

**ADOPTIVES IN XITSONGA:  
A MORPHOLOGICAL, PHONOLOGICAL AND  
SEMANTIC PERSPECTIVE**

**TRANSLATION STUDIES IN LINGUISTICS**

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**ADOPTIVES IN XITSONGA:  
A MORPHOLOGICAL, PHONOLOGICAL AND SEMANTIC  
PERSPECTIVE**

**BY**

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204996

## DECLARATION

I, Thomas Simeon Mamarara, declare that a morphological, phonological and semantic perspective of adoptives in Xitsonga is my own work and that the sources I have used or quoted have been indicated and acknowledged by means of complete references.

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Date

## **DEDICATION**

- This mini-dissertation is dedicated to my wife, Reinah Nkhensani Mamarara, for all her support and encouragement, enduring all the hardship of mothering our children in my absence. She has been a source of inspiration and a shoulder to lean on. She stood by me from the beginning to the end.
- To my father, William Masilo Mamarara, for instilling in me a passion for success.
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## ABSTRACT

This mini-dissertation examines the adaptation of adoptives in Xitsonga, which is carried out at morphological, phonological and semantic level. The study has revealed that foreign words that get adopted into Xitsonga undergo morphological, phonological and semantic alterations. The study has also disclosed that unlike English and Afrikaans which use suffixes to form new words such as plurals and diminutives, Xitsonga uses prefixes to form plurals and both prefixes and suffixes to form diminutives. The study has further more revealed that since Xitsonga is a noun class language; all words that are incorporated into it are compelled to belong to one of the already existing noun classes. On the morphological domain, the study demonstrates that the Xitsonga syllables differ from those in English and Afrikaans, which results in the syllable morphologisation of words adopted from these two languages. The syllable pattern of Xitsonga is CV whereas that of English and Afrikaans is CCV. The study has examined the way in which foreign consonants and vowels are handled when incorporated into Xitsonga. Phonologically the study has revealed that foreign words that enter the Xitsonga phonological system are phonologised into the Xitsonga phonemic system, in which foreign sounds that are unfamiliar in the Xitsonga are replaced by the Xitsonga phonemic sounds. Furthermore, the study has shown that since the syllable system of Xitsonga differs considerably from those of English and Afrikaans, various strategies such as epenthesis, consonant and vowel deletion as well as the addition of the final vowel is used to adapt foreign words that are adopted into Xitsonga. Semantically, the study has stressed that over the passage of time, words that are adopted into Xitsonga undergo semantic shifts, semantic narrowing as well as semantic broadening.

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## CHAPTER 1

### INTRODUCTION

#### 1.1 INTRODUCTION

People with different languages and cultures are usually in regular contact with one another. As they come into contact, their languages and cultures also come into contact and inevitably influence each other. Significant areas in which the results of the contact are observed between languages are those of words and concepts adoption. Words and concepts are adopted from the source language into the target language. The source language is a donor language; this is the language that donates lexical items to the target language. The target language is the language that receives foreign words from the source language.

In Calteaux (1996: 20) Gumperz defines adoption as:

The introduction of single words or short frozen phrases from one variety (i.e. language) into the other. The items in question are incorporated into the grammatical system of the borrowing language. They are treated as part of its lexicon, take its morphological characteristics and enter into its syntactic structure.

The preceding definition expounds Gumperz's views about adoption. He holds the view that when languages come into contact with each other, some of the foreign words will be integrated into the target language. This happens because one of the languages lacks some of the lexical items used in the other language. What is indicated by this scholar is that once the foreign word is adopted into the target language, it is treated as part of the adopting language. In the same vein, Louwrens (1992) describes adoptives as borrowings that have been adapted to the language system of the borrowing language. What Louwrens suggests is that as adoptions occur, foreign words are adapted into the language system of the borrowing language wherein the adopted words change morphologically, phonologically and semantically. The two scholars, Gumperz and

Louwrens, perceive adoption as the consequence of contact between languages. The language that lacks a wealth of objects and ideas tends to borrow from the language that has a word of its own as a referent to a particular object or idea. It must be noted that languages thrive as they come into contact with each other. No language can afford to be in isolation. Nowadays languages come into contact with each other more often than before due to the process of globalization. The Xitsonga language, like any other language, has to adopt words from other languages to grow and serve its speakers. It is thus imperative that the study be conducted in this area to establish the significance of adoptives in Xitsonga.

## 1.2 BACKGROUND TO THE PROBLEM

Language contact is inevitable when different languages exist close to one another. As languages come into contact with one another, they start to share terms and concepts. Xitsonga has come into contact with many languages; however, extensive contact between Xitsonga and English and Afrikaans took place, thus resulting in Xitsonga adopting numerous words from English and Afrikaans. As words and concepts are adopted from other languages into Xitsonga, many problems arise. In most cases, the spelling of words from foreign languages such as English and Afrikaans into Xitsonga becomes a problem. The following examples illustrate the spelling problems that arise as words and concepts are adopted from foreign languages into Xitsonga. The next tables illustrate how words are spelt differently as they are adopted either from English or Afrikaans.

(i)

English	Xitsonga	Meaning
Juice	<i>Juzi</i>	Liquid from vegetables
Bath	<i>Bavhu</i>	Container used for washing the body
Wheel	<i>Vhilwa</i>	Disc revolving on the axle and used to propel vehicle or machinery
Pump	<i>Pompo</i>	Machine for moving liquid

(ii)

<b>Afrikaans</b>	<b>Xitsonga</b>	<b>Meaning</b>
Dorp	<i>Doropa</i>	Urban settlement
Rok	<i>Rhoko</i>	Woman's garment
Wiel	<i>Vhilwa</i>	Disc revolving on the axle and used to propel vehicle or machinery
Pomp	<i>Pompo</i>	Machine for moving liquid

The words illustrated in the above table demonstrate that the spelling of adoptives is sometimes problematic as one is not quite sure which spelling is to be used given the differences between the source and the target languages. As the spelling of adoptives in the target language does not conform to the spelling in the source language, their inclusion in Xitsonga dictionaries will assist the target user with the correct spelling and pronunciation. Ordinary people sometimes fail to understand what a particular adopted word means because they are not aware of its original meaning and denotation. The arrival of new concepts usually causes problems to the users in the target language. If included in the Xitsonga orthography, it will assist in limiting the gap between the educated and the uneducated. This will also help to establish the significant role that adoptives play in the Xitsonga language if applied correctly. The inclusion of adopted words in Xitsonga dictionaries will assist Xitsonga language users to easily comprehend the meaning of new words that might have arrived and were adopted into Xitsonga. The inclusion of adoptives into Xitsonga orthography, henceforth dictionaries will be an endeavour in accepting and legitimatising them as Xitsonga words.

### **1.3 MORPHOLOGICAL ANALYSIS OF ADOPTED WORDS**

Morphology refers to the study of word structure. It deals with the grammatical principles of how words are formed. Apart from phonological and semantic changes, morphological changes occur as words are adopted into Xitsonga language. Xitsonga is a noun class



language, thus morphological changes of adopted words do not influence the change of class noun systems in Xitsonga. In relation to this, Mavoungou (2005:258) states:

Since Yilumbu is a class gender language, borrowed lexical items must be placed in a particular class. The arrival of new words and concepts in Yilumbu did not result in the creation of new genders. All loanwords are accommodated in the existing nominal classes.

This assertion by Mavoungou holds true even in Xitsonga because borrowed lexical words and concepts in Xitsonga are placed in a particular nominal class. The adopted words are accommodated in the existing nominal classes. Every syllable in Xitsonga ends in a vowel; foreign syllables that are adopted must conform to this pattern. A considerable number of adoptives in Xitsonga belong to the noun classes yin-tin (9-10). The following tables provide examples of adoptives belonging to noun classes 9 and 10 (yin-tin)

(iii)

<b>English</b>	<b>Xitsonga</b>
Book - books	<i>Buku - tibuku</i>
Bank - banks	<i>Bangi - tibangi</i>
Bicycle - bicycles	<i>Bayisikiri - tibayisikiri</i>

Most of the new adoptives from English into Xitsonga belong to these classes (9-10). For example:

(iv)

<b>English</b>	<b>Xitsonga</b>
Internet - internets	<i>Inthanete - ti-inthanete</i>
Website - websites	<i>Webusayiti - tiwebusayiti</i>
e-mail - e-mails	<i>I-meyili - ti-imeyili</i>

These adoptives belong to nominal class 9 in their singular form and to class 10 in their plural form. Their plural form is formed by adding the prefix ‘*ti*’ at the beginning of the word. The morphological changes that are noticeable between English as a source language and Xitsonga as the target language are that, in the English language, the plural is formed by adding the suffix ‘*s*’ at the end of the word whereas in Xitsonga the plural is formed by adding the prefix ‘*ti*’ at the beginning of the word. The following table illustrates examples of adoptives belonging to classes of RI-MA (5-6):

(v)

<b>English</b>	<b>Xitsonga</b>
Tent - tents	<i>Thendhe - mathendhe</i>
Zink - zinks	<i>Zenge - mazenge</i>
Wheel - wheels	<i>Vhilwa - mavhilwa</i>

These adoptives belong to nominal class 5 in their singular form and to class 6 in their plural form. Their plural form is formed by adding the prefix ‘*ma*’ at the beginning of the word. The morphological changes that are noticeable between English as a source language and Xitsonga as the target language are that, in the English language, the plural is formed by adding the suffix ‘*s*’ whereas in Xitsonga the plural is formed by adding the prefix ‘*ma*’.

The following table shows adoptives that belong to classes XI-SWI (7-8):

(vi)

<b>English</b>	<b>Xitsonga</b>
School - schools	<i>Xikolo - swikolo</i>
Store - stores	<i>Xitolo - switolo</i>
Scooter - scooters	<i>Xikuta - swikuta</i>

These adoptives belong to nominal class 8 in their singular form and to class 7 in their plural form. In their singular form they are formed by the prefix 'xi-' whereas in their plural form they are formed by adding the prefix 'swi'. As indicated earlier in this chapter, the morphological changes that are noticeable between English as a source language and Xitsonga as the target language are that, in English, plurals are formed by adding the suffix 's' whereas in Xitsonga the plural is formed by adding the prefix 'swi'.

#### 1.4 PHONOLOGICAL ANALYSIS OF ADOPTED WORDS

Phonology deals with the study of speech sounds. The purpose of studying phonology is to describe rules pertaining to sound structure in a language. When words are adopted from a foreign language, they usually sound differently from the source language because different languages have different sound patterns. When Xitsonga adopts words from foreign languages, it often has to adapt the sounds of the adopted words to suit the sounds in its inventory. The following examples serve to illustrate the adoptives in Xitsonga from English and Afrikaans:

(vii)

English	Xitsonga	Meaning
Wine	<i>Wayini</i>	Fermented juice from fruit
Office	<i>Hofisi</i>	Building where administrative work is done
School	<i>Xikolo</i>	Educational institution for pupils
Uniform	<i>Yunifomo</i>	Distinctive clothing worn by members of same organization
Key	<i>Xikhiya</i>	Instruments for moving bolt of a lock

(viii)

Afrikaans	Xitsonga	Meaning
Kerk	<i>Kereke</i>	Building for public Christian worship
Skool	<i>Xikolo</i>	Educational institution for pupils

Straat	<i>Xitarata</i>	Road in a city or village
Stoel	<i>Xitulu</i>	A tool used for sitting on
Tafel	<i>Tafula</i>	Flat surface tool used for eating

The information illustrated in this table indicates that the sounds of English or Afrikaans words, when adopted into Xitsonga, change to suit the Xitsonga sound system. The information provided indicates that in Xitsonga, vowels are inserted while they do not exist in either the English or Afrikaans sound system to harmonise foreign words with the Xitsonga phonological system. Unlike in English and Afrikaans, most words in Xitsonga have to meet the following conditions:

- Words in Xitsonga must not begin with a vowel
- Words in Xitsonga must not end with a consonant

Unlike English or Afrikaans which has a consonant consonant vowel syllable system (CCV), xitsonga has a consonant vowel system (CV). Thus foreign words that are adopted into Xitsonga have to conform to its open syllable system, which is consonant vowel (CV) system.

## 1.5 SEMANTIC ANALYSIS OF ADOPTED WORDS

Besides morphological and phonological changes, adoptives also undergo semantic change. Semantic change refers to the change of meaning as words are adopted from a foreign language into target a language. There are adoptives that remain as they are while others change their meanings. Those that change their meanings are either narrowed or broadened. As words are adopted from the donor language into Xitsonga, semantic shift prevails. Van Huyssteen (2003:109) defines semantic shift as “the term creation whereby the existing meaning of a word usually acquires an expanded or modified meaning in order to name a new, generally related concept”. What Van Huyssteen means is that as words are adopted, they attain specialized meaning. There are several words in Xitsonga

that are coined by semantic shift. The original meaning of the word '**checkers**' (referring to a plastic bag from a Checkers' store), has been expanded to mean any plastic bag from any company. The original meaning of the word '**lemonade**' (referring to a type of cold drink), has been expanded to refer to all kinds of cold drinks.

The Xitsonga speakers usually use the word '*khokho*' to refer to all types of cold drinks such as Coca Cola, Sprite, Fanta, and Lemon Twist. The Xitsonga adopted word '*khokho*' has now acquired an extended meaning because instead of referring to a particular type of soft drink from the Coca Cola Company, it is used to refer to any soft drink. The word '*pondo*' in Xitsonga has shifted from its meaning of '**pound**' (referring to British currency), and is now used to mean two rand (the South African currency). The same applies to the word '**cheleni**' which does no longer mean '**shilling**' but has shifted to mean '**ten cents**'.

## 1.6 AIM OF THE STUDY

The aim of the study is to examine the phonological, morphological and semantic significance of adoptives in Xitsonga. In order to achieve this aim, some of the questions this study has to answer are the following:

- Is there a need for Xitsonga language to adopt words from other languages?
- Is there a shift of meaning in the adopted word occasioned by meaning in Xitsonga?

The study intends to achieve the following objectives:

- To design spelling rules pertaining to adoptives in Xitsonga.
- To determine the correct way of word division in Xitsonga.
- To show the semantic differences between the adoptives in the source language and the target language.

## **1.7 RATIONALE**

There are several reasons that prompted the study of adoptives in Xitsonga. As adoptives are inevitable, it is thus vital to undertake their study in a Xitsonga language. The study is necessary as it will show that misunderstanding and conflict can be avoided if one grasps the correct meaning and pronunciation expressed by words, including adoptives.

## **1.8 SIGNIFICANCE OF THE STUDY**

The study of adoptives in Xitsonga is of great value to Xitsonga language users. It is significant to lexicographers because it will aid them to grasp the correct meaning of the adopted words. It is also crucial for spelling purposes as it will suggest appropriate spelling rules with regard to adopted words in Xitsonga. The study seeks to demonstrate that human nature is intertwined and that human beings have to value one another. People have to see value in one another as no nation can exist on its own without the assistance by others. For languages to develop there must be sharing of words and concepts between them. The study is also useful for scholars interested in adoptives.

## **1.9 RESEARCH METHODOLOGY**

The qualitative research method will be used to collect data aimed at achieving the purpose of this study.

### **1.9.1 Primary Data Collection**

Data will be collected by conducting interviews for which unstructured questions will be used. The interviews and questionnaires will be conducted from the following groups of people that are involved in Xitsonga: 10 language practitioners, 10 lexicographers, 10 university lecturers, 10 secondary school teachers, and 10 primary school teachers. The reason why these groups of people are targeted is because they deal with language issues on a daily basis.

### **1.9.2 Secondary Sources**

In order to acquire more information on the use of adoptives, the study will use different secondary sources such as library articles, the Internet, journals, and dissertations.

## **1.10 ORGANISATION OF THE STUDY**

In dealing with the morphological, phonological and semantic perspectives of adopting foreign languages into Xitsonga, the study is organised into six chapters.

### **Chapter 1**

This is an introductory chapter. It focuses on the background of the problem, aims and objectives of the study, reasons that prompted the study, the significance of the study as well as the research methodology used in the data collection.

### **Chapter 2**

This chapter focuses on the literature review based on the research conducted by various scholars from different languages, covering the adoption of foreign words in their respective languages. The purpose is to establish how various scholars dealt with adoptives and challenges regarding adopting foreign words in their respective languages.

### **Chapter 3**

This chapter deals with the morphological adaptation of English and Afrikaans words when incorporated into Xitsonga.

## **Chapter 4**

This chapter tackles phonological processes that are involved when English and Afrikaans words are adopted into Xitsonga. The analysis is based on the way foreign vowels and consonant clusters are dealt with when adopted words are adapted into the Xitsonga syllable system.

## **Chapter 5**

This chapter focuses on the semantic changes of words adopted from English and Afrikaans. The chapter undertook to conduct an analysis on how some adoptives lose their original meaning through the process of semantic narrowing and how others gain meaning through the process of semantic broadening or semantic expansion.

## **Chapter 6**

This chapter presents the conclusions, findings and recommendations. It presents the summary of findings and makes recommendations based on research findings.

### **1.11 Conclusion**

This introductory chapter provides the background study to the problem and motivation regarding adoptives in Xitsonga. It gives a brief analysis of morphological, semantical and phonological perspective of adopted words. This chapter also presents the aim of the study, rationale, significance of the study as well as the research methodology be used in conducting this research.



## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

The purpose of this chapter is to investigate language contact and its consequences. The study focuses on the work conducted by various scholars on adoptives or other works related to adoptives in various languages. The researcher endeavoured to establish the relationship between the findings of the work conducted by various scholars.

#### **2.2 VIEWS FROM DIFFERENT SCHOLARS**

This section presents the work conducted by various scholars in adoptives in their respective languages. Various scholars used different terms such as loanwords or borrowed words when referring to adoptives.

##### **2.2.1 Mahlagaume (1991)**

Mahlagaume's (1999) work focuses on language contact and language borrowing. He regards language contact as the situation where two or more languages are used alternatively by some persons. Mahlagaume starts by quoting the work of a German philosopher-linguist, Wilhem von Humbolt, who is of the idea that language is always in a continuous state of development. This means that language is never static, but dynamic. Its dynamism is born from the fact that language changes to accommodate new concepts and ideas that are created. The point he advances is that, besides accommodating new concepts and ideas, language is always in a steady process of asserting itself to time changes. He argues that regardless of the degree of contact between languages, change becomes inevitable. Concerning language contact and borrowing, Mahlagaume (1991:1)

states: “change may be introduced into languages as speakers of one language adopt elements of another or as speakers of one dialect take on forms of another”. The point Mahlagaume advances is that in many instances, adoption is due to the infiltration of foreign elements into the vocabulary of the adopting language. The language that has advanced more tends to provide lexical terms to the lesser developed language. Mahlagaume (1991:2) indicates: “When different languages come into contact, the inhabitants of such regions are often bilingual or have a working knowledge of the other language(s) in the area, in addition to their native language.” The point Mahlagaume is putting across is that when different languages come into contact, they tend to infiltrate one another. He acknowledges that during contact, elements of one language are extended into the other language that is being in contact with. He concedes with many scholars that adoption occurs as languages come into contact with one another. He denounces the use of the term ‘borrowing’ as a misleading word for adoption but argues that the use of the term ‘borrowing’ when referring to adopted elements is misleading since borrowing implies that the adopted item is taken from the donor for a limited period, and then returned, which is by no means the case. The point he advocates is that language contact does not lead to borrowing, but adoption. He views borrowing as implying the agreement between two parties, in which there must be agreement on when and how the borrowed items will be returned. However, adoption does not imply any concord between two parties.

The adopting language does adopt elements from the donor language without the consent of the donor. Mahlagaume concurs with many scholars that borrowing takes place without the consent of the lender or the lender may not even be aware that borrowing is taking place and that the borrower is under no obligation to repay the loan. Instead of calling it borrowing, he prefers to call this process adoption since the speaker adopts elements from the donor language into his/her own. He regards prestige and need filling gap as major reasons for adoption. He perceives scientific and social advances as leading factors to the extension of words or new uses. According to him, prestigious reasons play a role when language is perceived to be for economic and political advancement. This leads to people emulating those they admire in speech and position. The researcher

concur with Mahlagaume that the adoption of some of the words from English and Afrikaans into Xitsonga has mainly been for economic and political advancement.

Mahlagaume furthermore indicates that many people of the adopting language tend to use elements from the donor language as a symbol of social status. They tend to use donor language even in cases where the indigenous language has a term to use because of its assumed superiority. Apart from prestige, adoption occurs due to a need filling gap. The level of technological, scientific as well as economic advancement creates the exchange of ideas and concepts as well as elements among the nations of the world. The globalisation process has resulted in the adoption of new items in some languages since these new items must be named. Mahlagaume is of the view that whenever a new element comes into being, a new name is required to denote a new object or idea. He indicates that insufficient terminology in Northern Sotho has led to the borrowing of the names of the adopted objects. To illustrate his argument, the following Northern Sotho examples which were adopted from English and Afrikaans are provided. The Xitsonga words are provided by the researcher.

(a1)

<b>English</b>	<b>Northern Sotho</b>	<b>Xitsonga</b>
Telegram	<b>Thelekeramo</b>	<i>Thelegiramu</i>
Butter	<b>Potoro</b>	<i>Botere</i>
Office	<b>Ofisi</b>	<i>Hofisi</i>
Chalk	<b>Tshoko</b>	<i>Choko</i>
Bed	<b>Mopete</b>	<i>Mubedo</i>

(a2)

<b>Afrikaans</b>	<b>Northern Sotho</b>	<b>Xitsonga</b>
<b>Suiker</b>	<b>Swikiri</b>	<i>Chukele</i>

<b>Wors</b>	<b>Boroso</b>	<i>Vhoroso</i>
<b>Tafel</b>	<b>Tafola</b>	<i>Tafula</i>
<b>Stoel</b>	<b>Setulo</b>	<i>Xitulu</i>
<b>Boek</b>	<b>Buka</b>	<i>Buku</i>

Based on the preceding illustrations, foreign words that are adopted into Northern Sotho end in vowels whereas in their original languages, they end in consonants. Mahlagaume points out that Northern Sotho does not tolerate syllable final consonants, to which adopted words should conform. As illustrated in the preceding diagrams, the same applies to Xitsonga; it does not tolerate syllable final consonants, hence words that are adapted must conform to its grammatical rules, which maintain that words should end in a vowel. Mahlagaume (1991:24) defines borrowing as “the incorporation of words (or some other characteristics) from one language into another language”. This implies that there is a relationship between two languages, in that speakers of these two languages start to share lexical items and concepts. The language with fewer lexical items and concepts start to make use of lexical items and concepts from the language with more items and concepts. He points out that the donor language does not overrule the structural pattern of the borrowing language. Once a word has been borrowed, it must be accommodated into the existing grammatical pattern of the borrowing language.

To authenticate his point, Mahlagaume (1991:18) quotes Hungerford who maintains that “if loanwords are to be incorporated into the utterance of the adopting language, they must be fitted into its grammatical structure”. This means that whenever a word is borrowed from a foreign language, the borrowed word has to conform to the grammatical structural pattern of the borrowing language. He went furthermore indicates that in Northern Sotho, borrowed words fall within the already existing grammatical patterns. This applies to Xitsonga as well in that borrowed words fall within its already existing grammatical structure. To illustrate his point, he uses the subsequent Northern Sotho examples, the Xitsonga words are inserted by the researcher to show the importance of this article to the study of adoptives in Xitsonga:

(b)

English		Northern Sotho			Xitsonga		
Singular	Plural	Singular	Plural	Noun class	Singular	Plural	Noun class
Book	Books	<b>Buka</b>	<b>Dibuka</b>	<b>N-Di</b>	<i>Buku</i>	<i>Tibuku</i>	<i>Yin-Tin</i>
Train	Trains	<b>Terene</b>	<b>Diterene</b>	<b>N-Di</b>	<i>Xitimela</i>	<i>Switimela</i>	<i>Xi-Swi</i>
Stamp	Stamps	<b>Setempe</b>	<b>Ditempe</b>	<b>Se-Di</b>	<i>Xitempe</i>	<i>Switempe</i>	<i>Xi-Swi</i>

This diagram shows that adopted words are compelled to conform to the grammatical rules of the borrowing language. In the donor language, which in this case is English, the plural is formed by placing the suffix ‘s’ at the end of the word whereas in both Northern Sotho and Xitsonga, the plural is formed by placing the prefix ‘di’ in Northern Sotho and ‘*ti*’ and ‘*swi*’ in Xitsonga at the beginning of the word. From the preceding examples, Mahlagaume illustrates that once the borrowed word infiltrates into the borrowing language, it has to belong to the existing noun classes of the adopting language. He holds the view that loanwords are introduced in the adopting language by bilingual speakers. He states that protracted language contact results in the loanwords being fully incorporated into the phonological system of the receiving language and that as more and more loanwords are incorporated into the receiving language, the adopted words are sometimes not substantially modified. To substantiate his point, he uses loanwords from isiZulu and Northern Sotho. Once again the Xitsonga loanwords are added by the researcher.

(c)

English	Northern Sotho	isiZulu	Xitsonga
Basin	-	<b>Ubheseni</b>	<i>Beyizini</i>
Plate	-	<b>Upuleti</b>	<i>Puleti</i>
Line	-	<b>Ulayini</b>	<i>Layini</i>
Brush	<b>Poraše</b>	<b>Ibhulashi</b>	<i>Burachi</i>
Hour	<b>Awara</b>	<b>iHora</b>	<i>Awara</i>

Based on the preceding examples, Mahlagaume indicates that Northern Sotho and isiZulu are open-syllable languages. What he means is that these languages have a consonant vowel (CV) structure. Xitsonga has an open-syllable structure, meaning that it displays a consonant vowel (CV) structure. As provided in the preceding diagram, Northern Sotho, isiZulu and Xitsonga do not tolerate a syllable final consonant. The preceding table illustrates that most of the words that are adopted from English end with consonants, but once adopted into the receiving language, they have to adopt the structural pattern of the adopting language. Xitsonga does not tolerate a syllable final consonant at all. This means any word that is incorporated into Xitsonga from any language must conform to its grammatical structure.

**2.2.2 Mabasa (2005)**

Mabasa’s work pays special attention to borrowings dealing with health or medical terminologies in Xitsonga. He explains borrowings (2005:29) as “the procedure often resorted to when the target language has no equivalent in the target language”. What Mabasa means is that where the target language lacks a term for a particular object, it tends to borrow from a language with the term for that particular object. He indicates that Xitsonga, like any other African language is lagging behind regarding health terminologies, hence it has to borrow large number of words from English to compensate for lexical gaps. He distinguishes various kinds of borrowings, which are direct loan, transliteration, compounding, and semantic extensions to aid in reducing the lexical gaps between languages. Regarding direct loan, Mabasa advances the point that in direct loan, foreign words are transferred directly from the source language into the target language without any adaptation. He provides the following examples to illustrate his assertion:

(d)

<b>English</b>	<b>Xitsonga</b>
Waiting room	<i>Waiting room</i>
Wheelchair	<i>Wheelchair</i>

The preceding examples by Mabasa negate various principles regarding the adoption of foreign words. Mabasa, however, fails to acknowledge that although some of the borrowed words do not get adapted fully, they do follow the grammatical rules of the adopting language. This implies that when words are adopted into Xitsonga, they are obliged to fall within the existing nominal class. Mabasa also fails to indicate that once foreign words are adapted into Xitsonga, their plural form is formed by introducing prefixes at the beginning of the words, whereas in English, the plural is formed by placing the suffix at the end of the word. The following examples are provided by the researcher to illustrate that foreign words once adopted to form part of the adopting language, conform to the grammatical rules of the adopting language:

(e)

<b>English</b>	<b>Xitsonga</b>
Waiting room – Waiting rooms	<i>Tiwaiting rhumu</i>
Wheelchair – Wheelchairs	<i>Tiwheelchair</i>

The researcher has thus established that although foreign words that are adapted do not change their morphological system in their singular form, when changed to the plural, they change their morphological system to conform to the morphological system of the adopting language. These examples illustrate that in English, which is a donor language, the plural is formed by placing the suffix 's' at the end of the word whereas in Xitsonga, which is the adopting language, the plural is formed by placing the prefix 'ti' at the beginning of a word.

Mabasa (2005:3) furthermore indicates that certain English words have no translation equivalent in Xitsonga. He provides the following words as examples:

(f)

<b>English</b>	<b>Xitsonga</b>
Excretion	

Keratechtomy	
Meningitis	
Nervous disturbance	
Threadworm	
Xenodiagnosis	

Mabasa maintains that terms like these may lead to miscommunication of health information. His view is that these problems must not be left unabated because they impede progress in the reduction and curing of infections. His assertion is that the lack of standardised terminologies in Xitsonga seriously impedes the accuracy of information transfer. He alludes this to lack of specialised dictionaries, glossaries, post literary reading materials, popular magazines, and the scarcity of well-trained technical experts such as terminographers and terminologists (Mabasa 2005:4).

### 2.2.3 Makena (1985)

Makena's work concerns foreign language acquisition and neologism in Northern Sotho. He is of the opinion that language and culture cannot be separated to the extent that when people of different cultures and languages come into contact, they have many things to share, which results in language overlapping, where foreign items and concepts are acquired into adopting languages. Makena (1985:2 defines foreign acquisition as:

A process whereby words and expressions i.e. vocabulary, idiomatic expressions, word groups and varied syntactic constructions are acquired from and adapted into any language with the result that the acquired words and expressions, with the passage of time are fully assimilated into the language.

The preceding statement provides a premise that Makena is of the opinion that language contact leads to foreign elements acquisition. Once these foreign elements have been acquired, they are adapted and incorporated to become part of the adopting language however, this process does not occur overnight. He furthermore argues that the process of acquisition has to happen within the rules of the linguistic system of the adopting



language. In his argument, he indicates that prestige and the need filling gap are the main motivating factors for foreign words acquisition to take place.

Makena regards a need filling motive as a result of new things that are introduced into one's culture. He progresses to indicate that new things that are introduced into the receiving language have to be named, and because they are foreign to the adopting language, there arises a need to fill the lexical gap that is created. Once these words have been adopted, they will be adapted and modified into the grammatical rules of the adopting language. Makena mentions the following terms to advance his argument of contact between Afrikaans, English, Zulu, and Northern Sotho. The Xitsonga words were inserted by the researcher.

(g)

<b>English</b>	<b>Afrikaans</b>	<b>Zulu</b>	<b>Northern Sotho</b>	<b>Xitsonga</b>
-	<b>Bandiet</b>	-	<b>Lepantiti</b>	<i>Bantiti</i>
Rise	<b>Rys</b>	-	<b>Reisi</b>	<i>Rhayisi</i>
Box	-	-	<b>Lepokisi</b>	<i>Bokisi</i>
Vest	-	-	<b>Besete</b>	<i>Vhese</i>
-	-	<b>Nzunza</b>	<b>Letswitswa</b>	<i>Nzunza</i>
-	-	<b>Ugalajane</b>	<b>Kalatšane</b>	<i>Galachani</i>

Makena (1985:5) quotes Hockett who mentions the following regarding the need filling gap motive:

New experience, new objects and new practices bring new words into a language. It does not matter whether the new object and practices come to the community by way of what anthropologists call diffusion or the community goes to the new objects and practices by way of migration, the results is the same.

Through the preceding explanation, Makena endeavours to demonstrate that language and cultural contact lead to the sharing of new experiences, new practices as well as the

creation of new words. He furthermore notes that foreign languages have had an impact on Northern Sotho. He notes that in Northern Sotho, there are commodities that were unknown before the arrival of the whites in South Africa. Contact between the Northern Sotho and European languages such as English and Afrikaans, have resulted in Northern Sotho having to adopt new words and practices. To illustrate his point of view, Makena uses the following words:

(h)

<b>English</b>	<b>Afrikaans</b>	<b>Northern Sotho</b>	<b>Xitsonga</b>
Tea	<b>Tee</b>	<b>Teye</b>	<i>Tiya</i>
Sugar	<b>Suiker</b>	<b>Swikiri</b>	<i>Chukela</i>
Coffee	<b>Koffie</b>	<b>Kofi</b>	<i>Kofi</i>

Makena, like most scholars holds the view that language contact leads to borrowing. It is clear that Northern Sotho lexicon grew profoundly because of its contact with English and Afrikaans.

#### **2.2.4 Ngoepe (1976)**

Ngoepe's article deals with the extent of foreign acquisition resulting from contact between Bantu and European languages. The study focuses distinctively on borrowing occurring between Bantu languages represented by Northern Sotho and Zulu and European languages represented by English and Afrikaans. After a profound analysis, he came to the conclusion that there is no language on earth which can be in total isolation from the influence of other languages. This means that there is no language which is pure or unpolluted by others. He clearly indicates that no language is contact-proof. This translates into the fact that no language is immune from the influence of others.

He argues that no language can escape the natural tendency of borrowing words and phrases from others. He is of the opinion that in South Africa, as a multi-racial society,

languages thrive on adopting items from one another. He perceives the cause of borrowing, among other factors, to be the contact of people of different cultures and civilisation, as well as economic factors between the white and black populations in South Africa. His study reveals that the Ndebele language results from protracted physical contact between Sotho and Nguni elements which have merged into one language. He furthermore indicates that any language in this ever changing modern world, undergoes continual changes due to contact with other languages. Ngoepe (1976:6) maintains the following concerning borrowing:

When Bantu languages borrow from European languages such as English and Afrikaans, they must undergo phonetic, morphological and orthographic modification and some of the sounds in the foreign language cannot be adopted in their native form. They must then conform to the sound structures of the new languages.

From the preceding description, it is clear that Ngoepe is of the opinion that when languages come into contact, the process of borrowing begins. Borrowed elements undergo various changes as they have to conform to the grammatical and phonological structures of the target language. As indicated in his elaboration, Bantu languages, such as Xitsonga, isiZulu, Northern Sotho, and Tshivenda, borrow numerous elements from English and Afrikaans.

His work focuses on borrowings involving Northern Sotho and Zulu, which have borrowed numerous elements from English and Afrikaans. His endeavour was to ascertain that Northern Sotho and Zulu languages have borrowed words from English and Afrikaans to augment their vocabulary. In comparing the two donor languages, his view is that Northern Sotho and Zulu borrowed more elements from Afrikaans than English since Afrikaans had earlier contact with them than English. Ngoepe uses the following words to illustrate his arguments. The Xitsonga words were inserted by the researcher to demonstrate relatedness of this work to the study of adoptives in Xitsonga.

(i)

<b>English</b>	<b>Afrikaans</b>	<b>Northern Sotho</b>	<b>Zulu</b>	<b>Xitsonga</b>
-	<b>Naald</b>	<b>Nalete</b>	<b>iNaliti</b>	<i>Nereta</i>
Glass	<b>Glas</b>	<b>Galase</b>	<b>iNgilazi</b>	<i>Nghilazi</i>
-	<b>Broek</b>	<b>Borogo</b>	<b>iBulukwe</b>	<i>Buruku</i>
Stove	<b>Stoof</b>	<b>Setofo</b>	<b>iSitofu</b>	<i>Xitofu</i>
Plank	<b>Plank</b>	<b>Lepolanka</b>	<b>iPulanga</b>	<i>Pulanga</i>
-	<b>Dorp</b>	<b>Toropo</b>	<b>iDolopa</b>	<i>Doroba</i>

With reference to the preceding illustration, it is clear that Northern Sotho and Zulu have borrowed more words from Afrikaans than English. The reason for this is that Afrikaans had more contact with Northern Sotho and Zulu than English. Ngoepe furthermore indicates that certain terms were borrowed by imitation which resulted in misspelling and mispronunciations. Ngoepe (1976:14) indicates that “many names of places have deviated from their original forms due to the ignorance of the first officials who had to commit them to writing”. He established that not only place names, but also the names of people were deviated from their initial form. The following examples substantiate his point.

(j)

<b>Original version</b>	<b>Official version</b>
<b>Mmalebogo</b>	<b>Malebog</b>
<b>Botlokwa</b>	<b>Mathoks</b>
<b>Makgobaskloof</b>	<b>Makgoebaskloof</b>

(k)

<b>English</b>	<b>Northern Sotho</b>
Swanepoel	<b>Sepanapudi</b>
Erasmus	<b>Rasemense</b>
Van der Merwe	<b>Mmerebere</b>
Van Tonder	<b>Matonoro</b>

In his conclusion, Ngoepe presents the argument that borrowing occurs as a result of contact between two or more languages. He is of the belief that borrowing helps to enhance the vocabulary of the adopting language. His article focuses on Northern Sotho and Zulu, which benefited much from English and Afrikaans.

