

THE LOCATIVE PREPOSITION IN XITSONGA

by

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DECLARATION

I, Rivalani Xenon Masonto, declare that this research report entitled “THE LOCATIVE PREPOSITION IN XITSONGA” is my own work and that all the sources that I have used have been acknowledged by means of complete references.

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R.X. Masonto (Ms.)

████████████████████

.....

Date

DEDICATION

To my younger self, I am proud you never gave up.

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ABSTRACT

The aim of this study is to find out whether or not there are locative prepositions in Xitsonga. If so, to determine if they are true prepositions, their functions and the difference between locative prepositions and locatives. The locative case theory is adopted. Data are collected using telephone interviews from a sample of 10 Xitsonga grade 12 language teachers in Mopani district, Limpopo, South Africa. This study finds that there is one locative preposition namely, *eka* in Xitsonga. This preposition has three forms *e-*, *eka* and *(-) ka* which is also a locative preposition. These forms appear with proper nouns, common nouns, abstract nouns and collective nouns. The forms *e-* and *ka* also appear with locatives derived from noun classes 16 and 18, whereby the form *e-* is omitted when the existential morpheme *le* (there) is present in a sentence. The form *e-* also appears with locatives derived in noun class 17. The Xitsonga locative preposition is one of its kind because it has morphemes that contribute in the formation of locatives indicating position. It is recommended that studies of a similar kind should be done to find out more information about prepositions, more especially locative prepositions.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 INTRODUCTION

This chapter provides the background to the study, which states the various definitions of prepositions given by classic and current scholars. It goes on to discuss the different types of prepositions while stating prepositions that have been documented in Xitsonga. Thereafter, the characteristics of prepositions are discussed and examples are given. The background also identifies a link between prepositions and locatives. The research problem together with the aim and the objectives of the study are acknowledged. The research questions, ethical considerations and the significance of the study are expressed and lastly, the summary is given.

1.2 BACKGROUND TO THE STUDY

Vickers (2014) identifies two types of words, namely; function words and content words. Function words are words that carry grammatical meaning. These include prepositions, pronouns, auxiliaries and quantifiers while content words are words that carry real meaning, including nouns, adverbs, verbs and adjectives. Prepositions are function words, which means that they carry grammatical meaning. Prepositions, postpositions and circumpositions are collectively known as adpositions (Kurzon and Adler, 2008). The word 'preposition' comes from Latin words *prae* 'before' and the word *ponere* 'to put'. This refers to the situation in Latin and Greek (and in English) where such words are positioned before their complement, and are therefore pre-positioned (Meiklejohn, 1890).

1.2.1 Definitions of prepositions

Junod (1929) believes that prepositions are words that are situated after nouns, adjectives and pronouns to connect other words in the sentence. In support of Junod (1929), Collins (1992) is of the view that a preposition is a word that connects a noun or pronoun to other words in a sentence. Curme (1935: 87) argues that “a preposition is a word that indicates a relation between the noun or pronoun it governs and another word, which may be a verb, an adjective, or another noun or pronoun”. Prepositions are words which show the relationship between a noun or a pronoun object and some other words (predicates) in the sentence. Biber, Johansson, Leech and Finegan (1999: 09) define prepositions as “links which introduce prepositional phrases.” In their view, prepositions are generally defined as “a relatively closed grammatically distinct class of words whose most central members characteristically express spatial relations or serve to mark various syntactic functions and semantic roles.” Lindstromberg (2010) claims that a preposition is a word governing, and commonly preceding, a noun or pronoun and conveying a relation to another word or element in the clause. For example, in the sentence ‘she ate *after* midnight’, the word ‘*after*’ is the preposition which indicates time. Huddleston and Pullum (2002: 598) states that syntactically, prepositions are “heads of phrases comparable to those headed by verbs, nouns, adjectives, and adverbs, and containing dependents of many different sorts”. Prepositions can be nouns, for example; ‘I know the *ins* and *outs* of that place’. They can be adjectives, for example; ‘there is a *down* side to her idea’. Prepositions can be verbs, for example;

(1) (a) ‘I heard they are *upping* the price’.

Prepositions are high frequency items belonging to one of the nine word classes into which the English lexicon can be divided, they can be defined as a closed class that are not inclined to quick changes (Weber, 2012). Langacker (1968) classifies prepositions as empty morphemes, which are not semantically empty.

1.2.2 Types of prepositions

Lindstromberg (2010) believes that in English there are five known types of prepositions. Firstly, a preposition of time is a preposition that permits us to talk about a specific period, for example 'at 5 o'clock'. Secondly, a preposition of place is a preposition that is used to denote to a place where someone is or something is located, for example, 'on my chair'. Thirdly, prepositions of direction give a sense of place or location, an example is in the sentence 'towards the pole'. Fourthly, prepositions for agent are used in expressing a causal connection between the noun and the action, for example, 'by Ruth'. Lastly, prepositions for instrument are used in joining nouns to other words in the sentence, for example, 'with an axe' (Lindstromberg, 2010). However, Weber (2012) states that Middle English prepositions are classified into two types, simple and compound. Yule (1998) states that a simple preposition according to morphology has a single morpheme (*of, at, on*) while compound prepositions are mostly bimorphemic, meaning it has two morphemes that are prepositions in most cases, for example, preposition 'in' + 'to' forms 'into'.

Biber et al. (1999) postulate a different view in the submission of categorising prepositions; they believe that there are two types of prepositions, namely; free and bound prepositions. According to their view, free prepositions have an independent meaning while bound ones have little meaning and depend on other words in the sentence. Free prepositions are words such as 'behind', 'under', and 'near', these prepositions indicate place or direction. Bound prepositions usually precede the verb, for example, 'they've got to be willing to **part with** that bit of money'. In the given example, the preposition 'with' is bound to the verb 'part' in the sentence because it has little meaning on its own (Bieber et al, 1999).

1.2.3 Characteristics of prepositions

Weber (2012:10) goes on and stresses out the identified characteristics of English prepositions, firstly, he states that “from a morphological viewpoint, prepositions can be defined as invariable word forms which, throughout the history of English, almost never took any inflections”. Similarly, Akmajian, Farmer, Bickmore, Demers and Harnish (2017) state that prepositions are invariant, they further claim that no affixes can be attached to them. Therefore, there is no positive morphological evidence for the class of prepositions. In grammar, inflection is the modification of a word to express different grammatical categories such as tense, person, number, gender and mood (Stewart, 1978). The exception of inflection in English was only given to the suffix *-ward* (towards). Secondly, Weber further asserts that prepositions are highly polysemous, meaning that one preposition can be used in different contexts. The preposition ‘*in*’ can be used in the following contexts:

- (2)(a) The tea is *in* the cup.
- (b) This painting is mostly *in* blue.
- (c) I will be finished *in* 2 minutes.

The preposition ‘*in*’ in 2. (a) indicates location or space and the one in 2. (b) indicates colour while 2. (c) points toward time. However, there are prepositions in Xitsonga (Junod, 1929 & Du Plessis, 2011). For example, in ‘*u n’wi tlhava hi mukwana*’ (he/she stabbed him/her with a knife); the word ‘*hi*’ can be seen as a preposition of instrument: it indicates the instrument used to stab the culprit. Another preposition is ‘*na*’, for example, ‘*ndzi vuyile na malume*’ (I came back with uncle), ‘*na*’ is an associative preposition for the reason that it shows accompaniment between the accompanier and the accompanied person. Fonseca (2002) argues that English prepositions ‘*at*’, ‘*on*’ and ‘*in*’ are classified as locatives. Lyons (1977) believes that a locative is a grammatical case that indicates a location. It corresponds imprecisely to the English prepositions ‘*in*’, ‘*on*’, ‘*at*’, and ‘*by*’. For

example:

- (3)(a) *In-* the water is in the jug.
- (b) *On-*the book is on the table.
- (c) *At-* the baby is at the door.
- (d) *By-* the chair is by the tree.

The above examples are prepositions that are also locatives. Zeller (2017:01) states “the most common way of deriving a locative from a non-locative noun in the Bantu languages is by means of the noun class markers”. Craig (1986) states that in linguistics, a noun class is a specific category of nouns. He further stresses that a noun may belong to a given class of the characteristic features of its referent, such as sex. In Xitsonga, a locative can derive from a noun by adding prefixes and suffixes, for example, the prefix *e-* and the suffix *-eni* can be added to the noun ‘*ndlela*’ (road) to form ‘*endleleni*’ (on the road) (Du Plessis, 2016). Du Plessis (2016) goes on to say that, the prefix *e-* is sometimes optional, for example:

- (4) (a) *Vana va ya e-xikolweni* (Children are going to school).
- (b) *Vana va ya xikolweni* (Children are going to school).

Both sentence (4a) and sentence (4b) have the same meaning, the noun *xikolweni* (school) already indicates a location or a place without the locative prefix *e-*, thus, it is optional in this case. This interesting link between prepositions and locatives leads the study of the relationship that is there between locative prepositions and locatives.

1.3 RESEARCH PROBLEM

Mabaso (2016) states that there are no prepositions in Xitsonga. On the contrary, Du Plessis (2011) believes that Xitsonga has prepositions just like most Bantu languages

such as isiXhosa, Sesotho and Tshivenda. These contradictory claims are sufficient motivation for a study on prepositions. It is important to ask if there are locative prepositions in Xitsonga. If so, are they true locative prepositions? If true, what is the difference between these locative prepositions and locatives? What are the functions of these locative prepositions? This is the crux of this study.

1.4 AIM AND OBJECTIVES OF THE STUDY

The aim of this study is to analyse locative prepositions in Xitsonga.

1.5 OBJECTIVES

- To identify locative prepositions in Xitsonga.
- To identify locatives in Xitsonga.
- To distinguish between locative prepositions and locatives.
- To determine if there are true locatives in Xitsonga.
- To examine the functions of locative prepositions in Xitsonga.

1.6 RESEARCH QUESTIONS

The research questions of the study are:

- Are there locative prepositions in Xitsonga?
- Are there locatives in Xitsonga?
- Is there a difference between Xitsonga locative prepositions and locatives?
- Are there true locative prepositions in Xitsonga?
- What are the functions of these locative prepositions?

1.7 ETHICAL CONSIDERATIONS

Hammond and Wellington (2013) states that qualitative research consists of researchers and participants and is established on trust and collaboration between the two parties. Ethics is a vital section of a qualitative research, therefore both the participants and the researcher need to understand them for positive interaction during data collection.

Hammersley and Traianou (2012) define ethics as “a set of principles that embody or exemplify what is good or right, or allow us to identify what is bad or wrong.” The goal of ethics is to avoid injury to the partakers in the research by the research process or the researcher. The two major ethical principles that a researcher should take care of can be identified; and these are informed consent and privacy and confidentiality.

Merriam (2009) believes that attaining permission is necessary if access to appropriate and relevant data is to be accomplished. The researcher applied for ethical clearance from the relevant committee. The participants of the study should be informed of the benefits, risks and procedures of the research so that they can decide whether to partake or not (Flick, 2014). In this study, participation was voluntary. The participants were given the right not to disclose the information that they did not wish to share with the researcher. They were allowed to withdraw from the study if they did not wish to continue with it. The participants were not forced to reveal the information that they do not feel comfortable to share with the next person.

Privacy applies in circumstances where the researcher has a duty to keep information to herself or himself and only use the information for research purposes (Matthews and Ross, 2010). Confidentiality embraces valuing the participants’ right not to answer questions they are not comfortable with (Hammersley and Traianou, 2012). Under this principle, the participants have the right to agree to who should get access to the information, their names or identification.

