

**THE USE OF CODE –SWITCHING FROM XITSONGA TO ENGLISH AS
A CONVERSATIONAL STRATEGY**

BY

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DECLARATION

I, **Hlamalani Dotence Baloyi**, declare that the mini-dissertation, **THE USE OF CODE-SWITCHING FROM XITSONGA TO ENGLISH AS A CONVERSATIONAL STRATEGY** submitted to the University of Limpopo for the degree of **Masters in Translation Studies and Linguistics** has not previously submitted by me for a degree at this university or any other university; that it is my own work in design and execution, and that all material contained has been dully acknowledged.

.....

SIGNATURE

.....

DATE

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DEDICATION

This dissertation is dedicated to my parents **Mbhazima Salani Daniel Baloyi** and **Nkhensani Agnes Baloyi**.

ABSTRACT

The researcher was motivated to conduct this research because there is a prevalence (high rate) use of code-switching among high school learners, teachers and students in tertiary institutions as well as in Xitsonga texts. This was observed by evaluating selected Xitsonga literature or text books with the aim of investigating why characters in the text books use code-switching as a conversational strategy.

Based on the research findings, it became evident that characters/speakers switch because they have a lack of language proficiency, in their language or the target language. Their switch appears to be influenced by their statuses, the lack of equivalent words, the situations they find themselves in and the urge to be socially accepted by their peers. It is recommended that speakers need to learn their language adequately in order to communicate effectively without having to switch.

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CHAPTER ONE

INTRODUCTORY ORIENTATION

1. AIM OF THE STUDY

The aim of the study is to investigate the use of code-switching from Xitsonga to English as a conversational strategy. The concept code-switching consists of two words “code” and “switching”. Wardhaugh (1998:86) defines code when he states that:

The term code can be employed to refer to any kind of system that two or more people employ for communication.

According to Wardhaugh a code is any language speakers use for communication. It can also be used as a system by one person, like when a speaker devises a private language (code) to protect some secrets (Wardhaugh, 1998:86). Switching simply means changing from one medium to another. In a multilingual setting like South Africa, the population usually code-switch because of many languages that are spoken. This practice also happens to students from high schools and universities who code-switch more often. Numan and Carter (2001:275) define code-switching as a phenomenon of switching from one language to another in the same discourse.

Numan and Carter refer to code-switching as a change from one language to another in a single sentence or utterance, for example, in Thuketana (1978:81)

Ndzi khomele n'wananga, *sorry* n'wananga
Ndzi rivalele.

Gal (1988:247) defines code-switching when she avers that:

Code-switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations”

Gal stresses that code switching is a system that creates a compromise between speakers and excludes some speakers from the conversation at the same time. The importance of this scenario is that, the switching serves as a common language between speakers in any situation.

Richards et al (1985:43) argue about code-switching when they mention that a change by a speaker or writer from one language or language variety to another. Richards, Platt and Weber stress that code-switching does not happen only in conversation but also in writing. The fact that a writer can write in one language and switch to another is also called code-switching. Richards et al (1985:43) further elaborate on how code-switching occurs:

Code-switching can take place in conversation where one speaker uses one language and another speaker answers in a different language. A person may start speaking one language and then change to another one in the middle of a sentence.

The above quotation argues that code-switching happens when a speaker use a certain language and decide to switch to another one in one sentence. For example in Thuketana (1978:20)

Ni ku dakwa u dakwile *bloody bastard*.

According to Poole (1999:188) code-switching is the use of different speech varieties depending on a social context. This definition states that code-switching

is when different languages are used depending on the situation involved. This argument is valid in the sense that code-switching depends on its types and the types of switches involved, whether a speaker switches inside or outside a sentence. When a speaker is in a particular situation, he/she will code-switch depending on the nature of the situation involved. For instance, a doctor will talk about of thermometers and syringes. If someone is not familiar with these medical terms that person will not understand the message.

Code-switching can be seen as a strategy to compensate for diminished language proficiency, which means that it reflects among others, a lack of language ability. This could mean that Xitsonga speakers who are not fluent either in their language or English tend to code-switch more often.

2. MOTIVATION OF THE STUDY

The researcher was motivated to conduct this research because there is a prevalence (high rate) use of code-switching among communities. This practice tends to move from high schools and tertiary institutions as well as in Xitsonga communities. The researcher will try and identify the possible reasons behind this practice. Many studies have been conducted in code-switching; therefore, the researcher saw it of significance to conduct a research in code-switching as a conversational strategy specifically in Xitsonga texts.

3. METHODOLOGY

Discourse analysis will be employed in this study. It is a component of textual analysis. Sarantakos (2005:309) argues that:

Discourse analysis deals with discourses. These are socially constructed framework of meanings that act upon people like rules, norms conventions. Discourse analysis deals primarily with language, but especially with

its constructive and action-oriented nature; language and discourse are more than words and sentences. They are ways in which individuals present themselves. In discourse analysis, language has a value in itself; it is the study object where one learns its structure and traits, regularities and recurring patterns. Discourse analysis attempts to capture the ways in which such variations occur, and the reasons for these variations.

Sarantakos is supported by Jupp (1996:300) when he mentions that:

Discourse analysis deals with communication, text, language, talk and conversation, but also with the ways of seeing categorizing and reacting to the social world in everyday practices.

Discourses analysis investigates and analyzes conversation and reasons behind the conversation.

3.1 Collection of information

3.1.1 Primary sources

First hand information will be collected from different Xitsonga texts.

3.1.2 Secondary sources

The secondary method will also be relevant to this study, and thus the researcher will collect data from library sources, dissertations, theses, journals, and the internet.

4. OBJECTIVES

The objectives of the study are:

- to investigate the use of code-switching from Xitsonga to English as a conversational strategy in Xitsonga texts.
- to analyze the reasons behind code-switching as a conversational strategy.

5. LITERATURE REVIEW

The significance of the literature review is to gain insight of what has already been researched by other researchers in the topic under discussion. Some studies have been conducted in code-switching by different researchers. Some of the studies which have been undertaken in the field of code-switching are the following:

5.1 Nkwinika (1986)

Nkwinika conducted his research focusing on the Xitsonga speakers in Namakgale only. He focused on:

- the situation where code-switching occurs
- social attitudes to code-switching
- effects of code-switching on the language
- levels of operation in code-switching
- causes of code-switching

5.2 Malungani (2003)

Malungani's research was based on language mixing on Munghana Lonene FM. She focused on:

- investigating how often and which broadcasters mix or switch from Xitsonga to English
- making the Munghana Lonene FM aware of the impact of broadcasters' language mixing

5.3 Shika (2007)

Shika conducted her research focusing in code-switching as a threat to the continued existence of English as a medium of teaching and learning in schools. Shika focused on the following:

- examining code-switching tendencies as practiced in educational settings
- examining whether this phenomenon pertains in the classroom is aimed at making teaching and learning accessible or whether it is used because of the teacher's lack of confidence in the school's medium of instruction which is often English
- testing the hypothesis that code-switching hinders the development of English as a language.

5.4 Adendorff (1993)

Adendorff's research was based on code-switching amongst isiZulu-speaking teachers and their learners. He focused on:

- investigating code-switching behaviour from English to isiZulu among senior teachers and the principal in their interactions with learners in Kwazulu

- investigating switches from English into isiZulu in the classroom
- examining implications for teacher education in South Africa.

5.5 Mnisi (1993)

Mnisi conducted his research based on the ways in which students of the then University of the North and now the University of Limpopo. He focused on:

- social functions of code-switching
- the markedness model
- the causes and the way in which code-switching helps speakers.

5.6 Auer (1998)

Auer's research was based on code-switching in conversation. He focused on:

- the codes of code-switching
- conversation and beyond.

It could be said that, code-switching is speaking in one language (code) and mixing with words in another in a single sentence. It is when a speaker begins a sentence in Xitsonga and includes English words in that very sentence, for example, in Thuketana (1978:76-77)

Out! Ndzi lombe...Mufundhisi hatlisa u huma u famba, out! Mufundhisi wa ha yimele yini? Huma, out! Come on out!

Nkwinika's research focused on Namakgale speakers whilst Malungani investigated code mixing in Munghana Lonene FM. Shika's research focused on code-switching as a threat to the continued existence of English as a medium of teaching whilst Adendorff's research focused on isiZulu-speaking teachers and

their learners. Auer investigated code-switching in conversation. The research will focus on code-switching as a conversational strategy.

6. CONCLUSION

Code-switching is a phenomenon which is common in multilingual settings and also found in some Xitsonga texts, in which characters switch from Xitsonga to English. Code-switching is seen as the change in conversation from one language to another. Code-switching could be viewed as a strategy to compensate for diminished language proficiency which means it reflects a lack of language ability. Since Xitsonga speakers tend to switch to English, it could imply that they might not be fluent either in their language or English. In this case they use code-switching as a defensive strategy to compensate for their inadequate language vocabulary.

CHAPTER 2

DEFINITIONS OF TERMS

2. INTRODUCTION

This chapter focuses on the exposition of important working definitions of this study. A definition can be broad and wide and sometimes lead to confusion. It is the aim of this chapter to provide working definitions that are focused in the study. These definitions are imperative for this study, because they will give more clarity as the study progresses.

2.1 CODE

Wardhaugh (1998:86) defines code as follows:

The term code can be used to refer to any kind of system that that two or more people employ for communication.

According to Wardhaugh, code is any language used in communication. A code is a tool which people use to communicate. There are different kinds of codes. In different situations, different codes are used. In schools, teachers use words like chalks, duster, and register, these words form part of their code. In hospitals, nurses and doctors use words like X-Ray, BP, and pulse, if one is not familiar with them, he or she will not understand what is being communicated. In mines, they have their own code called Fanakalo. In churches they also have their own code too, they use words like Amen and Hallelujah and if one is not familiar with this vocabulary he or she will not understand the message. The code among township boys is called Tsotsitaal.

In courts they use words like the accused and witness. In Xitsonga male initiation schools they use words like *xigwamatshuku* (a boy who is in the initiation process). In Agriculture, farmers use words like insecticides, seedlings, and fertilizers, which form part of their code. In science classes they use words like beaker, test tube and spatula, and these instruments form part of their daily vocabulary, and one will not understand if that person is not exposed to science. In electrical field, they have words like electric circuit, cell and switch. In Biology, they have words like fungi, cell and pteridophyta. In computer field, they have words like mother board, mouse and keyboard, and if one is not acquainted to this field, will not understand what is being communicated. People may decide to switch from one code to another.

2.2 CODE-SWITCHING

Hudson (2000: 475) defines code-switching as switching from language to language within a single speech situation is code switching. Hudson emphasizes that when a speaker switches from one language to another in one speech situation, that process is called code-switching. Hudson (2000:475) further elaborates on why code-switching occurs:

Some occasions of code-switching may be restricted by speaker lesser degree of grammatical competence in one of the language, for example, one who has received a specialized education in second language.

According to Hudson, it is difficult for speakers to switch from one language to another especially if the speaker does not have adequate vocabulary or knowledge in one of the languages used in that conversation.

2.2.1 Situational code-switching

Situational code-switching continues without alteration of the topic for the conversants. This is supported by Wardhaugh (1986:106) when he says that:

Situational code-switching occurs when the languages change according to the situation in which the conversants find themselves, they speak one language in one situation and another in a different one.

Wardhaugh's view is supported by Hudson (1996:52) when he states that:

This kind of code-switching is called situational code-switching because the switches between languages always coincide with changes from one external situation, e.g. (talking to a member of a family, talking to the neighbours)

From the above definitions, one can observe that situational code-switching is dependent on the situation. This means that, the situation in which the conversant finds himself or herself determines what kind of a code he/she should use. For example, when one is in political meeting or gathering, will use words like comrades and compatriots, (as opposed to friends) when addressing the people. In soccer, one will use words like penalty kick, corner kick and off-side. In Xitsonga female initiation schools, one will use words like *xikhobana* (a girl who is in the process of being initiated). If someone is not familiar with the situation involved, will not understand what is being communicated.

Wardhaugh (1986:106) further elaborates on code-switching when he says that:

In situational code-switching, no topic change is involved. The language used is controlled by rules, which the speakers learn from the

experience, so these roles form part of the linguistic knowledge.

As far as situational code-switching is concerned, the situation does not change but a change in language is required. If a learner at school uses English, and uses Xitsonga at home, this is called situational code-switching. Speaking English at home might not be comfortable for the learner who speaks Xitsonga at home with his/her parents. Each language in these cases symbolizes both communities, (English and Xitsonga). The reason why speakers decide to preserve their languages is because of social distinctions they symbolize. It is easy to tell what situation speakers are in by just observing, for example, if someone is in a class full of learners, or having a meal with a family, the situation can be classified easily, and if the choice of language varies with the situation, it is clearly the situation that decides the language, not the language that decides the situation (Wardhaugh, 1986:106).

2.2.2 Metaphorical code-switching

According to Wardhaugh (1986:106) metaphorical code-switching is when a change of topic requires a change in the language used we have metaphorical code-switching. Blom and Grumperz (1971) cited in Hudson (1996:53) support Wardhaugh when they state:

But in some cases the situation is less clear, either because it is ambiguous or because the speaker decides to ignore the observable external situation and focus instead on less observable characteristics of the people concerned. Such cases, where it is the choice of language that determines the situation are called metaphorical code-switching.

From the above quoted paragraph, it could be said that metaphorical code-switching involves a number of languages used. Among others it involves the

usage of ambiguity which is wide field of study. Fromkin et al (2003:574) define ambiguity as the term used to describe a word, phrase, or sentence with multiple meanings. Ambiguity simply means a word or a phrase with more than one meaning. Wardhaugh (1986:106) states that:

As the term suggests itself, metaphorical code-switching has an effective dimension to it: you can change the code as you redefine the situation-formal to informal, official to personal, serious to humorous and politeness to solidarity.

Metaphorical code-switching involves the usage of special language, for example, the usage of metaphors in conversations. Metaphorical code-switching can also function as symbolism in conversations. Fromkin et al (2003: 587) define metaphor as a non literal, suggestive meaning in which an expression that designates one thing is used to mean something else. Fromkin et al refer to a metaphor as an expression that has a hidden meaning. For example:

The night has a thousand eyes – This does not mean that the night has eyes like a human being but it simply means that, one may be unknowingly observed at night.

