khon'ukuze ubani afunde ngokuchonga amalungu akhiwe ngezo zandi zibonakalayo. Umvuzo woko kengowokuba uya kuba ngumfundi ogqibeleleyo.

Ukwaleka umsundulu, ufundo lwezandi ezakhe amagama luphucula upelo nobhalo-magama ukuze lona ufundo ngokwamalungu amagama luncedise kwaye lukhawulezisa ufundo lwamagama. Olu luvo lungqinwa yile webhu; www.k12reader.com/phonemic-awareness-vs-phonological-awareness xa isithi 'isakhono okanye ingqiqo yokwazi ukubona ukuba amagama akhiwe ngezandi ezahlukeneyo (amaqabane/iziqhakancu nezikhamiso), sisakhono esifunekayo emntwini, ukuze akhule njengembalane ekufundeni'. Le ngcaciso sigqiba kuyinika isabethelela ingxoxo yeli nqaku ethi abantwana mabafundiswe izandi ezakhe amalungu amagama khon'ukuze kube lula ukufunda nokubhala amabalana.

Kolu luvo lwesakhiwo samalungu esili-QK abaphandi bomelezwa nguWang noGao, (2011:142-143) kuphando oluyiPhinyin, xa becacisa ukuba la malungu avulekileyo 'maninzi kakhulu kuzo zonke iilwimi zelizwe kwaye angundoqo ekuthetheni'. Ngalo mazwi ke abonisa ukuba kuyinene ukuba amalungu asetyenziswa ekuthetheni nasekufundeni ngokunjalo. Kwakhona nesiNgesi sesifundeka lula nje, kungokuba kuqalwa ngokufundisa izandi eziqala amagama ezi kuthiwa yi-onsethi nezikhamiso, kwandulwe ukufundisa amaqabane alandela isikhamiso abizwa ngokuba yikhowda. Ngenene ke nalapha kwisiXhosa njengakwezinye iilwimi zesiNguni amalungu akhiwe nge'QK' angangoboya bezinja ukuba maninzi kwawo.

Ngokunjalo noBernard (2014:19) ubona ngeliso elinye nabaphandi beli nqaku ngokugxininisa ukuthi ufundo -lukhawuleza kakhulu xa kufundwa ngokwamalungu abumbe amagama. Mve xa echaza ilungu legama ngokuba, 'yiyunithi elungele ukusetyenziswa xa kuphuhliswa ngezandi zentetho'. Oku kubeka umnwe ekucaciseni ukuba ubalasele ekufundeni luzalwa kukubambelela kumalungu asemagameni. Ngenene ke ingxoxo yeli nqaku iphakamisa ukuba ulwazi lwezandi namalungu amagama luphuhliswa lufundo lwamagama.

Njengoko sesitshilo ukuba olu didi lwamalungu lubalulekile ekuphumezeni injongo yeli nqaku kuba ezi ziqhakancu zingundoqo weli nqaku zimele la maqabane anamalungu aqala ngawo. Iziquhakancu ke njengamalungu angumongo weli nqaku ziza kucaciswa ngolu hlobo; Q¹K, oku kuthetha ukuba i-onsethi yakhiwe ngeQabane elinye (Q¹) nesiKhamiso (K). Qaphela ukuba inani elibekelwe phezulwana libonisa inani lamaqabane, kodwa inqaku ligxile amagama aneziqhakancu namaqabane azikhaphayo njengezicuku ezaziwa ngokuba yiklasta.

Iziqhakancu azisoloko zihamba zodwa njengamaqabane atshayelela isikhamiso, koko zinokuhamba neqabane elinye jwi, okanye amabini namathathu ezikhethwa kula mahlanu alandelayo; /g/, /h/, /k/, /n/, no-/w/ ngohlobo oluvumelekileyo. Umzekelo u- /w/, /h/ no-/n/ banokuma phambi kweziqhakancu okanye anokuzikhokela kuphela ngolu hlobo; /qh/, /nx// okanye /cw/. Kwelinye icala u-/g/ unokuzitshayelela ade ngamanye amathuba ancediswe nangu-/n/. U-/k/ kufuneka akhatshwe lelinye iqabane ngolu hlobo; /nkc/, /nkq/ no /nkx/ xa esetyenziswa ekwakheni iqela lamaqabane anokuba mabini, namathathu.

Kwakhona kubalulekile ukwazi ukuba le ndima yobuchule bokufunda ngokukhokelwa ngamalungu amagama ivela phi na? Le mbono ize naba balandelayo; uTransler, Leybaert noGombert (2001) ngokuthi benze uphando ngenjongo yokufuna ukuqonda unobangela wokuba abantwana babe nengxaki yokugqwetha la maqabane alandelayo; /b/ no /d/ ekuwafundeni nasekuwabhaleni. Kuye kwabonakala ke nokuba le ngxaki iphumela nasekufundeni amalunga anezi zandi zichazwe gentla. La magatya alandelayo ayacacisa;

2) ba· de, ba· da· la

Le mizekelo ingentla ibonisa isivakalisi esinye esakhiwe ngala magatya mabini angala; ‘bade’ no-‘badala’. Iziphumo zikaTransler nabanye zibonisa ukuba abantwana abanengxaki yokufunda nabazizithulu ngokunjalo bayanzinyelwa kukufunda amalungu anamaqabane amabini nangaphezulu. Ezi ziphumo zokunzinyelwa kukufunda amalungu anamaqabane amabini nangaphezulu azimangalisi, kuba zihambelana ngokuthe ngqo nengxaki efunyanwa ngabaninzi xa kufuneka befunde ilungu elinesiqhakancu.

Kwakhona uphando olwenziwe kwizikolo ezimbalwa eKhayelitsha naseGugulethu ngonyaka ka-2012- ukuya koka-2015 liye lafumanisa ukuba iyinene intetho echaza ukuba abafundi abashiyekelayo kwabanye banengxaki yokubhidanisa izandi ezithile eziyeleleneyo. Imizekelo nje engephi esiyinikwe ngabafundisi-ntsapho abathathe inxaxheba kolu phando yeyokuba xa kufuneka babhale amagama anezandi ezinjengoo /p-/ abathi bambhidanise no/d-/. Aba bafundi baphinde baphazamiseke naphakathi ko/b-/ no /d-/. Okanye babhidanise isikhamiso /u-/ neqabane /n-/ xa sibalula nje imbinana yazo.

Khumbula ukuba njengabaphandi ke, asinako ukubhengeza amagama ezikolo ekuqhutywe kuzo uphando, oku kuquka kwakunye nabathathi-nxaxheba. Nangona abaphandi benze udliwano-ndlebe nabafundisi zintsapho, baze baqwalasela nenkqubo emagumbini afundela abantwana akufanelekanga konke konke ukuba sibhentsise iindaba esizifumeneyo okanye esizibonileyo ngaphezu kokuba senzile. Into ebalulekileyo yeyokuba nabo abefundisi-zintsapho bazikhankanyile iimeko zokushiyekele kwabantwana ekufundeni ngenxa yeemeko ngeemeko abafundela phantsi kwazo.

Ukutyebisa oku abafundisi-zintsapho bacacise nokuba uluhlu lweengongoma ekufuneka bazifundise abantwana luyabaxakekisa amathuba amaninzi, kuba bathi besafundisa le, kufike isigidimi esithi kufuneka bangenise amanqaku esifundo esikwiiveki ezilandelayo. Xa kunjalo ke, bayanyanzeleka ootitshala ukuba batsibe okwenkawu kwizahlukwana ezithile, kuba kaloku kufuneka balungiselele ukungenisa oko kufuneka ngokukhawulezileyo kwabasemagunyeni. Iyonke ke le nguqu isilelisa nokufundisa izandi ezakhe amagama aluncedo ekufundiseni ufundo lwezicatshulo.