1.8 SIGNIFICANCE OF THE STUDY

Xitsonga and English language teachers and learners will benefit from this study and they will use it as a reference. Language practitioners will use it to look up the documented prepositions in Xitsonga. Semantics and syntax scholars will have an additional source to use for their research. It will enlighten other scholars who are interested in prepositions and grammar related studies. This will relieve the shortage of information experienced in Xitsonga on prepositions and locatives.

1.9 ORGANISATION OF THE STUDY

The study is divided into five chapters as follows (see Table 1.1 below):

Table 1.1: The five chapters of the study

Chapter	Description
1	General introduction: this chapter consists of the introduction and background to the research, which includes definitions of prepositions, types of prepositions and the characteristics of prepositions. Thereafter, it states the problem statement, the purpose of the research and objectives of the research, the research questions, ethical considerations, significance of the study, the organisation of the study and the summary.
2	Literature review: this chapter discuss both classical and current research works on prepositions and locatives. The review also focuses on the five objectives of the study. Therefore, the review is divided into the following sections: introduction; literature on prepositions of African languages, prepositions of European languages, locatives in African languages, locatives in European languages, theoretical framework and the summary.
3	Research methodology: this chapter looks at the research methodology used in the research to gather and to analyse the data. The chapter is

	therefore divided into the following sections, namely: introduction; research design and strategy; data collection and analysis; the quality criteria and summary.
4	Analysis and interpretation of research results: this chapter analyses and interprets the research results.
5	Findings, conclusions and recommendations: this chapter brings the thrust of the research together by paying attention to the findings, conclusions and recommendations of the study. The chapter is divided into five sections, as follows: introduction, findings, conclusion, recommendations and summary.

1.10 SUMMARY

In summary, this chapter has presented the introduction. The background to the study discussed the definition, types and characteristics of prepositions. The problem statement stated the research problem of the study. Furthermore, the chapter introduced the purpose and objectives of the study. Research questions were stated and ethical considerations were discussed. Lastly, the significance of the study was given. Chapter 2 presents the literature review.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter reviews the literature of a number of scholars whose work is relevant to this study. The chapter proceeds to review literature on spatial expressions such as prepositions, locatives, noun classes, locative case theory, locative inversion and locative affixes. It is divided into five sections, firstly, prepositions in African languages and European languages are discussed in relation to how they are formed or expressed. Examples in each language mentioned are provided in support of each scholar's claims. Secondly, literature of locatives is given, focusing on African languages such as the Nguni and the Sotho, the Xitsonga and the Venda together with the Kinyarwanda and the Ikuzu languages. Thirdly, concepts related to the European and the Asian locatives are discussed focusing on the Korean and the Japanese language falling under language groups, English language and Russian which falls under European languages. Furthermore, the theoretical framework is given, whereby the locative case theory is discussed with examples in English and Xitsonga. Lastly, the summary is given.

2.2 PREPOSITIONS IN AFRICAN LANGUAGES

According to Louwrens (1994: 149) in Sejaphala (2010: 36) "a preposition is a term which is not used in the grammatical description of Northern Sotho, since it is maintained that Bantu languages do not have prepositions". Louwrens goes on to mention that the term 'preposition' has been employed on a very limited basis to refer to the prefixal elements, '*ka*', '*kua*', '*ga*', '*go*' and '*mo*', which occur in locative structures such as: '*ka kamoreng*' (in the room), '*mo tafoleng*' (on the table).

Junod (1929) claims that there are three types of prepositions in Šithonga (a Mozambican language) namely; *ni-na* (with), *hi-ha* (with/by) and *ka* (of/to/at). Firstly, *ni-*

na shows accompaniment. For example:

(5)(a) *Ndi famba ni makweru.*

(I am going *with* my sibling.)

Junod proceeds to say that the prepositions *ni* and *na* are used depending on the noun used. *Ni* is used in common nouns whereas *na* is used in proper nouns like *tatana* (father), *manana* (mother), *hahani* (aunt), '*na*' is used in the sentence below:

(b) *Ndi fambile na tatana.*

(I went with father.)

Similarly, Maluleke (2005) states that in Xitsonga, the preposition *na* indicates association. For example:

(c) *Ndzi famba na Akani.*

(I am going with Akani.)

In sentence (c) above, the preposition *na* has been used to show association between the speaker and Akani. Junod (1929) adds that the prepositions *hi* and *ha* point out instrument, '*ndi tsemile hi mukwana*' (I was cut with/by a knife). Maluleke (2005) adds to Junod's view by maintaining that "the most commonly found meaning of *hi* is that of denoting the instrument with which the action or process is fulfilled. Different types of NPs may act as the instrument denoted by *hi*". For example:

(6)(a) *Tatana u xeka hi mukwana.*

(Father cuts with a knife.)

Maluleke (2005: 71) goes on to say, "there is another semantic reading that can be associated with an argument appearing with *hi*". This can be expressed as follows:

(b) *Vanhu va dya mabulu hi Xitsonga.*

(People are chatting in Xitsonga.)

The word 'Xitsonga' is a theme that goes with the preposition *hi*. The preposition *hi* also expresses time, in all cases the complement *hi* has to possess a noun that express time by itself. For instance:

(c) *U fambile hi matakuxa.*

(He\she left very early in the morning.)

The noun *matakuxa* express time on its own, the complement *hi* is there to indicate or as a helper of the noun to indicate time. Finally, Junod (1929) mentions that the preposition '*ka*' indicates location or place in the following manner:

(7) *Ka Malamulele.*

(At Malamulele.)

Similar to Junod, Maluleke (2005) says that the Xitsonga preposition *ka* indicates place or location in this case:

(8)(a) *Magezi u tshame ehenhla ka xitulu.*

(Magezi sits on the chair.)

The preposition *ka* indicates where Magezi sits, which means this preposition is a locative preposition for the reason that it indicates place. Moreover, Maluleke (2005) identifies *le*, *eka* and *ongwe* as prepositions in Xitsonga. She writes that the preposition *le* indicates location, for instance, '*tatana u le kaya*' (father is at home). Similarly, the complement *eka* also indicates location, (*Akani u tshama eka kokwana*). Maluleke indicates that the preposition *ongwe* is called a comparative preposition as illustrated below:

(b) *Tsakani u tsutsuma ongew i rihati.*

(Tsakani runs like lightning.)

In sentence (b) above, the preposition, *ongce* compares the speed of Tsakani with that of a lightning, to say that the way Tsakani runs is like that of a lightning. Thus it is said that *ongce* is a comparative preposition. In addition, the preposition *swongce* is not different from *ongce* since they are both comparative prepositions, *swongce* also compares two entities as follows:

(c) *Ku leha swongce i mphogori.*

(To be very tall.)

In sentence (c) above, the height of a person is compared to that of an imaginary animal. Hendricks (2010) claims that the Xhosa language has no prepositions as separate words. Instead, it uses locatives, which are prefixes and suffixes that are attached to nouns to convey meaning. For example:

(9) *Ndiya esikolweni.*

(I am going to school.)

On the sentence above, the prefix *e-* and the suffix *-eni* were added to the noun *sikolo* (school) to form the locative *esikolweni*. On the contrary, Nkani (1998) argues that in Xhosa, the primary location is shown by the preposition *ku*, and can be attached to the noun *maa* (mother) to form *kumaa*, which means 'mother's place'. He goes on to state that the locative preposition *ku-* with the particle relation *-a-* forms the preposition '*kwa*' that is a locative, for instance, '*kwayena*' (at his place). Nkani (1998) continues to say that *na* is a preposition of possession that can also change form in the following manner:

(10) *Ndinehashe*

(I have a horse.)

The preposition *na* can be inflected. This is shown in example (9) above. Another preposition that shows a possessive force is Xhosa preposition *ka*. For example, *umfazi ka baba* (father's wife). Nkani states that the Xhosa preposition *nga* is used for instrumental relationships such as '*umlambo uzele ngamazi*' (the river is filled with water).

However, Mushangwe (2017: 157) holds that “Shona being a synthetic-agglutinative language, it is therefore likely that prepositions in other languages are translated into some form of morphemes which are not recognized as prepositions.” Mushangwe’s point is that when English prepositions are translated into Shona language, most of them become locatives or morphemes that do not indicate the possibility of a preposition existing in the language. For example, when the preposition ‘*inside*’ is translated into Shona it transforms to *mukati*. The word *mukati* is a locative because it indicates location. For example, *ndiri mukati melibrary* (I am inside the library).

2.3 PREPOSITIONS IN EUROPEAN LANGUAGES

Pretorius (2017) holds that “Languages like Afrikaans are sometimes said to feature a class of adpositions that can be described as “intransitive”. Kurzon and Adler (2008) describe adpositions as a cover term for prepositions and postpositions. Adpositions are a member of items that take place before or after a complement composed of a noun phrase, noun, pronoun, or clause that functions as a noun phrase. Pretorius (2017) identifies ‘*binne*’ (inside), ‘*bo*’ (upstairs), ‘*buite*’ (outside), and ‘*onder*’ (downstairs) as Afrikaans adpositions. These adpositions also function as locative adpositions and locative nouns since they indicate location. This can be expressed as follows:

(11)(a) *Die baba is binne.*

(The baby is inside.)

(b) *Jan is buite.*

(Jan is outside.)

(c) *Ek is bo*

(I am upstairs.)

(d) *Pa is onder*

(Father is downstairs.)

Dunga (2016) identifies some features that English prepositions carry; the first feature is that a prepositional relation may occur with any part of speech, for instance;

- (12) (a) I will come *in May* (noun).
(b) This seat is reserved *for me* (pronoun).
(c) I will not go *if it rains* (subordinate clause).
(d) Do or die (verb)
(e) You are ordered to surrender *or* I will shoot you (conjunction).

Secondly, a preposition may be phrasal (*in spite of* a lot of obstacles, she reached the height of success in life) or clausal (*since* you are a bluffer, I can't rely on you). Thirdly, Dunga (2016) says that, "a preposition can act as an adverb while indicating time, place or position, manner, quality or quantity, extent or degree, condition, comparison or contrast". Prepositions such as 'than', 'as' and 'so' show comparison or contrast while prepositions such as 'till', 'before', 'after', 'at', 'on', 'by', 'from', 'towards' and 'behind' indicate time. Place and position is indicated by prepositions 'at', 'on', 'up', 'down', 'above', 'where', and 'whenever' while manner is expressed by prepositions 'by', 'in', 'with' and 'at'.

Bernnett (1975) claims that English prepositions are polysemous. Similarly, Taylor and Evans (2003) hold that the tricky part of prepositions is that a particular preposition is likely to be used in a very wide range of different contexts and in a variety of different senses. This is to say that one preposition can have different meanings. For instance, the preposition 'on' can be used in the following manner: *I saw him on Monday* (indicates time); *he is live on television* (indicates place); and *the bag is on the table* (indicates position\location).

Zwicky (1987) states that spatial location and direction in the French language is conveyed by means of prepositional phrases involving three different prepositions: *en* (in), *dans* (in\into\within) and *à* (to\at\in). The preposition '*dans*' can be used to indicate location in the following manner:

(13)(a) *Il est **dans** la maison.*

(He is in the house).

In the sentence above, the preposition '*dans*' is followed by the article *la* and the noun *maison* to specify a location. The preposition *en* is always placed right in front of a noun without an article, or after certain verbs to indicate location. For example,

(b) *Il est en prison*

(He is in jail.)

In the sentence above, the preposition *en* is placed right after the helping verb *est*. The preposition *à* can also indicate location in '*Je vais à Polokwane*' (I am going to Polokwane). Bielec (2012) states that in Polish language, the locative case has a restricted usage, and is limited to only five prepositions. The following prepositions in Polish language grammar are used with the locative: *przy* (by, near), *na* (on, at), *po* (after), *o* (of, about) and *w* (in). For example, *na biurku leży książka* (**on** the desk lies a book). The preposition **na** in the sentence points out a location where the book lies.