2.2.3 The distinction between code-switching and metaphorical code-switching

The distinction between code-switching and metaphorical code-switching is that, in situational code-switching, the language used (code), change according to different situations (topics) speakers find themselves in, whilst metaphorical code-switching happens when the change in situations (topics) requires a change in a language.

2.2.4 Conversational code-switching (code mixing)

Sometimes speakers usually mix languages in order to accommodate other speakers. Wardhaugh (1986:106) defines code-mixing when he avers that:

Code mixing occurs when conversants use both languages together to the extent that they change from one language to the other in the course of a single utterance.

Code-mixing refers to a situation where speakers will change from one language to another, then go back to the first language and then to the other.

2.2.5 Code-switches

For code-switching to happen, code-switches have to be involved. Code-switches can take place between or within sentences which involve phrases of words and even parts of words. The switching of words can be at the beginning of borrowing, which can occur when a new word becomes more intergrated or less intergrated into another language.

2.2.5.1 Intra-sentential switching

Intra-sentential switching refers to switching in which switches occur within a clause or sentence boundary. Switching within a sentence tends to occur more often at points where syntax of the two languages aligns, for example:

- (i) Ndzi ta ta hi bazi *or* hi thekisi.
(I will come by bus or taxi)

(ii) Maria a nga tsala, *it is the same, handwriting ya vavasati ya fana.*
(Maria can write, it is the same, women handwriting is the same)

(iii) Wena u *mastermind*, papa wena a nga swi lavi sweswo.
(You are the mastermind, your dad does not like that)

2.2.5.2 Inter-sentential switching

Inter-sentential switching refers to switching outside the sentence or clause. For example:

(i) Ndza vona a xi ndzi tivi kahle xo twa leswaku ku na *Phantom the man who never dies.*

(I can see that he does not know me well, he just heard that there is Phantom the man who never dies)

(ii) A swi ndzi hlamarisi, Phatimana wa ha dla hi vufana naswona u rhandza ngopfu *nice time.*

(It is not surprising, Phatimana is a boy and that he loves nice time)

(iii) *Ndzi lava ya n'wina* signature.

(I want your signature)

2.2.5.3 Tag switching

Tag-switching refers to switching at a tag phrase or in which tags and certain set phrases in one language are inserted into an utterance otherwise in another. For example:

(i) I siku ro saseka, *isn't it?*

(It is a beautiful day, isn't it?)

(ii) U ta ta, *wouldn't you?*
(You will come, wouldn't you)

(iii) Tatana u tirha eJoni, *not so?*
(Dad works in Johannesburg, not so?)

2.2.5.4 Intra-word switching

Intra-word switching refers to switching within a word itself or at the boundary of the morpheme. For example:

(i) Ku *enjoya*.
(To enjoy)

In this example, a Xitsonga infinitive of class 15 prefix ku- (to) and a suffix –a is added to an English verb **enjoy** to make it “*ku enjoya*”.

(ii) Ku *communicata*.
(To communicate)

In this example, a Xitsonga infinitive of class 15 prefix ku- (to) and a suffix –a is added to an English verb **communicate** to make “*ku communicata*”.

2.3 CONVERSATION

Nolaseo and Arthur (2003:4) argue that:

People sometimes use the term conversation to mean any spoken encounter or interaction. In this book however, ‘conversation’ refers to a time when two or more people have the right to talk or listen without having to follow a fixed schedule, such as an agenda. In conversation everyone can

Speak at any time. In everyday life we sometimes refer to conversation as chat.

According to Nolasco and Arthur, conversation refers to any spoken interaction, where every speaker is free to speak anytime; the speakers do not have to follow a certain pattern. Conversation is not planned and is informal.

2.3.1 Functions of conversation

The purpose of conversation includes the exchange of information, the creation and maintenance of social relationships such as friendships, the negotiation of status and social roles, as well as deciding on and carrying out joint actions. The main function of conversation in our own language is social (Nolasco and Arthur, 2003:4). Nolasco and Arthur (2003:7) further elaborate on conversation when they say that:

Conversation follows certain rules which can be described, for example: usually one person speaks at a time; the speakers change; the length of any contribution varies, there are techniques for allowing the other party or parties to speak; neither the content nor the amount of what we say is specified in advance.

This tells us that a conversation is not a haphazard system but planned and orderly.

2.4 STRATEGY

Strategy is a term that comes from Greek *strategia* meaning “generalship”. Mintzberg (1994:9) points out that:

People use strategy in several different ways, for example: strategy is a plan, a “how” a means of getting from home to there; strategy is a pattern

inactions over time; strategy is position, it reflects decisions to offer particular products or services in particular markets; strategy is perspective, that is vision and perspective.

As far as this study is concerned, strategy can be defined as a plan to achieve something that is, for speakers to be able to communicate to each other. Speakers switch from Xitsonga to English in order to compensate their lack of language ability. In this case, code-switching is used as a defensive strategy in order to converse or communicate.

2.5 CONVERSATIONAL STRATEGY

Just like any set up, a strategy is employed to achieve a particular goal, the same applies to conversation a strategy can be used to reach a particular goal in communication. O'Connell (2006:1) avers on conversation strategies that:

They are techniques that help the speaker and listener keep a conversation going to its natural and desired conclusion. They are skills that supplement the linguistic and sociolinguistic skills most texts focus on grammar, vocabulary and usage.

Conversational strategy involves techniques, skills, sociolinguistic skills in particular, knowledge of grammar and vocabulary of the target language. O'Connell (2006:1) further elaborates on conversational strategies when they mention that:

These are the strategies we use to get information, make comparisons, correct someone politely agree and disagree, summarize, share information, and make decisions in a business meetings.

Conversation strategies help us to communicate very well with others because, we can get information we want out of others, chat with others and also make decisions. Conversational strategies include negotiation and agenda setting.

2.5.1 Negotiation

Negotiation is a dialogue intended to resolve disputes, to produce an agreement upon courses of action. It helps speakers to communicate very well because they can solve problems and agree or disagree on something.

2.5.2 Agenda setting

Agenda setting is a process by which issues and proponents work to gain attention of media professionals. Issues come onto public policy by various sources.

2.6 Conversational analysis

Goldkuhl (2003:54) describes conversational analysis as follows:

Conversational analysis is not a term that they coined. It is the name of sociological theory tradition of great importance emanating from the works of Harvey Sacks.

Sacks argues that for an interest in how people converse, through some kind of procedural rules, engage and succeed in conversations. To be able to do this, Sacks emphasizes the need for data and for detailed data. He has a clear preference towards observational data; instead of interview data. In order to study real conversations, we should record and transcribe utterances (Goldkuhl,

2003:56). According to Sacks conversational analysis seeks to explain how conversation occurs.

2.7 Conclusion

The main aim of this chapter was to give important working definitions of the study. The definitions were to give more clarity of the terms that will be used in the study. Since definitions can be broad and wide, so defining them, it was of significance, since they will give more clarity as the study progresses.

CHAPTER 3

DATA COLLECTION

3. INTRODUCTION

The main aim of this chapter is to examine selected Xitsonga texts (novels and short stories) as far as code switching is concerned. The texts that will be analysed will be *Mulunguntima* by T.H. Khosa, *N'waninginingi ma ka tindleve* by Thuketana F.A, *Tinhlole ti hlolela vinyi* by Chauke S.P, *Ntlhontlho* by Chauke W.R, and *Xona hi xihhi* by Maluleke D.R. The chapter will focus on collecting out examples where characters have switched from Xitsonga to English and from English to Xitsonga. Scenarios displaying code-switching that is determined by the situation will also be included.

3.1 *MULUNGUNTIMA* (1994): T.H. KHOSA

In this novel, Johnson Hlongwane and Ephraim Chavalala are the main characters. Hlongwane was jealous of his colleague Chavalala.

3.1.1 One day Chavalala came home from the meeting, his wife N'wa Khosa told him that his Director Briggs wants him to come to the hotel. When he arrived at the hotel, he found Briggs and Goodes, the hotel manager talking. Briggs turned to Chavalala and said:

Where have you been Ephraim? (p: 8).

Ephraim replied and said:

*At work Director, welcome to Giyani, Sir
(p: 8).*

Goodes the hotel manager asked Chavalala a question, he said:

*What do you want for a drink Ephraim?
Order yourself something (p: 8).*

After a while Briggs called Chavalala and said:

*Come and sit with me. I want to discuss
something with you (p: 9).*

3.1.2 After hearing Chavalala being called by Briggs, Hlongwane got angry. Gloria one of the workers in Prestige Publications asked him:

Can you join us (p: 9).

The above scenario displays code-switching that is determined by the situation. Although Chavalala's first language is Xitsonga, he is bound by the situation to use English as his Director; Mr Briggs can only understand English.

Hlongwane joined Gloria. He was drunk and busy talking non-stop and said:

Hi tshinetela hi tidizete. Hina hi nga vamativa hinkwaswo a hi kali hi gimeta dina hi tiya kumbe kofi ntsena. Hi, hi vitana Irish coffee. A mi yi tivi hinkwenu *Irish Coffee*. Yi katsa *Whisky* ivi hala henhla va chela na *ice cream*. Mi tiva yini n'wina. Vambuyangwana ku n'wi bambatela u to na kukumuka. Ivi a ku ku va xavela byalwa. Phela a ndzi ximunhwa-munhwana. Ndzi tiviwa hi valungu. Mali? Mina mali a hi xiphiko. *My problem is not to get money, my problem is how to use it.* Hambu swi ri va-Ephraim Chavalala leswiya swi fambaka swi dya mali ya feme, swa losa laha ka mina Mufana xo taniya xi tiva yini? (p: 10).

3.1.3 Later Briggs ordered some wine and Chavalala said:

I'll join you in the bottle of wine (p: 11).

Briggs called Ephraim aside. He wanted to tell him that the company wants to send him to Europe for a business meeting. Hlongwane came and interrupted, and said:

This man is still very young to be promoted ...Hey a wu vonanga movha wa mina. Hey, ndzi hlamule. Wu kwihhi movha wa mina? (p: 12).

3.1.4 Chavalala and Sasavona (one of his colleague) decided to go home together and on their way she was talking about the way Hlongwane behaved at the hotel. Chavalala replied and said:

A wu si tshama u twa kumbe ku vona leswi va nge ku na natural hatred? Ndzi lo velekiwa a ri karhi a ndzi vengana ndzi ta ku yini (p: 12).

3.1.5 The next morning, Hlongwane came to the office angry. He provoked Nsatimuni, one of the cleaners in the company. He told her to go and buy him soup, Nsatimuni refused and told him that buying soup is not part of her job description. Hlongwane screamed at Nsatimuni and she did not back down until he said these words to her:

Ndzi ta ku khomisa he wena. U rhukana mina hi ndlela yoleyo? Nzi ta ku khomisa hi defamation of character. Wa ndzi twa? U nge ndzi rihi ndza durha (p: 21).

After a while, Hlongwaei went out of the office, claiming that he is sick and he is going to see a doctor. He went to the bush and stay there drinking. While he was busy drinking, he was talking to himself and said:

Hexi, a swi endli man! Nhloko ya mina ya rhendzeleka...Heyi, ndza ha dakwile man! Kasi se ndzi ya kwihi ... Futhi loko ndzo xi kuma ndzi ngo vhela ndzi xi tala ehenhla ndzi xi ba hiku nyenga entirhweni. Ekhwatini! Ndzi ngo dlaya, *man!* I mani a nga swi tivaka...Hawu movha wa mina wu vavisekile, *man!* Kambe ndzi hayisane na mani? (p: 23-24).

3.1.6 Chavalala was chatting to Sasavona telling her about Nsatimuni and Hlongwane's quarrel and said:

Ndzi twa ku ri a yi ri *I-don't-care* ntsena xi n'wi kombetela hi hi rintihho Nsatimuni (p: 25).

3.1.7 While Sasavona and Chavalala were busy talking, the telephone rang. It was Mr Brooks on the line and he said:

Get me Ephraim and Johnson. Tell them to come to my office immediately (p: 26).

Chavalala went to Brooks's office immediately. Brooks greeted Ephraim and said:

Morning Ephraim. Have a seat (p: 26).

Savavona tried to get hold of Hlongwane several times, with no luck, until Nyeleti, accounts executive in the company answered the telephone. Nyeleti said:

Hallo, Nyeleti speaking can I help you? Mi ri yini na! Se swi to yini? (p: 26).

Sasavona called Brooks to tell him that she cannot find Hlongwane, Brooks said:

You must get him for me (p: 26).

Sasavona tried to get hold of Chavalala and she failed, so she called Brooks again and said:

I can't get hold of him, Sir (p: 27).

Brooks insisted that Sasavona get hold of Hlongwane and said:

I want him. Get him, Sasy! (p: 27).

3.1.8 After seeing Brooks, Chavalala went back to his office. Nyeleti came in his office carrying files. Chavalala told her to make sure that every file is numbered correctly. Nyeleti replied and said:

Hi swona Chief, Ndzi ta endla tano hosi yanga (p: 27).

3.1.9 After being out of the office, Hlongwane came back and went to Brooks office to talk to him and said:

Chavalala can't go abroad Mr Brooks. It's a bad representation of our industry. We can't allow a person with rickety legs to go squat-walking in Europe, Chief. He is too young to go to Europe. He is too short physically to be a good delegate (P: 28).

After Hlongwane said the above words, Brooks asked him what he thought could be done about the situation. Hlongwane said:

Why don't we fill the position with a suitable person? Chavalala can't be a Chief Public Relations Manager. He's not fit for it. He is young and short. He is rickety. There is a suitable person. You know, a person like Mathebula will be fit for the job. He is doing good as the Advertising Manager of the Summit News. Mathebula is more suitable

for the post. You see-he can be the right person to go to Europe. I can convince him to take the job. We can organize him to start working on Monday. He is tall. He is hefty. He is older, mature. He is understanding (p: 28).

