

**THE GROWTH AND DEVELOPMENT OF ISINDEBELE
ORTHOGRAPHY AND SPELLING (1921-2010)**

by

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DECLARATION

I declare that “**The Growth and Development of isiNdebele Orthography and Spelling (1921-2010)**” is my own work and that all the sources that I have used and quoted in the study have been acknowledged by means of complete references.

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K.S. MAHLANGU

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CHAPTER 1

1.1 INTRODUCTION

1.1.1 *Nomenclature*

For the purpose of this research study the terminology for official languages used is in accordance with the way in which they have been recorded in the Constitution (Act 108 of 1996:6.1). Thus, the discussion cites: Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu. The isiNdebele that has been researched in this study is in line with the constitutional designation, the so-called Southern Ndebele and not Northern Ndebele or Zimbabwean Ndebele (the Rhodesian Ndebele). It was not until the late 1970s that the amaNala and amaNzunza united politically and strove for their recognition as a fourth separate Nguni languages in South Africa, the other three being isiZulu, siSwati and isiXhosa. This resulted in their achieving their own homeland and this, in turn, obliged them to develop their own language, isiNdebele (otherwise properly known of as Southern Ndebele). The research indicated that there are, inconsistencies regarding the use of the concept ‘Ndebele’ according to dialecticians and anthropologists. Because a people and the language they speak have a symbiotic relationship, it is virtually impossible to discuss linguistic and anthropological issues separately, more especially when the discussion concerns indigenous South African languages. These two aspects, the group and their tongue are therefore referred to in tandem or alone in this research project, the one presupposing the other.

Taljaard (1993:227) highlights the fact that the Ndebele speaking community refers to the group as ‘AmaNdebele’ and they proudly refer to their language as ‘*isiKhethu*’ (our language/That which is ours), while Van Warmelo (1930:24) had earlier argued that the amaNala, who speak one of the Ndebele dialects, call their language ‘*isiNdebele*’, ‘*isiKhethu*’, ‘*isiNdu*’ (the language of the people) or ‘*isiNala*’ (our language). For the purpose of this thesis, the

designation isiNdebele serves to embrace both meanings. The various etymologies, such as Scholtz's derivation (1957:17), aligns with what is said above about derivation and suggest that the choice of the name 'Ndebele' does not seem convincing in terms of its origins and history. Scholtz (1957) is of the opinion that words such as *perd* 'horse', *huis* 'house and *potlood* 'pencil' are words that evoke specific suggestions or meaning. As far as the present study is concerned, the meaning of the name is important but tangential, as the focus is on the growth and development of isiNdebele orthography or spelling rather than on the meaning or significance of the word, Ndebele.

It is of interest, however, that the Website for the free online encyclopaedia (http://en.wikipedia.org/wiki/Southern_Ndebele_Language) extends this interpretation to include action and spelling, stating that the expression '*isikhethu*' can be loosely translated to mean 'the Ndebele way of doing or saying'. '*Isikhethu*' means the way of doing things as does '*Sikitsi*' in Swazi to mean the way of doing things in siSwati and '*Segarona*' in Tswana to mean the way of doing things in Setswana.

Van Warmelo queries the naming of this language as isiNdebele alone, because it has not (as already stated) been successfully explained. However, the origin thereof has been discussed by various anthropologists, historians and linguists, such as Fourie (1921), Bryant (1929), Van Warmelo (1930), Potgieter (1945), Coetzee (1980), Skhosana (2009) and Skhosana (2010). Fourie (1921:26) conducted research on the 'AmaNdebele of Fene Mahlangu' and refers to the word 'Ndebele' as identical to 'Matebele' or 'Amandabili'. He holds three different views in as far as the etymological definition of the concept 'Ndebele' is concerned:

Ilibele en het meervoudig amabele beteken borst. Maar met een kleine verheffing van stem in die uitspraak van die laaste lettergreep, betekent hetzelfed word: kafferkoren. Het werkwoord –anda beteken intransitief: toenemen; en

transitief: vermenigvuldigen of verspreiden. De tweede a van het verbum kan in perfekt-vorm een e zijn. Zodat het mogelijk is, dat die naam betekent: zij die de amabele verspreid hebben'.

[*Ilibele* and the plural *amabele* mean breast. But if one raises his/her voice a little when pronouncing the last syllable, the very same word means sorghum. The verb -*anda* [as an intransitive verb] means to increase and [as a transitive verb it means] to increase or [to] spread. The second -**a** of this verb can be an -**e** in the perfect tense, -*ande*. His first view is that the concept ‘Ndebele’ means ‘people with long breasts’ and his second view define ‘Ndebele’ as ‘people who scatter sorghum’.

The view is supported by the following praise phrase or accolade of Thabethe (Fourie 1921:25) that says, ‘...wa pelela u ma wethu, umfazi o mabele e made’ literally meaning ‘...our mother is well dressed, the woman with long breasts’.

His third view is related to a historical approach that is followed by the Nguni group when they name a person after his/her initial founder or ancestral chief, whose name was Ndebele. Thus, the Ndebele people were named after him. Taljaard (1993:227) endorses Fourie’s argument, because he regards the Ndebele speaking community as being supposedly derived from ‘Ndebele’ the man the Ndebeles regarded as their great-great ancestor and the founder of the Ndebele tribe. This current research supports Taljaard’s thinking, because it is in line with the way Africans, particularly South African nations, usually derive names.

Bryant (1929:456) and Van Warmelo (1930:7) conducted research on the Ndebele people and advocated that they be known as the Ndebele of the Transvaal who were classified under the sub-group of the Natal Nguni group.

These researchers assumed that the concept ‘Ndebele’ was a Sotho word that the Sotho people used to designate people of Nguni origin. According to Brown (1973:297) in his *Bilingual Setswana-English Dictionary*, the verb ‘*tebela*’ may also mean ‘to strike or knock about with a fist’.

Coetzee (1980:205-7) develops this idea by stating that ‘Ndebele’ people were the nameless regiments of Mzilikazi. When they arrived in the Transvaal they came into contact with the Sotho people and were referred to as ‘Matebele’. He also regards the name ‘amaNdebele’ as the equivalent of the Sotho name ‘Matebele’:

Die naam kon ook van die Suid-Sothowerkwoord –go tebela, wat beteken om te verdryf, afgelei gewees het. Die Ngunistamme, waarmee die Sotho in aanraking gekom het, sou dus as ‘die verdrywers’ bekendgestaan het.’
(1980:2006)

[The name might also be derived from the Southern Sotho verb *go tebela* which means to chase away. The Nguni tribes, with [whom] the Sotho came into contact, would have been known as the ‘chasers away’.]

Magubane (2005:8) argues that evidence for the Nguni origins of the Ndebele people is provided by the fact that they are still occasionally referred to as *abaNdungwa* or *baThokwa*, the latter being the Sotho form of this Ndebele term. Both are equivalent to the Zulu term, *abaNtungwa*, which in the 19th century was used to denote members of chiefdoms living in the heartland of the Zulu kingdom. The Southern Ndebele language (*isiNdebele* or *Nrebele* in Southern Ndebele) is an African language belonging to the Sotho-Tswana group of Bantu languages, and spoken by the amaNdebele (the Ndebele people of South Africa). There are two dialects of Southern Ndebele in South Africa (http://en.wikipedia.org/wiki/Southern_Ndebele_Language). According to Wilkes (2001:312), both the southern and northern groups regard themselves as

Ndebele with the former using the name amaNdebele and the latter the name maNdebele when referring to themselves. Magubane (2005:8) attests to the above when he also attests to the fact that the language spoken by contemporary Ndebele-speaking communities provides further testimony of their Nguni origins, but long established patterns of intermarriage between them and their Sotho-speaking neighbours have encouraged the development of very distinctive, hybrid speech patterns that are no longer fully comprehensible to Zulu speakers. Skhosana (2009:18) and Skhosana (2010:137) add that, ‘The name Ndebele is commonly used to refer to two genealogically distinct Ndebele groups, namely, the so-called Zimbabwean Ndebele who were the followers of Mzilikazi and are found in Zimbabwe, as their name indicates, and the so-called Transvaal Ndebele who reside within the borders of the Republic of South Africa, comprising two main groups known as the Southern and Northern Ndebele.

1.1.2 Standardisation

In 1980 the South–Ndebele language Board was formed, with the specific aim of standardising isiNdebele and establishing it as a written language. This campaign has been successful. Taljaard (1993:229) observes that on 1 January 1985, isiNdebele became the official language of tuition in all primary schools of the region.

According to the isiNdebele Orthography and Spelling text entitled, ‘*Imithetho yokutlola nokupeleda*’ (2005), before 1982 isiNdebele was not standardised as standardisation had not yet been established for this language. Several different isiNdebele orthographies were in use concurrently. In April 1982, the first preliminary outline of the Southern Ndebele orthography and spelling rules was finalised by the then Southern Ndebele Language Board. It was published for the first time in a circular school magazine known as *Educamus* in July 1982 by the then Department of Education and Training (Skhosana 2009:42). This guideline was then entitled, *IsiNdebele Orthography and Spelling*. It is a

decisive document containing the official spelling rules of standard isiNdebele, and was accepted as an authentic orthographic or spelling document. This is, therefore, a crucial document on standardisation of isiNdebele written works for its purpose is to regulate and streamline other written isiNdebele texts.

Even though this document has since been revised and adapted to the latest accepted spelling rules, there are still controversies manifested therein. While the researcher found this document to be an invaluable attempt at putting isiNdebele orthography or spelling into a ‘proper’ focus, she was greatly perturbed by inconsistencies regarding some aspects of the set of spelling rules of the isiNdebele language. The following is one of the problems that is found in the orthographic document entitled, *‘Imithetho yokutlola nokupeleda isiNdebele’* (2008), such as, for example, Rule 6, which states:

Proper nouns are indicated in singular form throughout. It is only in cases where a noun has got no singular form in English or where a collection concept is indicated, that the plural form is used in isiNdebele. **Where required**, the formation of the plural form in isiNdebele must be in line with the rules of the language. (Emphasis added)

This orthographic document was compiled by the standardisation sub-committee members of the National Language Board. As explained fully in chapter 4 under ‘language standardisation’, three meetings were held by the standardisation committee at a place called Zithabiseni Resort in Mpumalanga. Finally on the 4th of February 2005, a concise orthographic document was presented by the standardisation committee to all stakeholders at Ndebele College of Education. The problem is brought about by the phrase ‘Where required...’ in the above quotation. The problem is related to when ‘where required’ is necessary? For greater clarity, the rule should have been substantiated and should state exactly as to when the plural form might be required.

There are several more problems associated with the formulation of rules and other inconsistencies in this document which will be addressed in this research study. The proposition of this thesis is, therefore, to examine the growth and development of isiNdebele orthography or spelling from 1921 to 2010 focusing, particularly, on the formulation of rules and other inconsistencies accruing from this decisive document and other related literary texts. The problems identified above have challenged the researcher to conduct this research study with a view to formulating some solutions.

1.1.3 Aim of the research study

Owing to the uncertainty raised by conflicting arguments on the etymological definition of the concept ‘Ndebele’, this investigation will first clear this confusion by examining the origin and history of this language and, secondly, will focus on an examination of the orthography, and specifically the set of rules laid down by various isiNdebele orthographic publications.

The first preliminary outline of Southern Ndebele orthography or spelling rules was published in *Educamus* on 1 July 1982, as already noted, the second publication by Via Afrika in 1995 was *The Ndebele Sound System and Orthography*. The third publication was called *isiNdebele Terminology and Orthography No 1* published by Government Printers in 2000. And, the last and current publication is called *Imithetho yokutlola nokupeleda [IsiNdebele Spelling rules and orthography]*, published by the Pan South African Language Board in 2008. This research aims to explore these texts in detail and to provide some input on amendments regarding the aspects of the set of rules that normally causes controversy in the orthography or spelling rules of isiNdebele. The input will make a contribution towards the development of isiNdebele as one of the official languages of the Republic of South Africa by further standardising this language.

1.1.4 Research Methodology

This study entails a qualitative study pertaining to the growth and development of isiNdebele which have been studied in the form of an examination of orthography or spelling rendition. The research methodology is dealt in-depth in Chapter Two of this research.

1.1.5 Literature review

Taylor (2000:61) maintains that once ways have been explored to ascertain the possibility of the problem that has been identified and the need for an investigation; he asserts that attempts must be made to verify the need for the study in the context of available literature. According to Tshiyoyo (2006:41), the literature review is the powerful source of the conceptual framework, and he warns that a comprehensive literature review is of utmost importance before conducting any form of research, whether the method be qualitative or quantitative research or both.

There are very few linguistic studies that have been conducted in isiNdebele. Fourie (1921), in his doctoral thesis entitled, ‘AmaNdebele van Fene Mahlangu en hun Relieus’-sociaal leven’, based his study on the social and religious beliefs of the Ndzundza Ndebele which, as already noted, is one of the dialects of isiNdebele. He cited the praise poems, folktales, fables and some of the speeches as follows:

‘AmaNdebele a thi inkosi e phezulu ngu Zimu. Ba thi :U munye. Aba M bongi. Ba M bonga nab a se bu nzimeni, na b’ehlelwe n’ugula. Bat hi: Zimu si lekelele. Ukuthi abantu amaNdebele bay a M azi uZimu ukuthi: U khona.

[The Ndebele speaking people say the king up there is God. They say he is One. They don’t worship him; they only worship him when they are in danger, when they are

sick they say: God help us, whether the Ndebele people know that God is there (or not).]

uZimu na si bumbago, wa bumba izinto zoke; Mlimu wa bumba intozoke. Mlimu wa si bumba soke n'ento zoke. Abezimu a si Mlimu, abezimu. Abantu boke sa bunjwa Mlimu, wa bumba nomuntu o wa si beletha boke'.

[When God created us, he created everything; God created everything. God created us all and everything. The forefathers are not God, they are the gods. All the people were created by God and he also created man who gave birth to all of us.]

When one examines the orthography used in the above Ndzundza phrases, it is evident that the orthography used is a disjunctive orthography, whereas today isiNdebele customarily uses the conjunctive orthography.

Van Warmelo (1930), in his study entitled, ‘Transvaal Ndebele Texts’, conducted research on the ethnological aspects of the Transvaal Ndebele. His focus is on the Manala dialect of isiNdebele. He discusses the issue of orthography, phonology and grammar (noun, verb, pronouns, and conjugation paradigms) as well as Manala praise pieces in his examination by citing the examples from the Manala dialect texts. His findings were that amaNala call their language ‘isikhethu’ (our language), ‘isiNdu’ (the language of the people), isiNala or isiNdebele as already mentioned in the beginning of this chapter. He also argues that the isiNdebele language should be classified as belonging to the member of the Zulu-Xhosa group of the Bantu family, noting that isiNdebele was then using the current Zulu orthography with a few necessary changes.

Potgieter (1945) conducted a detailed study of the linguistic structure of the Ndzundza dialect of isiNdebele in his work entitled, ‘Inleiding tot die klank en

vormleer van isiNdzundza: 'n dialek van Suid Transvaalse Ngoenie-Ndebele soos gepraat in die distrike van Rayton en Pretoria'. His finding was that the Ndebele's residing in the Rayton area use an orthography similar to the one used in isiZulu as well as other sounds that are different from the isiZulu sounds.

Another research study that is related to isiNdebele was conducted by Lanham (1960). In his work entitled, 'The comparative Phonology of Nguni, compares the four Nguni languages, i.e. Siswati, isiZulu, Zimbabwean Ndebele and isiXhosa and neither Southern Ndebele nor Northern Ndebele features in this comparative study.

Msimang's doctoral study that he completed in 1989 entitled, 'Some Phonological aspects of the Tekela Nguni dialects, compares the six Tekela Nguni dialects which are, Lala, Swati, Bhaca, Phuthi, Nhlangwini, and Sumayela Ndebele, currently known as Northern Ndebele. He regards Southern and Northern Ndebele as members of one and the same language family.

Taljaard in Gerard (1993) in an article entitled, 'The history and literature of South-Ndebele'. focuses on the historical background as well as the literature of the amaNdebele and his finding is that the South Ndebele use the name 'isiNdebele' for their language and they refer to themselves as 'amaNdebele'.

Jiyane (1994) in his Master's dissertation entitled, 'Aspects of isiNdebele grammar, focused on some grammatical aspects of isiNdebele, while Skosana (2002) in her Master's dissertation entitled, 'Aspects of the copulatives in isiNdebele deal with the copulative aspects of isiNdebele in detail.

In 1996, Lubisi made a comparison of Siswati and isiZulu on the phonological, grammatical and lexical aspects in his Master's dissertation entitled, 'Some major Phonological, Grammatical, Lexical and Orthographical differences between isiZulu and siSwati'. The reason why isiNdebele does not feature in

the comparative studies mentioned above, is because isiNdebele was not yet recognised as an autonomous language.

Wilkes in 1997 wrote an article entitled, ‘Language Contact and Language Change – the case of Southern Ndebele’; he investigated the influence of non-Nguni languages on Southern Ndebele and in this article he focuses on the salient changes such as lexical, phonological and grammatical changes that Southern Ndebele demonstrates as a result of the influence of Sepedi, Setswana and Sesotho languages.

Skhosana (1998) in his Master’s dissertation entitled, ‘Foreign interferences in the sound, grammatical and lexical system of Southern Ndebele’, conducted research into the sound system of Southern Ndebele and his findings were that the origin of most of these interferences can be traced to the two neighbouring Sotho languages, i.e., Sepedi and Setswana, which the Southern Ndebele people were in contact with, and that the occurrence of these interferences is spread throughout the linguistic system of Southern Ndebele. This means that they occur in the phonology as well as in Southern Ndebele grammar, while the lexicon of this language has also been extensively affected by the influence of these two Sotho languages.

Regarding the art of amaNdebele Weiss (1953) in his article entitled, ‘Funksionele Kunsuitinge by di amaNdzundza’ finds that beadwork is one other original and valuable thing the Ndebele people have to hold on to. Kaufman’s (1999) article published from Noupoort farm entitled, ‘Ndebele Beadwork and Basketry’ also deals with isiNdebele beadwork; his findings are that beadwork reflects the social status of Ndebele women and marks the transition in life from infancy to puberty, marriage and motherhood. While Mashiyane (2006) in his doctoral thesis entitled, ‘Beadwork – its Cultural and Linguistic significance among the South African Ndebele people also focussed on beads but went further to include its linguistic significance. His study maintains that the art of beadwork of the Ndebele speaking people, their

language and house painting are the primary things that held them together as a nation.

In his article entitled, 'Northern and Southern Ndebele – Why harmonisation will not work?' Wilkes (2001) conducted an investigation into the major linguistic differences between Southern and Northern Ndebele focusing on some lexical, grammatical and phonological changes. One of the examples is that, Northern Ndebele has interdental phonemes, as in *mmanti* 'water', whereas Southern Ndebele does not, as in *amanzi* 'water'. Southern Ndebele has click phonemes, as in *iqanda* 'egg,' whereas Northern Ndebele does not have the click, as in *likxanda* 'egg'. His findings are that from a linguistic point of view Northern Ndebele is not a dialect of Southern Ndebele but a separate language that has developed from a mixture of different languages.

Malobola (2001), in her Master's dissertation entitled, 'Performance and structure of Southern Ndebele female folk songs: Experiences of womanhood', mentions a short historical background of amaNdebele and her findings regarding female folk songs are that songs are a significant part of the cultural rites of the Southern Ndebele community; they mirror the realities of life, give direction as to how certain ceremonies are to be performed and properly mark the reason for their performance.

In his article entitled, 'Names and Naming practices amongst Southern Ndebele male persons', Skhosana (2002) finds that the names of the amaNdebele show strong influences of Afrikaans, isiZulu and Sepedi and give evidence that the Southern Ndebele people have been in close contact with other non-Ndebele cultures for many years and that, as a result, their naming practices have undergone noticeable changes.

Although Mashiyane's (2002) Master's dissertation is entitled, 'Some linguistic aspects of Southern Ndebele as spoken in South Africa', he touches on a number of aspects such as the historical background and the origin of the

name ‘Ndebele’; Ndebele dialects; borrowing from English and Afrikaans, standardisation and the differences between isiNdebele and other Nguni languages. One of his findings regarding the name ‘Ndebele’ is that the name ‘Ndebele’ was derived from an early Ndebele chief and cannot be connected to the Zulu nation. In as far as the Ndebele dialects are concerned, he opines that isiNdebele has two dialects, Nzunza and Manala. Regarding borrowing, he finds that isiNdebele has borrowed more vocabulary from Afrikaans than from English. In as far as standardisation is concerned, his findings are such that there is a need for standardisation in isiNdebele, because this will solve many linguistic problems in the isiNdebele language and it will bring uniformity in pronunciation, grammar, orthography and vocabulary. Finally, when comparing isiNdebele with other Nguni languages he finds that isiNdebele is a language in its own right and all features found in isiNdebele that are related to other Nguni languages can be accounted for using the family tree theory. However, the study focuses on the sociolinguistic aspect of Southern Ndebele and maintains that Northern Ndebele is a dialect of Southern Ndebele.

Van Huyssteen’s doctoral study that she completed in 2003, entitled, ‘A practical approach to the standardisation and elaboration as a technical language’, found that the first practical step towards effective practical standardisation occurs in the most basic level, i.e., on the orthographic level. She also detected inconsistencies in the linguistic formation and exemplification of isiZulu orthographical rules and in morphological notation. She deduces that there is a changing linguistic trend in isiZulu which is not reflected in the orthography. Phonologically, the traditional open syllabic system of consonant, vowel, consonant, vowel (CVCV) in a syllable, e.g., *ikilasi* ‘classroom’ does not apply any longer.

In 2004, Mnguni in his Master’s dissertation entitled, ‘The use of isiNdebele language in the South African public service touches on the brief history of the origin of the amaNdebele nation. His findings were that historically the Southern Ndebele group is different from the Northern Ndebele group and he

also confirms that the amaNdebele are the descendants of the Nzunza and Manala and they are the sons of Musi. This aspect is discussed more fully in Chapter four of this thesis.

In her Master's dissertation entitled, 'Adoption of loan words in isiNdebele', Mahlangu (2007) discusses how words borrowed from English and Afrikaans are adapted into the writing system of Southern isiNdebele. In this study, she also touches on the sound systems of isiNdebele, English and Afrikaans. Her findings are that not all Afrikaans and English consonant phonemes conform to the isiNdebele consonant system. Some of these consonant clusters do not conform to the consonant, vowel, consonant, vowel i.e. CVCV structure of isiNdebele as is also the case in most African languages. The way these clusters have been written has created a problem, because the consonant combinations such as for example **dr**, as in **idrada**, **bhr** in **ibhrugu** and **sl** in **isilebhe** did not exist before in isiNdebele. Another finding is that there are English and Afrikaans cluster phonemes that are not syllabified by vowel insertion as in the examples **idrada** and **ibhrugu** respectively. There are also those that are syllabified by vowel insertion as in **isilebhe**.

Skhosana's (2009) doctoral study entitled, 'The linguistic relationship between Southern and Northern Ndebele', explores the differences in the Northern and Southern Ndebele sound system. However, the focus of this study is not on the growth and development of orthography or spelling rules, but rather on the linguistic relationship between Southern and Northern Ndebele. His findings are that, phonologically, the two Ndebele languages differ substantially from each other and also that Southern Ndebele has a certain number of sounds that do not occur in Northern Ndebele, and Northern Ndebele also has a number of sounds that do not occur in its southern counterpart.

Mnguni's (2012) doctoral study entitled, 'Linguistic Challenges: A case study of the Banking industry in the Republic of South Africa', set out to examine the current position and significance of Black South African languages in the

banking industry in South Africa. His findings indicate that the linguistic challenges for the majority of the Black South African language speakers are real, and that all the other ten official languages of South Africa play a secondary role to English in the industry.

Also in 2012, Thamaga, in her Master's dissertation entitled, 'IsiNdebele influence on Sepedi learners around the Dennilton Region in the Limpopo Province', focuses on the influence isiNdebele has had on Sepedi learners and she finds that indeed isiNdebele has been seen to have some influence on Sepedi since most learners were in Sepedi classes before isiNdebele could be introduced as a language of teaching and learning in the Dennilton Region.

From the above literature review it is evident that no in-depth study has yet been conducted to assess the growth and development of isiNdebele orthography or spelling.

1.1.6 The significance of the research study

After isiNdebele received its formal spelling system in 1982, several written texts and even books, such as the Bible, hymn books, and creative writing including novels and plays were published soon thereafter. Therefore, isiNdebele orthography has played a prominent role in the production of these written texts. This thesis can be regarded as the first document that explores the written isiNdebele language in detail. As a result, it promises to be a decisive document containing the official spelling rules of standard isiNdebele compiled by the former isiNdebele Language Board and is still accepted as an authentic orthographic or spelling document in isiNdebele, in spite of some inaccuracies which this study attempts to address. This is, therefore, a crucial document on standardisation of isiNdebele written works for its purpose is to regulate and streamline other written isiNdebele teaching texts. However, there are orthographic problems that require investigation.

IsiNdebele written texts are therefore investigated to ascertain whether the spelling rules contained are scientific or not. The researcher has, in addition, checked whether the amaNzunza and amaNala dialects have been harmonised: if not which one between the two is currently dominant.

IsiNdebele as a written language is a young language. It is only 25 years old at present and, as a result, there has been no in-depth examination that has been conducted on its growth and development, particularly with regard to orthography or spelling.

1.1.7 Outline of the investigation

This proposed study consists of the following six chapters and a conclusion as follows:

Chapter One

This is an introductory chapter which gives an overview of the investigation and articulating the chosen methodology. Included therein are study purpose, literature review, the significance of the study as well as the scope and composition of chapters.

Chapter Two

This chapter explores methodology and provides the research methodology of the study. It gives particular attention to the analysis of the method of research and the types of scientific research methods, in order to determine the most appropriate method for the research process of this study. This chapter is significant because it assists in determining the research process. The chapter also briefly discusses the significance of this investigation. The chapter ends with a review of relevant literature on the application of the growth and development of isiNdebele orthography or spelling rules.

Chapter Three

This chapter focuses on the concept standardisation. Standardisation is discussed with special reference to different aspects such as definition, standard dialect or varieties; non-standard dialect; language standardisation and standard languages. These aspects are applied to the context of isiNdebele language.

Chapter Four

This chapter deal with the standardisation of IsiNdebele dialects which is discussed with reference to different aspects such as the origin of isiNdebele dialects; Nzunza and their characteristics of the ndrondroza feature; the origin of the name Manala and their characteristics of the liliza feature; Furthermore language standardisation is fully discussed focusing on the isiNdebele loaned dialects, loaned words from English; loaned words from the Sotho groups as well as loaned words from Afrikaans.

Chapter Five

This chapter is devoted to discussing terminology with reference to its definition, terminology development; challenges in terminological development and also isiNdebele terminology.

Chapter Six

This chapter examines the origin and history of isiNdebele orthography focusing on the history of isiNdebele orthography, the symbols for isiNdebele orthographic vowels, semi-vowels and consonants as well as punctuation, numbers and vocabulary.

Chapter Seven

Chapter Seven will deal with the development of the arrangement of isiNdebele spelling rules, taking into account its existing orthographies. It will focus on the presentation of vowels in isiNdebele, the deficiency in articulation of consonants in isiNdebele orthographies, the formulation of spelling rules on

capitalisation, the insufficient argument on word-division, the rules on writing of certain conjunctive and disjunctive formatives and the presentation of punctuation marks.

Chapter Eight

This chapter summarises key issues highlighted in the preceding six chapters and draws conclusions derived from this research project. Recommendations for post-doctoral or further study are also made.

General scope of this study

This study does not attempt to be prescriptive in its approach to standardisation. Rather, it is trying to provide some guidelines towards an understanding of national standardisation of isiNdebele language.

CHAPTER 2

2.1 RESEARCH METHODOLOGY

2.2 INTRODUCTION

The study starts by defining the terms ‘method’ and ‘methodology’ because methodology is sometimes confused with ‘methods’. Regarding the term ‘methodology’, Babbie (1986:6) defines it as the science of finding out. In broader terms, Behalves and Caputi (2001:52) methodology is the philosophical and theoretical underpinning of research that affects what a researcher counts as evidence. On one hand, Daymon and Holloway (2002:100) define methodology as the term that refers to the ways in which knowledge is acquired, including the ideas that govern the principles, rules and procedures of a particular field of study. On the other hand, they see research methods as step by step techniques that are systematically adopted by researchers. From the above definitions it becomes clear that methodology and method are not synonymous.

Brynard and Hanekom (1997:1) see systematic research as the one that is vital in order to get and evaluate knowledge which can be used to determine the general applicability of the aims as well as the effective way of utilisation of resources. According to O’Sullivan *et al.* (2003:1) understanding research methods is important to gathering, using and evaluating information. People learn from conversations with other people, be the relatives, friends or neighbours and also from the media, i.e., newspapers and television.

For the purpose of this study, it is also imperative to understand the term ‘social research’, because the research examines the linguistic aspects such as the isiNdebele language focussing specifically on the growth of isiNdebele orthography. Rubin and Rubin (2005:1) point out that social research utilises a wide range of techniques. Tshiyoyo (2006:21) maintains that this informal learning is important but at the same time restricted because in daily

happenstances people very rarely ask how things happen and why they are happening and in most cases they are unlikely to think about groups other than their own. Tshiyoyo (*ibid.*) alleges that to get a deeper understanding, one needs to study the world more systematically.

This study entails a qualitative study; it looks at where a variety of methods pertaining to the growth and development of isiNdebele are studied in the form of an examination of orthography or spelling rendition. As Leedy (1985:119) states, the nature of data prescribes the research method. Leedy (2010:93) later on maintains that the methodology that should be used for a particular research problem must at all times take into cognizance the nature of the data that will be collected in the resolution of a problem. This is an indication that there is a link between data and methodology.

2.2.1 *Research Methods*

Before discussing research methods, it will be appropriate to start by defining the term ‘research’ because it is a systematic process of collecting, analysing and interpreting data or information in order to increase understanding of a phenomenon about which people are interested or concerned. The term ‘research’ is discussed, because research involves the application of a variety of standardised methods and techniques in the pursuit of valid knowledge (Mouton 1996:35). Leedy (1985:4) defines research as the manner in which people attempt to solve problems in a systematic way to push back the frontiers of human ignorance or to confirm the validity of the solutions to problems that others have presumed have been resolved.

Regarding research, Benjafield (1994:40) advises that all research methods follow a similar format and there is an ethical guideline for conducting research; he also states that when researching, the researcher must also take into account issues of whether that particular research has value and not the scientific merits only. Leedy (2010:3) define research as a systematic process

of collecting, analysing and interpreting data or information in order to increase understanding of a phenomenon about which people are interested or concerned.

Taylor (2000:75) states that all research demands standards and the employment of scientific and systematic procedures such as the identification of the problem, formulating and testing hypotheses, collecting, organising, validating and interpreting data, and producing the final reports. Research is needed to find answers to problems in society, to experiment with the speediest way of conducting research to solve problems in society and also to validate procedures which can be duplicated.

Leedy (2010:85) shares the same sentiments that the general research procedure is fundamentally the same because every research process follows a general strategy for solving a problem. The research strategy or design provides the structure for the procedures which must be followed by the researcher. All methods help the researcher in understanding past and present events, in analysing the relationships between factors, describing what will be, and testing the effectiveness of various approaches and needs in the society (Tshiyoyo 2006:22).

Leedy (1985:2-3) and Taylor (2000:3) believe that the following constitute the various research characteristics:

- (a) Research begins with a question or problem in the mind of the researcher.
- (b) Research requires that the identification of the problem should be stated in a very clear manner.
- (c) Research requires a clear plan for proceeding.
- (d) Research usually deals with the main problem through manageable sub-problems.
- (e) Research is steered by a specific research question, problem or assumptions and beliefs.

- (f) Research deals with facts and their meanings.
- (g) Research seeks the collection and interpretation of data in an attempt to resolve the problem that instigated the research.
- (h) Research is by its nature circular or more exactly, helical.

2.2.2 Types of scientific research

If the data is verbal then it is qualitative and if the data is numerical then it is quantitative (Leedy 1993:139-143). Scholars such as Mouton (1996:33), Taylor (2000:2) and Tshiyoyo (2006:21) are in agreement that scientific research can be classified into two main groups, namely, quantitative and qualitative research. Thus Van Huyssteen (2003:20) maintains that qualitative studies tend to be investigative and descriptive in nature, while quantitative studies in most cases construct hypotheses which have to be tested against hard facts. Tshiyoyo (op.cit.20) adds that the scientific method is currently employed as the major research contrivance in both the qualitative and quantitative method. The distinction between quantitative and qualitative data in social research is essentially the distinction between numerical and non-numerical data (Babbie 2004:26). Leedy (2010:94) confirms that quantitative and qualitative approaches involve the same processes, such as the formation of a hypothesis, review of the related literature, collection and analysis of data. However, these processes in most cases are combined and carried out in different research methods. As a result, these two methods are discussed briefly below because (a) much has already been said on these topics before by the previous theorists and (b) one research method (such as quantitative) cannot address all the research problems.

2.2.2.1 Quantitative Research

Leedy (1993:139-142) states that if data is numerical then it means one is referring to the quantitative research. The main objective of quantitative research is to make valid and objective descriptions on phenomena (Taylor 2000:69). Maree and Pietersen (2007:145) define quantitative research as the process that is systematic and objective in its ways of using numerical data

from only a selected group in order to generalise the findings to the group that is being studied. Tshiyoyo (2006:21) adds that in the quantitative research, the researcher is attempting to show how phenomena can be controlled by manipulating the variables. Leedy (2010:182) maintains that quantitative research involves either identifying the characteristics of an observed phenomenon or exploring possible correlations among two or more phenomena.

Leedy (*ibid.*) also maintains that quantitative research involves looking at the amounts or quantities of one or more variables. However, Taylor (2000:69) signals a warning that quantitative research method cannot address all the problems in the behavioural sciences as well as in the physical sciences, thus Holloway and Wheeler (2010:10) also attest to the fact that quantitative research is not always context free or completely objective. According to Rasinger (2010:52), quantitative research is concerned with how much or how many characteristics or items there are and it allows one to compare large number of things. Holloway and Wheeler (2010:10) maintain that qualitative research aims at searching for causal explanations, testing hypotheses, making predictions and ensuring control. From the above definitions it can be deduced that when dealing with quantitative research the key elements are objectivity, numerical data and generalisation and this will not be entertained in this research, because this research does not focus on numerical data.

2.2.2.2 Qualitative Research

If the data is verbal then it means that one is referring to the qualitative research method (Leedy 1993:139). According to Denzin and Lincoln (1994:1) the term ‘qualitative research’, refers to a field of investigation that is surrounded by difficult interrelated terms, concepts and assumptions’. According to Mark and Charles (1988:66) the qualitative research method includes historical, descriptive, correlational, causal comparative, experimental, action research and development. Dooley (1990:276) defines qualitative research as research that is based on non-quantitative observations

made in the field and analysed in non-statistical ways. The qualitative research method is regarded as the research method that focuses on gathering non-numeric information using focus groups, interviews, document analysis, and product analysis (www.utexas.edu/academic/diia/assessment/iar/glossary.php). Julia (1992:60) notes that advancing this method may help to provide the background information on context and subjects; it may also act as a source of hypotheses and aid scale construction.

Peshkin (1993:45) asserts that qualitative research studies normally serve one or more of the following purposes:

- (i) Description
- (ii) Interpretation
- (iii) Verification / comparison
- (iv) Evaluation

According to Ragin (1994:81) this research method allows the researcher to study social phenomena and to gain a proper understanding of these phenomena through in-depth observation. Ragin (op.cit.:82) argues that in the qualitative research method, the researcher often gets involved in the events or activity of the research subject to observe and identify the common patterns shared by the research subjects.

Thus it is argued that qualitative methods can act as a vehicle for bringing about the relationship between the researcher and what is being researched through the documentation of the processes of interpretation and joint negotiations over systems of meaning, Henwood (1996:28). Hammersely (1996:161) and Taylor (2000:79) argue that qualitative research is not represented by numbers but it focuses on the meaning and the involvement of the researcher in the process. Taylor (ibid.) notes that qualitative research methods develop theories based upon research findings and are designed to give real and stimulating meaning to the phenomenon by involving the researcher directly or indirectly in the process. Furthermore, Taylor (op.cit.:

80) warns that both quantitative and qualitative methods have similar components in a research design. The purpose of qualitative or naturalistic research varies according to the research paradigm methods and assumptions. Thus Heath (1997:1) maintains that, generally speaking, qualitative researchers attempt to describe and interpret some human phenomenon, often in the words of selected individuals.

Collins et al. (2000:89) hold the view that qualitative research studies the object within unique and meaningful human situations or interactions. On the one hand, according to Leedy and Omrod (2001:101) qualitative research often starts off with general research questions and assumptions followed by an extensive amount of verbal data from a small number of participants. The subsequent organisation of data into a coherent format and the portrayal of the situation through the use of verbal descriptions are then used to state tentative answers to the research questions. On the other hand, Van Huyssteen (2003:10) maintains that in qualitative research the natural setting is the direct source of data and the researcher's insight plays a major role in the undertaken research. Regenesys (2005:22) highlights qualitative research approaches as those in which procedures are not strictly formalised, while the scope is more likely to be defined and a more philosophical mode of operation is adopted. However, Bloomberg (2008:12) maintain that qualitative research try to establish credibility and dependability and is also concerned with issues of transferability in as far as how and in what ways the findings might apply or be useful to other similar context. Rasinger (2010:52) points out that qualitative research is concerned with structures and patterns and how something is structured. In line with scholars such as Hammersley (1996) and Taylor (2000), Leedy (2010:94) emphasise that qualitative research involves looking at characteristics or qualities that cannot be reduced to numerical values easily.

The researcher tries to be clear about the biases, presuppositions and interpretations. Thus, for the purposes of this research, it is critical to discuss the qualitative methods identified and to be followed in this investigation

which is (a) description, (b) interpretation and (c) comparison. However, evaluation does not form the point of departure for this study, because this study is not intended to determine some factual questions. As McBurney (1935) confirms, there are steps that needs to be followed in planning an evaluation.

Description

According to Black and Champion (1976:8), there are ways in which description is directly related to other scientific objectives, namely, (a) descriptive information can focus directly on a theoretical point, (b) descriptive information allows the extension of the concepts of a given theoretical perspective to findings that document expectations that are made in the theory, (c) descriptive information can highlight important methodological aspects of data compilation and interpretation.

The notion of description is discussed by researchers such as Shipley (1968:92), Lazarus and Smith (1983:83-4) and Komati (1999:3) and they assert that to describe refers to bringing to prominence the image or picture of what is being defined. Serudu (1987:25) simplifies this notion by stating that in describing something, words or sentences are used in order to reveal how something is made up. This method is used to give a brief description of the terms that are used when discussing the growth and development of isiNdebele orthography or spelling. In addition, Wales (1995: 25) asserts that to describe goes hand in hand with the way a person understands the language text as well as understanding its meaning and themes. Therefore, when one describes something, the aim is to talk about the essential features of what is being defined. That is why Kgatla (2000:17) and Mothiba (2005:5) discuss features that make up a thing by highlighting characteristics of that thing in order to bring to one's mind the imaginary structure of that which is being described. However, based on the above definitions, the data that are described, are interpreted in accordance with the below notions. Many qualitative studies aim at description', researchers examine why the observed patterns exist and what

they imply (Babbie 2004:89). Thus description of terms, such as standardisation, dialects terminology and orthography is significant as the study as they are examined in order to check on the growth and development of isiNdebele language.

Interpretation

Hirsch (1967:136), Gray (1984:95) and Harris (1992:172) are in agreement that interpretation goes hand in hand with explaining things according to the way they are understood. Black and Champion (1976:15) clarify this by saying that explanation is achieved when relationships can be demonstrated between specified causes and effects. They state that when explaining facts, one must account for why they must be considered relative to one another. Hawthorn (1992:24) supplements this argument by stating that by ‘interpretation’ is referred to as the expounding, explanation and translation of concepts by giving personal shades of meaning. This means that, for example, a word can be used in a different way in a text and explained differently to give new meaning. Thus, he sees interpretation as increasing the knowledge of the reader through examining the denotation and connotation of lexemes.

This confirms Rudolph’s (1954:1) notion that to interpret is not merely a translation of words from one shade of meaning to the other, but requires the ability on the part of the interpreter to convey the right meaning of what he interprets. Wales (1995:256) sees interpretation as a term that is derived from the analysis of the formal and semantic patterns which lead to the assessment of the significance of the findings for the interpretation of the text’s overall meaning. Data that is analysed qualitatively is compared across data sources, across methods and across time (Leedy 2010:25). In this research, the formulation and exemplification of earlier and standard orthographical rules in official documents have been critically examined; also the standard terminology list, IsiNdebele terminology and Orthography No.1 book has been scrutinised in order to gain insight into the existing language. Critical issues on the development of orthography or spelling have been considered when

interpreting data and inferences have been drawn from the findings of this study.

Comparison

Regarding comparison, Wellek and Warren (1942:41), Swanepoel (1990:42) and Wales (1995:220) are in agreement that comparison is aimed at showing similarities and differences between things. Stone and Bell (1977:117), Prince (1987:46), and Short (1989:173) define comparison as observation of certain relations that appear in a text in different languages. Furthermore, Sikwane *et al.* (1984:104) and Turco (1999:125) are of the view that even if the texts or the languages that are compared are the same, there is a need to show similarities and differences as these are the fundamental components of comparison. Moreover, Swanepoel (1990:42) explains that, ‘it entails the study of relationships and analogies between words with organic affinities’. He argues that such relations are not between the different texts only, but even those that are the same may be compared.

Meyers (1992:260) views comparison as the way of grouping people as well as objects into similar groups. Meyers (*ibid.*) and Troyka (1993:99) argue that, when one compares, one is grouping things according to a different order and different groups so as to make a single group that is similar. Tallis (1995:5) associates comparison with intertextuality, because when it is employed in a text as a technique, it allows a text to be read in context. Again, the comparison method is also imperative in this research because isiNdebele dialects, i.e., Nzunza and Manala are compared to determine which dialect is the standard and which is non-standard. Also the orthographies that have been used in isiNdebele from 1921-2010 are compared in terms of their growth.

IsiNdebele orthographies are compared with one starting from the first orthography that was recorded by Fourie in 1921 until the last one that was published by the Pan South African Language Board in 2008, in order to draw inferences. This is important because those differences have guided the

findings of this study in determining whether or not isiNdebele language is growing in terms of its orthography or spelling or not.

The following methods of word-formation have been used in this research, because they form a significant part of terminology development. The methods of word formation are linguistic tools that make technical modernisation and expansion of the lexicon possible, Mtinsilana and Morris (1988:110), Cooper (1989:151) and Van Huyssteen (2003:102) believe that in order to elaborate on the terminology of a language one has to loan terms from other languages. Thus they agree that there are alternatives for language elaboration such as the creation of terms from indigenous sources, thereby giving a new meaning to an existing word or creating new terms from existing roots and /or translating the new term.

For the purposes of this research it is also critical to discuss the methods of word formation that draw on either the foreign or internal resources of the language which are as follows:

- Semantic transfer: This is the process of attaching new meanings to existing words by modifying their semantic content. However, on the one hand, Mochaba (1987) refers to it as ‘semantic shift’, whereas, on the other hand, Ohly (1977) and Chiwome (1992) refer to it as ‘semantic expansion’.
- Paraphrase: This is the process of shortening a description or explanation and representing a very productive way by means of which terms are formed in the African languages, as they occur when new terms are created by a translation of meaning of a foreign term into the target language (isiNdebele).
- Compounding/composition: This is a process of coining a new term by combining two or many parts of speech in African languages or by combining existing words or lexical items. For African languages, this is

another productive method of word formation in which one word or term is formed from two or more word categories or terms (Van Huyssteen 2003).

- Loan words: This is a process whereby words are loaned or borrowed as they are (wholes) and their meanings have remained as they are; they exhibit a varying degree of adaptation on the syntactic, morphological, tonological and phonological levels.
- Meaning extension: This is a process of change in which a word refers to more items than was the case in the original usage in the source language. Although meaning is extended the basic meaning is retained. Arlotto (1972:177) maintains that it has to do with a change in which a word refers to more items than it is a case with its original occurrence in the source language. Mokgokong (1975:26) adds that meaning of an adopted word can be extended by means of (a) an adopted word can acquire additional meaning in the adopting language irrespective of the context where it is used; (b) semantic meaning of an adopted word may be extended by means of figurative expressions such as metaphoric and idiomatic expressions.
- Semantic change: This is a process whereby the meaning of the source word changes when it is adopted into the adopting language. In most cases there is a semantic link between the source word and the adoptive.
- Semantic broadening: Koopman (1994:139) and Calteaux (1996:135) imply that this is when a word which is adopted retains the meaning of the source language but takes on additional meaning which in most cases is related to the original meaning.
- Semantic narrowing: Madiba (1994:98) refers to it as ‘narrowing of meaning’, meaning that words that are referred to are reduced. Instead of being reduced, Arlotto (1972:178) refers to them as the words that have become more specialised.
- Semantic adaptation: It is when words are adopted from one language to another and they make certain adjustments with regard to their meaning.