Bolinger (1957) holds that the Spanish preposition *de* is used to represent possession. For example, '*la hermana de Lucia*' (Lucia's sister). He posits that the Spanish preposition *á* is used to indicate location. For example, '*me siento á la mesa*' (I am sitting at the table). The preposition **en** is always placed right in front of a noun without an article, or after certain verbs to indicate time. It can indicate time in the following sentence: *en tres días* (in three days). The Spanish preposition *con* represents an instrumental sense. In this case the sentence *con un martillo* (*with a hammer*) encourages an instrumental case (Bolinger, 1957).

2.4 LITERATURE OF LOCATIVES

Locatives are marked differently; some languages have no morphological marking used in differentiating locatives from the nouns with which they are heterosemous. Some

languages add locative markers to nouns in order to form locatives (Bowden, 1992). Some languages claim to be lacking locative inversion (Gray, 2013) while some argue to have. Salzmann (2004:05) holds that “locative inversion is often thought of as a process that reverses the grammatical relations of the participants”. Locative inversion is a grammatical construction where two expressions shift from their order of appearance, that is, they invert. Locatives in some languages have variants (isiZulu, isiSwati). Some languages have locatives as part of prepositional phrases while in others are said to be nouns. Kracht (2002) states that universally, locative expressions consist of two layers, one for the configuration and one for the mode. The configuration describes the way in which numerous objects are placed with respect to one other. Configurations can be conveyed into correspondence with prepositions that do not show change of location. For example, ‘at’, ‘in’, ‘on’, between and in front of. “The mode on the other hand refers to the way in which an object moves with respect to the named configuration” (Kracht, 2002:159).

However, the number of modes are limited: there is the static, the cofinal, the cointial, the transitory and the approximative mode. A mode is static if the object remains in that configuration during event time, for example, ‘in the house’. The mode is cofinal if the object moves into the configuration during event time, for example, ‘into the house’; the mode is cointial if the object moves from the configuration during event time (out of the house). The mode is transitory if the object moves in and again out of the configuration (through the tunnel). Lastly, the approximative mode describes a movement approaching a configuration (towards the tunnel).

2.4.1 Locatives in African languages

In many Bantu languages, there is a productive locative noun class system in which noun class markers of the classes 16, 17 and 18 (Buell, 2009; Buell, 2007; Du Plessis, 2016 & Zeller, 2013; “combine with nouns from non-locative classes to derive locative expressions” (Zeller & Ngoboka, 2017: 06).

(a) Locatives in Nguni and Sotho languages

Marten (2010) argues that other languages, such as isiZulu and isiSwati, have been analysed as being no longer part of the noun class system, and as heading prepositional phrases. De Schryver and Gauton (2002: 218) hold that:

Locativisation by means of the class 17 prefix *ku-* (and its variant *kwi*) is an ascendant strategy in Zulu, being increasingly applied in the derivation of locatives from nouns from classes other than 1/2, 1a/2a and [+human] nouns in class 6, i.e. in environments where the use of the locative affixes *e-/o-...-ini* would have been expected.

De Schryver and Gauton (2002) believe that the Zulu language uses the prefix *ku-* (in, to, from, at) to form locatives even in cases where affixes *e-*, *o* and *-ini* would have been used. This is shown by the examples below:

(14) (a) *Kumakhosikazini.*

(*In/to/from/at women.*)

(b) *Emakhosikazini.*

(*To women.*)

As attested in sentence (14a) above, the prefix *ku-* has been attached to the locative noun *makhosikazini* where affixes *e-* was supposed to take over just like in sentence (14b). The Zulu prefix *ku-* is also a preposition that has *kwi-* and *ko-* as variants (De Schryver & Gauton, 2002). Marten (2010) writes that isiSwati as one of the Nguni languages uses the locative prefix *ku-* and different morphemes such as prefix *e-* and suffix *-ini* to show locativity. For instance:

(15)(a) *Ku-bafana.*

(To/at the boys.)

(b) *E-sitolo.*

(At the shop)

(c) *E-ndlini*

(At the house.)

The use of *e-* and *ini-* as used in (15c) is the most productive locative strategy in the Nguni languages, while the prefix *e-* is used with place name, for example, '*eMtata*' and the locative prefix *ku-* from class 17 is mostly found with nouns of class 1 and 2 that includes animate nouns, '*kumalume*' (to/at uncle's). The isiSwati locative marker *ku-* from class 17 acts as a preposition rather than a noun class marker. For instance:

(d) *Ku-lesikolwa*

(In/at this school).

Creissels (2011: 36) states that in Tswana "the general rule is that noun phrases fulfilling these functions are marked by a locative marker attached to their first word: either the locative suffix *-ng* or the locative prefix *-go*." He adds that the most famous way to form locatives in Tswana language is by using two prefixes, *-ng* and *-go*, as in the illustration below:

(16)(a) *Ke isitse ngwana ngakeng.*

(I have sent the child to the doctor's)

(b) *Ke tswa go malume.*

(I am coming from my uncle's)

The locative markers *-ng* and *-go* are in complementary distribution. Fasold and Connor-Linton (2006:39) state that complementary distribution occurs "when the occurrence of two different sounds is predictable based on the context". The locative marker *-go* is used in all contexts while *-ng* is used if the first word of the noun phrase is a noun belonging to classes 1a / 2a, these nouns are nouns that refers to humans. De Schryver and Taljard

(2006) claim that Northern Sotho uses locative particles (*ka, kua, mo, ga, and go*) and the locative suffix *-ng* to indicate locativity. For example:

(17)(a) *Ka- ka gare.*

(Inside)

(b) *Kua nokeng*

(Over there by the river)

(c) *Mo- mo lefaseng*

(On earth)

(d) *Ga- ga Maripane*

(At Maripane.)

(e) *Go – go malome*

(At/to uncle's.)

(b) Locatives in Xitsonga and Tshivenda

Mulaudzi (1996) states that in Tshivenda, the locative nouns are formed by the locative prefixes of the 16 nouns (*fha-*), 17 (*ku-*) and 18 (*mu-*). These locative prefixes are attached to noun stems. For instance:

(18)(a) *Fha – fha- + -si = fhasi*

(Under)

(b) *Ku – ku- + -si = kusi*

(Far)

(c) *Mu- mu- + -rahu= murahu*

(Behind)

Mulaudzi (1996: 72) goes on to say, “locativised nouns in Tshivenda are characterised by the suffix *-ni*”. This means that besides the traditional way of forming locatives used noun classes, Tshivenda also uses the suffix *-ni*, for example,

(d) *Thava – thavani*

(At the mountain.)

The suffix *-ni* is attached to the noun *thava* (mountain) to form a locative. Tshikalange (2000:103) states that in Tshivenda the “locative can be anywhere in the sentence”. This is demonstrated in the sentences below:

(e) [*Goloi*] *i bvuma* [*badani*]

(The car sounds on the road.)

(f) [*Badani*] *hu bvuma* [*goloi*]

(On the road the car sounds.)

In the sentences above, the locative *badani* (road) can start the sentence and again end the sentence without loss of grammatical meaning. Mulaudzi (1996) mentions that Tshivenda has two locative prefixes, *ha-* and *kha-*. These two prefixes precede nouns, for example, ‘*ha malume*’ (at uncle’s/ to uncle’s). Where *ha-* is prefixed to proper nouns to form place names, *ha-* and the proper noun are written together as one word, for example, ‘*haMashaba*’ (at Mashaba’s). *Ha-* may also precede proper nouns referring to humans only and nouns under class 1(a) and class 2(b) to form locatives, for example, ‘*ha Khosi*’ (at chief’s). The locative prefix *kha-* is usually used to indicate location, it can be used with a noun, for example, ‘*kha tombo*’ (on the stone).

Du Plessis (2016) recognises the three distinctive locative nouns, firstly; the locative nouns with locative prefixes and suffixes. For instance:

(19) *Vavanuna va ya enkosini.*

(Men are going to funeral.)

In sentence (19) above, prefix *e-* and the suffix *-ini* have been attached to the noun *nkosi* to form the locative *enkosini*. Secondly, the locative class nouns originate from classes 16, 17 and 18, for example, ‘*ekule*’ (far), the prefix *e-* has been added to the adverb ‘*kule*’

(far) to form a locative. Thirdly, the place nouns appearing with a locative prefix *e-* in Xitsonga, for instance, '*eBambeni*' (at Bambeni); however, this locative prefix *e-* only applies to place names that does not refer to humans.

(c) Locatives in Kinyarwanda and Ikizu

Zeller and Ngoboka (2017) states that the official language of Rwanda, the Kinyarwanda language has three locative markers *ku*, *mu* and *i* which belong to class 17, 18 and 19, respectively, and one locative noun prefix *ha-* of class 16. The locative markers are often used with verbs of position such as '*iicara*' (sit), syntactically, they precede noun class prefixes. Kinyarwanda has the following four classes:

(20)(a) Class 16- *ahaantu*.

(A place.)

(b) Class 17 – *ku musozi*.

(On the hill.)

(c) Class 18 – *muriinyo*.

(In a/the tooth.)

(d) Class 19 – *iBuraayi*.

(In Europe.)

The noun class prefixes of class 17(*ku-*) and 18 (*mu-*) are secondary prefixes in Kinyarwanda and are used to derive locatives from existing nouns. '*Musozi*' (hill) and '*riinyo*' (teeth) are existing nouns and these prefixes (*ku-* and *mu-*) were attached to the nouns to form locatives. Moreover, Kinyarwanda has a secondary locative prefix *i-*, which is usually used with place names while the prefix *ha-* is for place. Gray (2013) states that apart from proper names of locations like 'Nyamuswa', there are quite a few nouns in the

Ikizu language of Tanzania that appear to be inherently locational. These nouns can be used with or without the locative prefix. For example:

(21) (a) *Y#ka*.

(At home.)

(a) *Inyuma*.

(Behind.)

(b) *Igutu*.

(Outside.)

Class 17 *ku-* and class 18 *mu-* are used productively with nouns as derivational prefixes. However, *ku-* and *mu-* cannot be attached to the proper names of locations, instead, *kwa* and *mwa* may be used, for example:

(c) *Mwa Tanzania*.

(In Tanzania.)

(d) *Kwa riburu*.

(At the house.)

However, *kwa* and *mwa* are not compulsory in the above sentences since the places (Tanzania and *riburu*) are already locational. The locative class 16 contains one noun, *ahagero* (place) and unlike classes 17 and 18, the class 16 (*ha-*) no longer appears to be productive as a derivational prefix that is, it cannot be used to derive locational nouns as a secondary prefix. Likewise, *ku-* and *mu-* cannot be attached to the proper names of locations. Gray (2013) concludes that there is no locative inversion in Ikizu.

2.5 LOCATIVES IN ASIAN AND EUROPEAN LANGUAGES

In Asian languages, some languages (like Korean) shows location by using locative particles (Lee, 2000) while some languages use postpositions to show location and space (Masuda, 2002). Meanwhile, English as a European language uses prepositions as

locatives whereby there are five different classes of locatives (Nam, 1995), Russian is similar to English since it also uses prepositional phrases to show location (Nam, 2012).

2.5.1 Korean and Japanese locatives

Lee (2000) argues that Korean has two locative particles, namely; *-ey* and *-eyse* which have directional and indirectional uses. In its directional use, *-ey* indicates a destination or a goal point of an action while *-eyse* shows a source, origin or departure point. So *-ey* is used indirectionally to indicate the location of existence together with the existential verb *iss-ta* while *-eyse* is used to indicate the location where activities are taking place. Lee (2000: 141) states that “*-ey* indicates a static location whereas *-eyse* indicates a dynamic location”. *-ey* (on) can indicate a location of the existence of an object, as illustrated below:

(22)

(a) *Chayksang wi -ey chayk-i iss-ta.*

(There is a book on the desk.)