Kwakhona, uxhesho olunjalo ke lubeka abafundi kwimeko elusizi yokuba bafundiswe ngokuthi lenye kombane, ukuze abangaqondiyo bafe namthanyana. Loo meko ke yenze abafundi abasemva kwabanye abanzinyelweyo zizifundo bahlale ndawo-nye, bengahambeli phambili, ngangokuba baphelele ekubene batyhalelwe nje kwibanga elilandelayo ngokunyuselwa. Abaphandi beli phepha bafumanise nokuba uninzi lwabafundi luyaswantsuliswa lufundo nobhalo ekufuneka belwenzile. Zonke ke ezi meko zikhankanywe ngentla zidodobalisa inxaxheba ethathwa ngabantu bonke abaququzelela imfundo emZantsi Afrika.

Oku kuthetha ukuba ezi ngxaki ziveliswa kukungaziwa kopelo nophinyiselo kwezandi. Abaphandi beli nqaku bakholelwa ekubeni ulwazi lweezandi lubalulekile ekuphuculeni upelo, ubhalo loncwadi ngokugabaleleyo. Ngoko ke, lilungelo labafundi ukuba bazifundiswe izandi ngokwaneleyo khon’ukuze bakwazi ukwakha amagama abanokuwasebenzisa kubomi babo jikelele, kwiincoko zabo zemihla ngemihla nasekwakheni izivakalisi. Kwakhona, abafundisi-ntsapho bacacisele abaphandi beli nqaku ukuba xa abafundi bengazazi izandi, bahlangana nobunzima bokwenyani xa kufuneka babhale amagama abawabizelwayo.

Ukwaleka kwezi ngxaki zopelo-magama ootitshala abebethathe inxaxheba kolu phando banabe benjenje; abanye otitshala abafundisa iizandi zesiXhosa bakhe bahlangane nomngeni kuba kaloku bakhulele ezidolophini, baze baphinda bafunda kwiilokishi ezinabahlali abathetha isiBhulu. Loo nto ithetha ukuba abakufumani kukhaphu-khaphu ukufundisa kwizikolo ezinabantwana abahlala nabakhulele kwiindawo ezinamaXhosa xhokro. Ngamanye amazwi iindawo abakhulele kuzo zibathwalisa ubunzima, njengoko bengenasingama sinokucacisa isifundo sesiXhosa ngokupheleleyo kubafundi babo.

Ukunabisa ezi ngongoma zingentla, abanye abafundisi-zintsapho bavumile ukuba eneneni abanasakhono bonke ekufundiseni izandi ngale ndlela bazifumana zingalo kwabasemagunyeni. Ngoko ke, basuka bathathe nje undlela-mfutshanengokugqithisa umntwana kunina nangokuziwanga-wangisa ezo zandi ngokuzibetha nje phezulu. Xa kunjalo ke, bosula nje loo magama anezandi ezithile xa bedibana nawo kumagama akwizicatshulwa okanye kumabalana abadibana nawo kumabali abawafunda emagumbini okufundela.

Lo ndlela mfutshane uchazwe ngentla, ucacisa ukuba xa sijonga okuseqokobheni, ootitshala abaninzi ngenene banengxaki ekufundiseni izandi, eziyibholorho yokwakha nokufunda amagama asetyenziswa entlalweni yabantu ngokubanzi nakumabali abawafundayo. Yiyo loo nto umZantsi Afrika uhamba emva ekufundeni xa uthelekiswa namanye amazwe. Ngokungafihlisiyo ke, ingxaki efunyanwa ngootitshala izala ubungetye-ngetye kufundo nobhalo lwabafundi. Kubalulekile ke ngoko, ukuba ootitshala babonise indlela eyiyo yokufundisa izandi khon'ukuze bakwazi ukufundisa abantwana ngokugqibeleleyo.

Kwabanye abafundi ukubhidaniswa kwamaqabane kwenziwa ziingxaki zokufunda eziyimiqobo esengqondweni ngokwendalo okanye engaphandle enjengokuphatheka kakubi okanye ngokungabi namncedisi namcebisi xa besekhaya. Besathubeleza kwiimeko zokuhlala ezinjalo ke abafundi bethu siseza siseza kutsala emsileni ekufundeni nasekubhaleni iilwimi zethu. Oku kuthetha ukuba abasemagunyeni mabaqiniseke ukuba ootitshala bayazazi iingongoma zokufunda, ukanti nootitshala mabasebenzisane ekucazululeni izifundo zabafundi ukuze bube khaphu-khabu ubomi babo bonke. Abo ke ngabanye abantwana abafumana ubunzima obugqithileyo kwakufikwa kwizandi eziziqhakancu namaqabane azikhaphayo.

Ngokunjalo, ngo-Oktobha ka-2014 abaphandi beli nqaku bakhe bacelwa yimbinana yootitshala besikolo esikwiPhondo LweNtshona-Koloni ukuba bancede ekufundiseni izandi kubafundi beBanga lesi-3. Abaphandi babahlangule ootitshala kwisicelo sabo ngokubabonisa indlela yokufundisa izandi ezinamaqabane amathathu namane. Loo ntsebenziswano phakathi kwabaphandi nootitshala ibe lulutho kakhulu kwabo bebejongene neentandabuzo, Eyona nto inika umdla kukuba phakathi kwezo zandi zaziceliwe kwakukho ezineziqhakancu, kodwa ke zixubene nezinye izandi ezingamaqabane nje angaxutywanga.

Olo fundo lwezandi ke luphumela kufundo nopelo lwamagama anjengala asentloko kweli nqaku. Zizonke nje ezi ngxaki szikhankanywe ngentla zenza umdla ngangokude kwenziwe olu phando, ngenjongo yokuhlangula isizwe singaziki kuphele kuba aba bantwana kufuneka babe ziinkokeli zangomso eziziingcaphephe ekufundeni nasekubhaleni amabali jikelele. Ngokufutshane ke, olu phando lilinge lokuzama ukukhawulelana neengxaki ezidodobalisa izinga lokufunda isiXhosa, khon'ukuze umthwalo wokufundisa upelo, ukufunda nokubhala gabalala ube khaphu-khaphu kwabo banomdla wokunyusa izinga lokufunda ngolwimi lwenkobe.

Eli phepha lahlula-hlulwe ngolu hlobo lulandelayo; emva kwentshayeleyo inqaku liza kucacisa iinkcukacha ngesakhiwo samalungu kwicandelo lesibini. Kwelesithathu liphicotha igalelo lababhali. Indlela esetyenzisiweyo ukuqokelela iinkcukacha ikwicandelo lesine. Kwelesihlanu kuphengululwa iinkcukacha ezichongiweyo. Ingxoxo ngeziphumo zolu phando zifumaneka kwicandelo lwesithandathu elilandelwa sisishwankathelo ukuze imfundiso nesiphelo zibe kwelesixhenxe.

INKCAZELO NGESAKHIWO SAMALUNGU AMAGAMA ANEZIQHAKANCU

Kule mihlathi ingentla eli nqaku lisacacise intsusa mabandla kuphela. Kweli candelo singena kulo ke kuza kuphononongwa isakhiwo samalungu abalaseleyo esiXhoseni njengoko sekwazisiwe ukuba amalungu amagama amelwa liqabane okanye amaqabane nesikhamiso (QK) okanye (QQK) njalo njalo. Injongo yoku kukufundisa ukuba amaqabane amele i-onsethi, kwesi sithuba ke kuhlala ezi zandi okanye la maqabane aziziqhakancu nazikhaphayo, kuba azisa iingxaki kuluntu jikelele. Ukwenza oku kuza kunikwa imizekelo ngokwendlela ezisetyenziswa ngayo iziqhakancu kwintlalo kaXhosa. Le mizekelo ilandelayo iyacacisa;

3) U·sa·the ca i·zi·si·ni a·pha?

4) U·the·tha ma·xa o·nke.

