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TRADITIONAL AND MODERN SPEECH STYLES:

**THEIR IMPLICATIONS FOR THE FUTURE
DEVELOPMENT OF THE ZULU LANGUAGE**

by

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Submitted in fulfilment of

The Requirements for

The Degree of

MAGISTER ARTIUM

In the

Department of Nguni Languages

at

VISTA UNIVERSITY

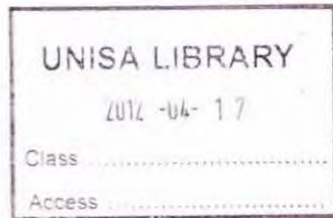
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DECLARATION

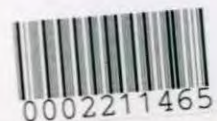
"I declare that:

Traditional and Modern Speech Styles; their implications for the future development of the Zulu Language -

is my own work, that all the sources used or quoted have been indicated and acknowledged by means of complete references, and that this thesis was not previously submitted by me for a degree at another university."

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(IV)

DEDICATION

TO

MY MOTHER

AND LATE FATHER,

FOR THEIR FAITH IN EDUCATION

SUMMARY

This is a study based on language variation in Zulu, in the Northern Kwazulu-Natal region. It is important however, to note that speech styles do occur in other Black communities. The main purpose of this study is to show that every person has his/her own way of speaking. Speakers are responsible for innovations. Therefore, successful innovations lead to change in the language system.

Data collected during our research show that language does change as language improve. This change is caused by the fact that most people in South Africa are bilingual or multilingual, therefore, they use different languages in different situations. More especially, people tend to choose a language which will allow them to communicate effectively in a particular situation. Bilingualism and multilingualism cause people to switch from one language to another. Mixing and switching languages is natural, and often people aren't aware that they are changing languages.

Research has shown that people who have access to a narrow range of stylistic options will suffer educational disadvantage. It is much more important for growing, young children to be exposed to a variety of speech styles.

No variety, according to our investigation, should be looked upon as inferior, because every individual's speech has a contribution to the society in which he lives or belongs.

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CHAPTER 1

1. Introduction

1.1 General

Zulu is one of the famous, rich and widely spoken South African languages. The study of the Zulu language, in this sense, involves the intersection of language and society. The relationship that exists between language and society demonstrates links that are present in stylistic variation, interactional patterning and ethnicity differentiation. Language variation has caused the Zulu language to undergo some changes. Language variation plays a very significant role in enriching and improving it.

Speech styles, according to our investigations, is not something new.

Language variation has a long and interesting history, dating back from the olden days. The Zulu language is valued, honoured and loved by it's speakers. We will consider how variation occurs in Zulu and what people need to know about it.

1.2 Statement of the Problem

- 1.2.1 The purpose of this study is to examine referential as well as social relations and how they are expressed in Zulu as a traditional and modern language.
- 1.2.2 The focus of the study will be on speech and speech styles and their implications for the future development and growth of the Zulu language.
- 1.2.3 It also aims at evaluating the historical development of speech styles. The relevance and impact of the Zulu culture is to be explored.

It is significant to note that there are some scholars who have written on the various aspects of the Zulu language. The contributions made by these scholars have both advantages and disadvantages. This is because some of these scholars who have undertaken studies on the variation of speech in the Zulu language are Westerners, therefore, there is a sense in which their findings lack objectivity and credibility because they do not understand the dynamics of the Zulu culture and they underrate Africanism.

1.2.4 The study will be based on the following assumptions:

- ◆ The Zulu language as a linguistic as well as a social phenomenon continues to show or display certain characteristics which may differ from one another diachronically.
- ◆ Distinction should therefore be made between traditional and modern features of spoken Zulu.
- ◆ Both traditional and modern Zulu are characterised by constant and consistent ways of articulation or style.
- ◆ The contribution of Zulu literature to the development of spoken Zulu should not be ignored.
- ◆ New contributions of the mass media, e.g. Newspapers, radio, television, have also made a contribution to the development of spoken Zulu.
- ◆ Education, both formal and informal, has an impact on the spoken Zulu. Certain styles dictated upon by person's fortunes, especially, the economic ones, have also their power of influence.

◆ Race, class and gender are also interesting to consider.

◆ The social stratification of the Zulu people also has an influence on the Zulu language.

◆ Style is easy to note with regard to syntax, vocabulary, metaphor, but it cannot be said that style is exclusive of both phonology and morphology; hence the importance of grammar and style in the examination of the spoken language.

◆ Age and health care have also a place in the stylistic development of language.

◆ Religious institutions, both traditional and modern, may also be considered.

◆ Law and custom, both in traditional and modern sense,

◆ Socio-economic as well as socio-political environment of the Zulu language is also an important factor into the development of the Zulu language.

◆ Dialects: that speech may be a manifestation of variation or dialects in the Zulu language.

1.3 Objectives of the Study

The objective of the study are:

1.3.1 To investigate the reasons for the inclusion of speech styles in the Zulu language.

1.3.2 To investigate the validity of speech styles in the Zulu language.

1.3.3 To investigate the relationship that exists between traditional and modern speech styles.

1.3.4 To establish a greater understanding of historical development of speech and variation.

1.3.5 To establish a better understanding of the role played by culture in language development.

1.3.6 To compare the role of other cultures and their contribution to the spoken Zulu today.

1.3.7 To study the syntax, morphology and phonology of certain Zulu words which have a bearing on speech.

8 To critically evaluate the various speech styles used in Zulu.

Procedures and Techniques for Collecting Data

The investigation and explanation of the dynamic nature of the Zulu language with an intention of explanation and explication of the proper interpretation contained in it is a complex and dynamic task. It is therefore, a felt need that, because of its complexity, the study of speech variation in the Zulu language still demands application of numerous scientific approaches of African languages.

The objective study of speech variation requires proper use of interpretative ethnographic methods of study such as:

1 Documentary sources

All current literature relevant to the study including journals, periodicals, theses, unpublished reports, published reports, commentary upon particular events and persons from a variety of people, individual subjective accounts of experiences, either written down by the individuals on their own or related orally to a researcher are to be explored and reviewed.

1.3.8 To critically evaluate the various speech styles used in Zulu.

1.4 Procedures and Techniques for Collecting Data

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1.4.2 Emperical Observation

This type of observation, also known as participant observation will also be used. The field Worker will spend some time, observing people in a particular setting, without any knowledge that research is being undertaken. Speech, in this case, is rather casual than formal.

1.4.3 Interviewing

One of the major tools of social research are interviews. Hitchcock and Hughes (1992:79) say, "Interviews have been used extensively across all disciplines of the social sciences and in educational research, as a key technique of data collection. This has given rise to considerable diversity in the form of style of interviewing as well as products of such an approach."

Therefore, the following types of interviews will be used during our research.

1.4.3.1 Structured Interview

This type of interview is an effective tool for data collection. Questions are asked, in a form of a questionnaire. Respondents are allowed opportunity to answer questions in their own way.

For our study to be successful and effective, a questionnaire will be designed for the purposes of collecting data from the relevant sources.

An argument which is raised by Wolfram and Fasold (1974:68) is that there are several different ways in which we can elicit subjective evaluation of speech differences. The most traditional method is through the use of interview questionnaire.

With structured interviews a fairly large amount of data in a relatively short space of time is covered. It also covers wide areas and large numbers of people.

A questionnaire has been designed in such a manner that principles that could assist in obtaining free conversation have been followed:

Clear, direct and unambiguous questions have been formulated.

No yes/no answers. Participants are asked questions which will allow them to respond by way of conversation.

- ◆ Questions which will encourage the interviewee to use his own, free speech, will be asked or designed.
- ◆ Questions will be asked in such a way or manner that they do not arouse any suspicions about the interview.
- ◆ Persuasion of cues of informants' interests are to be considered.
- ◆ The interview schedule will be designed in such a manner that a range of speech styles will be elicited, from formal to casual.

1.5 Justification of the Study.

The Zulu historical developments from the olden days to date is marked by numerous language dynamics. These have not been written or documented in books, thus making these available for creative academic debate.

Further, it is well to note that the Zulu society is marked by oral tradition. There is therefore an urgent need to write on an aspect in touching on the Zulu culture and language. Such an attempt will be an invaluable contribution.

The search for study is the centre and aim of any objective study new to the student in a particular area of study. Better understanding of any study can be reached, inter alia, if there is clarification of facts and the unbiased interpretation of the gathered data.

The research study in any less known subject, such as the dynamics of speech variation in the Zulu language needs a thorough explanation in order to make it known universally.

1.6 Limitations of the Study

This is a collection of studies of language variation in the Northern Parts of KwaZulu - Natal, that is Newcastle, Ladysmith and Vryheid areas.

These studies are limited to Zulu and to languages which have influenced Zulu. This is not an accurate picture of our language variation, for the Zulu speak many dialects.

1.7 Organisation of the Study

The study will be divided into the following chapters:

Chapter one, the introduction, will mainly involve the general statement of the problem, objectives of the study, procedures and techniques for collecting data, justification of the study, limitations of the study, organisation of the study, definition of terms and literature review.

In the second chapter, the main focus will be on data presentation as collected from the field.

Chapter three, will mainly concentrate on the analysis of data presented in chapter two.

In chapter four, the implications for the future development of the Zulu language will be dealt with.

Finally, in chapter five, we shall look at the findings, recommendations and the possible future research of the study.

1.8 Definition of Terms

In this section the most important terms included in the study will be explained.

1.8.1 Language

Language is considered to be the most important and effective means of communication, without which, there would have been no fairly large communication between people.

Landis (1972:78) points out that language is no luxury; it is the basis for being human. Through language, members of the group understand each other and carry on their joint life.

Atkinson et al (1990:332) view language as the primary means for communicating propositional thought. Moreover, it is a universal means; every human society has a language and every human being of normal intelligence acquires his or her native language and uses it effortlessly.

The above definitions or explanations of language clearly indicate that language is the audible and/or visible means of communication. Therefore, language has the most important function of communication.