3.1.10 One day Nyeleti and Sasavona visited Chavalala at home to tell him about Brooks and Hlongwane's plan to give Mathebula his position. Chavalala told Nyeleti and Sasavona that whatever Hlongwani is doing will come back to haunt him. He also said that:

Va khale va ri nyoka yo yi vona a yi lumi. A yi ndzi chavisi mina mhaka leyi. Hlongwane leswi a swi endlaka a swi ndzi hluphi swi hlupha yena. U fana na nyenyana leyi vabyaka yi thyakiselaka exisakeni. Xilungu xi ri: *Give a man enough rope and he will hang himself ...* Loko feme yi ri hava Bodo ya Vafambisi va nga swi endla, kambe loko ku ri leswaku ku na *Board of Directors* vo fanele ku ya wisa. U swi tiva kahle Brooks leswaku mina ndzi xirho eka yuniyoni. *I'll just put my case before the union.* Ku hlupha yini? (p: 31-32).

3.1.11 The next morning Chavalala called Briggs to notify him about the change that is about to happen in Giyani. Briggs said the following words angrily:

Damn it! What the hell is going on with people at Giyani? (p: 33).

3.1.12 Hlongwane and Briggs were busy planning their plan to hire Mathebula when Hlongwane said:

People may think we are wasting time sitting like this planning the work situation (p: 35).

In that meeting they were having, Hlongwane explained what happened between him and Nsatimuni the other day. Briggs said:

She is just a temporary worker. You should have fired her forthwith. You have the mandate to do that (p: 35).

Hearing that he is being encouraged and praised, Hlongwane said:

I'll deal with them accordingly. I'm just waiting for Mathebula to join us. We're going to be a good team. Chavalala is just a waste enterprise. He should be removed immediately (p: 35).

3.1.13 In the evening, Hlongwane, Mathebula and their friends were having a braai in the bush. Mathebula got a new title from his friends, the author reported that:

Mathebula o vheta loko a vulavula a vuriwa Chief (p: 37).

3.1.14 In support of Mathebula's friends, Hlongwane said:

I mean, guys, Prestige Publications Enterprises is not a small company. Bambinos like Chavalala are too young for Thebu here. You can see he is a real Chief Public Relations Manager (p: 37).

3.1.15 At the braai Mathebula, Hlongwane and their friends decided to frame Chavalala. One day, Nkanyane, one of Hlongwane and Mathebula's friend decided to go and check Chavalala to see how he feels about Mathebula's appointment, he said:

Mina ndzi xi toloverilenyana. I can test him. Ndzi nga ya vulavulanyana na xona. Xi ta boxa (p: 39).

Hlongwane encouraged Nkanyane to approach Mathebula and said:

Ndzi ta xi tlhava hi *defamation of character*. Ndzi lava ku xi *frastreta* xi kala xi famba ... Mathebula yena wo tshama a sungurile Musumbhunuku wolowu wu taka, *Chief Public Relations Manager*. A ku na Chavalala wa kwihi wo ya e-Europe. *Chief*. Wo tshama u tilulamisile. U ta yisiwa e-Europe mavhiki walawo ya taka. U hahanyana hi xihahamphuka ku komba leswaku *you are the Chief Public Relations Manager* (p: 39-40).

3.1.16 As usual, Mukhari, one of the Prestige Publications Enterprises workshop worker went to Hlongwane's office. Again, as usual, Hlongwane spoke negatively about Chavalala and Mukhari told him that he does not like what Hlongwane is doing. Hlongwane became defensive and said:

Hambi a ri wena Mukhari, loko kwale *Workshop* ya wena yo purinta wo va ni vanhu vo fana na Chavalala u nge va tiyiseli (p: 41).

3.1.17 One day Hlongwane saw Nyeleti, leaving her office, so he decided to go and steal a cheque so that Chavalala could be framed using that particular cheque. After doing that he smiled and said to himself:

Very good (p: 41).

3.1.18 Chavalala went to Hlongwane's office to take some reports. Hlongwane sat Chavalala down and accused him of gossiping about him and also asked him:

U lava ndzi ku chaja hi *defamation of character*? ... Ndzi ta ku yela emaphoriseni buti, loko u famba u ndzi hleva. Ndzi ta ku chaja hi *defamation of character* ndzi tlhela ndzi ku ba ngopfu (p: 46-47).

3.1.19 After that confrontation, Hlongwane went to see Maceke, one of his partner in framing Chavalala and also a colleague. He found Maria, Mathebula's girlfriend filling the forms. He said to him:

It's simple boy. I've got it here (p: 48).

Macheke replied and said:

Sure? (p: 48).

3.1.20 Then Hlongwane continued and said:

Sure, kasi sweswi loko ndzi sukela Chavalala na xona xinwenyetana lexiya Nyeleti ndzi swi siye ehofisisni ya mina endzhaku ka loko ndzi swi byerile vama na va swona. *I told them (p: 48).*

Maria said she is desperate, even if she gets a job as a cleaner, she will take it. Hlongwane asked if Mathebula told that her she is going to take Nyeleti's job, Maria said Mathebula told her. Hlongwane said:

Fine, today? Hina hi tingwenya ta feme leyi. Hi tiva tikhona ta yona hinkwato (p: 48-49).

3.1.21 Mathebula got a certain guy called Jerico. This guy was good in forging people's signatures. His job was to forge Chavalala's signature as planned by Mathebula and Hlongwane. Before Jerico could sign the cheque, he told Hlongwane that:

Ndzi lava ya n'wina signature (p: 50).

After doing the job, Jerico said:

Hundred bucks, gents (p: 50).

There was a portion on the cheque, where the amount was to be written. Jerico suggested that a woman fill that information because he only deals with signatures only. He said to them:

... Maria, a nga tsala. *She can write, man. It's the same. Handwitting ya vavasati ya fana* (p: 50).

3.1.22 After Maria wrote the missing information. Hlongwane congratulated Mathebula and Maria and said:

Fine job, Thevu. Good job, lady. Se hi kona u wu kumile ntirho (p: 50-51).

Mathebula replied and said:

Fine job, Johnny (p: 51).

After that, Hlongwane and Maria went to Tzaneen with the cheque, they were going to pay Chavalala's bill using that cheque without his knowledge. At the counter, the till attendant looked like she did not trust Maria because she kept looking at the cheque and Maria several times. The till attendant asked, Maria a question and said:

Whose cheque is this? (p: 51).

The till attendant continued, and asked?

Who are you? Where's your ID book? (p: 51).

Maria, pretending to be Nyeleti, replied and said:

I lost my book and I reported it that week. I know the number by heart (p: 51).

The till attendant asked again and said:

Okay, where do you work? (p: 52).

Maria replied and said:

Same company, same address, same telephone number (p: 52).

3.1.23 One day a fax came, saying that Chavalala is wanted in Johannesburg.

Brooks said to Chavalala:

Go make the necessary arrangements. If you have problems, come and see me (p: 55).

After a while, Hlongwane called Brooks and asked:

Can I come and see you, Sir (p: 55).

Hlongwane went to Brooks's office and Brooks asked him:

What can I do for you, Johnson (p: 55).

Hlongwani replied and said:

E, e, e! It is a question of Chavalala, Sir? D-do you remember Mathebula is supposed to report here on Monday, the very Monday Chavalala is going to be in Johaneesburg? Didn't I tell you? Didn't I tell you? that Chavalala is confusing things here in this industry? I don't trust this young man. He is too shy (p: 56).

Brooks told Hlongwane that:

The Board said so. The Board doesn't know about that rumour. I don't know about it. We can't penalize a person because of a rumour. Ephraim must go as specified (p: 52).

3.1.24 The time that Chavalala was supposed to go, arrived. His wife N'wa Khosa, the children, Sasavona, Nyeleti and their partners came to say goodbye to Chavalala at Letaba Airways. As they were coming back, they were talking and joking. Sasavona said:

Swona vona no ta va ta ta volavaya. Leswi weekend leyi na ku vonaka ku zula na patu hi vona va nga vonakangi va kona kwale Giyani (p: 58-59).

3.1.25 Levy, Nyeleti's boyfriend, joked about Hlongwane and said:

Xi bayiza ngopfu ni ku tikukumuxa. Ndzi xi lava kan'we lahaya hodela, ndzi ta xi juta kan'we kwalahaya reception. Xi vulavula ngopfu xi nga ri na nchumu (p: 59).

3.1.26 Chavalala arrived in Europe and attended meetings. He spoke about the way things are in Giyani, he said:

Administratively there are quite a lot of things to adjust. Some of us still need a hell of lot of training (p: 59).

Mr Alan Arthofer, one of the directors, asked Chavalala a question, he said:

How is Brooks? (p: 59).

Chavalala replied and said:

He is very good. That industry may suffer a great deal if he is removed (p: 59).

Mr Alan Arthofer continued to ask Chavalala and said:

And how's Johnson? It seems the two of you are not on good terms (p: 60).

On Monday, Mathebula came at the company and found that Hlongwane is not around. So he went to look for Maceke. Together, they went to Brooks. Mathebula was having a letter showing that he is hired and by that time Hlongwane was in Johannesburg. When Hlongwane came back, he wanted to talk to Brooks and ask why Mathebula was not shown an office to work from, as well as his job description. By that time Mathebula was in Hlongwane's office. He called Brooks and said:

May I see you, Sir? I have George Mathebula here with me (p: 63).

3.1.27 Hlongwane and Mathebula went to Brooks's office, Brooks asked Hlongwane and said:

Tell me clearly, what is all this about. What does he want? I did not say he should come to take employment. I told you to tell him to come for an interview. How can we employ a person in such a high post without assessing his capability? I see you wrote him a letter of assumption of duty. Who told you to do that? (p: 64).

Hlongwane replied and said:

We have agreed. We have agreed. Here in your office (p: 64).

Brooks asked Hlongwane some other questions, he said:

Who employs the staff into key posts? Who employs? Is it you or the Board of Directors? Who employed you into the post you are holding now? Isn't it the Board? Do you have a mandate to interfere with top posts? The Chief Public Relations Manager's post is a key post. You should not interfere with it. The Board decides ... Go and tell him he will not be employed in this firm. If he resigned from The Summit Newspaper, that is his problem. Right? (p: 64-65).

Hlongwane replied Brooks and said:

It's going to be difficult for me to tell him that. I'm afraid I can't (p: 65),

Then Brooks said:

Then you fail to be a good leader, I can't employ a person without the directive of the Board. The Board has the word in this industry (p: 65),

3.1.28 One day Brooks called Hlongwane to ask something about Nyeleti, he said:

This Nyeleti, Mthombeni, is she the girl who works with Accounts (p: 68),

Before Brooks can explain anything, Hlongwane said:

I've told you about Chavalala, you see. He is driving a very expensive car. I have an expensive vehicle, more expensive than his. I first consider my financial position. Where does he get the money to buy that car? Where does he get the money ... You see? The two people must be investigated (p: 69).

Then Brooks said:

Call the girl. I don't want thieves here (p: 69).

Nyeleti came and Brooks said to her:

Have a seat. Does that mean all the cheques dispatched must bear Johnson's and my signature (p: 69).

Nyeleti replied and said:

Yes Sir ... I did not issue that cheque, Mr Brooks, I promise. I'm telling you that from the bottom of my heart. I did not! (p: 69).

Nyeleti began to cry, and Hlongwani angrily said to her:

Don't make a noise in the Manager's office, loko mi yiva ticheke a mi ku swi ta helela kwihi? Leswi a wu nga wu twi munyu wa ka Madonsi exitokisini? I hakelo ya vukhamba (p: 70).

Brooks called the police, after a while they came, and Brooks said to them:

Take this girl into custody. She committed a cheque fraud of almost one thousand rand. We'll hand you the cheque this afternoon (p: 70).

Happily, Hlongwane said:

Take her! (p: 70).

3.1.29 One day, Brooks was at the shops, he met Mhangwani. Mhangwani asked him about Mathebula's progress. Brooks clarified him and said:

Johnson has just brought him to me. The Board of Directors knows nothing about the arrangement (p: 77).

Then Mhangwane said:

Your problem, Mr Brooks, is that you have put the whole of your trust in him. He has you in his pocket and now he uses you the way he wants. Give yourself time to get to know the real him and put him where he belongs (p: 77-78).

Brooks thanked Mhangwane for the advice and said:

I'm sure you are a fair adviser, Mr Mhangwani. God bless you (p: 78).

After hearing these words of advice, Brooks told his wife Anita about Mhangwani's advice over tea. Anita replied and said:

Johnson is a good boy. He understands. We can send him anywhere without a problem ... Black people cannot run a business. I wonder why you people give them high positions at work. Why do you let them work with cheque books (p: 80).

And Brooks again said:

But Johnson doesn't give me problems (p: 80).

Anita again said:

I told you Johnson is a good boy (p: 80).

One day there was a quarrel between Sasavona and Hlongwani. Before Brooks interrupted them, Hlongwane said:

What are you...? (p: 84).

And then Brooks said:

She stole the cheque. You can't argue about that (p: 85).

3.1.30 One day Mlambo, the police officer, visited Prestige Publications Enterprises to see Brooks and Hlongwane. Mlambo said that the cheque shows that the manager, Hlongwane and Brooks signed it. Brooks said:

Not me. I know nothing. Not me (p: 90).

Then Mlambo said:

Not them either, until I prove it beyond any doubt (p: 90).

Mlambo started to open that cheque book where the cheque was stolen, until he found the place where the cheque has been cut. He said to himself:

That's it. Swa fambelana ... Cheke leyi a yi tsariwangi laha rijisitarini (p: 90-91).

Then Brooks said:

There must be something fishy (p: 91).

Mlambo called Brooks and asked:

The signature on the cheque correspond with the proof signature on this letter. Do you still deny that you signed the cheque (p: 92).

Brooks answered and said:

I haven't, I swear I haven't (p: 92).

Mlambo told Brooks what Nyeleti has told him, he said:

Nyeleti told me she didn't write out the cheque. You tell me that you didn't write out the cheque-then who forged your signature. You signed the cheque, Mr Brooks. I'm convinced that you two gentlemen signed this cheque, as well as the other five (p: 92).

Brooks denied and said:

I did not. I didn't sign this cheque (p: 92).

Hlongwane also denied and said:

Nor have I (p: 93).