### 2.2.5 Donaldson (1991)

Donaldson made an interesting point about the influence of English on Afrikaans. Donaldson (1991:18) states that “a bilingual situation gives rise to linguistic interference”. This means that the bilingual situation between English and Afrikaans gave rise to linguistic interference between them. The main aim of his work was to look at the theoretical explanation of the linguistic change resulting from contact between English and Afrikaans. Based on his study, he comes to the conclusion that Afrikaans has adopted more lexical terms and expressions from English than vice versa. To authenticate his argument, he uses the following expressions that have been adopted from English into Afrikaans:

(1)

<b>English</b>	<b>Afrikaans</b>
To cast pearls before the swine	<b>Pêrels voor die swyne werp</b>
The salt of the earth	<b>Die sout van die aarde</b>
A wolf in sheep’s clothing	<b>’n Wolf in skaapsklere</b>

The use of these examples by Donaldson demonstrates the influence of English on Afrikaans. He is clear that although the origin of Afrikaans has many facets, English is regarded as the main source of many observable items and expressions being utilised in Afrikaans. Regarding the influence of English on Afrikaans, Donaldson (1991:26) notes: “English is undoubtedly the channel through which many loanwords reached Afrikaans.” This statement implies that Afrikaans has adopted many elements from English. It is clear that Donaldson does not perceive English as the only donor of lexical items to Afrikaans,

but sees English as the main donor. He eventually comes to the conclusion that English played a pivotal role in the development of Afrikaans.

Since he acknowledged that English is not the only role player in the development of Afrikaans, Donaldson furthermore suggests that though it is difficult to prove whether words were borrowed into Afrikaans via Dutch or were direct borrowings from English in South Africa, English remains the major donor of terms and expressions in Afrikaans. Donaldson (1991:36) concurs with Raidt's belief in the contribution of foreign language speakers to the development of Afrikaans. He (1991:138) consolidates his view point regarding the influence of English on Afrikaans: "Afrikaans has been subjected to influence from English over such prolonged period of time, and the contact has been intense and of such an intimate nature, that it had given rise to language change in many instances". Donaldson states that English and Afrikaans have been in contact for a long period. This prolonged period of their contact has undoubtedly resulted in linguistic interference.

In any situation where two or more languages are in contact, linguistic interference takes place, wherein the most developed language donates substantial lexical items to the less developed one. Since Afrikaans was the less developed language compared to English, it was not easy for it to be immune to this trend and resulted in Afrikaans adopting more words from English rather English from Afrikaans. He continues to point out that all languages of the world are in a continual state of change arising from technological advances and the increasing mobility of people. He acknowledges that Dutch had an influence on Afrikaans, however, since the 1930s, Dutch has been discarded, paving way for English to play a pivotal role in shaping and developing Afrikaans. To show the role played by English on the development of Afrikaans, Donaldson uses the following words adopted from English into the Afrikaans vocabulary:

(m)

<b>English</b>	<b>Afrikaans</b>
Prefect	<b>Prefek</b>
Fine	<b>Fyn</b>
Solid	<b>Solied</b>
Brutal	<b>Brutaal</b>
Plastic	<b>Plasties</b>
Reckon	<b>Reken</b>
Wonder	<b>Wonder</b>
Lifetime	<b>Leeftyd</b>
Camp	<b>Kamp</b>
Grain	<b>Grein</b>
Like	<b>Lyk</b>
Float	<b>Vlot</b>
Speed	<b>Spoed</b>
Line	<b>Lyn</b>

The preceding examples confirm the point advocated by Donaldson that English has been the source of many Afrikaans words. In South Africa, Afrikaans had to borrow more words from English rather than English from Afrikaans due to their competition with each other for official functioning in the community.

#### **2.2.6 Calteaux (1996)**

In his collection, *Main Report for the Stanon Research Programme*, Calteaux provides an excellent view regarding loanwords. He presents a section where he deals specifically with language contact and mixing. The purpose of this section is clearly to establish the fact that loanwords result from language contact and mixing. His point of view is that language contact breeds new lexical items in the target language. In his work, Calteaux

uses the two words “loanwords” and “adoptives” interchangeably. He does not make a clear distinction between these two terms; but treats them as the same. The two are, however, not the same, they are just synonymous in that what is borrowed has to be brought back whereas that which is adopted becomes a complete part of the adopting family.

In this section, Calteaux (1996:20) defines “adoption as the incorporation of foreign features of a language into a group of native languages by speakers of that language”. This means the adopted foreign lexical item becomes part of the native language that has adopted it. His section on language contact and mixing focuses mainly on borrowing where isiXhosa is treated as the language that borrows from other languages. This section is especially more relevant to the study of adoptives in Xitsonga because it alludes to the processes that lexical items undergo as they cross over from one language into the other. His work gives insight into different types of borrowing, namely cultural borrowing and intimate borrowing.

### **2.2.7 Louwrens (1993)**

In his article, Semantic change in loan words, Louwrens indicates that when different languages are in close contact with one another, mutual influence among these languages is inevitable. He points out that among these changes, linguistic borrowing is inevitable. He furthermore indicates that more African languages, which he calls ‘Bantu languages’, adopted foreign words from English and Afrikaans on a larger scale than from any other foreign languages. The objective of this article, among other things, is to investigate changes that occur in the meaning of the adopted word. This article is crucial to the study of adoptives in Xitsonga since it shows various changes that adoptives undergo. Although the article focuses on adoptives or loan-words in Northern Sotho, isiZulu and isiXhosa, it is relevant to Xitsonga as well, since these languages have much in common with it. Louwrens indicates that adopted lexical items encounter changes at various levels. These levels include syntactic, morphological, phonological, and semantic levels. In this article,



Louwrens discusses various changes which are common to adopted lexical items. This includes analogical transfer of meaning, metonymic transfer, metaphoric transfer, generalisation of meaning, and radical shift in the meaning of loanwords as well as the consequences of semantic change.

### **2.2.8 Sekere (2004)**

In his study, Sekere subscribes to the view that language adoption happens due to contact between languages. He vividly maintains that language contact often brings about new language varieties. Like other scholars on this subject, he holds the view that contact between different languages leads to changes in the other language. According to him, these changes will obviously lead to interference and ultimately borrowing of lexical items and words by the less developed from the more developed one. What Sekere points out is that the influence emanating from language contact does not only take place between African languages, but even from contact with other world languages.

He brilliantly indicates that for centuries, contact between African languages occurred due to internal migration and intermarriages. His work points out the impact that Batlokwa, Makgolokwe and Nguni languages left on the Sesotho language that is spoken in Qwaqwa. This impact happened because these languages have had regular contact. Sekere indicates that contact among the Batlokwa, Makgolokwe and Nguni languages have brought about many changes such as syntactic variation, and changes on grammatical, phonological as well as morphological level.

### **2.2.9 Schnoebelen (2005)**

In his work, Schnoebelen (2005:4) points out that the borrowing of words leads to semantic change. Illustrations are in isiZulu, which are likely to be the same in Xitsonga. The following table illustrates what he regards as adoptives in isiZulu. The meanings in Xitsonga are the additions the researcher provided.

(n)

<b>English</b>	<b>isiZulu</b>	<b>Xitsonga</b>
Doctor	<b>Udokodela</b>	<i>Dokodela</i>
Jersey	<b>Ijezi</b>	<i>Jezi</i>
Radio	<b>Ilediyo</b>	<i>Rediyo</i>
Calendar	<b>Ikhaleda</b>	<i>Khalendara</i>
Manager	<b>Imeneja</b>	<i>Mininjere</i>

Schnoebelen uses the term borrowing when referring to adoptives. In his work, he acknowledges that borrowings can have long-term effects on a target language because they bring with them new morphemes into the language. Schnoebelen (2005:9) furthermore indicates that regardless of where the loan word belongs, it will undergo some phonological and morphological restructuring to make it conform to the target language. He furthermore states that in the process of borrowing, the initial sound of the foreign word can be shaped in a way that suggests its classification. The following table is used to provide examples that illustrate the point advanced:

(o)

<b>English</b>	<b>isiZulu</b>	<b>Xitsonga</b>
Brandy	<b>Ibhrendi</b>	<i>Burhendi</i>
Cricket	<b>Ikhrikithi</b>	<i>Khirikete</i>

### 2.2.10 Van Huyssteen (2003)

Van Huyssteen's work concerns the use of isiZulu as a technical language. He acknowledges that isiZulu, like most African languages, lacks terminology in technical fields. He clearly indicates that the lack of terminology in isiZulu can be overcome if it is developed to meet international scientific and technical demands. Technical languages

have a fast growing vocabulary and unless adoption takes place, many languages will suffer a lack of lexical terms in this field. Van Huyssteen sees adoption of lexical terms from the source into the target language as the solution across developing nations.

Van Huyssteen concurs with many scholars that adopting foreign words into a target language poses many challenges. He indicates that adoption leads to the creation of new lexical terms in the target language. There is a modification and shift in meaning as words and concepts are transferred from the source language into the target language. For instance, the English word '**missus**' or '**miss**' and '*misisi*' in Xitsonga has shifted from referring to an unmarried woman to mean a white married woman as well.

Van Huyssteen has conducted an intensive study on borrowings between languages. He looked into Calteaux's (1994:26) work that regards borrowing as a process by which linguistic elements are taken over from one language into another. Like other scholars, he adheres to the idea that adoptives result from contact between languages. He also points out that most scholars prefer to call borrowing foreign words adoptives rather than loanwords because once these lexical items are incorporated into the target language, they rarely return to the donor language.

### **2.2.11 Kemmer [2008]**

Kemmer defines loanwords as words that are adopted by the speakers of one language from a different language. He also regards loanwords as borrowings where new words are adopted from the source language into the target language as new products are adopted into the target language. Kemmer indicates that adopted words gradually permeate the adopting language as they become more familiar to more people of the adopting language. This work clearly indicates that no language can be self-sufficient. Languages depend on one another to develop. Kemmer states that even English, which today is one of the most developed languages of the world, has loaned numerous words from languages such as Latin, Greek, French, and German.

### 2.2.12 Mavoungou (2005)

Like many scholars, Mavoungou is of the opinion that language thrives on contact with other languages. He clearly espouses the idea that for any language to cope with the arrival of new concepts, the language has to borrow from foreign languages. Mavoungou indicates that Yilumbu as a developing language in Gabon and Congo Brazzaville has had an influx of new lexical items from Portuguese, English and French. His work focuses on the morphological, phonological, semantic, and lexicographic perspective of loanwords in Yilumbu.

He outlines that Bantu languages, which Yilumbu is part of, are characterised by a grammatical system in which nouns are put into classes according to their prefixes. His work shows that the arrival of new words in Yilumbu does not result in the creation of new genders since Yilumbu is a class of gender language, where borrowed items have to be placed in the existing Yilumbu known classes. He pays special attention to semantic change that occurs during the borrowing process wherein semantic broadening and semantic narrowing occur.

### 2.2.13 Mpofu and Mangoya (2005)

Mpofu and Mangoya's work focuses on the lack of medical terms in Shona. They examined the problem of the lack of medical terms in Shona, which has led to adopting new lexical terms from other languages, especially English. They hold the view that a loanword has to be adopted and naturalised as a Shona word or concept. The following table shows some of loanwords from English into Shona:

(p)

<b>English</b>	<b>Shona</b>
Antibiotic	<b>Andibhayotiki</b>
BP ( blood pressure)	<b>Bhiipii</b>

Calcium	<b>Karisisiyamu</b>
Condom	<b>Kondomu</b>

Mpofu and Mangoya indicate that the essence of these adoptives in Shona is to help health practitioners to use and write these adoptives, and also to help practitioners to adequately communicate with their patients as well as to enhance communication in Shona's medical domain.

#### **2.2.14 Drame (2000)**

Drame (2000:232) defines foreign words as words taken from another language more or less unchanged or words that are not of native origin. Drame clearly indicates that language is characterised by the ability to change, and sees language as not static, but dynamic in that they change with the passage of time. He alludes to the fact that most of the changes are observed in its lexicon. He succinctly states that isiXhosa, like any other language, cannot afford to ignore or neglect foreign influence as it comes into contact with other languages. In his work, Drame indicates that even the most powerful languages of the world such as English, cannot ignore this trend. English has over centuries gained numerous words from foreign languages such as Latin, Germany and Greek. The article deals with the extent to which foreign words should be allowed in indigenous languages and states that the adoption of foreign words should occur as a solution to a lexical gap between developed nations and developing nations. Drame acknowledges that developing nations encounter a lack of technical vocabulary. The borrowing of foreign technical terms is seen as the way to go if this problem is to be reduced. English and Afrikaans are regarded as languages that have had a great influence on isiXhosa and that borrowing from the languages will provide a quick solution to the lack of technical terms in isiXhosa.

### **2.2.15 Ncube (2005)**

His work deals with loanwords in Isichazamanzwi Sesindebele. It discusses the acceptance or non-acceptance of loanwords in isiNdebele. Ncube acknowledges that Ndebele shares many lexical elements with languages such as English, Shona, Kalanga, Tonga, and Nambya. The main focus of the task deals with the lemmatisation of loanwords in Ndebele. Ncube (2005:296) state: “in tracing the origins of loanwords in Ndebele, Zulu is certainly the primary source. In fact, Zulu continues to facilitate the entrance of loanwords from other languages into Ndebele lexicon”. Ncube has noted and acknowledged a very important aspect, namely that Ndebele, like any other language, develops because it adopts words from other languages. He points out that, among the African languages, Ndebele loaned numerous words from other languages through Zulu. This entails that Zulu has played a fundamental role in the development of Ndebele language. As Ncube points out, it is clear that no language can thrive in isolation, and Ndebele is not immune to this trend. Although he acknowledges that many languages have contributed lexical terms to Ndebele, he makes it clear that Zulu has played a leading role among African languages.

Ncube (2005:296) quotes Hadebe in mentioning that: “Ndebele has adopted more terms from English and Afrikaans than from a combined sum of all the several African languages in daily contact with Ndebele people.” The point advanced by Hadebe is that English and Afrikaans have contributed more lexical terms to Ndebele than any other languages. This implies that these two languages played a fundamental role in the development of Ndebele, technologically and scientifically. During apartheid, English and Afrikaans were the official languages in South Africa. This gave them an upper hand over other languages that Ndebele had contact with. Afrikaans and English were regarded as the business as well as the political languages of South Africa. This accorded them prestige over other languages; hence they contributed immensely to the Ndebele vocabulary, as illustrated by the following adopted words:

(q)

<b>English</b>	<b>Afrikaans</b>	<b>Zulu</b>	<b>Ndebele</b>
Table	<b>Tafel</b>	<b>iTafula</b>	<b>iThebuli/iTafula</b>
Pills	<b>Pille</b>	<b>Amaphilisi</b>	<b>Amaphilisi</b>
Window	<b>Venster</b>	<b>iFasitele</b>	<b>iWindow/iFasiteli</b>
Store	<b>Winkel</b>	<b>iVinkili</b>	<b>iSitolo/iVinkili</b>

The preceding illustrations confirm that Ndebele has indeed had contact with many languages. Since language contact leads to adoption of new items and words to name those items, it can be deduced that Ndebele has adopted numerous lexical items and words from English, Afrikaans, and Zulu to complement its vocabulary. Besides the afore-mentioned languages, Ncube advocates that Ndebele has enriched its vocabulary by adopting words such as **'inopi'** and **'ishamari'** from Kalanga and Shona respectively. In addressing whether the inclusion of loanwords develops or corrupts the Ndebele language, Ncube indicates that Ndebele target users complain that too many loanwords in Ndebele corrupt it, although these are conflicting views about adopted words.

Ncube maintains that those opposed to adoption process, are not necessarily against to the process, but it is the question of their attitudes towards some source languages. Regarding whether borrowings are accepted or not, Ncube (2005:299) points: "it is clear that the contention about loanwords inclusion Isichazamazwi SesiNdebele (ISN) is the attitude towards the source language and not the concept of borrowing itself". According to Ncube, Ndebele mother-tongue speakers do not dislike borrowing, but favour borrowings from privileged languages such as English, Afrikaans and Zulu and dislike words from minor languages such as Kalanga and Shona. He furthermore indicates that the Ndebele borrowing process is favoured by about 85% of young people. He acknowledges that the acceptance of loanwords in Ndebele validates the idea that no language can survive without borrowing from other languages.

### **2.2.16 Jamal (2001)**

Jamal's work is based on the analysis of a corpus of loanwords in Arabic. The study focuses on investigating the phonological and morphological adaptation of Arabic loanwords. Jamal (2001:109) quotes Holden who defines adaptation as "the process in the recipient language of altering the phonological (and at times morphological) make up of loanwords". Jamal advances the view that whenever a word is adopted, the adopted word must be acclimatised to the phonological and morphological patterns of the target language. Jamal remarks that borrowing occurs as the result of two or more languages coming into contact with one another, where the less developed language does not have technical, scientific and culture-specific terms for which appropriate equivalents are either unavailable or unpopular.

Jamal (2001:109) defines borrowing as "the process whereby a particular language incorporates in its vocabulary words from another language". The preceding definition implies that borrowing is the product of language contact. It is the consequence of cultural contact between languages. Once languages come into contact, their cultures also come into contact. This will result in the more developed or prestigious language donating lexical items to the language lacking an appropriate name for incorporated lexical items. Jamal's research has revealed that adopted words in Arabic language do not strictly follow the grammatical rules of the adopting language, but violate the grammatical pattern of the adopting language. He states that loanwords which violate Arabic patterns degrade the language. Like most scholars, Jamal holds the view that borrowed items must conform to the structural pattern of the borrowing language. He clearly spells out that adopted words must always conform to the structural pattern of the adopting language, which is not the case with Arabic adopted words.

### **2.2.17 Langacker (1967)**

His work deals with language and its structure. He holds the view that languages change



and grow as they come into contact with one another. Langacker (1967:175) states: "Every language is the product of change and continues to change as long as it is spoken." This means that new items that are invented ought to be named. Language changes because new items are invented. The invented items must be called by names. Langacker perceives language as a product of change and regards it as a living entity subjected to growth and change. As all living entities change, so does the language. He holds the view that languages are subjected to changes as they come into contact with one another. This is what Langacker (1967:175) notes: "one way that a language changes is through the influence of other languages". One would deduce that the preceding sentence by Langacker implies that languages do come into contact with one another. As they come into contact with one another, the elements of one language infiltrates into the others.

Langacker indicates that languages continue to grow as long as they are spoken, and one way that languages grow is through contact with other languages. To substantiate his view that lexical borrowing is the result of contact among languages, Langacker (1967:176) explains: "in all probabilities, no language whose speakers had contact with any other language is completely free from borrowing." The fundamental argument Langacker advances is that since almost all languages have in one way or another come into contact with one another, it implies that most languages have borrowed lexical items from languages they have come into contact with. Languages happen to borrow lexical items to meet new communicative needs that have emerged. Langacker, in his work, *Language and its structure*, indicates that English borrowed words from many foreign languages such as the Spanish word 'Patio', which has now, become part of the English vocabulary through borrowing. His study investigates the Albanian language as a language that has many borrowed words in its lexicon.

Langacker regards English as the language that has borrowed heavily, hence it has become the richest language in terms of vocabulary. He maintains the idea that the more a language borrows, the more lexical items it possesses. He regards the reason of lexical borrowing as the need to find a new word for new objects, concepts and places. His view

is that borrowed words usually attest to the influence of their original language. Langacker regards prestige and the need filling gap as the main causes for lexical borrowing. The point Langacker (1967:181) clarifies that although borrowed words are made to fit the phonological system of the adopting language, the adopted words are not always completely assimilated into the phonological system of the borrowing language.

### 2.2.18 Mehlape (2007)

Mehlape (2007:14) regards borrowing “as a consequence of cultural contact between two language communities”. This implies that borrowing occurs as a result of contact between languages. He asserts that when different languages come into contact, each language brings with it lexical elements that are not present in the other language. The two language communities usually differ regarding the wealth of ideas and objects. The less developed language starts to borrow elements from the most advanced language community. Mehlape (2007:14) asserts that when two communities come into contact, the donor language community has some advantages of power, prestige and wealth that makes objects and has ideas that are not available in the adopting language. Mehlape gives the following examples of Northern Sotho words adopted from English and Afrikaans, Xitsonga words were inserted by the researcher.

(w)

<b>Donor Language</b>	<b>Source term</b>	<b>Adopted word</b>	<b>Xitsonga</b>
Afrikaans	Spanner	<b>Sepanere</b>	<i>Xipanere</i>
English	Choir	<b>Khwaere</b>	<i>Khwayere</i>
English	Ink	<b>Enke</b>	<i>Inki</i>
Afrikaans	Rys	<b>Reisi</b>	<i>Rhayisi</i>

Mehlape (2007:20) quotes Hockett who affirms that when loanwords are acquired and adopted, they are adopted with their cultural meaning. He maintains that adopted words show the same meaning in both the donor and the adopting language. They thus have the

same denotive meaning in both the source and the target languages. Mehlape, however, failed to acknowledge that although most of the adoptives carry almost similar meanings both in the source and the target languages, there are instances where adopted words gain new meaning in the target language or lose their original meaning.

### 2.2.19 Nong, de Schryver and Prinsloo

This article focuses on investigating preferred loanwords versus indigenous words in Northern Sotho. The authors maintain that the use of loanwords versus indigenous words in various disciplines such as science and technology as well as lexicography is prevalent in Northern Sotho. Nong, de Schryver and Prinsloo (2002:2) remark:

The coinage of loanwords by language boards, for instance, is a prescriptive activity in itself. Within a descriptive approach towards dictionary compilation, it is imperative to know to what extent loanwords in contrast to their so-called ‘traditional’ or ‘original’ counterparts are actually and actively used.

This explanation suggests that loanwords are used in Northern Sotho. Nong, de Schryver and Prinsloo state that since loanwords, which are used instead of their existing traditional counterparts, must be lemmatised with the view of censoring faulty usage and repressing anomalies. They are of the opinion that loanwords must be systematised and standardised to perform functions they are supposed to perform in the adopting language. They emphasise the point that in dealing with loanwords, the actual usage of a term, and not the sentiment of the language board will eventually determine whether a word should be included into or omitted from the dictionary. To illustrate the extent of the influence of loanwords on indigenous word, Nong, de Schryver and Prinsloo give the following examples:

(x)

<b>English</b>	<b>Indigenous word (N. Sotho)</b>	<b>Loanword</b>
January	<b>Pherekgong</b>	<b>Janeware</b>
March	<b>Hlakola</b>	<b>Matšhe</b>
April	<b>Moranang</b>	<b>Aprele</b>

These writers emphasise that loanwords for the months of the year are generally preferred to the indigenous words in Northern Sotho. The following are some of the examples from Nong et al. confirming that there are loanwords that are used even though there are existing indigenous words in the target language:

(y)

<b>English</b>	<b>Indigenous word(N. Sotho)</b>	<b>Loanword</b>
Radio	<b>Seyalemoya</b>	<b>Radio</b>
Street	<b>Mmila</b>	<b>Setarata</b>
Needle	<b>Lemao</b>	<b>Nalete</b>
Watch	<b>Sesupanako</b>	<b>Watšhe</b>
plan	<b>Leano</b>	<b>Polane</b>

From these illustrations, it is clear that loanwords are preferred to their counter traditional words. In their conclusion, Nong et al. establish that the majority of their respondents were of the view that there is no necessity to loan a word which the indigenous language has the word for the referent. Most of the respondents seemed to be in favour of loanwords where the item referred to does not have an indigenous word. The study also reveals that young respondents tended to favour the use of loanwords rather than old people. This is attributed to the fact that young people have more contact with other language communities than old people.

### **2.3. CONCLUSION**

This chapter presented the views of various scholars regarding the adoption process of lexical items and concepts from the source language into the target language. As expounded by various scholars, it is evident that no language can thrive in isolation. Various scholars concede that contact between language leads to word adoption from the more developed language into the developing one. Most scholars also maintain that foreign word adoption plays a pivotal role in the development of less developed

languages. The chapter established that although there are those who hold the puristic view that foreign word contaminates the language, the majority of scholars are of the view that words adoption is essential because it assists in the development of less developed languages. The adoption of foreign words from the source language into the target language is perceived as the solution to a lexical gap existing between developed and developing languages. Finally, the researcher established that various scholars perceive the adoption of foreign technical terms as the solution to narrowing the lexical gap between technologically advanced languages and less advanced ones. Varioud scholars see the adoption of foreign words as a quick solution to reduce lexical gap between languages.

## CHAPTER 3

### MORPHOLOGICAL ANALYSIS OF ADOPTIVES

#### 3.1 INTRODUCTION

This chapter examines the morphological changes of adopted words as well as the processes they undergo when incorporated into Xitsonga. When foreign words are incorporated into Xitsonga, they are morphologised. This means that they should be adapted to conform to Xitsonga grammatical systems. The noun affixation of Xitsonga, as part of Bantu languages is different from those of European languages such as English and Afrikaans from which it has been adopting words. Since Xitsonga has borrowed numerous words from English and Afrikaans, this section intends to deal with morphological changes that occur when words are adopted into Xitsonga from these languages as well as from other African languages that Xitsonga has come into contact with.

This chapter also seeks to illustrate that, although words that are adopted into Xitsonga usually undergo morphological adaptation, there are, however, certain adopted nouns that do not comply with the principle of adoptives undergoing morphological adaptation when incorporated into Xitsonga. Such foreign words are adopted without being completely morphologised. Regarding adoptives that do not undergo any morphological changes, Calteaux (1996:106) states that: “the allocation of adopted nouns to noun classes may be based purely on semantic content without any morphological changes taking place”.

This statement by Calteaux is explicitly indicative of the assertion that not all adoptives undergo morphological changes. This practice also occurs in Xitsonga, where there are certain foreign words that do not conform to Xitsonga grammatical systems. Since most nouns in Xitsonga begin with a consonant and end with a vowel, words that are adopted

into Xitsonga should start with a consonant and end with a vowel. There are certain adoptives that do not conform to this practice. Instead of beginning with the consonant and ending with the vowel, they begin with a vowel and end with a vowel. The following examples confirm the fact that there are certain adoptives that do not conform to Xitsonga grammatical system wherein a word should begin with a consonant and end with a vowel:

(a)

Source language	Source words		Adopted words	
	Singular	Plural	Singular	Plural
English	Internet	Internets	<i>Intanete</i>	<i>Ti-intanete</i>
	Oven	Ovens	<i>Ovhene</i>	<i>Ti-ovhene</i>
	Oxygen	Oxygen	<i>Okisijeni</i>	<i>Ti-okisijeni</i>
	Iron	Irons	<i>Ayini</i>	<i>Ti-ayini</i>
	Okapi	Okapis	<i>Okapi</i>	<i>Ti-okapi</i>

The words that are illustrated in the above table are foreign to Xitsonga. These words, when adopted into Xitsonga, are not unreservedly morphologised as they do not fully conform to the Xitsonga grammatical system. Words that are adopted into Xitsonga should begin with a consonant and end with a vowel. The adopted nouns *intanete*, *ovhene*, *okisijeni*, *ayini*, and *okapi* instead of beginning with consonants in Xitsonga, begin with a vowel. It is clear that these words are not fully morphologised into Xitsonga grammatical system because instead of beginning with a consonant, they begin with a vowel. This implies that although these words are morphologised they are not fully morphologised to conform to the Xitsonga grammatical rule in which they should begin with a consonant and end with a vowel. The fact that these words start with vowels and not with consonant, illustrates that they are only partially morphologised to conform to the Xitsonga grammatical system.

This chapter also seeks to further demonstrate that, notwithstanding the fact that not all adopted words undergo morphological changes when incorporated into Xitsonga, a considerable number of words that are adopted into Xitsonga do undergo morphological changes. Xitsonga is a noun class language and as a result, its adopted words are placed into the existing Xitsonga noun classes. This means that the arrival of new words in Xitsonga orthography does not result in the creation of new noun classes. All adopted words are accommodated in the existing Xitsonga noun classes.

### **3.2 DEFINITIONS AND BRIEF ANALYSES OF KEY WORDS**

The aim of this section is to provide definitions and short analyses of terms used in the various sections of this chapter. The following terms will receive attention; morphology, morpheme, morphological interference, affix, prefix, suffix, circumfixation, diminutive, derivation, noun, root, and locatives.

#### **3.2.1 Morphology**

Sekere (2004:42) defines morphology as “the science and study of the forms and formation of words, in all their aspects”. He regards morphology as dealing with grammatical elements that make up words which have some grammatical function.

According to Nida (1974:1), morphology can be defined as “the study of morphemes and their arrangements in forming words”.

Richards, Platt and Webber (1985:184) define morphology as “the study of morphemes and their different forms and the way they combine in word formation”.

In an attempt to unpack what morphology is, Chauke (2005:26) cites Nkondo who defines morphology as “the study of the structure of words regarding their morphemes and the different parts of speech”. These scholars concede that morphology deals with the process of words formation. As noted by various authors, morphology deals with



grammatical elements which constitute words. It deals with the study of morphemes and how these morphemes play a role in the process of word formation. In Xitsonga, most of the adopted words are formed by using prefixes and suffixes. Words that are incorporated and adapted into Xitsonga are morphologised to become part of Xitsonga. The morphologisation of adopted words plays pivotal a role in making sure that adopted words conform to the Xitsonga grammatical system.

### 3.2.2 Affix

Finegan (1989:504) defines an affix as “a bound morpheme that is attached to the root or stem morpheme”. Diale (2004:12) supports Finegan’s view by citing Fowler who defines the affix “as an additional morpheme placed at the beginning or end of a root, stem, or in the body of a word in order to modify its meaning”.

Richards, Platt and Webber (1985:7) in turn regard affixes as:

A letter or sound, or group of letters or sounds which is added to a word, and which changes the meaning or function of the word. Affixes are bound forms that can be added to the beginning or to the end of a word, which usually changes the meaning of a word.

These definitions by Finegan and Diale regard an affix as a letter or a morpheme that is attached to the root or stem in order to modify the meaning of the word attached to. The affix attached at the beginning of the root or stem is called a prefix, whereas one that is attached at the end is called a suffix. Examples of the affixes in the adopted noun *xipendi* (a painter in English) are:

*Xi* - is the prefix

*-pend-* is the root

*-i* is the suffix.

Words that are adopted from foreign languages into Xitsonga are affixed to conform to the system and the pattern of Xitsonga language.

### 3.2.3 Morpheme

Finegan (1989:504) defines a morpheme as “the smallest unit of language that bears or serves a grammatical function”. He indicates that a morpheme can be a word or part of a word.

Pretorius and Berg (2007: 275) cite who Krüger describes a morpheme as “a meaningful part of a word expressed by form and which exists as an integral part of the word meaning and the word form”.

The definitions of a morpheme by Finegan and Pretorius and Berg consider a morpheme as the smallest linguistic entity that has semantic meaning in a grammar. Morphemes are classified according to their position in a word. A morpheme can be added to a word to form, among other functions plurals or locatives. For example, various morphemes can be added to the adoptive *xitediyamu* to change its form or function. When the morpheme /e-/ is added to a noun *xitediyamu*, the locative noun *exitediyamu* is formed. The noun *xitediyamu* means **stadium** whereas the locative noun *exitediyamu* means **at the stadium**. The morpheme /xi-/ can be replaced by the morpheme /swi-/ to form plural. When the morpheme /swi-/ replaces the morpheme /xi-/, the word *switediyamu* (**stadiums**) is formed.

### 3.2.4 Prefix

Cassim (2007:247) defines a prefix as “a linguistic element that is attached to the root of the words to modify their meaning or to create new nouns, verbs and adjectives”. Chavalala (2005:22) cites Cox who defines a prefix as “a letter or group of letters added at the beginning of a word to make a new word”. He furthermore quotes various scholars such as Hawkins, Katamba and Phillips, who all asserts that a prefix is a letter or letters

added to the beginning of a word to form new a word with its own meaning. Finegan (1989:504) defines as “a morpheme attached at the beginning of the root or stem”.

These three definitions are in harmony and concede that a prefix is a morpheme that is placed at the beginning of the root. The example of the prefix in the adopted word *chizi* which is an adoptive from the English word cheese and *xikolo* which is adopted from the English word school can be presented as follows:

- Chizi* : Has an invisible singular prefix.
- chiz-* : Is the root.
- Tichizi-* : Is the plural of the word *chizi*.
- Ti-* : Is the plural prefix of noun class 10.
  
- Xikolo* : Has a visible singular prefix /xi-/.
- kol-* : Is the root.
- Swikolo* : Is the plural of the form of word *xikolo*.
- Swi-* : The plural prefix of noun class 8.

In Xitsonga, the prefix has various functions, such as to form the plural. As depicted in the above examples, the main function of the prefix is to alter the meaning of the word. The word *tichizi* (**cheeses**) does not mean the same as the word *chizi* (**cheese**) and the word *swikolo* (**schools**) does not mean the same as the word *xikolo* (**school**). The introduction of the prefix /ti-/ into the word *chizi* changed the meaning from singular to plural. The word *tichizi* (**cheeses**) refers to more than one *chizi* (**cheese**). In the same way, the replacement of the prefix /xi/ by /swi/ in the word *xikolo* changed the meaning from referring to one school to more than one one school. When foreign words enter the Xitsonga vocabulary, they are prefixially morphologised to be well integrated into Xitsonga orthography.

### 3.2.5 Suffix

The suffix refers to letters that are added at the end of the root of the word. In Xitsonga, suffixes are used among other functions, to form tenses and reciprocals. Diale (2004:12) defines a suffix as “any part of the word that comes after the root of a word”. Chavalala (2005:20) quotes Cox who defines a suffix as “a group of letters which are added to the end of a word to form a new word and its meaning”. He cites various authors, such as Philips, Katamba and Hawkins, who all concede that a suffix is a letter or group of letters that can be attached to the end of the root to form a new word. Examples of suffixed words from adopted words are presented as follows:

(b)

Source language	Source words	Adopted words	
		Singular	Suffixed words
English	Paint	<i>Panda</i>	<i>Pendet-ela</i> <i>Pend-ile</i>
English	Rubber	<i>Rhaba</i>	<i>Rhab-ile</i> <i>Rhabet-ela</i>
English	Waiter	<i>Weta</i>	<i>Wet-ile</i> <i>Wet-ela</i>
English	Phone	<i>Fowuna</i>	<i>Fowun-ile</i> <i>Fowun-ela</i>
English	Copy	<i>Kopa</i>	<i>Kop-ile</i> <i>Kop-ela</i>

English	Iron	<i>Ayina</i>	<i>Ayin-ile</i> <i>Ayin-ela</i>
English	Stamp	<i>Temba</i>	<i>Temb-ile</i> <i>Temb-etela</i>
English	Plan	<i>Pulani</i>	<i>Pulan-ile</i> <i>Pulan-ela</i>
English	Book	<i>Buka</i>	<i>Buk-ile</i> <i>Buk-ela</i>
Afrikaans	Pomp	<i>Pompa</i>	<i>Pomp-ile</i> <i>Pomp-ela</i>
English	Zip	<i>Zipha</i>	<i>Ziph-ile</i> <i>Ziph-ela</i>
English	Fax	<i>Fekisa</i>	<i>Fekis-ile</i> <i>Fekis-ela</i>

The letters that are in separated by hyphen in the table are the suffixes. Once these suffixes are added, the words change their meaning.

- *ile* from the adoptive *pendile, zipile and fekisile, rhabile, wetile, and pompile.*
- *ela* from the following adoptives *rhabetela, fowunela, kopela, ayinela, tembetela, pulanela, bukela, and pompela.*

These examples authenticate that suffixes change the meaning of the words that they are attached to. The word *penda* (to paint), *zipa* (to zip), *fekisa* and (to fax), denote actions that are taking place at present. When suffixed by the past tense suffix */-ile/*, they become past tense such as *pendile* (painted), *zipile* (zipped), and *fekisile* (faxed) to denote actions that have already taken place. The suffix */-ile/* functions as a perfective tense. It is also evident from these examples that when adoptives are suffixed by the reciprocal suffix */-ela/*, the reciprocal verbs *rhabela* from *rhaba*, *rhulela* from *rhula*, *fowunela* from *fowuna*, *kopela* from *kopa*, *ayinela* from *ayina*, *tembela* from *temba*, *pulanela* from *pulana*, *bukela* from *buka*, and *pomela* from *pompa* are formed.

### 3.2.6 Circumfixation

Circumfixation is defined as the morphological process whereby an affix is made up of two separate parts surrounded and attached to a root or a stem. A circumfix is a two part affix that encloses a word or a stem. It occurs when a word is affixed by both the prefix and the suffix. In Xitsonga, new words can be formed by adding both a prefix and a suffix to a word. The following examples are words that can be formed by using both a prefix and a suffix.

(c)

Source language	Source words	Adopted words	
		Singular	Suffixed words
Afrikaans	Lepel	<i>Lepula</i>	<i>Xi-lepul-ana</i>
Afrikaans	Broek	<i>Buruku</i>	<i>E-burukw-ini</i>
English	School	<i>Xikolo</i>	<i>E-xikolw-eni</i>
Afrikaans	Dorp	<i>Doroba</i>	<i>Xi-dorob-ana</i>
English	Gate	<i>Gede</i>	<i>E-ged-eni</i>
English	Bus	<i>Bazi</i>	<i>Xi-baz-ana</i>
English	Tent	<i>Thende</i>	<i>E-thend-eni</i>

Afrikaans	Kerk	<i>Kereke</i>	<i>E-kerek-eni</i>
English	Bottle	<i>Bodhlele</i>	<i>E-bodhlele-eni</i>
English	Café	<i>Khefi</i>	<i>E-khef-ini</i>
Afrikaans	Steen	<i>Xitina</i>	<i>E-xitin-eni</i>
English	Ball	<i>Bolo</i>	<i>Xi-bolw-ana</i>
English	Map	<i>Mepe</i>	<i>E-mep-eni</i>

The following can be deduced from this table: The prefix /*xi-*/ from the adoptives *xilepulana*, *xidorobana*, *xibazana*, and *xibolwana* functions as a locative prefix and /*-ana*/ and /*-eni*/ as locative suffixes. The letter /*e-*/ from the circumfixed adoptives *eburukwini*, *exikolweni*, *egedeni*, *ethendeni*, *ekerekeni*, *ebodhleleni*, *ekhefeni*, *exitineni*, and *emepeni* functions as a locative prefix.