1.8.2 Communication

Communication is the activity by means of which people give information to the others; that is, it is a process or system of communication.

Communication is regarded by Barrett (1981:2) as a dynamic interpersonal process. It is a process in that it is ongoing; it is dynamic in that it happens under ever-changing behaviour of people. Never is oral communication static. It is so highly complex that to discuss it is to be guilty of oversimplification.

Communication is involved in the act of speaking. Information and ideas can be communicated in many different ways by means of language:

- verbally; meaning that words can be used for expression ,
- vocally; by means of expression that cannot be produced with the regular alphabet and
- visually, through gestures, bodily movements, smiles and many more actions.

Dube (1992:4) describes communication as the symbolic interaction by means of which humans relate to each other. On a more broader basis, communication should be reviewed as a mutual process in which there is a sender of a message. The message may be sent through ways like using language, making gestures or through symbols.

Definitions given above show that communication is a social activity, a social process by means of which humans create meaning between themselves.

1.8.3 Speech

Speech refers to the ability to speak or the act of speaking. Speech is human utterances produced by means of mouth and gestures. Speech allows human beings to communicate with the outside world.

Speech, like communication is a social activity. It is the means by which human beings interact. Through speech, human beings are able to express themselves.

1.8.4 Speech Variation

Once people acquire a language, they also acquire some flexibility in the use of alternative structures within the language.

In the study of language and social context Giglioli (1973:165) points out that often in these encounters, the speech cannot be understood apart from the context and context cannot be read by those who do not share the history of the relationship. One other cause of speech variation is dialectology or linguistic geography.

Dialectology is concerned with how people in particular social contexts use linguistic varieties.

Speech variation is, therefore, a change in speech situation. Speech variations are different ways of using speech which are associated with particular categories of user or of use.

1.8.5 Speech Community

Bloomfield (1933:42) defines speech community as a group of people who interact by means of speech.

In speech community, speakers share knowledge of rules for conduct and interpretation of speech. This sharing is best characterised by knowledge of its form and patterns.

Language and community are related. It is the nature of human beings to belong to a group or community. Every community distinguishes itself from others by means of speech or language.

1.8.6 Code-switching and mixing

Bilingual people may choose one language rather than another as an expression of solidarity or even familiarity. They may choose to speak one language rather than another for business or political reasons. To a large extent, however, bilingual people have no control over the language they use. Certain societal factors such as schooling, the language of the community, the availability of books and technical material may dictate in which language they become more proficient (Louw and Edward, 1994:400).

Bilingualism and multilingualism as stated by Louw and Edwards in the above exposition, are the main causes of switching from one language to another. Language contact and interference are also important factors to consider.

1.8.7 Interaction

Human beings interact by means of language. When people interact with each other, they communicate knowledge or work together in a particular situation.

There are various ways by which people interact: the verbal and non-verbal forms of communication. Direct and indirect communication are the levels through which social interaction takes place.

Direct communication therefore refers to face to face communication.

Through this form of communication, emotions are transmitted through body gestures and facial expressions along with word symbols.

Indirect communication on the other hand, deals with media in order to bridge the gap between people.

1.8.8 Speaker

Speech is individual. No two different speakers have the same language experience. There are various reasons contributing to speakers differences.

These are:

- Geographical and historical factors.

Native speakers language reflects the speaker's linguistic potential, actual performances used during the process of interaction compared to the non-native speaker's language.

This stresses the fact that individual speaker's speech is unique. No two speakers use the same style or speech during their conversation or interaction.

1.8.9 Borrowing

Different language varieties may be mixed up by the process of borrowing.

Words may be borrowed from one language into another.

Words may be borrowed directly or indirectly from other languages. In the Zulu language the majority of words have been borrowed either from English or Afrikaans, but very little from Sotho.

One of the factors which may cause borrowing is language contact. In borrowing, words are transferred from one language into another, and the result therefore is bilingualism.

1.8.10 Curriculum

The curriculum, defined and carried out as a series of meaningful and guided experiences directed towards the attainment of specific objectives, is the basic instrument of the education process. It is the medium by which theoretical and philosophical concepts are translated into effective design or plan that will affect the instructional process (Anthony et al, 1980:4).

It should be clear that curriculum is more than just what is supposed to be

learned. It is never drawn up in a vacuum. It is always based on sound values that are in harmony with the philosophy of the particular people. The curriculum cannot be drawn up without a serious study of the conditions and attitude that should influence the educational process and without a clear knowledge and understanding of the philosophy of goals in the light of which the educational process will take place.

It is thus unthinkable that one could determine policy and procedures without knowing and correctly interpreting the curriculum which is constantly subject to evaluation and changes for its implementation or relative resources such as facilities, teachers and equipment and on co-operation of the students, the parents and the public. Policy and procedures should include how to deal with problems and challenges relating to any curricular issue.

Dialects

Dialects are indicators of peoples' geographical settings. The study of dialectology is concerned about how different people use different linguistic varieties. This mainly concerns the language spoken by different social groups, in terms of social stratification, and social systems such as law,

education, teacher profession etc. such varieties are referred to as occupational varieties.

1.9 Literature Review

Here we shall look into some critical views expressed by some authors on language in social context.

Hymes (1980:33) in his book entitled *Foundations of Sociolinguistics : An Ethnographic Approach* stresses the ethnography of speaking. His views are expressed as follows:

Even the ethnographies that we have, though almost never focussed on speaking, show us that communities differ significantly in ways of speaking, in patterns of repertoire and switching, in roles and meaning of speech.

They indicate differences with regard to beliefs, values, reference groups, norms, and the like, as those enter into the ongoing system of language use and its acquisition by children.

Hymes clearly indicates that language is organised, not only in terms of grammar, but also as part of communicative conduct of communities.

Hymes, as a Sociolinguist, deserves to be applauded on his contribution towards language and society.

In the scientific study of the causes of language changes, one can find two polar positions. One says that language change is caused in the same way as change in domain of human social behaviour, namely as a matter of fashions.

The “causes” of sound change without language contact lie in the general tendency of human cultural products to undergo “nonfunctional” stylistic change. The other position says that language change is functional (Jones, 1993:319).

Jones further lists causes of language change such as causes rooted in the physical or mental make-up of human beings, in the physical structure of language signals and the media carrying them, and in the social organisation of the speakers languages and their communicative needs.

Many aspects of language change including theories of language change, have been discussed by Jones. Therefore, his contribution is much valued.

Finlayson et al (1992: 70) speaks of situations where people in different social roles may resort to a different speech style or register. An attempt has been made by this author to give a brief overview of some of the interesting phenomenon which comprise language variations. The following are mentioned: language and taboo, varieties spoken by women and initiates, traditional factors, language of royalty, language and gender, age, politics and religion.

This author offers penetrating views on various aspects of language varieties. A very interesting discussion has been made by this author.

Commenting on speech community, Hudson (1980:57) says that, lastly there is an approach which may avoid the term 'speech community' altogether but refers to groups in society which have distinctive speech characteristics as well as other social characteristics. It should be noted that the groups in society which a sociologist might discover by objective methods; and the groups need not exhaust the whole population, but many represent the clear cases of certain types. This approach has been advocated by Robert Le Page (1968a):

Each individual creates the system for his verbal behaviour so that it shall resemble those of the group or groups with which, from time to time, he may wish to be identified with, to the extent that:

- (a) he can identify the groups,
- (b) he has both opportunity and ability to observe and analyse their behavioural systems,
- (c) his motivation is sufficiently strong to impel him to choose, and to adapt his behaviour accordingly, and
- (d) he is able to adapt his behaviour.

It is important to note that the above approach clearly indicates the relationship that exists between language and society; every individual in a community is unique in his language. Therefore, every person is aware that different situations call for different behavioural roles.

Beyond the individual differences, the languages of a group of people may show regular variation from that used by other groups of speakers of that language, (Fromkin and Rodman, 1988:253).

These differences are caused by the different geographical regions and different social groups.

Factors which may cause differences in speaking are:

- age
- sex
- state of health
- size
- personality
- emotional state and
- personal idiosyncrasies.

This author states that speakers of a language know many "dialects". They use one dialect when out with friends, another when on a job interview or presenting report in class, and yet another when talking to their parents.

These are called "situation dialects" or styles.

These authors show broad and good insight in the discussion of language and society.

Finally, Wallwork (1971:99-164) gives a detailed account on language varieties. To him most people speak quite differently when they speak to different people: e.g.

to a child, to a friend or to a superior at work . With some, they are relaxed, with others, formal. People speak differently to the same person when met in different circumstances or situations. He refers to the variety the individuals use as jargon. He stresses the fact that the people's speech, and in many ways, the peoples use of speech is as individual as their own handwriting.

According to Wallwork, certain factors to be assessed have great contribution in causing the speakers style or variation. These factors are:

- Regional and social dialects of the speaker.
- The 'correctness' or otherwise of his vocabulary, and grammar.
- The 'level' of his vocabulary and grammar.

- The choice the speaker makes of vocabulary and structure in respect of the contexts of which he is saying (its appropriateness to the relevant circumstances).

Of course, Wallwork, as a linguist, has made wide studies on British varieties. Therefore, it is important to note that speech varieties or styles do exist in almost all languages of the world, including Zulu, as an African language.

1.10 Conclusion.

Chapter one deals with the general overviews of the study as a whole. In the next chapter, data will be presented, as collected from the respondents.

2. DATA PRESENTATION

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CHAPTER 2

In this chapter, we present the data as gathered from the respondents

2.1 Introduction

The data presented in this chapter are outcomes of considerable discussions with different people. The field-work carried out was restricted to social patterns. In some instances people were interviewed individually, and, in others, questions were posed to groups of five or more people. Group interviews were carried out amongst these groups: families, school children, college students and organizations. One hundred and twenty interviews were carried out. In asking questions, Zulu or English was used.

2.2 Data Collected

In reporting; the data, we start with the question posed and thereafter tabulate the different responses of the participants.