5) Qa·la nga·m.

Njengoko sibona kwimizekelo engasentla iindidi zezi+ziqhakancu zibhalwe ngqindilili, kwaye zifumaneka kwezi zigaba zentetho zilandelayo; isifanekisozwi, kwisihlomelo sexesha nakwisiqu sesenzi esikuhlobo lokuyalela ngokulandelelana kwimizekelo. Ngomdla zonke ezi ziqhakancu zilandelwa sisikhamiso; /-a/, kwaye zilandelelana ngokwendlela eziphinyiselwa ngayo, ngolu hlobo; esongqameko, esecala lolwimi nesenkalakahla. Njengoko bekuchaziwe kwimihlathi engentla, le mizekelo ibubonakalisa kakuhle ubume bamalungu axhaphakileyo kwiilwimi zesiNguni obuzezi zandi zilandelayo, Q¹K. Yonke ke le nkcukacha yamalungu ilungiselela ukuba izandi zifundeke kunye, ukuze sive isandi esinye jwi.

Ngokunjalo uGregova, (2010:79) ucebisa ukuba la malungu amelwe liqabane nesikhamiso ngolu hlobo, Q¹K lumele esona sakhiwo sixhaphakileyo nesibalaseleyo nakwezinye iilwimi. Kwakule mizekelo ingentla kukho nezinye iintlobo zamalungu ezifumanekayo kwezi lwimi zesiNguni ezimelwe zizikhamiso njengakwimizekelo emibini yokuqala nezimelwe sisinkantazi semilebe; ·m· esi ke sikulaa mzekelo wesithathu ekugqibeleni. Zona ke zikhankanywa nje, kuba umthamo weli phepha awukuvumeli oko. Eyona nto ibalulekileyo kweli nqaku ngamaqabane aziziqhakancu okanye aneziqhakancu abizwa ngokuba yi-onsethi. Loo maqabane sigxininisa kuwo akafumaneki kwezi ndidi zimbini singazisanga so.

Njengezinye iilwimi isiXhosa naso sikhe sibe namagama anamaqabane amabini nangaphezulu, ancedisa isiqhakancu ekwakheni isicuku samaqabane amele le onsethi kugxininiswa kuyo kweli nqaku. La maqabane ancedisayo ke ngalawa mahlanu, akhankanywe kumhlathi wesi-5 phantsi kwentshayeleyo. Le mizekelo ethathwe kwinoveli kaSidlayi, njengoko sesichazile kwisicatshulwa iyacacisa:

6) Umthetho unyanzelisa u·qha·qho (2009:3)

7) Bafika bangena kwicala la·ba·ngxa·mi·se·ki·le·yo (2009:2)

8) Emva kokuba be·m·**ngcwa**·bi·le umntwana wabo (2009:5)

Qaphela ukuba kule mizekelo ingentla kugxininiswa kumagama anamalungu aneziqhakancu. Izigaba zentetho zala magama aneziqhakanzu zezi; isibizo, isimnini negatya ngokulandelelana kwawo ukusuka ku-6 ukuya ku-8. Amaqabane ancedisa iziqhakancu ngala; /h/, /n+g/, no- /n+g+w/ ngokulandelelana kwemizekelo, ukuze amaqabane ancedisayo abe mabini nangaphezulu. Qaphela ukuba kusetyenziswe uphawu lokudibanisa ukuwaphawula. Onke ke la maqabane kugxilwa wona abhalwe ngqindilili ukuze kube lula ukubona ukuba i-onsethi imelwe ngamangaphi na.

Yomithathu le mizekelo ingentla ibonisa ukuba isicuku samaqabane sibunjwe ngamaqabane amabini, amathathu ukuya kwisine ngokulandelelana kwawo, xa edityaniswa neziqhakancu. Oku kuthetha ukuba i-onsethi yakhiwe ngezi zicuku zamaqabane zilandelayo; /qh-/ , /ngx-/ no-/ngcw-/. Ukwaleka umsundulu uGregova, (2010:79) ngokuchaza ukuba yintoni izicuku zamaqabane ‘liqela okanye lulandelelwano lwamaqabane abonakala ekunye kwilungu legama ngaphandle kwisithuba esiphambi kwesikhamiso phakathi kwazo’.

Krwaqula la maqabane njengezandi ezihamba zizizicuku elandelwa luphawu lokuthabatha ukuncedisa ukuba uqonde. Qaphela nokuba olo phawu lokuthabatha lubonisa izithuba sezikhamiso ezishiyiweyo. Konke oku kumila kwamaqabane kuchazwe ngentla kufuneka abantwana bawafundiswe ukulungiselela ukuphucula upelo nobhalo-magama olutshayelelela isakhiwo samalungu esakhe iindidi ngeendidi zamagama.

Kwakhona xa zifakelwe izikhamiso emva kwezicuku zamaqabane ahamba nazo kuphuma la malungu alandelayo; **qha**, **qho**, **ngxa**, **ngcwa**. Le ngcaciso ithetha ukuba amalungu asentloko kweli nqaku akhiwe ngezi zandi zilandelayo; amaqabane amabini, amathathu ukuya kwamane nezikhamiso. Ngokufutshane le nkcazelo yenziwe ngentla ibhalwa ngolu hlobo; QQ²K, QQQ³K QQQQ⁴K njengokulandelelana kwemizekelo esuka ku-4 ukuya ku-6. Eyona nto ibalulekileyo kukuxhobisa abantwana nokubanika amandla okuthetha ngokucacileyo ngezinto ezenzeka entlalweni yabo nakwabanye abantu.

Xa ilungu legama lixhakazela ngamaqabane ngangokude abe mathathu nangaphezulu njengoko sibonile kwimizekelo engasentla, uGregova, (2010:79) ucebisa ngokuthi, ‘kwezinye iilwimi obo buxhaka-xhaka bamaqabane bufumaneka kwiingcambu zamagama ayimveli yolwimi njengakwiSlovak, elulwimi aphande ngalo. Oku kuthetha ukuba la maqabane mane phambi kwesikhamiso akumalungu emvelo okanye kwiingcambu zamagama, njengoko ubona xa uqwalasela imizekelo eku-4 ukuya ku-6 ngentla.

Xa kulapho ke kufuneka sikhumbule ukuba ingxoxo yeli nqaku igxininisa ukuba loo maqabane mane abubuyokoyoko nje obenza iphethini yopelo, xa kufundwa kuphuma isandi esinye jwi esivakala ezindlebeni. Loo nto ithetha ukuba ukufunda esi sifanekisozwi sineqabane elinye njengo; ‘ca’ kufana nesi simaqabane mathathu njengo-‘**ngqee**’. Yiva uTranslet, Laybaert noGombart, (2001:128) xa beluxhasa olu luvo ngokuthi la malungu ‘anjenge**plurigraf**’ eluludwe lweeleta ze-alfabethi ezimbini, ezintathu nezine evakala njengesingqi esinye. Xa besitsho njalo ke bavumelana ngenene nezimvo zabaphandi beli nqaku.

Ngokunjalo naba babhali balandelayo U Ni Chiosain ^{a*1}, Welby ^{b, a, 1} no Espesser ^b, (2012:69) bacebisa ukuba yinto eqhekekileyo le yokuba ulwimi oluthile luqale amalungu amagama ngamaqabane angaphezu kwesithathu kuba ‘ukuchuma kwe-onsethi kubonisa ukuba ezo

zandi zingumongo, zithembekile kwaye zixhaphakile'. Oku ke kuxhaphakile kumalungu amagama eelwimi zonke. Ngokwenene, le ngcebiso ingentla ifumaniseke iyinyaniso emsulwa nalapha esiXhoseni kuba sityebe ngezo zandi zixubene neziqhakancu.