### 3.2.7 Locatives

Adopted words can be morphologised to form locatives. This means they can be used to indicate the place or locality wherein certain actions are carried out. Pretorius and Berg (2007:278) describe locatives as “the place or locality in connection with which some action is carried out”. When the prefix is placed at the beginning of the word, locative noun is formed. However, some locatives are formed when nouns are circumfixed. In Xitsonga, locative nouns are mostly formed by placing the prefix /*e-*/ at the beginning of the word and the suffix /*-eni*/ or /*-ini*/ at the end of the word. Some of the locatives are formed without a suffix being introduced. They can be formed by introducing only the prefix /*e-*/

(e)

Source language	Source words	Adopted words	
		Adoptives	Locatives
English	School	<i>Xikolo</i>	<i>Exikolweni</i>

Afrikaans	Kerk	<i>Kereke</i>	<i>e-</i> is a locative prefix <i>-eni</i> is a locative suffix  <i>Ekerekeni</i>
Afrikaans	Spoor	<i>Xiporo</i>	<i>e-</i> is a locative prefix <i>-eni</i> is a locative suffix  <i>Exiporweni</i>
English	Square	<i>Xikwere</i>	<i>e-</i> is a locative prefix <i>-eni</i> is a locative suffix  <i>Exikwereni</i>
Afrikaans	Steen	<i>Xitina</i>	<i>e-</i> is a locative prefix <i>-eni</i> is a locative suffix  <i>Exitineni</i>
English	Gate	<i>Ghede</i>	<i>e-</i> is a locative prefix <i>-eni</i> is a locative suffix  <i>Eghedeni</i>
Afrikaans	Wiel	<i>Vhilwa</i>	<i>e-</i> is a locative prefix <i>-eni</i> is a locative suffix  <i>Evhilweni</i>
English	Bonnete	<i>Bonenete</i>	<i>e-</i> is a locative prefix <i>-eni</i> is a locative suffix  <i>Eboneteni</i>



English	Bottle	<i>Bodhlele</i>	<i>Ebodhleni</i> e- is a locative prefix -eni is a locative suffix
English	Machine	<i>Muchini</i>	<i>Emuchinini</i> e- is a locative prefix -ini is a locative suffix
English	Stove	<i>Xitofu</i>	<i>Exitofini</i> e- is a locative prefix -ini is a locative suffix
Afrikaans	Stoel	<i>Xitulu</i>	<i>Exitulwini</i> e- is a locative prefix -ini is a locative suffix
English	Box	<i>Bokisi</i>	<i>Ebokisini</i> e- is a locative prefix -ini is a locative suffix
English	Garden	<i>Nghadi</i>	<i>Enghadini</i> e- is a locative prefix -ini is a locative suffix
English	Johannesburg	<i>Joni</i>	<i>Ejoni</i> e- is a locative prefix

### 3.2.8 Roots

The root of the word is that part of the word that remains unaltered when all affixes have been removed. Nxumalo (1994:16) cites Robins who describes the root as “that part of

the word structure which is left when all the affixes have been removed". Nxumalo regards the root as the semantic core of the word. The following examples serve to illustrate the root of a word.

(f)

Source language	Source words	Adopted words	
		Adoptives	Adoptives
English	Paint	<i>Pende</i>	<i>Mupendi</i> <i>Mu-</i> is a prefix <i>-pend-</i> is a root <i>-i</i> is a suffix
English	Bakkie	<i>Baki</i>	<i>Xibakana</i> <i>Xi-</i> is a prefix <i>-bak-</i> is a root <i>-ana</i> is a suffix
English	Jail	<i>Jele</i>	<i>Ejele</i> <i>E-</i> is a prefix <i>-jel-</i> is a root <i>-e</i> is a suffix
English	Bus	<i>Bazi</i>	<i>Ebazini</i> <i>E-</i> is a prefix <i>-baz-</i> is a root <i>-ini</i> is a suffix
English	Bottle	<i>Bodhlele</i>	<i>Ebodhleni</i> <i>E-</i> is a prefix <i>-bodl-</i> is a root <i>-eni</i> is a suffix

English	Hotel	<i>Hodela</i>	<i>Ehodela</i> <i>E-</i> is a prefix <i>-hod-</i> is a root <i>-ela</i> is a suffix
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The table illustrates that, *-pend-*, *-bak-*, *-jel-*, *-baz-*, *-bodhl-*, and *-hod-* are the parts that remain when all the affixes are removed from the adoptive *pende*, *baki*, *jele*, *bazi*, *bodhlela*, and *hodela*. Each of these parts, namely *-pend-*, *-bak-*, *-jel-*, *-baz-*, *-bodhl-*, and *-hod-* which remain when all affixes have been removed, is called the root. When different affixes are attached to the root, different nouns with different meanings are formed. This part of the word remains even when the word is altered to form different words such as plurals, locatives or diminutives.

### 3.3 MORPHOLOGICAL INTERFERENCE

When words are incorporated and adapted into Xitsonga, they undergo morphological interference. Regarding morphological interference, Calteaux (1996:106) cites Koopman who indicates:

Morphological interference takes place when a non-morpheme syllable in the source language is perceived as a morpheme in the receiver language, or vice versa, or when a morpheme in the source language is not perceived as a morpheme in the other language.

Koopman thus indicates that different languages have different grammatical structures. The syllable that is perceived to be a morpheme in one language may not be perceived to be a morpheme in the other language. This means that a morpheme in English or Afrikaans may not be regarded as a morpheme in Xitsonga. According to Richards et al. (1985:183), a morpheme is defined as “the smallest meaningful unit in a language”. A

morpheme is that part of a word that cannot be divided without changing its meaning. In Xitsonga, morphemes play a crucial role in determining the meaning of a word. For example, the verb *penda* refers to the process of painting. When the suffix *-e/* replaces the suffix *-a/*, which is a morpheme, the noun *pende* (a colouring liquid) is formed. Whenever a morpheme is changed, the meaning of the word also changes. The following examples illustrate that whenever a morpheme is added to a word, the meaning of the word changes:

*Kopa* (copy) is a verb. When the suffixial morpheme *-a/* is replaced by the suffixial morpheme *-ile/*, the verb *kopile* (copied) is formed. These two verbs, *kopa* and *kopile*, do not carry the same meaning. The words *kopa* indicates the present action whereas the word *kopile* indicates the action that took place in the past.

*Pende* (paint) is a noun. It is a colouring liquid. It functions as a referent referring to a liquid that is put on surfaces to give the object a particular colour. *Penda* (paint) is a verb which is formed when the suffixial morpheme *-e/* is replaced by the suffixial morpheme *-a/*. The new word *penda* does not mean the colouring liquid used to change the colour of an object or the surface, but denotes the action or the process of applying paint onto the surface of the object to change its colour.

*Baka* (bake) is a verb. It refers to the process of baking. When the reciprocal morpheme *-el/* replaces the suffixial morpheme *-a/*, the word *bakela* (bake for) is formed.

These examples show that when foreign words are incorporated into Xitsonga, morphological interference takes place. This is due to the fact that different languages have different orthographies. Foreign words incorporated into Xitsonga undergo spelling change to conform to the orthography of Xitsonga as the adopting language. The adoptives of Xitsonga has to be changed to fit them to their spelling patterns. To this effect, Hafez cites Smeaton who points out that:

Loanword undergoes modification of morphological structure to achieve harmony with the established predominant pattern and root system (tri-and quadri-consonantal root systems in Arabic), thus usually leading to internal pluralization, i.e. broken plural and similar derivations.

Smeaton thus states that the same processes of modifying morphological structure of adoptives also applies to Xitsonga, where adopted words undergo modification of morphological structure to achieve harmony with the established patterns and root system. This is achieved through affixation, derivations, plural formation as well as locatives.

### 3.4 PREFIXATION

Prefixes are used to morphologise foreign words that are incorporated and adapted into Xitsonga. Cassim (2007:247) defines a prefix as “a linguistic element that is attached to the root of the words to modify their meaning or to create new nouns, verbs and adjectives”. Based on this definition, it is evident that the main function of the prefix is to alter the meaning of the word. When foreign words enter the Xitsonga vocabulary, they are prefixial morphologised to fit into Xitsonga orthography. In Xitsonga, the prefix has various functions, which, among other uses can be used to indicate the plural. The following adoptives illustrate the function of the prefix as indicative of plurals:

(g1)

Source language	Source words		Adopted words	
	Singular	Plural	Singular	Plural
Afrikaans	Stoel	Stoele	<i>Xitulu</i>	<i>Switulu</i>
English	Scooter	Scooters	<i>Xikuta</i>	<i>Swikuta</i>
Afrikaans	Lepel	Lepels	<i>Lepula</i>	<i>Malepula</i>
English	Stove	Stoves	<i>Xitofu</i>	<i>Switofu</i>
Afrikaans	Steen	Stene	<i>Xitina</i>	<i>Switina</i>
English	Bus	Busses	<i>Bazi</i>	<i>Mabazi</i>

English	Bag	Bags	<i>Bege</i>	<i>Tibege</i>
English	Badge	Badges	<i>Beje</i>	<i>Tibeje</i>
English	Gaol	Gaols	<i>Jele</i>	<i>Tijeje</i>
Afrikaans	Tafel	Tafels	<i>Tafula</i>	<i>Matafula</i>
English	Blouse	Blouses	<i>Bulawusi</i>	<i>Tibulawusi</i>
Afrikaans	Beker	Bekers	<i>Bikiri</i>	<i>Mabikiri</i>
English	Flag	Flags	<i>Fulege</i>	<i>Tifulege</i>
Afrikaans	Heiden	Heidene	<i>Muhedeni</i>	<i>Vahedeni</i>
Afrikaans	Rok	Rokke	<i>Rhoko</i>	<i>Tirhoko</i>
Afrikaans	Lekker	Lekkers	<i>Lekere</i>	<i>Malekere</i>
English	Bottle	Bottles	<i>Bodhlele</i>	<i>Mabodhlele</i>
English	Bath	Baths	<i>Bavhu</i>	<i>Mabavhu</i>
Afrikaans	Laken	Lakens	<i>Lakani</i>	<i>Malakani</i>

These examples show that in Xitsonga, unlike in English and Afrikaans where the plurals are formed by introducing the suffix at the end of the word, in Xitsonga the plurals are formed by introducing the prefix at the beginning of the word. The word *xitulu* is an adoptive from the Afrikaans word *stoel*. The word *xitulu* is in the singular form. The plural form of the noun *xitulu* is formed by replacing the singular prefix /*xi-*/ by the plural prefix /*swi-*/ at the beginning of the noun *xitulu* to form *switulu*. The adopted nouns *xitofu*, *xikuta* and *xitina* have the visible singular prefix /*xi-*/ . Their plural forms, like in *xitulu* – *switulu*, are formed by replacing the singular form prefix /*xi-*/ by the plural form prefix *swi-* to form *switofu*, *swikuta* and *switina*. The noun *lepula* has zero singular prefix. The plural of the noun *lepula* is formed by adding the plural prefix /*ma-*/ at the beginning of the noun *lepula* to form *malepula*. The same applies to adoptives such as *lekere*, *bodhlele*, *bavhu*, and *lakani*; they have a zero singular prefix. When the plural prefix /*ma-*/ is added, *malekere*, *mabodhlele*, *mabavhu*, and *malakani*, are formed. Various prefixial interferences occur when adopted words are incorporated into Xitsonga. The following prefixial changes take place when adopted words are integrated into Xitsonga orthography:

### 3.4.1 Source Cluster /s/ to class 7 /xi-/ and 8 /swi-/:

When foreign words beginning with /sc/, /st/, /sk/, sq, and /sp/ in the source language are adopted into Xitsonga, they are morphologised to begin with the prefix /xi-/, which is part of the class 7 prefix. The plurals are formed by replacing the singular prefix /xi-/ with the plural prefix /swi-/ which is a class 8 prefix. The following are examples of adoptives which belong to class 7/xi-/ and class 8 /swi-/ categories:

(g2)

Source language	Source words		Adoptives	
	Singular	Plural	Singular	Plural
English	Street	Streets	<i>Xitarata</i>	<i>Switarata</i>
English	School	Schools	<i>Xikolo</i>	<i>Swikolo</i>
English	Store	Stores	<i>Xitolo</i>	<i>Switolo</i>
Afrikaans	Stoel	Stoele	<i>Xitulu</i>	<i>Switulu</i>
Afrikaans	Skêr	Skêre	<i>Xikero</i>	<i>Swikero</i>
English	Spring	Springs	<i>Xipiringi</i>	<i>Swipiringi</i>
English	Scheme	Schemes	<i>Xikimi</i>	<i>Swikimi</i>
Afrikaans	Spoor	Spore	<i>Xiporo</i>	<i>Swiporo</i>
English	Stove	Stoves	<i>Xitofu</i>	<i>Switofu</i>
English	Square	Squares	<i>Xikwere</i>	<i>Swikwere</i>
Afrikaans	Steen	Stene	<i>Xitina</i>	<i>Switina</i>
English	Stripe	Stripes	<i>Xitirepe</i>	<i>Switirepe</i>
English	Skirt	Skirts	<i>Xiketi</i>	<i>Swiketi</i>
English	Sponge	Sponges	<i>Xiponci</i>	<i>Swiponci</i>
Afrikaans	Skroef	Skroewe	<i>Xikurufu</i>	<i>Swikurufu</i>
Afrikaans	Span	Spans	<i>Xipani</i>	<i>Swipani</i>
English	Stamp	Stamps	<i>Xitampa</i>	<i>Switampa</i>
English	Spray	Sprays	<i>Xipureyi</i>	<i>Swipureyi</i>

English	Stroke	Strokes	<i>Xitiroku</i>	<i>Switiroku</i>
English	Strike	Strikes	<i>Xitereko</i>	<i>Switereko</i>
English	Scooter	Scooters	<i>Xikuta</i>	<i>Swikuta</i>
English	Spade	Spades	<i>Xipedi</i>	<i>Swipedi</i>
English	Student	Students	<i>Xichudeni</i>	<i>Swichudeni</i>
English	Squad	Squads	<i>Xikwadi</i>	<i>Swikwadi</i>

This table reveals that the nouns **school** and **scheme** begin with /sc/ in the English language, but when adopted into Xitsonga, they begin with /xi-/ to become *xikolo* and *xikimi*. The same applies to nouns such as **spring**, **sponge**, **span**, and **spade** which begin with /sp/ and **skêr** and **skirt**, beginning with /sk/ in the source language. When adopted into Xitsonga, they begin with /xi-/ in their singular form, and when changed to plural, they begin with the prefix /swi-/.

### 3.4.2 Source Cluster /b/ to class 5 and 9 /b/ in the Singular Form

When English and Afrikaans words beginning with /b/, /br/ and /bl/ are adopted into Xitsonga, they are morphologised to belong to noun classes 5 and 6 (*ri-/ma-*) as well as noun classes 9 and 10 (*ri-ma-*). The following are the examples of adoptives belonging to source cluster /b/ in the source language and to class 5 /ri-/ and class 6/ma-:

(g3)

Source language	Source words		Adoptives	
	Singular	Plural	Singular	Plural
Afrikaans	Broek	Broeke	<i>Buruku</i>	<i>Maburuku</i>
English	Band	Bands	<i>Bandi</i>	<i>Mabandi</i>
English	Bus	Buses	<i>Bazi</i>	<i>Mabazi</i>
English	Bucket	Buckets	<i>Bakiti</i>	<i>Mabakiti</i>
English	Bottle	Bottles	<i>Bodhlele</i>	<i>Mabodhlele</i>



Afrikaans	Blom	Blomme	<i>Bilomu</i>	<i>Mabilomu</i>
English	Bath	Baths	<i>Bavhu</i>	<i>Mabavhu</i>
English	Box	Boxes	<i>Bokisi</i>	<i>Mabokisi</i>
Afrikaans	Boer	Boere	<i>Bunu</i>	<i>Mabunu</i>
Afrikaans	Brug	Brûe	<i>Biloho</i>	<i>Mabiloho</i>

These adoptives belong to noun classes 5 in their singular form and to noun classes 6 in their plural form. In the source language, the plurals of these words are formed by placing the suffix /s/ at the end of the word, whereas in Xitsonga the plural is formed by adding the prefix /ma-/ at the beginning of the word. The following examples are of the source cluster /b/ in English and Afrikaans that belong to noun class 9 /yin-/ and 10 /tin-/ in Xitsonga:

(g4)

Source language	Source words		Adoptives	
	Singular	Plural	Singular	Plural
Afrikaans	Boek	Boeke	<i>Buku</i>	<i>Tibuku</i>
English	Bank	Banks	<i>Bangi</i>	<i>Tibangi</i>
English	Blouse	Blouses	<i>Bulawusi</i>	<i>Tibulawusi</i>
English	Beer	Beers	<i>Biya</i>	<i>Tibiya</i>
English	Bicycle	Bicycles	<i>Bayisikiri</i>	<i>Tibayisikiri</i>
English	Bakkie	Bakkies	<i>Baki</i>	<i>Tibaki</i>
English	Bible	Bibles	<i>Bibele</i>	<i>Tibibele</i>
English	Ball	Balls	<i>Bolo</i>	<i>Tibolo</i>
English	Butchery	Butcheries	<i>Buchari</i>	<i>Tibuchari</i>
English	Bonnet	Bonnets	<i>Bonete</i>	<i>Tibonete</i>
English	Bore	Bores	<i>Boro</i>	<i>Tiboro</i>
English	Book	Books	<i>Buku</i>	<i>Tibuku</i>
English	Bag	Bags	<i>Bege</i>	<i>Tibege</i>

English	Badge	Badges	<i>Beji</i>	<i>Tibeji</i>
English	Balloon	Balloons	<i>Balunu</i>	<i>Tibalunu</i>
English	Bakery	Bakeries	<i>Bekari</i>	<i>Tibekari</i>

These adoptives belong to noun classes in their singular form and noun classes 10 in their plural form. In the source language, the plurals of these words are formed by placing the suffix /s/ at the end of the word, whereas in Xitsonga the plural is formed by adding the prefix /ti-/ at the beginning of the word.

### The class initial /ch/ to class 9

Most of the adoptives beginning with /ch/ in English, when adopted into Xitsonga the /ch/ does not change.

(g5)

Source language	Source words		Adoptives	
	Singular	Plural	Singular	Plural
English	Chase	Chases	<i>Chezi</i>	<i>Tichezi</i>
English	Cheese	Cheeses	<i>Chizi</i>	<i>Tichizi</i>
English	Chocolate	Chocolates	<i>Chokoleti</i>	<i>Tichokoleti</i>
English	Cheque	Cheques	<i>Cheke</i>	<i>Ticheke</i>
English	Chalk	Chalks	<i>Choko</i>	<i>Tichoko</i>

As illustrated in the diagram, these adoptives belong to class initials /ch/ and have a zero prefix in their singular form. Their prefix is only visible in their plural form. They adoptives belong to noun class 9 in their singular form and to noun class 10 in their plural, with the prefix /ti-/.

### 3.4.3 Source Cluster /p/, /ph/, /pl/ and /pr/ to Classes 5 and 9

The adoptives beginning with /p/, /ph/, /pl/ and /pr/ in the source language, when incorporated into Xitsonga, they are morphologised to begin with /p/, /f/ and /ph/.

#### Source cluster /p/, /pl/ to /p/, /ph/ class 5

In Xitsonga most of the adoptives belonging to noun class 5 /ri-/ are characterised by a zero prefix in their singular. The plurals of these adoptives are formed by introducing the class 6 prefix /ma-/ which is a visible prefix. The following examples are adoptives belonging to these classes:

(g6)

Source language	Source words		Adoptives	
	Singular	Plural	Singular	Plural
Afrikaans	Pad	Paaie	<i>Patu</i>	<i>Mapatu</i>
Afrikaans	Plank	Planke	<i>Pulanga</i>	<i>Mapulanga</i>
English	Pot	Pots	<i>Poto</i>	<i>Mapoto</i>
English	Pill	Pills	<i>Philisi</i>	<i>Maphilisi</i>
English	Paper	Papers	<i>Phephe</i>	<i>Maphephe</i>
English	Pan	Pans	<i>Pani</i>	<i>Mapani</i>
English	Parcel	Parcels	<i>Phasela</i>	<i>maphasela</i>
English	Policeman	Policemen	<i>Phorisa</i>	<i>maphorisa</i>
Afrikaans	Plaas	Plase	<i>Purasi</i>	<i>Mapurasi</i>

#### Source cluster /p/, /pl/, /ph/, /pr/ to /p/, /ph/, /f// class 9

When adopted into Xitsonga most of the English and Afrikaans words from the source cluster /p/, /pl/ and /pr/ are accommodated into noun class 9 /yin-/ and to noun class 10

/tin-/ into the plural form. The noun class 9 prefix /yin-/ is regarded as a zero prefix because it is invisible. The table below provides examples belonging to these noun classes:

(g7)

Source language	Source words		Adoptives	
	Singular	Plural	Singular	Plural
English	Project	Projects	<i>Phurojeke</i>	<i>Tiphurojeke</i>
English	Photo	Photos	<i>Fotho</i>	<i>Tifotho</i>
English	Page	Pages	<i>Pheji</i>	<i>Tipheji</i>
English	Plate	Plates	<i>Puleti</i>	<i>Tipuleti</i>
English	Pump	Pumps	<i>Pompo</i>	<i>Tipompo</i>
English	Pipe	Pipes	<i>Phayiphi</i>	<i>Tiphayiphi</i>
English	Phone	Phones	<i>Foyini</i>	<i>Tifoyini</i>
English	Party	Parties	<i>Phati</i>	<i>Tiphati</i>
English	Pencil	Pencils	<i>Peninsele</i>	<i>Tipeninsele</i>
English	Plan	Plans	<i>Pulani</i>	<i>Tipulani</i>
English	Plastic	Plastics	<i>Pulasitiki</i>	<i>Tipulasitiki</i>
English	Plug	Plugs	<i>Pulaga</i>	<i>Tipulaga</i>
English	Parliament	Parliaments	<i>Palamende</i>	<i>Tipalamende</i>
English	Poster	Posters	<i>Phositara</i>	<i>Tiphositara</i>
English	Pillar	Pillars	<i>Philara</i>	<i>Tiphilara</i>

These examples confirm that the adoptives belonging to noun class 5 and 9 have a zero prefix in their singular form. When these adoptives are changed to the plural form, the plural prefix /ma-/ for class 6 and the plural prefix /ti-/ for class 10 are introduced at the beginning of the word.

### 3.4.4 Source Cluster /t/ to /t/ Class 5

Most of the adoptives that begin with /t/ in English, when incorporated into Xitsonga, are morphologised to begin with /th/. These adoptives are accommodated in noun classes 5 and 9, which are characterised by invisible or zero prefixes in their singular form. The prefixes of these adoptives are only visible when they are changed from singular to plural. In their plural form, these adoptives are accommodated into noun classes 6 and 10 with the prefixes /ma-/ and /ti-/ respectively. The following table provides examples of adoptives belonging to noun classes 5 and 9 as well as 6 and 10:

(g8)

Source language	Source words		Adoptives	
	Singular	Plural	Singular	Plural
English	Teacher	Teachers	<i>Thicara</i>	<i>Mathicara</i>
English	Tent	Tents	<i>Thende</i>	<i>Mathende</i>
English	Taxi	Taxis	<i>Thekisi</i>	<i>Mathekisi</i>
English	Tender	Tenders	<i>Thendara</i>	<i>Tithendara</i>
English	Tank	Tanks	<i>Thangi</i>	<i>Mathangi</i>

According to this table, it is evident that the above adoptives exhibit a zero prefix morpheme in their singular form, which are classes 5 and 9. The adoptive *thende* belongs to noun class 5 in its singular form and to noun class 6 in its plural form. Unlike the adoptive *thende*, which the plural form is *mathende*; the adoptive *thendara* belongs to noun class 9 in the singular form and to noun class 10 in the plural form, while its plural form is *tithendara*.

### 3.4.5 Source Cluster /c/ to /kh/ Class 5

When adopted into Xitsonga English words with the source cluster /c/ are morphologised

so that the source cluster /c/ is altered to /kh/, belonging to classes 5 and 9 in their singular form with the invisible prefixes /ri-/ and /yin-/. The following table illustrates examples belonging to this category:

(g9)

Source language	Source words		Adoptives	
	Singular	Plural	Singular	Plural
English	Card	Cards	<i>Khadi</i>	<i>Makhadi</i>
English	Cake	Cakes	<i>Khekhe</i>	<i>Makhekhe</i>
English	Court	Courts	<i>Khoto</i>	<i>Makhoto</i>
English	Camera	Cameras	<i>Khamera</i>	<i>Tikhamera</i>
English	College	Colleges	<i>Kholichi</i>	<i>Tikholichi</i>
English	Customer	Customers	<i>Khasimende</i>	<i>Tikhasimende</i>
English	Coach	Coaches	<i>Khocara</i>	<i>Tikhocara</i>
English	Caravan	Caravans	<i>Kharavhani</i>	<i>Tikharavhani</i>
English	Cholera	Choleras	<i>Kholera</i>	<i>Tikholera</i>
English	Café	Cafés	<i>Khefi</i>	<i>Tikhefi</i>
English	Cassette	Cassettes	<i>Khasete</i>	<i>Tikhasete</i>

These adoptives belong to cluster /c/ in the English language, but when adopted into Xitsonga, the cluster /c/ changes to cluster /kh/. It is evident from the above table that once the English words belonging to cluster /c/ is adopted into Xitsonga, the cluster /c/ changes to noun classes 5 and 9 in their singular form and to 6 and 10 classes in their plural. The adoptives in this cluster have a zero prefix in their singular form, and when changed into plural, they acquire the plural prefixes /ma-/ and /ti-/.

### 3.4.6 Source Cluster /u/ to /yu/ Cclass 9

English words with the source cluster /u/, when adopted into Xitsonga, are morphologised where the source cluster /u/ is changed to /yu/, belonging to noun cluster 9 in Xitsonga. The following table provides examples of English words with the source cluster /u/, where the source cluster /u/ becomes /yu/ when adopted into Xitsonga:

(g9)

Source language	Source words		Adoptives	
	Singular	Plural	Singular	Plural
English	Uniform	Uniforms	<i>Yunifomo</i>	<i>Tiyunifomo</i>
English	University	Universities	<i>Yunivhesiti</i>	<i>Tiyunivhesiti</i>
English	Unit	Units	<i>Yuniti</i>	<i>Tiyuniti</i>
English	Union	Unions	<i>Yunyoni</i>	<i>Tiyunyoni</i>

This table, it is unequivocal that foreign words beginning with /u/ in the source language, when adopted into Xitsonga, are morphologised to begin with /yu-/ which is part of class 9 in their singular form and noun class 10 in their plural form. The noun class 9 is characterised by invisible (zero) prefix. The plural of words in this class is formed by adding the plural prefix /ti-, which is part of class 10. The word *Yunivhesiti* belongs to noun class 9, which changed into the plural, the prefix /ti-/ is added to form *tiyunivhesithi*. The same applies to all adoptives as indicated in the above diagram, which changed into plural; the prefix /ti-/ has been used to form the new words.

### 3.4.7 Source Cluster /c/ and /k/ to /t/ Class 9

Some English words belonging to cluster /c/ and Afrikaans ones belonging to cluster /k/, when incorporated into Xitsonga, the cluster /c/ and /k/ are morphologised into /t/ in

Xitsonga. The following table provides examples of adopted words from English and Afrikaans with the clusters /cl/ and /kl/ that are morphologised to /tl/ in Xitsonga.

(h)

Source language	Source words		Adoptives	
	Singular	Plural	Singular	Plural
English	Clinic	Clinics	<i>Tlilniki</i>	<i>Titlilniki</i>
Afrikaans	Kliniek	Klinieks	<i>Tlilniki</i>	<i>Titlilniki</i>
English	Class	Classes	<i>Tlilasi</i>	<i>Titlilasi</i>
Afrikaans	Klas	Klasse	<i>Tlilasi</i>	<i>Titlilasi</i>
English	Climate	Climates	<i>Tlilayimete</i>	<i>Titlilayimete</i>
English	Clock	Clocks	<i>Tliloko</i>	<i>Matliloko</i>
English	Club	Clubs	<i>Tlilaba</i>	<i>Titlilaba</i>
English	Clutch	Clutches	<i>Tlilachi</i>	<i>Titlilachi</i>
English	Clerk	Clerks	<i>Tlileke</i>	<i>Matlileke</i>

These examples confirm the notion that where there is a cluster /cl/ in English or /kl/ in Afrikaans it will be changed to /tl/ in Xitsonga. It is clear that these examples bear testimony to this statement that whenever the source cluster begins with /cl/ in English or /kl/ in Afrikaans, when adopted into Xitsonga, it will begin with /tl/. In Xitsonga, the cluster /tl/ has a zero (invisible) prefix in the singular form and visible plural prefix which is /ma-/ or /ti-/.

### 3.5 SUFFIXATION

The suffix refers to letters that are added at the end of the root to change the meaning of the word. Diale (2004:12) defines a suffix as “any part of the word that comes after the root of a word”. Chavalala (2005:20) quotes Cox who defines a suffix as “a group of letters which are added to the end of a word to form a new word”. He goes further to cite



various authors such as Philips, Katamba and Hawkins, all conceding that a suffix is a letter or group of letters that can be attached to the end of the root to form a word or new word.

**Source cluster ending in /-ter/, /-ner/ and /-ure/ to /-era/ class 5 and 9**

English words ending with /-ter/, /-ner/ and /-ure/ in their source language, when adopted into Xitsonga, are morphologised to end with with the suffix /-ara/. The following below provides examples of English words where /-ter/, /-ner/ and /-ure/ are morphologised to /-ara/ when adopted into Xitsonga.

(i)

Source language	Source words		Adoptives	
	Singular	Plural	Singular	Plural
English	Heater	Heaters	<i>Hitara</i>	<i>Tihitara</i>
English	Hooter	Hooters	<i>Hutara</i>	<i>Tihutara</i>
English	Quarter	Quarters	<i>Kotara</i>	<i>Tikotara</i>
English	Computer	Computers	<i>Khumphutara</i>	<i>Tikhumphutara</i>
English	Calendar	Calendars	<i>Khalendara</i>	<i>Tikhalendara</i>
English	Brochure	Brochures	<i>Burochara</i>	<i>Tiburochara</i>
English	Teacher	Teachers	<i>Thichara</i>	<i>Mathichara</i>
English	Altar	Altars	<i>Alitara</i>	<i>Tialitara</i>
English	Waiter	Waiters	<i>Weta</i>	<i>Tiweta</i>
English	Powder	Powders	<i>Phawudara</i>	<i>Tiphawudara</i>
English	Poster	Posters	<i>Phositara</i>	<i>Tiphositara</i>
English	Butchery	Butcheries	<i>Buchara</i>	<i>Tibuchara</i>
English	Starter	Starters	<i>Xitatara</i>	<i>Switatara</i>
English	Helicopter	Helicopters	<i>Helikoputara</i>	<i>Tihelikoputara</i>
English	Stapler	Staplers	<i>Xitepulara</i>	<i>Switepulara</i>

In Xitsonga, suffixes are used among others functions to form tenses and reciprocals. For example the following words illustrate the functions of suffixes forming the reciprocals or tenses:

(j)

Source language	Source word	Adoptive		
		Adopted word	The root	Suffixed adoptive
English	Pass	<i>Pasa</i>	<i>-pas-</i>	<i>Pasile</i> <i>Pasisa</i>
English	Park	<i>Paka</i>	<i>-pak-</i>	<i>Pakile</i> <i>Pakisa</i>
English	Bake	<i>Baka</i>	<i>-bak-</i>	<i>Bakile</i> <i>Bakisa</i>
Afrikaans	Skuld	<i>Kolota</i>	<i>-kolot-</i>	<i>Kolotile</i> <i>Kolotisa</i>
English	Copy	<i>Kopa</i>	<i>-kop-</i>	<i>Kopile</i> <i>Kopisa</i>
English	Lock	<i>Loka</i>	<i>-lok-</i>	<i>Lokile</i> <i>Lokisa</i>
Afrikaans	Spyt	<i>Peyita</i>	<i>-peyit-</i>	<i>Peyitile</i> <i>Peyitisa</i>

These examples illustrate the functions of the suffix in Xitsonga. The verb *pakile* is formed by adding the suffix */-ile/* to the root of the verb *paka*. The same applies to the verbs *pasile*, *kolotile*, *kopile*, *lokile*, *peyitile*, and *bakile* in that they are formed by adding the suffix */-ile/* to the roots of the verbs *pasa*, *kolota*, *kopa*, *peyita*, and *baka*. The verbs *pasile*, *kolotile*, *kopile*, *lokile*, *peyitile* and *bakile* indicate the past tense. The suffix */-ile/* is a perfective suffix which is used to indicate past tense. These verbs serve to indicate that the event has already taken place. When the Xitsonga reciprocal suffix */-isa/* is added to the root of the verbs *pasa*, *kolota*, *kopa*, *peyita* and *baka* the reciprocal verbs *pasisa*, *kolotisa*, *kopisa*, *peyitisa*, and *bakisa* are formed. The reciprocal suffix */-isa/* in Xitsonga denotes actions of assisting one another. The following examples illustrate the use of reciprocal verbs formed from adopted verbs.

*Misola u bakisa Miluva xinkwa.*

(Misola helps Miluva to bake the bread.)

*Thomas u pakile movha egarachini ni mixo.*

(Thomas parked the car in the garage in the morning.)

The word *bakisa* is a reciprocal verb. The suffix */-isa/* is a reciprocal suffix, which is used to indicate a mutual process or action. In the sentence above, it is used to indicate that two people are involved in the baking process. Because its function is to denote actions of assistance, the sentence implies that Misola is assisting Miluva to bake the bread. The suffix */-ile/* indicates the past tense. The verb *pakile* is the past tense of the verb *paka* and is formed by adding the suffix */-ile/* to the root of the verb *paka*. *Thomas u pakile movha egarachini ni mixo*. This sentence means that Thomas parked the car in the garage in the morning. Because the suffix */-ile/* indicates the past tense, this sentence means that Thomas had already parked the car in the morning.

### 3.6 NOUN CLASSES

A noun is a word used to name something that may be concrete or abstract. In defining a noun Nkuna (2004:19) cites Doke who describes a noun as “a word which signifies the name of anything concrete or abstract”. Regarding nouns (*maviti*), Junod (1967:7) states: “*mavito i marito lawa hi vitanaka minchumu ha wona: Nguluve, muti, Maselesele*”. (This means that nouns are words that used to name things). Nkuna (2004:19-20) quoted Marivati who defines a noun (*riviti*) as “*vito leri nga thyiwa xa n'wa-nchumu*”. (Meaning that a noun is a word used to name something). These definitions describe a noun as a word used to name something; whether concrete or abstract. Xitsonga is a language that is characterised by a grammatical system in which nouns are placed into classes according to their prefixes. Xitsonga consists of 17 noun classes as illustrated by the table below:

(k)

Noun class	Prefix	Examples	
1	Mu-	<i>Mufana</i>	<b>(Boy)</b>
2	Va-	<i>Vafana</i>	<b>(Boys)</b>
3	Mu-	<i>Muti</i>	<b>(Family)</b>
4	Mi-	<i>Miti</i>	<b>(Families)</b>
5	Ri-	<i>Ribye</i>	<b>(Stone)</b>
6	Ma-	<i>Maribye</i>	<b>(Stones)</b>
7	Xi-	<i>Xikimi</i>	<b>(Scheme)</b>
8	Swi-	<i>Swikimi</i>	<b>(Schemes)</b>
9	Yin-	<i>Hodela</i>	<b>(Hotel)</b>
10	Tin-	<i>Tihodela</i>	<b>(Hotels)</b>
11	Ri-	<i>Risiva</i>	<b>(Feather)</b>
14	Vu-	<i>Vuswa</i>	<b>(Porridge)</b>
15	Ku-	<i>Ku tshama</i>	<b>(To sit)</b>

16	Ha-	<i>Hansi</i>	<b>(Bottom)</b>
17	Ku-	<i>Kule</i>	<b>(Far)</b>
18	Mu-	<i>Ndzeni</i>	<b>(Inside)</b>
21	Dyi	<i>Dyimovha</i>	<b>(Big car)</b>

These noun classes are noun classes existing in Xitsonga in which adopted nouns must be accommodated. This means that the arrival of new words in Xitsonga does not result in the creation of new noun classes. When foreign words are adopted into Xitsonga, they have to be morphologised to be consistent with existing Xitsonga noun classes as illustrated in this diagram. Although there are exceptional cases, most of the adopted words in Xitsonga are morphologised to begin with a consonant and end with a vowel. The general rule regarding syllable pattern is that nouns in Xitsonga should begin with a consonant and end with a vowel. Although a considerable number of adoptives in Xitsonga belong to noun classes 5 and 6 /*ri-ma-*/, 7 and 8 /*xi-swi-*/ and 9 and 10 /*yin-tin-*/, there are a few adoptives that belong to noun classes 3 and 4 /*mu-mi-*/.