2.2.1 Relate some of the outstanding occasions that took place while you were still a child.

Iziphi izinto ozikhumbulayo ezazenzeke ngenkathi useyingane .

Individuals responded to the above question by relating various incidences in different ways.

Kwaba khona i-strike kuzo zonke izikole zaseMadadeni. Umfundi kwakumele akhokhe u-three rand kusukela kuma-Lower Primary Schools kuya kuma-High Schools, ukuze kwakhiwe izikole ngoba zazishoda. Kwaba nabafundi abathi mayingakhokhwa lemali ngoba lemali ngoba kukhokhwa I-school fund minyaka yonke. Ngabe yini umsebenzi waso uma kuzophindwa kubhadalwe lemali? Kwakhulunywa-ke kwabe sekubuyiswa o-three rand balabo abasebekhokhile.

◆ Kwaba nokuthi isiBhunu sizoyekwa ezikoleni. Sezwa sekuthiwa eGoli bamatasa balwa nalendaba yesiBhunu. Abantwana bakhona bangafunda babhikisha, kwafa abantu abaningi ngoba behluleka ukuziphatha kahle. Bashisa imizi, bashaya izimoto ngamatshe, kwabanjeya. Amaphoyisa abadubula, nokho abaphumelelanga ngoba namanje sisafundwa.

◆ Nganginenkinga ngisemncane ngangingenaye umuntu engizodlala naye. Umama uma ehamba wayeshiya enginike imisebenzi okwakufanele ngiyenze, njengokukha amanzi, ngigwalise umphongolo. Ngolunye usuku engekho umama, ngasebenza ngaqeda. Kwakunendlu yesiZulu, iqhugwane, eyabe isindala. Ngayibuka, ngase ngithatha umentshisi, ngayishisa. Akushanga yona yodwa, kwasha amahlathi nemizi yabantu.

Ngashaywa kakhulu mina, ngangiqonde ukulungisa kanti sengiyona kakhulu. Konke ngangikwenza ngithi ngiqeda isizungu.

◆ Ngesikhathi samajikijolo (berries) ngangiphuma esikoleni nezinye izingane, sidlule sidle amajikijolo kuze kube ntambama. Uma sengiya ekhaya abangani bami banginike iqabunga netshe elincane bathi ngikufake phansi kolimi, khona ngingeke ngishaywe. Ngosuku lokuqala ngasinda kodwa kokulandelayo umama wangishaya kakhulu. Ngamangala ukuthi kanti lo muthi usebenza ngezinye izinsuku ubuye ungasebenzi. Lokho kwangenza ngayeka ukubuya late ekhaya.

- ◆ Ngikhumbula ngonyaka ka-1984 kwaba khona ingozi yesitimela eyenzeka esiteshini sakwaMashu, kwalimala abantu abaningi, iningi futhi labantu lafa, izingane zasala zingenabazali, amakhosikazi asala engenabayeni, kwaba khona abantu abakhubazeka. Yaphinda yenzeka futhi enye ingozi yesitimela ngaseHammarsdale ngonyaka ka 1995, baphinda bafa futhi abanye abantu.

2.2.2 Can you tell me more about the schools you attended while you were still young ?

Ungake ungichazele kabanzi ngezikole owake wafunda kuzo?

Responses differ from person to person by giving their own accounts of the above mentioned question.

- ◆ Ngaqala ukungena esikoleni ngineminyaka eyisikhombisa. Ngafunda kulezi zikole ezilandelayo eNquthu:

Lutheran School: ngafunda ibanga lokuqala ngaze ngacina kwelesine. Ngasuka lapho ngayofunda eBlood River Higher

Primary School, ngafunda khona isigaba sesihlanu nesesithupha.

◆ Ngo 1972 ngaqala ibanga lesikhombisa kwaCeza, eVungu High School. Ngafunda ngihlala ngaphakathi esikoleni ngaze ngagcina ebangeni lesishiyagalolunye. Ngasuka lapho, ngayofundela ubuthishela ekolishi laseAppelsbosch, oZwathini, iminyaka emibili. Ngaqeda lapho, ngafundisa ezikoleni eziyisithupha. Ngonyaka ka-1993 ngasebenza esikoleni iNtshangase njengothish'omkhulu. Ngo 1995-1996 ngeza ukuzokwenza imfundo yami eMadadeni College of Education. Ngonyaka ozayo ngizophindela emsebenzini, engicabanga ukuthi ngizobe sengifunda ngeposi hhayi njengomntwana wesikole.

◆ Ngafunda eLloyd Primary School. Ngafunda u-SSA ngagcina ebangeni lesihlanu. Ngaqala ukufunda ngisemncane, ngingakwazi ngisho ukubhala lokhu. Wasifundisa uMiss Mzolo, esifundisa ukubhala kwa-SSA. Wayesishaya, sengifuna nokuyeka isikole. Umama ethi angibekezele. Ngabona

sengikwazi njalo ukubhala. Ngafunda ngaze ngafika ebangeni lesihlanu kuleso sikole.

Ngase ngidlulela eTshelenkosi. Lapho ngaqala khona ibanga lesithupha. Nakhona kwaba nzima kakhulu ngiqala ukufika eSecondary. Ngafunda nakhona ngaze ngajwayela. Inkinga yami lapho kwaba yiMaths, eyayingichitha. Kodwa uthisha wayo wayenesineke bandla. Esinye isifundo esaba inkinga kwaba iDomestic Science, kodwa nayo ngaze ngayijwayela. Ngabona sengikwazi nokuthunga. Ngafunda ngaze ngagcina ebangeni lesishiyagalombili. Ngase ngiya eNkosibomvu lapho ngenza khona ibanga lesishiyagalolunye neleshumi. Nakhona ngahlangabezana nenkinga ngoba khona ngathola izifundo engingakaze ngizenze e.g. Geography, Agriculture. Kodwa ngazama ngaze ngaphumela kahle.

- ◆ I attended pre-school at St Dominics Pre-school at Vryheid. I was taught by the nuns. They were very kind to us young ones futhi besinakekela bengafuni sisokole ngokudla nango- kokugqoka. Ibanga lokuqala, Sub A, ngafunnda eNhlokomo Lower Primary School at Nkande, where I was taught by my aunt. She was very cheeky

and she needed her work everyday. She started by asking me questions because I was her relative and when I did not do my work, she beat me very hard. Athi wenza isibonelo ngami. Nokho ngahamba kahle ngaphumelela, ngathola uposition one. In Sub B, I was taught by Miss Gumbi from Nkandla. Wayeqashe eduze kwasekhaya, esithuma siyomkhelela amanzi emfuleni uma sesiphume esikoleni, asiphe ukudla kwakhe. Kodwa uma eseklasini wayengatshengisi ukuthi uyasazi noma usejwayele kodwa ubesishaya uma singawenzanga umsebenzi wakhe and again I got position one. In Std 1, I was taught by Mrs Manyathi. She beat us in the morning, asking questions from the previous work. I started to dodge the class because I was afraid of the stick. I passed and got position two. In grade 4, I was taught by Mrs Nkosi from Dundee. Still I got position one and I was transferred to Mbalenhle at Madadeni to do a special class. And ngathola umehluko omkhulu kothisha babengafani nabale emakhaya. Bafundisa kamnandi kodwa beshaya nabo, and I passed and went to Siyamukela High School. Lapho futhi ngafika kufundwa, kungadlalwa. Nakhona azange ngifeyile. And ngeza eMadadeni College, ngafika bedlala, belwa bodwa bebadala.

2.2.3 Which subject / subjects do you like / prefer most in school?

Yisiphi isifundo/izifundo owawusithanda / owawusithakasela ngenkathi usesesikoleni?

Different subjects are mentioned according to the individual's priorities or preferences.

- ◆ Art ne-Maths.
- ◆ Maths and English only.
- ◆ English: Angizithandi ezinye ziyangibhora.
- ◆ Maths and Science. I hate History.
- ◆ English, Maths, Science and Computer.
- ◆ Mina ngithanda iHistory.*
- ◆ IsiZulu ne English.
- ◆ IsiZulu.
- ◆ I-Maths ne-English but not Afrikaans.

2.2.4 Why do you like / prefer it/them?

Yikuphi okwakwenza usithande/noma uzithakasele?

For the respondents who prefer Maths, English, Science, Art and Computer Science, the reasons are as follows:

- ◆ Because they are nice (Maths and Science).
- ◆ Siyazithanda futhi (Maths and Science).
- ◆ They are important (Maths, English and Science)
- ◆ Like Maths, you can't work if you do not have Maths.
- ◆ I-Maths ngithanda ukuyifunda nokuyibhala nokuyazi.
- ◆ I-English imnandi. Siyayifunda, sidrowe, sibhale.
- ◆ You can't get good work if you cannot speak good English.
- ◆ Ngithanda uthisha wayo. She's so nice. I love her (Maths and English).
- ◆ If you aren't finish with our work in class siwuqedela ekhaya umsebenzi.
- ◆ Uyazi uthisha wethu uchaza kakhulu, kakhulu, kakhulu njalo-nje. Size sibe bored eklasini. Kuthi sithi, "Yeka manje Miss, sizwile."

- ◆ Mina ngizokwenza iDentistry. Yikho ngifuna ukufunda iMaths kakhulu.
- ◆ I-Optometrist. I-Maths izongisiza, you know. Mina ngizonifaka amaspecs.
- ◆ English is the main language. Imnandi futhi kunesiZulu.
- ◆ Ngifuna ukuthisha iMaths uma sengimdala.
- ◆ I speak English because mom always speaks it. Sengiyakwazi ukukhuluma kahle esikoleni.
- ◆ Ha! Kumnandi ngeperiod ye-Arts. Sidrawer anything esiyithandayo.
- ◆ I-Computer mina ngiyayithanda. Ngifuna ukulekelela umama uma etypha.
- ◆ Siyadlala thina nge- Arts. Sidweba noma yini.
- ◆ Uthola konke okuthandayo kwiComputer.
I-Computer tells you stories - how to go about doing your work noma uthisha esekudeni.