The existential verb *iss-ta* (there) indicates that the book already exists on the desk, it works together with the locative particle *-ey* to indicate location. The locative particle *-eyse* (*in*) can indicate location of an activity in this manner,

(b) *Swuni-nun toskewan -eyse kongpwuha-n -ta.*

(Swuni studies in the library.)

Masuda (2002) argues that in Japanese, spatial expressions are specified by postpositions, *ni* or *de*. For example:

(23) (a) *Kono heya ni piano ga aru.*

(There is a piano in this room.)

In (23a) above, *ni* marks location or existence. The Japanese particle *ni* marks either direction, 'toward', or goal, when it is used with dynamic motion verbs (Masuda, 2002). This is illustrated below:

(b) *Kare wa kyonen Tookyoo ni hikkoshi-ta.*

(He moved to Tokyo last year.)

In the sentence above, the marker *ni* indicates direction or goal. Masuda (2012) provides the following description of *de*. *De* indicates a location in which the action designated by the verb takes place or is used for a location in which the motion is not necessarily unidirectional. For example:

(c) *Kavva de oyogu.*

(Swim in the river.)

2.5.2 English and Russian locatives

Nam (1995) suggests a semantic typology of locative expressions in English, where there are five classes of locatives. Firstly, goal locatives: '*John ran to the office*'. Goal locatives denotes an endpoint of a movement which is '*to the office*', these are prepositional phrases (PPs) with *to*, *into* and *onto*. Secondly, source locatives: '*John came from the office*'. Nam claims that source locatives indicate a starting point of a movement (from the office), PPs with *from* only. Thirdly, symmetric path locatives: '*John ran across the street*'. Symmetric path locatives designate a symmetric relation between the starting point and the end place, PPs with *across*, *over*, *through*, *past* and *around*. Fourthly, directional locatives: '*John ran towards the office*'. Directional locatives indicate a direction of a movement, PPs with *towards*, *up* and *down* and lastly, stative locatives: '*John ran on the street*'. Stative locatives signify a place where an event takes place without location alteration, PPs with *at*, *on*, *in*, *in front of* and *above* (Nam, 1995). Once more, Nam (2012) states that just like English, the Russian language also employs PPs to denote locations or trajectory of movement, for instance:

(24)

(a) *Ja pobežal k parku.*

(I ran to the park.)

(b) *On bežal ot parka.*

(He was running from the park.)

(c) *John šel čerez uliču.*

(John went through/across the street.)

2.6 THEORETICAL FRAMEWORK

This study employs the locative case theory. The locative case is one of the six cases suggested by Fillmore (1967), which are; the agentive, instrumental, dative, factitive, objective and the locative (Fillmore, 1967). Cook (1989) writes that the locative case indicates location or spatial orientation. Cook (1989) holds that the locative case is a grammatical case that points out a location, corresponding indistinctly to English prepositions 'in', 'on', 'at', and 'by'. The locative case exists in many language groups (Fillmore, 1967). For instance:

(25) The baby is *on* the bed.

The preposition 'on' highlights the location or place of the noun phrase (the baby). Maluleke (2005) states that in Xitsonga, the locative case appears in locative prepositions such as *eka* and *ka* as illustrated below:

(26)

(a) *Akani u tlela eka sesi.*

(Akani sleeps at sister's place.)

(b) *Rhulani u tshama ka Malamulele.*

(Rhulani stays at Malamulele.)

In the examples above, the preposition *ka* and *eka* are locative prepositions, since they are the heads of the prepositional phrase, they govern the noun phrases and assign them a locative case.

2.7 CONCLUSION

This chapter focused on the literature of numerous scholars whose work is relevant to this study. The chapter discussed literature on spatial expressions such as prepositions, locatives, noun classes, locative case theory, locative inversion and locative affixes. Prepositions in African languages such as Northern Sotho, Šithonga, Xitsonga, Xhosa and Shona were elaborated. Again, prepositions in European languages such as Afrikaans, English, French, Spanish and Polish were discussed in relation to how they are expressed. Literature on locatives was given aiming at African languages such as the Nguni (isiZulu, isiSwati) and the Sotho (Tswana and Northern Sotho), the Xitsonga and the Tshivenda together with the Kinyarwanda and the Ikuzu language. The use of locative particles in Korean was discussed as well as the use of postpositions as locatives in Japanese. European languages such as English and Russian were also discussed based on their similarity in the use of prepositional phrases as locatives. Lastly, the theoretical framework was given, whereby the locative case theory was discussed in detail.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

Generally, a research is carried out in order to discover and explore knowledge that individuals have and collect it in order to interpret it in a more significant manner. Therefore, researchers use certain methods in order to obtain the information that is relevant to the study. This chapter provides the methodology used in conducting this research. The chapter outlines the most significant components of the research methodology, which are methodology, research design, population, sampling, data collection, data analysis, and quality criteria. Data collection and analysis are the key components of this study.

3.2 RESEARCH APPROACHES

Creswell (2014: 32) describes research approaches as “Plans and the procedures for research that span steps from broad assumptions to detailed methods of data collection, analysis, and interpretation”. There are three known types of research designs that are; qualitative, quantitative, and mixed method research designs (Kubayi, 2013). The researcher has employed the qualitative method for numerous reasons. “Qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem,” (Creswell, 2014: 32). The problem of whether Xitsonga has true locative prepositions needs to be researched by engaging with individuals and understanding their knowledge about prepositions. Hammond and Wellington (2013) maintain that a qualitative research method is meant for “exploring, explaining, uncovering phenomena and for generating new theoretical insights”, that is, locative prepositions in Xitsonga. The phenomenon of locative prepositions and their relationship with locatives in Xitsonga has not been explored before, therefore it needs to be studied and explored.

Qualitative research strategy is suitable for this study reason being it deals with the knowledge that individuals have about prepositions and locatives. Berg and Lune (2012: 03) write that “qualitative research refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of things”, meaning that the qualitative research approach is appropriate in finding out about locative prepositions and locatives, their characteristics, definitions and functions. Margaret, Roller and Lavrakas (2015: 01) write that “qualitative research assumes that the answer to any single research question or objective lies within a host or related questions or issues pertaining to deeply seeded aspects of humanity”. This means that in order to find answers to the research questions or the objectives of the study, the researcher has to involve individuals, who are Xitsonga language teachers, reason being that qualitative research focuses on what people say about a phenomenon (Margaret et al, 2015).

Qualitative research method is suitable for this study for the reason that this study’s main emphasis is to identify and to describe locative prepositions in Xitsonga and qualitative research is used for exploratory studies (Hakim, 1987). Another reason is that qualitative data is reliable and trustworthy in the sense that readers can always confirm the data provided by the researcher (Kubayi, 2013), meaning that if the same study was to be conducted again, the same results would be found. Once more, qualitative research allows a richly descriptive product (Kielborn, 2001), which, in this study, is locative prepositions in Xitsonga.

3.3 RESEARCH DESIGN

Mouton (1996: 175) writes that “the research design serves to plan, structure and execute the research to maximise the validity of findings. It gives directions from the underlying philosophical assumptions to research design and data collection”. According to Charles and Mertler (2002), the research design discusses the overall, detailed plan that shows how a researcher intends to obtain, analyse, and interpret data.

This study employs the exploratory qualitative research design to find out more about locative prepositions in Xitsonga. Terre Blanche, Durrheim and Painter (2006: 44) state that an exploratory research design is “used to make preliminary investigations into relatively unknown areas of research”. Similarly, McNabb (2010: 96) maintains that “majority of exploratory research is conducted to investigate an issue or topic in order to develop insight and ideas about its underlying nature”. Wisker (2001: 119) states that an exploratory research “sets out to discover whether what is in question is true or not”. Exploratory research design is suitable for achieving the aim of this research, which is finding out and discovering if locative prepositions exist in Xitsonga. The most important objective of an exploratory research design is “to gain as much information in as short a time as possible, with little expenditure of money and effort” (McNabb, 2010: 96). Moreover, the chosen research design is suitable for the reason that it allows the researcher to discover insights as far as locative prepositions and locatives are concerned. Once more, exploratory research is meant to clear up a problem and provide convincing evidence (Wisker, 2001), which means the problem experienced by the researcher on locative prepositions and locatives will be resolved by the exploratory design strategy.

3.4 POPULATION

Polit and Hungler (2004: 290) define population as “an aggregate or totality of all the objects, subjects or members that conform to a set of specifications.” In this study, the population are all Xitsonga grade 12 language teachers from the 15 schools in Shamavunga circuit, Mopani, Limpopo, South Africa from which the researcher will create a sample. The respondents will be selected in terms of the grade they are teaching, which is grade 12. It is presupposed that the information on locative prepositions in Xitsonga and their relationship to locatives can be known by an individual who has a vast experience in teaching Xitsonga language, meaning that these teachers will be useful in this study since they have a vast knowledge of Xitsonga.

3.5 SAMPLING

According to Creswell (1998: 110), “sampling is the process of finding people or places to study; to gain access to study; and to establish a rapport so that participants provide relevant data”. Creswell (2014) claims that there are at least four categories of sampling, namely, purposive, probability, convenience and mixed methods sampling. The research adopts purposive sampling, reason being that this study focuses on the locative prepositions in Xitsonga, as a result, it is not just anyone that can participate in this study or be able to provide relevant information. Etikan, Musa and Alkassim (2015:02) write that;

The purposive sampling technique, also called judgment sampling, is the deliberate choice of a participant due to the qualities the participant possesses. It is a nonrandom technique that does not need underlying theories or a set number of participants. Simply put, the researcher decides what needs to be known and sets out to find people who can and are willing to provide the information by virtue of their knowledge or experience. It is typically used in qualitative research to identify and select the information-rich cases for the most proper utilisation of available resources.

Etikan et al (2015) regard purposive sampling as a judgment sampling that allows the researcher to take charge of the data that the respondents give, the researcher identifies people who are relevant to the study in order to find data that has quality. This means that the researcher can only use participants that have knowledge of Xitsonga in order to obtain data that has quality. Purposive sampling is selective and subjective; it also identifies and selects a sample with similar features to meet specific criteria (Marshall & Rossman, 2006). Walliman (2001: 234) states that in purposive sampling, the researcher “selects what he/she thinks is a typical sample”, this means that the researcher can select and use data that is relevant and do away with that is not. In this study, only teachers who have knowledge of Xitsonga can participate, because they are the rightful people who have in-depth information about the phenomenon, namely; the locative preposition in Xitsonga.

Purposive sampling is a non-probability based sample “associated with research designs that are based on the gathering of qualitative data” and focuse[s] on the exploration and interpretation of experiences and perceptions,” (Matthews & Ross, 2010: 167.) “Purposive sampling implies that “the researchers intentionally select participants who have experience with the central phenomenon or the key concept being explored,” (Creswell & Plano Clark, 2017: 112). The most productive sample that will answer the research question is selected (Marshall & Rossman, 2006). In total, the participants interviewed in this study were 10 Xitsonga grade 12 language teachers.

3.6 DATA COLLECTION

Data collection is a procedure of gathering information based on the research questions in order to acquire an outcome (Charles & Mertler, 2002), it uses different types of tools such as interviews, surveys and observations. “Qualitative research is in the business of gathering “the truth” from the participants who provide data” (Margaret et al, 2015: 04), thus this study employs the method of telephone interviews to collect ‘truthful’ data from the participants. The aim of the researcher is striving to collect “information from which some level of useful knowledge can be gained” (Margaret et al, 2015: 04). Berg and Lune (2012:129) write that interviews “are likely to be best when the researcher has fairly specific questions in mind” which means it is an accurate tool for acquiring information on the questions the researcher has on locative prepositions in Xitsonga. Interviews will help the interviewer to get in-depth data about locative prepositions. However, the researcher has to create a relationship with the participants to ensure trust within the period of the interviews (Berg & Lune, 2012). The researcher has to produce legitimacy of data, meaning that the researcher has to persuade the respondents that it is vital to take part in the study and the researcher must ensure that the data he/she attains is precise and meaningful for the research (Berg & Lune, 2012).