Then Mlambo said:

Then I'll get the people who forged your signature (p: 93).

After Mlambo's departure, Hlongwane said:

This cheque is giving us a bad name (p: 93).

And Brooks said:

The police will find the truth (p: 93).

3.1.31 Chavalala came back from the conference and Brooks asked how the conference was, Chavalala said:

I learnt a lot Mr Brooks. There is a lot that I thought I was doing properly here in the industry, which I discovered must be improved (p: 98).

3.1.32 That day Mlambo came to the office to see Chavalala about the cheque. Mlambo took out the cheque and show it to Chavalala. Mlambo explained that Nyeleti paid his bill using that cheque. Chavalala was surprised because he did not know what Mlambo was saying. Suprisingly Chavalala said:

That will be the day. Xana mi swi kumisisile swinene leswaku Nyeleti hi yena a nga hakela cheke leyi? Mina a ndzi kholwi. Mi swi lavisisile leswaku Nyeleti hi siku leri kunene-nene a a ri e Tzaneen? Call-in card ya yena yi komba leswaku a a nga ri kona hi siku leri? Yena u ri yini? (p: 101).

Mlambo never took the issue of call-in cards into consideration. Chavalala called Maceke to ask for the call- in card and said:

Maceke, hi kombela call-in card ya Nyeleti laha hofisini ya mina (p: 101).

3.1.33 Mlambo and Chavalala were surprised after finding out that Nyeleti was at work by that time they thought she went to Tzaneen to pay Chavalala's bill. One day Mlambo paid another visit at the company. He went to Brooks office, before he can say whatever he wanted to say, Brooks said:

Before you tell me what it is you want to say, Johannesburg wants Nyeleti back here at work. You will investigate her case while she works (p: 105).

Then Mlambo said:

Even if Johannesburg did not tell you that, I was going to propose it ... You must keep a closer eye on Johnson. I have a feeling he is involved (p: 105).

3.1.34 One day two workers of Prestige Publications Enterprises, Nkanyani and Ngobeni were talking about the office issues. Ngobeni said to Nkanyani and said:

Phela ndzi twa leswaku Thevu *weekend* leyi hinkwayo a ti ri ku laveni ka Boso ..., Jerico xa dlaya hi ku fojara ... Xa yi tiva *frodo* lexiya (p: 111-112).

Then Nkanyani praised Chavalala and said:

Na xona Ephraim xi lo thariha ngopfu. U xi vonile sweswi xi nga vuya hi le *overseas* ku ri xa tsema hi suti? A xi ambali ti-*import*. Xo ambala tona toleti xi nga ti xava ta ha hisa. I ngwenya xijita lexi (p: 112).

3.1.35 Nyeleti returned to work. The very first day she returned to work, she was called to Brooks office and Mlambo was also there. She came and stood at the door until Brooks said:

Come in, Nyeleti (p: 111).

Brooks continued and said:

What is going on about this cheque issue? We know that you might know something about it. We want you to tell us step by step what happened on that day. Tell us everything from the time you started work until you went home (p: 114).

Nyeleti explained what happened on that day, Brooks asked:

Except for yourself, who else has key to your office (p: 115).

Nyeleti replied and said:

Ndzi nge vuli hi rito ro tiyisa. Yena na Chavalala hi vona va nga na *master key* (p: 115).

After Nyeleti's interrogation, Mlambo went to see Mathebula. They chatted for a long time, until they spoke about Hlongwane. Mlambo interrogated Mathebula about the Cheque. Mathebula said he does not know anything about it even though the papers containing the rough work of the signatures were found in his office and then went off. Then Mlambo said to himself:

I'm on the right track (p: 122).

3.1.36 Mathebula met Hlongwane at the hotel. Mathebula spoke to Hlongwane and said:

A hi ye hala *court yard*. *Firstly!* U ndzi tshikise ntirho. *Secondly!* Undzi xisile u ke u ta ndzi thola hi wena Mulungu wa lahaya femeni. *Thirdly!* U ndzi hoxile eka mhaka ya wena ya cheke. *And Fourthly!* Maphorisa hi lawa ya sungula ku ndzi sala endzhaku. Se u ri yini hi mina? (p: 123).

Hlongwane told Mathebula that the place they are at has no privacy, its better they go somewhere private. Angrily! Mathebula said:

Xihundla xa yini? Xihundla xa yini? *I want to kill you in public*. Phela sweswi ndzi huma emaphoriseni. Mhaka ya wena ya cheke se yi peta mina. Hikwalaho ka yini u cukumetile swiphephana swa wena na Jerico lahaya hofisini? Maphorisa ya swi kumile. U swi

kumile Mlambo. U kwihi Maceke? Ku humelele yini? U lava leswaku mina ndzi landzela? Wa hamba. *I'm going to sing out everything.* Ndzi ya byela maphorisa mhaka ya wena hinkwayo. *Get me!* I khale u tlanga hi vanhu, *not me* (p:124)

Hlongwani tried to answer Mathebula, but Mathebula interrupted, angry as he was, he said:

You shut up! Listen to me, boy. If you think I'm Ephraim, you're making a big mistake, boy. Sweswi u ndzi byele kahle leswaku u ya ndzi humesa njhani eka mathyaka lawa hinkwawo. *Firstly!* Ndzi fanele ndzi tirha. *Secondly!* Ndzi ya tirha kwihi. *Thirdly!* Mhaka ya wena ya yona cheke a ndza ha lavi ku twa na ku nunhwa ka yona ekusuhi namina. *Fourthly!* Hlongola maphorisa ya wena ekusuhi na mina. Mlambo u ndzi tekile ndzi ya ehofisini ya yena. Cheke ndzi yi vonile. Yaliya! Swiphephana ndzi swi vonile. Sweswiya! Voko leri nga tsala ndzi ri vonile. Ra Jerico! Maria ke! Wena u ya endla yini sweswi?. *You are to blame. You must confess, or else...* Mina ndzi ta ya ndzi ya boxa hinkwaswo. *I'll kill you!* (p: 124).

Hlongwane tried to calm Mathebula down by saying that, if there is an issue it helps to put it on the table and discuss it, rather than fighting. Mathebula said:

Ka ha ri na tafula ra yini loko Xihisa a tile ku ta ndzi konanisa hi cheke? Sweswi! *You are the only one who can get me out of this mess.* Onge a wu ndzi twi kahle Hlongwane. Ndzi ri ndzi humese eka manyala hinkwawo lawa u nga ndzi ngenisa eka wona! *Understand...or else I'll kill you!* (p: 125).

3.1.37 One day Mukhari and Chavalala were talking in the office. Chavalala said:

Siku na siku loko ku ri ehofisini ya Hlongwane wo hlanganisiwa hi ti-*why* na ti-*how* to sola ... Brooks na yena hi loyi u pfumela swo ka a nga swi tivi. A

nga byeriwi mhaka hi n'winyi wa ntirho kambe u
kuma a ri karhi a pfumelela mavunwa. U twa a ku;
This Ephraim na ku va ku vula yini a wa ha swi twi
hikuva a swi tlheleki ku ya n'wi vutisa leswaku xana
Ephraim loyi u endlile yini? (p: 126).

3.1.38 One day Mlambo went to see Jerico and took him to his office. He left Jerico there for a while, so that the other policemen can try to get the truth out of him. After a while Mlambo came back and said to Jerico:

*Right. You either tell the story or we help you to
decide ... Hi wena u nga tsala minsayino leyi.
Hi wena u nga sayina! Va ku nyikile mali muni?*
(p: 131-132).

Jerico replied and said:

Hundred bucks (p: 132).

Mlambo called Brooks to tell him that he wants Nyeleti at the station and he will send a car to fetch her. Nyeleti arrived at the station and sat in Mlambo's office. After a while, one of the police officers, Navela came and knock at the door.

3.1.39 Mathebula was brought back by Mhala police. When he arrived at Giyani police station, he said:

Johnson u kwihhi? ... Mina na Maria! *No!* A nge ndzi
vangeli tijele yena a sala ehandle (p: 140).

3.1.40 After hearing that Mathebula had been locked up, Hlongwane decided to run away. He went to Germiston to his nephew Lunga. He arrived at Germiston to find Lunga and his friends there. He went to sleep since he was tired. After a while, he woke up. Lunga gave him a drink and introduced him to his friends and said:

Ma nga tlharamula minkarhalo malume. *Gents, this is my uncle, my real uncle...*(p: 141).

After bathing and eating, Hlongwane came back to drink with Lunga and his friends. He boasted and said:

I don't have a problem getting money. My problem is how to spend it. What is money to me (p: 141).

Hlongwane took Lunga aside and tell him the whole story of the cheque. Lunga promised to be his lawyer and asked his uncle how many are they? Hlongwane said five. Lunga said:

Five. Okay, no problem. Ndzi ta mikatsa mi ri hinkwenu (p: 142).

3.1.41 Mlambo arrived at Prestige Publication Enterprises to arrest Hlongwane. He found Trimms, Briggs and Brooks talking about Hlongwane's situation. It was as if he was naked in his office. Trimms said:

You may never know with Black tradition and culture. This incident may have a traditional bearing ritual (p: 146).

Mlambo arrived with a file, and Brooks called him to come where Trimms, Briggs and him were standing. Mlambo said:

I have bad news regarding one of your reliable staff members, Mr Brooks (p: 146).

Brooks asked:

What captain? (p: 146).

Mlambo replied and said:

I'm here to arrest Johnson Hlongwane (p: 146).

Brooks again asked and said:

Johnson? Why? (p: 146).

Mlambo replied and said:

About that cheque. He is the one who stole it (p: 146).

Brooks told Mlambo what Hlongwane is doing in the office, he said:

He locked himself in his office-naked. He must be insane (p: 146).

Mlambo replied and said:

Don't worry. I'll take care of him. May I use your telephone?(p: 146).

Brooks replied and said:

Yes, yes, with pleasure (p: 142).

Chavalala met Trimms, the white guy he was with the time he went to Europe.

Trimms said:

Morning Ephraim (p: 146).

3.1.42 Mlambo went to Hlongwane's office and found that the door is locked as

Brooks said. Mlambo decided to break the door, he said:

Ha faya rivanti leri. Right, break it! (p: 147).

3.1.43 Feeling sympathy for Hlongwane, Nsatimuni said:

Vusiwana bya kona, *shame!* I mhangu ku tilavela (p: 148).

3.2 XONA HI XIHI? (1994): D.R. MALULEKE

In this novel, we find the main character, Simon Xihahela, who despises his tradition and customs.

3.2.1 One day Xihahela was not feeling well, his wife Sara noticed it, and asked him what was going on. Xihahela replied and said:

Ndzi twa wonge khwiri ra mina ri tala hi moya wa thyaka. *I have lost my appetite.* Mancomana lawa ya ndzi dludla khwiri. A ndzi swi twisisi leswaku hikokwalaho ka yini maphorisa ya M 'danyani ya nga hi lamuleli. A hi vutomi lebyi;a hi vumunhu lebyi no va vumunhu. A hi vanhu leswi Wonge va ngo swi kukula hi vhene na malayita ya swona va ya swi kululela le ka Van Rooyen, va swi fafazela hi pitirolo va swi oxa swi nyeka hinkwaswo; vasathani lava miehleketo ya ntima ya swipimbi. *God bless Maria* (p: 5).

3.2.2 There was a guy called Billy, he was in love with Victoria, Xihahela's daughter. He wanted to marry her but Xihahela refused because Billy was a member of Swiss Mission Church. Xihahela took this matter to the elders of his church, Roman Catholic. The elders arranged a meeting between him and Victoria's parents to sort out this issue. Billy said:

I therefore conclude my free lecture by informing you loudly and clearly that I am justified to attend any church of my choice. I am quite happy in the church of which I am a member , and I see no reason why I should be enslaved to

a church that is not of my liking. If Victoria is prepared to marry me, she shall gladly do so; she shall be part of myself and together we shall be fully fledged members of my church. And, surely not the Roman Catholic Church. I regret to turn down your recruitment (p:17).

3.2.3 One day Billy was hitch-hiking, going to Pietersburg, a truck appeared and he stopped it. He got in and off they drove. The author reports how the driver drove the truck:

A pfa a tlhiva change down, a hunguta rivilo hi tigere (p: 30).

3.2.4 One day Sarah was worried about Xihahle's health. She told him to go and see the doctor. Xihahle said:

Exactly, phela i khale hi ri karhi hi gwalavha kumbe ndzi hlakate hi timayini. I always feel bogged down in the morning (p: 51).

Sarah disagreed to what Xihahle said. She compared him to their neighbour Xinyamana, saying that he also worked in the mines but he is still strong. Then Xihahle said:

Nonsense, sweswo a ndzi swi lavi, wa swi twa. Never-ever in your whole life ever compare me with heathens again-never! Do you understand me? Heathens drink herbs and Christians don't; heathens dance like dunces when they perform rituals but we Christians don't; most of them are magicians who have extra black powers, while our power as Christians is with the Almighty, and therefore, heathens are, and shall always be incomparable with Christians (p: 52).

3.2.5 Xihahela worked in a hotel, so one day he went there. While he was at work he started to feel sick. Mxeki took him to the hotel Manager, Mr Horwood. Xihahela greeted Horwood and said:

Good afternoon, Sir (p: 64).

Horwood responded and said:

*Afternoon. Are you feeling better now, Simon?
(p: 65).*

Xihahela replied and said:

Much better, Sir thank you (p: 65).

Horwood said:

*Make sure that you see a doctor and you needn't
report for duties tomorrow. I'm giving you three
days off (p: 65).*

Horwood gave Xihahela R2, 00. Xihahela thanked him and said:

*I shall do so, Sir, thank you very much for the pound
(p: 65).*

3.2.6 Xihahela did not like staying at New-Clare. The writer said that:

*Xihahela a swi n'wi phira lero loko a swi koteka i ngi a
rurhile a New-Clare a hambana na these savages a
ya ti tshamela eWaterkloof etlhelo ka father (p: 70).*

3.2.7 Xihahela was very sick due to a certain illness, he consulted a doctor. After examining him, the doctor said:

I can't find any fault with you. Your only problem is

that you need rest. You must be in for two weeks (p: 77).