For those who prefer other subjects, the responses are as follows:

- ◆ IsiZulu ulimi lwami. Ngiyasithanda kakhulu.

- ◆ Kuhle ukufunda isiZulu ngoba ngiyezwa ma abantu abadala bekhuluma.
- ◆ Umama nobaba bayafuna sikwazi ukukhuluma kahle isiZulu.
- ◆ I like isiZulu, it is my language.
- ◆ I like to read about stories in History.
- ◆ Kuhle uwazi umlando nezwe lakini. I-History neGeography isifundisa lokho. Ngiyayithanda.
- ◆ I-Commerce yinhle, mina ngifuna ibhizinisi.
- ◆ I-Geography icishe ifane neScience. Mina yinhle kimi. Kodwa ibuye ingihlule. Kodwa ngiyayithanda.

2.2.5 Describe the type of sport you like/liked most.

Chaza uhlobo lomdlalo owuthandayo/owawuwuthanda kakhulu.

- ◆ Umdlalo engiwuthandayo yithenisi. Uthisha wayewudlala kahle. Wayethi uma ewudlala ngizwe ngichazeka ngaphakathi. Kwakuthi uma kuhlangene izikole wawuzwa ngemvunge ethize nje ubone nawe ukuthi cha kubi.

Lo mdlalo wethenisi ngiwuthanda ngoba uhlala ukhululekile. Okunye engikuthandayo ukugqoka kahle, izingubo ezimhlophe: isiketi

esifishane, isikipa esimhlophe, amateku kanye namasokisi amhlophe.

Kulo mdlalo uhlala njalo ungumqemane, awugulaguli kalula. Lo mdlalo ngiwuthanda ngoba umu sekudlalwa akufuneki wonke umuntu angene phakathi kepha kubakhona abantu ababili abancintisanayo. Kulo mdlalo awufuneki umsindo, kuphela nje kushaywa izandla uma kukhona owinayo futhi uma uhluliwe awuthukutheli kepha uyamxhawula obekade udlala naye ukhombise ukuthi benidlala kahle nje.

- ◆ Umdlalo engangiwuthanda kakhulu ngisemncane inqathu nezingendo. Le midlalo yomibili ngangiyithanda ngale ndlela yokuthi uma ungibiza ngidlala kwakubanzima ukuba ngiyeke ngiye lapho ngibizwa khona. Kanti nalapho ngidlala khona ngangingafuni ukuhlulwa. Uma ngibhedile, ngangizama ngayo yonke indlela ukuthi ngibaphazamise laba abanye uma bengehlula khona bezongishaya umama ebashaya ngoba phela ngizobe sengikhala. Uma sidlala umasgenda ngangiwathatha onke, wonke amatshe, amanye ngiwaphonse kude bese ngiyabaleka. Iyona into eyayingenze ngikhumbule namanje ukuwudlala noma sengimdala.

- ◆ Ngithanda umdlalo webhola lezinyawo. Ngilithanda kakhulu uma ngilibuka kumabonakude noma ngingumuntu wesimame, imithetho yebhola ngiyazi njengoba ngizazi. Iqembu engilithanda kakhulu I-Orlando Pirates. Uma izodlala noma benginohambo, ngenza ngawo wonke amandla ukuthi ngihlale ngilibuke. Ngendlela umdlalo webhola engiwuthanda ngayo, noma ngithenge iphephandaba ngiqala kwezemidlalo ukulifunda. Uma sengibonile ukuthi imidlalo imi kanjani ngempelasonto, noma amaqembu adlale kanjani, ngisuke sengiqedile, ukufunda iphepha. Ngifisa ukuthi ngelinye ilanga ngibe neqembu engizoliqueqesha.

2.2.6 Tell me how to play hide and seek because there are different ways of playing it.

Ngichazele ngomdlalo kamacashelana ngoba ziningi phela izindlela zokuwudlala.

The respondents expressed different opinions of how the above mentioned game is played.

- ◆ Mhlawumbe nje siba wu-six. Uzothi angibhleki one, angibhleki two, angibhleki three, angibhleki four, angibhleki five,

angibhlekhi six. Ongowesi six nguye ozohamba ayobhlekha. Nithi, "Ngize yini," noma nibale up to thirty. Bese-ke ahambe ayocasha. Ozomthola, angithi ukhona ozomthola, owokuqala. Bese-ke mhlampe anithole nonke. Lona abaqale ngaye-ke nguye ozoya kobhlekha. Bese kuthi emva kokubhlekha bese omunye, mhlawumpe omunye ocashe kwenye indawo lapho, lapho engaboni khona, bazoza bambalele, bambalele ukuthi kawungaki. Waze wangamthola uzophindela futhi mhlawumpe abone mina, ecabange ukuthi nginguLungile. Bese sithi, "Go back to, go back to." Uzophindela emuva futhi ayobala futhi.

2.2.7 Explain how the marble game is played.

Ngichazele ngokudlalwa komdlalo wezimabuli.

The responses were as follows:

- ◆ Kugujwa umgodi bese kuba nesteji lapho umuntu nomuntu ezoma khona, bese ephosa imabuli emgodini. Uma abantu abazodlala bebahlanu kuba: first, second, third, fourth, fifth. Owokuqala uzoma esteji aphonse imabuli yakhe. Uma ingene emgodini

uwinile. Uma ingangenanga noma zingangenanga zonke seziyoshaywa ngezithupha zize zingene. Engene kuqala, usewinile, sekuzoqalelwa phansi.

- ◆ Kuyaye kubekwe izitini ezimbili ezenza ipholi lapho kuzokorwa khona, bese kuba nesiteji lapho, kuzomiwa khona. Bese bephosa izimabuli labo abadlalayo. Kuyaye kudlale noma abangaki. Ezitinini lapho kukorwa khona, imbobo iyaye ikalwe ngeminwe emibili. Kufanele ibe ngangeminwe emibili. Bazothi sebephosile izimabuli zabo bese kuqala oqhele kakhulu ukushaya imabuli ngesithupha ephikelele emapholini. Bese kuthi lowo ozokora kuqala, usewinile, usezolindela ukungenela ama-semi-final, uma ephinda omunye ewina, usezolindela ukungenela amafinal. Asithathe ngokuthi bane*lababantu abangenele le-game, kuzothi uma sekudlalwa amafinal baphinde baphose, kuphinde kuqale oqhelile emapholini ukushaya. Kuzothi uma esewinile uzobe esethola leyo mali bebekade bebheje ngayo noma uthola ezinye izimabuli.

- ◆ Kuyaye kube khona indawo lapho kuma khona bonke abazodlala, istage. Kubekwa izitini ezimbili, phakathi kwazo kushiya

isikhala esingangeminwe emibili. Ukulinganisa lesi sikhala kusetshenziswa ilo munwe omude kakhulu nalona wokukhomba.

Uma esiteji uphose imarble yakho, loyo oqhele kakhulu ngasezitinini, nguyena ozoqala kuqala aqhube imarble yakhe iye ngasezitinini ngoba inhloso ukuyophuma kulesiya sikhala esishiyiwe phakathi kwezitini. Indawo lapho kungenwa khona yinye, ayi ukuthi uzongena ngaphambili ubuye ungene ngemuva. Oyongena kuqala, nguyena owinile. I-game ingaqala phansi noma iqhubeke nalabo abasasele, baze baqede kuphuma ngamunye.

- ◆ Sigubha umgodini. Bese mhlampe nje nidlala niba wu -two or eight. Uthi, “ v lapsi, two short, niki everything fore me, niki everything for you.” I-marble uyishaya until ingene emgodini. Lena esele nizoyishaya ize ingene emgodini. Sekungena lo oyifakile.

2.2.8 It appears bringing up children in this modern life has vastly changed from what it was in the ancient times. What are your priorities about bringing up your children:?

Kubukeka sengathi indlela abantwana abakhuliswa
ngayo kulenkathi yamanje yehluka kakhulu kunale
yasemandulo. Ikuphi okusemqoka okubona
kubalulekile ekukhuliseni abantwana bakho?

Different views from the respondents were received.

- ◆ Abantwana bami ngiyathanda ukuba ngihlale ngixoxe nabo.
- ◆ Kungabi nento eyimfihlo mina engingayazi.
- ◆ Mhlambe umntanami useno- 15 years, ngithanda ukuba ngimtshela mayelana nezinkinga asengahlangabezana nazo empilweni, ingozi angabhekana nayo uma ngabe sethandana nomfana othize, ingozi yokubukela abantwana abangaziphethe kahle, ingozi yokubukela ama - film kumaTV akhuluma, ngezindaba zothando, nama-magazine angalunganga.
- ◆ Uma ehamba akasazi isikhathi okufanele sishaye esesekhaya.
- ◆ I want them to be respectful, bahloniphe kakhulu. Kuhle

lokho empilweni.

- ◆ Ngifuna ingane ihloniphe abantu abadala nontanga bayo.
- ◆ Ingakhohlwa iNkosi, uNkulunkulu , uMdali wayo.
- ◆ Ibenothando, izwelane nabanye, ifunde ukusiza oswele, ingancishani.
- ◆ Ibe nothando Iwemfundo ngoba isikhiye sempilo lapha emhlabeni. Impilo engcono ayikho ngaphandle kwayo.
- ◆ Ithi mase ifundile ithole umsebenzi ongcono, ozoyiphilisa, ikwazi ukuzimela ngokwayo.
- ◆ Ibalekelane nemikhuba emibi e.g. ukubhema, uphuzo o.lūdakayo, ukuntshontsha, nakho konke okubi.
- ◆ Ibe nozwelo kwabagulayo.
- ◆ Mina isifiso sami ukuthi ingane yami ikhule ngaphansi kwezandla ezifudumele.