- Semantic shift: This is another method or means of word formation that uses the internal resources available in the language. According to Van Huyssteen (2003:218), semantic shift occurs when an existing meaning of a word is extended to name a new related concept.
- Meaning correspondence: This is when some adoptives are taken over without any change of meaning, which means that their meaning remains exactly the same as it is in the source language (Madiba 1994:91). In most cases these are words of foreign objects which have entered the speech community.

2.2.3 *Conclusion*

From the description of the methodology above, it should be clear that the qualitative research method is used since insights were mainly deduced from standard official documents and terminology lists and grammar publications in order to come up with the identification of the challenges affecting spelling rules or orthography in isiNdebele and suggest solutions. However, the above three methods of research, i.e., description, interpretation and comparison are significant to this investigation because the researcher defines and describes as well as interprets the isiNdebele orthography or spelling in terms of its development.

This research is descriptive and is about processes and outcomes. The data is analysed and a report follows after the data has been collected. Thus the qualitative method was used in all chapters since what the study is about was mainly deduced from standard official documents, terminology lists and publications in order to determine the standardisation problems and suggested solutions.

CHAPTER 3

3.1 DIALECTS AND STANDARDISATION

3.2 INTRODUCTION

In order to provide a proper delineation of the problems highlighted in the introduction to this thesis, it is necessary that relevant theoretical concepts be briefly defined for the purpose of this research. Terms within the chosen theoretical framework, such as dialects and standardisation (of the focus language isiNdebele) require some discussion as varieties (dialects) become standard by undergoing a process of standardisation ([en.wikiSepedia.org/wiki/Standard language](http://en.wikiSepedia.org/wiki/Standard_language)). Therefore the following section focuses on the various aspects of standard language, viz. dialect and standardisation (including language standardisation and the purpose of standardisation).

3.3 DIALECTS

An in-depth definition of the difference between language and dialect will not be undertaken, because dialecticians and linguists such as Haugen (1966) and Trudgill (1974) have already elaborated on these concepts. Dialects and styles can differ at the level of their words, sounds, and grammatical patterns. However, a brief definition of the concept, dialect, must be discussed as it is relevant to this research study.

Haugen (1966) defines the dialect technically and sees the terms language and dialect as ambiguous terms because the people on the ground use these terms freely to speak about various linguistic situations. For them, a dialect is certainly no more than a local non-prestigious (powerless) variety of a real language. Scholars, by contrast, have difficulty in deciding which term to use in certain situations. According to Trudgill (1974:17), the term ‘dialect’ means any variety which is grammatically different from any other, as well, perhaps as having a different vocabulary or pronunciation. In most cases, it is known

that dialects refer to the language version of those who simply speak differently from the local, native community of speakers. As observed in Chapter One of this thesis, Petyt (1980:27) sees a dialect as part of a language that is distinguished from other varieties of the same language by phonological, grammatical and vocabulary features and by its use by a group of speakers who are set off from others either geographically or socially.

By contrast, Joseph (1987) sees the term ‘dialect’ as ambiguous and possessing wide ranging connotations in popular usage resulting in the confusion often experienced by laymen hearing linguists use the term neutrally. For linguists, dialect is the negative pole of the same set of structural and loyalty criteria the positive pole of which is language. If two systems do not differ from each other sufficiently to constitute two distinct languages they are dialects of the same language. Hancock (1998) advocates that there are only two workable options available in selecting a standard dialect: the creation of an artificial union variety, or the selection and cultivation of a dialect that already exists.

Trudgill (1983:15) and Lodge (1993:15) are in agreement when the former states that it is possible that one can talk various dialects found in a particular language. Trudgill elaborates, saying that because language as a social phenomenon is closely tied up with the social structure and value systems of society, different dialects and accents are evaluated in different ways. He also maintains that the scientific study of language has convinced most scholars that all languages and, correspondingly, all dialects are equally ‘good’ as linguistic systems as intimated earlier. Hawkins (1984:257) focuses on phonological aspects, observing that there is a relationship between sound changes and the dialect and also that dialectical differences arise because of the uneven spread of a sound change, whereas Crystal highlights vocabulary and tenses.

Crystal (1987:92) thus explains a dialect as ‘a regionally or socially distinctive variety of a language, identified by a particular set of words and grammatical structures’. Akmajian *et al.* (1984:287) and Hock and Joseph (1996:322) hold a

different view when they state that a dialect is a form of a language that is regarded as a language that is substandard, incorrect, or corrupt and is always without prestige. However, Wolfram (1991:4) differentiates between dialect myths and reality and states that dialect myths mean something that someone else speaks, whereas dialect reality means everyone who speaks a language speaks some dialect of the language; he argues that it is not possible to speak a language without speaking a dialect of a language. He also adds that some dialects get much more attention than others; the status of speaking a dialect, however, is unrelated to public commentary about its special characteristics.

Francis (1983:1) defines dialects as varieties of a language used by groups smaller than the total community of speakers of the language. From this definition it becomes apparent that the concept dialect encompasses much more than the speech of isolated groups of speakers located in identifiable geographical areas. Holmes (1992:142) makes a distinction between social and regional dialects and states that regional dialects involve features of pronunciation, vocabulary and grammar which differ according to the geographical area the speakers come from. So Holmes brings together Trudgill and Crystal.

Social dialects are distinguished by features of pronunciation, vocabulary and grammar according to the social group of the speakers. The social group is usually determined by range of features such as education, occupation, residential area and income level (Calteaux 1996:39). Trudgill (1998:5) argues that a dialect is also a term which is often applied to forms of language, particularly those spoken in more isolated parts of the world. He also believes that a dialect, although not inferior, is a subpart of a language.

Skutnabb-Kangas (2000:149) defines a dialect linguistically as a variety (a natural term for any form of a language considered for some purpose as a single entity). In order to arrive at a fuller understanding of the dialects, the

research study makes a distinction between the standard and non-standard dialects.

3.2.1 Standard dialects or varieties

According to Joseph (1987:9), not every person is able to use a standard variety because in most cases one usually acquires it through the processes of studying and that is why one must go to school or study in order to acquire it. Bartsch (1985:40) believes that the creation of a standard dialect may cause the non-standard dialects to lose some of the functions they have been performing before the existence of the standard variety, because standard dialects are regarded as new creations. Lass (1992:261) asserts that standard dialects are not monoliths, but they are normally clusters of more or less innovative varieties of different regional provenances.

Nfila (2002:29) adds that standard dialects or varieties are regarded as new creations and before they were regarded as standard, public gatherings were conducted in non-standard varieties; today public gatherings are conducted in standard varieties. Cornips and Poletto (2005:949) highlight the fact that once a written standard is established, it quickly becomes more conservative than the spoken standard. Thus Mojela (2008:125) is of the view that in most cases the standard dialects are regarded as prestige dialects used by the educated elite as their vernacular.

3.2.2 Non-standard dialect

According to Christian and Wolfram (1991:1), non-standard dialects are in most cases considered to be unsystematic or incomplete versions of the standard one; thus those who speak these dialects are sometimes mistakenly judged as having cognitive handicaps, as being less intelligent or as having slower language development. Myers-Scotton (1992:6) points out that there are various terms used for non-standard dialects as they are sometimes called colloquial, sometimes they are called patois and sometimes they are called

vernacular, because non-standard dialects are those varieties which are not written. Khumalo (1985:109) has a different view when he states that non-standard varieties should be given a chance to gain recognition and they should then be efficient and adequate as far as terminology is concerned. Thus, Calteaux (1996:38) defines a non-standard language variety as a language or variety which does not conform to the established norm and which in most cases is not socially acceptable. He argues that, normally, non-standard dialects are not socially equal to the standard language, meaning that the standard dialect is associated with high socio-economic prestige. On the one hand, Milroy (2001:534), in the same vein, adds that dialects cannot be labelled non-standard unless a standard variety is recognised as perfect and central. On the other hand, Van Huyssteen (2003:53) cautions that such languages do not have the rules of standard languages which are used in formal contexts where they are seen as being appropriate. Van Huyssteen (2003:55) raises some concerns that these non-standard varieties are socially stigmatised and are not formally documented in grammars and dictionaries; they are unstable and that is why they cannot be used productively in educational domains. Nfila (2002:28) clarifies this when he notes that non-standard dialects are language varieties that have not gone through the process of standardisation and they do not have the same status as the standard dialect; thus they should not be used in a formal context.

From the above discussion it is noted that traditionally the term dialect has been seen as referring to a regional variety of the standard language. Furthermore, a dialect has been looked upon as a language variety of a lower status that is usually spoken by illiterate or poorly educated people or people with a low social standing. In later developments the term dialect came to be interpreted as referring to any speech variety, be it the variety located within a particular geographical area or that of a particular social group. Cornips and Poletto (2005:949) highlight the idea that the spoken standard variety which most scholars refer to as a non-standard variety may differ from written varieties, because a spoken standard is subject to the requirements of face-to-

face interaction and online language processing under conditions of perfect speaker/hearer harmonisation.

IsiNdebele as a language has two dialects, i.e., Nzunza and Manala, which can be regarded as non-standard varieties because they have not yet undergone the process of standardisation.

3.3 STANDARDISATION

Standardisation is a concept that also requires discussion in this study because terms formulated from different dialects need to be standardised in order to (a) develop a written official language and (b) regulate its grammar and orthography or spelling.

3.3.1 What is standardisation?

Pei and Gaynor (1954:203) view standardisation as that process by which a dialect of a language gains literary and cultural supremacy over the other dialects and is accepted by the speakers of the other dialects as the most proper form of that language. Fishman *et al.* (1968:31) defines standardisation as the process of one variety of a language that becomes widely accepted by the majority of people in that speech community as the best form of a language that is above other regional and social dialects. This suggests that it is a product of deliberate creation or intervention. Ansre (1971:681), however, cautions that standardisation is something that is complex because of the living nature of a language.

Haas (1982:15) maintains that standardisation is the core feature of the use of language; it is also used to describe the utterances that are or may be heard in a community because, as users of a language, the quest is to extract standards. Trudgill (1998:6) concurs with Haas emphasising the fact that standardisation is essential in order to enable communication to take place among speakers, and also to make it possible for the establishment of orthography that is agreed

upon, and to provide a norm for school text books. In the same vein, Bugarski (1983:65) elaborates on Haas's view by stating that standardisation of terminology is a process that requires people who are on the language boards to adhere to the linguistic principles and also to take cognizance of the socio-cultural issues involved.

Bartsch (1985:25) is also in agreement with the above, in that he views standardisation as a selection of one form or variety from a number of existing forms or language varieties, or a construction from different varieties with a fixed number of variants included. It also involves accepting and proposing the norms of the selected or constructed variety for a certain range of types of situation of use, i.e., for a certain range of functions and for a population in which different forms and varieties have been used up to then. This suggests that standardisation can be developed in different areas of language.

Bartsch (*ibid.*) shares the same sentiment as Ferguson (1968:31) in regard to the definition of standardisation, but adds that in most cases there are conflicts that arise between the majority of people in a speech community and the minority who speak the other varieties that occur in that population group. While Ferguson (1968:31) sees standardisation as a deliberate creation or intervention, Crystal (1985:286) differs in that he sees standardisation as a standard language that develops naturally in a community or as an endeavour by the community to improve a dialect as a standard, but he also agrees that it is an attempt to improve a certain language variety to become a standard through regulating its grammar, and orthography or spelling. Nfila (2002:16) agrees with Ferguson, saying that when an existing language variety is improved then that will change that particular variety from being natural and it will become a deliberate intervention or creation. Nfila (*ibid.*) also adds that where a dialect is improved, then the linguistic topographies of that variety need to be prescribed.

The variety will borrow or adopt words from other languages and assimilate them. There will be a need for the coinage of new words, and therefore this will mean that the variety is not a natural but an artificial development. While Yule (1985:182) is also in agreement with Ferguson and Bartsch in this regard he, however, observes that the variety which develops as the standard language has usually been one socially prestigious dialect, originally connected with a political or cultural centre.

Wardhaugh's definition (1986:30) concurs with Trudgill when he links this concept to the process by which a language has been codified in some way, because it is the process which usually involves the development of grammar, orthography, dictionary compilation and also literature. In addition, Crystal (1985:287) while aligning his view with that of Ferguson and Wardhaugh: that standardisation is a deliberate intervention, clarifies these processes as the deliberate intervention by society to create a standard language in places where there were non-standard varieties.

Msimang (1989:6) adds that apart from the above mentioned processes, standardisation also involves aspects such as elaboration of function and acceptance. That is why Msimang (*ibid.*) also emphasises the point that standardisation is the result of direct and deliberate intervention by society.

In contrast, Sager (1990:114) perceives standardisation as a separate process that consists of users reaching public agreement to adopt a given term for use in specific circumstances. In the same vein, Sager (1990:123) states that standardisation seeks only to assist users in achieving a greater than normal degree of economy, precision and appropriateness in their communication, so that the standardisation process only aims at maximising tendencies that are already present in general language usage. A prime example of the complexity of graphology (a term used to refer to the writing system of a language) is the s/z or c/s convention in Englishes. The term graphology refers to the study of systems of symbols that have been devised to communicate language in its

written form. Even though Trudgill (1998:125) is in agreement, he clarifies the point that standardisation consists of the processes of language determination, codification, and stabilisation. Njogu (1992:69), who appears to be more socially aware, insists that for standardisation to benefit the general public, standard forms need to be made available to the whole population.

According to Qingsheng (1992:69), standardisation of the pronunciation of newly created writing systems follows two principles:

- (a) The phonemic system of the dialect spoken in the standard pronunciation region is used as the basis of the standard spelling; and
- (b) The standard spelling is based on the phonemic system of a dialect spoken in the standard pronunciation allowing for certain additions and deletions.

Garvin (1993:45) emphasises the fact that languages are of equitable value, but sounds a warning that in as far as standardisation is concerned there are no primitive and civilised languages because all languages must be treated equally. He stresses that any language can be developed to an extent that it becomes standardised. In addition to this, in the amended version of the South African Languages Act that is proposed by the Pan South African Language Board (2011:3), it is stated that one of the guiding principles of this Act is the entrenchment of language equity.

Romaine (1994:84) agrees with Ferguson and others when he states that standardisation is not an inborn attribute but rather something that is learnt or acquired or something that is deliberately and artificially imposed. According to him, standard languages do not arise via a natural course of linguistic evolution nor do they suddenly come into existence. He argues that standard languages are created by conscious and deliberate planning. While Romaine (*ibid.*) is in agreement with Msimang (1989:7), he asserts that apart from the acceptance of the set of codified norms that are possessed by the language,

standardisation also forms the basis for the teaching of it either as a mother tongue or as an additional language.

Makoni (1995:20) also approves Wardhaugh's view when emphasising that, indeed, the consequences of language standardisation are the production of dictionaries and grammar books which represent a particular language. Matthews (1997:352) notes that standardisation is the process by which standard forms of a language are established and elaborates that forms and varieties which are not standard are simply 'non-standard'. The very same process that Matthews alludes to above, Wardhaugh (1998:33) sees as an attempt either to reduce or to eliminate diversity and variety. Furthermore, according to him, standardisation unifies individuals and groups within a larger community while at the same time separating other communities. That is why he cautions that this standardisation process occasionally results in some languages actually achieving more than one standardised variety. This follows the definition of Hartmann and Gregory (1998:131) who define standardisation as a collective term for those processes which bring about uniformity in language; however, they also attest to the fact that this uniformity is brought about by reducing diversity of usage as pointed out earlier by Wardhaugh.

Although the majority of scholars regard standardisation as a process, Cabré (1998:195) holds a different view as she brings another dimension to it, arguing that standardisation is a tool to be used to reduce several different varieties of a product to a single one in order to allow the exchange of this product with the knowledge that it complies with the same conditions of quality, measurement, operation, compatibility, etc., as others.

While Milroy and Milroy (1999:19) claim that standardisation is motivated by various social, political and commercial needs and also that it is promoted in different ways, including the use of the writing system which is relatively easily standardised, they sound a warning that absolute standardisation of a spoken language is never achieved and also that, because language

standardisation is a process, there are no spoken languages that can be fully standardised. Leech and Wilson (1999:57) also voice some caution; they warn that the firm adherence to the principles of standardisation may impose what they call a straitjacket on the scientific and intellectual effort. Furthermore, they advocate an approach in which provisional guidelines are set up, with the expectation that a standard will naturally evolve. A basic caveat underlies the above definitions and that is how living languages are, by nature, organic. So, although there is also a reasonable consensus about the term ‘standardisation’, there is also a tacit acknowledgement that the standard form is itself subject to change.

Webb and Kembo-Sure (2000:18) also define standardisation as the process by which an authoritative language body prescribes or recommends how a language should be written, how words should be spelt, which words should be accepted and what the appropriate grammatical constructions of the language are. Milroy (2001:535) avers that standardisation is considered to be socio-political and therefore external to linguistic analysis and signals a warning that it can affect linguistic form. Kembo (2000:31) later refines this definition in terms of implied usage defining standardisation as a deliberate effort that will oversee the development of a language to a level that fits it for the desired functions of the community of speakers. Though stated differently, Nfila (2002:18) is also in line with other scholars when he maintains that standardisation is a process by which a dialect changes in status, function and form to become a standard; the process deals with linguistic aspects such as morphology, phonology, syntax and spelling.

It must be noted that Mashiyane (2002:105) is also in line with scholars such as Crystal (1985), Wardhaugh (1986) and Makoni (1995) because he too refers to standardisation as uniformity in pronunciation, grammar, orthography and vocabulary. He also maintains that standardisation will solve many linguistic problems in the isiNdebele language. Geeraerts (2003:1) argues that the enlightened ideals are not often realised and that, in fact, processes of

standardisation typically achieve the reverse of what they pretend to aim at. In order to avoid this, Nfila (2002:18-20) clarifies the point that standardisation must be carefully planned, i.e., in such a way that it does not marginalise other dialects. However, Deumert (2004:7) brings in another dimension by noting that in the process of standardisation there will inevitably be a division between regulators and followers.

Thamae (2007:172) elaborates, claiming that standardisation ensures consistency which, in turn, enhances proficiency in reading and writing skills. Mojela (2008:124) builds on Calteaux's definition of standardisation as the standard forms of the African languages in South Africa are based on regional dialects which are spoken in rural areas and avers that standardisation can result in stigmatisation if it focuses on cleaning and purifying the language, keeping the language clean and pure by sifting inferior and 'impure' elements from the dialects and also purifying the language by excluding impure and corrupt versions. The above notion was muted earlier by Haugen (1966:334) when he claims that there are no inherently handicapped languages.

However, Rubin (1977:158) gives a general characterisation of the following aspects of the standardisation process:

- (a) A reference point or system is set up or comes into being; this implies that a norm is isolated.
- (b) Value is assigned to the reference point or system; this implies that judgement is made by a significant group of people that the reference point is 'good' or 'correct' or 'preferred' or 'appropriate'.
- (c) Specification is made or comes into being regarding when and for what purpose the norm is used.

In summary, from the above discussion it becomes evident that linguists are in agreement that during the standardisation process, there should be some consensus and that this process has to be in effect for some time. From the foregoing argument it is noted that standardisation is a process where dialects

change their form to become a standard language. The process brings about uniformity in the linguistic aspects such as the form of a word, language sounds and the structure of sentences.

As has been stated earlier, isiNdebele comprises two dialects, i.e., Nzunza and Manala. The Nzunza dialect is regarded as the standard dialect as, in their struggle for land, Nzunza leaders and the royal family took the initiative and pursued their struggle with great determination and drive. In this struggle for language supremacy, they criticised the Manala people for being flat footed because they lived amongst the Tswana speaking communities, (Van Vuuren, 1992: 36). In the same vein, Groenewald (1997:106) maintains that the Nzunza speaking people are more dominating culturally, politically and linguistically than the Manala speaking people. Mashiyane (2002:9) is also in line with the previous mentioned scholars as he states that, after the two brothers (Nzunza and Manala) clashed and parted ways, the Nzunza dialect proved to have developed faster than the Manala one and was much more successful in developing their dialect to become a standard language. That is why according to Mashiyane (*ibid.*) the most popular version of isiNdebele standard language is based on the Nzunza dialect. The Manala dialect is regarded as non-standard because of the influence of the neighbouring Sepedi and Setswana languages (Taljaard, 1993:229).

In order to deal with standardisation in the context of the thrust of this thesis, the terms ‘language standardisation’ and ‘standard languages’ are discussed in more detail below.

3.3.2 *Language standardisation*

According to Joseph (1987:7), the term language standardisation describes the process in which a dialect changes its status, function and form and becomes a standard form. Bartsch (1985:27) adds that language standardisation in most cases goes together with language cultivation, because a certain variety of

language is refined along with the development of a literature. Coulmas (2005:530) elaborates noting that language standardisation is a process which involves the reformation of what the speakers choose over a period of time.

In as much as language standardisation involves speakers, Mashiyane (2002:103) and Nforbi (2001:51) are in agreement that language standardisation and development must involve a language committee, as the work is intended for the community's involvement and a functional committee. Deumert's (2004:3) concern is that linguistically oriented approaches to language standardisation have time and again concentrated on the identification of the regional and/or social dialects which form the phonological, morphological and syntactic basis of a standard language. Hall (2005: 150) also emphasises that language standardisation is the process by which a vernacular in a community becomes the standard language (SL) form. However, Deumert (2004:4) highlights the point that the same language standardisation that is regarded as a process that reduces the variations does not only include deliberate intervention by regulating authorities but also involves processes of cumulative micro-accommodation, levelling and the merging of dialects which are the outcome of the everyday linguistic activities of individuals.

3.3.3 *Standard languages*

Garvin and Mathiot (1956:365) view standard language as a codified form of a language that is accepted by the speech communities and which also serves as a model to the community at large. Garvin (1993:41) adds that it is a codified variety of language that has either achieved modernisation or wishes to achieve it and it serves for the cultural and intellectual communication of a speech community. According to Msimang (1989:6) the direct and deliberate intervention by society produces a standard language. Calteaux (1996:37) and Nfila (2002:14) are in agreement that standard language refers to the written, formal form of the language that is used in schools, publications as well as on

the radio and television. Nfila (*ibid.*) adds that it is also used in parliamentary discussions as well as in conducting interviews.

Van Wyk (1992:26-33) maintains that the following are the characteristics of a standard language:

- (a) Standard varieties in most cases are used for higher functions.
- (b) Standard languages may or may not have sub varieties.
- (c) Standard languages are not static.
- (d) Standard languages are not superior or better than non-standard varieties.
- (e) Standard languages are superordinate varieties and are used by speakers of different non-standard varieties.
- (f) Standard languages are not necessarily used by speakers of a community.
- (g) Standard languages may or may not be official languages.
- (h) Standard languages may somehow be the same but in most cases are vague and very difficult to define. This means that it is sometimes not easy to define a standard language.

Nfila (2002:14-15) perceives standard languages as varieties of a language that are formal or informal and are developed for a specific purpose. When summarising Van Wyk's utterances above, Van Huyssteen (2003:28) chooses to refer to them as the properties of standard languages.

A distinction can thus be made between language standardisation and standard language. In a standard language, alternative varieties become standard through informal processes by undergoing a process of standardisation, whereas in most cases language standardisation is taken care of by the speakers of the language as a means for language maintenance and cultural integrity.

Furthermore, Mnguni (2004:30) sums up that a designated language body, in this case; the isiNdebele Language Board prescribes to the communities how they should use the language. From the discussions above it becomes clear that

standardisation is a process where one variety is widely accepted by the majority of people in the communities. The variety is accepted as the standard language, because it has undergone certain stages. That is, it has been (a) selected from the dialects that form part of the language, (b) codified, meaning that the orthography or spelling, grammar and lexicon of the chosen language has been established, and (c) terminology has been developed and documented in dictionaries, terminology books as well as in glossaries, and then lastly (d) the community recognises the dialect that serves as its national language because the variety is now accepted and adopted by the society. What is important above all is that government should develop and cultivate the standardised language to make it a useful communicative tool in all state organs including the private sector.

3.4 CONCLUSION

Standardisation within the broader framework of language has been discussed with reference to the aspects of definition, purpose, dialects and standardisation, standard and non-standard varieties, language standards as well as standard languages. In the discussion above, from a situational point of language standardisation procedure it was found that standardisation is a complex process which lacks coordination between different language bodies.

It has also been found that perception on standardisation has been negative in recent language studies and this suggests that people should develop their standard languages instead of using non-standard languages. Another finding was that standardisation is not an aim in itself and can only be successful if it is a functional process of language development as per Cooper's (1989:134) warning. Regarding standard language it is found that it is a codified form of a language which is accepted by the community at large and is serving as a model. However, it is notable that when standardising a language, selection, codification, elaboration, acceptance and modernisation stages are important. Furthermore it is apparent that although the linguistic tools such as books are

available in isiNdebele for elaboration and standardisation, there are still some challenges regarding lack of standardisation, verification of terms (discussed in Chapter Four) and the interpretation of orthographic or spelling rules (which will be fully discussed in Chapter Seven) that need to be addressed in isiNdebele.

CHAPTER 4

4.1 STANDARDISATION OF ISINDEBELE DIALECTS

4.2 INTRODUCTION

In standardising isiNdebele dialects, the discussion focuses on (a) two isiNdebele dialects and (b) language standardisation in isiNdebele as an official written language. It is, however, necessary to explain briefly the origin of these dialects because they are based on the history and the origin of the amaNdebele people. Another reason for discussing dialects is due to the fact that dialects are caused by a variety of factors such as geographical and social factors.

4.3 THE ORIGIN OF ISINDEBELE DIALECTS

As mentioned above, the main focus of this chapter is on the two dialects of isiNdebele, i.e., Nzunza and Manala. Van Warmelo (1930:12), Taljaard (1993:227) and Mashiyane (2002:8) are in agreement that the Nzunza and the Manala groups were named after Musi's sons called Mhwaduba, Dlomu, Sibasa, Mthombeni, Manala and Ndzungwa. Jiyane (1994:3) agrees that Musi had six sons. Skhosana (1998:13) takes it further, claiming that Musi had six sons and he believes that Sibasa was also called Mpafuli. Mnguni (2004:37) adds that Mthombeni was also called (Kekana or Gegana).

By contrast, Fourie (1921:32), Malobola (2001:3) and Mashiyane (2002:9) argue that Musi or Msi had five sons; however they do not mention Mhwaduba; instead they mention: Masombuka as the fifth son. The latest research conducted by the Nhlapho Commission (Nhlapho Report, 2010:104) asserts that Musi had eight (8) sons, two (Skhosana and Mphaphuli) of whom played a pivotal role in the history of the '*ubungwenyama*' (chieftainship) of amaNdebele. The difficulty of ascertaining numbers is lack of non-registration of birth as it has been happening in the past. Orthography as in all discrepancies of the names is inherent and is also a characteristic in naming because that is the way I have seen it.

According to the history and tradition of the amaNdebele, Manala was the eldest son and heir, while Nzunza was the second son of the second wife (Van Warmelo, op cit.:12). The Nhlapho Commision Report (ibid.) states that Manala was born of the great wife and Ndzundza was born of the second wife. Taljaard (1993:227) believes that in the tradition of the isiNdebele speaking communities, Manala was the natural heir and his father summoned him to receive the chieftainship and at that time Manala was on a hunting trip. During that time, Ndzundza had his eye on the throne and he tricked his aged father into believing that he was Manala (who was hairy) and Musi bestowed the chieftainship upon him.

The Nhlapho Commission Report (ibid.) shares the same sentiment when stating that Musi's second wife overheard Musi when he instructed Manala to come and see him in the morning. She sensed that the appointment had to do with the handing over of the accessories of '*ubungwenyama*' (chieftainship) to Manala. On that score she then instructed Manala to go and hunt, which was just a plot to keep him away from the household in order to orchestrate her plot that Ndzundza impersonated Manala and received the accessories for the throne. Her plan went very well because after Manala had left, she then called her son Ndzundza to go to Musi and impersonate Manala by wearing a sheep skin in order to appear hairy like Manala. Then Musi believed that Ndzundza was Manala, and gave him accession to the throne. Since this was an oral transmission, it has many doubts because of the unreliability of oral transmission.

Taljaard (1993:228) points out that Musi's chieftainship and blessing were, in this way handed over to Ndzundza instead of Manala. In almost all respects the process of bestowing of chieftainship corresponds with the history of the Israelite Isaac and his two sons, Esau and Jacob. On the one hand, both Esau and Manala were hunters, and Esau was a hairy man. Jacob and Ndzundza, on the other hand, were their mothers' favourites. Ndzundza, with the help of his mother put goatskins on his arms deceiving his father just as Jacob had done

when he received the blessing unlawfully from his father. However, Mashiyane (2002:8) poses some doubts regarding the similarity of the story, and prefers to refer to the Ndebele version as a legend. Notwithstanding Taljaard's belief in the story and the points she makes, to date, there is no proof to refute it.

Magubane (2005:12) highlights the fact that according to isiNdebele oral tradition the split between Ndzundza and Manala occurred in the course of the 18th century, when Ndzundza a younger son of King Musi cheated the rightful heir, Manala out of the chieftainship. Skhosana (1996:6) states that according to traditional history the isiNdebele language developed into dialects following chief Mafana's sons who after their father's death were engaged in a struggle for chieftainship. Each of the five sons ended up going their own way and choosing their own place where they established themselves as kings. This resulted with new speech varieties being developed.

In supporting Skhosana's argument, Taljaard (1993: 228) points out that the rift between the two sons of Musi, Nzunza and Manala, resulted in taking different routes and that was the beginning of the two speech varieties, Ndzundza and Manala. Malobola (2001:3) adds that Nzunza fled with the royal emblems and was followed by Manala's regiments in an attempt to retrieve the chieftainship for the rightful successor, Manala.

4.4 THE ORIGIN OF THE NAME ‘NZUNZA’

To address the issue of Nzunza dialect in proper perspective, it will be necessary to give the etymological background of this name ‘Nzunza’. According to Skhosana (2002:140) naming and the choice of a name for a newly born child in isiNdebele society, as is the case in other African cultures, is a most important activity. Birth names are the first names given to name bearers within seven days after birth (Koopman 1979:67) and their choice in this society is commonly guided and motivated by the social, cultural and traditional or religious beliefs of the family. Parents are the primary role

players in choosing the name of a child. Usually, these names, especially for male children, are drawn from the existing name stock of fathers, grandfathers and great-grandfathers. Alternatively, new names that are usually motivated by social, traditional or religious beliefs of the family are coined. Birth names are chosen carefully in order to maintain the continuity of the name tradition (*isiko lakuvusa idlozi*) in the family or to interpret the life history of the family prior to the child's birth. As a result, the reason for each name is not likely to be unknown to the mother or father or both. This is confirmed by Mönnig (1988:105) when he says, 'names are never chosen without a reason as defined by custom and new names are not invented'.

Alvarez-Altman (1987:7) argues that the names of boys in isiNdebele are either deverbatives, i.e., they are derived from verbs, e.g., *umsuswa* (one who was removed), derived from a verb '-*susa*' (remove) or derived from nouns and noun phrases, e.g., '*uMandla*' derived from '*amandla*' (power), or '*uMandlenkosi*', derived from the compound noun, '*amandla + ikosi*' (noun + possessive) respectively. However in most cases, the names of boys are deverbatives, e.g., '*UMdojwa*' (one who has been picked up), derived from '-*dobha*' (pick up). Such deverbatives are names that Koopman (1979:155) refers to as names that have been derived from nouns that are in turn derived from verbs. Thus linguistically the name '*Nzunza*' has two derivations: first it is derived from the proper noun '*uNzunza*' which means the one who has benefited from eventually getting Musi's '*ubungwenyama*' (chieftainship and blessings unlawfully) (Taljaard 1993:227). The noun '*uNzunza*' belongs to class 1(a); and, its plural form is '*aboNzunza*'. The '*abo-*' is a plural prefix which falls under class 2(a). In isiNdebele, Class 1(a) and the plural form class 2(a) are classes that signify human beings (Jiyane, 1994:8). Secondly, the name '*Nzunza*' is a deverbative which is derived from the verb '-*zuza*' (benefit).

4.4.1 *The Nzunza¹ dialect*

According to traditional history, Nzunza was the second son of Musi that the dialect got its name from. According to Van Warmelo (1930:10) after a fight with the Manala, Nzunza settled in Middelburg. Skhosana's (1998:14) research shows that the Nzunza people are spread throughout Mpumalanga, Gauteng and the Limpopo Province. In Mpumalanga, they are concentrated in the former homeland of KwaNdebele as well as in areas such as Stoffberg, Belfast, Witbank, Bethal, Middelburg, Hendrina, Delmas, Standerton and Leandra. In the Limpopo Province, they are found in the areas such as Saaiplaas, Monsterlus and Groblersdaal, whereas in the Gauteng Province they have settled in and around Pretoria and also in the East Rand Townships. Magubane (2005:13) concurs with Skhosana (1998) and adds that the Ndzundza group are scattered across what was Transvaal, particularly in the Middleburg, Lydenburg and Standerton regions. Magubane (2005:12) argues that the Ndzundza group continued to produce the mural art tradition, i.e., wall paintings/frescoes. Beadwork is also common.

Groenewald (1997:106) maintains that the Nzunza dialect is more politically, linguistically and culturally dominant than the Manala dialect. Mashiyane (2002:9) adds that after the clash between Ndzundza and Manala, Ndzundza's group proved at a later stage to develop faster than that of Manala and most of them were very wealthy. To date the amaNdebele who belong to the Ndzundza group are greater in number than the Manala group.

4.4.2 *Nzunza characteristics: ‘Ndrondroza’ feature*

‘Ukundrondroza’ or ‘ndrondroza’ is the term given to the peculiar vibrant nasal compounds in which the nasal compound /nd/ or /nt/ is pronounced as /ndr/ or /ntr/ respectively. This ‘ukundrondroza’, as it is called by the amaNdebele, is the name used by many Nguni language speakers to refer to the two peculiar vibrant nasal compounds in isiNdebele, namely, the compound

¹ Nzunza as a dialect is spelt Nzunza and as a group it is spelt Ndzundza

/ndr/ with a voiced /d/ and the compound /ndr/ with a partially voiced /d/ (Wilkes, 1997:78; Skhosana, 2010:85). Van Warmelo (1930:26) and Potgieter (1945:28) are in agreement that the voiceless nasal compound Ur-Bantu [nt] occurs as a voiced [nd] in isiNdebele. They cite the following examples in this regard:

umundu ‘person’

umkhondo ‘spear’

thonda ‘drip’

Skhosana (1998:24-25), without revealing who conducted the investigation, asserts that there was an investigation which involved old as well as young isiNdebele indigenous speakers where it was found that, in the speech of many isiNdebele speakers, the voiceless nasal compound Ur-Bantu [nt] occurs as either a voiced [ndr] or as a voiced [nd] while the voiced nasal compound Ur-Bantu [nd] occurs as either a voiced [ndr] or a voiced [nd]. Skhosana cites the following examples in this regard:

Ur-Bantu [nt] = ndr] or [nd]

[*umundru*] or [*umundu*] ‘person’

[*indrɔ*] or [*indɔ*] ‘a thing’

[*indrɔmbi*] or [*indombi*] ‘a lady’

Ur-Bantu [nd] = [ndr] or [nd]

[*iindraba*] or [*iindaba*] ‘news’

[*indrethe*] or [*indethe*] ‘locust’

[*indruna*] or [*induna*] ‘foreman’

Skhosana’s investigation also revealed that the use of the variants [ndr] and [ndr] for **Ur-Bantu [nt]** and **Ur-Bantu [nd]** respectively prevailed mainly in the speech of the elderly people, specifically those who reside in the Stoffberg

area as well as those residing in the former KwaNdebele region and the surrounding areas.

Skhosana (1998:24) and Wilkes (2001:317) are in agreement that this ‘ndrondroza’ phenomenon is found whereby the primary and secondary Ur-Bantu nasal compounds /nd/ and /nt/ are ‘ndrondrozafied’ and rendered as [ndr] and [ndr] respectively. Skhosana (2009:85) clarifies the point that this ‘ndrondrozification’ is a phonological feature that occurs in isiNdebele because it shows the manner in which the nasal compound /nd/ or /nt/ is pronounced as /ndr/.

From the above discussion and examples given, it becomes evident that this ‘ndrondroza’ feature is unique for the amaNdebele speaking communities. It is also used by the Northern Ndebele, and the Zimbabwean Ndebele and it differentiates amaNdebele from other language groups. However, amaNdebele who use the /nt/ and /nd/ sounds were influenced by isiZulu language speakers.

Among the young generation, specifically in the Manala areas such as Loding, Litho, Allemansdrift and Kalkfontein, in contrast, the nasal compound **Ur-Bantu [nt]** in most cases is pronounced as [nd] because these are the areas where the Manala speaking communities are in close contact with the Bapedi and the Batswana people who reside in these areas (Skhosana, 1998:25). The following examples are cited here below:

Intaba [indaba] ‘mountain’

Into [indo] ‘a thing’

Umuntu [umundu] ‘a person’

Wilkes (1997:78) views the manner of pronouncing the above words as *umundru*, *indro* and *indraba* as a mistake caused by the isiNdebele authors, because the orthography or spelling rules that were laid down by the isiNdebele

Language Board require that these words be written as *umuntu*, *into* and *indaba*. The problem is that the isiNdebele Language Board did not give the reason(s) why these features, the /ntr/ and the /ndr/ sounds, were excluded in the writing system of isiNdebele. That is why Wilkes (2001:318) attests to the fact that the reason taken by the isiNdebele Language Board for excluding the /ntr/ and the /ndr/ sounds respectively is not known. However, Skhosana (1998:29) suggests that this exclusion may have had something to do with dialectical differences that exist between the two dialects, i.e., Nzunza and Manala. Furthermore he aligns himself with Wilkes's argument, citing a possibility that might have caused this convention. Skhosana asserts that the stigma that is associated with these two speech forms may be regarded as the language of uneducated people. This argument is also not convincing because the above mentioned features (the /ntr/ and the /ndr/ sounds) cannot be associated with the written language, they belong, in general, to the spoken language. As a result, these speech sounds cannot be influenced by the level of one's education. Usually speakers speak their own dialect rather than the official language.

The '*ndrondroza*' feature is unique for all amaNdebele speaking communities, namely the isiNdebele, the Northern Ndebele, and the Zimbabwean Ndebele. It can be, therefore, differentiated from the other Nguni languages.

4.5 THE ORIGIN OF THE NAME ‘MANALA’

According to Skhosana (2002:139-140), the name ‘*Manala*’ means ‘the wealthy one’; it is a name given to a boy-child if he is born during a year with a good harvest – hence wealthy. This is also the name of one of the amaNdebele ‘*amakhosi*’ (chiefs) and hence this name forms part of a naming tradition.

The name Manala is derived from the word ‘*inala*’ which means ‘wealth’ or ‘good harvest’. Its proper noun is ‘*uManala*’ which is preceded by a prefix *u-* before the word ‘*Manala*’. It, thus, falls under class 1(a) singular, and its plural

form which is in class 2(a), is ‘*aboManala*’. Class 1(a) is mainly regarded as a relationship class because it denotes human beings (Jiyane, 1994:8).

4.5.1 *The Manala dialect*

With regard to the location of the Manala tribe, Van Warmelo (1930:12-14) points out that this group has always remained in Pretoria and has been dwelling at Wallmansthal for several generations since the 18th century. Van Warmelo points out that the Manala tribe called themselves ‘*aManala*’, because they venerate ‘*inala*’ [wealth] and their dialect is ‘*isiNala*’.

To date, the Manala tribe mainly reside in the former KwaNdebele homeland in the Mpumalanga Province in areas such as KwaMusi, Verena, Loding, Libangeni, Allemansdrift, Tweefontein, Witbank as well as in Gauteng in the vicinity of Soshanguve (Malobola, 2001:7).

Magubane (2005:12) is in agreement with Van Warmelo (1930:14) that the Manala, after losing the battle against the Mzilikazi’s regiment and after the division of the tribe, settled on the Wallmansthal Mission Station surrounding the Boer farms. Magubane (2005:12) points out that some descendants of Manala still live on the farms north of Pretoria, in the Rust de Winter district, and they acknowledge the ‘*imbudumo gnu*’ (wild buck) as their totem; and they no longer make or wear beaded skin garments because they never developed a distinctive mural art tradition similar to that of the Ndzundza. Magubane (2005:13) maintains that already in the 19th century the Manala began to lose touch with their traditional practices mainly through the influence of missionaries.

4.5.2 *The Manala characteristics: ‘liliza’ feature*

Mashiyane’s (2002:66) research finds that in most cases the Nzunza sound ‘na’ becomes ‘la’ in the Manala group, hence the name Manala meaning ‘wealth’.

He clarifies his standpoint by stating that a closer scrutiny shows that it is actually the sound ‘n’ which is in most cases substituted for ‘l’. The following are examples of the sound ‘n’ that becomes ‘l’:

Nzunza: *Nina nidlala ngomlilo*

Manala: *Lina lidlala ngomlilo*

Translated into English: ‘You play with fire.’

Nzunza: *Ningabi botitjhere noke phela!*

Manala: *Lingabi botitjhere loke!*

Translated into English: ‘You must not all be teachers.’

Linguistically, Manala is derived from a stem ‘-nala’ which cannot be segmented into syllables –ma and –na respectively because once segmented the stem becomes a syllable.

According to Skhosana (1998:29), the ‘liliza’ feature suggests that the agreement morpheme pertaining to the second person plural is a **li-** in the isiNala dialect. Furthermore, Skhosana (2009:159) maintains that this is the reason why the form of the absolute pronoun of the second person plural is ‘*lina*’. Consider to the following isiNala examples here below:

Lina liyakhamba ‘you are going’

Ngifuna lina ‘I want you’

Lizakufa lina ‘you will die’

Emphasising his argument, Skhosana (2009:159) says there is a possibility that isiNala has acquired the subject agreement morpheme -*li* from the neighbouring Sotho languages, particularly Sepedi and Setswana. Compare the examples below:

Manala	Sepedi	Tswana	English
<i>Liyakhamba</i>	<i>le a sepela</i>	<i>le a tsamaya</i>	'you are going'
<i>Liyagoma</i>	<i>le a ja</i>	<i>le a ja</i>	'you are eating'

From Skhosana's assertion and the examples above it becomes clear that the Sotho [e] is rendered as [i] in the Manala dialect and corresponds with the Nguni [i] as well. What is also interesting is that the same second person agreement morpheme is also found in Northern Ndebele and in Zimbabwean Ndebele. Compare the examples below:

Manala	Northern Ndebele	Zimbabwean Ndebele	English
<i>Ngiyalibona lina</i>	<i>Ndiyalibona lina</i>	<i>Ngiyalibona lina</i>	'I see you'
<i>Lizakudla lini lina?</i>	<i>Litakudla lini lina?</i>	<i>Lizakudla lini lina?</i>	'When are you going to eat?'

To a large extent the above examples also suggest the fact that the absolute pronoun of second person plural **li-** used by the Manala group is the same as the one that is used by Northern Ndebele and Zimbabwean Ndebele. Skhosana (2009:159) asserts that the Zimbabwean Ndebele has also acquired its second person plural concord **li-** from Setswana and Sepedi. According to Skhosana (*ibid.*), this influence may have happened during the halt of Mzilikazi and his followers in the former Transvaal in 1838 when they came into contact with the two Sotho speaking groups (Sepedi and Setswana). Van Warmelo (1930:7) believes that when Mzilikazi and his people invaded the Transvaal, they found mainly the Sotho tribes of the Transvaal Ndebele, whose ancestors had been in the country for many generations.

However, Manala has similar characteristics which may be ascribed to Sotho influence, because they (the Manala people) were in contact with the speakers

of these languages. **Ni-** is the agreement morpheme of the absolute pronoun of second person plural that is used in standard isiNdebele. It originates in Nguni languages and is derived from the subject concord **ni-**. Compare the examples below:

Standard IsiNdebele	IsiZulu	IsiXhosa	Siswati	English
<i>Nina niyalala</i>	<i>Nina niyalala</i>	<i>Nina niyalala</i>	<i>Nina niyalala</i>	You are sleeping
<i>Nina niyeza</i>	<i>Nina niyeza</i>	<i>Nina niyeza</i>	<i>Nina niyeta</i>	You are coming

What is notable in the discussion above, is that it is true that isiNdebele has only two dialects, i.e., Nzunza and Manala. Standardisation of isiNdebele dialects has been discussed with reference to the aspects of the origins of both Nzunza and Manala names. The Nzunza and the Manala dialects also formed the focus of this discussion; especially in as far as the *ndrondroza* and the *liliza* features are concerned. Eventually, it was found that the name Nzunza and Manala have meanings. On the one hand, it was found that Nzunza means the one who benefited, while, on the other hand, Manala means wealth or good harvest as already stated. It was also found that both the Nzunza and Manala dialects are characterised by unique features, *ndrondroza* and *liliza* respectively. It is believed that the *ndrondroza* feature is uses the [ndr] and [ntr] whereas the Manala feature uses the –li sounds respectively.

