The Lexicographic Treatment of Quantitative Pronouns in Zulu

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Abstract: In Zulu, there are three kinds of quantitatives: inclusive, exclusive and numeral. For the lemmatization of these, even existing traditional dictionaries felt the need to move away from a pure 'stem' approach towards a 'word' approach. In a new Zulu–English dictionary project, this is not only confirmed, but is taken one step further with particular attention to the microstructure.

Keywords: LEXICOGRAPHY, DICTIONARY, BILINGUAL, CORPUS, LEMMATIZATION, FREQUENCY, ZULU (ISIZULU), ENGLISH, QUANTITATIVE PRONOUN, INCLUSIVE QUANTITATIVE PRONOUN, EXCLUSIVE QUANTITATIVE PRONOUN, (INCLUSIVE) NUMERAL QUANTITATIVE PRONOUN, USER-FRIENDLY

Samenvatting: De lexicografische behandeling van kwantitatieve pronomina in Zoeloe. In Zoeloe zijn er drie soorten kwantitatieven: inclusieve, exclusieve en numerieke. Voor de lemmatisatie daarvan voelden zelfs bestaande traditionele woordenboeken de nood om stam-lemmatisatie te verlaten voor woord-lemmatisatie. In een nieuw Zoeloe–Engels woordenboekproject wordt dit niet alleen bevestigd, doch wordt ook een stap verder gegaan, met bijzondere aandacht voor de microstructuur.

Sleutelwoorden: LEXICOGRAFIE, WOORDENBOEK, TWEETALIG, CORPUS, LEMMA-TISATIE, FREQUENTIE, ZOELOE, ENGELS, KWANTITATIEF PRONOMEN, INCLUSIEF KWANTITATIEF PRONOMEN, EXCLUSIEF KWANTITATIEF PRONOMEN, (INCLUSIEF) NUMERIEK KWANTITATIEF PRONOMEN, GEBRUIKSVRIENDELIJK

1. Distribution of Zulu parts of speech

This short contribution is one in a series of research articles that deal with the lemmatization of the different Zulu word classes, or parts of speech (POSs), in a user-friendly Zulu–English dictionary for junior users. In De Schryver and Wilkes (2008) the *possessive pronouns* were discussed, in De Schryver (2008a) an in-depth analysis of the *adjectives* followed, while the *quantitative pronouns* are the topic of the present endeavour.

The project proceeds within a Sinclairian, corpus-driven lexicographic framework (De Schryver 2008). For the Zulu to English side of the dictionary, a corpus of 8.5 million Zulu words was first lemmatized, and the top 5 000 lem-

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mas — together with their lemmatized corpus frequencies — constitute the backbone of the dictionary's Zulu macrostructure. As it turns out, each Zulu lemma with a lemmatized corpus frequency of at least 50 needs to be considered for inclusion in the dictionary.

The three largest categories of Zulu parts of speech are — unsurprisingly — the different types of nouns, verbs and adverbs. Together, and in a dictionary that contains the top 5 000 lemmas only, these three POS categories cater for about 80% of the Zulu lexicon. We refer to these three as 'Group 1'. The other POS categories can be divided into two further groups based on the number of members in each POS category. 'Group 2' consists of those POS categories with around 100 or (slightly) more members — these are the relatives, adjectives, conjunctions, possessive pronouns, and ideophones. 'Group 3' consists of all the rest, thus POS categories with (much) fewer than 100 members each — these include the interjections, enumeratives, demonstrative pronouns, quantitative pronouns, relativized possessive pronouns, locative demonstrative copulatives, absolute pronouns, etc.

A detailed study of the top three POS categories, thus Group 1, will be undertaken in future contributions. Given two POS categories from Group 2 (viz. adjectives, with 126 members, and possessive pronouns, with 99 members) have already been looked into, it is now appropriate to briefly engage with one of the smaller POS categories from Group 3 - in casu the quantitative pronouns, with just 33 members. In dictionary terms, the three categories that will have been discussed so far amount to just 5.16% of the planned total of 5 000 dictionary articles, as illustrated in Figure 1.



Figure 1: Zulu POS categories studied from a lexicographic point of view

The possessive pronouns amounted to 1.98% of the total, the adjectives to 2.52%, and the quantitative pronouns are good for 0.66%. There is no reason to believe that there is a correlation between the size of a particular POS category and the lexicographic difficulty of that category. Each POS category deserves a discussion in its own right, and once one will have covered all categories, cross-POS discussions will surely be required for it all to make even more sense. Nor is there a reason to believe that there is a strong correlation between the size of

a particular POS category and the summed frequency of its members. The final say on these aspects will only be possible near the end of the project, however. This said, the quantitative pronouns seem not to pose too many lexicographic problems. Yet neither are they trivial.

2. Zulu quantitative pronouns: A brief linguistic perspective

There are three types of quantitative pronouns in Zulu, all used to express *quantity*, viz. the inclusive quantitative pronouns, the exclusive quantitative pronouns, and the numeral quantitative pronouns. The inclusive quantitative stem is *-nke*, which means 'the whole' when referring to singular nouns and 'all' when referring to plural nouns. The exclusive quantitative stem is *-dwa*, for which the basic meaning is 'alone; only'. For the numeral quantitatives, any of the following adjective stems may be used: *-bili* 'two', *-thathu* 'three', *-ne* 'four', and *-hlanu* 'five'. The quantitative pronouns are formed as shown in Table 1.

Table 1: The formation of the inclusive, exclusive and numeral quantitative pronouns in Zulu

(with Cl. = noun class number and 1st and 2nd persons; SC = subject concord; PR = pronominal root; QStem = quantitative stem; AP = adjective prefix; AStem = adjective stem (illustrated for -bili only); N = nasal, i.e. n or m)

CI	Inclusive				Exclusive				Э	Numeral			
CI.	quantitative pronouns			quantitative pronouns				onouns	quantitative pronouns				
Û	SC	PR	QSter	'n	Û	SC	ΡR	QSten	n	Û	SC PR AP AStem 4		
1	u-	-0-	-nke	>	wonke	u-	-0-	-dwa	>	yedwa			
2	ba-	-0-	-nke	>	bonke	ba-	-0-	-dwa	>	bodwa	bao- babili > bobabil	li	
3	u-	-0-	-nke	>	wonke	u-	-0-	-dwa	>	wodwa			
4	i-	-0-	-nke	>	yonke	i-	-0-	-dwa	>	yodwa	io- mibili > yomibil	i 👘	
5	li-	-0-	-nke	>	lonke	li-	-0-	-dwa	>	lodwa			
6	a-	-0-	-nke	>	onke	a-	-0-	-dwa	>	odwa	ao- mabili > omabili		
7	si-	-0-	-nke	>	sonke	si-	-0-	-dwa	>	sodwa			
8	zi-	-0-	-nke	>	zonke	zi-	-0-	-dwa	>	zodwa	zio- ziNbili > zozimb	ili	
9	i-	-0-	-nke	>	yonke	i-	-0-	-dwa	>	yodwa			
10	zi-	-0-	-nke	>	zonke	zi-	-0-	-dwa	>	zodwa	zio- ziNbili > zozimb	ili	
11	lu-	-0-	-nke	>	lonke	lu-	-0-	-dwa	>	lodwa			
14	bu-	-0-	-nke	>	bonke	bu-	-0-	-dwa	>	bodwa	buo- bubili > bobubil	li	
15	ku-	-0-	-nke	>	konke	ku-	-0-	-dwa	>	kodwa	kuo- kubili > kokubil	i	
17	ku-	-0-	-nke	>	konke	ku-	-0-	-dwa	>	kodwa	kuo- kubili > kokubil	i	
1sg	ngi-	-0-	-nke	>	wonke	ngi-	-0-	-dwa	>	ngedwa			
1pl	si-	-0-	-nke	>	sonke	si-	-0-	-dwa	>	sodwa	sio- babili > sobabil	i	
2sg	u-	-0-	-nke	>	wonke	u-	-0-	-dwa	>	wedwa			
2pľ	ni-	-0-	-nke	>	nonke	ni-	-0-	-dwa	>	nodwa	nio- babili > nobabil	li	

In Table 1, one sees that subject concords (SCs) consisting of a vowel only, change to their semivowel (u-> w-; i-> y-), while a- is dropped. The vowel of the other SCs is elided. The 1st person singular of the inclusive quantitative takes the form of class 1, while class 1 as well as the 1st and 2nd persons sin-

gular of the exclusive quantitative is irregular. These four forms, which do not follow the pattern, have been marked in bold. The formation of only one of the numeral quantitatives is illustrated in Table 1, namely with the adjective stem *-bili* 'two'; the meaning of which becomes 'both'. The formation and meaning of the other three numeral quantitatives is similar. For classes 8 and 10 morpho-phonological rules apply: the nasal N is m before **b** (applies to *-bili*), n elsewhere; the combination **n** + **th** becomes **nt** (applies to *-thathu*).

The information presented so far is what one typically finds in textbooks and linguistic analyses of Zulu (cf. e.g. Taljaard and Bosch (1993: 83-85), or Poulos and Msimang (1998: 124-129)). Such sources will also list a few more features, some of which will be encountered below. Conversely, corpus evidence reveals other features which none of the existing sources mention. Before these can be discussed, we need to turn from linguistics to lexicography.

3. Moving from the 'stem pole' to the 'word pole' in lemmatizing quantitative pronouns

As is well known, the lemmatization policy adopted in all existing Zulu dictionaries is to group the lexicon around word stems. So, in a dictionary such as Doke and Vilakazi's (1953) Zulu–English Dictionary, a user is able to look up the six stems -nke, -dwa, -bili, -thathu, -ne and -hlanu. Under both the inclusive and exclusive quantitative stems, this user is even given all the full forms listed in Table 1. Surprisingly, the full forms themselves have *also* been lemmatized in addition. When it comes to the adjective stems -bili, -thathu, -ne and -hlanu, while not all full quantitative forms are listed within the articles of the stems, a cross-reference to the first (few) of the series is given. Here too, the full forms themselves have been lemmatized in addition. Clearly, then, this is a hybrid approach — one in which Doke and Vilakazi is simultaneously acting as a stem and word dictionary. If the stem and word approaches are viewed as two poles on a continuum (De Schryver 2008a: 86-87), then one could say that Doke and Vilakazi physically move about on this continuum in their dictionary. No doubt, this hybrid approach was followed for reasons of retrievability, or thus user-friendliness.

Interestingly, in Dent and Nyembezi's (1995) *Scholar's Zulu Dictionary*, a dictionary in which an attempt is made to make it easier to find words, the inclusive stem has not been lemmatized, while the exclusive stem, just like the adjective stems, has been. No list of all the forms may be found under the exclusive stem, however, while no further guidance at all with regard to the quantitative pronouns is given under the adjective stems. Yet again, the full forms (or at least, some of them, cf. the Addenda) have been lemmatized. It seems that, in an attempt to lower the threshold, the compilers of this dictionary moved even further away from the 'stem pole'.