- ◆ Ihloniphe. Ikwazi ukuhlukanisa okubi nokuhle.
- ◆ Indlela ekhuluma ngayo nabantu abadala nabontanga yabo.
- ◆ Ibe nolimi oluhle.
- ◆ Igweme izindlela ezinezithelo ezimbi.
- ◆ Ifunde ize ibe utho emphakathini, ihloniphe, ibe nosizo emphakathini.
- ◆ Ingakhohlwa amasiko esintu ngoba ukufunda akusho ukuthi uzoshintsha konke nokuhle kwabadala.
- ◆ Ngithanda iphucuzeke. Ibe civilized, kuhle lokho.
- ◆ Okunye uma umntwana egangile umzali ufanele angamvuni umntwana, makanikwe isijeziso esifanele.

2.2.9 Virginity was highly honoured by the Zulu. Describe the position nowadays.

Ubuntombi nobunsizwa babuqhakanjiswa kakhulu ngama Zulu.

Chaza isimo esikhathi samanje

Different opinions were raised by the respondents.

- ◆ Abantwana, bale nkathi yamanje, abafana namantombazane abasazilani, abasahloniphani. Abasalindi ithuba lelo elalinqunywa kuqala lokuthi-ke heyi manje usungaqoma. Uthola umntwana oneminyaka eyishumi esazi ucansi, okungukuthi ukulala nomfana ngaphandle kokwedlula ezigabeni ezithile zokukhula kwakhe. Akusekho ukuthi abantwana bayahlolwa emva kwesikhathi esithile kubonwe ukuthi akakaziniki yini ithuba lokwenza lokho okungafanele, akwenze kulelo zinga asuke esekulona.

Abantwana sebethola abantwana ngaphambi kwesikhathi. Kokunye angazi nanokuthi ukhuleliswe ubani, ngani ngoba ubenabantu abaningi abezijabulisa nabo. Akusekho ukuziqhenya ngobuntombi nangobunsizwa bakhe ukuzihlonipha kulesi sikhathi samanje.

- ◆ Kulezi zinsuku amantombazane awasahloniphekile kanti futhi awasa kwazi ukuzihlonipha ngendlela agqoka ngayo; izinto eziveza imizimba yawo budedengu, ayaphuza, awasamazi umuntu omdala. Izinga lothando Iwabo ezinsizweni liphezulu ngendlela ephakeme, abafihleli abazali benze lokho ngenhlonipho ekusitheleni. Sebevele bame namasoka eduze kwamakhaya, bavele bathi isikhathi sanamuhla, sempucuko, asivumi ukuthi baye le emasithelweni. Abasapheki, abasanakekeli namakhaya, bagcwale izitaladi, beyaluza ngamabhulukwe, kuze kushone ilanga. Babuye ngobhadakazi, sekwaze kwalalwa endlini. Bafune ukuba abazali babavulele. Bengaphekile bafike bafune ukudla.

Abafana bona bayaphuza, abahloniphi, bavele babize amantombazane phambi kwabazali babo, bahambe nabo ngokwentando yabo. Umzali uma ethi uyaphawula ngengane yakhe, uthenjiswa induku uma engabulawanga. Bafuna nemali kubazali ngodli. Okunye babagwaze, bababulale ngoba bethi abafuni ukubanika imali.

- ◆ Kuqala kwakuhlonishwa kakhulu, ubunsizwa bakho nobuntombi bakho, ikakhulukazi ubuntombi. Wawungalokothi ulale nowesilisa, isoka lakho ngaphandle komshado, okungenani kwenziwa lokhu okuthiwa ukusoma. Kanti namhlanje akusahlonishwa ubuntombi nobunsizwa ngaphandle.

- ◆ Nje okuqala kwagama lokuthi "ukuqoma" seliya nokuya liphela, sesikhuluma ngomjolo, umjolo nje into efihliwe. Akwaziwa abazali, kanti masikhuluma ngokuqoma, kwaziwa kucace ukuthi intombi yasekuthi ithandaphi. Njengoba-ke kuwukujola, amantombazane ayaziqomela abafana abayinqwaba. Angathi vele akwaziwa ekhaya. Bonke laba bafana ulala nabo, kanti lokho yinto eyayihlonishwa kabi. Nabafana, ngokunjalo, banezintombi eziyinqwaba. Ulala naleyo ayithandayo ngaleso sikhathi. Uma engasayifuni, akasayifuni. Okusho ukuthi isimilo into engasekho ngesikhathi sanamuhla.

2.2.10 What role is played by young children as members of the family?

Qhaza lini elibanjwa yizingane njengamalungu omndeni?

- ◆ Ukuba khona kwezingane ekhaya kulusizo ngoba ikakhulukazi kuthunywa zona uma kukhona okudingeka kulandwe njengasesitolo ; ukuba ziyothenga izimpahlana ezincane, ukukha amanzi, ikakhulukazi emakhaya, lapho elandwa emfuleni.
- ◆ Kwesinye isikhathi zilusizo kakhulu ezintweni ezingaphakathi endlini; athunywe mhlambe into ekhona lapha endlini. Kwesinye isikhathi ikakhulukazi ebuncaneni, umthuma ngenhloso yokubona ukuthi useyayazi

yini into ethile noma umehluko ezintweni.

- ◆ Ukubakhona kwezingane ezincane kwenza umehluko ngoba lapha endlini usuzothola sebenikezwa imisebenzana emincane engangabo ukuba bayenze.
- ◆ Izingane zidlala umdlalo ekhaya, umfana uba ubaba, agqoke izingubo zikababa, athwale nesigqoko, abe ngubaba. Kanti intombazane yona igqoka iphinifa neduku kukamama. Kona-ke kusuke kuzenze umama wekhaya. Lokhu kwenziwa izingane esezithe ukukhula. Kuthi lezo ezincane zona zibe ngabantwana basekhaya. Lapho-ke ubaba udlala indawo yakhe nomama naye udlala indawo yakhe. Abantwana benza imisebenzi.
- ◆ Balusizo kakhulu abantwana ngoba thina esesibadala siyabathuma.
- ◆ Abantwana bayazimazisa ekhaya. Kanjalo asikho isizungu uma bekhona.
- ◆ Ukuba khona komntwana kwenza ikhaya libemnandi, libe nesithunzi, libukeke. Uma bengekho abantwana akubi mnandi.

- ◆ Uma sebekhulile phe'la bazosisebenzela thina bantu abadala ngoba sizoguga.

2.2.11 Name some of the good things you share with your neighbours.

Shono ezinye zezinto eniyaye nicobelelane ngazo nomakhelwane bakho.

The responses were as follows:

- ◆ Kuhle ukuba nomakhelwane. Ngezikhathi zenjabulo sabelana izipho ezihambisana naleyo njabulo esisuke sihlangabezane nayo. Uma kukhona okubi noma okubuhlungu siba ndawonye, sizwelane.
- ◆ Uma usesikhatini esinzima kuyaye kube lula uma omakhelwane benawe, uzizwa ungenawo umthwalo. Uma bengekho abantu oseduze nabo impilo ayihambi kahle.
- ◆ Ukuxoxa kuhle ngoba uthola imiqondo yabanye abantu.
- ◆ Kuyenzeka ungabi nazo zonke izinto ozidingayo, kungaba ukudla, izingubo, izimpahla zokusebenza engadini nokunye. Uyakwazi

ukweboleka komakhelwane noma ukwenane ubuye uphindise uma usunakho.

- ◆ Uma ungekho ekhaya abaseduze nawe bayakwazi ukuphosa iso emzini wakho, baqaphe, kungenzeki umonakalo.
- ◆ Ngiyaye ngibabingelele, sivakashelane . Uma kukhona esingenakho siyaphana.
- ◆ Sihlala kahle ngoba nabo bayazwana nabantu, sifana nomndeni owodwa futhi sihlala kahle nabo.
- ◆ Bangabantu abanozwelo okumnandi ukuhlala nabo, abanayo ingxabano, baya-andastenda.
- ◆ Uma kuvalwe izikole siyaye senze amaqembu amabili amantombazane. Siquhdelane enkundleni yebhola. Sisuke sidlala netball.
- ◆ Sivuka njalo ekuseni siyokukha amanzi kungakagcwali abantu abaningi empompini.

- ◆ Emini siyavakashelana, sixoxe ngezinto ezithinta izimpilo zethu, ezinhle nezimbi, sicebisane lapho omunye enenkinga, selulekane lapho abanye bephambuka endleleni efanele.
- ◆ Noma uma ngipheke ukudla okumnandi ngiyabapha nabo futhi benza njalo.
- ◆ Uma siswele imali siyabolekana.
- ◆ Njalo ntambama siyashintshana ngomthandazo. Uma kade ukithi namhlanje, ngakusasa uya komunye womakhelwane.
- ◆ Umakhelwane ungumngani wami. Sixabana naye kubuye kudlule. Kungathi sidla, sizalwa ndawonye.
- ◆ Uma ekhaya sinezivakashi eziningi ngenkinga yendawo abanye sibacelela khona.
- ◆ Abantwana basekhaya badlala nabomakhelwane. Babuya basixoxele ngokusha abakufundile.

2.2.12 Where are your brothers and sisters?

Bakuphi abafowenu nawodadewenu?

- ◆ Udadewethu ongelamayo useGoli uyafunda. UseVista, wenza I-Teaching, uhlala ePimville, kudadewethu oganile.
- ◆ Lona engimelamayo uyasebenza eGoli. Usefemini yedayimane and uhlala eMndeni South.
- ◆ Omunye use-Durban ufunda eMangosuthu.
- ◆ Ubhuti wami yena useGoli, usebenza eRecord Bar.
- ◆ Kunomunye ubhuti wami omncane, yena usebenza ehotela ungunshefu.
- ◆ Base-Six. Bahlala khona.
- ◆ Zikhona.
- ◆ UNdumiso noZanele basekhaya.