4.6 LANGUAGE STANDARDISATION

Language standardisation is part of language management (Webb, 2005:40). Mabaso (2005:125) believes that the idea of standardising a language revolves around the fact that everyone should understand and use a language in a same way with minimum understanding. Thus, for the isiNdebele language to operate effectively, it must have a body of scholars such as linguists who are knowledgeable in the culture and history of isiNdebele language and who also

can speak this language fluently and be able to apply language standardisation processes. However, Mashiyane (2002:103) adds that for standardisation to proceed efficiently there should be a standardising committee. Such a committee is important in the standardisation process of the language because there are new terms that come into circulation on a daily basis. In isiNdebele, such a committee (or Board) would be able to assist in avoiding the risk of people using the incorrect terms that are not yet standardised. During the apartheid era, the standardisation of isiNdebele was taken care of by the so-called ‘Southern Ndebele Language Board. Enshrined in the Constitution of the Republic of South Africa, the Pan South African Language Board replaced all the Language Boards which were in existence during the Bantustan era. The Pan South African Language Board was given the superior powers regarding the development of official South African languages.

One of the tasks of this Board was to document the sound system of this language and to determine its spelling rules (Skhosana 1998: 31). Currently the function of this board has been taken over by the Ikhwezi National Language Body (iKhwezi NLB), which is under the authority of the Pan South African Language Board established in 1995 (Van Huyssteen 2003:47). Ikhwezi NLB was established on the 2nd of March 2001 according to Section 8(b) of the Pan SALB Act No. 59 of 1995 and furthermore Board members were nominated and appointed in accordance with the Board Notice 121 of 1997 (Government Gazette No. 22093 of 2001). The function of the National Language Bodies, iKhwezi included is to (a) oversee the development of South African Languages, with the isiNdebele National Language Body (iKhwezi) included (b) authentication and verification of terms (c) generate standards in all functions of the language (d) standardise spelling or orthography and (e) popularise the standards generated.

On the 29th of October 2004, the iKhwezi NLB Standardisation Technical Committee was mandated by PanSALB to hold special meetings and revise the spelling or orthography rules of isiNdebele language (PanSALB

Memorandum 2004). This Committee took two week long special sessions that were held at Zithabiseni Resort in Mpumalanga to finalise the first phase of the process regarding the revision of the spelling or orthography rules of the isiNdebele language. Thereafter, on the 4th of February 2005, a consultative meeting was held at Ndebele College of Education where all isiNdebele stakeholders attended, to discuss the pre-final draft. This meeting was primarily aimed at making sure that the new revised orthography or spelling rules in isiNdebele receive public opinion and participation. The Standardisation Technical Committee presented the draft revision manuscript of the standardised isiNdebele orthography or spelling rules (IKhwezi NLB minutes: 04 February 2005 at Ndebele College of Education). During this revision process, delegates focused mainly on editorial aspects of the document itself and also suggested that (a) the voiceless dental click [ʃ] be substituted by the voiced palate-alveolar dental click [tʃ] in isiNdebele because the voiceless dental click [ʃ] only occur in ‘icici’ earing (b) **ka-** and **kwe-** be used interchangeably in discourse (c) the vocative **(a)khese** also have a semantic meaning of asking (d) the hyphen should only be used where the enclitic **-ke** is doubled like in e.g. **Yeke-ke** and not just to separate the enclitic **-ke** in the case of a vocative. The final document was published in 2008 by PanSALB. The challenge with these suggestions is that the reasons given by the delegates are not scientific, however, there is still a need to critically evaluate each and every rule in the spelling or orthography that was revised in 2005 in terms of scientific validity as the study suggests.

4.6.1 IsiNdebele loaned dialect (words)

At this point it is necessary to justify the uniqueness of the current research topic by discussing what is termed the ‘isiNdebele loaned dialect’. IsiNdebele loaned dialect is a relatively new concept that is coined in this research to refer to those loaned words that when adopted into the isiNdebele lexicon sometimes shift or extend their meaning and are often used in idiomatic expressions. The inclusion of the term loaned dialect in this discussion is central to this research

project because the study standardises loaned dialects/words. Loaned words will, in future, form part of the isiNdebele vocabulary. Therefore, for the purpose of this investigation, the concept (loaned dialect) has been employed to refer to the words or terms that have been borrowed by isiNdebele dialects from other languages such as English, Afrikaans and Sotho (Sepedi and Setswana). In order not to confuse a ‘loaned dialect’ with a ‘loan translation’ it is imperative to make a brief distinction between these two concepts.

The concepts ‘loan / borrowing’ and ‘adoptive’ are used interchangeably by various scholars. This research employs the concept ‘adoptive’ when referring to loaned words because the loaned items in most cases are rarely returned to the donor language. Anttila (1972:155) sees loans as the easiest aspects to observe in vocabulary if they represent tangible objects, tools, utensils and ornaments. Mathumba (1993:177) notes that loan words refer to the incorporation of foreign features into a native language by speakers of that language. Matšela and Mochaba (1986:145) rightly state that as soon as the languages come into contact, they start borrowing from one another.

According to Ekwelie (1971:87), ‘loan translation’ is not only translation of a term into the target language but is also about the definition of that term. Richards and Schmidt (1985:314) see loan translation as a type of borrowing in which each morpheme or word is translated into the equivalent morpheme or word in another language. Ekwelie and Van Huyssteen (2003:219) add that loan translation is a method of word formation that draws on foreign language resources as it entails the translation of a new term from the donor language into the target language.

On the one hand, Mathumba (1993:176) defines adoption as the incorporation of foreign features into a group of native language by speakers of that language and further distinguishes between two forms of borrowing, namely cultural and intimate borrowing. On the other hand, Ntshangase (1993:87) argues that adoption is the introduction of single words or short phrases from one language

into the other and adds that these words or phrases are integrated into the grammatical system of the borrowing language and they are treated as their lexicon. Chimhundu (1982:XIX) and Ntshangase (1993:87) are in agreement that in most cases adopted linguistic forms conform to the grammatical structure of the adopting language. Madiba (1994:2) employs the term ‘adoptive’ to refer to linguistic forms that have been adopted from other languages and refers to the process thereof as adoption.

The discussion first focuses on borrowing from (a) English, (b) Sotho and lastly (c) Afrikaans. The reason why English is the first and Afrikaans the last is because there is a larger stock of words borrowed from Afrikaans and the Sotho languages than from English.

Regarding words borrowed from the Nguni languages (isiNdebele, isiZulu, isiXhosa and Siswati), the issue of loan words will not be discussed, because (a) there are a few if not zero loaned words from this group, and (b) these languages are mutually intelligible to one another.

4.6.1.1 Loaned words from English

During the time of colonisation, the Cape was used as a point of entry by the whites who came to South Africa. According to Mahlangu (2007:64), the amaNdebele speaking community mainly came into contact with English vocabulary through formal education and later the media. The following are some of the words that amaNdebele people borrowed from English and to date these words are used and adopted by the amaNdebele speaking communities:

English	IsiNdebele
store	<i>isitolo</i>
paper	<i>iphepha</i>
sugar	<i>itjhukela</i>
chalk	<i>itjhogo</i>
cabbage	<i>ikhabitjhi</i>

From the above examples of common nouns, it becomes evident that the borrowed words have to adopt the morphological, phonological and the orthographic rules of isiNdebele. To suit the morphology of isiNdebele, the respective class prefixes have to be prefixed to the respective noun stems as well as to adopt the phonology and the orthography of isiNdebele. **For example, the English sound ‘ch’ becomes ‘tjh’ in isiNdebele as in English ‘chalk’ and isiNdebele ‘itjhogo’.** The sound ‘p’ becomes ‘ph’ as in English ‘paper’ and isiNdebele ‘iphepha’. The English sound ‘c’ becomes ‘kh’ in isiNdebele as in English ‘cabbage’ and isiNdebele ‘ikhabitjhi’. It is also noted that these words now form part of the isiNdebele lexicon.

4.6.1.2 Loaned words from the Sotho group

Because of language contact with the Sepedi/Setswana speaking communities, isiNdebele has a voluminous terminology with the Sepedi/Setswana origin to an extent that some amaNdebele tend to look at isiNdebele as ‘a bad Sepedi/Setswana dialect’ (Mashiyane 2002:63). The following are examples of Sepedi/Setswana words that are loaned by isiNdebele official language.

IsiNdebele	Sotho (Sepedi/Setswana)	English
-guga	<i>kuka</i>	‘lift’
<i>isidlhayela</i>	<i>setlaela</i>	‘stupid’
<i>isitjhaba</i>	<i>setshaba</i>	‘nation’
<i>-tlhogomela</i>	<i>hlokomela/tlhokomela</i>	‘be careful’
<i>umbadi</i>	<i>lebati</i>	‘door’
<i>-rera</i>	<i>rera</i>	‘plan’
<i>isikghwa</i>	<i>sekgwa</i>	‘forest’

From the above examples, it is evident that isiNdebele has loaned both verbs (-guga, -tlhogomela and -rera) and nouns (*isidlhayela*, *isitjhaba*, *umbadi* and *Isikghwa*) from the Sotho group (Sepedi and Setswana). That is why Mashiyane (2002:53) points out that most of the isiNdebele words also sound

‘Pedish’ or ‘Setswanaish’. The above Sepedi/Setswana words have undergone morphological adjustment and they have been integrated into the grammatical system of isiNdebele. These words today form an integral part of the isiNdebele lexicon. Skhosana (2003:113) sums up by stating that close contact between amaNdebele and Sotho speaking societies, such as Batswana in the west and Bapedi in the north enabled the amaNdebele to understand and become fluent in these two Sotho languages. However, the above examples suggest that the standard isiNdebele form is not free from Sotho loaned vocabulary. A large portion of standard isiNdebele vocabulary is derived from the Sotho language.

Even if borrowing has assisted in the cultivation of isiNdebele, not all borrowed words are regarded as standard. In instances where isiNala uses Setswana or Sepedi adopted words, there is a tendency that its isiNzunza equivalent is preferred as a standard. This might be caused by the fact that the speakers of the prestige dialects do not see any need to know or to speak the inferior dialects because they assume that they will have nothing to gain from these dialects:

IsiNala	English	IsiNzunza
-galima	borrow/lend	-boleka
umgeguli	grandmother	ugogo
umlidi	hole	umgodzi
-sinya	destroy	-ona

The communities whose dialects are perceived to be inferior strive to know, to understand, to read and write the standard language, including the dialects which are closer to their standard language in order to elevate the status of that dialect. Of course, this is a natural phenomenon, i.e., that the person whose language is a status or prestige language speaks only his/her language, while the person whose language is a low-class or inferior language speaks all the

languages. All lexical items from Nzunza and Manala dialects were standardised in order to make isiNdebele an official written language.

4.6.1.3 Loaned words from Afrikaans

Afrikaans and English are primary languages that most South African languages resort to when faced with the problem of closing the terminological gap that they experience in South Africa (Mahlangu, 2007:8). Kamwangamalu (1997:89) points out that when a language adapts certain items from another language, it is not just a matter of co-existence of these languages over a long period of time, but there are also other factors at play. The isiNdebele noun structure consists of two or three morphemes, i.e., pre-class marker, basic class marker and the stem.

When Afrikaans words are borrowed, the whole polymorphemic ‘foreign’ word forms the stem and the class-markers are added to it. This is a typical feature of isiNdebele nouns which also consist of a stem and a class marker. The stem contains the basic meaning of a word whereas the class marker represents the class category. This phenomenon is indicated below.

IsiNdebele has borrowed more words from Afrikaans than from either Sotho or English. According to Skhosana (1998:117), the reason for this is because, historically, the majority of the amaNdebele speaking people have resided in areas which are not very far from towns with predominantly Afrikaans speaking communities. The Afrikaans speaking communities and the amaNdebele speaking communities have had regular contact with one another. The Bantu Education Act of 1953 played a major role by making it compulsory that, in schools, all subjects should be taught in Afrikaans. Mashiyane (2002:61) attests to this when he mentions that to date Afrikaans is like the second language to an isiNdebele child. The following examples are taken from Afrikaans words some of which were in turn, derived from the English lexicon as is apparent below.

Afrikaans	IsiNdebele
<i>draad</i>	<i>idrada</i> ‘wire’
<i>winkel</i>	<i>ivikili</i> ‘shop’
<i>soort</i>	<i>umsorodo</i> ‘type’
<i>koei</i>	<i>ikwiye</i> ‘cow’
<i>blik</i>	<i>ibhlege</i> ‘tin’
<i>draai</i>	<i>idrayi</i> ‘turn’
<i>hulp</i>	<i>-rhelebha</i> ‘help’
<i>kry</i>	<i>-kereya</i> ‘get’
<i>broek</i>	<i>ibhrugu</i> ‘trousers’
<i>olie</i>	<i>i-oli</i> ‘oil’

It is noted that the above examples are used in the day-to-day conversation of the isiNdebele speaking communities. However, from a socio-linguistic point of view, what could have motivated isiNdebele speakers, particularly the Nzunza sub-group to opt for adopted vocabulary, especially from Afrikaans, is probably the fact that they (as farm labourers) for many years lived together with the Afrikaners (i.e., after Nyabela’s wars in 1883 with the ZAR Boers at Roossenekal).

According to Mashiyane (2002:24), this borrowing from Afrikaans was also due to the cultural changes as well as the linguistic change that the amaNdebele had undergone since their first contact with the Voortrekkers. That is why the most remarkable change took place in the language where original isiNdebele terminology is substituted by Afrikaans borrowed terms. Another prevailing tendency is the adoption of new verbs from Afrikaans not that there is no equivalent in isiNdebele but for the justification of language shift. In this instance, the original isiNdebele verbal stems fall into disuse and the new

adopted foreign verbs are preferred in their place. Compare the following examples in this regard:

Adopted verbal stems		Original verbal stem
-jarha	(<Afr: <i>jaag</i>)	-rhaba ‘haste/hurry’
-kweriya	(<Afr: <i>kuier</i>)	-vakatjha ‘visit’
-morosa	(<Afr: <i>mors</i>)	-dlabhazela ‘waste’
-simera	(<Afr: <i>smeer</i>)	-ninda ‘smear’
-draya	(<Afr: <i>draai</i>)	-jika ‘turn’

In terms of the maintenance of language purity, the adopted verbal stems such as the ones in the examples above are regarded as non-standard lexemes in isiNdebele, despite their frequent use, especially amongst elderly isiNdebele speakers. This has resulted in the isiNdebele language losing some of its original terminology (Mashiyane 2002:25). Here follows loaned adjectives and adverbs

Adoptive adjectival and adverbial stems

-lada	<Afr. <i>laat</i>)	‘late’ (instead of <i>ngemva kwesikhathi</i>)
-frurhu	(<Afr. <i>vroeg</i>)	‘early’ (instead of <i>kusesenesikhathi</i>)
-mbijana	(<Afr. <i>bietjie</i>)	‘slightly’ (instead of <i>kancani</i>)
-stararha	(<Afr. <i>stadig</i>)	‘slowly’ (instead of <i>kabuthaka</i>)
-fenarha	(<Afr. <i>vinnig</i>)	‘quick’ (instead of <i>msinya</i>)
somara	(<Afr. <i>sommer</i>)	‘just’ (instead of <i>nje</i>)
-rhasondo	(<Afr. <i>gesond</i>)	‘healthy’ (instead of <i>-philile(ko)</i>)
libesdere	(< Afr. <i>liewer(s)</i>)	‘rather’ (instead of <i>-ngcono</i>)

Furthermore, these adjectives and adverbs are also converted into verbs in day-to-day conversations. Compare the following examples in this regard.

- 1 **-rhanorho** (< Afr: *genoeg*) ‘enough’, e.g., *Ungasangipha ukudla ngirhanorhile*. (‘Don’t give me food I have had **enough
- 2 **-lada** (< Afr: *laat*) ‘late’, e.g., *woke malanga thina siyaladelwa esikolweni*. (‘Every day, we **become late** at school’.)
- 3 **-federisa** (< Afr: *verder*) ‘worsen/further’ e.g., *Umma naye uayifederisa*. (‘Mother also makes matters **worse****

Van Eeden (1956:134) and Doke (1927:89) point out that in Nguni languages, isiNdebele included, word order is a common strategy applied to express emphasis. In isiNdebele, some of the Afrikaans adopted adjectives are commonly used as an alternative form of strengthening emphasis in discourse. The use of, for instance, *jeyisi* ‘exact/correct/precise’ and *entlege* ‘in fact /real/exactly/ proper’ from Afrikaans *juis* and *eintlik* respectively, is the prevalent strategy used to double the degree of emphasis. In most cases, these are used when a speaker is emotional, despite the existence of isiNdebele equivalents *vele* for *juis* and *eqinisweni/kuhlekuhle* for *eintlik*. Etymologically, ‘vele’ comes from French *vrai>verray* (Anglo saxon or Old English) meaning true> very in modern English and ‘vele’ in isiNdebele. This is a proof of cross pollination of languages in context. Compare the following sentences:

1. *Ubaba ubiza wena jeyisi* for *Ubaba ubiza wena vele* (‘Exactly. The father calls you’.)
2. *Ngimzwile jeyisi nakalilako* for *Ngimzwe mbala nakalilako* (*I exactly heard him when he was crying*’.)
3. ***Entlege*** *yini ngawe?* for ***Equinisweni*** *yini ngawe?* (**Actually**, what is wrong with you?’)
4. *Uyazi entlege angifuni litho* for ***Kuhlekuhle*** *angifuni litho*. (‘You know, I **actually** don’t want anything’.)

Borrowed conjunctives

Unlike other African languages, isiNdebele has also imported conjunctions from Afrikaans such as *maar* and *terwyl*. These conjunctions are used in the

daily conversations in isiNdebele to substitute the original isiNdebele conjunctions *kodwana* and *ngesimanga sokuthi/ ngesikhathi / nagade* respectively as illustrated below:

mara (<Afr: *maar*) ‘but’ (instead of **kodwana**) e.g.
Uyalila mara awazi bona ulilelani? (‘You cry, **but** you don’t have a reason for your cry.’.)

Dereveyi (<Afr: *terwyl*) ‘because /meanwhile’ (instead of *ngesimanga sokuthi/ ngesikhathi /nagade*) e.g. *Dereveyi uphethe imali sewuyahleka.* (‘You laugh **because** you have some money.’)

4.6.2 Lexicalisation of Afrikaans phrases

Compounding is not an uncommon strategy of word formation in African languages, particularly in the formation of nouns, place names, special terms, etc. (Musehane 2007:237). An interesting and remarkable influence that isiNdebele has accepted from Afrikaans is its tendency to compound some Afrikaans phrases into single lexical items. Afrikaans phrases, such as ‘*julle moet*’ (‘you must’), *kan maar* (‘you can’), in the imperative mood, and ‘*solank*’ (‘as long as’), were adopted and rendered as *jemudele/jemdele/jemde/mdele*, *gamare* and *solanga(na)* respectively. Compare the following examples in this regard:

Mudele, jemdele or jemude (< Afr: *Jy/julle/hulle/sy/jy moet*) ‘you must’, e.g. *M(u)dele /jemdele/jemde ningibize naniya edorobheni.* (Afr: *Julle moet my roep as julle dorp toe gaan.*) ‘**You must** call me when you go to town.’

Kusasa m(u)dele/jemdele/jemde ngiye ekhaya. (Afr: *More moet ek huis to gaan.*) ‘Tomorrow **I must** go home.’

gamare (< Afr: *kan maar*) ‘even if/though’ e.g. **Gamare bangibethe, ngyakhamba mina.** Afr: *Ek kan maar pak kry, ek loop.*) ‘**Even if** they punish me, I am going.’

Gamare bakhambe boke, anginandaba. (< Afr: *Hulle kan maar almal loop, ek gee nie om nie.*) ‘**Even if** they all go, I don’t care’

solanga(na) (< Afr: *so lank*) ‘as long as/ while’ e.g. **Solanga(na) ulila angeze ngikuphe.** (< Afr: *So lank jy huil gaan ek jou nie gee nie.*) ‘**As long as** you cry, I will not give it to you,’

Structurally the Afrikaans absolute pronouns *jy/julle/sy/hulle* have been compounded with the auxiliary verb *moet* to form **(je)m(u)de(le)**, whereby **je-** is a compounded Afrikaans absolute pronouns *jy/julle/sy/hulle* and **m(u)de(le)** from the auxiliary verb *moet*. **Gamare** resulted from the compounding of Afrikaans phrase *kan maar* (i.e. **ga-** (*kan*) + **mare** (*maar*)). This is similar to the single lexical item **solanga(na)** which resulted from the compounding of Afrikaans adverb *so lank* (i.e. **so** (*so*) + **-langa(na)** (*lank*)). In the daily discourse among the amaNdebele elderly people, the imperative mood in the three variant forms of the auxiliary verbs: **jemudele, jemdele** and **mudele** are used interchangeably.

Idioms and proverbs borrowed from Afrikaans vocabulary

Ukuba yirhara nomncamo (**irhara** < Afrikaans: *garing*) ('intimate friends')

Ukuba burotho nejemu/netiye (**uburotho, itiye** < Afr: *brood, tee; ijemu* < Eng: *jam*) (Everything is fine /superb.)

Ukudla izambana leponde (**iponde** < Afr: *pond*) ('To be rich/wealthy.')

Ukuba yinja nokatsu (**ukatsu** < Afr: *kat*) ('To hate each other.')

Ukutjala ufrurhwana (***ufrurhwana*** <Afr: *vroeg*) ('To arrive very early.')

Ukuba yigere neketani (***yigere neketani*** <Eng: gear and Afr: ketting) ('everything is fine/superb.')

Ndrondrozafication of nasal compounds in loan words from Afrikaans

Skhosana (2009:91) affirms that the *ndrondrozafication* of nasal compounds is not limited to the traditional isiNdebele words only. This phenomenon also occurs in most of the loan words that are borrowed from English and Afrikaans. According to Skhosana (2009:91), the *ndrondroza* found in the loan words differs from the one that occurs in the traditional isiNdebele words. In these traditional words, this phenomenon is restricted to primary nasal compounds only, so that the secondary nasal compounds occurring in loan words that belong to Class 8 and Class 10 in most cases are not *ndrondrozafied* as compared to the traditional words. Compare the following examples in this regard:

B./nt/ = Class 8 [nt']

<i>Iintolo</i> [iint'ɔlɔ]	(<English 'store')
<i>Iintupe</i> [iint'upe]	(<Afrikaans 'stoep')
<i>Iintayela</i> [iint'ajela]	(<English 'style')
<i>intembu</i> [iint'embu]	(<English 'stamps')

B./nt/ = Class 10 [nt']

<i>Iintamati</i> [iint'amat'i]	'tomato'	(<English 'tomatoes')
<i>Iintende</i> [iint'endre]	'tents'	(<English 'tents')
<i>Iintandadi</i> [iint'a ndradi]	'standards'	(<English 'standards')
<i>Iintiye</i> [iint'ijε]	'teas'	(<Afrikaans 'tee')

B./nd/ = Class 10 [nd]

<i>Iindaga</i> [iindaga]	'roof'
<i>Iindibhu</i> [iindibu]	'dipping tank'
<i>Iindugu</i> [iindugu]	'cloth to wrap around the head'
<i>Inderhe</i> [iindexe]	'dough'

Nkondo (1987:70) and Kamwangamalu (1997:89) assert that no language is lexically self-sufficient. Appel and Muysken (1987:164) confirm that there is no language that has not borrowed from other languages; each and every language contains loaned elements, especially lexical items from other languages. Jafta (1987:127) and Lafon and Webb (2007:12) believe that living, dynamic languages are never perfectly homogeneous; there is no living language that can survive without supplementing its vocabulary through borrowing from another or other language(s), as already intimated. That is why Aitchson (2001:249) signals a warning that language gradually transforms itself and it cannot remain unaltered. In contrast, the so-called 'purists' disapprove of such alterations, because they view these transformations as a process of language corruption because they prefer coining new terms which Mojela (2010:702) has termed indirect borrowing.

Adoption is one of the unavoidable types of linguistic behaviour of any language in a state of contact with other languages. As with other African languages, isiNdebele has adopted its vocabulary (particularly) from Afrikaans. It has also been observed that the Nzunza dialect adopted more vocabulary from Afrikaans than Manala dialect which has tended to borrow its vocabulary from the Sepedi and Setswana languages.

These foreign lexical items were adopted into the morphologically and phonetically system of isiNdebele. When standardising these foreign words, prefixes have to be added so that they conform to the writing system of isiNdebele.

4.7 CONCLUSION

From the above discussion, it is noted that relatively few words have been borrowed from English but a few as they are, are regarded as standard because they have been standardised, thus words like **iphepha** ‘paper’, **itjhogo** ‘chalk’ form part of the vocabulary and they are found in isiNdebele literature books, school books as well as in dictionaries. Another notable factor is that Sepedi and Setswana lexicons have been adapted and standardised, and they also form part of the isiNdebele vocabulary. Borrowed words like **umgeguli** ‘grandmother’ and **-sinya** ‘to waste’ are also used in isiNdebele literature and are described as synonyms to **isilukazi** ‘grandmother’ and **-ona** ‘to waste’ respectively.

It is also important to note that the phenomenon of *ndrondroza* found in traditional isiNdebele words does not affect the class 8 and Class 10 loan words borrowed from English and Afrikaans. The reason for this is because the ‘nt’ sounds found in words like *iintamati* ‘tomatoes’ and *iintulo* ‘chairs’ are not *ndrondroza*fied but are ejective. What is notable, is that apart from phonological changes, morphological changes also occur in loan words particularly, influencing the noun classes in isiNdebele. Loans words such as **i-oli**, ‘oil’ is recognised as a class 9 noun prefix **i-** instead of class 5 with class prefix **i(li)-**. Mashiyane (2002:60) and Mahlangu (2007:53) are in agreement that isiNdebele as with other Nguni languages has a Consonant Vowel Consonant Vowel (CVCV) syllable structure, meaning that each syllable in a word will always consist of a consonant and a vowel. Foreign adopted items have been adapted to this CVCV system when imported into isiNdebele.

Mahlangu (2007:53-54) asserts that in isiNdebele there are two adoption strategies that apply to foreign words (a) most cluster phonemes are adopted without following the syllabification rule of Consonant, Vowel, Consonant, Vowel (CVCV) for example the Afrikaans word *draad* is rendered as **idrada** ‘wire’ and not as **idirada** because when adopted into isiNdebele there is no

vowel insertion between the ‘**dr**’ phoneme. This phoneme is adopted as is in isiNdebele and thus it follows the Vowel Consonant, Consonant, Vowel, Consonant, Vowel (VCCVVC) syllable structure, and (b) there are a few words that adhere to the isiNdebele syllabification rule, for example the Afrikaans word *brood* is rendered as *uburotho* ‘bread’ because when adopted into isiNdebele there is a vowel insertion between the ‘**br**’ phoneme; as a result this conforms with the Vowel, Consonant, Vowel, Consonant (VCVC) syllable structure. Because of these loaned words, isiNdebele finds itself having the cluster phonemes that do not conform to the isiNdebele syllabification rule, and, these cluster consonants are rendered as Vowel Consonant, Consonant, Consonant, Vowel, Consonant, Vowel (VCCCVCV) as they occur in the donor language as, for example, in the words such as *broek* ‘*ibhrugu*’ ‘trousers’ and *blik* ‘*ibhlege*’ ‘tin’ respectively. However, it is notable that even if some of the foreign clusters do not conform to the isiNdebele syllabification rule they have been standardised and they form part of the isiNdebele vocabulary.

Owing to the standardisation process, the isiNdebele Language Board recommended that the isiNala vocabulary be preferred as non-standard (Skhosana 2006:13). What is notable and challenging, is that neither the isiNdebele Language Board nor Skhosana have given reasons or explained why the Manala dialect should be regarded as non-standard. The research study attempts to address this perceived omission when orthography or spelling rules are discussed in Chapter Five, thus validating the thrust of this thesis and its contribution to academic debate.

CHAPTER 5

5.1 TERMINOLOGY

5.2 INTRODUCTION

To better understand the concepts standardisation and dialects discussed in Chapter Three, it is also necessary to introduce terminology in this discussion because it is also a concept requiring the process of standardisation. This chapter, therefore, focuses on (a) the definition of the concept terminology, (b) standardisation of terminology, (c) terminology development, (d) term creation strategies, (e) challenges in terminological development and finally (f) isiNdebele terminology.

5.2.1 *The concept terminology*

Sager (1990:2) defines terminology as the study and the field of activity concerned with the collection, description, processing and presentation of terms, i.e., lexical items belonging to specialised areas of usage of one or more languages. Sager (*ibid.*) argues that terminology means the science, study and knowledge of terms which would make it parallel to lexicology which is the study of science or knowledge of the lexical items, as stated earlier. Felber (1982:12) is of the opinion that terminology can be seen as the basis for ordering knowledge, the transfer of knowledge, the formulation of subject information, the shortening of subject information and the storing of such information. Thus, Cabre (1998:9) argues that currently terminology is seen as an art or practice rather than as a science.

Nahir (1984:309) attests to the fact that when dealing with standardisation, close cooperation between language planners and terminologists is vital, because one of the objectives of language planning is the unification of terminology which he refers to as the “established unified terminologies”. Cluver (1989:247) and Alberts (1997:190) view these objectives of unifying terminology as concurring with the standard view of the objectives of

terminographical work on developed standard languages. Before terms can be accepted, as Matsela (1987:81) notes, they have to be maintained and popularised by constant use in the media.

Mtintsilana and Morris (1988:109) assert that, in the past, terminology development in South Africa was hampered by factors such as ideological, historical and educational language policies that were adopted in the Republic of South Africa, and they elaborate that for the development of terminologies, languages draw on two sources: term formation processes internal to the language and borrowings from other languages.

Sager (op cit.:2-4) argues that terminology is associated generally with the provision of information services which requires the collection of information about terms in order to compile dictionaries and glossaries and entries in term banks. Jafta (1987:66) and Alberts (1997:188-190) signal a warning that terminology is abstract and exact in nature and it is secured against emotive connotations that can be attached to words. The collection of data is a scientific process and the dissemination of data is an art, thus the provision of information is more of an art than a science as supported by Albert (ibid.). Jafta (op cit.:66), Alberts (1997:189) and Cabre (1998:32) believe that terminologists should apply specific terminological principles, including linguistic principles when dealing with terminology development. The above researchers are also signalling a warning that no terminologist can coin a term if he/she does not know the basics of word formation principles and terminology skills.

According to Cabre (op cit.:32), terminology refers to three concepts, viz. (a) the principles, (b) the conceptual basis that both govern the study of terms and (c) the guidelines used in terminographic work; that is, the set of terms of a special subject. She argues that terminology is associated with the formulation of certain new terms and concepts (neologisms) which are not yet generally accepted in the language. Sager (1990:3) believes that terminology is also

influenced by the subject fields and areas of activity it serves and is closely linked to the subject.

On the one hand, Alberts (*ibid.*) links terminology with a strategic resource which is the medium through which knowledge is disseminated and points out that it is essential to document terminology in a systematic way to enable subject specialists, language practitioners and lay people to communicate by using standardised terminology. On the other hand, Van Huyssteen (1999:179) believes that, whether documented or not, terminology has to be evaluated in terms of acceptability to the speakers of a language. Msimang (2000:228) supports Jafta (1987:45) and Van Huysteen (1999:180) when pointing out that the creators of terms in terminology lists should consult with the speech communities and use terms that already exist in such communities and by so doing they will be promoting natural term development; failing to do that will make consultation redundant. Thus, as a priority of internal resources, terminologists should start looking at everyday language used.

Antia (2000:81) adds that terminology is a phenomenon of specialised subject areas, which is also influenced by the subject fields and areas of activity it serves. Since terminology is the vehicle for disseminating information, Alberts (2000:246) points out that for the terminologists to be able to apply the so-called specific terminological principles they should be trained, because terminology itself needs to be systematised, documented and disseminated with a view to eventually standardise it. Once these terminologists are trained, they can assist as subject specialists and language workers in documenting their terminologies. Sager (1997:25) highlights the fact that when compiling terminology, modes of term formation (i.e., the process of naming concepts required by a particular special language community for the development of cognitive processes and communication) differs according to (a) the nature of people involved, (b) the subject area in which it occurs and (c) the origin of stimulus for term formation. According to Alberts (1999:30), terminologists must never work in isolation, because they should always consult subject

specialists when dealing with the concepts and terms of specific subject fields and linguists when providing term equivalents or when coining terms. Another point is that it is important that linguists and mother tongue speakers also comment on the terms so as to give authority to the term equivalents and be in the position to take ownership of those terms.

Crespel (2001:94) adds that it is possible to provide a central and organised access point for the linguistic sector and to build and develop a linguistic portal to cover the complete range of multilingual activities and the needs of this linguistic sector. Alberts (2002:91) believes that terminological practice can as well conduct its functions electronically and this can solve many communication problems. In broader terms, Richards and Schmidt (1985:545) assert that terminology is the special lexical items which occur in a particular discipline or in subject matter. Alberts (2010:600) cautions that terminology as a discipline is governed by the language policy of the country.

In summing up what technology entails, Masasanya (2005:62) poses the following questions without answering them regarding terminology:

- (i) To what extent are terminologies created by the terminologists understood and accepted by speech communities?
- (ii) To what extent would standardisation processes eliminate the production of terms?
- (iii) To what extent does the process of language re-engineering influence the way terms are perceived and accepted within a speech community?

This examination answers these questions a little later.

Mahlangu (2013:107) asserts that isiNdebele as a young language is going through a metabolic process of constant change. These changes also affect the formation of the coined words. However, the terminologies coined by

terminologists pose a challenge in isiNdebele because of ambiguity and the manner in which compound words are formed. Most of the examples used in this thesis have been extracted from the Information and Communication (ICT) terms.

Alberts (1999:28) points out that transliteration and borrowing develop the language and terms can be coined according to transliteration principles. In most cases, the amaNdebele speakers prefer transliterated lexical items to the coined lexical items, because users opt for words which are closer to the source language (English / Afrikaans) and which have meanings equivalent to the original foreign items. The coined lexical item is referred to as being ambiguous, because speakers will always explain these coined term in sentences so that the speakers can understand their meaning. The following utilised and bolded terms are examples of such terms:

*Umtjhiningqondo lo awunalo **ingaphakathingqondomtjhini/isoftiwe** elaneleko*
‘This computer does not have all the **software**;

*Umaliledinini/**iselifowunu** yami bayebile* ‘My **cellphone** has been stolen.’

*Alikho ithungelelwano hlanganiso/**i-inthanedi** kilendawo* ‘There is no **Internet** in this place’

Research reveals that isiNdebele speakers tend to prefer the underlined words *isoftiwe* for ‘software’, *iselifowunu* for ‘cellphone’ and *i-inthanedi* for ‘internet’, instead of the coined lexical items *ingaphakathimtjhiningqondo*, *umaliledinini* and *ithungelelwano hlanganiso* respectively for a number of reasons.

When one compares the trade name ‘software’ with the long compound coined lexical item *ingaphakathimtjhiningqondo* which consists of the following concepts: *nga-* ‘potential’ *phakathi* ‘inside’ (adverb of manner), *umtjhini*

‘machine’ (noun loaned from English), *ingqondo* ‘mind’ (noun) one could agree that the term *i-inthanedi* is much shorter and to the point. This term is also close to the English source language and it has the equivalent meaning. Immediately one refers to something that is inside the mind of a machine, it becomes ambiguous and confusing to speakers, because a machine does not have a mind. Moreover, the transliterated word ‘*isofitiwe*’ is not only short and direct, but it also has an equivalent meaning to the original word ‘software’ and is easily followed and understood by the speakers as compared to the coined word ‘*ingaphakathimjhiningqondo*’ which is very long and not easily grasped.

When comparing the trade name ‘cell phone’ with the compound coined lexical item *umaliledinini* which consists of the following concepts: *umalila* ‘that which cries’ (noun) *edinini* ‘in the waist’ (locative) it becomes ambiguous because cell phones are not tied in the waist only, they can be carried by hand as well. The transliterated word *iselifowunu* is direct to the point; it has an equivalent meaning to the original word ‘cell phone’ and is easily understood by the speakers.

When one compares the term ‘Internet’ with the long compound, coined lexical item *ithungelelwanohlanganiso* which consists of the following concepts: *thungelela* ‘to light fire’ (verb), -an- (reciprocal extension) and *-hlanganisa* ‘to combine’ (verb) it becomes clear that the coined lexical term is lengthy and unfamiliar. The meaning of this newly coined term is vague because speakers might think that it refers to something that can be sewn together. If one compares the real meaning of the term ‘Internet’ which is a system of networks that connects computers around the world with the given one then it shows that the two meanings are not the same. The transliterated word ‘*i-inthanedi*’ is not only short and direct, but it also has an equivalent meaning to the original word ‘Internet’ and is easily understood by the speakers as compared to the coined word ‘*ithungelelwanohlanganiso*’ which is very long and can cause confusion as already noted.

From the above examples it becomes clear that transliterated lexical items are short, straight to the point and easy to comprehend as opposed to the coined terms which are very lengthy and difficult to understand because of the manner in which they are coined is logical but complex. IsiNdebele coined terms are usually compounded to express the meaning of the English phrase.

5.2.2 Standardisation of terminology

Alberts (2005:11) proclaims that, basically, the standardisation of terminologies should be based on standardised principles and methods and those methods should, in turn, be based on scientific theory. She in addition, maintains, that languages can develop into functional languages through the efforts of terminology development in language offices or through private initiatives or by publishers (op cit. 2010:600). Masasanya (2005:9) advocates that in order to improve common global understanding, there is a need to standardise terminology. Cabre (1998:201) points out that the ISO Technical Committee 37 Terminology (ISO/TC 37) (Principles and coordination) is tasked with establishing the principles and methods for terminology, and its specific aim is to standardise the methods for creating, compiling and coordinating terminologies. Van Huyssteen (2003:44) adds that another international body for the standardisation of terminology is called the International Information Centre for Terminology (INFOTERM) which was established in the year 1971 and is sponsored by UNESCO. She explains that this body uses the framework of the UNISIST technical programme in liaison with the ISO and is affiliated to the Austrian Standards Institute. Sager (1990:118) and Van Huyssteen (2003:44-45) are in agreement with the seven principles established by the International Organisation for standardisation. These can be interpreted with application to language, and summarised as follows:

- Standardisation of terminology is fundamentally an act of simplification of expression forms resulting from a deliberate effort made by society.

This effort necessitates a reduction in the number of certain varieties because the aim is to avoid complexity;

- Standardisation of terminology is a societal and economic activity and its success must be the result of cooperation of all the interested parties. However, a standard must be based on general consensus between the interested parties; terminology is also a standardising process. The terminologists standardise the concepts and their related terms by defining the concepts. In isiNdebele when coining and defining the concepts, both of the isiNdebele dialects (Manala and Nzunza) are represented in the National Language Body (NLB) as well as in the Technical Committee (TC) of Terminology development. During the process of standardisation both dialects are taken into consideration because the translation equivalents must be acceptable to the community. When dealing with the concepts and terms, cultural differences are also taken into account, because they may entail a difference in concept definition, e.g., in isiNdebele words such as *amawethe* meaning ‘water’ and *invungana* meaning ‘a dog’ are cultural words which are regarded as ‘*hlonipha*’[respectable] words in both dialects.
- Application of commonly agreed terminology will force some parties to make some changes in their linguistic practices in the interest of achieving a common goal. In isiNdebele, the iKhwezi NLB functions according to technical committees to focus on language issues that are in accordance with the mandate of the NLB. In the NLB, technical committees are grouped according to their specialisations, e.g., those who specialise in literature will deal with literature development issues and linguists will focus on the issues of standardisation, verification and authenticating terms coined by the Terminology Development subcommittee.
- Standardisation implies the choice of a suitable term which is followed by the fixing of this term in the form of a definition. The term chosen

for a new concept may be any of the existing terms or the newly coined terms. The choice of a term may be open to derivation and compounding. Van Huyssteen (2003:218) asserts that derivation is a basic method of word formation through affixation. In isiNdebele, nouns may be derived from various parts of speech such as verb stems, e.g., *-phatha* ‘guard’ *umphathi* ‘guardian’; *-alusa* ‘herd’ *umelusi* ‘herdsman’. As in isiZulu, so in isiNdebele, verb stems may be inflected in various ways to form derivative verbs each of which is conjugated in the different moods and tenses (Doke 1968:135). Nouns and proper nouns may be formed by eliding the initial vowel of the latter and prefixing the class 1(a) prefix –u, e.g., *intaba* ‘mountain’, *uNtaba* (Ntaba). Qualificatives and abstract nouns are derived from adjectival and relative stems by prefixing the Class 7 prefix ubu-, e.g., –*khulu* (great) *ubukhulu* (size) adverbs, *phakathi* ‘inside’ *umphakathi* ‘community’, as an example.

- Standards must be revisited and examined at regular intervals when the need arises. The old isiNdebele Terminology Book that was published in 2001, has to date not yet been revised. As a result, isiNdebele still uses the original Terminology Book and some of the sounds are still written with the old orthography. According to the revised isiNdebele Spelling and Orthography Rules (2005:6) and Imithetho yokuTlola nokuPeleda isiNdebele (2008:8-9), the lateral –ejective velar affricative ‘kl’ sound has changed to the ‘tl’ sound as in *iklasi* > *itlasi* ‘class’. The Afrikaans borrowed sound ‘dr’ has changed from being a CVCV sound *idarada* to be a single sound ‘dr’ *idrada* ‘wire’ (Imithetho yokuTlola nokuPeleda isiNdebele 2008:13). Therefore this study recommends revision thereof as discussed in the last chapter.
- Verification of terminological standards is a single and separate operation applied to a group of terms which can be carried out by the users themselves. In isiNdebele verification of terminological standards is in the hands of the iKhwezi Technical Committee. Once the process of verification and authentication has been finalised then the

terminologists concerned change the database according to suggestions made by the NLB members. After the whole process has been completed, the NLB gives its stamp of approval before the term list can be disseminated to the end-users.

- The necessity to legally enforce a standard must be studied with regard to the nature of the standards, laws and conditions which prevail in the society for which the standard has been prepared. However, the legal enforcement of terminological standards is a matter of convenience and economy, and must take into consideration the regional, social and subject groupings of language usage.

For developing and protecting language rights, PanSALB has created thirteen National Language Bodies (NLB's) as advisory structures to take care of standardisation (e.g., spelling and orthography rules), terminology development, verification and authentication of terminologies and also to assist with the standardisation of terms (Alberts, 2010:610-611). In the past, the National Terminology Services (NTS) used to work in collaboration with the old language Boards and currently the terminologists of the National Language Service (NLS) work in consultation with the National Language Bodies. After a specific terminology list has been finalised, it is then taken to the language bodies for verification and authentication of terminology, so that they can also assist with the standardisation and stabilisation of terms as well as with popularising terms.

The iKhwezi NLB had already approved seven lists before they were used, namely, Mathematics term list (September 2005), OBE (Outcomes Based Education) terms (May 2002), HIV and Aids term list (July 2002), Information and Communication (ICT) terms (July 2003), Parliamentary / Political term list (2008), Multilingual Natural Sciences terms (2008), Multilingual Soccer term list (2010).

Sager (1990:122) claims that by measuring the appropriateness of the use of standardise terminology, the limitations of standards as a tool of communication can be demonstrated. Thus standardised terminology is very useful. Cabre (1998:50) advises that every terminological work requires, directly or indirectly, a large amount of specialised documentation and suggests that standardised terminology is also an element of control for information scientists. Alberts (2010:600) adds that, once this leads to exact communication, misinterpretation and misunderstanding will be avoided. She sums up by stating that standardised terminology contributes to the quality of translations, editing, interpreting services, dictionary compilation and subject related communication.

5.2.3 Terminology development

King'ei (1999:149) asserts that various theorists stress that technical terminology should satisfy the principles of morphophonological resemblance to the adopting language; acceptability by speakers, productivity and morphological adherence to the structure of the other adopted terminologies. Terminology development is an area of focus that is imperative to accurate communication in technical fields and terms are created naturally and on an ad hoc basis (Masasanya 2005:8-10). Batibo (2009:14) maintains that terminology development is concerned with the creation, recording and institutionalising of lexical items. Osborn's (2010:41) view on terminology focuses on language change and planning that will be particularly relevant to localisation. He adds that in most cases terminology planning is informed by the new domains of language use, the level of suitability of terms in a given domain, policy and decision-making, the implementation strategies as well as the evaluation of capacity and extent of usage (Batibo op. cit.:14).