Indeed, in a truly user-friendly dictionary there is little point in listing the six stems used in forming quantitative pronouns. This is even true for the

adjective stems when used as adjectives (De Schryver 2008a). In a user-friendly dictionary, one thus moves radically *away* from the 'stem pole', towards the 'word pole'. Given one is dealing with a continuum, the next obvious question is: 'Where to make the cut?' In other words, which formatives and/or prefixes does one keep for lemmatization? Here overall corpus frequencies quickly reveal that the forms as shown in Table 1 are also the ones that are best lemma-tized. This will become clear in the discussion below.

4. Inclusive quantitative pronouns

Of the six quantitative pronouns, the inclusive quantitative pronoun is by far the most frequent, as may be seen from the data in Table 2.

Table 2: Distribution of the quantitative pronouns

 (with Freq. = the summed frequency of all (lemmatized) forms)

Quantitative pronoun	Freq.	%
inclusive (<i>-nke</i>)	47 799	72.33
exclusive (<i>-dwa</i>)	13 700	20.73
2 (-bili)	3 931	5.95
3 (<i>-thathu</i>)	451	0.68
4 (-ne)	174	0.26
5 (<i>-hlanu</i>)	34	0.05
	66 089	100.00

The actual breakdown of the inclusive quantitative pronoun has been tabulated in Addendum 1, where the left side of the table summarizes the corpus statistics, and links these to the user-friendly Zulu–English dictionary under construction; while the right side shows the data as seen in Dent and Nyembezi's dictionary.

Clearly, all forms are frequent enough to be included in any user-friendly dictionary, which was consequently also done in both dictionaries. However, given Dent and Nyembezi do not indicate for which classes certain translation equivalents apply, there is considerable room for confusion. For *sonke*, for example, their equivalents are 'all of us; all of it'. A more user-friendly approach is (1).

(1) sonke *** inclusive quantitative pronoun 1 1p pl ▶ all of us ◆ La manzi asetshenzi-swa yithina sonke lapha ekhaya. • This water is used by all of us here at home. 2 cl.
 7 ▶ the whole; each; every ◆ Wabonakala efunda izincwadi zesikole sonke isikhathi. • He was seen reading school books the whole time.

In (1), sense numbers are used to present each different class in its own right, while corpus examples illustrate each class. The same applies, *mutatus mutan-dis*, to all other classes.

Poulos and Msimang (1998: 126) point out that 'it is ... not uncommon to hear people say' *wonke* rather than *onke* (and likewise for the other class 6 quan-

titatives). The use of a corpus enables one (a) to see whether or not this is also reflected in the orthography, (b) if it is, to see how (un)common it really is, and (c) to use the results during corpus-driven dictionary compilation.

The orthographic form *wonke* occurs a staggering 6 414 times in 8.5 million words, so it is obviously not feasible to read through all concordance lines. What one can easily do is to sample, and this is what is done in Figure 2 — where the software (*WordSmith Tools*, Scott 2008) has been instructed to randomly select every one-hundredth instance only.