### 3.6.1 Noun Classes 1 and 2: /*mu-*/ and /*va-*/

The prefix of class 1 is /*mu-*/ and that of class 2 /*va-*/ . Noun classes 1 and 2 are the classes of human beings. In these classes, the singular is indicated by the prefix /*mu-*/ and the plural by the prefix /*va-*/.

### 3.6.2 Noun Classes 3 and 4: /*mu-*/ and /*mi-*/

The prefix of class 3 is /*mu-*/ and that of class 4 /*mi-*/ . These noun classes represent nouns denoting animals, trees, insects, body parts, implements, equipments, and various objects. Noun class 4 is the plural of class 3. Noun class 4 is distinguished by plural prefix, and expresses numerical plurals. Some of the nouns in class 3 display a zero prefix, and the prefix *mu-* has disappeared due to some phonological changes. Adoptives that are accommodated in these noun classes are mostly characterised by a zero or invisible prefix

in their singular form. The following table illustrates examples of adopted words belonging to noun classes 3 and 4:

(l)

Source language	Source word		Adopted word	
	Singular	Plural	Singular	Plural
English	Map	Maps	<i>Mepe</i>	<i>Mimepe</i>
English	Bed	Beds	<i>Mubedo</i>	<i>Mibedo</i>
English	Machine	Machines	<i>Muchini</i>	<i>Michini</i>
English	Line	Lines	<i>Layeni</i>	<i>Milayeni</i>
English	Mortuary	Mortuaries	<i>Muchara</i>	<i>Mimuchara</i>

These adoptives belong to noun classes 3 and 4. As indicated in the diagram, the singular forms of most adoptives in these noun classes have a zero prefix. Their plural is formed by adding the plural prefix /mi-/. The adopted noun *mepe* is in the singular form. Its singular prefix /mu-/ has disappeared. When the plural prefix /mi-/ is added, *mimepe* is formed.

### 3.6.3 Noun Classes 5 and 6: /ri-/ and /ma-/

The prefixes of noun classes 5 and 6 are /ri-/ and /ma-/. Most of the adoptives belonging to noun class 5 have a zero prefix. The prefix is only visible when adoptives in class 5 are changed into the plural, which belongs to class 6:

(m)

Source language	Source word		Adopted word	
	Singular	Plural	Singular	Plural
English	Pot	Pots	<i>Poto</i>	<i>Mapoto</i>

Afrikaans	Tafel	Tafels	<i>Tafula</i>	<i>Matafula</i>
English	Bus	Buses	<i>Bazi</i>	<i>Mabazi</i>
English	Bottle	Bottles	<i>Bodhlele</i>	<i>Mabodhlele</i>
Afrikaans	Winkel	Winkels	<i>Vhengele</i>	<i>Mavhengele</i>
Afrikaans	Venster	Vensters	<i>Fasitere</i>	<i>Mafasitere</i>
English	Tyre	Tyres	<i>Thayere</i>	<i>Mathayere</i>
English	Box	Boxes	<i>Bokisi</i>	<i>Mabokisi</i>

The prefix of class 5 is /ri-/ and that of class 6 /ma-/. These noun classes represent a variety of categories which include nature terms, birds, fruits, vegetables, and liquids. When representing adoptives, they express concrete things. Concerning class 6, Chauke (2005:40) mentions, “Class 6 is the only class, which, apart from a regular numerical plural, expresses a collective plural as well”. When dealing with adoptives, these noun classes represent human being’s crafted items. It is evident from the above diagram that adoptives that are accommodated in noun class 5 display zero prefix; however, when they are changed into the plural form, they attain a visible prefix /ma-/ which is a noun class 6 prefix.

### 3.6.4 Noun Classes 7 and 8: /xi-/ and /swi-/

The prefix of class 7 is /xi-/ and that of class 8 /swi-/. This noun class is characterised by visible prefixes both in the singular and in plural forms. The prefix /xi-/ is the singular prefix belonging to noun class 7 and the plural prefix is /swi-/ which is a noun class 8. These classes represent tools, implements as well as various inanimate items.

(n)

Source language	Source word		Adopted word	
	Singular	Plural	Singular	Plural
English	Stamp	Stamps	<i>Xitempe</i>	<i>Switempe</i>

English	Stage	Stages	<i>Xiteji</i>	<i>Switeji</i>
English	Story	Stories	<i>Xitori</i>	<i>Switori</i>
English	Stadium	Stadiums	<i>Xitediyamu</i>	<i>Switediyamu</i>
English	Spray	Sprays	<i>Xipureyi</i>	<i>Swipureyi</i>
Afrikaans	Sleutel	Sleutels	<i>Xilotlelo</i>	<i>Swilotlelo</i>
English	Spice	Spices	<i>Xipayisisi</i>	<i>Swipayisisi</i>
English	Span	Spans	<i>Xipani</i>	<i>Swipani</i>
English	Student	Students	<i>Xichudeni</i>	<i>Swichudeni</i>
Afrikaans	Skêr	Skêre	<i>Xikero</i>	<i>Swikero</i>
Afrikaans	Steen	Stene	<i>Xitina</i>	<i>Switina</i>
English	Scheme	Schemes	<i>Xikimi</i>	<i>Swikimi</i>
English	Square	Squares	<i>Xikwere</i>	<i>Swikwere</i>
English	Sponge	Sponges	<i>Xiponci</i>	<i>Swiponci</i>
English	School	Schools	<i>Xikolo</i>	<i>Swikolo</i>
English	Skirt	Skirts	<i>Xiketi</i>	<i>Swiketi</i>
English	Spade	Spades	<i>Xipedi</i>	<i>Swipedi</i>
English	Spring	Springs	<i>Xipiringi</i>	<i>Swipiringi</i>
English	Strike	Strikes	<i>Xitereko</i>	<i>Switereko</i>
English	Stroke	Strokes	<i>Xitiroku</i>	<i>Switiroku</i>
English	Stripe	Stripes	<i>Xitirepe</i>	<i>Switirepe</i>
Afrikaans	Stoel	Stoele	<i>Xitulu</i>	<i>Switulu</i>
Afrikaans	Spoor	Spoore	<i>Xiporo</i>	<i>Swiporo</i>
English	Scooter	Scooters	<i>Xikuta</i>	<i>Swikuta</i>

### 3.6.5 Noun classes 9 and 10: /yin-/ and /tin-/

The prefix of class 9 is /yin-/ and that of class 10 /tin-/. These classes are sometimes referred to as animal class because most of their nouns denote animals. Apart from referring to animals, these noun classes refer to inanimate objects as well. Most of the adoptives belonging to noun class 9 have zero prefix. The prefix is only visible when



adoptives in noun class 9 are changed into the plural, which is class 10. The plural form is formed by adding the prefix /ti-/ at the beginning of the word.

(o)

Source language	Source word		Adopted word	
	Singular	Plural	Singular	Plural
English	Form	Forms	<i>Fomo</i>	<i>Tifomo</i>
English	Plan	Plans	<i>Pulani</i>	<i>Tipulani</i>
English	Unit	Units	<i>Yuniti</i>	<i>Tiyuniti</i>
English	Project	Projects	<i>Phurhojeke</i>	<i>Tiphurhojeke</i>
English	Plate	Plates	<i>Puleti</i>	<i>Tipuleti</i>
English	Cup	Cups	<i>Khaphu</i>	<i>Tikhaphu</i>
English	Flat	Flats	<i>Fulete</i>	<i>Tifulete</i>
English	Phone	Phones	<i>Fowini</i>	<i>Tifowini</i>
English	Oven	Ovens	<i>Ovhene</i>	<i>Ti-ovhene</i>
English	Gate	Gates	<i>Gede</i>	<i>Tigede</i>
English	Tie	Ties	<i>Thayi</i>	<i>Tithayi</i>
English	Hotel	Hotels	<i>Hodela</i>	<i>Tihodela</i>
English	Graph	Graphs	<i>Girafu</i>	<i>Tigirafu</i>
English	Dish	Dishes	<i>Ndichi</i>	<i>Tindichi</i>
English	Oxygen	Oxygen	<i>Okisijeni</i>	<i>Ti-okisijeni</i>

This illustrates that the words *phurhojeke*, *khaphu*, *fulete*, *ndichi*, and *yuniti* belong to noun class 9, which when changed into the plural use the prefix /ti-/ to form the word *tiphurhojeke*, *tikhaphu*, *tifulete*, *tindichi*, and *tiyuniti* which belong to noun class 10.

### 3.6.6 Noun Classes 11: /ri-/

The prefix of class 11 is /ri-/. The prefix /ri-/ expresses ordinary singularity. The noun class 11 makes use of the prefix/ tin-/ of class 10 to indicate its plural form. This class represents a variety of objects, concrete and abstract. There are certain abstract nouns in this class which are without plurals. The examples of abstract nouns without plurals are:

<i>Rirhandzu</i>	<b>(Love)</b>
<i>Rivengo</i>	<b>(Hatred)</b>
<i>Ntsako</i>	<b>(Happiness)</b>

### 3.6.7 Noun Classes 14: /vu-/

The prefix of class 14 is /vu-/. This class noun represents most derived nouns. It has no complementary class. It usually indicates abstract things. The examples of abstract nouns which are derived from other nouns are:

<i>Vutomi</i>	<b>(Life)</b>
<i>Vunene</i>	<b>(Goodness)</b>
<i>Vumunhu</i>	<b>(Humanity)</b>

### 3.6.8 Noun Classes 15: /ku-/

The prefix of noun class 15 is /ku-/. Regarding noun class 15, Nkuna (2004:26) mentions: “Class 15 is used as a prefix of an infinite noun which is simple. It is known by its verbal nouns which are written disjunctively”. She cites the following as examples of class 15:

<i>Ku dya</i>	<b>(To eat)</b>
<i>Ku rila</i>	<b>(To cry)</b>
<i>Ku ondla</i>	<b>(To take care)</b>
<i>Ku enta</i>	<b>(To be deep)</b>

### 3.6.9 Noun Classes: 16, 17, 18, and 21: /ha-/, /ku-/, /mu-/ and /dyi-/

The prefix of class 16 is /ha-/, class 17 /ku-/, class 18 /mu-/ which that of class 21 is /dyi-/. These noun classes represent nouns denoting locations. They are called locative noun classes. The following examples are provided illustrate words that belong to each of these classes:

#### **Class 16:** /ha-/

The prefix of this noun class is /ha-/, which denotes location or place.

<i>Handle</i>	<b>(Outside)</b>
<i>Hansi</i>	<b>(Down)</b>
<i>Hala</i>	<b>(This way)</b>

#### **Class 17:** /ku-/

The prefix of this noun class is /ku-/, which denotes place in terms of proximity.

<i>Kusuhi</i>	<b>(Near)</b>
<i>Kule</i>	<b>(Far)</b>
<i>Kwala</i>	<b>(Here)</b>

#### **Class 18:** /mu-/

The prefix of this class is *mu-* which has dissolved to form (n).

<i>Ndzeni</i>	<b>(Inside)</b>
<i>Ndzhaku</i>	<b>(Behind)</b>

#### **Class 21:** /dyi-/

The prefix of class 21 is /dyi-/. The prefix /dyi-/ has an augmenting and derogatory function. It is usually used to refer to things that are bigger than normal.

<i>Dyimovha</i>	<b>(A fancy and big car)</b>
<i>Dyiyindlu</i>	<b>(Very big house)</b>
<i>Dyimanga</i>	<b>(Very big cat)</b>
<i>Dyinyoka</i>	<b>(Very big snake)</b>

### 3.7 DIMINUTIVES

Words that get adopted into Xitsonga can be morphologised to form diminutives. In Xitsonga, diminutives are formed by adding the diminutive prefix /xi-/ at the beginning of the word and the diminutive suffix *-ana* and *-nyana* at the end of the word. Pretorius and Berg (2007:278) note:

When a diminutive suffix is added to a noun it indicates a diminutive form corresponding to the noun, or a young one corresponding to the noun, or a small quantity of what is expressed by a noun.

The diminutive affix is used to indicate the quantity or the status of an object. It is used to show that the object referred to is smaller than normal. The following are examples of diminutives formed from adopted words:

(p)

Source languages	Source words	Adopted word	
		Adoptives	Diminutives
English	Office	<i>Hofisi</i>	<i>Xihofisana</i> <i>Xi- is the prefix</i> <i>-ana is the suffix</i>  <i>Xikweletinyana</i>

Afrikaans	Skuld	<i>Xikweleti</i>	<i>Xi- is prefix</i> <i>-nyana is the suffix</i>
English	Bout	<i>Bawuti</i>	<i>Xibawutana</i> <i>Xi- is prefix</i> <i>-ana is the suffix</i>
English	Pliers	<i>Phulayara</i>	<i>Xiphulayarana</i> <i>Xi- is prefix</i> <i>-ana is the suffix</i>
English	Hammer	<i>Hamula</i>	<i>Xihamulana</i> <i>Xi- is prefix</i> <i>-ana is the suffix</i>
English	Bus	<i>Buzi</i>	<i>Xibazana</i> <i>Xi- is prefix</i> <i>-ana is the suffix</i>
English	Lorry	<i>Lori</i>	<i>Xilorarana</i> <i>Xi- is prefix</i> <i>-ana is the suffix</i>
English	Ticket	<i>Thikihthi</i>	<i>Xithikithana</i> <i>Xi- is prefix</i> <i>-ana is the suffix</i>
English	Café	<i>khefi</i>	<i>Xikhefana</i> <i>Xi- is prefix</i> <i>-ana is the suffix</i>

English	Pill	<i>Philisi</i>	<i>Xiphilisana</i> <i>Xi- is prefix</i> <i>-ana is the suffix</i>
English	Cassette	<i>Khasete</i>	<i>Xikhasetana</i> <i>Xi- is prefix</i> <i>-ana is the suffix</i>
English	Paper	<i>Phephe</i>	<i>Xiphephana</i> <i>Xi- is prefix</i> <i>-ana is the suffix</i>
English	Tin	<i>Thini</i>	<i>Xithinana</i> <i>xi- is the prefix</i> <i>-ana is the suffix</i>
Afrikaans	Bybel	<i>Bibele</i>	<i>Xibibelana</i> <i>xi- is the prefix</i> <i>-ana is the suffix</i>
English	Book	<i>Buku</i>	<i>Xibukwana</i> <i>xi- is the prefix</i> <i>-ana is the suffix</i>
English	Bicycle	<i>Bayisikiri</i>	<i>Xibayisikirana</i> <i>xi- is the prefix</i> <i>-ana is the suffix</i>
Afrikaans	Dorp	<i>Doroba</i>	<i>Xidorobana</i> <i>xi- is the prefix</i> <i>-ana is the suffix</i>

Afrikaans	Bakkie	<i>Baki</i>	<i>Xibakananyana</i> <i>xi- is the prefix</i> <i>-nyana is the suffix</i>
English	Watch	<i>Wachi</i>	<i>Xiwachananyana</i> <i>xi- is the prefix</i> <i>-nyana is the suffix</i>

These examples are diminutives formed from words adopted from English and Afrikaans into Xitsonga. The nouns *xithinana*, *xibibelana*, *xibukwana*, *xibayisikirana*, and *xidorobana* are diminutives formed by adding the prefix /*xi-*/ at the beginning and the suffix /*-ana*/ at the end of the adopted nouns *thini*, *bibele*, *buku*, *bayisikiri*, and *doroba*. The nouns *xibakananyana* and *xiwachananyana* are diminutives formed by adding the prefix /*xi-*/ at the beginning and the suffix /*-nyana*/ at the end of the nouns *baki* and *wachi*. These diminutives, in their singular form, belong to noun class 7. When the singular prefix /*xi-*/ is replaced by the plural prefix /*swi-*/, the diminutive *xithinana* becomes *switinana*, *xibibelana* becomes *swibibelana*, *xibukwana* becomes *swibukwana*, *xibayisikirana* becomes *swibayisikirana* and *xidorobana* becomes *swidorobana* which belong to class 8. When the singular prefix /*xi-*/ is replaced by the prefix /*swi-*/ in *xibakananyana* and *xiwachananyana* which are class 7 diminutives, *swibakananyana* and *swiwachananyana*, which are class 8 diminutives, are formed.

### 3.8 DERIVATIVES

Derivation refers to the process whereby new words are formed by adding a prefix and a suffix to the existing word. Finegan (1989:84) defines derivation as “the process whereby one word is transformed into a word with related meaning to a different lexical class”.

Regarding the derivation process, Diale (2004:15) quotes Spencer who defines derivation as “the formation of a lexeme from another lexeme”.

The definition of derivation is also articulated by Chavalala (2005:13) citing Jackson who describes derivation as the process that “involves adding to an existing word either a suffix (at the end) or a prefix (at the beginning)”.

These definitions explain derivation as the formation of new words by prefixation, suffixation or circumfixation processes. New words can be formed from the adopted words by adding a prefix and or a suffix. In Xitsonga, nouns can be formed from the already existing adopted word. For the purpose of this study, the following categories of derivatives will receive attention:

### 3.8.1 Nouns Formed from Verbs

When prefixes and the suffixes are added to the existing adopted verb, a noun can be formed. Pretorious and Berg regard nouns that are formed from verbs as deverbatives. Concerning deverbatives, Pretorious and Berg (2005:278) mention: “The term deverbative refers to nouns that are formed from verbs”. The statement by Pretorious and Berg authenticates that adopted verbs can be morphologised to form nouns. The following table provides examples of nouns that can be formed from adopted verbs:

(q)

Source languages	Source words	Adopted verbs	Derivative nouns
English	Bake	<i>Baka</i>	<i>Mubaki</i> <i>Vabaki</i> <i>Xibaki</i> <i>Swibaki</i>



English	Paint	<i>Penda</i>	<i>Pende</i> <i>Mupendi</i> <i>Vapendi</i> <i>Xipendi</i> <i>swipendi</i>
Afrikaans	Skuld	<i>Kolota</i>	<i>Xikweleti</i> <i>Mukoloti</i>

Looking at these examples, it is clear that several new words have been formed from the verb *baka*. The derived noun *mubaki* is formed by adding the prefix */mu-/* at the beginning of the root */-bak-/* and the suffix */-i/* at the end of the root */-bak-/*. The derived noun *mubaki* refers to a person involved in the process of baking. This noun belongs to noun class 1. When the prefix */va-/* is added at the beginning of the root */-bak-/* and the suffix */-i/* added at the end of the same root, the new noun *vabaki* is formed. The noun *vabaki* belongs to noun class 2. As indicated in the diagram, the noun *xibaki* and *swibaki* are derived from the adopted verb *baka*. The noun *xibaki* is formed by adding the prefix */xi-/* at the beginning of the root */-bak-/* and the suffix */-i/* at the end of the root */-bak-/*. *Xibaki* refers to a person with excellent baking skills. The noun *xibaki* belongs to noun class 7. The derived noun *swibaki* is the plural of the noun *xibaki*. It refers to more than excellent bakers. It is formed by replacing the singular prefix */xi-/* with the plural prefix */swi-/* at the beginning of the word *xibaki*. The derived noun *xibaki* belongs to noun class 7, and its plural form *swibaki* belongs to noun class 8.

The word *pende* is a noun derived from the verb *penda*. It is formed by replacing the suffix */-a/* by the suffix */-i/*. *Pende* refers to a colouring liquid used to colour objects or things. When the prefix */mu-/* is introduced to the root */-pend-/*, and the suffix */-i/* replaces the suffix */-e/* at the end of the root */-pend-/*, the noun *mupendi* is formed. *Mupendi* refers to a person whose duty is to paint. The noun *mupendi* belongs to noun class 1. When the plural prefix */va-/* replaces the singular prefix */mu-/*, the noun *vapendi*,

which belongs to noun class 2, is formed. The verb *penda* can be further derived to form the nouns *xipendi* and *swipendi*. When the prefix /xi-/, which is a prefix for noun class 7, is introduced at the beginning of the root /-pend-/, the noun *xipendi* is formed. *Xipendi* refers to a person with great skills and expertise in painting. When the plural prefix /swi-/ replaces the prefix /xi-/, the noun *swipendi* is formed. *Swipendi* refers to more than one person showing great skills and expertise in painting. The prefix /swi-/ belongs to noun class 8.

*Kolota* is a Xitsonga adopted verb from the Afrikaans verb *skuld*. The verb *kolota* can be morphologised to form various nouns. As illustrated in the diagram, the noun *xikweleti* is formed by introducing the prefix /xi-/ at the beginning of the word *kolota* and the suffix /-eleti/ at the end of the verb *kolota*. The noun *mukoloti* is formed by adding the prefix /mu-/ at the beginning of the root /-kolot-/ and the suffix /-i/ at the beginning of the root /-kolot-/. The noun *mukoloti* refers to a person who owes something. The prefix /mu-/ belongs to noun class 1.

### 3.8.2 Verbs Formed from Verbs

Adopted verbs can be morphologised to form new verbs. The following table provides examples of verbs that are formed from other verbs:

(r)

Source languages	Source words	Adopted verbs	Derivative verbs
English	Bake	<i>Baka</i>	<i>Baketela</i> <i>Bakela</i> <i>Bakisa</i> <i>Bakisana</i>
Afrikaans	Skuld	<i>Kolota</i>	<i>Kolotela</i> <i>Kolotetela</i>

English	Copy	<i>Kopa</i>	<i>Kolotanani</i> <i>Kolotile</i> <i>Kopela</i> <i>Kopile</i> <i>Kopelana</i> <i>Kopetele</i>
English	Bank	<i>Banga</i>	<i>Bangela</i> <i>Bangetela</i> <i>Bangile</i> <i>Bangisa</i>
English	Iron	<i>Ayina</i>	<i>Ayanela</i> <i>Ayinisa</i> <i>Ayinetela</i> <i>Ayinile</i>
English	Strike	<i>Tereka</i>	<i>Terekela</i> <i>Terekisa</i> <i>Terekile</i>

These adopted verbs demonstrate that adopted verbs can be morphologised to form new verbs with different meanings. The verbs *baketela* (**continue baking**), *kolotela* (**continue borrowing**), *kopetela* (**continue coping**), *bangetela* (**keep on banking**) and *ayinetela* (**keep on ironing again and again**) are formed by introducing the augmentative suffix */-etela/* at the beginning of the roots *-/bak-/*, */-kolot-/*, */-kop-/*, */-bang-/*, and */-ayin-/*. The suffix */-etela/* denotes repetitive action.

### 3.8.3 Nouns Formed from Nouns

English and Afrikaans nouns that are adopted into Xitsonga can be remorphologised to form new nouns with different meanings. The following table presents examples of nouns that are formed from adopted nouns:

(s)

Source languages	Source words	Adopted nouns	Derivative nouns
Afrikaans	Kerk	<i>Kereke</i>	<i>Mukereki</i> <i>Vakereki</i> <i>Xikereki</i> <i>Swikereki</i>
English	Roof	<i>Rhufu</i>	<i>Murhufi</i> <i>Varhufi</i> <i>Xirhufana</i> <i>Swirufana</i>
English	Paint	<i>Pende</i>	<i>Mupendi</i> <i>Vapendi</i> <i>Swipendena</i> <i>Xipendi</i>
Afrikaans	Skuld	<i>Xikweleti</i>	<i>Mukweleti</i> <i>Mukoloti</i> <i>Xikweletinyana</i>

The nouns *mukereki*, *vakereki*, *xikereki*, and *swikereki* are all derived from the noun *kereke*. The noun *kereke* is an adoptive from the Afrikaans noun *kerk*. The noun *mukereki* is formed by adding the prefix /*mu-*/ at the beginning of the root /-*kerek-*/ and replacing the suffix /-*e*/ with the suffix /-*i*/. The noun *mukereki* belongs to noun class 1 and it refers to a less committed Christian. When the prefix /*mu-*/ is replaced by the prefix /*va-*/, the noun *vakereki* is formed. *Vakereki* is the plural form of the noun *mukereki*, belonging to noun class 2. Other nouns that are derived from the noun *kereke* are *xikereki* and *swikereki*. The noun *xikereki* is formed by adding the prefix /*xi-*/ at the beginning of the word *kereke* and the replacement of the suffix /-*e*/ with the suffix /-*i*/. *Xikereki* refers to a highly committed Christian.

The nouns *murhufi*, *varufi*, *xirhufana*, and *swirufana* are derived from the noun *rhufu*. The noun *rhufu* is an adoptive from the English noun *roof*. The noun *murhufi* is formed by adding the prefix /*mu-*/ at the beginning of the root /-*rhuf-*/ and replacing the suffix /-*u*/ with the suffix /-*i*/. The noun *murhufi* belongs to noun class 1 and it refers to a person working to thatch huts. When the prefix /*mu-*/ is replaced by the prefix /*va-*/, the noun *varhufi* is formed. *Varhufi* is the plural form of the noun *murhufi*, belonging to noun class 2. Other nouns that are derived from the noun *rhufu* are *xirhufi* and *swirhufi*. The noun *xirhufi* is formed by adding the prefix /*xi-*/ at the beginning of the noun *rhufu* and the replacement of the suffix /-*u*/ with the suffix /-*i*/. *Xirhufi* refers to a person with great roofing expertise.

The nouns *mupendi*, *swipendena* and *xipendi* are derived from the noun *pende*. The noun *pende* is an adoptive from the English noun *paint*. The noun *mupendi* is formed by adding the prefix /*mu-*/ at the beginning of the root /-*pend-*/ and replacing the suffix /-*e*/ with the suffix /-*i*/. The noun *mupendi* belongs to noun class 1 and it refers to a person whose job is to paint. When the prefix /*mu-*/ is replaced by the prefix /*va-*/, the noun *vapendi* is formed. The noun *vapendi* is the plural form of the noun *mupendi*, belonging to noun class 2. Other nouns that are derived from the noun *pende* are /*xipendi*/ and /*swipendi*/. The noun *xipendi* is formed by adding the prefix /*xi-*/ to the beginning of the noun *pende* and the replacement of the suffix /-*e*/ with the suffix /-*i*/. *Xipendi* refers to a person with

great painting expertise and experience. The same process as applied to the nouns *kereke*, *rhufu* and *pende* can also apply to the noun *xikweleti* where various nouns can be formed from it.

### 3.9 LOCATIVES

In Xitsonga, locative affixes are used to form locatives. Locatives in Xitsonga are either formed by the circumfixation process where the prefix and the suffix are used simultaneously in the same word to form words. The prefix /e-/ is mostly used to form locative nouns from adopted words. There are certain instances where locatives are formed by using only prefixes. Pretorius and Berg (2007:278) describe locatives as “the place or locality in connection with which some action is carried out”. This means that locatives are words that are used to indicate the place or locality where certain actions are carried out. For the purpose of this research, locatives formed by the following processes are considered:

#### 3.9.1 Locatives Formed by only Prefixation

Some of the adopted words in Xitsonga can be prefixially morphologised to form locatives. The following table provides examples of adoptives formed by only prefixation:

(t)

Source languages	Foreign words	Adopted words	Locatives
English	Hotel	<i>Hodela</i>	<i>Ehodela</i>
English	University	<i>Yunivhesiti</i>	<i>Eyunivhesiti</i>
English	Clinic	<i>Tlililiki</i>	<i>Etlililiki</i>
English	Court	<i>Khoto</i>	<i>Ekhoto</i>
English	Johannesburg	<i>Joni</i>	<i>Ejoni</i>

The nouns that are prefixed by /e-/ in the table provides examples of locative nouns that are formed from the adoptives as indicated. There are locative nouns that are formed by adding only the prefix /e-/ to the noun. From the examples, it is evident that the Xitsonga locatives in the table are formed by adding the prefix /e-/ at the beginning of the noun. In Xitsonga, the prefix /e-/ is regarded as the locative prefix. The noun *hodela* is an adoptive from the English noun **hotel**. Hotel is word referring to a building where people stay for a short period by paying for their rooms and meals. The noun *hodela* in Xitsonga has the same meaning as the English word hotel. When the morpheme /e-/ is added at the beginning of the word *hodela*, the locative noun *ehodela* is formed. The locative noun *ehodela* is a Xitsonga word meaning at the **hotel** in English. The words university, clinic and court, when adopted into Xitsonga, are morphologised to form new words, namely *yunivhesiti*, *tliliniki* and *khoto*. When the Xitsonga locative prefix /e-/ is placed at the beginning of the italicised nouns, they change to form locative nouns. The noun *yunivhesiti* becomes *eyunivhesiti*, *tliliniki* becomes *etliliniki* and *khoto* becomes *ekhoto*. It is evident that whenever the Xitsonga locative prefix /e-/ is added to a noun, a locative noun is formed.

### 3.9.2 Locatives Formed by Circumfixation of /-e/ and /-eni/

Apart from locatives formed by prefixation only, there are locatives that are formed by circumfixation. Circumfixation means these locatives are formed by adding both locative prefix /e-/ and the locative suffix /-eni/. The following table provides examples of adoptives formed by the circumfixation process:

(u)

Source languages	Source words	Adopted words	
		Nouns	Locative nouns
English	School	<i>Xikolo</i>	<i>Exikolweni</i>
Afrikaans	Spoor	<i>Xiporo</i>	<i>Exiporweni</i>

Afrikaans	Tafel	<i>Tafula</i>	<i>Etafuleni</i>
English	Tent	<i>Thende</i>	<i>Ethendeni</i>
Afrikaans	Kerk	<i>Kereke</i>	<i>Ekerekeni</i>
Afrikaans	Dorp	<i>Doroba</i>	<i>Edorobeni</i>
English	Club	<i>Tlilaba</i>	<i>Etlilabeni</i>

These locatives are formed by the process called circumfixation. This means that locative nouns belonging to this category are formed by placing the prefix /e-/ at the beginning of the noun and the suffix /-eni/ at the end of the word. The adoptives *xikolo*, *kereke* and *doroba*, when circumfixed, become locative nouns. These adoptives become locative nouns when the prefix /e-/ is added at the beginning of the word and the suffix /-eni/ is added at the end of the word. The adoptive *xikolo* becomes *exikolweni*, *kereke* becomes *ekerekeni* and *doroba* becomes *edorobeni*.

### 3.9.3 Locatives Formed by Circumfixation of /e-/ and /-ini/

Apart from locatives formed by the circumfixation of /e-/ and /-eni/, there are locatives that are formed by circumfixation where the prefix /-e/ and the suffix /-in/ are used. The following table provides examples of adoptives formed by the circumfixation process where /e-/ and /-ini/ are used:

(v)

Source languages	Source words	Adoptives	Locative nouns
English	Stage	<i>Xiteji</i>	<i>Exitejini</i>
Afrikaans	Stoep	<i>Xitupu</i>	<i>Exitupini</i>
Afrikaans	Stoel	<i>Xitulu</i>	<i>Exitulwini</i>
English	Bus	<i>Bazi</i>	<i>Ebazini</i>
English	Book	<i>Buku</i>	<i>Ebukwini</i>
English	Office	<i>Hofisi</i>	<i>Ehofisini</i>
English	Engine	<i>Njhini</i>	<i>Enjhinini</i>



These adoptives belong to the locative nouns that are formed through the process of circumfixation. These locatives are formed by adding the Xitsonga locative prefix /e-/ at the beginning of the word and the locative prefix /-ini/ at the end of the word. The locatives such as *xiteji*, *xitupu*, *xitulu*, *bazi*, *buku*, *hofisi*, and *nhjini*, when circumfixed, form the locative nouns *exitejini*, *exitupini*, *exitulwini*, *ebazini*, *ebukwini*, *ehofisini*, and *enjhini*.

### **3.10 LINGUISTIC ADAPTATION OF ADOPTIVES**

The acquisition of words and expressions from foreign languages into Xitsonga is not a random process. It is done through certain linguistic principles. When foreign words are acquired and adapted into Xitsonga, they are morphologised into its grammatical systems as the adopting language. Regarding the principle of linguistic adaptation of adoptives, Makena (1985:9) mentions:

The acquiring of words and expressions from one language into another is not randomly done but through certain linguistic principles, words and expressions are acquired and adapted into the phonetic, phonological, morphological, lexical and grammatical systems of the mother-tongue.

Makena thus asserts that when foreign words and expressions are acquired into the adopting language, there are certain linguistic principles that should be adhered to in the adopting language. This principle also applies to Xitsonga language. When words and expressions are acquired and adapted into Xitsonga, they have to conform inter alia, to certain morphological systems of Xitsonga as the adopting language.

#### **3.10.1 The Principle of Morphological Adaptation**

Words and expressions that are adopted into Xitsonga are compelled to conform to the morphological systems of Xitsonga. English and Afrikaans words that are adopted into Xitsonga tend to retain their roots, however, their prefixes and suffixes change. This is

done to assist them to conform to the grammatical system of Xitsonga. Regarding this principle of morphological adaptation, Makena (1985:14) asserts that:

The principle demands that adopted words must comply with the morphologica system of the host language. This implies that such adoptives must, amongst others, be liable to morphemic division of words with regard to prefix, root and suffix.

Makena's statement applies even to Xitsonga. When English and Afrikaans words and expressions are adopted into Xitsonga, they are liable to morphemic division of Xitsonga with regard to prefix, root and suffix. Morphologically, adopted words in Xitsonga are open to prefixes, roots and suffixes division. The principle of morphological adaptation does not only apply to adopted nouns, but to adopted verbs as well. The following examples qualify this assertion:

(w)

Donor languages	Source words	Adoptives	
		Adopted words	Morphemic of <i>kopa</i>
English	Copy	<i>Kopa</i>	<i>Kopisa</i> <i>Kopile</i> <i>Kopisanani</i>
Afrikaans	Spyt	<i>Peyita</i>	<i>Xipeyiti</i> <i>Peyitile</i> <i>Peyitiwa</i>

The word *kopa* is an adopted verb from the English verb **copy**. This verb is open to Xitsonga morphemic divisions of words with regard to the root as well as the suffix. The adopted verb *kopa* can be morphologised to form various verbs. When the causative suffix */-isa/* is added to the root */-kop-/*, the verb *kopisa* is formed. When the perfective suffix */-ile/* is added to the root */-kop-/*, the verb *kopile* is formed. When the reciprocal

suffix /-isanani/ is added to the root /-kop-/ , the verb *kopisanani* is formed. The verb *peyita* is an adoptive from the Afrikaans verb **spyt**. The verb *peyita* can be divided into various morphemic divisions. The noun *xipeyiti* is formed by adding the prefix /xi-/ and the suffix /-iti/ to the root /-peyit-/. The verb *peyitile* is formed by adding the suffix /-ile/ to the root /-peyit-/ and signifies the process that has already taken place. It is the past tense of the verb *peyita*. The verb *peyitiwa* is formed by adding the suffix /-iwa/ to the root /-peyit-/.

### 3.10.2 Verbal Stems in Present Tense

Verbal stems that are accommodated and incorporated into Xitsonga always end in a vowel to bring them in line with Xitsonga orthography. With regard to morphological adaptation of verbal stems, Ngoepe (1976:8) asserts that “verbal stems always terminate in /-a/ to bring them in line with Northern Sotho and Zulu verbs in the present tense”. This principle applies to Xitsonga as well where the verbal stems always end in /-a/ to bring them in line with Xitsonga verbs in the present tense. The following table provides examples of adoptives where verbal stems end in /-a/:

(x)

Source language	Source verbs	Adopted verbs
English	Paint	<i>Penda</i>
English	Loaf	<i>Lovha</i>
Afrikaans	Skuld	<i>Kolota</i>
English	Bake	<i>Baka</i>
English	Book	<i>Buka</i>
English	Roof	<i>Rhufa</i>
English	Copy	<i>Kopa</i>
English	Drive	<i>Dirayivha</i>

It is evident that adoptives in the table provide examples of adoptives where verbal stems end in /-a/

### 3.10.3 Verbal Stems in the Past Tense

Verbal stems always terminate in /-ile/ to bring adoptives in line with Xitsonga verbs in the past tense. The subsequent table provides examples of adoptives where verbal stems always end in the suffix /-ile/

(y)

Source language	Source verbs	Adopted verbs
English	Painted	<i>Pendile</i>
English	Loafed	<i>Lovhile</i>
Afrikaans	Gekuld	<i>Kolotile</i>
English	Bored	<i>Borhekile</i>
English	Baked	<i>Bakile</i>
English	Booked	<i>Bukile</i>
English	Roofed	<i>Rhufile</i>

### 3.10.4 The Principle of Grammatical Adaptation

Xitsonga, like other languages, has a set of grammatical rules that govern its orthography. Words and expressions that are acquired and adapted into Xitsonga should conform to its grammatical rules as the host language. Concerning the principle of grammatical adaptation, Makena (1985:15) remarks:

Adoptives must be adapted to the grammatical rules of the host language. These rules help us to know, for instance, the part of speech into which the adoptives

fall. In Northern Sotho, for instance, all nouns belong to a particular noun class. Thus adoptives must be open to classification into one of the seven noun classes.