Batibo (op.cit.:16) maintains that the strategies of term development that are usually common include the procedures for selecting term developers, the modalities of work and the protection of information. Van Huyssteen (2003:58)

argues that the development of terminology in African languages (isiNdebele included) is unfortunately characterised by compilers having little knowledge in the theory of term development and also a lack of documented terms. Mnguni (2004:7) agrees that African languages are faced with a serious challenge in as far as term creation in technology is concerned. For the processes of fast tracking terminology development in African languages, the National Services together with the isiNdebele Language Research Development Centre (LRDC) have developed various word lists for all official South African languages. Alberts (op cit.:600) propagates the idea that if terminology of the minority, marginalised or standard languages of South Africa can be developed into functional terminologies, South Africans would be equipped with effective communication tools, because terminology is a strategic resource. However, Wababa and Diwu (2009:53) are sceptical that when developing terminology, terms are not meaningful to the speakers of languages, and then it would mean that the process of terminology development was merely a futile exercise, as the examples cited earlier show. Masasanya (2005:9-10) cautions that the major responsibility in the process of standardisation of terminology lies with the terminologists and the Language Councils that are the standardisation authorities after receiving some form of response from the speech communities about the terms created by the terminologists. To overcome the terminological challenges in African languages, Van Huyssteen (2003:58) proposes that action should be taken towards proper management of standardisation and activities for term creation among African languages must be created.

Although international guidelines for term formulation have been formulated by the International Standards Organisation (ISO) these are very broad level and generality and are in a practical domain and not very useful. Sager (1990:89) and Taljard (2008:90) are in agreement that there is a serious need for language specialists to formulate principles or guidelines which is language specific for term formation and that those guidelines may be formulated on an ad hoc basis. Taljard (*ibid.*) advises that when creating term equivalents in

African languages, terminologists must be acquainted with the following guidelines which aim to assist in the creation of terminology that will be accepted by both the linguists and special field subjects:

- (a) There should be a one-to-one relation between the term and the concept that the term represents, which means that the term must not be ambiguous; it must refer to one concept only. The concept should be the point of departure in terminology work and it should be subject orientated instead of being language oriented. Indeed for the exact communication processes, there should be a one-to-one relation between the concept and the term. See the following example in this regard:

Concept	Symbol	Linguistic representation	Translation
■ ■	2, II, ii	<i>kubili</i>	'two'
■ ■ ■	3, III, iii	<i>kuthathu</i>	'three'

From the example given above, it can be seen that there is a correlation between the concept and the symbol as well as definition of a concept. The concepts and the related terms have been standardised by defining the concepts.

- (b) Terms that refer to related concepts must be similar in one way or other in order to show the similarities between the related concepts.
- (c) A term should conform to the spelling, morphology and pronunciation rules of the language for which the term is intended. IsiNdebele uses mainly the conjunctive method of writing, as argued earlier. Thus, isiNdebele is known as the agglutinating language, because it glues morphemes together in word formation, e.g., *ngiyadlala* 'I am playing'.

The use of the hyphen in isiNdebele deals with the conjunctive manner of writing since linguistic units are written conjunctively. However, according to the revised isiNdebele spelling rules (2008:27) the hyphen in isiNdebele is used for practical purposes, mainly (i) to separate two vowels coming together e.g., u-Ennie ‘Ennie’; (ii) to join concords to numerals, e.g., *abali-10* ‘10 of them’; (iii) is used with an enclitic-*ke*, e.g., *letha-ke* ‘please bring’; (iv) to separate the class prefix from abbreviations and foreign words, e.g., i-F.N.B ‘F.N.B’; yet it is also used (v) to separate compound nouns signifying linguistic concepts e.g., *amabizo-vama* (common nouns). The phrase ‘for practical purpose’ is questionable as it is a vague statement, because the rules do not explain on what grounds a compound can be considered lengthy enough to warrant the use of a hyphen. IsiNdebele as with other languages has compound nouns which are formed by various parts of speech, i.e., noun + noun; noun + verb; noun + adverb etc. These types of compound nouns are formed as in other Nguni languages. The following are examples of newly coined terms that are found in the Information and Communication Terms (2003).

The following lexical items illustrate the complexity as it can be seen in examples below:

The lexical item *Ithungelelwanoohlanganiso* is a compound referring to an ‘intranet’ consisting of the noun *ithungelelwano* ‘something sewn or glued together’ and the noun *iqlanganiso* ‘mixture’; *umbiko-mthethokambiso* is also a compound referring to a ‘white paper’ consisting of a noun *umbiko* ‘report’, noun *umthetho* ‘law’ and a noun *ikambiso* ‘system’; *isibonisi-sidlalisimdumo* ‘video cassette recorder’ is also a compound consisting of the deverbal *isibonisi*, derived from the verb *-bonisa* and the deverbal *isidlalisi*, derived from the verb *-dlala* and a noun *umdumo* ‘sound’; *umbusosiqhema-nye* is a compound referring to a ‘one party state’ consisting of a noun *umbuso* ‘a state’, a noun *isiqhema* ‘part’ and a numerical *sinye* ‘one’; *pepenisa-umlolo-fihlo* is a compound referring to ‘decode’ consisting of a verb ‘*-pepenisa* ‘to put openly’, a noun *umlolo* ‘writing’ and a noun *ifihlo* ‘secret’; *ikomba-mphande-*

mitato is also a compound referring to a ‘directory’ consisting of a noun *ikomba* ‘indicator’, noun *iimphande* ‘addresses’ and a noun *imitato* ‘telephones’.

If one looks at the above mentioned terms, there are some orthographical problems that are identifiable in as far as a hyphen is concerned. On the one hand, it is apparent that coinage is still problematic in isiNdebele because, when coining terms, terminologists are trying to bring forth all the resemblances that are found in the Source language (SL) term. The longer the term, the more ambiguous it becomes as already argued. In the above examples, there is no consistency in the usage of a hyphen; some of the terms are hyphenated whereas some are not hyphenated. In other compounds the first element is separated with a hyphen as in *umbiko-mthethokambiso*. All three elements can be separated with a hyphen as in *ikomba-mphande-mitato* ‘directory’. The question is when should a hyphen be inserted and where? On the other hand, Van Huyssteen (2003:218) views the method of compounding as the one that produces some of the most original purist coinage.

From the above examples, it becomes clear that the rule concerning the hyphenation of lengthy words should be revisited because it creates confusion and causes inconsistencies. From the examples of terms created it shows that the terminologists ignored the advice of Sager (1990) and Taljard (2008) of adhering to the guidelines that should be used during term creation. To avoid some of the inaccuracies in the linguistic formulation of orthographical rules, Thipa (1989:180) and Mathumba (1993:210) are correct when they opine that Language Boards (currently known as National Language Bodies should be changed to include more members who are knowledgeable and qualified in linguistics and language planning. If this situation were to be improved, this would enrich terminological development in isiNdebele. These challenges are dealt with fully in the last chapter of this research where recommendations are made.

- (d) Terms should be brief and they should not contain unnecessary information. In isiNdebele most of the terms that are short are the transliterated terms, e.g., *umrhatjho* ‘radio’ referring to the transmission and reception of radio waves especially those carrying audio messages. This term is short and meaningful because that is exactly what *umrhatjho* is in isiNdebele. Unlike the term such as *isikhadlanammumatho* ‘byte’ for a unit of memory size of a computer, this term contravenes the guideline, because it is long and contains unnecessary information. The term does not correlate with the English definition because it refers to the consumption of parts that are sewn together, as indicated earlier.
- (e) Terms should be self-explanatory and transparent. In isiNdebele there are terms that are self-explanatory as well as those that are confusing. On the one hand, terms such as *ikhomphyutha* ‘computer’ and *umthumeli* ‘sender’ are self-explanatory and transparent, while on the other hand, such as *isikhadlanammumatho* ‘byte’ and *ingaphakathingqondomtjhini* ‘software’ are not self-explanatory and transparent because their meaning can be confusing, as already argued.

The study recommends that when coining terms they should be short and to the point and they should be meaningful and also be understood by the speakers. If terminologists are unable to coin a term that is self-explanatory and transparent, they should consider coinage through transliteration because the transliterated terms are not only self-explanatory but they are also short and to the point. Using this method of coining will avoid ambiguity and user unfriendliness that is evident in terms such as, *isikhadlanammumatho* and *ingaphakathimtjhiningqondo* as seen in the discussion above. These terms are quiet lengthy and cause confusion.

Alberts (2013:45) advises that when coining term equivalents to source language (SL) terms, subject specialists, linguists and language communities

should be consulted, because consensus must be reached as subject specialists know the subject or domain and linguists could give authority to the term equivalents. If coinage is done following this advice then most of the coined terms will carry authority and may therefore be more readily accepted by the community of speakers.

Alberts (ibid.) recommends that where terms are similar in the different African languages, terminologists must consider the harmonisation of terms. When harmonising terms the basic or existing term will be maintained and it will be developed by extending the meaning of the new concept and also adjusting it to fit the orthographic rules of isiNdebele. Nahir (1984:308-309) sees this process of harmonisation as mostly technical in that it clarifies and defines the terms and it can reduce communicative ambiguity. The following are examples of such terms derived from this research project that follow the method of harmonisation in the Nguni (isiNdebele included) languages:

IsiNdebele	IsiZulu	IsiXhosa	Siswati	English
<i>umthetho</i>	<i>umthetho</i>	<i>umthetho</i>	<i>umtsetfo</i>	'law'
<i>umthwalo</i>	<i>umthwalo</i>	<i>umthwalo</i>	<i>umtfwalo</i>	'load'
<i>umdlalo</i>	<i>umdlalo</i>	<i>umdlalo</i>	<i>umdlalo</i>	'game'

In the above examples the same orthographic conventions are followed for isiNdebele, isiZulu and isiXhosa whereas in Siswati the first two terms have been adjusted according to the Siswati orthography which differs from other Nguni languages.

- (f) The meaning of terms should not be confined to a particular context; it should be independent of the context. The term broadcast is equivalent to *ukurhatjha* in isiNdebele. In English this term means to transmit information or programmes by radio, television or Internet. In isiNdebele the meaning is not restricted to the context of transmitting

information only, because *ukurhatjha* can also mean to throw maize kernels for the chickens.

- (g) Terms should be capable of providing deverbatives. Deverbative stems are those which are derived from some other part of speech by the addition of a prefix and a suffix (Doke, 1968:65). In isiNdebele the deverbatives are characterised by the prefix *-uku-* which is prefixed in the verb to form a noun. In Terminology Book No.1 (2001:47, 52) the term ‘assault’ is equivalent to *ukukhubaza ngesihluku*. *Ukukhubaza* is a noun derived from the verb *-khubaza* ‘hurt’. The term ‘barter’ is equivalent to *ukurweyila* which is a noun derived from the verb *-rweyila* ‘exchange’. Deverbatives can also be used to coin new terms. The following terms are standard isiNdebele terms and are used in isiNdebele communities, e.g., *-lusa* ‘to watch over something’, *ukulusa* ‘to look after livestock’; *-namathisela* ‘to affix/attach’, *isinamathiseli* ‘sellotape’ which is a brand name for a sticky thin clear material in a long narrow length that is used for sticking things together.
- (h) Once a term used has gained popularity and is generally accepted by the speakers of that language, it should not be changed and be substituted without persuasive reasoning. Language is never static; it grows on a daily basis, but changing or substituting popular terms without any valid reason is not advisable. The mathematical term ‘number line’ was given the equivalent *inambalayini* in the Terminology Book No.1 (2001:202). But in the Multilingual Mathematical Dictionary (2006:90) it is given as an equivalent of *i-eksisinomboro*. The mathematical term ‘number symbol’ in the Terminology Book No.1 (2001:202) was given the equivalent of *itshwayo lenamba/lenomboro* while in the Multilingual Mathematical Dictionary (2006:91) it is given as an equivalent of *iphawu leenomboro*. The original coined terms are popular, because they have been used since 1985 when isiNdebele started to be taught in schools and are accepted by the amaNdebele. The term *itshwayo lenomboro* is

also popularly used to denote signs or a symbol in isiNdebele, but the term *itshwayo* and not *iphawu* is used. The term *inambalayini* and *itshwayo lenomboro* are formed through transliteration and have a direct and unambiguous meaning of the source language (SL) term ‘number line’ as opposed to *i-eksisinomboro* and *iphawu lenomboro* respectively. These terms *iphawu lenomboro*, *itshwayo lenomboro* and *i-eksinomboro* are synonymous; they all mean a number line. Therefore there was no need to coin a new term, because this becomes tautology, and will create confusion to the language speakers since the speakers will use such terms interchangeably.

Sager (1997:28) recommends that the formation of terms must be carried out by three different methods: (a) the use of existing resources, (b) the modification of existing resources and (c) the creation of new linguistic entities. Sager (op.cit:25) also suggests that, usually, term formation relies on existing lexical elements and combines them in particular ways that can be described and hence as models for the formation processes.

5.2.3.1 The use of existing resources

Existing resources in isiNdebele are used when coining terms, but there is a tendency to coin new terms and discard the old terms without a valid reason. For example, terms such as *ukubonana* meaning ‘everybody to see for himself/herself’ have recently been replaced by *mabonano*, this term has been used by the Radio DJ in the iKwekwezi F.M and it is being popularised by this radio station. If one checks the formation of *mabonano*, one will notice that it is an incorrect word, because it is neither a verb nor a noun, whereas *ukubonana* is a deverbal which is derived from a verb *-bonana* ‘see each other’.

5.2.3.2 The modification of existing resources

It is necessary to revisit the old terms because, as already stressed, language is dynamic, but change should be done only if there is a need to do so, i.e. when

phonetics dictates this. Words such as *idarada* ‘wire’ and *isitarada* ‘street’ have been modified as *idrada* and *isitrada* respectively. The Afrikaans sounds /dr/ and /tr/ have been adopted as they are in isiNdebele. The *isitarada* and *idarada* are written using the CVCV structure but most of the borrowed words do not conform to the CVCV structure in isiNdebele.

5.2.3.3 The creation of new linguistic entities

In isiNdebele, new terms have been coined and most of them are compound nouns. Terms such as *umtjhiningqondo*, referring to ‘a computer’ is a compound noun consisting of the noun *umtjhini* ‘machine’ and a noun *ingqondo* ‘mind’ to mean *umtjhiningqondo*. The compound term *isikhambisimdumo*, referring to ‘an antenna’ is derived from a verb *-khambisa* ‘go fast’ and a noun *umdumo* ‘sound’ to mean *isikhambisimdumo*.

Besides the recommendations of methods proposed by Sager above, Antia (2000:96) asserts that every terminological activity takes the concept as its starting point and there should be a relationship between the concept and its symbol. However, Batibo (2009:54) adds that besides the above principles, terminologists must ensure that when developing African language terms, terms must be concept-based and not word-based. He sounds a warning that the terminologists must take into consideration that the source language from which new terms are selected or adapted should start with internal or specific single language sources before going to external alternate language sources.

Furthermore, Batibo (*ibid.*) states that the following criteria are for selecting terms especially where there are alternatives; and, further warns that priority must be given to the following:

- Terms that are already in use by the majority of speakers;
- Terms with few syllables which are transparent and easy to remember;
- Where the meaning is very close to the intended concept;
- Where there is absence of historical legacies;

- Where the relevant phonemic rules have been used to capture the word structure, i.e., vowel insertion and consonant deletion in clusters;
- Where the relevant methods of adaptation and adoption have been used; for example, languages as isiNdebele uses the orthographic method while languages like Kiswahili use oral method. This is because originally Swahili was written in Arabic script; Swahili orthography is now based on the Latin alphabet that was introduced by Christian missionaries and colonial administrators. The name Kiswahili comes from the plural of the Arabic word Sahel. The one which corresponds to the educational levels of the users. IsiNdebele uses the International Phonetic Alphabet (I.P.A) that was developed by the International Phonetic Association in 1886 (Taljaard and Snyman, 1989:4).

In creating terms Sibula (2009:87), Wababa and Diwu (2009:54) and Alberts (2013:40) are in agreement that terms are not created haphazardly as there are specific ways of supplying term equivalents. The following are creation strategies which can be used by African language terminologists, namely:

Semantic transfer

This is the process of attaching new meanings to existing words by modifying their semantic content. When words are adapted from one language to another they undergo certain adjustments with regard to their meaning (Madiba, 1994:91). In contrast to the preceding coined lexical items which are characterised by ambiguity, the transliterated lexical items are formed by adaptation of the foreign words themselves to the morphological and the phonological system of isiNdebele. The transliterated lexical items are usually characterised by having the same meaning as their foreign counterparts, as shown in the Mathematical term list (2005) below:

igrafu ‘graph’

i-abhakhasi ‘abacus’

idayamitha ‘diameter’
ikhuyubhu ‘cube’.

Apart from the mathematical terms used above, the following are some of the examples of transliterated lexical items extracted from the *Multilingual Natural Science and Terminology Dictionary* (2002):

isiliva ‘silver’
irhalasi ‘glass’
ukuka ‘cook’
igaratjhi ‘garage’
ilampa ‘lamp’

The following are some of the transliterated lexical items which are extracted from the *Multilingual Information and Communication (ICT) terms* (2003):

ikheyibuli ‘cable’
imeyila ‘e-mail’
iposikarada ‘postcard’
iseva ‘server’
ibhithi ‘bit’
idatha ‘data’

From the above examples it becomes clear that, in isiNdebele, the transliterated lexical items are usually characterised by having the same meaning as their foreign or source counterparts and are understood by the speakers. The isiNdebele terms have been modified by the addition of prefixes and this has been in accordance with Sager’s (1997:30) view that the most common method for designating new concepts is to modify the existing terms by derivation or affixation. In isiNdebele equivalents, the prefix (*i-*) has been added to all the above isiNdebele equivalents except in *ukuka* ‘cook’. The transliterated terms are embedded in the target language (isiNdebele) without major adaptation or

changing any part of the original source language (English). In the term *idatha* the letter ‘t’ have been changed to ‘th’ to obtain the correct isiNdebele spelling. In the term *ibhithi* the letters ‘b’ and ‘t’ have been changed to ‘bh’ and ‘th’ respectively also to obtain the customary isiNdebele spelling. This new creation will not only be an addition to the vocabulary of isiNdebele language, but will also have a direct meaning and is self-explanatory.

Paraphrasing

This is the process of putting a description or explanation into one’s own words and represents a very productive way by means of which terms are formed in the African languages. It is thus another productive method of word formation that is used in isiNdebele and it occurs when new terms are created by a translation of the meaning of a foreign term into isiNdebele which is a target language. Scholars such as Van Huyssteen (2003:112) refer to it as ‘loan translation or calquing’. The following examples and their equivalents are extracted from the *Multilingual Mathematics Dictionary* (2005):

- ‘classify’ is translated as *-hlukanisa ngeenqhema/ngamatlasi*
- ‘currency’ is translated as *-irherho lemali*
- ‘decade’ is translated as *-itjhumi leminyaka*
- ‘denominator’ is translated as *-inomboro engaphasi komuda*
- ‘clockwise’ is translated as *-jikeleza ngesidleni*
- ‘doubling’ is translated as *-ukubuyelela kibili*

If these isiNdebele translations were to be written as one compound word then they would be considered compounds. Compounds are formed by two to more parts of speech which means that *-jikeleza ngesandleni* would be written as ‘*ukujikelezangesandleni*’ and *ukubuyelela kibili* would be ‘*ukubuyeletakibili*’.

Compounding/Composition

This is a process of coining a new term by combining two or many parts of speech in African languages or by combining existing words or lexical items.

Scholars such as Cluver (1989:274), Van Huyssteen (2003:110) and Musehane (2007: 237) refer to this term as compounding, while Temu (1984:55) refers to it as composition. Sager (1997:31) defines compounding as a combination of two or more words into a new syntagmatic unit with a new meaning independent of the constituent parts. However, a guiding principle is that in terminology there is the additional requirement that the new entity created must represent a concept that is relevant to a particular subject field. According to Jiyane (1994:31), there are two prominent ways of forming compound nouns in isiNdebele which are (a) compound nouns of which the first segment (part) is an abbreviated form, and (b) compound nouns composed of different parts of speech. He points out that isiNdebele uses more or less the same strategy used by other Nguni languages, morphologically: the compound noun is composed of two or more words (or parts of words). Sager (1997:33) warns that in terms of hyphenation of compounds, compounds of phrases containing prepositions, articles and adverbs are more often hyphenated than noun compounds.

In most cases, compounds enter isiNdebele lexicon through coinage or transliteration. Coinage of these terms is possible when they are adapted to fit the lexical system of isiNdebele (Mahlangu 2013:108). Adoption of terms into isiNdebele vocabulary through coinage occurs through the above mentioned creation strategies. The use of compound lexical items is one of the distinctive features of coined lexical items. Most coined lexical items referring to Mathematics and ICT concepts in the *Multilingual Mathematics Dictionary* (2005) and *Information and Communication Terms* (2003) are usually descriptive compound words, as the lexical item is derived from the meaning of the foreign term and not from the term itself as shown in the following examples:

Inomborosihlanganiswa ‘addendum’ literally meaning ‘the number that has been added’

Ingcenyemphumela webuyelelo ‘partial product’ literally meaning ‘partial result of reputation’

Kwethintanonikelwano ‘interactive’

Ingaphakathingqondomtjhini ‘software’

Ithintliswanolihqa ‘telecommunications’

In the examples shown above, compounding is usually the result of a combination of verbs, substantive and qualificatives to form a new compound which describes the actions or the meanings of the newly acquired or adopted term.

Most of these newly coined terms are usually long and ambiguous. The compound, *inomborosihlanganiswa*, refers to ‘addendum’ literal means ‘the number that has been added, as stated above, and consists of a noun ‘*inomboro*’ and the deverbal noun *hlanganiswa* derived from a verb *hlangana* ‘combine’. The lexical item *ingcenyemphumela webuyelelo* referring to ‘a partial product’ consists of a noun ‘*ingcenyelwa*’ ‘part’ and another noun *umphumela* ‘result’ as well as a possessive *webuyelelo* (**w**a+**i** changes to **e** = *webuyelelo*) ‘of multiplication’.

Despite the fact that these compound lexical items are descriptive, their references can only be understood when they are used in context. When checking at compounding from a morphological point of view is also a process of affixation, i.e., adding prefixes and suffixes to word combinations. The above examples show that, nowadays, the task of coining new terms is becoming more complex. More and more new concepts come into being and they lack isiNdebele names. Again, from the above examples, it also becomes apparent that there are problems in the usage of a hyphen in isiNdebele compound words. Some compounds are hyphenated and others are unhyphenated without any given reason(s) and this causes confusion and inconsistencies.

Borrowing/loan words

This is a process whereby words are loaned or borrowed as they are (wholes) and their meanings have remained as they are; they exhibit a varying degree of adaptation on the syntactic, morphological, topological and phonological levels (Louwrens, 1993:9). In isiNdebele, this type of borrowing takes place mainly from English, Afrikaans and Sotho languages as these are the languages of common contact. The English term ‘virus’ is equivalent to *ivayirasi* in isiNdebele and it conforms to the word forming principles of isiNdebele as it consists of a consonant, vowel, consonant, vowel, consonant, vowel and consonant, i.e., CVCVCVC structure. The Afrikaans term ‘broek’ is equivalent to *ibhrugu*; the Sepedi term ‘*setšhaba*’ is equivalent to *isitjhaba* in isiNdebele and both terms are congruent with the word forming principles of isiNdebele. Borrowing helps in developing the language. Thus, Alberts (1999:28) asserts that it should not be regarded as incorrect to coin terms using borrowing principles. The fact of the matter is that indeed borrowing develops languages. That is why isiNdebele has borrowed from languages such as the ones mentioned above. It is using the vocabulary of other languages as mentioned above.

Neologisms (new coinages)

Thipa (1989:125) views neologisms as words which have been coined in an attempt to express new (modern) ideas or terminology. On the one hand, Louwrens (1993:9) believes neologisms is a process which refers to totally new created terms or terms that are borrowed from other languages. On the other hand, Calteaux (1996:119) argues that they are a feature of language extending its lexicon in order to keep up with developments in its environment. Because of the manner in which technology is growing globally, Alberts (1999:29) suggests that in African languages new terms have to be coined for new inventions, situations, articles, etc. According to Sager (1997:38) terminological neologisms result from the need for the unique naming process of new concepts where there is no linguistic model or precedent in the form of an autochthonous pattern. Mnguni (2004:7) declares that new terms are coined

every day. Mahlangu (2013:107), in support of Alberts, confirms that isiNdebele is faced with the influx of newly coined words which come from natural sciences, as well as mathematical, technological, HIV and AIDS terms derived from foreign languages, especially Greek, Latin, English and Afrikaans.

The new terms such as *iselula* ‘cell phone’, *ikhomphyutha* ‘computer’ and *i-imeyili* ‘e-mail’ are new example terms that have been coined due to the growing technology across the globe.

Shortening

This is a process by which a word or words are omitted, usually as will be supplied by the mind or will be taken for granted as understood in the construction of a sentence. This is another creation strategy where a word is omitted from a compound expression of a source language but the remaining part still retains the total meaning that formally belonged to the whole expression (Louwrens 1993:10). The isiNdebele word ‘*usiri/usuru*’ is an adaptation of the Afrikaans compound word ‘*suurlemoen*’. In the case of ‘*usiri/usuru*’ the component ‘*lemoen*’ which occurs in the Afrikaans counterpart has been left out. The word ‘*usiri/usuru*’ does not only carry the original meaning ‘sour’ but it also carries the meaning which was embedded in the deleted word ‘*lemoen*’.

Another isiNdebele word ‘*ikondasi*’ is also an adaptation of the English compound word ‘condensed milk’. Because of the omission of the second part of the English word ‘milk’ the word ‘*ikondasi*’ carries the meaning ‘milk’ as part of the concept process of condensation. The word ‘*iselula*’ is also an adaptation of the English compound word ‘cell phone’. Again because of the elision of the second part of the English word ‘phone’ the word ‘*iselula*’ carries the meaning ‘phone’.

Extending or widening

This is a process when the meaning of the existing lexical item is extended to refer also to the meaning of the new term. With extending or widening, the word which is adopted retains the meaning of the source noun, but takes on additional meaning as well (Madiba, 1994:92). In isiNdebele the adopted word *ukresimusi* ‘Christmas’ retains the meaning of ‘Christmas’, but it also adds the related meanings of any picnic or a public festival. The English word ‘steamer’ is regarded as ‘steam engine train, diesel/electric train’ and in isiNdebele *isitimela* meaning steamer is stretched to other types of trains whereas in its source language this word means ‘steam engine train’ alone. In isiNdebele lemonade is *inamaneyidi* meaning ‘any kind of cool drink’. In English lemonade means a specific type of cool drink which is ‘a drink made from lemons, sugar and water’ (*Longman Dictionary of contemporary English* 1995:807). In isiNdebele the meaning of this concept has been stretched to mean any cool drink, e.g., Sprite, Fanta, Coke etc. *Isibhamu* ‘gun’ has extended its meaning from the original meaning ‘gun’ to a beautiful woman.

Deidiophonisation

Apart from the above mentioned creation strategies, Mtintsilana and Morris (1988:111) contend that deideophonisation is another creation strategy. Moreover, van Huyssteen (2003:114) views this creation strategy as a unique method of word formation found in African languages. This strategy is so termed because of the relationship between the concepts to its symbol. For example, *isithuthuthu* ‘motorcycle’ is one of the ideophonisation terms that has been coined in isiNdebele. In isiNdebele this process involves the prefixing of a class prefix to a sound. Thus a prefix ‘*isi-*’ is added to a prototypical perception of the sound made by a running engine. The motorcycle’s running engine is perceived as ‘-*thuthuthu*’. Another example is *ithothotho* ‘man made traditional beer’. A prefix ‘*i-*’ is added to a prototypical perception of the sound made during the process when the distilled beer forms some droplets and those drops as they enter into a container to become beer, they make a dripping sound ‘*tho...tho...tho*’; thus, this liquor is called *ithothotho*. The traditional

beer is perceived as *-thothotho* because of the dripping sound it makes when it drips into the containers or bottles. The two ideophones *isithuthuthu* and *ithothotho* are onomatopoeic.

The above strategies are specific ways of supplying term equivalents in isiNdebele and they are discussed in relation to isiNdebele language terminology to ascertain whether when coining terms in isiNdebele the terminologists followed the proper guidelines as cited by Taljard on pages 76-79 in this chapter.

5.2.4 Challenges in terminological development

Fourie (1993:11-14) points out that some of the challenges experienced during terminology development in African languages occur during the term creation processes that give rise to the inconsistencies in terminology. The following are the inconsistencies that are caused in this way:

- Possible concepts in a given field are not taken into consideration before the coinage process takes place and thus the meaning of a given concept is stretched beyond what it represents, e.g., the English ‘checkers’ as ‘a name of chain store’. Checkers originally introduced this type of bag which resulted in the transfer of the name of the store to the plastic bag itself, and is regarded as *itjhekasi* in isiNdebele or ‘any plastic bag’. In its source language this word is used to refer to a specific chain store but in isiNdebele the meaning is extended to signify a generic term for any plastic bag.
- Concepts which does not exist in African languages are imported to these languages and their quality is compromised or does not fit in the target language, e.g., the isiNdebele word *ibandla* is regarded as the equivalent of the English ‘court’ but *ibandla* in the isiNdebele context means ‘a traditional court at the chief’s place’ whereas in the source language ‘court’ means ‘a building or room where all the information concerning a

crime is given so that it can be judged, (*Longman Dictionary of Contemporary English* 1995:312). It is also used to denote a royal court which is closer to the isiNdebele. The English definition of this word ‘court’ as a legal term does not fit in isiNdebele because a traditional court and a modern law court are obviously two different concepts. For example, in a modern court there is a judge who presides while in the traditional court there is a king who presides over cases. The word ‘girl’ refers to ‘a female child up to the age of 17 or 18’ and in isiNdebele *igeli* refers to an adult ‘female domestic worker’. The word ‘boy’ refers to ‘a male child up to the age of 17 or 18’ (Hornby 1974:98). In isiNdebele *umsana* is a male child up to the age 18, so the male terms are equivalent. The word *igeli* does not fit well in isiNdebele because there is a change in their emotive value and they have acquired some pejorative connotation when taken over to isiNdebele.

- Transliterations of foreign terms are well established and are preferred to a coined term; for example, the term ‘currency’ is translated as *-irherho lemali* in isiNdebele. In isiNdebele the more frequently used word, however, is *ikharensi* ‘currency’ rather than *irhelo lemali*. The term ‘decade’ is coined as *itjhumi leminyaka* meaning ‘ten years’, but speakers ignore such terms and rather use *idekheyidi* because these terms are self-explanatory and are readily understood.
- Numerous terms signifying the same concept may be in popular use at the same time. In isiNdebele terms such as *utitjhere* and *umfundisi* both meaning ‘a teacher’ are used equally in writing. *Utitjhere* is borrowed from the English word ‘teacher’ whereas *umfundisi* is a coined word and both signify one who teaches at school.
- Traditional terms used through meaning shift acquire a new meaning. According to Van Huyssteen (1997:182), semantic or meaning shift is a means of term creation whereby the existing meaning of a word in the general lexicon acquires an added or modified meaning in order to name a new (mostly related) concept. In isiNdebele the term *umnyango* ‘door’ has

been extended to mean the *umNyango* ‘Department’, and the term *umfundisi* ‘pastor’ has been extended to double for *umfundisi* ‘teacher’.

- The difference in the definition of concepts of term signifies what a term needs to denote, e.g., in isiNdebele the term *isitulo samavilo* ‘wheel chair’ means a chair with wheels, such as that used by people who cannot walk.
- Finally, a predicted meaning shift is obtained between a new term and a new concept, e.g., the term *isithombe* (photograph) is extended to name a new related concept, i.e., *isithombe* (x-ray). The term *umatjingelani* ‘marching in a line’, i.e., a person who marches in a line and it is extended to name a new related concept ‘night watch’. The word ‘parcel’ which means ‘an object that has been wrapped in paper or put in a special envelope, especially so that it can be sent by mail (*Longman Dictionary of contemporary English*, 1995:1027), is referred to as *iphasela* ‘a parcel or gift’ in isiNdebele. However, the meaning of *iphasela* has been extended to mean money and anything that a person owes to another person.

According to Alberts (1999:20), terminology development is faced with problems, because the concept and practice of terminology are poorly understood by the speakers and in some cases it is not even known. A major cause of this situation is that there are no qualified terminologists in isiNdebele. That is why Msimang (2000:228) supplements this situation by stating that African languages (isiNdebele included) are faced with a lot of challenges in as far as terminological development is concerned. Madiba (2000:63-64) adds that the major cause regarding what he perceived as the problem in the terminological development in African languages is the non-existence of linguistic nationalism. He alludes to the fact that the use of African language terminologies to promote apartheid destroyed linguistic nationalism and prevented any possibility of its rise in the African community. Madiba (*ibid.*) elaborates by arguing that it is unfortunate that the activities of the African Language Boards, previously known as ‘Bantu Boards’, were undermined by their lack of legitimacy, as they were perceived as the agents of the apartheid government and this thus made their work inefficient and

minimal. Sam et al. (2009:53) acknowledge the fact that the current challenge in the use of African languages is lack of terminology. However, they applaud the fact that the Information Communication Technology can address this challenge because they can facilitate communication among all the speakers who speak a particular language.

Dalvit et al. (2009:77) believe that, under apartheid, terminology development in African languages supported their official status in the homelands and their use as the medium of instruction for the first years of schooling. In contrast, scholars such as Van Huyssteen (2003:239) see these efforts as the ones that only served the interests of the apartheid government in marginalising the speakers of indigenous languages and view the quality of those terms as being poor. On a positive note, Mahlalela-Thusi and Heugh (2002:245) view these experiences of the past as a proof that African languages can be developed and used. In 1976 the Terminology division of the Department of National Education amalgamated with the Terminology Bureau of the Suid-Afrikaanse Akademie vir Wetenskap en Kuns (SAAWK) to form a new Terminology Bureau under the auspices of the Department. This Bureau was later named the National Terminology Services (NTS) of the Department of Arts, Culture, Science and Technology (DACST) and the office became the official national terminology office to document and disseminate terminology (Alberts, 2010:609).

Cabre (1998:219) argues that terminology must be taken seriously, because it plays a significant role in any language service. Mnguni (2004:17) and Beukes (2004:13) affirm that the Constitution recognises eleven official languages of which isiNdebele is one and that DACST as a public service had the duty of realising fully Section 6 of the Constitution. Alberts (2000:237) and Mnguni (2004:73) are in agreement that since 1994 the Department of Arts, Culture, Science and Technology (DACST) has employed African language terminologists to develop and document African language terminology in a variety of subject fields. Some of the multilingual terminology lists that were

compiled are: Weather terms, Basic health terms, HIV/AIDS terms, Building terms, Election terms, Banking terms, Commercial and Financial terms, Computer terms, Mathematical terms, Natural Science terms, Soccer terms, Water and Sewerage terms, etc. Apart from these terms, word lists were also compiled relating to subjects such as indigenous birds, indigenous mammals, frail care, personnel administration, basic physics, basic sewing, basic agriculture, Biology, Zoology, Sewing and Fashion, Health Education as well as lists for various school subjects. Mnguni (*ibid.*) adds that the terminologists in the Terminology Coordination Section in the Department of Arts, Culture, Science and Technology (DACST) were also responsible for modernisation of amongst other languages, the isiNdebele language in the field of science and technology. He states that isiNdebele was well catered for in DACST as the NLS is able to create terminology lists in a full manner that isiNdebele was geared at fully recognising the fact that it is also one of the official languages of South Africa. As South Africa is multilingual, Cabre (1998:219) advises that, in multilingual situations where different versions of the same document must be produced, translators and terminologists must work together, because translators will require the assistance of terminologists in order to answer questions about specific cases of equivalence among languages. He warns that multilingual terminology is important for the accurate translation of technical documents, so this will also help isiNdebele language in its development. In order not to confuse a dictionary with a terminology list, a distinction has been made between the terminology list and a dictionary because some of these wordlists are mistaken as dictionaries by the speakers of languages. On the one hand, the *Cobuild English Dictionary* (1995:455) defines a dictionary as a book in which words and phrases of a language are listed alphabetically, together with their meanings or their translations in another language, while on the other hand Van Huyssteen (2003:146) defines a word list as a list in which terms are coined, arranged alphabetically and given their equivalents. Word lists are less expensive than dictionaries but they perform a similar function in a similar format.

Dalvit et al. (2009:78) alludes to the problem that African languages are excluded from the academic domain solely because they lack terminology and he warns that the development of such terminology can be a lengthy process which can be expensive mainly when considering the fact that all 9 of the 11 official language terminologies need to be developed. On a positive note, Van Huyssteen (2003:238) offers a solution to this discussion when he states that,

This lack of terminology in the African languages can be overcome only if action is taken towards effective computerised standardisation and if coordination in the term-creating activities among the African languages is promoted.

Van Huyssteen (op. cit.:58) acknowledges that the challenge that the development of African languages is faced with, i.e., the one of being characterised by limited know-how in the theory of term development and a lack of documented terms, can be overcome only if action is taken towards the effective management of standardisation and elaboration structures. She asserts that this challenge can also be overcome only if coordination in the term-creating activities is promoted among the African languages.

Thelen and Steurs (2010:42-43) warns that the terminological work must have aims such as (a) the creation of new terms should be aimed at replacing the missing or the incorrect ones; (b) there must be a systematisation and maintenance of the new terms belonging to a certain domain; (c) teaching of terminology is crucial and (d) the creation of terminological databases and (e) research into terminology must be done.

5.2.5 *IsiNdebele Terminology*

The terminology list provided in the isiNdebele Terminology and Orthography No.1 Book of 2001 is discussed in this investigation, because spelling or orthography will be checked in accordance with Van Huyssteen's (2003:238)

advice that during terminology development, terminologists should take notice of popular phonological trends in the language and where needed spelling should be adjusted to suit the phonology of language change. This terminology book serves as the term bank for isiNdebele terms as it is the only terminology book that was issued by the Department of Education and Training. Terminology is discussed here and not orthography because this chapter focuses on terminology, whereas orthography is discussed in Chapter 6. The terms in the list have been arranged alphabetically according to the English terms, with Afrikaans in the second column and isiNdebele in the third column without any regard for the subject or course of study in which they are used. Where necessary, the subject concerned is shown in brackets after the term. In cases where terms may also have an alternative form, the alternative form is shown in brackets as a cross reference and the alternative form is given in its alphabetical position. However, Msimang (2000:226) emphasises the point that whilst these are very important term banks, they provide terminology only up to secondary level and notes that terms in English or Afrikaans introduced at tertiary level will not always have a counterpart in the African language lists.

In the isiNdebele terminology lists, terms are written in accordance with the way in which it was agreed upon by the isiNdebele Language Board with full cognisance taken of the dialects comprising isiNdebele. As a result, isiNzunza and isiNala dialects have been taken into consideration when compiling this existing word list (IsiNdebele Terminology and Orthography No.1, 2001:5).

What is noted in the terms themselves is that a number of the isiNdebele terms have been adopted and *ndebelised* instead of coining new terms as equivalent to English and Afrikaans. Calteaux (1996:200) asserts that in most cases adoptive words fill in the gaps in the vocabulary of the African languages in that they express concepts or ideas which are alien to these cultures. It can therefore be acknowledged that the isiNdebele Language Board has moved from being purists and accepted adoptive terms. Thus, isiNdebele language is full of adoptive terms which form part of the isiNdebele vocabulary. Some examples are given below:

English term	Afrikaans term	IsiNdebele	adoptive
Account	<i>rekening</i>	<i>i-akhawundi</i>	(Cl/5)
Acid	<i>suur</i>	<i>i-esidi</i>	(Cl/5)
Acre	<i>akker</i>	<i>i-agere</i>	(Cl/5)
Album	<i>album</i>	<i>i-albhamu</i>	(Cl/5)
Alcohol	<i>alkohol</i>	<i>i-alkhoholi</i>	(CL/5)
Arabesque	<i>arabesk</i>	<i>i-arabheski</i>	Cl/5)
Atmosphere	<i>atmosfeer, dampkring</i>	<i>i-atmosfera</i>	Cl/5)
Average (n)	<i>gemiddeld</i>	<i>i-avareji</i>	(Cl/5)

As has been discussed in detail in Chapter Four, the isiNdebele noun structure consists of two or three morphemes, i.e., pre-class marker, basic class marker and the stem. In isiNdebele, when foreign words are borrowed, the whole polymorphemic ‘foreign’ word forms the stem and the class-markers are added to it. This is a typical feature of isiNdebele nouns which also consist of a stem and a class marker. The stem contains the basic meaning of a word whereas the class marker represents the class category as seen in the above examples. When comparing the English words, account, acid, acre, atmosphere and average with isiNdebele equivalents *i-akhawundi*, *i-esidi* and *i-agere*, *i-albhamu*, *i-atmosfera* and *i-avareji*, it becomes evident that the English words have been adopted in terms of the isiNdebele syllable structure and the adopted words have followed the orthographical rules of isiNdebele. Thus, *i-akhawundi* ‘account’ has the VVCCVCVCCV structure, and *i-esidi* ‘acid’ and *i-agere* ‘acre’ have the VVCVCV structure respectively.

In the above examples, isiNdebele adopted words have adopted the morphological and phonological rules in isiNdebele. For example, in the English word ‘account’ the sound ‘cc’ becomes an aspirated velar explosive ‘kh[kh]’ in isiNdebele as in the isiNdebele equivalent *i-akhawundi*. In the word ‘acid, the sound ‘c’ becomes ‘s’ as in isiNdebele ‘*i-esidi*. In the Afrikaans word ‘akker’ the sound ‘k’ becomes a devoiced velar explosive ‘g[g]’ in isiNdebele as in ‘*i-agere*’. The Afrikaans and English sound ‘b’ becomes the

devoiced bilabial explosive ‘bh[ɓ]’ in isiNdebele as in ‘i-albhamu’; ‘album’. In the English word ‘atmosphere’ the sound ‘t’ becomes an aspirated alveolar explosive ‘th[θh]’ in isiNdebele as in ‘i-athmosfera’. But for the English word ‘average’ the sound ‘v’ remains a voiced dentilabial fricative ‘v’ as in isiNdebele ‘i-avareji’.

The isiNdebele equivalents are thus congruent with the word-forming principles of isiNdebele. This is seen in the above examples as all of these equivalents have been hyphenated between the prefix and the stem and this is in accordance with the rules of where a hyphen is used in isiNdebele. The spelling rules (2008:27) assert that a hyphen is used to separate two vowels coming together. In the above examples, isiNdebele equivalents, class prefixes have been prefixed to the respective noun stems to suit the morphology of isiNdebele. These words form part of the isiNdebele lexicon. However, from the examples given above, the isiNdebele equivalents have undergone some morphological adjustment as this is in line with Mahlangu’s (2007:111) assertion that the words with a syllable structure that is not compatible with the isiNdebele language undergo some form of modification in order to be accepted into isiNdebele language.

5.2.6 Conclusion

From the above discussion it becomes evident that for terminology to be carried out effectively there is a need for a properly verified standardisation process that will ensure the use of acceptable terms in speech communities. It is also evident that isiNdebele uses many adoptive terms and, as a result, there is a need for the isiNdebele terminologist to coin isiNdebele indigenous terms instead of relying on the adoptive form. The thrust that appears to be most prevalent is the one of using strategies such as semantic shift or transfer, borrowing, derivation, neologisms, compounding, deideophonisation and paraphrasing or phrase grouping. However, the adoptive and all the

terminologies found in isiNdebele are essential for this study, because they assist in the growth and development of orthography.

Terminology is a phenomenon of specialised subject areas, which is also influenced by the subject fields and the areas of activity it serves. An isiNdebele terminology development in a variety of subject areas has been compiled by the Department of Arts and Culture, including, weather terms, basic health terms, HIV/AIDS terms, building terms, election terms, banking terms, commercial and financial terms, computer terms, mathematical terms, natural science terms, soccer terms, and water and sewerage terms. These have been completed but are not properly disseminated to the speakers of the language. Consultation is important when coining terms, subject specialists, linguists; mother-tongue speakers and language committees such as language boards must be consulted when providing term equivalents or when coining terms. Should this process be bypassed, then the terminologies compiled will be ignored by the speakers, because terminologists have worked in isolation. The reason for ignoring these terms is that they were never maintained and popularised among the speakers. These terms were not evaluated in terms of acceptability by the speakers; thus in most cases the speakers of isiNdebele end up preferring the transliterated terms to the newly coined terms. In these newly coined terms there are also some orthographical challenges especially in the coined compound word, such as *ingaphandlengqondomtjhini* ‘hardware’ or the machines, wiring and other physical components of a computer, and the usage of a hyphen, as in *ikomba-mphande-mitato* ‘directory’. That is why Alberts (1999:35) points out that term-creation will remain a wasteful endeavour unless the end product is appreciated and is fully used by the speakers in the relevant subject domain. Terminology itself needs to be systematised, documented and disseminated with a view to eventually standardise it.