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25 Bhaceni batusa ubukhosi bakhon, Nkosi, obuphakeme kunawo worke umkinosi emilabeni, Ndabezitha. Mbomboshe omnya s Ziarmas-Timilando.tt 26 o High, lapho dhisha bakhona befundisa gesibhaxu, kuphase worke umhilabi. amazwe ehiukene anamasiko ehiukene) okup s Umamas. Timilando.tt 27 gel Mayel Ubani lol Lomuntu okuthiwa kudala dfl." Kwaphuma worke umhilabi. amazwe ehiukene anamasiko ehiukene) okup si. Zienwaiis200409.tt t. Zienwaiis200409.tt 28 a Kudala. Wabonaka nasebuweni bachachamba. Kwasho worke umhu bayes ukuhi uhogeshe, bohke abantu basasarae kahulu onMugnui kuze kube wojnke umhu ayuse izinga. Kunjalo naktihan. Ngaphandle ku t. Zinewaiis200409.tt 29 a kudala naepeuweni bachachamba. Kwasho worke umutu ayuse izinga. Kunjalo naktihan. Ngaphandle kube dhia shie ciganeni nakwashaye sbadali angaba ngumboli ngobe worke uwnutu aynise izinga. Kunjalo naktihan. Ngaphandle kube di _zinewsiis200501.tt d. Zinewsiis200501.tt 30 makwasi kubona impilo kazona njengoba ibonwa nguye worke umutu. Yikho nje sonku kuba pokuhila phansisi. d. Zinewsiis200501.tt 31 da kwaba nokuphunduka, phela nabo banamaphutha njengawo worke umutu. Uma konakala, asilungise ngokuhila phansis. d. Zinewsiis200501.tt 32 maya maxe. Amacala amahia usabe kona tubi hupheka kwaba nawo. Akumele sixumbeha naje bayiqatukusha a. Kushabawa usabe kona tubi huphawa kubu watu d. Zinewsiis200501.tt 31 mana chuhupheka kwababa babala nana chuhupheka kukubana nawo. Akumele sixum	a, uKristu kayikunisiza ngalutho. Ngiyaphinda ngiqinisa kumuntu wonke osokayo ukuthi unecala lokugcina umthetho wonke. Nahl	o d:_z\religi~1\biblez03.txt
126 o High, lapho othisha bakkona befundisa ngesibhaxu, kuphase worke umfundi. Uthuthuva luska lapho omunye walabo thisha o o d_2tnewsiis200409.tt 127 la. 2. Funa, uthole konke ongahie ukufumane ngamasiko (kuwo worke umnutu bezwa ukukhala kwekhelia emnyango. Wema o o d_2tnewsiis200409.tt 129 yel Mayel Ubani loi Lomuntu okuthiwa kudala afa!' Kwaphume worke umnutu puyee izinga. Kunjalo nakthina, Ngaphandle kw o d_2tnewsiis200505.tt 130 alo, mabasizane kakhulu nofMuguni ukuze kube wuhelo lwawo worke umnyango, kungabi umsebenzi wakhe yedwa njengoba o d_2tnewsiis200505.tt 131 alo, mabasizane kakhulu nofMuguni ukuze kube wuhelo lwawo worke umnyango, kungabi umsebenzi wakhe yedwa njengoba od d_2tnewsiis200501.tt 132 ajwa eingaba balai angaba ngumholi ngoba wonke umuntu uyamhionjina. Tikko nje sonke sinamlahni kyotukuti tisiziseben d_2tnewsiis200501.tt d_2tnewsiis200501.tt 133 anye amazwe. Amacala amahanu asabe khona futhi sikwazile wonke umuntu. Uma konakala, asilungise ngokuhila phansi sio d_2tnewsiis200501.tt d_2tnewsiis200501.tt 134 lawaba nokuhupunduka, phela nabo banamaphutha njengawo wonke umuntu uyasikhomusa akhona kumae ongahanu kubako kukimi wonke umuntu uyasikhomusa akhona kumae ongaba wonke umuntu uyasikhomusa akhona kumae ongaba wonke. Umuntu elipakikutu watha anawo. Kuuphie kukusha kawo worke umhibabo. Nuxashu umbaba wonke, kumime lanjenyaku kuthi kamata kukusha worke umuntu viy	25 aBhaceni batusa ubukhosi bakho, Nkosi, obuphakeme kunawo wonke amakhosi emhlabeni, Ndabezitha. Mbomboshe omnya	s z\dramas~1\imilando.txt
127 Ia. 2. Funa, uthole konke ongahle ukufumane ngamasiko (kuwo wonke umuhuba: amazwe ehukene) anamasiko (hukene) okup t	26 o High, lapho othisha bakhona befundisa ngesibhaxu, kuphase wonke umfundi. Uthuthuva lusuka lapho omunye walabo thisha	o d:_z\news\is200409.txt
 yel Mayel Ubani lol Lomuntu okuthiwa kudala fal^T. Kwaphuma vonke umuntu kuthu itudio umfazi uMageshe, bonke abantu bu onjani, ukudala nasebusweni bachachamba. Kwasho wonke umuntu kuthu itudio umfazi uMageshe, bonke abantu bu jalo, mabasizane kakhulu nolmguni ukuze kube wuhielo kwavo wonke umuntu winyango, kungabi umsebenzi wakhe yedwa njengoba justvi gunde inhioko, iphure izinwele. Kanjalo novelisilisa nawo wonke umuntu winyango, kungabi umsebenzi wakhe yedwa njengoba justvi gunde inhioko, iphure izinwele. Kanjalo novelisilisa nawo wonke uwonke ozilie ubegunda izinwele. Uma intomi justhim o involes-11kusadiw.ttu zi kuweli. Uma intomi justhim o involes-11kusadiw.ttu zi kuweli. Nahatoma nawo. Akumele izinawa kuabano abadia anajaha ngumhan jengawo wonke umuntu. Yikho nje sones sinenhlanha jvokuthi siziseban o involes-11kusadiw.ttu o d1, zinewslis200501.tti o d1, zinewslis200501.tti o d1, zinewslis200508.tti o d1, zinewslis200508.tti	27 la. 2. Funa, uthole konke ongahle ukufumane ngamasiko (kuwo wonke umhlaba: amazwe ehlukene anamasiko ehlukene) okup	t d:_z\textbo~1\isizulu7.txt
29 a ukudila. Wabonakala nasebusweni bachachamba. Kwasho wonke umuhu ukuthi uthoje umfazi uNgqeshe, bonke abantu b o 'novels-1lumamazan.tt 30 anjani, ukudila neqembu elikhulu njengeChiefs, njalo kwenza wonke umuhu anyuse izinga. Kunjalo naktihina. Ngaphandle kw o 'novels-1lumamazan.tt 31 anja, ukudila neqembu elikhulu njengeChiefs, njalo kwenza wonke umuhu anyuse izinga. Kunjalo naktihina. Ngaphandle kw o 'novels-1lumamazan.tt 32 iyaye igunde inhoko, iphuce izinwele. Kanjalo novesilise natwo wonke umuhu ozimuse izingame inakwabanye abadial angaba ngumholi ngoba wonke umuhu uyamhionipina. 'Indiela uDumitru abemncoma inpilo kazona njengoba ibonwa nguye wonke umutu. Uriko nje sonke sinenhlanhia yokuthi siziseben otkutho unaje bayiqembu elihe kakhulu njengew wonke umutu. Uriko ko indoda eyayingakubekezelela. 'Umkhwekazi wani nguyena wonke wenxe ukuta kwa na kuze kube nje, 'kusho yena. Ngemuva kwalobito d'_iznewsiis200501.tt o 'i_iznewsiis200501.tt 33 inkoda eyayingakubekezelela. 'Umkhwekazi wani nguyena wonke owenza kuze kube nje, 'kusho yena. Ngemuva kwalobito o 'i_iznewsiis200501.tt 34 futhi njingakutshela manje bayiqembu elihe kakhulu njengew wonke umutu. Urikonkaka, asilungise ngokuhila phansi bio'i 'izinwesiis200501.tt o 'i_iznewsiis200501.tt 34 lana nokuhupheka kwabantu beswele imali yokuthenga ukuda. Vonke umutu uyisakhmuzi saseNingizimu Afrika uyakwazi ukushaka ngemusi kubukushaka kuusis200501.tt o 'i_iznewsiis200501.tt 34 lana nokuhupheka kwabantu beswele mali yokuthenga ukuda. Vonke umutu u	28 ye! Maye! Ubani lo! Lomuntu okuthiwa kudala afa!" Kwaphuma wonke umuntu bezwa ukukhala kwekhehla emnyango. "Wema	o _z\novels~1\ingweidl.txt
 onjani, ukudila negembu elikhulu njengeChiefs, njalo kwenza worke uMnyango, kungabi umsebenzi wakhe yedwa njengoba jvaye igunde inhloko, iphuce izinwele. Kanjalo nowesilisa nawo worke uworke ozilile ubegunda izinwele. Uma intombi ijutshiw a, "kusho ulkhtethwa. "Njengoba bengakabuji sizozama ngawo worke uworke ozilile ubegunda izinwele. Uma intombi ijutshiw a, "kusho ulkhtethwa. "Njengoba bengakabuji sizozama ngawo worke umuntu vumhionipha." Indelia Dumirtu abemncoma n utu, sikwazi ukubona impilo kazona njengoba ibonwa nguye worke umuntu. Yikho nje sonke sinenhlanha yokuthi siziseban o dlInewsiis200501.tti d kwaba nokuphunduka, phela nabo banamaphutha njengawo worke umuntu. Uma konakala, asilungise ngokuhlala phansi sizi dawo zazo zakutahu nejenga wudak. Worke ukuthe kana nawo. Akumele sixumele nokuthi kuze kub d na nokuhupheka kwabatu beswele imai yokutharoga kudal. Wonke umuntu bulangana nayo. Akumele angozi Iwakhe. Okud na nokuhupheka kwabatu beswele maii yokutharoga kudal. Wonke umuntu bulangana nayo. Akumele angozi Iwakhe. Okud na nokuhupheka kwabatu beswele maii yokutharoga kudal. Wonke umuntu bulangana nayo. Akumele angozi Iwakhe. Okud na nokukuphaka kuba nakona bathile. Ukuqinisekisa ukuthi wonke umutu ujusahkamu zaseNing zingabonwa y konke kuwo wonke umhlaba). Nxashane sekuthatiwa umhlaba wonke, iminjumele yalokukuphanya kubukeka kumisa idolo: n d nickasa. Kubatshazwa leis sistembia onje, imgoba umihaba wonke, kumele ukuphi ka kokuku kumi uma izinkinga zingabonwa y d nickasa kuma aleis sistembia neje sistembia baji kanale ale sistembia neje ale sistembia kubuku zaku konke kuwo wonke umhlaba). Nxashane sekuthatiwa umhlaba wonke, kumele ukubu kuthi kosha. Kuungalungi phakati kwezihu za zukuba umihaba wonke, kumele ukubu ka kukubi umoya kasilkeleni. Waphinde ekahya, lapoba waza zokuka kuthi sozitsema bajikalana balwa sengathi	29 a ukudlala. Wabonakala nasebusweni bachachamba. Kwasho wonke umuntu ukuthi uthole umfazi uNgqeshe, bonke abantu b	o \novels~1\umamazan.txt
31 al., mabasizane kakhulu nofkuguni ukuze kube wuhlelo kwao wonke umnyango, kungabi umsebenzi wakhe yedwa njengoba t <td< td=""><td>30 onjani, ukudlala neqembu elikhulu njengeChiefs, njalo kwenza wonke umuntu anyuse izinga. Kunjalo nakithina. Ngaphandle kw</td><td>o d:_z\news\is200505.txt</td></td<>	30 onjani, ukudlala neqembu elikhulu njengeChiefs, njalo kwenza wonke umuntu anyuse izinga. Kunjalo nakithina. Ngaphandle kw	o d:_z\news\is200505.txt
32 jiyaye igunde inhicko, iphuce izinwele. Kanjalo nowesilisa nawo wonke amanda ethu ukuhi okungcono sibuye nephuzu kowel. 0 _2!ketubo-1!kusadiiw.tt 33 withe ethus witheles. 0 _2!ketubo-1!kusadiiw.tt 34 sihe ezinganeni nakwabanye abadlali angaba ngumholi ngoba wonke umuntu uyamhonipha." Indlela uDumitru abemncoma no d_zinewsiis200501.tt 0 _2!ketubo-1!kusadiiw.tt 35 untu, sikwazi ukubona impilo kazona njengoba lborwa nguye wonke umuntu. Yitko nje sonke sinenhianiha yokuthi siziseba 0 0.1 2!ketubo-1!kusadiiw.tt 36 da kwaba nokuphunduka, phela nabo banamaphutha njengawo wonke umuntu. Uma konakala, asilungise ngokuhila phansi sizio200501.tt 0.1 1.2!newsiis200509.tt 0.1 <t< td=""><td>31 alo, mabasizane kakhulu noMnguni ukuze kube wuhlelo lwawo wonke uMnyango, kungabi umsebenzi wakhe yedwa njengoba</td><td>t z\wwwfil~1\ha960531.txt</td></t<>	31 alo, mabasizane kakhulu noMnguni ukuze kube wuhlelo lwawo wonke uMnyango, kungabi umsebenzi wakhe yedwa njengoba	t z\wwwfil~1\ha960531.txt
 33 a,¹ kusho ukthethwa. "Njengoba bengakabuyi sizozama ngawo worke amandla ethu ukuhi okungcono sibuye nephuzu koweL 34 a,¹ kusho ukthethwa. "Njengoba bengakabuyi sizozama ngawo worke umutu uyamholnipha." Indela uDumitu abemncoma n 35 d.¹ zhewsiis200501.tt 36 kho indoda eyajingakubekezelea. "Umkhwekazi wami nguyena wonke umutu. Vikho nje sonke sinehlaniha yokuthi sizieben 36 kho indoda eyajingakubekezelea. "Umkhwekazi wami nguyena wonke umutu. Uma konakala, sailungise ngokuhlah phansi sib 36 tuhi ngingakutshela manje bayiqembu elihle kakhulu njengawo wonke umutu. Uma konakala, sailungise ngokuhlah phansi sib 37 tuhu njingakutshela manje bayiqembu elihle kakhulu njengawo wonke umutu uhuphile. 46 "Kodwa wethembeni Hluphila 38 a, "Intervisi S200501.tt 39 ang amazwe. Amacala amahianu asabe khona futhi sikwazile wonke umutu uhuphile. 46 "Kodwa wethembeni Hluphila 40 juse kubuka kwabartu beswele imali yokuthenga ukudla. Wonke umutu oblangana naya ukutshela ngoizi lwakhe. Quvekazi uku 41 lana nokuhupheka kwabartu beswele imali yokuthenga ukudla. Wonke umutu oblangana naya ukutshela ngoizi lwakhe. Quvekazi uku 41 la na nokuhupheka kwabartu beswele imali yokuthenga ukudla. Wonke umutu oblangana naya ukutshela ngoizi lwakhe. Uku yakwazi uk 44 le. Amehlo ayemakhulu, enwebekasengathiazgowinya umhlaba wonke, implumela yalokhukuphenya kubukska kumisi idoi: n 45 konke ukuwo wonke umblab). Nxashi ane sekutahaha umhlaba wonke usmadin tuhupalu kakhe, ngoba wayefuna ukuli uti di zinewsiis200408.tt 41 zinevsiis200408.tt 42 zinevsiis200408.tt 43 zinevsiis200408.tt 44 zinevsiis200411.tt 44 ziztevsiis200408.tt	32 iyaye igunde inhloko, iphuce izinwele. Kanjalo nowesilisa nawo wonke uwonke ozilile ubegunda izinwele. Uma intombi ijutshiw	o _z\textbo~1\kusadliw.txt
34 sihle ezinganeni nakwabanye abadlali angaba ngumholi ngoba wonke umutu uyamhionjina. Indelia uDumitu abemncoma n o d_2tnewsiis200512.tt 35 untu, sikwazi ukubona impilo kazona njengoba ibonwa nguye wonke umutu. Vikho nje sonke sinenhlanhla yokuthi siziseben o d_2tnewsiis200512.tt 36 untu, sikwazi ukubona impilo kazona njengoba ibonwa nguye wonke umutu. Uma konakala, asilungise ngokuhila phansi siziseben o d_2tnewsiis200508.tt 37 da kwaba nokuphunduka, phela nabo banamaphutha njengawo wonke amuntu. Uma konakala, asilungise ngokuhila phansi sib o d_2tnewsiis200508.tt 39 anye amazwe. Amacala amahlanu asabe khona futhi sikwazile wonke umutu ubilagnan anye ukutshela ngoszi iwakhe. Okud d_2tnewsiis200504.tt d_2tnewsiis200504.tt 41 lana nokuhupheka kwabantu beswele imali yokuthenga ukuda. Wonke umutu ubiagana naye ukutshela ngoszi iwakhe. Okud o d_2tnewsiis200504.tt 42 buye futhi baveze amakhono abo athie. Ukuginisekise ukuthi wonke umutu ubiagaban waye kutushela ngoszi iwakhe. Okud o d_2tnewsiis200403.tt 44 e. Amehlo ayemakhulu, enwebkasengathiazogwinya umhlaba wonke, uimiphaba vonke, uimiphaba vonke, uimiphaba vonke, uimiphaba vonke, uimiphaba vonke, uimiphaba vonke uwuhiale akubhukupaha yakubukuka kuminagab. Nkashane sekuthathwa uminaba wonke, uimiphaba vonke uwuhiale akubhukupala yakubukuka kumajago. Ngoku t d_2tnewsis200403.tt d_2treusis200403.tt	33 a," kusho uMthethwa. "Njengoba bengakabuyi sizozama ngawo wonke amandla ethu ukuthi okungcono sibuye nephuzu koweL	s d:_z\news\is200501.txt
