

NXOPAXOPO WA XIAVE XA XINGHEZI EKA NHLUVUKISO WA VUVUMBAMARITO EKA XITSONGA
(AN ANALYSIS OF THE IMPACT OF ENGLISH IN XITSONGA TERMINOLOGY DEVELOPMENT)

HI

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NDZAVISISO WA DIGIRI YA MASITASI EKA DYONDZO YA XITSONGA

EKA NDZAWULO YA TINDZIMI TA XIAFRIKA

EHANSI KA

FAKHALITI YA SWA MAHANYELO YA VANHU, TISAYESE TA SWA VANHU NA DYONDZO

YUNIVHESITI YA VENDA

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AFRIKA-DZONGA

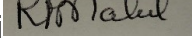
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XIHLAMBANYO

Mina, Risenga Paulos Maluleke ndza hlambanya leswaku ndzavisiso lowu, ehansi ka nhlokomhaka leyi nge, **Xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito eka Xitsonga**, wa digiri ya Masitasi ya Xitsonga wu nyiketiwa eka Yunivhesiti ya Venda tanihi ntirho wa mina lowu ndzi nga lo tisungulela no titsalela wona, naswona a wu si tshama wu yisiwa eka yunivhesiti yin'wana kumbe eka xisimekiwa xin'wana hi xikongomelo xa ku kuma digiri kumbe tidyondzo to karhi. Ntirho lowu i wa mina hi xiviri. Mahungu na vuxokoxoko hinkwabyo lebyi tirhisiweke eka ndzavisiso lowu swi tshahiwile no tlhela swi kombisiwa hi ndlela leyi faneleke ya matshulele ya ndzavisiso wa dyondzo.

Nsayino wa Muchudeni :

Siku: 06/04/2022

DECLARATION

I, Risenga Paulos Maluleke hereby declare that the research

under the title: **An analysis of the impact of English in Xitsonga terminology development** (MA in Xitsonga) is hereby submitted to the University of Venda by me, and of which has never been submitted previously for a degree or any study at any other institution. This is my own work in design and execution. All the material or information contained in this proposal has been collected and properly used by me for study purposes.

Student Signature :

Date: 06/04/2022

NKOMISO

Ndzavisiso lowu wu kongomisa eka nkanelo wa xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito bya Xitsonga. Ku kaneriwile matheme ya xisayese lama tekiweke kusuka eka buku ya Tisayese ta Vutomi ya Gireyidi ya 12. Mahungumbisi ya leswaku Xitsonga hi nawu a xi na matheme ya swa sayese na swa thekiniki swi endla leswaku xi nga koti ku amukeriwa tanihi hi ririmi leri tirhisiwaka eku dyondzeni no dyondzisa hi rona eswikolweni eAfrika-Dzonga. Ndzavisiso lowu wu tirhisile maendlelo ya nkoka ku komba leswaku nhluvukiso wa vuvumbamarito wu nga langutiwi ntsena tanihi ntirho wa swa thekiniki na lingwisitiki, kambe tanihi ndlandlamuko wa vutivi bya ririmi. Marito mantshwa ma Xitsonga ma mitiwile kusuka eka Xinghezi kusukela emikarhini ya khale. Vulombamarito hi yin'wana ya maendlelo leyi tirhisiweke eka nhluvukiso wa vuvumbamarito eka Xitsonga. Ndzavisiso lowu wu ttherile wu komba nakambe leswaku vuhundzuluxi na ndlandlamuko wa semantiki swi nga tirha tanihi swihlovo swa marito lama humaka eka Xitsonga handle ko lombamba. Ndzavisiso lowu wu simekiwile ehansi ka tithiyori ta Sapir-Whorf leti fambelanaka na swa ririmi leti tivekaka tanihi Linguistic Relativity, Semantic-cognitive na Social-pragmatics.

Marito ya nkoka: Nhluvukiso wa ririmi, Themnoloji ya swa sayese, themnoloji ya swa thekiniki na thekinoloji, Themnoloji ya swa rihanyu, ririmi ro dyondza no dyondzisa Xitsonga.

ABSTRACT

The study presents an analysis of the impact of English in Xitsonga terminology development. It studies a multilingual corpus of scientific terms extracted from a Grade 12 Life Sciences text book. A claim that Xitsonga does not as a rule possess terms that are of a scientific and technical nature hinders it from its recognition to serve as a language of learning and teaching in South African schools. The study employs a qualitative research method to argue that terminology development should not only be viewed as a simple technical and linguistic exercise, but also as a growth of vocabulary. New Xitsonga words have been assimilated from English over the centuries. Word borrowing is one of the methods used in terminology development. The study also demonstrates that loan translations and semantic extensions can be used extensively as a way of using Xitsonga's own resources rather than borrowing. The study is underpinned by Sapir-Whorf's theory of Linguistic Relativity, Semantic-cognitive theory and Social-pragmatics theory.

Key words:

Language development, science terminology, technical and technology terminology, health terminology, language of teaching and learning, Xitsonga.

SWIKHENSO

Eka Xikwembu, mutumbuluxi wa tilo na misava na hinkwaswo leswi nga eka yona, ndzi vula tano ndzi ri vito ra wena a ri dzunisiwe! Hinkwaswo leswi ndzi nga swi fikelela a ku nga ri vutlhari bya mina, kambe i tintswalo na rirhandzu ra wena. Ku khensa ka mina a ku hetiseki loko ndzo tsandzeka ku khensa valeteri lava ndzi kombeke rirhandzu hi ku ndzi letela, va nga ndzi heleli mbilu hambiloko ndzi pfa ndzi koka milenge. Ndzavisiso lowu wu ololokile na ku langutiseka kahle hikwalaho ka vuleteri bya vona. Dokodela M.J. Baloyi na Dokodela M.T. Chauke, a ndzi na marito lawa ndzi nga humeselaka vutitwi bya mina hinkwabyo ehandle, hi leswi mi ndzi endleleke swona. Hosi a yi mi engetele masiku ya ku hanya, pfunani rixaka na ku kurisa Xitsonga xi ndlandlamuka ku ya emahlweni. Ndzi khensa na valeteri lavan'wana, Dokodela M.C. Hlungwani, Dokodela M.T. Babane na Dokodela A. Mushwana ku va va hoxile xandla eka tin'wana ta tidyondzo ta mina. Ndzi nga rivali na ndzangu wa mina, ngopfungopfu mhana vana va mina, ndzi ri seketelo wa n'wina wu vile wa nkoka ka mina, Xikwembu xi mi endla hi tintswalo.

XIKOMBAVUNDZENI

Leswi nga endzeni	Pheji
1. Mangheneloangharhelo	1
1.1 Matimundzhaku ya ndzavisiso	1-4
1.2 Xitatimente xa xiphiko	5
1.3 Nsusumeto wa ndzavisiso	5-6
1.4 Nkoka wa ndzavisiso	6
1.5 Xikongomelokulu na swikongomelotsongo swa ndzavisiso	6
1.5.1 Xikongomelokulu	6
1.5.2 Swikongomelotsongo	6
1.6 Swivutiso swa ndzavisiso	7
1.7 Tinhlamuselo ta matheme	7
1.7.1 Ririmi	7-17
1.7.2 Soxiyolingwisitiki	18-19
1.7.3 Nhluvukiso wa ririmi	20-25
1.7.4 Xiyimo xa ririmi	26-28
1.7.5 Angilisayizexini	29-32
1.7.6 Ndzingano wa tindzimi	33-35
2. NDZIMA YA 2: NKAMBISISO WA MILAVISISO LEYI ENDLIWEKE	36
2.0 Manghenelo	36
2.1 Milavisiso leyi endliweke mayelana na nhlokomhaka	36-57
2.2 Nkatsakanyo wa ndzima	57
3. NDZIMA YA 3: DIZAYINI NA MAENDLELO YA NDZAVISISO	58
3.0 Manghenelo	58
3.1 Dizayini ya ndzavisiso	58-59
3.2 Thiyori ya ndzavisiso	59-62
3.3 Maendlelo ya ndzavisiso	63-64
3.3.1 Sampulu na Switekaxiave eka ndzavisiso	65-67
3.3.2 Mahlengeletelo ya mahungu	67-68
3.3.2.1 Maendlelo ya Desikithopo	68-70
3.3.3 Mahlelelo ya mahungu	70-73
3.3.3.1 Mahlelelo ya vundzeni	73-74
3.4 Ntiyiso, ntirhiseko, na vutshembeki bya ndzavisiso	75-77

3.5 Milawu ya matikhomelo eka ndzavisiso	77-78
3.6 Switsandzekisi, mindzilikano, na swihleketeleriwa swa ndzavisiso	78-81
3.7 Swipimelo swa ndzavisiso	81-82
3.8 Nkatsakanyo wa ndzima	82
4. NDZIMA YA 4: MPALUXO WA XIAVE XA XINGHEZI EKA NHLUVUKISO WA XITSONGA	83
4.1 Manghenelo	83
4.2 Xiave xa Xinghezi eka nhluvukiso wa thekinoloji ya Xitsonga.	83
4.2.1 Thebulete(tablet)	83-86
4.2.2 Leputhopo(laptop)	86-92
4.2.3 Khomphyutara(computer)	93-97
4.2.4 Bodo ya njhani Smartboard	97-100
4.3 Xiave xa Xinghezi eka nhluvukiso wa thekiniki ya Xitsonga	100-109
4.4 Xiave xa Xinghezi eka nhluvukiso wa swa sayese ya Xitsonga	104-109
4.5 Xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito bya swa rihanyu eka Xitsonga.	109-116
4.6 Nkatsakanyo wa ndzima	116-117
5. NDZIMA YA 5: NGHIMETO NA SWIBUMABUMELO	118
5.0 Manghenelo	118
5.1 Leswi kumiweke eka ndzavisiso	118
5.2 Nkatsakanyo wa ndzavisiso	118-120
5.3 Swibumabumelo	120
5.4 Mahetelelo	120
5.5 Tibuku leti tirhisiweke	120

NDZIMA YA 1: MANGHENELO EKA NDZAVISISO

1. Manghenelo

Ndzavisiso lowu wu ta kongomisa eka nkanelo wa xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito eka Xitsonga tanihi ririmi leri a ri languteriwa ebodhleleni hi nkarhi wa mfumo wa xihlawuhlawu eAfrika-Dzonga. Xitsonga xi voneriwile ebodhleleni hi tindzimi to fana na Xibunu na Xinghezi hikokwalaho ka ku va ti vile ta ximfumo nkarhi wo leha. Xinghezi hi xona xi nga emahlweni eka tindzimi to tala tanihileswi ri vulavuriwaka eka tindhawu to tala ta misava. Leswi swi endla leswaku Xitsonga xi tiseketela hi ririmi leri eka swin'wana swa nhluvukiso wa rona. Afrika-Dzonga hi rin'wana ra matiko lama ya nga na tindziminyingi na mindhavukonyingi. Ririmi rin'wana na rin'wana eka tindziminyingi leti ri fanele ku hluvukisiwa hi tindlela to hambanahambana. Ntshuxeko wa ku fambafamba ka vanhu kusuka eka matikoakelana ku ta eAfrika-Dzonga swi vangile leswaku nhlayo ya vavulavuri va tindzimi tin'wana yi andza. Eka swiyenge swin'wana swo fana na swa mabindzu na dyondzo, ku tirhisiwa ngopfu vuhundzuluxeri kusuka eka Xinghezi ku ya eka Xitsonga tanihi xikombiso, leswi swi nga na xiave lexikulu eka nhluvukiso wa ririmi.

1.1 Matimundzhaku ya ndzavisiso

Xiyenge xa 29(2) xa Vumbiwa (1996) xi boxa leswaku mudyondzi un'wana na un'wana u na mfanelo yo kuma vuleteri bya dyondzoxidzi hi ririmi leri a ri tsakelaka laha swi nga kotekaka. Mfanelo leyi yi tekela enhlokweni ku hambanahambana na vun'winyi bya vadyondzi. Vumbiwa leri ri tlhela ri kondletela ku tirhisa Xinghezi tanihi ririmi ro dyondza no dyondzisa eAfrika-Dzonga. Vadyondzi va Xitsonga va languteriwa ku dyondza swikili swa Xinghezi na dyondzo hi nkarhi wun'we.

Ntirho wa theminoloji lowu nga endliwa hi Vadikixinari ya ririmi ra vukorhokeri bya rixaka a wu si fika eka xiyimo lexi Xitsonga xi nga kondletelaka ncicano wa vuxokoxoko eka swa tisayese na swa thekiniki. A ku na tidikixinari ta Xitsonga ta swa thekiniki eka tidyondzo to fana na sayese ya swa misava, ntivotinhlayo, sayese ya swa vutomi, na swin'wana. I nhluvukiso na ku tirhisiwa ka theminoloji leswi nga kondletelaka vutivi bya ririmi bya dyondzo yo karhi, na vuswikoti lebyi nga enela byo kota ku tirhisa swa sayese na swa swikili swa mbulavulo bya swa thekiniki. Theminoloji tanihi hi maqhingha ya xihlovo, yi vonaka tanihi xihingakanyi ku va Xitsonga xi nga koti ku va ririmi ra dyondzo no dyondzisa eka xiphemu xa masungulo.

Tindzimi ta Vantima ta tikonkulu ra Afrika ti le ka nhlayo ya kwalomu ka 2 035 wa vavulavuri va tona (Heine na Nurse, 2000). Tindzimi leti ti kumeka eka ndhawu yin'we na tindzimi tin'wana to tanihi Xinghezi, Xibunu, Xiphutukezi na Xifurhwa. Xiave xa nhluvukiso wa vuvumbamarito ya tindzimi ta Vantima kusuka eka tindzimi leti nga na matimba hi tlhelo ra swa dyondzo, ikhonomi na tipolitiki a wu papalateki. Tindzimi ta Vantima to tala ti na vuxaka bya ku hluvuka ka tona na Xinghezi. Xinghezi hi rin'wana ra tindzimi leri rchangeke emahlweni hi tlhelo ra nhluvuko wa rona ku nga ri Afrika-Dzonga ntsena, kambe na le ka matiko yo fana na Zimbabwe, Zambia, Nigeria na man'wana. Afrika-Dzonga i tiko leri nga na tindziminyingi laha khumen'we wa tona ti nga ta ximfumo. Fromkin na Rodman (1993:25) va vula leswi landzelaka hi tindzimi ta Afrika: **khluko wa lahleka**

There is no primitive language – all languages are equally complex and equally capable of expressing any idea in the universe. The vocabulary of any language can be expanded to include new words for new concepts.

Ku ya hi Fromkin na Rodman, hi leswaku tindzimi hinkwato ta ringana. Eka tindzimi leti, Xitsonga na Xinghezi hi tin'wana ta tona. Xinghezi tanihi ririmi leri hluvukeke ku tlula Xitsonga ri na xiave lexikulu xo va ri hluvuka. Nhluvukiso wa rona eka tindzimi ta Vantima, ku katsa na Xitsonga swi va kona eka swiyenge swo hambana. Mavonelo lama ya seketeriwa hi Saville(2006:3) loko a ku:

It refers to both study of individuals and Groups who are learning a language subsequent to learning their first one as young children and the process of learning that language. The additional language is called a second language. It is also commonly called a target language.

Saville (2006) u kongomisa eka ndlela leyi munhu kumbe ntlawa wa vanhu wu dyondzaka ririmi ku ya hi swiyenge swo hambanahambana hayona kusukela loko va ha ri lavatsongo. Ririmi ra ndhavuko wa vona ri tirha tanihi ririmi ra vumbirhi naswona ri vuriwa ririmi rimbe leri munhu a faneleke ku ri dyondza.

Xiyenge xa nkaye (9) eka Vumbiwa ra Pan South African Language Board (PanSALB) xi tumbuluxiwile hi 1996 hi nawu wa makumentlhanukaye (59) ePhalamente.

Xikongomelokulu a ku ri leswaku xi landzelerisa eka swin'wana, ku katsa na ku hluvukisiwa ka tindzimi hinkwato ta Afrika-Dzonga. Leswi swi katsa na ku sirhelela tindzimi ta Vantima leti a ti tshikileriwile hi nkarhi wa mfumo wa xihlawuhlawu. Xiyenge xa *PanSALB* xi vumbiwile hi swiphemu swinharhu, ku nga; Tindzawulo ta Mfumo wa Rixaka na Swifundzankulu (Government Departments and Provinces); Foramu ya Ririmi ya Rixaka (National Language Forum); na Huvo ya Vatirhahiririmi ya Afrika-Dzonga (South African Language Practitioners Council) na Huvo ya Ririmi ya Rixaka ya Afrika-Dzonga (Pan South African Language Board), Act No. 59, 1996.

Ntirho wa swiyenge leswi i ku vona leswaku; tindzimi hinkwato ta tirhisiwa eka ndzawulo yin'wana na yin'wana ya mfumo; na ku vona leswaku mavangwa lama ma nga kona eka tindzimi ma pfariwa hi ku endla leswaku ku va na vahundzuluxi va tindzimi.

Foramu ya Tindzimi ta Rixaka, ntirho wa yona i ku vona leswaku swiphemu swa tindzimi, Vaholobye na tikomiti leti nga ehansi ka vona va endla leswaku swiyenge swa ririmi swi nyikiwa nkarhi wa ku hlohlotela tindzimi handle ko tikiseriwa, na vona va va xiphemu xa ntirho lowu wa ku ndlandlamuxiwa ka tindzimi na matirhiselo ya tona. Yin'wana ya mitirho ya Foramu ya Tindzimi ya Rixaka i ku lawula, ku dyondzisa na ku tsarisa mihlangano leyi nga kona ya tindzimi eAfrika-Dzonga. PanSALB yona yi langutisa leswaku tindzimi ta hloniphiwa na ku nyika nseketelo eku tihluvukiseni. Foramu ya tindzimi yi tlhela ti tiyisisa leswaku tindzimi hinkwato ti khomiwa ku ringana naswona ti nyikiwa xiave lexi ringaneke. Hi ku landza Huvo ya Tindzimi ya Rixaka, tindzimi hinkwato leti a ti voneriwa ebodhlehleni hi nkarhi wa mfumo wa xihlawuhlawu a ti fanele ku tlakusiwa kusukela hi 1994. pansalb yi fanele ku tirha hi matimba ku tiyisisa leswaku switirhisiwa leswi fambelanaka na nhluvukiso wa ririmi swi kumeka hi ku olova na ku vona leswaku ndhavuko wa ririmi wu fanele ku hlayisiwa.

Ku ya hi tinhlamuselo kumbe swibumabumelo leswi khumbiweke laha henhla, hi kota ku twisisa na ku vona lomu matimu ya nhluvukiso wa vuvumbamarito wa Xitsonga wu sukelaka kona kun'we na nkoka wo endla ndzavisiso lowu. Loko Xinghezi xi tirha tanihi ririmi leri nga ra vanhu lava va nga na nkateko na matimba, tindzimi ta Afrika ti susiwile eka xiyimo xa le henhla kuya eka xiyimo xa le hansi, ku tirhisiwa ka tona swi vuyisiwile ehansi na nhluvuko wa tona wu vile wa xiyimo xale hansi. Xiyimo lexi hi xona xi nga endla

leswaku nhluvuko wa tindzimi ta Afrika wu va lowu tsaneke ku katsa na Xitsonga. Loko hi languta eka Xitsonga, swi kona swiphemu leswi hi nga vulaka leswaku a hi na marito ya swona handle ka Xinghezi.

Hi na marito yo hlaya lama hi nga kotiki ku ma hlamusela hi Xitsonga kumbe hi nga hava hi Xitsonga ku fana na marito lama hi ma tirhisaka ya xithekiniki. Marito lama ya tirhisiweke ku thya switirhisiwa swo hambanahambana swa xithekiniki lama hi nga ta ma kombisa eka ndzimana leyi, ya tsariwile hi Xinghezi, marito yo fana na plastic, porcelain, ceramics ku katsa na tinsimbhi leti tirhisiwaka etimovheni ti thiyiwile mavito hi Xinghezi, mavito lama hambiloko ho ringeta ku ma tirhisa hi Xitsonga, a ma pfumeli hikuva a ma na wona marito ya Xitsonga na swin'wana swo hlaya.

Swiphemu swo tala fana na Mofoloji, Semantiki na Lingwisitiki, a swi na matsalwa lama ma tsariweke hi Xitsonga handle ka Xinghezi. Swiphemu leswi swi humelerisa xiave xa vuvumbamarito bya Xinghezi eka vuvumbamarito bya Xitsonga. Xinghezi a xi ri na leswi xi swi onhaka eka tindzimi ta Afrika handle ka ku pfuna ku humelerisa swin'wana swa swiphemu swa matsalelo kumbe mavulavulelo eka marito lama nga kotiki ku fikeleriwa hi ririmi ra Afrika ku katsa na ra Xitsonga. A hi languteni tindzimi ta Afrika ku katsa na Xitsonga, loko a ku ri hava Xinghezi a hi ta kota ku hlangana njhani eku vulavuleni na swin'wana na swin'wana leswi fambelanaka na swa vutomi. Kambe swi nga vuli leswaku hi tsana vutlhari na vutivi bya Mafrika leswaku a va ta va va nga tumbuluxangi rirmi ro twanana ku fana na Xikiswasihli, kambe Xinghezi hi xona xi hi pfunaka eka mhaka ya vuhlanganisi bya misava hinkwayo hi nkarhi wa sweswi.

Loko swi ta eka matirhiselo ya ririmi, Xinghezi hi xona xo sungula ku humelerisa matsalwa, naswona vatsari va tibuku ta Xitsonga va tirhisile ririmi leri ku tsala matsalwa hi rona. Nhlayo ya vatirhisi va ririmi yi ya hi tindhawu, ku na tindhawu leti hi kumaka leswaku vavulavuri va ririmi ro karhi i vatsongo swinene. Xinghezi xi vulavuriwa hi vanhu vo tala kumbe tindzimi to hlaya lava Xinghezi xi nga ririmi ra vumbirhi eka vona. Hikokwalaho ke, Xinghezi hi xona xi hlanganisaka vanhu hikuva xi vulavuriwa matiko yo tala misava hinkwayo tanihi hi xona xa ximfumo. Ntirho wa vinyi va ririmi i ku olova loko Xinghezi xi lava ku teka xiave, va nga teki mhaka ya xiave xa Xinghezi tanihi xinghunghumani lexi telaka ku bvunga ndhavuko na mavulavulelelo ya vona.

Hikokwalaho swi nga na nkoka ku va ku ri na ntirhisano exikarhi ka Xinghezi na tindzimi ta xintima ku katsa na Xitsonga eka swa sayese, thekiniki, thekinoloji, nhluvukiso wa ririmi na swin'wana.

1.2 Xitatimente xa xiphiko

Xiyenge xa 6(1) xa Nawu lowu fambisaka Swikolo na Xiyenge xa 3 xa Nawu wa Pholisi ya Dyondzo ya Rixaka swi tumbuluxile ndlela yo olova ya Xitsonga tanihi ririmi ro dyondza no dyondzisa. Ndzawulo ya Dyondzo ya Masungulo ya Rixaka yi humesile mpfapfarhuto wa Pholisi ya manghenelo ya tindzimi ta Vantima, leswi katsaka na Xitsonga, eswikolweni. Leswi a swi se tikomba kahle eka xiphemu xa masungulo hikokwalaho ka mpfumaleko wa switirhisiwa, na mpfumaleko wa theminoloji ya swa sayese eswikolweni. Vumbiwa leri hlayisaka Xitsonga na tin'wana ta tindzimi ta Afrika eka dyondzo ri tsongahatiwile loko swi fika eka matirhelo. Leswi swi tiyisisa swilaveko swa tidikixinari na swin'wana swihlovo swo fambelana na swona.

Swin'wana swa swihlawulekiso swa Xitsonga i ku lombana na ku tekelela marito eka tindzimi tin'wana, ngopfungopfu kusuka eka Xinghezi na Xibunu. Vulombisi byi vile kona hikuva Xitsonga xi ri hava marito man'wana hi ririmi ra xona. Xitsonga xi tekelerile man'wana ya marito kusuka eka Xibunu. Lawa ya katsa na marito ya fanichara na swin'wana leswi tirhisaka marito ya Xibunu hi leswi landzelaka: tafula (tafel), lepula (lepel), bikiri (bekker), xikotlolo (skottel), hamula (hammel), xipikiri (spikker). kasi man'wana marito ma huma eka Xinghezi ku fana na ndhichi (dish), puleti (platter), foroko (fork), wachi (watch), na swin'wana.

Hlamuselo ya rito hi Xitsonga yi nga vula swo hambana loko hi yi hlamusela hi Xinghezi, swona swo ya hi matwisisele ya muhlayi: Xikombiso: Risimati has brought a remarkable difference to his community, marito lawa ya hundzuluxiwa hi Xitsonga tanihi: "Risimati u tisile ku hambana lokukulu emugangeni wakwe". Marito ya muxaka lowu ya twisiseka kahle hi swidyondzeki. Lava nga dyondzangiki va nga twisisa hi ndlela leyi: "Risimati has caused serious divisions in his community". Dyondzo leyi yi kongomisa eka xiave xa Xinghezi loko ku hlanganiwa na ntlimbo wo fana na lowu nga laha henhla. Kambe ehleketelelo leri a ri si kambisisiwa hi swa sayese, leswi hi swona swivangelo swa ndzavisiso lowu.

1.3 Nsusumeto wa ndzavisiso

Nsusumeto wa ndzavisiso lowu wu tile hi ku lava ku hoxa xandla hi ku engetela nhlayo ya milavisiso leyi yaka emahlweni eka Xitsonga. Ndzi susumetiwiwe ku endla ndzavisiso lowu hi ku vona leswaku a ku na milavisiso leyi endliweke hi tlhelo ra ku languta xiave lexi Xinghezi xi nga na xona eka nhluvukiso wa vuvumbamarito eka Xitsonga. Nkoka wa xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito eka Xitsonga wu anamile swinene naswona wa kumeka eka swiyenge swo hambana swa ntivoririmi na matsalwa. Hambiswiritano, ndlandlamuko wa kayivela mayelana na mixopaxopo leyi voyamelaka ngopfu eka milavisiso leyi khumbaka xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito eka Xitsonga.

Nsusumeto wun'wana wu vile kona hikokwalaho ka ku lemuka leswaku milavisiso yo tala yi voyamela etlhelo rin'we ra ku sola mitirho ya ntshikilelo wa Xinghezi eka tindzimi ta Vantima, Xitsonga hi ku kongomisa. Hi marito man'wana, nsusumeto wun'wana i ku lava ku pfala vangwa leri nga kona hi tlhelo ra mixopaxopo ya swiyenge swo tanihi, nhluvukiso wa ririmi, theminoloji ya swa sayese, theminoloji ya swa thekiniki na thekinoloji, vutivi bya ririmi, ririmi ro dyondza no dyondzisa, nhlamuselo ya Xitsonga.

1.4 Nkoka wa ndzavisiso

Ndzavisiso lowu wu languteriwa ku va na nkoka eka lava nga ta kota ku wu fikelela. Ndzavisiso lowu wu ta va na nkoka eka Vatsonga kusuka eka swiyenge swo hambanahambana. I swa nkoka ku va ndzavisiso lowu wu endliwa ku endlela ku lemukisa vakunguhati eka Xitsonga ku xopaxopa nkayivelo wa xiave xa Xinghezi eka nhluvukiso wa Xitsonga na ku kuma xintshuxo eka xiphiso lexi nga kona eka nkayivelo lowu.

1.5 Xikongomelokulu na swikongomelotsongo swa ndzavisiso

1.5.1 Xikongomelokulu

Xikongomelokulu xa ndzavisiso lowu i ku xopaxopa xiave xa Xinghezi eka Xitsonga eka nhluvukiso wa theminoloji.

1.5.2 Swikongomelotsongo

Ndzavisiso lowu wu kongomisiwile eka ku fikelela swikongomelotsongo leswi landzelaka:

- Ku valanga tindlela ta nhluvukiso wa vutivi bya Xitsonga eka tidyondzo to hlawuleka.
- Ku lavisisa mitirho ya theminoloji leyi endliweke hi Vadikixinara ya vukorokeri bya ririmi ra rixaka tanihi masungulo ya nhluvukiso wa dikixinari ya swa thekiniki ya Xitsonga
- Ku ndlandlamuxa matlhelo ya swa maendlelo yo fambisa cincano wa swa sayese na vuxokoxoko bya swa thekiniki eka Xitsonga
- Ku valanga swivangelo swa ku cinca hi tlhelo ra nhlamuselo na matirhiselo ya theminoloji ya swa thekiniki eka Xitsonga.

1.6 Swivutiso swa ndzavisiso

Ndzavisiso lowu wu leteriwiwe hi swivutiso leswi landzelaka:

- Xana vutivi bya Xitsonga byi nga hluvukisiwa ku antswa njhani eka tidyondzo to hlawuleka?
- Hi yihi dyondzo leyi nga kumiwaka kusuka eka mitirho ya theminoloji leyi endliweke hi Vadikixinara ya vukorokeri bya ririmi ra rixaka leyi tirhaka tanihi masungulo ya dikixinari ya swa thekiniki ya Xitsonga?
- Xana matlhelo ya swa maendlelo yo fambisa ncincano wa swa sayese na vuxokoxoko bya swa thekiniki eka Xitsonga ya nga ndlandlamuxiwa njhani?
- Hi swihi swivangelo swa ku cinca hi tlhelo ra nhlamuselo na matirhiselo ya theminoloji ya swa thekiniki eka Xitsonga?

1.7 Tinhlamuselo ta matheme

Eka xiyenge lexi ku hlamuseriwile matheme ya nkoka lama ya tirhisiweke ngopfu eka ndzavisiso lowu. Xikongomelokulu xa ku nyika tinhlamuselo ta matheme lama hileswi swi nga endlekaka leswaku matirhiselo ya wona ya kumeka ya hambanile na tinhlamuselo ta wona ta ntolovelo. Ku hlamusela loku i ka nkoka tanihileswi matheme lama ya nga vumbaka phuphu ya ndzavisiso lowu. Mayelana na mhaka yo hlamusela matheme ya nkoka, Heisler (1994:106) u ri:

This section is meant to clarify key concepts used in this study so that readers can understand the context in which these concepts were used or their unusual restricted meaning.

Marito lama ya tiyisisa leswaku matirhiselo ya theme ro karhi ya hambana ku ya hi tindhawu laha ri tirhisiwaka kona, swi nga leswi, matheme lama landzelaka ya na nkoka ku ya tiva.

1.7.1 Ririmi

Theme leri ri kongomisa eka nchumu lowu vanhu va wu tirhisaka leswaku va kota ku twanana loko va vulavula kumbe ku tsala. Ririmi i nhlango wa mipfumawulo, marito na milawu yo karhi leyi endlaka leswaku vanhu va kota ku humesa miehleketo na matitwelo ya vona eka timhaka ta vutomi no kota ku fikelela swilaveko swo hambanahambana. Hornby (2010: 834) loko a nyika nhlamuselo ya 'ririmi' u ri i: "The system of communication in speech and writing that is used by people of a particular country or area".

Hi marito ya ntshaho lowu hi twisisa leswaku ririmi i ndlela leyi tirhisiwaka eka mbulavurisano eku tsaleni kumbe eku vulavuleni. Mavonelo man'wana ehenhla ka theme ra ririmi ya nga hlamuseriwa ku kongomisa eka nchumu lowu tirhisiwaka hi vanhu leswaku va kota ku twanana eka migingiriko ya vona ya siku rin'wana na rin'wana. Hughes (1965: 6) yena loko a nyika nhlamuselo ya ririmi loko a ku: "A system of arbitrary vocal symbols by which is conveyed from one human being to another is language".

Ntshaho lowu wu paluxa hilaha mahungu ya tumbulukaka hakona, laha vanhu va khumbekaka tanihi switirhisi eku humeleriseni ka ririmi. Mavonelo man'wana mayelana na nhlamuselo ya theme ra 'ririmi' ya nyikiwa hi Thomas (2003: 25) laha a nge: "Language is the organisation of written or spoken symbol into a standardized system".

Mavonelo ya ntshaho lowu i ya leswaku ririmi i sisiteme yo karhi leyi tirhisiwaka eku tsaleni kumbe eku vulavuleni. Xiphemu xa nkoka eka nhlamuselo ya Thomas (2003) hi lexi kombisaka mhaka ya ku va ririmi ku ri nchumu lowu tirhisiwaka eku vulavuleni. Leswi swi va tano hikuva mhaka ya xiave xa nhluvukiso wa vuvumbamarito hi Xinghezi leyi ndzavisiso lowu wu kongomaneke na wona yi wela ngopfu eka ririmi hi ndlela yo vulavula na ku tsala. Nhlamuselo yin'wana ya theme leri yi nyikiwa hi Block na Trager (1942: 5)

loko va ku: “A language is a system of arbitrary vocal symbol by means of which a social group cooperates”.

Hi mavonelo ya vatsari lava, ririmi ku kongomisiwa eka sisiteme leyi yi pfunaka ntlawa wa vavulavuri ku twanana eka miburisano ya vona ya siku na siku. Ririmi ku nga ha va nchumu lowu hundzisiwaka hi ndlela yo tsariwa kumbe ku vulavuriwa. Eka ndzavisiso lowu hi kongomisa ‘ririmi’ eka nchumu lowu hundzisiwaka hi tindlela havumbirhi bya tona. Mavonelo man’wana mayelana na nhlamuselo ya theme ra ‘ririmi’ ya nyikiwa hi Finne (1995: 5) loko a ku:

Language as a central to the transmission of culture and communication in general. What one understands from this statement is that each language is unique in the sense that it must be treated with respect and be honoured because it serves its communicative purpose and mould the behavioural patterns of the people of different cultures.

Ntshaho lowu wu paluxa leswaku ririmi i xitirho lexikulu eka ku hundzisela ndhavuko wa rixaka ro karhi. Mavonele man’wana ya nhlamuselo ya theme leri ma humeseriwa ehandle hi Negash (2005: 5) laha a nge:

Language is the primary instrument of people’s access (or non-access) to education technological know-how, and scientific and intellectual knowledge, which, in turn, determine the state of economic well-being, identity and culture.

Ntshaho wa Negash (2005) wa ha boxa mhaka ya leswaku ririmi i xitirho xo hlanganisa hi vutivi bya thekinoloji ya swa tidyondzo, leswi hi tlhelo, swi langutanaka na xiyimo xa tinkota, vun’winyi na ndhavuko.

Eka ntirho wa vona wa **Vanishing voices** (dzwihata kumbe u voyamisa) Nettle na Romaine (2002: 111) va tirhisile xitlhokovetselo lexi tsariweke hi 1916 ku komba ndlela leyi ririmi ri nyamalalaka hi xihatla ha yona loko va ku:.

Languages die like rivers. Words wrapped around your tongue today and broken to the shape of thought between your teeth and lips speaking

now and today shall be faded hieroglyphics ten thousand years from now.

Tindzimi ta Xintu ta Afrika a ti hlayisekangi eka xiyimo lexi, ku nga ri khale a ti nga ha twakali loko va vulavuri va tona va ha langutela nhluvukiso wa tona kusuka eka mfumo na swiyenge swin'wana. Swo fana na Pan South African Language Board (PanSALB) ku hlayisa na ku sirhelela ririmi leri. Va vulavuri va ririmi ra Xitsonga va fanele ku ti nyungubyisa no ti bumabumela hi ririmi ra Xitsonga.

Swivangelo swo nyamalala kumbe ku fa ka tindzimi, swi vangiwa hi tinyimpi ta xin'wanamanana, ku tsan'wiwa ka ririmi hi vaakatiko va ririmi rolero, ntekelelo wa ririmi na matirhiselo ya rona kusuka eka vantshwa hi ku lava ku tekelela vulavulelo ra matiko man'wana ngopfungopfu kusuka endzhandzeni wa malwandle. Swin'wana swa swivangelo i ntshikilelo lowu nga kona wa ku vulavula ririmi ra manana hi tin'wana ta tinxaka ta ririmi ku fana na Xinghezi. Ndlanlamuko wa vavulavuri va tindzimi ta Xintu wu boheka ku vulavula ririmi leri ri nga rona ri tirhisiwaka ku hundza tindzimi hinkwato ku nga Xinghezi kumbe va tirhisa nxevoririmi (Code-switching).

Kembo na Webb (2000:113), va boxa leswaku: "Language death occurs when a language ceases to have any speakers anywhere in the world". Swidyondzeki leswimbirhi swi hlamusela ndlela leyi ririmi ri faka kumbe ndlela leyi ri nyamalalaka hayona tanihilaha Nettle na Romaine (2002) va hlamuseleke hakona. Vona va hlamusela leswaku ku nyamalala ka ririmi swi vangiwa hikuva ririmi ri nga ha vi na vavulavuri va rona hi xitalo endhawini yaleyo kumbe eka tiko ro karhi. Ku ya hi ntshaho lowu, ririmi na munhu swi na vuxaka lebyikulu, loko hi vulavula hi ririmi ra rixaka ro karhi, hi kongomisa eka vanhu va muxaka wa ririmi rero lava va vulavulaka ririmi ro fana.

Loko ko kala ku nga ha ri na munhu loyi a vulaka xa wanchumu hi ririmi kumbe vanhu lava va vulavulaka ku fana, swi vula leswaku ririmi rero a ri nga ha twali. Hikokwalaho swi ta vula leswaku ririmi rero ri file ri tlhela ri celeriwa. Swa ha tele swinene swivangelo swa ku nyamalala ka ririmi, swin'wana swa swikombiso i ku va vanhu va rhandza vulavulelo ra le handle ngopfungopfu ra Amerika. Laha matiko ya Afrika ya hlanganeke ngopfu na tinyimpi ta xin'wanamanana, ku kondza vo tala va vona va tsutsumela eka matiko ya le handle, hi vunyingi va fika va namarhela ririmi ra vatirhisi va tiko rero.

Ku nyamalala ka ririmi ra makumu swi nga vangiwa hi ndlela leyi swivuriso kumbe

swivulavulelo swa ririmi rero swi nga ha koteki ku tirhiseka eka ririmi ra ntolovelo. Xin'wana xa swivangelo, hileswaku loko vavulavuri va rixaka ra ririmi ro karhi va nga ha ri kona hikokwalaho ka ntungu wa vuvabyi lowu hlaseleke rixaka ro karhi hi xihatla, ririmi ri ta nyamalala. Leswi swi vulaka leswaku ku ta va kuri hava munhu loyi a rhwalaka vutihlamuleri hi ku fa ka ririmi leri, hikokwalaho ririmi leri ri ta helela emoyeni. Sweswo swi ta vula leswaku ririmi rero ri le khombyeni, naswona swi ta olova leswaku ri mintiwa hi tindzimi tin'wana. Ririmi ri ta fa ri tlhela ri lahliwa na vavulavuri va rona.

Hi ku twisisa ka mina, ririmi na ndhawuko swa fambelana ku ya hi rinxaka, kusuka eka lavakulu kufika eka lavatsongo, swi hundziseriwa kuya emahlweni hi vanhu lava va vulavulaka ririmi ro fana. Hi ndlela leyi, loko ku ri hava vanhu lava vulavulaka ririmi leri, swi vula leswaku ku hava vanhu lava nga ta hundzisela ndhavuko na mavulavulelo ya rixaka rero, kun'we na swivuriso swa ririmi rero swi ta ya swi ri karhi swi nyamalala ha katsongo. Xiyimo xa ririmi rero xi ta ya ehansi. Switandzhaku swa kona i ku fa ka ririmi ri tlhela ri celeriwa. Ku ya emahlweni, vana lava nga ta tswariwa eka rixaka rero a va nga ha tivi nchumu mayelana na ririmi ra ka vona hikuva ri ta va ri nga ha vulavuriwi. Swa nkoka leswaku Xitsonga na xona xi hlayisiwa tanihi ririmi ra manana. Kambe loko Xinghezi xi teka xiave xa vuvumbamarito eka tindzimi leti ti kayivelaka man'wana ma marito ma ririmi rero ku fana na Xitsonga, xi fanele xi kuma mpfuneto eka ririmi leri hluvukeke ra Xinghezi,

Loko vanhu va matiko man'wana va suka etikweni ra vona va ya tshama ematikweni mambe, ku va na ku lahleka ka ririmi. Swin'wana swi vangwiwa ngopfu hikuva va lava ku amukeriwa etikweni rero. Loko ku ri leswaku va na mabindzu, va boheka ku tiva ririmi ra ndhawu yaleyo hi ku hetiseka leswaku va ta kota ku va na vuxaka bya kahle na vanhu lava va xavaka swixavisiwa eka vona. Hi ndlela yaleyo, mabindzu ya vona ya kota ku humelela. Loko swi ya emahlweni ririmi ra vona ri ya ri fa hiswitsongo. Xinghezi, hikuva hi rona ririmi leri tirhisiwaka tindhawu hinkwato, a swi olovi leswaku ri wela eka tindzimi leti faka kumbe ku nyamalala. Xinghezi xi tshama xi ri xirindzamhangu eka tindzimi leti nga kotiki ku ti yimel leswaku ti kota ku ya emahlweni, Xinghezi xi nghena hi ku ndlela ya nhluvukiso eka tindzimi ku katsa na Xitsonga, vavulavuri va ririmi rero va boheka ku vulavula ririmi leri kotaka ku twiwa hi munhu un'wana na un'wana, ku nga ririmi ra ximfumu misava hinkwayo.