Xihahele said:

Thanks Doctor (p: 77).

3.2.8 Sarah's leg was broken. The day that the cement on the leg was to be removed out arrived. The author reports that:

Ku fika kona, Sarah u handzuriwile semendhe a tlhela a yisiwa e-X-Ray ku ya hlahluviwa loko a horile ku ya hi nawu wa xibedhlele (p: 83).

3.2.9 Xihahele and Sarah were excited about going to church on Sunday, because it was long since they have been there. Everyone wanted to be seen. The author said that:

A wo twa hi Thanks darling ... Kona loko wo vula hi xilungu ku: you look debonaire Sy, heyi, a wu va u be kona ... Ntlawa lowo thoka hi lowu a wu tsakela ku hlaya ti comics ... Nkarhi lowu a ka ha tirhisiwa marito yo fana na va baby, wench, moll loko ku bumabumeriwa swimatsatsa na maphyembye (p: 84-85).

3.2.10 Hlawulani, Billy's friend remembered when Billy and him visited Xihahele's household. He recalled how Xihahele introduced them to his friends. Xihahele said:

Johnson, this is Samuel (p: 99).

Johnson said:

How do you do? (p: 99).

Hlawulani said:

Fine thanks, how are, how are you?
(p: 99).

Then Xihahale continued introducing Skhaw and said:

This is Peter (p: 99).

Johnson again said:

How do you do? (p: 100).

Then Skhaw said:

I am well and you? (p: 100).

3.2.11 One day Xihahale went out to look for a job. He went to a place near Marabastad, where the selections were being held. While he stood in the queue, a certain white man came to him and asked:

What's your name? (p: 104).

Xihahale replied and said:

Simon, Sir (p: 104).

The white man asked again and said:

How old are you? (p: 104).

Xihahale replied and said:

I'm 46 years of age, Sir (p: 104).

The white man again asked and said:

Do you know Pretoria and the suburbs?
(p: 105).

Xihahele said:

*Very well Sir, I have been here for the past
15 years* (p: 105).

The white man asked again and said:

*I have been employed by Mr Horwood at Boulevard
Hotel, Sir* (p: 105).

3.2. 12 Xihahele got the job. On his first day, the author said that:

Xihahele u fike hi ku landza ti *invoice* ivi va wela
ndlela na mupfuni wa yena (p:105).

3.3 NTLHONTLHO (2005): W.R. CHAUKE

Ntlhontlho is a Xitsonga short stories text. The researcher is going to focus on the following short stories, Timintsu ta mina, Mi ta ndzi endla yini, Ndluwa eka hove.

3.3.1 Timintsu ta mina

In this short story, the main character, Kholani, who was educated and expected his son to be educated like him.

3.3.1.1 One day Kholani and his wife, Ntombhi were discussing about where Kholani will study for his tertiary education. Ntombhi said its better for their son, Light, to choose where he wants to attend his tertiary studies. Kholani said:

My dear, Light a nga tivi anything hi ku tihlawulela. Vona, ku hlawula yunivhesiti swi kotiwa hi hina hi nga na experience ya life ni education (p:5).

Ntombhi went on and said:

N'wina mi kume experience hi ku pfumeleriwa ku tihlawulela. Tshikani n'wana a hlawula lomu a lavaka ku ya dyondza kona, na tidyondzo leti a ti lavaka (p: 5).

Kholani said the following words to Ntombhi:

Rubbish, N'wana loyi u ta endla my will. U ta ya nghena le yunivhesiti ya Kentucky le Amerika. I want to make an example. N'wana wa mina u ta hlarisa tiko hinkwaro (p:5).

3.3.1.2 One day there was a meeting between school principals, college representatives, school inspectors and the Minister of the Department of Education. The meeting was about bringing back the status of Xitsonga. Light was there as he was the representative from one of the colleges. He told them that Xitsonga is not a language and it must be removed from schools. The Minister asked him about the family he comes from. Kholani came to his son's rescue and said:

I graduate ya le Kentucky (p: 7).

3.3.2 Mi ta ndzi endla yini

3.3.2.1 In this short story we find Mthovu the main character, going to Pastor Ponani's family, and told him that he wants his daughter Nyeleti as his wife. The pastor refused, and then Mthovu went to Nyeleti's room and said to her:

A hi fambe *darling*. Tata wa wena na mina hi vulavurile hi hetile. Ku sukela sweswi u nsati wa mina (p: 16).

3.3.2.2 Pastor Ponani fought with Mthovu, until they were both hurt. Mthovu reported Pastor Ponani to the police and opened a case. Then they went to court. Mthovu's lawyer, Simango asked the pastor questions, one of the questions was:

Mufundhisi, siku ro sungula ra Dzivamisoko ri tiviwa tani hi *April Fools Day*. Ma swi tiva xana? (p: 16).

3.3.3 Ndluwa eka hove

In this story we find Xikhafula who was having two wives, Xihangalasi and Matanato. Xihangalasi and Xikhafula had a son called Petani. And again Xikhafula and Matanato had a son called Murhandziwana.

3.3.3.1 One day Petani and his friends, Mkhwayi, Zwakala and Nghamthi were planning to frame Murhandziwana, because their father Xikhafula loved him so much. He was jealous of Murhandziwana, and this was the reason why they framed him. During their planning, one of Petani's friends said:

Phela Murhandziwana u endla xin'wana na xin'wana lexi laviwaka hi topi ra wena. Swin'wana hi leswaku wena u *mastermind*, se papa wa wena a nga yi lavi mhaka yaleyo (p: 28).

3.3.3.2 One day Petani and his friends, Mkhwayi, Zwakala, Jiza and Nghamthi stole Xikhafula's car (his dad) and decided to go to Gandlanani village, where there were activities. Jiza asked his friends a question while they were busy talking about their trip and said:

Ku ta va ku ri na ti-cherry kwale? (p: 31).

Petani and his friends, Mkhwayi, Zwakala, Jiza and Nghamthi arrived at Gandlanani Village, they played music very loud and girls started following them. Jiza tried to speak English with one of the girls and said:

I luv yu ma bebi, s'trus' God (p: 33).

3.4 TINHLOLO TI HLOLELA VINYI (1988): S.P. CHAUKE

3.4.1 Sagwati ranga

4.1.1.1 In this short story, we find Xisiwana Musopolo, who was impregnated by Boyboy. She decided to throw her baby away because Boyboy was not supporting. She abandoned the baby at the entrance of the Social Workers offices. A woman called Maziseni found her and took the baby, thinking the mother went to the bathroom and will be coming soon. She waited for a long time for the mother to return, but the mother did not come back. She reported the case to social workers, but they thought she wanted to abandon baby away and that she is the real mother of the baby and the police thought so too. Maziseni went back to the office where she works and wanted to speak to the manager, Siphwe Shadayi. Before Siphwe could talk to Maziseni, the telephone rang. Siphwe answered the phone and said:

*Shadayi Wool Production, Mr Shadayi speaking
can I help you? Just hold the line for a moment.
I'll attend to you just now... I do understand your*

problem, you will please forgive us to delay you so much, and however your order will reach you before Friday this week, thank you! (p: 68).

After speaking on the telephone, Sipiwe called Velaphi, one of the workers who was responsible for the delayed order to ask him why the order was not processed in time. Velaphi said:

Ndzi tiva hodara ya vona leyi nga ni mavhiki na hina ndzi tsandzekile ku hatla ndzi yi rhumela eka vona hikuva a ndzi nga ha tivi *Invoice Number* ya vona (p: 69).

3.5 N'WANINGININGI MA KA TINDLEVE (1978): F.A. THUKETANA

3.5.1 In this novel, we find Phatimana, the main character, who one day was going to Khegu's place, along the way he met the pastor. The pastor was asked him about about the kind of work he was working, Phatimana said:

Ndzi munhu wa ti *country* mufundhisi. Ndzi rhendzeleka hinkwakokwako, va Natala, va Swaziland, ha ku sala kwihl? (p: 10).

After meeting the pastor, he continued with his journey, he was talking to himself and said:

Ndza vona a xi ndzi tivi kahle xo twa leswaku ku na *Phantom the man who never dies* (p: 12).

3.5.2 Khegu's place, as usual it was full. Khegu was going up and down and serving customers. The author says:

U'nwana ni u'nwana, ngopfu ngopfu vavanuna va karhi va vitiwa *my darling* (p: 15).

3.5.3 Manghezi was one of the members of the gang. One day he was talking alone about the profession that he used to do, he said:

Evuthicareni kona ndzi dye makungu, hambu u ngo ndzi tshimba xe makume ndzi nge tlheleri, *not me*. Swi nga antswa ndzi ya tirha eka Sompungana ku rini ku tlhelela evuthicareni (p: 19).

3.5.4 Later, Manghezi and Galachana were waiting for Phatimana to arrive. As the boss, Galachana was bored because he did not like to be kept waiting, he said:

A swi hlamarisi, Phatimana wa ha dla hi vufana. Naswona u rhandza ngopfu *nice time* ni byalwa (p: 19).

When Phatimana arrived at Khegu's place, Galachana grabbed him and said:

Ni ku dakwa u dakwile *yo bloody bastard!* (p: 20).

3.5.5 Phatimana was very scared and apologized to Galachana and said:

Sorry boss, a ndzi nga ha engeti (p: 20).

3.5.6 Khegu came to Phatimana's rescue and said:

Take him easy Galachana (p: 20).

Everything went back to normal, and the gang started to plan a robbery to get the money. During their discussion, Khegu asked and said:

U ta chavisiwa hi ndlela yihi, how shall we afraid him? (p: 25).

After discussing the whole plan of the robbery, Galachana asked Khegu, Phatimana and Manghezi if they want to take part. Khegu said she wants to be included and said:

Ndzi na n'wina entirhweni lowu, *it can dies I don't carry about*, ndzi lava mali musu, *what is gooder than money after all* (p: 25).

Manghezi was not sure whether to take part in the robbery or not, Khegu scorned him and said:

Phela van'wana vavanuna ho va vona ku famba, vununa bya vona byo va sweswi va nga ambala maburuku, *they are man by trousers*, xivindzi xa vununa va hava (p: 26).

3.5.7 Galachana, Khegu, Phatimana and Manghezi agreed on working together in the robbery. They planned on robbing a certain business man called Maluleke. They planned to kidnap his daughter so that they could demand R80, 000,00. Phatimana said the money can be increased to R100, 000, 00, because:

Maluleke i *tycoon* (p: 27).

When Khegu went out, Phatimana started talking about her saying that she likes English so much, he said:

Heyi naswo swilungu leswi swa va Khegu hayi kho!
It can dies I don't carry about (p: 27).

Quoting Khegu's English and laughing, Manghezi said:

Ndzi tshama ndzi n'wi twa siku rin'wana loko a ri karhi a dya a ku: Hmmm! *This food is very much delirious, untorfonately, I have no appendix* (p: 27).

3.5.8 Khegu came back with a bottle of a drink and said:

You drink me to day, I don't pays you boys because I'm so appy. You pays not any cent, never mineliquor is expensis this our day (p: 28).

Galachana thanked Khegu and in reply she said:

Don't thanks me, it is necessary (p: 28).

3.5.9 The next morning, Phatimana's mother (N'wa Ndzheko) knocked on his door, wanting to talk to him. Phatimana said:

A ndzi ku ndzi mi byerile ndzi ku ndzi huma ti country. Tolo kunene ndzi ri a ndzi ye eSwazini, kasi ku tirha mi vula yini. Phela ku pfuka ndzi nghenisiwa ti court ta mpundzu a ndzi twanani na swona (p: 27).

N'wa-Ndzheko said:

A ku na xo huma ti country xi nga la, ndzi huma ti country, ndzi huma ti country, u ringeta ku kanganyisa mani la nga xiphukuphuku xa wena? Hi le ti country le ka Khegu mi tshamaka kona (P: 29).

Phatimana was becoming bored by his mother's conversation. His mother continued to say:

U ndzi kanganyisa u ku u huma ti country u vula ku yiva (p: 27).

3.5.10 One day Phatimana asked Manghezi why he took time to decide whether he wanted to take part in the robbery or not, Manghezi said:

A ndzi nga chavi mina, a ndzo ho dya nhloko my boy (p: 27).

Manghezi asked Phatimana what he will do with the money that he will get out of the robbery. When Phatimana hinted that he will open up a business, Manghezi laughed and said:

Ku pfula wena bisimusi? U la ku ndzi hlekisa *for sure*, bisimusi wena (p: 34).

Phatimana scorned Manghezi and said:

A ndzi tivi leswaku a wu dyondzisisa ku yini exikolweni. *I'm sure* a wo bvinya miehleketo ya vana va vanhu (p: 34).

Manghezi replied and said:

Boy Boy, a ndzi swi chelela tinjiya swivanana. Va mina vana a va pasa hi *first class*. Naswona ndzi dya nhloko *my boy*. A ndzi na magugu loko nta ku byela *sonny boy*. A ndzi yena wo tsutsumela munyu ni mukwana ni huku ya kona u nga si yi khoma no yi khoma. Swa hina swi biwa hi *logic big boy*, hi tirhisa *medulla oblongata*, hi tirhisa lexi. Ne tihubenyi ta mathicara va swi tiva leswaku ndzi na *logic* va ha ndzi rila hi comana ni sweswi (p: 34-35).

Phatimana replied and said:

Ehe *logic* yi nga kwihhi buti ntlunya, u na *logic* wena! *Logic* ya kona u yi kuma kwihhi (p: 35).

Phatimana said he is tired of talking and he needs a drink, Manghezi said:

... yi ta ku mali leyi hi nga ta yi kuma eka Maluleke ni ku hela yi nga si hela byalwa byi ku omise khale *my boy*. Humesa hi nwa u tshika ku phyaphyarha u nga ri vuswa u ri buti Pavama, *My boy, my boy*, ndzi boyi ya wena mina? (p: 35).

Manghezi reminded Phatimana about that day Galachana grabbed him with the clothes and said:

Ndzi kuma tsotsi yi halaka nyuku, misiha ya nhamu kukumukile yi ri tani, leswa mahlo yayeni ko ku kula swi humele onge i ti *stop light ta Ford Galarks* (p: 35).