Njengoko sesiyibonisile imizekelo eyakha amalungu aneziqhakancu esiXhoseni, into elandelayo kukuba abantwana bazi ukuba ukufunda ngokuphimisela amalungu ngesingqi okanye isandi esinye kuphela njengoko kusenziwa xa kufundwa izandi ezingenamaqabane maninzi. Mabaqaphele ukuba kufundwa ngokwamalungu, ahamba kunye ngesingqi sokuphinyiselwa kwelungu ngalinye. Oku kuthetha ukuba la malungu afundwa ngoqhswana wamehlo okanye ngokuthi qhwakra kwesibane nokuqhweba izandla kanye jwi.

Kule mbono ingentla yokufunda amalungu ngesingqi esinye sivumelana noGuma, (1971:25) xa ecacisa ukuba 'umda wamalungu amagama awuxhomekekanga kwini lamaqabane abonisa upelo'. Oku kuthetha ukuba nokuba upelo lumelwe ngamaqabane amangaphi, eyona nto ibalulekileyo xa ufunda, kukuvakalisa isandi sophinyiselo esinye qwaba endlebeni. Kwicandelo elilandelayo sindwendwela izimvo zababhali.

SIPHICOTHA IGALELO LABABHALI

Kufikelele ithuba lokuba kuhlolwe izimvo zababhali ukuba zithini na zona. Kuphengululo lwababhali kufumaniseka ukuba abalandelayo: uMcLaren (1936:3), uLouw, (1963:15), uGuma, (1971:22), uTaljaard noSnyman, (1989) & 1991:73/75), uCole, (2000:52), uPaulos, (1994:444), uGierut, (2001), uNurse noPhillipson, (2003), uMonaka, (2007) no-Spinner (2010) babhala benjenje xa becacisa ukuba iilwimi zabaNtsundu ezinjengesiTswana, isiXhosa, isiZulu njalo njalo 'zinamalungu amathathu angala;

- a) Amalungu anesikhamiso sodwa
- b) Aneqabane nesikhamiso,
- c) Namalungu amelwe sisinkantazi'

Ezi ndidi zamalungu bazikhankanyayo zeziya bezikhe zachazwa kweli candelo liphambi kweli, linika nemizekelo ngokunjalo, kodwa libe lifutshane kakhulu kudidi lokuqala oluku-(a) nolwesithathu oluku-(c) kuba zombini ezi ndidi azinagalelo lingako kwingxam yeli nqaku. Into ebalulekileyo yeyokuba eli nqaku libona ngeliso elinye naba babhali basandul'ukukhankanywa ekutyhileni iindidi zamalungu ezikhoyo kwezi lwimi zesiNguni. Batsho bekhankanya isiXhosa njengomezekelo wolwimi elinobuxhakaxhaka bezandi ezincanyatheliswayo ezineziqhakancu ngenxa yefuthe lokudibana nabaThwa (Khoysani) ngexesha lemfuduko njengoko sekucacisiwe.

Engqina isakhiwo samalungu amagama naye uMonaka, (2007:507) ucebisa ukuba ezinye iilwimi ezifana nesiNgesi zinalo 'nelungu elilandela isikhamiso elibizwa ngokuba yikhowuda'. Lona ke eli lungu, liyikhowuda lilandela isikhamiso liliqabane okanye ngamaqabane njenge-onsethi. Into ebalulekileyo ngalo kukuba alifumaneki kwiilwimi zabaNtsundu ezinjengesixhosa. Ngokunjalo noGierut, (2001:709) ubona ngasonye noMonaka mayela nenani lamaqabane aphambi okanye asemva kwesikhamiso. Mve xa esithi, 'isenokuba liqabane elinye jwi, ngaphambi nasemva kwesikhamiso'. Uphinda acebise nokuba 'ilungu ngalinye legama kuyimfuneko okanye kunyanzelekile ukuba libe nesikhamiso'. Ngenene ke yonke imizekelo etyunjwe kweli nqaku ikubonisile ukubaluleka kwesikhamiso

ekwakhiweni kwamalungu ngaphandle kwela lungu litenxe lodwa ngokuba limelwe sisinkantazi, m semilebe. Ukuzikhumbuza ngale nkcazelo, phinda uqwalasele la mzekelo wesithathu; nga m osisihlomelo sesixhobo.

Ukwaleka umsundulu kwezi zimvo zicacisiweyo nemizekelo ezixhasayo uGuma, (1971:25) noGierut, (2001:887) basagxininisa ukuba 'upelo lwelungu lungaba ngamaqabane ama-2, ama-3 nangaphezulu (phambi kwesikhamiso), kodwa eyona nto ibalulekileyo kukuba (xa ufunda) isandi esivakalayo sinye qwaba'. Le mbono isagangatha kwingongoma enye eligxila kuyo eli phepha ngokuphakamisa ukuba uluhlu loonobumba be-alfabhethi luhombisa nje amagama okanye luphuhlisa iphethini yopelo.

Eyona nto ibalulekileyo kukuba xa ufunda okanye uphimsela kuvakala isandi esinye. Ngamanye amazwi nazo izimvo zikaGuma noGierut zicacisa ukuba xa ufunda ilungu elimbejembeje ngamaqabane ngangokude aba mane, umahluko ngowokuba xa ufunda uva isingqi esinye kuphela njengoko kukwanjalo xa uphimsela igama elineqabane elinye elungwini. UMok, (2010:1346), uGierut, (2001), uMonaka, (2007), kwakunye noStockman noStephenson, (1981) bagunyazisa ngokuthi amaqabane abonisa i-onsethi aqinisa ilungu legama kuba 'omelele, azinzile, madana, anefuthe lengxolwana kwaye aphinyiselwa ngokuqinisekileyo'. Ngenene ke aba babhali bachane ucwethe xa besitsho, kuba xa uzimamelisisa xa ufunda la maqabane ewodwa zivakala ngokungathandabuzekiyo ezi mpawu bazichazayo.

La macandelo mabini angentla abonisile ukuba iziqhakancu zingazimela geqe njengamaqabane atshayeleda isikhamiso, okanye zikhatshwe ngamanye amaqabane anokuba mabini mathathu ukwakha isicuku samaqabane. Oku kungqinwa (nguTaljaard noSnyman, (1989:36), Kock noMoeletsi, (1990), kwakunye noSatyo, (1992:19-20) ngokuthi, 'kwisiZulu nakwisiXhosa akhona amagama aneziqhakancu ezizimele zodwa okanye ezikhatshwa ngamaqabane amabini namathathu'. Sekucacile ukuba ezi mbono ziyathungelana ukuzama ukuphuhlisa injongo yenqaku.

Nangona, uTaljaard noSnyman, (1989) bengayitsolisanga into yokuba iziqhakancu okanye isicuku zazo zikhe zibeke u-/w-/. Kwelinye icala uTaljaard noSnyman, (1991: 67), bebhala ngesiSwati naba babhali balandelayo; Tyolwana, Jafta, Mini, Mtuze, Tshabe, Makeleni, Saule, Kiva, Gxilishe, Satyo, Mkhonto, Fanie noNabe, (2008: 92) bayayicacisa into yokuba lo /-w-/ uba khona kumagama athile esiXhosen nakwiilwimi zesiNguni. Ngolu luvo ke, siqaphela ukuba eli gqiza lababhali libona ngasonye nabaphandi beli nqaku. Yiva xa besithi 'usingankamisa wemilebe ubonakala ewalandela amaqabane amaninzi'. Loo nto ibonisa ukuba nakwamanye amaqabane angezoziqhakancu u/w/ uyancedisa ekwakheni isicuku samaqabane. Qwalasela lo mzekelo ulandelayo:

9) M.qha.the u.nge.ka.de u.qha.th/w/a.