 15 untu, sikwazi ukubona impilo kazona njengoba iborwa nguye vorke umuntu. Yitko nje sonke sinenhlanha pokuthi siziseba o d.l. zlevevšiis200508.tti od l.zlevevšiis200508.tti od l.zlevevšiis200508.tti od l.zlevevšiis200508.tti od l.zlevevšiis200518.tti osanazwe. Amacala anahina usabe khona fuhu njengavo vorke umuntu. Uma konakala, asilungise ngokuhiala phansi sib oli zlevevšiis200508.tti od l.zlevevšiis200518.tti od l.zlevevšiis200518.tti od l.zlevevšiis200518.tti ozi namazwe. Amacala anahina usabe khona fuhu jisiwazile vorke ukubhi kana nawo. Akumele sixumele nokutih kuze kub od l.zlevevšiis200518.tti od l.zlevevšiis200518.tti od l.zlevevšiis200518.tti ozi novels-1tamahlaya.tti ozi novels-1tamahlaya.tti ozi novels-1tamahlaya.tti od l.zlevevšiis200508.tti od l.zlevevšiis200508.tti ozi novels-1tamahlaya.tti ozi novels-1tamahlaya.tti od l.zlevevšiis200508.tti od l.zlevevšiis200508.tti ozi novels-1tamahlaya.tti ozi novels-1tamahlaya.tti od l.zlevevšiis200504.tti ozi novels-1tamahlaya.tti od l.zlevevšiis200504.tti ozi novels-1tamahlaya.tti od l.zlevevšiis200504.tti od l.zlevevšiis200504.tti ozi novels-1tamahlaya.tti od l.zlevevšiis200504.tti od l.zlevevšiis200504.tti ozi novels-1tamahlaya.tti od l.zlevevšiis200504.tti od l.zlevevšiis200408.tti ti d.zlevešiis200408.tti ti d.zlevešiis200408.tti ti d.zlevešiis200404.tti od l.zlevevšiis200404.tti od l.zlevevšiis200404.tti od l.zlevevšiis200404.tti ti d.zlevešiis200404.tti ti d	34 sihle ezinganeni nakwabanye abadlali angaba ngumholi ngoba wonke umuntu uyamhlonipha." Indlela uDumitru abemncoma n	o d:_z\news\is200512.txt
36 kko indoda eyayingakubekezelela. "Umkhwekazi wami nguyena wonke owenza kuze kube nje." kusho yena. Ngemuva kwalobu o o d./_Znewslis200508.tt 37 da kwaba nokuphunduka, phela nabo banamaphutha njengawo wonke umutu. Uma konakala, asilungise ngokuhlala phansi sib o d./_Znewslis200508.tt 38 kko indoda eyayingakubekezelela. "Umkhwekazi wami nguyena wonke umutu. Uma konakala, asilungise ngokuhlala phansi sib o d./_Znewslis200508.tt 39 anye amazwe. Amacala amahlanu asabe khona futhi sikwazile wonke umutu ubuphle. 46 "Kodwa wethembeni Hluphila s.d./Znewslis200508.tt d./_Znewslis200508.tt 41 lana nokuhlupheka kwabantu beswele imali yokuthenga ukudla. Wonke umutu ohlangana naye ukutshela ngosizi lwakhe. Okuwa wethembeni Hluphila o./_Znewslis200508.tt d./_Znewslis200508.tt 41 lana nokuhlupheka kwabantu beswele imali yokuthenga ukudla. Wonke umutu ohlangan naye ukutshela ngosizi lwakhe. Okuwa zitawa ikuto sizo0508.tt d./_Znewslis200508.tt d./_Znewslis200508.tt 41 lana nokuhlupheka kwabantu beswele imali yokuthenga ukudla. Wonke umutu ohlangan naye ukutshela ngosizi lwakhe. Ukugabona yi d./_Znewslis200408.tt d./_Znewslis200408.tt d./_Znewslis200408.tt 41 kokuso wonke umhlaba). Nasaham eskutahalwa umhlaba wonke, imipume yalokhukuphenya kubukaka kumisi idolo: n t./_Znewslis200408.tt d./_Znewslis200408.tt d./_Znewslis200408.tt d./_Znewslis200408.tt d./_Znewslis200408.tt d./_Znewslis200408.tt d./_Znewslis200408.tt	35 untu, sikwazi ukubona impilo kazona njengoba ibonwa nguye wonke umuntu. Yikho nje sonke sinenhlanhla yokuthi siziseben	o d:_z\textbo~1\isizulu9.txt
17 da kwaba nokuphunduka, phela nabo banamaphutha njengawo wonke umutu. Uma konakala, asilungise ngokuhila phansi sib futhi njingakutshela manje bayiqembu elihe kakhulu jengawo wonke amaye ayisikhombisa akhona kuma-quaterfinals. "Ng anye amazwe. Amacala amahlanu asabe khona futhi sikwazile wonke ukubhekana nawo. Akumele sivumele nokuthi kuze kub anye amazwe. Amacala amahlanu asabe khona futhi sikwazile wonke ukubhekana nawo. Akumele sivumele nokuthi kuze kub ia e nimncengayo loChitha edela nje?" esho esefuna ukuda wonke umutu Ułuphile. 46 "Kodwa wethembeni Hluphile umo ukuosotwa. ISafa njengenhinaga ukuda. Wonke umutu ohlangana naye ukutshela ngosizi wakeb. Okud 20 buye futhi baveze amakhono abo athile. Ukuqinisekisa ukuthi wonke umutu oyisakhamuzi saseNingizimu Afrika uyakwazi uk 44 le. Amehlo ayemakhulu, enwebekasengathiazogwinya umhlaba wonke, kumele ayiohkumbula kahle, ngoba wayefuna ukwa 45 konke kuwo wonke umhlaba). Nasahane sekuthatiwa umhlaba wonke, usunda kutshelwa ukuthi ISafa isenkingani enkulu yezim 46 in Khoza. Kubatshazawa leis sethembiso nje, jingoba umhlaba wonke, luthingela yaiohkuupenya kubukeka kumisa idolo. t 47 ho bazithatha bayozitshenjsa izindawo zazo zokulal. Umndeni wonke wawhlele ukuba uba endina ndawonye ngo-6 ngalolo 40 iz Izevsti 200409. tt 41 izinto eziluteku, kodwa louteku lwenza ukuhi batandane unyaka wonke kodwa kuthi ngoDisemba bajikelane balwe sengathi bait 42 izevsti jisindawo zazo zokulala. Umndeni wonke umoya osemdilalweni futhi kumele sikhumbule ukuhi umoya kajikeleni. Waphinde akhaya, lapo bowabizw wonke umoya osemdilalweni kumele sikhumbule ukuhi umoya kajikeleni. Waphinde akhaya, lapo wabizw wonke umoya osemdilalweni futhi kumele sikhumbule ukuhi umoya kajikeleni. Waphinde akhaya, lapo wabizw wonke umoya osemdilalweni futhi kumele akibu, ngoba wayedu ukuya ti 41 jizinto eziluteku. Jowa louteku lwenza ukuhi ubahandane unyaka wonke umoya osemdilalweni futhi lumele akibu, ngoba wayedu ukuya ti 42 jakuwifi loubaku zanoke umoya	36 kho indoda eyayingakubekezelela. "Umkhwekazi wami nguyena wonke owenza kuze kube nje," kusho yena. Ngemuva kwalobu	o d:_z\news\is200508.txt
 138 futhi ngingakutshela manje bayiqembu elihle kakhulu njengawo wonke amanye ayisikhombisa akhona kuma-quarterfinals. "Ng aya mazwe. Amacala amahlanu asabe khona futhi sikwazile wonke ukubukekana nawo. Akumele sixumele nokuthi kuze kub o zhowels-1tamahlaya.tt d.]. Zhewwslis200506.tt d. volati baveze amakhuno abo athie. Ukuqinseka kukubi wonke umutu uhluphle. 46 "Kodwa wethembeni Hluphlie um o kukubuska kumbono abo athie. Ukuqinseka ukutbi wonke umutu uhluphle. 46 "Kodwa wethembeni Hluphlie um o d.].zuwwslis200504.tt o d.].zinewslis200504.tt o d.].zinewslis200504.tt o d.].zinewslis200504.tt d.]. Zhewslis200504.tt o d.].zinewslis200504.tt o d.].zinewslis200404.tt i d.].zinewslis200504.tt o d.].zinewslis	37 da kwaba nokuphunduka, phela nabo banamaphutha njengawo wonke umuntu. Uma konakala, asilungise ngokuhlala phansi sib	o d:_z\news\is200509.txt
 anye amazwe. Amacala amahlanu asabe khona futhi sikwazile wonke umutu uhuphile. 46 "Kodwa wethembeni tiluphile umutu objeka kumele sivumele nokuthi kuze kubi objeka methoda si tiluphile umutu objeka kumele sivumele nokuthi kuze kubi objeka methoda si tiluphile umutu objeka kumele sivumele nokuthi kuze kubi objeka methoda si tiluphile umutu objeka kumele sivumele nokuthi kuze kubi objeka methoda si tiluphile umutu objeka kumele sivumele nokuthi kuze kubi objeka methoda si tiluphile umutu objeka kumele sivumele nokuthi kuze kubi objeka methoda si tiluphile umutu objeka kumele sivumele nokuthi kuze kubi objeka methoda si tiluphile umutu objeka kumele sivumele nokuthi kuze kubi objeka methoda se sivuta methoda si tiluphile umutu objeka kubi saekingizimu Afrika uyakwazi vi objeka methoda semakhulu, enwebekasengathiazogwinya umhlaba wonke. UManra wayokuhuwubuka kable, ngoba wayefuna ukva ti di _zneveis=200408.tt objeka si tiluphi umutu objeka kubikeka kumisi sidolo: ni di zinteveisis200409.tt objeka si sindawo zazo zokulala. Umndeni wonke wawlhelie ukuba ube nedina ndawonye ngo-6 ngalolo si zilupikeva zatukhi bazindawo zazo zokulala. Umndeni wonke wawlhelie ukuba ube nedina ndawonye ngo-6 ngalos. Ngoku ti di zinteveisis200409.tt objeka izindawo zazo zokulala. Umndeni wonke wawlhelie ukuba ube akaningi. Kwamile ukuhi bahandane unyaka wonke umoya objeka nababa kubihi kaka kubihi kaka kubihi kubihi kaka kubihi kaka kubihi kubihi kaka kubihi kumele sikhumbule ukuhi umoya kakileala. Naya kubih kaka kubihi kumele sikhumbule ukuhi umoya kakileala. Naya kubika kakumba wonke umoya nababa kubihi kumele sikhumbule ukuhi umoya kakileala. Naya kubika kakumba kubiha kumele sikhumbule ukuhi umoya kakileala. Naya kubika kakuba kubiha kubaka kubiha kub	38 futhi ngingakutshela manje bayiqembu elihle kakhulu njengawo wonke amanye ayisikhombisa akhona kuma-quarterfinals. "Ng	s d:_z\news\is200506.txt
40 ina enimncengayo loChitha edelela nje?" esho esefuna ukudla wonke umutu uhluphie, ka whathe. Okud vantu besvie limil yokuthenga ukudla. Wonke umutu ohlangana naye ukutshela ngosil Washe. Okud vantu besvie limil yokuthenga ukudla. Wonke umutu ohlangana naye ukutshela ngosil Washe. Okud vantu besvie limil yokuthenga ukudla. Wonke umutu ohlangana naye ukutshela ngosil Washe. Okud vantu besvie limil yokuthenga ukudla. Wonke umutu ohlangana naye ukutshela ngosil Washen. Okud valtu besvie limil yokuthenga ukudla. Wonke umutu ohlangana naye ukutshela ngosil Washen. Okud valtu besvie limil yokuthenga ukudla. Wonke umutu ohlangana naye ukutshela ngosil Washen. Okud valtu besvie limit yokuthenga ukudla. Wonke umutu ohlangana naye ukutshela ngosil Washen. Okud valtu besvie limit yokuthenga ukudla. Wonke umutu ohlangana naye ukutshela ngosil Washen. Okud valtu besvie limit yokuthenga ukudla. Wonke umutu ohlangana naye ukutshela ngosil Washen ukutshela ukutshela ngosil Washenga ukudla. Ngosil washenga ukutshela ngosil Washenga ukutshela ngosil Washenga ukutshela ngosil Washenga ngosil ng	anye amazwe. Amacala amahlanu asabe khona futhi sikwazile wonke ukubhekana nawo. Akumele sivumele nokuthi kuze kub	s d:_z\news\is200411.txt
41 Iana nokuhupheka kwabartu beswele imali yokuthenga ukuda. Wonke umutu ohlangana naye ukutshela ngosizi wakhe. Oku o o cl_zitwevšis200504.tt 42 buye futhi baveze amakhono abo athie. Ukuqinisekisa ukutih vonke umutu ohlangana naye ukutshela ngosizi wakhe. Oku o cl_zitwevšis200504.tt 43 mva kokuxoshwa. ISafa njengenhlangano ehlonishwa umhlaba wonke kumele iqinisekise ukutih uma inezinkinga zingabonwa y t d cl_zitwevšis200504.tt 44 le. Amehlo ayemakhulu, enwebekasengathiazogwinya umhlaba wonke. UMamra wayokukhumbula kahle, ngoba wayefuna ukut t d_zitwevšis200408.tt t d_zitwevšis200409.tt 46 in Khoza. Kubatahazwa lesi sethembiso nje, jingoba umhlaba wonke, implumela vakohukuphenya kubukska kumelsi isidoi: n t d_zitwevšis200409.tt t d_zitwevšis200409.tt 47 ho bazihatha bayozitshengisa izindawo zazo zokulala. Umndeni wonke wawuhlele ukuba ube nedina ndawonye ngo-6 ngalolo s valoveles-11kis/1402.utust t d_zitweis/200412.tt t d_zitweis/200412.tt t d_zitweis/200412.tt t d_zitweis/200412.tt t d_zitweis/200412.tt d_zitweis/200412.tt d_zitweis/200412.tt d_zitweis/200412.tt d_zitweis/200412.tt d_zitweis/200412.tt d_zitweis/200412.tt d_zitweis/200412.tt d_zitweis/200412.tt d_zitweis/21kabagai.tt	una enimncengayo loChitha edelela nje?" esho esefuna ukudla wonke umuntu uHluphile. 46 "Kodwa wethembeni Hluphile um	o z\novels~1\amahlaya.txt
42 buye futhi baveze amakhono abo athile. Ukuqinisekisa ukuthi wonke umutu oyisakhamuzi saseNingizimu Afrika uyakwazi v o cl_ziwwrli-11/952ulut.tt 43 mva kokuoshwa. ISafa njengenhiangano ehlonishwa umhlaba wonke kumele iginisekise ukuthi uma inezinkinga zijangaborwa y td_zinovels-1lujäft.tt 44 le. Amehlo ayemakhulu, enwebekasengathiazogwinya umhlaba wonke. UMamra wayokukhumbula kahle, ngoba wayefuna ukwa td_zinovels-1lujäft.tt 45 konke kuwo wonke umilaba). Nkashane sekuthathwa umhlaba wonke, usanda kutheli yatakhukuphnya kubuhughnya kubuhuga kanzima iBhunu elibomvu tebhu, liphuphuzela uboya umzinba wonke lumi ngu osemollalweni futhi kumele sikhumbule ukuthi uma kanzima iBhunu elibomvu tebhu, liphuphuzela uboya umzinba wonke lumoga osemollalweni futhi kumele sikhumbule ukuthi uta baninga. Kuvamile ukuthi bathandane unyaka wonke kodwa kuthi ngoDisemba bajikelane balwe sengathi bati td_lzelrevisi20049.tt 50 mazinyo kubantu abaningi. Kuvamile ukuthi bathandane unyaka wonke umoya osemollalweni futhi kumele sikhumbule ukuthi uta si d_lzengio 20142.tt td_lzenevisi200412.tt 51 ja yabaQulusi. Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Kwabanjalo nasentokazini yakwaSitole, UT cl_lzelwatho-1lizihalaZ.tt 52 alo yabaQulusi. Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Ziphihamandia nezakitama zizihaka nalpho eyis cl_lzelwatho-1lizihalaz.tt 54 <	41 lana nokuhlupheka kwabantu beswele imali yokuthenga ukudla. Wonke umuntu ohlangana naye ukutshela ngosizi lwakhe. Okud	o d:_z\news\is200504.txt