After drinking, Manghezi said:

Tshika ku phyaphyarha hi famba *boy boy* (p: 36).

3.5.11 Phatimana went where Khensani (Maluleke's daughter) and her friend, Basani were playing. He gave them sweets and the kids asked:

Ice cream ke, na yona mi ta hi xavela.
na Dolly mi ta ya n'wi xavela *ice cream*...
Totwana, hi ka totwanoo, mi ta ya n'wi
xavela na Dolly *ice cream* (p: 38).

Phatimana said to Basani when she wants to get into the car with Khensani:

Basi *my girl*, tsutsuma u rhangha hi ku ya byela vamhani leswaku hi ya eku mi xaveleni ka malekere, tirhoko ni ti *ice cream*, va nga ta sala va vilela loko va nga mi voni,tsutsuma *big girl* (p: 39).

Basani went to the house crying and said:

I vakokwana, va ye va ya xavela Khensani malekere, tirhoko ni ti *ice cream* (p: 39).

3.5.12 After Khensani's kidnapping, Maluleke, Shikuhele, Nhlanguwini and Sayiwana consulted a prophet and he said:

Xikwembu xi ri n'wana loyi mi n'wi lavaka u kona wa hanya nthihihii! *My incarnation green fly, pine apple, oh! My home, oh! My God, Yerusalem, come God, injection disprin, Alleluyaaa!* Xikwembu xi ri n'wana loyi u yiviwile hi wansati ni wanuna (p: 47).

3.5.13 Phatimana took Khensani to Khegu's office. Khensani was crying and Phatimana tried to calm her down by saying:

Miyela *my girl*, dyana malekere ya wena hi ta muka sweswi. Miyela *my girl*, miyela we nhwana, miyela hi xa! (p: 56-57).

Khensani urinated on Phatimana, and he said:

Wa ndzi xixitela yo *bloody bastard* (p: 58).

Khensani said she won't cry anymore and wants to be hidden, Phatimana said:

Miyela ndzi ku phutserile, miyela *big girl* (p: 58).

5.3.14 Khensani's kidnappers demanded R80, 000.00. Galachana said to Maluleke:

U *tycoon* musi, *tycoon* yo kota wena yi nga tsandzeka ku kuma swimalana swo tano swo kutsula n'wana wa yona (p: 58).

Galachana told Maluleke not to go and report Khensani missing to the police and said:

A ndzi ximunhwana mina, doropa leri hinkwaro ri ri *well* mina (p: 60).

Galachana was boasting and asked if his brain doesn't work. Phatima said:

Kunene bya tirha *boss* (p: 65).

3.5.15 Talking about the share they are going to get, Phatimana said they are four and asked Manghezi:

A hi yona *teach?* (p: 65).

Galachana said he wants R50, 000.00; the others will share the rest. Phatimana told Manghezi to work out their share by saying:

Hi nga hatla u yi tirha *teach.* (p: 66).

3.5.16 Galachana asked Maluleke to put the money somewhere. Khegu asked a question:

Hina hi ta yi kuma njhani? *How shall us get it this money, that is me want to know* (p: 67).

Galachana told Khegu to scare Maluleke and Khegu said:

Swi tshike eka mina wena. *I shall afraid him very much* (p: 67).

3.5.17 Galachana was giving the gang instructions. Manghezi said:

A ku na xivutiso, yana mahlweni *boss* (p: 68).

3.5.18 Galachana was telling Phatimana what to do with the lights of the car, he said:

Loko u ri karhi u ta, u fanele ku ta u ri karhi u dima, u ba *bright*, u dima, u ba *bright*, leswaku hta swi tiva leswaku hi wena (p: 69).

3.5.19 Phatimana was praising Galachana for having such brains, Khegu supported him and said:

Yes you are given Galachana; you are one the wonderfulls take it my hand (p: 69).

3.5.20 Galachana gave Manghezi an advice and said:

Manghezi u fanele ku vona ku u ambala ti *gloves* (p: 70).

3.5.21 Galachana asked if there is another question, Khegu asked:

Xana ku ta humelela yini eka n'wana loyi loko swilo swi tava swi fambe kahle. *You know this children is very famous* (p: 70).

3.5.22 Before they disperse, Galachana suggested they get a drink, he said:

Khegu u nga hi nyika *straight xa Haig* (p: 71).

Khegu came back with a bottle of whisky and Galachana wanted to pay, she said:

No, no boss, you drink me still. A ndzi mi hakerisi. Musi mundzuku nkarhi lowu ndzi ta va ndzi ri ni mali leyi ringanaka ku xava byalwa lebyi ka dzana ni ku tlula, drink me boys (p: 71).

Khegu brought another bottle and said:

Ra ha ri ra you drink me still (p: 72).

3.5.24 Phatimana went home being very drunk. He found his mom and the pastor talking. They tried to talk to him but he disrespected them. He chased the pastor and said:

Out ndzi lombe... Mufundhisi hatlisa u huma u famba, out! Mufundhisi wa ha yimile yini? Huma, out! Come on out! (p: 76-77).

3.5.25 Maluleke was driving wrecklessly to the bank on Tuesday, he nearly caused an accident. The driver of the other car came out, and he was about to hit Maluleke and he realised he knows him. Maluleke said:

Ndzi khomele n'wananga, sorry n'wananga ndzi rivalele (p: 81).

Khegu was scaring Maluleke and it made her to laugh and say:

Heyi it laughs me (p: 89).

3.5.26 Khegu asked about their shares again and said:

Kambe un'wana ni un'wana u ta kuma mali muni teach? (p: 89).

Galachana asked if Manghezi got the cars and Manghezi replied:

Ndzi yi kumile, ndzi kume Chev yin'wana le ka Vangani le. N'wini wa yona u yipaka le hekeni ya ka Vangani masiku hinkwawo ku sukela hi nkarhi wa sikisi, and a nga suki kona ku nga si ba ma four ya ni mpundzu (p: 89).

3.5.27 Galachana reminded Khegu not to forget to scare Maluleke, she replied and said:

I'll really be afraid him. Go in pieces boss, good lucky
(p: 90).

Khegu scared Maluleke and said:

Nuna wa mina a nga tlangi wa dlaya, *he is first class kill and very dangerose...* ku hava phorisa leri nga endlaka nuna lowa mina xanchumu. *He is dangerose...* loko u swi lava *you must keep shut.* Tshika ku ndzi tengisa wonge ndzo va nsati wa wena. *I am not yours woman,* a ndzi nsati wa wena wa swi twa (p: 91-92).

3.5 28 Phatimana was praising Galachana and said:

Ndzi swi tivile leswaku a ku nga karhati nchumu, mali hi ta yi kuma, *of course* bra Gala, u nyikiwile, wa ni fambela hi leswa mabyongo leswi (p: 93).

3.5.29 Galachana said Khensani needs to be killed, he explained why and said:

Xi onhe hi leswi xi nga n'wana *tycoon,* sweswo ntsena (p: 96).

3.5 30 Phatimana and Manghezi were arguing. Manghezi was disappointed after failing to rescue Khensani from being killed he said:

You must count and check your words before you speak to me. Phela ndzi nga ku tala ehenhla sweswi, sweswi sweswi (p: 98).

Phatimana replied:

Wa ndzi hlekisa *teach,* *estru*e wa ndzi hlekisa (p: 98).

3.5.31 Khegu looked at the time and said:

Huuuu! Swi ya eka ma *four* sweswi, famba ndzi ta ya tilatanyana Maghezi, *oh! I'm so exhaustpipe* (p: 99).

3.5.32 Phatimana saw a good looking girl and said:

Hakunene *baby* ka rikwenu ku fanele ku ri etilweni u ntsumi. *Baby* hambi u nga ri yona, u xifaniso xa yona... Hi wena Angel, ntsumi. Hi wena *Angel-Rose*. A ri kahle?... Xana ku nga sivela yini leswaku hi famba swin'we? ... I wa mina, *new from the box* ... kambe xana mali yini eka vanhu vo kota mina. *Money is not a problem baby, the problem is how to spend it.* ... Mali yo rhiyiwa *my dear*, munhu u fanele ku tirhisa lexi... *Team up net my baby*, a ndzi ku kanganyisi, u to ehenhle ka macheleni (p: 110-111).

Phatimana continued talking to Dzunani and said:

Wa kholwa kutani loko ndzi ku leswa macheleni a hi *problem* laha ka mina la? *Problem* i ku kuma wo yi dya na yena. Leyi u yi vonaka yi nga tata la i *pocket money*. Loko wo vona leyi nga le nkwameni u nga chava, enkwameni ndzi vula ebanke. A hi tilaki *baby*, i ku tiva ku yi rhiya... Ndzi *Mr money* mina, mali u to seketela hi yona (p: 112).

Phatimana continued to convince Dzunani and say:

U nga ki u kanakana Angel, ndzi ta kuhlayisa, *I'll look after you...* *Baby* Angel-Rose, hakunene a wu nga tilayi... Ndzi ta ku khoma tani hi *queen*, ndzi ri mali u to seketela hi yona. Xika *baby*, xika hi ya teka mathikithi (p: 113).

3.5.33 Phatimana and Dzunani went to the movies and then they went to Khegu's place. Phatiman said to the waiter:

Hi tisele bodlhela ra wayeni ni hafu ya *Black and White*... (p: 115).

After a while he called the waitress again and said:

Come on baby, fill the table and chuck these bloody empties away (p: 115).

3.5.34 Phatimana introduced Khegu to Dzunani, Khegu said:

Ndzi khensa ku ku tiva *sweetie. Come well to my house* (p: 116).

Phatimana asked Khegu what she thinks of Dzunani, Khegu said:

She is very particular. I mpama ya timpama (p: 116).

3.5.35 Khegu asked where Stella (Phatimana's ex-girlfriend) is, he said:

Hi famba hi ti *high societies* masiku lawa ... Angel a hi xi-ta xi famba ... *my property, my Monalisa. Anybody who touches her touches my blood* (p: 116),

3.5.36 Phatimana told Khegu not to call Dzunani (Angel-Rose as he calls her) a stranger, Khegu replied and said:

I'm just joke my dear. A hi yeni, a hi yeni, ntsena hiloko wo ya u ya ndzi xavela byalwa. (p: 117).

3.5.37 Phatimana boasted and said:

I'm the man who never dies, va swi tiva na vona
(p: 117).

Later Galachana, Phatimana, Dzunani, Manghezi and Khegu went to Khegu's office, and Phatimana said:

Tisa hafu ya *Black and White*, u tisela Angel biya
yin'we (p: 117).

3.5.38 Phatimana was praising Galachana about his work. Galachana said:

Ndzi ta ku yini? A ndzi vulanga ndzi ku misava
leyi hinkwayo yi ta ku *well* mina, vona leswaku
ndzi famba hi yini vona ... (p: 118).

3.5 39 In the office, Khegu asked Phatimana when is he going to get married, Phatimana said:

Ku teka i mhaka leyi a ndzi tshama ndzi ri karhi ndzi yi
anakanya, kambe a ndzi nga si kumana na *Miss Right*,
kambe sweswi ndzi n'wi kumile *Miss Right*. Phela loko
ndzo ka ndzi nga teki wena Angel-Rose, ndzi nge he
pfuki ndzi tekile vutomi bya mina hinkwabyo. Wa ndzi
fambela *Cookie* (p: 118).

3.5.40 Later, Khegu was putting Khensani to bed, and she was crying. Khegu calmed her by saying;

Shut quite, miyela ntombhi, *shut quite my girl* (p: 119).

Khegu complained about Khensani and said:

Loko ri ri vhiki leri *she is really possible* (p: 120).

3.5.41 Phatimana and Dzunani were about to leave Khegu's place, Khegu said:

You is come well here, u tlhela u ta (p: 120).

Phatimana took Dzunani home, before she could get off the car, she asked him a question and said:

Phati *my dear*, hi nga ndzi byela, xana n'wana luya a nga le ka Khegu i n'wana mani (p: 121).

After a while, Dzunani started crying and Phatimana confronted her and said:

Miyela *baby*, u nga rili (p: 123).

Dzunani continued to cry and said:

Ndza rila Phati, ndza rila *darling*, hikuva u ndzi endla xiphukuphuku. Nuna na nsati va fanele ku tshembhana *Lovie*, kutani xana u nga ndzi teka njhani u ri karhi u nga ndzi tshembhi (p: 123).

Phatimana decided to tell Dzunani everything after she cried, he said:

Ndzi ta ku rungulela hinkwaswo murhandziwa wanga, miyela *baby*, miyela u nga rili ndzi ta ku byela hinkwaswo *my love* (p: 126).

Phatimana told her everything and told her not to tell any soul, he said:

Please murhandziwa yi pfalele embilwini ya wena, u nga yi byeri hambi a ri munghana wa wena ... A wu si tiphina *my dear*, lawa a ya ri matlangwani, yima ndzi ku hlomisa (p: 126-127).

After dropping Dzunani and promised to see him tomorrow, Phatimana asked:

Estrue Angel, a wu hembu ... *O.K.* Angel a hi
hlangane ko mundzuku eka Khazamula hi
nkarhi wa *four* ni ndzhenga (p: 127).

3.5.42 When Dzunani entered her boyfriend's home (Khamisa, the policeman), she heard a voice unexpectedly and she was frightened. Calming her, Khamisa said:

Sorry Dzuni *sorry* (p: 128).

Khamisa and Dzunani listened to the tape, when they finished, Khamisa said:

Dzunani *my dear*, u tirhile ... U tirhile murhandziwa
and a ndzi tivi leswaku ndzi nga ku khensa hi yini
(p: 129).

Dzunani asked Khamisa a question and said:

U n'wi twile? Phela u ri u lava ku ndzi teka *and*
ndzi pfumerile, xana u ri yini hi swona (p: 116).

3.5 43 One day, Khegu was talking alone and said:

Vo ti karhata Khensi *my girl*, ndzi nge ku dlayi ...
Etlela Khensi, etlela ntombhi ya mina, *sleep good*
girl ... Etlela n'wananga etlela *my girl* (p: 133).