Uyabona ke ukuba kulo mzekelo ungasentla ilungu lokugqibela elingenasiqhakancu lino-/w/ ukuphuhlisa iimbono esezixeliwe. Kwakhona neli qela lilandelayo, limele iilwimi zesiNguni; (Malambe, Khumalo, Hoza, Ngubane, Zulu, Mazibuko, Vilakati, Phiri, Madinsela, Nkomo, Gumede, Masilela, Madolo, Dlayedwa, Jokweni, Kwetane, Nosi, Sibanda noZindela, (2013:9), laleka umsundulu kwizimvo zababaphandi beli nqaku nezaba babhali bakhankanywe ngentla kulo mhlathi ungasentla. Bave xa besithi, 'usingankamisa u-/w-/ angatshatiswa namanye amaqabane'. Xa behambisa ngolu hlobo ke, kuthethwa ukuba

iingcebiso zabo ziyafuthelana. Ngoku ke sifike esiphelweni kwigalelo lababhali. Kwicandelo elilandelayo kwenziwa amabal'engwe ngamanyathelo ekucangathwe kuwo ukuphumelelisa olu phando.

INDLELA EZISETYENZISIWEYO UKUQOKELELA IINKCUKACHA

Ukufumana ezi nkukacha isetyenziswe kweli nqaku sifunde inoveli enesihloko esithi, *Unotshe! Makabuye!* ebhalwe nguHuguenot Mlamli Sidlai, yapapashwa ngo-2009. Injongo yokuyifunda kukunqwenela ukucholachola amagama aneziqhakancu ngenjongo yokuba sibonise abantu ukuba kubalulekile ukusebenzisa imizekelo kanye ngale ndlela isetyenziswa ngayo kwiimeko zokuphila kwethu ngaphezu kokuba ngokunqakula nje amagama esiwacinge nje entloko. Emva koko sicele izandla kubafundi abathetha isiXhosa nomnye othetha isiPedi ukuba bafake izandla ngokuchwetheza loo mizekelo ineziqhakancu, ifumaneka kwincwadi yonke. Ukuchwetheza ke kufuneka ukuba amagama atshayelela nalandela esinesiqhakancu ukuze kube lula ukufumana izigaba zentetho zala magama aneziqhakancu.

Emva kwaloo msebenzi ungako wokuchwetheza incwadi yonke ngokweziqendu zayo, siye sakrwelela umgca ngaphantsi kwelungu okanye amalungu aneziqhakancu. Saza loo magama aneziqhakancu sawahlulahlula ngokwezigaba zentetho eziwafaneleyo. Kusetyenziswe iifonti ezahlukileyo ukwahlula izigaba zentetho ezifumanekayo. Iziqhakancu namaqabane azikhaphayo awaphawula ngefonti ye-Algerian. Sisebenzise isimboli yechaphaza ukwahlula amalungu. Ngenxa yobuninzi bamagama aneziqhakancu sigqibe ekubeni kweli nqaku sisebenzise ezi zigaba zentetho zilandelayo: *izibizo, izichazi zazo ezizezi; (izibaluli, izimnini neziphawuli), izifanekisozwi, nezihlanganisi*. Ukanti kwinqaku elibhalwe ngesiNgesi sichonge imizekelo ebonisa iindidi zezihlomelo.

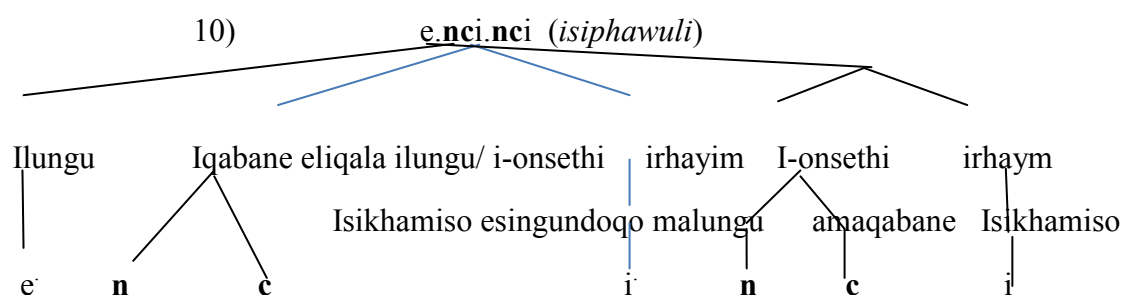
Kwakhona ngenxa yokuba isiXhosa njengezinye iilwimi zesiNguni phofu sinezakhi ezincanyatheliswa ngaphambili nangasemva kweziqu zamagama, sigqibe ekubeni sisebenze ngeziqu zezigaba zentetho kuphela, zona zingatshintshiyo, zigcine iintsingiselo zamagama. UPlag, (2003:10) uyalomeleza olu luvo kuba xa esahlula izakhi kwiziqu zamagama uthi, 'zisoloko zincanyathiselwa, ukanti iziqu zamagama zona zizimela zodwa'. Kule mbono abathathi nxaxheba bavumelana noGuma, (1971:22) xa esithi ezi ziqu zamagama ziphendlwayo 'zingoondoqo, neentliziyo zamagama eziqulathe iintsingiselo'. Abaphandi benqaku bavumelana noGuma yiyo loo ntobafune ukuchonga la magama abalulekileyo ekwakheni amatyala okanye izivakalisi. Kukwezo ziqu zamagama ke, apho abaphandi benqaku bacazulula, becukuceza amaqabane abumbe i-onsethi.

Kule mbono inye yokuzichwethela ecaleni izakhi zamagama abaphandi baxhaswa nanguCzaykowska-Higgins nomnye, (1997:389) xa besithi nabo kuphando lwabo 'baqwalasele iingcambu zamalungu, kuba amalungu angekho kwiziqu zamagama akanabo obu buxhakaxhaka bamaqabane njengala asezinganjini zamagama'. Nabaphandi ke ngobu buchule bokugudla iziqu zamagama kweli nqaku bajonge ukubonisa ukuba kulapho kuxhaphake khona ukufumana imbumba yamaqabane amele i-onsethi, njengoko sekucetyisiwe ngasentla. Kwicandelo elilandelayo kuza kuhlalelwa idatha kusebenzisa imithi yamalungu amagama, ngeenjongo zokubonisa ucumbelele wamaqabane akhapha iziqhakancu.

UHLAHLELO LWEMIZEKELO

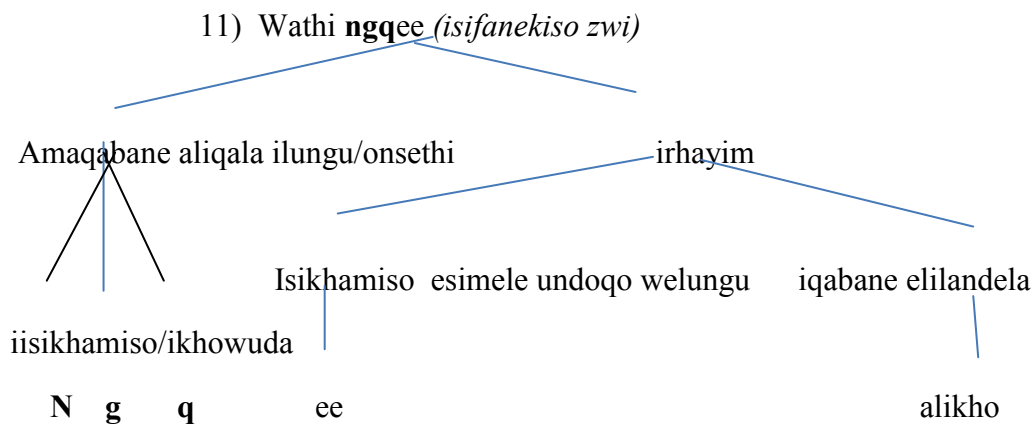
Kwicandelo lesibini abaphandi benqaku bakuchaze kanobom ukwakhiwa kwamalungu aneziqhakancu. Ngoku ke le mizekelo bayikhethe kwinoveli kaSidlayi (2009), ibonisa isakhiwo samalungu. Kumzekelo ngamnye kuhlutywa iisigaba sentetho, kulandeliswe ngokuzoba umthi obonisa amalungu ngokulandelelana kwawo ukusuka ekhohlo ukuya kuthi ga kwelokugqibela ekunene. Kwakhona kwimizobo yemithi sigxininisa kwilungu okanye amalungu aneziqhakancu okanye iqela lamaqabane aneziqhakancu.