This proposition by Makena also applies to Xitsonga. Foreign words that are adopted into Xitsonga must be adapted to the grammatical rules the host language. In Xitsonga, all nouns belong to noun classes. Since all nouns in Xitsonga belong to noun classes, all adopted nouns must fall under and be accommodated into one of the 19 noun classes. The following table illustrates noun classes that are prevalent in Xitsonga. As a noun class language, all adopted nouns and words in Xitsonga should fall into one of the 19 noun classes. Words adopted as verbs are deverbated into nouns, thus belonging to one of the 19 noun classes.

### **3.11 CONCLUSION**

The purpose of this chapter was to examine the morphological changes that occur when foreign words are adopted into Xitsonga. The study focussed on the use of prefixes and suffixes in the formation of plurals, diminutives and locatives. It has been revealed that when foreign words are adopted into Xitsonga, they are morphologised to begin with a consonant and end with a vowel. The study further revealed that not all adopted words undergo morphological changes when incorporated into Xitsonga since some do not conform to the principle of adopted nouns beginning with a consonant and ending in a vowel. It has been shown that unlike in European languages such as English and Afrikaans where plurals are formed by adding a suffix at the end of the noun, in Xitsonga the plural of a noun is formed by adding the prefix at the beginning of the word.

## CHAPTER 4

### PHONOLOGICAL PERSPECTIVE

#### 4.1 INTRODUCTION

Language contact inevitably leads to phonological interference, where the sound systems of languages in contact are affected. Foreign words that are adopted into Xitsonga have to change to conform to its phonological system as the adopting language. Sounds that are unfamiliar in the phonological inventory of Xitsonga are substituted by the sounds of Xitsonga as the adopting language. There are some foreign consonants and vowels that do not appear in the Xitsonga language and as a result, they have to be rephonologised to conform to Xitsonga linguistic rules as the receiving language. The purpose of this chapter is to examine phonological processes that are involved when foreign words are incorporated into Xitsonga. Most of the words that are adopted into Xitsonga are from English and Afrikaans. This chapter provides a phonological analysis of Xitsonga adoptives that are mainly derived from English and Afrikaans.

English and Afrikaans have phonological inventories that are different from that of Xitsonga. The study aims to establish how words that are incorporated into Xitsonga become phonologically accepted. Foreign words that are incorporated into Xitsonga get phonologised into the Xitsonga phonemic system. The study also seeks to deal with Xitsonga phonological nativisation, which involves examining how English and Afrikaans sounds that do not exist in Xitsonga are handled when adopted words are incorporated into it. The study intends to furthermore investigate the resyllabification that characterises the nativisation of English and Afrikaans adoptives that exist in Xitsonga language. This process will entail analysing how the English and Afrikaans consonant-consonant-vowel (CCV) syllable pattern is altered to the Xitsonga consonant-vowel (CV) syllabic system during nativisation. English and Afrikaans have their own phonological patterns. The syllabic patterns that exist in English and Afrikaans differ from that of Xitsonga, thus words that are adopted into Xitsonga are not just carried over,

they are remorphologised through native creation, in accordance with the phonological rules governing Xitsonga linguistic structure. Apart from what is indicated above, this chapter also seeks to analyse the way foreign vowels and consonants clusters are dealt with when adapted to Xitsonga syllabic system. The study is extended to determining the insertion and deletion of foreign segments to make adoptives conform to syllable structure of Xitsonga language system. The study furthermore investigates how English and Afrikaans words with closed syllables (coda) are adapted to suit the Xitsonga phonological system which uses open syllables. Pertinent phonological processes such as epenthesis, nasalisation, Dentalisation, and palatalisation will be given attention

## **4.2 PHONOLOGY**

Phonology deals with the sound system of a given language. It studies the speech sounds as well as rules governing how words in a particular language should be pronounced. Campsall (2009:1) defines phonology as “the study of the way speech sounds are structured and how these are combined to create meaning in words, phrases and sentences”. Akmajian, Demers and Harnish (1988:99) remarks:

The subfield that studies the structure and systematic patterning of sounds in human language involving an investigation of how speech sounds are produced in the vocal tract. The term phonology is often used to refer to the abstract rules and principles that govern the distribution of sounds in a language.

Odden (2005:2) describes phonology as "the scientific study of language structure dealing with words pronunciation, which is subject to change over time". Various linguists have defined phonology in different ways; however, they all concede that phonology deals with sound rules and principles governing how words should be produced in a given language. For the work covered by this research, the best definition of phonology is the one provided by Akmajian et al. (1988:99) in which they regard phonology as the process that deals with the rules and principles that govern the distribution of sounds in a language. Morphemes that are attached to a word change the manner in which words that are adopted into Xitsonga should be pronounced. The

spelling and pronunciation of foreign words change from that of the source language into Xitsonga as the adopting language. Within phonology one that the following processes are involved:

#### 4.2.1 Phoneme

A phoneme is defined by Richards et al. (1985:214) as “the smallest unit of sound in a language which can distinguish two words”. The purpose of the phoneme is to distinguish one word from another. In Xitsonga, the words *baka* (**bake**) and *paka* (**park**) differ only in their first sound. The word *baka* (**bake**) begins with /b/ whereas the word *paka* (**park**) begins with /p/. The words *pota* (**to report**) and *poto* (**pot**) differ only in terms of the vowels /a/ and /o/. The consonants /b/ and /p/ and the vowels /a/ and /o/ are regarded as phonemes as they are the smallest units that distinguish one word from the other.

#### 4.2.2 Allophone

An allophone is defined by Coxhead (2009:2) as “each of the set of phones which correspond to a single phoneme of a language. Allophones are phones that belong to the same phoneme.

#### 4.2.3 Syllable

Regarding the meaning of a syllable in phonology, Richards et al. (1985: 283) states:

The syllable can be defined by the way in which vowels and consonants combine to form various sequence. A syllable may be classified according to whether they end in a vowel or in a consonant.

A syllable is a unit of organisation for a sequence of speech sounds. Different languages have different syllable systems. The syllable system of Xitsonga differs from that of English. Most words in Xitsonga end in a vowel whereas most words in English end in a



consonant. For example, the Xitsonga word (*baka*) end in a vowel /a/ and its English equivalent (**park**) end in a consonant /k/.

#### 4.2.4 Syllabification

Richards et al. (1985:282) define syllabification is defined by as “a division of word into syllables)”. This means that syllabification is the separation of a word into syllables, whether spoken or written. The syllabification process is mainly a morphological process, which in turn guides the phonological processes. It has been shown in chapter three that foreign words that enter the Xitsonga inventory are syllabified to conform to the Xitsonga language inventory. For example, the English word **tin**, when adopted into Xitsonga, has to be syllabified to conform to the Xitsonga syllable pattern to become *thini*. It is clear that the English word **tin** ends in a consonant, however, once syllabified, it becomes *thini*, which does not end in a consonant, but a vowel.

#### 4.2.5 Open Syllable System

An open syllable system is a syllable that ends in a vowel. It is characterised by a CV (vowel-consonant) pattern. Richards et al. (1985:283) define an open syllable as “a syllable system is open when the last element is a vowel sound”. It means that an open syllable system is a syllable in which the vowel is the last letter . For examples, in the Xitsonga the word *beja* (**bet**), the letter /a/ is the last element, meaning that the word *beja* (**bet**) has an open syllable. The word *beja* (**bet**) is an open syllable because nothing comes after the vowel /a/.

#### 4.2.6 Closed Syllable System

A closed syllable is a syllable that ends in a consonant. Richards et al. (1985:283) describe a closed syllable system as “a syllable system which ends in a consonant”. In a closed syllable system, the last element is a consonant sound, meaning that the consonant at the end is not closed by a vowel. For example, the word **/cement/** has a closed syllable

system in English whereas its adoptive /*semende*/ in Xitsonga has an open syllable system.

#### 4.2.7 Nucleus

A nucleus is a central part of a word. Richards et al. (1985:283) define the nucleus of words as “the central part of a syllable, most commonly a vowel”. The vowel /**a**/ is a nucleus from the word /**car**/ and the vowel /**o**/ is the nucleus from the word /**more**/.

#### 4.2.8 Coda Consonants

Richards et al. (1985:283) define a coda consonant as “the syllable at the end of a word”. A coda syllable is characterised by a closed syllable. In phonology, a syllable coda comprises the consonant sounds of a syllable that follow the nucleus, which is usually a vowel. For example, the consonant /**p**/ is a coda from the word **cup** because it is preceded by the vowel /**u**/ . In English, there are certain words that are without syllable coda, e.g. the word **tie**.

#### 4.2.9 Syllable Onset

Richards et al. (1985:283) defines a syllable onset as “a syllable at the beginning of a word”. Syllable onset occurs before the nucleus.

#### 4.2.10 Consonant Cluster

Consonant cluster is defined by Richards et al. (1985:59) as “a sequence of two or more consonant”. It refers to a group of consonants which have no intervening vowel. Generally, Xitsonga does not permit consonant cluster, however, there are a few cases where consonant cluster is allowed such as /*mpy*/ from the adoptive *khompyuta* (**computer**) and /*ndl*/ from the words *ndlala* (**hanger**).

#### **4.2.11 Epenthesis**

Richards et al. (1985:94) define epenthesis as “the addition of a vowel or consonant at the beginning of a word or between sounds”. Epenthesis is the most common process in adoptive adaptation. When foreign words are adapted into Xitsonga, vowels or consonants are epenthesised to create output. Xitsonga is a language with a strict consonant-vowel (CV) syllable structure. Vowels are epenthesised in a position where they serve to break up consonants cluster or resyllabify coda consonants.

### **4.3 THE VOWEL SYSTEM**

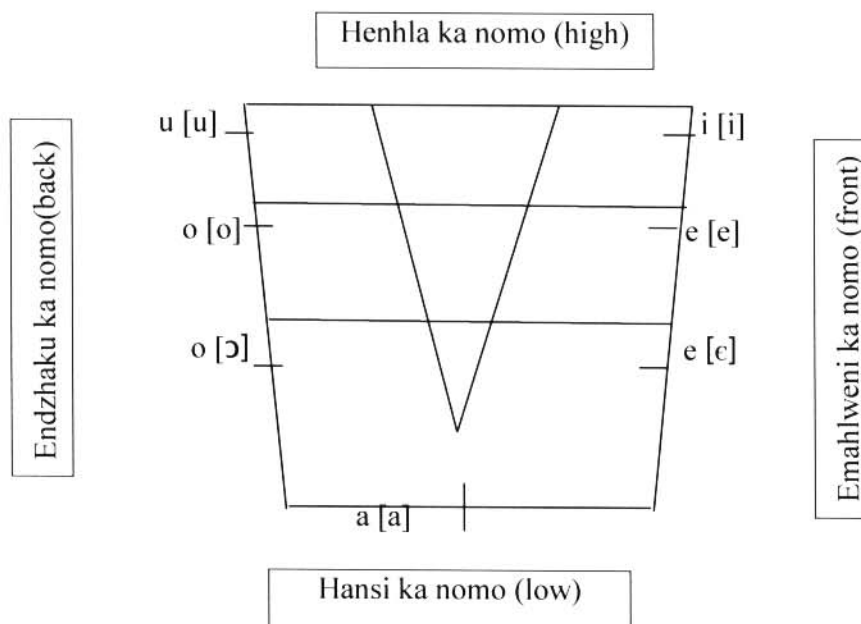
Xitsonga, like most of African languages, uses various strategies to adapt foreign consonants and vowels to its language system. English and Afrikaans are the primary donors of words into Xitsonga. Each lexical item from English or Afrikaans into Xitsonga is adapted to be pronounced in accordance with Xitsonga phonological rules. The consonants and syllable pattern of Xitsonga differs from that of English and Afrikaans, thus each adopted lexical item must be adapted to conform to the Xitsonga language system. Xitsonga has its own phonological rules, which are not the same as those of its donor languages. Even though Xitsonga adopted words from English and Afrikaans the study concentrates on English.

#### **4.3.1 Xitsonga Vowel System**

Xitsonga is a language with five vowels, which are [a, e, i, o, and u] with two allophones [e and o]. The allophones for [e] are [e] and [ɛ], and those of [o] are [o] and [ɔ]. Unlike English and Afrikaans which have diphthongs and triphthongs, Xitsonga does not have diphthongs and triphthongs in its vowel system. Since Xitsonga does not have diphthongs and triphthongs, Xitsonga is a monophthong language, which only allows short or single vowel pronunciation. Generally, Xitsonga does not allow sequential double or more than vowel occurrence. Calteaux (1996:79) quotes Poulos in Madiba who defines a vowel as "a category of sounds which are produced with relatively unobstructed air passage ...

when vowels are produced, the articulators are fairly wide apart ..." Richards et al. (1985:305) define a vowel as "a speech sound in which the air streams from the lungs is not blocked in any way in the mouth or throat, and which is usually pronounced with vibration of the local cord". Xitsonga does not have complex vowels. The complex vowels are also known as diphthongs. Xitsonga has only simple vowels, which are [a, e, i, o, and u]. The five distinctive vowels can be differentiated as [high], [low], [back], and [round] as illustrated by the chart below.

Xitsonga has fewer vowel inventories than English and Afrikaans. This means that the vowel inventories of most English and Afrikaans words that are adopted into Xitsonga are not just accommodated purely as they exist in the source language. Some of these vowels that exist in English or Afrikaans are neutralised when adopted words are incorporated into the Xitsonga phonological system. In its vowel system, Xitsonga does not have diphthongs as is the case with English and Afrikaans. Because Xitsonga does not have diphthongs, but only five vowels and two allophones, implies that the vowels of all foreign words that are incorporated into its language system, ought to change or should be placed to their nearest equivalent in Xitsonga. The chart that follows illustrates the Xitsonga vowel system:



Based on this chart, what follows are examples of the Xitsonga vowels and the examples in which these vowels appear.

**Vowel [a]**

**a [a] : Open-low back vowel**

<i>famba</i>	[famba]	(go)
<i>baka</i>	[baka]	(bake)
<i>aka</i>	[aka]	(build)

**Vowel [e]**

**e [e] : Half closed-mid front vowel**

<i>veka</i>	[βeka]	(put down)
<i>mberha</i>	[mβerħa]	(dew)

**Vowel [i]**

**i [i] : Closed high front vowel**

<i>rima</i>	[rima]	(plough)
<i>tiko</i>	[tiko]	(vulture)
<i>rila</i>	[rila]	(cry)

**Vowel [o]**

**o [o] : Closed mid-high back vowel**

<i>goya</i>	[goja]	(wild cat)
<i>govhu</i>	[govu]	(glutton)

**Vowel [u]**

**u [u] : Closed high-back vowel**

*nkukulu* [ŋkukulu] (broom)

*un'wana* [uŋwana] (another)

**Vowel [ɛ]**

**e [ɛ] : Open mid-low front vowel**

*ehlela* [ɛlɛla] (descend)

*hele* [hɛlɛ] (cockroach)

**Vowel [ɔ]**

**o [ɔ] : Open mid-low back vowel**

*vona* [βɔna] (see)

*oxa* [ɔxa] (roast)

Schematic representation of Xitsonga vowels and their allophones

	Front		Central		Back
High	i		u		
Mid	e	ɛ	o	ɔ	
Low					a

### 4.3.2 English Vowel System

English vowels differ significantly due to its different speakers across the world. The vowel systems discussed herein is based on South African English.

#### Pure Vowels

**ae|i]** : high, front, tense (spread) vowel

beast [bi:st]

beak [bi:k]

**ɪ|ɪ]** : high, front, lax (unrounded) vowel

king [kɪŋ]

fish [fɪʃ]

**a|æ]** : low, front (unrounded) vowel

ramp [ræmp]

cash [cæʃ]

**a|ɑ]** : low, back (unrounded) vowel

gaga [ga:ga]

march [ma:tʃ]

**o|ɒ]** : open low back (slightly rounded) vowel

box [bɒks]

dot [dɒt]

**a[ɔ]** : open-mid back rounded vowel

ball [bɔ:l]

flawed [flɔ:d]

**u[ʊ]** : high, back, lax (slightly rounded) vowel

push [pʊʃ]

pull [pʊl]

**oo[u]** : long high, back lax (rounded) vowel

woozy [wu:zi]

too [tu:l]

**u[ʌ]** : lower-mid, back (unrounded) vowel

hut [hʌt]

dull [dʌl]

**i[ɜ]** : mid-central vowel

dirt [dɜ:t]

girl [gɜ:l]

**a[ə]** : mid-central vowel

away [ə'wei]

ballon [bə'lu:n]



## Diphthongs

English is characterised by numerous diphthongs. The following English diphthongs are based on Titlestad as described by Mahlangu (2007):

### Central diphthongs

**ee[ɪə] : The centring diphthongs ending in [ə]**

near            [nɪə r]

cheer           [tʃɪə r]

**ai[eə] : The centring diphthongs ending in [ə]**

fair            [feə]

dairy           [deəri]

**oo[ʊə] : The centring diphthongs ending in [ə]**

moor           [mʊə]

spoor           [spʊə]

### Diphthongs vowel glide

**ay[eɪ] : The closing diphthong [eɪ] ending in a glide toward a closure vowel**

clay            [kleɪ]

day             [deɪ]

**y[ai] : The closing diphthong [ai] ending in a glide towards a closer vowel**

fly            [flai]

ply            [plai]

**oy[ɔɪ] : The closing diphthong [ɔɪ] ending in a glide towards a closer vowel**

employ        [ɪmˈplɔɪ]

alloy          [əɪɔɪ]

**ow[əʊ]: Two diphthongs glide towards [əʊ]**

show          [ʃəʊ]

low            [ləʊ]

**ow[aʊ]: Two diphthongs glide towards [aʊ]**

cow            [kaʊ]

row            [raʊ]

#### **4.4 THE INTEGRATION OF ENGLISH VOWEL PHONEMES AND THEIR DIPHTHONGS INTO XITSONGA**

English phoneme sounds that enter Xitsonga inventory are substituted by Xitsonga phoneme sounds, however, the substitution is not just a deliberate process. The process of foreign sounds substitution is a spontaneously one and occurs over time. It takes quite a reasonable time for a foreign sound to be integrated into the adopting language, and Xitsonga is not exceptional. The degree of integration of foreign segments into Xitsonga language depends on the frequency of the usage of the word. Regarding the integration process of foreign segments into an adopting language, Owino (2003:82) asserts that:

The degree of assimilation of foreign segments into the language may in part be attributed to the frequency of usage of the word. Adaptation is often a function of time and sociological factors or pressure influencing frequency usage.

Owino uses the term assimilation when referring to the integration process. The assertion by Owino confirms the view that foreign words that are adopted into Xitsonga get integrated over time. As illustrated in the statement, the degree of integration depends largely on the usage frequency of the adopted word. Foreign words that are used frequently get integrated faster than those that are not frequently used. Some of the adopted words are used more frequently than others due to status or technological demand attached to them. Words that are adopted into Xitsonga and become used frequently are more quickly integrated than those that are not frequently used. For example, the word computer (*khompyutara*) and the word modem (*modeme*) appeared to Xitsonga language users nearly almost at the same time. The word computer (*khompyutara*) is more frequently used than the word modem (*modeme*). Because the word computer (*khompyutara*) is so frequently used when compared to the word modem (*modeme*), the word computer (*khompyutara*) got integrated into Xitsonga language inventory quicker than the word modem (*modeme*).

#### **4.4.1 The English Vowel Phoneme /a/ and its Diphthongs**

##### **4.4.1.1 Vowel phoneme /a/[a] rendered as the vowel /a/ in Xitsonga**

For some English words with the vowel /a/, when adopted into Xitsonga, the vowel /a/ does not change. The vowel /a/ in Xitsonga as the adopting language is pronounced in the same way as in English. The vowel phoneme /a/ is pronounced in the same in both languages, where English is the source language and Xitsonga the target language. The table provides examples of the adopted words in Xitsonga where the vowel /a/ in the source language is retained in the target language:

English words		Adopted words	
card	[ka:d]	<i>khadi</i>	[khadi]
carburettor	[ka:bəretə]	<i>khabaretara</i>	[khabaretara]
casket	[ka;skit]	<i>khasikhete</i>	[khasikhεtε]
carpet	[ka:pit]	<i>khapete</i>	[khapεtε]
carpenter	[ka:pəntər]	<i>khapentara</i>	[khapεntara]

#### 4.4.1.2 Vowel phoneme /a/[ei] diphthong rendered as the vowel /a/ in Xitsonga

English words with the vowel phoneme /a/ [ei] diphthong, when adopted into Xitsonga the vowel phoneme /a/ [ei] is rendered as /a/ [a] in Xitsonga. The table below provides examples of the adopted words in Xitsonga where the vowel /a/ from the source language is retained in the target language, however, pronounced differently.

English words		Adopted words	
bake	[beik]	<i>baka</i>	[baka]
make	[meik]	<i>maka</i>	[maka]

#### 4.4.1.3 Vowel phoneme /a/[ei] diphthong rendered as the vowel /e/ in Xitsonga

There are English words with the vowel phoneme /a/ [ei], where the vowel phoneme /a/ [ei] changes to vowel phoneme /e/ [e] or [ε] when adopted into Xitsonga. The following table provides examples of the adopted words in Xitsonga where the vowel /a/ [ei] in the source language is rendered as /e/ [e] in the target language:

English words		Adopted words	
spray	[spreɪ]	<i>xipureyi</i>	[ʃipureji]
spade	[speɪd]	<i>xipedi</i>	[ʃipedi]
space	[speɪs]	<i>xipesi</i>	[ʃipesi]
stake	[steɪk]	<i>xiteki</i>	[ʃiteki]
date	[deɪt]	<i>deyita</i>	[dejita]
cake	[keɪk]	<i>khekhe</i>	[kɛkɛkɛ]
rape	[reɪp]	<i>rheyipa</i>	[rɛɛjipa]
stage	[steɪdʒ]	<i>xiteji</i>	[ʃitedʒ]

#### 4.4.1.4 Vowel phoneme /a/ [ɔ] rendered as the vowel /o/ [ɔ] in Xitsonga

English words with the vowel phoneme /a/ [ɔ], when adopted into Xitsonga, the vowel phoneme /a/ [ɔ] changes into the vowel phoneme /o/ [ɔ]. The following table provides examples of the adopted words in Xitsonga where the vowel phoneme /a/ [ɔ] in the source language changes to /o/ and get rendered as /o/ [ɔ] in the target language:

English words		Adopted words	
ball	[bɔ:l]	<i>bolo</i>	[bɔ:ɔ]
call	[cɔ:l]	<i>kholo</i>	[kɛɔ:ɔ]
hall	[hɔ:l]	<i>holo</i>	[hɛɔ:ɔ]
mall	[mɔ:l]	<i>molo</i>	[mɛɔ:ɔ]

**4.4.1.5 Vowel phoneme /a/ [æ] in English rendered as the vowel /a/ [a] in Xitsonga**

When English word with the vowel phoneme /a/ [æ] are adopted into Xitsonga, the vowel phoneme /a/ [æ] changes to /a/ [a]. The following are examples of English words with the vowel phoneme /a/ [æ] in the target language, where, when adopted into Xitsonga, the vowel phoneme /a/ [æ] is rendered as /a/ [a]:

English words		Adopted words	
ambulance	æmbjələns`	<i>ambulense</i>	[ambulense]
veranda	[və`rændə]	<i>vherhanda</i>	[vherhanda]
calendar	[kælinder]	<i>khalendara</i>	[khalendara]
bandit	[bændit]	<i>bantiti</i>	[bantiti]
bank	[bæŋk]	<i>bangi</i>	[bangi]
bandage	[bændidʒ]	<i>bandichi</i>	[bantidʒi]
captain	kæptin]	<i>kaputeni</i>	[kaputeni]
cashier	[kæ`ʃiə]	<i>khexara</i>	[kheʃara]
bangle	[bæŋgl]	<i>bendlele</i>	[bed^lele]
cash	[kæʃ]	<i>khexe</i>	[kheʃe]
catalogue	[kætəlag]	<i>kataloko</i>	[khatalokɔ]
balloon	[bə`lu:n]	<i>bhaluni</i>	[bhaluni]
candle	[kændl]	<i>khandlele</i>	[khand^lele]
stamp	[stæmp]	<i>xitempe</i>	[ʃitembɛ]

#### 4.4.1.6 Vowel /a/ [ə] in English is rendered as the vowel /a/ [a] in Xitsonga

English words with the vowel phoneme /a/ [ə], when adopted into Xitsonga, the /a/ [ə] is rendered as the vowel phoneme /a/ [a] in the target language. The following table provides examples of adopted words where the vowel phoneme /a/ [ə] in the source language is rendered as /a/ [a] in the target language:

English words		Adopted words	
saloon	[sə'lu:n]	<i>saluni</i>	[saluni]
address	[ə'dres]	<i>adirese</i>	[adirese]

#### 4.4.2 The English Vowel Phoneme /e/ and its Diphthongs

##### 4.4.2.1 Vowel phoneme /e/ [e] rendered as /e/ [e] vowel in Xitsonga

When adopted into Xitsonga, an English word with the vowel phoneme /e/ [e], the vowel phoneme /e/ [e] is retained. The following table provides examples of adopted words in Xitsonga where the vowel /e/ [e] in the source language is rendered as /e/ [e] in the target language:

English words		Adopted words	
bench	[bent]	<i>benche</i>	[bent^fe]
special	[ˈspʃl]	<i>xipexali</i>	[ʃipefali]
desk	[desk]	<i>desika</i>	[desika]
delegate	[ˈdelɪgət]	<i>delegeyita</i>	[delegejita]

#### 4.4.2.2 Vowel phoneme /e/ [i] rendered as [i] vowel in Xitsonga

the vowel phoneme /e/ [i] is rendered as /i/ [i] in English words with the vowel phoneme /e/ [i], when adopted into Xitsonga,. The following table provides examples of the adopted words where the vowel /e/ [e] in the source language is rendered as /i/ [i] in the target language:

English words		Adopted words	
demon	[di'mən]	<i>dimoni</i>	[dimoni]
democracy	[dɪ'mɒkrəsi]	<i>dimokirasi</i>	[dimokirasi]
demote	[dɪ'məʊt]	<i>dimota</i>	[dimota]
degree	[dɪ'ɡri]	<i>digiri</i>	[digiri]

#### 4.4.2.3 The integration of English vowel allophone /ei/ [ei] as /ayi/ [aji] and /ay/ [ei] as /eyi/ as [eji] in Xitsonga

English words with the vowel allophones [ei] and [ay], render the vowel allophones [ei] and [ay] as [ayi] or [eyi]. The following table provides examples of adopted words where the vowel allophones [ei] and [ay] are rendered as [ayi] or [eyi] in Xitsonga:

English words		Adopted words	
pie	[pai]	<i>phayi</i>	[phaji]
tie	[tai]	<i>thayi</i>	[thaji]
pay	[peɪ]	<i>pheyi</i>	[pheji]
may	[meɪ]	<i>meyi</i>	[meji]
x-ray	['eks reɪ]	<i>ekisirheyi</i>	[ekisireji]



### 4.4.3 Vowel Phoneme /i/ [i]

#### 4.4.3.1 Vowel phoneme /i/ [i] rendered as [i] vowel in Xitsonga

When adopted into Xitsonga, English words with the vowel phoneme /i/ [i], the vowel phoneme /i/ [i] is rendered as /i/ [i]. The following table provides examples of adopted words where the vowel /i/ [ie] in the source language is rendered as /i/ [i] in the target language:

English words		Adopted words	
minute	[minit]	<i>minete</i>	[minetɛ]
tin	[tin]	<i>thini</i>	[thini]
ticket	[tikit]	<i>thikithi</i>	thikithi]
nip	[nip]	<i>nipi</i>	[nipi]
pill	[pil]	<i>philisi</i>	[philisi]
print	[print]	<i>pirinta</i>	pirintara]
spring	[sprɪŋ]	<i>xipiringi</i>	[ʃipiringi]
piano	[pi'æn əʊ]	<i>piyano</i>	[piyano]
silver	[silvər]	<i>silivhere</i>	silivɛɾɛ]
cigarette	[siə'ret]	<i>sigarete</i>	[sigarɛte]

#### 4.4.3.2 Vowel phoneme /i/ [aɪ] rendered as [a] vowel in Xitsonga

When English words with the vowel phoneme /i/ [aɪ], are adopted into Xitsonga, the vowel phoneme /i/ [aɪ] is rendered as /i/ [i]. The following table provides examples of adopted words where the vowel /i/ [aɪ] in the source language is rendered as /a/ [a] in the target language:

English words		Adopted words	
mine	[main]	<i>mayini</i>	[majini]
wire	[waiə]	<i>wayere</i>	[wajerɛ]
wine	[wain]	<i>wayeni</i>	[wajeni]
rice	[rais]	<i>rhayisi</i>	[rʰajisi]
pipe	[paip]	<i>phayiphi</i>	[phajiphi]
size	[saiz]	<i>sayizi</i>	[sajizi]
sign	[sign]	<i>sayini</i>	[sajini]
style	[stail]	<i>xitayele</i>	[ʃitayele]

#### 4.4.4 The English Vowel Phoneme /o/ and its Diphthongs

##### 4.4.4.1 Vowel phoneme /o/ [ɔ] rendered as [o] or [ɔ] vowel in Xitsonga

The vowel phoneme /o/ [ɔ] is retained and rendered as vowel phoneme /o/ [ɔ] when English words with the vowel phoneme /o/ [ɔ], when adopted into Xitsonga. The following table provides examples of adopted words in Xitsonga where the vowel phoneme /o/ [ɔ] from the source language is rendered as /o/ [ɔ] in the target language:

English words		Adopted words	
boarder	[bo:dər]	bodara	[bɔdara]
torch	[tɔ:tʃ]	thochi	thɔtʰhi
record	[rekɔ:d]	rhekoda	[rʰekhɔda]
chorus	[kɔ:rəs]	khoras	[khɔrasi]
store	[stɔ:r]	xitolo	[ʃitolɔ]
court	[kɔ:t]	khoto	[khɔto]

boy	[bɔ:y]	boyi	[bɔji]
stock	[stɔ:k]	xitoko	[ʃitokɔ]

#### 4.4.4.2 Vowel phoneme /o/ [ɒ] rendered as /o/ [o] or [ɔ] vowel phoneme in Xitsonga

The vowel phoneme /o/ [ɒ] is rendered as the vowel phoneme /o/ [o] or [ɔ] in English words with the vowel phoneme /o/ [ɒ], when adopted into Xitsonga. The following table provides examples of adopted words in Xitsonga where the vowel phoneme /o/ [ɒ] in the source language is rendered as /o/ [o] or [ɔ] in the target language:

English words		Adopted words	
doctor	[ˈdɒktər]	<i>dokodela</i>	[dokodɛla]
document	[ˈdɒkjumənt]	<i>dokumente</i>	[dokumentɛ]
monitor	[mɒnɪtər]	<i>monitara</i>	[monitara]
box	[bɒks]	<i>bokisi</i>	[bokisi]
coffin	[ˈkɒfɪn]	<i>khofini</i>	[khofini]
pot	[pɒt]	<i>poto</i>	[potɔ]
polish	[ˈpɒlɪːs]	<i>pholichi</i>	[pholitʰshi]

#### 4.4.4.3 Vowel phoneme /o/ [əʊ] rendered as [o] vowel in Xitsonga

When English words with the vowel phoneme /o/ [əʊ] are adopted into Xitsonga, the vowel phoneme /o/ [əʊ] is retained as the vowel phoneme /o/ [o]. The following table provides examples of adopted words in Xitsonga where the vowel phoneme /o/ [əʊ] in the source language is rendered as /o/ [o] in Xitsonga:

English words		Adopted words	
solder	[ˈsəʊldʒər]	<i>socha</i>	[sot^sha]
solar	[ˈsəʊlər]	<i>sola</i>	[sola]
sofa	[ˈsəʊfə]	<i>sofa</i>	[sofa]
post	[pəʊst]	<i>poso</i>	[poso]
poster	[pəʊstər]	<i>phositara</i>	[phositara]
phone	[phəʊn]	<i>fowini</i>	[fowini]
photo	[phəʊtəʊ]	<i>fotho</i>	[fotho]

#### 4.4.4.4 Vowel phoneme /oo/[ʊə] rendered as [o] vowel in Xitsonga

When English words with the vowel phoneme /oo/ [ʊə] are adopted into Xitsonga, the vowel phoneme /oo/ [ʊə] changes into the vowel phoneme /o/ [o]. The double vowel /oo/ is dropped to a single vowel /o/ in Xitsonga. The following table provides examples of adopted words in Xitsonga where the vowel phoneme /oo/ [ʊə] in the source language is rendered as /o/ [o] or [ɔ] in Xitsonga:

English words		Adopted words	
spoor	[spʊər]	<i>xiporo</i>	[ʃiporɔ]

#### 4.4.4.5 Vowel phoneme /o/[ʌ] rendered as /o/ [o] or [a] vowel in Xitsonga

When English words with the vowel phoneme /o/ [ʌ] are adopted into Xitsonga, the vowel phoneme /o/ [ʌ] changes into the vowel phoneme /o/ [o] or [a]. The following

table provides examples of adopted words in Xitsonga where the vowel phoneme /o/ [ʌ] in the source language is rendered as /o/ [o] or [a] in Xitsonga:

English words		Adopted words	
spongy	[spʌndʒi]	<i>xipochi</i>	ʃipot^shi]
money	[mʌni]	<i>mali</i>	[mali]
oven	[ʌvn]	<i>ovhene</i>	ɔvɛnɛ]

#### 4.4.4.6 Vowel phoneme /oy/[ɔi] rendered as /oyi/ [oji] in Xitsonga

When English words with the vowel phoneme /oy/ [ɔi] are adopted into Xitsonga; the vowel phoneme /oy/ [ɔi] changes into the vowel phoneme /oyi/ [oji]. The following table provides examples of adopted words in Xitsonga where the vowel phoneme /oy/ [ɔi] in the source language is rendered as /oyi/ [oji] in Xitsonga:

English words		Adopted words	
boy	[bɔi]	<i>boyi</i>	[boji]
toy	[tɔi]	<i>thoyi</i>	[thoji]

#### 4.4.4.7 Vowel phoneme /o/[ə'] rendered as /o/ [ɔ] vowel in Xitsonga

Where English words with the vowel phoneme /o/ [ə'] are adopted into Xitsonga, the vowel phoneme /o/ [ə'] changes into the vowel phoneme /o/ [ɔ]. The following table

provides examples of adopted words in Xitsonga where the vowel phoneme /o/ [ə'] in the source language is rendered as /o/ [ɔ] in Xitsonga:

English words		Adopted words	
police	[pə'li:s]	<i>phorisa</i>	[phɔrisa]

#### 4.4.4.8 The integration of English back vowel /u/[u] as /u/ in Xitsonga

The vowel /u/, when it occurs as a back vowel in English words, when such words are adopted into Xitsonga, the vowel /u/ does not change, but adopted and maintained as /u/. There are instances where the sound of the double vowel in the English language sounds like /u/, and then the double vowel is reduced to a single segment in Xitsonga language. The following table provides examples of adopted words used to illustrate this point.

English words		Adopted words	
sue	[su:]	suwa	[suwa]
suit	[su:t]	<i>sudu</i>	[sudu]
screw	[scrɜ:]	<i>xikurufu</i>	[ʃikurufu]
balloon	[bə'lu:n]	<i>baluni</i>	[baluni]
ruler	[ru:l]	<i>rhula</i>	[rʰula]
salute	[sə'lu:t]	<i>saluta</i>	[salute]
glue	[glu:]	<i>dluluwu</i>	[dʰluluwu]
saloon	[sə'lu:n]	<i>saluni</i>	[saluni]
pool	[pu:l]	<i>phulu</i>	[phulu]
rumour	['ru:mər]	<i>rhuma</i>	[rʰula]

This diagram illustrates those English words that are incorporated into Xitsonga with the vowel /u/ as a back vowel, does not change, but gets incorporated as /u/ in Xitsonga.