Kembo na Webb (2000: 113) va tlhela nakambe va ya emahlweni va hlamusela swin'wana hi ririmi va ku: "Language loss, a situation in which members of a speech community experience language shift, begin to lose fluency in their native language". Ku ya hi ntshaho lowu, kusuka eka ririmi ra wena kuya eka tindzimi tin'wana, swi vangwiwa hikuva vanhu va nga ha rhandzi ku vulavula ririmi ra vona, va vona onge swi kahle ku vulavula ra van'wana ku tlula ra vona. Vanhu va kona vava na vutivi bya ririmi rin'wana ku tlula ririmi ra vona. Leswi swi hetelela swi endla leswaku va rivala ra vona. A va vi na ku navela ku vulavula ririmi ra tiko ra ka vona hikuva ri nga ri na swilo swo tala leswi va nga tinyungubuyisaka ha swona, hi ndlela yin'wana va tinyuma ku tirhisa ririmi ra vona exikarhi ka vanhu. Ririmi ra vona ri mintiwile hi tindzimi tin'wana, lexi nga sala eka vona i marhamabu lawa ya pfumalaka nyama. Hi leswaku ririmi ra vona ro tiveka ntsena kambe a ra ha vulavuriwi.

Swo tala swa ririmi leri swi ta va swi nyamalarili, ririmi ri famba na vanhu, loko vanhu va nga ha ri tirhisi ri famba ri ya laha va yaka kona, xo biha xa kona hi leswi Xitsonga xi nga ta va xi mintiwile hi tindzimi tin'wana. Ririmi ri famba na vanhu, na vanhu va famba na ririmi, leswi swi boxiwile hi vulavisisi bya swodyondzeki swa ririmi swo hlaya. Leswi swi hi nyka tlhontlho wo kambisisa hi lavisisa hi ya emahlweni leswaku i ncini lexi hi faneleke ku xi endla leswaku ririmi ra hina ra Xitsonga ri va ri kuma mpfuneto lowu faneleke wa xiave xa Xinghezi hi vuvumbamarito bya xona. Ku hambana na tinxaka tin'wana, vavulavuri va Xitsonga kumbe rixaka ra Vatsonga ri fanele ku pfumelela xiave xa Xinghezi ku nghenelela eku hluvukiseni ka ririmi ra vona.

Kembo-Sure na Webb (2002:11) va hlamusela ririmi tanihi ndlela leyi munhu a yi tirhisaka ku tiva rimitsu ra yena. Ntshikelelo wa xihlawuhlawu na ku fumiwa hi matiko ya le handle swi tisile ku tivonela ehansi eka tin'wana ta ririmi ku katsa na Xitsonga. A swi kanakanisi kumbe ku hlamarisa leswaku van'wana va Vatsonga va chava ku vulavula ririmi ra vona exikarhi ka vanhu van'wana. Ku nyamalala ka tindzimi ta rixaka letitsongo eka misava hinkwayo ku va hi xiyimo xa le henhla leswi tisaka ku vilela eka vatirhisi va tindzimi leti ku katsa na Xitsonga.

Leswi swi nga va swi endliwa hi leswi Xitsonga xi nga nyikiwiki nkarhi lowu nga enela eka mavonakule na swin'wana swa swiyenge swa mahungu, leswaku na rona ri tekiwa ri ri ra nkoka. Xinghezi xi boheka ku va na xiave xa vuvumbamarito tanihiloko ku ri hava marito ya Xitsonga eka swo fana na "South African Revenue Services", mapapila yo komba ku

tswariwa na swin'wana. The New Encyclopaedia Britannica Volume 7 (1988:147) yi hlamusela ririmi hi ndlela leyi landzelaka:

Language is a system of convectional spoken or written symbols by means of which human beings, as members of a social group and participants in its culture, communicate.

Ku ya hi ntshaho lowu, ririmi i nongonoko wa xiyenge lexi tirhisiwaka ku vulavula kumbe ku tsala hi ku tirhisa swikoweto swi tlhela swi kota ku hlayeka, tinhlamusela ta kona ta kota ku twisiseka hi vanhu va ririmi rero, hi ku landza ntiyiso, ririmi i vutomi na vutomi i ririmi, loko swilo leswimbirhi swi hlangana swi nyika tinhlamuselo. Handle ka ririmi, swilo swo tala a swi nga ta humelela hikuva ririmi hi rona ri tirhaka ku vulavurisaneni ka matiko hi swa hluvukiso wa swa timali, Xinghezi tanihi ririmi ra xifumu, hi rona leri tirhaka eku vulavurisananeni.

Ririmi ri kondletela ntwanano eka tinxaka to hambanambana ngopfungopfu laha eka tikokulu ra Afrika. Afrika hi rona tiko leri ku nga na tinxaka ta vanhu vo hambana swinene, vanhu lava va vulavula tindzimi to hambana. Vavulavuri va ririmi va ringeta hi tindlela hinkwato leswaku va kota ku twanana. Hi ku pfuniwa hi ririmi leri tirhisiwaka ra xifumo ra mani na mani ku nga ra Xinghezi.

Tinhlamuselo ta ririmi to hambanahambana ti gangisiwile hi valavisisi va ririmi vo tala, mavonelo ya vona loko swi ta eka nhlamuselo ya theme leri ya fambelana, ya tlhela ya va na ku hambananana laha na lahaya. Hence (1993:10) hi un'wana wa swidyondzeki leswi vuleke swin'wana hi nhlamuselo ya ririmi loko a ku:

Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts.

Hence (1993) u boxa leswaku ririmi i ndlela leyi munhu a kotaka ku boxa miehleketo ya yena ha yona hi ku humesela ehandle mpfumawulo wa marito lama loko ya hlangana ya vumbaka marito yo vulavula. Marito ya hlangana ya endla xivulwa, kutani loko swi

hlangana hi vumbirhi bya swona swi vumba miehleketo yo karhi Hence (1993:11) u ya emahlweni a vula marito law

Language can be defined as form of communication that allows intercourse between multiple people, that is arbitrary (in words individually), generative (in words placement) and constantly evolving”.

Hi nhlamuselo ya yena Hence (1993) u kombisa leswaku ririmi ri nga hlamuseriwa tanihi ndlela yo vulavula leyi pfumelelaka mbulavurisano exikarhi ka vanhu vo tala. The Children’s Britannica Volume 10 (1988: 265) va boxile leswi landzelaka mayelana na ririmi.

Language is a system of sounds which human beings use to communicate with one another, it is really a collection of signs or symbols, in which the words stand for objects or for actions or feelings.

Ku ya hi ntshaho lowu, ririmi i nongonoko wa mpfumawulo wa marito lowu vanhu va wu tirhisaka ku vulavula ha wona. Hi ndlela yin’wana, ririmi ri katsa ku vulavula hi swikoweto na hi michumu yo karhi handle ka ku humesa mpfumawulo. Kusukela eku sunguleni, ririmi a ri tiveka tanihi hi nongonoko wa marito lowu tirhisiwaka ku vulavula kumbe ku tsala ha wona leswaku ri kota ku hlayeka. Tinhlamuselo ta wona ta kota ku twisisiwa hi vanhu va rixaka ro karhi kumbe va rixaka rin’we. Ririmi ri teka xiave lexikulu eka vanhu leswaku va kota ku tirha kumbe ku hanya swin’we. Tollefson (1991:13) u vula swin’wana mayelana na ririmi loko a ku:

Language is one arena for struggle, as social groups seek to exercise power through their control of languages, and it is also a prize in this struggle, with dominant groups gaining control over languages.

Ku ya hi ntshaho lowu nga laha henhla, swi le rivaleni leswaku ririmi ri nga tirha tanihi xitirho lexi nga tirhisiwaka ku herisa kumbe ku aka. Hi ndlela yin'wana, ri fananisiwa na ndhawu leyi tinghwazi ta swibakele ti lwelaka eka yona laha ku languteriweke leswaku ku va na muhluri un'we. Ririmi ri tirhisiwa tindhawu to hambanahambana ku fana na le swikolweni, mitirhweni, tipolitiki na tin'wana to hlaya. Rixaka rin'wana na rin'wana ri lwela leswaku ririmi ra rona ku va rona leri twalaka ku tlula letin'wana tindzimi na leswaku swa tidyondzo swi fanele ku dyondzisiwa hi ririmi ra rixaka ra hina. Hi nga nyika xikombiso hi Xibunu lexi varhangeri va mfumo wa xihlawuhlawu a va lava leswaku ku tirhisiwa rona ntsena tanihi hi ra ximfumo handle ka letin'wana tindzimi. Vatirhisi kumbe vinyi va Xibunu a va lwa hi matimba lamakulu swinene na hi ku tiyimisela leswaku ku tirhisiwa ririmi ra vona ntsena tanihi ra ximfumo.

Leswi swi paluxa hungu ra leswaku ririmi ri nga tirha hi tindlela to hlaya, swo ya ntsena hi ku eka nkarhi walowo hi langutanile na xiyimo xa njhani. Kambe lexi nga xa nkoka hi leswaku ririmi ra hlanganisa tinxaka eku vulavuleni na le ku tsaleni. Hence (1993: 4) u tiyisisa mhaka ya xiave xa ririmi hi ndlela: "Language indeed makes possible the interaction of human beings, their cooperation and competition, their quarrels and agreement". Leswi swi boxiweka hi Hence (1993), swa ha seketela miehleketo yo hambanahambana leyi boxiweke hi swidyondzeki swo hlaya swa ririmi. Ririmi ri endla leswaku ncincano wa mbulavulo eka vanhu va rixaka ro hambana wu olova hi swiyenge swo fana na vumunhu, ntwanano, mphikizano, kulwa na ku hambana hi marito. Vanhu va swi kota ku tsarisa swivilelo swa vona swo komba ku nga eneriseki, ku titwa, ku pfuna hi swa miehleketo kun'we na swintshuxo swa swiphiso hi ku tirhisa ririmi. Ririmi hi rona ra hinkwaswo loko swi fika eka swo tika leri tirhisiwaka.

Buwa (2000: 11) wa ha famba ehenhla ka mikondzo ya swidyondzeki leswin'wana hi ku tshikelela mhaka ya leswaku: "Language is the vehicle for the transmission of knowledge; it is the most significant tool in education". Buwa (200) u fananisa ririmi na xipandzamananga lexi fambisaka vutivi, hi rona ra nkoka eka tidyondzo, eka ririmi ra manana ngopfungopfu loko n'wana a ha ritsongo a ha dyondza ku vulavula. Swi tiyisisiwile leswaku ririmi ra manana hi rona ra nkoka eku dyondziseni ka n'wana ku vulavula. Swi le rivaleni leswaku ririmi ri tirhisiwa hi vanhu ku humesela erivaleni ndlela leyi va titwaka ha yona, miehleketo na mavonelo eka swa vutomi.

Eka swa tidyondzo, ririmi ri pfuna ku aka n'wana leswaku a va na vutihlamuleri eka vumundzuku bya yena. Hambileswi va bohekaka ku tirhisa ririmi ra ximfumo ku nga Xinghezi, leswi swi va olovela hikuva va rhangana hi ku dyondza ririmi ra manana. Xinghezi hi xona lexi tirhisiwaka hinkwako, kutani swa fanela leswaku handle ka ririmi ra manana, va fanele ku tiva na ra ximfumo. Buwa (200:1) u ya mahlweni a tatisa eka leswi a swi boxeke laha henhla hi ku vula leswi: "Language accelerates development and promotes productivity". Ririmi ri endla leswaku nhluvuko wu humelela hi xihatla, na kona wu nyika matimba eka vutivi lebyi amukelakaka eka vanhu, loko vanhu va tirhisa ririmi rin'we ku nga ra ximfumo, swi endla leswaku ntirhisano wa vona wu olova ku tlula loko va tirhisa tindzimi to hambanahambana va nga koti ku twanana. Leswi swi tiyisisa xiave xa Xinghezi eka tindzimi leti tsan'wiweke ku katsa na Xitsonga. Asmara (17/01/2000) u seketela mhaka ya ririmi mayelan na ntshuxeko hi ndlela leyi landzelaka:

Language and democracy are inextricably linked." The declaration puts it to us that under no circumstance do we have to try and separate democracy from language, because the two issues are like twins. The fact of the matter is that when we talk about democracy, it has been achieved through the use of language, and language is used freely when there is democracy".

Asmara (2000) u kombisa leswaku ririmi na ntshuxeko i nchumu wun'we. Hambikova njhani a swi koteki ku swi hambanyisa swilo leswimbirhi hikuva hi vumbirhi bya swona swi tirha swin'we. Mhakankulu hileswaku loko hi vulavula hi ntshuxeko, yi kumekile hi ku tirhisa ririmi. Ku tiyisisiwa ka timfanelo ta ririmi ti vile kona hikokwalaho ka ntshuxeko, naswona loko ku lweriwa leswaku vanhu va tshuxeka a ku tirhisiwa ririmi. Ntshuxeko hi wona wu nga endla leswaku tindzimi ta khumen'we laha tikweni ra Afrika-Dzonga ti va ta xifumu.

Ku ya emahlweni, Asmara (2000) wa ha humesela erivaleni mhaka ya ririmi na ntshuxeko hi ndlela leyi landzelaka:

One can only articulate his or her point of view freely without any

fear of victimisation when there is democracy. The two aspects can be said to be married in community of property, in the absence of the other there is no healthy future. When used in a democratic manner, language can have fruitful results.

Asmara (2000) u boxa leswaku munhu u na mfanelo yo boxa vonelo ra yena a ntshuxekile handle ko chavisiwa kumbe ku lava ku tsakisa un'wana. Asmara (2000) u fananisa endlelo ra muxaka lowu tanihi vukati lebyi vanhu vambirhi va nga fungha leswaku "xa mina xa wena, xa wena i xa mina", hi ndlela leyi swi nga kotekiki ku hamabanyiseka ha yona. Loko leyin'wana yi nga ri kona, leyin'wana a yi koti ku hanya. Loko ririmi ri tirhisiwa eka ntshuxeko, ku va na mbuyelo lowunene.

Hi ku komisa, Asmara (2000) u fananisa ririmi ntshuxeko, ririmi a ri swi koti ku hambanyisiwa na ntshuxeko hikuva hi vumbirhi bya swona swa fana. Ntshuxeko wu kumekile hi ku tirhisa ririmi naswona i ntshuxeko wa leswaku tindzimi hinkwato ti tekeriwa enhlokweni. Enkarhini wa xihlawuhlawu vanhu a va nga koti ku tirhisa tindzimi ta vona hi ku chavisiwa hi rixaka leri a ri tikomba onge hi rona ku faneleke ku tirhisiwa rona ntsena. Hi ndlela yin'wana hi nge swi koti ku susa ririmi eka ntshuxeko hikuva hi fanele ku tirhisa ririmi hi ntshuxekile handle ko chava.

Ririmi i nongonoko wa mpfumawulo lowu vanhu va vulavulaka ha wona, ku nga hi swikoveto kumbe mpfumawulo hi woxe. Mpfumaleko wa ririmi ku vulavurisana a swi ta tika swinene, vanhu va tirhisa ririmi ku lunghisa hinkwaswo swa vona, mitlangu, swa tiko na swin'wan na swin'wana. Lyons (1981:112) u vula leswi landzelaka: "Language is purely human and not an instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols". Xitatimente lexi nga laha henhla xi komba leswaku ririmi ra hanya. Vavulavuri va ririmi rin'wana na rin'wana va na vuswikoti byo vulavula swin'wana na swin'wana ku katsa na leswi va nge se swi twaka swi vuriwa hi munhu un'wana.

Hi marito man'wana, i ntirho wa ririmi ku endla leswaku vavulavuri va rona va kota ku twisisa marito hambiloko a lo tala ka njhani. Yan'wana ya wona hi lawa ya nga si tshama ya vulvuriwa. Nhlamuselo leyi yi komba nakambe leswaku swihari a swi katsiwi ka ririmi

hikuva swona swi tirhisa switwi (instinct). Hambiloko na vanhu nkarhi wun'wana va tirhisa swikoveto na swi twi, a swi vuli leswaku i ririmi.

Calhoun, Light na Keller (1995:204) va nyika mavonele hi tlhelo ra ririmi loko va ku: "Language is a system of verbal and, in many cases, written symbols with rules about how those symbols can be strung together to convey more complex meanings". Ntshaho lowu wu hlamusela ririmi ku ri ku hlanganisiwa ka swikoveto. Ririmi ri na nkoka hikuva mikarhi yin'wana loko swikoveto swi tsariwile kunene swa tika ku swi twisisa, kambe loko ku ri na marito swa twisiseka. Leswi hi swona swi endleka leswaku hi tiyisisa mhaka ya nkoka wa ririmi evanhwini.

Loko hi lava ku songasonga hi tlhelo ra ririmi, hi nga hetelela hi ku vula leswaku ririmi ku kongomisiwa eka nchumu lowu tirhisiwaka hi vanhu leswaku va kota ku twanana eka migingiriko ya vona ya siku rin'wana na rin'wana, ririmi i vutomi, hi hefumula rona, misava a yi ta va yi yimile loko a ku nga ri na ririmi. Tindhawu hinkwato ku tirhisiwa rona eka swiyenge swo hambanahambana ku katsa na le tikerekeni. Kereke hi yin'wana ya tindhawu laha mhaka ya ririmi yi tirhisiwaka ngopfu. Etikerekeni hi laha ku hlanganaka vanhu va tindzimi to hambana, kona ha vunyingi ku tala ku tirhisiwa ririmi rin'we leri ku nga rona ra ximfumo leswaku rito ra Xikwembu ri fikelela eka munhu un'wana na un'wana loyi a nga ta ekerekeni, handle ka swona vanhu a va nga ta twanana, naswona a swi ta vula leswaku ku ya ekerekeni a swi na nkoka.

1.7.2 Soxiyolingwisitiki

Theme ra soxiyolingwisitiki ri hlamusela vuxaka exikarhi ka ririmi na vavulavuri va rona. Ririmi ri va kona hikokwalaho ka vanhu; na vanhu va kota ku humelerisa swilaveko swa vona hi ku tirhisa ririmi. Vanhu na ririmi a swi hambanyiseki hikuva swa tirhisana swinene. Hudson (1991: 1) u hlamusela theme leri hi ku boxa leswaku: "We can define sociolinguistics as the study of language in relation to society". Mavonelo ya theme leri ya kombisa hilaha ku nga na ntirhisano hakona exikarhi ka vanhu na vavulavuri va ririmi ro karhi. Leswi swi vula leswaku xiyimo xa ririmi xi yelana na xiyimo xa vavulavuri va rona. Yule (1992: 239) u nyika nhlamuselo leyi nge: "In general terms, sociolinguistics deals with the relationship between language and society". Marito ya "relationship between language and society" ya paluxa hi ku hetiseka mhaka ya vuxaka bya ririmi na vavulavuri va rona. Hi ntshaho lowu hi kota ku twisisa leswaku ririmi na vinyi va rona i nchumu

wun'we, a swi hambanyiseki. Leswi tsotsoselaka mhaka ya leswaku ku hluvuka ka ririmi i ku hluvuka ka vavulavuri va rona, na ku hluvuka ka vanhu swi khumba ku hluvuka ka ririmi. Ririmi rin'wana na rin'wana ri chivirikeriwa hi vinyi va rona leswaku ri kota ku ya emahlweni ri hluvuka na ku hluvukisiwa.

Holmes (1992: 16) u hlamusela vuxaka bya ririmi na vavulavuri va rona hi ndlela leyi landzelaka: "Sociolinguistics is the study of interaction between language and society". Mayelana na nhlamuselo leyi, Holmes (1992) u tiyisisa leswaku Soxiyolingwisitiki i dyondzo ya ncincano exikarhi ka ririmi na vavulavuri va rona, leswi swi vangiwaka hi vuxaka lebyi nga kona exikarhi ka swiyenge leswimbirhi. Holmes (1992) u kambisisa hi ntirho lowu ririmi ri nga na wona kumbe xiave lexi Xinghezi xi nga na xona exikarhi ka vanhu, a ri karhi a langutisa ndlela leyi ririmi ri tirhaka hayona na ku tirhisiwa njhani ku komba na ku hlamusela tindlela to hambanahambana ta tinxaka ta vanhu.

Loko a ya emahlweni ku tshikilela mhaka ya yena Holmes (1992: 116) u ri: "Sociolinguistics is the study of the connection between languages and society and the way people use language in different social situations". Ntshaho wa Holmes (1992) lowo sungula wa ha fana na lowu wa (Yule:1992) vumbirhi, leswi ko va ku tiyisisa ntsena leswaku soxiyolingwisitiki i dyondzo ya vuxaka exikarhi ka ririmi na vanhu, kun'we na hi ndlela leyi vanhu va tirhisaka hayona ririmi hi tindlela to hambanahambana eka swiyimo swa vona. Handle ka ririmi, vanhu a va nga ta kota ku hlangana kumbe ku twanana eka swo tala. Sociolinguistics Encyclopedia (1973:116) yi hlamusela theme ra soxiyolingwisitiki hi ku boxa leswaku:

Sociolinguistics is the descriptive study of the effect of any and all aspects of society, including cultural norms, expectations, and context, on the way language is used, and society' effect on language.

Encyclopedia (1973) yi boxa leswaku soxiyolingwisitiki yi hlamuseriwa tanihi dyondzo leyi katsaka swiyenge swa tinxaka ta vanhu ku katsa na ndhavuko wa vona, na tindlela leti languteriweke ta ku tirhisiwa ka ririmi hi vanhu eka swiyenge leswi boxiweke. Leswi swi vula leswaku ririmi na ndhavuko swi famba swin'we.

Ku ya hi Encyclopedia (1973) yi hlamusela soxiyolingwisitiki ku yelana na swidyondzeki swin'wana, ririmi ri na vuxaka na ndhavuko, na vuxaka bya ndlela leyi ri tirhisiwaka ha

yona, tanihi loko soxiyolingwisitiki yi ri dyondzo ya vuxaka exikarhi ka vanhu na ririmi. Encyclopedia yi tlhela yi ya mahlweni yi boxa leswaku: “Sociolinguistics refers to the way language is used in society”. Nhlamuselo ya soxiyolingwisitiki laha henhla ya ha seketela leswaku theme leri ri kongomisiwa eka ndlela leyi vanhu va tirhisaka ririmi ha yona. Leswi swi tlhelaka swi tiyisisa mhaka ya leswaku vanhu na ririmi i bandi na buruku, a swi koteki ku hambanyiseka, handle ka ririmi vanhu a va koti ku hanya swin’we va kombisana hi swa vutomi.

1.7.3 Nhluvukiso wa ririmi

Theme ra Xitsonga ra nhluvukiso wa ririmi hi vuhundzuluxeri bya Xinghezi i language development. Nhluvukiso wa ririmi wu kongomisiwa eka tindzimi leti nga pfumala nkateko wa ku va ti tirhisiwa eka swiyenge hinkwaswo, tona ti kota ku hetiseka hi ku seketeriwa hi tindzimi tin’wana to fana na Xinghezi. Nhluvukiso wa ririmi wu le ka vinyi va rona lava faneleke ku va varhangi va le mahlweni ku vona leswaku ra hluvuka. Cluver (1993:27) u vula leswi landzeka hi ku lwela nhluvukiso wa ririmi hi vinyi va rona:

The high degree of acceptance of English by Black South Africans is reflected in their active participation in the English languages as exemplified by the numerous magazines and newspapers written in English for Blacks by Blacks. Further examples of the creative involvement of Blacks with the English language include plays (resistance theatre), novels and poetry. The participation of Blacks in the English Churches is well known.

Nkoka wa nhluvukiso wa Xinghezi eka tindzimi ta Vantima wu tikombile hi migingiriko leyi va yi endleke ku lwela ririmi ra vona tanihi migingiriko leyi xaxametiweke eka tindzimana leti nga laha hansa.

Vatsari va mahungu va Vantima va sungurile ku tsala mahungu ya vona mayelana na nhluvukiso wa Xinghezi. Eka malembendzhaku, vana va Vantima va lwerile ku tirhisiwa ka Xinghezi eswikolweni ku va xona xa ximfumo. Leswi hi swin’wana swa swikombiso swa leswaku Xinghezi ri na xiave eka tindzimi ta Xintima. Wilkes (1995: 94) na yena u nyika mavonele ya yena ya nhluvukiso wa ririmi hi ndlela leyi landzelaka:

Western civilisation has affected black lifestyles and cultures in many important ways, not least their languages. These black languages, rich as they are in vocabulary and flexible as they may be in the expression of ideas, could not define all the new things, all the new content of the white man's civilisation. New words were necessary to name new things, new forms of expression to convey new ideas. In this way English words became incorporated in the lexicons of the various African languages.

Ndhavuko wa Xinghezi wu vile na xiave eka mindhavuko na tindzimi ta Vantima. I swa nkoka ku boxa leswaku tindzimi ta Vantima ti fuwile hi marito ni ku va ti kota ku humesela vutivi hi ku olova, kambe mikarhi yin'wana a ti koti ku nyika tinhlamuselo tintshwa laha ti bohekaka ku ngenisa Xinghezi ku endlela leswaku mhaka yo karhi yi twisiseka. Xikombiso, loko hi hundzisa tidyondzo eka "smartboard", hambiloko hi dyondzisa Xitsonga, hi boheka ku hlamusela hi Xinghezi hikuva "smartboard" xi pfumala marito ya Xitsonga eka xona. Xivangelo xa kona, hileswi "smartboard" xi nga xitirhisiwa xa thekinoloji xa manguva lawa lexi tirhisaka marito ya Xinghezi ntsena.

Hi ndlela yin'wana, Xinghezi xi va na xiave eka nhluvuko wa tindzimi ta Xintima hikokwalaho ka mpfumaleko wa switirhisiwa leswi thyiweke mavito ya Xintima ngopfungofu eswikolweni. Xitsonga hi ku kongomisa eka ndzavisiso lowu na xona xa wela. Switirhisiwa swa thekinoloji na sayese swi kota ku thyeke na ku hlamuseleka kahle hi Xinghezi. Mavonelo ya nkoka wa Xinghezi eka tindzimi ta Vantima ya boxiwa hi Adegbite (2004: 01) loko a ku:

English language occupies a very significant role in the formation of national values. English continues to enjoy its primacy in our education system as a medium of instruction Economically, English language is crucial for economic growth. The fragile unity that we still enjoy would have been herculean without the English language.

Mavonelo ya Adegbite (2004) i ya leswaku Xinghezi xi na xiave eka ku hloniphiwa ka mahanyelo ya rixaka naswona hi xona lexi tirhisiwaka tanihi ririmi ra ximfumo eswikolweni, Xinghezi xi endla leswaku nhluvuko wa swa timali etikweni wu ya emahlweni. Vuxaka lebyi misava yi nga na byona a byi tava byi nga olovangi loko a ku nga tirhisiwi Xinghezi tanihi xihlanganisi xa tinxaka.

Nhluvukiso wa ririmi wu nga kongomisa nakambe eka xiphemu xa xiyenge lexi sungulaka kusuka loko n'wana a ha ritsongo. Indrayani(2016:115) u hi nyika nhlamuselo leyi landzelaka mayelana na nhluvukiso wa ririmi kusukela loko n'wana a ha ku tswariwa:

Language development in humans is a process starting early in life.
Infants start without knowing a language, yet by 10 months, babies can distinguish speech sounds and engage in babbling.

N'wana loko a ha ku tswariwa u suka a nge se va na ririmi hikuva a nge se kota ku vulavula. Kwalaho ka tin'hwetit ta khume n'wana u sungula ku humesa hi switsongo marito lawa ya nga hetisekangiki, u lwa hi matimba ku lava ku vumba marito lawa ya vulavulaka, kambe hikuva a nge se fikelela, marito lama a ya humesaka a ya vulavuli. Vadyondzisi eswikolweni va khomile xiyenge xa nkoka xa nhluvukiso wa ririmi ku vona leswaku n'wana u fanele ku humesela erivaleni marito lama vulavulaka hi ndlela leyinene. Loko va nga se dyondzisa n'wana ku tsala na ku hlaya, va fanele ku rhangana hi ku n'wi dyondzisa ku tirhisa ririmi eka dyondzo leyi faneleke etlilasini, kun'we na ku hambanyisa tindzimi tanihiloko n'wana loko a ha ritsongo a tekelelaka ririmi ra munhu loyi a kulaka a ri kusuhi na yena.

Antswiso wa vadyondzisi lava dyondzisaka tindzimi wu fanele ku tshama wu ri karhi wu pfuxetiwa mikarhi hinkwayo, xivangelo xa kona hileswaku ririmi ri anamile naswona ri tshama ri ri karhi ri cinca ku ya hi ku famba ka nkarhi. Emikarhini ya sweswi, hikokwalaho ka nhluvuko lowu yaka wu ri karhi wu andza, swi katsana na nghenelelo wa vanhu va matiko mambe, swi na nkoka leswaku vana va dyondza ririmi ra mani na mani leri nga ra ximfumo laha tikweni leswaku va ta kota ku va na vuxaka byo olova na vana lava nghenaka na vona eswikolweni swo hambanahambana. Vana lava va nga kotiki kahle ku vulavula Xinghezi swi endla leswaku va tilangutela ehansi loko va fika eswikolweni leswi Xinghezi ku nga ririmi ra ximfumo.

Xinghezi xi na xiave eka tindzimi ta Vantima hikuva na le ka tinhlengoletano leti ku hlanganeke tinxaka to hambana, swa koteka ku hundzisa mahungu hi ku tirhisa xona. Groble (2004: 501) u kombisa nkoka wa Xinghezi hi tlhelo ra swa thekinoloji eka tibangi a ku:

Languages, it is just not economically viable to develop the computer system and staff. Issuing a cheque in languages other than English will open the way for fraud, in that the teller would not be readily competent

in an African language and the computer system may not accept it. However, as a more general comment on the development of indigenous competencies for every indigenous language, especially considering how much of the development of the system is done in the western world.

Grobber (2004) u seketela leswaku Xinghezi xi na xiave etibangini hikuva loko a ku tirhisiwa ntsena tindzimi ta Xintima a swi ta tikela vatirhi tanihileswi switirhisiwa swa thekinoloji swi nga koteki ku amukela ririmi rin'wana na rin'wana ra Xintima, naswona swi nga tisa vukungundwana hi ku olova. Swi nga leswi ku antswisa tindzimi ta Xintima a swi nga ta olova ngopfu ku ti ta tirhiseka eka swiyenge leswi khumbaka mhaka ya thekinoloji na sayese. Vanhu ku nga vona va vekisaka timali ta vona a va ta tsan'wa ku veka timali etibangi hi ku ehleketa leswaku va ta dyeriwa tona hi lava va twisisaka mavulavulelo ya Xinghezi va ri voxo. Leswi hi swona swi endlaka leswaku Xinghezi xi va na xiave ngopfu eka nhluvukiso wa tindzimi ta Xintima ku katsa na Xitsonga.

Nhluvukiso wa ririmi wu le ka vinyi va rona lava faneleke ku va varhangi va le mahlweni ku vona leswaku ririmi ra vona ra hluvuka. Xitsonga xi ri "huku a yi hleteli xikukwana xa munghana", leswi vulaka leswaku munhu ku hava ririmi rin'wana leri nga vonaka leswaku ririmi ra hluvuka handle vinyi va rona. Loko vinyi va ririmi va tihundzula vahlaleri loko tindzimi ta van'wana ti ya emahlweni ti hluvuka, ririmi ra vona ri ta salela endzhaku. Xitsonga xi ri "ku pfuxiwa leyi ti pfuxaka". Loko valavisisi va Xitsonga va khondla mavoko va nga endlle ndzavisiso hi ririmi ra vona, va nge swi koti ku vona swiphiqo na swintshuxo swa swona, loko hi tlhelo, tindzimi ta tinxaka letin'wana ti ya emahlweni ku vona leswaku ririmi ra vona ri va na xiave kusuka eka Xinghezi. Adegbite (2004) u vula leswi landzelaka hi nhluvukiso wa ririmi:

The slow rate of development of African language nations vis-à-vis their counterparts all over the world has been a major concern throughout the 21st century. As we enter the century, it behoves African scholars and intellectuals and other non-Africans who have some goodwill for African languages to rise and do a research on development of their own languages".

Adegbite (2004) u boxa leswaku mpimo lowu nhluvukiso wa tindzimi wu nonokaka ha yona, wu tisile ku vilela, ku nga ri eka Xitsonga ntsena, kambe emisaveni hinkwayo leyi khumbiwaka hikuva tindzimi ta vona ti ri leti pfumaleke nkateko wo hluvuka, hi ndlela yin'wana ti tekeriwa ehansi.

Hi mavonela ya hina, eka ndzavisiso lowu ndzi nga wu kuma, loko ku kambisiwa ematikoxikaya, ku hava swivandla swa tikomiti ku yisa ririmi emahlweni na ku kucetela vaaki ku tirhisa ririmi ra vona hi ku tinyungubyisa. Leswi swi kombaka leswaku a va na mhaka na ririmi ra vona. Members of the Language Research and Development Council: (Pansalb) Va kombisa leswi landzelaka mayelana na nhluvukiso wa ririmi:

The fact that the decline of the mother-tongue authors, both in literature and grammar, is proof that some people have developed a negative attitude towards Xitsonga.

Vatsari va matsalwa ya Xitsonga na valavisisi va nhluvukiso wa Xitsonga va kayivela. Nakambe, leswaku Xitsonga a xi tirhisiwi hi xitalo eka mavonakule ya munhu un'wana na un'wana. Leswi kombaka kahle leswaku na vufambisi bya tiko a byi na mhaka na xona Xitsonga. Mhaka ya muxaka lowu yi tiyisisiwa ku ya emahlweni hi: The Language Research and Development Council members' loko va ku:

There is also the limited exposure of the Xitsonga language in the media such as on TV which is a mass media. This shows that the attitude that the authorities have towards Xitsonga is also negative. What is more disturbing, according to those members, is that even in interviews where all the participants are Xitsonga speakers for a Xitsonga related job, one finds that English is still used as a means of communication".

Loko ku hluvukisiwa ririmi, ku fanele ku langutisiwa nakambe leswaku xiave xa Xinghezi xi fanele ku teka ndhawu, hikuva ku langutisa eka Xitsonga ntsena swi ta endla leswaku rixaka ra Vatsonga ri nga vi na nkateko wo thoriwa eswivandleni swa mitirho yo hambanahambana. Xivangelo lexikulu xa mhaka leyi hileswaku, loko ku ri na xivandla xa mitirho laha vathori na muthoriwa ku nga Vatsonga ntsena, ku tirhisiwa Xinghezi ku vutisa

na ku hlamula swivutiso hikuva Xinghezi hi rona ririmi ra ximfumo emisaveni hinkwayo. Leswi hinkwaswo swi lava leswaku ku endliwa vulavisisi hi ku tiyimisela lokukulu loko Xitsonga xi fanele ri tlakuka. Loko ku ri na ku tiarisa eka vavulavuri va ririmi, loko swi ta ka mhaka ya leswaku xiave xa vuvumbamarito ya Xinghezi eka Xitsonga byi nghenelela, rixaka ra Vatsonga ri ta tama ra ha voneriwa ebodhleleni hikuva va ta nghenelela ntsena eka swiyenge leswi tirhisaka ririmi ra vona ntsena.

A swi kanakanisi leswaku vavulavuri va Xitsonga va kota ku humesela vuvona bya vona loko va tirhisa ririmi ra vona, ku nga nkarhi wo vava, mahlomulo, kumbe nkarhi wa ntsako. Ngugi (1981: 4) u vula leswi hi nhluvuko wa ririmi: "The choice of language and the use to which language is put is central to a people" definition of themselves in relation to the entire universe". Ntshaho wa Ngugi (1981) wu hlamusela leswaku ndlela leyi hi vulavulaka ha yona, maambalelo, mavulavulelo na muhlovo wa swakudya leswi hi swi dyaka swi komba ndhavuko wa hina tanihi Vatsonga.

Hi ntiyiso, swa fanela leswaku Xinghezi xi teka xiave eka Xitsonga hikuva vutomi a byi le ka ndhavuko na mavulavulelo ya Xitsonga ntsena, emikarhini yo hlaya hi languteriwa ku tirhisa Xinghezi kumbe ambalelo ra Manghezi hikuva endlelo ra Xinghezi ra nghenelela eka ndhavuko wa hina tanihi Vatsonga. Swakudya leswi hi swi dyaka masiku yo tala i swa Xilungu. Swakudya swa hina hi swi tirhisa hi mikarhi yo hlawuleka ku fana na masiku ya ndhavuko. Masiku laman'wana hinkwawo ku dyiwa swakudya swa Xilungu. Swo tala swa swona hi leswi hi nga hava na mavito ya swona hi Xitsonga. Leswi, tanihi valavisisi, hi kumile leswaku eswikolweni masiku lama vekiweke leswaku i ya ndhavuko, hi masiku lama ku dyiwa ntsena swa ndhavuko, kambe hi masiku laman'wana, vadyondzisi va longwa swakudya swa Xilungu.

Ririmi leri hi ri tirhisaka ri humesela erivaleni rixaka ra hina, kambe ri fanele ku kota ku tirhisiwa na hi ndlela leyi xiave xa Xinghezi xi nga ta kota ku nghena hi ku olova, loko hi vulavula na vanhu va hatla va swi vona leswaku hi wela ka rixaka rihi, laha hi humaka kona na laha hi yaka kona. Maambalelo na mavulavulelo swi humesela erivaleni rixaka ra hina. Leswi swi tiyisisa leswaku ndhavuko na ririmi swi na vuxaka lebyikulu naswona a swi koti ku hambanyisiwa, ririmi ri kongomisa eka tindzimi hinkwato ku katsa na Xinghezi, ku nga ri Xitsonga ntsena. Ku ya hi tinhlamuselo hinkwato leti boxiweke laha

henhla, loko ho landzelela switsundzuxo hinkwaswo, swi nga pfuneta swinene eku hluvukiseni ka Xitsonga kusuka eka Xinghezi.

1.7.4 Xiyimo xa ririmi

Theme ra xiyimo xa Xitsonga hi Xinghezi ri vuriwa 'status language'. Xiyimo xa ririmi ku kongomisiwa eka xiyimo xa rona eka mhaka ya ku va ririmi ra ximfumo. Nhlamuselo yin'wana ya theme leri yi nga kongomisa na le ka mhaka ya xiyimo xa rona hi tlhelo ra nhluvukiso loko hi ri pimanisa na tindzimi tin'wana. Hi nkarhi wa xihlawuhlawu, vanhu va rixaka ra Mabunu hi vona lava a va ri varhangeri va tiko, va endlili hi matimba ku sindzisa vaakatiko va Afrika-Dzonga leswaku va vulavula ririmi ra vona tanihi ra ximfumo. Xiyimo xexo a xi yangi emahlweni hikokwalaho ka tinyimpi leti veke kona etikweni kusuka eka lavantshwa, va lwisanile na mhaka ya Xibunu tanihi ririmi ra ximfumo leri a ri fanele ri dyondziwa eswikolweni ku kondza va humelela eka nyimpi ya vona. Mhaka leyi yi hlamuseriwa hi Frank (1979: 58) hi ndlela leyi:

The main cause of the protests that started in African schools in the Transvaal at the beginning of 1975 was a directive from the Bantu Education Department that Afrikaans had to be used on an equal basis with English as one of the languages of instruction in the department's secondary schools.

Frank (1979) u tiyisisa mhaka ya xivangelo xa mpfukelano lowu a wu ri kona exikarhi ka xikolo xa Vantima na vurhangeri bya Mabunu hi 1976, hikokwalaho ka xibohe lexi a xi tekiwile xa leswaku Xibunu xi fanele ku dyondziwa eswikolweni tanihi ririmi ra ximfumo ku pfala ra Xinghezi. Frank (2009) u vula marito lama ku tshikilela hungu ra yena loko a ya emahlweni: "The introduction of Afrikaans alongside English as a medium of instruction is considered the immediate cause of the Soweto uprising",

Endzhaku ka ku lwa, Xinghezi xi vile xona xa ximfumo, kambe hambiswiritano, ti kona tindhawu leti Xibunu a xa ha tinyika matimba swinene. Leswi a swi humelela ngopfu na le ka tindhawu leti Mabunu a va ri vafambisi eka tona, loko u nga tivi ririmi ra vona a swi nga olovi ku va u tekiwa u tirha eka tindhawu ta vona.

Tanihileswi Afrika-Dzonga ri nga tiko leri nga na tindziminyingi, vaakatiko va Afrika-Dzonga vo tala va kota ku vulavula tindzimi to hundza timbirhi. Kambe ririmi leri rona vanhu va bohekaka ku ri tiva i Xinghezi hikuva ri tirhisiwa eka tindhawu to tala. Matimu ya Valungu ya hlamuseriwile hi vulavisisi byo hambanahambana eka tin'wana tindzimana to sungula, hikokwalaho a hi nga ha byi hlamuseri ku ya emahlweni.

Xinghezi xi lwile hi matimba ku va xona xa ximfumo. Mhaka ya ku va switirhisiwa swo tala swi tsariwile na ku va swi thiyiwile mavito ya Xinghezi, swi hlohloterile tinxaka to hlaya ku vona nkoka wa ku dyondza Xinghezi. Hikokwalaho ka xiyimo na nkoka wa Xinghezi, matiko hinkwawo ya misava ya vile na ku tsakela ka leswaku onge tiko ra vona ri va na xiave xa Xinghezi ngopfungopfu laha ka tikokulu ra Afrika. Swin'wana swa swona hi leswi hi nga swi tshaha no swi hlamusela laha hanshi.