Makhe siqwalasele lo mzekelo ulandelayo; e.**nci.nci** *osisiphawuli*. Amalungu aso mathathu; elokuqala sisikhamiso esizimeleyo, ukuze amalungu amabini alandelayo amele isiqu sesiphawuli; **nci.nci**, apho isiqhakancu sikhathshwe sisinkantazi; /n/. Oku kuthetha ukuba la malungu anamaqabane amabini nesikhamiso (QQ²K) ngolu hlobo lulandelayo:



Kumzekelo we-(11) kwelinye icala, kusetyenziswe *isifanekisozwi*; **ngqee**, esinamaqabane amathathu; QQQ³K ayi-onsethi nesikhamiso.

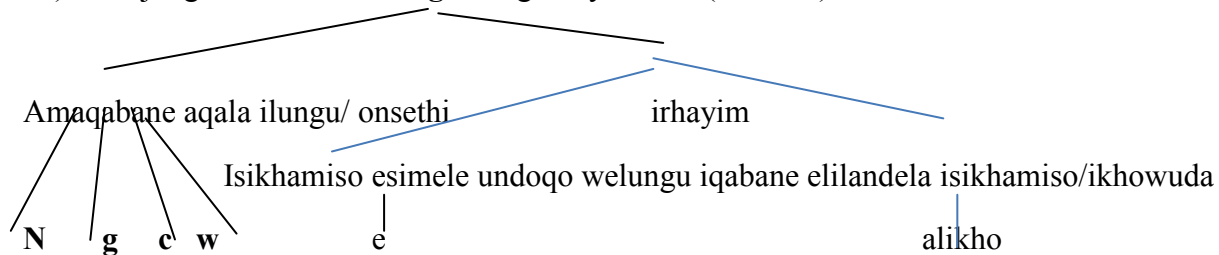
Kwakhona ubukho bezikhamiso ezibini ezilandela i-onsethi nazo azitshintshi sandi, koko zibonisa nje ubude nokutsala kwesikhamiso, xa zithelekiswayo naxa isikhamiso sisinye.



Ngasentla kuyabonakala ke ukuba lo mthi ulungu linye ungentla, ntonje unamaqabane ama-3 phambi kwesikhamiso ngolu hlobo; QQQ³K.

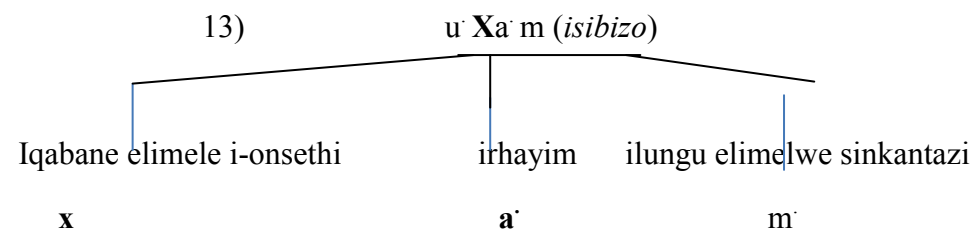
Ngokunjalo kulo mzekelo we-(12) kusetyenziswe isibaluli esinelungu eliphakathi elimelwe yi-onsethi enamaqabane amane, xa edityaniswa nesiqhakancu ngolu hlobo; /-ngcw-/. Xa sifakele isikhamiso ukugqibezela ilungu njengoko inqaku ligxile apho ngu -ngcwe. Umthi wamalungu olandelayo ukuhluba ngakumbi oku kwakhiwa:-

12) Wamjonga ebusweni o'bu^{ng}we nge iinyembezi (isibaluli).

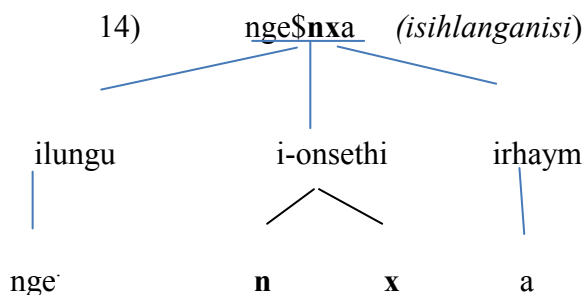


Kulo mthi wamalungu uzotywe ngentla abonakala kakuhle omane amaqabane adwelileyo emva kwesikhamiso ukubonisa i-onsethi. Kodwa eyona nto igxininiswa ngabaphandi nenqaku abaphandigxininisayo kukuba xa kufundwa ilungu elinawo akukho tshintsho, kuba ngu-phakra wesandi esinye jwi ofana naxa iqabane leitshayelela isikhamiso lilinye.

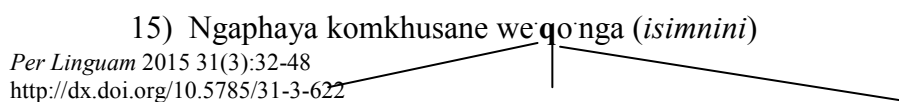
Umzekelo olandelayo umelwe *sesi sibizo* simalungu mathathu; u 'xa' m. Lo mzekelo unika umdla kakhulu, kuba umbaxa ngokuba uzibonisa zontathu iindidi zamalungu esinazo ezizeziya zixelwe ku-(a) ukuya ku-(c) ngokulandelelana kwawo njengoko zibonisiwe kula mhlathi wokuqala uphantsi kwegalelo lababhali. Ukuze singalahlekani masizichaze kwakhona, u- umele amalungu azizikhamiso, xa- yena umele amalungu elisisiqu sesibizo esiqala ngesiqhakancu. sandi eso inqaku ligxininisa kuzo,; ukuze elokugqibela limelwe sisinkantazi semilebe, 'm', nalo lixhaphakilee kwiilwimi zesiNguni.

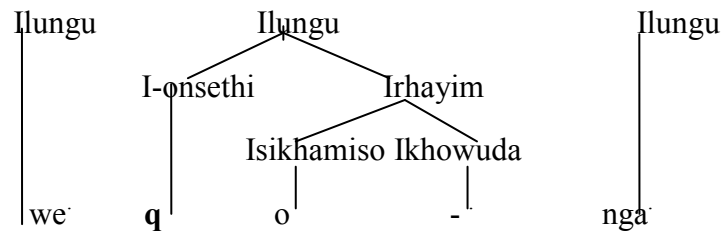


Kumzekelo olandelayo kusetyenziswe *isihlanganisi*; ngeⁿxa, esimalungu mabini; Naso sinika umdla kuba isiqhakancu sikwilungu lokugqibela, xa sithlekisa nemizekelo esesiyinikile ebisoloko inesiqhakancu ekuqaleni kwesiqu segama. Eli lungu ke line-onsethi esisiqhakancu esinkantazisiweyo, ngamanye amazwi esincediswa sisinkantazi songameko, /n/



Uhlahlelo lwamalungu amagama ngemithi, lugqibela ngalo mzekelo; we^{qo}nga obonisa *isimnini*. Nalo umzekelo unika umdla kuba isiqhakancu ekuphandwa sona sikwilungu lesibini. Into ethetha ukuba iziqhakancu azinasigxina sendawo zifumaneka naphi okoko nje kukwiziqu zezigaba zentetho.