One of the advantages of telephone interviews is that it “avoids the necessity of travelling to respondents” Walliman (2001: 239) and they help in locating people who

are hard to locate. Telephone interviews also guarantees quality by avoiding biasness from the researcher (Berg & Lune, 2012). Once more, other advantages of telephone interviews are “(1) the relative speed with which the data can be gathered, (2) their lower cost, and (3) the opportunity for the researcher to ask questions that might not be answered in a face-to-face situation” (McNabb, 2010: 112)

3.7 DATA ANALYSIS

Kubayi (2013) states that as soon as data has been collected, the researcher has to organise it in a meaningful way. Marshall and Rossman (2006) describe data analysis as the process of bringing order and meaning to collected data. “Data analysis is a mechanism for reducing and organising data to produce findings that require interpretation by the researcher,” (Burns and Grove, 2003:479). “Data analysis is a challenging and a creative process characterised by an intimate relationship of the researcher with the participants and the data generated,” (De Vos, Strydom, Fouche & Delpont, 2002: 339). Kubayi (2013) identifies five types of data analysis namely, thematic analysis, content analysis, narrative analysis, discourse analysis and semiotic analysis. This study employs thematic analysis, which “is a method for identifying, analysing and reporting patterns (themes) within the data” (Flick 2014: 421) and “is perceived as a foundational method for qualitative analysis” (Kubayi, 2013: 114). Thematic analysis organises data and describes it in a rich manner, it also interprets numerous features of the research topic. It is a good method of analysis since the aim of this study is revealing themes. “A theme is something relevant for the research question which can be seen on some level of patterned response or meaning within the data set” (Flick, 2014:421). Gupta, Shaheen and Reddy (2018) identify the Braun & Clarke’s ‘guide’ to the 6 phases of conducting thematic analysis:

- Becoming familiar with data.

This means that after collecting data the researcher must transcribe the data from the interviews into written form. This will help the researcher to identify possible themes and codes related to the objectives of the study, which is concerned with locative prepositions

in Xitsonga (Gupta et al, 2018).

- Generating initial codes.

The second phase of thematic analysis is to generate a list of items out of the data set that have a reoccurring pattern (Gupta et al, 2018). This organised technique of organizing, and gaining significant parts of data focusing on the research question is called coding (Gupta et al, 2018). This means that the researcher has to reduce the collected data into a more manageable manner.

- Searching for themes.

The third phase starts when everything regarded as data has been coded and organised, and a list of the diverse codes acknowledged across the data set has been established. This means that the researcher will sort and organise all the possibly relevant coded data extracts into themes (Braun & Clarke, 2006).

- Reviewing themes.

The fourth phase starts immediately a set of themes have been developed, and they now have the need of enhancement (Braun & Clarke, 2006). This means that during this phase, the researcher reviews the coded data information for each and every theme in order to contemplate whether they seem to form a clear pattern (Braun & Clarke, 2006).

- Defining and naming themes.

In the fifth phase, the researcher decides what feature of the data each theme brings out and detects what is of concern about them and the reason why (Braun & Clarke, 2006). This means that for each theme, the researcher must conduct and write-up a comprehensive analysis, categorising the story that each individual theme expresses (Braun & Clarke, 2006).

- Producing the report.

The last phase starts when the researcher has completely recognised the themes and is prepared to start with the concluding analysis and writing the report (Braun & Clarke, 2006). The writing of a thematic analysis ought to deliver a brief, comprehensible, coherent, non-repetitive and attention-grabbing explanation of the data in and through

the themes (Braun & Clarke, 2006). This means that the researcher will write a clear description of the information obtained from the respondents on locative prepositions.

The responses of the Xitsonga language teachers were analysed and this helped the researcher to identify themes for data presentation and analysis. The themes for this study were also drawn from the interview questions that the researcher asked the participants. Data was interpreted through an exploratory method. Data from language teachers was interpreted and analysed. After collecting data, the researcher transcribed the data from the recorder, organised it, and sorted it according to themes. The data was then interpreted and described. Lastly, conclusions were drawn.

3.8 QUALITY CRITERIA

Kubayi (2013: 118) writes that “qualitative research must ensure quality.” Creswell (1998) states that the trustworthiness of qualitative research can be conventional by means of four strategies: credibility, transferability, dependability and confirmability. The researcher followed the above strategies. Credibility is used in determining whether the research is genuine and reliable (Kubayi, 2013). Credibility deals with the question, “how congruent are the findings with reality?” (Shenton, 2004: 64). This means that the researcher has to acknowledge all the sources that were used in this study to ensure credibility. The researcher must also provide evidence of findings from the information given by the Xitsonga language teachers and must present it accurately. Transferability expresses that the theoretical knowledge obtained from qualitative research can be applied to other similar situations (Kubayi, 2013). This means that this study must be able to be compared to other studies that are conducted on locative prepositions in Xitsonga. “Transferability refers to the degree to which the results of qualitative research can be transferred to other contexts with other respondents – it is the interpretive equivalent of generalizability” (Anney, 2014: 277). This means that if a research was to be conducted on locative prepositions using the same methods, the same results must be found. Shenton (2004: 69) writes that “it is the responsibility of the investigator to ensure that sufficient contextual information about the fieldwork sites is provided to enable the reader to make such a transfer”. To ensure

transferability, the number of people taking part in the study is given; the period in which data was collected is provided; the data collection methods are provided, and the location where the study is based is mentioned (Shenton, 2004). Every sample of information is presented as it is. If another research was to be conducted on the same topic, the same results would hopefully be found.

Confirmability confirms that the findings and the interpretation can be confirmed by another study (Marshall & Rossman, 2006). “The concept of confirmability is the qualitative investigator’s comparable concern to objectivity” (Shenton, 2004: 72). The researcher should not provide information from their own imagination or feelings; they should link the findings with the data that was gathered (Creswell, 1998, Shenton, 2004, Kubayi, 2013). This means that the reader must be able to see how the interpretations were made (Kubayi, 2013). To ensure confirmability, the researcher presents the information from respondents step by step and all information on locative prepositions and locatives is analysed and interpreted, acknowledging sources where possible.

Dependability makes certain that the research findings are reliable and could be repeated. Shenton (2004: 71) adds that in order to ensure dependability the researcher “employs techniques to show that, if the work were repeated, in the same context, with the same methods and with the same participants, similar results would be obtained”. Dependability is ensured by the quality in which the research is conducted, analysed, described and presented. The researcher ensures dependability by applying objectivity by means of presenting the findings as they are without being subjective or providing own knowledge on locative prepositions (Kubayi, 2013).

3.9 CONCLUSION

This chapter focused on the research methodology of the study. It looked at the research design and the research approach was also discussed in detail. A section on research sampling was also discussed and sampling was purposive for the reason that the researcher deliberately selected participants who have in-depth information about the phenomenon in the study. Attention was also given to data collection, data population and data analysis wherein methods of gathering information from respondents were discussed. Interviews as one of the most important aspects of this study was discussed focusing on telephone interviews. In the data analysis, thematic analysis was chosen as the appropriate and suitable method for this type of study. The section on the quality criteria was attended to and discussed in detail as a way of showing the researcher's understanding of the importance of considering credibility, transferability, dependability and confirmability.

CHAPTER FOUR

PRESENTATION AND INTERPRETATION OF FINDINGS

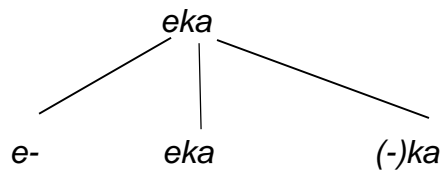
4.1 INTRODUCTION

In this chapter, the results of the data gathered during the telephone interviews with the participants are presented, interpreted and analysed. The chapter is divided into various sections. Firstly, the status of the locative preposition *eka* is discussed. Secondly, different contexts where the locative preposition *eka* appears are examined, where *e-* is used with proper nouns, common nouns, abstract nouns and collective nouns to show location. Thirdly, the form *ka* of the locative preposition *eka* is discussed. Fourthly, the relationship between *eka* and locatives derived from classes 16 and 18 is elaborated. Lastly, the effect of *eka* on locatives deriving from class 17 is discussed and then the summary is given.

4.2 THE STATUS OF THE LOCATIVE PREPOSITION *EKA*

From the findings of this study, it has been established that Xitsonga has only one locative preposition (LP), namely, *eka*. Du plessis (2016) claims that this preposition has two lexical items, the locative determiner *e-* and the locative possessive *-ka*. However, it can be argued that *eka* is the basic prepositional locative morpheme from which two other forms *e-* and *-ka* are derived. This means that the LP *eka* is a compound morpheme consisting of the locative prefix *e-* and the root (-) *ka*. This finds expression in Yule (1998), who argues that a compound preposition is a preposition comprising of different morphemes. The forms of the LP *eka* can be illustrated in a tree diagram as follows:

Figure 1: Forms of *eka*



The LP *eka* is a true preposition. Curme (1935) argues that a true preposition expresses the position of an object on another object. It locates the subject in relation to the landmark (Lindstromberg, 2010). For example:

(27) *Tsakani u tshama **eka** Malamulele.*

(Tsakani stays at Malamulele).

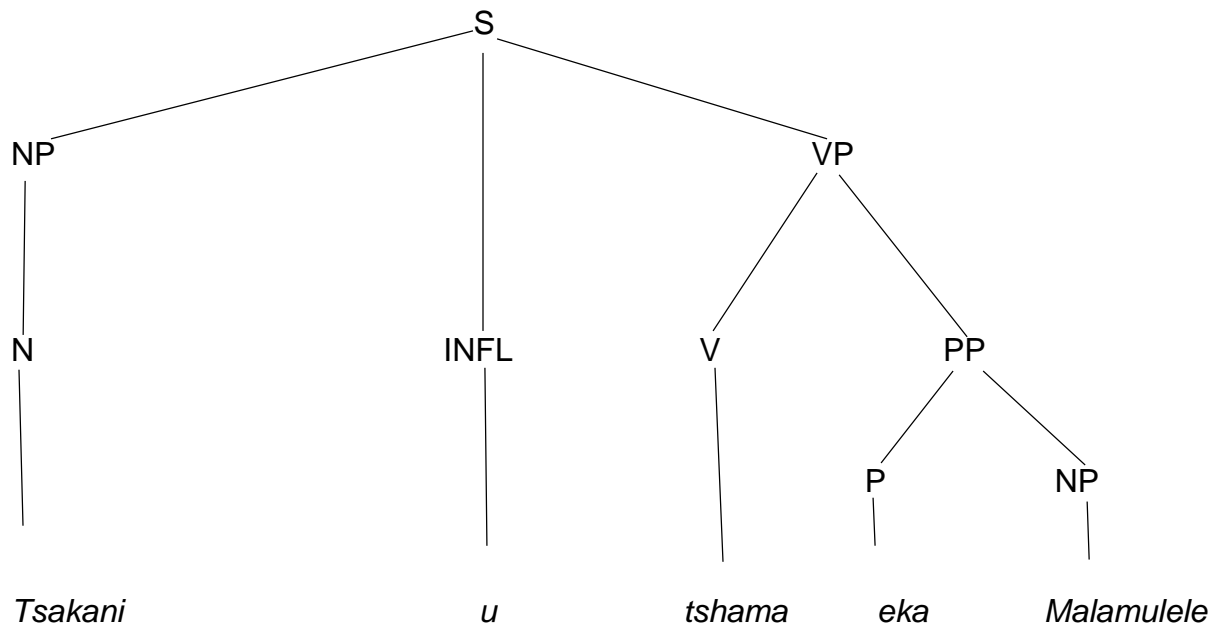
(28) *Khanani u huma **eka** malume.*

(Khanani is from uncle's place).