CHAPTER 6

6.1 THE ORIGIN AND HISTORY OF ISINDEBELE ORTHOGRAPHY

6.2 INTRODUCTION

This chapter examines the origin and history of isiNdebele orthography focusing on (a) the history of isiNdebele orthography and (b) the symbols for isiNdebele orthographic vowels, semi-vowels and consonants as well as (c) punctuation, (d) numbers and (e) vocabulary.

6.2.1 *The history of isiNdebele orthography*

The aim of the investigation in this chapter is to look into the origin and history of isiNdebele orthography or spelling rules as a written language (standard language), but not as a spoken language (dialect). Various scholars such as Fourie started writing isiNdebele words/names, for instance, *shapulula* (*tjhaphulula*) *uMxetsha* (*uMrhetjha*], *Skukuni* (*Sekhukhune*), *Mabogo* (*Mabhoko*), *umdashana* (*umntazana*), etc. as early as 1921. The discussion focuses on (a) the general concept of orthography and (b) the orthography of the isiNdebele anthropologists, historians and linguists.

6.2.1.1 The general concept of orthography

Before discussing orthography, it is perhaps apt to cite a definition of the term orthography. Webster (1954:367) defines orthography as the art of spelling and writing words correctly. Wolf (1954) and Kishindo (1998: 86) opine that a good orthography has broad features, namely, economy, accuracy, similarity and consistency. Smalley (1963:127) points out that the first principle of orthography construction is that a practical orthography should be phonemic, i.e., there should be a one-to-one correspondence between each phoneme and the symbolization of that phoneme. Thus he sees the designing of orthography as essentially a practical matter. According to McDougall et al. (2010:3) the word ‘orthography’ is derived from the Greek word *orthos* meaning ‘correct’

and *graphein* meaning ‘to write’. This study, therefore, accepts that orthography denotes the precise guidelines that inscribe the isiNdebele language. However, these guidelines or rules have been complicated by usage over time.

The colonial history of Africa has resulted in the creation of many competing orthographies. Orthographies of individual African languages were modelled on a variety of different European orthographies because different European nations had colonies in Africa and because the colonies of any particular European nation were not necessarily contiguous and did not honour language or language group boundaries (Murphy, 1996:52).

IsiNdebele spelling is now a major item in the education of isiNdebele children and in adult education in South Africa. In the past, the subject called Southern IsiNdebele in the curriculum disregarded all problems of oral delivery, let alone elocution, and concentrated entirely on the written form of the language. However, as Liberman (1980:51), writes in an article entitled ‘Orthography and Phonemics in present-day Russian, in Orthography, Reading, and Dyslexia’, the concept of spelling covers both graphemics and orthography’. He defines graphemics as a field covering all the means that a language has to render a complex of sounds (phonemes) in writing, on the one hand. Orthography, on the other hand, he suggests can be described as a set of rules stating which of the graphemically admissible variants are correct in each individual case (Liberman, 1980:52). Davel (2005:13) usefully argues that graphemes are used directly for the acoustic sub-units being modelled. A grapheme is a minimal unit in the correlation between sets of identical graphs and a single phonemic realization (Saporetti, 1984:11). Gerhard (1986:47) in broader terms states that it is used mainly to refer to the smallest graphic structural units of the system of a written language. Richards, Platt and Platt (1993:260) maintain that orthography is an accepted way of writing and using words of an official language. Mutasa (1995:90) notes that a standard orthography appears to be very difficult to achieve because for orthography to be successful, it has got to

be both ‘scientifically’ and ‘socially’ acceptable. According to Daniels and Bright (1996:xli), orthography is also regarded as a concept intended to designate a unit of a writing system parallel to a phoneme or morpheme but, in practice, is used as a synonym for a letter diacritic, character or sign, and is used in connection with writing. Graphemes are commonly known as the corresponding units of phonemes in spoken language but are quite often not identical to single letters (Weingarten et al. 2002:15). Higginbottom (2001:73) however, earlier concluded that the term grapheme refers to single letters; and as a result, it determines the spelling of words. Tainturier and Rapp (2004:122) explain that spelling can only be generated sub lexically by relying on knowledge of the frequent correspondences between phonemes and graphemes.

According to Richards and Schmidt (1985:341), a phoneme is the smallest structural or meaningful unit in a language; it is an abstraction and not the physical writing or appearance, while a grapheme according to Crystal (1987:143) is the minimal contrastive unit in the writing system of any given language. While Davel (2005:6) believes that, given the orthography of a word, grapheme-to-phoneme conversion provides a prediction of the phonemic realisation of a word. Graphemes normally symbolise phonemes, morphophonemic alternations, or morphemes; in morphophonemic representation graphemes indicate morphophonemes (Hoenigswald 1960:4). Crystal (2010:204) provides a useful synopsis in his *Cambridge Encyclopaedia of Language*:

Graphology, in its linguistic sense, is the study of symbols that have been devised to communicate language in written form... Linguistic graphology is an abstract study (as is its counterpart in the study of speech, *phonology*, dealing with the kind of elements used in a language’s writing system, the number of elements there are and how they interrelate and the rules

governing the way these elements combine in written texts

Graphological studies have a functional as well as a formal dimension. Within a language, several kinds of system may be invented in order to perform a specialised set of functions.

Van Huyssteen (2003:64) believes that in the Nguni languages graphisation was characterised by orthographical change due to language development. Orthography, ‘the writing system in standard everyday use, which consequently attracts most study’ (Crystal, 2010:204), is one of these functions. Ndimande-Hlongwa (2010:213) adds that the orthography of a language specifies the correct way of using a specific writing system to write the language; she maintains also that all the languages in South Africa use the Roman script.

LANGTAG (DACST 1996:220) and Alexander (2006:105) argue that the word ‘orthography’ can be used to refer to an entire system of conventions for writing, including such issues as spelling and punctuation, plus even such conventions as the direction of writing (such as left-to-right or vice versa), the spacing and/or divisions of words etc. Van Huyssteen (2003:59) points out that in African languages, orthography does not only include spelling but it also includes terminology. Sebba (2007:13) sees orthography as the part of the ‘technology of a written system,’ but claims that the writing system is itself a symbolic system embedded in a culture, shaping and yet also shaped by a set of cultural practices to which it gives, and by which it is given meaning. As Thamae (2007:25) observes, the first writing system was an iconography (drawings of natural objects and pictures which were used to tell connected stories) and then later orthography was established.

To simplify, orthography can be viewed as a conventional spelling of word forms, and the principles thereof. It has found its way into linguistics in the

discipline called generative phonology, developed by Morris Halle and taken up by Noam Chomsky. It is a system that accounts for the varying phonological shapes of words (and morphemes) by, in effect, asserting that individual speakers recapitulate the chronological sequence of changes in the sound system of their language: what they hold in their heads is a lexicon of ‘underlying forms’ and a set of rules that changes them – and the underlying forms, not surprisingly, correspond very closely to the orthographic forms of words (Daniels and Bright, 1996:xliii).

Bamgbose (1991:1) asserts that ‘a good orthography should represent all the significant sounds in the language’, and also argues that consistency relates to the use of ‘only one symbol for each significant sound’. Murphy (1996:47) warns that in designing or choosing an alphabet and developing orthography for language, many practical and political issues must be considered. However, he adds that these practical and political concerns may point to conflicting orthographic choices. Burt and Fury (2000:328) concur by stating that spelling depends upon the quality of an individual’s learning about the orthography rather than memory access or the application of spelling rules, and ‘failure to produce the correct spelling has not been encoded securely in memory, rather than a difficulty in accessing the memory for the correct spelling’. Spencer (2007:305) sums this up by stating that orthography requires an in-depth knowledge of a language or language skills which will reflect the grapheme-morpheme consistency of words for an effect on the acquisition of literacy for the young children. Reading and communication skills are the first step in a child’s education. Because of the importance of spelling or orthography, to date, spelling competitions are still conducted in schools and according to Phindile Mavimbela (Rekord, August 2012), the aim of the competition is to create awareness of the importance of spelling, reading and good communication skills in general. Schroeder (2010:4) adds that a good orthography enables the reader to quickly recognise meaning, and its spelling rules are as simple as possible, to aid the writer. Orthographies are complex

visual representations of language and thought which are designed to facilitate literate communication (*ibid.*).

The above debate highlights how the concept ‘orthography’ is generally perceived. This investigation now focuses on isiNdebele orthography as is topical in this discourse.

6.2.1.2 IsiNdebele orthography

Van Warmelo (1930:24) states that isiZulu orthography was used with ‘a few necessary changes’ in isiNdebele orthography. This is supported by Wilkes (1985:150) when he points out that with the Nguni languages all following Doke’s conjunctive method, one would expect these languages not to differ in any real sense from one another as far as word division is concerned. Yet, according to the official spelling rules of these languages, a small but significant number of differences occur among them in this regard. Wilkes (1985:151) also views the Nguni languages as being fortunate since they have at least one important orthographical advantage in that their writing system has at its disposal a clearly defined orthographical unit as a basis. This is due to the fact that before the Ndebele-speaking community had their own orthography, they used predominantly the isiZulu writing system. IsiNdebele as a standard language form was encrypted in the year 1985 (Mahlangu 2007:4) and Olivier, in SA Languages.com: isiNdebele (Web site) presents a pronunciation guide for isiNdebele (2006).

It was not before the late 1970s that the amaNala and amaNzunza became politically united and strove for their recognition as a fourth separate Nguni ethnic group in South Africa. This resulted in their achieving their own homeland and obliged them to develop their own language, isiNdebele.

Taljaard (1993:229) points out that the South-Ndebele Language Board was formed in 1980, with the specific aim of standardising isiNdebele and establishing it as a written language. Skhosana (1998:31) adds that one of the first major tasks that the Southern Ndebele Language Board had to perform

was to document the sound system of isiNdebele and to determine its spelling rules. The first preliminary outline of Southern Ndebele orthography and spelling rules was published in *Educamus* on the 1 July 1982, as noted earlier. Its second publication was produced by Via Afrika in 1995. The third publication was called *isiNdebele Terminology and Orthography No 1*, and was published by Government Printers in 2001, as also noted earlier. The most recent and current publication is called *Imithetho yokutlola nokupeleda* [IsiNdebele Spelling rules and orthography], and this was published by the Pan South African Language Board in 2008 (Skhosana 2009:42). The above isiNdebele orthographic publications are discussed in the following chapter.

6.2.1.3 The orthography of the isiNdebele anthropologists, historians and linguists

This research study has revealed various anthropologists, historians and linguists who have conducted research (writing of words and names) on isiNdebele orthography or spelling rules as already indicated above. The name isiNdebele shows that the written language started when Fourie recorded a few words in isiNdebele after listening to the spoken word. As a result, to respect history, it can be said that isiNdebele is a written language of the amaNdebele.

The purpose of this section of the study is, therefore, to research on the works of various isiNdebele anthropologists, historians and linguists to show how the history of the isiNdebele orthography started. As already alluded to above, Fourie was the first anthropologist to write a few words of isiNdebele as early as 1921. He was then followed by other anthropologists, historians and linguists, such as Bryant (1929), Van Warmelo (1930), Potgieter (1945), Coetzee (1980) and Skhosana (2009), who undertook research on the writing of isiNdebele language.

To shed more light on the origin of isiNdebele orthography, this chapter therefore discusses each critic's background and tabulates his orthography.

Thereafter, these lists are presented comparatively in tabular form; and the chapter concludes by providing an analysis of the items tabulated

6.2.2 *Fourie's (1921) orthography*

Fourie was born on the 5 July 1882. He promoted a call for missionary work within the Dutch Reformed Church in South Africa. His aim with this missionary work was to Christianise the local people. His writings did not focus on the standard language, but rather on isiNdebele oral recordings. He also recorded the initiation regiment's utterances, praise poems of the amaNdebele kings and generals, as well as isiNdebele fables in his research dissertation. His intention was to preserve isiNdebele cultural writings (lore) for posterity. Herewith follows a transcript of his recordings of isiNdebele writings taken from pages 109-205:

The oral praise names of the Ndzundza group according to his recording are given in hierarchical order as:

<i>Isibongo</i> (family name)	<i>Isithokozelo</i> (‘praise names’)	<i>Ukuzila</i> (‘to venerate’)
<i>Mahlangu</i>	<i>Mdungwa</i>	<i>ihlangu; umhlangu?</i>
<i>Masangu</i>	<i>Mkungu</i>	<i>isangu</i>
<i>Thabethe</i>	<i>Masombuka</i>	<i>isithimbili</i>
<i>Thamane</i>	<i>Skhosana</i>	<i>isithimbili</i>
<i>Ndala</i>	<i>Mtsweni</i>	<i>ifene</i>
<i>Namsiza</i>	<i>Maqobonga, Mguni</i>	<i>ekholo ithlaba</i>
<i>Umfuya-komo</i>	<i>Sindane</i>	<i>ekholo ithlaba</i>
<i>Masimula</i>	<i>Namgidi, Mguni</i>	<i>ingulube emangweni</i>
<i>Nduli</i>	<i>Qaba</i>	<i>imamba</i>
<i>Masilela</i>	<i>Mnguni, Dhlambili</i>	<i>iphunzi</i>
<i>BakaTshoba</i>	<i>BakaSwaswa</i>	<i>itshoba</i>
<i>Maphangela</i>	<i>Mavuse</i>	<i>iliza</i>

<i>Thubana</i>	<i>Mnguni</i>	<i>ubuthongo</i>
<i>Kabeni</i>	<i>Hlalithwa</i>	<i>idatja = hlarirwa</i>
<i>Mthi-munye</i>	<i>Nomanziane, Mgoma</i>	<i>isincathi</i>
<i>Mashiyana</i>	<i>Magole</i>	-----
<i>Mdhangwe</i>	<i>Mkwebane</i>	<i>umkwebane</i>
<i>Sithole</i>	<i>Masangani, Mguni</i>	-----
<i>Mabuda</i>	<i>Jagazana</i>	<i>indhlovu</i>
<i>Bakandhlovu</i>	-----	<i>indhlovu</i>
<i>Shabango</i>	<i>Mguni</i>	-----
<i>Kekana</i>	<i>Mthombeni</i>	<i>indlovu</i>
<i>Mhlopeni</i>	<i>Mthombeni</i>	<i>umzukulwana</i>
<i>Sibanyoni</i>	<i>Mkhwananze</i>	<i>iphangele</i>

Apart from the above recorded words, Fourie went on to write down the ‘*hlonipha*’ words. Finlayson (1978:54) describes ‘*hlonipha*’ as a sociolinguistic customary vocabulary of the Nguni and Sotho group:

Common usage	Hlonipha language	English
<i>i-langa</i>	<i>motha</i>	‘sun’
<i>inkomo</i>	<i>i-nombe</i>	‘cow’
<i>inyanga</i>	<i>idondoto</i>	‘moon’
<i>ingwe</i>	<i>kakana leshupa</i>	‘tiger’
<i>indja</i>	<i>ipita</i>	‘dog’
<i>inyamazana</i>	<i>sanazana</i>	‘wild animal’
<i>u ma</i>	<i>skombakazi somXetshu</i>	‘my mother’
<i>u nyoko</i>	<i>skombokazi somXenu</i>	‘your mother’
<i>umndazzana</i>	<i>skombazana</i>	‘girl’
<i>indoda</i>	<i>iXaula</i>	‘man’
<i>mnandi</i>	<i>tshila</i>	‘nice’
<i>amanzi</i>	<i>umhlabeza</i>	‘water’
<i>ilitye</i>	<i>idhuku</i>	‘stone’
<i>umuzi</i>	<i>umdingo</i>	‘homestead’

<i>uthini</i>	<i>u li thasini</i>	'what are you saying?'
<i>wena</i>	<i>be mXenu</i>	'you'
<i>thina</i>	<i>be mXenu</i>	'we'
<i>bona</i>	<i>be mXabo</i>	'they'
<i>ukudhla</i>	<i>mahlafunya</i>	'food'
<i>hamba</i>	<i>lethuka</i>	'go'
<i>landa</i>	<i>lethuka kamara</i>	'go and fetch'
<i>gijima</i>	<i>labiza</i>	'run'
<i>kuluma</i>	<i>soma</i>	'talk'
<i>dhla</i>	<i>hlafunya</i>	'eat'
<i>buya lapa</i>	<i>lethuka ko be lese</i>	'come here'
<i>amehlo</i>	<i>mabhekwa</i>	'eyes'
<i>munye</i>	<i>nosi</i>	'one'
<i>mabili</i>	<i>pundhla</i>	'two'
<i>betha</i>	<i>sithisa</i>	'beat'
<i>udaga</i>	<i>amakXwara</i>	'mud'
<i>ukufa</i>	<i>buba</i>	'death'
<i>inyama</i>	<i>isani</i>	'meat'
<i>umlilo</i>	<i>ihlasi</i>	'fire'
<i>ikosi</i>	<i>umbusa</i>	'king'
<i>induku</i>	<i>irumula</i>	'stick'
<i>intaba</i>	<i>ishupa</i>	'mountain'

Furthermore, Fourie also recorded (a) the names of the warriors, (b) regiments, (c) praise terms for the Mahlangu chiefs, (d) months of the year, (e) days of the week and (f) seasons of the year as follows:

Warriors

Ndobelo[ndobelo] the son of MXetsha [*mxetsha*]

Somafolo[somafɔlɔ] the son of Phaswana [*phaswana*]

Soqwamanzi[so!wamandzi] the son of Phaswana [*phaswana*]

Solukoko [soluk'ɔk'ɔ] the son of Phaswana [*phaswana*]

*Somalila [somalila] the son of Maridili[mariqili]
 MtshuluXi[mtshuluxi] the son of Maridili[mariqili]
 Kunwana[k'unwana] the son of MXabule [mxabule]
 Gembə[ğembə] the son of Mgwezana [mğwezana]
 BhaXusa [baxusa] the son of Magodongo [magɔdɔŋgɔ]*

Regiments

<i>Madhuba[mađhuba]</i>	<i>mabutswana [mabutswana]</i>
<i>Mabhode [maħode]</i>	<i>Madhlambuza[maħħambuza]</i>
<i>Madhlovu [maħħovu]</i>	<i>Matsipha [matsipha]</i>
<i>Madhlari [maħħari]</i>	<i>Masweni [masweni]</i>
<i>Mavundhla [mavunħħa]</i>	<i>Mathula [mathula]</i>
<i>Manyathi [maħathī]</i>	<i>Mamakwa [mamakwa]</i>
<i>Malunga [maluŋga]</i>	<i>MaXassa [maxassa]</i>
<i>Marudhla[maruħħa]</i>	<i>Madhlaza [maħħaza]</i>
<i>Masala [masala]</i>	<i>Mesotya [mesoc'a]</i>
<i>Magau [maħħau]</i>	<i>Madhuku[maħħuku]</i>
<i>Mhwazi [mħwazi]</i>	<i>Malingwana [malingwana]</i>
<i>Masinya [masiħna]</i>	<i>Maphaswana [maphaswana]</i>
<i>Induthu [inħduthu]</i>	<i>Mangana [maħgħana]</i>
<i>Maphoko [mapħokɔ]</i>	<i>MaXoXo [maxɔxɔ]</i>
<i>Igeze [iġeze]</i>	

Praises for the Mahlangu chiefs

*Ikomo yekhethu!: kaDhlomu,
 Ka Skhube, ka Ngubukazi;
 UNgubukazi, o ze eBunguni.
 UDhlomu, w'enhlw' ende esesangweni.
 U nga sa i ku phalalelwā.
 Ngathana amaNala i nga bi mayekethe,
 UDhlomu a nga s'akhile eqongolweni.
 Kwa wela madoda, kwa wela zinkomo,*

*Mhla abafazi i nga bandakazana;
Mhla abokomo ba lala, ba nga ka sengwa,
Mhla abantwana ba lala embelekweni*

The following are the recordings of the genealogy of the kings of amaNdebele:

uMafana				
uMhlanga				
uMusi				
uManala	uNdzunza		uMasombuka	uMathombeni
	uMXetsha		Dhlomu	
<i>Ndobela</i>	<i>uMagoboli</i>			
	<i>uBongwe</i>		<i>uSindeni</i>	
	<i>uMahlangu</i>			
	<i>uPaswana</i>			
	<i>uMaridili</i>			
<i>uMdalanyana</i>	<i>uMgwezana</i>		<i>uDzela</i>	<i>uMXabule</i>
	<i>Magodongo</i>			
<i>uBhaXuza</i>	<i>uMloyi uMtsabiu</i>	<i>Bengwako</i>	<i>uSboko uSomdei</i>	
<i>Mabogo</i>				
<i>uSoqaleni</i>	<i>uXobongo</i>	<i>uNyabela</i>	<i>uMakelembe</i>	
<i>uMatsitsi</i>				
<i>uFene</i>				

Months of the year

Kunye [kuŋe] ‘first’
Kumbili [kumbili] ‘second’
Kundathu [kundathu] ‘third’
Kune [kune] ‘fourth’
Kuhlanu [kułanu] ‘fifth’
Kudandathu [kuđandathu] ‘sixth’
Kunonye [kunoŋe] ‘seventh’
Kubunane [kubunane] ‘eighth’

Kuphethe [kuphethə] ‘nineth’

Kusumi [kusumi] ‘tenth’

Kusumi-nonye [kusumi-nope] ‘eleventh’

Kusumi-nombili [kusumi-nombili] ‘twelve’

Days of the week

Umcibelo [um/gibəlɔ] for Saturday

ulu-Sonto [ulu-sɔntɔ] for Sunday

umSombuluko [umsombuluko] for Monday

It is not known why he recorded only three days of the week.

Seasons of the year

Ubusiga [ubusiga] for winter,

Isilimo [isilimo] for summer

Ugwindhla [ugwinɦha] for autumn

It is also not known why he recorded only three seasons of the year. This might be caused by the fact that he might have visited the amaNdebele during these seasons.

One observes that a number of phonemes shared by the isiNdebele and isiZulu languages were represented by different symbols, e.g., *sh* and *tjh*, *kx* and *kgh*; *g* and *k*; *x* and *rh*, *nd* and *nt*, *tsh* and *tjh*, *ty*, *tj*, etc. What is also notable from above, is that Fourie is the first scholar to have reduced isiNdebele to writing, and here follows the sounds he has used in his recordings:

Fourie’s vowels

Fourie recorded the vowel sounds, i.e. **a**, **e**, **ɛ**, **i**, **o**, **ɔ** and **u** in the following words as in the examples below:

a[a] of *tshatsha* [tshatsha] ‘smear’

e[e] of *lilela* [lilela] ‘cry for’

- e[ɛ] of *imbeleko* [imbɛlɛkɔ] ‘skin used by women for carrying infants’
- i[i] of *inhлизиyo* [intl'izijo] ‘heart’
- o[o] of *ikosi* [ikosi] ‘king’
- o[ɔ] of *isibongo* [isibɔŋɔ] ‘surname’
- u[u] of *ukuvula* [ukuvula] ‘to open’

Fourie used the following vowels (a) the triple vowels *aaa*, (b) the double vowels *aa* and (c) other forms of vowels:

Triple vowels (as opposed to single vowels)

- Zakhaaamba instead of zakhamba ‘they go’
- Khaaamba instead of khamba ‘go’
- Baaaba instead of baba ‘father’

Double vowels (as opposed to single vowels)

- Hlaanza instead of hlanza ‘wash’
- Haamba instead of hamba ‘go’
- Haambisa instead of hambisa ‘be quick’

Vowel e (as opposed to i)

- amazwane instead of amazwani ‘toes’
- umgane instead of umngani ‘friend’
- impugane instead of ipukani ‘fly’

Vowel u (as opposed to i)

- uthuli instead of ithuli ‘dust’
- udaga instead of idaka ‘mud’
- umlimu instead of umlimi ‘farmer’

Vowel e (as opposed to a)

- emdlhane instead of emhlana ‘at the back’
- iphangele instead of ipangela ‘guinea fowl’

umzende instead of umzenda ‘ambassador’

Vowel a (as opposed to o)

Isikodlhela instead of isikotlelo ‘dish’

Umhlola instead of umhlolo ‘unfamiliar occurrence’

Imbadala instead of imbbhadelo ‘payment’

Vowel i (as opposed to a)

Amizimu instead of amazimu ‘cannibals’

Inolwani instead of inolwana ‘fable’

Isikukuli instead of isikhukhula ‘floods’

Vowel a (as opposed to i)

Isithutha instead of isithuthi ‘transport’

Iphelesa instead of ipelesi ‘bridesmaid’

Imbelesa instead of imbelesi ‘baby sitter’

Vowel u (as opposed to o)

ingubu instead of ingubo ‘blanket’

ulu-sungulu instead of isungulo ‘large needle for piercing’

isivimbu instead of isivimbo ‘something use for preventing an occurrence to happen’

Fourie’s semi-vowels

Fourie used the vowel combination of vowels **ui, ia and ea** for the semi-vowel **y** and **au** for the semi-vowel **w**:

Vowels ui, ia and ea for y

Buisela instead of buyisela

Nomaziane instead of Nomaziyane

Eporeaneni instead of eporiyaneni

Vowels au for w

Zindaula instead of ziindawula

Si **gaula** instead of sigawula

Kuafika instead of kwafika

Fourie's Consonants

The b sound

Magoboli [maǵoɓɔli] 'the Ndzundza king'

Ibeshu [iɓeʃu] 'a traditional hide covering the front and the buttocks worn by men'

uMabogo [umaɓoǵɔ] 'the Ndzundza king'

The bh sound

Imbhongi [imɓoŋgi] 'poet'

Madubha [maðuɓa] 'the name of a regiment'

Uyabhonga [ujabɔŋga] 'he/she is roaring'

The c sound

Cundula [/unɖula] 'cut'

Macephe [ma/ɛphe] 'shell'

Ecadi [e/adi] 'on the side'

The cg sound

umcgibelo [um/ɟibelo] 'Saturday'

cgwala [/ɟwala] 'to be full'

cgwalisa [/ɟwalisa] 'make to be full'

The dh sound

Isidhonodhono [isiɖhɔnɔɖhɔnɔ] 'isiNdebele musical instrument'

Idholo [iɖhɔlɔ] 'knee'

Dhonsa [ɖhɔnts'a] 'pull'

The sound dhl

Indhlela [inhfjela] ‘road’

Idhlule [idhfjule] ‘to pass’

Wadhla [wadhfja] ‘he/she ate’

The dlh sound

ibandlha [ibaſfha] ‘congregation’

amandlha [amanfjha] ‘power’

amarudlha [amarufjha] ‘The name of a regiment’

The g sound

ubusiga [ubusiḡa] ‘winter’

insigizi [intsigizi] ‘bedbug’

bega [bəḡa] ‘put down’

The h sound

Hamba [ħamba] ‘go’

Hambela [ħambela] ‘attend’

Hambisa [ħambisa] ‘go faster’

The hl sound

Amahlambisa [amalħambisa] ‘presents given by a bride to her in-laws during a marriage process’

Umhlola [umħlola] ‘an unfamiliar occurrence’

Hlamba [ħamħba] ‘wash’

The k sound

Umkulu [umk'ulu] ‘grandfather’

Ekethu [ek'ethu] ‘in my home’

ekaya [ek'aja] ‘at home’

The kh sound

ngokhuba [ngokhuba] ‘because’

waphekha [waphekha] ‘she/he cooked’

abakhithi [abakhithi] ‘Those who belong to us’

The kw sound

Umsekhwabo [umsekw'abo] ‘young man who is at the stage of going to the initiation school’

Ikwabo [ikw'abo] ‘a ceremony to mark a stage of maturity at a male initiation school’

Amakwalo [amakw'alo] ‘Ndebele artistic painting’

The kx sound

Ikxuru [ikxuru] ‘tortoise’

Amakxwara [amakxwara] ‘brown side of match box where you can light’

Kxwara [kxwara] ‘to light’

The lh sound

Unenlhanzi [unelh'andzi] ‘he/she has fish’

Ubulhanya [ubulh'anya] ‘madness’

Ilhanzi [ilh'anzi] ‘fish’

The mf sound

Umfazi [umfazi] ‘a woman’

Umfana [umfana] ‘a boy’

Imfene [imfene] ‘monkey’

The nc sound

Inceku [inj/eku] ‘an official in a chief’s kraal’

Inceme [inj/eme] ‘type of grass used to make reed mats’

Ncenga [nj/enga] ‘beg’

The nd sound

induthu [induthu] ‘smoke’

induli [induli] ‘dust’

cundula [/undula] ‘to cut’

The ng sound

Ingungu [iŋguŋgu] ‘drum’

Inyanga [iŋaŋga] ‘month/traditional doctor’

Khonga [[khoŋga]] ‘to engage in the fundamental stage of preparing to go to the male initiation school’

The nk sound

Inkani [iŋk'ani] ‘cheeky’

Zinkomo [ziŋk'ɔmo] ‘cows’

Inkosi [ŋk'osi] ‘king’

The nt sound

Intombi [int'ombi] ‘teenage girl’

Kanti [kant'i] ‘but’

Entabeni [ent'abeni] ‘in the mountain’

The sound nx

Amanxusa [aman//usa] ‘messengers sent by a King or Chief’

Nxagu [n//ağu] ‘a praise name’

Inxeba [in//ɛba] ‘wound’

The p sound

Pezulu [p'ezulu] ‘up’

Mhlope [młɔp'ɛ] ‘white colour’

Amacepe [ama/ɛp'ɛ] ‘shells’

The ph sound

iphangela [iphaŋgela] ‘guinea fowl’

iphunzi [iphundzi] ‘springbok’

iphugane [iphugane] ‘fly’

The q sound

Liqimile [li!imile] ‘it switched off’

Uqamu [u!amu] ‘monitor lizard’

Waqimeza [wa!imeza] ‘he/she closed the eyes’

The sh sound

bashiya [baʃija] ‘they left’

ipungushe [ip'unŋuʃe] ‘jackal’

umshubelo [umʃubelo] ‘Ndebele traditional leather pants’

The t sound

Inhlutu [inlut'u] ‘hair’

Umrata [umrat'a] ‘porridge’

Vutiwe [vut'iwe] ‘we’

The thl sound

ithlaba [ithlaba] ‘it stabs’

thloka [thlok'a] ‘to lack’

thlaba [thlaba] ‘to stab’

The ts sound

Umtswila [umts'ila] ‘earth surface that is always damp’

Tsukutla [ts'ukutl'a] ‘to blow’

Umtswiri [umts'wiri] ‘type of hard muskmelon which did not grow big’

The tsh sound

itshatsha [itshatsha] ‘coward’

itshoba [itshoba] ‘bushy tail’

impungutshana [imp'unjutshana] ‘a baby jackal’

The ty sound

ilitye [ilic'e] ‘stone’

utyani [uc'ani] ‘grass’

tyela [c'ela] ‘tell’

The x sound

ibexa [ibɛ//a] ‘a cow brought by the groom for his mother in-law as one of the lobola cattle’

maxoxo[ma//ɔ//ɔ] ‘name of regiment’

isixodlo [isi//ɔfɔ] ‘wall built in front of a house’

The z sound

Izulu [izulu] ‘rain’

Asazi [asazi] ‘we don’t know’

UZimu [uzimu] ‘God’

The zz sound

umndazzana [umndazzana] ‘girl’

bizzwa [bizzwa] ‘be called’

buzzwa [buzzwa] ‘be asked’

What is observed in Fourie’s recordings in the examples above, is that he used some of the Nguni sounds, e.g., the isiZulu sound *sh* as in *shiya*, *shapulula*; the isiXhosa sound *ty* as in *ukutya*, *tyela* and the Siswati sound *dz* as in *lidzuku*. He also used the Sotho sounds such as in *tl* in *thloka*, though spelled incorrectly. He also used other sounds that are not found in any form of the Nguni languages, such as *cg* sound in *umcgibelo*, *cgwala*, *cgwalisa* etc. When he recorded the fables, he used the disjunctive method of writing as opposed to the conjunctive method used by the current isiNdebele language, such as *ya hlala pezu kwe sandhla sake ya thi*.

Fourie's vocabulary

Fourie recorded the following examples of words that he regards as part of the isiNdebele vocabulary:

- ibanga [ibaŋga] ‘distance’
umlandu [umlandu] ‘crime’
umlandi [umlandi] ‘one who fetches’
umukhwa [umukhwa] ‘knife’
lunga [luŋga] ‘be ready’
shapulula [ʃap'ulula] ‘loosen’
ihlanzi [iɬandzi] ‘fish’
inkosi [iŋk'osi] ‘king’
inkosana [iŋk'ɔsana] ‘prince’
amakhosi [amakhosi] ‘kings’
hlola [ɬola] ‘peep through’
umhlola [umɬola] ‘unfamiliar occurrence’
amalanga [amalanga] ‘days’
amasokana [amasokana] ‘young male who has graduated from a initiation school’
iphelesa [iphelesa] ‘bridesmaid’
usexodlhweni [usɛxɔdhwɛni]
endhlini [enʃfini] ‘in the house’
dhonsa [d̥hɔnts'a] ‘pull’
enda [ɛnda] ‘be married’
isandhla [isanʃha] ‘hand’
khombisa [khombiṣa] ‘show’
imkhono [imkhɔnɔ] ‘arms’
iqina [i/ina] ‘buck’
ingulube [iŋgulubɛ] ‘pig’
inungu [inunGU] ‘porcupine’
ikxuru [ikx'uru] ‘tortoise’
imvu [imɸvu] ‘lamb’
imbuzi [imbuzi] ‘goat’

amalwandhle [amalwanfħe] ‘oceans’
indatha [inđatha] ‘remedial medicine’
itsepe [its’ep’ɛ] ‘springbok’
ikwekweze [ikwékweze] ‘star’

6.2.3 *Van Warmelo’s (1930) orthography*

Nicolas Jacobus van Warmelo is the second scholar after Fourie to record isiNdebele words. He was born on 28 January 1904 in Pretoria and was a well known State Ethnologist. In 1927 he received his doctoral degree with the University of Seminar fur Afrikanische Sprachen in Hamburg for his thesis entitled, ‘*Die Gliederung der sud-afrikanische Sprachen*. As part of acknowledgement for the work he did for African languages, he received the honorary doctorate from the University of South Africa in 1973. On 23 March 1989 he received another honorary doctorate from the University of Pretoria. After a short period serving as Chair of the African Languages Department at Wits University, he became State Ethnologist, a position he held until his retirement in 1969. Thus he was referred to as a linguist who became an anthropologist. While he was still at school he mastered the indigenous South African languages and he went on to play an important part in the development of African languages. He was also instrumental in the translation of the Bible into African languages such as isiZulu, isiXhosa, Sesotho, Sepedi and Setswana languages. He also assisted in the development of isiNdebele by undertaking research on the Manala group and recorded the words of Ndzundza and Manala chiefs, the language, fairy tales, praise songs, proverbs, numbers as well as the vocabulary that contained a number of words that are peculiar to isiNdebele language. He compiled his own orthography booklet entitled, ‘Transvaal Ndebele texts’ which served as a guide to be used when writing isiNdebele books.

Van Warmelo obtained all this information by interviewing Manala men and women of different ages (including a traditional healer, an imbongi of the

Mabhena family, Hendrick Paleso Mabhena, the son of Somratha and the son of Silamba) who lived near the Berlin Mission station at Wallmannsdal about 20 kilometres north-east of Pretoria Furthermore, he also recorded the chiefs' praise songs of the Ndzundza dialects.

The following are the examples of the orthography (and the phonetic equivalents) of the names of the Ndzundza and Manala chiefs as well as the councillors and regiments of the amaNdebele that he recorded:

Ndzundza Chiefs

Paswana [p'aswana]	Mafana [mafana]
Magoboli [maǵəbɔli]	Mhlanga [młaŋga]
Ndzunza [ndzundza]	Musi [musi]
Mxabule [mxabule]	Ndzunza [ndzunza]
Mabogo [maθəgɔ]	Mxetsha [mxetsha]
Mgwezana [mgwezana]	Somdei [somðei]
Dzela [dzəla]	Magodongo [maǵədɔŋɔ]
Siboko [sibɔkɔ]	Maridili [maridili]
Mahlangu [małaŋgu]	Bongwe [bɔŋgwe]
Soqaleni [sɔ!aləni]	Xobongo [xɔbɔŋgɔ]
Nyabela [nabela]	Fene [fene]

Manala Chiefs

Mhlanga [młaŋga]	Silamba [silamb̩a]
Magutshana [maǵutshana]	Mavula [mavula]
Mxawu [mxawu]	Mgulani Mlogodwa [mǵulani] [mlɔgɔdwa]
Zexulu [zexulu]	Sibindi [sibindi]
Thaxana [thaxana]	Mdibane [mdibane]
Manala [manala]	Mabhena [maḥəna]
Nsele [nsele]	Pofu [p'ɔfu]
Ncagu [n/aǵu]	Bolile [bɔlilɛ]
Bayambe [bajambe]	Matshaba [matshaba]
Mdibane [mɖibane]	Zidli [ziḥi]

Mdala [mɖala]	Sibindi [sibindi]
Buthi [buthi]	Mgibe [mgibɛ]
Libangeni [libaŋgeni]	Nyumba [numba]
Mbhongo [mbɔŋgo]	

Sons of Silamba

Mkhutshwa [mkhutshwa]
 Somratha [somratha]
 Cengiwe [/ɛŋgiwɛ]
 Buthi [buthi]
 Maxolobi [ma//ɔgɔlɔli]
 Libangeni [libaŋgeni]
 Sosigidi [sosiğıdi]
 Libandla [libanʃa]
 Sothabane [sothabane] or
 Mphephana [mphephana]
 Zondiwe [zonɖiwe]
 Khosiwe [khosiwe]
 Phambili [phambili]
 Meciwa [me/iwa]
 Msongelwa [msongelwa]
 Mfundisi [mɸf'undisi]
 Mgoma [mgomɑ]

Regiments

Amathebe [amathebɛ]
 Amadzipha [amadzipha]
 Amagau [amaɡau]
 Amaswele [amaswelɛ]
 Amaxasa [ama//asa]
 Amadinwana [amaɖinwana]

Igwabo

amahlehle [amaɋɛɋɛ]
 imbarumane [imbarumane]
 mphongolo [mphɔŋgɔlɔ]
 amasotsha [amasotsha]
 ipogoma [ip'ɔgɔma] amadlakomo
 [amaʃakɔmɔ]
 amadlambuzi [amaʃambuzi]

Amaphaswana [amaphaswana]	amaqothandethe [ama!othandəthe]
Amanana [amanana]	inyoni emhlophe [iŋoni εmłophe]
Amaduba [amaðuba]	ikungu emnyama [ik'uŋgu empama]
Amadlou [amaðjou]	amabhode [amaþode]
Amatlari [amatl'ari]	amalisa amkhonwana [amalisa] [amkhonwana]
Amalinga [amaliŋga]	inyathi [iŋathi]
Amarudla [amaruʃja]	amasebelanga [amasəbelanga]

Tales

In the context of recording tales, the discussion focuses on the methodology of writing isiNdebele as a language with special attention to the nature of disjunctive writing. Furthermore, the argument includes Van Warmelo's punctuation, numbers, vowels and consonants.

Nature of disjunctive

- | | |
|------------|--------------------------|
| ba yoduda, | 'they are going to swim' |
| ba phosela | 'they throw' |
| a badudela | 'who swims at' |
| ba thi | 'they say' |

Punctuation

When employing the nature of punctuation, Van Warmelo recorded the following:

Hyphen

wathi- ge (He then said)

Manje-ge ngizothi, “Ngifuna ungilungisele indawo lapha ngizauakha khona”.

‘Now I

will say-, “I want you to prepare for me a place where I will build”.

Bathi, “Kgamba-ge, mma, ngoba ukhulile, njengoba ufunu ugwenda.” ‘They said go

then mother, because she is old, because she wants to get married.

Apostrophe

Esela 'mva, 'the one that drink last'

Esel' udaga 'the one that drink mud'

Thath' ikomo nasi 'take this cow'

Fullstop

Wathatha umswani, wagciba sendlini. 'He/she take the contents of the stomach of animal and bury them in the house.'

Manje saqala gathathana nabo. 'Henceforth we began to take wives from one another'

Manje gwaphela amaNala abuyela ekhaya. 'The Manala returned home'.

Question mark

Mma, ubudwedwe bami buphi? 'Mother, where is my hare?

Ndebele, ngubani othugulule ifindo ligababa? 'The Ndebele's, who has untied the knot of my father?

Bathi, "yini lingasityeli na?" They said, why you did not tell us?"

Phambi gwekosi agudliwa indo eluhlaza zasehlobo, amathanga, amaselwa, umbu,,ife nezinye. 'Before the Chief has done this, no fresh fruit of summer is eaten, such as pumpkin, vegetable marrow, maize, sugar-cane and others'.

Comma

Unina wauthatha, wauphega, waudla. 'His/her mother took it, cooked it and ate it'.

Umfana wamniga,walibetha,wadlala ngalo,wabalega nalo, wangena emzini. 'The boy gave it to him, he played on it, and then ran away with it and entered the water'.

Gufigela inyanga ithwase, sizaguthi gunye, gumbili, gundathu, gune guhlanu, gundandathu,gunoye,gubunane,guthoba. 'Then until the new moon appears we count one, two, three, four, five, six, seven, eight, and nine'.

Double quotation marks

Wathi, “Maaye, umma unamandla, wadla ubudwedwe bami, ngibuphe ikosi”.

Manje ngizaifuna, ngizatheni enyangeni, “Ngithole imvu”. ‘Thereupon I find the sheep and tell the doctor, “I have got the sheep”.

Uthi, “Gulungile mndanami, gefanele wena ugwendiswe”. ‘Very well my child, “you ought to get married now”.

Brackets

Nyanga, ngize guwe, ngifuna ugufuduga (uguthuthuga) lapha ngikhona. ‘Doctor I have come to you, because I want to move from where I am now to that place over there’.

Gwakhiwa futhi isibaya samakonyana ecadi (ehlanguthini) gwasibaya senkomo. ‘An enclosure for the calves is also built on one side of the (cattle-kraal).

Ahlale khona nabendisi (abonina) ndambama umlobogazi aqhaqhale, uye ebandla ‘She stays with the elder women, in the afternoon the bride is shown to the father in law’.

What is notable from Van Warmelo’s recordings is that no examples of punctuation such as an exclamation mark were found; however, words such as *maaye, nqi nqi nqi, Rrrrrr rrrr rrrr, phuaa*, were recorded without the exclamation marks.

Numbers

Furthermore, Van Warmelo recorded the following numbers:

Gunye [ǵunye] ‘first’

Gumbili [ǵumbili] ‘second’

Gundathu [ǵundathu] ‘third’

Gune [gune] ‘fourth’

Guhlanu [ǵuhlanu] ‘fifth’

Gundandathu [ǵundanǵathu] ‘sixth’

Gunonye [gunɔŋɛ] ‘seventh’

Gubunane [gubunane] ‘eighth’

Guthoba [guthɔba] ‘nineth’

Vowels

Van Warmelo used seven vowels **a, e, ε, i, o, ɔ** and **u:**

[a] of *abandazana* ‘girls’

[e] of *gulungile* ‘it is well’

[i] of *iphini* ‘wooden spoon’

[ε] of *inkgephe* ‘broken pieces’

[o] of *bayomnigela* ‘they are going to give him/her’

[ɔ] of *umlobogazi* ‘bride’

[u] of *unyaga* ‘ a year’

Fourie then used other vowels such as, **aa, ee; uuu** and **ooooo:**

Phuaa instead of phuwa

Maaye instead of maye

Eebago onstead of ebago

Duuu instead of du

Mfooooo instead of mfo

Vowel e (as opposed to a)

Bezwane instead of bezwana

Usonyane instead of usonyana

Iimbovane instead of iimbovana

Vowel e (as opposed to i)

Umkhulungwane instead of umkhulungwani ‘a high pitched trilling cry peculiar to women’

Indololwane instead of indololwani ‘elbow’

Ipugane instead of ipukani ‘fly’

Vowel *o* (as opposed to *a* and *u*)

Imbudumo instead of *imbuduma* ‘gnu’

Klobhuza instead of *tlubhuza* ‘dip into water’

Vowel *u* (as opposed to *i*)

Ubisi instead of *ibisi* ‘milk’

Ubelo instead of *ibeloo* ‘speed’

Ukhezo instead of *ikhezo*

Consonants

Van Warmelo classifies his consonants into (a) primary plosive sound, (b) consonants influenced by the vowel sounds, (c) nasal sound (d) nasal compound, (e) palatal sounds, (f) click sounds and (g) foreign sounds.