#### 4.4.4.9 The integration of the English central vowel /u/ [ʌ] into Xitsonga

When English and Afrikaans words with central vowels are adopted into Xitsonga, the central vowel is adapted to conform to the Xitsonga phonological inventory. Where the sound of the vowel /u/ in the English language sounds as /a/[a], the vowel /u/ changes to the vowel /a/ in Xitsonga as the target language. There are instances where words from English and Afrikaans, with the central vowel /u/, when adopted into Xitsonga, are nativised into the Xitsonga phoneme system as /a/:

English words		Adopted words	
brush	[brʌʃ]	<i>bulachi</i>	[bulatʰshi]
bus	[bʌs]	<i>bazi</i>	[bazi]
bucket	[bʌkɪt]	<i>bakete</i>	[bakate]
bumper	[bʌmpər]	<i>bampara</i>	[bampara]
budget	[bʌdʒɪt]	<i>bajete</i>	[bajɛte]
cup	[kʌp]	<i>khapi</i>	[khapi]
cupboard	[kʌpbəd]	<i>khabodo</i>	[khabodɔ]
cut	[kʌt]	<i>khata</i>	[khadi]
customer	[kʌstəmə]	<i>khasitende</i>	[khasimɛndɛ]
club	[klʌb]	<i>tlilaba</i>	[tʰlilaba]
clutch	[klʌtʃ]	<i>tlilachi</i>	[tʰlilatʰshi]
conductor	[kən'dʌktər]	<i>khondakitara</i>	[khondukitara]
gun	[gʌn]	<i>gani</i>	[gain]
gum	[gʌm]	<i>gamu</i>	[gamu]
rubber	[rʌbər]	<i>rhaba</i>	[rʰaba]
lucky	[ˈlʌki]	<i>laki</i>	[laki]

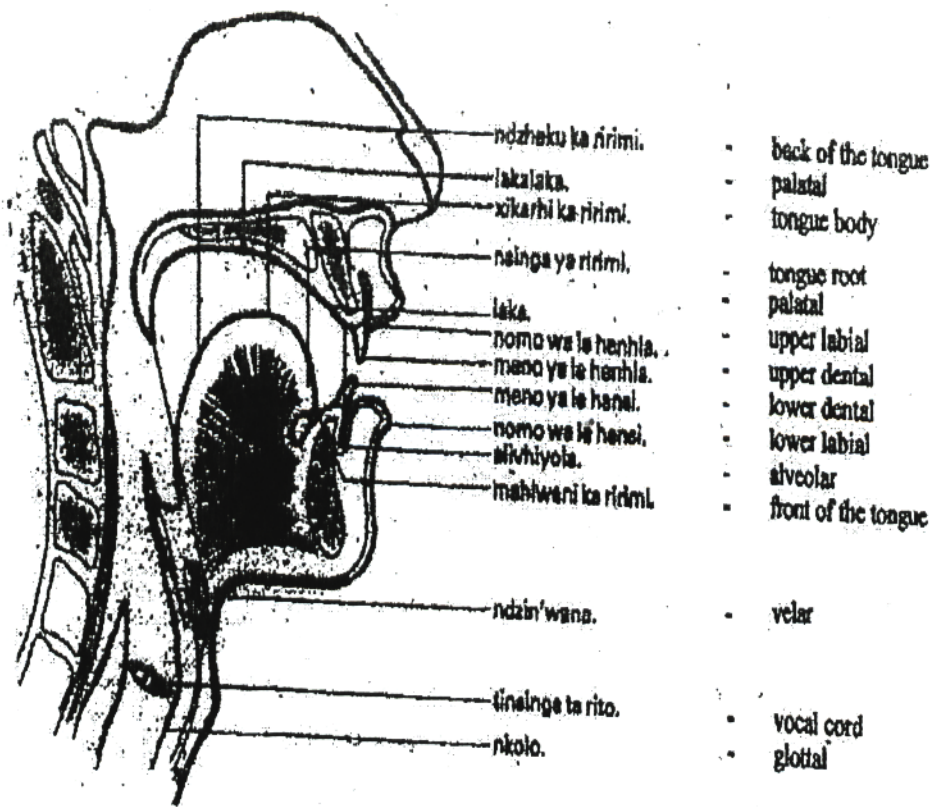
Puncture	[pʌŋktʃə]	<i>phanchara</i>	[phaŋtʃʰara]
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The English central vowel /u/ is nativised into the Xitsonga language system as /a/. As indicated from the diagram, the vowel /u/ from English words such as **/puncture/**, **/club/**, **/clutch/**, **/conductor/**, and **/gun/** is nativised to become the vowel /a/ in the Xitsonga language system to form the Xitsonga word */phanchara/*, */tlilaba/*, */khondakitara/*, and */gani/*. When English words such as **puncture**, **club**, **clutch**, **conductor**, and **gun** are incorporated into Xitsonga, the central vowel /u/ becomes /a/, thus resulting into *phanchara*, not *punchuru*, *tlilaba* not *tlilubu*, *khondakitara* not *khondukitara*, *gani* not *guni*. The word *punchuru*, *tlilubu*, *khondakitara* and *guni* do not exist in the Xitsonga inventory, thus, words that are adopted into Xitsonga should be adapted to suit the Xitsonga language system. As illustrated in the diagram, English words with the central vowel /u/, when incorporated into Xitsonga, are nativised to conform to the Xitsonga morphological and phonological system.

#### 4.5 THE CONSONANT SYSTEM

Akmajian et al. (1988:107) define a consonant as “a speech sound produced when the speaker either stops or obstructs the airflow in the vocal tract”. Based on this definition, Akmajian asserts that the production of the consonant is characterised by airflow, thus a consonant is classified as either voiced or voiceless. The description of consonants is given in terms of their manner and places of articulation. The places of articulation, as illustrated in the diagram below, are indicated in terms of lips, teeth and regions of the roof of the mouth such as palate, alveolar and velar. The manner of articulation relates to how the tongue, teeth and lips achieve contact. Different languages have different consonant systems. The following chart illustrates Xitsonga places of articulation. The diagram is as proposed by Mushwana and Ndlhovu and the English translations have been added by the researcher.





The structure of consonants articulation as proposed by Mushwana and Ndlhovu.

#### 4.5.1 Xitsonga Simple Consonant System

What follows are examples of the Xitsonga consonant system and examples to illustrate how the consonant system works.

##### 4.5.1.1 Explosive consonants

**p[p]** : Voiceless bilabial explosive

*popo* [pɔpɔ] (pawpaw)

*Pongo* [pɔŋgo] (noise)

**t[t]** : Voiced alveolar explosive

*tatana* [tatana] (father)

*tana* [tana] (come)

**b[b] : Voiced bilabial explosive**

<i>buku</i>	[buku]	(book)
<i>bodi</i>	[bodi]	(board)

**r[r] : Voiced alveolar vibrant**

<i>rima</i>	[rima]	(plough)
<i>ri-la</i>	[ri-la]	(cry)

**k[k] : Voiceless velar explosive**

<i>kondlo</i>	[kɔndlɔ]	(rat)
<i>koti</i>	[kɔti]	(vulture)

**g[g] : Voiceless velar explosive**

<i>xigulu</i>	[ʃigulu]	(hornless cattle)
<i>xigugu</i>	[ʃigugu]	(traditional butter for the Tsonga people)

**4.5.1.2 Implosive consonants**

**q[/] : Voiceless alveolar implosive**

<i>quva</i>	[/uva]	(kraal manure)
<i>qulu</i>	[/ulu]	(bullet)

**4.5.1.3 Fricative consonants**

**f[f] : Voiceless labio-dental fricative**

<i>famba</i>	[famba]	(go)
<i>futa</i>	[futa]	(carelessness)

**s[s] : Voiceless alveolar fricative**

<i>sangu</i>	[saŋgu]	(African mat)
<i>saka</i>	[saka]	(bag)

**v[β] : Voiced bilabial fricative**

<i>vanhu</i>	[βanhu]	(people)
<i>vumba</i>	[βumba]	(clay soil)

**z[z] : Voiced bilabial fricative**

<i>muzulu</i>	[ʒizulu]	(zulu person)
<i>zozo</i>	[zozo]	(small house made from corrugated iron)

**x[x] : Voiceless palatal fricative**

<i>ximanga</i>	[ʃimaŋga]	(cat)
<i>ximakwa</i>	[ʃimakwa]	(very small dog)

**vh[v] : Voiced labio-dental fricative**

<i>vhengele</i>	[vɛŋgɛlɛ]	(shop)
<i>vhumba</i>	[vumba]	(guess)

**sw[ʃ] : Voiceless alveo-palatal fricative**

<i>sweswi</i>	[ʃeʃi]	(now)
<i>vusweti</i>	[βuʃeti]	(poverty)

**l[l]** : Voiced lateral alveolar fricative

*lolo* [lɔlɔ] (lazy person)

*lota* [lɔta] (sharpen)

**hl[h]** : Voiceless lateral alveolar fricative

*nhloko* [nhɔkɔ] (head)

*hlakula* [hakula] (to get rid of weeds)

**h[h̥]** : Voiced glottal fricative

*homu* [homu] (cattle)

*hoko* [hokɔ] (stall )

**4.5.1.4 Affricate consonants**

Akmajian et al. (1988:111) define an affricate as “a single sound, beginning as a stop but releasing secondarily into a fricative”.

**pf[ɸ^f]: Voiceless labio-dental affricate**

*Pfala* [ɸ^fala] (close)

**ts[t^s] : Voiceless alveolar affricate**

*tsala* [t^sala] (write)

**dz[d^z] : Voiced alveolar affricate**

*dzana* [d^zana] (hundred)

**c[tʰ]** : Voiceless palatal affricate

*cina* [tʰina] (dance)

**j[dʒ]** : Voiced palatal affricate

*jaha* [dʒaha] (boy)

**tl[tʰl]** : Voiceless lateral alveolar affricate

*tlula* [tʰlula] (jump)

**dl[dʰl]** : Voiced lateral alveolar affricate

*dlaya* [dʰlaya] (kill)

#### 4.5.1.5 Nasal consonants

**m[m]** : Voiced bilabial nasal

*mina* [mina] (I/me)

**m[ɱ]** : Voiced labio-dental nasal

*mpfundla* [ɱpfundla] (rabbit)

**n[n]** : Voiced alveolar nasal

*nomo* [nɔ̃ mɔ̃] (mouth)

**n[ŋ] : Voiced velar nasal**

*nkuku* [ŋkuku] (cock)

**n[ɲ] : Voiced palatal nasal**

*nxakwa* [ɲxakwa] (ivory)

**n'[ŋ] : Voiced velar nasal**

*n'anga* [ŋaŋga] (doctor)

**ny[ɲ] : Voiced palatal nasal**

*nyama* [ɲama] (meat)

#### 4.5.1.6 Aspirated consonants

**ph [ph]: Voiceless aspirated bilabial explosive**

*xiphaphana* [ʃiphaphana] (calabash)

**th[th] : Voiceless aspirated alveolar explosive**

*thini* [thini] (tin)

**kh[kh]: Voiceless aspirated alveolar explosive**

*khutla* [khutla] (big frog)

**qh [h]: Voiceless aspirated alveolar implosive**

*xiqhaka* [ʃihaka] (instrument used to catch the rats)

**pfh[ɸʰ]: Voiceless aspirated labio-dental affricative**

*pfhumba* [ɸʰumba] (campaign)

**tsh [tʰsh]: Voiceless aspirated alveolar affricative**

*tshama* [tʰshama] (sit down)

**ch [tʰh]: Voiceless aspirated palatal affricative**

*chela* [tʰhela] (frog / pour)

**4.5.1.7 Glides**

Glides are known as semi-vowels. Zivenge (2009:93) cites Kadenge who defines glide as “a semi-vowel at the phonetic level but a consonant at the phonological level”. In the advance of his deliberation, Zivenge (2009:94) cites Kadenge who postulates that “glides are made when the two articulators approximate each other so that no friction is produced”. When the semi-vowels are articulated, there is airflow obstruction; however, the obstruction is not as strong as that occurring when the consonants are articulated. The flow of air during the articulation of semi-vowels is nearly similar to that of consonants, however, the obstruction is bit a more in the articulation of semi-vowels that in consonants’ articulation. Xitsonga has two semi-vowels, which are /y/ [j] and /w/ [w]:

**y[j] : Voiced palatal semi-vowel**

*yena* [jena] (he/she)

*yana* [jana] (go)

**w[w]** : Voiced bilabial velar semi-vowel

*wena* [wena] (you)  
*weta* [weta] (a person distributing liquor among fellow members in drinking during a ceremony)

#### 4.5.1.8 Schematic representation of Xitsonga consonants

	Labial	Bilabia l	Labio- dental	Alveolar	Alveo- palatal	Lateral alveolar	Palatal	Velar
Explosive	p	b		t				k g
Implosive				q				
Fricative		v z	f vh	s	sw	l hl	x	
Affricates		pf bv		ts dz		tl dl	c j	
Nasal		m	ɱ	n			ɲ	ŋ
Aspirated	ph		ɸ <sup>h</sup>	th /h qh			t <sup>h</sup> j <sup>h</sup>	
Glides							j	w
Liquids				r				
Lateral						d <sup>l</sup>		

#### 4.5.2 English Consonant System

##### 4.5.2.1 Plosives

**/b/** : Voiceless bilabial plosive

bed [bed]  
 beckon ['beken]



**/p/ : Voiceless bilabial plosive**

cup	[kʌp]
pedal	[ˈpedl]

**/d/ : Voiced alveolar plosive**

dig	[dig]
deep	[di:p]

**/g/ : Voiced velar plosive**

gird	[gɜ:d]
giggle	[ˈgɪɡli]

**/k/ : Voiceless velar plosive**

karate	[kəˈra:t]
bark	[bɑ:k]

**/t/ : Voiceless alveolar plosive**

tape	[teɪp]
mate	[meɪt]

**4.5.2.2 Affricates**

**/tʃ/ : Voiceless palato-alveolar affricative**

check	[tʃek]
church	[tʃɜ:tʃ]

**/dʒ/ : Voiced palato-alveolar affricate**

ucket      [ˈdʒʌŋkɪt]

jive      [dʒaɪv]

#### **4.5.2.3 Fricatives**

**/f/ : Voiceless labiodental fricative**

firth      [fɜːθ]

filth      [fɪlθ]

**/θ/ : Voiceless dental fricative**

thinker      [θɪŋkər]

thing      [θɪŋ]

**/v/ : Voiced labiodental fricative**

thief      [θiːf]

thumb      [θʌm]

**/ð/ : Voiced dental fricative**

them      [ðəm]

thence      [ðens]

**/s/ : Voiceless alveolar fricative**

sissy      [sɪsi]

size      [saɪz]

**/z/ : Voiced alveolar fricative**

zone [zəʊ]

zoo [zu:]

**[ʃ] : Voiceless palato-alveolar fricative**

shin [ʃɪn]

shine [ʃaɪn]

**/ʒ/ : Voiced palato-alveolar fricative**

measure [meəʒ]

leisure [leɪʒə]

**/h/ : Voiceless glottal fricatives**

heal [hi:l]

heat [hi:t]

#### **4.5.2.4 Nasals**

**/m/ : Bilabial nasal**

morn [mɔ:n]

mob [mɒb]

**/n/ : Alveolar nasal**

norm [nɔ:m]

north [nɔ:θ]

**/ŋ/ : Velar nasal**

sing            [sɪŋ]

sink            [sɪŋk]

#### **4.5.2.5 Oral approximants**

**/l/ : Lateral approximant**

lie             [laɪ]

lark            [lɑ:k]

**/r/ : Post alveolar approximant**

red             [red]

rule            [ru:l]

**/j/ : Palatal approximant**

yard            [jɑ:d]

yet             [jet]

**/w/ : Labial-velar approximant**

word            [wɜ:d]

war             [wɔ]

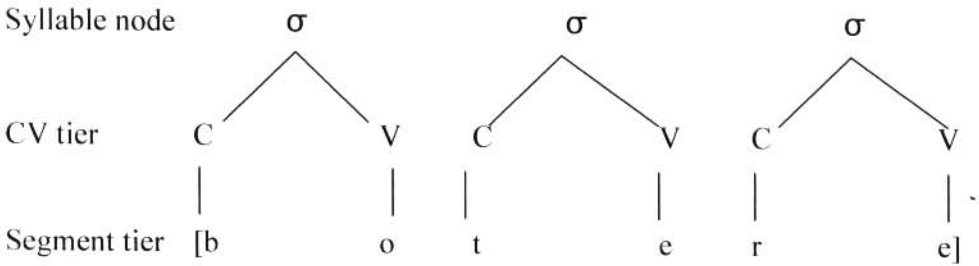
## **4.6 XITSONGA SYLLABLE SYSTEMS**

This section deals with the syllable system of Xitsonga. The general syllable structure of Xitsonga is CV (Consonant-Vowel) whereas that of English and Afrikaans, which are Xitsonga main words donors, is CCV (Consonant-Consonant-Vowel). The Xitsonga syllable structure consists of three tier structures, the syllable node, the CV-tier and the

segment tier. The diagrams that follow illustrate the structural pattern of Xitsonga syllables using the following words which are adopted from English: *botere* from the word **butter**, *sivhiki* from the words **civic** and *apula* from the word **apple**. In representing the Xitsonga syllable system schematically, this study will adopt the theory as proposed by Clements and Keyser in Zivenge (2009:50):

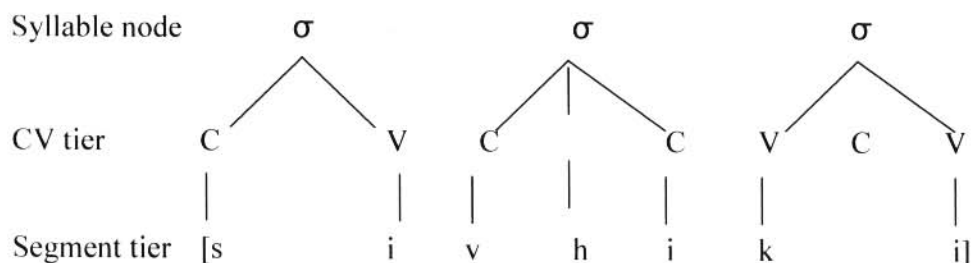
According to the two theorists, a syllable is a hierarchical unit, which has tiers as immediate constituents. They, Clements and Keyser, demonstrate that the syllable has three tiers, namely, the syllable node, the CV-tier and the tier for the bundles to differentiate the segments.

These statements thus also apply to the Xitsonga syllable system as will be illustrated, the word *botere* (**butter**), *sivhiki* (**civic**) and *apula* (**apple**) will be structured as follows:

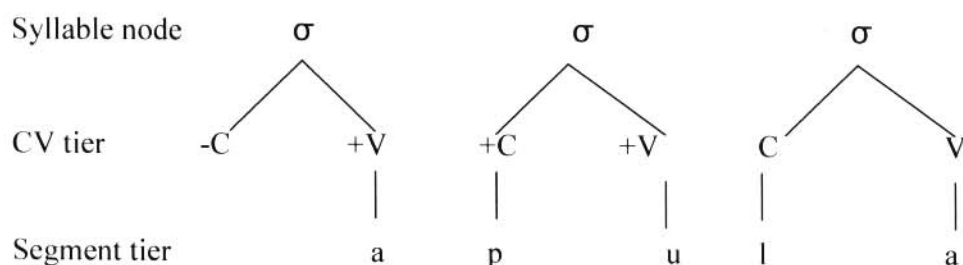


These diagrams indicate that the Xitsonga syllable is composed of a three tier system, consisting of the node ( $\sigma$ ), CV-tier (CV) and the segment tier (*bo*). In the word *botere* the syllables [bo], [te] and [re] illustrate that in Xitsonga, the general syllable pattern is CVCV. This pattern demonstrates the assertion made earlier in this chapter that when foreign words are adopted into Xitsonga, they are compelled to adhere to the Xitsonga syllabic pattern. These diagrams confirm the assertion that Xitsonga generally uses the CVCV syllable structure where a consonant is followed by a vowel in a well-formed Xitsonga syllable structure. There are instances where the CVCV syllable structure results in a CVCCV structure. The diagrams that follow illustrates that there are some adoptives which do not display the CVCV syllable pattern, however, still they conform to the assertion that almost all Xitsonga syllables end in a vowel. All the syllables [si], [vhi]

and [ki] from the word [sivhiki] are of the pattern CVCV, where each syllable ends in a vowel. Generally, all Xitsonga words end in a vowel.



The syllables [si], [vhi] and [ki] in the word [sivhiki] clearly demonstrate the assertion that in Xitsonga, all syllable segments end in a vowel. There are situations, though to a lesser extent, in Xitsonga where the syllable is without the onset consonant, thus allowing the word to begin with a vowel. However, it must be indicated that most of the syllables in Xitsonga begin with a consonant and ends in a vowel. The following diagrams illustrate this point.



These diagrams illustrate that there are some instances where words in Xitsonga are without an onset consonant. The syllables [a], [pu] and [la] in the word [apula] clearly demonstrate the assertion there are words in Xitsonga without the onset consonant. As illustrated by the diagrams, the word [apula] begins with the syllable [a], which is a vowel, without the onset consonant. However, it must be pointed out that these types of syllabic patterns are not common in Xitsonga. The researcher thus asserts that, although some of the words in Xitsonga are without onset consonants, all syllables in Xitsonga end

with a vowel. The following syllables are used to demonstrate the assertion that almost Xitsonga syllables end in a vowel. The syllables of the following adoptives are as follows:

[*botere*] = [*bo*], [*te*] and [*re*] (**butter**)  
 [*sivhiki*] = [*si*], [*vhi*] and [*ki*] (**civic**)  
 [*apula*] = [*a*], [*pu*] and [*la*] (**apple**)

These examples demonstrate that although some Xitsonga words are without the onset consonant, all syllabic segments in a Xitsonga end in a vowel. The preceding examples confirm the assertion that the basic syllable of Xitsonga word is composed of two phonemes; a consonant followed by a vowel, thus resulting into the CVCV syllabic system. When foreign words are adapted into Xitsonga, the phonological system of the Xitsonga as the adopting language does not change hence adopted words are compelled to change to conform to the Xitsonga syllabic system. The examples that follow demonstrate the assertion that the general syllable structure of Xitsonga is CVCV and that any word adapted to it has to conform to this pattern.

Source language	Source words	Adopted words	Syllable pattern
Afrikaans	Skaar	<i>Xikero</i>	<i>Xi-ke-ro</i>
English	Skirt	<i>Xiketi</i>	<i>Xi-ke-ti</i>
English	Brook	<i>Buruku</i>	<i>Bu-ru-ku</i>
English	Spade	<i>Xipedi</i>	<i>Xi-pe-di</i>
English	Pan	<i>Pani</i>	<i>Pa-ni</i>
English	School	<i>Xikolo</i>	<i>Xi-ko-lo</i>
English	Skam	<i>Xikamu</i>	<i>Xi-ka-mu</i>
English	Modem	<i>Modeme</i>	<i>Mo-de-me</i>
English	Flag	<i>Fulege</i>	<i>Fu-le-ge</i>
English	Phone	<i>Fowini</i>	<i>Fo-wi-ni</i>
English	Plate	<i>Puleti</i>	<i>Pu-le-ti</i>

It is thus clear that the Xitsonga syllable structure conforms to the syllabification principle of the Bantu language structure as proposed by Bickmore in Owino (2003:77):

All vowel segments must be dominated by the V-element on the templetic or skeletal tier. The V-element must form the nucleus of the syllable. The element the left becomes the onset of the syllable.

Xitsonga, as part of the Bantu languages, has the canonical syllable structure V and CV. The syllable structure of Xitsonga dominates a single consonant and a vowel or a combination of consonants and a vowel. The following are examples of the syllable structure which is dominated by a single consonant and a vowel or a combination of consonants and a vowel:

Source language	Source words	Single consonants and vowels
English	Suit	<i>S-u-d-u</i>
Afrikaans	Stoel	<i>X-i-t-u-l-u</i>
Afrikaans	Doek	<i>D-u-k-u</i>
English	Balloon	<i>B-a-l-u-n-i</i>
Afrikaans	Stoep	<i>X-i-t-u-p-u</i>

Examples adoptives where a combination of consonants and vowel predominate

Source language	Source words	Combination of consonants and vowels
English	Ruler	<i>Rh-u-l-a</i>
English	Paper	<i>Ph-e-ph-e</i>
English	Bottle	<i>B-o-dhl-e-l-a</i>
English	Computer	<i>Kh-o-mphy-u-t-a-ra</i>
English	Card	<i>Kh-a-d-i</i>
English	Calendar	<i>Kh-a-l-e-nd-a-r-a</i>



English	Term	<i>Th-e-m-e</i>
English	Vote	<i>Vh-o-t-a</i>
English	Veranda	<i>Vh-e-r-a-nd-a</i>
English	Cheque	<i>Kh-e-kh-e</i>
English	Carrot	<i>Kh-e-r-o-ts-i</i>
English	Tape	<i>Th-e-p-i</i>

These examples demonstrate that Xitsonga does not usually permit a sequence of two vowels in a word, unless separated by a C-element. By disallowing the sequence of two vowels in an adopted word, Xitsonga adheres to its CVCV syllabic principle, implying that foreign words that are adopted should be adapted to conform to this principle. It is evident from these examples that Xitsonga does not allow a sequence of similar consonants as is the case in English. The English word (bottle) has a sequence of consonants /t/ whereas in the word (**carrot**), there is a sequence of consonants /r/. Since Xitsonga does not allow the sequence of similar consonants, when these words are adopted into Xitsonga, one of the double consonants is dropped.

#### **4.7 ADAPTATION OF ENGLISH CONSONANT PHONEMES INTO XITSONGA**

The consonant system of English and Afrikaans is CCV whereas that of Xitsonga is CV. Xitsonga is a language that allows very few consonant clusters, e.g. /tl/. Each segment in Xitsonga is regarded as a phoneme, thus no non-segment structure is used. The consonants which make up the consonant system of Xitsonga are classified according to their place of articulation (bilabial, alveolar) and the manner of articulation (explosives, affricate). As indicated earlier in this chapter, the syllable structure of Xitsonga language is not the same as that of English and Afrikaans from which it draws most words, as indicated in the preceding section, foreign words that adapted to it should adhere to its syllabic pattern. Although Xitsonga adopted numerous words from both English and

Afrikaans, in this section, the researcher focuses on the adaptation of English consonants, which is more similar to that of Afrikaans than English.

#### 4.7.1 Adaptation of English Simple Consonant Phoneme System into Xitsonga

The adaptation of English consonant phonemes discussed in this section focuses on the following sub-headings:

##### 4.7.1.1 The single phoneme /b/ [b] as /b/ [b] in Xitsonga

When adopted into Xitsonga, English words with the consonant phoneme /b/ [b], the consonant /b/ [b] does not change as shown in the following table:

English words		Adopted words	
bus	[bʌs]	<i>bazi</i>	[bazi]
balloon	[bə'li:n]	<i>baluni</i>	[baluni]
bumper	[bʌmpər]	<i>bampara</i>	[bampara]
budget	[bʌdʒɪt]	<i>bajete</i>	[bad^ʒɪt]
book	[bʊk]	<i>buku</i>	[buku]
bag	[bæg]	<i>bege</i>	[bcge]
bicycle	[baɪsɪkl]	<i>bayisikiri</i>	[bajisikiri]
box	[bɒks]	<i>bokisi</i>	bɔkisi]
bonnet	[ˈbɒnɪt]	<i>bonete</i>	[bɔkisi]
badge	[bædʒ]	<i>beji</i>	[bed^ʒi]
bath	[bɑ:θ]	<i>bavhu</i>	[bavu]
bucket	[ˈbʌkɪt]	<i>bakiti</i>	[bakiti]
butchery	[ˈbʌkɪt]	<i>buchara</i>	[but^ʃhara]
brochure	[ˈbrʊtʃər]	<i>burochara</i>	[burot^ʃhara]
ball	[bɔ:l]	<i>bolo</i>	[bɔɔ]

bakery	[beɪkər]	<i>bekara</i>	[bekara]
bank	[bæŋk]	<i>banki</i>	[baŋki]
bench	[bentʃ]	<i>bence</i>	[bentʃe]
business	[ˈbɪznəs]	<i>bisimusi</i>	[bismisi]
butter	[ˈbʌtər]	<i>botere</i>	[bɔtere]

#### 4.7.1.2 The English consonant /c/ [ˈk] as /kh/ [kh]

When adopted into Xitsonga, English words with the consonant phoneme /c/, which are characterised by the phonemic sound /k/, the consonant phoneme /c/ changes to /kh/. The /kh/ occurs as a voiceless aspirated alveolar explosive in Xitsonga as shown in the following table:

English words		Adopted words	
curtain	[ˈkɜːtn]	<i>khetenisi</i>	[khetenisi]
cup	[kʌp]	<i>khapi</i>	[khapi]
college	[ˈkɒlɪdʒ]	<i>kholeji</i>	khɔledʒi
company	[ˈkʌmpəni]	<i>khamphani</i>	[khamphani]
custard	[kʌstəd]	<i>khasitadi</i>	[khasitadi]
calendar	[ˈkælɪndrə]	<i>khalendara</i>	[khalendara]
caravan	[ˈkærəvən]	<i>kharavhani</i>	[kharavani]
camera	[ˈkæməɾə]	<i>khamera</i>	[khamera]
computer	[ˈkɒmpjuːtər]	<i>khomphyutara</i>	[khomphjutara]
carburettor	[kɑːbʻrətər]	<i>khabaratarata</i>	[khabaretara]
cassette	[kæːtʻet]	<i>khasete</i>	[khasete]
cake	[keɪk]	<i>khhekhe</i>	[khhekhe]
cabbage	[ˈkæbɪdʒ]	<i>khavichi</i>	[khaβitʃhi]

#### 4.7.1.3 The English consonant /c/ [c] as /s/ [s] in Xitsonga

When adopted into Xitsonga, English words with the consonant phoneme /c/, which are characterised by the phonemic sound /s/, the consonant phoneme /c/ changes to /s/. The /s/ occurs as a voiceless fricative alveolar implosive in Xitsonga as shown in the following table:

English words		Adopted words	
centre	['sntər]	<i>senthara</i>	[senthara]
circle	['sɜ:kɪl]	<i>sekele</i>	[sekele]
cinema	['sɪnəmə]	<i>sinema</i>	[sinema]
circuit	['sɜ:kɪt]	<i>sekete</i>	[sekete]
bicycle	['baɪsɪkl]	<i>bajisikiri</i>	[bajisikiri]
ceremony	['serəməni]	<i>seremoni</i>	[seremoni]
circus	['sɜ:kəs]	<i>sekhasi</i>	[sekhasi]
civic	['sɪvɪk]	<i>sivhiki</i>	[siviki]

#### 4.7.1.4 The English consonant /d/ [d] as /d/ [d] in Xitsonga

When adopted into Xitsonga, English words with the consonant phoneme /d/, characterised by the phonemic sound /d/, the consonant phoneme /d/ does not change, and it is retained as /d/ as the following examples illustrate:

English words		Adopted words	
desk	[desk]	<i>desika</i>	[desika]
diesel	['di:zl]	<i>dizele</i>	[dizele]

dice	[daɪs]	<i>dayizi</i>	[dajizi]
design	[dɪ'zæn]	<i>dizayina</i>	[dizajina]
diary	['daəri]	<i>dayari</i>	[dajari]
dam	[dæm]	<i>damu</i>	[damu]
debate	[dɪ'beɪt]	<i>dibeyiti</i>	[dibejiti]
doctor	['dɒktər]	<i>dokodela</i>	[dɔdɔla]
degree	[dɪ'gri:]	<i>digiri</i>	[digiri]
deposit	['despɒt]	<i>dipoziti</i>	[dipoziti]
diet	[daɪət]	<i>dayete</i>	[dajeta]
document	['dɒkjʊənt]	<i>dokhumente</i>	[dokhumente]
double	[dʌbl]	<i>davulu</i>	[daβulu]

#### 4.7.1.5 The English consonant /f/ [f] and /ph/ [f] to /f/ [f] in Xitsonga

When incorporated into Xitsonga, English words with the consonant phonemes /f/ [f] and /ph/ [f], the /f/ and the /ph/ change to /f/. The table that follows provide examples of this phenomenon:

English words		Adopted words	
force	[fɔ:rs]	<i>foso</i>	[fɔsɔ]
fence	[fens]	<i>fense</i>	[fense]
factory	['fæktəri]	<i>fekitiri</i>	[fekitiri]
film	[fɪlm]	<i>filimi</i>	[filimi]
firm	[fɜ:m]	<i>feme</i>	[feme]
funeral	['fju:nərəl]	<i>funerali</i>	[funerali]
phone	[fəʊn]	<i>foyini</i>	[fojina]
phosphate	['fɒfeɪt]	<i>fosifeyiti</i>	[fosifeyiti]
phase	[feɪz]	<i>feyisi</i>	[fejisi]
			[fɔnetiki]

phonetic	[fə'netɪk]	<i>fonetiki</i>	[fizikisi]
physics	['fɪzɪks]	<i>fizikisi</i>	[fɪtɔkhɔpa]
photocopy	['fəʊtəʊkɒpi]	<i>fotokhopa</i>	[fɪtɔ]
photo	['fəʊtəʊ]	<i>foto</i>	[filosof]
philosophy	[fə'lɒsəfi]	<i>filosofi</i>	[dʰɔogirafi]
geography	[dʒi'ɒgrəfi]	<i>jogirafi</i>	

These examples illustrate that English words that are adopted into Xitsonga with the phoneme /f/ and /ph/, when incorporated into Xitsonga the phoneme /f/ does not change whereas phoneme /ph/ changes to /f/, which is a labiodental fricative in Xitsonga.