Xiyimo xa ririmi xi endla leswaku ririmi ri va lero dyondza hi rona. Alexander (**Sunday Times**, 17 September 2003) u boxe leswaku:

Africans who know the languages of the colonial Conquerors (i.e English) will, by whatever means acquired this knowledge, benefit directly in terms of the best-paid jobs and high social status as a result of the proficiency”.

Hi ntshaho lowu hi twisisa leswaku theme ra xiyimo xa ririmi ro karhi ku fana na Xinghezi ri tekeriwa ngopfu ehenhla loko tindzimi ta Vantima ti tsan'wiwa. Vativi va ririmi leri va pfuneka eka swo tala ku katsa na mitirho leyi nga na tihakelo ta le henhla. Leswi swi nga kumeka swi ri karhi swi khumba na mhaka ya nhluvukiso wa tona.

Ku ya hi leswi swi boxiweke laha henhla, ku na miehleketo ya leswaku Xinghezi xi tirhisiwa ku hlayisa xindhuti wa rixaka ro karhi, ku nga rixaka ra Xinghezi ngopfungopfu matiko lawa ya nga na swa le mandleni, ku ehleketeleriwa leswaku ya tirhisa Xinghezi ku kota ku tshikelela matiko lawa ya tsoniweke ngopfungopfu ya Afrika. Marzui (2004:54) u vona nhluvukiso hi ndlela yo hambana na swidyondzeki leswi seketelaka mhaka ya nhluvukiso wa ririmi hi ndlela leyi landzelaka:

The European languages like English in which Africans taught are potential sources of intellectual control. They aid the World

Bank's attempt to expose Africans to get them to participate in the construction knowledge that promotes the agenda of international capitalism".

Loko nhluvukiso wa ririmi wu fanele ku humelela wu fanele ku seketeriwa hi vanhu va tindzimi leti langutaneke na ku hluvukisiwa. Leswi boxiweke hi Marzui (2004) hileswaku Xinghezi xi endleriwile ku koka rinoka eka matiko ya Afrika leswaku va kota ku nghenelela kahle eka swa vutivi bya vufambiselo bya timali ta misava. Nkadimeng (2001: 48-50) u seketela mhaka ya nhluvukiso wa ririmi loko swi ta ka misava hinkwayo hi ku boxa leswaku:

The post-colonial period was expected to bring an everlasting peace and restoration of indigenous languages to the formerly colonised people. He believes that English should continue as a lingua-franca.

Ku ya hi ntshaho wa Nkadimeng (2001), u kombisa leswaku hi ku fika ka Valungu laha tikweni a ku ehleketeleriwa leswaku ku tisa kurhula na ku vuyisela ndhuti wa tindzimi ta Afrika kusuka eka matiko lama a ma tshikeleriwile ehansi ka tindzimi tin'wana, ku ta ka vona swi pfunile hikuva hi vona lava tiseke switirhisiwa swo tala leswi swo tala swa swona swi nga riki na wona marito lama hi nga ma tirhisaka hi tindzimi ta Xintima ku katsa na Xitsonga. Nkadimeng (2001) u pfumela leswaku Xinghezi xi fanele ku tshama xi ri ririmi ra mani na mani emisaveni hinkwayo tanihiloko xi ri xona lexi tirhaka ka swo hlaya swa tindzimi to hambanahambana. Xiyimo xa Xinghezi xi kona na le ka milawu leyi kunguhatiweka ku teka swiboha swa matirhisele ya ririmi.

Xitsonga tanihi ririmi leri Vatsonga va ri tirhisaka ku vulavula ha rona, na xona xi wela ehansi ka swipimelo swo karhi leswi vekiweke swa matirhelo ya tindzimi eswikolweni. Mhaka ya muxaka lowu yi seketeriwa hi nawu wa makumembirhi-kaye wa Vumbiwa bya Arika-Dzonga loko byi boxa leswaku, munhu un'wana na un'wana u na mfanelo yo kuma dyondzo leyi yena n'winyi a yi lavaka hi ririmi leri a ri tsakelaka hambu riri ra xinghezi. Ku ya emahlweni, Vumbiwa ri tiyisisa leswaku tindzimi hinkwato ta Xiafrika, ku katsa na Xitsonga, ti na mfanelo yo kuma nhluvukiso eka swiyenge swo hambanahambana kusuka eka tindzimi leti hluvukeke. Ti fanele ku xiximiwa ku fana na tindzimi letin'wana leti kotaka ku fikelela ku pfuniwa kusuka eka Xinghezi hi ku olova. Miehleketo leyi boxiweke hi

Vumbiwa yi languteka yi ri kahle hikuva yi nyika matimba eka tindzimi leti na tona ti tivonelaka ehansi ku tiva leswaku na tona ti tekeriwa enhlokweni. Xiyimo xa Xinghezi eka tindzimi leti, i xa ku vona leswaku xiave xa nhluvukiso xi famba ku ringana. Kambe eka ndzavisiso lowu, xiave xa vuvumbamarito xi kongomisiwa ntsena eka Xitsonga.

1.7.5 Angilisayizexini

Theme leri ri kongomisa eka ku va Manghezi va vile na ntshikelelo eka Vantima ku fikela laha Vantima va nga vona leswaku swilo hinkwaswo leswi va swi endlaka hi Xinghezi i swa nkoka ku tlula swa mindhavuko ya vona. Mhaka leyi yi seketeriwa hi Mesthrie (1995: 227) loko a ku: “Anglicisation is the fact that preference is being given to an English influence structure”. Mavonelo ya Mesthrie(1995) i ya leswaku Xinghezi xi na nkucetelo eka swilo swo tala swa Vantima ku fikela laha va kholwaka leswaku swilo hinkwaswo swa Xinghezi i swa nkoka, kumbe swi kahle ku tlula swa mindhavuko ya vona. Ku fika ka Manghezi eAfrika na le tindhawini tin’wana, swi endlile leswaku Xinghezi xi va ehenhla loko xi pimanisiwa na tindzimi ta vaaki va ndhawu yaleyo. Maendlelo lama ma vuriwa angilisayizexini.

Brandford (1989:70) u swi veka hi ndlela leyi: “Anglicisation is the change to English customs, manner or pronunciation”. Ntshaho lowu wu vula leswaku theme leri ri paluxa ku cinca ka mahanyelo, mikhuva, maendlelo na mitolovelo ya vanhu vo karhi hi ku hlohloteriwa hi matimba lawa Xinghezi xi nga na wona yo tlula ya tindzimi letin’wana ku fana na Xitsonga. Loko hi langutisa emikarhini ya khale ku nga se hangalaka endlelo ra Xinghezi, vanhu a va landzelela endlelo na mavulavulelo ya Xintu kambe ku fika ka Valungu va tinyika matimba swi cincile maendlelo ya swilo na mavulavulelo ya vanhu ngopfungopfu Vantima ku katsa na Vatsonga. Breen (1986: 116) u nyika nhlamuselo ya angilisayizexini hi ndlela leyi landzelaka:

Anglicisation refers to the process by which a place or person becomes influenced by English culture or British culture , or a process of cultural and/or linguistic change in which something non- English becomes English.

Breen (1986) u hlamusela angilisayizexini tanihi hi goza ra ndlela leyi vanhu va ndhawu ya rixaka ro karhi va hanyaka hanyelo ra Manghezi kumbe munhu wa rixaka rin’wana a tekelelaka endlelo na mavulavulelo ya Xinghezi ku katsa na ndhawuko wa vonaa tshika

ndhavuko kumbe mavulavulelo ya ka vona. Maendlelo lama ya endliwa hi munhu loyi a nga vulavuriki Xinghezi kumbe a nga riki Munghezi a tiendleka Munghezi hi maambalele na mavulavulelo. Leswi swi vangywa hi ku navela ku ticina leswi munhu a nga riki xiswona a navela swa van'wana.

Breen(1986:116) u ya emahlweni a koxometa theme ra Angilizayizexini loko a ri hlamusela a ku:

It can also refer to the influence of English culture and business on other countries outside England or the United Kingdom, including their media, cuisine, popular culture, technology, business practices, laws, or political systems.

Mavonelo ya ntshaho lowu i ya leswaku Angilizayizexini yi nga kongomisiwa nakambe eka nkucetelo wa ndhavuko na swa mabindzu lowu humaka eka matiko lama nga ehandle ka Britain kumbe United kingdom. Leswi swi katsa swiyanimoya, maswekelo, ndhavuko wa ntolovelu, thekinolji, swa mabindzu, nawu, kun'we na swa tipolitiki. Swiphemu leswi boxiweke hi swona hi mikarhi yo tala swi tirhisiwaka ngopfu ematikweni hinkwawo, hikokwalaho swi va xiave lexikulu xa nkucetelo wa ku ticina eka matiko ngopfungopfu ya Afrika.

Breen (1986: 124) wa ha kandziyela nakambe hi ku hlamusela nkucetelo lowu nga kona wa matiko ya le handle ku fika laha matiko yan'wana ya landzelelaka endlelo ra wona hi ku vula leswi:

Anglicisation is also the process of adapting English texts from the US to adapt them for the British market. The changes required include spelling and adaptations to vocabulary, idioms, grammar, and punctuation.

Angilizayizexini i nongonoko wa ntekelelo wa matsalelo ya Xinghezi kusuka eka matiko ya mihlangano ya Amerika ku ya ngenelerisa eka swa vubindzurisi bya Britain ku cinca loku ku languteriwa ngopfu eka mavulavulelo na matsalelo, swivuriso kun'we na mahikahatelo ya swivulwa. Xikongomelo xa kona ku ri ku endlela leswaku va kota ku

tirhisana hiku olova na matiko lama hluvukeke. Leswi swi endliwa ngopfu laha Afrika, hi rona leri tekelelaka ngopfu maendlelo na ndhavuko wa matiko lama hluvukeke. Matiko yo fana na Afrika-Dzonga, ya tele hi vanhu va matiko mambe, leswi swi endla leswaku hambu ku ri vaakatiko va Afrika-Dzonga hi voxwe va nga ha titivi kahle hi ku hlanganahlangana na tinxaka timbe, swin'wana swi karhi swi vangwiwa ngopfu hi ku tekana, leswi swi humelela ngopfu eka vanhu va xisati hi ku bohiwa hi nawu wa laha a tekiweke kona.

Angilisayiseni, eka vanhu lava nga vulavuriki Xinghezi kambe va tirhisaka matheme ya Xinghezi yi hangalakile ngopfu, na le ka vanhu va tindzimi letin'wana to ka ti nga ri ta Xinghezi ku katsa na Xitsonga. Leswi swi vonaka ngopfu eku vulavuleni ka tindzimi, ku na nxevoririmi ya Xinghezi loko munhu a vulavula a swi talanga leswaku a heta xivulwa xa ririmi ra yena a nga ngenhisangi Xinghezi.

Breen (1986:128) u ya emahlweni a hlamusela mhaka ya Angilisayizexini hi ndlela leyi landzelaka:

The anglicisation of non-English words for use in English is just one case of the more widespread domestication of the foreign words that is a feature of many languages , sometimes involving shifts in meaning.

Marito yo tala na maendlelo ya Xinghezi ya tisile nkucetelo wa ku navela endlelo ra Xinghezi hi tinxaka to ka ti nga ri ta Xinghezi, hi ndlela leyi ya tsariwaka ha yona ku hlamusela nchumu lowu nga toloveleka hi vavulavuri va Xinghezi. Vunyingi bya tinhlamuselo ta marito ya nga cinciwa leswaku ya kota ku fambelana na maendlelo ya Xinghezi. Leswi hinkwaswo swi vangwiwa ngopfu hileswi vanhu kumbe matiko ya vona ya navelaka leswaku ku tirhisiwa Xinghezi eka swo tala, hi yona ndlela leyinene, hi ku vona ka vona Xinghezi hi xona xi nga na marito ya nkoka.

Handlekaswona, Xinghezi hi xona ndlela yo hlanganisa tinxaka ta misava hinkwayo, handle ka xona tindlela to vulavurisana a ti nga ta olova emisaveni, leswi swi vangwiwa hi leswi rixaka rin'wana na rin'wana a ri ta tirhisa ririmi ra rona roxe. Warschauer (2004: 96) u ri: "English has become the second language of everybody. It's gotten to the point where almost in any part of the world to be educated means to know English". Warschauer (2004) u tiyisisa mhaka leyi hi ku vula leswaku Xinghezi xi hundzukile ririmi ra vumbirhi

ra munhu un'wana na un'wana. Swi fikile eka xiyimo xa leswaku ku va u vuriwa leswaku u dyondzile u fanele u tiva Xinghezi handle ko languta ntangha leyi kumbe xiyimo xa dyondzo ya munhu wa kona. Loko u nga koti ku vulavula Xinghezi, ku ya hi ntshaho lowu, swi ta vula leswaku a wu dyondzangi.

Mydans (2007: 36) hi mavonelo ya yena ya theme ra angilisazexini u swi veka hi ndlela leyi:

As the world continues to become ever more interconnected, the spread and importance of English on every continent becomes increasingly more pronounced. The link between globalization and English is tangible, it is a process that started with the dominance of two successive English speaking empires, British and America, and continues today with the new virtual empire of the internet.

Loko misava yi ya yi hlangana, Xinghezi xi va na nkoka hi ndlela ya xiyimo xa le henhla. Vuxaka lebyi nga kona exikarhi ka tindzimi ta misava na Xinghezi a byi koti ku suseka hikuva handle ka Xinghezi matiko ya nge koti ku twanana hikuva va tirhisa Xinghezi etinhlengeletanini tin'wana na tin'wana leti va ti khomeka. Mydans (2007) u hlamusela leswaku Xinghezi xi sungurile hi matiko ya Britain na ya Amerika, kutani ri yisiwa emahlweni hi swa thekinoloji ya le moyeni, maphephahungu na swin'wana leswi ku vulavuriwaka ha swona na misava. Crystal (2003:52), u seketela leswi vuriweke hi Mydans (2007) laha henhla loko a ku:

The power of the English language is seen in the political, economic and educational spheres of the global stage. Politically, English is an official or working language of most international political gatherings throughout the world, and 85% of international organizations use English as the language of official communications

Crystal (2003) u boxa leswaku matimba ya Xinghezi loko swi ta eka ririmi ya vonaka ngopfu eka swa tipolitiki, swa khonomi na swa tidyondzo. Swiphemu swo tala swa misava swi tirhisa Xinghezi ku khoma tinhlengeletano. Hi ndlela yin'wana, tiko ri boheka ku tirhisa Xinghezi, eswikolweni swa boha leswaku ku tirhisiwa Xinghezi, tibuku to tala leti tirhaka eswikolweni ti tsariwile hi Xinghezi, hikokwalaho hi nga vulaka leswaku xiave xa ririmi leri

eka tindzimi i xa nkoka ku katsa na Xitsonga. Matiko ya le handle yo tanihi Amerika na Britain hi wona ya tirhisaka ngopfu Xinghezi tanihi hi ririmi ra ximfumo, van'wana va vaakatiko eka tindhawu teto ri tlhela ri va ririmi ra manana.

1.7.6 Ndzingano wa tindzimi

Theme ra ndzingano wa tindzimi hi vuhundzuluxi bya Xinghezi ri vuriwa language equality. Ririmi rin'wana na rin'wana ri na vuswikoti byo enerisa swilaveko swa mavulavulelo ya tiko, kambe ri ri roxe a ri swi koti ku hetiseka handle ka xiave xa Xinghezi. Tindzimi ta Xintima ta boheka ku seketeriwa hi Xinghezi hikuva a ti nga swi koti ku yima ti ri toxo. Eka swo tala tindzimi ta Xintima loko ti fanela ti hundzisa swo karhi a swi kotiki ku huma hi tindzimi ta vona ku nga nghenangi rito kumbe marito ma Xinghezi. Xitsonga hi rin'wana ra tindzimi ta ximfumo leri vulavuriwaka hikwalomu ka xambirhi wa timiliyoni ta vanhu, ku ya hi: Stats South Africa (2001), rixaka ra Vatsonga ri hangalakile timheho hinkwato ta misava, ematikweni yo fana na Mozambique, Zimbambwe na Malawi. Xitsonga, xa ha voniwa xi ri ehansi hi vavulavuri va xona hikuva xi nga koti ku tiyimela. Vatsonga loko va ri exikarhi ka vanhu van'wana, va nyuma ku vulavula hi Xitsonga. Eka karhi wun'wana u kuma leswaku Vatsonga va hundza hlayo ya ririmi ro karhi, kumbe Vanhu va ririmi rero vo va vambirhi ehenhla ka Vatsonga vo hundza makume mune, ku ta tirhisiwa ririmi ra vanhu vambirhi ehenhla ka khume mune wa Vatsonga.

Tanihileswi hi hlamuseleke eku sunguleni, Xinghezi xi kanetana na mhaka ya leswaku tindzimi hinkwato ta ringana swi nga ri na mhaka ku ri ti vulavuriwa hi nhlayo ya vanhu vo fika kwihi ya misava. Hi endlelo rero a swi vuli leswaku Xinghezi xi vonela tindzimi letin'wana ehansi, kambe xiyimo xi koxa leswaku Xinghezi xi nghenelela hi tlhelo ra nhluvukiso. Negash (2011: 26). u seketela mhaka leyi loko a ku: "English is also the primary language of academia, as the majority of academic publications are written in English". Negash (2011) u tshikelela nkoka wa Xinghezi leswaku hi rona ririmi leri tirhisiwaka ngopfu eka swiyenge swa tidyondzo, tipolitiki na ikhonomi. Xivangelokulu, hileswi matsalwa yo hlaya lama tirhisiwaka eswikolweni a nga tsariwa hi Xinghezi. Hi nga kuma nhlayo ya swivandla swa tidyondzo switsongo leswi ku tirhisiwaka matsalwa ya Xintu, leswi swi yaka hi ndhawu kumbe ririmi ra vanhu va ndhawu yaleyo.

Mhaka ya ku ringana ka tindzimi na xiave xa Xinghezi eka tindzimi to hambanahambana yi ya emahlweni yi seketeriwa nakambe hi Crystal (2003: 11) loko a ku:

Access to knowledge is the business of education. When we investigate why so many nations have in recent years made English an official language or chose it as their chief foreign language in schools, one of the most important reasons is always educational.

Crystal (2003) u hlamusela leswaku dyondzo i xihlovo xa vutivi, loko ku endliwa vulavisisi bya leswaku hikokwalaho ka yini sweswi Xinghezi xi tekiwa tanihi ririmi ra ximfumo, nakambe hikokwalaho ka yini Xinghezi xi hundzukile ririmi leri tirhisiwaka ngopfu eswikolweni. Swivangelo swa kona hileswaku Xinghezi hi xona lexi tirhisiwaka tanihi hi ririmi ro dyondza na matsalwa mo tala lama tirhisiwaka eswikolweni ma tsariwile hi rona ririmi leri. Vatsari va matsalwa lama tirhisiwaka eswikolweni mo tala ma hlohlotela nhluvukiso wa tindzimi, loko ya tsariwa ha vunyingi, naloko ti ri ta Xitsonga laha mutsari a nga nghanisaka Xinghezi, xikongomelo xa kona i ku va ku ri hava rito ra Xitsonga eka marito man'wana ya Xitsonga.

Milavisiso leyi endliweke hi van'wana valavisisi yi paluxa leswaku eswikolweni, ngopfungopfu kusuka eka ntangha ntlhanu ku fika eka nkombo, vadyondzi va komba ku nga vi na ntsakelo wo dyondza Xinghezi tanihi ririmi ra ximfumo Ku ya hi vulavisisi, swiphiso swa muxaka lowu swi vonakala ngopfu eka swiphemu swo fana no hlaya, ku tsala, ku yingisa na ku vulavula hi Xinghezi. Swivangelo swa ku sihalala hileswaku a va xi twisisi Xinghezi hikuva xi fambelana na Valungu, eka vona swi vula leswaku va ha hlohlotela xihlawuhlawu, ku tichava hi swin'wana swa swivangelo leswi va talaka ku swi vula, hi leswaku Xinghezi a hi ririmi ra manana wa vona, xin'wana a va kulanga ha xona, kambe ngopfungopfu xo hetelela i mhaka ya nhlohlotelo lowu pfumalekaka eka vadyondzisi hi tlhelo ra ku va na xivindzi na ku ti tshemba. Leswi swi endla leswaku va nga naveli ku dyondza ririmi ra vumbirhi ra Xinghezi. Mpimanyeto wa tindzimi wu na nkoka eka ndzavisiso lowu hi ku tisa rivoni eka tindzimi leswaku ti kota ku vona nkoka wa ku va Xinghezi xi teka xiave eka tindzimi ta vona ngopfungopfu Xitsonga.

1.8 Maavanyiselo ya tindzima

Ndzima ya 1: Ndzima leyi yi vumbiwile hi ku andlala matimundzhaku ya ndzavisiso, xivangelo xa leswaku ku endliwa ndzavisiso, nsusumeto, xikongomelokulu na swikongomelotsongo swa ndzavisiso, swivutiso swa ndzavisiso, tinhlamuselo ta matheme na maavanyiselo ya tindzima ta ndzavisiso.

Ndzima ya 2: Eka ndzima leyi ku ta xopaxopiwa milavisiso ya valavisisi van'wana leyi yelanaka na nxopaxopo lowu. Yi ta kombisa ku pfuneta ka yona eka ku ndlandlamuxa matwisiselo ya ndzavisiso lowu.

Ndzima ya 3: Ndzima leyi yi ta kongomisa eka ku boxa na ku koxometa maendlelo ya ndzavisiso lowu. Vundzeni bya ndzima leyi byi vumbiwile hi andlalo wa maendlelo lama nga ta tirhisiwa ku kuma vuxokoxoko bya ndzavisiso lowu, kun'we na ku kanela hi thiyori leyi ndzavisiso lowu wu nga ta simekiwa eka yona.

Ndzima ya 4: Ndzima leyi yi ta kongomisile eka ku andlala no xopela vuxokoxoko lebyi nga ta va byi hlengeletiwile ku ya hi tindzima letinharhu to sungula mayelana na xiave xa Xinghezi eka nhluvukiso wa Xitsonga.

Ndzima ya 5: Ndzima leyi yi ta kongomisa eka ku vumba nghimeto wa ndzavisiso, ku andlala mikumisiso na ku nyika swibumabumelo swo karhi eka vahlayi na valavisisi va mundzuku.

1.9 Nkatsakanyo wa ndzima

Ndzima leyi ya manghenelo yi nyikile nsusumeto wa ku hisekela ku endla ndzavisiso ehenhla ka nhlokomhaka leyi. Ku tlherile ku boxiwa na xikongomelo xa ndzavisiso na miehleketo ehenhla ka milavisiso leyi khumbaka matheme na swivulwahava leswi vumbaka phuphu ya ndzavisiso lowu. Ndzima leyi yi gimetile hi ku paluxa hilaha xiviko xa ndzavisiso xi humelerisiweke hakona.

NDZIMA YA 2: NKAMBISISO WA MILAVISISO LEYI ENDLIWEKE

2.0 Manghenelo

Xikongomelo xa ndzima leyi i ku xopaxopa milavisiso leyi endliweke hi valavisisi na vatsari lavo rhanga mayelana na nhlokomhaka ya ndzavisiso lowu. Nkoka wa xiyenge lexi i ku lava ku komba vangwa leri nga kona mayelana na milavisiso leyo rhanga leswaku ndzavisiso lowu wu ta ri pfala. Nakambe i swa nkoka ku kana milavisiso leyi ku endlela ku kombisa laha ndzavisiso lowu wu welaka kona.

Ku na valavisisi vo hlaya lava endleke milavisiso mayelana na ririmi ehansi ka swiphemu swo hambanahambana, leswi fanaka kantsongo na ndzavisiso lowu. Milavisiso ya vona eka ndzavisiso lowu yi ta va ya nkoka tanihi masungulo eka ndzavisiso. Mayelana na miehleketo, ndlandlamuko na nhluvukiso wa ririmi, swi famba swin'we na ku nyamalala na nghenelele eka ririmi loko vinyi va rona va ngari tekeli enhlokweni leswaku ri hluvukisiwa. Ri ta nyamalala ku fana na ximilana lexi xi nga faka nkarhi wun'wana na wun'wana hi ku pfumala mati. Ku chava ka tindziminyingi ku tisa ku chava eka tinxaka ta tindzimi ta vanhu loko swi ta ko nyika nkarhi eka Xinghezi leswaku tindzimi ta vona ti hluvukisiwa. Mitirho ya valavisisi vo hambanahambana yi kaneriwa eka xiyenge lexi landzelaka.

2.1 Milavisiso leyi endliweke mayelana na nhlokomhaka

Ndzavisiso lowu wu ta lavisisa xiave lexi Xinghezi xi nga na xona eka nhluvukiso wa vuvumbamarito eka Xitsonga eka swiphemu swa: Nhluvukiso wa ririmi, Themnoloji ya swa sayese, themnoloji ya swa thekiniki na thekinoloji, vutivi bya ririmi, ririmi ro dyondza no dyondzisa, Xitsonga. Xiave lexi Xinghezi xi nga na xona eka ku hluvukisa Xitsonga xi ta lavisisiwa kusuka eka malembe ndzhaku ya 1875 lama fambisanaka na ku fika ka timixinari. Timixinari to sungula ku tirha na vavulavuri va Xitsonga ku vile Berthud na Creaux eVandeziya hi 1887 (Junod 1913). Tanihi matshalatshala yo hluvukisa ririmi, vuhundzuluxi bya tin'wana ta tibuku ta Bibe le to tanihi Geneza, Swivuriso na Marika kusuka eka Xinghezi ku ya eka Xitsonga byi endliwile hi 1886. Bibe le a yi vitaniwa Buku ya Tšhikwembu.

Ndzavisiso lowu wu ta lavisisa hilaha Xinghezi xi nga va na xiave hakona eka nhluvukiso wa Xitsonga eka swin'wana swa swiyenge swa ririmi (Konoesen 1987). Milavisiso leyi nga ta landzela leyi nga va na xiave xa nhluvukiso wa Xitsonga hi tlhelo ra vuhundzuluxi

yi ta kambisisiwa. Maluleke (2016) eka ndzavisiso wa yena u kombisa hi vuhundzuluxi bya ndhavuko na xiyenge xa Xitsonga eka ntlangu wa Jim Xilovekelo. Handle ka ndzavisiso lowu ku tlhela ku va na wa Maluleke (2017) ehansi ka nhlokomhaka ya The role of Bible translation in enhancing Xitsonga cultural identity.

Ndzavisiso wun'wana wu endlile hi Wilkes (1995) lowu thiyiweke "The black languages in South Africa" lowu lavisiseke hi laha Xinghezi xi nga va na xiave eka ku hlulukisa ka tindzimi ta Afrika. Hi ndzavisiso lowu, Wilkes (1995) u kumile leswaku tindzimi ta Yuropa to tani hi Xinghezi ti hlulukile swinene leswi endlaka leswaku ti va na xiave eka nhlulukiso wa tindzimi leti kumekaka eka ndhawu yin'we na tona. Wilkes (1995:94) u yile emahlweni a paluxa leswaku ndlela yintshwa ya mavulavulelo ku humesela miehleketo yintshwa na marito mantshwa kusuka eka Xinghezi swa ngenisiwa eka swiphemu swo hambana swa tindzimi ta Afrika, Xitsonga hi ku kongomisa eka ndzavisiso lowu.

Ndzavisiso lowu wu tlherile wu humesela mhaka ya leswaku swin'wana swa swiyenge swa ndhavuko swa tindzimi ta Afrika swi khumbekile hikokwalawo ka xiave xa tindzimi ta Yuropa. Ndzavisiso lowu wu languta hi xiave xa Xinghezi eka nhlulukiso wa vuvumbamarito eka Xitsonga. Ndzavisiso lowu wu ta hambana na wa Wilkes hikuva wa yena wona a wu kongomisile ngopfu eka xiave xa Xinghezi eka nhlulukiso wa tindzimi ta Afrika hi ku angarhela, kasi wa hina wu kongomisa eka Xitsonga ntsena. Eka ntshaho wa yena, Wilkes (1995:94) u ri:

New words were necessary to name new things,
new forms of expression to convey new ideas,
in this way English and Afrikaans words became
incorporated in the lexicons of the various African
languages.

Hi marito lama hi twisisa leswaku Wilkes u kombisa leswaku xiave xa Xinghezi eka tindzimi ta Vantima kukatsa na Xitsonga a xi papalateki. Leswi swi va tano hikuva swilo swintshwa leswi lavaka marito mantshwa swi tumbuluxiwa ngopfu eka tindzimi ta Valungu loko hi pimanisa na ta Vantima. Crystal (2003:52) u endlile ndzavisiso ehansi ka nhlokomhaka ya English as a global language. Xikongomelo xa ndzavisiso lowu a ku ri

ku lavisisa hi xiave xa Xinghezi eka nhluvukiso wa tindzimi ta misava. Eka ndzavisiso wa kona Crystal (2003) u paluxa leswaku:

The power of the English language is seen in the political, economic and educational spheres of the global stage. Politically, English is an official or working language of most international political gatherings throughout the world and 85% of international organizations use English as the language of official communications.

Hi ndzavisiso lowu, Crystal (2003) u kumile leswaku matimba ya Xinghezi ya vonaka eka swiyenge swo tala, kambe ngopfu eka tipolitiki, ikhonomi na swiyenge swa dyondzo. Ndzavisiso lowu wu paluxile leswaku eka tipolitiki, Xinghezi hi rona ririmi ra ximfumo leri tirhisiwaka eka mihlangano ya mavandla ya tipolitiki ya matiko eka misava hinkwayo naswona 85% ya mihlangano ya matiko ya le handle ya tirhisa ririmi leri tanihi ra ximfumo eka mimbulavulo ya vona.

Crystal (2003) u ttherile a humesela erivaleni leswaku Xinghezi xi na xiave eka tindzimi to hambana hikuva hi xona ririmi ro dyondza no dyondzisa naswona hi xona xi tirhisiwaka eka tinhlengeletano. Ndzavisiso wa hina wu ta languta Xitsonga tanihi dyondzo ku nga ri tanihi ririmi ro dyondza hi rona. Ndzavisiso wa Crystal op.cit. (2003) wu ta pfuna eka ndzavisiso wa hina hikuva wu paluxa xiave xa vuvumbamarito bya Xinghezi eka tin'wana ta tindzimi ta matikonkulu. Ku hambana milavisiso leyi hileswaku lowu wu ta languta ntsena eka xiave xa Xinghezi eka vuvumbamarito bya Xitsonga.

Ndzavisiso wun'wana wu endliwile hi Nettle na Romaine (2002:30-31) wa nhlokomhaka leyi nge Global Business, Speaks English. Nettle and Romaine (2002) va paluxaleswakui:

The spread of English around the world was linked to the dominance of English speakers in the areas of science and technology. The higher the profit to be achieved through knowledge of a particular language, the more it will be viewed as worth Global business speaks English.

Xikongomelo xa ndzavisiso lowu a ku ri ku lavisisa ku hangalaka na xiave xa vuvumbamarito lexi Xinghezi xi nga na xona eka matikonkulu hinkwawo, na ndlela leyi ririmi leri ri hangalakisaka xiswona ku fikela loko riva ririmi ra ximfumo eka tindhawu to tala ta misava. Hi ndzavisiso lowu, Nettle na Romaine(2002) va kumile leswaku ku ndlandlamuka ka Xinghezi emisaveni swi vangiwiwe hi ku fuma ka vavulavuri va xona ngopfu eka swiyenge swa sayese na thekinologi. Valavisisi lava va boxile leswaku ku tirhisiwa ka Xinghezi swi tekeriwa henhla ngopfu loko swi ta eka mabindzu.

Ndzavisiso wa Adegbija (1994) ehansi ka nhlokomhaka ya Language attitudes in Sub-Saharan Africa na wona wu khumbile swin'wana hi matimba lama Xinghezi xi nga na wona eka tindzimi tin'wana. Eka ndzavisiso wa yena Adegbija (1994) u hlamusela leswaku Xinghezi hi xona ririmi riri roxe leri faneleke ku tiviwa, ku vulavuriwa no hlayiwa hi vanhu va Afrika. Ndzavisiso lowu wu boxa leswaku ku ti tivisa hi ririmi ra XiAfrika a swi na xiave lexikulu loko hi swi pimanyisa na Xinghezi.

Adegbija (1994:19) u veka mhaka ya yena ya ririmi na nkoka wa xiave xa rona ehenhla ka tindzimi ta Vantima hi ndlela leyi:

The dissemination of information, especially in print media, is almost exclusively in European languages, although the major indigenous languages are widely used in broadcasting. Only a few indigenous languages are used in the press.

Hi mavonelo ma yena u kombisa leswaku ku tshembiwa leswaku tindzimi ta Afrika a ti koki rinoko eka muhlayi hi ku olova. Ku ya hi ndzavisiso lowu, Xinghezi xi tirhisiwa ngopfu hi vateki va mahungu na swiyanamoya tanihileswi mahungu ma hundzuluxeriwaka kusuka eka Xinghezi ku ya eka tindzimi ta Afrika. Xinghezi xi va na xiave eku antswiseni ka tindzimi ta Afrika, Xitsonga na xona a xi Sali ehandle eka mhaka leyi.

Eka nkarhi wa sweswi Xinghezi xi navile eka tinxaka hinkwato ta Afrika-Dzonga , exikarhi ka vanhu vo huma eka tindzimi to hambana na hi mimbalele yo hambana ngopfungopfu exikarhi ka vanhu vo dyondzeka; Xinghezi xi tirha tananihi ririmi ro hlanganisa. Ririmi leri ri tekiwa ku ri rona ra ximfumo eka Hulumende, Mabindzu, na swa tikhomense. Loko swi ta eka nkucetelo wa ximunhu, Xinghezi xi ndlandlamukile ku hundza na vinyi va xona va

Yuropa Mesthrie (1993). Ku ya hi matsalwa lama xopaxopiweke wona ma tiyisisa leswaku Xinghezi xi hlukile ku tlula tindzimi ta Afrika ku katsa na Xitsonga, hikokwalaho, xi na xiave xo hlukisa Xitsonga.

Hi 1822, Xinghezi xi tiyisisiwile ku va xona ririmi ra ximfumo ra Koloni ya Kapa, xi pfala ra Madachi. Loko ku sunguriwa Nhlangoana wa Afrika-Dzonga hi 1910, lowu nga hlanganisa Riphabiliki ya Mabunu ya le Dzongeni wa N'walungu, Orange Free State, Kapa na makoloni ya Natala, Xinghezi xi endliwile ririmi xa ximfumo kun'we na Madachi, lama nga tlhela ma pfariwa hi Mabunu hi 1925. Enkarhini wa xihlawuhlalu xa Mabunu na ku sunguriwa ka Riphabiliki ra Afrika-Dzonga hi 1961, nawu lowu wu yile emahlweni tindzimi ta Vantima ti nga kumi nkateko ku va ti tirha tanihi ta ximfumo. Xinghezi a xi tirhisiwa ngopfu ematikoxikaya lawa ya ti yimeleke ku va ra ximfumo, kun'we na ririmi ra Afrika ku ya hi rixaka ra ndhawu yaleyo ku tlula Xibunu. Kusuka nkarhini wa nhlawulo wa mani na mani hi 1994, ku ya hi Vumbiwa lebyintshwa, Xinghezi hi xin'wana xa tindzimi ta ximfumo ta khumen'we eka Afrika-Dzonga lontshwa. Tindzimi letin'wana ti katsa Xibunu, Isizulu, IsiXhosa, siSwati, isiNdebele, Setswana, Xisuthu, Xisuthu xa N'walungu, Tshivenda na Xitsonga (Ward, 2003).

Kembo na Webb (2000:112) ehansi ka nhlokomhaka ya: An Introduction to the Languages and Linguistics of Africa va boxa leswi landzelaka loko va ku:

It is important to note that there are always 'strong' languages and 'weak' languages. This means that, in spite of the initial assumption by policy makers that languages can coexist peacefully, this does not necessarily happen in multilingual societies. Instead, what often happens is a process of attrition that generally goes as follows: the economically and politically weaker language community becomes bilingual. (align)

Marito ma vatsari lava ma tiyisisa leswaku tindzimi a ti ringani, tinhlamuselo ti komba ku tsana ka tindzimi, leswi swi vangaka ku nyanyisa ku vonela tin'wana ehansi. Leswi swi vangwa hi xiave lexi ririmi leri tirhisiwaka ngopfu eka swa mfumo ri nga na xona eka tindzimi leti voniwaka ti tsanile.

Pennycook (1998) eka ndzavisiso wa yena wa English and the Discourses of Colonialism, yena u lavisisile hi ku kongomisa eka matiko lama ma hlukike mo fana na Britain,

Amerika, Canada na Australia, lama veke na xiave lexikulu eka nhluvukiso wa Xinghezi; lexi namuntlha xi nga na xiave lexikulu eka tindzimi ta Vantima. Ririmi hi ku ya hi ndzavisiso wa yena a ri tirhisiwa hi matiko lama a ma longoloxeke, laha ku boxiwaka leswaku ri tumbulukile kona. Pennycook (1998:190-191) u hlamusela mhaka leyi loko a ku:

it is common in current liberal discourses on the role of English in the world to pronounce that it is no longer tied to its insular origins, it is no longer the property of Britain, or America, or Canada, or Australia; it is now the property of the world, owned by whoever chooses to speak it, a language for all to use in global communication. Colonisation was instrumental to the rise and dominance of English not only in South Africa, but all over the world.

Marito ma ntshaho lowu ma kombisa leswaku Xinghezi xi na xiave lexikulu eka ririmi ra munhu un'wana na un'wana loyi a lavaka ku ri tirhisa emisaveni ku vulavula kumbe ku tsala hi rona. Xinghezi a xi endleriwanga ntsena vanhu va Afrika-Dzonga, kambe swi tano na vanhu va matiko ya le handle. Xitsonga na xona xi wela eka tindzimi leti nga na mpfumelelo wo tirhisa Xinghezi ku xi hluvukisa. Xiave xa Xinghezi xa pfuna swinene eka ririmi leri. Leswi swi ta pfuna swinene eka ndzavisiso hi ku landzelela ndzavisiso wa Pennycook op.cit. (1998) lowu vulavulaka hi tindzimi hinkwato hi ku angarhela.

Mydans (2007:09) ehansi ka nhlokomhaka ya Across cultures, English is the world, u lavisisile hi vuxaka na nkoka lowu Xinghezi xi nga na wona ehenhla ka tindzimi ta matikonkulu yo tala. Ku ya hi ndzavisiso wa Mydans (2007) xiave xa Xinghezi eka tindzimi leti xi va hi tindlela to hambana, ta nhluvukiso na ta ntshikelelo. Eka ndzavisiso wa yena Mydans (2007:09) u swi veka hi mukhuva lowu:

The link between globalization and English, as the world continues to become ever more interconnected, the spread and importance of English is tangible. It is a process that started with the dominance of two successive English-speaking empires, British and American, and continues

today with the new virtual empire of the internet.

Xivangelo xo va Xinghezi xi ri na xiave eka tindzimi leti, hileswi xi nga ririmi leri sunguriweke hi matiko lama hluvukeke ya vupeladyambu; swi yisiwa emahlweni hi swa tidyondzo, vuhangalasangungunyini na swiyenge swin'wana swa nkoka eka vutomi bya vanhu. Leswi swi fambelana swinene na vulavisisi lebyi hi vulavulaka hi byona eka ndzavisiso lowu. Ku hambana ka kona hileswi eka ndzavisiso lowu ku lavisisiwaka hi Xitsonga. Gough (1993) ehansi ka nhlokomhaka leyi nge: English in South Africa, u kombisa nomboro leyi Xinghezi ku ya hi tinhlayohlayo ta 1991 yi nga gonya hakona. Gough, (1993:2-6) u hlamusela hi ndlela leyi landzelaka:

Approximately 45 percent of the South African population have a speaking knowledge of English (the majority of the population speaking an African language, such as Zulu, Xhosa, Tswana, or Venda, as a home language). The number of individuals who cite English as a home language appears to be, however, only about 10 percent of the population. English speakers come from ethnic groups other than the white one.

Hikuya hi Gough (1993), tiphesete ta vanhu lava kotaka ku vulavula Xinghezi laha Afrika-Dzonga i makumemumentlhanu, kasi khume wa tiphesete hi lava va vulavulaka ririmi ro ka ri nga ri ra ntolovelo, ku nga Xichayina, Xiindiya na man'wana. Lexi hlamarisaka hileswi vavulavuri vo tala va Xinghezi ku nga Vantima ku tlula Manghezi.

Ndzavisiso wa Gough op.cit.(1993) wu fambelana na ndzavisiso lowu hikuva Xitsonga na xona hi xin'wana xa tindzimi leti hluvukaka hikokwalaho ka mpfuneto wa Xinghezi. I swa nkoka ku boxa leswaku na vavulavuri vo tala va rona (Xitsonga) loko va vulavula a swa ha olovi ku heta xivulwa va nga ngenisangi marito ya Xinghezi. Monwabisi (2018:10) eka ndzavisiso wa: IsiXhosa and English as medium of instruction in the teaching and learning of static electricity in Physical Science, a languta hilaha Xinghezi xi nga na xiave hakona eka nhluvukiso wa tindzimi ta Vantima. Hi ndzavisiso lowu u kumile leswaku:

English served as an important vehicle for socio – economic interconnection in our country. It also served as a linguistic link

for communication amongst black South Africans in a changing society. The reason why, the late former president of South Africa Dr Nelson Mandela and subsequent African liberation leaders mostly use English in their addresses can be interpreted in different ways including that English confers some attributes of neutrality or that the use of English was an attempt to foster the constitutionally entrenched values for an inclusive society.