- ◆ Bahlala no granny.
- ◆ Bakithi. Sihlala sonke.
- ◆ Bafunda le ekudeni.
- ◆ Basekhaya kithi.
- ◆ Bahlala nomama nobaba ekhaya. Mina ngihlala no-Anti wami.
- ◆ Bale kude. KwaNongoma.
- ◆ Anginabo. Mina ngiyi-one kithi.
- ◆ Abekho. Sihlala nomama soyi-two.
- ◆ Bafunda le eThekwini.
- ◆ Bahlala nogogo. Umama uyasebenza uhamba ekuseni.
- ◆ Usisi wami wenza I-Second Year eMadadeni College.

- ◆ Omunye use-Creche eSiphosethu uhlala khona ngoba akukho muntu emini.
- ◆ Ubhuti wami omunye useQedizaba wenza uGrade 1.
- ◆ Olandela omdala une-shop lakhe lapho abazela khono ama-furniture.
- ◆ Omncane yena uyasebenza kwiPanel Beater.
- ◆ Udadewethu omdala useGermany wenza i-Masters.

2.2.13 Tell me what you enjoy doing together

Yikuphi okuhle/okuthokozisayo eniyaye nikwenze ndawonye

- ◆ Sithanda ukucula amaculo omshado emva kwalokho bese sicula amaculo esonto. Sicela omunye asihole ngomthandazo.
- ◆ Sithanda ukuba sikhumbuzane ngezinto ezazenziwa yilowo nalowo muntu, ezihlekisayo nezingahlekisi, esakhula. Kube mnandi. Nokubi kujike kuhlekise ngoba sisuke sesirivayza.

- ◆ Sithanda ukuthatha izithombe ngoba kusuke sekuyisikhathi eside sagcinana.
- ◆ Sithanda ukuthi ubaba nomama basichazele kabanzi ngemvelaphi yesibongo sakithi noma asixoxele ngesakubo.
- ◆ Noma sihlezi sibuka i-TV kuyaye kube namahlaya, uthole sonke sihleka kamnandi.
- ◆ Sibuye sihlale sipulane ngokulungisa ikhaya ukuze lithuthuke.

2.2.14 If you do have petty quarrels what causes them?

Uma nike nixabane nisuke nibangani?

- ◆ Uma sidlala, omunye adlalele omunye. Bese uthukuthela. Uthi ngeke uphinde umkhulumise. Bese sixolelana futhi.
- ◆ Ekhaya bathenge ibhola eliyi-one. Izingane ziningi manje, olithathe kuqala engabe esafuna ukudlalisa lababanye. Athi uzomnika uma eseqedile ukudlala. Adlale isikhathi eside bese efuna ukuthi laba abanye badlale isikhathi esincane. Bese omunye nomunye athi, “wena udlale

isikhathi eside kunami?" Baxabane-ke bebanga lokho.

- ◆ Kuyenzeka abantwana babange ukuthi omunye useqedile okwakhe ukudla, uselokhu ecela.
- ◆ Balwe ukuthi omunye ugcwele amafinyila usondela eduze komunye uzomninda.
- ◆ Bayaye babange umchamo. Ukuthi omunye uchamile. Lo ochamile angavumi ukuthi wuyena.
- ◆ Ubathola bedlala, uyothi uzwa omunye useyakhala. Umnini wezinto zokudlala akasayibambi leyo ngezinto zakhe.
- ◆ Omunye unomona uma enikwa into, uyibona incane, omunye anikwe enkulu, bese efuna ukuphuca abanye okwabo.
- ◆ Baphinnde babange ukuthi ekhaya kithi kuhle, kanti kini kumbi. Balwe.
- ◆ Ubaba wami unemoto owakho akanayo.

- ◆ Ukuthi ubaba uthe uzongithengela imoto, wena ngeke akuthengele.
- ◆ Kebabange nje nokuthi omunye athi, "suka kumama wami", nomunye ethi, "nami owami".
- ◆ Uma ethathe into yami siyaxabana.
- ◆ Noma uma sibanga ukuhamba njengokuthi makuyiwa edolobheni kuzohanjwa ngemoto. Nomunye afune ukuhlala phambili.
- ◆ Siyaye sibange nodadewethu ukulala kwi-double bed. Ne-Radio ukutbi ilale ngakithi.

2.2.15 Mention some of the changes that have taken place in our country.

Phawula ngezinye zezinguquko esezenzekile kulelizwe lakithi.

- ◆ Njengokuthi nje abantu abamnyama sebeyakwazi ukungena ezikoleni zabantu abamhlophe, bafunde nje bonke baxubane.
- ◆ Nanokuthi bekukhetheka ezitolo nasematoilet ukuthi abantu abamnyama abangeni.

- ◆ Kwi-Goverment sesinabo abantu abamnyama abasimele, even abantu besifazane.
- ◆ Wonke umuntu useyakwazi ukukhuluma ngokukhululeka manje. Kanje- ngokuthi nje ubungakwazi ukukhuluma ngenhlangano okuyona emakhosombeni. Manje sesiyakwazi.
- ◆ Okunye njengezilimi eziningi sezemukelwe ePhalamende, kanti ekuqaleni bekuyizilimi ezinqunyelwe njenge-Afrikaans ne-English.
- ◆ Nama-Credit Card siyakwazi ukuwathola thina bantu abamnyama. Kanti kuqala bekukhethelwa isizwe esimhlophe kuphela.
- ◆ Nasezikoleni bezishaywa izingane kuqala, kodwa manje sekuvaliwe ukushaywa ngoba bethi ziya-abhyuzwa izingane.
- ◆ Abantu besifazane nabo sebeyakwazi ukuthi babe nezwi kanti kuqala bebebukeleka phansi ngobulili babo. Izibonelo: amaholo abesifazane abe phansi.
- ◆ Usuyakwazi ukuthola isubsidy ungashadile. Njengokuthi kuqala

ubungakwazi ukuyithola uma ungowesilisa, kanjalo nowesifazane.

- ◆ Mayelana nobugebengu, sewuyakwazi uma ngabe ugcweleziwe uye noma kusiphi isiteshi samaphoyisa akusize masinya.
- ◆ Bese kuba buhlungu uma umuntu kufanela agwetshwe isigwebo sentambo, angabe esagwetshwa kodwa ekubeni ehlukumezile umphakathi.
- ◆ Kusho ukuthi la emthethweni sinezikhalo ngendlela abomthetho abasebenza ngayo. Izinga lobugebengu liphezulu kakhulu njengoba sekunenkululeko nje. Nginesikhalo esikhulu kakhulu nge car hijacking. Ufika, ufike ihijekhiwe imoto yakho, uthi isahijekhiwe, amaphoyisa ayithole isaphila. Bese kuthi lapha enkanjini la izimoto zigcinwa khona, ifihlwe le ngemuva la ingezubonakala khona. Amaphoyisa-ke, nomunye nomunye athathe ipart yakhe la kulemoto. Emveni kwalokho sebeyakubiza wena mniniyo. Isikhathi sesiside, bayithole bese beyakubiza.

2.2.16 Describe some of the interesting things which take place in the area in which you live.

Chaza ngokuthokozisayo okwenzeka endaweni yakini .

- ◆ Mina engikubonayo lapha elokishini okwenzekayo ku- ku- kushintshwa amapipe e-waste, ngoba isikhathi esiningi njengoba sazi bekunegovernment endala besihlushwa ama-toilet. So njengoba sekuthathe uhulumeni omusha amaphayiphi ayashintshwa, sesiyalungiselwa ama-toilet, nemigwaqo futhi, kunamaphayiphi afakwayo, okuthi amanzi sesizofakelwa ukuthi asetshenziswa kanjani. Ngoba amanzi kuqala abengakalwa ukuthi asetshenziswa kanjani. Bewuthola ukuthi abanye abantu impompi bayishiya ivuliwe. Lokho bekudala ukuthi amanzi amosheke. Uthole ukuthi kwenye iSection amanzi bawashiya isikhathi eside bewavulele. Bese uthola ukuthi nge-Weekend abantu abasebenzayo abasawatholi amanzi, abasenawo amacubane.

- ◆ Uku-eda kulokho njengogesi sebesifakele ugesi osudula kabi, akusewona ugesi lo obesiwusebenzisa, ugesi ka-G.G. Sesisebenzisa ugesi omusha, ugesi wekhadi. Akufanele isitofu usisebenzise isinoma kanjani. Mawuthenge ikhadi lika R20 lithatha only two days. And enye into ngalogesi abaninothifayi ukuthi ugesi uzohamba. Bavele nje bawucishe, mhlawumbe unomcimbi uzithola usu-frustrated, awusazi ukuthi uzokwenzenjani. Akufani nangale kuma-white areas bayanothifaywa, kukhishwe izincwadi, "ugesi uzohama ngesikhathi esiwukuthi." Futhi benza sure ukuthi ugesi bawuhambisa ngesikhathi

abantu bengekho besemsebenzini. Mhlawumbe uzohamba ngo eight, ngo two uzobe sewubuyile. Lapha elokishini akwenzeki kanjalo. Ugesi bawuthatha yinoma ngasiphi isikhathi.

◆ Okunye okuhle okutholakalayo njengoba sesino-Government omusha, ezindaweni ezithile besingenazo izimpompi, sisebenzisa amanzi asemfuleni. La kwesinye isikhathi uthola ukuthi kuya-washwa phezulu, la siphuza wona lawo manzi. So sifakelwe amanzi manje, kunamathanki avuliwe ndawana thize, la sizothola khona lamanzi azodonswa phansi edanyini elithile, bese eyaklinwa, So, sizovikeleka-ke nasezifweni. Ngoba ila siyathola ukuthi uma amanzi engcolile ila kuvela khona izifo eziningi, kakhulu ukuthi kube nezindawo lapho sizothola khona amanzi akliniwe futhi aphuma empompini,

◆ Nokunye-ke imigwaqo ibingalungile, imigwaqo ibiwubhuqu kodwa manje sekufakelwa itiyela kuzohambeka kahle noma lina izulu. Njengoba liqala nje ihlobo kunenkinga kakhulu uma linetha ngoba kunodaka, izimoto zibhajwe. Kodwa sekufakelwe itiyela-ke manje.