In examples (27) and (28) above, the LP *eka* expresses the position of the objects Tsakani and Khanani on Malamulele and *malume* (uncle). In other words, the LP locates the subjects Tsakani and Khanani in relation to the landmarks Malamulele and *malume*.

A true preposition precedes a noun or a noun phrase in a sentence (Lindstromberg, 2010; Huddleston and Pullum, 2002). In examples (27) and (28) above, the LP *eka* precedes the proper noun *Malamulele* and the common noun *malume* (uncle). Its function is to assign these nouns locative case. Lyons (1968) states that locative case is a case that expresses location at the referent of the noun it marks. The preposition *eka* is an LP because it allocates locative case to its succeeding nouns *Malamulele* and *malume* (Curme, 1935). This is illustrated in figure 2 below:

Figure 2: Locative case assignment by the LP *eka* to noun *Malamulele*



Furthermore, Gray (2013) writes that locative prepositions are referents of places. In the sentence *Khanani u huma eka malume*, the LP *eka* is a reference to the place where the noun *Khanani* is located which is uncle’s place. This means that the LP *eka* relates the two nouns *Khanani* and *malume* (uncle).

4.3 DIFFERENT CONTEXTS WHERE *EKA* APPEARS

The locative preposition *eka* can be used in different contexts. It can be used with proper nouns, common nouns, abstract and collective nouns.

4.3.1 The use of *eka* with proper nouns

Lobb (1998: 06) defines a proper noun as a word that “names a particular person, place or thing” and begins with a capital letter. Proper nouns express names of people,

villages, towns and cities.

(a) Locative prepositions expressing names of people

The LP *eka* can be used with names of people to indicate location. For instance:

(29) (a) *Javurisa u yile eka **Nkateko**.*

(Javurisa went to Nkateko.)

(b) *Vutomi byi huma eka **Yeso**.*

(Life comes from Jesus.)

(c) *Mali leyi yi huma eka **Gavaza**.*

(This money is from Gavaza.)

The examples in 29 (a)-(c) above indicate that the LP *eka* precedes the nouns Nkateko, Yeso and Gavaza and assigns them locative case.

(b) Locative prepositions expressing names of villages.

The LP *eka* is used with names of villages to express location; the LP precedes the names of villages and allocates them locative case. This is illustrated below:

(30) (a) *Javurisa u tshama eka **Maphata**.*

(Javurisa stays at Maphata.)

(b) *Nkateko u tirha eka **Phikela**.*

(Nkateko works at Phikela)

(c) *Ndzi n'wi rhumile eka N'wamankena.*

(I sent him/her to N'wamankena.)

The PPs *eka Maphata*, *eka Phikela* and *eka N'wamankena* in sentences 30(a)-(c) above consist of the LP *eka* and nouns *Maphata*, *Phikela* and *N'wamankena* where the LP modifies each of the noun and assigns them locative case.

(c) Locative prepositions expressing names of towns/ cities

Again, the LP *eka* is used with names of towns and cities to form locatives, whereby the LP *eka* loses its root (-) *ka*. In this case, it is only the form *e-* of the LP *eka* that is visible and attached to the names of towns and cities. When this happens, the new word that is derived from this morphological process is a locative. This is illustrated below:

(31) (a) *Eka* + *Giyani* = *e-* + *Giyani* = *eGiyani*

(In-Giyani)

(b) *Eka* + *Polokwane* = *e-* + *Polokwane* = *ePolokwane*

(In-Polokwane)

(d) *Eka* + *Pretoria* = *e-* + *Pitori* = *ePitori*

(In-Pretoria)

(e) *Eka* + *Joni* = *e-* + *Joni* = *eJoni*

(In-Johannesburg)

(f) *Eka* + *Durban* = *e-* + *Durban* = *eDurban*

(In- Durban)

In 31 (a) - (e) above, it is shown that when the locative prefix *e-* which is a form of *eka*

is attached to names of towns and cities, it forms locatives. The locative ‘*eGiyani*’ in 31(a) above is derived from the LP ‘*eka*’ and the noun ‘*Giyani*’, resulting in the underlying or deep structure ‘*eka Giyani*’. A deep structure is an abstract illustration that classifies the way a phrase or a sentence can be analysed and understood (Chomsky, 1969). The deep structure of ‘*eGiyani*’ is illustrated below:

Figure 3: The deep structure of ‘*eGiyani*’

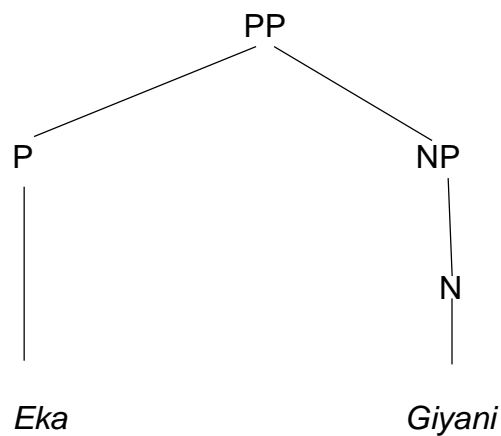


Figure 3 above is the deep structure of ‘*eGiyani*’. The PP (prepositional phrase) consists of the preposition *eka* and the noun phrase *Giyani* which forms ‘*eka Giyani*’ in the deep structure which is the hidden structure of the phrase. In the surface structure, the underlying structure undergoes a morphological process resulting in one single structure ‘*eGiyani*’ which is a locative. A surface structure is a structure that results from a deep structure by a sequence of transformations (Chomsky, 1969). The following is an illustration of the surface structure ‘*eGiyani*’.

Figure 4: The surface structure of 'eGiyani'.

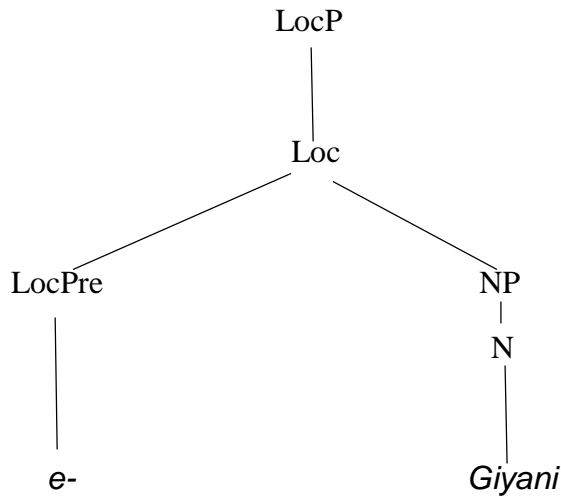


Figure 3 above is an illustration of the locative phrase (LocP) 'e-Giyani', which consists of the locative prefix (LocPre) e- and the noun phrase (NP) Giyani which together makes a locative 'eGiyani'.

4.3.2 The use of *eka* with common nouns

Lobb (1998:06) writes that “a common noun names one of a group of persons, places or things and it is not capitalised.” The locative preposition *eka* expresses position with common nouns as follows:

- (32) (a) *Eka + murhi + -ini = emurhini*
 (In-the-tree)

In examples 32(a) above, the form e- and the locative suffix *-ini* has been attached to the noun *murhi* to form a locative 'emurhini'. The locative 'emurhini' above is derived from the locative preposition 'eka' and the noun 'murhi' (tree), resulting in the underlying or deep structure 'eka murhi'.

Figure 4: The deep structure of 'emurhini'

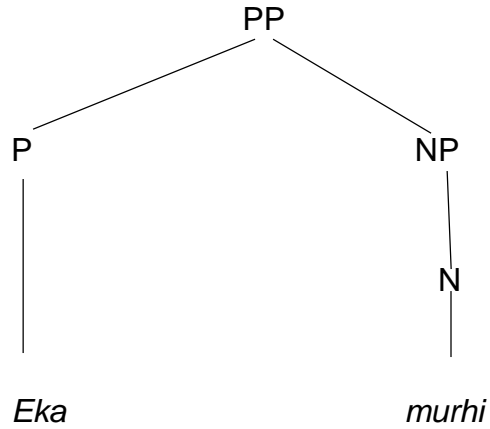


Figure 4 above is a prepositional phrase consisting of the preposition *eka* and the noun '*murhi*' to form the deep structure '*eka murhi*'. In the surface structure, the underlying structure goes through a morphological process which brings about the single structure '*emurhini*' which is a locative. This is further illustrated in the surface structure below:

Figure 5: The surface structure of 'emurhini'

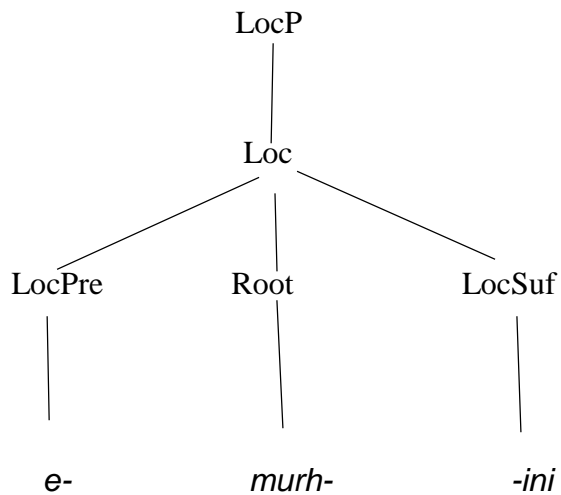


Figure 5 above is a locative phrase consisting of the locative prefix *e-*, the root of the locative *murh-* and the locative suffix (LocSuf) *-ini* which makes a locative. Again, form *e-* of the LP *eka* expresses position with the common nouns below:

(b) *Eka + xikolo + -eni = exikolweni*

(In-school.)

(g) *Eka + movha + -eni = emovheni*

(In-the-car.)

(h) *Eka + kereke + -eni = ekerekeni*

(In-church.)

Examples 32(b)-(d) above are locatives that are formed by the combination of the form *e-* and common nouns *xikolo* (school), *movha* (car) and *kereke* (church) together with the locative suffix *-eni*.

4.3.3 The use of *eka* with abstract nouns

Hurford (1994:04) states that “abstract nouns are nouns that typically refer to abstractions, such as activities, emotions” and cannot be experienced directly with our senses. The locative preposition *eka* expresses position with abstract nouns as follows:

(33) (a) *Eka + vuloyi + -ini = evuloyini*

(In-evil.)

In examples 33(a) above, the form *e-* and the locative suffix *-ini* been attached to the abstract noun *vuloyi* to form a locative ‘*evuloyini*’. The locative ‘*evuloyini*’ above is derived from the locative preposition ‘*eka*’ and the noun ‘*vuloyi*’ (evil), resulting in the underlying or deep structure ‘*eka vuloyi*’. Once more, form *e-* of the LP *eka* expresses

position with the common nouns below:

(b) *Eka + nkarhi + -ini = enkarhini*

(In- time.)

(c) *Eka + matimba + -eni = ematimbeni*

(In- strength.)

(d) *Eka + vunghana + -eni = evunghaneni*

(In-friendship.)

Examples 33 (b)-(d) above are locatives that are formed by the combination of the form *e-* and abstract nouns *nkarhi* (time), *matimba* (strength) and *vunghana* (friendship) together with the locative suffix *-eni/ini*.