43 mva kokuxoshwa. ISafa njengenhlangano ehlonishva umhlaba vonke kumele iqinisekise ukuhi uma inezinkinga zingabonva y t d'znevsiis200408.tt t d'znevsiis200408.tt t d'znevsiis200408.tt t d'znevsiis200408.tt t d'znevsiis200409.tt t d'znevsiis200412.tt t	42 buye futhi baveze amakhono abo athile. Ukuqinisekisa ukuthi wonke umuntu oyisakhamuzi saseNingizimu Afrika uyakwazi uk	o d:_z\wwwfil~1\r9ozulu.txt
44 le, Amehlo ayemakhulu, enwebekasengathiazogwinya umhlaba wonke. UManra wayokukhumbula kahle, ngoba wayefuna uwa t cl_ztnovels-1luight.tt 45 konke kuwo wonke umhlaba). Nxashane sekuthathwa umhlaba wonke, imiphumela yalokhukuphenya kubukeka kumisi aldor: n t cl_ztnovels-1luight.tt 46 in Khoza. Kubatshazwa lesi sethembiso nje, yingoba umhlaba wonke usanda kutshelwa ukuthi ISafa isenkingeni enkulu yezim t cl_ztnovels-1luizului.tt 47 ho bazithatha bayozitshengisa izindawo zazo zokulala. Umndeni wonke wawuhlele ukuba uba enedina ndawonye ngo-6 ngaloio s zlnovels-1luisului.tt t cl_zteriety-1luibile203.tt 49 izwa lokungalungi phakathi kwezitho zetu, lingoclisa umizinba wonke limi emuva kwakhe liphethe iravubu. Kumthunuke inhilizi t t cl_zteriety-1luibile203.tt 50 mazinyo kubantu abaningi. Kuvamile ekhaya, lapho wabiza wonke umoya osemdlalweni futhi kumele sikhumbule ukuthi umoya kalkeleni. Waphindel ekhaya, lapho wabiza wonke umoya nabazalo. Wayikiphe in:wadi, wacae lukuba u cl_zteriety-1luibae201.tt cl_ztreigi-1luibae201.tt 51 aba yabaQulusi, Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Kwabanjala nezaktamuzi. Sonke kufa cl_znovels-1lwashayua ambita cl_znovels-1lwashayua 53 aba yabaQulusi, Indaba yomQulusi oyedwa kwakuyindaba yawo wonke amakhanasa, ziphathimandia nezaktamuzi. Sonke kufa cl_znovels-1lwashayua 54 alo yabaQulusi, Indaba yomQulusi oyedwa kwakuyindaba yawo wonke amakhanasala, ziphathimandia nezaktamuzi. Sonke kufa cl_zivelwifi-	43 mva kokuxoshwa. ISafa njengenhlangano ehlonishwa umhlaba wonke kumele iqinisekise ukuthi uma inezinkinga zingabonwa y	t d:_z\news\is200408.txt
45 konke kuwo wonke umhlaba). Nxashane sekuthathwa umhlaba wonke, iunpumela yalokhukuphenya kubukeka kumisa idolo: n t d1_ztlextbo-11sizuli0.tt 46 in Khoza. Kubatshazwa lesi sethembiso nje, jingoba umhlaba wonke, usanda kutshelwa ukuthi ISafa isenkingeni enkuly ezim t d1_ztlextbo-11sizuli0.tt 46 in Khoza. Kubatshazwa lesi sethembiso nje, jingoba umhlaba wonke usanda kutshelwa ukuthi ISafa isenkingeni enkuly ezim t d1_ztlextbo-11sizuli0.tt 47 ho bazithatha bayozithengisa izindawo zazo zokulala. Umndeni wonke wawuhleie ukuba ube nedina ndawonye ngo-6 ngalolo s o zhovels-11kushaywa kut 48 jizwe lokungalungi phakathi kwezitho zethu, lungcolisa umzinba wonke, luthungela ukuphla konke, luthungela vakaha liphethe iravubu. Kumthunke inhliziy t d1_zinewsiiS200409.tt t d1_zinewsiiS200409.tt 40 a kanzima iBhun eliborum lebku, liphuphuzela uboya umzinba wonke kodwa kuthi ngoDisemba bajikelane balwe sengathi baf t d1_zinewsiiS200412.tt t d1_zinewsiiS200412.tt 51 e, udoshuwa sesmdala eneminyak anenmingi, udoshuwa wabiza wonke umodeni nabozalo. Wayikhipha incwadi, wacela ukuba u s d1_zreligi-11bib/2013.tt s d1_zreligi-11bib/2014.tt 52 aba, yane athule nje e depindulua leyombizza opau. Wonke aimklansela, ziziphathimandla nezakhamuzi. Sonke kufa s d1_zreligi-11bib/2014.tt s d1_zreligi-11bib/2014.tt 53 aba, yane athule nje e depinduza leyombizza opau. Wonke aimklansela, iziphathimandla nezakhamuzi. Sonke kufa <t< td=""><td>4 le. Amehlo ayemakhulu, enwebekasengathiazogwinya umhlaba wonke. UMamra wayokukhumbula kahle, ngoba wayefuna ukwa</td><td>t d:_z\novels~1\ujafi.txt</td></t<>	4 le. Amehlo ayemakhulu, enwebekasengathiazogwinya umhlaba wonke. UMamra wayokukhumbula kahle, ngoba wayefuna ukwa	t d:_z\novels~1\ujafi.txt
46 in Khoza. Kubatshazwa lesi sethembiso nje, vjngoba umhlaba wonke usanda kutshelwa ukuhi iSafa isenkingeni enkulu yezi t dʻ_zhevsiis20049.tt dʻ\zinevsiis20049.tt d'\zinevsiis20049.tt d'\zinevsiis200412.tt d'\zinevsiis40.tinevsiis200412.tt d'\zinevsiis200412.tt d'\zinevsiis200412.	konke kuwo wonke umhlaba). Nxashane sekuthathwa umhlaba wonke, imiphumela yalokhukuphenya kubukeka kumisa idolo: n	t d:_z\textbo~1\isizulu8.txt
47 ho bazithatha bayozitshengisa zindawo zazo zokulala. Umndeni wonke umuhile ukuba uba nedina ndawonye ngo-6 ngalob s o zhovels-1 kushaywa kt 48 ytwe lokungalungi phakathi kwezitho zetub, lungocilas umzinba wonke, lutimugela ukubnila konke, luthungela ysihogo. Ngoku t d.j. zerileji-7 libilae0.3 tk 49 akanzima iBhunu elibomwu behu, liphuphuzela uboya umzinba wonke limi emuva kwakhe liphethe iravubu. Kumthunuke inhilizi t d.j. zerileji-7 libilae0.3 tk 50 mazinyo kubantu abaningi. Kuvamile ukuhi bathandane unyaka wonke kodwa kuthi ngoDisemba bajikelane balwe sengathi bati t d.j. zerileji-7 libilae0.3 tk 51 izho eziluteku, kodwa loluteku lwenza ukuhi ungasale usufana wonke umoya osemdlalweni futhi kumele sikhumbule ukuhi uto d.j. zlenwsis:200412 tkt o d.j. zlenwsis:200412 tkt 52 a, uonsya kalikelani. Waphinde akhaya, lapho wabizaw wonke umoya nabozało. Wayikihpiha intwadi, wazcia ukuba u o d.j. zlenwsis:11 babangain tkt 54 a) yabaQulusi. Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Kwabanjalo nasentokazini yakwaSithole, uTh o _j.zhovels-11/abangaini.tkt 56 a. Kodwa-ke impumilelo vykukubu augudko isazandioni wonke amakhangela iziphathinandia nezakitamuzi. Sonke kufa o.d.j.ziwwis-11/wabaluku s	in Khoza. Kubatshazwa lesi sethembiso nje, yingoba umhlaba wonke usanda kutshelwa ukuthi iSafa isenkingeni enkulu yezim	t d:_z\news\is200409.txt
48 jxwe lokungalungi phakathi kwezitho zethu, lungcolisa umzinba wonke, luthungela ukuphla konke, luthungelwa yishogo. Ngoku t d1_zireligi-1lbibe203.tt td1_zireligi-1lbibe203.tt 49 a kanzima iBhunu eliboru ubbu, liphuphuzela uboya umzinba wonke kodwa kuthi ngoDisemba bajikelane balwe sengathi baf td1_zireligi-1lbibe203.tt 50 mazinyo kubantu abaningi. Kuvamile ukuthi bathandane unyaka wonke kodwa kuthi ngoDisemba bajikelane balwe sengathi baf td1_zireligi-1lbibe203.tt 51 izinto eziluteku, kodwa loluteku lwenza ukuthi ungasale usufana wonke umoya osemdlalweni futhi kumele sikhumbule ukuthi uto c1_zeruejs-1lbible21.tt 52 e, uJoshuwa sesmdala eneminyaka eneminyaka ushuwa wabiza wonke umodeni nabozalo. Wayikhipha incwadi, wacela ukuba u o1_zitexto-1lzinhla2.tt 53 aba, yena athule nje, ed e phendula leyomibuzo ambuza yona. Wonke ayibheka lapho eyigwaze khona, ayibheka nalapho eyis o _zinovels~1laspan.tt 53 aba, yena athule nje, ed e phendula leyomibuzo ambuza yona. Wonke amakhansela, iziphathimandla nezakhamuzi. Sonke kufa t _zinovels~1lveszane.tt 56 a. Kodwa-ke impumelelo yokuletha uguquko isezandieni wonke amakhansela, iziphathimandla nezakhamuzi. Sonke kufa s d1_zelwisfi	47 ho bazithatha bayozitshengisa izindawo zazo zokulala. Umndeni wonke wawuhlele ukuba ube nedina ndawonye ngo-6 ngalolo s	o z\novels~1\kushaywa.txt
49 a kanzima iBhunu elibomvu tebhu, liphuphuzela uboya umzimba wonke limi emuva kwakhe liphethe iravubu. Kumthunuke inhliziy t_zhovels-1\isimanga.tt 50 mazinyo kubantu abaningi. Kuxamile ukuthi bathandane unyaka wonke kodwa kuthi ngoDisemba bajikelane balwa sengathi baf t_l_zhovels-1\isimanga.tt 51 izinto eziluteku, kodwa loluteku lwenza ukuthi ungasale usufana wonke umoya osemdlalweni futhi kumele sikhumbule ukuthi ut t_l_zhovels-1\isimanga.tt 52 e, uJoshuwa esemdala eneminyaka eminingi, uJoshuwa wabiza wonke umoya nabezalo. Wayikhipha incwadi, wacela ukuba u odztextbo-1\izinhla2.tt 54 alo yabaQulusi. Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Kwabanjalo nasentokazini yakwaSitole, Ut o_zhovels-1\isiabangani.tt 55 aba, yena ethule nje, ede ephendula leyomibuzo ambuza yona. Wonke amakhansela, iziphathimandia nezaktamuzi. Sonka kufa s_l_iziwwrfii-1\iypkani.tt	vizwe lokungalungi phakathi kwezitho zethu, lungcolisa umzimba wonke, luthungela ukuphila konke, luthungelwa yisihogo. Ngoku	t d:_z\religi~1\biblez03.txt
50 mazinyo kubantu abaningi. Kuvamilie ukuthi bathandane unyaka wonke kodwa kuthi ngoDisemba bajikelane balwe sengathi baf 51 t d.²./zhewsi3:200412.txt 51 izinto eziluteku, kodwa loluteku lwenza ukuthi ungasale usufana wonke umoya osemdlalweni futhi kumele sikhumbule ukuthi ute 52 e. uJoshuwa esemdala eneminyaka eminingi, uJoshuwa wabiza wonke u-Israyeli, amalunga akhe, nazihiloko zakhe, nabahluleli 53 o.²./zhewsi3:200412.txt o.²./zhewsi3:200412.txt 53 dalo yabaQulusi. Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Kwabanjalo nasentokazini yakwaSithole, uTho 54 o.².zhovels~1labangani.txt o.².zhovels~1labangani.txt 56 a Kodwa-ke impumelelo yokuletha uguquko isezandleni mo wonke amakhansela, iziphahimandla nezakhamuzi. Sonke kufa s.d.².zhwwifi-1\wplzulu.txt	49 a kanzima iBhunu elibomvu tebhu, liphuphuzela uboya umzimba wonke limi emuva kwakhe liphethe iravubu. Kumthunuke inhliziy	t _z\novels~1\isimanga.txt
151 izinto eziluteku, kodwa loluteku lwenza ukuthi ungasale usufana wonke umoya osemdlalweni futhi kumele sikhumbule ukuthi ute 26 e, uJoshuwa esemdla enminyak udohuwa wabiza wonke usrayeli, amalunga akhe, nezihloko zakhe, nabahuleli kakhulu umoya kaJikelani. Waphindela ekhaya, lapho wabizwa wonke umodeni nabozalo. Wayikhipha incwadi, wacela ukuba u 164 alo yabaQulusi. Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Kwabanjalo nasentokazini yakwaSithole, UT o 21 novels~1 labangani.txt 163 ab. yabaQulusi. Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Kwabanjalo nasentokazini yakwaSithole, UT t 21 aba, yena ethule nje e de phendula leyomibuza opinu. Wonke ayibheka hapho eyigwaze khona, ayibheka nalapho eyis 26 a. Kodwa-ke impumelelo yokuletha uguquko isezandieni wonke amakhansela, iziphathimandla nezakhamuzi. Sonke kufa	azinyo kubantu abaningi. Kuvamile ukuthi bathandane unyaka wonke kodwa kuthi ngoDisemba bajikelane balwe sengathi baf	t d:_z\news\is200412.txt
52 e, uJoshuwa esemdala eneminyaka eminingi, uJoshuwa wabiza wonke u-Israyeli, amalunga akhe, nazinhloko zakhe, nabahluleli s d.[_zrieligi-1 lubibe201.tt 53 kakhulu umoya kalikeleni. Waphinde akhaya, lapho wabizaw oonke umOdlini abozalo. Wayikiphe incwadi, wacei akuba u o _zhovels-1 lubahagani.tt 54 alo yabaQulusi. Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Kwabanjalo nasentokazini yakwaSithole, UT o _zhovels-1 lubahagani.tt 55 aba, yena ethule nje, ede ephendula leyomibuzo ambuza yona. Wonke arakInanesala iziphathimandia nezakitamuzi. Sonke kufa t_zhovels-1 lyekanini.tt 56 a. Kodwa-ke impumietelo yokuletka uguquko isezandioni wonke amakInanesala iziphathimandia nezakitamuzi. Sonke kufa s d.[_ziwwifi-livipizluzti.tt	[51] izinto eziluteku, kodwa loluteku lwenza ukuthi ungasale usufana wonke umoya osemdlalweni futhi kumele sikhumbule ukuthi ute	o d:_z\textbo~1\izinhla2.txt
153 kakhulu umoya kalikelani. Waphindela ekhaya, lapho wabizwa wonke umodeni nabozalo. Waykhipha incwadi, wacela ukuba u o zinovels~1labangani.tt 154 alo yabaQulusi. Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Kwabanjalo nasentokazini yakwaSithole, uTh o zinovels~1labangani.tt 155 aba, yena ethule nje, ede ephendula leyomibuzo ambuza yona. Wonke ayibheka lapho eyigwaze khona, ayibheka nalapho eyis 156 a. Kodwa-ke impumelelo yokuletha uguquko isezandieni zmo wonke amakhansela, iziphathimandla nezakhamuzi. Sonke kufa s di_zlwwwfil-1lwplzulu txt	e, uJoshuwa esemdala eneminyaka eminingi, uJoshuwa wabiza wonke u-Israyeli, amalunga akhe, nezinhloko zakhe, nabahluleli	s d:_z\religi~1\biblez01.txt
54 alo yabaQulusi. Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Kwabanjalo nasentokazini yakwaSithole, UT o złnovels-1 lesezane.tt 55 aba, yena ethule nje de ophendula leyomibuza opinu. Wonke ayibheka hapho eyigwaze khona, ayibheka nalapho eyis 56 a. Kodwa-ke impumelelo yokuletha uguquko isezandleni wonke amakhansela, iziphathimandla nezakhamuzi. Sonke kufa s d1_zkwwrfil-11wplzulu txt	kakhulu umoya kaJikelani. Waphindela ekhaya, lapho wabizwa wonke umodeni nabozalo. Wayikhipha incwadi, wacela ukuba u	o _z\novels~1\abangani.txt
 bb aba, yena ethule nje, ede ephendula leyomibuzo ambuza yona. Wonke ayibheka lapho eyigwaze khona, ayibheka nalapho eyis t _zlnovels~1\yekanini.txt a. Kodwa-ke impumelelo yokuletha uguquko isezandleni zawa wonke amakhansela, iziphathimandla nezakhamuzi. Sonke kufa s d_zlwwrfil<1\wplzulu.txt 	alo yabaQulusi. Indaba yomQulusi oyedwa kwakuyindaba yawo wonke umQulusi. Kwabanjalo nasentokazini yakwaSithole, uTh	o _z\novels~1\esezane.txt
s d:_zwwwfil~1/wpizulu.txt	bb aba, yena ethule nje, ede ephendula leyomibuzo ambuza yona. Wonke ayibheka lapho eyigwaze khona, ayibheka nalapho eyis	t _z\novels~1\yekanini.txt
	Boj a. Kodwa-ke impumelelo yokuletha uguquko isezandleni zawo wonke amakhansela, iziphathimandla nezakhamuzi. Sonke kufa	s d:_z\wwwfil~1\wpIzulu.txt