Khegu was sleeping when Jamela one of her waitresses called her, telling her that there is someone looking for her. Khegu said:

Tell him I'm go to hell, a nga swi voni leswaku i vusiku
(p: 135).

3.5.44 After waking up, Khegu attended that man. That man was Khamisa pretending to be someone called Humani, told her that he sells dagga, and she said:

Huuu! *you is very expensis my dear. Dzana ra tirhandi!*
U ri mali yo tani ndzi yi kuma kwihi? *Cheaps it please*
sweetie ... Hi yi kuma kwihi na? Bismus too weak this
our days (p: 137).

After agreeing on the price, Khamisa asked if there was no liquor, Khegu said:

Byi kona hi ntalo *my dear. What is you drinking?*
(p: 137).

Khamisa asked for Vice Roy, Khegu said:

Ku hava *Vice Roy my dear, ku ni Black and White.*
Yi lunghile? (p: 137).

Khamisa complemented Khegu saying that she has money and Khegu said:

A hi yimanga, ntsena rhavechi yona a hi xavisi, we
sell gooder stuff (p: 138).

Khamisa asked Khegu something, he said:

Xana a ku na matinyana kumbe *soda water* yo timula
hi yona? (p: 138).

Khegu replied and said:

Sorry ndzi khomele, *soda water* a hi ku tala, a ndzi lo
rivala (p: 138).

After a while, Khegu started not to feel well, she said:

Byalwa lebyi byo ndzi endla yini na? *I'm sicking*
(p: 138).

3.5.45 In the morning, Khegu found out that Khensani is gone, so she decided to run away. She told Jamela to phone Gumendhe to come and fetch her, she said:

U nga ri fotso wa ha lo yima, *be speed* (p: 144).

3.5. 46 Within a short while, Galachana, Manghezi and Phatimana came. Khegu was ready to leave for good. Galachana was very angry after learning that Khensani is gone. He said:

Sorry loko hi ku khomelele Khegu (p: 145).

Galachana said that Phatimana told him that Khensani is still at her place. Khegu said she was afraid to kill her but she did and also said:

Please mi nga ha ndzi tsundzuxi ha swona (p: 146).

Galachana asked how many feet was the grave when she dug. Khegu replied and said:

Ndzi entisile, ndzi cele five feets (p: 147).

Galachana said:

No, no, no a a handziwe hi ya n'wi lahla kun'wana (p: 147).

After finding out that Khensani is not buried, Galachana was very angry and bit Khegu badly. Manghezi came to her rescue and said:

Hi swona boss, u n'wi bile swi ringene (p: 151).

Galachana shouted at Khegu and said:

Yo bloody bastard, yo fool, u endle yini xiphukuphuku ndzina, u endle yini?... U endle yini yo bloody bitch... Vonlomu

u nga hi ngenisa kona kutani, yo
bloody fool, yo bloody bastard (p: 151).

After some planning with his gang, Galachana said:

Ku ni xitimela xa *twelf*, sweswi i *half past eleven* (p: 153).

3.5.47 After a while, Galachana and his gang decided to kill Khegu, and later went on to drink and celebrate. Phatimana was very happy and also talking to himself and said:

She is the queen of them all. N'wana luya u Sasekile (p: 159).

Galachana was also so happy and listening to Jazz music, he said:

Dig it, hayi dig it man (p: 173).

Manghezi said he won't go back to teaching again and also said:

U ya ku mbirhi nimbirhi i mune, *a rat, a big fat rat* (p: 174).

He continued saying that teaching is a fool's job, and swore:

Vuthicareni! *That will be the day ... of course mali yona a yina xitalo ... u ri yini? a ndzi ehleketa leswaku hi ya ringeta ku faya banke. Banke! You must be mad* (p: 174).

Galachana was being harsh to his friends, he said:

Hi nga tshika sweswo *man!* ... Tshama hansi *man yo bloody bokor*. Tshama hansi hi ehleketa *man!*... A wu yi ka helo *yo swine* ... Miyela *man*, Tshika ku tiendla wansati *man* Manghezi ... A wu si khomiwa *man* ... Ndzi ri a wu yi ka helo *yo blacksam* ... A hi sikhomiwa

man teach ... Miyela u yingisa man
Manghezi (p: 176-177).

3.5.48 Phatimana fought with Manghezi, Manghezi said:

Nta ku dlaya boy, nta ku dlaya *sony boy* (p: 185).

When Phatimana and Manghezi were busy fighting, Galachana was sinking and drowning, he needed to be rescued and said:

Come on teach, come on teach, dlaya
teach, dlaya Manghezi xi dlaye teach, xi
pane teach, dlaya u ta ta ndzi koka ndzi
huma teach (p: 186).

The police were busy searching for Galachana and his gang. One of them said:

A ku rhendzelekiwi ni miti ku famba ku
komberiwa to titiya *and* ya nwiwa wa ndzi
twa *and* van'wana va hlekisa njhani (p: 181).

3.6 CONCLUSION

This chapter focused on gathering examples of code-switching from the selected Xitsonga texts and also observing how the characters switched from Xitsonga and English and vice versa.

CHAPTER 4

DATA ANALYSIS AND DISCUSSION

4. INTRODUCTION

4.1 *MULUNGUNTIMA* (1994): T. H. KHOSA

4.1.1 In this text, Chavalala used Xitsonga when speaking to his wife N'wa-Khosa and switched to English while speaking to Briggs and Goodes at the hotel. He switched from Xitsonga to English because of the different situations involved. Given the fact that Briggs and Goodes did not know Xitsonga, he had to switch completely from Xitsonga to English.

4.1.2 Hlongwane switched from Xitsonga to English while speaking to Gloria. He used words such as *Irish coffee*, *Whisky* and *ice cream* in his statement. There are no equivalents for *Irish coffee* and *Whisky* that is why he used them as they are. He has used *ice cream* to show some sort of status. He could have replaced *ice cream* by "*rivombo*".

4.1.3 Hlongwane switched from English to Xitsonga, because initially he was speaking to Briggs who knows and speaks English only.

4.1.4 Chavalala included an English word, *natural hatred* in his sentence. In this case, code-switching was used to emphasize a point that Hlongwane hates him too much. He could have replaced natural hatred with "*rivengo ra ntumbuluko*".

4.1.5 Hlongwane included an English phrase, *defamation of character* in his expression. This kind of code switching was used to exclude Nsatimuni from the conversation and possibility is that, she did not know English, since she was a cleaner.

4.1.6 In this text, Chavalala switched from Xitsonga to English. He included an English phrase; *I don't care* in his sentence, to show how serious Nsatimuni was.

4.1.7 Nyeleti switched from English to Xitsonga when speaking to Sasavona on the telephone. The code-switch was used to communicate friendship.

4.1.8 Nyeleti switched from Xitsonga to English when speaking to Chavalala. In this case the code-switch is used to honour or to show respect.

4.1.9 Hlongwane used English when speaking to Brooks and this kind of code-switching is situational. He switched to English, because Brooks speaks English only.

4.1.10 Chavalala switched from Xitsonga to English when speaking to Nyeleti and Sasavona. He included an English proverb: *give a man enough rope and he will hang himself*. The code-switch was used to clarify a point that he is not scared of Hlongwane. He also included the word *Board of Directors* instead of saying *Huvo ya Vafambisi*. This kind of code-switching may be used to show status. He again included a sentence: *I'll just put my case before the union*, the code-switch also used to clarify the point that he is sure of what he is talking about.

4.1.11 Chavalala used English when speaking to Briggs. This type of the code-switching is situational; in this case Chavalala used English because he was speaking to someone who uses it only.

4.1.12 Hlongwane used English when speaking to Brooks. This is situational code-switching, because Brooks speaks English and given the fact that he knows and speaks only English, Hlongwane had to switch to it.

4.1.13 In this case, an English word *chief* instead of “*hosi*” is included in a Xitsonga sentence. The code-switch is used to stress that indeed Mathebula is a man of high standard.

4.1.14 Hlongwane used English when communicating with his friends. The usage of English as a code serves as the need to be accepted by his friends, since they were educated; he needed a sense of belonging.

4.1.15 Nkanyane switched from Xitsonga to English in his expression, he included an English phrase: *I can test him*. The code-switch is used to emphasize a point that he can do the task very well. He could have said: “*Ndzi ta n’wi ringeta*” instead of using English. Hlongwane switched from Xitsonga to English, he included phrases like *defamation of character* and *Chief Public Relations Manager* in his Xitsonga expression. Instead of using the word *defamation of character*, he could have said: “*nandzu wo onha munhu vito*”. The code-switch is used to show some sort of status. The code-switch for *Chief Public Relations Manager* was used because there is no immediate equivalent for the word, just because the vocabulary for such words has not been developed, people will use the word as it is.

4.1.16 Hlongwane switched from Xitsonga to English when speaking to Mukhari. He included an English word *workshop* in his sentence. The code-switch is used because speakers do not use the equivalent frequently. He could have used the word “*yindlu yo tirhela ka yona*” to replace the word *workshop*.

4.1.17 Hlongwane used an English phrase *very good* to talk to himself. The code-switching was used to express how happy he was. Instead of using the phrase *very good* he could have said: “*swi kahle ngopfu*”

4.1.18 Hlongwane switched from Xitsonga to English and included a phrase *defamation of character*. The code-switch is used to show kind of status. He could have replaced the word with “*nandzu wo onha munhu vito*”.

4.1.19 Hlongwane switched from English to Xitsonga to emphasize the point that he hates Chavalala and Nyeleti and to show that he is the boss.

4.1.20 Jerico, (the forgerer) switched from Xitsonga to English when speaking to Mathebula. He included words like *signature* instead of using “*nsayino*” and *handwriting* instead of using “*matsalelo*” and phrases like *hundred bucks, gents* instead of using “*dzana ra tirhandi*”, “*vanuna*” and *she can write man. It's the same* instead of using “*a nga tsala. Swa fana*”. The message communicated is not distorted.

4.1.21 Hlongwane switched from English to Xitsonga to emphasize the point that he appreciates what the work that Mathebula and Maria did. The situation that Maria was in made her to use English since the till attendant used English, so she had to use it as well.

4.1.22 Hlongwane used English when speaking to Brooks, since Brooks is an English speaking person, the situation determined the language he should use.

4.1.23 Sasavona switched from Xitsonga to English and included an English word *weekend* instead of using the word “*mahelweni ya vhiki*”.

4.1.24 Levy switched from Xitsonga to English and included an English word *reception* because people are used to using the word not the Xitsonga one, which is “*ndhawu yo amukela vayeni*”.

4.1.25 Chavalala opted to use English when conversing to Alan Arthofer, because Alan speaks English only, he had no choice but to switch to English.

4.1.26 Hlongwane used English when speaking to Brooks because, Brooks speaks English.

4.1.27 Hlongwane spoke to Brooks in English as it was the language that he understands. He also switched to Xitsonga while speaking to Nyeleti to clarify that Nyeleti was a thief and she should rot in jail.

4.1.28 Mhangwani used English when speaking to Brooks about Mathebula's progress as the situation allowed him to use it only.

4.1.30 Mlambo switched from Xitsonga to English in order to accommodate Brooks who was an English speaker.

4.1.31 Chavalala used English when speaking to Brooks because, Brooks understands English only.

4.1.32 Chavalala switched from English to Xitsonga, to stress the point that he was surprised by what has happened. He included an English word *call-in card* instead of using the word "*khadi ro tliloka*". The code-switch happened because speakers do not use the word "*khadi ro tliloka*" frequently.

4.1.33 When speaking to Brooks, Mlambo opted to use English because it was the language that Brooks understood.

4.1.34 Ngobeni switched from Xitsonga to English and included an English word *weekend* instead of using "*mahelweni ya vhiki*". The code-switch was used because speakers are used to using the word *weekend*, not "*mahelweni ya vhiki*". Nkanyani switched from Xitsonga to English and included an English word *import* instead of saying "*swo ta hi le matikweni ya le handle*". This kind of switching is used to show some status.

4.1.35 Nyeleti switched from Xitsonga to English, and included an English word *master key*. The reason behind this switching is because there is no equivalent for the word.

4.1.36 Mathebula and Hlongwane switched from Xitsonga and English when conversing to each other. The reason behind their switching is that, Mathebula wanted to emphasize that he was very angry at Hlongwane. And Hlongwane wanted to emphasize the point that he has everything under control.

4.1.37 Chavalala switched from Xitsonga to English to emphasize the point that he is angry about what Hlongwane is doing to him.

4.1.38 Mlambo switched from English to Xitsonga when speaking to Jerico to show the degree of his seriousness.

4.1.39 Mathebula switched from Xitsonga to English to emphasize the point that he is angry.

4.1.40 Lunga switched from Xitsonga to English to accommodate both his friends and his uncle. Hlongwane used English when he was speaking to boast about his wealth to Lunga's friends.

4.1.41 Mlambo communicated with Briggs, Trimms and Brooks in English as they understood the language.

4.1.42 Mlambo switched from Xitsonga to English to emphasize the point that he is serious with what he wants to do.

4.1.43 Nsatimuni switched from Xitsonga to English word *shame* stressing that really she feels for Hlongwane. She could have used the word "*swi terisa vusiwana*" instead of *shame*.

4.2 XONA HI XIHI? (1994): D.R. MALULEKE

4.2.1 Xihahlele switched from Xitsonga to English to emphasise a point that he hates his own culture very much.

4.2.2 Billy used English when speaking to the members of the church council because of the situation that some members do not know Xitsonga, he opted to use English.

4.2.3 The author switched from Xitsonga to English because there is no equivalent for the word *change down*. The message communicated is not distorted.

4.2.4 Xihahlele switched from English to Xitsonga when speaking to his wife to show that he is a man of integrity compared to Xinyamana and this kind of switching has to do with his status.

4.2.5 Xihahlele switched from Xitsonga and use English when speaking to Mr Horwood because he can only communicate in English. It was the situation that determined the switch of the language.

4.2.6 The author switched from Xitsonga to English when talking about Xihahlele, the kind of switch shows the way he feels about himself (pride). He included a phrase *these savages* which reveals to us that he regards other people like animals.