2.2.17 Can you think of a way to combat accidents in our country?

Ungake ucabange ngendlela okungaqedwa ngayo izingozi kulelizwe lakithi?

- ◆ Bengibona esikhathini esiningi ukuthi ene izingozi zemoto, esikhathini esiningi zenziwa ngabantu abathi ukushayashaya. So, uma kungake kwenzeke ukuthi la ezweni lethu kesithi ukunciphisa kancane uphuzo lotshwala ngokuthi amaphoyisa athi ukuqina kakhulu emthethweni, mhlawumbe kungasisiza kakhulu ngoba abantu abaningi bathi bezishayelela nje yisuke sebeziphuzele.
- ◆ Izongozi futhi zingadaleka ngokuthi ena labantu abashelayo yisuke bengaqeqeshekanga kahle kanti nje futhi abanye bafunda emakhaya, befundiswa obhuthi babo bengayanga lapho ethestini. Abanye baye kwaNdebele m---m, baye kwaNdebele kobagaridi.
- ◆ Uku-eda futhi lapho izingozi eziningi ezenzekayo kusho ukuthi ngisho izingane ngoba siyathola ukuthi kwamanye ama-accidents izingane zimane zishaywe izimoto. Kumele izingane zifundiswe nangezimpawu

zemigwaqo, futhi kungakuhle kakhulu ukuthi ezindaweni lezi ezingama-main road kungathi kungaba khona izindawo lapho kufakelwa khona ama-robot. Kuzothi izingane ziwele. zigadwe amarobot.

- ◆ Ezinye izingozi ezenzakalayo ebusuku sengathi umuntu angagqoka into elight, ekhanyayo, emhlophe, khona umuntu ozayo le ngemoto azokwazi ukuthi ambone, futhi kwesinye isikhathi uthola ukuthi izingozi azenzeki nge-carelessness kadrivere, lomuntu usuke engabonakali. Athi ma enqamula bese imoto iyamshayisa.

- ◆ Ne' ngozi ezenzakalayo emakhaya ngathi singakuqaphelisisa ukuthi singabeki izinto ezilimazayo eduze ne'ngane. njengabopharafini, abomentshisi, inkawuza eyuthayo. Ngoba izingane ziyathatha ziqhwiza. Kungasha indlu, nengane ishe kwaluqobo lwayo, nomzali alahlekelwe okuningi. So, sengathi nezinto eziningi singazigada ezingahle zibe yingozi nasemakhaya.

2.2.18 Nowadays strikes are rare. What causes these strikes?

Kulesisikhathi samanje udlame selwandile. Ludalwa yini? Chaza?

- ◆ Kwesinye isikhathi abantu isuke bengeniswe yimpatho emsebenzini.
- ◆ Enye into eyenza abantu bastriyike yimali. Indaba enkulu nje yimali nokuthi kulanjiwe. So, abantu bafuna imali. Bayayithand' imali abantu.
- ◆ Ezikoleni imbangela yezitrike nje ngasema-University, abantwana abamhlophe basenakho lokho ukuthi abafuni ukufunda nabantu abamnyama. Bafune ukuthi makwenziwe umkhandlu kube yibo bodwa. Bangafakwa abantu abamnyama emkhandlwini wakhona. Bangafuni futhi ukuthi bemukele izikhalazo zezinye izingane, zabantu abamnyama. Bese zisuka lapho-ke izi-trike ngoba nabo bafuna amalungelo, uhulumeni wamanje use vumile ukuthi wonke umuntu abe nelungelo lakhe.
- ◆ Nokuthi nje, mhlawumbe, uthole ukuthi ezikoleni nasemsebenzi kuye kuthi lo ophethe, angafuni ukuzwa ukuthi abantu bathini, babeke nabo ngokwabo ukuthi bafuna ukuthini. Bese kutholakala ukuthi sekuyashayisana-ke. Mhlawumbe umphathi ufuna lokhu, laba abaphethe

bafuna loku. Bese kuthola ukushayisana bese kwenzeka izi-strike.

- ◆ I-strike singadalwa ukuthi ena mangabe kuleyo ndawo kuphethe umuntu wase Thekwini, uthole ukuthi mhlawumbe uma usuzofuna umsebenzi, owase Thekwini kube nguye ongeniswayo.
- ◆ Nane-corruption yenza ukuthi kube khona i-strike, uthole ukuthi la, kengithi uPhumzile, uyena ophethe la emsebenzini uzoqhasha mina noMatsidiso ngoba si-related naye, laba abanye usezoba-ignorisha ngoba akekho related nabo.
- ◆ Nezikhundla, khona lapha emsebenzini, uthole ukuthi uzothatha laba abayizihlobo zakhe, ababeke ezikhundleni.

2.2.19 What are your favourite T.V. programmes? Describe one of these.

Yiziphi izinhlelo zethelevishini ozithokozelayo. Chaza olulodwa

lwalezizinhlelo?

Responses differ from person to person. Different types of programmes the individual liked or favoured were mentioned. Description of various programmes was given by the respondents.

◆ American Funniest Home Videos.

Benza amajokes njengokuthi abantu bathi basadansa bawe. Abanye bakhumule obaba babo amabhulukwe. Inkomo ikhafulele ifastera. Enye ingane yayithi, "I love my sister, yes I do". Iphushe usisi wayo, ibuye imphushe. Wawa. Wakhala. Omunye umuntu wathi, "If you love your sister why are you doing that to her?"

◆ Jam Alley.

Ok, kuba khona ama-contestants ayi three, bese-ke uVinolia noSheron noSamantha. Bathi-ke, baba wu-three abangamapresenter. Bese babuza abawu three abangama-contestants awu-three. Bese-ke bewabuza umbuzo. Bese kuba khona umculi negroup yakhe. Bambuze umlando wakhe. Bese-ke kuba nento abayibiza iJam Box. Umuntu kufuneka acule noma iliphi iculo. Alicule. Bacule. Bacule, Lo ongumculi ovakashela abakwa-Jam Alley kufuneka abajaje. Bese-ke kusukela kunumber three kuye kunumber one, bawina imali.

Bese umculi lo ovakashela kwa-Jam Alley abaculele iculo lakhe. Bese-ke ngawo-number three kufuneka bazobakhombisa iculo kwi-screen, bese babuza ukuthi lithini leliculo? Umculi walo ubani? Mangabi ukuthola kokubili uwina R100. Bese-ke uVinolia ebatshela ukuthi

bawine malini nokuthi bathatha yiphi i-prize.

◆ Zamazama.

Abantu mhlawumbe bazobeka I-star. Wafaka ibhola lapho bebeke khona i-star, uthola uthousand rand bonus ozoyithola. Bakunika two minutes and a half. Saphela isikhathi sakho ungakoranga, uthola uR250.

Labo bantu abawu-four bebedlala, bayama, bazovula imoto.

Mhlawumbe ungu-green usuzovula. Uma ungawinanga uthola R10 000.

Mhlawumbe umutu adlalele omunye amwinele R500, R700, R1000.

2.2.20 Young children like fairy tales. Relate one of the fairy tales you

know

Abantwana abancane bayazithakasela izinganekwane. Xoxa ngeyodwa yezinganekwane ozaziyo

◆ Kwasukasukela.

Kwakukhona umfana igama lakhe nguMbadlanyana. Ephethe ucilo wakhe. Bahambe, bahambe, bahambe. Mabethi bayahamba endleleni bahlangane namazimuzimu. Ethu, " Mbadlanyana, Mbadlanyana, sinike ucilo wakho". Izimu lamthathatha ucilo lamudla. UMbadlanyana wafinyela waba mncane.

Wangena ekhaleni lezimu. Izimu lathi, "He, thiya, Mbadlanyana, phuma ekhaleni lami." "He, thiya, Mbadlanyana, phuma ekhaleni lami." Lafa izimu. Cosi Cosi iyaphela.

- ◆ Kwakukhona izingulube engingu-three. Lezingulube manje-ke zazihlala nomamazo. Umamazo wathi sekufanele zihambe ziyokwakha izindlu zazo. Ingulube yokuqala yahamba. Yakha indlu eyakhiwe out of utshani. Ayi-ke, eyesibili yona yakha eyenzizwe ngodaka. Eyesithathu yakha eyenziwe ngezitini-ke. Kwafika i-fox. Yathi-ke, ngizokudla. Yathi ingulube, "Ngeke uzungidle. Yathi," "Uthi ngeke ngize ngikudle."

Yabhidliza indlu yodaka. Yagijima yaya kulena enendlu yotshani.

Yahamba ifox yaya lapho. Yathi, "Mina ngizoyibhidliza lendlu yenu nginidle." Ayi-ke, Yathi, "Angeke". Yabhidliza ifox. Zagijima izingulube zaya kulo owakhe ngezitina. Zase-ke, zilento, yathi-ke, "Phumani kulendlu ngizoyibhidliza nginidle." Mayiqeda lapho yathi izama ukuyibhidliza indlu, yangabhidlizeka. Yathi iyayibhidliza, yangabhidlizeka,

Iyaphela.

2.2.21 Give a detailed explanation of an interesting article you read in one of the newspapers.

Nika incazelo ngesiqephu esithokozisayo owake wafunda ngaso kwenye yamaphephandaba.

Ngenyanga ephelile, last month, ngiyе ngafunda kwi-Newspaper, i-Daily News, ngendaba yomunye ubaba, oshade nabafazi ababili ngesikhathi esisodwa. Lo baba wabalobola kanyekanye. Wabuye washada nabo bobabili ngesikhathi esisodwa. Kuthiwa kwaba yindumezulu yomshado, Wedding of the Year. E....., kwaphuma nesinedolo isalukazi, siyobuka Umshado Wonyaka. Bonke abantu bababaza, indoda elobola qede ishada abantu ababili ngesikhathi esisodwa. Ukudla kwakukuningi, kwesabeka. Utshwala kungamanzi okuphala izikhumba. Bekungathi umshado weNkosi. Lithi iphepha lobaba ubaphethe kahle kakhulu omama laba.