#### 4.7.1.6 The English consonant /g/ [g] to /g/ [j] in Xitsonga

In most of the English words with the consonant phoneme /g/[g], when adopted into Xitsonga, render the consonant phoneme /g/ [j] does not change and occurs as a voiceless velar explosive. The following table provides examples of such words:

English words		Adopted words	
gear	[gɪər]	<i>gere</i>	[gere]
gown	[gaʊn]	<i>gaweni</i>	[gaweni]
geyser	['gi:zər]	<i>gizara</i>	[gizara]
government	['gʌvənmənt]	<i>gavhumende</i>	[gavumende]
garden	[gɑ:den]	<i>ngadi</i>	[ngadi]
gate	[geɪ]	<i>gede</i>	[gde]
gravel	[[grævl]	<i>giravhele</i>	[giravele]
game	[geɪm]	<i>gemi</i>	[gemi]
gout	[gaʊt]	<i>gawuti</i>	[gawuti]
glass	[glɑ:s]	<i>nghilazi</i>	[nghilazi]

#### 4.7.1.7 The English consonant /h/ [h] as /h/ [h̥] in Xitsonga

English words with the consonant phoneme /h/ [h] when incorporated into Xitsonga render the consonant phoneme /h/ [h] as /h/ [h̥]. The consonant phoneme [h̥] occurs as a voiced glottal fricative as shown in the following table:

English words		Adopted words	
hotel	[həʊ'tel]	<i>hodela</i>	[h̥ɔdela]
holiday	[hɒlədeɪ]	<i>holodeni</i>	[h̥ɔɔdeni]
hall	[hɔ:l]	<i>holo</i>	[h̥ɔɔ]
hearse	[he:s]	<i>hexe</i>	[h̥ɔɔ]
helicopter	['helikɒptər]	<i>helikoputara</i>	[h̥elikɔtara]
hanger	['hæŋər]	<i>hingara</i>	[h̥iŋgara]
hostel	['hɒstl]	<i>hositele</i>	[h̥ɔsitele]
heater	[hi:tər]	<i>hitara</i>	[h̥itera]

#### 4.7.1.8 The English glide /j/ [dʒ] as /j/ [dʒ̥] in Xitsonga

In English words with the consonant phoneme /j/ [dʒ] when incorporated into Xitsonga, the consonant phoneme /j/ [dʒ] is rendered as /j/ [dʒ̥] which occurs as a voiceless a palatal affricative as shown in the following table:

English words		Adopted words	
juice	[dʒu:s]	<i>juzi</i>	[dʒ̥uzi]
jersey	['dʒɜ:zi]	<i>jesi</i>	[dʒ̥ɜsi]

judge	['dʒʌdʒər]	<i>jaji</i>	[dʰʒadʒi]
jam	[dʒæm]	<i>jamu</i>	[dʰʒamu]
joke	[dʒəʊk]	<i>joku</i>	[dʰʒoku]

#### 4.7.1.9 The English consonant /k/ [k] as /k/ [k] or [kh] in Xitsonga

English words with the consonant phoneme /k/ [k] when incorporated into Xitsonga render the consonant phoneme /k/ [k] as /k/ [k] or /kh/ [kh] which occurs as a voiceless velar explosive. The following table provides examples of such English words:

English words		Adopted words	
key	[ki:]	<i>xikhiya</i>	[ʃikhija]
kiss	[kɪs]	<i>khisi</i>	[khisi]
kitchen	['kɪtʃɪn]	<i>khixini</i>	[khiʃini]
park	[pa:k]	<i>paka</i>	[paka]
truck	[trʌk]	<i>tiraka</i>	[tiraka]
luck	[lʌk]	<i>laki</i>	[laki]
lock	[lɒk]	<i>loko</i>	[lɔkɔ]
chalk	[tʃɔ:k]	<i>choko</i>	[tʰʃɔkɔ]
checkers	['tʃekərs]	<i>chekasi</i>	[tʰʃhekasi]

#### 4.7.1.10 The English consonant /l/ [l] as /l/ [l] in Xitsonga

The English phoneme /l/ does not change when incorporated into Xitsonga. When English words with the phoneme /l/ are adopted into Xitsonga, the phoneme /l/ is rendered as /l/ even in Xitsonga as seen in the following table:



English words		Adopted words	
lawn	[lɔ:n]	<i>loni</i>	[lɔni]
line	[laɪn]	<i>layini</i>	[ləjini]
loaf	[ləʊf]	<i>lofo</i>	[lɔfɔ]
latitude	[ˈlætɪtju:d]	<i>latichudi</i>	[latidʒudi]

#### 4.7.1.11 The English consonant /m/ [m] and /n/ [n] as /m/ [m] and /n/ [n]

English words with the bilabial and alveolar nasals consonant phonemes /m/ [m] and /n/ [n] are rendered as alveolar nasals /m/ [m] and /n/ [n] when adopted into Xitsonga. The table that follows provides examples of such English:

English words		Adopted words	
mat	[mæt]	<i>mete</i>	[metc]
march	[ˈmɑ:ʃt]	<i>maci</i>	[matʃi]
map	[mæp]	<i>mepe</i>	[mepe]
market	[ˈmɑ:kɪt]	<i>makete</i>	[makete]
mine	[maɪn]	<i>mayini</i>	[majini]
minute	[mɪnɪt]	<i>minete</i>	[mincte]
module	[ˈmɒdju:l]	<i>mojulu</i>	[modʒulu]
novel	[nɒvl]	<i>novhele</i>	[nɔvele]
notice	[ˈnɒʊtɪs]	<i>nothisi</i>	[nɔtʃisi]
nurse	[nɜ:s]	<i>nese</i>	[nese]
number	[ˈnʌmbər]	<i>nomboro</i>	[nɔmɔɔ]
nylon	[ˈnaɪlɒn]	<i>nayiloni</i>	[najilɔni]

#### 4.7.1.12 The English consonant /p/ [p] as /p/ [p] in Xitsonga

The English consonant phoneme /p/ [p] is rendered as a voiceless bilabial explosive /p/ [p] or [ph] in Xitsonga. The following table provides examples of such English words:

English words		Adopted words	
post	[pəʊst]	<i>poso</i>	[pɔsɔ]
pump	[pʌmp]	<i>pompo</i>	[pɔmpɔ]
paint	[peɪnt]	<i>pende</i>	[pende]
paper	[ˈpeɪpər]	<i>phepha</i>	[phepha]
parcel	[ˈpɑːsl]	<i>phasela</i>	[phasela]
pipe	[paɪp]	<i>phayiphi</i>	[phajiphi]
pillar	[ˈpɪləɹ]	<i>phulayara</i>	[[phulajara]
pill	[[pɪl]	<i>philisi</i>	[philisi]
pot	[pɒt]	<i>poto</i>	[pɔto]
pan	[pæn]	<i>pani</i>	[pani]

#### 4.7.1.13 The English consonant /q/ [kw] as /k/ [k] or [kh] in Xitsonga

The English consonant phoneme /q/ [kw] is rendered as /k/ [k] or [kh] in Xitsonga. The table below provides examples of such English words where /q/ [kw] is rendered as /k/ [k] or [kh] in Xitsonga:

English words		Adopted words	
quarter	[ˈkwɔːtər] [ˈkwɒləti]	<i>kotara</i>	[kotara] kwalithi]

quality	['kwɔ:rem]	<i>kwalithi</i>	khɔramu]
quorum	[kwəʊ'teɪfɪn]	<i>khoramu</i>	khɔtheʃini]
quotation		<i>khotexini</i>	

#### 4.7.1.14 The English consonant /r/ [r] as /r/ [r] in Xitsonga

In English, words with the consonant phoneme /r/ [r], when adopted into Xitsonga, the consonant phoneme /r/ [r] is rendered as the voiced alveolar vibrant /r/ [rh] as illustrated by the examples in the following table:

English words		Adopted words	
ruler	['ru:lər]	<i>rhula</i>	[rhula]
rubber	['rʌbər]	<i>rhaba</i>	[rhula]
robot	['rəʊbɒt]	<i>rhoboto</i>	[rhula]
rama	[rɒmɒ]	<i>rhama</i>	[rhula]
rand	[rænd]	<i>rhandi</i>	[rhula]
rent	[rent]	<i>rhente</i>	[rhula]

#### 4.7.1.15 The English consonant /s/ [s] or ['s] as /s/ [s] in Xitsonga

In English, words that are adopted into Xitsonga with the consonant phoneme /s/ [s] or ['s], the consonant phoneme [s]/ ['s] is rendered as a voiceless alveolar fricative in Xitsonga as illustrated in the following table:

English words		Adopted words	
sofa	['sæfə]	<i>sofa</i>	[sɔfa]

salad	['sæləd]	<i>saladi</i>	[saladi]
salary	['sæləri]	<i>salari</i>	[salari]
saloon	[sə'lu:n]	<i>saluni</i>	[saluni]
savage	['sævɪdʒ]	<i>savheji</i>	[sævedʒi]
sign	[saɪn]	<i>sayini</i>	[sajini]
size	[saɪz]	<i>sayizi</i>	[sajizi]

#### 4.7.1.16 The English consonant /t/ [t] to /th/ [th] and /ch/ [tʃh] in Xitsonga

English words that are adopted into Xitsonga with the consonant phoneme /t/ [t], the consonant phoneme /t/ [t] is rendered as /th/ [th], which is a voiceless aspirated alveolar explosive in Xitsonga and /ch/ [tʃh] which is rendered as a voiceless aspirated palatal fricative.

English words		Adopted words	
teacher	['ti:tʃər]	<i>thichara</i>	[thitʃhara]
tent	[tent]	<i>thende</i>	[theŋde]
technology	[tek'nɒlədʒi]	<i>thekinoloji</i>	[thekinolodʒi]
telegram	['telɪgræ]	<i>thelegiramu</i>	[thelegiramu]
taxi	['tæksi]	<i>thekisi</i>	[thekisi]
term	[tɜ:m]	<i>thema</i>	[thema]
torch	[tɔ:tʃ]	<i>thochi</i>	thɔtʃhɪ]
tube	[tju:b]	<i>chubu</i>	[tʃhubu]
tunic	[tju:nɪk]	<i>chuniki</i>	[tʃhuniki]

#### 4.7.1.17 The English consonant /v/ [v] as /v/ [vh] in Xitsonga

The following table reveals that English words that are adopted into Xitsonga with the consonant phoneme /v/ [v], the consonant phoneme /v/ [v] is rendered as /v/ [vh] which is a voiced labiodental fricative in Xitsonga:

English words		Adopted words	
vote	[vəʊt]	<i>vhota</i>	[vɔta]
voucher	[vaʊtʃər]	<i>vhochara</i>	[vɔta]
valve	[vælv]	<i>vhelefu</i>	[vɔta]
vision	[ˈvɪʒn]	<i>vhixini</i>	[vɔta]

#### 4.7.1.18 The English glide /w/ [w] as /w/ [w] in Xitsonga

English words that are adopted into Xitsonga with the glide /w/ [w], the glide /w/ [w] is rendered as /w/ [w] which is a voiced bilabial velar semi-vowel in Xitsonga as shown in the following table:

English words		Adopted words	
watch	[wɒtʃ]	<i>wachi</i>	[wat^shi]
wine	[waɪn]	<i>wayini</i>	[wajini]
waiter	[weɪtər]	<i>weyitara</i>	[wejiara]
ward	[wɔ:d]	<i>wadi</i>	[wadi]
wool	[wʊl]	<i>wulu</i>	[wulu]
wire	[ˈwaɪər]	<i>wayere</i>	[wajerc]

#### 4.7.1.19 The English consonant /z/ [z] as /z/ [z] in Xitsonga

In English, words that are adopted into Xitsonga with the consonant phoneme /z/ [z], the consonant phoneme /z/ [z] is rendered as /z/ [z] which is a voiced labiodental fricative in Xitsonga as illustrated in the following table:

English words		Adopted words	
zip	[zip]	<i>ziphu</i>	[ziphu]
zinc	[ziŋ]	<i>zinki</i>	[ziŋk]
zoo	[zu:]	<i>zu</i>	[zɔ]
zero	[ˈzɪərəʊ]	<i>ziro</i>	[zirɔ]
zoom	[zu:m]	<i>zuma</i>	[zuma]

#### 4.7.2 Adaptation of English Consonant Clusters into Xitsonga

The English language contains numerous consonant clusters comprising of two or more consonants. English language has more consonant clusters than Xitsonga. Most of the consonant clusters, when adopted into Xitsonga, are rendered as single consonants characterised of the CVCV syllable structure. Because Xitsonga has a few consonant clusters, most English clusters, when adopted into Xitsonga, are reduced to a single consonant structure.

##### 4.7.2.1 The English consonant cluster /br/ [br] as /b/ [b] in Xitsonga

The English word consonant clusters /br/ [br] when adopted into Xitsonga are reduced to a single /b/ [b] as shown in the following table:

English words		Adopted words	
brush	[brʌʃ]	<i>burachi</i>	[buratʰhi]
break	[breɪk]	<i>biriki</i>	[biriki]
bribe	[braɪb]	<i>burayiba</i>	[burajiba]
bridge	[brɪdʒ]	<i>biriji</i>	[bridʒi]

#### 4.7.2.2 The English consonant clusters /cl/ as tɬ [tʰl] in Xitsonga

The English word consonant clusters /cl/ [cl] when adopted into Xitsonga are rendered as /tɬ/ [tʰl] as verified by the following table:

English words		Adopted words	
clinic	[ˈklɪnɪk]	<i>tiliniki</i>	[tʰliniki]
clutch	[klʌtʃ]	<i>tilachi</i>	[tʰliladʒi]
club	[klʌb]	<i>tilaba</i>	[tʰlilaba]
clock	[klɒk]	<i>tiloko</i>	[tʰlilɔkɔ]
climate	[ˈklaɪmət]	<i>tilayimente</i>	[tʰlilayimente]

Regarding this category, Pan South African Language Board (PanSALB) (2008:27) notes: “*Hinkwako laha mpfumawulo wa /cl/ eka Xingezi kumbe wa /kl/ eka Xibunu wu hundzuluxeriwaka eka Xisonga wu ta va /tɬ/*”. “Where there is cluster /cl/ in English or /kl/ in Afrikaans it will be changed to /tɬ/ in Xitsonga”. These examples bear testimony to this statement:

#### 4.7.2.3 The English consonant clusters /cr/ [kr] as /k/ [k] in Xitsong

The English words with consonant clusters /cr/ [kr], when adopted into Xitsonga are

reduced to a single /k/ [kr] as verified in the following table:

English words		Adopted words	
cremora	[krəmʊər]	<i>khirimora</i>	[khirimɔra]
cream	[kri:m]	<i>khirimi</i>	[khirimi]
cricket	[krɪkɪt]	<i>khirikete</i>	[khirikete]
criminology	[krɪmɪn'ɒlədʒi]	<i>khiriminoloji</i>	[khiriminɔlədʒi]

#### 4.7.2.4 The English consonant cluster /dr/ [dr] as /d/ [d] in Xitsonga

In English, words with consonant cluster /dr/ [dr] when adopted into Xitsonga are reduced to a single /d/ [d] as shown in the following diagram:

English words		Adopted words	
drama	['drɑ:mə]	<i>dirama</i>	[dirama]
drip	[drɪp]	<i>diripi</i>	[diripi]
draw	[drɔ:]	<i>dirowa</i>	[rirowa]
drive	[draɪv]	<i>dirhayivha</i>	[dirhayiva]
dress	[dres]	<i>direse</i>	[direse]
address	[ə'dres]	<i>adirese</i>	[adirese]
drill	[drɪl]	<i>dirili</i>	[dirila]



#### 4.7.2.5 The English consonant clusters /fl/ and fr/ as /f/ [f] in Xitsonga

When adapted into Xitsonga, English words with the consonant clusters /fl/ and /fr/, are rendered as the single consonant /f/ as demonstrated by the following examples:

English words		Adopted words	
flour	[ <sup>1</sup> flaʊər]	<i>fulawuru</i>	[fulawuru]
flag	[flæg]	<i>fulege</i>	[fulege]
flat	[flæt]	<i>fulete</i>	[fulete]
fridge	[frɪdʒ]	<i>firiji</i>	[firidʒi]
freedom	[ <sup>1</sup> fri:dəm]	<i>firidomo</i>	[firidɔmɔ]

#### 4.7.2.6 The English consonant clusters /gl/ and /gr/ as dl/ [d^l] and /g/ [g] in Xitsonga

When adapted into Xitsonga, the English words with the consonant clusters /gl/ and /gr/ render the /gl/ consonant cluster as the consonant cluster /ndl/ or /dl/ and /gr/ as single consonant /g/ as shown by the following examples:

English words		Adopted words	
globe	[gləʊb]	<i>dlulupu</i>	[d^lulupu]
glove	[glʌv]	<i>ndlilavhu</i>	[nd^lilavu]
grease	[gri:s]	<i>girisi</i>	[girisi]
grade	[greɪd]	<i>giredi</i>	[giredi]
grocery	[grəʊsəri]	<i>gurosari</i>	[gurɔsari]

graph	[græf]	<i>girafu</i>	[girafu]
glass	[glʌs]	<i>nghilazi</i>	[nghilazi]

#### 4.7.2.7 The English consonant clusters /pl/ and /pr/ [p] as /p/ [p] in Xitsonga

When English words with the consonants clusters /pl/ and /pr/ are adopted into Xitsonga, the consonant cluster /pl/ occurs as the single consonant /p/ and consonant cluster /pr/ [pr] as /p/ [p] or as /ph/ [ph] in Xitsonga as illustrated by the following examples:

English words		Adopted words	
plate	[pleɪt]	<i>puleti</i>	[puleti]
planet	[ˈplænɪt]	<i>pulanete</i>	[pulanete]
plot	[plɒt]	<i>puloto</i>	[pulɔtɔ]
practice	[ˈpræktɪs]	<i>purakitisi</i>	[purakitisi]
project	[ˈprɒdʒekt]	<i>phurojeke</i>	[phurɔdʒeke]
prophet	[ˈprɒfɪt]	<i>purofeta</i>	[purofeta]
principal	[ˈprɪnsəpl]	<i>phirisipala</i>	[phirinsipala]
priest	[priːst]	<i>mupirisita</i>	[mupirisita]

#### 4.7.2.8 The English consonant cluster /sc/ [s] as /s/ [s] in Xitsonga

When adopted into Xitsonga, English words with the consonant cluster /sc/, changes the consonant cluster /sc/ to single consonant /s/ as verified by the following examples:

English words		Adopted words	
science	[ <sup>1</sup> saɪəns]	<i>sayense</i>	[sayense]
scent	[sent]	<i>sente</i>	[sente]

#### 4.7.2.9 The English consonant cluster /sch/ [sk] as /x/ [ʃ] in Xitsonga

When adopted into Xitsonga, English words with the consonant cluster /sch/, renders the consonant cluster /sch/ as the single consonant /x/ as shown by the following examples:

English words		Adopted words	
scheme	[ski:m]	<i>xikimi</i>	[ʃikimi]
school	[sku:l]	<i>xikolo</i>	[ʃikɔɔ]
schedule	[ <sup>1</sup> ʃdʒul:l]	<i>xikejulu</i>	[ʃiked^ʒulu]

#### 4.7.2.10 The English consonant cluster /sl/ [sl] as /x/ [ʃ] in Xitsonga

When adopted into Xitsonga, English words with consonant cluster /sl/ [sl], renders the consonant cluster /sl/ [sl] as single consonant /x/ [ʃ] as demonstrated by the following examples:

English words		Adopted words	
slate	[sleɪt]	<i>xileti</i>	[ʃilari]
slice	[slaɪs]	<i>xilayi</i>	[ʃilaji]
slab	[slæb]	<i>xilebe</i>	[ʃslogene]
	[ <sup>1</sup> sləʊgən]		

slogan	['slendər]	<i>xilogene</i>	[ʃilenda]
slender	[sləʊp]	<i>xilenda</i>	[ʃxilope]
slope		<i>xilope</i>	

#### 4.7.2.11 The English consonant cluster /sp/ [sp] as /x/ [ʃ] in Xitsonga

When adopted into Xitsonga, English words with the consonant cluster /sp/ [sp] render the consonant cluster /sp/ [sp] as single the consonant /x/ [ʃ] as shown by the following examples:

English words		Adopted words	
spanner	['spænər]	<i>xipanere</i>	[ʃipanere]
sponge	[spʌndʒ]	<i>xiponji</i>	[ʃipɔndʒi]
spring	[sprɪŋ]	<i>xipiringi</i>	[ʃipiringi]
spray	[spreɪ]	<i>xipureyi</i>	[ʃipureji]
spice	[spaɪs]	<i>xipayisisi</i>	[ʃipajisisi]
speaker	['spi:kər]	<i>xipikara</i>	[ʃipikara]
spade	[speɪd]	<i>xipedi</i>	[ʃipedi]
speech	[spi:tʃ]	<i>xipichi</i>	[ʃipitʃi]
speed	[spi:d]	<i>xipidi</i>	[ʃipidi]
spoke	[spəʊk]	<i>xipoko</i>	[ʃipɔtso]
sport	[spɔ:t]	<i>xipotso</i>	[ʃipɔkɔ]
spy	[spaɪ]	<i>xipayi</i>	[ʃipaji]

#### 4.7.2.12 The English consonant cluster /st/ [st] and /str/ [str] as /x/ [ʃ] in Xitsonga

When adopted into Xitsonga, English words with the consonant cluster /st/ and /str/

change the consonant cluster /st/ and /str/ to the single consonant /x/ as shown by the following examples:

English words		Adopted words	
stage	[steɪdʒ]	<i>Xiteji</i>	[ʃitedʒi]
statue	[ˈstætʃuː]	<i>Xitechu</i>	[ʃitetʃu]
stadium	[ˈsteɪdiəm]	<i>Xitediyamu</i>	[ʃitedijamu]
store	[stɔːr]	<i>Xitolo</i>	[ʃitɔɔ]
stamp	[stæmp]	<i>Xitempe</i>	[ʃitempe]
steam	[stiːm]	<i>Xitima</i>	[ʃitima]
staff	[staːf]	<i>Xitafu</i>	[ʃitafu]
street	[stri:t]	<i>Xitarata</i>	[ʃiterekɔ]
strike	[straɪk]	<i>Xiteroko</i>	[ʃitiroku]
stroke	[strɔʊk]	<i>Xitiroku</i>	[ʃitereko]
stripe	[straɪp]	<i>xitirepe</i>	[ʃitirepe]

#### 4.8 CONCLUSION

The purpose of this chapter was to investigate how foreign words that are adopted into Xitsonga are adapted to conform to its phonological inventory. Although English and Afrikaans were used in investigating the phonological perspective of adopted words into Xitsonga, focus was given to the phonological perspective between English and Xitsonga. It was established that English and Afrikaans have diphthongs and triphthongs, which Xitsonga as the adopting language does not have. The chapter also investigated how English and Afrikaans are handling words with diphthongs when incorporated into Xitsonga.

The chapter furthermore outlined how English and Afrikaans consonant clusters are handled when adopted into Xitsonga, in which case Xitsonga does not accommodate consonant clusters. It was established that words with consonant clusters, when adopted into Xitsonga, treats the consonant cluster by inserting vowels between the consonants. As there are various English and Afrikaans phonological sounds which do not occur in Xitsonga, this chapter investigated how these sounds are handled when they are incorporated into Xitsonga. It was revealed that the syllable structure of Xitsonga is CV (consonant-vowel) and that Xitsonga does not allow words to end in a consonant. Foreign words that end in consonants, when incorporated into Xitsonga, are morphologised to end in a vowel, hence all words that end with a consonant have to be nativised to end with a vowel. This obliges adopted words to conform to the Xitsonga syllable structure. The chapter furthermore established that Xitsonga is a language with an open syllable system whereas English and Afrikaans are languages with closed syllable systems; therefore, vowels have to be inserted between the consonants of adopted words to open up the closed syllable system of these donor languages. Foreign words with sounds that are not recognised in Xitsonga, when adopted, the sounds are substituted by the most equivalent sound prevailing in Xitsonga. Finally, the chapter established that Xitsonga does not generally accommodate consonant clusters; hence, its general syllabic system is CVCV. Consonant clusters that are foreign to Xitsonga, when adopted into Xitsonga, are broken up by inserting vowels between the cluster consonants.

## CHAPTER FIVE

### SEMANTIC PERSPECTIVE ON ADOPTIVES

#### 5.1 INTRODUCTION

The purpose of this chapter is to examine semantic changes that occur when words that are foreign to Xitsonga are incorporated into its orthography. The words change over time, hence the meanings of words that are incorporated into Xitsonga also change over time. Some of the adopted words have primary and secondary meanings. Some of the words used today have descended from words that were used differently in the past because the meaning of words changes through time. This chapter focuses on the analysis of the semantic aspect of foreign words that are incorporated into Xitsonga vocabulary. The analysis will be based on the elaboration of semantic changes of adopted words when incorporated into Xitsonga. The major semantic types as well as factors such as euphemism, metaphor, simile, homonymy, hyponymy, hyperbole, and kinship terminologies that affect the meaning of adoptives will be dealt with. Concepts that are regarded as key to the semantic perspective on adoptives will be elaborated on.

#### 5.2 DEFINITIONS OF KEY CONCEPTS

##### 5.2.1 Semantics

Finegan (1989:513) defines semantics as “the study of the systematic way in which languages structure meaning, especially in words and in sentences”. Gray (1984:148) defines semantics as “the study of the meaning of words; how words express their meanings, and how their meanings have changes in time”.

The two definitions by Finegan and Gray are in harmony with regard to what semantics is. They both regard semantics as the scientific study of the meanings of words. The word

'systematic', as expressed by Finegan's definition and the phrase 'how words express their meanings' in Gray's definition suggest that the process involved here is scientific.

### **5.2.2 Lexeme**

Richards, Platt and Webber (1984:163) define a lexeme as follows:

Lexeme is the smallest unit in the meaning system of a language that can be disguised from other similar units. It can occur in many different forms, in actual, spoken or written sentences, and is regarded as the same lexeme even when inflected.

Crystal (2003) defines a lexeme as "a unit of lexical meaning, which exist regardless of any inflectional endings it may have or the number of words it may contain". These two definitions regard a lexeme is a basic or a minimal lexical unit of a language, consisting of one word or several words related by form or meaning.

## **5.3 FACTORS AFFECTING THE MEANING OF ADOPTED WORDS IN XITSONGA**

The meanings of words change in the course of time across all languages. Xitsonga, like most languages experience this trend, where words change meanings in the course of time. These changes are pivotal in the sense that they augment the qualitative and quantitative development of Xitsonga vocabulary. There are words that gain new meaning while others lose their meaning with the passage of time. Regarding factors affecting the meaning of a word, Mojela (1991:20) holds the view that "the meanings of words in Northern Sotho undergo several changes and shifts under linguistic and extra-linguistic factors". This view, as expounded by Mojela, is applicable to Xitsonga. As time passes, the meanings of words that are adopted into Xitsonga undergo several changes and shifts under linguistic and extra-linguistic factors. The following are some of the factors that cause changes and shifts in the meanings of words or expressions that are adopted into Xitsonga:



### 5.3.1 Euphemism

Adopted words which are regarded as polite are sometimes used to replace other adopted words or indigenous words which are regarded as impolite and indecent or shameful. There are those words which one cannot say with ease, especial among the people. These words have to be replaced by more polite and pleasant words. In Xitsonga, there are words or expressions that sound too indecent and shameful to be uttered by adults. These words or expressions are so impolite that they cannot be uttered among the people with ease. Due to the fact that they are impolite or regarded as rude, when uttered, they have to be replaced by more acceptable, appropriate and polite words or expressions which are situational depended. Wiehardt, (n.d.) describes a euphemism as follows:

A euphemism is a word or a phrase that stands in for another word or phrae, choosen to mask or soften the true meaning of what is being expressed. A euphemism may be used for superstitious reasons, due to religious or cultural taboos or for political reasons.

In Xitsonga, like in most languages, euphemism is used to substitute distasteful or disturbing words or expressions. It is used as a substitute words or expressions that may be regarded as offensive or quite unpalatable due to their negative connotations. In Xitsonga, there are mild and polite words that people use when referring to unpleasant or embarrassing facts or situations. The table that follows illustrates the use of some of the adopted words for euphemism discourse.

(a)

Source word	Adopted words		
	Euphemism	Impolite word	Meaning
English	<i>Phurege</i>	<i>Nyimba</i>	To be pregnant
English	<i>Rheyipa</i>	<i>Pfinya</i>	To rape
English	<i>Pheriyodi</i>	<i>Mensitireyita</i>	To menstruate

These adoptives, as indicated in the diagram have their equivalents in Xitsonga, but because the language users feel they are impolite, they tend to use their adopted equivalents. For example, the equivalent of the adoptive *phurege* is *ku tika*, and that of *pheryodi* is *ku va emasikwini*. Since the indigenous words are considered to be rude, the Xitsonga language users prefer to use adopted words rather than their indigenous equivalents.

### 5.3.2 Polysemy and Homonymy

Polysemy is a word with more than one meaning. It is a word with multiple meanings. Polysemy is defined by Cassim (2007:426) as “a term in linguistics applied to a word that carries several distinct but related meanings”.

Mojela (2006:436) quotes Hurford and Heasley who define polysemy as “a situation where a word has several very closely related senses”. By senses Hurford and Heasley refer to meanings. It means they regard polysemy as a situation where a word has more than one, but very closely related meaning.

Mojela (2006:436) cites Taylor who regards polysemy as “the association of two or more related senses with a single linguistic form”. This is how Mojela cites Taylor illustrating the polysemy of the word ‘bird’:

Robins  
Bird  
Penguins  
Ostriches

The word ‘bird’ thus carries more than one, but related senses. The word ‘bird’ refers to many kinds of creatures such as robins, penguins, and ostriches. These are different kinds of creatures that belong to the same category. The preceding definitions regard polysemy as the situation in which a word has both a specific and a general meaning. This means

that polysemous words have more than one meaning, where a specific word carries more than one, but related meanings.

Mojela (2006:43) cites Leech who defines homonyms as “roughly two or more words having the same pronunciation or spelling, but are different in meaning”. Mojela (2006:435) furthermore quotes Macdonald who defines a homonym as “a word having the same sound and perhaps the same spelling as another, but a different meaning and origin”.

These definitions of homonyms are in line with Richards et al. (1985:130) who define homonyms as “words which are written in the same way and sound alike but with different meanings”. Lague and Naidoo (2006:197) define homonyms as “words that have the same spelling and pronunciations but different meanings”.

Regarding homonyms, various authors, as indicated here, regard them as words that are spelt, written and pronounced (sound) the same, but which do not mean the same. There are certain adoptives that are spelt, written and even pronounced in the same way, but what they denote is totally different.

Some of the words that are adopted into Xitsonga display the same characteristics of polysemy and homonymy where adopted word can carry more than one but related meanings and the situation where an adoptive can be written and pronounced in the same way but denote different meanings. The examples that are provided in the table that follows show how adoptives are spelt, written and even pronounced the the same way to denote different things.

(b)

Source word	Adoptive	Homonymy	
	Polysemy	Homonyms	Meaning
Garden	<i>Ngadi</i>	<i>Xirhapa</i>	Garden
		<i>Xirhapa</i>	Game reserve
		<i>Xirhapa</i>	Graveyard

The lexeme *ngadi* is an adoptive from the English word (**garden**). In Xitsonga, the word *ngadi* is synonymous to the term *xirhapa*. The term *xirhapa* exists at three levels. The term *xirhapa* can be used to refer to a (**garden**), (**graveyard**) or (**game reserve**). The adopted word *ngadi*, which is synonymous to the word *xirhapa*, is only applicable to the word (**garden**) and not to graveyard or game reserve. The word *xirhapa* (**garden**), *xirhapa* (**game reserve**) and *xirhapa* (**graveyard**) are written and pronounced in the same way, but have different meanings. The word *xirhapa*, which is synonymous to the adopted word *ngadi* can be regarded as both polysemous because it carries several distinct but related meanings and also as homonymous because they are written the same and pronounced the same, but offer different meanings.

(c)

Source word	Adoptive	Homonymy	
	Polysemy	Homonyms	Meaning
Driver	<i>Dirayivha</i>	<i>Chayela</i>	Drive
		<i>Chayela</i>	Pay
		<i>Chayela</i>	Guide span of oxen

The verb *dirayivha* is an adoptive from the English word drive. The adopted verb *dirayivha* is synonymous to the Xitsonga word *chayela*. The term *chayela*, apart from

referring to the process of driving, also refers to paying one's premiums or debts. The term *chayela* may also mean to lead and control a span of oxen. The following sentences are used to explicitly indicate how the word *chayela* functions in three ways:

*Magezi u chayela movha.*

(Magezi drives the car.)

*Magezi u chayela R100.00 hi n'whiti eka sosayiti ya Baetaole Funeral Services.*

(Magezi is paying a monthly premium of R100.00 at Baetaole Funeral Services.)

*Magezi u chayela tihavi hi ximoko.*

(Magezi is controlling the oxen with a whip.)

The lexeme *chayela* is synonymous to the word *dirayivha*. The term *dirayivha* is an adoptive from the English word (**drive**). The lexeme *dirayivha* is only applicable to the verb (**drive**), and cannot be used to refer to paying one's debts or controlling a span of oxen. The application of polysemy often leads to lexical ambiguity and do affect the meaning of the adopted word.

### 5.3.3 Hyperbole

Cassim (2007: 72) defines a hyperbole as “a figure of speech in which exaggeration is used for emphasis or effect”. Mojela (1991:25) cites Stern who defines hyperbole as follows:

A figure of speech in which the enhancement takes the form of an exaggeration, an enlargement, a multiplication, or an intensification of the referents denoted, in other words, in the use of stronger words than the referent merits.

Mojela (1991:25-26) cites Bain who defines a hyperbole as “an effect gained by magnifying things beyond their natural bounds”. Wiehardt, n.d. defines hyperbole as “a type of figure of speech that uses exaggeration or overstatement for emphasis”.

These definitions thus regard a hyperbole as a figure of speech that uses exaggeration or overstatement for emphasis. In Xitsonga, there are adoptives that are used to this effect. For example:

Hyperbole : *Vukati bya n'wana wa mina ko va\_tiheleni.*

Literal : My daughter's marriage is just a hell.

Meaning : There are problems in my daughter's marriage.

Hyperbole : *Vana va yena vo va kwayere.*

Literal : His/her children form a choir.

Meaning : He/she has many children.

Hyperbole : *Feme ya tatana wa wena a yi hakeli, moholo wa vona wo va tiki.*

Literal : Your father's company is not paying them enough, his salary is just half a cent.

Meaning : Your father is earning a very low salary.

#### **5.3.4 Idiomatic Expressions**

An idiomatic expression is phrase or saying whose meaning cannot be understood by individual words. It is an expression that uses a non-standard language, slang or dialect that is native to speakers of a language. Its meaning is mostly obscure that it cannot be translated literally into another language. The most apt definition of an idiom is provided by Ntsanwisi (1980:2), who defines an idiom as:

A fixed structural form or a fixed phrasal pattern of words which go together, peculiar to the genius of a language as regards grammatical structure, accepted by usage; and a meaning of which cannot be logically or literally ascertained from its component parts.

Based on these definitions, an idiomatic expression can be regarded as a speech form of a given language that is unusual; and cannot be understood from individual components of

grammatical elements. An idiomatic expression uses a specialised vocabulary and style that are peculiar to given people. Words that are adopted into Xitsonga are sometimes used in a peculiar way to denote what can only be understood by its speakers. Adopted words acquire specialised meanings that are only peculiar to the Xitsonga which differ considerably from the meaning in the source language. As Ntsanwisi indicates, it is a genius usage of a language that uses implicitness to convey meaning.

*Vutomi i vhilwa*  
(Life is a wheel)

The expression *vutomi i vhilwa* is idiomatic. Its meaning cannot be understood from the individual elements that comprise it. It is a specialised expression indicating the complexity and the unpredictability of life. The term *vhilwa* is an adoptive from the Afrikaans term *wiel* referring to a wheel. The sentence does not mean that life is a wheel but the statement is peculiar and cannot be understood from the individual elements that comprise it and cannot be translated literally. It means that what goes around comes around. This expression is used to denote that whatever happens to other people, in the course of time, will happen to you. It is used when trying to warn people not to take advantage of others' suffering because later the same may happen to them.

### **5.3.5 Semantic Shift**

Van Huyssteen (2003:109) defines semantic shift as “the term creation whereby the existing meaning of a word usually acquires an expanded or modified meaning in order to name a new, generally related concept”. The meanings of some of words that are adopted into Xitsonga change over time to the extent that adopted words of one time period denote different things over a particular time period. There are several adoptives in Xitsonga that are affected by semantic shift. The following are few examples of words that are affecting the process of semantic shift in Xitsonga:

### **Chekasi**

The word *chekasi* is an adoptive derived from the English word **Checkers**, which is a name for chain supermarkets. The meaning of the adoptive *chekasi* extended from only referring to a store, but to a plastic bag from Checkers stores. The meaning of the term *chekasi* shifted from referring to either Checkers as chain store or plastic bag from Checkers stores to denote plastic bags from any store.

### **Namuneti**

The term *namuneti* is an adoptive from the English word **lemonade**. Hornby (2000:677) defines lemonade as “a sweet drink with a lemon flavour made from lemon juice, sugar and water”. In Xitsonga, the term *namuneti* shifted from referring to this particular type of cold drink and acquired a general meaning by referring to any kind of cold drink irrespective of the manufacturing company or flavour.

### **Khokho**

The term *khokho* has been adopted from the English word **Coca Cola**. Coca Cola is a specific type of cold drink from the Coca Cola Company. It is black in colour and acidic. In Xitsonga, the meaning of the word *khokho* has shifted from referring to a specific type of cold drink from the Coca Cola Company to mean any type of cold drink such as Coca Cola, Sprite, Fanta, and Lemon Twist. Instead of referring to a specific cold drink, the term *khokho* shifted to refer to any type of cold drink.

### **Pondo**

The term *pondo* is an adopted word in Xitsonga. It is adopted from the British term **pound**, which is a unit for British currency, worth 100 pence. In Xitsonga, the word *pondo* refers to a unit of South African currency worth R2.00. The word *pondo*, when used in Xitsonga, refers to R2.00.



### **5.3.6 Ambiguity**

Finegan (1989:504) defines ambiguity as “a term used to characterise an expression that can be interpreted in more than one way as a consequence of having more than one constituents structure”. Gray (1984:14) describes ambiguity as “the capacity of words and sentences to have double, multiple or uncertain meanings”.

## **5.4 TYPES OF SEMANTIC CHANGE**

Mojela (1991:7) cites Stern who defines semantic change as “the habitual modification among a comparatively large number of speakers, of the same traditional semantic range of words, which results from the use of the word to denote one or more referents, which it has not previously denoted”.

Mojela (1991:7) quotes King who defines semantic change as “change that involves primarily the addition of new semantic units”.

Stern’s definitions differ from King’s one. The definition by Stern is sufficient in that it takes into cognisance that semantic changes involve both the gain and the loss of meaning. King’s definition is not sufficient in that it fails to take into cognisance that semantic change does not only involve the gains of semantic unit, but the loss of semantic unit as well.

### **5.4.1 Semantic Broadening**

Semantic broadening occurs when a word widens to include new concepts. It is also known as extension or generalisation. It refers to the situation where the word is used in a broader sense than it was before. Regarding semantic broadening, Mavoungou (2005:264) states:

Semantic changes of a given lexical item may take place over a period of time after the item's adoption from the source language into Yilumbu. For example, the meaning of a particular word in the source language can be expanded in the target language. Otherwise, in some cases, a new concept can be expressed merely by extending the meaning of a native or indigenous word. This mechanism or means is referred to as semantic broadening or extension of meaning.

This statement asserts to the notion that adoptives, like indigenous words, sometimes undergo semantic broadening where the meaning of the word is extended to mean something it did not mean before.

Semantic extension, which in this chapter is referred to as semantic broadening is defined by Mojela (1991:58) as “the addition of secondary meaning or meanings to a word”. When this process occurs, words which primarily had a specific meaning, acquire a secondary meaning, and begin to express a more general meaning.

#### **5.4.1.1 Semantic broadening based on kinship and respect**

The use of kinship terminologies leads to semantic broadening of adopted words in Xitsonga. In Xitsonga, apart from the function of showing relationship, there are certain instances where kinship terms are used to show respect. The use of these terms results in meaning broadening in which they acquire a secondary meaning. Sometimes these terms are used outside their merit, thereby denoting respect either based on age or affection. They are sometimes used generally, where they are used to refer to people outside kinship lines. These are sometimes used to refer to people who are not even relatives. However, under such circumstances, they would be showing respect. The following examples illustrate some of the semantic change of adoptives based on kinship and respect:

##### ***Anti***

The term *anti* is an adopted word from the English word aunt, which refers to the sister of one's father. Brown, Wilcockson and William (1998:69) define aunt as “a sister of one's

father or mother or one's uncle's wife". It is a sister or sister-in law of one's parents or an affectionate term for a woman of an older generation than oneself, especially one who is a friend of one's parents. Aunty is also defined by Wikipedia, the free dictionary, as "a person who is either the sister of a person or the wife of a brother of a parent or a honorific bestowed upon an individual of any gender".