Mavonelo ma Monwasi ma kongomisa eka leswaku Xinghezi xi na xiave xo hlanganisa nhluvukiso na mbulavulo wa tindzimi ta matiko hinkwawo ya misava. Van'watipolitiki vo fana na Mandela loko va vulavula na rixaka kumbe va ri eka mihlangano ya vona ya tipolitiki a va tirhisa Xinghezi. Hi ta lemuka swinene leswaku xiave xa Xinghezi eka nhluvukiso wa tindzimi ta Vantima xi na nkoka lowunkulu. Monwasi (2018:10) u yisa emahlweni mhaka ya xiave lexi nga na Xinghezi eka tindzimi ta Vantima ku katsa na Xitsonga hi ndlela leyi:

English balances our society. Ideally, because of our location on the African continent, an African language should be playing this role and indeed, current efforts to promote African languages into higher status functions should be encouraged. However, the fact remains that at least in the foreseeable future, English will continue to be a major language in this country and the world at large.

Marito ma ntshaho lowu ya swi veka erivaleni leswaku hikwalaho ka vunkulu bya tikonkulu ra Afrika, na ntalo wa tindzimi ta Vantima. Xinghezi xi na ntirho wukulu wa xiave xo hluvukisa na ku hlanganisa matiko loko swi fika eka tindzimi. Hi ku landza mavonelo ma Monwasi a swi olovi ku papalati leswaku tindzimi ta Vantima na tona ti ri na mfanelo wa ku tekeriwa enhlokweni, hambiswiritano, Xinghezi hi xona xi nga ta tshama xi ri xona xi nga emahlweni xi va na xiave eka ku hluvuka ka tindzimi ta Vantima ku katsa na Xitsonga.

Ndzavisiso lowu wa fambelana swinene na nhlokomhaka ya hina hambileswi Monwasi yena a a kongomisa eka xiave xa Xinghezi eka nhluvukiso wa tindzimi ta Vantima hi ku angarhela, kasi wa hina wona wu kongomisa eka Xinghezi na Xitsonga. Ndzavisiso wa

Makamu (2017) ehansi ka nhlokomhaka ya: Translation and interpretation of cultural concepts from Xitsonga into English, u lavisisa hi nhlokomhaka leyi khumbaka vutoloki ya swa ndhavuko kusuka eka Xitsonga ku ya eka Xinghezi. Xikongomelo xa ndzavisiso lowu xi khumba xiave xa Xinghezi eka nhluvukiso wa Xitsonga. Hi ndzavisiso lowu Makamu u kumile leswaku ku va Xinghezi xi ri ririmi ra ximfumo eka matiko mo tala ma misava swi vile na xiave eka nhluvukiso wa tindzimi ta Vantima. Makamu (2017:25) u hlamusela hi ndlela leyi:

It is an official language of almost 60 sovereign states. The most commonly spoken language..., and a widely spoken language in countries like the Caribbean, Africa, and South Asia. It is the third most common native language in the world. It is widely learned as a second language and is an official language of the United Nations, and many other world and regional international organisations.

Ndzavisiso lowu wu andlarile leswaku loko ku ri karhi ku tolokiwa, xiave xa Xinghezi eka nhluvukiso wa Xitsonga xa paluxeka. Leswi swi va tano hikuva vutoloki byo tala byi va byi ri karhi byi suka eka Xinghezi hambileswi eka ndzavisiso wa Makamu (2017) byi sukaka eka Xitsonga ku ya eka Xinghezi. Hi ndzavisiso lowu hi kota ku vona leswaku ku na ku yelana ko karhi ku nga kona hambiloko swi nga faniki leswi hetisekeke na ndzavisiso wa hina. Montjane (2013) eka ndzavisiso wa yena ehansi ka nhlokomhaka ya: The influence of English on Mother— tongue in learning and teaching in Secondary schools (FET Band) with specific reference to Sepedi, u kombisa mhaka ya xiave xa Xinghezi eka nhluvukiso wa tindzimi ta Vantima ngopfu eka matiko lama nga na tindziminyingi. Montjane (2013:32) u nyika mavonelo ya leswaku:

All citizens of the country should be encouraged to speak each other's language inclusive of English. But what happens practically is not what South Africans aspire to achieve because multilingualism should be applied in all social, economic, political, and centrally education domains. But in almost all these domains, it is English that is used mostly than other languages like mother tongue

Hi ndzavisiso lowu Montjane (2013) u kumile leswaku Xinghezi xi vulavuriwa ngopfu hi vavulavuri eAfrika-Dzonga, loko hi tlhelo tindzimi ta Vantima ti nga vulavuriwi ngopfu. Ku va Xinghezi xi tirhisiwa ngopfu eka swilo swo fana na ikhonomi, tipolitiki, dyondzo na swiyenge swin'wana swa nkoka swi endla leswaku ri va na xiave eka nhluvukiso wa tindzimi ta Vantima. Ndzavisiso lowu wu na vuxaka swinene na ndzavisiso wa hina naswona wu ta pfuna eka ku humelela ka wona.

Monwabisi (2018:12) eka ndzavisiso wa yena lowu nge “A comparative study of the use of isiXhosa and English as medium of instruction in the teaching and learning of static electricity in Physical Science” Mulavisisi loyi u hlamusela xiave lexi Xinghezi xi nga na xona eka nhluvukiso wa tindzimi ematikweni lama hluvukeke yo fana na Amerika. Monwabisi (2018:12) u kombisa miehleketo ya yena hi mukhuva lowu:

A lack of proficiency with the English language translates into lower income, higher poverty rate. This means that non- English speakers in the United States are poor and they cannot get promotions in the work place because of this lack of proficiency in English. Learning English is very much important in order for them to fully get into the local economy and work force and for upward socio-economic mobility. Adults need English in order to communicate with their employers, participate in their children's education.

Marito ma ntshaho lowu ma tsotsosela leswaku vanhu vo tala lava nga kotiki Xinghezi a va koti ku ti hanyisa hi ku hetiseka, naswona mbuyelo wa vona eka swa ku ti hanyisa wu va wa le hansi swinene. Va langutanile ni vusweti, ku pfumaleka ka ku thoriwa eka swa mitirho. Eka ntshaho lowu u nyika xikombiso hi tikora Amerika hi ku kombisa leswaku vulavuvisisi lebyi nga endliwa etikweni leriya hi 2010 byi komba leswaku ku na kwalomu ka khumenharhu wa tipesete wa vanhu lava nga tswariwa va nga ri vaakatiko va Amerika. Leswi swi katsaka vanhu lavankulu ni lavantsongo. Vanhu lava hinkwavo ka vona a va koti ku vulavula Xinghezi. Mavonelo ma Monwabisi (2018) ma paluxa leswaku loko u nga koti ku vulavula Xinghezi u va xisiwana naswona a swi olovi ku tlakusiwa u va eka xiyimo xa le henhla emitirhweni. Hikokwalaho a kombisaka leswaku swi na nkoka ku dyondza Xinghezi leswaku u ta kota ku fikilela swilaveko swa vutomi.

Loko a ya emahlweni u vula leswaku lavankulu va na mfanelo wa ku tiva Xinghezi ku kota ku vulavula na vatirhi va vona kun'we na swa tidyondzo ta vana va vona, swa mfumo kun'we na swa milawu wa vuhlayiseki. Hi ndzavisiso wa yena hi kuma leswaku ku na ku fambelana swinene na lowu wa hina hikuva ku vulavuriwa hi xiave lexi Xinghezi xi nga na xona eka Xitsonga. Monwabisi (2018) u yisa emahlweni a kombisa leswaku i swa nkoka leswaku va tiva timhaka hinkwato leti humelelaka laha tikweni na ku kota ku hlamusela vavutshunguri loko va tshika va hlanganile na vuvabyi kumbe swa mabindzu. Dyondzo ya Xinghezi eAmerika yi kumeka ngopfu eka tikholeji ta tiko.

Ndzavisiso lowu wu tlherile wu kuma leswaku tindhawu hinkwato ta tidyondzo ta lavankulu ti dyondzisa hi Xinghezi eka vanhu lava nga kotiki ku vulavula Xinghezi leswaku va ta kota ku xi vulavula no tsala. Ku tshikeleriwa swinene hungu ra leswaku etikweni leri i Xinghezi ntsena lexi nga endlaka leswaku u kuma swilo swo hlaya leswi u lavaka ku swi fikelela swa nkoka ku fana na mitirho. U kombisa leswaku Xinghezi xi pfuna nakambe eku hlanganiseni ka tinxaka, mhaka ya ku hlawulana ku ya hi rixaka na ririmi leri munhu a vulavulaka rona swa hungutekana hikuva ku hlanganiwa eka Xinghezi tanihi ririmi ra ximfumo. Leswi swi tiyisisa swinene xiave lexi Xinghezi xi nga na xona eka tindzimi ta misava, ngopfu ra Xitsonga hi ku kongomisa eka ndzavisiso lowu.

Mhaka yin'wana leyi ndzavisiso wa Monwabisi (2018) wu yi kumeke hileswaku Xinghezi hi xona xi hlanganisaka vanhu hi miehleketo, ku va vanhu va kota ku twanana eka swiboho swo karhi eka tinhlengeletano to hambana, Xinghezi hi xona xi tirhisiwaka tanihi xitirhi ku endlela leswaku ku fikeleriwa xikongomelo xa nhlango. Vanhu eAfrika-Dzonga va tshama eka tindhawu to hambanahambana na tindzimi ta vona ti hlayile ti tlhela ti hambana. Hi maendlelo ya swilo, rixaka rin'wana na rin'wana a ri fanele ri lwela ku hlulukisa ririmi ra rona. Kambe a swi vi tano naswona a swi olovi, tindzimi leti ta boheka ku va Xinghezi xi va na xiave eka ku ti hlulukisa ku katsa na na Xitsonga. Tindzimi ta Afrika a ti fanele ti ri tona leti nga na xiave xo tihlulukiso, kambe hambiswiritano, eka nkarhi wa sweswi ni lowu taka Xinghezi xi ta ya emahlweni xi va na xiave eka tindzimi ta Vantima kun'we na Xitsonga.

Ku hambana lo ku nga kona exikarhi ka Manghezi na Mabunu, hileswaku vona va dyondza hi ririmi ra manana wa vona. Tinxaka letin'wana ti tirhisa Xinghezi tanihi ririmi ra vumbirhi eka lera vona. Ku ya hi Monwabisi (2018), eAfrika-Dzonga swi kona swikolo leswi tirhisaka Xibunu tanihi ririmi ra ximfumo eka swa tidyondzo ta vona hinkwato. Hi

ndzavisiso lowu u tlherile a kuma leswaku ku na tiyunivhesiti leti tirhisaka Xibunu eka swa ntokoto wa tona. Hambiloko xiyimo xi ri tano, eku heteleleni va boheka ku tlhela va dyondza Xinghezi tanihi ririmi ra vumbirhi. Vuxokoxoko bya ndzavisiso wa Monwabisi (2018) byi komba leswaku Mabunu va ringetile hi matimba ku lwa leswaku Xibunu na xona xi va xa ximfumo, kambe hikokwalaho ka matimba ni xiave lexi Xinghezi xi nga na xona eka tindzimi ta misava a ri humelelangi eka nyimpi leyi.

Eka swikolo swa tala vadyondzi va dyondza hi tindzimi ta vona loko va endla swa tidyondzo, hambiswiritano, eka tidyondzo leti va boheka ku ngenhisa na Xinghezi leswaku loko va ya emahlweni va kota ku tirhisa Xinghezi eka swiyenge swo hambanahambana lomu xi lavekaka kona. Monwabisi (2018) u tlherile a kombisa leswaku ku dyondza Xinghezi swi pfuna vadyondzi lava ku kota ku tirhisa ririmi leri naswona swi va pfuna eka swa mitirho. Leswi a swi vuli leswaku va fanele ku rivala hi ririmi ra ka vona hikuva na rona ri na nkoka laha va tshamaka kona. Kambe nkoka wa Xinghezi wu fanele ku seketeriwa hikuva hi xona xi hlenganisaka misava.

Ndzavisiso wa Alexander (2003) wu paluxa mavonelo mo yelana swinene na leswi boxiweke hi Monwabisi (2018) hi ku seketela mavonele ya yena mayelana eka nhlokomhaka leyi nge “Language Policy, Symbolic Power and the Democratic Responsibility of the Post-Apartheid University.” laha a tiyisisaka ndlela leyi kumbe nkoka lowu Xinghezi xi nga na xiave hakona eka tindzimi ta Vantima ku katsa na Xitsonga. Alexander (2003:179) u boxa miehleketo ya yena hi ndlela leyi:

Many Africans hold on to conceptions that the colonial languages are more suitable for higher learning and in particular for learning science and technology. Thus it is believed that learning through English, for example, is not only the best way to acquire a good command of English, but will also open the doors to job mobility and economic prosperity. These beliefs, in turn, give rise to language attitudes and concomitant choices in favour of colonial languages

Hi marito ma ntshaho lowu hi nga vula leswaku MaAfrika ku katsa na vanhu va Afrika-Dzonga va na miehleketo na ku tshemba ka leswaku tindzimi leti hluvukeke ta Xikoloni hi tona ti kotaka ku dyondziseka hi xiyimo xa le henhla loko swi fika eka swa tisayese na vuthekiniki. Ku tshembiwa leswaku ku dyondza hi Xinghezi a swo pfuna ntsena ku kota

ku xi vulavula, kambe swi pfulela na tindlela to kuma mitirho. Leswi swi tiyisisa leswaku hakunene Xinghezi xi na xiave lexikulu eka tindzimi ta Vantima. Ku tshemba loku ku tisa swinene ku titsuneta, ku boheka na ku rhandza Xinghezi.

Xinghezi xi na xiave eka tindzimi hi tindlela to hambanahambana Pachler (2007). Pachler (2007) eka nhlokomhaka leyi nge: “Choices in Language Education: Principles and Policies.” ku yelana na valavisisi lavan’wana u kombisa hi nkoka wa xiave xa Xinghezi eka tindzimi ta Afrika ku katsa na Xitsonga. Pachler (2007:15) u paluxa mhaka leyi hi ndlela leyi:

English not only has symbolic power value, but its global status enhances its instrumental value. It is furthermore a core element of almost all processes related to the global economy, the information society, the development of information and communication technologies (ICTs) and the global media. Mastering English has consequently, become a global basic skill. English is furthermore no longer regarded as a foreign language—even when it is not the mother tongue of any particular group in a society. English has also become closely linked to urbanisation and has become the language of the urban middle class. In short, the world has become a global village with English as lingua franca.

Matwisiselo eka ntshaho lowu hileswaku Xinghezi a xo va na nkoka wa matimba ntsena, kambe ku va xi tirhisiwa misava hinkwayo hi swona swi endlaka leswaku xi va na nkoka ngopfu. Xi tirhisiwa eka swiyenge hinkwaswo swa nhluvukiso wa misava, swa mahungu, vuantswisi hi tlhelo ra vufambisi bya mahungu kun’we na swa thekiniki. Xinghezi a xa ha tekiwi tani hi ririmi ra vahlapfa hambiloko xi nga weli eka tindzimi ta manana ta laha Afrika. Hi ku komisa Xinghezi xi tirhisiwa ku fana na tindzimi tin’wana ta laha tikweni ku fana na ra Xitsonga. Hinkwaswo swi vangwiwa hi xiave lexi Xinghezi xi nga naxona eka tindzimi ta laha Afrika ni le tindhawini tin’wana hi ku angarhela.

Negash (2011:121) ekandzavisiso wa yena wa “English language in Africa: An impediment or a contributor to development? Perceptions of English”, u endlile vulavisisi eXikolweni xa le henhla xo dyondzela vutokoti xa Addis Ababa eUganda Hi mayelana na nkoka na ku tirhisiwa ngopfu ka Xinghezi eka man’wana ya matiko Negash (2011) u vurile leswi landzelaka:

English is a compulsory language to get jobs, even in government offices, and it is a compulsory subject one should pass to join university.” What remains to be seen in countries like Burundi and Ethiopia is if future language policy will, like many of their neighbours, place increased importance on English by adding it as an official language of state.

Xinghezi, ku ya hi ndzavisiso wa Negash, hi rona ririmi leri pfulelaka munhu ndlela yo kuma mitirho ngopfu ekatihofisi ta mfumo tanihi leswi ku tirhisiwa ngopfu rona eka swa vuhlanganisi. U tlhela a kombisa leswaku loko u lava ku amukeriwa eyunivhesiti u fanele ku va u pasile Xinghezi na kona u xi pasela enhehla. Leswi swi pasisiwile na hi matiko yo fana na Burundu na Ethiopia na kona swi va swi tsariwile ehansi. Vaakelani hinkwavo va matiko lawa va twananile leswaku Xinghezi xi tirhisiwa tanihi ririmi ra ximfumo.

Eka ndzavisiso wa yenaNegash (2011) u ya emahlweni ku komba nkoka wa xiave xa Xinghezi eka tindzimi ta misava na ku paluxa leswaku, tindzimi ta Xifurhwa na Xiphutukezi ti ya ti nghenelela eka man'wana ma matiko ma Afrika. Eka matiko lama kona ka ha tekiwaXifurhwa na Xiphutikezi tanihi tindzimi ta ximfumo. ndzavisiso wa Negash (2011) wu kumile leswaku ematikweni lama vanhu va kona a va koti ku vulavula Xinghezi hi ku hetiseka handle ka tindzimi leti ta Xifurhwa na Xiphutukezi. Hambiswiritano, eka matiko mo hlaya eAfrika Xinghezi xi va emahlweni xi va xona ririmi ra ximfumo Mayelana na mhaka leyi, Negash (2011) u boxa marito lama loko a ku:

Conversations in the capital, Kigali, are increasingly conducted in English...and the Kigali Institute of Science and Technology has for sometimes used English as the official medium of instruction.

Hi marito lawa, Negash (2011) u kombisa leswaku ku tirhisiwa ka Xinghezi eka ndhawu yo fana na Kigali swi ya swi andza. Hi ndzavisiso lowu u kumile leswaku Ndzawula ya Sayese na swa Vuthekiniki swa Kigali swona swi na nkarhi wo leha swi ri karhi swi tirhisa Xinghezi tanihi ririmi ra ximfumo. Leswi swi kombaka na ku tiyisisa ka xiave lexi Xinghezi xi nga xona eka tindzimi ta le handle ka matiko ku katsa na Afrika-Dzonga. Xiave lexi xa nhluvukiso a xi siyi Xitsonga ehansi tanhi leswi na xona xi nga ririmileri ra ha dingaka nhluvuko.

Ku yisa emahlweni nxopaxopo wa ndzavisiso lowu Negash (2011) u komba leswaku vaswamahungu va 'Euromonitor International (2009) hi 2009 va kombile leswaku eKigali Xinghezi a xi tirhisiwa ngopfu eka tindhawu ta lava nga hluvuka kumbe ku dyondzeka. Mpaluxo lowu wu tlhela wu komba leswaku mfumo wa Kigali wu simekile nawu wa leswaku Xinghezi xi fanele xi nava ni ku dyondzisiwa ku fikelela na le matiko xikaya. Loko swi ta eka nkongomiso wa ndzavisiso wa Negash (2011) Ethiopia u kumile leswaku Xinghezi xi dyondzisiwile tanihi yin'wana ya tidyondzo ku ukela eka ntangha yo sungula eswikolweni swa le hansi kusukela hi 1994 kusukela loko mfumo wu simekile nawu wa leswaku swi va hi ndlela yaleyo. Mayelana na mhaka leyi Negash (2011) u tshaha Bogale (2009:115) loko a ku: Most Universities in Ethiopia use English as the language of instruction". Marito ya Bogale (2009) ya tiyisisa leswi tshahiweke hi Negash (2011) loko a hlamusela hi ntshaho wa vaswamahungu va "Euromonitor International (2009).

Negash (2011) u seketela a ya emahlweni xiave xa Xinghezi eka tindzimi ta matiko yo hambanahambana ku katsa na Xitsonga. Negash (2011:127) u vula leswi landzelaka mayelana na xiave xa Xinghezi eEthiopia:

90 per cent of [academic] resources we get in Africa or Ethiopia come from the West and this is almost all in English. English can be considered the language of academia, and therefore, English proficiency is a necessity for success at the tertiary level.

Hi marito lama hi twisisa leswaku switirhisiwa swa tiyunivhesiti to tala swi huma ematikweni lama hluvukeke, swo tala swa swona swi tsariwile hi Xinghezi hambiloko tiko rero ri tele hi rixaka ro ka ri nga tirhisi ririmi leri. Xinghezi xi tekiwa xi ri xona lexi tirhisiwaka naswona hi rona ririmi ra ximfumo eka tiyunivhesiti hikokwalaho swi nga swa nkoka eka vadyondzi ku tiva ririmi leri ku endlela leswaku va ta oloveriwa ku humelela eka vutokoti bya swikolo swa mitirho. Mhaka leyi yi endla leswaku xiave xa Xinghezi hikokwalaho ka matimba ya xona xi nga papalateki.

Negash (2011) u komba leswaku vulavisi bya Bogale (2009) bya 'qualitative' byi humesa mbuyelo wa leswaku eka swifundha swo hlaya swa le Ethiopia, ku va Xinghezi xi nga dyondzisiwi hi ku hetiseka kun'we na ku pfumaleka ka switirhisiwa, swi endla leswaku ku dyondzisiwa ka xona eka tintangha ta le hansi swi nga humeleri hi ku olova. Leswi swi koxa ku tikeriwa eka vadyondzi loko va ya ehenhla va dyondza hi Xinghezi

hikuva va nga kumanga masungulo yo hetiseka kusuka ehansi. Xinghezi hi xona xa nkoka loko swi ta eka xiave eka tindzimi to tala ta misava. Leswi swi endla leswaku loko va lava mitirho eka matiko ya le handle swi nga va oloveli. Ndzavisiso lowu wa Negash (2011) wu ni nkoka ngopfu eka ku humelela ka ndzavisiso wa hina hikuva swin'wana swa leswi a swi khumbeke swa xiave ni matimba ya Xinghezi eka tindzimi ta le Kigali na Ethiopia swa yelana ni swa Xitsonga.

Nxopaxopo wa ndzavisiso wa McGreal (2009:15) ehansi ka nhlokomhaka leyi nge “Why Rwanda said adieu to French. The Guardian”, na wona wu langutiwile. Xikongomelo xa ndzavisiso lowu a ku ri ku langutisa loko swi ri swa nkoka ku va Xinghezi xi tirhisiwa tanihi ririmi ra ximfumo. Mhaka leyi a yi lavisisiwa ku lava ku kuma loko swi ta tisa vumundzuku lebyinene eka rixaka ra le Rwanda. Hi mayelana na mhaka leyi McGreal (2009,15) u vutisa xivutiso xa leswaku Is choosing English as a medium of instruction so we Rwandans of today, and more importantly of tomorrow” Hi ndzavisiso lowu, McGreal (2009) u hetelela a bumabumela leswaku nkoka wo tirhisa Xinghezi eRwanda i nchumu lowu loko tiko leri ri lava ku hluvuka wu faneleke wu nga honisiwi ku endliwa hi xihatla. Ku hambana ka ndzavisiso wa McGreal na wa hina hileswaku yena a a kongomisa eka Xinghezi tanihi ririmi ro dyondza eRwanda, kasi wa hina wu languta eka xiave xa Xinghezi eka nhluvukiso wa Xitsonga.

Hi ndzavisiso wa yena Mesthrie (1995:171) eka “The Sociolinguistic Status of English”, in Language in South Africa. An input to language planning for post-apartheid South Africa, u humesela mavonelo ma xiave lexi Xinghezi xi nga na xona eka tindzimi ta Vantima. Mesthrie (1995:171) u ri:

Since its arrival in the early 19th century, English has enjoyed the status of an international language, associated with major colonial power. It has consequently exerted an influence in public discourse that belies the minority status of its native speakers in South Africa.

Marito lama ma kombisa leswaku kusukela loko Xinghezi xi fikile eAfrika-Dzongaeka malembendzhaku xiyimo xa xona xi fambelanisiwa ni ku va ririmi ra matimba naswona leri tirhisiwaka ni le matikweni ma le handle. Ntshaho lowu wuya emahlweni wu paluxa

leswaku Xinghezi xi vile na xiave xa ku va xona xi vulavuriwaka misava hinkwayo, leswi vangeke leswaku matiko mo hlaya ma ti kuma ma ri ehansi ka vulawuri bya Manghezi. Mesthrie (1995) u ya emahlweni a boxa leswaku Xinghezi xi vile na nkucetelo eka vanhu vo tala xikan'we ni mavulavulelo ya vona. Leswi a swi humelela swi nga ri mhaka leswaku vavulavuri lava va Xinghezi va sunguleke ku fika a va ri vatsongo ku fika kwihji; Va swi kotile ku hangalasa ririmi ra vona eka tindhawu to hambanahambana ku ya hi ku hambana ka lomu vanhu va Afrika-Dzonga a va kumeka kona. Xitsonga xi vile xin'wana xa tindzimi leti Xinghezi xi veke na nxiave eka xona.

Ndzavisiso wa Phillipson (1992) ehansi ka nhlokomhaka ya "Linguistic Imperialism" wu nyika swikombiso swa ndlela leyi Xinghezi xi pfunaka ha yona eka swiyenge swo hambanahambana, Phillipson (1992:59) u vula leswi landzelaka: "English linguistic imperialism is often advanced by cultural activities such as film, videos and television". Xinghezi xi navile ri tlhela xi va mahlweni hi swa swihungasi swo fana na tifilimi, tivhidiyo na leswi kombiwaka eka mavonakule. Mitlangu yo tala hi ku hambanahambana ka yona yi kombiwa hi Xinghezi. Hambiswiritano, yi kona mitlangu leyi kombiwaka ku tirhiswa ririmi ro hambana na Xinghezi, kambe hi tlhelo ku nghenelela na vuhundzuluxi ku ya eka Xinghezi leswaku swi kota ku twisiswa hi munhu un'wana na un'wana. Phillipson (1992) u tshaha marito yo huma eka "Unisa Sociology tutorial letter on Cultural Perspectives on Globalisation (504/3/2003)" yona yi hlamusela xivangelo xo va Xinghezi na ndhavuko wa xona swi kumeka misava hinkwayo swi fananisa ririmi leri ni vurimba lebyi loko u byi tirhisile eka xilo xo karhi byi namarhela hi ndlela leyi swi nga oloviki ku byi hambanyisa. Loko hi fambelanisa mhaka leyi naririmi, hi nga vula leswaku Xinghezi xi hlanganisa vanhu hi miehleketo, swiendlo, swikhohlwakholwana, ndhavuko na mitolovelo. Hi marito man'wana, hileswaku Xitsonga xi nge swi koti ku ti yimela xi ri xoxe eka swin'wana swa swiyenge xi nga vanga na xiave ku huma eka Xinghezi. Hi ndlela leyi tindzimi hinkwato ta Xintima ti fanele ku hanya na Xinghezi kuyakuyile hikuva a ti nge swi koti ku yima toxo handle ka xona.

Mulavisisi un'wana loyi ku xopaxopiweke ntirho wa yena i McCormick (2013:15) ehansi kanhlokomhaka ya "Countries with better English have better economies". Mayelana na Xinghezi, ndzavisiso wa McCormick (2013:15) wu hlamusela leswi landzelaka: Billions of people around the globe are desparately trying to learn English, not simply for self-improvement, but as an economic necessity. Hi ntshaho lowu McCormick (2013) u kombisa leswaku vanhu vo tala va misava va na ku navela ka ku dyondza Xinghezi.

Xikongomelokulu a hi ku tiantswisa leswaku va tiva ku vulavula Xinghezi, kambe va lava ku kota ku tihluvukisa eka swa timfanelo ta ikhonomi ya tiko.

Mulavisisi un'wana loyi a endleke vulavisisi bya xiave xa Xinghezi eka Tindzimi ta Vantima i Akujobi (2016:227-235). Nhlokomhaka leyi a a lavisisa hi yona hi leyi nge: "The Impact of the English Language on the Development of African Ethos: The Igbo Experience laha a kombisa leswaku Afrika i tikonkulu leri nga na vavulavuri vo tala lava Xinghezi va xi rhangisaka emahlweni. Akujobi (2016:227-235) hi marito ya yena u ri: "Africa as a continent has a population of 400 million people with more than two thousand (2000) languages. Eka ndzavisiso wa yena Akujobi (2016) a kongomisa eka rin'wana ra tindzimi ta le tikonkulu ra Nigeria.

Nkoka na xiave xa Xinghezi eka tindzimi tin'wana swi paluxiwa hi Akujobi (2016:227) loko a tshaha Lodhi (1993) loko a hlamusela hi ndlelaleyi landzelaka: "English language for centuries has been viewed as a major language of communication and the official language of the African Union (AU)". Marito lama ya kombisa leswaku Xinghezi xi tekiwa tanihi ririmi ra vuhlanganisi tlhelo ra ximfumo eka AU. Leswi swi endla leswaku xiave xa rona eka nhluvukiso wa tindzimi ta Vantima hi ku angarhela wu nga papalateki. Xiave lexi xa Xinghezi eka tindzimi leti swi endla leswaku mindhavuko ya tona yi nga ha vi leyi hetisekeke hikokwalaho ka nkucetelo wa ririmi leri.

Hi ku ya hi ndzavisiso wa Akijobi (2012) xiave xa Xinghezi eka nhluvukiso wa tindzimi ta Afrika na tin'wana swi endlile leswaku varhangeri va Afrika va hlawularirimi leri eka tindzimi ta vona ta Xintima nopfu eNigeria. Xikongomelo xo hlawula Xinghezi a ku ri ku endlela ku vumba vun'we na ku kondletela ntwanano exikarhi ka vavulavuri va tindzimi hinkwato. Leswi swi va tano hikuva loko vanhu va vulavula tindzimi to hambana etikweni rin'we swi endla leswaku va nga twanani. Xitshunxo xa xiphiso lexi i ku va ku tirhisiwa ririmi rin'we leri kotaka ku va hlanganisa leswaku ku nga vi na ririmi leri tekelaka rin'wana ehansi. Xinghezi xi vile xona lexi nga kota ku va hlanganisa tanihi ririmi ra ximfumo. Phillipson (1992:162) U hlamusela leswaku loko vatirhisi va ririmi va nga talanga naswona ririmi ra vona ri nga tirhisiwi ngopfu, ririmi rero a ri hluvuki hi ku olova. U boxa leswaku matiko mo fana na Nigeria, Ghana, Namibia na Zambia, ma tirhisa Xinghezi tanihi ririmi ra ximfumo. Hi nga boxa leswaku ku tirhisiwa ka Xinghezi tanihi ririmi ra ximfumo a swi le ka matiko lama boxiweke ntsena, kambe na matiko mo tala laman'wana ma Afrika ma

tirhisa Xinghezi ku va ririmi ra ximfumo. Mhaka leyi yi tano ni le Afrika-Dzonga laha ndzavisiso lowu wa hina wu endliwaka kona.

Akujobi (2016:235) u yisa emahlweni a hlamusela leswi landzelaka hi xiave xa Xinghezi eka rixaka ra Igbos:

The impact of the English language on the Igbo language use has been viewed as one of the places that English Language dealt with a deadly blow in Nigeria. In African states there is a gross inequality of languages as English language occupies the prestigious position of a national language or official language while indigenous languages are relegated to the background.

Akojobi (2016) u hlamusela leswaku xiave xa Xinghezi eka ririmi ra vanhu va xifundza xa Igbos xi tekiwile tanihi xin'wani xa swivangelo swa ku nyamalala ka ririmi ra xifundzaa xa Igbos lexi kumekaka eka tikonkulu ra Nigeria. Hi ndlela yin'wani Igbos a ya ha tirhisiwi endhawini leyi, ku tirhisiwa Xinghezi. Leswi hi swin'wana leswi endleke leswaku vanhu va tiko leriya va kota ku vulavula Xinghezi hi ku hetiseka. Ematikweni ya Afrika tindzimi a ti ringani hikuva Xinghezi xi tirhisiwa hi xitalo eka misava hinkwayo, hi tlhelo xi tirhisiwa tanihi ririmi ra ximfumo ra vanhu vo muxaka wa ririmi rin'we.

Hi Marito ya Akojobi (2016), Xinghezi eNigeria xi hundzukile ririmi leri tirhisiwaka eku vulavuleni mikarhi hinkwayo eka swiyenge swa mabinndzu, nawu, emitirhweni, kun'we na le swikolweni. Miti yo tala ya tiko leriya yi tsakela leswaku vana va vona va dyondza tidyondzo ta vona hi Xinghezi ku tlula ririmi ra manana. Va na ku tshemba ka leswaku ku dyondza Xinghezi swi ta va pfulela tindlela to kuma mitirho hi ku olova endzhaku ka ku heta tidyondzo ta vona. Exifundzeni xa Igbos, eNigeria, vana va xikolo va tirhisa Xinghezi tanihi ririmi ra ximfumo kusuka ehansi ku kondza a heta xikolo. Hi ta tsundzuka leswaku Afrika hi rona riri roxe laha matiko man'wana vana vo tala va sungulaka xikolo hi ririmi ra manana va fika va cinca loko va ya emahlweni.

Achebe (1975:184), eka *The African writer and the English Language* mayelana na xiave xa Xinghezi u vhumbile leswaku:

The rise of individual nation states on the African continent and that English will be the national language in many of those states.

He sees the Colonial languages as bringing together separate groups with a common language

Achebe (1975) u vhumbile ku ndlandlamuka ka man'wana ma matiko ma Afrika na leswaku Xinghezi xi ta va ririmi ra mani na mani eka matiko mo tala. Ntlimbo lowu nga kona exikarhi ka Xinghezi na tindzimi ta Vantima hileswaku vatsari van'wana va komba leswaku Xinghezi xi endla leswaku tindzimi ta Vantima ti nga hluvuki naswona ti tekeriwa ehansi. Achebe (1975:117) eka mbulavulo wa yena ehansi ka nhlokomhaka leyi nge: "The African writer and the English Language" u yile emahlweni a ringeta ku hlamula swivutiso leswi vanhu va nga na swona mayelana na xiave xa Xinghezi eka tindzimi ta Vantima. Hi marito ya yena u vutisa xivutiso xa leswaku xana swi fanerile leswaku munhu a tshika ririmi ra yena a damarhela ririmi ra van'wana ke? Swi languteka ku ri ku tsan'wa na ku nyefula ririmi ra wena. ku hlamula xivutiso lexi, Wa Thiong (1974:287) u ri:

Some may regard this way of writing in English as desecration of the language. This is of course not true. Living languages grow like living things, and English is far from a dead language.

Marito ya ntshaho lowu ya tiyisisa leswaku ririmi leri tirhisiwaka ngopfu rikulu ku fana na nchumu lowu hefemulaka. Leswi swi endla ririmi ro fana na Xinghezi ri ekule swinene na ku fa. Loko a ku ri leswaku Xinghezi xi dlaya tindzimi, hikokwalaho ka yini ku ri hava ririmi na rin'we leri hi nga ri tirhisaka laha Afrika na matiko man'wana tanihi ra ximfumo, laha hi nga humeselaka vutshila bya hina hi rona.

Ku pfumaleka ka ririmi leri swi vula leswaku Xinghezi hi xona xi ri xoxe lexi nga vaka na xiave lexi tiyeke eka tindzimi hinkwato ta misava ku katsa na Xitsonga. U ya emahlweni a komba leswaku eka xifundza xa Igbos, eka nkarhi wa sweswi va rhandza ku hlaya no tsakela tibuku ta swa tidyondzo leti tsariweke hi Xinghezi ku tlula leti tsariweke hi ririmi ra manana. Vanhu vo tala va xifundza lexiya a va koti ku hlaya no tsala hi ririmi ra vona handle ka Xinghezi. Vana va swikolo swa le tikweni leriya a va humeleri hi xitalo eka swa tidyondzo ta ririmi ra manana, va humelela ngopfu eka tidyondzo leti dyondzisiwaka hi Xinghezi. Vatsari va swa mitlangu leyi kombiwaka eka mavonakule, a va kumi nseketelo wo hetiseka loko swi ta eka mitlangu ya vona Va kombisa leswaku ku kuma nseketelo

mutšari u fanele ku tsala ntlangu wa yena a ngehenisa na xiave xa Xinghezi ku tlula ya ririmi ra Xintima.

I swa nkoka ku boxa leswaku Nigeria ri rhandza ngopfu mitlangu leyi kombaka hi Xinghezi ku tlula ya ririmi ra vona. Leswi a swi hambananga na leswi humelelaka eAfrika-Dzonga, vuhangalasi bya mitlangu ya Xintima yi tata ngopfu Xinghezi, leswi hi swi kuma na le ka mitlangu ya Xitsonga leyi haxiwaka eka xiyanimoya kumbe mavonakule. Xiave xa Xinghezi, ku ya hi Akojobi (2016), xi hundzeletile ku ya fika etikerekeni laha to tala ta tona ti tirhisa Xinghezi eka vuchumayiri byatona. Xiave na matimba ya Xinghezi swi hundzikile ririmi ra Vakreste eka swiyenge swo tala ku fana ni le ka swiyenge swin'wana. Dyondzo ya Timixinarisi hi yin'wana leyi tiseke Xinghezi ematikweni yo hlaya eAfrika. Xinghezi xi vile na xiave exifundzeni xa Igbos hikwalomu ka 19 wa magidi ya malembe.

Xinghezi tanihi rin'wana ta tindzimi leti mahungu ya misava ya fambisiwaka ha rona, na ku va rona leri tirhisiwaka eka swa thekiniki, ri tlhela ri tirhisiwa eka byin'wana bya vukhongeri emisaveni hinkwayo. Swi tikomba onge vuhangalasi bya swa vukhongeri byi famba hi ku olova loko ku tirhisiwa xithekiniki. Akujobi (2016:229) u tshikelela mhaka leyi hi ku boxa leswi:

Information and communication technology enhances globalization of religious and cultural values. 'The internet is a key development in the growth of globalization because globalization has changed the nature of national government, imposing national and international cultures on local cultures.

Hi marito ya ntshaho lowu u tiyisisa xiave ni nkoka lowu xithekiniki lexi tsariweke hi Xinghezi xi nga na wona eka swiyenge swo hambanahambana swa misava ku katsa ni swa vukhongeri. Swa olova ku tiva swo karhi swa kereke ya tiko rin'wana leri munhu a nga le kule na rona kumbe a nga weli kona ka vukhongeri lebyi hikuva a tirhisa vulavisisi bya xithekiniki, lexi xona xi nga khiya ra nhluvukiso wa ku kula ka misava. Omekwu (2006:2003) na yena wa yi seketela mhaka leyi hi ku komba leswaku:

The English Language is the language of communication, social media and information technology and so is the language of the internet. The internet is a vehicle through which cultural values

can be transmitted.

Hi ku ya hi marito lama Omekwu (2006) Xinghezi xi tirhisiwa tanihi ririmi ra vuhlanganisi loko swi ta eka mavonakule

2.2 Nkatsakanyo wa ndzima

Eka ndzima leyi ku xopaxopiwile hi mitirho leyi valavisisi lavo rhanga va nga yi lavisisa mayelana na nhlokomhaka leyi. Valavisisi lava va kombisile xiave xa vuvumbamarito ya Xinghezi eka nhluvukiso wa tindzimi to hambanahambana ta misava. Milavisiso hinkwayo leyi xopaxopiweke a yi nga khumbi nchumu hi xiave xa Xinghezi eka nhluvukiso wa Xitsonga hikokwalaho swi faneleke leswaku ku endliwa ndzavisiso lowu.

NDZIMA YA 3: DIZAYINI NA MAENDLELO YA NDZAVISISO

3.0 Manghenelo

Eka xiyenge lexi ku ta kaneriwa hi maendlelo na dizayini leswi nga ta tirhisiwa ku hlengeleta vuxokoxoko bya ndzavisiso lowu. Nkoka wa ndzima leyi hileswaku ku humelela kumbe ku tsandzeka ku humelela eka ndzavisiso lowu swi lawuriwa ngopfu hi vuxokoxoko lebyi nga ta kumiwa eka ndzima leyi.

3.1 Dizayini ya ndzavisiso

Ndzavisiso lowu wu ta tirhisa maendlelo ya nkoka lama hi Xinghezi ya vuriwaka “qualitative approach”. Maendlelo ya nkoka ya ta tirhisiwa ku hlamula swivutiso swo fana na hikokwalaho ka yini naswona swi tile njhani ku va na xiave xa nhluvukiso wa vuvumbamarito eka Xitsonga hi Xinghezi eAfrika-Dzonga. Vuxokoxoko bya ndzavisiso wun’wana na wun’wana byi kota ku fikeleriwa hi ku tirhisa muxaka wo karhi wa ndzavisiso. Maendlelo ya nkoka hi yan’wana ya maendlelo lama nga tirhisiwaka, hikokwalaho hi hlawurile wona eka ndzavisiso lowu. Maendlelo ya nkoka eka ndzavisiso ya katsa ku hlengeleta na ku kambisisa mahungu ku huma eka matsalwa, nkandziyiso wa swifaniso na nkandziyiso wa mpfumawulo, ku twisisa mavonelo, miehleketo na ntokoto.