4.3.4 The use of *eka* with collective nouns

Tristram (2017: 17) writes that “collective nouns are nouns lexically referring to a (denotational) multiplicity that - in some way or the other- is conceptualized as a unity.” The locative preposition *eka* expresses position with collective nouns as illustrated below:

(34) (a) *Eka + ntlhambi + -ini = entlhambini*

(In-a herd.)

In examples 34 (a) above, the form *e-* and the locative suffix *-ini* has been attached to the collective noun *ntlhambi* to form a locative ‘*entlhambini*’. Once more, the locative ‘*entlhambini*’ above is derived from the locative preposition ‘*eka*’ and the noun ‘*ntlhambi*’ (herd), resulting in the underlying or deep structure ‘*eka ntlhambi*’. Again, form *e-*

expresses position with the collective nouns illustrated below:

(b) *Eka + tshengwe + -eni = etshengweni*

(In-a flock of wives.)

(c) *Eka + nyandza + -eni = enyandzeni*

(In- a stock of wood.)

(d) *Eka + nhula + -eni = enhulweni*

(In-a pile.)

In examples 34 (b)-(d) above are locatives that are formed by the combination of the form *e-* and collective nouns *tshengwe* (flock of wives), *nyandza* (stock of wood) and *nhula* (pile) together with the locative suffix *-eni*.

4.4 THE FORM KA

The form *ka* is a root of the locative preposition *eka*. This also functions as a locative preposition and is used interchangeably with the LP *eka* in certain contexts to express a location. For example:

(35)(a) *Lulama u tshama (e)ka Siyandhani.*

(Lulama stays at Siyandhani.)

(b) *Bolo yi le ndzeni ka mati.*

(The ball is there inside the water.)

In examples 35 (a) and (b) above, the form *ka* precedes the proper noun *Siyandhani* and the common noun *mati* (water) and assigns them a locative case.

4.5 THE RELATIONSHIP BETWEEN *EKA* AND LOCATIVES DERIVED FROM CLASS 16 AND 18

It is impossible to examine the locative preposition without discussing locatives. The locatives deriving from class 16 (*ha*) and 18 (*mu*) specify the location of an object. Nevertheless, locatives deriving from class 16 and 18 cannot be categorised under locative prepositions because they do not precede a noun or pronouns as prepositions are likely to. For example:

(36)(a) *Malume u tshame ehansi ka nsinya.*

(Uncle is sitting under the tree.)

(b) *Masana u yime endzeni ka movha.*

(Masana is standing inside the car.)

In sentences 36(a)-(b) above, the locatives *ehansi* and *endzeni* cannot be regarded as prepositions or rather locative prepositions because they do not precede the nouns *nsinya* (tree) and *movha* (car). LPs are supposed to create a relationship between two nouns in a sentence (Lindstromberg, 2010); instead, the locatives *ehansi* and *endzeni* indicate the position where the entities *malume* (uncle) and Masana are.

Locatives deriving from class 16 include *hansi* (down), *henhla* (up/on top) and *handle* (outside). The LP *eka* and its forms *e-* and *-ka* appear with locatives deriving from class 16 in various sentences. For instance:

(37)(a) *Mufana u yimile e-henhla ka murhi.*

(The boy is standing on top of the tree.)

(b) *Nkateko u swekela e-handle ka yindlu.*

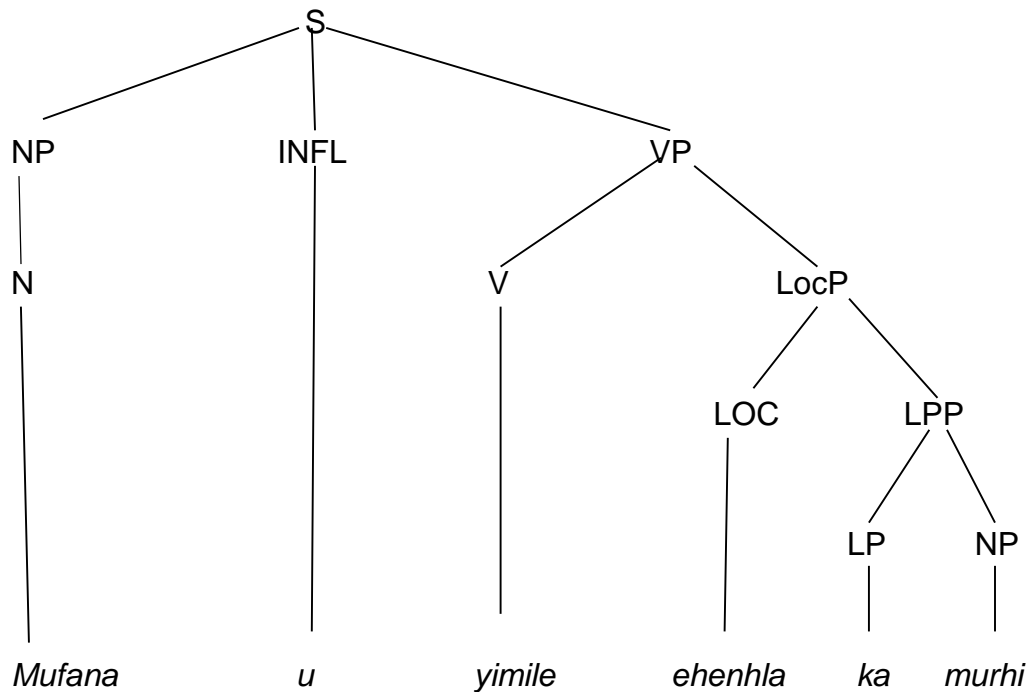
(Nkateko cooks outside the house.)

(c) *Javurisa u tshamile e-hansi ka tafula.*

(Javurisa is sitting under the table.)

In 37(a)-(c) above, the forms of the LP *eka* which are *e-* and *ka* appears in different positions. The form *e-* is attached to *henhla*, *handle* and *hansi* to form *locatives ehenhla*, *ehandle* and *ehansi*. The form *ka* precedes the nouns *murhi* (tree), *yindlu* (house) and *tafula* (table) and allocates locative case to these nouns. The relationship between the forms of the LP *eka* and locative *ehenhla* is illustrated below;

Figure 6: The relationship between the forms of the LP *eka* and locative *ehenhla*

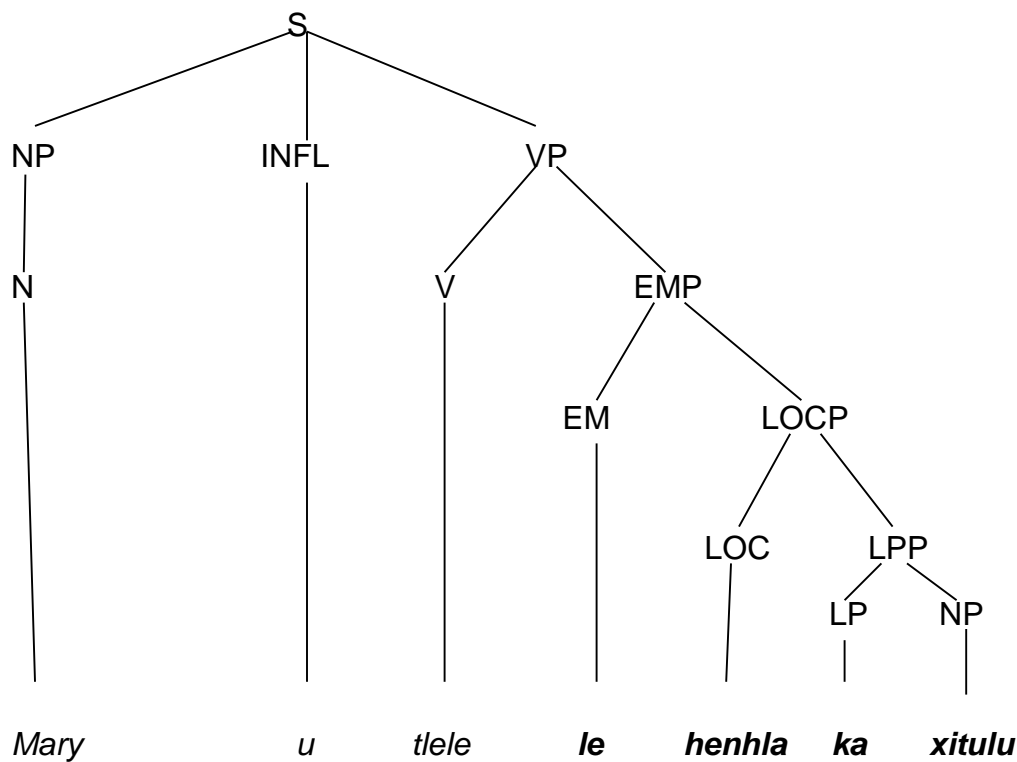


In figure 6 above, the locative phrase (LocP) '*ehenhla ka murhi*' consists of the locative

ehenhla, which indicates the position in which *mufana* (boy) is standing, on top of tree. This means that the locative *ehenhla* and the locative preposition *-ka* work together to indicate the position of *mufana* (the boy) in the subject's position in the sentence. Thus, saying '*Mufana u yimile ehenhla*' (The boy is standing on top) raises the question of 'on top of what?' which is 'on top of the tree'.

When the locatives *ehenhla*, *ehandle* and *ehansi* are preceded by the existential morpheme *le* (there), the locative prefix *e-* is omitted, resulting in the forms *henhla*, *handle* and *hansi*. Kubayi (2009) states that an existential morpheme (EM) *le* (there) indicates the existence of an object in space. For example, *Mary u tlele le henhla ka xitulu* (Mary is sleeping on the chair). This is exemplified in figure 7 below:

Figure 7: The effect of the existential morpheme *le* on the form *e-*



In figure 7 above, the existential morpheme phrase (EMP) '*le henhla ka xitulu*' consists of the existential morpheme *le*, the locative *henhla*, the form *ka* and the noun *xitulu* (chair). The presence of the existential morpheme *le* (there) in the sentence forces the locative *henhla* to omit the locative prefix *e-*. Yet, the morpheme *le* (there) only presents existence of Mary on the chair. The form *ka* still precedes the noun *xitulu* (chair) and assigns locative case. This means that although the existential morpheme *le* can force the omission of the form *e-*, it does not have an effect on the duty of *ka* which is assigning locative case to the noun, *xitulu* (chair).

Again, locatives from class 18 (*mu*) which changes into *ndz-* with some nouns (Mushwana & Ndhlovu, 1988) include *ndzhaku* (behind), *ndzeni* (inside) and *mahlweni* (in front). These locatives appear with the LP *eka* and its forms *e-* and *-ka* in different sentences. For example:

(38)(a) *Vusiwana u tshamile e-ndzhaku ka yindlu.*

(Vusiwani is sitting behind the house.)

(b) *Khanani u tshamile e-ndzeni ka movha.*

(Khanani is sitting inside the car.)

(c) *Nsuku u yimile e-mahlweni ka nsinya.*

(Nsuku is standing in front of a tree.)

In examples 38(a)-(c) above, the form *e-* is attached to *ndzhaku*, *ndzeni* and *mahlweni* to form locatives *endzhaku*, *endzeni* and *emahlweni*. The form *ka* which is also a locative preposition precedes the nouns *yindlu* (house), *movha* (car) and *nsinya* (tree) and assigns them locative case. This means that the forms of *eka* which are *e-* and *ka* work together with locatives from class 18 to express position.

Again, whenever the existential morpheme *le* is present in a sentence, *ndzhaku*, *ndzeni* and *mahlweni* omits the form *e-*. This is illustrated below:

(d) *Nsuku u tlerile le ndzhaku ka sofa.*

(Nsuku is sleeping there behind the sofa.)

(e) *Malwandla u tshame le ndzeni ka movha.*

(Malwandla is sitting there inside the car.)

(f) *Jamela u tirhela le mahlweni ka nsinya.*

(Jamela works there in front of the tree.)