Figure 2: Sampling *wonke*, which occurs in several classes (in the screenshot, under 'Set', 'o' stands for class <u>one</u>, 't' for class <u>three</u>, and 's' for class <u>six</u>)

Rather surprisingly, and extrapolating from the sample, not only does *wonke* indeed occur in class 6, its frequency is as high as 1 489. The distribution across the different subcorpora (cf. the last column in Figure 2) is also even, with instances in short stories, dramas, newspapers, religious texts, etc. Furthermore, although grammars claim that the basic form for class 6 is *onke*, given the frequency of *onke* is 1 659, while that of *wonke* in this class is 1 489, it is clear that both forms are simply used interchangeably. This new information may be embedded into the respective dictionary articles. Compare (2) and (3).

- (2) onke ** inclusive quantitative pronoun cl. 6 Compare wonke ► all ◆ Onke amehlo aphenduka abheka le moto. All eyes turned around and looked at this car.
- (3) wonke *** inclusive quantitative pronoun 1 cl. 1, cl. 3 ▶ the whole; each; every ↓ Lokhu kudalela umndeni wonke inkinga. Kuzokwenziwa njani manje? This caused a problem for the whole family. What is going to happen now? ↓ Wonke umuntu owayelapho wamangala kabi. Each person who was there was very surprised. 2 cl. 6 ▶ all ↓ Amandla wonke asemahlombe kaMnuz Bamba Ndwandwe. All the authority rests on the shoulders of Mr. Bamba Ndwandwe. 3 1p sg ▶ the whole of me ↓ Sengiyibonile mina wonke. The whole of me has now seen it. 4 2p sg ▶ the whole of you ↓ Abakithi bangilethele wena wonke ngogqoko. My friends brought the whole of you to me on a meat tray.
 - <u>wonke</u> <u>uwonke</u> *cl. 1, cl. 3* ► everyone; everybody ◆ <u>Wonke</u> <u>uwonke</u> owayekhona lapho ngilanda le ndaba, wabamba ongezansi. • *Everybody who was there when I told the story was very surprised.*
 - ◊ esewonke cl. 6 ► all together; the total ♦ Esewonke amafulethi alapha angu-80. • All together, there are 80 flats here. ♦ Esewonke amaphepha okuvota angu-12 million. • The total number of ballot papers is 12 million.
 Nate: For class 6, the propoun 'worke' also has the variant form 'onka' which is only