Eka ndzavisiso lowu maendlelo lama ma ta tirhisiwa ku hlengeleta hi vundzeni eka xiphiso na ku hlengeleta miehleketo yintshwa ya ndzavisiso. Hi ku tirhisa maendlelo lama, ku ta humeseriwa erivaleni swivutiso na tinhlamulo ta ndzavisiso lowu. Maendlelo lama ma hlamuseriwa hi Denzin na Lincoln (1994) hi ndlela leyi: “Qualitative research is defined as a multi perspective approach (utilizing different qualitative techniques and data collection method) to social interaction”. Hi ntshaho lowu hi twisisa leswaku ndzavisiso wa nkoka i xin’wana xa xitirho lexi nga tirhisiwaka ku kuma mahungu hi swa thekinoloji na tin’wana ta tindlela leti munhu a nga ti tirhisaka ku kuma mahungu ya nkoka.

Maendlelo ma nkoka ma kongomisa nakambe eka tindlela na milawu ya ku hlengeleta vuxokoxoko, ku hlamusela na ku xopaxopa vuxokoxoko lebyi langutaneke na ndzavisiso ehandle ko khumba tinhlayonhlayo. Mhaka leyi yi seketeriwa hi Babbie (2008:415) loko a ku: “Qualitative analysis is the non numerical examination and interpretation of observations for discovering underlying meanings and patterns of relationships”. Ntshaho

lowu wa ha seketela leswaku xivumbeko xa maendlelo ma nkoka xi tirhana na ku xopaxopa vuxokoxoko hi xikongomelo xo kuma xiave lexi nga kona xa vuvumbamarito eka Xinghezi ku ya eka vuvumbamarito bya Xitsonga. Eka lowu ndzavisiso xivumbeko xa maendlelo ma nkoka xi tithisiwile ku hlotana na tinhlamuselo to enta mayelana na xiave xa vuvumbamarito eka Xitsonga hi Xinghezi.

Mavonelo ma Merriam (1998:27) eka mhaka ya nhlamuselo ya maendlelo ya nkoka yahambana switsongo na ya Denzin na Lincoln op.cit. (1994) hikuva yena u vula leswaku, “A qualitative case study is an intensive, holistic description and analysis of instance, phenomenon, or social unit”. Hi marito lama, Merriam (1998) u hlamusela maendlelo ya nkoka tanihi maendlelo ya vundzeni lebyi byi nga na tinhlamuselo leti heleleke na ku xopaxopa ka leswi humelelaka kumbe ntshamiseko. Tinhlamuselo leti tshahiweke hinkwato ti koxometile mhaka ya leswaku ku tirhisiwa ka maendlelo ya nkoka hi swona swi nga kotaka ku paluxa leswi nhlokomhaka ya ndzavisiso lowu yi lavaka ku fikelela swona.

3.2 Thiyori ya ndzavisiso

Thiyori eka ndzavisiso yi tirhisiwa tanihi rivoni leri voningelaka mulavisisi ku n’wi komba lomu a yaka kona na ndzavisiso wa yena. Nhlokomhaka ya ndzavisiso lowu yi koxa leswaku ku tirhisiwa tithiyori timbirhi ta Social— pragmatic na ya Semantic— cognitive. Dyondzo ya vutsari bya xiave xa Xinghezi eka Xitsonga ku fana na tin’wana tidyondzo ta ririmi yi na tithiyori leti letelaka vatsari ku vona leswaku nkoka na xikongomelo xa yona a xi lahleki. Chesterman na Wagner (2002:2) va hlamusela rito ra thiyori tanihi: “a way of seeing, a perspective from which to contemplate something in order to understand it”. Ku na tithiyori leti fambelanaka na nhluvukiso wa ririmi tanihiloko swi boxiwile laha henhla, ku nga: Social-pragmatic na Semantic cognitive.

Ndzavisiso lowu wu simekiwile eka Social-pragmatic na Semantic-cognitive. Tinhlamuselo ta ntivomarito ti kongomisa eka nhluvukiso wa ririmi lowu tiyisisaka vuxaka exikarhi ka dyondzo ya ririmi na ku twisisa hi ndlela leyi ku twisisa ka miehleketo ku fambisaka xiswona. Matirhiselo ya mbulavulo wa muxaka lowu wu tirhisiwa ngopfu hi vana lava nga si kotaka ku humesa marito lama khomanekke. Loko n’wana a sungula ku dyondza ku vulavula, hi laha a sungulaka ku komba vuswikoti bya muxaka lowu. Mhaka

leyi yi hlamuseriwaka laha henhla yi seketeriwa hi Bloom na Lahey (1997:124) hi ndlela leyi landzelaka:

Semantics or meaning of messages. Language is a means for representing information in messages, so that language form necessarily intersects with language content as children learn language, and further, the use of language is a social act

Dyondzo ya tinhlamuselo ta rito rin'we leri nga na tinhlamuselo timbirhi leri munhu a lavaka ku ri vulavula ri koxa ku tiyimisela eka malongoloxele ya marito lama munhu a ma tirhisaka. Xikombiso, n'wana wa swi tiva leswi a lavaka ku swi vulavula, kambe a nga tirhisi malongoloxelo ya marito kumbe swivulwa hi ndlela ya kona leswaku swi twisiseka leswaku u lava ku vula yini. Na kona n'wana a nge swi tiva leswaku rito rin'we ri nga swi kota ku va na tinhlamuselo to tlula yin'we. Tithiyori letimbirhi ti ta pfuna swinene eka ndzavisiso lowu wa xiyenge xa xiave xa nhluvukiso wa vuvumbamarito ya Xitsonga kusuka eka Xinghezi.

Thiyori ya Semantiki-cognitive yi tumbuluxiwile hi Jean Piaget hi 1936. Xikongomelo xa thiyori leyi i ku lava ku komba vuxaka exikarhi ko dyondzo ririmi na miehleketo ya munhu. Nick (2010:24) u nyika nhlamuselo ya leswi semantiki yi vulaka swona hi ndlela leyi: "Semantics is the study of the meaning in language, phrases and sentences". U hlamusela semantiki tanihi dyondzo ya tinhlamuselo ta marito, swivulwana na swivulwa. Ku hambana loku nga kona exikarhi ka tinhlamuselo ta marito na leswi ya vulaka swona swi nga kombisiwa ntsena hi tinxaka ta semantiki leti katsaka: lexical and phrasal semantics. Rixaka ra lexical semantic ri kongomisa eka dyondzo ya leswi marito ya vulaka swona, kasi phrasal semantic i dyondzo ya ndlela leyi xivulwa na tsalwa swi vumbiwaka ha yona.

Leswi swi na nkoka hikuva ku na matirhiselo ya tinhlamuselo ta marito man'wana na ku twisisa leswaku marito man'wana ma nga va na tinhlamuselo to tlula yin'we. Gary (1989:114) u nyika nhlamuselo ya leswi semantiki yi vulaka swona hi ndlela leyi: "Semantics is the study of the meaning of words, phrases and sentences". U hlamusela semantiki tanihi dyondzo ya tinhlamuselo ta marito, swivulwana na swivulwa Leswi swi boxiweke hi Gary (1989) swi fana swinene na leswi boxiweke hi Nick hikuva hinkwavo va hlamusela hi swivulwa na swivulwana. Nick (2010:112) u ya mahlweni a boxa nakambe

tin'wana ya tinhlamuselo ta semantiki hi ndlela leyi landzelaka: "semantic-cognitive", The job of semantics is to study the basic, literal meaning of words as considered principally as parts of a language system". Nick (2010) u paluxa leswaku ntirho wa dyondza ya tinhlamuselo ta marito i ku dyondza leswi marito ma vulaka swona kusuka eku sunguleni tanihi sisiteme ya ririmi. Loko n'wana a ha ku tswariwa u sungula ku dyondza ku vulavula, hi ka ntsongotsongo ku kondza a boxeketa leswi a lavaka ku swi vula.

Thiyori ya Social-pragmatic yi tumbuluxiwile hi Bandura hi (2006) loyi a ri Mutivi wa miehleketo (psychologist). Thiyori leyi yi kongomisa ngopfu eka ntivomiehleketo na tin'wana ta swiphemu swa dyondzo. Thiyori leyi yi kongomisa ntsena eka vanhu lava kotaka ku vulavula tindzimi to hambanahambana. Mavonelo ma Bandura (2006) mayelana na thiyori leyi ma hlamuseriwa ngopfu hi Klimczak (2014:59) leswaku ku na xihlovo xa ririmi leyi tirhisiwaka ngopfu eka swiyenge swo hambana swa vaaki loko tindzimi leti languteriweke ku hlulukisiwa ti tsan'wiwa. Xihlovo xa ririmi xi kongomisa eka Xinghezi kasi eka tindzimi leti langutiweke kona a katsa tindzimi to hambana laha ku ya hi ndzavisiso lowu, hi nga ta kongomisa eka Xitsonga. Hi mavonelo ya thiyori leyi, xihlovo xa ririmi hi xona xi pfunaka tindzimi letin'wana tanihi leswi xi hlulukike ku tlula letin'wana. Klimczak (2014:59) u boxa leswi landzelaka:

When one learns a language, they typically learn in order to communicate with the target languages of the community or to use this language as a tool for intercultural communication.

For a learner who chooses to learn a specific language it is important to not only be able to communicate in a linguistically correct manner, but also in a manner which is appropriate and socially acceptable.

Hi marito lama Klimczak (2014) u kombisa leswaku loko hi lava ku hlulukisa tindzimi to fana naXitsonga hi fanele ku tiva ririmi ra hina hi tlhela hi pfumelela xiave xa xihlovo xa ririmi (Xinghezi) ku va xi teka ndhawu.

Hi mhaka leyi u boxile leswaku vutivi bya marito na ririmi swi fanele ku dyondzisiwa eswikolweni hikuva ririmi ri famba kun'we na swona. Hi mavonelo ma Klimczak u vona swi ri na nkoka ku tirhisa ririmi ra hina hi tindlela leti amukeriwaka. U tiyisisa nakambe leswaku xihlovo xa ririmi tanihi ririmi ra ximfumo hi rona ri pfunaka tindzimi letin'wana. Kutani ke, a ku na ririmi leri nga hlulukaka riri roxe, hilaha Social-cognitive yi ngenaka kona. Thiyori leyi yi ta pfuneta ku hlamula swivutiso swa ndzavisiso lowu. Mavonelo ma Bandura (2006) mayelana na thiyori leyi ma hlamuseriwa ngopfu hi Kasper (1997) loko a

hlamusela hi pragmatics u ri “pragmatics can be seen as the study of communicative action in its sociocultural context”. Kasper u hlamusel hi dyondzo yo vulavula hi tinxaka ta vanhu vo hambana, leswi katsaka ririmi ro sungula na ra vumbirhi.

Eka thiyori leyi u hlamusela leswaku ku na xihlovo xa ririmi lexi tirhisiwaka ngopfu eka swiyenge swo hambana swa vaaki loko tindzimi leti langutiweke tona ti tsan’wiwa. Xihlovo xa ririmi a kongomisa eka Xinghezi tanihiloko hi kombisekehakona eku suguleni, kasi tindzimi leti langutiweke kona a katsa tindzimi to hambanahambana; eka ndzavisiso lowu hi kongomisa eka Xitsonga. Hi mavonelo ya thiyori leyi xihlovo xa ririmi hi xona xi pfunaka tindzimi letin’wana tanihi leswi xi hluvukeke ku ti tlula. Leswi Kasper (1997:02) u swi veka hi ndlela leyi:

Inorder to communicate successfully in a Source Language Pragmatic competence should be well developed, and is not easy to develop, learners usually have difficulty in developing pragmatic competence in source language.

Hi marito lama Kasper (1997) u hlamusela leswaku loko vanhu va lava ku kota ku vulavula ririmi ra vumbirhi (Xinghezi) hi ndlela leyi hetisekeke, vutivi bya ririmi leri byi fanele ku antswisiwa na ku dyondzisiwa hi xiyimo xa le henhla. U boaxa leswaku endlelo leri a ri olavanga tanihiloko vana va xikolo va nga koti ku khoma hi xihatla vulavulelo kumbe matirhiselo ya ririmi ra vumbirhi (source language). Ntshaho lowu wu tlhela wu humesela erivaleni leswaku vutivi bya marito na ririmi swi fanele ku dyondzisiwa eswikolweni hikuva ririmi ri famba kun’we na swona.

Ririmi leri langutiweke ra masungulo ya munhu. Theme leri hi Xinghezi ri vuriwa Target language. Nhlamuselo ya theme leri yi kongomisa eka ririmi ro sungula leri ku nga rona vuvumbamarito ya kongomisiweke eka rona. Mavonelo lama ma seketeriwa hi nhlamuselo ya Saville (2006:4) loko a nyika mavonelo ya leswaku:

A first language is normally regarded as a synonym of what we call "native language" or "mother tongue" and is generally defined as the language that is acquired during early childhood.

Ririmi leri hi leri munhu a ri dyondzaka kusuka evuhlangini bya yena. Hakanyingi ku va ku ri ririmi ro sungula ra movulavuri. Eka ndzavisiso lowu ririmi ro sungula i Xitsonga naswona mutirhisi wa ririmi leri i munhu loyi a vulavulaka Xitsonga. Leswi vulaka leswaku vutivi bya ririmi leri hi vinyi va rona i bya nkoka, kambe byi fanele ku engeteriwa na vutivi bya ririmi ra vumbirhi ku nga Xinghezi.

Ririmi ra vumbirhi hi leri hi Xinghezi hi nge i Source language naswona ku kongomisiwa eka Xinghezi leri vuvumabamarito byi humaka eka rona leswaku vaakatiko va ta vuyeriwa tanihileswi va nga ta va va nga tivi ririmi ra vumbirhi. Mavonelo lama ma seketeriwa hi Gillies (2013) yena u ya andlala hi ndlela leyi: “The language into which you are interpreting”. Mavonelo lama ma kombisa hi laha ririmi ro sungula ri amukelaka tinhlamuselo kusuka eka ririmi ro vumbirhi ku nga Xinghezi. Eka ndzavisiso lowu ku kongomisa eka Xitsonga vaamukeri laha vuvumbamarito byi faneleke ku teka ndhawu kona. Nhlamuselo yin’wana ya theme leri yi boxiwa hi Saville (2006:2) hi ndlela leyi: “A second language is a language learned after the first language”. Hi marito lama, hi twisisa leswaku ririmi ra vumbirhi hi leri ri dyondziwaka endzhaku ka loko u ri ni vutivi bya ririmi ro sungula. Hakanyingi ririmi leri a hi ririmi ra manana wa movulavuri. Eka ndzavisiso lowu ririmi leri ra vumbirhi i Xinghezi naswona hi rona leri tirhisiwaka ngopfu eka swiyenge swo hambanahambana swa misava. Xinghezi hi xona lexi languteriweke ku va na xiave xa vuvumbamarito eka Xitsonga ku nga Target Language.

3.3 Maendlelo ya ndzavisiso

Ku na maendlelo mo tala naswona mo hambanahambana lama nga tirhisiwaka ku humelerisa milavisiso yo karhi. Kothari (2014:8) u hlamusela maendlelo eka ndzavisiso hi mukhuva lowu: “Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically”.

Marito ya Kothari (2014) ma kombisa leswaku maendlelo eka ndzavisiso i ndlela leyi tirhisiwaka ku ololoxa xiphiso xo karhi xa ndzavisiso. Hi marito man’wana, ku tirhisiwa ka maendlelo eka ndzavisiso swi pfuna swinene ku fikelerisa swikongomelo leswi vekiweke hambu ku hlamula swivutiso swa ndzavisiso wa kona. Nhlokomhaka ya ndzavisiso hi xitalo hi yona yi letelaka muxaka wa maendlelo lama faneleke ku tirhisiwa eka ndzavisiso.

Mulavisisi a nga tihlawuleri maendlelo mo karhi hikuva a vona leswaku ya ta n'wi pfuna eka ndzavisiso, kambe wa boheka ku tekela enhlokweni nhlokomhaka.

Rajaskar et. al (2006:10) u hlamula maendlelo ya ndzavisiso hi ndlela leyi landzelaka: “research methodology is a logical and systematic search for a new and useful information on a particular topic”. Ku ya hi nhlamuselo leyi tshahiweke maendlelo ya ndzavisiso i ndlela na sisiteme ya ndzavisiso lowu tirhisiwaka ku kuma mahungu lama ya nga ta kota ku tirhiseka eka nhlokomhaka yo karhi. Nhlamuselo leyi ya yelana na ya Kothari (2014). Tinhlamuselo leti hinkwato ti boxa mhaka ya sisiteme ya maendlelo eka ndzavisiso. Eka ndzavisiso lowu ku ta tirhisiwa ntsena maendlelo lama mo hlawula ntsena ririmi leri lavaka ku lavisisiwa hi xiphemu xa vuvumbamarito hi Xinghezi eka vuvumbamarito bya Xitsonga. I swa nkoka ku paluxa leswaku ta ha tele tindzimi ta Afrika leti ta ha lavaka ku pfuniwa hi xiave xa vuvumbamarito kusuka eka ririmi leri veke na nkateko ra Xinghezi. Mavonelo ya Rajasker (2006:11) ya nhlamuselo ya maendlelo ya ndzavisiso ya hi ndlela leyi:

It is an investigation of finding solutions to scientific and social problems through objective and systematic analysis, it is a search for knowledge, that is, a discovery of hidden truths.

Eka ntshaho lowu rito ra ‘sayese’ ri vuyelela ngopfu eka nhlamuselo ya yena. Kothari (2014) na Rajasker eka tinhlamuselo ta vona hinkwavo va vulavula hi dyondzo ya sayese. Eka ntshaho lowu Rajasker (2006) u ya emahlweni a ndlandlamuxa nhlamuselo ya yena loko a boxa leswaku maendlelo ya ndzavisiso ya lavisisa swintshuxo leswi nga swa tisayese na swiphiso swa ku hanya ka vanhu ka masiku hinkwawo. Mhaka ya sayese eka ndzavisiso lowu i ya nkoka, leswi swi vangiswa hi leswi marito yo hlaya ya sayese hi nga riki na wona eka Xitsonga. Mitshaho ya vatsari lava nga hlamusela hi maendlelo yi fambelana swinene na ndzavisiso lowu endliwaka wa vuvumbamarito bya Xinghezi eka vuvumbamarito ya Xitsonga.

3.3.1 Sampulu na switekaxiave eka ndzavisiso

Ku kota ku fikelela xikongomelokulu xa ndzavisiso ku fanele ku va na switirho leswi fambelanaka na ndzavisiso wolowo. Sampulu ku kongomisiwa eka nhlayo yintsongo ya vanhu kusuka eka nhlayonyingi kumbe switekaxiave eka ndzavisiso. Ndzavisiso lowu wu ta endliwa ku karhi ku seketeriwa hi valavisisi vo hambanahambana. Elder (2009:2) u nyika nhlamuselo ya sampulu hi ndlela leyi landzelaka: “Sampling is the process of selecting a small number of elements from a larger defined target group”. Marito ya Elder (2009) eka ntshaho lowu ya paluxa leswaku sampulu yi kongomisa eka nongonoko wo hlawula nhlayo yintsongo kusuka eka nhlayo leyi languteriweke yo tala. Ti tele tindzimi leti xiave xa Xinghezi xi tekeke ndhawu, kambe eka ndzavisiso lowu ku kongomisiwa ntsena eka Xitsonga tanihi ririmi ro sungula leri xiave xa vuvumbamarito xi faneleke ku teka ndhawu eka xona.

Baran and Jones (2016:17) va hlamusela sampulu hi ndlela leyi: “Sample is group of people, objects or items that are taken from a large population for a measurement”. Ntshaho wa Baran na Jones (2016) wu tshikelela leswi vuriweke hi Elder (2009) swa leswaku sampulu i nhlengelo wa vanhu kumbe michumu yo karhi leyi hlawuriwaka exikarhi ka yin’wana michumu kumbe vanhu lava hlawuriwaka exikarhi ka vanhu lavo tala. Vanhu kumbe michumu leyo tala eka ndzavisiso lowu ku kongomisiwa eka Xitsonga lexi hlawuriweke exikarhi ka tindzimi leto tala.

Eka ndzavisiso lowu ku tirhisiwile sampulu yo hlawula hi xikongomelo. Sampulu yo hlawula hi xikongomelo hi laha nchumu wo karhi wu hlawuriwaka eka leyo tala ku ya hi ntsakelo wa mutirhisi. Mbuyelo lowu nga kumeka eka ndzavisiso wu koxile ku ya hi laha mutirhisi a nga hlawula hakona. Hi marito lama, hi twisisa leswaku eka sampulu ya muxaka lowu a ku sampuriwi switekaxiave xin’wana na xin’wana, kambe leswi nga ni nkoka ntsena eka ndzavisiso wolowo. Sampulu ya ndzavisiso lowu yi katsile swa vutshila na swa thekiniki. Sampulu eka ndzavisiso lowu yi tirhile tanihi hi galachani yo sefa vuxokoxoko lebyi nga pfuna ku humelerisa ndzavisiso. Vulavisisi a byi langutisanga swiyenge hinkwaswo, ku na tindhawu to karhi leti ndzavisiso lowu wu nga nghena eka tona ku kuma mahungu lama nga enela mayelana na ndzavisiso.

Leswi boxiweke laha henhla swi seketeriwa hi Kumar (2014:59) loko a ku:

Sampling as the process of selecting a few (a sample) from

a bigger group (the population) as a basic for estimating or predicting the prevalence of an unknown piece of information, situation or outcome regarding the bigger group.

Ku na tinxaka to hambanahambana ta sampulu leti tirhisiwaka ku humelerisa milavisisi yo karhi ku ya hi xivumbeko xa yona. Rixaka ra sampulu leri nga tirhisiwa eka lowu ndzavisiso i sampulu yo hlawula hi xikongomelo (purposive sampling) . Ku ya hi rixaka leri ku hlawuriwa ntsena vuxokoxoko bya nkoka lebyi fambelanaka na ndzavisiso lowu endliwaka na ku tlhela byi voniwa byi ri lebyi nga pfuna ku fikeleriwa swikongomelo leswi vekiweke swa ndzavisiso. Ku langutiwile swivangelo swa xiave xa vuvumbamarito na leswi faneleke ku endliwa ku pfuneta leswaku xiave xa vuvumbamarito ya Xinghezi eka Xitsonga xi humelela handle ka ku kanganyisiwa hi swin'wana naswona ku kumeka xintshuxo hi ku hatlisa. Kumar (2014:84) u hlamusela endlelo ro hlawula hi xikongomelo loko a ku:

Purposive sampling is selecting a sample on the basis of researcher's own knowledge of the population, its elements, and the nature of aims of the research. That is, the population is non-randomly selected based on a particular characteristic.

Sampulu yo hlawula hi xikongomelo yi tlhela yi hlamuseriwa hi Bandenhorst (2008:13) loko a ku: "The main goal of purposive sampling is to focus on characteristics of population that of interest, which will best enable you to answer your research question". Hi ku pfuniwa hi mitshaho leyi hi nga boxa leswaku sampulu yo hlawula hi xikongomelo yi pfunile swinene ku endla leswaku mulavisisi a nga humi eka leswi a lavisisaka hi swona hambu ku pfuna ku hlamula swivutiso na ku fikelela swikongomelo leswi vekiweke swa ndzavisiso.

Eka ndzavisiso lowu ku hlawuriwile sampulu ya nkoka hi ku kongomisa eka xiave xa vuvumbamarito ya Xinghezi eka vuvumbamarito bya Xitsonga. Eka ndzavisiso lowu a ku kaneriwangi hi swiyenge hinkwaswo, kambe ku hlawuriwile ntsena swiyenge swa nhluvukiso wa ririmi, Themnoloji ya swa sayese, themnoloji ya swa thekiniki na thekinoloji, vutivi bya ririmi, ririmi ro dyondza no dyondzisa Xitsonga. Swiyenge leswi swi

pfunile ku fikelerisa swikongomelo leswi vekiweke na ku hlamula swivutiso swa ndzavisiso, ku hlamula swivutiso leswi nga tshikaka swi ta swa leswaku hikokwalaho ka yini, swi tile njhani naswona ku nga endliwa yini ku lwa na swiphiqo leswi.

3.3.2 Mahlengeletelo ya mahungu

Mahlengeletelelo ya mahungu eka ndzavisiso swi vuriwa “data collection” hi Xinghezi. Swiphiqo leswi nga kona swa ndlandlamuko wa Xitsonga, valavisisi va boheka ku hlengeleta mahungu ya vulavisisi bya vona hi ndlela leyi nga hetiseka, va tirhisa vuthekiniki na vutivi lebyi va nga na byona hi tindlela hinkwato. Hikokwalaho ka swivangelo leswi hinkwaswo, ndzavisiso lowu wu ta boheka ku tirhisa maendlelo yo karhi yo hlengeleta mahungu.

Vuxokoxoko bya ndzavisiso byi fikeleriwa hi ku tirhisa maendlelo lama fambelanaka na nhlokomhaka ya ndzavisiso wolowo. Mulavisisi a nge swi koti ku fikelela xikongomelokulu na ku hlamula swivutiso swa ndzavisiso wa yena handle ka ku tirhisa maendlelo ku hlengeleta mahungu ya yena. Maendlelo ku kongomisiwa eka ndlela leyi vuxokoxoko bya ndzavisiso byi kumisiwaka xiswona. Eka ndzavisiso lowu ku ta tirhisiwa mahlengeleteleloyo karhi lama nhlokomhaka ya ndzavisiso lowu yi koxaka leswaku ku tirhisiwa wona.

Mahlengeletelelo ya mahungu ku kongomisiwa eka tindlela leti nga ta tirhisiwa to hlanganisa ndzavisiso hi ndlela yo lava ku hlamula swivutiso swa ndzavisiso lowu. Tindlela na tipulani hinkwato leti nga ta tirhisiwa eka ndzavisiso lowu ti ta endliwa leswaku ti va erivaleni. Mayelana na mhaka leyi, Yin (2011:129) u hlamusela a ku: “Data collection can be defined as a collection of organised information or facts through experience, observation, experiment or similar situations external to the researcher”. Yule (2011) u boxela leswaku ku hlengeletwa ka mahungu ku nga hlamuseriwa tanihi hlengeleteleleri mahungu ma kona ma nga kungahatiwa kumbe lama ku nga khale ma ri kona, lama ma nga kambisiswa, kumbe lama yelanaka na man’wana lama ma nga lavivisiwa hi valavisisi van’wana. Ndzavisiso lowu wu ta tirhisa khomuchuta ku kuma vuxokoxoko lebyi fambelanaka na ndzavisiso lowu.

Eric (2006:17) u hlamusela endlelo ro hlengeleta mahungu hi ndlela leyi: “Data is a representation of facts, concepts or instructions in a formalised manner suitable for

communication, interpretation, or processing by humans or by automatic means". Ku hlengeletwa ka mahungu swi humelela eka marito ya nkoka, ku tirhisiwa ndlela leyi faneleke ya ku hlengeleta mahungu, hundzuluxo kumbe ya hlengeletwa hi munhu kumbe ya ti hlengeleta ha woxe ku suka eka swa tithekinoloji. Marito ma ntshaho lowu ma yelana na leswi boxiwaka hi Kabir (2016). Hi vumbirhi va boxa mhaka yo hlengeleta mahungu tanihi hi nchumu wa nkoka eka ku lava ku kuma vuxokoxoko bya ndzavisiso wo karhi. Hi ku leteriwa hi leswi boxiweke hi vatsari lavaswi le rivalenileswaku hlengeletelo ra muxaka lowu wa mahungu hi rona endlelo ro hlawuleka ri tlhela riri leri nga tshembekaka hikuva ri humesela erivaleni vuxokoxoko lebyi mulavisisi a lavaka ku vulavula kumbe ku byi tirhisa eka ndzavisiso wo karhi. Mavonelo man'wana ma Kabir (2016:25) eka nhlamuselo ya mahlengeletelelo ya mahungu u swi veka hi mukhuva lowu:

Data collection is the process of gathering and measuring information on variables of interest, in an, established systematic fashion that enables one to answer stated Research question, test, hypotheses, and evaluate outcomes.

Endlelo ro hlengeleta mahungu ku kongomisiwa eka sisiteme yo hlengeleta na ku kambisisa mahungu lama nga na nkoka ntsena lama lavaka ku tirhisiwa. Lama ma nga ta endla leswaku mulavisisi a kota ku fikelela swikongomelo swa ndzavisiso wa yena hi ku olova na ku tlhela a kota ku hlamula swivutiso swa ndzavisiso wa yena.

3.3.2.1 Maendlelo ya Desikithopo

Ku na tinxaka timbirhi ta maendlelo ya ndzavisiso, ku nga ma purayimari na ma sekondari. Endlelo ra purayimari hi leri mulavisisi a fambaka a ya lava mahungu ehandle a ma kuma hi yexe, loko ya sekondari ma fambelana na ku langutisisa mahungu lama swidyondzeki kumbe valavisisi van'wana va ma endleke. Ndzavisiso lowu wu ta tirhisa maendlelo ya sekondari. Eka ndzavisiso lowu maendlelo ma Desikithopo ma ta tirhisiwa tanihi leswi ma fambelanaka ngopfu na vuxokoxoko lebyi laviwaka bya ndzavisiso lowu. Tindzimana leti landzelaka ti hlamusela maendlelo lama ku ri karhi ku seketeriwa hi mitshaho ya vatsari van'wana.

Vuxokoxoko bya ndzavisiso lowu byi hlengeletile mahungu hi ku tirhisa maendlelo ma Desikithopo . Maendlelo ya Desikithopo i maendlelo lama ma tirhisaka swa thekinoloji. Benfield na Sziemko (2006:21) va seketela mahlengeletele ya Desikithopo hi ndlela leyi:

With the advancement of information and communication technology, researchers have found new methods of data collection and analysis, and use of cell phones and pagers, to collecting information at random intervals, use of Personal Digital Assistant (or “PalmPilots”), and use of the Internet in research, the literature is being treated as a rich source for literature”.

Benfield na Sziemko (2006) va hlamusela ndlela leyintshwa yo lavisisa vuxokoxoko bya ndzavisiso lowu va lavaka ku wu humelerisa. Maendlelo ya Desikithopo hilaha ku hlengeletiwaka vuxokoxoko kusuka eka swa thekinoloji swo fana na riqinghonyonga na swin’wana hi tlhelo ra leswi matsalwa yo karhi ya nga kandziyisisiwa xiswona. Mavonelo man’wana ma nhlamuselo leyi ma nyikiwa hi Crystal (1991:203) hi ndlela leyi:

A collection of linguistic data, either written texts or a transcription of recorded speech, which can be used as a starting point of linguistic description or as a means of verifying hypotheses about a language

Ntshaho lowu wu seketela leswaku maendlelo lama ma nga hlamuseriwa tanihi maendlelo ma sekondari. Leswi swi va tano hikuva loko ku tirhisiwa maendlelo ya Disikithopo, vuxokoxoko byi hlengeletiwile kusuka eka matsalwa mo tanihi maphephahungu, tibuku, thesisi, disethexini na man’wana, leswi ngenisiweke eka swa tithekinoloji. Nhlamuselo yin’wana ya mahlengeletelelo ya disikithopo yi nyikiwa hi Merriam (1998:85) hi ku vula leswaku: “the desktop is the main screen area that you see after you turn on your computer and log on to windows”. Disikithopo i xitirho lexi tirhisiwaka ku kuma mahungu kumbe ku endla ndzavisiso ha xona. Leswi swi humelela hi loko munhu a xi layitha kutani xi kota ku tirhiseka hi ku olova.

Mahlengeletelelo ya disikithopo ya nga tekiwa tanihi ya sekondari ku ya hilaha mahungu ya nga kumiwa kona. Leswi swi va hi ndlela yaleyo hikuva loko hi tirhisile maendlelo lama, mahungu ya hlengeletywa ma huma eka maphephahungu, matsalwa, milavisiso na

swin'wana swa swihlovo swa mahungu leswi fambelanaka na ndzavisiso. Leswi nga kumiwa swi ngenisiwile eka thekinoloji. Vatsari vo hambanahambana va ngenisa leswi va swi kumaka eka milavisiso ya vona eka thekinoloji. Eka ndzavisiso lowu mahungu ma kumiwile hi ku tirhisa Khomphyuta. I swa nkoka ku boxa leswaku mahungu lama mulavisisi a ma kumake kusuka eka Khomphyuta eka ndzavisisi lowu ya ha fana na lama a nga ma kuma eka matsalwa hi woxe.

3.3.3 Mahlelelo ya mahungu

Mahlelelo ya mahungu ku kongomisiwa eka ndlela leyi vuxokoxoko lebyi hlengeleteweke byi faneleke ku hleriwa hakona ku sala ntsena lebyi hlamulaka swivutiso swa ndzavisiso. LeCompte et.al (2010:221) va hlamusela mahlelelo ya mahungu hi ndlela leyi:

data analysis is a process used by researchers for reducing data to a story and interpreting it to deriving sights. The data analysis process helps in reducing a large chunk of data into smaller fragments, which make sense

Ku hleriwa ka mahungu swi tirhisiwa hi valavisisi kumbe swidyondzeki leswi endlaka ndzavisiso wa hungu ro karhi kumbe nhlokomhaka yo karhi. Ku tsala kumbe ku endla ndzavisiso lowu twalaka no khomeka, ku ri hi ndlela leyi mahungu ma nga ta kota ku sala ma twala eka munhu loyi a ma hlayaka kumbe a ma yingiselaka. Ku hlela mahungu swi pfuna eku hunguteni ka mahungu, loko ndzavisiso wu endliwa, ku hleriwa marito lama nga na nkoka na swiyenge leswi faneleke ku ngenisiwa eka ndzavisiso, a ku ngenisiwi marito hinkwawo ntsena loko ma ri kona eka ndzavisiso. Ma hleriwa leswaku ma fanerile ku ngenisiwa kumbe a ma fanelangi. Kutani ndzavisiso wu ya emahlweni.

Ku langutiwa ntsena marito ya nkoka. Leswi swi ta endla leswaku ndzavisiso lowu endliwaka wu nga lehi ku tlurisa, hi tlhelo marito hinkwawo lama faneleke ma ta va ma ngenisiwile hi ndlela yo komisa. Swi ta va swi twakarile eka munhu un'wana na un'wana swi tlhela swi amukeleka. LeCompte et al (2010). A va helelangi kwalaho, va yile emahlweni va boxa miehleketo va hlamusela vonele ra vona mayelana na hlelelo ra

mahungu : LeCompte et.al (2010:221), vona va vula leswi landzelaka: “Content analysis and interpretation is a process representing the application of deductive and inductive logic to the research and data analysis”. Hlelelo na ku hundzuluxiwa ka marito i sisiteme leyi yimelaka vumunhu hi matlhelo mambirhi ma “deductive” na “ inductive” ku lavisisa na ku hlela mahungu hi ndlela leyi amukelakaka. Mahungu loko ma tsariwa ma va ma nga si vulavula nchumu, ku kondza ya hleriwa kutani a nyikiwa mongo na nhlamuselo ya wona.

Marshall et al.(2011:187) hi mavonelo ya vona va nhlamusela hlelelo ra mahungu, ku hambana kantsongo na valavisisi lava n’wana:

Describe data analysis (what is needed is content analysis) as a messy, ambiguous, and time-consuming, but a creative and fascinating process through which a mass of collected data is being brought to order structure and meaning.

Mahlelelo ya mahungu va ma hlamusela tanihi nchumu lowu hlanganisaka nhloko, na swona a wu tirheseki hi ku olova. Va pfumela leswaku endlelo ra muxaka lowu wa mahlelelo ya mahungu wu na tinhlamuselo to hlaya, a wu na yona nhlamuselo leyi munhu kumbe mulavisisi a nga vulaka leswaku hi yona ya ntiyiso yi ri yoxe handle ko yi fananisa na yin’wana., na swona yi dya nkarhi. Nchumu wu n’wana na wun’wana wu na laha wu nga kahle kona, na laha wu onhaka kona. Loko va ya emahlweni va kombisa ndlela leyi hlelelo ra mahungu ra muhlovo lowu wu nga kahle ha kona.

Va boxa leswaku endlele leri ri kota ku tirhiseka hi ndlela leyinene ri tlhela ri va rona ra vutlhari, naswona ra tsakisa swinene ku tirha ha rona, hikuva ri kota ku hlengelela mahungu mo tala hi nkarhi wun’we hi ndlela leyi twakalaka, ri na xivumbeko xa kahle, ri tlhela ri vulavula mhaka leyi twakalaka loko u ri hlaya kumbe ku hlamuseriwa hi rona hi munhu un’wana. Eka swiyenge leswimbirhi, endlelo ro hetelela leri swidyondzeki leswi swi ri kombineke hi rona ra nkoka. Loko hi ri na swin’we, swimbirhi swo biha na leswi swa kahle, hi languta leswinene kutani hi kuma dyondzo ka leswo biha leswaku hi kota ku swi lunghisa.

Valavisisi va tshembele swinene ngopfu eka mahungu tanihiloko va ri na xitori lexi va faneleke ku xi hlamusela, va tlhela va ri na xiphiko lexi va faneleke ku kuma xintshuxo xa xona. Ndzavisiso wa vona wu sungula hi xivutiso, mahungu a ko va nchumu wo hlamarisa ngopfu, kambe hi wona lama nga na tinhlamulo ta swivutiso leswi mulavisisi a hlanganaka naswona a lavaka nhlamulo ya swona. Swi tshika swi endlaka leswaku ku nga vi na swivutiso leswi nga vutisiwa. Swa endleka ku kuma mahungu ku ri hava swivutiso kumbe swiphqo leswi lavaka ku lunghisiwa. Endlelo ra muxaka lowu hi Xinghezi ri vuriwa “data mining”. Brun (2001:111) u hi nyika nhlamuselo leyi landzelaka ya mahlelelo ya mahungu loko a ku:

Data analysis (Repetition) is the process of transforming raw data into usable information, often presented in the form of a published analytical article, in order to add value to the statistical”.

Ku ya Brun (2001), mahlelele ya mahungu i nongonoko lowu ntirhisiwaka ku fambisa mahungu mambisi ku kondza a va lama vupfeke ma kota ku ntirhiseka. Hi ndlela yin’wana, hlelelo ra mahungu, ri tirha ku fana na xigayo xa mavele, lexi gayaka mavele ku kondza a dyeka. Vatsari va mahungu, endzhaku ko heta ku tsala, va nga si hlaya mahungu emoyeni, ku na vanhu lava vona ntirho wa vona ku nga ku hlela loko mahungu ya ringanele ku kandziyisiwa emoyeni, na ku ma tsala hi ndlela ya kahle leswaku ma ta kota ku hlayiwa hi misava. Loko ma nga si hleriwa, ma vuriwa leswaku ma ha ri mambisi. Switano na le eka ndzavisiso, wu vuriwa leswaku wu tiyile ntsena loko se wu hleriwile hi vanhu lava nga na tokoto wa milavisiso. Binder et al (2003:29-48) Na vona va nyika nhlamuselo ya mahlelelo ya mahungu hi ndlela leyi:

Data analysis is the process of developing answers to questions Through the examination and interpretation of data. The basic steps in the analytic process consists of identifying issues, determining the availability of suitable data, deciding on which methods are appropriate for answering the question of interest, applying the methods and evaluating, summarizing and communicating the result.

Nhlamuselo ya Binder et al(2003). ya yelana swinene. Na vona va nhlamusela mahlelele ya mahungu tanihi nongonoko wa maantswisele ya tinhlamulo ta swivutiso hi ku kambisisa na ku hundzuluxa mahungu.

Ku vile na tindlela to hambana leti tirhisiweke ta mahlelelo ya mahungu, loko mahungu ma nga si hleriwa, xo sungula ku rhangile ku kambisisiwa loko mahungu lama lavaka ku hleriwa ma ri lama faneleke naswona ma tiyile. Ku langutiwile maendlelo ya mahlelelo loko ma ri lamanene na kambe ma hlamurile swivutiso leswi lavekaka eka ndzavisiso. Endhzaku ka sweswo, mahungu ma hleriwile hi ndlela yo komisa kutani ku humeseriwile leswi kumekeke eka mahungu. Hi ndlela yaleyo mahungu ma hlengeletiwile hi ndlela leyi munhu wa vumbirhi a nga kota ku ma hlaya na ku ma kuma handle ko ehleketelela leswaku mahungu a ma hlayisekangi. Mahlelelo ma mahungu eka ndzavisiso wa muxaka lowu a wu vanga na xihundla, hikuva ku lavisisiwile hi tindzimi, hayi hi swimunhuhatwa swo karhi kumbe tiko ro karhi leri nga na xihundla lexi nga fanelengiki xi humesela timhaka ta tiko ehandle.

3.3.3.1 Mahlelelo ya vundzeni

Vuxokoxoko bya ndzavisiso lowu byi hleriwile hi ku tirhisa nxopaxopo wa vundzeni lama hi Xinghezi ya vuriwaka content analysis. Muxaka lowu wa mahlelelo wu ta tirhile ku kumisisa xiave xa vuvumbamarito ya Xinghezi eka nhluvukiso wa vuvumbamarito.ya Xitsonga. Mahungu lama ma hlengeletiwile kusuka eka ndzavisiso ma hleriwile ku ya hi nhlokomhaka ya ndzavisiso. Vuxokoxoko lebyi nga hlengeletywa eka ndzavisiso lowu byi hleriwile hi ku landza leswi nhlokomhaka yi lavaka swona. Ku ya hi maendlelo ma nhlelelo lowu wa mahungu, maendlelo lama ma pfunile mulavisisi ku humesela erivalaeni vundzeni bya nhlamuselo ya leswi lavisisiwaka. Haggarty (1996:99) u hlamusela nxopaxopo wa vundzeni bya mahungu hi ndlela leyi landzelaka:

Content analysis is a research method which allows the qualitative data collected in research to be analysed systematically and reliably so that generalizations can be made from them in relation to the categories of interest to the researcher

Haggarty (1996:99) u hlamusela nxopaxopo wa vundzeni bya mahungu tanihi nxopaxopo wa vundzeni bya mahungu eka swa thekinoloji, lama i maendlelo lamanene mo xopaxopa ku endlela ku pfuna ku humelerisa tinhlamuselo to enta hi mhaka ya leswi ku lavisisiweke hi swona. Eka ndzavisiso lowu, mahlelelo lama ma tirhisiwile ku xopaxopa leswi nga hlengeletywa leswi fambelanaka na nhlokomhaka ya ndzavisiso.