Primary Plosive sounds

The **dl** sound

Idodlwana [idofjwana] ‘small knee’

Ngaphandle [ŋaphanfjɛ] ‘outside’

Indlu [infju] ‘house’

The **kh** sound

umkhondo [umkhɔndɔ] ‘trail’

-akha [akha] ‘build’

ikhaya [ikhaja] ‘home’

The **m** sound

Mina [mina] ‘me’

Umuzi [umuzi] ‘a house’

Noma [noma] ‘or’

The **mf** sound

Umfazi [umfazi] ‘woman’

Mfooooo [mɸooɔɔɔ] ‘brother’

Bamfaga [bamɸaga] ‘they put in’

The mm sound

Mmiyeleni [mmijeleni] ‘go for him’

Mmisa [mmisa] ‘make something to stand’

Uyommema [ujommema] ‘to invite’

The mp sound

Impi [imp'i] ‘war’

impugane [imp'uğane] ‘fly’

impangela [imp'aŋgela] ‘guinea fowl’

The mph sound

Izimphondo [izimphɔndɔ] ‘horns’

Unomphahlane [unomphałane] ‘wagtail’

Umphago [umphago] ‘lunch box’

The mv sound

Imvu [imɸvu] ‘lamb’

Bomvu [bomɸvu] ‘red’

imvubu [mɸvuɓu] ‘hippopotamus’

The n sound

Unana [unina] ‘his/her mother’

nigela [niğela] ‘give’

nina [nina] ‘you’

The nd sound

Indethe [indəthe] ‘locust’

Indonga [indɔŋga] ‘stick’

Indambo [indambo] ‘cord’

The ndz sound

Endzesza [ɛndzesa] ‘smear’

Ndzundza [ndzundza] ‘name of Musi’s sons/isiNdebele dialect’

Iindzila [iindzila] ‘brass that is worn by the Ndebele women around the neck/legs’

The nk sound

Inkabi [inj'abi] ‘ox’

Inkomo [inj'omɔ] ‘cow’

Inkuni [inj'uni] ‘wood’

The nkh sound

Isikhonkhwani [isikhoŋkhwani] ‘peg’

Unkhala [uŋkhala] ‘ring, chaplet of beads worn on the head’

Inkhumba [injkhumba] ‘leathers’

The nz sound

Nzima [nzima] ‘black’

Ikunzi [ik'unzi] ‘bull’

Emanzini [emanzini] ‘in the water’

The ph sound

-phuma [phuma] ‘go out’

-bopha [bopha] ‘tie’

phega [phega] ‘cook’

The th sound

thathu [thathu] ‘three’

-thatha [thatha] ‘take’

thutha [thutha] ‘migrate’

The tsh sound

Isikhatshana [isikhatshana] ‘time’

itshumi [itshumi] ‘ten’

eputshini [eputshini] ‘in the mealies’

The ty sound

Ikatyana [ikac'ana]

Indatyana [indac'ana] ‘story’

Ilitye [ilic'e] ‘stone’

Nasal compounds of sounds due to vowel influence

According to Van Warmelo, the most important rule in isiNdebele is that the nasal drops off before voiceless consonants except in class 10. The following are examples of the voiceless consonants that have dropped the nasal:

The f sound

Ifene [ifene] ‘monkey’

Ifuyo [ifujo] ‘livestock’

Fuya [fuja] ‘breed’

The hl sound

Ihloli [iłoli] ‘spy’

Ihlogo [iłgó] ‘head’

Hlega [łega] ‘laugh’

The s sound

Sutha [sutha] ‘be full’

Esaba [esaba] ‘be afraid’

Sami [sami] ‘mine’

The sh sound

Ishongololo [iʃɔŋgɔlɔlɔ] ‘millipede’

Ishumi [iʃumi] ‘ten’

Shisa [ʃisa] ‘burn’

The z sound

Izulu [izulu] ‘rain’

Izolo [izəlo] ‘yesterday’

Zami [zami] ‘mine’

Click sounds

The c sound

Eadi [e/ađi] ‘on the side’

Aucime [au/ime] ‘he/she stops fire’

Ceda [/ɛđa] ‘finish’

The nc sound

Ngencoza [ŋɛŋɔza] ‘with a bark’

Encane [ɛŋ/ane] ‘the small one’

Izincadi [iziŋ/ađi] ‘books’

The q sound

Bazoqegezelā

Waqimeza [wa/imeza]

Iqedile [i/edile]

The x sound

Amaxegu [ama//eğu]

Uxamu [u//amu]

Babaxotsha [babɑ//ɔtsha] ‘they chased them away’

Sounds of foreign derivation

Van Warmelo maintains that the following sounds are not of Ndebele origin but they have been borrowed from some of the Nguni and Sotho languages.

The kx sound

Kxephula [kx'ephula] ‘tear one side of something’

Kxuphula[kx'uphula] ‘cover the floor with cow dung’

Kxetla [kx'etl'a] ‘to demolish’

The n̩ sound

Inwani [iñwani] ‘bone flute’

Nwatha [ñwatha] ‘scoop’

Unwaya [uñwaja] ‘scratch with hand’

The tl sound

Umtlhōtlo [umtlhōtlo] ‘beer strainer’

Tletla [tletla] ‘walk on the side’

Khutla [khutla] ‘arrive’

The ts sound

Tsara [tsara] ‘spit’

Tsu [tsu] ‘expressive of black’

Phontsa [phontsa] ‘throw’

The x sound

Xwacela [Xwa/ela] ‘become dusk’

Xuga [Xuga] ‘provoke’

amaXabha [amaXaba] ‘beer calabash’

The *x*, *kx*, *n̩*, and *ty* sounds are borrowed from isiXhosa language whereas the sounds such as *ts* and the *tl* sounds are borrowed from the Sotho group (Sepedi, Sesotho and Setswana). In isiNdebele nasal compound sounds occur owing to

the vowel influence where the nasal drops off before the voiceless consonants except in class 10 only where it remains before the voiced consonants.

Vocabulary

The following are a few examples of words that Van Warmelo recorded as the isiNdebele vocabulary:

- umAkho [umakho] ‘hut or building’
isAmbatho [isambatho] ‘garment’
imBudumo [imbuḍumo] ‘gnu’
imBogodo [imboǵođo] ‘stone for grinding’
isiBugu [isibügu] ‘stick’
eCadi [e/adi] ‘at the side’
endzesha [enđzesha] ‘grease’
cinda [/inđa] ‘to cut off a part of’
inDanga [indan̩ga] ‘pumpkin seed’
inDombi [indombi] ‘girl’
inDuthu [induthu] ‘smoke’
ibheXa [ibhexa] ‘
inGotyi [ingoc’i] ‘pig’
gidima [ǵidima] ‘run’
umlobogazi [umlɔbɔǵazi] ‘bride’
umjega [umdʒeǵa] ‘earthenware pot’
ubhutshulo [ubutshulo] ‘a stick that is about four feet long, with a tuft of ostrich feathers at the top, used on ceremonial occasions’
hloboga [hɔbɔǵa] ‘give up’
klebhula [kł’ebula] ‘tear’
klobhuza [kł’obuza] ‘dip into water’
kleza [kł’εza] ‘milk into the mouth’
kxaya [kx’aja] ‘treat fields with drugs to ward off evil’
ukxatanyana [ukx’at’a nana] ‘species of lizard’

6.2.4 Potgieter's (1945) orthography

Potgieter completed an MA degree in the Department of African languages (Unit for External Studies) at the University of South Africa. His debate topic was entitled, '*Inleiding tot die klank- en vormleer van isiNdzundza, n' dialek van Suid-Transvaalse Ngoeni- Ndebele, soos gepraat in die distrikte Rayton en Pretoria*'.

He first came into contact with both isiNdebele dialects: the *abakaNdzundza* and *abakaManala* while doing research on their dialect in 1947. He also gave a detailed description of the Ndzundza sound system and morphology, and classified the Ndzundza within the Nguni group of Bantu languages. He recorded the history of the amaNdebele as well. Just like Fourie and Van Warmelo, Potgieter also recorded (a) the names of Musi's five sons and (b) the genealogy of the Ndzundza chiefs in two different ways, which will not be repeated here.

Furthermore, Potgieter unlike other researchers, he recorded the vowel sounds and divided them as (a) primary vowels, (b) secondary vowels and (c) closed secondary vowels (composite vowels). He further recorded consonants and divided them as primary and secondary consonants (palatals).

Primary vowels

a[a] kama [kama] 'comb'

i[i] lila [lila] 'cry'

u[u] luma [luma] 'bite'

Secondary vowels

o[ɔ] as in bola [bɔla] and sola [sɔla]

e[ɛ] as in ubunene [ubunɛnɛ] and seka [sɛka]

Closed secondary vowels

i[i] as in zingela [ziŋgela] and uZimu [uzimu]

u[u] as in vuna [vuna] and amafutha [amafutha]

The following are examples of primary and secondary consonant sounds:

The b sound

Bala [bala] ‘count’

Buya [buja] ‘come back’

Bona [bɔna] ‘see’

The k sound

Kade [kaðe] ‘long time ago’

Kama [kama] ‘comb’

Fika [fika] ‘arrive’

The kh sound

Khumbula [khumbula] ‘remember’

Umkhono [umkhono] ‘arm’

Khamba [khamba] ‘go’

The kx sound

Krama [kx'ama] ‘strangle’

Kxona [kx'ɔna] ‘be able’

Ikxuru [ikx'uru] ‘tortoise’

The l sound

-lila [lila] ‘cry’

Linda [linda] ‘wait’

Ilimu [ilimu] ‘tongue’

The m sound

Imamba [imam̩ba] ‘type of a snake’

Luma [luma] ‘bite’

Phakama [phakama] ‘stand up’

The mb sound

Imbuzi [im̩buzi] ‘goat’

Imbewu [im̩bewu] ‘seed’

Imbila [im̩bila] ‘rock rabbit’

The mv sound

Imvu [im̩f̩vu] ‘lamb’

Imvelo [im̩f̩velo] ‘nature’

Imvubu [im̩f̩vubu] ‘hippopotamus’

The mpf sound

Umpfazi [um̩f̩f̩azi] ‘woman’

Impfene [im̩f̩f̩enɛ] ‘monkey’

Umpfundisi [um̩f̩f̩undisi] ‘pastor’

The n sound

Nona [nɔna] ‘be fat’

Nuka [nuka] ‘smell’

Bonana [bɔnana] ‘see each other’

The nd sound

Indambo [indam̩bɔ] ‘string’

Indethe [indethɛ] ‘locust’

Induthu [induthu] ‘smoke’

The ng sound

Ilanga [ilanga] ‘sun’

Idonga [iðɔŋga] ‘washed out waterway’

Izingazi [iziŋgazi] ‘blood’

The nk sound

Inkosi [injik'osi] ‘king’

Inkomo [injik'ɔmɔ] ‘cow’

Inkala [injik'ala] ‘crab’

The nx sound

Inxeba [in//eба] ‘wound’

Inxusa [in//usa] ‘envoy’

Xoxa [//ɔ//a] ‘discuss’

The t sound

Tapa [t'ap'a] ‘take out’

Teta [t'et'a] ‘to be carried on the back’

Tefa [t'efa] ‘cry easily’

The th sound

Ithambo [ithambo]

Isitha [isitha] ‘enemy’

Amathe [amathe] ‘saliva’

The p sound

Ipata [ip'at'a] ‘road’

Ipi [ip'i] ‘war’

Ipumulo [ip'umulɔ] ‘noise’

The ph sound

Iphaphu [iphaphu] ‘lung’

Phumula [phumula] ‘rest’

Phatha [phatha] ‘carry’

The s sound

Fisa [fisa] ‘wish’

Iiso [iliso] ‘eye’

Safuna [safuna] ‘we wanted’

The ts sound

Intsimbi [ints'imb̥i] ‘iron’

Tsentsisa [ts'ents'isa] ‘exchange’

Tsara [ts'ara] ‘spit’

The thl sound

-buthlungu [buthlungu] ‘pain’

Thlere [thlere] ‘blood red’

Thlokomela [thlokomela] ‘take care of’

The tsh sound

Umtshayeli [umtshajeli] ‘driver’

Fitshane [fitshane] ‘short’

Itshumi [itshumi] ‘ten’

The v sound

Vuma [vuma] ‘agree’

Vuna [vuna] ‘reap’

Vuza [vuza] ‘leak’

The z sound

Iza [iza] ‘come’

Phezulu [phezulu] ‘up’

Izwa [izwa] ‘listen’

The following is the table of consonants that according to Potgieter belongs to the isiNdzundza group:

Table 6.1: IsiNdebele consonants

Explosives								Nasals	Affricatives				Fricatives				Semi-vowels	
Aspirated		Ejective				Aspirated			Ejectives		Aspirated		Ejective					
Voiceless				Voiced					Voiceless		Voiced		Voiceless		Voiced			
kh	k'	ńk'	k	g	ńg			kx					x					
th									nts'			s	z	nz				
						n		tj						y				
								ts		nts'	dz	ndz	s					
th			d̚	nd		n						r	l					
								ts		nts'		ndz	s	z	nz			
										mpf'			f	v	mv	w		
ph	p'	mp'		b	mb	b	m											

6.2.5 Coetzee's (1980) orthography

Coetzee became interested in isiNdebele language while working for the former Department of Folklore and Natural Administration. He came into contact with the amaNdebele, particularly the Ndzundza tribe when conducting research for his doctoral thesis entitled, '*Die strewe tot etniese konsolidasie en nasionale selfverwersenliking by die Ndebele van Transvaal*' with the University of Potchefstroom.

Coetzee's study focuses on the amaNdebele as a nation including their political aspirations against the backdrop of a particular ethnological theoretical framework.

As a result, his work was of an anthropological and historical nature. In his study he captured a few words using the isiNdebele orthography. Because this chapter focuses on the spelling or orthography, the isiNdebele words that he recorded while doing his research, i.e., vowels and consonants are given.

Vowels

Coetzee also used seven vowels, i.e. **a**, **e**, **ɛ**, **i**, **o**, **ɔ** and **u** just like scholars such as Fourie and Van Warmelo:

- [a] of *abandundwa* 'the Ndungwa clan'
- [e] of *temba* 'hope'
- [ɛ] of *aman'Debele* 'amaNdebele' 'the Ndebele speakers'
- [i] of *isibongo* 'surname'
- [o] of *inro* 'a thing'
- [ɔ] of *isithogozelo* 'bride'
- [u] of *kuluma* 'talk/speak'

Other than the above vowels, Coetzee used the following additional vowel structures:

Vowel *e* (as opposed to *a*)

Bezwane instead of *bezwana*

Usonyane instead of *usonyana*

Iimbovane instead of *iimbovana*

Vowel *e* (as opposed to *i*)

Sebasa instead of *Sibasa*‘

Sekukuni instead of *Sikhukhuni*

Mgwezane instead of *Mgwezani*

Vowel *o* (as opposed to *a*)

Imbudumo instead of *imbuduma* ‘gnu’

Namshaxelo instead of *tlubhuza* ‘dip into water’

Vowel *u* (as opposed to *o*)

ukundrundruza instead of *ukundrondroza* ‘ndrondroza phenomenon’

maxoxu instead of *maxoxo* ‘

Consonants

Very few consonant sounds are found in Coetzee’s recordings because he recorded relatively few words because his focus was not on the isiNdebele language but rather on the history and culture of isiNdebele and other nations such as the Sepedi and Northern Ndebele. The following are the consonant sounds that Coetzee used in his recordings:

The b sound

Isibongo [isibɔŋgo] ‘surname’

Ubulongo [ubulɔŋgo] ‘cow dung’

Imibereko [imiβereko] ‘jobs’

The dl sound

Amadlozi [amaɸ̩ozi] ‘ancestors’

Izidlanza [iziɸ̩andza] ‘hands’

Ukudla [ukuɸ̩a] ‘food’

The dlh sound

Madlhaza [maɸ̩haza] ‘name of the regiment’

Dlhomu [ɸ̩homu] ‘surname’

Indlhovu [inɸ̩hovu] ‘elephant’

The g sound

Isithogozelo [isithɔg̩ozelo] ‘clan name’

Umabhogo [umaɸ̩ɔg̩o] ‘King of amaNdebele nation’

Uguthomba [uɸ̩uthomba] ‘to go through girl’s initiation school’

The k sound

Kuluma [k'uluma] ‘talk/speak’

Isikethu [isik'ethu] ‘that which is ours’

Mkephuli [mk'ephuli] ‘the Ndzundza king’

The kg sound

Kgodwane [kg'odwane] ‘name of a place’

The ndr sound

Indraba [indraɸ̩a] ‘mountain’

Indro [indro] ‘a thing’

Umundru [umundru] ‘person’

The nr sound

Inraba [inraba] ‘mountain’

Inro [inro] ‘a thing’

Umunru [umunru] ‘person’

The ny sound

Nyumba [nyumbə] ‘son of Buthi’

Mnyamana [mnyamana] ‘king of amaNdebele’

Nyabela [nyabəla] ‘king of amaNdebele’

The sh sound

Namshaxelo [namʃaxəlo] ‘is a place name’

Maxashula [maxaʃula] ‘the name of a person’

The ts sound

Lotsa [lots'a] ‘hello’

Mtsabi [mts'abi] ‘one who fears’

Matsitsi [mats'its'i] ‘the name of a king’

The tsh sound

Pungutsha [pungutsha] ‘the name of a place’

Mtshabi [mtshabi] ‘the one who fears’

Mxetsha [mxetsha] ‘the name of a king’

The x sound

Amaxasa [amaxasa] ‘the name of the regiment’

Xelepha [xelepha] ‘help’

Mxawu [mxawu] ‘ pity’

Apart from the research conducted by various anthropologists, linguists and historians, Skhosana (1998), Mashiyane (2002), Mahlangu (2007), Skhosana (2009) and Thamaga (2012), in their research studies, also recorded the isiNdebele sound system. Mashiyane (2002:69) recorded the isiNdebele consonants and maintains that they are characterised by sounds falling under the Zunda group. He listed forty consonants where he was comparing the isiNdebele and the Northern Ndebele and click sounds were not included. He defines all the sounds listed but he does not categorise them. There are two sounds found in his recording, i.e., /hh/ and /kg/ that were used in the first orthographies of isiNdebele. In her MA studies, Mahlangu (2007:28) recorded the isiNdebele consonant system that was revised and approved by the Language Board in 2006. A list consisting of fifty-four consonant sounds were recorded with their descriptions and they were categorised. These consonants were also given in tabular form. However, it is noted that neither nor /tl/, /kl/ sound was included in the list as well as in Table 6.2 given below. In his doctoral studies, Skhosana (2009:44-53) where he conducted an in-depth study on the linguistic relationship between Southern and Northern Ndebele, Skhosana (*ibid.*) also recorded a list with fifty-four consonant sounds with their descriptions and they have been listed according to their various categories. However Thamaga, in her MA studies entitled, ‘IsiNdebele influence on Sepedi learners around the Dennilton region in the Limpopo Phrovince’, also touched on the consonant system of isiNdebele and recorded the consonant system that was recorded by Mahlangu (2007) as is.

6.3 CONCLUSION

The exercise of comparing and contrasting is frequently used by language teachers when setting essays and other assignments. It simply means that one is being asked to show what two phenomena have in common and how they differ. This exercise is important as it shows the differences and similarities in usage. These exercises can be used for almost every subject imaginable (<http://www.answers.com/Q>). The candidate's task is, therefore, to point out the differences and similarities of the above anthropologists' orthographies in the graphic tables which are given below. For practical purposes, the researcher suggests answers to these exercises.

Table 6.2: The vowels

Fourie (1921)	Van Warmelo (1930)	Potgieter (1945)	Coetzee (1980)
a	a	a	a
e	e	e	e
ɛ	ɛ	ɛ	ɛ
i	i	i	i
o	o	o	o
ɔ	ɔ	ɔ	ɔ
u	u	u	u

It should be noted that there are no differences but rather similarities regarding the use of vowels.

The consonants

The following are consonant sounds that have been used by Fourie (1921), Van Warmelo (1930), Potgieter (1945) and Coetzee (1980) respectively in their recordings of isiNdebele language.

Table 6.3: Consonants

Fourie (1921)	Van Warmelo (1930)	Potgieter (1945)	Coetzee (1980)	Correct isiNdebele sound
bh	b	b	b	b
bh	b	p	bh	bh
c	q	c	q	c
dh	d	d	d	d
th	d	d	d	d
dhl	dlh	dhl	dlh	dlh
thl	tlh	thl	tlh	tlh
kx	kx	kx	kx	kgh
nkx	nkq	nkx	nkx	nkgh
lh	hl	thl	hl	hl
nd	nd	nd	nr	nt
hh	hh	h	hh	h
kl	kl	kl	kl	tl
cg	gc	gc	gc	gc
ph	p	ph	p	p
tsh	ths	tsh	tsh	tjh
ndj	nj	ndz	nj	nj
mm	mm	mm	m	m
zz	z	z	z	z
nv	mv	mv	mv	mv
mg	mx	mx	mx	mrh
ndhl	ndlh	ndlh	ndlh	ndl

It should be noted that the answers to the above tables are now given in order to show what is required.

Differences

The sounds **b** and **bh**

The voiced bilabial explosive **b** sound appears in Van Warmelo, Potgieter and Coetzee's orthographies while Fourie uses the devoiced bilabial explosive **bh** sound.

The sounds **c** and **q**

The voiceless dental click **c** sound appears in Fourie and Potgieter's orthographies while on the other hand Van Warmelo and Coetze employ the voiceless palate-alveolar click **q** sound.

The sounds **dh** and **th**

Van Warmelo, Potgieter and Coetze use the devoiced alveolar explosive **d** sound while Fourie uses the devoiced bilabial explosive **dh** and the aspirated alveolar explosive **th** sounds.

The sounds **dlh** and **dhl**

The voiced lateral aspirated alveolar fricative **dlh** sound appears in Fourie and Potgieter's orthographies whereas Van Warmelo and Coetze use the **dhl** as the voiced lateral aspirated alveolar fricative sound.

The sounds **tlh** and **thl**

Fourie and Potgieter employ the lateral aspirated alveolar affricative **tlh** sound, while Van Warmelo and Coetze use the lateral aspirated alveolar affricative **thl** sound.

The sounds **nkgh**, **nkq** and **nkx/kx**

The voiceless aspirated velar affricative **kgh** that occurs in the nasal compound like **nkgh** and the glottalised nasal post alveolar **nkq** sounds appear in Van Warmelo's orthography whereas Fourie, Potgieter and Coetze use the glottalised nasal alveolar lateral **nkx** and the ejective velar affricative **kx** sounds.

The sounds **hl**, **lh** and **thl**

The voiceless lateral alveolar fricative **hl** and the alveolar lateral approximant slack voice **lh** sound appear in Fourie's orthography while Potgieter uses the lateral aspirated alveolar affricative as **thl** sound and Van Warmelo and Coetzee employ the voiceless lateral alveolar fricative **hl** sound.

The sounds **nt**, **nr** and **nd**

Coetzee uses the voiceless nasal compound **nt** and the voiced alveolar vibrant that occurs in combination with the alveolar nasal for **nr** sounds while Fourie, Van Warmelo and Potgieter use the voiced nasal compound **nd** sound.

The sounds **h** and **hh**

The voiced glottal fricative **hh** sound appears in Fourie, Van Warmelo and Coetzee's orthographies whereas Potgieter uses the voiced glottal fricative **h** sound.

The sounds **gc** and **cg**

The voiced dental click **gc** sound appears in Fourie's orthography while Van Warmelo, Potgieter and Coetzee use the voiced dental click as **gc** sound.

The sounds **p** and **ph**

The ejective bilabial explosive **p** and the aspirated bilabial explosive **ph** sounds appear in Fourie and Potgieter's orthographies while Van Warmelo and Coetzee use the ejective bilabial explosive **p** sound only.

The sounds **tjh**, **tsh** and **ths**

The voiceless aspirated pre-palatal affricative **tjh** sound appears in Fourie and Potgieter's orthographies and Coetzee uses the aspirated alveolar affricative **tsh** sound while on the other hand Van Warmelo uses the aspirated dental central affricative **ths** sound.

The sounds nj, ndj and ndz

The voiced pre-palatal affricative **nj** and the nasalised devoiced pre-palatal affricative **ndj** sounds appear in Fourie's orthography while Van Warmelo and Coetzee use the voiced pre-palatal affricative **nj** and on the other hand Potgieter uses the nasalised devoiced alveolar affricative **ndz** sound.

The sounds m and mm

The bilabial nasal **m** and the **mm** sounds appear in Fourie, Van Warmelo and Potgieter's orthographies while Coetzee uses the bilabial nasal **m** sound only.

The sounds z and zz

The voiced alveolar fricative **z** and **the double zz** sounds appear in Fourie's orthography while Van Warmelo, Potgieter and Coetzee use the voiced alveolar fricative **z** sound only.

The sounds mv and v

The voiced dentilabial affricative **v** sound that occurs in the nasal compound of **nv** appears in Fourie's orthography while Van Warmelo, Potgieter and Coetzee use the voiced dentilabial affricative sound that occurs in the nasal compound of **mv**.

The sounds g and x

The voiceless velar fricative **g** sound that occurs in nasal compound sound like **mg** appears in Fourie's orthography while Van Warmelo, Potgieter and Fourie use the lateral click **x** sound that appears in nasal compound like **mx**.

Similarities

The following discussion will focus on the similar sounds that were used by Fourie, Van Warmelo, Potgieter and Coetzee. These sounds were written in the same way even if some of them are not used the same way as they are used in isiNdebele. Here below follows similar sounds:

The sound dz [dz]

uNdzundza

idzila ‘brass that is worn by the Ndebele women around the neck’

dzama ‘stand up’

The sound g [g]

Gunye ‘one’

Bega ‘put’

Gufige ‘this has arrived’

The sound g [g̊]

Gada ‘watch’

Gaya ‘grind’

Gijima ‘run’

The sound kl [kl’]

Klobhuza ‘to walk on the mud’

Kleza ‘milk the cows milk into the mouth’

Klebhula ‘tear’

The sound ngh [ń]

ńgada ‘weave grass’

ńwatha ‘bite off a piece’

ńngwani ‘Ndebele traditional flute’

The sound nd [nd]

Umndazana ‘girl’

Umundu ‘person’

Indo ‘something’

The sound ny [n]

Usonyana ‘something that is a symbol that a boy is going to the initiation school’

Umkhwenyani ‘bridegroom’

Ginya ‘swallow’

The sound sh [ʃ]

Shada ‘marry’

Shisa ‘burn’

Shumayela ‘preach’

The sound ty [c’]

Utyani ‘grass’

Ilitye ‘stone’

Tyela ‘tell’

The sound rh [x]

Ixodlo ‘wall built out of in front of a house’

Amaxabha ‘beer calabash’

Ixabi ‘traditional dress made of beads worn by girls and toddlers to cover the front’

In summary, this chapter begins by highlighting the origin and the history of isiNdebele orthography with special reference to the symbols for isiNdebele orthographic vowels, semi-vowels, consonants, punctuation marks, numbers and vocabulary. This is followed by an in-depth research on the works of historians, linguists and anthropologists who were the first to reduce isiNdebele to writing and wrote the few words of isiNdebele.

The conclusion provides typical examination in exercises and the answers to such exercises in order to provide guidelines for students of isiNdebele orthography. The following chapter deals with the growth and development of the arrangement of orthographic signs.

CHAPTER 7

7.1 GROWTH AND DEVELOPMENT OF THE ARRANGEMENT OF ISINDEBELE ORTHOGRAPHIC SIGNS

7.2 INTRODUCTION

As noted earlier, isiNdebele orthography is the orthography employed in writing the isiNdebele language, including isiNdebele spelling, hyphenation, capitalisation, word breaks, emphasis and punctuation. Like the orthographic systems of most world languages, it has a broad degree of standardisation, but unlike most languages isiNdebele provides more than one way to spell nearly every phoneme, and most letters and letter-combinations can stand for different pronunciations depending on context and meaning. This is largely due to the complex history of isiNdebele language together with the absence of systematic spelling reforms ([http://en.wikipedia.org/wiki/English_orthography#Spelling patterns](http://en.wikipedia.org/wiki/English_orthography#Spelling_patterns)).

Therefore, Chapter Seven deals with the development of the arrangement of isiNdebele spelling rules, taking into account its existing orthographies dated in brackets. It will focus on the following orthographic rules:

- Presentation of vowels in isiNdebele orthographies by focusing on (a) the single vowels, (b) double vowels and (c) semi-vowels.
- Deficiency in articulation of consonants in isiNdebele orthographies, particularly regarding (a) explosives, (b) ricatives, (c) affricates, (d) liquids, (e) vibrant, (f) nasals and (g) click sounds.
- Formulation of spelling rules on capitalisation (cf. 1995:1.1); (2001:1.1); (2005:1.1) and (2008:1.1).
- Insufficient argument on word-division (cf. 1995 and 2001:2);
- Rules on writing of certain conjunctive and disjunctive formatives (cf. 2005 and 2008:3)

- Presentation of punctuation marks (cf. 2005 and 2008:5)
- How hyphen is presented (cf. 1995:4 (i-v); (2001:5 (i-v)) and (2005 and 2008:5.1))
- How apostrophe is written (cf. 1995:5); (2001:6) and (2005 and 2008:5.2)
- The way in which word categories coalesce (cf. 2001:3); (2005 and 2008:4);
- How abbreviations and acronyms are written (cf. 2005 and 2008:7)
- The way in which borrowed sounds should be written (cf. 2005 and 2008:2)

7.2.1 *Presentation of vowels in isiNdebele orthographies*

This area focuses on (a) the single vowels, (b) double vowels and (c) semi-vowels respectively.

Rule One: The Vowel

On formulation of the vowel in relation to Rule II: Phonology, Van Warmelo (1930:25) explains:

These (vowels) are the same as in Zulu and they follow the same rules of elision, influence and coalescence.

His discussion on the vowel rule can be viewed as an umbrella statement. But in his orthographic compilation, he does not clearly explain how types of isiNdebele vowels such as single vowels, double vowels and semi-vowels can be formulated into an orthographic rule; instead, he focuses his argument on the vowel categories under primary plosive vowels, nasal components, etc. as grammatical components.

When discussing the speech sound of isiNdebele, the Southern Ndebele orthography of 1982 includes the vowels under Rule One (1): The Vowel. This

rule mentions six (6) vowels, which are also written with their phonetic counterparts, namely, a [a], i [i], u [u], e [ɛ], o [ɔ] and ɔ [o] respectively. The Board describes the vowel pronunciation:

- a[a]: Neutral vowel, e.g., lala [lala] ‘sleep’
- i[i]: High front vowel, e.g., ilimi [ilimi] ‘tongue’
- u[u]: High back vowel, e.g., isidudu [isiðudu] ‘sour porridge made of maize meal’
- e[ɛ]: Mid-low front vowel, e.g., lele [lɛlɛ] ‘slept’
- e [e] Mid-high closed vowel when followed by a syllable with a high vowel,
e.g., endlini [enʃini]. ‘in the house’
- o[ɔ] Mid-low back vowel, e.g., bona [bɔna] ‘see’
- o[o] Mid-high closed vowel when followed by a syllable with a high vowel,
e.g., bonile [bonile] ‘have seen’

(Van Warmelo 1930:28)

The challenge with this rule is that there is no justification why these vowels are defined in this way, for example, why [a] or [o] should be regarded as such. In 1995 the isiNdebele Language Board compiled the third isiNdebele orthography with the aim of revising the previous old two orthographies of 1930 and 1982. There was no correction or revision of the rule but instead the Board translated the 1982 orthographic rule on the vowel from English into isiNdebele and back from isiNdebele into English. The 2001 orthography directly copied the 1995 orthography; as a result, there is no revision of the existing rule on the vowel. The 2001 and 2005 orthographies as with the 1995 orthography translated the 1982 orthographic rule on the vowel from English into isiNdebele. The 2008 orthography copied the 2005 orthography verbatim.

Regrettably, how compilers of isiNdebele orthographies have sought to approach and understand these orthographic rules has not kept pace with the

manifested new ‘orthographic worlds’. It is, therefore, argued that formulation of the rule on the vowel, for instance, has not yet been fully tapped into. Faced with this lacuna, the chapter proposes to discuss how spelling rules, starting with the rule on the vowel, should be formulated within the isiNdebele orthography thematic.

Even if the isiNdebele orthographies were revisited and revised as indicated above, with certitude it seems the exercises of the previous compilers of isiNdebele orthographies were not so successful because there are still some challenges regarding the formulation of the orthographic rules as well as verbatim repetitions of some rules.

It is on this basis that the chapter at hand discusses how orthographic knowledge that is relevant to the language is produced within the realm of isiNdebele orthography. By so doing the identified isiNdebele orthographic deficiencies as forming the key areas for analysis can be adequately addressed, as the aim and focus of the write-up is, as far as possible to show accuracy and appropriateness of formulation of isiNdebele spelling rules.

The point of departure is that in order to pinpoint isiNdebele orthographic deficiencies, one has to adopt a certain methodology. In this chapter, methodology is understood to mean the approach or standpoint that one adopts in understanding the reality that one is confronted with. By and large when formulating the rule on the vowel, the focal approach is on the spelling patterns, such as the vowels per se, combinations of vowel letters and combinations of consonant and vowel letters.

The vowel approach

In a generic approach to English spelling, Rollings (2004) identifies twenty (20) main orthographic vowels of stressed syllables that are grouped into four main categories: ‘Lax’, ‘Tense’, ‘Heavy’ and ‘Tense-r’. He asserts, nonetheless, that as this classification is based on orthography, not all

orthographic ‘lax’ vowels are necessarily phonologically lax. As isiNdebele orthography differs from the English, the discussion will not follow this methodology strictly, but will rather focus on combinations of vowel letters as well as combinations of consonant and vowel letters as this method is relevant to isiNdebele language.

Deriving the pronunciation of an isiNdebele word from its spelling requires not only a careful knowledge of the rules – many of which are not explicitly known even by indigenous speakers who merely learn the spelling of a word along with its pronunciation but also (a) a knowledge of which syllables are stressed and which are unstressed (not derivable from the spelling, e.g., *-ba-sa* ‘make fire’ and *-b-asa* ‘they are taking something elsewhere’; *-thu-njwa* ‘be kept in captive’ and *-th-unjwa* ‘have been sewn’; *i-ngathengwa* ‘it can be bought’ and *ingathengwa* ‘it must not be bought’, *u-yazi* ‘do you know?’ and *uyazi* ‘he/she knows’; and (b) which combinations of vowels represent monosyllables and which represent disyllables, e.g., *-ke* ‘okay’, *nje* ‘now’ and *na* ‘and’ as well as *eentolo* ‘in the shops’, *iinkipa* ‘t-shirts’ and *iimbuzi* ‘goats’ respectively.

Therefore, formulating the vowel in orthographic terms, the following core themes are to be considered:

- single (normal) vowel
- double vowel
- semi-vowels
- ideophones/onomatopoeia having single and double vowels
- interjectives/interjection having single and double vowels
- neutral vowel
- high front vowel
- high back vowel
- mid-low vowel
- mid-high (closed) vowel
- mid-low back vowel

Single (normal) vowel

According to Ayto (1990:562), a vowel is etymologically a vocal sound that is made by vibrating the vocal cords. In addition, Taljaard and Snyman (1993:41) argue that vowels are characterised by the fact that the airstream by means of which they are articulated is pulmonic, becomes voiced when moving through the vocal cords, moves relatively unimpeded through the speech tract, moves along the oral passage and also moves over the middle of a tongue. Mashiyane (2002:69) states that in isiNdebele there are seven allophones that can be used in phonetic script. However the naked ear hears only five vowels that are used in the practical orthography, but in essence there are also circumstantial variants of single vowel phonemes, e.g.:

a in:

- lala [lala] ‘sleep’
- bala [bala] ‘count’
- sala [sala] ‘remain behind’

e in:

- ikesi [ik’esi] ‘candle’
- qedile [!edile] ‘having finished’
- iketsi [ik’ets’i] ‘greyhound’

ɛ in:

- ibele [iβεlə] ‘breast’
- sezela [sεzela] ‘water the garden’
- mema [mεma] ‘invite’

i in:

- ibisi [ibisi] ‘milk’
- ipisi [ip’isi]
- ibilibili [iβiliβili] ‘chili’

o in:

- ikosi [ik'osi] ‘king’
godu [godu] ‘again’
ikophe [ik'ophe] ‘eyelash’

ɔ in:

- bona [bɔna] ‘see’
isono [isɔnɔ] ‘sin’
ikomo [ikɔmɔ] ‘cow’

u in:

- umkhulu [umkhulu] ‘grandfather’
umkhukhu [umkhukhu] ‘a shack’
buza [buza] ‘ask’

Double vowel

Pharos (2009:48) maintains that double vowels are also called diphthongs and they occur when a word has two of the same or similar vowels in a row following each other being pronounced as one vowel using the long sound,
e.g.:

- ii:** iinkukhu ‘chickens’
iinkere ‘scissors’
iimpukani ‘flies’
ziinkukhu ‘it is the chicken’
ziintaba ‘it is mountains’
ziimbuzi ‘it is goats’

- ee:** eentolo ‘in the shops’
eencwadini ‘in the books’
eemfubeni ‘in the chests’
ngeentolo ‘inside the shops’
ngeencwadini ‘inside the books’
ngeemfubeni ‘inside the chests’

The double vowels *ii* are used in classes 8 and 10 to denote the plural form, whereas vowels, e.g., *iintuthu* ‘smoke’, *iintofu* ‘stoves’, *iintethe* ‘locusts’ and *ee* in copulative nouns, e.g., *eenkolweni* ‘in schools’, *eentafuleni* ‘in the tables’, *eentabeni* ‘in the mountains’ are used for emphasis. It should be noted that vowels ‘aa’, ‘oo’ and ‘uu’ are not used as double vowels in the isiNdebele language.

Semi-vowels

Crystal (1987:276) argues that a semi-vowel is a term used in the classification of consonant sounds in respect of their manner of articulation: it refers to a sound functioning as a consonant but lacking the phonetic characteristics that are normally associated with consonants such as friction or closure, but its quality is phonetically that of a vowel. Skhosana (2009:51) states that isiNdebele has two semi-vowels, i.e., ‘w’ and ‘y’.

Here follows examples of semi-vowels:

y [j]: Pre-palatal semi-vowel is a glide sound where the tongue does not rise nearly as high as the position of the vowel **i** (Doke 1926:116) e.g.,

yená [jéna]	‘her/she’
yona [jóna]	‘it’
uyaya [ujája]	‘he/she goes’

w [w]: velar semi-vowel is a glide sound with strong rounding of lips and because of its closeness to the back vowel **u**, Doke (1926:117) e.g.:

iphawu [iphawu]	‘sign’
wena [wéna]	‘you’
amawele [amawéle]	‘twins’

Ideophones/onomatopoeia having single and double vowels

Ideophones are words, often onomatopoeic, which describe a predicate in respect of manner, colour, sound or action (Doke 1927:255). And, he (1935:118) defines an ideophone as a vivid representation of a sound; a word

often onomatopoeic, which describes a predicate, qualificative or adverb in respect to manner, colour, sound, smell, action, state or intensity. He explains that the ideophone in Nguni languages (isiNdebele included) is subject to its own laws of stress and length, stress being on the initial syllable, e.g., bhi, swi, twa and all syllables being short except in cases of monosyllabic ideophones as well as the few rare final prolongations, e.g., bhuu, wuu and hee (Doke 1954:114). Cole (1955:370) and Louw et al. (1967:116) observe that ideophones are descriptive of sound, colour, smell, manner, appearance, state, action or intensity. However, Wilkes (1990:55) maintains that morphologically ideophones present a marked contrast with the rest of the grammar in that there is a clear lack of any internal morphology. Taljaard and Bosch (1988:162) see an ideophone as a word which consists of a stem made up of more than one syllables. Furthermore, Poulos (1990:417) refers to ideophones as ‘colourful expressions’ because they are associated with some form of emotion when they are uttered. In summing up, Okpewho (1992:92) notes that ideophones are like normal words to which meanings are readily assigned; they are merely sounds used in conveying a vivid impression. There are two types of ideophones in isiNdebele:

(a) ideophones with single vowels, e.g.,

‘ideophone of unexpected appearance/of coming suddenly into view’

e.g., **ve**

‘ideophone denoting quietness’ e.g., **du**

‘ideophone denoting emptiness’ e.g., **do**

And,

(b) ideophones with double vowels, e.g., **uu** or **ee**

‘appear in a swam of bees’ e.g., **bhuu**

‘very silent’ e.g., **duu**

‘right up straight’ e.g., **rwee**

Interjectives/interjections

Doke (1954:115 & 279) highlights the point that in Nguni languages (including isiNdebele) striking tone variations convey a series of emotions in interjections

which includes interjections of assent and negation. An interjective/interjection is an emotional word, often ejaculatory, which conveys a complete concept without the implication of any subject. All vocatives formed by inflecting nouns are also categorised as interjectives, because they simply serve to draw attention and they do not have grammatical or concordial bearing upon the rest of the sentence. In his observation, Cole (1955:394) states that interjectives are emotionally coloured and characterised by extra normal phonetic phenomena, including unusual sounds. Crystal (1987:160) argues that it is a term that is used in the traditional classification of parts of speech; that interjections refer to a class of words which are unproductive, which do not enter into syntactic relationship with other classes and their function is purely emotive. Taljaard and Bosch (1988:163) likewise view interjections as words which are used to express some emotional state or other. Zervogel et al. (1967:83) and Jiyane (1994:141) contend that in isiNdebele interjectives are called '*iimbabazo*' and that they are classified into three basic types: vocatives, primitives and imperatives. Furthermore, there are two types of interjections, namely, interjectives with single sounds and those with double sounds.

Interjections with single sounds, e.g. monosyllabic words

- ‘interjection of ridicule/disappointment at missed chance’ e.g., **ha!**
- ‘interjection of stop’ e.g., **wo!**
- ‘interjection of surprise’ e.g., **hi!**

Interjections with double vowels, e.g., uu, aa and ee

- ‘interjection of wonder’, e.g., **wuu!**
- ‘interjection of fear’ e.g., **aah!**
- ‘interjection of laughter’ e.g., **hee!**

Neutral vowel (a)

Doke (1926:19, 1927:2) believes that when pronouncing the vowel the mouth is fairly wide open and the lips are somewhat rounded. Zervogel et al. (1967: 8) add that the vowel is pronounced with the highest part of a tongue a little to

the back of the mouth and the speech organs become relaxed or are relaxed and the lips are in a neutral position. Taljaard and Snyman (1989:49) argue that this is a low central vowel that is pronounced with no lip spreading at all, e.g.,

- lalela [lalela] ‘listen’
- bala [bala] ‘count’
- sala [sala] ‘remain’

High front vowel [i]

Ziervogel et al. (1967:8) opine that this is a vowel that when pronounced the front part of the tongue is moved towards the alveolus until only a small space is left for the air to pass through with friction. Doke (1926:17) maintains that it is a pure vowel and is pronounced with the lips decidedly spread though tending to neutral. Taljaard and Snyman (1989:51) sum up by saying this is a high back vowel which is pronounced with lip rounding, e.g.,

- lisa [lisa] ‘leave’
- endlini [enfjini] ‘in the house’
- sila [sila] ‘grind’

High back vowel [u]

Ziervogel et al. (1967:8) note that this is a vowel that is pronounced with rounded lips, and then the back part of the tongue is raised towards the velum. Doke (1926:20) explained earlier that when pronounced the lips are fully rounded. Taljaard and Snyman (1989:50) endorse this view, asserting that this is a high back vowel that is pronounced with lip rounding, e.g.,

- khulu [khulu] ‘big’
- fuzza [fuza] ‘resemble’
- funa [funa] ‘want’

Mid-low vowel [ɛ]

According to Doke (1927:3), this vowel is pronounced with the tongue in a slightly lower position than for the closed vowel [e]. Taljaard and Snyman

(1989: 49) are of the view that this vowel is pronounced with a little lip spreading, e.g.,

- deda [dəda] ‘move away’
- themba [themba] ‘trust’
- eleka [ɛleka] ‘spread over’

Mid-high (closed) vowel [e]

Doke (1926:21) suggests that this is a pure vowel which is pronounced with lips that are decidedly spread. However, Taljaard and Snyman (1989:49) argue that this vowel is pronounced with moderate lip spreading, e.g.,

- qedile [!edile] ‘finished’
- selile [selile] ‘being drunk’
- fikile [fikile] ‘have arrived’

This might have possibly been attributed to assimilation with the Afrikaans intonation.

Mid-high (closed) vowel [o]

Doke (1927:4) believes that when pronouncing this vowel, the tongue position is slightly lower than for the e sound and the lips are fully rounded and are protruding. Taljaard and Snyman (1989:51) maintain that this is a mid-high back vowel that is pronounced with moderate lip rounding, e.g.,

- nqothula [ŋ!othula] ‘pick’
- omisa [omisa] ‘dry/let dry’
- bonile [bonile] ‘have seen’

Mid-low back vowel (ɔ)

According to Doke (1926:21), the pronunciation of this vowel requires that the tongue position is slightly lower and the lips are well rounded and are somewhat protruding. Taljaard and Snyman (1989:51) are of the view that this is a mid-low back vowel that is pronounced with little lip rounding, e.g.,

bona [bɔna] ‘see’

isibongo [isibɔngɔ] ‘surname’

thoma [thɔma] ‘begin’

This might also have possibly been attributed to assimilation with the Afrikaans intonation.