Ukuza kuthi ga kule ndawo sinike imizekelo yezigaba zentetho ezizezi; *isiphawuli, isifanekisozwi, isibaluli, isibizo, isihlanganisi, nesimnini* ngokulandelelana kwazo. Ifumaneka ku-8 ukuya ku-15. Injongo yoku kukubonisa amagama aneziqhakancu ukuba anokuba zizo naziphina izigaba zentetho, kwaye iziqhakancu zinokuzimela okanye zikhatshwe ngamaqabane athile ukwenza iqela okanye isicuku yamaqabane. Okokugqibela iziqhakancu zingafumaneka ekuqaleni, phakathi nasekugqibeleni kwiziqu zazo naziphi izigaba zentetho kuphela. Icandelo elilandelayo abaphandi beli nqaku baxoxa ngeziphumo zophando.

INGXOXO NGEZIPHUMO ZOPHANDO

Iziphumo zolu phando lwezandi ezikumalungu anamaqabane nezikhamiso zibonisa ukuba naso isiXhosa sityebile ngamaqabane afumaneka akwi-onsethi nesikhamiso. Unobangela wesi sigqibo kukuba uphando nemizekelo lubonise ukuba amaqabane atshayelela isikhamiso asuka kwelinye ayokuma kwamane. Esi siphumo siqiniswa luluvo lukaGregova, (2010:79) lophando nge-onsethi kulwimi iSlovak ngoluthi ‘inesakhiwo samaqabane axhaka-xhaka emveli, angabunjwanga ngolwakhiwo lwemofoloji’. Oko kuthetha ukuba iizandi ezifumanekileyo kweli phepha ziphuhlisa ukuba nazo ezi zandi zide zamelwa ngamaqabane ubuninzi zifumaneka kwiziqu zamagama esiXhosa buqu sikaPhalo.

Ukwaleka umsundulu kwiziphumo ezibonisa ubuxhakaxhaka bezandi ezingamaqabane, ngamanye amazwi amaqabane amathathu namane aqala iziqu zamagama ngokubumba i-onsethi, uChiosain neqela lakhe, (2012:69) benjenje (ezi zandi) ‘zonwabele ubuncwane, kwaye zixhamla imbeko yokuba ngoosomaqhuzu ngokuba sekuqaleni kumalungu amagama’. Xa becikoza njalo ke venza ukuba nabaphandi besiXhosa baqonde ukuba ngenene naso isiXhosa sifana nezinye iilwimi ngokuba mbejembeje ngamaqabane angaphezu kwesithathu kumalungu amagama.

Ngokunjalo u-Czaykowska-Higgins noWillet, (1997:385) kuphando abalwenzileyo ngolwimi ekuthiwa yi*Nxa'-amxci'n* oluphantsi kweelwimi zamaSalish bafumanise ukuba nazo ezi lwimi zaziwa kakhulu ‘ngokuba nezicuku okanye iqela lamaqabane elixhakaxhaka’ (ngangokude lube ngaphezu kwesithathu nesine) kwisithuba se-onsethi. Olu luvo lunika umdla kwaye lukwabonisa into yokuba yinto eqhelekileyo ukuba iilwimi zibe neqela lamaqabane ekuqaleni nasekupheleni kwamalungu amagama. Ngoko ke loo nto ke mayingababalekisi abantu ekufuneka bafundise okanye bafunde ulwimi oluneziqhakancu.

Ngako oko ke abafundi nabafundisi-ntsapho mabaqiniseke ngaphandle kwamathandabuzo, babheke phambili ngokufundisa izandi zesiXhosa, ukuze kuphucuke upelo nokubhalwa kwezincoko. Kwakhona ootitshala mabazi ukuba ukufundisa izandi xa zizonke, njengamaqabane nezikhamiso kuvelisa ulwazi lwamalungu, wona ke ayimbobo yokuphucula ufundo-ncwadi.

UBernard (2014:19) ubona ngeliso elinye nale ngxoxo xa esithi, 'ilungu (legama) ligcuntwana (nje) elisetyenziswa (njengomthamo obambekayo) xa kufundwa (ngokunjalo) kwaye kubandakanywa izandi zentetho (ezimelwe ngamaqabane ahamba nesikhamiso) naxa kufundwa'. Xa esitsho ke, uvumelana nababhali benqaku abanenkolelo yokuba wonke ubani ufunda ngokukhawuleza xa ekwazi ukubona ukuba amalungu amagama afumaneka ngezandi zokuthetha eziliqabane okanye amaqabane ahamba nesikhamiso.

Kwakule mbono yamaqabane amane aqala isiqu selungu uCzaykowska-Higgins neqabane abhala nalo, (1997:386) baxhasa uChiosain neqela lakhe, (2012:69) ngokuchaza ukuba iNxa'amxci'n~ bafumanisa ukuba ayinzimanga nangona inamaqabane amathathu nangaphezulu ngaphambili nasemva kwesikhamiso njengakwisiNgesi. Ngokweengcebiso zeli qela lababhali likulo mhlathi sikuwo, akukho nto inzima ekufundeni amalungu anamaqabane amane ngaphambili okanye ngasemva kwesikhamiso kwilungu legama.

La mazwi alandelayo acacisa ngakumbi, 'loo malungu anezikhamiso eziphahlwe ngamaqabane angaphezu kwesibini ngaphambili nangasemva anamalungu alula'. Le ngongoma ikwabonisa ukuba into youku isiXhosa sibe namagama aneziqhakancu ayisenzi sibe lulwimi olunzima. Xa abantu bengawi mixhelo kukufunda isiNgesi esinamalungu anamaqabane atshayelela nalandela izikhamisa, kulula kakhulu ukufunda isiXhosa kuba sona sinamaqabane aphambi kwesikhamiso qha.

Xa besitsho njalo ke, abaphandi benqaku babuza kuni bafundi ukuba 'yintoni ke enzima ukufunda amalungu esiXhoseni, kuba sona sinamaqabane aphambi kwesikhamiso kuphela? Ngamanye amazwi abaphandi benqaku bafumanise ukuba kulula ukufunda amaqabane aphambi kwesikhamiso kuphela, kuba isiNgesi kubalekelwa ngabaninzi, ngoku sinamaqabane angaphambili nangasemva kwesikhamiso. Lilonke ootitshala nabantwana mababheke phambili ngofundiso nokufunda ulwimi lwabo ngokungathandabuziyo.

Naye uSwindley (2009:253) uyayingqina le ngxoxo isentloko kweli nqaku kuba yena kolwakhe uphando uhlole ubunzima obufunyanwa ngabantu abafunda iilwimi ezinamalungu ane-onsethi nekhawuda. Mve xa esithi, 'amaqabane alandela izikhamiso (ikhowuda) ke ukutsho, kunzima ukuwachonga ngaphezu kwala akwi-onsethi'. Uphinda ongeze kula mazwi ngokuthi, 'obo bunzima bokuchonga amaqabane akwikhawuda bunegalelo elikhulu ekubambeni abantwana bangabi ziingcaphephe ngokukhawuleza ekufundeni'. Kwakhona ezi ngongoma zikwangqinala abaphandi bephepha ngokubalula ubunzima bamagama anekhowdaa njengesiNgesi. Ngeliphandle ibhentsisa ukuba akukho bunzima bungako ekufundiseni isiXhosa kuba asinamaqabane emva kwezikhamiso.