4.2.7 The doctor communicated with Xihahlele in English, so he also used English as the situation suggested.

4.2.8 The author switched from Xitsonga to English when explaining about Sarah's leg. He included an English word *X-Ray*, he could have replaced it with

“*ekisirheyi*”. The reason behind the switch is that speakers use the word *X-Ray* frequently.

4.2.9 The writer switched from Xitsonga to English when explaining how churchgoers or Christians behaved in the church or the way they wanted to be seen. The use of words like *thanks darling, you look debonaire, baby, wench and moll* reflects that the characters have a certain class or status.

4.2.10 Xihahele used English when introducing Billy and Hlawulani to his visitors, because he believed a man of his calibre should speak English.

4.2.11 Xihahele used English to speak to a certain white man, even if he wanted to use Xitsonga, it was not going to be possible. The situation forced him to communicate in English.

4.2.12 The author switched from Xitsonga to English when explaining Xihahele’s first day at work. The writer used a word *invoice*, because there is no direct equivalent for the word.

4.3 NTLHONTLO (2005): W. R. CHAUKE

4.3.1 Timintsu ta mina

4.3.1.1 When Kholani was busy conversing with the wife, he switched from English to Xitsonga, in his utterings; he included some Xitsonga words and this kind of switch reveals that he has some kind of status, for the status to be shown he has to switch from English and Xitsonga. His wife, Ntombhi, also switched from Xitsonga to show that she has the same status as the husband.

4.3.1.2 In the meeting, when rescuing his son for his behaviour, Kholani switched from Xitsonga to English. He included an English word *graduate* in his sentence, to show that he has status. He could have replaced the word with “*xidyondzeki*”.

4.3.2 Mi ta ndzi endla yini

4.3.2.1 Mthovu switched from Xitsonga to English and in his conversation he included the word *darling* in his statement, to show some kind of status. He could have used the word “*murhandziwa*” instead of *darling*.

4.3.2.2 Simango, the lawyer, switched from Xitsonga to English, and included a phrase “April Fools Day”, because there is no equivalent for the phrase, he was bound to switch.

4.3.3 Ndluwa eka hove

4.3.3.1 Petani’s friend switched from Xitsonga to English, to emphasize a point that Petani is a boss, by including the word “mastermind” in his sentence

4.3.3.2 Jiza switched from Xitsonga to English for him to be accepted by his peers and he included the word *cherry* in his sentence. The message was well received but he could have used the word “*tintombhi*”. And again he used English to speak to a certain girl, even though the English was broken, the message was well received.

4.4 TINHLOLO TI HLOLELA VINYI (1988): S.P. CHAUKE

4.4.1 Sagwati ranga

4.4.1.1 In this text, Siphwe used English when speaking over the phone because it seemed as the person he was talking to did not know Xitsonga. Vhelaphi switched from English to Xitsonga, he included the word *invoice number* in his sentence. The reason behind the switch is that there is no direct equivalent for the word *invoice number*.

4.5 N'WANINGININGI MA KA TINDLEVE (1978): F.A. THUKETANA

4.5.1 Phatimana switched from Xitsonga to English, he used an English word *country* in the middle of the sentence. The word *country* has been used to show status that Phatimana has. He also switched from Xitsonga to English to show that he thinks high of himself by saying that he is *Phantom the man who never dies*.

4.5.2 The author switched from Xitsonga to English when describing Khegu's place. He included an English word *darling* to show some of kind of status. He could have used the word "*murhandziwa*" instead of *darling*.

4.5.3 Manghezi switched from Xitsonga to English to emphasize the point that he would not go back from being a school teacher.

4.5.4 Manghezi switched from Xitsonga to English, he included an English phrase "nice time" to show that Phatimana is a party animal.

4.5.5 Phatimana switched from English to Xitsonga to emphasize a point that he is sorry.

4.5.6 Khegu switched from English to Xitsonga, even though her English is broken but the message is well communicated.

4.5.7 Phatimana switched from Xitsonga to English to clarify a point that Maluleke is very rich and also to show that Khegu likes speaking in English but she does not know it very well.

4.5.8 Khegu used English to speak to Galachana and his gang to show that she has some sort of status. The message is well communicated, even though her English is broken.

4.5.9 Phatimana and his mother switched from Xitsonga to English. Phatimana included an English word *court* in his statement. He should have used the word “*huvo*”. N’wa-Ndzheko used the word *country* so many times to emphasize a point that his son was lying to her.

4.5.10 Manghezi and Phatimana switched from Xitsonga to English, wanting to prove a point that the other one is better than the one.

4.5.11 Khensani and Basani switched from English to Xitsonga, even though their English was not well developed because they were still kids, but their message was clear.

4.5.12 The prophet switched from Xitsonga to English, to emphasize the point that Khensani is alive.

4.5.13 Phatimana switched from Xitsonga to English when speaking to Khensani to give her the clarification that she is safe.

4.5.14 Galachana switched from Xitsonga to English when speaking to Maluleke. He used the word *tycoon*, yet he could have replaced it with “*xikhumukani*” in Xitsonga.

4.5.15 Phatimana switched from Xitsonga to English when speaking to Manghezi, to show Manghezi that he is well respected, he used an English word *teach* instead of “*mudyondzisi*” in Xitsonga.

4.5.16 Khegu switched from Xitsonga to English to show that she regards herself as an important person, eventhough her English is broken, the message is well received.

4.5.17 Manghezi switched from Xitsonga to English when encouraging his leader to speak. He used the word *boss* referring to Galachana, as a way of honouring him, instead of using the word “*hosi*”.

4.5.18 When giving his gang advices, Galachana switched from Xitsonga to English and included an English word *bright*, he should have used the word “*voninga*” instead of bright. Eventhough we have an equivalent for *bright* but the speaker decided to switch.

4.5.19 Khegu switched from English to show that she is of a certain status too, the English is broken, but one can understand what was being said. To expose her that she is not educated but claim that she knows English.

4.5.20 When talking to Manghezi, Galachana switched from Xitsonga to English. He used an English word *gloves* instead of using “*swimandlamandla*”.

4.5.21 Khegu switched from Xitsonga to English when asking Galachana a question. The English is bad, but one can understand what is being said.

4.5.22 Galachana switched from Xitsonga to English, when telling Khegu to come with something to drink and he had to switch because there is no equivalent of the word straight of *Haig*.

4.5.23 Khegu switched from English to Xitsonga to show that she can speak English and though the English is bad but the meaning of the message is clear.

4.5.24 Phatimana switched from English to Xitsonga when chasing the pastor out of his home. To emphasize a point that he does not want him there at all.

4.5.25 Maluleke switched from Xitsonga to English on the road where he nearly hit a car. He used an English word *sorry* instead of “*ndza ti sola*” to emphasize the point that he was so ashamed about what happened.

4.5.26 Khegu switched from Xitsonga to English and used an English word *teach* instead of “*mudyondzis*”. This shows some kind of status.

4.5.27 Khegu switched from Xitsonga to English when scaring to make it a point that Galachana is a man to be feared.

4.5.28 Phatimana switched from English to Xitsonga when praising Galachana, he included the phrase *of course* to make a point that Galachana is intelligent.

4.5.29 Galachana switched from Xitsonga to English, he included an English word “tycoon” in his statement to show that he knows English as well.

4.5.30 Manghezi switched from Xitsonga to English when speaking to Phatimana, to emphasize a point that he knows English since he was a teacher. Phatimana switched from Xitsonga to English, he included words *teach* and *estru* in his statement, yet he could have used the words “*mudyondzisi*” and “*intiyiso*”, even though the English is bad but the message was understood.

4.5.31 Khegu switched from Xitsonga to English, and although the English is broken but one can understand what she was trying to say. This kind of switching happens because Khegu wanted to be recognized also that she can speak English.

4.5.32 Phatimana switched from Xitsonga to English when speaking to Dzunani to give her the impression that he is not just an ordinary guy but he is an exception.

4.5.33 Phatimana switched from Xitsonga to English and used the word *Black and White* because there is no equivalent for that name of wine in Xitsonga, so he had to switch. Phatimana continued switching from English to Xitsonga to impress his lady.

4.5.34 Khegu switched from Xitsonga to English when Phatimana was introducing Dzunani to her. Her English is broken but it can be understood.

4.5.35 Phatimana switched from Xitsonga to English when answering Khegu when she asked him where his ex-girlfriend was. The switch was used to show that he has status and that he dates girls with class nowadays.

4.5.36 Khegu switched from English to Xitsonga, when Phatimana asking for forgiveness, to emphasize a point that she is sorry. As usual she used broken English, but she was understood.

4.5.37 Phatimana switched from English to Xitsonga when he was busy boasting, to show that he has status.

4.5.38 Galachana switched from Xitsonga to English, to show that he is a person with power and that he is well respected.

4.5.39 Phatimana switched from Xitsonga to English, when answering Khegu while she wanted to when he is going to marry Dzunani and used English words like *Miss Right and Cookie* while referring to her. This kind of switching emphasizes the point that Phatimana was serious about Dzunani.

4.5.40 Khegu switched from English to Xitsonga when putting Khensani to bed, to emphasize to her that she is safe there is no need for her to worry. Her English was bad as usual, but she could be understood.

4.5.41 Dzunani switched from Xitsonga to English while speaking to Phatimana, she included English love words like *darling* and *my dear* in her statements to make Phatimana tell her everything concerning Khensani. She could have replaced the words with “*murhandziwa*”. Phatimana switched from Xitsonga to English and also used love words to make her not to cry.

4.5.42 Khamisa switched from English to Xitsonga when speaking to Dzunani and the aim of the switching was to emphasize a point that he was grateful for what he has done for him.

4.5.43 Khegu switched from Xitsonga to English while talking to herself to stress a point that she would not let Galachana kill Khensani. Her English is broken, but it can be understood.

4.5.44 Khegu switched from English to Xitsonga when speaking to Khamisa, to show him that she knows English and also that she has class, despite the fact that her English was broken. Khamisa switched from Xitsonga to English because there is no equivalent for the word *soda water*.

4.5.45 Khegu switched from Xitsonga to English when telling one of her waitresses to call Gumendhe. The switching was to emphasize a point that she was in a hurry.

4.5.46 Galachana switched from English to Xitsonga when speaking to her gang to show that he was serious about taking Khensani's body and bury it somewhere and also to emphasize the point that he was very angry at Khegu. Khegu switched from Xitsonga to emphasize a point that she was sorry indeed for not killing Khensani. Manghezi switched from Xitsonga to English to plead with Galachana to leave Khegu alone.

4.5.47 Phatimana switched from English to Xitsonga when praising Dzunani, to stress the point that she was the most beautiful girl. Manghezi switched from Xitsonga to English to emphasize the point that he would not go back to teaching again. Galachana switched from English to Xitsonga when listening to Jazz music, to express the joy in his heart. He also switched from Xitsonga to show how angry he was with Manghezi.

4.5.48 Manghezi switched from Xitsonga when fighting with Phatimana to show that he is serious about killing him. Galachana switched from English to Xitsonga to give Manghezi courage to fight Phatimana.

4.6 CONCLUSION

The main focus of this chapter was to analyze the data (examples of code-switching) that has been presented in chapter three. Various reasons for code-switching emerged from this analysis. The reasons for the switching will be discussed under the findings of this study in the next chapter.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5. INTRODUCTION

This chapter serves as the source of recommendations and concluding remarks. Research findings are also included here.

5.1 SUMMARY OF CHAPTERS

Chapter 1

Chapter one, serves as an outline of the main aim of the study, and what the study seeks to achieve.

Chapter 2

Important working definitions are provided in chapter two, for clarity, as definition can be wide and confusing sometimes.

Chapter 3

Examples of code-switching from selected Xitsonga texts (novels and short stories) are outlined in chapter three.

Chapter 4

Chapter four focused on analyzing examples of code-switching that were provided in chapter three. The reasons behind the characters' code-switching are also given here.

Chapter 5

Research findings and recommendations are available in chapter five.

5.2 FINDINGS

At the end of the research, the following findings were noted and discussed below:

5.2.1 The study has shown that characters in the selected Xitsonga texts have a lack of language ability, either in their language or English.

5.2.2 From the study it has been noted that some characters switched from Xitsonga to English to show statuses they have.

5.2.3 The study has shown that Xitsonga language does not have equivalents for certain words.

5.2.4 From this study it has been discovered that characters code-switched to show high respect or honour for other characters.

5.2.5 The study has made it clear that characters code-switched to emphasize or clarify a certain point, to show how serious that character is.

5.2.6 It is noted that characters code-switched because of the situations in which they were involved, they had no choice but to code-switch.

5.2.7 From the study it has been noted that code-switching is used to express solidarity or to exclude others from the conversation.

5.2.7 The study has shown that code-switching is used to communicate friendship.

5.3 RECOMMENDATIONS

Based on the research findings, the researcher would like to propose that the following recommendation be taken into consideration:

5.3.1 Xitsonga speakers are encouraged to learn and know their language adequately so that they can communicate effectively without switching. No matter how fluent a speaker can be in English due to his/her educational level, he/she needs to have an excellent command of his/her own her language, and this should not be viewed as primitive or backwardness.

5.4 CONCLUSION

The main aim of the study was to investigate the use of code-switching from Xitsonga to English as a conversational strategy, focusing in some selected Xitsonga texts. Code-switching in Xitsonga texts should not be viewed as a problem at all, because authors bring life to characters and readers get to know and have a picture of characters in their minds by using it. For example, in *N'waninginingi ma ka tindleve*, we find a character like Khegu, she likes speaking English despite the fact that she has a poor command in it. The author brought the character of Khegu to life by making her to switch from Xitsonga to English and vice versa using broken English.

What worries the researcher is that, it seems as if code-switching has become a trend for school learners in formal situations, for teachers in schools and students in higher education institutions because they take it as a way of life. They tend to switch even in cases where equivalents are available. Various reasons were found why speakers' code-switch, it is evident that speakers switch from English

to Xitsonga and vice versa because of a lack of language proficiency in one of the languages. Speakers switch in order to be accepted socially by their peers. Some speakers switch because they want to reveal or show the statuses. And again, speakers switch depending on the situations they found themselves in. Sometimes speakers switch because they do not have a choice but to use one language.

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