In examples 38 (d) – (f) above, the existential morpheme *le* (there) appears before locatives *ndzhaku*, *ndzeni* and *mahlweni* and this results in the omission of the form *e-*.

4.6 THE EFFECT OF *EKA* ON LOCATIVES DERIVED FROM CLASS 17

Although the locative preposition *eka* has little effect on locatives deriving from class 17 (*ku*), ‘mufana *u le kule*’ (the boy is far) it is still crucial to discuss them. Locatives originating from class 17 are; *kule* (far), *kusuhi* (near) and *kulenyana* (a little bit far). The locative prefix *e-* appears with locatives from class 17 as follows:

(39)(a) *Khanani u tlangela ekule.*

(Khanani plays far.)

(b) *Fambisa u tshamela ekusuhi na mina.*

(Fambisa stays near me.)

(c) *Tatana u tshamele ekulenyana na manana.*

(*Father* is sitting a little bit far from mother.)

In 39(a)-(c) above, the locative prefix *e-* is attached to *kule*, *kusuhi* and *kulenyana* to form locatives *ekule*, *ekusuhi* and *ekulenyana*. However, when the existential morpheme *le* is present, the locatives *kule*, *kusuhi* and *kulenyana* omit the form *e-*. This is demonstrated below;

(d) *Javurisa u hlambela le kule.*

(Javurisa bathes there far.)

(e) *Tsakani u dyela le kusuhi na nsinya.*

(Tsakani eats there near the tree.)

(f) *Jamela u tlangela le kulenyana.*

(Jamela plays there a little bit far.)

In 39 (d) – (f) above, the existence of the existential morpheme *le* (there) results in the omission of the form *e-* by locatives *kule*, *kusuhi* and *kulenyana*. This means that the existence of the existential morpheme *le* in a sentence has an effect on the form *e-*.

4.7 SUMMARY

This chapter has presented the status of the locative preposition *eka*. The chapter identifies three forms of the LP *eka*, namely; locative prefix *e-*, the root *ka* and the locative preposition *eka*. The chapter has shown that *eka* is a true preposition by giving examples supporting functions of prepositions. The chapter went on to discuss the effect of *eka* on proper nouns which are names of people, villages and towns, common nouns, abstract nouns and collective nouns. The form *ka* of the LP *eka* was discussed. The relationship between the locative preposition *eka* and locatives deriving from class 16 (*ha*) and 18

(*mu*) was discussed. Furthermore, the effect of the locative preposition *eka* on locatives from class 17(*ku*) was elaborated.

CHAPTER FIVE

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The research has discussed the locative preposition *eka*. Different contexts where the locative preposition *eka* appears were examined. The relationship between *eka* and locatives deriving from class 16 and 18 have been discussed. Structures in which forms of the locative preposition *eka* appears have been drawn and analysed, focusing on the duty of the locative preposition in assigning locative case to different nouns. Furthermore, the effect of the locative preposition *eka* on locatives deriving from class 17 has been discussed. This chapter discusses the findings, conclusion remarks and recommendations of the study.

5.2 FINDINGS

As introduced in Chapter 1, the purpose of this study was to identify locative prepositions in Xitsonga and at the completion of the research, the researcher has found that there is only one locative preposition in Xitsonga, namely; *eka*. The LP *eka* is a compound preposition which has three forms, which are; the locative prefix *e-*, the locative preposition *eka* and the root (–) *ka* which is also a locative preposition.

Again, the research has found that the form *ka* appears as a locative preposition in sentences like ‘*Lulama u tshama ka Siyandhani*’ (Lulama stays at Siyandhani). This means that, the form *ka* can function interchangeably with the LP *eka* in some contexts. Thus, it makes sense to replace the *ka* and say ‘*Lulama u tshama eka Siyandhani*’.

The second objective of the study was to identify locatives in Xitsonga; the study has shown that in Xitsonga, locatives are formed by attaching the form *e-* of the LP *eka* to

proper nouns. For example, 'eGiyani'. Again, Xitsonga locatives can be formed by attaching the form *e-* and suffix *-ini* to common nouns like 'xikolo' (school), 'murhi' (tree) and 'movha' (car) to form LOCPs (locative phrases) such as 'exikolweni', 'emurhini' and 'emovheni'. Furthermore, locatives can derive from adding *e-* and *-ini* to abstract nouns such as 'vuloyi' (evil) and *nkarhi* (time) to form LOCPs 'evuloyini' and 'enkarhini'. Once more, by adding *e-* and *-ini* to collective nouns 'ntlhambi' (herd) and 'tshengwe' (flock of wives) to form LOCPs 'entlhambini' and 'etshengweni'.

Once more, locatives in Xitsonga derive from class 16 (*ha*), 17(*ku*) and 18 (*mu*). Locatives from class 16 are; *henhla* (up/on top), *hansi* (down) and *handle* (outside), while locatives derived from class 17 are; *kule* (far), *kusuhi* (near) and *kulenyana* (a little bit far). Locatives derived from class 18 are; *ndzhaku* (behind), *ndzeni* (inside) and *mahlweni* (in front). These locatives are attached by form *e-* of the locative preposition *eka* to form locatives such as *ehenhla*, *ehansi*, *ehandle*, *ekule*, *ekusuhi*, *ekulenyana*, *endzhaku*, *endzeni* and *emahlweni*.

The research has also established that there is a relationship between *eka* and locatives derived from class 16 and 18, where the forms of *eka* (*e-* and *ka*) work together with these locatives in expressing location. The form *e-* and *ka* appears with locatives from class 16 and 18 in sentences like 'Mufana u yimile **e-henhla ka murhi**' (the boy is standing on top of the tree). However, whenever the existential morpheme *le* (there) is present in a sentence, locatives from class 16 and 18 omit the form *e-*. For example, 'mufana u yimile *le* *henhla ka murhi*' (the boy is standing there on top of the tree). Lastly, the research has found that the *eka* also has some effect on locatives from class 17. The form *e-* appears with locatives from class 17. Again, when the existential morpheme *le* (there) is present in the sentence, the form *e-* is omitted. For example, 'Nsuku u tlerile *le kusuhi na sofa*' (Nsuku is sleeping there near the sofa).

The third objective of the study was to distinguish between locative prepositions and locatives. The study has revealed that the locative preposition *eka* immediately precedes

nouns in the object position while locatives derived from class 16, 17 and 18 do not. For example; 'Javurisa *u tshama eka Malamulele*' (Javurisa stays at Malamulele). It has been elaborated that locatives from class 16 and 18 cannot be mistaken for prepositions because they do not precede the noun in the object position like prepositions do.

Furthermore, the fourth objective of the study was to determine if Xitsonga prepositions are true prepositions. The study has argued that the locative preposition *eka* is a true preposition reason being that it expresses the position of an object on another object. Again, it locates the subject in relation to the landmark and it precedes the noun in the sentence as prepositions are meant to.

Lastly, the study's objective was to examine the functions of the locative prepositions in Xitsonga. The researcher has demonstrated that the functions of the LP *eka* is to assign locative case to NPs. The LP appears with proper nouns which are names of people. In this sense, the *eka* precedes the nouns Nkateko, Yeso and Gavaza and allocates them locative case. Once more, *eka* appears with proper nouns that are names of villages, in this case, the LP assigns locative case to nouns such as Maphata, Phikela and N'wamankena in the PPs '*eka Maphata*', '*eka Phikela*' and '*eka N'wamankena*'. The LP also acts as a referent of place in the sentence '*Khanani u huma eka malume*' (Khanani is from uncle's place).

5.3 CONCLUSIONS

The research findings reveal that there is only one locative preposition in Xitsonga, which is a compound preposition consisting of three forms. Its function is to assign locative case to proper nouns and common nouns. *Eka* also specifies the position of an object on another object. For example, in the sentence '*Khanani u tshama eka Malamulele*' (Khanani stays at Malamulele), the LP *eka* specifies the position of the object Khanani which is on Malamulele. It also precedes the noun in sentences. Furthermore, the form

e- of the LP appears in a morphological process with common nouns, abstract nouns and collective nouns where the suffix *-ini* is also present. The findings make it clear that in Xitsonga, the forms of the LP *eka* which are *e-* and *ka* appear with locatives derived from class 16, 17 and 18.

5.4 RECOMMEDATIONS

The following recommendations are made:

- Prepositions in African languages lack information, further studies should be done under morphology and semantics.
- A comparative study on locative prepositions should be conducted among other African languages.
- A comparative study should be conducted to find out the difference between English prepositions and that of African languages, precisely Xitsonga.
- Prepositions should not be taken for granted, authors of Xitsonga grammar books should document them in order to clarify the ambiguity caused by these prepositions.
- Prepositions should be taught at secondary and tertiary levels of education.
- More studies should be done to determine the relationship between prepositions and locatives.

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APPENDIX A

Participant Consent Letter

Department of Langcom
University of Limpopo
Private Bag X1106
Sovenga
0727
Date_____

Dear Participant

Thank you for showing interest in this study that focuses on The Locative Preposition in Xitsonga. Your responses to the interview will remain strictly confidential.

The researcher will attempt not to identify you with the responses you give during the interview or disclose your name as a participant in the study. Please note that your participation in this study is voluntary and you have the right to withdraw from participating at any time should you wish to do so. Kindly answer all the questions as honestly as possible.

Your participation in this study is very important.

Thank you for your time and cooperation.

Yours

Masonto RX (MA Student)

Date:

Kubayi SJ (Supervisor)

Date:

APPENDIX B

CONSENT FORM

Ihereby voluntarily consent to participate in the following project: The Locative Preposition in Xitsonga.

I realise that:

1. The study deals with how locative prepositions are formed in Xitsonga.
2. No procedure or treatment envisaged may hold some risk for me that cannot be foreseen at this stage;
3. The Ethics Committee has approved that individuals may be approached to participate in the study.
4. The experimental protocol, ie. the extent, aims and methods of the research, has been explained to me;
5. The protocol sets out the risks that can be reasonably expected as well as possible discomfort for persons participating in the research, an explanation of the anticipated advantages for myself or others that are reasonably expected from the research and alternative procedures that may be to my advantage;
6. I will be informed of any new information that may become available during the research that may influence my willingness to continue my participation;
7. Access to the records that pertain to my participation in the study will be restricted to persons directly involved in the research;
8. Any questions that I may have regarding the research, or related matters, will be answered by the researchers;
9. If I have any questions about, or problems regarding the study, or experience any undesirable effects, I may contact a member of the research team;

10. Participation in this research is voluntary and I can withdraw my participation at any stage;

11. If any medical problem is identified at any stage during the research, or when I am vetted for participation, a qualified person will discuss such condition with me in confidence and/or I will be referred to my doctor;

12. I indemnify the University of Limpopo and all persons involved with the above project from any liability that may arise from my participation in the above project or that may be related to it, for whatever reasons, including negligence on the part of the mentioned persons.

SIGNATURE OF PARTICIPANT

.....

SIGNATURE OF WITNESS

.....

SIGNATURE OF RESEARCHER

.....

SIGNATURE OF SUPERVISOR

.....

Signed at this..... day of 2018

APPENDIX C
INTERVIEW QUESTIONS

1. Are there any prepositions in Xitsonga? Give examples.
2. Give a list of Xitsonga locatives you know.
3. Explain the difference between Xitsonga locatives and prepositions?
4. Amongst the Xitsonga prepositions you know, is there a locative preposition?
5. What are the functions of locative prepositions in language?
6. What is the difference between *henhla* and *ehenhla*, *ndzhaku* and *endzhaku*, *handle* and *ehandle*?
7. What is the difference between '*ka Malamulele*' and '*eka Malamulele*'?
8. Why is it inappropriate to say '*ka Giyani*' but appropriate to say '*eGiyani*'?