Mahlelelo lama nga tirhisiwa a langutisile xiave xa nhluvukiso lowu Xinghezi xi nga na wona eka vuvumbamarito eka Xitsonga. Muxaka lowu wa mahlelele wu langutisile swinene vundzeni hi ku tirhisa leswi kumekeke eka nhlelo. Vuxokoxoko lebyi hlengeletyiweke kusuka eka vulavisisi byi hleriwile ku ya hi nhlokomhaka ya nxopaxopo wa vundzeni. Mahlelelo lama ma kongomisa eka ku xopaxopa vuxokoxoko lebyi kumiweke kusuka eka vundzeni bya ndzavisiso wolowo. Haggarty (1996:101) u ya mahlweni a hi boxela leswi landzelaka mayelana na nxopaxopo wa vundzeni bya mahungu hi ndlela leyi.

Content analysis is a research method used to make generalizations with respect to specific categories of interest by systematically and reliably analyzing the qualitative data collected in the research.

Nxopoxopo wa vundzeni bya mahungu ka ha kongomisiwa eka ku nxopaxopa ku langutiwile ntsena swiyenge swa nkoka. Haggarty (1996) u tiyisisa hi ku vula leswaku loko ku xopaxopiwa ku fanele ku landzeleriwa nongonoko wo karhi kun'we na vutshembeki bya mahungu lama ma xopaxopiweke. Eka ndzavisiso lowu ku langutisiwile marito lama ma nga kona ma Xitsonga, lama loko ma tirhisiwa ma nga koteki ku va ma yisiwa eka Xitsonga hikuva ku ri hava hi rirmi leri. Hi marito man'wana, hi nga vula leswaku i marito lama nga lombiwa kusuka eka Xinghezi. Hilaha xiave xa vuvumbamarito xa Xinghezi xi nghenaka kona ku pfuneta eka xiphiso lexi ku nga khale xi ri kona naswona xi nga tekeriwi enhlokweni.

Hi nga vuli leswaku ku hava swidyondzeki swin'wana leswi endleke ndzavisiso wa xiave xa vuvumbamarito ya tindzimi letin'wana, kambe a ku nga si va na lexi lavisiseke hi xiave xa Xinghezi eka vuvumbamarito bya Xitsonga. Haggarty (1966:120) u hetelela nhlamuselo ya yena ya nxopaxopo wa vundzeni bya mahungu hi ku vula leswi landzelaka: "describe content analysis as a research technique used to determine the

presence of certain concepts within texts”. U hlamusela nxopaxopa wa vendzeni bya mahungu no tiyisisa a ya emahlweni leswaku nxopaxopo wa vundzeni bya mahungu hi lebyi tirhisaka thekiniki, ku tiyisisa vukona bya marito yo karhi eka tsalwa. Eka ndzavisiso lowu ku tirhisiwile maendlelo ya disikithopo, leswi swi vula leswaku ku tiyisisiwile vukona bya mahungu lama nga huma eka Khomphyuta leyi mulavisisi a nga tirhisa yona ku endla ndzavisiso wa yena.

3.4 Ntiyisiso, ntirhiseko na vutshembeki bya ndzavisiso

Eka ndzavisiso lowu ku tiyisisiwile leswaku vuxokoxoko lebyi nga hlengeletwa i bya ntiyiso naswona bya fambelana na nhlokomhaka. Ku ttherile ku tiyisisiwa leswaku lomu vuxokoxoko lebyi byi kumiweke kona byi suka eka swihlovo leswi tshembekeke. Eku heteleleni ka ndzavisiso lowu ku voniwile leswaku vuxokoxoko bya tirhiseka eka lava nga pfunekaka hi byona. Edward (1979:11) u nhlamusela ku lavisisa hi ntiyisiso wa ndzavisiso hi ndlela leyi landzelaka:

Validity refers to how accurately a method measures what it is intended to measure. If research has high validity, that means it produces result that correspond to real properties, characteristics and variations in the physical or social world.

Ntiyisiso wa ndzavisiso ku kongomisiwa eka maendlelo lama mulavisisi a mpimanisaka hakona ntiyiso wa ndzavisiso wa yena. Ndlela leyi a faneleke a vona ha yona leswaku ndzavisiso wa yena wu na ntiyiso lowu nga helela. Mbuyelo wa leswi a swi lavisiseke wu fambelanile na leswi ku lavisisiweke ha swona. Ririmi ra vanhu lava ndzavisiso wu kongomisiweke eka vona kumbe swimunhuhata leswi ku vulavuriweke ha swona swi vile swa ntiyiso nakona swa hanya.

Edward (1997:11) u ya mahlweni a paluxa leswaku: “High reliability is one indicator that a measurement is valid”. Xikombiso, ntirhiseko hi swin’wana swa swihlawulekisi swa leswaku ndzavisiso lowu wu na ntiyiso. Eka ndzavisiso lowu, ku na valavisisi lava endleke ndzavisiso lowu yelanaka na lowu endliwaka, vulavisisi lebyi byi tshahile yin’wana ya miehleketo ya valavisisi lava. Xihlovo lexi mitshaho leyi yi humaka eka xona ku kumekile leswaku i xa ntiyiso. Mulavisisi u tiyisisile leswaku matsalwa lama mitshaho leyi yi tekiwaka kona na yona i ya ntiyiso naswona ndzavisiso nawona i wa ntiyiso. Eka

ndzavisiso lowu ku lavisisiwile hi xiave xa vuvumbamarito bya Xinghezi eka vuvumbamarito bya Xitsonga. Intiyiso wa leswaku swi fanerile leswaku Xinghezi xi va na xiave eka Xitsonga wu fanele wu va lowu tiyeke.

Ndzavisiso wu fanele wu kota ku tirhiseka. Endzhaku ka nghimeto wa ndzavisiso, valavisisi van'wana lava nga ta endla ndzavisiso wo yelana na wona, va fanele va kota ku tirhisa ndzavisiso lowu hi tindlela hinkwato handle ko kanakana. Ndzavisiso wu kotile ku tirhiseka na le swikolweni hi vadyondzi va swikolo swa le henhla na swa le hansi loko swi koteka. Swidyondzeki na valavisisi va vurile swin'wana hi ku tirheseka ka ndzavisiso. Robson (2011:102) u nyika mavonelo yena mayelana na ku tirhiseka ka ndzavisiso hi ndlela leyi: "Validity of a research instrument assesses the extent to which the instrument measures what is designed to measure". Ntirheseko wa ndzavisiso i xitirho lexi tirhisiwaka ku kambisisa mpimo lowu switirhisiwa swi endliweke ha wona ku pima ntirho lowu nga endliwa. Loko hi ta vula leswaku ndzavisiso wa tirhiseka hiloko valavisisi van'wana va vona nkoka wa wona tihela va teka swin'wana eka wona leswi yelanaka na milavisiso ya vona.

Mhaka yin'wana ya nkoka I vutshembeki eka ndzavisisi. Leswi swi fanele swi va tano hi ku landzelela swihlawulekisi hinkwaswo leswi mulavisisi a languteriweke swona loko a endla vulavisisi. William (2001:10) u vula leswi landzelaka hi vutshembeki bya mulavisiso loko a endla ndzavisiso:

In research, the term reliability means "repeatability" or "consistency", a measure is considered reliable if it would give us the same result over and over again (assuming that what we are measuring isn't Changing.

Marito ya William (2001) ya paluxa mbuyelo lowu munhu a wu kumaka eku heteleleni ka ndzavisiso wa yena. Ndzavisiso lowu endliweke hi vutshembeki wu nyika mbuyelo wun'nye hambiloko wo vuyeleriwa ko tala. Leswi swi ta vula leswaku mhaka leyi ku nga lavisisiwa ha yona a yi cinci. Hi ndlela yaleyo, swi ta vula leswaku ndzavisiso lowu wu

huma eka swihlovo swin'we naswona a ku vanga na swin'wana leswi nga nghenisiwa swi nga fambelani na ndzavisiso lowo sungula.

Rito ra “consistency” i ra Xinghezi leri hi Xitsonga ri hlamuselaka endlelo ro hlamusela nchumu wo karhi kumbe mhaka hi ndlela yo fana ku nga vi na ku hambuka eka leswi nhlokomhaka yi vulaka swona. Loko swi ta eka ndzavisiso lowu, xikongomelokulu ku lavisisiwile hi xiave xa vuvumbamarito ya Xinghezi eka Xitsonga. Loko mulavisisi a ya emahlweni na ndzavisiso wa yena, kutani swi ya kumeka leswaku ndzavisiso wu kongomisiwile eka nhlokomhaka yin'wana yo hambana na leyi a ku lavisisiwa hi yona eku sunguleni. Sweswo swi nga vula leswaku mulavisisi a nga swi kotanga ku humelerisa ndzavisiso wa yena hi ndlela yo tshembeka. Ndzavisiso wa muxaka walowo wu nga ha vuriwa leswaku a hi wa ntiyiso. Loko vahlayi va langutisa ndzavisiso, wu fanele wu khuluka kusuka eku sunguleni ku ya fika emakumu ka wona handle ko hlanganisa muhlayi nhloko hikuva wu nga hlanganangi hi makhulukelo ya wona.

3.5 Milawu ya matikhomele eka ndzavisiso

Eka ndzavisiso lowu ku landzeleriwile milawu hinkwayo ya matikhomele leyi valavisisi eYunivhesiti ya Venda va bohekaka ku yi landzelela. Milawu yo fana na ya xihundla, vuhlayiseki bya vatekaxiave na yin'wana a yi tirhanga eka ndzavisiso lowu tanihileswi mahlengeletelelo ya mahungu ya nga khumbangiki vanhu. Ya vulavurile hi xiave xa vuvumbamarito ya Xinghezi eka vuvumbamarito bya Xitsonga.

Eka vulavisiso byo fana na lebyi a ku tumbetiwanga nchumu, mulavisisi u endlile ndzavisiso wa yena a ntshuxekile handle ko chava. Parveen et.al (2017:4) va hlamusela swin'wana mayelana na matikhomele hi ndlela leyi:

Ethics are the moral principles that govern a person's behaviour. Research ethics may be referred to as doing what is morally and legally right in research. They actually norms for conduct that distinguish between right and wrong , and acceptable and unacceptable behaviour.

Matikhomele ya vumunhu na hanyele leri amukelekaka hi swin'wana swa swihlawulekisi leswi fumaka mahanyele ya munhu. Matikhomele eka ndzavisiso swi vula ku kota ku hambanyisa exikarhi ka leswo biha na leswinene, ku hlayisa nawu wa ndzavisiso hi swin'wana swa nkoka.

Eka ndzavisiso lowu, milawu ya matikhomele eka ndzavisiso ma humelerisiwile ngopfu eka swa nawu, nhlonipho na mahanyelo. I swa nkoka eka ndzavisiso ku landzela milawu hinkwayo ya ndzavisiso, yi kona milawu leyi fambisaka milavisiso ku fana na leyi hlamuseriweke laha henhla yo tanihi ntiyisiso, ntirhiseko na vutshembeki bya ndzavisiso. Nhlonipho na mahanyelo eka ndzavisiso, swi pfunile leswaku mulavisisi a nga tirhisi marito wahi kumbe wahi ngopfungopfu hlambha, mulavisisi u hlawurile marito ya vona loko va karhi va endla ndzavisiso wa vona.

Valavisisi va swi tekerile enhlokweni leswaku ndlela leyi va endlaka ndzavisiso ha yona yi fanele ku va ya xiyimo lexi amukelekaka. Va vonile leswaku ndzavisiso wa vona wu humesa mbuyelo wa ntiyiso lowu nga helela. Va ttherile va tiyisisa leswaku va hlamusela hi ntiyiso leswi ndzavisiso wu laveke swona, va nga hundzuluxi ku tlurisa mahungu kumbe mitshaho leyi va yi tshaheke kusuka eka valavisisi hi ndlela yo hoxeka. Hi maendlelo lama, valavisisi va tirhisile tindlela to hambanahambana ta ku kuma swintshuxo.

3.6 Switsandzekisi, mindzilekana na swiehleketelwa swa ndzavisiso

Ndzavisiso wun'wana na wun'wana wu nga va na switsandzekisi switsongo leswi hi nga swi lemuka. Makumelo ya vuxokoxoko bya ndzavisiso ya nga endla leswaku byi tsotsomba hikokwalaho ka maendlelo lama nga tirhisiwa. Perioperative Volume 7 (2018:156), yi hlamusela switsandzekisi hi ndlela leyi: "Limitation are the shortcomings, conditions or influences that cannot be controlled by the researcher that place restrictions on your methodology and conclusions".

Perioperative Volume 7(2007) yi boxa leswaku switsandzekisi i ku tsandzeka ku fikelela xiyimo xo karhi kumbe ku endla xihoxo, xiyimo, kumbe nkucetelo lowu nga henhla ka vulawuri bya mulavisisi lebyi tisaka ku sivela eka maendlelo na nghimeto wa ndzavisiso. Perioperative Volume 7 (2007:143) yi ya emahlweni yi boxa leswaku:

Limitations of any particular study concern potential weaknesses that are usually out of the researcher's control, and are closely associated with the chosen research design, funding constraints, or other factors. In this respect, a limitation is an 'imposed' restriction which is therefore essentially out of the Researcher's control.

Switsandzekisi swa dyondzo ya ndzavisiso hi yin'wana ya switsandzekisi leswi nga ehenhla ka vulawuri bya mulavisisi kumbe swivangelo swin'wana. Leswi nga kusuhi no fambelana na ndlela leyi ndzavisiso wu nga vumbiwa ha yona. Mhaka leyi yi nga va na ku kanganyisa eka xivumbeko xa ndzavisiso eka leswi nga lavisisiwa kun'we na mahetelelo. Swi hlamuseriwile hi ku hetiseka eka ndzavisiso leswaku loko se wu fika emakumu wu fanele ku yisiwa eka vahleri leswaku va kota ku lulamisa lomu ku nga ni swihoxo.

Eka endlelo ra nkoka, muxaka lowu wa matirhelo a wu nga tirhi loko ku lavisisiwa hi ndzavisiso wa nkoka "qualitative research" Loko swi ta ka switsandzekisi, swi va swi nga talangi hikuva ku lavisisiwile hi tindzimi ntsena, naswona ku tirhisiwile ntsena matirhele ya xithekiniki ku fana na desikithopo. Swi hambanile na endlelo ra ku va u fanele u vutisela vanhu kumbe u fanele ku kuma mahungu kusuka eka tiko ra vanhu lava nga laviki nchumu hi xihundla xa vona. Mpfumaleko wa valavisisi lava nga endla vulavisisi mayelana na xiave xa Xinghezi eka Xitsonga wu vile wun'wana wa swivangelo swa switsandzekisi eka ndzavisiso hikuva mulavisisi a swi n'wi tikela ku kuma mahungu lama yelanaka na leswi a swi lavisisaka.

Nkarhi wu nga va wun'wana wa switsandzekisi leswi nga endleka leswaku mulavisisi a nyika mbuyelo lowu nga hetisekangiki. Mulavisisi a nga hlanganisa timhaka hikuva a ri hava nkarhi wo lavana na matsalwa lama fambelanaka swinene na nhlokomhaka ya yena, leswi swi endleka leswaku ndzavisiso wa yena wu nga ha fambelani na nhlokomhaka leyi a lavisisaka ha yona. Ku engetela, hi leswaku mhaka ya mulavisisi hi yexe yi nga va switsandzekisi na yona, xikombiso, loko mulavisisi a nga tsakangi emoyeni hikokwalaho ka swiphiso swin'wana na swin'wana leswi munhu a nga hlanganaka na swona swa vutomi, swi nga endla leswaku mulavisisi a endla ndzavisiso wa yena

miehleketo ya yena yi hangalakile, sweswo swi ta endla leswaku na ndzavisiso wa yena wu hlanganana.

Mahlelelo ya ndzavisiso na wona ya nga tisa ku tsandzeka eka mulavisisi, xikombiso, maendlelo ya nkoka “qualitative methodology” a ya koti ku vuyelela loko swi ta ka ku tirhisiwa eka milavisisi leyi endliweke hi valavisisi van’wana. Ku ya hi leswi kumiweke mayelana na mahlelelo ya ndzavisiso wa maendlelo ya nkoka, xivumbeko xa yona xi nga kota ku humesa vuxaka exikarhi ka milavisisi mimbirhi kumbe ku tlula, kambe swi nga fani. Switsandzekisi hinkwaswo swa ndzavisiso swi fanele ku hlamuseriwa kahle leswaku mbuyelo wa mahungu wu nga cinci kumbe ku hundzuluxa tinhlamuselo ta leswi ya vulaka swona hi vahlayi. Xo biha xa kona hi leswi loko se ku ya nyikiwa mbuyelo wa ndzavisiso, ku suka ku va na nyanyuko ku suka eka mutsari, leswi swi nga vangaka ku siya mahungu mankoka a nga swi vonangi.

Ndzavisiso lowu a wu humangi eka nhlokomhaka ya wona ya ku lavisisa xiave xa vuvumbamarito ya Xinghezi eka vuvumbamarito bya Xitsonga. Valavisisi hinkwavo lava nga tshahiwa eka ndzavisiso lowu hi lava vuleke swin’wana mayelana na ririmi loko swi ta eka mhaka ya nhluvukiso wa tindzimi. Perioperative Volume7 (2018:157) mayelana na ndzilikano wa ndzavisiso:

Delimitations are choices made by the researcher which should be mentioned. They describe the boundaries that you have set for the study. Delimitations are in essence the limitations consciously set by the authors themselves. They are concerned with the definitions that the researchers decide to set as the boundaries or limits of their work so that the study’s aims and objectives do not become impossible to achieve.

Perioperative (2008) yi boxa leswaku ndzilikano hi leswi mulavisisi a ti langhelaka leswaku u ta vula swona kumbe u ta lavisisa hi swona eka ndzavisiso wa yena. Yi hlamusela swimpimelo leswi mulavisisi a nga swi veka eka ndzavisiso wa yena leswaku loko a karhi a endla ndzavisiso, a nge endli swo karhi kumbe ku hundza milawu yo karhi.

Hi tlhelo u boxa leswaku ndzilikano wu nga pfuneta tanihi switsandzekisi leswi mulavisisi a nga ti vekela swona yena n'winyi. Hi ndlela yin'wana, swi vula leswaku ndlela kumbe ndzilikano lowu mulavisisi a wu vekaka, u fanela ku swi endla hi vukheta hikuva wu nga tlhela ku va wona lowu wu nga endlaka leswaku a hlangana na switsandzekisi eka ndzavisiso wa yena swi nga fanelangi.

Ndzavisiso lowu a wu kongomisiwile eka swiyenge swa: Nhluvukiso wa ririmi, Themnoloji ya swa sayese, themnoloji ya swa thekiniki na thekinoloji, Themnoloji ya swa rihanyu, vutivi bya ririmi, ririmi ro dyondza no dyondzisa, Xitsonga. Swiehleketeleriwa eka ndzavisiso lowu swi katsile mhaka ya leswaku nhluvuko wu sungula eka tindzimi leti hluvukeke to fana na Xinghezi hikuva sayese na thekinoloji swi sunguriwile hi Valungu. Hi swin'wana swa swivangelo swa leswi endleke leswaku switirhisiwa swo hlaya, swi thiyiwile mavito ya Xilungu. Xitsonga xi languterile ku hluvukisiwa hi Xinghezi tanihi ririmi leri na rona ri nga wela ehansi ka tshikelelo wo va man'wana ma marito ya xona ma nga koti ku ti yimela. Xitsonga xi hluvukile eka xiyenge lexi hi ku nghenelela ka Xinghezi tanihileswi ku hundzuluxeriwaka matheme ya Xinghezi ya ta eka Xitsonga. Marito mo tala lama nga kona eka Xitsonga ma lombiwile eka Xinghezi ku ta xi hluvukisa. Featured snippet ku suka eka web yi boxa leswi landzelaka mayelana na swiehleketeleriwa eka ndzavisiso:

A researcher trying to discover the relationship between two variables. must believe that the relationship. Between the two variables exists and can. be discovered. This belief is called assumption

Mulavisisi loyi a lavaka ku kumisisa vuxaka exikarhi ka tindzimi, u twisisisile leswaku vuxaka bya ndzavisiso wa yena, ku nga tindzimi letimbirhi ta Xitsonga na Xinghezi loko a langutile ku ya hi nhlokomhaka ya ndzavisiso bya hanya naswonati swi kotile ku lavisiseka. Ku tshemba ka muxaka lowu ku vuriwa swiehleketeleriwa. Mulavisisi u bohekile ku hangunuxa matsalwa na mulavisiso a nga se sungula ndzavisiso leswaku a va na ntiyiso wa leswaku va vulavula hileswi a lavaka ku lavisisa hi swona.

3.7 Swipimelo swa ndzavisiso

Ndzavisiso lowu wu kongomisiwile ntsena eka xiave xa Xinghezi eka vuvumbamarito bya Xitsonga. Wu kongomile ngopfu ka swiphemu swa: Nhluvukiso wa ririmi, Theminoloji ya swa sayese, theminoloji ya swa thekiniki na thekinoloji, vutivi bya ririmi, ririmi ro dyondza no dyondzisa, Xitsonga.

3.8 Nkatsakanyo wa ndzima

Vuxokoxoko bya ndzima leyi byi kanerile hi dizayini ya maendlelo lama nga tirhisiwa ku fikelela xikongomelo xa ndzavisiso lowu. Mhaka yin'wana leyi kombisiweke i tithiyori leti nga tirhisiwa. Sampulu yo hlengeleta vuxokoxoko yi kombisiwile. Xin'wana lexi ndzima leyi yi xi boxeke i switsandzekisi, mindzilekana na swiehleketeleriwa eka ndzavisiso.

NDZIMA YA 4: MPALUXO WA XIAVE XA XINGHEZI EKA NHLUVUKISO WA XITSONGA

4.1 Manghenelo

Eka ndzima leyi hilaha ku xopaxopiwaka leswi kumiweke eka ndzavisiso hi nkarhi wo hlengelela vuxokoxoko. Mpaluxo lowu xiave xa Xinghezi eka Xitsonga xi nga wona wu xopaxopiwa hi vuenti eka swiyenge swo hambanahambana leswi nga ni nhluvukiso eka Xitsonga. Ndzima leyi yi xopaxopile xiave lexi hi ku tirhisa tinhlokomhakatsongo leti katsaka thekinoloji, sayese, thekiniki, nhluvukiso wa ririmi, sayese wa swa rihanyu na ririmi. Swin'wana swa swiyenge leswi xopaxopiweke eka ndzima leyi swi yelana ni ku fanana ni leyi kumiweke hi valavisisi van'wana.

4.2 Xiave xa Xinghezi eka nhluvukiso wa thekinoloji ya Xitsonga

Thekinoloji i xiphemu xa nkoka eka nhluvukiso wa ririmi rin'wana na rin'wana ngopfu ririmi leri ra ha hluvukaka. Xinghezi xi fuwile swinene hi marito mo tala ma swa thekinoloji lama eka Xitsonga hi nga riki na wona. Leswi swi tiyisisa leswaku xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito eka Xitsonga a swi nge papalateki. Ndzavisiso lowu wu kumile leswaku hi na swiyenge swo hambana swa thekinoloji ya Xinghezi laha Xitsonga xi kumeke nhluvuko kona. Tindzimana leti landzelaka ti kanela swin'wana swa swilo swa thekinoloji leswi eka Xitsonga a swi nga ri kona leswi nhluvuko wa kona wu teke hi Xinghezi. Hi na switirhisiwa swa thekinoloji swo fana na **thebulete (tablet)**, **lepthopo (laptop)**, **Khomphyuta (computer)**, **hard drive**, **smart board** na **notebook**. Leswi hi swin'wana swa switirhisiwa swa nkoka swa thekinoloji leswi swi nga riki kona hi Xitsonga, laha nhluvuko wa kona hi wu kumeke hi tlhelo ra xiave xa Xinghezi.

4.2.1 Thebulete (Tablet)

Rito ra thebulete i rito ra Xinghezi ra nchumu wa thekinoloji ya swa tiKhomphyuta. Thebulete yi tumbuluxiwile hi Muamerika Alan Kay (1972) loyi a ri n'watisayese ta ti Khomphyuta. Eku sunguleni vito ra thebulete a ri thyle leswaku i "Dynabook" Kay u kombisa leswaku Dynabook tanihilaha a a thyle hakona a yi fanele ku tirha hi ndlela leyi yi nga kotaka ku tirhisiwa hi vana va xikolo tanihi ndlela leyi Khomphyuta yi tirhaka ha yona. Ndzavisiso lowu wu kumile leswaku yi nga va na matirhele ma kahle hikuva ya koteka ku famba na yona ku tlula xitirhisiwa xo fana na lepthopo. Hi ku famba ka nkarhi,

vito ra Dynabook ri kumekile ri nga ha ri ni ndhuma ngopfu kutani ku sungula ku tiveka hi ra thebulete. Thebulete yo sungula leyi nga xavisiwa ro sungula matiko hinkwawo hi leyi a yi vitaniwa “Apple Computer Newton”. Thebulete ku kongomisiwa eka xitirhisiwa xa thekinoloji lexi tirhaka ku thayipa na ku hlayisa vuxokoxoko lebyi tirhisiwaka hi khomphuta. Xitirhisiwa lexi xi thiyiwile vito ra thebulete hikuva xi tirhisiwa eswikolweni na hi vanhu van’wana lava xi tirhisaka tanihi riqngho ra le nyongeni.

Kay (1968: 11) u hi nyika nhlamuselo ya thebulete hi ndlela leyi landzelaka:

A tablet is a wireless, portable personal computer with a touchscreen interface. The tablet form factor is typically smaller than a notebook computer, but larger than a smartphone.

Ntshaho wa Kay wu vula leswaku thebulete i xitirhisiwa xa thekinoloji lexi kotaka ku tirha handle ka ku va xi ri na titambhu leti tekaka ndzilo kusuka ka gezi, xi kota ku khomeka hikokwalaho ka vutsongo bya xona naswona xi kota ku tirhiseka hi ku olova hi ku khumba ntsena xitirhisiwa lexi. Mutirhisi wa swi kota ku ya emahlweni a xi tirhisa handle ko khoma xitirhisiwa xo karhi evokweni.

Xitirhisiwa xa muxaka lowu xi tirhisiwa xo kala tintambhu naswona xi tirha ku fambisa na ku lavisisa mahungu hikuva a hi fanele ku tirhisa mapapila. Matirhisiwele ya thebulete ma hambanile na ma laptop, Khomphyuta , harddrive, notibuku na smart board, hikuva yona ya swi kota ku tirhiseka tanihi riqhingho ra le nyongeni naswona yi yimela swilo swimbirhi yi ri yin’we. Eka rito leri ra thekinoloji ku lombiwile nhlamuselo na mipfumawulo ya rona kutani ku tirhisiwa matsalelo ya Xitsonga.

Hi ndzavisiso lowu hi kumile leswaku handle ka xiave xa Xinghezi a swi nga ta olova ku va ni xitirhisiwa lexi xa thekinoloji eka Xitsonga. Leswi hi swona swi endlaka leswaku hi boxa leswaku Xiave xa Xinghezi eka ku humelela ka nhluvuko hi tlhelo ra vukona bya thebulete eka Xitsonga xi vile kona. Hi nga paluxa leswaku nhluvuko wa Xitsonga wu kona eka Xitsonga hi ku katsiwa ka rito ra thebulete eka marito ya Xitsonga.

Hi xiyimo thebulete yintsongo eka Khomphyuta leyi hi Xinghezi yi vuriwaka “notebook computer”. Kambe yinkulu eka riqingho ra le nyongeni leri viuriwaka “smartphone”.

Vito ra “smartphone” loko hi ri yisa eka Xitsonga ri vula ku saseka, kambe eka Xinghezi ri vula swo hambana, ri komba ndlela leyi xitirhisiwa lexi xi kotaka ku tirha hi ndlela yo olova. Leswi vulaka leswaku man’wana ma mahungu a ma kumeki eka leti tin’wana. Muxaka wa matirhele lama wu kumeka na le ka tithebulete, na tona a ti tirhi ku fana. Loko hi languta marito hinkwawo lama hi nga ma khumba mayelana na thebulete kumbe switirhisiwa hinkwaswo swo fambelana na thekinoloji, hi kuma leswaku a ku na rito na rin’we leri nga tsariwa hi Xitsonga. Hinkwawo ma tsariwile hi Xinghezi.

Leswi swi hi komba leswaku hi fanele ku hlohotela munhu un’wana na un’wana ku kota ku vulavula, ku hlaya na ku tsala Xinghezi leswaku a kota ku oloveriwa loko swi ta eku tirhiseni ka switirhisiwa swo fana na leswi, tanihiloko a ta ka a nga kumi laha xitirhisiwa lexi xi nga ta n’wi nyika mahungu kumbe xi tsariwile hi Xitsonga. Swi na nkoka ku paluxa leswaku xiave xa Xinghezi xi tisile ku oloveriwa swinene ngopfu loko swi ta eka swa thekinoloji. Nakambe a ku na nkarhi lowu hi nga vulaka leswaku xiave xa Xinghezi xi ta fika makumu tanihiloko ku ya ku tumbuluxiwa swilo swintshwa masiku hinkwawo. Eka swona leswi a ku na leswi swi tumbulukaka swi huma eka tindzimi ta Vantima ku katsa na Xitsonga. Leswi vulaka leswaku Xinghezi xa fanela ku hanya na xona ku endlela leswaku vutomi byi kota ku olova.

Loko hi languta xifaniso xa thebulete hi kuma leswaku mavito ya switirhisiwa leswi nga fanisiwa eka xona ma tsariwile hi Xinghezi. A ku na mavito lama nga tsariwa hi Xitsonga, ma kona man’wana ma matheme lama kumekaka leswaku kun’wana ya tsariwile hi Xichayina ma tlhela ma hlamuseriwa hi Xinghezi. Switirhisiwa swo hlaya leswi tirhisiwaka eAfrika-Donga swi huma eChina, Japani na man’wana matiko ya le handle. Man’wana ma wona a ma tirhisi Xinghezi tanihi ririmi ra manana, kambe switirhisiwa swa thekinoloji leswi va swi tisaka Afrika-Dzonga swi va swi tsariwile hi Xinghezi.

Swiletelo swa swona na swona swi hlamuseriwa hi Xinghezi. Na yona thebulete leyi hi vulavulaka ha yona eka ndzavisiso lowu, a yi endliwangi kona eAfrika-Dzonga, kambe na kwala ya tirhisiwa ku katsa na le ka rixaka ra Vatsonga. Leswi swi koteka kuku fikeleleka

hi ku olova hi ku nghenelela ka xiave xa Xinghezi. I swa nkoka ku boxa leswaku tin'wana ta tinhlamuselo ta Xinghezi loko hi ti yisa eka Xitsonga, ti hetelela ti nga ha vuli leswi hi Xinghezi ti vulaka swona. Kambe loko ti ri ka Xinghezi ti nyika tinhlamuselo leti fambelanaka na leswi xitirhisiwa xi tirhaka swona.

Mihleketo ya thebulete yi tile na Alan tanihi laha ndzi kombiseke ha kona laha henhla ku huma eka Xerox loyi a nga tlhela a engetela swin'wana swa matirhele ya thebulete hi lembe ra 1973. Xo biha xa kona hi leswi yi nga kotangiki ku xavisa hi xiyimo xa le henhla, xivangelo xa kona hi leswi a yi nga ri na switirhisiwa swa thekinoloji ya matimba. Vanhu a va helangi hi ku yi tsakela hi xitalo hikokwalaho ka maendlelo ma yona. Leswi swi endlili leswaku Alan a antswisa maendlelo ma yena hi ku engetela vutivi eka thebulete leyintshwa leyi a nga yi endla ku suka kwalomu ka va 1973 ku ya ehenhla, leswi a swi ya na hi mikarhi ya kona.

Eka marito hinkwawo lama Alan a ma tirhiseke, hi kuma leswaku a ku na rito na rin'we leri hi nga vulaka leswaku i ra Xitsonga. Maritohinkwawo ma thiyiwile na ku tsariwa hi Xinghezi. Leswi vulaka leswaku loko hi fanele hi kota ku tirhisa nchumu lowu wa thekinoloji hi ndlela yo twisiseka, a hi na swin'wana handle ko pfumelela xiave xa Xinghezi eka vuvumbamarito bya Xitsonga xi teka ndhawu. Mhaka ya muxaka lowu yi ta endla leswaku Vatsonga va kota ku oloveriwa ku tirhisa switirhisiwa swa thekinoloji hikuva va ta va va twisisa leswi matheme ma vulaka swona. Vanhu van'wana va tsan'wa ku dyondza ririmi rin'wana leri nga riki ra manana eka vona ku fana na Xinghezi hi ku boxa leswaku onge ku dyondza ririmi ra van'wana swi vula ku tsan'wa ririmi na ndhawuko wa vona ngopfu loko va hlanganisa mhaka yo dyondza ririmi leri na xihlawuhlawu.

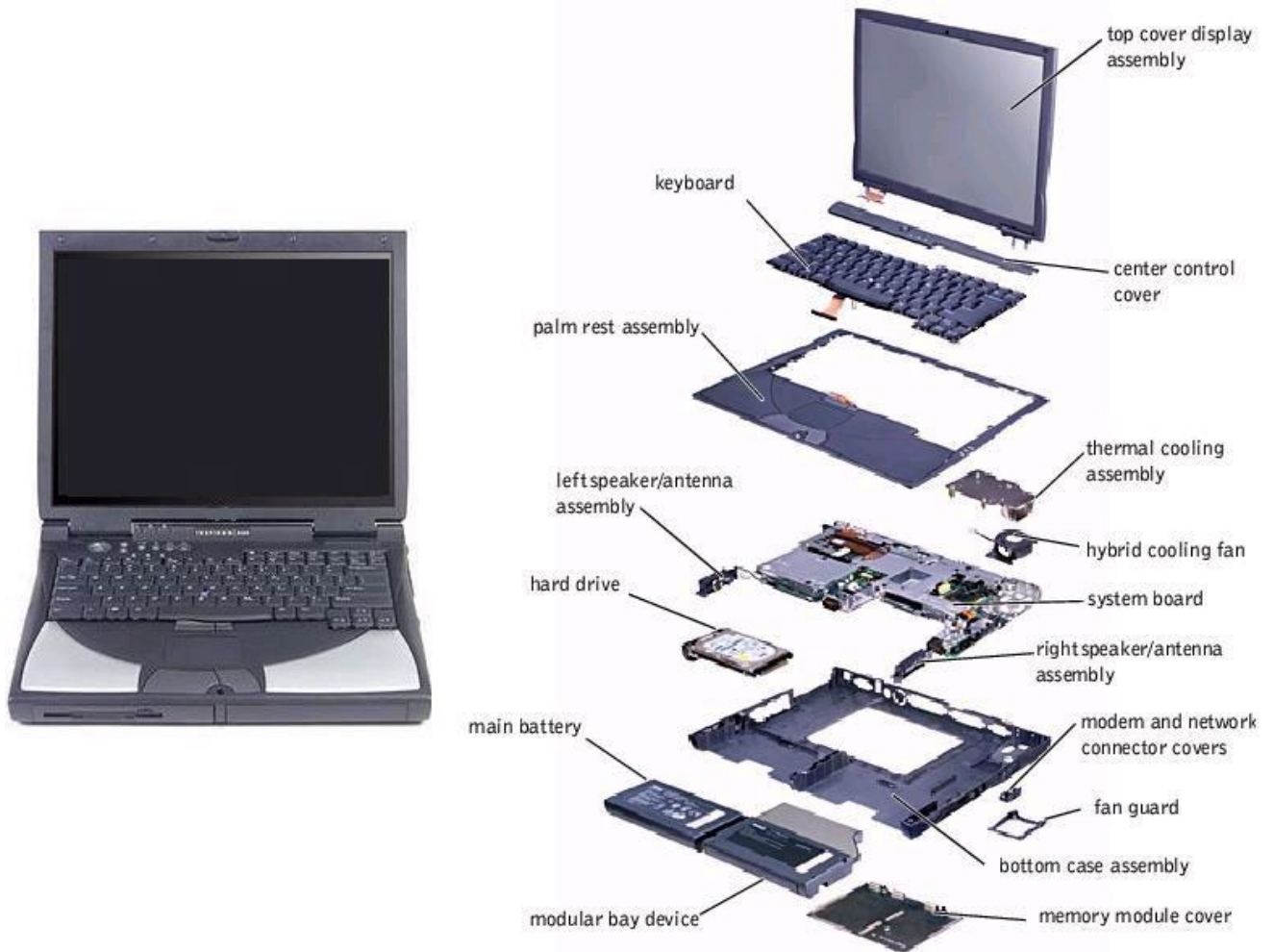
Xiyenge xa muxaka lowu i xa nkoka eka ndzavisiso lowu hikuva xi tiyisisa leswaku vanhu va vona nkoka wa xiave xa Xinghezi eka vuvumbamarito bya Xitsonga.

4.2.2 Leputhopo (Laptop)

Leputhopo yi tumbuluxiiwile hi Osborne (1939) hi loyi a nga va muhangalasi wa matsalwa ya "Software" ku fika 2003. Rito ra *software* i ra Xinghezi naswona hi rin'wana ra marito lama Xinghezi xi nga na xiave eka nhluvukiso wa Xitsonga. Rito ra muxaka lowu a hi na rona eka dulu ra marito ya Xitsonga. I swa nkoka ku boxa leswaku loko hi ti tsala rito leri

eka Xitsonga hi boheka ku ri tsala hi ndlela leyi Xinghezi xi ri tsalaka ha yona. *Software* hi rin'wana ra tinxaka ta minongonoko leyi tirhisiwaka eka thekinoloji ku humelerisa mahungu mo hambanahambana. Osborne (1981) hi yena nakambe wo sungula ku kandziyisa leswi a swi thyeke "Osborne Computer Corp". Lepthopo yi yisiwile emahlweni hi ndlela yo yi antswisa hi Alan, loyi hi kaneleke ha yena eka vutumbuluxi bya thebulete. Leputhopo hi xin'wana xa switirhisiwa swa thekinoloji lexi hi Xinghezi hi nge laptop. Vito ra lepthopo ri thiywile hikokwalaho ka leswi mikarhi yo tala xitirhisiwa lexi xi nga tirhisiwaka xi vekiwile ehenhla ka tinyonga. Webster (2021:03) u nyika nhlamuselo ya lepthopo hi ndlela leyi landzelaka: "Laptop is a portable microcomputer having its main components (such as processor, keyboard, and display screen)"

Laha hansi hi kuma xifaniso xa lepthopo lexi kombaka marito na switirhisiwa swa wona swi helerile, swin'wana swa swona hi leswi hi nga ta swi hlamusela laha henhla, kasi swin'wana a hi nga swi khumbi. Ndlela leyi swi nga kombiswa ha yona eka xifaniso yi seketela leswaku a ma kona marito ma Xitsonga ma nga tirhisiwa na ku tsariwa hi Xitsonga handle ka Xinghezi. Xikongomelo xa xifaniso lexi i ku lava ku komba marito ya switirhisiwa leswi hi vulavulaka ha swona swa thekinoloji leswi xiave xa Xinghezi xi nga pfuneta eka nhluvukiso wa Xitsonga.



Xifaniso xa 1: (Krystal Persaud 2010)

Leputhopo yi nga tirha ku fana na thebulete na “smart board”. Ndzavisiso lowu wu kumile leswaku ku hambana loku nga kona eka switirhisiwa leswi hileswaku lephthopo i yikulu hi xiyimo eka thebulete. Xin’wana hileswaku mahungu lama nghenisiwaka eka leputhopo ya va ya hundza kantsongo eka lama nga nghenisiwaka eka thebulete. Ku hambana kun’wana hileswaku leputhopo a yi koti ku tirha ku fana na thebulete hikuva yona a yi tirhi tanihi riqingho ra le nyongeni naswona a swi olovi ku yi khoma u yi tirhisa u karhi u famba ku fana na thebulete. Mavonelo hi tlhelo ra ku hambana ka switirhisiwa leswimbirhi ya seketeriwa hi Cambridge English Dictionary (1995: 25) loko yi ku: “laptop is a computer that is small enough to be carried around easily and is designed for use outside an office” Hi marito lama hi lemuka leswaku leputhopo ya tirhiseka hambiloko mutirhisi a ri handle ka hofisi. Hi marito man’wana, leputhopo u nga kota ku yi tirhisa na le tindhawini to dyela, endzeni ka xipandzamananga ni kun’wana lomu khomphuta ya le hofisini swi nga oloviki

ku yi tirhisa kona. Vuxokoxoko lebyi paluxiweke mayelana na leputhopo i vumbhoni bya leswaku Xinghezi xi ni xiave eka nhluvukiso wa Xitsonga.