Note: For class 6, the pronoun '<u>wonke</u>' also has the variant form 'onke', which is only slightly more frequent in this class.

Note how a cross-reference and a usage note have been used in (2) and (3) respectively to bring all the information together. Further observe that frequent combinations (*wonke uwonke*) as well as derivations (*esewonke*) may all be treated under a single lemma such as *wonke*.

For the inclusive quantitatives, the latter is the exception rather than the norm, as for four of the nine inclusive quantitatives, the lemma sign is the *only* member of the paradigm. For the other five, (4) shows all the corpus forms that were brought together — during lemmatization — to obtain the lemma.

(4) Lemma signs with members other than the lemma sign itself

konke <8769>	konke <8717>, konk <52>
sonke <3074>	sonke <3012>, sonkana <62>
wonke <6660>	wonke <6414>, esewonke <108>, wonkana <78>, uwonke <60>
yonke <7823>	yonke <7612>, yonkana <124>, isiyonke <87>
zonke <8815>	zonke <8577>, zonkana <74>, zonk <71>, sezizonke <50>,
	kuzozonke <43>

The forms without the final vowel are mostly found in poetry (in written Zulu; they *are* frequent in everyday speech), while those with the diminutive suffix *-ana* are used for extra emphasis. This leaves the instances in (5) to analyze.

(5) Analysis of some of the forms from (4) (*with SC = subject concord*)

esewonke = SC6 in situative mood *e*- + auxiliary verb -*se* + SC6 in situative mood *e*- + pronoun *wonke* = 'if they are now all together' (i.e. the sum/total, e.g. in exam papers)' [cf. derivation under (3)]

uwonke = SC3 *u*- + pronoun *wonke* = 'everyone' [cf. combination under (3)]

- isiyonke = SC4or9 i- + auxiliary verb -se + SC4or9 in situative mood i- + pronoun
 yonke = 'it is now all/complete'
- sezizonke = auxiliary verb -*se* + SC8or10 in situative mood *zi* + pronoun *zonke* = 'they are now all/complete'
- kuzozonke = locative prefix *ku* + short form of absolute pronoun 'zona' *zo* + pronoun *zonke* = 'at/to/... all of them'

If one keeps a perspective on the various frequencies as seen in (4), however, then it is clear that the most productive way to lemmatize the inclusive quantitative pronouns is indeed under their basic forms. Low-frequency members of some of the paradigms, then, should only be illustrated when their meanings are lexicalized, as was the case in (3).

5. Exclusive quantitative pronouns

The corpus statistics and Dent and Nyembezi's treatment for the exclusive quantitative pronouns have been tabulated in Addendum 2. In addition to the data seen there, Dent and Nyembezi also lemmatized two diminutives: *yedwana* (corpus frequency = 109) and *yodwana* (43). These are indeed the two most frequent diminutive exclusive quantitative pronouns, but assigning them lemmasign status does not seem warranted. Not tying certain translation equivalents to particular classes is again problematic as well. What they missed outright, and what even Doke and Vilakazi overlooked to cover explicitly, is an extra meaning which corpus data clearly reveals for all singular classes (1, 3, 5, 7, 9 and 11). Compare (6).

- (6) lodwa **** exclusive quantitative pronoun cl. 5, cl. 11 ▶ alone; on its own ◆ Sibon'ikhwezi seliphezu kwentaba, Seliphume lodwa lathi qekelele [imidwa emi-2 yenkondlo] We saw the morning star above the mountain, It came out alone and stood out [2 poetry lines] ◆ Lolu hlelo belungahambi lodwa njengoba belugcwele amaphutha. This programme could not proceed on its own because it was full of flaws. ▶ only ◆ Wayegqoke ibhulukwe lodwa ngaphandle kweshethi.
 He was wearing trousers only, without a shirt. ◆ Ungadla uphuthu lodwa uluqede. You can eat the thick porridge only and finish it.
 - ◊ <u>elilodwa</u> cl. 5 ► (only) one; (only) a single ◆ Empeleni la maqembu asehlukaniswe yiphuzu <u>elilodwa</u>. • In fact, these teams are now separated by only a single point.

◊ <u>olulodwa</u> cl. 11 ► (only) one; (only) a single ◆ Ezinye izichazamazwi zinolimi <u>olulodwa</u> vo, kanti ezinye zinezilimi ezimbili. • Some dictionaries include only one language, while others include two languages.

When a singular exclusive quantitative is preceded by a relative concord (RC) then the meaning becomes '(only) one; (only) a single', as may be seen from the article for *lodwa* in (6). *Lodwa* is actually an extreme example, as the frequencies of both *elilodwa* and *olulodwa* are higher than that of the lemma sign itself — see (7).

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(7) **lodwa < 2270** > elilodwa <1206>, olulodwa <479>, lodwa <355>, nelilodwa <168>, lilodwa <62>

Clearly, then, it is *absolutely crucial* to use this information during the compilation of articles such as *lodwa*. During the project, the lexicographers are in the fortunate position to have the data shown in (7) at their disposal. Indeed, for each and every lemma and linked lemmatized corpus frequency, all the members of each paradigm (together with their individual frequencies) are available right there where they need it in *TshwaneLex* (Joffe et al. 2008), the dictionary writing system used.

For class 6, corpus data indicates that the 'variant form' *wodwa* (175) is actually slightly more frequent than what grammarians consider to be the basic form, *odwa* (163). The dictionary articles for *odwa* and *wodwa* may therefore be treated in a similar way as seen in (2) and (3).

Finally, if one extracts the various structures from each and every exclusive paradigm such as (7), one obtains all the possibilities listed in (8).

(8) SC in indicative or situative mood + excl. pronoun RC + excl. pronoun excl. pronoun + diminutive -ana negative morpheme in indicative mood a- + negative SC1 in indicative mood ka-+ excl. pronoun locative formative ku- + RC + excl. pronoun associative formative na- + RC + excl. pronoun instrumental formative nga- + excl. pronoun (+ diminutive -ana)

If one now considers the frequencies of each of the structures listed in (8) compared to the frequencies of the basic exclusive quantitative pronouns, then the statistics indicate that the latter is more frequent overall. This, then, is also why lemmatization was undertaken around the basic forms. In addition, for the two low-frequent exclusive quantitative pronouns, viz. *odwa* (163) and *nodwa* (73), the basic forms are also the only ones in the paradigm.

6. Numeral quantitative pronouns

The corpus and dictionary facts for the four numeral quantitative pronouns have been summarized in Addenda 3 to 6. Note the dramatic decrease in overall frequency going from 'both' to 'all five', viz. $3\,931 \rightarrow 451 \rightarrow 174 \rightarrow 34$. Clearly, and right away, none of the forms listed in Addendum 6 ('all five') qualifies to be lemmatized within the top 5 000 Zulu lemmas, given the minimum lemmatized frequency is 50. Looking at the breakdown in Addendum 5 ('all four'), one concludes that none of these forms qualifies either.

This leaves us with only 'both' and 'all three'. For these two numeral quantitative pronouns, one immediately notices that Dent and Nyembezi overlooked to lemmatize the *most frequent* form in each case! These are *bobabili* 'both (of them)' (cl. 2) and *bobathathu* 'all three (of them)' (cl. 2). This once again confirms why one needs a corpus rather than intuition in order to decide on what to include in and what to omit from a dictionary. As another example, womabili 'both (of them)' (cl. 6), has not been lemmatized, while the infrequent yombili has been. Two more points must be considered. Firstly, the frequency of *womabili* is 375, higher than that of *omabili*, which has a frequency of 214. Compare in this regard the full 'variant' status of the other class 6 quantitatives (wonke/onke and wodwa/odwa) discussed above. Secondly, yombili, with a frequency of just 18, is 'suspect'. In the corpus, it appears once in a textbook, once in the Bible, three times in novels, and 13 times in newspaper articles. The textbook example is exactly that: a textbook example. It was taken from Doke and Vilakazi's dictionary, *imfe yombili* 'both pieces of sweet corn', which thus quantifies a class 9 noun, a singular — this while all numeral quantitative pronouns are only by definition supposed to quantify items in the plural classes. Newspaper text is always suspect, and when in a huge text like the Bible only a hapax appears, one again has reason to doubt the status of that particular form. This leaves just three occurrences in novels, too few to make any linguistic claims, and far too few anyway to describe in a dictionary. (For completeness, the forms yomtha*thu, yomne* and *yomhlanu* (luckily) do not occur in the corpus.)

Three of the four class 14 numeral quantitative pronouns do not occur at all, for 'all three', 'all four', and 'all five', while 'both' in class 14 has the lowest frequency of all forms in Addendum 3. Not treating any of these is thus the proper procedure. Corpus statistics further reveal that the so-called variant forms for classes 8 and 10 are actually more frequent than their basic forms: *zozimbili* (74) vs. *zombili* (943); *zozintathu* (14) vs. *zontathu* (61); *zozine* (30) vs. *zone* (30); *zozinhlanu* (2) vs. *zonhlanu* (7). This has direct implications for dictionary making, as the cross-reference must go from the lesser frequent to the most frequent form. Compare (9) and (10).