7.2.2 *Deficiencies in articulation of consonants in isiNdebele orthographies regarding (a) explosives, (b) implosives, (c) fricatives, (d) affricates, (e) liquids, (f) vibrant, (g) nasals and (h) click sounds*

Rule 2: The Consonant

Crystal (1987:67) defines the consonant as the characteristic occurring at a certain place in the throat or mouth, and the air current which is essential for the production of speech is completely or partially blocked. Finch (2000:43) adds that they are produced by obstructing the air flow as it comes up from the lungs and they are classified according to their place and manner of articulation.

Regarding Rule 2: Orthography, wherein the isiNdebele consonants are formulated, Van Warmelo (1930:24) makes known that ‘current Zulu orthography is used, with a few necessary changes’; and he emphasises that one should therefore note:

- a) Three additional symbols are used:

X voiceless velar fricative

g nearly voiceless velar plosive g, in Zulu orthography g.

n̥ velar nasal. Written n before k, g, where it is always velar

- b) r has its usual value as alveolar rolled consonant, not velar fricative as in Zulu.

- c) *sh* as in English
tsh as in English *ch*
ty is more palatal than *tsh*, and accompanied by glottal closure. The difference between *tsh* and *ty* as in Natala Zulu.
- c) The *b* and *bh* of isiZulu usage retained, viz.
b is implosive *b*, with glottal closure
bh is nearly voiceless *b*, with glottal closure.
- d) *ny* is palatal *n*
- e) the laterals are
hl unvoiced fricative
tl unvoiced affricate with glottal closure.
tlh unvoiced aspirated affricate.
dl voiced affricate.
- f) For clicks the Zulu orthography is retained, but for nasal
+click this researcher writes: *nkc*, because *nc* denotes a nasalised click.
The aspirates *kh*, *th*, *ph* are always so written

As to pronunciation note that:

- g) *k*, *t*, *p*, *ts*, *ty*, *tl*, *kl* are accompanied by glottal closure, the pressure necessary towards the production of the oral sound being created between the closed glottis and oral closure.
- k) *g*, *d*, *bh* are nearly voiceless mediae.

The deficiency with Van Warmelo's formulation of the rule lies in the phrase: 'with a few necessary changes', which he does not articulate clearly enough. The 1982 orthography accepted Van Warmelo's orthography and added up classification of consonants: explosives, fricatives, affricates, liquids, vibrant and semi-vowels. Furthermore, it classified the consonants into nasals and clicks (dental, palatal-alveolar and lateral clicks) and concludes by drawing a

table of isiNdebele consonants. This revision does not accurately and appropriately address the orthographic rule on consonants because (a) the numbering of items is incorrect (there is no 2.2) and (b) there is insufficient definition of the rule on consonants. There was no correction or revision effected on the 1995 orthography but instead the Board translated the 1982 orthographic rule on the consonant from English into isiNdebele and back from isiNdebele into English, as the Board also did when compiling the rule on the vowel. The 2001 orthography directly copied the 1995 orthography; as a result, there is no revision of the existing rule on the consonant. The 2005 orthography as with the 1995 orthography translated the 1982 orthographic rule on the consonant from English into isiNdebele. The 2008 orthography copied the 2005 orthography verbatim but translated it into isiNdebele.

Formulating the consonants in isiNdebele orthographic terms, the following fundamental themes are to be considered:

Explosives

b[b] is a voiced bilabial explosive where the upper and the lower lip are used and it should be noted that it only occurs in nasal compounds as in:

-thamba	[thamba]	'get wet'
-lamba	[lamba]	'get hungry'
-vimba	[vimba]	'stop'

bh[b] is a devoiced bilabial explosive because, when pronounced the upper and the lower lip meet and it is devoid of voicing during the stop as in:

-bhubha	[buba]	'die'
-bhoboza	[bɔbɔza]	'dent'
Ibhigiri	[ibigiri]	'mug'

d[d] is a devoiced alveolar explosive because when pronounced, there is a momentary complete closure of the air passage and the air is obstructed when it

is released. However it should be noted that it occurs outside nasal compounds as in:

amadada	[amaðaða]	'swans'
dabula	[dabula]	'tear'
idamu	[iðamu]	'dam'

g[ɣ] is a devoiced velar explosive that occurs outside nasal compounds, and is pronounced with more force and less voice as in:

-gabha	[gabha]	'vomit'
-gida	[giða]	'dance'
-geza	[geza]	'wash'

k[k'] is an ejective velar explosive because it is pronounced with a laryngeal initiation of the airstream; this sound is written with the apostrophe to indicate ejection as in:

ikunzi	[ik'unzi]	'bull'
-kakarela	[k'ak'arela]	'hold tightly'
ikama	[ik'ama]	'comb'

k[k̥] is a radical velar explosive, because it is completely devoid of aspiration as in:

-phakela	[phakela]	'serve'
-phakama	[phaķama]	'stand up'
amaphiko	[amaphiko]	'wings'

kh[kh̥] is an aspirated velar explosive because when pronounced there is a rush of air after the explosion as in:

isikhova	[isikhɔva]	'owl'
-khomba	[khombɑ]	'point'
isikhathi	[isikhathi]	'time'

ng[ŋg] is a voiced velar explosive because it is formed by the back of the tongue against the soft palate. However, it should be noted that it only occurs in nasal compounds as in:

ngabuya [ŋgaɓuja]	'I came back'
ngakhamba [ŋgakħamba]	'I went'
nguwe [ŋguwe]	'is you'

p[p'] is an ejective bilabial explosive because it is pronounced with a laryngeal initiation of the airstream; this sound is written with an apostrophe to indicate ejection as in:

ipuphu [ip'uphu]	'mealie meal'
ipi [ip'i]	'war'
ipani [ip'ani]	'pan'

ph[ph] is an aspirated bilabial explosive because when pronounced there is a rush of air after the explosion as in:

amaphaphu [amaphaphu]	'lungs'
-phapha [phapha]	'fly'
iphini [iphini]	'wooden spoon'

t[t'] is an ejective alveolar explosive because it is pronounced with a laryngeal initiation of the airstream; this sound is written with an apostrophe to indicate ejection as in:

-tataya [t'at'aja]	'learn to walk'
itatawu [it'at'awu]	'playground'
itonи [it'oni]	'vegetable garden'

th[th] is an aspirated alveolar explosive because when pronounced there is a rush of air after the explosion as in:

-thatha [thatha]	'take'
-thumba [thumba]	'win'
-thola [thola]	'found'

Implosives

Crystal (1987:154) proposes that when pronouncing this sound a complete closure of the mouth is made but the air behind the closure is not compressed, ready to be released outside instead a downwards movement of the larynx occurs and the air inside the mouth is rarefied.

b[ɓ] is a voiced bilabial implosive that is pronounced by lowering the larynx also with both an oral and laryngeal airstream and the voicing is pure not breathy as in:

-buza	[ɓuza]	'ask'
-babaza	[babaza]	'exclaim'
ubaba	[ubaba]	'father'

Fricatives

According to Akmajian et al. (1984:110) these are sounds that are produced when the airflow is forced through a narrow opening in the vocal tract so that there is a creation of noise that is produced by friction. However, Taljaard and Snyman (1989:65) add that consonants with a fricative release are produced by means of pulmonic airstream and these are produced by shaping the articulators to form a narrow groove through which the pulmonic air is forced.

dl[ɦ] is a voiced lateral alveolar fricative because it is formed by narrowing the air space between the articulatory organs and it is pronounced with accompanying vibration of the vocal cords as in:

indlu	[inɦu]	'house'
indlovu	[inɦovu]	'elephant'
indlela	[inɦela]	'road'

dlh[ɦɦ] is a voiced lateral aspirated alveolar fricative, because it is formed by narrowing the air space between the articulatory organs as in:

ukudlhadlhabala	[ukuɦɦaɦɦabala]	'to be stubborn'
amadlhamedlhu	[amaɦɦameɦɦiu]	'bullfrog'
isidlhadlha	[isiɦɦaɦɦa]	'a fool'

f[f] is a voiceless dentilabial fricative because it is formed by narrowing the air space between the articulatory organs and is pronounced with the upper teeth touching the lower lip as in:

-fihla	[fiла]	'hide'
-funda	[funda]	'read'
-feza	[feza]	'accomplished'

h[ɦ] is a voiced glottal fricative because it is formed by narrowing the air space between the articulatory organs as in:

-halalisela	[ɦalalisela]	'congratulate'
amahala	[amahala]	'nothingness'
iholo	[iɦɔlo]	'hall'

hl[ɦ] is a voiceless lateral alveolar fricative because it is formed by narrowing the air space between the articulatory organs and when pronounced the tip of a tongue is kept in the same position as **l** as in:

-hlaba	[ɦaba]	'slaughter'
-hluma	[ɦuma]	'grow'
-hlola	[ɦola]	'peep through'

rh[x] is a voiceless velar fricative, because it is formed by narrowing the air space between the articulatory organs as in:

-rharhaza	[xaxaza]	'gargle'
-rhona	[xɔna]	'snore'
-rhonona	[xɔnɔna]	'suspect'

s[s] is a voiceless alveolar fricative because it is formed by narrowing the air space between the articulatory organs as in:

isiba	[isiba]	'drink'
-siza	[siza]	'help'
isila	[isila]	'dirt'

v[v] is a voiced dentilabial fricative because it is formed by narrowing the air space between the articulatory organs and is pronounced with the upper teeth touching the lower lips however the lips are not meeting as in:

-vusa	[vusa]	'wake up'
-vuna	[vuna]	'reap'
-vala	[vala]	'close'

z[z] is a voiced alveolar fricative because it is formed by narrowing the air space between the articulatory organs as in:

-zalisa	[zalisa]	'fill in'
izulu	[izulu]	'rain'
izuba	[izuba]	'dove'

Affricatives

Ziervogel et al. (1967:18) maintain that they are sounds which combine the characteristics of a fricative and a plosive. Richards and Schmidt (1985:17) argue that these are speech sounds which are produced by stopping the airstream from the lungs and then releasing it slowly with friction as in the examples that follow:

dz [dz] is a voiced alveolar affricative because when pronounced the blade of the tongue touches the front part of the palate as in:

idzinyani	[idzijnani]	'chick'
idzorwana	[idzorwana]	'small intestine'
uburidzi	[uburidzi]	'fur in the tail of a cow or horse'

kgh[kxh] is a voiceless aspirated velar affricative as in:

isikghopholo	[isikxhɔphəlɔ]	'hook'
umkghadi	[umkxhadı]	'blanket made of skin'
ukghari	[ukxhari]	'aunt'

j[dʒ] is a devoiced prepalatal affricative because it is formed by the middle of the tongue up against the hard palate as in:

amajamo	[amadʒamə]	'shapes'
umjeje	[umdʒe dʒe]	'line of people'
ijemu	[idʒemu]	'jam'

Note that the devoiced pre-palatal affricative becomes voiced in nasal compounds as in:

izinja	[izindʒa]	'dogs'
ingenje	[indʒendʒe]	'sjambok'
injomani	[indʒomani]	'horse'

mf[mqpf"] is an ejective dentalibial affricative sound that occurs in the nasal compound of [mf] only as in:

iimfesi	[iimqpf"esi]	'fishes'
umfundi	[umqpf"undi]	'learner'
iimfengwana	[iimqpf"enqwana]	'whistles'

mv[mΦv] is a voiced dentalibial affricative sound that occurs in the nasal compound of [mv] only and is pronounced with the upper teeth touching the lower lip as in:

izimvu	[izimqdvu]	'sheeps'
iimvalo	[iimqdvəlɔ]	'lids'
iimveke	[iimqdvəke]	'weeks'

tj[tʃ"] is an ejective pre-palatal affricative because when pronounced it starts with a complete closure at the post alveolar area and ends with a slow release which causes friction as in:

izitja	[izitʃ'a]	'dishes'
utjwala	[utʃ'wala]	'liquor'
itjumayel	[itʃ'umajəlɔ]	'sermon'

tjh[tʃh] is a voiceless aspirated pre-palatal affricative because when pronounced it starts with a complete closure at the post alveolar area and ends with a slow release which causes friction as in:

isitjhebo [isitʃebo]	'relish'
amatjhatjhatjha	[amatʃatʃatʃha] 'fat cakes' (dough fried in oil)
ubutjhatjha	[ubutʃatʃha] 'cowardice'

tl[tl̩] is a lateral ejective alveolar affricative because it is pronounced with the middle part of the tongue pressed against the palate. This sound is written with an apostrophe to show that it is ejective as in:

umtloli [umtl̩'oli]	'author'
umtlamo [umtl̩'amo]	'project'
itlawu [itl̩'awu]	'little girl'

tlh[[tlh]] is a lateral aspirated alveolar affricative because it is pronounced with the middle part of the tongue pressed against the palate as in:

umtlhala [umtlhala]	'trace'
umtlhatlhana [umtlhatlhana]	'shack'
umtlhago [umtlhago]	'poverty'

ts[ts̩] is an ejective alveolar affricative, Note, this sound is written with an apostrophe to show that it is ejective as in:

itsikiri [its'ik'iri]	'bicycle'
utsotsi [uts'ots'i]	'thief'
utsobe [uts'ɔbɛ]	'man with only one wife'

tsh[tsh] is an aspirated alveolar affricative because when pronounced the blade of the tongue rises up towards or it touches as in:

-tshwenya	[tshwɛna]	'troublesome'
ukutshwila	[ukutshwila]	'to postpone'
ukutshwaya	[ukutshwaya]	'to mark'

Liquids

These are sounds that share properties of both consonants and vowels and when pronounced the sides of the tongue and the sides of the teeth ridge approach each other while the tip of the tongue rests on the alveolar ridge and the air flows over the sides of the tongue, Akmajian et al. (1984:113).

l[l] is a voiced lateral alveolar liquid because when pronounced the tip of a tongue is further forward against the gum-ridge as in:

-lalela	[lalela]	'listen'
-lila	[lila]	'cry'
-lala	[lala]	'sleep'

Vibrant

r[r] is a voiced alveolar vibrant because the blade of the tongue rises up or touches the alveolar ridge as in:

-rera	[rera]	'plan'
imiraro	[imiraro]	'problems'
-rarana	[rarana]	'to be mixed up'

Nasals

Taljaard and Snyman (1989:66) suggest that nasal consonants be also called nasal stops because there is no oral release of the airstream that takes place during the process when they are articulated and, therefore, they prefer to call them continuants.

m[m] is a bilabial nasal because it is pronounced with the velum lowered so that air passes simultaneously through the nose and when pronounced both lips come together as in:

-mema	[mema]	'invite'
-memeza	[meməza]	'yell'
umakoti	[umak'ot'i]	'bride'

[n] is an alveolar nasal because when articulated the tongue touches the hard ridge immediately behind the upper teeth as in:

nina	[nina]	'you'
unana	[unana]	'baby'
amanasa	[amanasa]	'husks'

ng[ŋ] is a velar nasal because it is formed by the back of the tongue against the soft palate or velum; it occurs in nasal compounds only as in:

iinkomo	[iŋkɔmɔ]	'cows'
ingozi	[iŋgozi]	'accident'
iingubo	[iŋgubɔ]	'blankets'

ngh[ŋ] is a velar nasal that only occurs outside nasal compounds as in:

isinghonghoyilo	[isiŋχoŋχilo]	'complain'
-nghangha	[ŋaŋha]	'resist'
nghada	[ŋaða]	'weave a grass'

ny[ɲ] is a prepalatal nasal as it is formed by placing the tip of the tongue against the division of the teeth ridge and hard palate.in:

inyosi	[iŋøsi]	'bee'
nyenyisa	[neŋisa]	'meat'
inynoni	[iŋoni]	'bird'

Click sounds

Ziervogel et al. (1967:20) point out that these sounds are articulated by means of the air that is sucked into the mouth. These are sounds produced by means of the lingual stream (Taljaard and Snyman, 1989:64). The following are the click sounds occurring in isiNdebele:

Dental clicks

c[č] is a voiceless dental click because when pronounced it presses the tip of the tongue against the front teeth, and then withdraws it sharply, at the same time dropping the back of the tongue from the soft palate as in:

-cabanga	[/abaŋga]	'think'
icala	[i/ala]	'crime'
icezu	[i/ezu]	'slice'

ch[/h**]** is an aspirated dental click when pronounced the back of the tongue is raised to touch the soft palate, while the tip of a tongue is placed lightly against the upper front teeth and gums as in:

-chisa	[/hisa]	'make bed'
-chacha	[/ha/ha]	'loosen'
-choba	[/oɓa]	'crush'

gc[/g**? **g**?]** is a voiced dental click because the back of the tongue is raised to touch the soft palate, and the tip of a tongue is placed lightly against the upper front teeth and gums as in:

-gcugcuzela	[/gu/guzela]	'encourage'
isigcino	[isi/ginɔ]	'the end'
-gcwala	[/gwala]	'be full'

nc[/ŋ**/]** is a nasalised dental click because the back of the tongue is raised to touch the soft palate, while the tip of a tongue is placed lightly against the upper front teeth and gums as in:

-ncama	[ŋ/ama]	'be determined'
isincele	[isiŋ/ele]	'left hand'
-ncancabeza	[ŋ/aŋ/abeza]	'apologise'

Palato-alveolar clicks

q[!] is a voiceless palato-alveolar click because when pronounced the tip of the tongue is pressed against the front palate and is then withdrawn sharply, at the same time dropping the back of the tongue from the soft palate as in:

isiquonto	[isi!unt'ɔ]	'decision'
iqiniso	[i!iniso]	'truth'
iqanda	[i!anda]	'egg'

qh[!h] is an aspirated palato-alveolar click because when pronounced the back of the tongue is raised to touch the soft palate, while the upper part of the tongue tip is pressed tightly against the division between the teeth ridge and hard palate as in:

isiqhema [isi!hemə]	'group'
isiqhwala [isi!hwala]	'disabled person'
iqhegu [i!hegu]	'old man'

gq[!g] is a voiced palato-alveolar click that has the back of the tongue raised to touch the soft palate; the upper part of the tongue tip is pressed tightly against the division between the teeth ridge and hard palate as in:

igqatjha [i!gatʃha]	'sour porridge'
ubugqila [uβu!gila]	'slavery'
umgqomu [um!gomu]	'a bucket'

ngq[ŋ!g] is a voiced nasalised palato-alveolar click because when pronounced the back of the tongue is raised to touch the soft palate, and the upper part of the tongue tip is pressed tightly against the division between the teeth ridge and hard palate as in:

abongqongqotjhe [aboŋ!goŋ ŋ!gɔtʃhe]	'ministers'
iingqondo [iŋ!gondɔ]	'ideas'
ingqondo [iŋ!gondɔ]	'idea'

nx [n//] is the lateral click because when pronounced the tongue tip is not released; it occurs in one side of the tongue against the upper side teeth which is withdrawn as in:

nx [n//]	'interjection of annoyance'
-nxafa [n//afa]	'utter click of annoyance' (v)
ukunxafa [ukun//afa]	'to utter click of annoyance' (n)

7.2.3 *Formulation of spelling rules on capitalization*

Rule Three (3): Capitalisation

The orthographic rule on capitalisation first appears from the 1995 orthography as the first previous two orthographies did not include any formulation of such a rule. The deficiency, however, regarding the 1995 orthography is that the formulated orthographic rule on capitalisation is not sufficiently supported. The 2001 orthography copied the 1995 as is. The 2005 orthography revised the 1995 and 2001 orthographies by including the fact that capitalisation should also be considered in: (a) the first letter of the word, (b) the title of the book and sub-heading, (c) the vocative form or the title of a person and (d) the place name. Remarkably, the 2008 orthography copied the 2005 orthography verbatim, which would indicate full acceptance of the capitalisation rule.

Nonetheless, this chapter attempts to elaborate on why the orthographic rule on capitalisation appears to be insufficiently formulated within the previous isiNdebele orthographies. The aim of this section, therefore, is to showcase that there are indeed orthographic challenges that require intervention. Consequently, the section first offers a brief explanation of what capitalisation is; and, then proceeds to appropriately formulate the orthographic rules on capitalisation that the isiNdebele orthography uses to interrogate the isiNdebele texts the author/reader seeks to understand. According to O'Connor (1973:260), capitalisation means to write the letter of the alphabet using a capital letter.

This study argues that the isiNdebele orthographic rule on capitalisation should be dealt with as follows:

The first letter of the first word

The first letter of the first word in a sentence must be capitalised because it is at the beginning of a sentence as in:

Biza umuntu loyo.
Ngifuna lokhu.
Buyani sikhambane mzala.

The stem in the name of a person

The stem in the name of a person must be capitalised because it is the integral part of the naming of the person, a reflection of his/her personality as well as his/her whole being (Mönnig, 1967:105). Furthermore, Koopman (1986:15) clarifies that the name in the African concept is a person and is important since it is a label, a useful tag for addressing that person, as in:

Mbunjelwa
Sponono
Mathula

Diament (2001:91) and Koopman (2002:12) consider the names of towns and villages to be toponyms. This is because these are names that are recorded in official communal lists and also rendered in official map series and they are regarded as standardised endonyms (Sievers 2001:26). Thus Stani-Fertl (2001:54) suggests that place names must be given in the endonym form and the initial letter must be capitalised, as in:

Vezubuhle
Mhluzi
Tshwane

Prefixes

Prefixes in isiNdebele (as in isiZulu) are mainly noun formatives and by altering the prefix used with any noun stem, the meaning of the noun may be changed (Doke 1927:287). Place names will be dealt with in the place names beginning with the locative prefix **kwa-**. Names of nationalities, names of languages/dialects, personal names, Biblical names, names of organisations and institutions as well as names of publications will also be discussed in turn.

Place names beginning with kwa-

It should be noted that the locative **prefix kwa-** which refers to ‘place of’ but is also used in other cases e.g., it is typically used with anthroponomy, either a personal name or a clan name or clan praise. However, most place names incorporating the prefix **kwa-** refer to human settlements, whether large towns, small villages or single homesteads. Other names with **kwa-** are named in reference to early chiefs of the particular clan, e.g., KwaNdebele which is named after ‘Ndebele’ the son of Mnguni and the great forefather of the Nguni people, as well as KwaMhlanga which is named after king ‘Mhlanga’ who was a successor of king ‘Ndebele’ (Nhlapho Report 2010:10). Therefore, the initial letter **k** as well as the initial letter -m- of the stem must be capitalised because both refer to the names of the icons and they must be written as word, as in:

KwaNongoma

KwaMhlanga

KwaMnyamana

Place names of the nationalities

In naming of the nationalities, only the stems (not the prefix) should be capitalised because such words are ethnonyms, i.e., they refer to the names of races, tribes and nations, etc. (Koopman 2002:12); however as an orthographic rule on the prefix, the prefixes should be written in lower case as in:

amaNdebele

abeSuthu

amaTsonga

Names of languages/dialects

In the names of languages/dialects the first letter of the stem must always be written with a capital letter because this shows the importance and the preservation of a language and culture (Jiyane 1994:10); however it should be noted that the prefix **i-** is written in lower case as in:

isiNdebele

isiNala

isiNgisi

Personal names

Personal names also referred to as anthroponomy, provide an illusion of truth (Diament 2001:90). They will be addressed in four categories, (a) the names of people, (b) compounds with **-na-** (c) compounds with **-so-** and (d) compounds with **-no-** as follows:

Names of people

The names of people must be capitalised Parrinder (1951:24) highlights the distinction between the European and the foreign concept regarding personal names. In the European concept the name refers to a person, whereas in the African concept the name is the person. In other words, the latter is metaphorical. Koopman (2002:24) endorses this concept saying that the name is that person; the name and the person are the same. It is the word that the person is known by, as in:

Mbonayini

Mbungelwa

Badleleni

Compounds with **-na-**

The usage of the compound with **-na-** is called a teknonymous usage and it is one of the most common forms of address in Africa where a married woman is addressed as the mother of so-and-so and it differentiates between the male and the female gender (Koopman 2002:28). However, it should be noted that the prefix **u-** is written in lower case as in:

uNamabhena uyeza namhlanjesi.

uNamsiza ulindile.

uNantuli uyagayela.

According to Skhosana (1998:22), the compound **-na-** in isiNdebele comes before the surname or the clan name of a woman as it clarifies the maidenname of a woman and not the marital surname. He explains that, in accordance with the hlonipha rules, it means that in isiNdebele culture a woman is not married with her surname. Both the **-n-** in **-na-** and the stem of the maiden surname must be capitalised as this is a form of showing respect; however, the prefix **u-** is written in lower case, as in:

uNaMgwezani

uNaNtuli

uNaMabhena

Compound with -so-

Doke (1926:272) proposes that **-so-** is the abbreviation of *uyihlo* ‘your father’ and is used to form male names and it denotes the male gender; however the **s** of **-so-** must be capitalised because the emphasis is on the so as in ‘father of’ and not on the name of the person itself and the prefix **u-** is written in lower case, as in:

USobafunani urholile izolo.

USomngetjani ubuyile.

USothethiwe uwisele nonyaka.

Compound with -no-

Only the letter ‘n’ in ‘no’ must be capitalised because it is a teknonymous usage where the woman is named after her eldest child and it means mother of so-and-so, and it signifies female gender (Koopman 2002:28), and the prefix **u-** is written in lower case as in:

UNosuhla usalele.

UNomoya uyadlala.

UNobadleleni uye emsebenzini.

Names in everyday speech

When the names are used in everyday speech the first letter of the stem in personal nouns including nouns derived from names and clan names should be written with a capital letter. Bryant (1949:422) argues that a clan name is the name of the group or membership which depends on common ancestry that needs to be respected, as in:

Mahlangu nakho ukudla baba.

uSibusiso akakadli bakwethu.

Mnguni tjhidela ngapha.

Names referring to a certain person

When referring to a certain person, the title should be written with capital letters and also in instances where it precedes the person's name or surname to emphasise respect of the person as in:

Mfundisi Mabhena

Phrofesa Skhosana

iKosi uMntungwa

Biblical books

For the books that are found in the Bible, their stem should be written with a capital letter to emphasise respect for the holiness of such books of God, while the prefix is written in lower case, as in:

amaHubo

uGenesisi

isAmbulo

Names of organisations and institutions

For names of the organisations, historical events, companies, boards, government departments, departments of education, hospitals, as a sign of respect they must be written in capital letters, because they characteristically carry a social message (Koopman 2002:173). Glaser (2001:150-153) notes that

they were either places of historical importance or refer to institutions of the highest esteem. Some schools are named after iconic personages who were held in high esteem, while other names have a moral message. In all these categories the stems in the names must be capitalised, whereas the prefix -i is written in lower case, as in:

Department of Education

IYunivesithi yePitori

IsiKolo iMayitjha

IsiKolo iKhanyisa

Publications

The names of books, pamphlets, newspapers, brochures, magazines as well as various other publications, they must be written with capital letters as a sign of respect and the prefix is written in lower case, as in

Imagazini yeBona

UNokhethwako

Dzubhula ngesilulwini

Names of a deity

The 1995 orthography rule 1(viii), states that,

the first letter of the stem is a capital letter in the names
of a deity, examples, *umSindisi*, *uMenzi*, *uZimu*,
uMelusi.

It should be taken into account that as human beings we live in the society in which the presence of God is unavoidable and the invocations to God cannot be separated from the public; authority itself is bound with the divine (Taylor, 2002:65). However, Stones (1980:5) advises that a human being requires mystery and faith and is not solely a rational and intellectual being but also an effective mythopoeic being who cannot survive on mechanised and systematic predictables alone.

The deficiency appears when the deity referred to is the monotheistic God as mentioned in this rule. The question that may arise is, why does the rule exclude the ancestral gods in its formulation? The Constitution of the Republic of South Africa (No. 108 of 1996 (8:15(1) states that,

Everyone has the right to freedom of conscience,
religion, thought, belief and opinion.

This examination proposes that this rule should be in line with the spirit of the Constitution and that the ancestral gods also deserve honorific status equivalent to that of the Godhead. People have the democratic right to believe either in God or the ancestors. Koopman (2002:35) highlights the point that the relationship between the living and the spirit world is still very much in existence. People believe that the ancestors look after and protect the living from harm and guide them through the traps and pitfalls of life the same way as God does, if the person believes in God. Tremlin (2006:169) warns that gods, religion and culture are inseparable; they belong together because they are products of cognition. It is for these reasons that the stem of the name must also be written with capitalisation for the recognition of the importance of the ancestors while the prefix is written in lower case according to the rule on the prefixes, as in:

uZimu ('God')
abeZimu ('ancestors')

With regard to God, in the absence of the name, the pronoun (for God) should be written in capital letter because it represents God as in:

Siyakukhuleka **Wena**.
Ingadlangadla **Nguwe**.
Wena dwala laphakade.

However, it should be noted that the name '*Baba*' (Father) is written with a capital letter when referring to a divine name (Lang, 2002:198). Diament (2001:91) reminds us that God is the first person of the Trinity and is referred

to as ‘Our Father’. Harley and Ritter (2002:450) add that pronouns must be capitalised only when they form part of the titles of a holy person as in:

Sibawa usisize **Baba**.

Siyazi bona **Baba** nguwe owadala izulu nephasi.

Sithi balibalele **Baba** ngombana abakwazi abakwenzako.

From the above discussion, it has been noted that the rule on capitalisation varies from one category to another. On the first letter of the word, the stem in the name of a person must be capitalised. It is evident that seven rules have been formulated regarding the prefix used in the names such as place names, names of nationalities, names of languages/dialects, personal names, Biblical names, names of organisations and institutions as well as names of publications. What is important is that in all these categories the stem should be capitalised and the prefix should be written in lower case. However, in place names beginning with **kwa-**, both the **k** and the stem should be capitalised. It is worth noting that regarding the names of the deity according to the formulated rule both the names of the deity and the ancestral gods are honorific and they should be capitalised but the prefix should be written in lower case. The compounds **na-**, **so-** and **no-** are clarified and these compounds also vary in terms of gender. The compounds **na-** and **no-** denote the female gender whereas the **so-** denotes the male gender and all of them are used with the hlonipha rules in isiNdebele.

Capital letters are used to punctuate sentences and to distinguish proper nouns from common nouns. It shows where the capital letters must be placed in the words and where the lower cases should be placed. For example in the Biblical books, the prefix must be written in lower case but the stem must be capitalised as in uMathewu. Finally, the discussion has shown that God’s name should always be capitalised even when it is used as a pronoun because it is indicative of holiness.

7.2.4 *Insufficient argument on word-division*

Rule Four (4): Word-division

Word-division is not included in the first two orthographies: Van Warmelo's and the 1982 orthographies. It is, however, included in the 1995, 2001, 2005 and 2008 orthographies. The 1995 orthography formulated ten (10) orthographic rules on word-division. The 2001 revision introduced coalescence of word categories for word-division. The 2005 also introduced certain formatives conjunctively and disjunctively which is, in turn, similar to coalescence of word categories. The 2008 orthography copied the 2005 orthography word for word. As a result, revision for word-division is deficient. This investigation, therefore, intends to revise orthographic rules on word-division.

Doke (1926:275) explains word-division as the disjunctive and the conjunctive method of writing and highlights the point that the rules formulated for disjunctive writing are very difficult to grasp and, when applied, they are repeatedly inconsistent as compared to the conjunctive ones which are much easier to grasp. According to Harley and Ritter (2002:460), words are broken between syllables but some syllable breaks are better than others and some are unacceptable. He cautions that word breaks must not inconvenience or confuse the reader. According to Wilkes (1985:149), all Nguni languages (isiNdebele included) chose the conjunctive method of word-division. However, he clarifies this statement, noting that none of the officially recognised rules regarding word-division have been properly explained. He points out that there is very little guidance that is given by language boards regarding the principles which govern word-division in these languages. Surprisingly, Wilkes does not discuss the deficiency he has observed in isiNdebele orthographic rules on word-division.

In this section, word-division focuses on (a) writing of certain formatives conjunctively and disjunctively and (b) coalescence of word categories. As

noted, isiNdebele is an Nguni language that uses the conjunctive method of writing where morphemes are glued together as well as the disjunctive method where linguistic units are written separately from one another (Ndimande-Hlongwa 2010:215). There are some challenges that are experienced in the formulation of the word-division rule, particularly Rule 2(a) in the 1995 orthography:

Ndebele is written conjunctively, formatives are not written separately:

...demonstratives are written disjunctively except in the following instances where they are written conjunctively.

- (i) First position demonstrative, e.g., **lomsana**, **lemithi, lamalembe**
- (ii) Post-nominal demonstratives that have coalesced with the noun, e.g., **iinkomezi, iinkomezo, isifundwesi**
- (iii) When second and third position demonstratives are used with nouns in classes 8 and 10, the double vowel ii- in their prefix is discarded, e.g., **lezombuzi, lezonkomo, lezomfundo**

The problem with the rule is that it does not (a) specify exactly which demonstratives should be written disjunctively and (b) it does not provide a reason for the formulation. Van Huyssteen (2003:69) signals a warning that orthographical rules need to be applied consistently by all members of the speech community.

Rule 2 (vii) on copulative stem **-ba** states:

...the copulative stem is written disjunctively from the following words, examples, **Saba** sikhulu; **zaba** zihle; **baba** bancani.

The deficiency with the formulation is that no reason is given to clarify why the copulative stems are to be written disjunctively regarding the specified examples given; or, why such copulative stems are to be separated when preceded by the concordial agreement or disjunctively written when followed by the adjectives.

In order to address the above anomalies, Bryant's (1905:23) utterance on copulatives is considered. He argues that non-isolatable parts such as -ye, -ndina, -akhese, sele, besele, be and se in isiNdebele) should be treated as formatives and not as parts of speech. This is discussed more fully below:

Writing of formatives disjunctively

The vocative -ye

A vocative is a case form taken by a word, usually a noun or pronoun when used in the form of address (Crystal 1987:328). According to this rule therefore the formative **ye-** should be written disjunctively because vocatives are used when addressing a noun or pronoun (person) as in:

Ye msana!

Ye mtjhayeli!

Ye mntwana!

The formative -ndina

According to Doke (1954:282), -ndina is a vocative suffix that is used with certain vocatives to express threat, exultation or sarcasm. In isiNdebele the suffix -ndina is also used to express derogation, because it indicates the type of social interaction between a speaker and an addressee and it should be treated as a separate morpheme. Thus, it should be written disjunctively as in:

Uyadelela msana **ndina.**

Sikima sidlhadjakazi **ndina.**

Khamba silwana **ndina.**

It should be noted that the vocative suffix -ndina in the given sentences is not hyphenated; it appears at the end of a sentence and is not followed by any other part of speech.

The formative akhe or akhese

These formatives should be written disjunctively because according to Jiyane (1994:127-128) they should be considered as conjunctives governing the subjunctive mood because they govern a specific mood or moods as in:

Akhe uthulise umntwana loyo.
Ngifuna **akhe** angiphathe.
Akhe uhlale phasi Badanile.

The formative **akhese** should be written disjunctively, because it is also a conjunctive that is used when a person is pleading and it also governs a specific mood or moods as in:

Akhese balise ukulila.
Akhese sikhambé siyokuhlola.
Akhese nithule noke.

The formulaic expression sele

The formulaic expression **sele** should be written disjunctively and treated as a formative, because it is an isolatable part and not a part of speech as in:

Sele ngikhamba kwanjesi.
Mina vele **sele** ngikwatile.
Iye **sele** sisodwa mzala.

The formulaic expression besele

The formulaic expression **besele** should be written disjunctively and should also be treated as a formative because it is considered to be an isolatable part and not a part of speech as in:

Qala **besele** ngithi ngiyalala.
Besele akhamba umzukulu.
Umma **besele** alele.

The copulative verb stem-**ba**/Non-stative copulative stem -**ba**

The copulative stem is written disjunctively because, according to Skosana (2002:22) in the inchoative forms the appropriate subject morpheme is prefixed to the inchoative copulative verb stem **-ba** followed by the quantitative noun as complement as in:

Aba woke amadoda.

Ziba zoke izinja nazilwako.

Baba bancani abantwaba kwanjesi.

The auxiliary verb -**be** or -**se**

According to Lubisi (1996:98), the auxiliary verb **-be** or **-se** and the main verb should be written disjunctively when they are preceded by a concord in the remote past tense, because **-be** denotes that an action was going on in the remote past whereas **-se** indicates that the action was already going on in the remote past, as in:

Sabe sidle nakafikako.

Ngase ngikhamba nakafikako.

Babe bavuke boke mhlokhō.

Inflected pronouns

Inflected pronouns must be written disjunctively, because inflected pronouns must be separated as isolatable parts (Lubisi 1996:103) as in:

Ngazo zontathu iinkoloyi.

Kibo boke abantu.

Kiso soke isikomplasi.

Writing of formatives conjunctively or conjunctively

This section deals with the following (a) the conjunctive **na-**, (b) the imperative **khe** and (c) auxiliary verb **be**

The conjunctive na-

The conjunctive **na-** is written conjunctively, because it is used to determine the form of a verb which follows (Poulos and Msimang 1998:431) as in:

Nasikhambako siyagijima.

Nasilalako siyagubuzela.

Nasibuyako sizamkhomba.

The imperative khe

The imperative is used in the expression of commands and, as such, the imperative **khe** is written conjunctively when sentences occur in the indicative mood as in:

Khenithule noke.

Khengizwe bona uthini.

Khebabuze amapholisa.

The auxiliary verb -be

The auxiliary verb **-be** and the main verbs are written conjunctively, because it appears in the remote past tense (Lubisi, 1996: 98) as in:

Ubagula (ub(e) + agula) umma.

Ubusebenza (ub(e) + usebenza) namhlanjesi.

Ubakhamba (ub(e) + akhamba) ugogo.

Coalescence of word categories

Skhosana (1997:88) points out that coalescence of word categories is a unique feature of isiNdebele and one which clearly distinguishes it from the other Nguni sister languages. It is the tendency of certain words that coalesce with another. The following is the category of formatives that deal with the coalescence of word categories and the focus is on (a) the demonstrative pronoun, (b) first position demonstrative pronouns, (c) second position demonstrative pronouns, (d) possessive pronouns and demonstrative pronouns, (e) absolute and demonstrative pronoun and (f) locative nouns and demonstrative pronouns.

The demonstrative pronoun

The demonstrative pronouns are written conjunctively with their proceeding co-referent nouns, because they are derived from **la-** plus the subject concord of the noun class concerned, as in:

- lemithi (la+ imithi)
- lamabhubezi (la+ amabhubezi)
- lomsana (la+ umsana)

The first position demonstrative pronoun

The first position demonstrative pronoun is written conjunctively because, according to Jiyane (1994:65), it coalesces with their preceding co-referent nouns, and all nouns ending on the vowel **a**, **e**, or **i** drop the final vowel; however, the nouns ending on the vowel **o** or **u** change this vowel to the semi-vowel **w** minus its initial phoneme /l/, as in:

- isikhundlesi (isikhundl(**a**) + (l)esi)
- isibebhesi (isibebh(**e**) + (l)esi)
- isigidesi (isigid(**i**) + (l)esi)
- isondweli (isond(**o**) + leli)
- abantwanaba (abant(**u**) + (l)aba)

The second position demonstrative pronouns

The second position demonstrative pronoun is written conjunctively because, according to Skhosana (1997:90), it also coalesces with their preceding co-referent nouns and all nouns ending on the vowel **a**, **e**, or **i** drop the final vowel and the nouns ending on the vowel **o** or **u** change the vowel to the semi-vowel **w** minus its initial phoneme /l/, as in:

- isigabeso (isigab(**a**) + (l)eso)
- ilitjelo (ilitj(**e**) +(l)elo)
- isigideso (isigid(**i**) +(l)eso)
- irogwelo (irog(**o**) + (l)elo)
- abantwabo (abant(**u**) + (l)abo)

It is notable that, according to Hallowes (1942:49), there are three types of demonstrative pronouns and they indicate (a) proximity to the speaker, (b) distance from the speaker and (c) the distance from the person spoken to. However, in isiNdebele, the first position demonstrative pronoun points out some object nearer to the speaker and the second demonstrative pronoun points at something that is further off or near to the person addressed.

The possessive pronouns and demonstrative pronouns

The demonstrative pronoun of the non-nasal classes has a tendency of coalescing with the preceding possessive pronoun and it is written conjunctively, because all absolute pronouns ending on vowels **i** drop the final vowel when suffixing the demonstrative pronoun minus its initial /l/ morpheme; then, all nouns ending on the vowel **u** or **o** change this vowel to the semi-vowel when suffixing the demonstrative pronoun minus its initial /l/ morpheme as in:

bamabo (bam(**i**)+ (l)abo)

lakhweli (lakh(**o**) + (l)eli)

sethwesi (seth(**u**) + (l)esi)

The possessive pronouns ending on vowels **a** and **e** do not coalesce with the demonstrative pronouns as stated above.

The absolute and demonstrative pronoun

According to Skhosana (1997:94), the demonstrative pronoun of the non-nasal classes is written conjunctively, because it tends to coalesce with the preceding co-referent absolute pronoun as in:

bonaba (bon(a) + (l)aba)

zonezo (zon(a) + (l)ezo)

soneso (son(a) + (l)eso)

The locativised nouns and demonstrative pronouns of Class 16

The demonstrative pronoun coalesces with a locative noun Class 16, because the locative noun or pronoun discards its final vowel, while the /l/ of the succeeding demonstrative is dropped as in:

- ekhaya (ekhaya +la)
- esikolwenapho (esikolweni +lapho)
- ePitora (ePitori +la)

From the above discussion it becomes clear that isiNdebele like other Nguni languages uses the conjunctive manner of writing. It is also apparent that in isiNdebele there are formatives that are written disjunctively and those that are written conjunctively. The study has shown instances where formatives should be conjoined and where they have to be written as separate entities and reasons have been provided for the justification of all instances. The study has formulated (a) nine (9) rules on coalescence between certain word categories to explain the formatives that are written disjunctively and (b) three (3) rules which describe the formatives that are written conjunctively. It is also notable that a salient feature of isiNdebele that distinguishes it from other Nguni languages is the tendency of the coalescence of a word category that occurs between certain words. Over and above this, the study has shown the principles and factors that govern coalescence of word categories in isiNdebele.

7.2.5 *Presentation of punctuation marks*

The orthographic rule on punctuation marks appears in the four orthographies: the 1995, 2001, 2005 and 2008 orthographies. The 1995 orthography formulates only two rules on punctuations were a hyphen and an apostrophe are discussed. The 2001 orthography copied the 1995 orthography verbatim. The 2005 added nine rules on punctuation marks: the full stop, comma, semicolon, colon, exclamation mark, inverted commas, round and square brackets. The 2008 orthography repeated the punctuation marks that appear in

the 2005 orthography. On the rule for the hyphen, the 1995 orthography argues:

The hyphen is used for practical purposes,

- (i) to separate two vowels coming together, e.g., U-A.A.
Ndala,
- (ii) to separate longer words, e.g., umfela-ndawonye,
- (iii) to join concords to numerals, e.g., abesana abayi-12,
- (iv) with enclitic -ke, e.g., leth-a-ke and
- (v) to separate the class prefix from abbreviations and foreign words, e.g., i-S.A.B.C., i-Momentum.

The 2001, 2005 and 2008 orthographies do not revise the 1995 orthography; instead they repeat what has already been indicated by the 1995 orthography on the hyphenation rule. This study, however, questions the 1995 orthography.

According to Barnes (1980: 459), a hyphen is used (a) to form certain compound, (b) at the end of a line to show that the word is incomplete, (c) to break up words into syllables (d) to connect numbers and (e) to connect words expressing direction (of the compass). Spangler and Werner (1992:417) add that another function of a hyphen is to show whether two words are written as one word or not.

The deficiency with the 1995 orthography on the hyphenation rule is that it does not include the fact that hyphens are also used (a) at the end of a line to show that the word is incomplete as well as (b) to break up words into syllables as Barnes (1980:459) explains. This study attempts to address this orthographic omission in line with Barnes additions to the rule.

Dividing words at end of line

Hyphens are used to divide words at the end of a line when the word cannot fit on the remainder of the line. It is best not to divide a word this way. If

necessary for considerations of space or format, there are seven rules to follow (https://www.google.co.za/?gfe_rd=cr&ei=c-cc VcXuFuao8wexooG4CQ&gws ssl#q=hyphen+at+end+ of+line):

- (a) Divide the word between syllables. This means, of course, that one-syllable words are never divided:

Incorrect:	Incorrect:	Correct:
umdl-	sek-	umdla-
alo	ela	lo
		seke-
		la

- (b) The hyphen goes at the end of the first line:

Incorrect:	Correct:
umfu	umfu-
-ndi	ndi

- (c) Prefixes and suffixes make natural divisions:

Incorrect:	Correct:
is-	isi-
iboniboni	boniboni

- (d) The hyphen is inserted to separate the vowel class prefix from the foreign words, because it regarded as part of the conjunctive manner of writing as in:

i-Southern Sun
i-Freedom Park
i-Holiday Inn

- (e) The hyphen is inserted between the initial vowel prefix and the capitalised acronym, because it is also regarded as part of conjunctivism in isiNdebele as in:

i-SABS

i-TV

i-DAC

- (f) There should be at least two letters plus the hyphen on the first line and three letters on the second:

Incorrect:

b
-uya

Incorrect:

khudlwa-
na

Correct:

Khudlw-
ana

- (g) Do not divide proper nouns or proper adjectives:

Incorrect:

amaNd-
ebele

Correct:

amaNdebele

- (h) Divide hyphenated words using the hyphen already in the word:

Incorrect:

sik-
ma-ni-ke

Correct:

siki
mani-ke

- (i) Do not divide a word at the end of a line if the parts of the word will be on two separate pages. This is hard for the reader to follow:

Abanye babantu bathanda ukul-

ilela ilize instead of Abanye abantu bathanda ukulilela ilize.