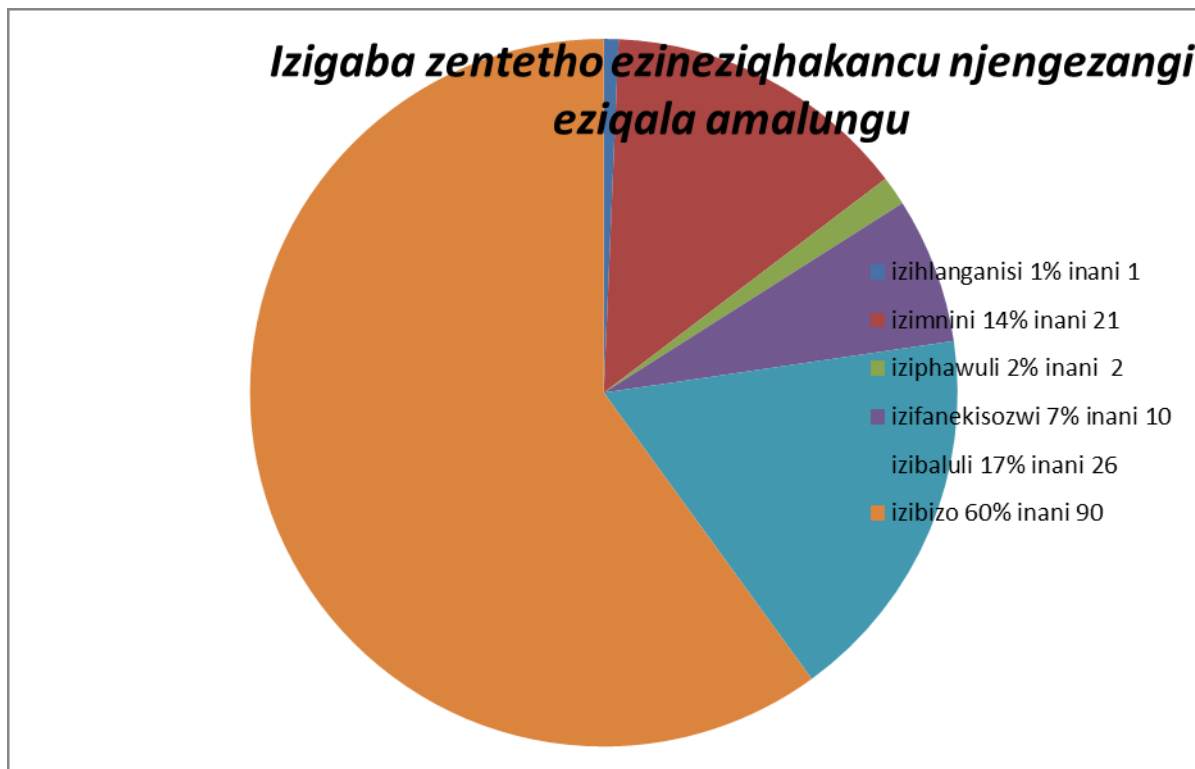
Ngamanye amazwi xa umntu eyicalu-calula le ngcaciso, icacisa ukuba abafundi besiXhosa abathwelanga bunzima bungako bona (ngokwengxoxo yeli nqaku), kuba abanawo amaqabane alandela isikhamiso, kwikhawuda ke ngoko. Kufanelekile, ukuba babe bayachebeleza, ngangokude banqenqeze phambili ekufundeni nasekufundiseni izandi namalungu amagama, kuba bajongene namaqabane akwi-onsethi nesikhamiso qha.

Ngako oko ke, ezi ziphumo zikaSwindley zicaciswe ngentla zibagunyazisa ngakumbi abaphandi beli phepha ukuba babakhuthaze ngakumbi ootitshala besiXhosa ngokunjalo nabo banqwenela ukwazi iziqhakancu namaqabane ezihamba nazo. Umyalezo ngowokuba baqinise ifokotho, babheke phambili ngokufundisa amalungu amagama, khon'ukuze kuphucuke ufundo lweencwadi kulo naluphi na ulwimi. Abenzi bolu phando babethelela iinjongo zeli

nqaku ezithi, ulwazi lwezandi ezakhe amalungu amagama mazifundiswe ngenyameko, kuba umvuzo woko kuphucula ubhalo lwamabali nofundo lweencwadi khon'ukuze kunyuke izinga lokufunda ezikolweni zethu.

Ukuqokumbela eli candelo ababhali benqaku bangatsho ukuba kuluvuyo ukunazisa ukuba ibe ngumdlu omkhulu kuthi baphandi besiXhosa ukufumanisa ukuba iziqhakancu zifumaneka phantse kuzo zonke iziqu zezigaba zentetho esinazo esiXhoseni ngaphandle kwakwiindidi zezimelabizo nezikhuzo. Ezo ziphumo zibonakalisa into ebalulekileyo yokuba isiXhosa singalahlekana namagama amaninzi xa sinokuphulukana neziqhakancu kuba ziyindyebo kolu lwimi. Kwakhona ngokuqhutywa ngumdlu njengabaphandi-lwazikubalwe nokuba zeziphi na izigaba zentetho ezinqenqeza phambili ngobuninzi beziqhakancu ezisetyenziswe kwinoveli kaSidlayi.

Phakathi kwezi zintandathu zilandelayo iziphumo zimi ngolu hlobo lulandelayo; *izibizo* zinqenqeza phambili ngobuninzi bamagama aneziqhakancu. Kulandela *izibaluli*, *izimnini nezifanekisozwi* ngokushiyana kwazo. Apho zibonakele zinqabe okwezinyo lenkuku khona iziqhakancu kukwiziphawuli *nakwizihlanganisi*, kuba zikwanjalo nazo ukunqongophala. Zandisele nawe ke mfundi ngokuqwalasela kwigirafu engezantsi.



ISISHWANKATHELO, IMFUNDISO NESIPHELO

Ngokufutshane, ingxoxo yeli nqaku ibeka umnwe ekubeni abafundisi-zintsapho mabeme bume bezama ukufundisa abantwana iizandi zokuthetha. Izandi zokuthetha ke njengoko sesicacisile, zinokumelwa liqabane elihamba nesikhamiso njengakwesi senzi siyalelayo; 'ci me la', Ngamanye amathuba zinokumelwa ngamaqabane amabini nangaphezulu atshate

nesikhamiso njengakulo mzekelo wesibaluli ulandelayo; a'bangco'tshi'leyo. Oku kuthetha ukuba, xa ebantwana bekwazi ukupela amagama nokuphimisela izandi eziwakhileyo, kubakhaphu-khaphu kakhulu ukufunda ngokwamalungu abaumba amagama. Ukuphucuka kopelo nofundo lwamagama ke kuphucula kokubhala kwamabalana, iileta nemibongo ngokuzithandela komfundi.

Inzuzo yawo wonke lo msebenzi ukhankanyiweyo kukunyuka kwezinga lokufunda isiXhosa. Kwakhona kubalulekile ukuba abantwana bazi nokuba amaqabane angalandelelana egameni ngangokude abe mathathu ubuninzi bawo okanye akhatshwe nasisiphakancu, wonke nje umntu makazi ukuba ahombisa nje i-onsethi njengeentsimbi zokuhombisa okanye umkhanyo. Ngamanye amazwi abonisa upelo-magama okanye ubhalo-magama.noonobumba. Ngoko ke, abahlohlali bafundi nabazali babantwana mabangoyikiswa ngamaqabane adwelile phambi kwezikhamiso. Into ebalulekileyo kukudibanisa iqabane nesikhamiso kwakhiwe amalungu. Olu krozo lwezandi ke, lubotshwa ngebhanti enye njengenyanda, ukuze xa ulufunda kuvakale isandi esinye njengothi lenye kombane.

Kwakhona kubalulekile nokuba ulandelelwano lwezandi kunye nendlela ekuphinyiselwa kuyo izandi njengezithethi zolwimi, abafundi nabahlohlali-bafundi besiXhosa bazi mhlophe ukuba isingqi sesandi osikhankanyayo sinye jwi. Ezi zimvo zomelezwa nguGuma, (1971:25) (phakathi kwabaninzi abangakhankanywanga) ngokuthi, 'upelo lwelungu lungaba namaqabane amabini, amathathu okanye ngaphezulu, kodwa isandi esivakalayo (xa lifundwa) sinye kuphela'.

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