(9) zombili ** inclusive numeral pronoun cl. 8, cl. 10 ▶ both (of them) ◆ Akuzange kulimale muntu kuzo zombili lezi zehlakalo. • Nobody was injured on both these occasions. ◆ Undebembili: Leli gama lisho ukuthi izindebe zombili ziyase-tshenziswa ekuphinyisweni komsindo. • Bilabial: This word means that both lips are used in the pronunciation of a sound.

(10) zozimbili *inclusive numeral pronoun cl. 8, cl. 10* = zombili

Perhaps a note on the examples is necessary at this stage. Just as was the case for all other dictionary articles, whenever two different classes need to be exemplified in the main section of a dictionary article, an example for each has been selected. This was done, so that the dictionary is also a *didactic tool*, which conveys information both explicitly and implicitly. Further observe that the Zulu word for 'bilabial' (obviously) also includes the adjective stem *-bili* 'two' (*undebembili (Cl. 1a/2a) < izindebe (Cl. 11/10)* 'lips' + *mbili (Cl. 10)* 'two'). The frequency of *undebembili* in the general language is however too low to be lemmatized.

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Further note that the POS in (9) and (10) is 'inclusive numeral pronoun', as the numeral quantitatives may indeed be seen as being derived from the inclusive quantitatives (for which the inclusive stem has been dropped) followed by the adjectives.

Lastly, the reason why the numeral quantitatives (or thus the inclusive numeral pronouns) have been lemmatized under their basic forms is simply because each of these forms is also the only member of the paradigm. Nothing else is pre- or suffixed here.

7. Sinclairian lexicography

Within a Sinclairian, corpus-driven approach to dictionary making, sound lexicographic decisions accompany every step of the compilation; from the use of a corpus for the construction of the macrostructure, which includes decisions on *how to lemmatize* each and every part of speech, all the way to a *detailed analysis of meaning* and the *presentation* thereof in a dictionary. This has been exemplified for the Zulu quantitative pronouns in this contribution.

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[Abbreviations used in the Addenda: *Z*-*E* = user-friendly Zulu–English dictionary; *Freq.* = lemmatized corpus frequency (in 8.5 million words); *Band* = frequency band in *Z*-*E*, with *** the top 500 lemmas, ** the next 500, and * the third 500; *Cl.* = noun class number and 1st and 2nd persons; *CP* = noun class prefix; *Lemma sign*, *POS* and *Translation equivalent(s)* as in Dent and Nyembezi's (1995) dictionary]

Addendum 1: Inclusive quantitative pronouns

7 5	Erog	Pand	<u></u>	CP	Lommo oign	DOS	Translation equivalent(a)
<u>Z-E</u>	Freq.	Dallu	CI .	UP	Lemma sign	FU3	Translation equivalent(s)
\checkmark	6 660	***	1	um(u)-	wonke	(pron)	the whole of it.
\checkmark	7 859	***	2	aba-	bonke	(pron)	all; all of them.
(✓)	(6 660)	(***)	3	um(u)-	wonke	(pron)	the whole of it.
\checkmark	7 823	***	4	imi-	yonke	(pron)	all of them; the whole of it.
\checkmark	2 642	***	5	i(li)-	lonke	(pron)	all of it.
\checkmark	1 659	**	6	ama-	onke	(pron)	all; the whole of.
(✓)	(6 660)	(***)			wonke	-	-
\checkmark	3 074	***	7	isi-	sonke	(pron)	all of us; all of it.
\checkmark	8 815	***	8	izi-	zonke	(pron)	all of them.
(✓)	(7 823)	(***)	9	iN-	yonke	(pron)	all of them; the whole of it.
(✓)	(8 815)	(***)	10	iziN-	zonke	(pron)	all of them.
(✓)	(2 642)	(***)	11	u(lu)-	lonke	(pron)	all of it.
(✓)	(7 859)	(***)	14	ubu-	bonke	(pron)	all; all of them.
\checkmark	8 769	***	15	uku-	konke	(pron)	all of it; everything.
(✓)	(8 769)	(***)	17	uku-	konke	(pron)	all of it; everything.
(✓)	(6 660)	(***)	1p sg		wonke	(pron)	the whole of it.
(✓)	(3 074)	(***)	1p pl		sonke	(pron)	all of us; all of it.
(✓)	(6 660)	(***)	2p sg		wonke	(pron)	the whole of it.
✓	498	*	2p pl		nonke	(pron)	all of you.
	47 799						

Addendum 2: Exclusive quantitative pronouns

Z-E	Freq.	Band	CI.	СР	Lemma sign	POS	Translation equivalent(s)
~	3 373	***	1	um(u)-	yedwa	(pron)	he/she alone.
\checkmark	1 115	**	2	aba-	bodwa	(pron)	they alone.
\checkmark	1 239	**	3	um(u)-	wodwa	(pron)	it alone.
\checkmark	1 993	**	4	imi-	yodwa	(pron)	they alone; he alone; it alone.
\checkmark	2 270	***	5	i(li)-	lodwa	(pron)	it alone.
\checkmark	163	-	6	ama-	odwa	(pron)	they only; only them.
(✓)	(1 239)	(**)			wodwa	-	-
\checkmark	972	**	7	isi-	sodwa	(pron)	we alone.
\checkmark	383	-	8	izi-	zodwa	(pron)	they alone.
(✓)	(1 993)	(**)	9	iN-	yodwa	(pron)	they alone; he alone; it alone.
(✓)	(383)	(-)	10	iziN-	zodwa	(pron)	they alone.
(✓)	(2 270)	(***)	11	u(lu)-	lodwa	(pron)	it alone.
(✓)	(1 115)	(**)	14	ubu-	bodwa	(pron)	they alone.
\checkmark	998	**	15	uku-	kodwa	(pron)	alone; only.
(✓)	(998)	(**)	17	uku-	kodwa	(pron)	alone; only.
\checkmark	548	*	1p sg		ngedwa	(pron)	me alone.
(✓)	(972)	(**)	1p pl		sodwa	(pron)	we alone.
\checkmark	573	*	2p sg		wedwa	(pron)	you alone.
✓	73	-	2p pl		nodwa	(pron)	you alone.
	13 700						

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Z-E	Freq.	Band	CI.	СР	Lemma sign	POS	Translation equivalent(s)
—	_		1	um(u)-	—	_	_
\checkmark	1 445	**	2	aba-	bobabili	-	-
_	_	—	3	um(u)-	—	—	_
\checkmark	168	-	4	imi-	yomibili	(pron)	both.
-	18	-			yombili	(pron)	both.
—	—	—	5	i(li)-	<u> </u>	_	_
\checkmark	214	-	6	ama-	omabili	(pron)	(pron)
\checkmark	375	-			womabili	-	-
—	—	—	7	isi-	—	—	_
\checkmark	74	-	8	izi-	zozimbili	(pron)	both.
\checkmark	943	**			zombili	(pron)	both.
_	_	—	9	iN-	—	_	_
(✓)	(74)	(-)	10	iziN-	zozimbili	(pron)	both.
(✓)	(943)	(**)			zombili	(pron)	both.
_	—	_	11	u(lu)-	—	—	—
-	13	-	14	ubu-	bobubili	-	-
\checkmark	166	-	15	uku-	kokubili	(pron)	both.
(✓)	(166)	(-)	17	uku-	kokubili	(pron)	both.
—	—	—	1p sg		—	—	_
\checkmark	351	-	1p pl		sobabili	(pron)	both of us.
_	—	_	2p sg		—	—	—
\checkmark	164	-	2p pl		nobabili	(pron)	both of you.
	3 931						

Addendum 3: Numeral quantitative pronoun '2'

Addendum 4: Numeral quantitative pronoun '3'

Z-E	Freq.	Band	CI.	СР	Lemma sign	POS	Translation equivalent(s)
—	—	—	1	um(u)-	—	—	_
\checkmark	209	-	2	aba-	bobathathu	-	-
—	—	—	3	um(u)-	—	—	_
-	15	-	4	imi-	yomithathu	(pron)	three of them.
—	—	—	5	i(li)-	<u> </u>	_	_
-	27	-	6	ama-	omathathu	(pron)	all three.
-	27	-			womathathu	-	-
—	—	—	7	isi-	—	—	_
-	14	-	8	izi-	zozintathu	(pron)	all three of them.
\checkmark	61	-			zontathu	(pron)	all three of them.
—	—	—	9	iN-	—	—	_
(-)	(14)	(-)	10	iziN-	zozintathu	(pron)	all three of them.
(✓)	(61)	(-)			zontathu	(pron)	all three of them.
—	—	—	11	u(lu)-	—	—	_
-	0	-	14	ubu-	bobuthathu	-	-
-	15	-	15	uku-	kokuthathu	(pron)	all three.
(-)	(15)	(-)	17	uku-	kokuthathu	(pron)	all three.
—	_	—	1p sg		—	—	_
\checkmark	52	-	1p pl		sobathathu	(pron)	all three of us.
—	_	_	2p sg		—	—	_
-	31	-	2p pl		nobathathu	(pron)	all three of you.
	451						

Z-E Band CI. CP POS Translation equivalent(s) Freq. Lemma sign 1 2 um(u)----29 ababobane ____ 3 um(u)yomine 13 -4 imithe four of them. (pron) 5 i(li)-35 -6 (pron) all four. amaomane 27 womane .. 7 .. isi-_ _ 30 all four of them. -8 izizozine (pron) 30 zone (pron) all four. .. 9 iN-_ (-) (-) (30) 10 iziNall four of them. (pron) zozine (30) zone (pron) all four. •• 11 u(lu)-14 0 bobune ubu-all four. 2 15 ukukokune (pron) -(2) (-) 17 all four. ukukokune (pron) 1p sg 6 all four of us. -(pron) 1p pl sobane _____2 ___ 2p sg 2p pl nobane (pron) all four of you. 174

Addendum 5: Numeral quantitative pronoun '4'

Addendum 6: Numeral quantitative pronoun '5'

Z-E	Freq.	Band	CI.	СР	Lemma sign	POS	Translation equivalent(s)
_	—	—	1	um(u)-	—	—	_
-	11	-	2	aba-	bobahlanu	-	-
—	—	_	3	um(u)-	—	—	_
-	1	-	4	imi-	yomihlanu	(pron)	the five of them.
—	—	_	5	i(li)-	—	_	
-	4	-	6	ama-	omahlanu	(pron)	all five.
-	1	-			womahlanu	-	-
—	—	—	7	isi-	—	—	_
-	2	-	8	izi-	zozinhlanu	(pron)	all five of them.
-	7	-			zonhlanu	(pron)	all five of them.
—	—	—	9	iN-	—	—	_
(-)	(2)	(-)	10	iziN-	zozinhlanu	(pron)	all five of them.
(-)	(7)	(-)			zonhlanu	(pron)	all five of them.
—	—	_	11	u(lu)-	—	_	_
-	0	-	14	ubu-	bobuhlanu	-	-
-	5	-	15	uku-	kokuhlanu	(pron)	all five.
(-)	(5)	(-)	17	uku-	kokuhlanu	(pron)	all five.
—	_	_	1p sg		—	_	_
-	1	-	1p pl		sobahlanu	(pron)	all five of us.
—	—	—	2p sg		—	—	_
-	2	-	2p pl		nobahlanu	(pron)	all five of you.
	34						