- (j) In isiNdebele the hyphen is also used to separate two vowels coming together to avoid juxtaposition as in:

i-oli

i-eyi

u-Ennie

- (k) The hyphen should be used to separate compound nouns when signifying linguistic concepts as in:

ivumelwano-phetha

ibizo-muntu

ibizo-senzo

- (l) The hyphen should be used with the enclitic -ke because the enclitic -ke is not considered autonomous when used with such words as in:
khamba-ke
letha-ke
buya-ke
- (m) The hyphen should be used to join concords to numerals when numerals are not expressed in words in order to show the difference in writing of words and numerals as in:
Abantu abali-100.
Iinkolo zili-7.
Abantwana bama-30.

The apostrophe (')

It has already been mentioned above that the 1995 orthography formulated a rule on apostrophe; however, the 2001, 2005 and 2008 orthographies did not manage to revise this rule successfully. Referring to apostrophe rule, the 1995 orthography states:

The apostrophe is used to indicate elision which mainly occurs in poetry and in dialogue.

Meiring and Otto (1982: 230-231) say that the apostrophe is also used in other instances such as (a) indicating contractions, (b) possession, (c) showing that a letter or letters have been omitted from a word and (d) as in English, it is not used to indicate the plural of words.

(a) Indicating contractions

Contractions are two words written as one; however, the apostrophe shows where the letters have been left out (Spangler and Werner 1992:415), as in:

bay'ekhaya (baya ekhaya)

badlul' eBhundu (badlulaa eBhundu)

sukan' lapho (sukania lapho)

(b) Showing possession

The apostrophe is added at the end of the possessive to denote possession as in:

nebam' abantwanaba

ngezab' izembathwezi

ngezam' zoke iinkunezi

(c) Indicating the plural of words by the prefixes which denote the singular and the plural forms, only for academic (thesaurus and dictionary) usage for foreign readers to show division of the correct syllables as in:

abantu and not a'bantu

imizi and not i'mizi

iinkuni and not ii'nkuni

The full stop (.)

The orthographic rule on the full stop is discussed in the 2005 and 2005 orthographies. However, the two orthographies do not mention all the requirements for the rule on the full stop. For instance, the 2008 orthography, on Rule 5.3 states:

The full stop appears at the end of a sentence and [in] abbreviations, e.g., Sebenzani. NgiLangene noNom. Masilela ePlaza.

Ayo Banjo and Bisong (1985:18) argue that the full stop is used to indicate (a) the end of a complete statement, that is, a sentence which is neither a question nor an exclamation (b) an abbreviation, (c) enumerations, (d) that the units which precede it are distinct from those which follow, (e) that some words have been omitted from an utterance or passage (usually three full stops, known as elision).

Indicating the end of a complete statement

Kusasa ngiya edorobheni.

Ubaba uqedelela ukwakha.

Sesibuyela ekhaya.

Indicating an abbreviation

Umfu. Masilela uyibambe kwezwakala.

Ngifundiswa nguProf. Siluma.

UDorh. Msiza uthethe umhlalaphasi.

Indicating enumerations

1. Kunye

2. Kubili

3. Kuthathu

Indicating the units which precede it

10.20

17.30

9.20

Indicating omitted words from an utterance or passage (elision)

Heyi ngilisa ... ngizambamba kanye.

... bazokukhamba naye bayokuthenga.

Iya ... uqinisile ubaba.

The comma (,)

Regarding the comma, the 2005 and 2008 orthographies state (Rule 5.4):

... a comma appears in the middle of the sentence. The learner pauses when he/she approaches it, e.g., Ukube angikarhabi kangaka mzala, bengizokuphekelela.

However, Barnes (1980:456-457) indicates that there are also several requirements for the use of a comma: (a) to separate words (or groups of words) of the same parts of speech used in a list, (b) to mark off the name of a person (or thing) spoken to or addressed, (c) for the decimal sign, (d) to mark off words (or groups of words) that have been added to make the meaning of sentence more precise or to emphasize a point, (e) to mark off words (or groups of words) that have been added to supply more information, (f) in direct speech, (g) before certain conjunctions, (h) to mark off a clause (short sentence joined to another sentence) beginning with a conjunction which is placed at the beginning of a long sentence, e.g., who, which or that which have been added to give more information. This is known as a defining clause.

Separating words (or groups of words) of the same parts of speech used in a list

Sithenge amazambana, amahabhula, amatamati kanye noburotho.

Sakhamba saya ePitori, eMakhazeni kanye neMalahleni.

Kufike uNomsa, uMathula, uMxolisi kanye noThobile.

Marking off the name of a person (or thing) spoken to or addressed

Mntungwa, ngibawa ungene.

Bafunani, vala umnyango loyo.

Sengikulungisile ukudla, mma.

For the decimal sign

Ngibawa i-R25, 00 baba.

Amakhiligremu ayi-0, 55.

Inani loke yi-972,185 89.

Marking off words (or groups of words) that have been added to make the meaning of a sentence more precise or to emphasise a point

Awa, angikamboni namhlanjesi.

Sipho, wena ultshwenyo tle.

Ukukhuluma iqiniso, angazi litho.

Marking off words (or groups of words) that have been added to supply more information

UMbulawa, oyindodana kaMthimunye sekangudorhodera.

UMabena, oyiphrinsipala yeKhanyisa uthethe umhlalaphasi wathenga, iinkoloyi, amathraga neenkomo.

Umakhelwanethu, othulileko, ongathandi izipi, unomzana Sibiya, uthuthile.

In direct speech

Umthetho uthi, ‘Hloniphani amatshwayo wendlela’.

‘Angimazi’, kutjho umzala.

‘Umntazana loya unamala’, kutjho uBusi.

Used before certain conjunctions

UJabu uvule iyege, bese uSandile wabetha iimbuzi.

Ukhambile, nalokha bekangazizwa kuhle.

Uthenge ikoloyi etja, kodwana angimthembu kuhle.

Marking off a clause (short sentence joined to another sentence) beginning with a conjunction which is placed at the beginning of a long sentence

Nangabe kunjalo, mina ngiyasala.

Ngombana bekangaboni kuhle, watjhayisa umuthi.

Nanyana izulu lina kangaka nje, amasimu wona asomile.

Marking off a clause beginning with, who, which or that which that has been added to give more information

Lo obekasebenza emlotheni unomzana Sibiya, nguye olisileko.

Leyo egijimako, ihlala ePhola park eduze nakwethu.

Leya yikoloyi kaMsongelwa, ayithenga kuSbhamu ijamile.

The exclamation mark/point (!)

The 2005 and 2008 orthographies (Rule 5.7) mention only one requirement of the rule on the exclamation mark:

The exclamation mark appears at the end of an exclamatory sentence or a word that is an exclamation, e.g., Mvimbeni angaphunyurhi!

There are two major requirements for the use of the exclamation mark, namely, (a) to emphasise, to express strong emotion and to give command and (b) it is used with the quotation marks (Spangler and Werner, 1992:403).

To emphasise, to express strong emotion and to give command

Bababe! Kwenzekani la.

Sigebengu! Mbulali ndina!

Izandla phezulu!

It is used with the quotation marks

Ubaba wabona inyoka iza wathi: ‘asibalekeni!’

‘Buyani nalo izulu!’ kumemeza umma UBesana wathi naso isirhwerhwe: ‘yeqa!’

The colon (:)

The 2005 and 2008 orthographies (Rule 5.6) also provide only one requirement of the rule on the colon:

The colon appears after the word to enumerate what you are going to count in words, e.g., uthanda ukudla: imirorho, inyama yeenyamazana namaqanda weenkukhu

According to Rose and Purkis (1981:91-92), the colon is used (a) to introduce a list or examples, (b) to separate two statements where the second explains the first and (c) to introduce a lengthy quotation from a book.

To introduce a list or examples

Emarageni kuthengiswa: amatapula, amarhuruni, imigade, ikhabitjhi kanye namatamatyi.

Irhelo lifaka hlangana: iimbuzi, iinkomo, iinkukhu, iimfarigi njll.

Ngifuna ukuthenga: amakopi, amabhigiri, amapleyidi, iingobho nabotelebhula.

To separate two statements where the second explains the first

Inengi labasebenzi liladelwe ekuseni: igabhogo ibangele bona iinthuthi zibhalelwe kukhamba.

Ngizakuvukela kusasa: izulu nalirhobhileko.

Ngizakulisa koke: ikosi uJesu nayifikako.

To introduce a lengthy quotation from a book

UNomzana Msiza uvula incwadakhe ethi, ‘ipilwami’, ngamezwi la: le yincwadami ephele ubuphilo bami boke.

UZabenzeni uvula ikondlwakhe ethi, ‘ibhudango lami’, ngalokhu: ngifuna abafundi bazi bona kumele barorobhe.

Umfundisi uvula incwadi ethi, ‘UJehova ungumelusi wami’ ngalelivesi: ngifuna nazi bona nawukakarele emkhulekweni uJehova uzakusa emadlelweni ahlaza.

The semicolon (;)

Only one requirement is noted in the 2005 and 2008 orthographies (Rule 5.5):

‘a semicolon is there to separate different parts of a sentence or systems, e.g. umfundi nomtloli banekghono loku;
-sebenzisa ilimi ngefanelo’

According to Rose and Purkis (1981:90), a semicolon is also used between independent clauses, the ideas or sentence structures of which are related:

Uthethe isiqunto sokuqala imebhe; yeke wabona kungcono ukuqala ikombandlela.

Umfundi unekghono loku; -sebenzisa ilimi ngefanelo.

Ngiyokudla nabangani bami; uThembu, uMathula noThobile.

The inverted commas (“ ”)

The 2005 and 2008 orthographies (Rule 5.8) state that:

The inverted commas appear in the direct speech or in a sentence that has been quoted as is, e.g. wathi kimi, “Uthiye amaqonjwana?. Vuka!”

However, Gosher and Gosher (2002:164), argue that today the tendency is to use single inverted commas and they are used (a) to indicate direct speech, (b) to enclose quotations and (c) to enclose the titles of books, plays, poems, dissertations. In addition, Rose and Purkis (1981:98) assert that if a speaker quotes someone else, then single quotes are used. The use of single and double quotations is similar. However, consistency should be maintained throughout. The use of single as opposed to double inverted commas derives from the differences in a typewriter and a computer keyboard.

To enclose quotations

Usomafilimi utho, ‘kukhona ipi yamagama la’.

‘Sphenge, sewuwuqedile umsebenzakho?’ kubuza utitjhere.

USipho waphendula ngokuthi, ‘Iye, ngiyathokoza titjhere, kodwana unganginikela imizuzwana embalwa?’

To enclose the titles of books, plays, poems and dissertations

umdlalo kamabonakude ‘Isibaya’ uthandwa babantu abanengi umma uthanda ukufunda ‘Ilanga laseNatali’ mihla le.
Incwadi ‘Larhwalala nobani’ ngiyifunde yoke.

If a speaker quotes someone else, then single or double quotation marks are used

Ubaba wathi kuye, “Usadosa iinkhumba? Sekusile!”

He! usalele, “kumbi ngaphandle, sikima”.

Afeke! “ubaba angavuka, angeze wangibetha mina”.

It should be noted that what is important, is consistence.

Brackets/Parentheses ()

The 2005 and the 2008 orthographies the Rule (5.10) states that,

Brackets are used to enclose extra information about what can be left out or be used in a sentence, e.g., Isijeza mratha obondelwe nomgade (ithanga) udliwa ngaphandle kwesitjhebo.

McCarthy (1980:196-197) advocates that brackets are used for various reasons such as (a) to enclose a parenthetical or non-essential remark, (b) to enclose numerals designating items in a series, (c) to enclose the dates of a person or a cross-reference, (d) to enclose non-quoted material in a direct quotation and (e) to enclose the Latin word ‘sic’ to designate an error in the original quotation. Barnes (1980:458) also says that brackets are used to enclose extra information which is not important and vital to the meaning of a sentence.

To enclose a parenthetical or non-essential remark

Umlambo bewuzele uphuphuma (amanzi angena ngebahasi) sikghonile nokho ukususa ipahlethu.

Isigebengu sisebele (soke besingekho) izambatho zona zisele.

Umntwana uwile (urhatjiselwe esibhedlela) akakaphuki ndawo.

Here, the sense is complete without the clarificatory parenthesis.

To enclose numerals designating items in a series

Abafundi bathethe isiqunto sokobana isikolo (1) sizokungena nge-iri lesithandathu, (2) siphume nge-iri lesihlanu ntambama, begodu (3) sifunde nangepelaveke.

Mina (1) ngiyokupheka, (2) ngiyokudla, (3) ngiyokudla, begodu (4) ngiyokufunda.

Ngiyamzonda umuntu onehliziyo embi (1) angakubulala, (2) angakuthengela abotsotsi, (3) begodu (4) angakuleyela namala.

To enclose the dates of a person or a cross-reference

Abanye abantu bathatha bona uMengameli uMandela (1994-1999) waba mdosiphambili okhamba phambili.

Amazinga wefundo yamabanga aphasi (qala) isiGabisekelo.

Amajuba ziinyoni ezihlala emmangweni nekhaya (qala) amazuba.

To enclose extra information which is not important and vital to the meaning of a sentence

Kiyo inyanga (uTjhirhweni) sibe nezulu elinengi.

Isijeza mratha obondelwe nomgade (ithanga) udliwa ngaphandle kwesitjhebo.

Boke abantwana abafikako (abaladelweko abasale la).

Square brackets []

The 2005 and 2008 orthographies Rule 5.11 indicate that,

in most cases square brackets are found in the scripture that introduces an act in drama or a sentence that advices a speech, e.g.
[kusemini. UMgidi uhlezi nomkakhe ngaphasi komuthi bayalwa]

Square brackets are also used to indicate that a new voice has been introduced, generally an addition by the author within the quoted text because they provide clarity that is missing from the original text quoted (Rose and Purkis 1981:94) as in:

Ngokweenzathu ezithileko sekumkhukhe [uMadzela] wokulala emini’.

‘Bahlezi baqalene ngemehlwani [bababe! nenzani nina] bayahleba’.

‘Ngokwenjayelo sekulisiko lakhe [kukhuluma uSibya] lokuhlaba imvu ngoKresimusi’.

A question mark (?)

IsiNdebele orthographies have not addressed this feature of a punctuation mark. According to McCarthy (1980:112-113), there are five (5) uses of a question mark such as (a) after a direct question, (b) if the quoted material is also a question – that is if there is a question within a question, (c) after questions within a sentence but do not capitalise the first word of each question because the questions are part of one sentence, (d) in parentheses to indicate uncertainty about a date or figure, (e) in polite requests, even though the form of the sentence is that of a direct question.

After a direct question

Uyephi uMandla mzala?

Ngubani osaleleko lo?

Nibuyaphi ebusuku kangaka bantazana?

If the quoted material is also a question – that is if there is a question within a question

Umma ubuzile: “Usaya edorobheni?”

Umphathi ubuzile: “Bobani abakhamba nesikolo?”

“Nisafuna ukukhamba?” kubuza ubaba.

After questions within a sentence but do not capitalise the first word of each question because the questions are part of one sentence

uSphongo ubuze uphrinsipala bona kukhanjwa nini? bangaki abafundi abakhambako? kukhanjwa ngani? sikhathi bani?

UMengameli ubuzwe bona izindlu uzozakha nini? iindlela zona? imisebenzi itholakala nini?

Amapholisa abuze bona umuntu lo ulimele nini? ulinyazwe ngubani? bekwenzenjani?

In parentheses to indicate uncertainty about a date or figure

Umtloli okukhulunywa ngaye wabelethwa ngomnyaka we-1923 (?) wahlongakala ngomnyaka we-1978.

Ubaba lo ngomnyaka (1923?-1978) wabe angutitjherami.

Kufike abantu abama-200 (?)- 250 emnyanyeni kababa.

In polite requests, even though the form of the sentence is that of a direct question

Vala umnyango loyo ngiyakurabhela?

Akhe ni du niyangirasela?

Buyani ngiyanibawa hle?

The Dash (-)

There is no mention of the dash in any of the current isiNdebele orthographies. Blumenthal (1962:508) advises that the dash is not a universal punctuation mark that may be used for all purposes. Furthermore, Gosher and Gosher (2002:161) suggest that the dash (a) adds extra information that is not part of a sentence, (b) indicates an abrupt break in a sentence or change in thought, (c) acts as parentheses in the same way as commas or brackets and (d) indicates an interruption or hesitancy in speech, (e) summarises, restates or crystallises a series previously given in the sentence, and (f) where a word is repeated in a sentence as follows:

It adds extra information that is not part of a sentence

Le mibala yeflarha leSewula Afrika – obovu, osarulani, onzima, obomvu nomhlophe.

Lezi ziinlwana zommango – ibhubesi, ingwenya, ipisi nendlulamithi.

Abafundi bambethe izambatho zesikolo – ezinzima, ezibovu, ezikhakhi, nezimhlopho.

It indicates an abrupt break in a sentence or change in thought

Ufikile – ngicabanga bona ukhamba ngekoloyi.

Uthini – begodu akakho otheni komunye.

Buya la – kulungile, hlala lapho.

It acts as parentheses in the same way as commas or brackets

Ilunga lesiqhema – lona elilimeleko – ligijinyiselwe esibhledela.

Gijimani noke – nina enifuna ukuthandazelwa – sekathomile ukuthandazela.

Duduzeekani – nina enisemanzini – akwehlanga lingehlanga.

It indicates an interruption or hesitancy in speech

Nawungalisiko – ngizaku – ngizaku – ngizaku –

Mbambeni – ngimu – ngimu –

Gijimani – uzoku – uzoku –

It summarises, restates or crystallises a series previously given in the sentence

Iincwadi zakhe, izambatho, iinkhwama – koke kutjhe kwalotha.

Usorigi, udyoe, izuba – koke kuwela ngaphasi komkhakha weenyoni.

Ikomo, ikukhu, idada, imvu, imbuzi – ziinlwana ezifuywa ekhaya.

It appears where a word is repeated in a sentence

Iye nginyula – nginyula ukusela amanzi kunamarhugwana.

Ungabuzi bona inarhakho ingakwenzelani – buza bona wena ungayenzelani inarhakho.

Ubaba ufunu – ufunu inyama ingasi umarhutjhwana.

From the above discussion it becomes apparent that punctuation marks were not adequately addressed in the isiNdebele orthographies. This study has formulated rules on punctuation marks not just on conventions but on sound reasons. Furthermore, the research has outlined and shown how these rules have been formulated and also how they should be followed when writing in isiNdebele. Over and above this, the study has discussed all the uses and provided guidelines on the importance of all the punctuation marks that should be adhered to when writing in isiNdebele.

7.2.6 *Presentation of borrowed sounds*

The 2005 and 2008 orthographies (Rules 2 and 2.1) formulated the orthographic rules on the borrowed/loaned words from Afrikaans sounds, namely, **dr**, **tr** and **bhr** and from English **gr**, **kh** and **ph**:

Rule 2.1: Words from Afrikaans

- draad dr (e.g., idrada, idromu, idrama...)
- troelie tr (e.g., itroli, itromula, isitrada...)
- broek bhr (e.g., ibhrugu, ibhraso, ibhrorho...)

Rule 2.2: Words from English

- graph gr (e.g., igrisi, igruvi, igrafu ...)
- curry kh (e.g., ikheri, ikhefi, ikhetho...)
- pipe ph (e.g., iphayiphu, iphepha, iphini...)

Both Boards failed to provide a comprehensive explanation for rules regarding borrowings. In addressing this problem, Hadebe (2002:180) argues that there are phoneme sequences that are not permissible in isiNdebele but which have entered through oral speech. Mahlangu (2007:53) adds that (a) there are

Afrikaans and English phonemes that are syllabified by vowel insertion and (b) there are Afrikaans and English phonemes that are not syllabified by vowel insertion.

Afrikaans phonemes that are not syllabified by vowel insertion

broek > ibhrugu	‘trouser’
draad > idrada	‘wire’
straat > isitrada	‘street’
plan > iplani	‘plan’

Afrikaans phonemes that are syllabified by vowel insertion

knoffel > ikonofula	‘garlic’
knop > ikunubhe	‘button’
skool > isikolo	‘school’
krap > karabha	‘scrape’

English phonemes that are not syllabified by vowel insertion

plate > ipleyidi
spray > isipreyi
grease > igrisi
fridge > ifriji

English phonemes that are syllabified by vowel insertion

spanner > isipanere
stamp > isitembe
scanner > isikena
slab > isilebhe

Apart from borrowed words from English and Afrikaans, isiNdebele has what is termed the ‘isiNdebele loaned dialect’. This concept is discussed in detail in Chapter Four of this research and it refers to those loaned words that when adopted into the isiNdebele lexicons sometimes shift or extend their meaning and are often used in

idiomatic expressions. The Sepedi and Setswana languages also form part of this isiNdebele loaned dialect, verbs and nouns borrowed from the Sepedi and Setswana languages will also form part of borrowed words.

Sepedi and Setswana borrowed verbs

IsiNdebele	Sepedi and Setswana
-guga	kuka ‘lift’
-rera	rera ‘plan’
-tlhogomela	hlokomela/tlhokomela ‘be careful’

Sepedi borrowed nouns

IsiNdebele	Sepedi	
isidlhayela	setlaela	‘stupid’
isitjhaba	setshaba	‘nation’
umbadi	lebati	‘door’
isikghwa	sekgwa	‘forest’

7.3 CONCLUSION

From the above discussions, it is interesting to note that borrowed words conform to both the consonant vowel patterns of (CVCV), e.g., **isikolo** ‘school’ and the (CCV) **idrada** ‘wire’. However, the isiNdebele language has a (CVCV) syllable structure. From the above examples, it is notable also that adopted words in isiNdebele have undergone some phonological adjustments. Thus, in words that are borrowed from both Afrikaans and English there are phonemes that are not syllabified by vowel insertion such as **isitrada** ‘street’ and there are also phonemes that are syllabified by vowel insertion such as **isikena** ‘scan’. Regarding the Sotho languages it is also noticeable that the Sepedi/Setswana words have undergone morphological adjustment and they have been integrated into the grammatical system of isiNdebele. These words today form an integral part of the isiNdebele lexicon and this indicates that the standard isiNdebele form is not free from Sotho loaned vocabulary.

CHAPTER 8

8.1 SYNOPSIS

8.2 INTRODUCTION

Chapter Eight summarises key issues highlighted in the preceding seven chapters and draws conclusions derived from this research project. Recommendations for post-doctoral or further study are also presented.

8.3 CHAPTER ONE

In the introduction it has been highlighted that the isiNdebele language that is researched in this study is not Northern Ndebele or Zimbabwean Ndebele. The research indicated that there were inconsistencies regarding the use of the concept ‘Ndebele’ according to dialecticians and anthropologists and it was discovered that the isiNdebele orthography published before 1982 was not yet standardised, because standardisation had not yet been established for this language.

Even though the 2008 isiNdebele orthography was revised and adapted there were still controversies and/or omissions manifested therein. While the researcher found this document to be an instrumental attempt at putting isiNdebele orthography into a ‘proper’ focus, she was disturbed by the inconsistencies regarding some aspects of the set of spelling rules of the isiNdebele language. Due to these inconsistencies, the study’s focus was on the examination of the concept orthography, and particularly the set of rules laid down by various earlier isiNdebele orthographic publications.

The research main aim was to explore and investigate isiNdebele texts that deal with orthography.

This chapter also reviewed on relevant literature, an aspect that included research conducted by various historians, anthropologists and linguists. These

research studies revealed that there was no in-depth study that has been conducted on the growth and development of isiNdebele orthography. This is the first study where the researcher has attempted to close the gap identified for this field of study.

Furthermore, this study examined the origin of the concept ‘Ndebele’ sifting through conflicting arguments on the etymological definition thereof; and it argues for the more appropriate origin of this language, isiNdebele.

The research thesis conducted a qualitative study pertaining to the growth and development of isiNdebele which was studied in the form of an examination of orthography or spelling rendition.

Regarding the outline of chapters, the research divided the chapters into the following seven chapters and a conclusion:

The first chapter provides an overview of the investigation. Included therein were study purpose, theoretical framework and the relationship that existed among the theories that were applicable to the growth and development of isiNdebele orthography or spelling rules. Thereafter, in Chapter Two, a discussion on research methodology in respect of description of theme ensues. The chapter also briefly discussed the significance of this investigation. The chapter ended with a review of relevant literature on the application of the growth and development of isiNdebele orthography or spelling rules. Chapter Three discusses the history of the isiNdebele language and how it is related to other Nguni languages, particularly isiZulu. Chapter Four offers working definitions of the two concepts: isiNdebele classification and dialects. The latter has been defined from two sociolects: amaNala and Nzunza dialects. Chapter Five focuses on the use of orthography or spelling rules in existing isiNdebele texts. Chapter Six is devoted to discussing isiNdebele terminology and standardisation. And, the final chapter (seven) summarises key issues highlighted in the preceding six chapters and draw conclusions derived from

this research project. Recommendations for post-doctoral or further study were envisaged.

8.4 CHAPTER TWO

In this chapter the description of the methodology was discussed as well as the qualitative research methods such as historical, descriptive, correlational, causal comparative, experimental, action research and development, since insights were mainly deduced from standard official documents, terminology lists and grammar publications in order to identify the challenges affecting spelling rules or orthography in isiNdebele and to provide suggested solutions. The research defines the term ‘social research’, because the research examined the linguistic aspects such as the development of isiNdebele language focussing specifically on the growth of isiNdebele orthography. The research also involved the application of a variety of standardised methods and techniques in the pursuit of valid knowledge.

The study shed some light on methods, selecting three methods of research namely, description, interpretation and comparison which are significant to this investigation because (a) the research defines and describes as well as interprets the isiNdebele orthography in terms of its development. The chapter discussed qualitative method concepts such as biases, presuppositions and interpretations, as well as standardisation, dialects, terminology and orthography.

The comparative method was used in this research to investigate isiNdebele dialects, i.e., Nzunza and Manala to determine which dialect was arguably more standard. Furthermore, the chapter discussed and compared the different orthographies that have been used in isiNdebele from 1921-2010 including other official documents, the standard terminology list and isiNdebele terminology. Critical aspects such as standardisation, dialects, terminology and orthography which form part on the development of orthography or spelling

rules were considered when interpreting data and inferences have been drawn from the findings of this study.

Even if the texts that were compared were similar, there was a need to show similarities and differences as these were the fundamental components of comparison. The differences guided the findings of this study in determining whether or not the isiNdebele language was growing in terms of its orthography or not.

Besides the research methods discussed, the study also focussed on the methods of word-formation such as semantic transfer, paraphrasing, compounding/composition, loan words, meaning extension, semantic broadening, semantic narrowing, semantic shift, semantic adaptation and meaning correspondence.

8.5 CHAPTER THREE

This chapter briefly discusses relevant theoretical concepts such as dialects and standardisation focusing on the use and purpose of various aspects of standard language: dialect and standardisation including language standardisation.

Besides the discussion of standardisation and dialects, the study defines among other aspects standard and non-standard varieties, language standards including standard languages. From a situational point of language, the isiNdebele standardisation procedure was found to be a complex process that lacks coordination between different language bodies. The thesis also notes that the perception on standardisation appears to have been negative in recent language studies of isiNdebele. For that reason scholars have been required to develop their standard languages instead of using non-standard languages. Standardisation is not an aim in itself and can only be successful if it is a functional process of language development. The chapter discussed standard

language which is a codified form of a language that can and should be accepted by all members of the isiNdebele community.

The discussion also focused on the notion that a dialect is any variety which was grammatically different from any other, as well as having a different vocabulary or pronunciation convention and examples have been cited. It was also noted that dialects and styles sometimes differ at the level of their words, sounds, and grammatical patterns.

The study revealed that non-standard dialects were, in most cases, considered to be unsystematic or incomplete versions of the standard one; and those who speak these dialects were sometimes mistakenly judged as having cognitive handicaps, as being less intelligent or as having slower language development. The non-standard varieties have been socially stigmatised and were not formally documented in grammars and dictionaries. It was suggested that not every person is able to use a standard variety, because in most cases it is usually acquired through the processes of studying and for this reason one is required to go to school or study the language in order to acquire it.

When standardising a language, selection, codification, elaboration, acceptance and modernisation stages are key elements. Furthermore, it is apparent that although the linguistic tools such as books were available in isiNdebele for elaboration and standardisation, there were still some challenges regarding lack of standardisation, verification of terms and the interpretation of orthography that still needed to be addressed in the isiNdebele language.

In this chapter, standardisation is discussed, because terms formulated from different dialects needed to be standardised in order to develop a written official language and also to regulate its grammar and orthography. The study found that, during the standardisation process, there should be some consensus and that this process has to be effective to endure. The study also observed that standardisation is a process where dialects change their form to become a

standard language and it was also discovered that the process brings about uniformity in the linguistic aspects such as the form of a word, language sounds and the structure of sentences and is also brought about by reducing diversity of usage.

Standardisation of the pronunciation of newly created writing systems follows the principle where the phonemic system of the dialect spoken in the standard pronunciation region was used as the basis of the standard spelling; and the standard spelling was based on the phonemic system of a dialect spoken in the standard pronunciation allowing for certain additions and deletions.

This study has indicated that the characteristics of the standard language are such that standard varieties in most cases are used for higher functions, which might or might not have sub varieties; are not static, superior or better than non-standard varieties; are superordinate varieties and are used by speakers of different non-standard varieties; are used by speakers of a community; may or may not be official languages and may be the same but sometimes are vague and difficult to define.

8.6 CHAPTER FOUR

In the introduction to this chapter, the study discusses two isiNdebele dialects and concepts such as language standardisation in isiNdebele as an official written language. The other key aspect that is discussed is the origin of isiNdebele dialects (Nzunza and Manala) owing to the fact that there were contradictory views on the origin of the name Manala and Nzunza dialects. For this reason, the origin of the names Nzunza and Manala including Nzunza (Ndrondroza) and the Manala (liliza) features were also discussed.

This chapter also focuses on language standardisation with special reference to the newly coined term referred to as the isiNdebele loaned dialects. In investigating loaned dialects different linguists have discussed loaned words

from English, Afrikaans and Sotho and they were analysed to check whether, when adopted into the isiNdebele lexicon, they sometimes shift or extend their meaning and also that they are often used in idiomatic expressions. The manner in which borrowed words adopted the morphological, phonological and the orthographic rules of isiNdebele is also discussed since the study is principally about the development of orthography.

Various linguists have discussed how words are adopted into the isiNdebele lexicon. This study attempts to assess the grammatical aspects such as prefixes and suffixes that have to be used in isiNdebele to suit the morphology of isiNdebele when adopting the phonology and the orthography of isiNdebele so that they can form part of the isiNdebele lexicon in order to be regarded as standard. However, the study has indicated that apart from phonological changes, morphological changes also occur in loan words and they have influenced the noun classes in isiNdebele.

In this study, standardised borrowed words are discussed, because they form part of the vocabulary and they are found in all the isiNdebele written materials such as literature books, school books, dictionaries etc. Furthermore, word categories borrowed from Afrikaans such as verbal stems, adjectival stems, adverbial stems, conjunctions, lexicalisation phrases, idioms and proverbs as well as ndrondrozification of nasal compounds are discussed in this chapter. In addition where borrowed words are regarded as standard and where they were regarded as non-standard has also been indicated.

In dealing with borrowing from Afrikaans, the study has indicated that this was caused by cultural and linguistic changes that the amaNdebele had experienced since their first contact with the Voortrekkers. Thus the study specified that this was seen where original isiNdebele terminology was substituted by Afrikaans borrowed terms. The study also discusses borrowed words from English and it is pointed out that there were fewer words borrowed from English than from Afrikaans; it was found that words borrowed from Afrikaans and English had

been standardised in isiNdebele. Thus adoption is one of the unavoidable types of linguistic behaviour of any language in a state of contact with other languages. The researcher found that in contrast to other African languages, isiNdebele has adopted its vocabulary (mostly) from Afrikaans and that is why the Nzunza dialect has adopted much vocabulary from Afrikaans, whereas the Manala dialect tended to borrow its vocabulary from the Sepedi and Setswana languages.

The study discovered that in 2004, the Standardisation Technical Committee of the isiNdebele Language Board met and revised the spelling or orthography rules of isiNdebele language. However, the processes were conducted in phases until in 2005 where a consultative meeting was held to discuss the pre-final draft with the stakeholders. Moreover, the study indicated that the meeting made sure that the new revised orthography or spelling rules in isiNdebele received public participation. Even if the Standardisation Technical Committee presented the draft revision manuscript of the standardised isiNdebele orthography, during the revision process the researcher discovered that delegates in that meeting focused more on editorial aspects of the document and made suggestions based on the editorial aspects only. The study shows that the challenge with these suggestions is that the reasons given by the delegates were not scientific enough. However, in this study, the researcher critically evaluated each and every rule in the isiNdebele spelling or orthography booklets checking the scientific validity of those booklets.

Furthermore, this chapter points out that, owing to the standardisation process, the isiNdebele Language Board recommended that the isiNala vocabulary be preferred as non-standard. However, with the recommendation made, the research notes that the challenge with this recommendation was that neither the isiNdebele Language Board nor the scholar who agreed with this recommendation validated their reasons or clarified why the Manala dialect was regarded as non-standard. It was for this reason that the researcher has

attempted to rectify this alleged omission when orthography or spelling rules were discussed.

8.7 CHAPTER FIVE

In this chapter a brief introduction to the concept terminology is discussed because terminology is a notion that warrants the process of standardisation. This chapter also focuses on defining and discussing the concepts such as terminology, standardisation of terminology, terminology development, term creation strategies as well as challenges in terminological development and isiNdebele terminology.

This chapter focuses on the aspect of terminology which was conducted by different theorists and the views of these theorists have been discussed in this study. The study indicated that the notion of terminology is concerned with the collection, description, processing and presentation of terms, viz. lexical items belonging to specialised areas of usage of one or more languages. It also referred to the principles, the conceptual basis that both govern the study of terms and the guidelines used in terminographic work. Terminology can be seen as the basis for ordering knowledge, the transfer of knowledge, the formulation of subject information, the shortening of subject information and the storing of such information. The study also discovered that when dealing with terminology development, terminologists should apply specific terminological principles, including linguistic principles. Thus no terminologist can coin a term if he/she does not know the basics of word formation principles and terminology skills.

In addition the study indicates that terminologists must never work in isolation, because they should always consult subject specialists when dealing with the concepts and terms of specific subject fields and linguists when provide term equivalents or coin terms. Furthermore, transliteration and borrowing are also discussed in this chapter, because they are significant in the development of the

language and terms can be coined according to transliteration principles. As a result, examples have also been cited in respect of the coined terms and the transliterated terms. In addition, the study outlines the criteria that are used for selecting terms, especially where there are alternatives.

The study also focused on the standardisation of terminologies and the research found that it should be based on standardised principles and methods that are in turn based on scientific theory. Languages can develop into functional languages through the efforts of terminology development in language offices or through private initiatives or by publishers. However, the study has pointed out that standardisation of terminology is fundamentally an act of simplification of expression resulting from a deliberate effort made by society.

Furthermore, the study found that standardisation of terminology is a societal and economic activity and for it to be a success all the interested parties should be cooperative and a standard must be based on general consensus among the interested parties. The research discovered that terminology is a standardising process, thus the terminologists standardised the concepts and their related terms by defining the concepts. The chapter discusses seven principles established by the International Organisation for standardisation processes. It revealed that in isiNdebele, when coining and defining concepts, both of the isiNdebele dialects (Manala and Nzunza) were represented in the National Language Board (NLB) as well as in the Technical Committee (TC) of Terminology development. Both dialects were taken into consideration, because the translation equivalents should be acceptable to the community and owing to that cultural differences are also taken into account so as not to cause a difference in concept definition.

The study also found that application of commonly agreed terminology forced some parties to make some changes in their linguistic practices in the interest of achieving a common goal; and has been found that in isiNdebele, the iKhwezi National Language Board operated according to technical committees

that focused on language issues that were in accordance with the mandate of the National Language Board.

In conclusion, it has been discussed that when standardising terminology, standards should be revisited and examined at regular intervals when the need arises. The chapter argues that the old isiNdebele Terminology Book that was published in 2001, has to date not yet been revised; and the research recommends revision of this document by introducing guidelines that should be used for term creation.

8.8 CHAPTER SIX

In the introduction to the chapter, the study highlighted the origin and history of isiNdebele orthography focusing on the history of isiNdebele orthography, the symbols for isiNdebele orthographic vowels, semi-vowels and consonants, punctuation, numbers and vocabulary.

The research has mainly focused on isiNdebele as a standard language. First, the chapter attended to the general concept of orthography and then secondly it examined the orthography of the isiNdebele which was conducted by different theorists and their views were also summarised. This study emphasises the point that orthography denotes the precise guidelines that mark a language; and these guidelines or rules have been complicated by usage over time. Thus for orthography to be successful, it has got to be both scientifically and socially acceptable.

This chapter therefore outlined the isiNdebele orthographic guidelines that were in use prior 1995 was (a) predominantly the isiZulu writing system and (b) the conjunctive method of writing which was the same approach that was used by isiZulu in word-formation.

Furthermore, the study has investigated the works of various isiNdebele anthropologists, historians and linguists and shows how the history of the isiNdebele orthography started. It has explored the works of these anthropologists, historians and linguists, who were the first to undertake research on the writing of isiNdebele language focusing on vowels, the consonants, names of regiments, praise names, songs, regiments, numbers, praises for the chiefs and all these have been part of the discussion in this chapter.

This research detected inconsistencies in the works of the above anthropologists, historians and linguists which were subsequently addressed in this chapter. Furthermore, it was discovered that the above critics used some of the Nguni sounds, i.e., the isiXhosa, the Siswati and the isiXhosa sounds in their formulation of the isiNdebele orthographic rules on vowels, consonants, names of regiments, praise names, songs, regiments, numbers and praises for the chiefs. This chapter also addresses this issue by recommending corrective measures.

Besides, the research conducted by various anthropologists, linguists and historians, the study found that there were some researchers who conducted their studies on the issues of isiNdebele orthography. This chapter discovered again that they also recorded the isiNdebele sound system; however there were inconsistencies in the usage of the consonants, and scholars did not include the click sounds in isiNdebele orthography.

8.9 CHAPTER SEVEN

In this chapter, the study focused on the growth and development of the arrangement of isiNdebele orthographic signs. It discusses the isiNdebele orthography employed in writing the isiNdebele language, including isiNdebele spelling, hyphenation, capitalisation, word breaks and emphasis. In the discussion of the orthographic signs, the main focus was on issues such as

the presentation of vowels in isiNdebele orthographies, the deficiency in articulation of consonants in isiNdebele orthographies, the formulation of spelling rules on capitalisation, the insufficient argument on word-division, rules on writing of certain conjunctive and disjunctive formatives, presentation of punctuation marks, including the use of a hyphen, how apostrophes are used, the coalescence of word categories and the way in which borrowed sounds should be written.

The study also outlined the single vowels, double vowels and semi-vowels; and noted that the isiNdebele vowels were classified as being the same as in isiZulu and they follow the same rules of elision, influence and coalescence, which were seen as an isiNdebele orthographic challenge. Another problem that was discovered regarding formulation of the vowel rule was that the Southern Ndebele orthography of 1982 did not justify why these vowels are defined in the manner in which they were described. As a result, the research recommended revision to address these short comings.

This chapter notes the deficiencies in articulation of consonants in isiNdebele orthographies including the rules on capitalisation, word-division, hyphenation, punctuation marks (full stop, comma, exclamation point, inverted commas, round and square brackets, question marks and dash) as well as borrowed words; and it also recommended solutions by formulating rules based on sound reasons.

The study found that in isiNdebele there are formatives that are written disjunctively and those that are written conjunctively. However, instances where formatives should be conjoined and where they have to be written as separate entities are discussed in this chapter. The study also formulated rules on coalescence between certain word categories to explain the formatives that are written disjunctively and rules which describe the formatives that are written conjunctively. The research also notes that a salient feature of isiNdebele is a tendency of the coalescence of word categories which

distinguishes it from other Nguni language. Furthermore, the study has shown the principles and factors that govern coalescence of word categories in isiNdebele.

The study has discussed borrowing and has learnt that borrowed words conform to both the consonant vowel patterns of Consonant Vowel Consonant Vowel and the Consonant Consonant Vowel. The study also revealed that adopted words in isiNdebele have undergone some phonological adjustments and it also noted that in words that were borrowed from Afrikaans and English there were phonemes that were not syllabified by vowel insertion, and there were also phonemes that were syllabified by vowel insertion. The study discusses borrowing from the Sotho languages and notes that the Sepedi/Setswana words have undergone morphological adjustment and they have been integrated into the grammatical system of isiNdebele.

SUMMARY

This thesis examines Southern Ndebele (not Northern Ndebele or Zimbabwean Ndebele), its history, standardisation and controversies in isiNdebele orthography and spelling from 1921 to 2010.

In the late 1970s, the amaNala and amaNzunza united politically to strive for recognition as a fourth and separate Nguni ethnic group in South Africa. They were granted their own homeland (KwaNdebele) and this allowed them to develop their own language, isiNdebele. In 1980, the South-Ndebele language Board was formed, with the specific aim of standardising isiNdebele and establishing it as a written language. This campaign has been successful, and on 1 January 1985, isiNdebele became the official language of tuition in all primary schools of the KwaNdebele region. Until 1982, isiNdebele was not standardised, and several different isiNdebele orthographies were in use. In 1982, the first preliminary outline of the Southern Ndebele orthography and spelling rules was finalised. It was published in a school circular magazine known as *Educamus* in 1982 by the then Department of Education and Training. This guideline is a decisive document containing the official spelling rules of standard isiNdebele, and was accepted as an authentic orthographic and spelling document.

Several problems are associated with the formulation of rules and other inconsistencies in isiNdebele orthographies of 1982, 1995, 2001, 2005 and 2008. Although the 2008 orthography has been revised and adapted to the latest accepted spelling rules, there are still some controversies. This thesis therefore examines the growth and development of isiNdebele orthography and spelling from 1921 to 2010, focusing on the formulation of rules and other inconsistencies accruing from this key document and related texts in the literature. This thesis provides some input on amendments regarding the aspects of the set of rules that tend to cause controversy in the orthography and

the spelling rules of isiNdebele. The input contributes to the development of isiNdebele as one of the official languages of South Africa.

KEY WORDS

1. Growth and development
2. Orthography
3. Standardisation
4. Dialects
5. Terminology (development) of term
6. Rules
7. Inconsistencies
8. Description
9. Interpretation
10. Comparison

RECOMMENDATIONS

This thesis recommends that,

1. The isiNdebele orthographies should be revisited and revised for the appropriate, quality and standardised writings for books (linguistics, literature, and dictionaries), articles for journals, magazines and newspapers that should be available for isiNdebele language stakeholders: general readers, authors, learners, teachers, tertiary students, lecturers, researchers, lexicographers, language practitioners, etc.
2. The research recommends that standardisation must never be linked to any ideology or a political tendency and it must not be turned into competition. When dealing with standardisation it is better to seek consensus and aim for unanimity. For example, if one dialect is more prestigious than the other but arouses resentment from speakers of another dialect, imposition will not work because no dialect is superior to any other.
3. Having discussed also the significant of language standardisation, the main recommendation is to institutionalise the standardising authority. Some of the challenges that writers are faced with result from the lack of an authorised institution that addresses language problems. Currently the isiNdebele Language Board is powerless and dysfunctional and besides that, it is not properly and academically constituted as it lacks expertise that shall be able to can identify and address pertinent issues related to particularly orthographic matters. The study therefore recommends that the composition of the Language Board may be changed to include more members who are qualified in linguistic and language planning. If this change takes place then it will also make the work of the terminologists easy because the inconsistencies in linguistic formulation and also in orthographic rules may be minimal.

4. There is a need for an authorised body that will focus on and deal with terminology development. IsiNdebele language, therefore, needs a national terminology authority and well-trained terminologists that have the required linguistic and literary insight in the formation of the strategies for terms or words, that will have the skill to create and consult other language specialists such as subject specialists, linguists, mother-tongue speakers and language board, and be able to systematise relevant orthographic information (documents) as well as to disseminate and standardise terms.

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