Over time the term *anti* acquired a secondary meaning. Apart from the use of the term *anti* when referring to the sister of one's father, it is also used to refer to something else other than only sister of one's father. The term *anti* acquired secondary meaning, in which it is also used to refer to a female domestic worker or a cleaner. When the term acquires a secondary meaning, its meaning is extended or broadened to mean something it did not mean when first adopted. When the term *anti* acquires its secondary meaning its meaning is broadened to mean something different from the source language. The sentences that follow are used to illustrate both the primary and secondary meanings that the term *anti* denotes:

*Tatana na anti i vana vambiri ntsena va kokwana Risimati.*

(Father and aunt are the only two children of grandfather Risimati.)

*Ekaya va qachile anti lontshwa namulha.*

(At home they have employed a new aunt today.)

*I mani anti loyi a fambaka na mhani?*

(Who is that aunt accompanying my mother?)

The adoptive *anti* in the first sentence (*Tatana na anti i vana vambiri ntsena va kokwana Risimati*) refers to the sister of the father's speaker. In this sentence, the term *anti* is used to denote kinship. The speaker's father and the *anti* are related; they are a paternal brother and sister. Because they are brother and sister, the term *anti* is used to designate kinship between the speaker and the person referred to as *anti*. The speaker is the child of the *anti*'s brother. The adoptive *anti* in the second sentence (*Ekaya va qachile anti lontshwa*

*namulha*) does not denote kinship, but respect. The speaker and the person referred to as *anti* are not related. The term *anti* in the second sentence is used to refer to a domestic worker. The sentence means the speaker's parents have employed a domestic servant today. The term *anti* in the third sentence (*I mani anti loyi a fambaka na mhani?*) neither refers to the sister of the speaker's father nor a domestic worker. The term *anti* is here used to show respect. The person accompanying the speaker's mother is not known by the speaker; however, the speaker chooses to use the term *anti* to show respect, seemingly based on age, since the person accompanying the speaker's mother is unknown to the speaker.

### **Ankele**

The term *ankele* is derived from the English word uncle; referring to the brother of one's mother. Hornby (2000:1298) defines the term uncle as "the brother of one's mother or father; the husband of one's aunt". Besides referring to the brother of one's sister, the term *ankele* is used to address older men as a sign of respect. The meaning of the word *ankele* is broadened by extending its meaning from only referring to the brother of one's mother or father, is also used when referring to elderly male persons or when showing respect to the person referred to as *ankele*.

*Ankele Goerge na manana i vana va nuna un'we.*

(Uncle George and my mother are the children of the same man.)

*Xana i mani ankele\_luya a ri le hofisini ya wena ni mixo?*

(Who is the uncle that was in your office in the morning?)

The meanings of the term *ankele* in the first and the second sentences are not the same. In the first sentence, (*ankele Goerge na manana i vana va nuna un'we*), the term *ankele* means the brother of the speaker's mother. It means the speaker's mother and the person referred to as *ankele* are the children of the same man. In the second sentence, the word *ankele* does not refer to the brother of the speaker's mother, but is used to designate

respect by giving him the title that actually signifies a kinship relationship. This type of designation is called fictive kinship.

### **Uwom**

The term *uwom* is an adoptive from Afrikaans term **oom** referring to uncle in English.

The term *uwom* is an example of adoptives that when incorporated into Xitsonga are not completely morphologised to conform to Xitsonga grammatical systems. In Xitsonga, words that are incorporated should begin with a consonant and end with a vowel. Xitsonga uses the consonant vowel (CV) system. There are instances where words that are adopted into Xitsonga are not completely morphologised into its grammatical system. The word *oom*, when adopted into Xitsonga, becomes *uwom*, this tends to violate the Xitsonga grammatical systems because it begins with a vowel and ends with a consonant.

The primary meaning of the word *uwom* means the brother of one's father or mother. The term *uwom* is derived from the Afrikaans term **oom**. In its primary meaning the word **oom (uncle)**, refers to the brother of one's parents. Apart from referring to the brother of one's parents, it is also used to address elderly people as a sign of respect or used to designate a fictive relationship.

### **Boti**

*Boti* is adopted from the Afrikaans word **boetie**, meaning brother in English. The adoptive *boti* has both a primary and secondary meaning. Its primary meaning refers to male persons having the same parents as the speaker or whose parents are paternally related. Its secondary meaning is broadened to mean elder brother. The term is also used to address a young man as a sign of respect (appreciation). The sentences below serve to illustrate both the primary and secondary meanings of the adopted word *boti*.

Kinship : *Mzamani i buti wa Nyeleti, hinkwavo i vana va Tat Risenga*

Meaning : (Mzamani is Nyeleti's boet (brother); they are both children of Mr. Risenga.)

In this sentence, the adoptive, *boti* is used to designate that Mzamani is Nyeleti's brother. This is the primary meaning of the word *boti* in Xitsonga. It shows a paternal relationship. In Xitsonga, the term *boti* usually refers to the elder brother. Based on this, one can deduce that Mzamani is older than Nyeleti.

Respect : *Boti Khazamula, luya wa ka Mathebula u ta fika namuntlha.*

Meaning : (Boetie Khazanula, of the Mathebula family is coming today.)

Apart from referring to a paternal relationship, the term *boti* is used to designate respect. The term *boti* as used in the sentence (*boti Khazamula, luya wa ka Mathebula u ta fika namuntlha*), does not necessarily denote a relationship between Khazamula and the speaker, but is used to designate respect. The meaning of the term *boti* has been broadened to denote more than just brotherhood, but to designate respect as well.

## Sesi

The term *sesi* is adopted from the Afrikaans word, **suster**, meaning sister in English. In English, the primary meaning of the term sister refers to a girl or woman who has the same mother and father as another person. The word *sesi* acquired a secondary meaning and is used to refer to a young woman as a sign of respect. In its secondary meaning, the term *sesi* is used to show a fictive relationship.

Kinship : *Misola na sesi Nyeleti i vana va N'wa Mzamani.*

Meaning : (Misola and my sister Nyeleti are the children of Ms Mzamani.)

Respect : *Nyeleti u ye edorobeni na sesi N'wa Risenga.*

Meaning : (Nyeleti has gone to town with my sister Ms Risenga.)

The word *sesi* from the sentence in the first sentence is used to designate kinship. This is the primary meaning of the word *sesi*. Misola and Nyeleti are related. They are from the same mother. The word *sesi* in the second sentence denotes respect. Nyeleti and Ms. Risenga are not paternally related, or do not even have the same parents, the word *sesi* is used to denote respect.

#### **5.4.1.2 Semantic broadening based on metaphor**

A metaphor is the figure of speech where meaning is embedded in comparisons. In defining a metaphor, Mojela (1991:23) quotes Stahlin who defines a metaphor as follows:

Metaphors are figures of speech in which the referent is designated by the name of another referent in such a fashion that (1) the transfer does not involve an essential identity of the two referents, (2) the designation is taken from another sphere of experience than that to which the actual referent belongs, and (3) the process of transfer is expressed.

Lexical items that are used in a metaphorical sense give rise to an implied or secondary meaning. In Xitsonga, adopted words are also used in metaphorical senses. Words that were previously unknown to Xitsonga vocabulary is being used metaphorically to give implied meaning in which words or phrases are used to describe one thing as another.

Ntsanwisi (1980:33) cites Webster providing a stunning description of a metaphor as “a rhetorical figure of speech by which a word or phrase literally denoting one thing or object or idea is applied to another to suggest a likeness between them”. These expressions by Ntsanwisi and Mojela describe metaphor as a figure of speech in which a word or a phrase literally means one thing but figuratively denotes another. The following adopted words would be used as examples to illustrate how adoptives in Xitsonga are used metaphorically:

## **Baji**

Metaphor : *Nhlengani i xikhoma baji xa Magezi.*

Literal : (Nhlengani is a jacket holder for Magezi.)

Meaning : (Nhlengani depends on Magezi for survival in all respects.)

The word *baji* is an adoptive from the Afrikaans word **baadjie** which is a jacket in English. A jacket is defined by Hornby (2000:1358) as: “a piece of clothing worn on the top half of the body over a shirt, etc, which has sleeves and fastens down the front”. The term **baadjie** has been used metaphorically to denote dependency. The statement *Nhlengani i xikhoma baji xa Magezi* is figurative. This sentence does not mean that Nhlengani is always carrying Magezi’s jacket; however, it means Nhlengani is over dependent on Magezi. The word **baji**, in its literal meaning, refers to a jacket, but in the course of time, the word gained a secondary meaning and began to be used figuratively.

## **Bandi**

Metaphor : *Thabo na Nyeleti masiku lawa i bandi na buruku.*

Literal : (Thabo and Nyeleti these days are belt ‘**band**’ and trouser ‘**broek**’.)

Meaning : (Thabo and Nyeleti are always together.)

The terms *bandi* and *buruku* are adopted words. The word *bandi* is an adoptive from the English band meaning a belt and the term *buruku* being an adoptive from Afrikaans word *broek* meaning trouser. The sentence *Thabo and Nyeleti masiku lawa i bandi na buruku* does not mean that Thabo and Nyeleti are belt and trousers, but means they are always together these days. As the function of the belt is to fasten and tighten trouser, the



sentence '*Thabo na Nyeleti i bandi na buruku* may suggest the strength of their relationship. The use of the metaphor, *bandi na buruku* suggests that Thaba and Nyeleti are always together, their relationship is so strong that they hardly separate.

### ***Buruku***

Metaphor : *Misola a nga hundziwi hi buruku.*

Literal : (Misola is not passed by trousers.)

Meaning : (Misola is a woman who goes after men.)

The term *buruku* is used metaphorically. The term *buruku* is an adoptive from the Afrikaans word broek, meaning trousers. The sentence *Misola a nga hundziwi hi buruku* is used figuratively to denote that Misola is a woman who goes after men. The sentence means that Misola's lust for men is very high. The adoptive *buruku* has gained meaning extension in which it now indicates a condition of lust. The use of the metaphoric adoptive *buruku*, suggests that she dates a lot of men.

### **Sopo**

Metaphor : *Thabo i mafela sopo, muendli wa swona i Nyeleti.*

Literal : (Thabo is just dying for soup; Nyeleti is the one who did it.)

Meaning : (Thabo is just accused for nothing, the one responsible is Nyeleti.)

The word *sopo* is adopted from the English word soup. The word soup is defined by Hornby (2000:1358) as "a liquid food made by boiling meat, vegetables, etc. in water, often eaten as the first course of a meal". The sentence *Thabo i mafela sopo* does not mean Thabo has been killed because of soup, but means that Thabo is just being accused

for the crime he never committed. Furthermore, the sentence does not imply that the crime committed is stealing soup. The adoptive *sopo* has gain a new meaning different from referring to a type of commodity.

### **Vhilwa**

Metaphor : *Vutomi i vhilwa.*

Literal : (Life is a wheel.)

Meaning : (In life, what comes around goes around.)

A metaphor is used here to widen the meaning of the adopted lexical item *vhilwa*. The term *vhilwa* is used metaphorically. This term, *vhilwa*, is an adoptive from an Afrikaans word *wiel*, meaning a wheel. A wheel is defined by Hornby (2000:1358) as: “one of the circular objects under a car, bicycle, bus etc. that turns when it moves or an organisation (system) that seems to work like a complicated machine that is difficult to understand”.

The phrase *vutomi i vhilwa* is used metaphorically. It does not mean that life is a wheel; but, means that life is so complicated that what happens to someone today may happen to you in the future. It means, like a wheel, what goes around comes around. This expression is used to warn people not to ridicule or laugh at the misfortune of other people because in the future, the same misfortune may come to them too. In its broader sense, it implies that life has many challenges so that it is not easy to predict what will happen the following day. It denotes that what happens to others may also happen to you.

### **Khwayere**

Metaphor : *Vana va Matombi i khwayere.*

Literal : (Mathombi's children are a choir.)

Meaning : (Mathombi has many children.)

A metaphor is used to extend the meaning of lexical items. The word *choir*, in its literal use as defined by Hornby (2000:190) means “a group of people who sing together, especially in church services or public performances”. The term *khwayere* is an adoptive from the English word *choir*. As used in this context, the word *khwayere* has gained a new meaning. Its meaning is now extended to mean something different from a group of singers. The metaphoric meaning of the adopted word *khwayere* has been altered from meaning the group of singers to mean many children. The term *khwayere* has now acquired a new secondary meaning, and as used in the above sentence, denotes many children.

### **Bodhlela**

Metaphor : *Nyeleti u rhandza ku vonela van'wana edodhleleni.*

Literal : (Nyeleti loves to look at others in the bottle.)

Meaning : (Nyeleti likes to despise others.)

The term *ebodhleleni* is a locative noun derived from the adopted word *bodhlela*. The term *bodhlela* is an adoptive from the English word bottle. The adopted word *bodhlele* has acquired a new meaning. Apart from referring to a bottle as a container, it has acquired an extended meaning to mean liking to despise others. The adoptive *bodhlela* in this sentence means something far from the bottle. The term *bodhlela* in this sentence does not refer to something concrete or tangible as in the case of its primary meaning. The term *bodhlela* here refers to something abstract. In its primary meaning, *bodhlela* (bottle) can be touched, however, in its secondary meaning, as used in the above sentence, it cannot be touched. In its extended meaning, the adopted word *bodhlela* as referred to in the above sentence portrays something that can be felt or imagined. As

alluded to above, *ku vonela ebodhleleni* means to look down upon someone; this is something that cannot be touched, but can only be felt. Since the secondary meaning, unlike the primary one, does not denote a container, but emotion, affirms that the adoptive *bodhlela* has broadened the meaning to denote abstract and concrete things.

### **Swiketi**

Metaphor : *Magezi u rhandza ngopfu swiketi.*

Literal : (Magezi loves skirts too much.)

Meaning : (Magezi is a womaniser.)

The word *swiketi* is the plural of the adopted word *xiketi*. The word *xiketi* has been adopted from the English word skirt. Hornby (2000:1112) defines a skirt as “a piece of clothing for a woman or a girl that hangs from the waist”. This sentence, *Magezi u rhandza swiketi* does not imply that Magezi loves female clothing, but suggests that Magezi is a womaniser. It means Magezi dates several women. The adoptive *swiketi* has now acquired a new meaning. In its secondary meaning, the word skirts denote women not clothes.

### **Xipikiri**

Metaphor : *Movha wa Gezani i\_xipikiri.*

Literal : (Gezani's car is a spyker.)

Meaning : (Gazani's car is a stolen car.)

The word *xipikiri* is used metaphorically. The word *xipikiri* is an adopted word from the Afrikaans word **spyker**. **Spyker** refers to a nail in English. A nail is a small pointed piece of metal with a flat head which is used for joining things such as wood poles together. The word *xipikiri* is used metaphorically to refer to a stolen car. To Xitsonga users, the sentence *movha wa Gezani i xipikiri* denotes that Gezani's car is a stolen car. As used here, the word *xipikiri* is used figuratively to denote a stolen car. The meaning of the adopted word *xipikiri* is extended to mean more than just a small pointed piece of metal that is used to join wood poles, but extends to denote a stolen car. In its normal use, the word *xipikiri* refers to a **spyker**, however, when used metaphorically, as in the case above, it denotes a stolen car.

### **Cheleni**

Metaphor : *Khazamula va n'wi kume a ri cheleni emutini wa Magezi.*

Literal : (Khazamula was found shilling at Magezi's home.)

Meaning : (Khazamula was found naked at Magezi's home.)

The word *cheleni* is adopted from the English word shilling. Brown, Wilcockson and William (1998:1018) define shilling as “a former British silver, coin and money of account, equal in value to 12 old pence”. Hornby (2000:1089) describes shilling as “a British coin used in until 1971, worth 12 old pence”. It is a unit of currency used in current or former commonwealth countries. In its literal use, the term shilling denotes monetary value. When used figuratively, it acquires a secondary meaning which is not near to denoting a monetary value. As used in the sentence, *Khazamula va n'wi kume ari cheleni emutini wa Magezi*, it means Khazamula was found naked in Magezi's home. As used in the context, the adoptive *cheleni* denotes nakedness.

## **Bayisikopo**

Metaphor : *Nyeleti u hundzuke bayisikopo masiku lawa.*

Literal : (Nyeleti has become bioscope these days.)

Meaning : (Nyeleti has become a laughing stock these days.)

The word *bayisikopo* is an adoptive from the English word bioscope meaning a film machine used in the past to show pictures by displaying them on the wall through revolving wheels of the machinery intended for filming. The word bioscope is used metaphorically to imply that Nyeleti's conditions have changed. The purpose of bioscope is to entertain and amuse people. It is used to create laughter. The adoptive *bayisikopo*, as used here, does not refer to machinery, but denotes that Nyeleti has become the laughing stock.

## **Baji**

Metaphor : *ku huma hi baji.*

Literal : (To get out with a jacket.)

Meaning : (To leave home with nothing.)

The word *baji* is an adoptive from the Afrikaans word **baadjie**. **Baadjie** refers to a jacket in English. Literally, the word jacket (**baadjie**) refers to a cloth. The word *baji* acquired a secondary meaning to refer to a state of leaving one's home without taking along anything. It usually involves a situation where one leaves home under troubled conditions, in which the one leaves taking nothing along. It denotes leaving one's home empty-handed because of disharmony in the family.

### 5.4.1.3 Semantic broadening based on simile

Gray (1984:189) defines a simile as “a species of metaphorical writing in which one thing is said to be the other. Similes always contain words such as (like) or (as)”. Richards et al. (1985:105) defines a simile as “an expression in which something is compared to something else by the use of a function of word such as (like) or (as)”.

As expressed by Gray and Richards et al. a simile is a figure of speech that expresses resemblance between things of different kinds, usually formed by the use of words such as ‘like’ or ‘as’. Simile is used to make comparison between two things that are actually unlike but that have something in common, designed to create an unusual, interesting, emotional or other effects.

Some of the words that are adopted into Xitsonga undergo semantic changes in which they acquire new meanings. The use of a simile is one area where words that are adopted into Xitsonga acquire extended meanings. Definitions by Gray and Richards et al. are in harmony in that a simile is a figure of speech in which a comparison is made between two things which are not the same but have something in common. In Xitsonga, the use of a simile is expressed by using words such as ‘*tani hi*’ or ‘*o nge i*’ which are the equivalent to the English word such as ‘like’ or ‘as’. Unlike using a metaphor which seeks to equate things that a comparison is made upon, the use of a simile allows two things that comparison is made between to remain distinct in spite of their similarities. Below are some of the examples of adopted words that are extended by the use of a simile.

#### **Xikontiri**

Simile : *Magezi u ntime o nge i xikontiri.*

Literal : (Magezi is as black as skoontheer.)

Meaning : (Magezi is too black in colour.)

The word *xikontiri* is an adoptive from the Afrikaans word **skoonteer**. **Skoonteer** refers to tar in English. Hornby (2000:1225) defines a tar as "a thick black sticky liquid that becomes hard when cold which is obtained from coal and is used especially in making roads" Tar is an extremely black substance. The use of a simile, 'as black as tar'; when referring to Magezi's colour suggests that Magezi is too dark in colour. The adoptive *xikontiri*, has acquired broadened meaning in which its use is not confined to literal meaning only, but extended to denote figurative meaning as well. To any Xitsonga language user, if one says *Magezi u ntime o nge I xikontiri*, it would be clear that it means Magezi is too dark in colour.

### **Tirongo**

- Simile : *Gezani u hanya o nge u le etirongweni; nsati wa yena a nga n'wi pfumeleli ku hungasa ni va n'wana vavanuna.*
- Literal : (Gezani lives like in a trunk (prison); his wife doesn't allow him to be in the company of other men.)
- Meaning : (Gezani lives suffering life; his wife does not allow him to be in the company of other men.)

The use of the word *etirongweni* is figurative and its meaning is not explicit. Its implicit meaning can only be easily understood by the Xitsonga language users. The word *etirongweni* is used to denote suffering and abject peaceless condition characterised by extreme inhumane practices. It is used figuratively to denote the state of affairs at Gezani's and Nyeleti's home. It is used to expose the hardship Gezani is experiencing, which is perpetuated by his wife. The word *etirongweni* is a locative noun derived from the adopted word *tirongo*. The word *tirongo* is adopted from Afrikaans word **tronk**, meaning prison.



A prison is known by hardships and above all lack of freedom. People that are in prison do not have a freedom of movement or association outside the borders of the prison they are in. Prison is defined by The Oxford Advanced Learner's dictionary as (2000:926) as "a building where people are kept for crimes they have committed, or while are waiting for trials. In Xitsonga, the use of the word *tirongo*, denotes place of hardship, lack of freedom of expression and association as well as lack of freedom of movement. The sentence *Magezi u hanya 'o ng' e u le etirongweni* is a simile. The use of the phrase such as 'o ng'e' implies simile because the use of figurative language where comparison is made by using 'tani hi' or 'o nge', in Xitsonga, indicate simile. The phrase 'o ng'e' is equivalent to 'like' or 'as' in English. The sentence *Magezi u hanya 'o nge' u le etirongeni*, does not mean that Magezi is in a prison, it is used figuratively to illustrate the state of affairs at Magezi's and Nyeleti's place, here Magezi lives like he is in a prison. The word *etirongweni* is used to denote sour relationship that is experienced by Magezi.

#### 5.4.1.4 Semantic broadening based on hyponymy

Fromkin and Rodman define (n.d.) hyponyms as "a set of related words whose meaning are specific instances of a more general word e.g., red, white, blue, etc., are hyponyms of the word colour". Richards et al. (1985:131-132) define a hyponym as "a relationship between two words, in which the meaning of one of the words includes the meaning of the other word". A hyponymy is a word whose extension is included within that of another word.

Hyponymy consists of specific term called the hyponym and the general term called the superordinate. In a hyponymous situation the meaning of the specific term exists in the general term. This means that a hyponymous situation is a situation in which the specific term exists with a general term. For instance, the adoptives *vhaselina* (**vaseline**) and *khirimi* (**cream**) are specific terms which exist in the general term *mafurha* (**fat**). The

following diagram illustrates a hyponymous situation that exists for the term *mafurha* in Xitsonga.

(d)

Xitsonga	Adopted word	
Superordinate (General term)	Hyponym (specific term)	Meaning
<i>Mafurha</i>	<i>Phetirolo</i> <i>Vhaselina</i> <i>Khirimi</i> <i>Fixioyili</i>	Petrol Vaseline Cream Cooking oil

In Xitsonga, the word *mafurha* refers to **fat** in English. As indicated in this diagram, the adoptives *phetirolo*, *vhaselina*, *khirimi*, and *fixioyili* are specific terms or hyponyms for the term *mafurha*, which is their superordinate. Hyponyms are very ambiguous. Their application tends to give rise to ambiguity. The sentences below show how hyponyms can give rise to ambiguity.

*Misola u tota n'wana mafurha exikandzeni.*

*Misola u tota n'wana vaselina exikandzeni.*

(Meaning: Misola smears the baby's face with vaseline.)

The lexical items, *mafurha* and *vaselina* in the two sentences are used interchangeably. However, in these sentences, the lexical items *mafurha* and *vaselina* cannot be replaced by *phetirolo*, *khirimi* and *fixioyili*, but the term *mafurha* can replace them all because it is their superordinate.

*Movha ya Magezi yi dya ngopfu mafurha.*

*Movha ya Magezi yi dya ngopfu phetirolo.*

Meaning: (Magezi's car consumes a lot of petrol.)

*Hikalaho kayini u tola mafurha exikandzeni ntsena?*

*Hikalaho kayini u tola khirimi exikandzeni ntsena?*

Meaning: (Why do you only smear the cream over the face?)

*Khegu u tirhisa mafurha ku sweka matandza.*

*Khegu u tirhisa fixioyili ku sweka matandza.*

Meaning: (Khegu uses cooking oil to prepare eggs.)

In these sentences, the terms *phetirolo*, *khirimi* and *fixioyili* cannot replace one another. However, because they are all hyponyms of the word *mafurha*, the word *mafurha* can replace them all. Polysemy plays a significant role in semantic shift where its application usually leads to ambiguity. In instances where the superordinate is used, ambiguity usually arises. For example, *Hikwalaho kayini u tola mafurha exikandzeni ntsena?* This sentence has a certain degree of ambiguity. The words *mafurha* (**fat**) as used here creates ambiguity because one is not sure which type of fat is being referred to.

#### 5.4.2 Semantic Narrowing

Semantic narrowing occurs when a word contrasts to focus on few concepts. Regarding semantic narrowing, Mavoungou (2005:265) states “by semantic narrowing is meant that the meaning of a particular word in the source can be narrowed in the target language”. There are very few semantic narrowings when compared to semantic broadening. To confirm this situation, Calteaux (1996:138) cites Koopman indicating that there are not as many examples of semantic narrowing as there are of semantic change or broadening.

##### 5.4.2.1 Semantic narrowing through appreciation

The word *muneri* is used to denote appreciation and respect in Xitsonga. The word *muneri* is derived from the Afrikaans word **meneer**. **Meneer** means **mister** in English.

The word *mister* is used to refer to a male school teacher, a male high ranking official, or a priest of the church. As far Xitsonga is concerned, the term *muneri* lost some of its meaning and got narrowed to mean a reverend or a church priest.

#### **5.4.2.2 Semantic narrowing through depreciation**

The word *boyi* is from the English word **boy**. The word **boy** refers to a male child in English. When used derogatively, it is used to refer to a black male labourer by white people. Another word where its meaning has been narrowed to denote a derogatory meaning is the word *gele*. The word *gele* is adopted from the English word *girl*. In its proper use, the word *girl* refers to a female child. When used in its derogatory sense especial by whites, its meaning is narrowed to denote a female black labourer.

### **5.5 CONCLUSION**

This chapter examined the semantic perspective of adoptives in Xitsonga. Focus was given to semantic changes, semantic shift and the role played by various figures of speech in affecting the use of adoptives in Xitsonga. The Chapter also indicated that there are certain foreign words that once incorporated into Xitsonga; do acquire a secondary meaning to denote something different from what was denoted by the primary meaning. It was established that some of the adoptives lost their meanings through a narrowing process while others gained meaning through the process of semantic broadening or semantic extension. Elaboration is given to key words such as euphemism, hyperbole, homonymy, polysemy, simile, metaphor as well as hyponymy. The Chapter uncovered that the use of these figurative terms in Xitsonga has led to semantic ambiguity. The manner through which kinship terminologies are used to enhance the meaning of adoptives in Xitsonga has also been dealt with.

## **CHAPTER 6**

### **CONCLUSION, FINDINGS AND RECOMMENDATIONS**

#### **6.1 INTRODUCTION**

This chapter presents conclusions, findings as well as recommendations based on the morphological, semantic and phonological perspective of adopted words in Xitsonga. The purpose was to establish the morphological, semantic and phonological processes that foreign words, especially English and Afrikaans undergo when adopted into Xitsonga. The study sought to confirm the assertion that contact between languages leads to lexical adoption. This study established that Xitsonga adopted most lexical items from European languages such as English and Afrikaans because these are European languages that Xitsonga had been in contact with. The study further investigated the attitudes and perceptions of Xitsonga users towards the use and the inclusion of adoptives into Xitsonga dictionaries and other forms of literature.

#### **6.2 SUMMARY OF CHAPTERS**

This work focuses on the morphological, phonological as well as semantic perspectives of foreign words that are adopted into Xitsonga. The study outlined rules applied in the adoption of foreign words into Xitsonga. The study is divided into six chapters. Chapter 1 is an introductory chapter focussing on the background of the study, aims and objectives the study wishes to achieve reasons that prompted the study, the significance of the study as well as the methodology used in data collection. Chapter 2 focuses on the literature review based on the research work conducted by various scholars from different languages covering the adoption of foreign words into their respective languages. This chapter established how different languages dealt with the process of adopting foreign words. The chapter shows that various scholars concede that contact between languages

leads to adoption of words from the more advanced language to the less advanced one. The adoption of foreign words is seen as a solution to reducing the lexical gap between advanced and less advanced languages. Chapter 3 deals with the morphological adaptation of English and Afrikaans words that are adopted into Xitsonga. It is revealed that English and Afrikaans words that are adopted into Xitsonga are morphologised to conform to the Xitsonga morphological system. The general trend is that in Xitsonga words begin with a consonant and end with a vowel, which is not the case with English and Afrikaans. Foreign words that are adopted into Xitsonga are morphologised to begin with a consonant and end with a vowel. This is done through prefixation, circumfixation as well as suffixation. Xitsonga, as a noun class language, foreign words that are adapted into it are always placed within the existing noun classes.

Chapter 4 deals with the phonological adaptation of foreign words that are adopted into Xitsonga, with special reference to English. English words that are adopted into Xitsonga are adapted into the Xitsonga phonological inventory. Sounds that are unfamiliar to Xitsonga are substituted by the sounds existing in the Xitsonga sound inventory. English or Afrikaans words with the ‘consonant consonant vowel’ (CCV) syllable pattern are morphologised into the ‘consonant vowel’ (CV) syllable pattern, which is done by inserting vowels within consonants. This chapter also revealed that Xitsonga does not generally accommodate consonant clusters, thus words with consonant clusters are broken up by inserting a vowel between consonants once adopted. Chapter 5 focuses on the semantic changes of words adopted from English and Afrikaans. Special attention is given to semantic categories such as euphemism, hyperbole, metaphor, simile, hyponymy, and homonymy. An analysis of how some adoptives lose meaning through semantic narrowing and how some gain new meaning through semantic broadening or semantic expansion is given. Chapter 6 presents the conclusion, summary of chapters, findings as well as recommendations. Based on the findings of the research, it was established that a considerable number of Xitsonga language users are in favour of Xitsonga adopting more words from other languages with the view to augment its vocabulary. However, to those items that Xitsonga has already existing words, it is perceived that adoptives should be avoided as that will play down the development of the

language on its cultural level. The general perception is that only those items that Xitsonga does not have the existing equivalents for should be adopted.

### **6.3 FINDINGS**

A list of Xitsonga words with their counter adoptives was compiled, aiming at establishing the extent to which adopted words with existing Xitsonga equivalents are used.

The study revealed that, although some adoptives change their original meaning once incorporated into Xitsonga, most of them retain their original meaning by representing in the target language, the same item it represented in the source language.

The study exposed that as words are adopted from foreign languages into Xitsonga, among other elements, spelling problems arise. It was discovered that Xitsonga language users are sometimes not sure which spelling to be used given the difference between the orthography of the source language and the target language.

With regard to the inclusion of adoptives into Xitsonga dictionaries, most respondents opted for their inclusion with the view of enhancing its vocabulary. The study revealed that the inclusion of adoptives in the Xitsonga dictionaries will assist Xitsonga language users to comprehend the meaning of new words that may arrive and get adopted. It was further discovered that the inclusion of numerous adoptives into the Xitsonga orthography, consequently, dictionaries will be a great endeavour in accepting and legitimising them as part of Xitsonga words.

In responding to whether they perceive adoptives in Xitsonga as important, most respondents are of the view that if applied correctly, they stand to play a pivotal role in augmenting the role of Xitsonga in the fast economic and technological changing times. The study discovered that most foreign words that are adopted into Xitsonga undergo

morphological changes to be in line with Xitsonga morphological patterns as the adopting language. Since every syllable in Xitsonga ends in a vowel, the study revealed that foreign words that are adopted into Xitsonga are morphologised to end in a vowel, meaning that Xitsonga does not generally accommodate words with a final syllable consonant. It was revealed that English uses the suffix 's' to form its plurals where Xitsonga uses the prefixes 'ma', 'swi' and 'ti' to form its plurals.

On the phonological level, the study revealed that different languages have different sound patterns, thus foreign English and Afrikaans words that are adopted into Xitsonga are phonologised to Xitsonga sound patterns. The study further exposed that for English and Afrikaans to be in tune with the Xitsonga phonological system, vowels have to be inserted between consonants so that their sounds should adapt to that of Xitsonga as the adopting language.

On the semantic level, the study revealed that there are certain words, once adopted into Xitsonga, change their original meaning whereas others do not. The responses of the questionnaires from the selected Xitsonga teachers, lecturers, language practitioners, including lexicographers, indicated that Xitsonga like any other language must be afforded the opportunity to grow by adopting foreign words where it lacks a lexical equivalent. This means as no language can afford to be static, thus Xitsonga has to accommodate new words to assert itself to changing times which come with new ideas and concepts.

On whether the adoption of English and Afrikaans words into Xitsonga was for the reason status, some respondents had mixed feelings. Most respondents indicated that adoption of English and Afrikaans words into Xitsonga is regarded as prestigious, economic and political factors. They argued that this is possible because over a long period, English and Afrikaans enjoyed political and economic power. These two languages were mostly used as vehicles for political and economic advancement. The study found that apart from prestigious, economic and political factors, adoption in Xitsonga occurs due to a need filling gap arising from technological, scientific as well as



technical advancement owing to the accommodation and naming of new inventions. The study found that among the respondents, a considerable number felt that although they accepted the idea of adopting foreign words, they were of the opinion that too many adoptives are not acceptable because this will have negative consequences of diluting the language.

Over 85% of the respondents were in favour of Xitsonga adopting only those items where it does not have a term to augment its vocabulary. Where most of the respondents stated that there was no need to adopt a word from other languages which Xitsonga has, a small fraction of respondents expressed the idea that adoptives, even those with already existing counterparts in Xitsonga, should be lemmatised with the aim of censoring faulty usage in a language.

The study revealed that young people (learners) favoured the use of adoptives rather than old people. The response of lecturers, teachers and lexicographers favoured the use of Xitsonga words instead of adopted words where the item referred to, had a word in Xitsonga. Most learners preferred the use of adopted words whether the item referred to have a word in Xitsonga or not.

The study found that the shortage of health terms in Xitsonga has a negative bearing on the patients. The lack of medical terms in Xitsonga results in communication barriers between health practitioners and patients. It was discovered that the lack of lexical equivalents in Xitsonga results from the lack of specialised dictionaries, adoptives glossaries as well as terminologists.

#### **6.4 RECOMMENDATIONS**

The study recommends that the Xitsonga lexicographic unit embark on a vigorous campaign to make sure that adoptives are lemmatised and that those without equivalents in Xitsonga are given due consideration. Xitsonga Lexicographic Unit should be

encouraged to address challenges of the lexical term shortages in various fields, especially in the medical domain. The study thus recommends that the lack of lexical equivalents in Xitsonga be attended to because in the medical domain, it impedes the progress in reducing and curing of infections.

The study recommends that more terminographers and terminologists in Xitsonga be employed to the address shortage of terms in various fields. It is recommended that government should make funds available to enable the Pan South African Language Board (PanSALB) to fund and absorb more prospective terminologists and terminographers. A unit dealing with words creation should be empowered to meet international scientific and technical demands by adopting or creating more words not present in Xitsonga vocabulary to cope with the arrival of view inventions. Since Xitsonga, like any other language, is not immune from the influence of other languages, more terminologists should be employed to deal with specialised dictionaries and adoptives glossaries. This will help to augment the Xitsonga vocabulary. The orthography of Xitsonga differs considerable from that of European languages such as English and Afrikaans. This gives rise to spelling problems for words that are adopted from these languages. Since the orthography of Xitsonga differs from those of English and Afrikaans, it means that its language users sometimes get confused to which is the correct spelling among many spellings that exist due to non-standard spelling rules for adopted words.

The researcher recommends that adopted words should be standardised and be made official so that its users will use them with confidence. This means that adopted words should be included into Xitsonga dictionaries as they will assist target users with the correct spelling and appropriate pronunciation. Different spelling rules existing between the source language and the target language present legitimate reasons why words that are adopted should be made official by being included in the dictionary. It is further recommended that adoptives should be included in the Xitsonga dictionaries and be legitimatised to become part of the Xitsonga vocabulary in an endeavour to the expand Xitsonga vocabulary to meet the current challenges facing languages regarding new

inventions. The researcher has no doubt that the inclusion of adopted words in Xitsonga dictionaries and in various forms of literature, will be a milestone in the development of Xitsonga to face technologically and technically sophisticate future with pride in servicing its language users. It is recommended that this study be used as a springboard for further research regarding the significance of adoptives across languages. It further more encourages researches beyond morphological, semantic as well as phonological perspectives. It is recommended that this study be used as a barometer to measure the extent to which adoptives have advanced, not only in Xitsonga, but also in other languages across the globe. Since the task of developing languages falls within the ambits of linguists and government, it is recommended that there should be regular contact political will as well as academic will in dealing with the standardisation of adoptives adoptives.

Since numerous resources need to be committed to this purpose, it is suggested that the PanSALB wing, the lexicographic unit, should call government on board to determine the extent to which the lack of standardisation of adoptives has on Xitsonga language users. Xitsonga, like most of African languages, faces the challenge of scientific term deficiency. It is recommended that a Xitsonga language bank be developed to meet the challenges ahead.

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