Switirhisiwa swa thekinoloji swi ya swi antswisiwa mikarhi hinkwayo, loko swilo swi ya swi cinca, na thekinoloji yi ya yi cinca yi famba na mikarhi. Xinghezi na xona xiya emahlweni na ntirho wa xona wo humelerisa nhluvuko wa xiave eka tindzimi ta Afika ku katsa na Xitsonga leswaku thekinoloji yi kota ku tirhisiwa hi munhu un'wana na un'wana. Leputhopo, hi ku nghenelela ka xiave xa Xinghezi na ku anama ka thekinoloji, ya swi kota ku hundzisa mahungu hi ndlela yo vulavurisana na vanhu vo tala kumbe matiko mo hambanahambana hi nkarhi wun'we. Leswi i swa nkoka hikuva swi hlayisa nkarhi na ku tirhisiwa ka mali hi xitalo. Swilo leswi a swi fanele swi tirhiwa hi vanhu vo tala, swi hetelela swi endliwa hi nhlayo yintsongo ya vanhu.

Ku na marito yo tala eka leputhopo lama nga tsariwa hi Xinghezi. Eka ndzimana leyi hi ta languta ntsena khumembirhi ma wona. Ku nga lama landzelaka: **“Display screen”**, laha mahungu hinkwawo lama humaka eka leputhopo ya vonakaka kona. Loko hi ringeta ku ri hlamusela hi Xitsonga hi nga vula leswaku a hi na rona rito ro khomeka leri nga boxaka hi ku hetiseka leswi rito leri ra Xinghezi ri vulaka swona. Leswi vulaka leswaku loko hi ri tirhisa hi hetelela hi ri nghenisile endzeni ka swiangi. Rin'wana rito i ra **“Keyboard”**, lexi i xitirhisiwa lexi mahungu lama faneleke ku tsariwa ku tirhisiwaka xona a vonaka eka xikirini, hi marito man'wana hi xona xitsalo xa lexi tirhisiwaka eka leputhopo, handle ka yona mutirhisi a nge swi koti ku tsala marito ya yena kumbe ku lavisisa swo karhi eka leputhopo.

Ndzavisiso lowu wu ttherile wu kuma leswaku ndhawu leyi switirhisiwa swa leputhopo swi kumekaka kona na ku lunghisiwa kumbe ku ngheniswa ka mahungu eka leputhopo yi vuriwa **“base panel”**. Eka ndhawu leyi hilaha ku ngheniswaka kona switirhisiwa swo fana na “mother board”, “ram”, “hard drive”, “cooling fan”, “battery” “cd drive” na swin'wana. **Cooling fan** hi yona leyi hungutaka ku hisa eka leputhopo ka switirhisiwa leswitsongo swo fana na **CPU. GPU** i mikomiso leyi i ya Xinghezi a yi koti ku hlamuseleka hi Xitsonga. Switirhisiwa leswi nga boxiwa laha henhla naswona a swi kona eka Xitsonga hikokwalaho hi kumeke leswaku Xinghezi xi ni xiave eka nhluvukiso wa vuvumbamarito eka Xitsonga. **Cooling fan**,” yi hlamuseriwa ku va yi tirha endzhaku ka loko leputhopo yi tirhile nkarhi

lowo leha kutani swi fika laha yi hisaka eka swin'wana swa switirhisiwa swa yona endzeni ka yona. Eka xiyimo xexo loko xi fikile, “cooling fan” ntirho wa yona i ku horisa leswaku leputhopo yi yi ya emahlweni yi tirha kahle. Rito ra “cooling” ri vula ku tisa ku titimela kumbe ku horisa la ku hisaka. I swa nkoka ku kombisa leswaku marito lama ma famba ma ri mambirhi naswona a ma koti ku hambanyiseka loko hi ma tirhisa eka leputhopo hikuva ma ta hambana hi nhlamuselo ya wona na leswi ya tirhaka swona. Eka ndzimana leyi, rito leri ri famba na rito ra “fan” leri rona ri nga riki kona hi Xitsonga.

Ku yisa emahlweni hinga paluxa leswaku marito ya “Base panel” ya tirha ku fana na “top panel”, ha vumbirhi ka wona ya pfunetana. Rito ra “top panel”, loko hi yi hlamusela hi Xitsonga hi ta ku phanele ya le henhla leswi kombaka leswaku rito leri ro sindzisiwa leswaku ri va eka Xitsonga, rona hi roxe a ri pfumeli ku tirhisiwa riri ka Xitsonga. Mhaka leyi hi yi vula hikuva eka Xinghezi ri twisiseka kahle loko hi twarisa mpfumawulo wa rona na nhlamuselo ya kona yi va erivaleni.

Rito rin'wana leri Xinghezi xi veke ni xiave eka nhluvukiso wa vuvumbamarito hi tlhelo ra leputhopo i **Hard drive**”. Eka rito leri hilaha mahungu ya tshamaka kona eka leputhopo. Loko mutirhisi wa leputhopo a heta ku thayipha mahungu, ya rhumeriwa eka “hard drive” ku ya tshama kona leswaku loko a ma lava a ma kuma hi ku olova. “Hard” loko hi lava ku ri hlamusela hi Xitsonga, ri vula xilo xo tika, kambe loko hi languta ntirho wa xona eka leputhopo, wu hambana kule swinene na leswi wu tirhaka swona eka leputhopo. Rito leri hi lo ri lombana eka Xinghezi.

Nakambe a ri swi koti ku yima riri roxe, eka Xinghezi ri famba na rito “drive” leri na rona hi nga riki na rona hi Xitsonga. **Drive** loko hi lava ku yi tsala hi Xitsonga hi nga ku: Dirhayivhi, mpfumawulo wa rito leri wu tisa ku nga tsakisi ngopfu na ku va ri twakala ri lehile. Nghenelelo wa Xinghezi hi tlhelo ra xiave eka vuvumbamarito eka Xitsonga yi endla leswaku swi olova ku vitana xitirhisiwa xa **hard drive** leyi na hi Xitsonga yi thyiweke ro fana na ra Xinghezi.

Rito rin'wana leri Xinghezi xi veke ni xiave eka nhluvukiso wa vuvumbamarito eka Xitsonga i **Palmrest rest assembly**”. Leyi i khavhara ya leputhopo, ntirho wa yona i ku khoma lexi hi Xinghezi hi nge i “touch pad” ya leputhopo. Rito ra “palm rest assembly” a

ri weli ka mavitankatsano hikuva ri hambanyisiwile ha rin'werin'we, kambe ri hlamusela xilo xin'we, loko hi lava ku ringeta ku ri hlamusela hi Xitsonga swi vula leswaku hi fanele ku ri teka ha rin'werin'we. Leswi swi nga ta helela swi vile na xitandzhaku xa leswaku ri nga vuli swona leswi ri hlamuselaka swona eka leputhopo. Laha hilaha Xinghezi xi nga na xiave xa vuvumbamarito eka Xitsonga ku pfuneta eka marito lama hi nga ri ki na wona eka Xitsonga mo fana na lama hi kombiseke eka xiyenge lexi.

“Hinges”, hi xin'wana xa xitirhisiwa lexi kumekaka eka leputhopo. Xitirhisiwa lexi a xi kona hi Xitsonga, a xi kona na hi matsalelo ya Xitsonga kusuka eka Xinghezi leswi kombaka leswaku hi ri lombile. Rona ri tekiwa hi ndlela yaleyi hi yi kumisaka xiswona eka Xinghezi kutani hi ri amukela handle ko cinca matsalelo eka Xitsonga.

Ku na swivangelo swo hlaya leswi endleka leswaku Xitsonga xi lomba marito kusuka eka Xinghezi. Swin'wana swa kona i ku pfumaleka ka swihlovo leswi hi nga kotaka ku tswonga eka swona matheme ma muxaka lowu. Mhaka ya ku tika ku cinca matheme kusuka ka Xinghezi ma ya eka Xitsonga laha ku heteleriwaka ku va na ku lomba yi seketeriwa hi Baker (1992:21-25) loko a boxa marito lama landzelaka:

The translation gaps might be experienced because of the following common problems of non-equivalence as, cultural specific concepts; the source language concept is not lexicalised in the target language; the source-language word is semantically complex; the source and target languages make different distinctions in meaning; the target language lacks a superordinate; the target language lacks a specific term (hyponym); differences in physical or interpersonal perspective; difference in expressive meaning; difference in form; difference in frequency and purpose of using specific forms; and the use of a loan word in the source text.

Marito ma Baker (1992) ma tiyisisa xiave xa Xinghezi eka vuvumbamarito bya Xitsonga hi tlhelo ra ku tika ka vuhundzuluxi bya matheme ku suka eka Xinghezi ku ya ka Xitsonga. Ku tika ka maendlelo lama eka thekinoloji swi koxa leswaku xiave xa Xinghezi xi teka ndhawu. Ku hambana loku nga kona eka Xihlovo xa ririmi na le ka ririmi leri langutiweke

hi kun'wana ka xivangelo xa leswaku swi nga olovi ku hundzuluxa matheme ma thekinoloji ya Xinghezi ku ya ka Xitsonga. Matheme ma thekinoloji ya Xinghezi ma tika swinene.

Rito rin'wana leri Xinghezi xi veke ni xiave eka nhluvukiso wa vuvumbamarito ya Xitsonga hi tlhelo ra lepthopo i **Optical drive**. Rito leri ri ni vuxaka exikarhi ka CD, DVD na BLU-RAYS eka Khomphyuta na lepthopo. Loko switirhisiwa leswinharhu swi ngenhisiwa eka "optical drive", swi kota ku tirha hi ku olova ku humelerisa mahungu lama nga eka swona. Rito ra optimal hi ri lomba ri huma eka Xinghezi leswi vulaka leswaku handle ka xiave xa Xinghezi a hi nga ta kota ku ri tirhisa.

Ku yisa emahlweni nxopaxopo lowu hi ni rito ra **Antenna**. Antenna hi yona leyi endleka leswaku lepthopo yi kota ku tirhisa leswi hi rito ra Xinghezi hi nge i "Wi-fi" leswaku lepthopo yi kota ku va emoyeni na ku kuma ndzavisiso lowu hi wu lavaka wa mahungu. Rito ra "antenna" hi rin'wana ra marito lama Xinghezi xi nga na xiave eka nhluvukiso wa Xitsonga hikuva a hi na rona hi Xitsonga naswona a swi koteki ku ri hundzuluxa kumbe ku ri tsala hi Xitsonga. Loko ri fanele ri tirha ri ngenhisiwa eka ntila ri nga ncincangi mapeletelo na mpfumawulo wa rona kun'we na leswi ri faneleke ku swi vula riri hi ndlela yaleyi ri nga hi xiswona.

Ndzavisiso lowu wu ttherile wu kuma rito ra **Ram** leri nga kona eka lepthopo. Xitirhisiwa xa "ram" i xa nkoka swinene ku fana na leswin'wana hikuva hi xona lexi oloviselaka mutirhisi wa lepthopo eka ntirho wa yena hikuva xi endla leswaku lepthopo yi tirha ntirho wa yona hi xihatla. Loko hi ringeta ku yi nyika vito ra Xitsonga a swi olovi hikuva a ri kona, nkarhi wun'wana hi kuma leswaku rito leri a ri fambelani na leswi "ram" yi tirhaka swona hikokwalaho hi kotaka ntsena ku hlamusela ntirho wa yona. Switirhisiwa hinkwaswo swa thekinoloji leswi hi swi kombiseke laha henhla swo tala swa swona a hi na swona hi Xitsonga. Hi kotile ku ma tirhisa eka Xitsonga hikokwalaho ka xiave lexi Xinghezi xi nga na xona eka Xitsonga. Switirhisiwa leswi swi thiywile mavito ma Xinghezi. Hi nga vula leswaku nhluvukiso wa xiave xa Xinghezi eka vuvumbamarito bya Xitsonga wu tekile ndhawu.

4.2.3 Khomphyuta (Computer)

Xitirhisiwa lexi xa thekinoloji xi sunguriwile hi Charles Babbage (1830) loyi a ri Munghezi na mutivi wa tinhlayo. Xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito ya Xitsonga eka ndzavisiso lowu wu tlherile wu paluxeka eka rito ra thekinoloji ra Khomphyuta. Vatsonga na vona va na mfanelo yo tirhisa Khomphyuta tanihi hi xin'wana xa switirhisiwa swa thekinoloji. Xitirhisiwa lexi xi tirhisa marito ma Xinghezi lama eka Xitsonga ma nga riki kona loko ma nga lombiwanga kusuka eka Xinghezi. Rito ra Khomphyuta ri hlamuseriwa hi Webster (2021:04) hi ndlela leyi landzelaka:

A computer is a machine that can be programmed to carry out sequences of arithmetic or logical operations automatically. Modern computers can perform generic sets of operations known as programs. These programs enable computers to perform a wide range of tasks. A computer system is a "complete" computer that includes the hardware, operating system (main software), and peripheral equipment needed and used for "full" operation.

Marito ma ntshaho lowu ma kombisa leswaku Khomphyuta i nchumu wa thekinoloji lowu tirhisiwaka ku tsala hi wona na ku hlayisela swilo swa nkoka leswi tsariweke kumbe leswi faneleke ku fikeleriwa swo fana na imeyili. Ndzavisiso lowu wu kumile leswaku Khomphyuta yi tirha ku fana na lephuthopo, thebulete, *smart board* na swin'wana switirhisiwa swa thekinoloji. Ku hambana loku nga kona hi leswi khophuyta yi tirhaka ehofisini kumbe endlwini laha munhu a tsakelaka ku yi tirhisela kona. Khomphyuta a yi koti ku tirhiseka munhu a ri karhi a famba, a yi koti ku khomeka ku fana na riqhingho ra le nyongeni, thebulete na lephuthopo. Marito ya switirhisiwa lama kumekaka eka Khomphyuta ya fana na switirhisiwa leswin'wana swa thekinoloji leswi hi kaneleke ha wona laha henhla. Switirhisiwa leswi a swi nga ha hlamuseriwi eka Khomphyuta hikuva swi vulavula hi nchumu wun'we.

Mhaka leyi hi nga yi vulaka hileswaku handle ka nghenelelo wa xiave xa Xinghezi eka vuvumbamarito bya Xitsonga hi nge swi koti tanihi hi Vatsonga ku tirhisa Khomphyuta hikokwalaho ka leswi marito lama tirhisiwaka ma nga tsariwa hi Xinghezi. Marito lama hi

nga kotaka ku ma bumabumela hi Xitsonga a ma talangi. Ku vile na swiyenge swo karhi leswi nga ringeta hi matimba ku hundzuluxa switithisiwa swa thekinoloji kusuka eka Xinghezi ku ya eka Xitsonga. Vuhundzuluxi ebyi a wu swi fikelelangi ku va ku kumeka leswaku ku nga vi na rito na rin'we leri nga tsariwa hi Xitsonga ntsena. Man'wana ma mavito ma switirhisiwa swa thekinoloji ma ha lombiwile kusuka eka Xinghezi. Swiyenge leswi tirhaneke ni vuhundzuluxi bya swin'wana swa vuvumbamarito kusuka eka Xinghezi ku ya eka Xitsonga i swa Ndzawulo ya Vutshila na Ndhavuko. Mhaka leyi yi seketeriwa hi Cindy (2005:03) yena u vula leswi landzelaka mayelana na xiave lexi Xinghezi xi nga na xona eka nhluvukiso wa vuvumbamarito eka Xitsonga loko swi ta eka thekinoloji:

The National Department of Arts and Culture (DAC) launched the Autshumato project in 2007. The goal of this project was to create translation aids and resources for all the official languages. The initial project also included the creation of machine translation systems for language pairs ... English to Afrikaans – within the public administration domain. An extension of the Autshumato project was launched in 2013 which included a machine translation system to translate from English to Xitsonga”.

Ku ya hi Cindy (2005), va Ndzawulo ya Vutshila na Ndhavuko va sungurile pfumbha leri a ri vuriwa Autshumato hi lembe ra 2007. Xikongomelo xa pfumbha leri a ku ri ku vumba marito kusuka eka Xinghezi ku ya eka Xitsonga ngopfu eka leswi khumbaka ku hundzuluxiwa ka switirhisiwa swa thekinoloji. Hi ndzavisiso lowu hi kumile leswaku marito mo hlaya a ma pfumelangiki ku cincywa tanihiloko hi nga ri na wona hi Xitsonga. Xiave xa Xinghezi xi tirhisiwile eka marito lama nga kotekangiki ku va ya tirha hi Xitsonga. Cindy (2005:04) u ya emahlweni na mhaka ya xiave xa Xinghezi eka vuvumbamarito bya Xitsonga hi ku vula leswi:

The English to Xitsonga machine translation system, like the previous three machine translation systems, is based on statistical, phrase based machine translation. Although a straightforward machine translation system can be trained with relatively little effort (provided there is data available for the language pair) additional

processing can often make a significant difference in the quality of the translated output. English sentences were also selected from the Europarl corpus translated to Xitsonga to increase the amount of data available. These translations were done by professional English-Xitsonga Translators.

Sisiteme ya ku hundzuluxiwa ka switirhisiwa swa thekinoloji kusuka eka Xinghezi ku ya eka Xitsonga wu kongomisiwile eka hungu ra leswaku thekinoloji yi kota ku tirha kahle na ku tirhisiwa eku hlayeni ka vanhu na swin'wana leswi fambelanaka na tiko leswi faneleke ku tirhisa thekinoloji ku fana na khopyuta na swin'wana switirhisiwa swa thekinoloji. Hi ndlela leyi swi nga ta kota ku twisisiwa hi munhu wa ririmi rin'wana na rin'wana ku katsa na Xitsonga. Man'wana ma marito lama tirhisiweke eku hundzuluxiweni ma tekiwile ma huma eka "Europal corpus" ma hundzuluxiwa ma ya eka Xitsonga ku engetela eka lama ma hundzuluxiweke khale. Vuhundzuluxi lebyi byi endliwile hi vativinkulu va Xinghezi na Xitsonga.

Xinghezi xi nghanile eka xiyenge lexi hi ndlela ya xiave lexi xi vangliweke hi mpfumaleko wa marito lama nga riki kona eka Xitsonga tanihiloko hi boxile laha henhla. Mhaka ya muxaka lowu yi hlamuseriwa ku ya emahlweni hi Crystal (2011:02) loko a ku:

Computing is the ultimate mental amplifier computers can mechanize any intellectual activity we can imagine. Automatic computing radically changes how humans solve problems, and even the kinds of problems we can imagine solving. Computing has changed the world more than any other invention of the past hundred years, and has come to pervade nearly all human endeavors. Yet, we are just at the beginning of the computing revolution; today's computing offers just a glimpse of the potential impact of comp.

Marito ma ntshaho lowu wa Crystal (2011) ma seketela leswaku Khomphyuta i xitirhisiwa lexi tirhisiwaka misava hinkwayo. Tinxaka to hambanahambana ti tirhisa yona ku lulamisa swiphiqo leswi va hlanganaka naswona ku katsa na Vatsonga Ku yisa emahlweni, Crystal (2011) u boxa leswaku Khomphyuta yi tisile ku cinca misava hinkwayo loko hi languta

ndlela leyi swilo swi endliwaka ha yona khale a yi nga amukeleki hikuva swilo a swi famba hi ku nonoka. Hambiswiritano, ku sukela loko ku sungurile thekinoloji yo fana na Khomphyuta swilo swa olova swinene, swi na nkoka leswaku Xitsonga na xona xi kuma xiave leswaku na vanhu va ririmi leri va kota ku tirhisa thekinoloji ku fana na vavulavuri va tindzimi tin'wana.

Munhu wo fana na Charles Babbage hi mbala ra yena i munghezi, hi swin'wana swa swivangelo leswi endleke leswaku mavito ya switirhisiwa ya va hi Xinghezi. Charles loko a sungula endlelo lerintswa ra matirhiselo ya Khomphyuta, a a lava ku huma eka endlelo ra khale laha a ko tsariwa kunene mahungu lama munhu a fanele ku ma hundzisa. Xo biha xa kona hileswi ku nga kumekangiki vatumbuluxi lava va nga tsala mavito ma switirhisiwa hi Xitsonga. Xinghezi hi xona lexi xi nga rhangha emahlweni eku tumbuluxiweni ka thekinoloji ku katsa na Khomphyuta. Endlelo leri ri pfunile swinene hikuva Xitsonga na xona xi kotile ku pfuneka swinene.

Xiave xa Xinghezi eka vuvumbamarito bya Xitsonga xi ngenelerile eka marito lama Ndzawulo ya Vutshila na Ndhavuko xi nga kotangiki ku ma hundzuluxa hikokwalaho ka ku va hi nga ri na wona marito lama hi nga ma ngenisaka ku thya switirhisiwa hi Xitsonga. Eka muxaka wa Khomphyuta hi kuma xitirhisiwa xa thekinoloji xa “Notebook computer”, na yona yi tirha ku fana na Khomphyuta, ku hambana ka kona i ku va “notebook computer” yi ri yintsongo swinene eka Khomphyuta. Nhlamuselo ya “notebook computer” leyi humaka eka www.computerhope.com/jargon/n/notebook.htm yi hlamuseriwa hi ndlela:

Notebook computer. A notebook computer is a battery – or AC-powered personal computer generally smaller than a briefcase that can easily be transported and conveniently used in temporary spaces such as on airplanes, in libraries, temporary offices, and at meetings. A notebook computer, sometimes called a laptop computer.

Notebook computer i rito ra Xinghezi leri hi Xitsonga hi nga vulaka leswaku i buku ya tinotsi, leyi tirhaka hi swiletelo swa Khomphyuta. Notebook yintsongo eka Khomphyuta tanihilaha hi kombiseke hakona kusuka eka ndzavisiso lowu boxeke nhlamuselo ya “notebook computer” laha hemhla. Notebook computer” yi kota ku tirhisiwa eka ndhawu

yintsongo ku fana na le ndzeni ka xihahampfuka, layiburari, tihofisi ta xinkarhana na le ka tinhlengeletano. “Notebook computer” yi fananisiwa na lephopo hi tlhelo. Xiave xa Xinghezi eka vuvumbamarito bya Xitsonga hi xi vona hi tindlela to hambanahambana, ku nga ku tirhisa switirhirisiwa swa thekinoloji leyi hi yi tisiriweke hi Manghezi. Eka Vantima ku katsa na Vatsonga a hi nga ri na yona thekinoloji ya muxaka lowu hambani ya ri marito mo vula michumu leyi a hi nga ri na wona.

4.2.4 Smart board

Ndzavisiso lowu wu yile emahlweni wu kuma xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito eka Xitsonga eka swa thekinoloji hi rito ra *smart board*. Britt (1991:05) u hi nyika nhlamuselo ya “smart board” hi ndlela leyi landzelaka:

The smart board is a **digital whiteboard** that is touch sensitive and runs off of local computer system resources. It is an interactive whiteboard that can save and store any information that is written on it, as well as enable the user to refer to notes downloaded from the Internet or other sources.

Smart board i xitirhisiwa xa thekinoloji xa bodo lexi tirhisaka ithanete hi ku xi khumba kunene xi humesa mahungu hinkwawo lama humaka eka Khomphyuta. Yi kota ku hlayisa mahungu lama nga tsariwa ma hlayisiwa eka Khomphyuta. Yi endla hinkwaswo leswi endliwaka hi Khomphyuta. Britt (1991:09) u hi nyika nakambe yin’wana nhlamuselo ya “smart board” hi ndlela yo hlamusela leswi “smart board” xi tirhaka swona tanihi hi xin’wana xa switirhisiwa swa thekinoloji a ku:

Smart Board is an interactive whiteboard developed by SMART Technologies that combines the capabilities of a data projector and a white board. Use the **SMART Board** to create interactive presentations or during meetings to add notes or make changes to your document.

Britt (1991) u tlhela a yisa emahlweni eka leswi a nga swi vula laha henhla hi ku kombisa leswaku “smart board” vanhu va swi kota ku khoma tinhlengeletano eka xona va nga ri

endhawini yin'we. Mudyondzisi un'we a nga kota ku dyondzisa tigiredi to tlula timbirhi hi nkarhi wun'we hi dyondzo yo fana a tirhisa “smart board”.

Xitirhisiwa xa “smart board” na xona xi tirha ku yelana na leswin'wana switirhisiwa swa thekinoloji leswi hi swi kaneleke laha henhla. Ku hambana ka kona hileswi “smart board” xi tshamaka ekhumbini ra tlilasi xi tlhela xi tirha xi ri eka ndhawu yaleyo ntsena. Hi marito man'wana, “smart board a swi edleki leswaku u tirha ha xona u karhi u famba kumbe u xi hoxa exikhwameni, a xi tirhi tanihi riqingho ra le nyongeni laha u kotaka na ku kuma tiqingho kumbe ku endla riqingho eka rona.

Rito ra “smart” loko hi ri hlamusela hi Xitsonga ri vula ku saseka kumbe ku endla swilo swa kahle. Ntirho wa rona wu fambelana na vito ra yona, ri tirha ntirho wo saseka wa ku hatlisisa swilo eka vadyondzisi na vadyondzi. Ri hanganisiwile ri hundzuka rito rin'we hi Xinghezi na “board” leyi loko hi yi hlamusela hi Xitsonga hi nga ku i bodo yo saseka. Hi Xitsonga a yi boxi kahle, Xinghezi xi yi veka kahle hi ku komisa leswaku i “smart board”. Laha hi kona ku ngenaka xiave xa Xinghezi eka Xitsonga leswaku ri kota ku hlamuseleka hi ri tsala hi Xinghezi.

Smart board xi sunguriwile hi David Martin wa Munghezi hi 1991. I swa nkoka ku boxa leswaku marito hinkwawo lama tirhisiweke eka “smart board” ya tsariwile hi Xinghezi. Leswi vulaka leswaku loko se hi ma fanele ku ma tirhisa eka Xitsonga swi ta komba hilaha xiave xa Xinghezi xi ngenaka hakona eka nhluvukiso wa vuvumbamarito ya ririmi leri. Xikongomelo xa ku sungula “smart board” a ku ri ku kuma ndlela yo hatlisa ya madyondzisele eka vadyondzisi na madyondzelo yo antswa no twisiseka eka vadyondzi. Xikombiso, eka “black board” leyi a yi tirhisiwa khale, mudyondzisi a a kota ku tsala leswi a swi tivaka ntsena handle ko kuma ku pfuniwa kusuka eka “black board”. Hi ku tirhisa thekinoloji ya “smart board”, mudyondzisi u kota ku kuma mahungu hi xitalo hi ku yi byela leswi a lavaka ku engetela swona eka dyondzo ya yena, yona yi ta n'wi nyika hinkwaswo.

Smart board xi na marito ya switirhisiwa leswi nga riki kona hi Xitsonga swo fana na **Audio system, unifi projector, Smart board Interactive white board, Stylus, Eraser, Control module, Connection panel na Touch sensitive surface.**

Marito ma switirhisiwa leswi hi vukaye bya swona ma thiywile hi Xinghezi. **Audio system** ntirho wa yona i ku vona leswaku Khomphyuta yi na mpfumawulo yi tlhela yi endla leswaku mpfumawulo wa yona wu twakala ku ringanana. Rito leri a swi koteki leswaku hi nga ri vitana hi Xitsonga, swi boha leswaku ri tirha hi ndlela ya Xinghezi hambiloko ri tirhisiwa eka Xitsonga. Swi tano na le ka **unifi projector, eraser, stylus** na **smart board interactive**. Hi nga ringeta hi tindlela hinkwato leswaku hi ma cinca ma ya eka Xitsonga a ma nga pfumeli. Hilaha hi kumaka leswaku hi boheka ku pfumelela xiave xa Xinghezi xi nghenelela kona leswaku ma kota ku tirhisiwa hi munhu un'wana na un'wana hambiloko a nga tivi Xinghezi.

Man'wana ma marito lama hi nga na wona xiave xa Xinghezi xi nga teka ndhawu hi na marito mo fana na **control module, connection panel** na **touch sensitive surface**. "Control" ri ri roxe ri vula ku lawula hi Xitsonga, a ri koti ku tirha ri ri roxe ri nga fambi na "module" leri rona ri vulaka muhlovo wa nchumu wo karhi. Hi Xitsonga a ri vuli rito rin'we hikuva na rona i rifanapeletwana. Leswi vulaka leswaku hi vumbirhi bya wona ma vula xilo xin'we loko ma ri ndhawini yin'we hi Xinghezi, ku ma hambanyisa swi endla leswaku ma nga hlamuseli leswi ma tirhaka swona eka "smart board". Rito ra "connection" hi Xitsonga rona ri vula ku hlanganisa hi Xitsonga ri nga tlhela ri vula swo tala hikuva ku hlanganisa i rifanapeletwana na rona. Eka Xinghezi ri vula swin'wana.

Rin'wana rito leri veke kona hikokwalaho ka xiave xa Xinghezi i ra "Panel" Rito leri rona ri tshamisa sweswi ri nga hi xiswona eka Xinghezi kun'we na le ka Xitsonga hi ku ri yisa eka Xitsonga ri vula ntlawa wa vanhu kumbe swo wa swilo swo karhi. Eka "smart board" nhlamuselo ya rona a yi kongiomisi eka vanhu leswi vulaka leswaku hi nge koti ku ri cinca hi ri yisa eka Xitsonga handle ko ri vurisa sweswi hi Xinghezi ri nga hi xiswona. "Touch" rona ri vula ku khumba kumbe ku khoma nchumu wo karhi ri ri na tinhlamuselo to hundza timbirhi ku fana na lama hi ma kombiseke laha henhla. Marito lama ma kota ku hlamuseleka loko hi ma teka ha rin'werin'we. Eka Xinghezi a ma koti ku famba ha rin'werin'we loko swi fika eka ku hlamusela mavito ya switirhisiwa swa thekinoloji na leswi swi tirhaka swona eka "smart board". Xivangelo xa kona hileswi hi nga hava marito ya muxaka lowu hi Xitsonga handle ko ma lombha kusuka eka Xinghezi hi tlhelo ra xiave xa xona eka nhluvukiso wa Xitsonga.

Xiave xa vuvumbamarito bya Xinghezi ku ya eka vuvumbamarito bya Xitsonga xi nghena hi ndlela yo pfuna ku tirhisa marito ya Xinghezi. Mpfumaleko wa xiave xa Xinghezi a swi ta vula leswaku marito lama hi ma tirhisaka eka thekinoloji a hi nga ta kota ku ma vula hikuva a hi ta va hi ri hava mavito ma Xitsonga eka switirhisiwa swo tanihi “smart board”, Khomphyuta, thebulete, riqingho ra le nyongeni na swin’wana swa switirhisiwa. Marito lama leswi ma vulaka swona eka “smart board” mo tala ma wona, loko hi ma yisa eka Xitsonga ma fika ma nga ha fambelani na leswi “smart board” xi tirhaka swona ku tlula loko ma vitaniwa hi Xinghezi, xiave xa Xinghezi xi nghena hi ndlela yaleyo ya ku nyika nhlamuselo ya marito ma Xitsonga leswaku ma kota ku hetisisa leswi thekinoloji yi lavaka swona loko swi ta eku tirhiseni ka “smart board”.

4.3 Xiave xa Xinghezi eka nhluvukiso wa thekiniki ya Xitsonga

Xithekiniki na thekinoloji swi vulavula hi nchumu wo yelana swi tlhela swi tirha ku yelana. Ku hambana loku nga kona i ka leswaku, xithekiniki eka ndzavisiso lowu xi kongomisile eka xiave xa Xinghezi eka vuvumbamarito bya Xitsonga hi kongomisile eka swipandzamananga na switirhisiwa swa swona hi ku hambanahambana ka swona. Thekinoloji yi kongomisiwile eka muxaka wa switirhisiwa leswi fambelanaka na swa ithanete. Michael et al (1990:12) va hlamusela leswi landzelaka mayelana na xithekiniki:

Technicscan refer to methods ranging from as simple as stone tools to the complex genetic engineering and information technology that has emerged since the 1980s. The term technic comes from the Greek word techne, meaning art and craft, and the word logos, meaning word and speech. It was first used to describe applied arts, but it is now used to describe advancements and changes which affect the environment around us

Vutivi byintshwa byi endlile leswaku vanhu va kota ku ti sungulela swilo swintshwa hi ku tirhisa xithekiniki. Switirhisiwa swo hlaya swa tisayese swi kota ku tirhisiwa hi ku olova na ku humelela hikokwalaho ka xithekiniki lexi endlaka leswaku vanhu va kota ku fika tindhawu to hamabanahambana ta misava va tirhisa swifambo swa xithekiniki. Switirhisiwa swa thekiniki hi swona leswi pfunetaka leswaku va kota ku fikelela tindhawu

hambi ti ri ta kwala Afrika-Dzonga. Xikombiso, va kota ku fika ematikweni ma le handle hi ku tirhisa xihahampfuka, swikepe na swin'wana switirhisiwa. Xinghezi xi vile na xiave eka Xitsonga tanihiloko na Vatsonga va kuma ku pfuneka eka xithekiniki.

Vatsonga va kota kusuka etindhawini ta vona va ya dyondza swo karhi ematikweni ma le handle kutani vutivi lebyi va byi kumaka va vuya va pfuna rixaka ra Vatsonga. Michael et al (1990) u boxa leswaku thekiniki yi antswisiwle ku sukela malembendzhaku ya va 1980. Rito xithekiniki ri huma eka Xigririki leswi vulaka vutshila na vuantswisi. Xithekiniki a xi tshami endhawini yin'we hikuva sweswi xi na ku cinca eka matirhele loku ku katsaka maendlelo lamantshwa. Michael et al (1990:16)" u yisa emahlweni a vula leswi landzelaka mayelana na xithekiniki:

Since much of technology is applied science, technical history is connected to the history of science. Since technology uses resources, technical history is tightly connected to economic history. From those resources, technology produces other resources, including technological artifacts used in everyday life.

Marito ya ntshaho ya Michael (1990) ya kombisa leswaku kusuka loko ku tirhisiwa ka thekiniki ku sungurile matimu ya xona ya fambealana no fananisiwa swinene na matimu ya sayese, ya tlhela ya va nchumu wun'we. Ku sukela loko ku tirhisiwile switirhisiwa swa xithekiniki, matimu ya xithiniki ya fambelana swinene nakambe na swa ikhonomi ya tiko. Hi ku tirhisa xithekiniki na thekinoloji, ku endliwa swilo leswi pfunaka etikweni hi tlhelo ra swakudya na swin'wana na swin'wana. Xinghezi xi tisile nhluvuko ematikweni ma tinxaka ta misava ku katsa na Xitsonga hi tlhelo ra xithekiniki.

Xithekiniki xi kumeka ngopfu eka swifambo swo hlaya, swipandzamananga hi xin'wana xa xifambo lexi hi nga ta nyika xikombiso hi xona loko swi ta eka xiave lexi Xinghezi xi nga na xona xa vuvumbamarito bya Xitsonga. Xipandzamananga xi na switirhisiwa swo hambanahambana leswi swo hlaya swa swona swi nga thyiwa mavito ma Xinghezi hikuva ku ri hava ma Xitsonga, laha xiave xa Xinghezi xi nga teka ndhawu eka wona. Ndzavisiso lowu wu kana hi xitirhisiwa xo sungula lexi khomeke xipandzamananga, ku nga

“**engine**”. Xitirhisiwa lexi hi na rona rito leri hi tirhisaka rona eka Xitsonga ku nga njhini. Eka rito leri ra njhini ku lombiwile mpfumawulo na nhlamuselo ya rona kusuka eka Xinghezi. Leswi vulaka leswaku ku lo hambana ntsena matsalelo ya rona lama yisiweke eka Xitsonga.

Xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito eka Xitsonga xi tlhela xi ti komba eka rito ra xithekiniki ra **Throttle Body**. Ntirho wa xitirhisiwa lexihileswaku i xifuva xa xipandzamananga, laha xi hefumulaka hi kona. Rito ra Throttle body hi hava eka Xitsonga hikokwalaho hi bohekeke ku ri lomba ri huma eka Xinghezi. Rito leri hi Xitsonga hi ri vitana leswaku i xifuva xa xipandzamananga. Hi tlhelo hi languta leswaku rito ra xifuva ri tirha ngopfu eka vanhu na swiharhi leswi swi nga endlaka leswaku hi hetelela hi munhuhatile xipandzamananga swi nga fanelangi hikuva a yi tirhi ku fana na munhu. Throttle body yi tirhisa bokisi ra Khomphyuta leswi hi Xinghezi hi swi vitanaka “computer box” (byongo bya xipandzamananga).

Ku ya emahlweni hi langutisa xiave xa Xinghezi eka Xitsonga, hi ndzavisiso lowu hi xopaxopile rito ra xithekiniki ra “**steering rack**”. Ntirho wa “steering rack” i ku endla leswaku xipandzamananga xi kota ku jika hi ku olova. Xin’wana hileswaku xi tlhela xi lawula mpimo wa majikele ya xipandzamananga. Rito ra “steering rack” a ri kona hi Xitsonga. Hi ri kuma ntsena hi Xinghezi, munhu loyi a nga Mutsonga loko a lava ku vula swo karhi mayelana na “steering rack”, u boheka ku vulavula Xitsonga ivi a nghenisa na Xinghezi hikuva “Steering rack” ku ri rito ra Xinghezi. Ha swi kota ku nyika tinhlamusela hi Xitsonga ta marito ma switirhisiwa leswi, hi nge koti ntsena ku ma thya mavito ma Xitsonga leswi endleka leswaku hi ma tirhisa eka swivulwa hi Xinghezi.

Ndzavisiso wu tlherile wu languta vuvumbamarito bya rito ra “**tibrakes**”. Ntirho wa xitirhisiwa lexi i ku yimisa xipandzamananga. Eka rito ra tibiriki hi kuma switirhisiwa leswi tirhisana na tona swo fana na “brake booster” lexi ntirho wa xona ku nga ku pfuneta tibiriki. I swa nkoka ku paluxa leswaku handle ka “brake booster” xipandzamananga xi nge koti ku yima. Marito lama: **Brake booster, brake pads** na **brakeshoes** mitirho ya swona ya tirhisana swinene ku endla leswaku xipandzamananga xi kota ku yima. Rito ra “brake” hi Xitsonga hi ri tsala hi ndlela leyi, biriki. Rito leri hi mpfumawulo wa rona ra twakala leswaku i ra Xinghezi, matsalelo ma rona na wona ma yelana na Xinghezi. Leswi

swi kombisa kahle leswaku ri lo lombiwa ri huma eka Xinghezi hikokwalaho ka xiave lexi Xinghezi xi nga na xona eka nhluvukiso wa vuvumbamarito ya Xitsonga.

Marito lama fambaka swin'we na leri ra tibiriki i "**Booster**" na **pads** lama wona a ma cinci ma tshamisa sweswi. Rito ra **Shoes** rona loko hi ri hundzuluxa hi Xitsonga hi nga vula leswaku i tintanghu. Nhlamuselo ya rito leri hi Xitsonga a ri vuli swona leswi ri tirhaka swona eka xithekiniki xa xipandzamananga. Swi vula leswaku eka Xitsonga ri tsariwa no thyiwa hi Xinghezi handle ko ri hundzuluxa ku katsa na sweswi swin'wana switirhisiwa loko ri fanele ri vitaniwa kumbe ri tirha eka swa xithekiniki, handle ka kuva hi ri tirhisa hi ku langutisa leswaku ri tirha ri kongomisiwile evanhwini. Xipandzamananga xi hava swa le milengeni ku fana na vanhu, mathayere ya xipandzamananga ma fanisiwa na titanghu evanhwini hikokwalaho swi vitaniwaka tintanghu to yima hi tona ta xipandzamananga.

Ku yisa emahlweni nxopaxopo wa hina hi langutile rito ra **Gearbox**. Lexi hi xin'wana xa xitirhisiwa leswi kumekaka eka xipandzamananga. Switirhisiwa hinkwaswo leswi endlaka leswaku tigere ta xipandzamananga ti tirha kahle swi le ka "gearbox". Rito leri ra 'gearbox' a ri kona hi Xitsonga, xiave xa Xinghezi xi nghena eku ri tirhiseni hi Xinghezi rona ri ri eka Xinghezi. Swi tano na le ka "**starter**"; rito ra 'starter' hi vuhundzuluxi bya Xitsonga ri vuriwa ku ri i xitataro. Rito leri ri huma eka "start" leswi hi Xitsonga hi nge i ku sungula. Ri thiyiwile hi Xinghezi ntsena, a ri kona hi Xitsonga loko hi fanele ku ri tirhisa hi ndlela ya xithekiniki ri fika laha ri nga fambelaniki na leswi munhu a vulaka swona eka xipandzamananga. Marito lamambirhi ma tirha eka Xitsonga hikokwalaho ka xiave lexi Xinghezi xi nga na xona eka vuvumbamarito bya Xitsonga.

Rito rin'wana ra xithekiniki leri veke kona hikokwalaho ka xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito ya Xitsonga i **Fuel Filter**. Ntirho wa xitirhisiwa lexi i ku hlantswa petirolo ku ri thyaka ri nga fiki ka njhini. Eka Xitsonga hi hava rito leri hikokwalaho hi tirhisa leri humaka eka Xinghezi. Hi kumile leswaku loko ri tsariwa na ku vitaniwa kusuka eka Xinghezi ri ya eka Xitsonga ri fambisa sweswi ri nga hi xiswona handle ko ri hundzuluxa. Leswi swi tano na le ka rito ra **Petrol Pump**, leyi ntirho wa yona ku nga ku popa kumbe ku fambisa mafurha kusuka ethangini ra xipandzamananga ku ya eka njhini. Rito ra "petrol pump" hi ri hlamusela hi ndlela ya muxaka lowu eka Xitsonga, popo ya mafurha. Hi nhlamuselo ya Xitsonga a ri boxeketi kahle rito leri, ri vulavula kahle

loko ri ri hi Xinghezi. Switano na rito ra **Water Pump** ntirho wa yona i ku popa mati, hi yi vitana hi Xitsonga leswaku i popo ya mati hi ku languta leswi yi tirhaka swona.

Marito ma switirhisiwa leswi hi swi xopaxopeke laha henhla hinkwswo, a swi olovi ku ma vitana na ku ma tsala hi Xitsonga tanihiloko ma ri marito lama humaka eka Xinghezi, ku kota ku ma tirhisa kahle hiloko xiave xa Xinghezi eka vuvumbamarito bya Xitsonga byi tirha eku humeleriseni ka leswaku marito ma kota ku tshama laha ku faneleke. Xitsonga xi ri xoxe a xi koti ku tirhiseka hi ku olova eka switirhisiwa swin'wana swa xithekiniki hikuva swifambo leswi tirhisaka swa vuthekiniki swa ha ku tumbuluka manguva ya lawa swi ri karhi swi tumbuluxiwa ngopfu hi Valungu. Vutumbuluxi lebyi a byi humi eka Vatsonga hikuva mikarhi yak hale a va famba mipfuka hi milenge ku nga ri ku tirhisaswifambo swo fana na xipandzamananga.

4.4 Xiave xa Xinghezi eka nhluvukiso wa swa sayese ya Xitsonga

Eka malembe ndzhaku, Xinghezi xi vile na matimba hi tlhelo ra swa ikhonomi na tipolitiki. Leswi swi endlile leswaku Xinghezi xi famba emahlweni xi koxometa hi vutivi bya swa sayese. Xiave xa Xinghezi xi yile emahlweni xi nghenelela eka tindhawu na swiyenge swo hambanahambana swo fana na swa sayese. Nkoka wa xiave xa Xinghezi wu ti kombile swinene eka sayese loko Xinghezi xi sungurile ku va rin'wana ra tindzimi ta ximfumo.

Vatsari van'wana va humesile mavonelo ma vona mayelana na sayese loko swi fika eka xiave xa Xinghezi. Hambiloko vatsari lava va boxa miehleketo yo hambana, eku heteleleni hinkwavo va kombisa nkoka wa xiave lexi Xinghezi hi tlhelo ra sayese xi nga na xona eka tindzimi ta Vantima. Eka ndzavisiso lowu ku kongomisiwile ntsena eka nhluvukiso wa sayese ya Xitsonga. Ku va matiko ma Afrika mo hlaya ma vile ehansi ka ntshikelelo wa matiko lama hluvukeke, ku vile xin'wana xa swivangelo swa leswaku Xinghezi xi hangalaka tindhawu hinkwato ku kondza xi fika na le ka Vatsonga. Nettle et al (2002:30-31) u seketela mhaka leyi hi ku boxa leswaku:

The spread of English around the world was linked to the dominance of English speakers in the areas of science..., which in turn led to significant control of world economy. Those who control particular linguistic resources

are in a position of power over others. Linguistic capital, like all other forms of capital, is unequally distributed in society. The higher the profit to be achieved through knowledge of a particular language, the more it will be viewed as worthy of acquisition.

Hi marito ma ntshaho lowu hi koxometa leswaku Xinghezi xi sungurile ku hangalaka ro sungula eka matiko lama xi vulavuriwaka eka wona ntsena, switirhisiwa swo hlaya swa matiko lama ku nga sayese na thekinoloji. Sayese yi vile yi ndlandlamuka ku famba ka mikarhi ku kondza yi fika ematikweni yo hambana lama a ma nga tivi nchumu hi sayese. EAfrika-Dzonga sayese yi sungurile ku tirha eka xiyenge xa vuthu ra vuhlayiseki. De Klerk (1996:07) eka Albie (1994) u boxa nkoka wa Xinghezi loko swi ta ka nkayivelo wa xona eka tindzimi hi ndlela leyi:

The omnipresence of English can be inconvenient and suffocating and induce a sense of disempowerment and exclusion. In a sense, all language rights are against English, which in the modern world is such a powerful language that it needs no protection at all.

Mpfumaleko wa xiave xa Xinghezi eka vuvumbamarito bya Xitsonga, sayese yi nge koti ku ya emahlweni. Mhaka leyi yi tshikeleriwa hi leswi De Klerk (1996) a swi boxaka eka ntshaho wa yena. Xinghezi a xi lavi nseketelo wo huma eka Xitsonga loko swi ta eka marito ma Xinghezi lama hi nga riki na wona hi Xitsonga. Hi marito man'wana, Xinghezi xi kota ku ti yimela hi xoxe, kasi hi tlhelo Xitsonga xi lava nseketelo lowu humaka eka Xinghezi eka man'wana marito ma xona ma le ka swa sayese. Xiyenge xa sayese xa yelana na ku tirhisana swinene na xa thekinoloji. A swi talangi hi vulavula hi sayese hi nga nghenisi thekinolji tanihiloko mikarhi yin'wana swi famba swin'we. Eka xiyenge xa nhluvukiso wa swa sayese ya Xitsonga hi langutile ngopfu eka swa tidyondzo, hi kongomisile eka marito yo hambanahambana lama tirhisiwaka loko swi fika eka tidyondzo ta sayese ngopfungopfu eswikolweni. [www.dictionary.com/browse/science\(1981:11\)](http://www.dictionary.com/browse/science(1981:11)) yi nyikile nhlamuselo ya sayese hi mukhuva lowu:

The intellectual and practical activity encompassing the systematic study of the structure and behaviour of the physical and natural world through observation and experiment the world

of science....

Sayese hi yona yi nga khoma misava eka swo tala, handle ka yona matiko a ma nga ta kota ku fambiseka hi ku olova hikuva swilo swo tala leswi tirhisiwaka swa fambelana na sayese. Eswikolweni sayese hi yona leyi fambaka emahlweni eka swa tidyondzo. [www.dictionary.com/browse/science\(1981\)](http://www.dictionary.com/browse/science(1981)) yi seketela mhaka leyi hi yi boxeke laha henhla ya leswaku sayese i xiyenge xa ndlela ya vutlhari leyi tirhisiwaka misava hinkwayo, swi nga va hi tidyondzo kumbe leswi tirhisiwaka hi mavoko, mahanyelo na swa ntumbuluko leswi kamberiweke hi vativi va swa sayese ya misava hinkwawo. Kara (2009:14) yena u nyika nhlamuselo ya sayese leyi landzelaka:

Science, any system of knowledge that is concerned with the physical world and its phenomena and that entails unbiased observations and systematic experimentation. In general, a science involves a pursuit of knowledge covering general truths or the operations of fundamental laws.

Nhlamuselo ya Kara (2009) yi boxa nkoka wa sayese eka matiko ma misava. Kara (2009) u boxa leswaku sayese yi na swiyenge swo hlaya, leswi katsaka na swa nawu. Eka sayese hi kuma matheme mo hlaya lama hi nga riki na wona eka Xitsonga. Xiave xa Xinghezi eka vuvumbamarito bya Xitsonga xi tirha eka marito ma muxaka lowu, laha hi kumaka leswaku rito ro karhi ra sayese ri fanele ri tirha eka Xitsonga, hi boheka ku ri teka ri suka eka Xinghezi ivi hi ri tirhisa eka Xitsonga hi ndlela yaleyi ri nga hi xiswona handle ko ri cinca. Alan et al (1998:08) va boxa leswi landzelaka mayelana na ku cinca ka matheme:

During a radical change in scientific thinking, what Thomas Kuhn has called a scientific revolution, it is generally the case that the meanings of key words will change. Yet the words themselves, the linguistic symbols so to speak, remain the same.

Vutivi bya van'watisayese byi ya mahlweni byi anama, matheme ya marito na wona ya ya emahlweni ya andza, theme ra rito a swi na mhaka ku ri ri le ka Xitsonga kumbe

Xinghezi, sayese yi ya yi ndlandlamuka eka tindzimi to hambanahambana kun'we na Xitsonga masiku hinkwawo. Nhlamuselo ya leswi theme ri vulaka swona a ri cinci hambiri ri nga tirha eka ririmi rihi kumbe rihi kun'we na le ka Xitsonga. Xikombiso, rito **energy** loko ri ya emahlweni ri hlukisiwa hikokwalaho ka "thermodynamics" hi Xitsonga rito leri ri hlamusela leswi nchumu lowu wu langutaneke na vuxaka exikarhi ka ku hisa loku vangiweke hi dyambu na swin'wana swa swiphemu swa "energy" swo fana khemikali na gezi.

Rito ra **energy** eka ririmi ri tshama ri ri tano hambiloko hi ri tirhisa eka Xitsonga kusuka eka Xinghezi. Hi hlamuserile eka tin'wana ta tindzimana leswaku ku cinca ka matheme kusuka eka Xinghezi ku ya eka Xitsonga swi nga vanga leswaku rito ri nga ha hlamuseri swona leswi ri vulaka swona eka sayese, kambe ri vulavula loko riri eka Xinghezi, xiave xa Xinghezi xi va kona hi ndlela yo pfuna eka xiyenge lexi laha ku faneleke ku tirhisiwa marito ya Xinghezi eka Xitsonga. Alan et al (1998:09) va ya emahlweni va hlamusela hi ku cinca loku ku nga kona ka matheme ya sayese hi ndlela leyi landzelaka:

The changing meanings of words can also be seen in those terms which have to do with spatial relationships such as, position, locality, non-locality and even interaction. In other words scientists may employ the same word in subtly different ways within the same conversation. It is the actuality of our situation as human beings that we must employ language in order to communicate and, for this reason, we must pay careful attention to both the power and the limitations of language.

Matheme ma sayese a ma kumeki hi xitalo eka tindzimi ta Vantima ku katsa na Xitsonga. Leswi swi va tano hikuva matsalwa ma sayese mo hlaya ma tsariwile hi Xinghezi hi vatsari lava va vulavulaka Xinghezi. Vadyondzisi na vadyondzi va Xitsonga va boheka ku tirhisa matheme ma sayese loko va ya emahlweni va ndlandlamuxa tidyondzo ta vona ta sayese. Vadikixinari ya vuhundzuluxi bya tindzimi va ringetile ku hundzuluxa matheme ma sayese kusuka ka Xinghezi ku ya eka Xitsonga, kambe a swi va olovelangi. Xivangelo xa ku nonoheriwa loku hileswi marito mo hlaya ma sayese ma nga oloviki ku ma yisa eka Xitsonga kusuka eka Xinghezi naswona a hi na wona eka Xitsonga.

Xiave xa Xinghezi xi nghenelela eka vuvumbarito bya Xitsonga leswaku loko hi hlangana na marito mo tika ma Xinghezi hi kota ku ma ngenisa hi ndlela yo kota ku vulavula na ku tsala na ku ma tirhisa eka sayese ya Xitsonga hi ku olova leswaku hi nga ti kumi hi tirhisile marito lama nga ta ka ma nga fambelani na hungu leri hi lavaka ku ri humesela erivaleni. Xiave xa Xinghezi eka vuvumbamarito bya Xitsonga, hi yona ndlela yi ri yoxe yo endla leswaku vadyondzi va Vatsonga va ya emahlweni na tidyondzo ta sayese va tirhisa matheme ma Xinghezi eka switirhisiwa leswi tsariweke hi Xitsonga eka sayese. Eka sayese hi kuma marito mo hlaya ma Xinghezi lama nga riki kona hi Xitsonga mo fana na **photosynthesis**, leri hi rin'wana ra marito lama Xinghezi xi ri tirhisaka ra sayese. Rito ra photosynthesis ri tiveka eswikolweni hikuva ri karhi ri tirhisiwa mikarhi yo tala eka tintangha to hambana. Rito ra muxaka lowu ri kona hi Xinghezi naswona a ri hlamuseriwangi na ku tsariwa hi Xitsonga. Leswi vulaka leswaku loko hi fanele ku ri tirhisa hi ri lomba sweswi ri nga xiswona eka Xinghezi.

Mhaka leyi a yi hambananga nay a rito **carbon dioxide**, leri loko munhu loyi a nga tshama a dyondza sayese wa Mutsonga na loyi a nga dyondza xikolo hambani a nga dyondzangi sayese loko a twa rito leri, u va a swi twisisa leswaku u vulavula hi yini. **Carbon dioxide**, yi humelela emoyeni laha munhu u'wana na un'wana a hefumulaka kona. Xin'wana xa xivangelo xa kona hileswi theme leri ri dyondziwaka ngopfu eswikolweni, kambe ri tama ra ha pfumaleka hi Xitsonga, ri kumeka ntsena hi Xinghezi.

Ndzavisiso lowu wu yile emahlweni wu xopaxopa rito ra sayese ra **Magnetism**. Rito leri eka Xitsonga ri tirhisiwa ku hlamusela swilo leswi fambelanaka na gezi. Va kona Vatsonga lava va nga riki na vutivi bya dyondzo ya sayese, kambe va tirha hi gezi Leswi swi va olovela hi ku pfuniwa hi xiave xa Xinghezi eka vuvumbamarito bya Xitsonga vanhu lava va kota ku humelerisa ntirho wa vona wa gezi hi ku hetiseka handle ko languta leswaku rito leri va hlanganaka na rona loko va karhi va tirha. Eka rona ri tirhisiwa hi ku lomba nhlamuselo na mpfumawulo wa rona kutani ku tirhisiwa matsalelo ya Xitsonga hi ku nga maginetizimi. Xiave xa Xinghezi eka nhluvukiso wa Xitsonga xi nghena hi mhaka ya leswaku handle ka xona, rito leri a hi ta va hi ri hava.

Rito rin'wana leri ndzavisiso lowu wu ri kaneleke hi tlhelo ra xithekiniki i **electricity**. Rito leri hi vuhundzuluxi bya Xitsonga hi ri i gezi. Rito leri ri lombiwa kusuka ka Xinghezi. Rito

ra **frictional force** ri xopaxopiwiwe eka ndzavisiso lowu. Rito leri a ri koteki ku ri hi nga ri yisa eka Xitsonga, ri kota ntsena ku va eka Xinghezi. **Frictional force** ri hlamuseriwa ri ri eka nhlamuselo yin'we, kambe yi ri na matheme mambirhi ra **frictional** na ra **force**. Mhaka ya muxaka lowu yi komba leswaku loko ho yi nyika nhlamuselo ya Xitsonga yi hambana na leswi yi vulaka swona eka sayese. Kutani ke, eka vatirhisi va rito leri eka Xitsonga va ri tirhisa sweswi ri nga xiswona kusuka eka Xinghezi.

Marito man'wana lama sukaka eka Xinghezi lama nga ni xiave eka nhluvukiso wa Xitsonga ma katsa **Ethane, molecule, diatomic molecules, universal gravitation, gravitation force, atom, electronegativity, polarity of bonds, hydrochloric acid** na **stoichiometric**. Marito lama hinkwawo hi ma tirhisiwa sweswi ma nga xiswona eka kusuka eka Xinghezi. Hi marito man'wana, a hi ma hundzuluxi ya va eka Xitsonga, kambe ya vumba xiphemu xa dulu ra marito eka Xitsonga.

4.5 Xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito bya swa rihanyu eka Xitsonga

Ndzavisiso mayelana na xiave xa Xinghezi bya matheme ya swa rihanyu wu vile kona. Ndzavisiso wa kona wu katsile tidyondzo to hlawula matheme kusuka eka (DSAC multilingual Glosary of Medical Health Terminology) lebyi hlengeletiwewe hi van'watindzimi. Eka ndzavisiso lowu ku tirhisiwile maendlelo ya nkoka, Maendlelo lama ma endlile leswaku ku kumiwa kwalomu ka makumenharhunharhu wa swiphiso swa swihlovo swa matheme ma Xinghezi. Vativi a matheme ma swa rihanyu va komberiwile ku humesa matheme lama fambelanaka na swa rihanyu lama ma nga riki kona eka Xitsonga ma nga hi Xinghezi ntsena.

Vuhleri byi kombile leswaku (DSAC Multilingual Glosary of Medical/Healthy Terminology) yi tirhisile xivumbeko xa matheme mo hlaya lama yelanaka kumbe ku fana na xivumbeko xa matheme lama nga kona ma Xitsonga. Xihlovo xo hlaya xa matheme ma Xinghezi xi kumekile leswaku a xi na matheme mo ringani hi nhlayo na lama nga eka Xitsonga. Hi tlhelo vativi va swa rihanyu va tirhisa endlelo ro hlamusela matheme hi ndlela yo hundzuluxa hi venti. Va tirhisile ngopfu matheme ma marito ma ntolovelo hambileswi a ma nga fani ngopfu na ma (DSAC Multilingual Glosary of Medical/Healthy Terminology),

vativi va swa rihanyu va kotile ku tirhisa xivumbeko xa maendlelo ma matheme ma Xitsonga lama a ma ri kona.

Eka xihlovo xa ririmi lexi vuhundzuluxi na xiave a xi teka matheme eka xona, swi kumekile leswaku, matheme lama a hi hinkwawo lama a ma kota ku hundzuluxeka kusuka eka Xinghezi ku ya eka Xitsonga. Hi marito man'wana, yo tala ya wona a ma tshamisa sweswi va nga ma kumisa swona eka Xinghezi ma nga cinci xivumbeko. Laha xiave xa Xinghezi xi ngheneleleke kona tanihi hi vuvumbamarito bya Xitsonga. Mhaka leyi yi seketeriwa hi Madiba (1997:63) hi ndlela leyi:

However, not all of these texts have been translated into significant number of inadequacies regarding the use of terminology Xitsonga as well, and some of the translated texts documents demonstrate a significant number of inadequacies regarding the use of terminology.

Ndzawulo ya swa Mintlangu, Vutshila na Ndhavuko (DSAC) ya xifundzankulu xa Limpopo yi pfunetile ku lwisana na mhaka ya mpfumeleko wa marito ma matheme ma swa rihanyu lama nga hundzurixiwaka kusuka eka Xinghezi ku ya ka Xitsonga.

Ku kondletela nongonoko wa ku antswisiwa ka Xitsonga mayelana na xiave xa Xinghezi, va Language Task Group (1996) va tiyisisile leswaku matsalwa hinkwawo ma mfumo ma va na xiave xa vuvumbamarito ya Xinghezi eka tindzimi leti tirhisiwaka ngopfu eLimpopo ku katsa na Xitsonga. Handle ka xiave xa Xinghezi, Vatsonga tanihi rin'wana ra tindzimi leti tirhisiwaka no kumeka eLimpopo a va ta xaniseka ku tirhisa matheme ma swa rihanyu ma Xitsonga. Va kombisile leswaku hikokwalaho ka yini matsalwa ma mfumo ma fanele ku hundzuluxiwa, na muxaka wa matsalwa lama faneleke ku hundzuluxiwa, va Language Task Group (1996:11) eka ntshaho wa vona va ri:

Since this has an important bearing on the enhancement of their status. Other objectives stated in the report are the development of orthography and spelling systems, vocabulary elaboration and modernisation, the creation of technical registers.

Matsalwa lama tirhisiwaka eka mfumo ma hundzuluxiwile kusuka eka Xinghezi ku ya eka Xitsonga. Laha ku katsiwa matsalwa mo fana na Vumbiwa ra tiko na man'wana lama tirhisiwaka eswibedhlele na titlilini, eka swa rihanyu ku hundzuluxiwile matsalwa mo fana na "National Department of Health's brochures on key issues of HIV/AIDS". Swin'wana swi katsa na leti ti nga kandziyisiwa tanihi xiyenge xa "Beyond Awareness Campaign" na "Khomanani Campaign", na man'wana ma maphepha lama tirhisiwaka etihubeni ta milawu.

Yin'wana ya ndzavisiso leyi yi kongomisiwile eka ntlawa wa mavito ma matheme ya swa rihanyu leyi nga simekiwa hi 2003. Yona yi endlwile hi ku tirhisa endlelo ra "qualitative". Ku ya hi ndzavisiso lowu endlweke hi va Language Task Group, (1996) wu kumile leswaku a hinkwavo matheme ma Xitsonga lama hi nga kotaka ku ma hundzuluxa kusuka eka Xinghezi ku ya eka Xitsonga. Xikombiso lexi nga laha hansi xi komba marito lama tsariweke hi tindzimi ha vumbirhi ka tona, leswi Xinghezi xi vulaka swona, a swi fambelani na leswi ma Xitsonga ma vulaka swona.

English	Xitsonga	Tinhlamuselo ta matheme hi Xinghezi
abdomen	byeke	'stomach'
antibody	xilwa-na-mavabyi	'a disease fighter'
depression	dipirexini/ ku tikeriwa ka miehleketo	'heaviness in the mind'
high blood pressure	ntshikeleleko/nsusumeto lowukulu wa ngati'	'pressure/hard pushing of blood'
pain killer	xihuhwati xa ku vava	'that plays with pain'
phlegm	phika	'asthma'
skeleton	nkongotlo/xikeletoni	'spine/skeletoni'

Man'wana ma marito lama ma hundzuluxiwile hi Xitsonga, kambe ma nga pfumeli ku va ma hundzuluxeka kusuka ka Xinghezi ku ya ka Xitsonga hikokwalaho ka xivangelo lexi boxiweke laha henhla. Marito ma kona hi lama landzelaka, "xikhohlola" lexi khohloriwaka hi munhu loko a nga hanyanga kahle emirini. Hi Xinghezi hi nga vula leswaku "for

phlegm”, rito leri a ri ta va ri ri kahle loko a ho ri vitana hi ndlela ya “phika”. Leyi hi Xinghezi hi yi vulaka “asthma”. Rin’wana ra marito i “abdomen” leri hi Xitsonga hi nge i khwiri, leri hi Xinghezi hi vitanaka “stomach” hi tirhisa theme ematshan’wini ya rito “byeke” leswi loko hi swi hlamusela hi Xinghezi hi nga ku “lower part of the stomach” xirho xa le hansi ka khwiri. Man’wana ma marito lama xiave xa Xinghezi xi nga teka ndhawu i marito mo fana na: excretion, keratectomy, laboratory, medical meningitis, nervous disturbance, stroke, threadworm, waiting room, wheelchair, xenodiagnosis na yaws na man’wana mo hlaya ma swa rihanyu.

Xivangelo xa ku va marito lama nga laha henhla ma vutshunguri/rihanyu ma hlawuriwile exikarhi ka laman’wana hileswaku ku langutisiwa eka wona hi tlhelo ra xiave xa Xinghezi eka vuvumbamarito bya Xitsonga. Hi leswi mavabyi lama ma nga ti nyika matimba emisaveni hinkwayo. Hi wona lama tekaka hi vunyingi vutomi bya vaakatiko va matiko mo tala na vanhu va tinixaka to hambanahambana ku katsa na Vatsonga. Eka marito lama, hi hlawurile na switirhisiwa leswi tirhisiwaka ngopfu eswibedhlele. Ku hunguteka na ku ndlandlamuka ka vuvabyi swi nga hungutekana ntsena hikuva ku vulavuriwa hi swinghunghumani leswi heteka vanhu masiku na masiku, vanhu va fanele ku tiva hi vuxokoxoko bya mavabyi lama, ndlela leyi va nga tivaka ha yona i ku va marito lama ma kota ku hlamuseriwa eka Xitsonga hambiloko ma nga tsaleki hi ririmi leri.

Mhaka ya muxaka lowu yi vile na ku tikanyana, leswi vangaweke hi ku pfumaleka ka marito mo olova lama hi nga ma tirhisaka ma Xitsonga ku hlamusela marito lama. Ku pfumaleka loku, ku koxile leswaku hi va na xiave xa Xinghezi eka vuvumbamarito bya Xitsonga loko hi lava leswaku marito ma nga humi eka nhlamuselo ya wona. A ku na xihlovo xin’wana xa matheme laha hi kumaka kona marito lama nga fambelanaka na swa rihanyu eka Xitsonga leswaku swi tsariwa eka dikixinari. Ndzavisiso wo fana na DSAC Multilingual Glossary of Medical/Health Terminology hi wona wa nkoka eku hundziseni ka xiave xa Xinghezi bya Xitsonga hikuva yona yi endla leswku marito ya Xinghezi ma kota ku tirha eka Xitsonga ma nga hundzuluxiwanga ma tama ma ha vulavula ma tlhela ma va na ntikelo.

Madiba et al (1997: 67) u ya emahlweni a tiyisisa xivangelo xa ku pfumaleka ka marito lama hi nga ma tirhisaka ma Xitsonga eka swa rihanyu, u tshikelela hungu leri boxiweke laha henhla u swi veka hi ndlela leyi landzelaka:

These include the lack of sufficient terminology to name the

concepts of the subject field (for which fully developed languages have terms), lack of relevant materials, such as specialist dictionaries, glossaries, post-literacy reading materials, popular magazines, and scarcity of well-trained technical experts such as terminographers and terminologists

Ku pfumaleka ka hinkwaswo leswi boxiweke hi swona lewsi endlaka leswaku Xinghezi xi teka xiave eka vuvumbamarito bya Xitsonga. Xiphiso xa nkayivelo wa matheme xi nga tshunxeka ntsena hikuva matheme lama nga kona ma Xinghezi ma ya emahlweni ma tirhisa sweswi ma nga hi xiswona. Ku endlwa ndlela ya leswaku ma kota ku twisiseka eka Mutsonga un'wana na un'wana ku katsa na loyi a nga tiviki Xinghezi.

Xivangelo xin'wana lexi endleka leswaku xiave xa Xinghezi eka Xitsonga xi va xa nkoka, matheme ma swa rihanyu lama tirhisiwaka eswibedhlele ma na xikongomelo xa leswaku muvabyi un'wana na un'wana endzhaku ka ku kamberwa a kota ku twisisa leswi dokodela a n'wi byeleka swona mayelana na vuvabyi bya yena, vuvabyi a byi hlawula leswaku byi khoma mani, munhu un'wana na un'wana bya n'wi khoma hambiloko a nga dyondzanga. Pearson (1998:36) u seketela hungu leri hi ndlela leyi: "doctors/physicians use amongst themselves terms that are unlikely to be understood by ordinary speakers of a language; they use technical language, with a restricted vocabulary". Theme ra vuvabyi byo tanihi HIV/AIDS na Drop, i vuvabyi byo tlulela lebyi hi Xinghezi hi nga byi vitanaka "gonorrhoea" ri nghenelerile ngopfu eku vulavuleni ka masiku hinkwawo eka Xitsonga.

Marito lama ma tshamela ro vulavuriwa ha wona eka swiyanimoya na le ka switiviso hinkwaswo swa rihanyu u kuma ma vakeriwile emakhumbini. Va swa rihanyu va hangalaka tindhawu to hambana va dyondzisa hi ku ti hlayisa eka HIV/AIDS na Drop. Hi Xitsonga, vuvabyi lebyi emikarhini ya khale a byi vuriwa makhuma, ku cinca ka mikarhi na ku nghenelela ka xiave xa Xinghezi eka Vatsonga, swi fikile laha ku nga tshembiwiki leswaku munhu u vabya makhuma handle ka matheme lamantshwa ma HIV/AIDS na Drop. Maendlelo lama hi wona ma endleka leswaku matheme lama ma olova ku ma tiva hi munhu un'wana na un'wana hambi a nga koti ku hlaya hikuva ma vulavuriwa ngopfu ha wona. Lankamp (1988: 29) u pfumelelana na leswaku:

These terms (AIDS and drop) are for some reason more familiar, 'although such familiarity need not include thorough knowledge of the medical concepts involved'. It is thus clear that experts of different subject-fields use terms that have a specific meaning to them.

Ku va vanhu va kota ku ti hlayisa eka mavabyi, va fanele va va na vutivi bya matheme ya vuvabyi byebyo. Xiave xa Xinghezi eka Xitsonga xi fanele ku teka ndhawu hi xihatla naswona hi ku hetiseka leswaku vanhu va kota ku twisisa matshungulelo ma mavabyi lebyi hluphaka. Tinhlamuselo ta marito ma Xinghezi na ma Xitsonga ma hlamuseriwa ku yelana Nhlamuselo ya rito yi sungula yi ri eka Xinghezi kutani ku tatisiwa maletere mo karhi eka rito leswaku ma kota ku vulavula na ku nyika nhlamuselo yintshwa: Mhaka ya muxaka lowu yi seketeriwa hi Sager (1990:71) loko a ku:

Semantic extension is a process of attaching a new meaning to an existing word by modifying its semantic content. This is where the existing word and the new term are used side by side, one in ordinary speech and the other as a term in a special field.

Tinhlamuselo ta marito lama tsariwaka kumbe lama vulavuriwaka hi ku tirhisa marito mo hambana ku kuma vuxokoxoko lebyi tiyeke hi yin'wana ya tindlela ta nkoka to ndlandlamuxa vutivi bya mbulavulo wa tindzimi loko theme lerintshwa ri hlangana na xivulwa xintshwa lexi lavaka xiave xa Xinghezi eka vuvumbamarito bya Xitsonga eka theme ra swa rihanyu leri ri nga kotiki ku hundzuluxiwa ri va eka Xitsonga. Marito lama nga laha hansi i swikombiso swa tinhlamuselo ta marito lama tsariwaka kumbe lama vulavuriwaka hi ku tirhisa marito mo hambana ku kuma vuxokoxoko lebyi tiyeke.

English	Xitsonga	Nhlamuselo hi Xinghezi
Gynaecologis	dokodela wa vavasati	a doctor for women"
Diabetes	Vuvabyi bya chukela	a disease of sugar" foetus
Fetus	N'wana loyi a nga si velekiwaka	a child that is yet born

Xihlovo lexikulu lexi tirhisiwaka eka marito ma Xitsonga leswaku xiave xa Xinghezi xi kota ku tirha kahle eka vuvumbamarito bya Xitsonga i xo lomba marito kusuka ka Xinghezi ku ya eka Xitsonga. Hi na tinxaka timbirhi to malombelo loko hi endla matheme ya Xitsonga, ku nga ku lomba hi ku kongoma na ku lomba lo ku nga kongomiki.

Ku lomba hi ku kongoma ku katsa ku teka xihlovo xa theme ya marito ku nga English, kusuka eka ririmi leri langutiweke ra Xitsonga handle ku cinca ndlela leyi rito ri nga tsariwa ha rona leswi vangiwaka hikuva theme ra rito ri nga ri kona eka xihlovo xa Xitsonga, ri kumeka ntsena hi Xinghezi. Swikombiso:

<u>English</u>	<u>Xitsonga</u>
Wheelchair	'wheelchair'
Abutment	'abutment'
Ablation	'ablation'
Carcinoma	'carcinoma'
Bioavailability:	'bioavailability'
Excretion	'excretion'
Keratectomy	'keratectomy'
Laboratory	'laboratory'
Xenodiagnosis	'xenodiagnosis'

Marito lama nga kombisiwa laha henhla ma ku lomba lo ku nga kongomiki. Marito lama ma kumeka no tirhisiwa eka Xitsonga. Hi yona ndlela yi ri yoxe yo olova yo vumba marito lama faneleke ku hundzuluxiwa kusuka eka nhlamuselo ya Xinghezi ku ya eka Xitsonga ngopfungopfu ka tidyondzo ta swa vutsunguri. Vulombi byo kongoma na byo ka byi nga kongomi byi hlamuseriwa hi Sager (1990:90) hi ndlela leyi landzelaka: "the taking over of the term from another language but adjusting its pronunciation, spelling and morphological characteristics" Laha hansi i swikombiso swa marito lama nga lombiwa kusuka ka Xinghezi ku ya ka Xitsonga tanihi xiave xa Xinghezi eka vuvumbamarito bya Xitsonga.

<u>English</u>	<u>Xitsonga</u>	<u>Nhlamuselo ya theme hi Xinghezi</u>
stroke	Xitroku	'stroke'
high blood pressure	mahayihayi	'high high'

Hambiloko ku lomba lo ku nga kongomiki ku langutekaka ku ri yona ndlela ya kahle yo hluvukisa maritoma Xitsonga, endlelo ra muxaka lowu ro fanela ku endliwa hi vukheta leswaku xiave xa Xinghezi xi nga tekiwi tanihi ririmi leri nga endleriwa ku herisa Xitsonga na ndhavuko wa xona. Hi xi teka tanihi ririmi leri nga tela ku ta pfuna eka swiphemu swo fana na nhluvukiso wa ririmi, Theminoloji ya swa sayese, theminoloji ya swa thekiniki na thekinoloji, vutivi bya ririmi, ririmi ro dyondza no dyondzisa, nhluvukiso wa swa rihanyu, Xitsonga. Xiave xa Xinghezi xi nghena eka nhluvukiso wa vuvumbamarito bya Xitsonga endzhaku ka loko tindlela hinkwato ta ku hundzuluxiwa ka matheme ma Xitsonga leswaku ma tsariwa hi Xitsonga kusuka eka Xinghezi ti tsandzile. Carstens (1998:44) u seketela endlelo ra muxaka lowu hi ndlela leyi landzelaka:

Where all measures for supplying term, equivalents have failed, creating new linguistic entities should take the following into consideration: transparency; internationalism; conventions within the subject field; systematicity and formal economy.

4.6 **Nkatsakanyo wa ndzima**

EAfrika-Dzonga, Xinghezi xi vile na nkuncetelo lowukulu eka nhluvukiso wa tindzimi ta Afrika ku katsa na Xitsonga. Leswi swi tikombile hi ntekelelo wo hambana eka matiko yo hlaya. Nhlayo ya vanhu ya lembe ra 1996 wu paluxa leswaku kwalomu ka 45 wa tiphesete ta vanhu va Afrika-Dzonga va na vutivi byo kota ku vulavula Xinghezi. Nhlayo ya vanhu lava tirhisaka Xinghezi tanihi ririmi ra le kaya yi huma eka Vantima ku tlula Valungu (Stats SA,1996). Van'wana va Vatsonga a va tekeli enhlokweni ndlela leyi Xinghezi xi nga na nkucetelo ha yona eku vulavuleni na mahumesele ya marito. Ndzavisiso lowu wu gimeta hi ku vula leswaku ku na tindzimi tin'wana leti nga kotiki ku hluvuka handle ka mpfuneto wa tindzimi tin'wana, laha hi kona xiave xa Xinghezi eka vuvumbamarito bya Xitsonga byi nghenaka kona.

NDZIMA YA 5: NGHIMETO NA SWIBUMABUMELO

5.0 Manghenelo

Ndzima leyi yi kongomisa eka swiyenge swo hambanahambana ku ya hi leswi lavisisiweke eka ndzavisiso lowu endliweke. Swiyenge leswi swi hlamuseriwa hi ndlela yo komisa, mulavisisi u endlile hi matimba ku vona leswaku nkomiso wa ndzavisiso wa yena wa twisiseka na le ka munhu loyi a nga tiviki nchumu hi ndzavisiso. Vutsongo bya ndzavisiso a byi vuli nchumu, ntsena loko eku heteleleni nkomiso wu humesela erivaleni mongo lowu vulavulaka wu tlhela wu khomeka.

5.1 Leswi kumiweke eka ndzavisiso

Hi ndzavisiso lowu hi kumile leswaku Xinghezi xi na xiave swinene eka swiyenge swo hambana eka nhluvukiso wa vuvumbamarito ya Xitsonga. Hi kumile leswaku xiave xa Xinghezi xi katsa eka swiyenge thekinoloji, thekiniki, sayese na swa rihanyu. Ndzavisiso lowu wu tlherile wu kuma leswaku ku ni marito yo tala lama hi Xitsonga ya nga oloviki ku ya hundzuluxa ya suka eka Xinghezi. Kutani ke, hi boheka ku ya tirhisa ya ri hi sweswi ya nga xiswona eka Xinghezi. Leswi i ku endlela leswaku hi nga onhi tinhlamuselo ta marito lama. Hambiswiritano, ma kona man'wana marito lama hi ma hundzuluxaka ya suka eka Xinghezi ya ta eka Xitsonga. Hi tlherile hi kuma leswaku xiave xin'wana xa Xinghezi eka nhluvukiso wa vuvumbamarito eka Xitsonga xi va hi ndlela yo lomba. Eka ndlela leyi hilaha hi lombaka rito, mpfumawulo na nhlamuselo ya rona. Hinkwaswo leswi hi kumile leswaku swi vumba xiphemu xa xiave xa Xinghezi eka nhluvukiso wa Xitsonga.

5.2 Nkatsakanyo wa ndzavisiso

Ndzavisiso lowu wu lavisisiwile ehansi ka tindzima to hambanahambana.

Ndzima ya 1: Eka ndzima leyi ku kombisile leswaku Xinghezi hi xona xi nga emahlweni eka tindzimi to tala tanihi leswi xi vulavuriwaka eka tindhawu to tala ta misava. Ku pfumaleka ka marito mo tala ma Xitsonga lama nga tsariwa hi Xinghezi hi swona swi nga koxa leswaku ku endliwa ndzavisiso wa xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito ya Xitsonga. Hi hlamuserile hi matimundzhaku na xiphiso lexi hlohloleleke leswaku ku endliwa ndzavisiso lowu. Ndzima leyi yi tlherile yi paluxa xikongomelokulu na swikongomelotsongo swa ndzavisiso. Swivutiso swa ndzavisiso

leswi fambelanaka na swikongomelotsongo na swona swi vutisiwile. Nsusumeto na nkoka wa ndzavisiso na swona swi kaneriwile hi vuenti. Ndzima leyi yi dlayisetile hi ku nyika tinhlamuselo ta matheme lama tirhisiweke ngopfu eka ndzavisiso lowu xikan'we na malongolokelo ya ndzavisiso lowu.

Ndzima ya 2: Eka ndzima leyi ku xopaxopiwile hi milavisiso leyi endlweke hi valavisisi na vatsari van'wana lavo rhanga. Valavisisi lava xopaxopiweke hi lava lavisiseke hi nhlokomhaka yo yelana na leyi a hi lavisisa yona ya xiave xa Xinghezi eka vuvumbamarito ya Xitsonga eka swiyenge swo hambanahambana. Hi ndzima leyi hi kumile leswaku valavisisi lava va siyile mavangwa mayelana na milavisiso leyi va nga yi endla ngopfu eka swiyenge leswi lavisisiweke eka ndzavisiso lowu. Eka ndzima leyi hi tekerile enhlokweni nkoka wa milavisiso ya vona leyi hi yi tirhiseke tanihi masungulo eka ndzavisiso lowu mayelana na swiphemu swa nhluvukiso wa ririmi. Eka xiyenge lexi ku kaneriwile mitirho ya valavisisi vo fana na va Crystal, Nettle na Romaine, Adegbija na van'wana.

Ndzima ya 3: Ndzima leyi yi kanerile hi maendlelo ya ndzavisiso. Eka yona hi kombisile leswaku maendlelo ya nkoka hi wona lama nga tirhisiwa eka ndzavisiso lowu. Ndzima leyi yi yile emahlweni yi hlamusela hi tithiyori leti tirhisiweke eka ndzavisiso lowu. Mhaka yin'wana ya nkoka i mahlengeletelo ma mahungu lama tirhisiweke, ku nga maendlelo ya disikithopo. Mahlelelo ya vuxokoxoko bya ndzavisiso na wona ya hlamuseriwile.

Nzima ya 4: Ndzima leyi hi yona mbillu ya ndzavisiso lowu naswona eka yona ku xopaxopiwile swiyenge leswi khumbaka ngopfu nhlokomhaka ya ndzavisiso. Swiyenge swa thekinoloji, thekiniki, sayese na swa rihanyu leswi paluxeke xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito eka Xitsonga swi andlariwile hi vuenti eka ndzima leyi.

Ndzima ya 5: Leyi ndzima hi yona yo gimeta. Eka yona ku hlamuseriwa hi mikumisiso na swibumabumelo swa ndzavisiso lowu. Eka swin'wana leswi kumiweke eka ndzavisiso lowu hi kumile leswaku xiave xa Xinghezi eka nhluvukiso wa vuvumbamarito eka Xitsonga a wu papalateki.

5.3 Swibumabumelo

- Hi ndzavisiso lowu hi bumabumela leswaku valavisisi van'wana lava nga ta endla vulavisisi endzhaku ka hina va yisa emahlweni ndzavisiso wa muxaka lowu.
- Vulavisisi bya vona byi kongomisa eka swiyenge leswi hi nga swi khumbangiki eka ndzavisiso.
- Swiyenge leswi swi fanele ku katsa xiave xa Xinghezi eka nhluvukiso wa swa nawu, dyondzo, vutshila na swin'wana.
- Eka swa xithekiniki va nga languta swiyenge swo fana na swihahampfukaphatsa, va paluxa hilaha Xinghezi xi hlulukisaka hakona vuvumbamarito ya Xitsonga.
- Hi ndzavisiso lowu hi tlhela hi bumabumela leswaku valavisisi va fanele va kongomisa mlavisiso ya vona eka leswaku Xinghezi a xi vi kona ku tshikelela Xitsonga, kambe ku xi hlulukisa.

5.4 Mahetelelo

Ndzima leyi yi gimeta ndzavisiso lowu hi ku paluxa leswaku ku va Xitsonga xi hlulukisa ku ya emahlweni, xiave xa Xinghezi xi fanele ku nghenelela eka swiyenge hinkwaswo swa ririmi leri. Vavulavuri va Xitsonga va nga voni Xinghezi tanihi mahingandlela ya nhluvuko wa ririmi leri, kambe a va ri voni tanihi rivoni ro humelerisa Xitsonga ku ya emahlweni. Ndzima leyi yi nyikile nkatsakanyo, mikumisano na swibumabumelo swa ndzavisiso.

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