Ngafunda kwi-Sowetan Newspaper, ngelinye ilanga ngokufa kuka-Joe Slovo. U-Slove bathi bekungumlungu, obebathanda abantu abamnyama. Ubebalwela ngendlela emangalisayo.

Wayesho ethi yena mhla efayo akafuni ukungcwatshwa

ngobucwebecwebe, futhi uyongcwatshwa emangcwabeni ase-Avalon.
Lokhu kuzotshengisa ukuthi uhlupheka nabantu abamnyama lapho
bekhona.

Ngeviki eliphelile ngifunde ngabantu ababulala u"Pro" Khumalo.
Okudidayo ukuthi bona bathe bayaxolisa bebengafuni ukumbulala
kodwa bebefuna imoto. Okuyisimanga ukhuthi ivolovolo, lalihlohiwe,
kodwa wayengaqonde kumbulala. Icala lihlehliwiwe ngoba omunye uthi
yena uzolikhuluma iqiniso lonke.

In the next chapter, data presented in Chapter 2 will be analysed.

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CHAPTER 3

This chapter is basically concerned with the analysis of data as collected from the respondents. There are several responses to the twenty one questions asked.

Responses for every question will be dealt with critically.

Detailed analysis of data collected from the respondents will now receive special attention.

3.1 Relate some of the outstanding occasions that took place while you were still a child.

No two people speak exactly alike. Every person's speech is unique and individual. This uniqueness of speech is determined by factors like age, sex, state of health, mood, personality and social situation in which a person finds himself.

Speech in this instance, indicates the speakers provenience. Speech between urban and rural people differs vastly. The speech of the urban area person indicates the exposure to the urban environment. In the urban

milieu people talk about the following:

I-strike	(strike)
u-three rand	(three rands)
i-school fund	(school fund)
bashisa imizi	(houses were burnt)
bashaya izimoto	(cars were stoned)
badubula amaphoyisa	(police were shot)

The speech of a rural area person, is far too different from that of an urban area resident. Rural area speech is shown in the examples below:

Njengokukha amanzi, ngigcwalise umphongolo.

[To fill the drum with water.]

Kwakunedlu yesiZulu, iqhugwane, eyabe isindala.

[There was a hut that looked very old.]

Kwasha amahlathi nemizi yabantu.

[Not only the hut was burnt, but also the nearby forests.]

Ngesikhathi samajikijolo.

[The habit of picking up berries.]

In rural speech, most of the Zulu words are still maintained.

We are generally aware that people from different social environments speak differently. The speech of urban residents is full of words borrowed from English. Urban speech could as well reflect the Afrikaans language.

It is a fact that the terminology that has been borrowed from other languages is the lexical characteristic of the modern time.

Further examples of borrowed words are:

<u>Zulu</u>	<u>Other Language</u>
iwashi	watch - English
isitembu	stamp - English
ikopi	koppie - Afrikaans
amakuku	koekies - Afrikaans
idemeshe	damage - English

The Zulu verb, bhadala , which is derived from Afrikaans verb, betaal, can undergo the process of being modified as in the examples below:

<u>Zulu</u>	<u>Speech Style</u>	<u>Verbal Derivation</u>
- khokhelwa	bhadalwa	passive
- khokheleka	bhadaleka	neuter
- khokhelekisela	bhadalekisola	applied
- khokhelekisana	bhadalekisisana	reciprocal
- khokhelekisisa	bhadalekisisa	intensive
- khokhakhokha	bhadabhadala	diminutive

These differences in speech tell us a great deal about how language changes.

There may be many and heterogeneous causes of language change; but the most important I should think, is the matter of fashion and function.

3.2 Can you tell me more about the schools you attended while you were still a child?

Age variable is another factor to be considered in language variation. The distinction will be made between two types of age group variables: generation differences - the older and the younger generation.

First and foremost, we shall look into the speech of adults. Adult speech between 48 and 50 years is relatively fixed. There is little or no stylistic variation. Adults, whether male or female, want to appear respectful to the youth by the language they use. Another reason for not using the stylistic variations is to demonstrate to young children how correct and efficient language should be spoken, so that good forms of spoken language can be known and preserved.

The following are some of the words which have not been affected in adult speech:

- eyisikhombisa (amounting to seven); instead of eyi-seven.
- ibanga lokuqala (grade one); instead of first year.
- ebangeni lesihlanu (in standard 5); instead of kwa-Standard five.

Wolfram and Fasold (1974:92) state that in pre-adolescence, there is generally little stylistic variation. In early adolescence, the social significance of indigenous dialects become apparent through exposure to other speech forms. His perception of social dialect differences is the impetus for prestige dialect, particularly in formal situations, but it may also be reflected in casual speech, to a certain extent.

We shall now proceed to the point which shows the speech of the late youth stage. For a child in high school, a pattern of stylistic variation becomes an essential part of her linguistic repertoire.

This stylistic variation is also caused by the situation in which the youth finds himself, a situation where he is expected to use more than one language. At some stage the youth uses these stylistic variations in order to become acceptable to the group in which he belongs.

These linguistic repertoires are mainly found within young girls. There is a lot of code-switching and mixing. This can be seen in the examples below:

They were very kind to us young ones futhi besinakekela, bengafuni
sisokole ngokudla nangokokugqoka, and ngeza eMadadeni College, ngafica

bedlala, belwa bodwa bebadala.

[They were very kind to us. They gave us good food, and, sometimes, clothes to wear. I then came to Madadeni College where I found students not serious with their work, and fighting among themselves.]

Code switching and mixing is an important syntactical feature which always occur in teenage speech:

Bafundisa kamnandi kodwa beshaya nabo. I passed and went to Siyamukela High School (new form).

Bafundisa kamnandi kodwa beshaya nabo, futhi mina ngaphumelela ngaze ngafinyelela eSiyamukela High School. Lapho futhi ngafika kufundwa, kungadlalwa.

[The latter teach well, but they also punish us. Having passed I went to Siyamukela High School, where teaching is done seriously.]

The main causes of code-switching and mixing are language contact and interference.

3.3 Which subject(s) do you like/prefer most in school?

During our research, school children mentioned different subjects according to their priorities and interests.

Children showed love in the following subjects:

- Mathematics

- English

- Zulu

- Arts

- Computer

- History

- Geography and

- Commerce

3,4 Why do you like/prefer them?

Most of the black people nowadays are bilinguals, especially, literate people.

They tend to bring literary expressions into their speech, and they tend to

bring colloquialism in their writing, particularly into the more informal ones.

This is expressed in some of their speeches:

Ngifuna ukuthisha iMaths uma sengimdala

[I wish to be a Maths teacher when I'm
grown up.]

English is the main language Imnandi

futhi kunesi Zulu.

[English is an interesting subject. I prefer
it to Zulu.]

Preston and Shuy (1984:333) mention functional specialisation as one of the complexities which are of great significance to bilingualism that every speaker has certain limitations of his language competence. It would be most remarkable if the bilingual's range of abilities exactly coincide in two languages. In most cases the difference is considerable. Only one language is available for certain uses, or one comes more easily than the other for certain purposes. Usually each language has some areas in which it is preferred:

[I speak English because my mom always speaks it. I can now express myself freely at school.]

In the example above, English has been used for expression and Zulu for stress.

Language contact, according to Khumalo (1995) has played an important role in the process of mutual influence, which had a considerable influence on the South African languages. Zulu is greatly influenced by English and Afrikaans.

These two languages, English and Afrikaans, which Finlayson et al (1992:115) refer to as source languages on Zulu. Few examples are provided to stress the above point:

<u>Zulu</u>	<u>English</u>	<u>Afrikaans</u>
ipeni	pen	pen
isipunū	spoon	-----
itafula	-----	tafel

umethi	mat	mat
umentshisi	matches	-----
udoli/upopi	doll	poppie
ibhodlela	bottle	bottel

Languages are regarded to be in contact if they are used alternatively by the same person as in the example below:

Ha! Kumnandi ngeperiod ye-Arts
sidrawer anything esiyithandayo.

[Oh! Our Art period is enjoyable. We
draw whatever we like drawing.]

Code-switching plays a dominant role in bilingualism. Code-switching is described by Finlayson et al (1992:150) as the alternative of two or more languages or varieties in a single communicative episode or in distinctive social or functional domain. Also refer to the example above.

The language, which is dominant and has great influence on Zulu, is English. Most of the youth in schools, especially Black children in

multicultural schools prefer English to Afrikaans. They switch from Zulu to English or vice versa. English seems to have more influence on Zulu spoken in KwaZulu-Natal than Afrikaans.

Black children, in Black schools, have also been observed. The situation in Black schools is not very much similar to children in multicultural environment; their speech is much more stable. There is not much switching from one language to the other. Refer to the example below:

IsiZulu ulimi lwami. Ngiyasithanda
kakhulu.

[I like Zulu. It is my mother tongue]

I-Commerce yinhle, mina ngifuna ibhizinisi.

[I'm interested in business, therefore I

Enjoy Commerce lessons.]

3.5 Describe the type of sport you like/liked most.

In Zulu we get regional varieties. There are languages which denote regional differences of speakers. Geographical and Historical factors are responsible for this differentiation in the language. For example, people who have spoken one language for centuries, may be found to speak different varieties of the "parent" language, after they have been separated for a considerable period. For example, Zulu, Xhosa and Swati seem to have spoken one "parent" language before these groups dispersed as indicated by Krige (1977: 4).

Another reason for this differentiation of otherwise similar languages is the geographical factor. Groups of people, when placed side by side, will exhibit a tendency of mutual assimilation. Each group will assimilate certain parts of the language of the other group until both groups have a considerable amount that is foreign in their original language. Sometimes the same language can be spoken differently, if the people are separated by the range of mountains, and if on the other side of the mountain there is another different language adjacent to each of them, the original dialect may change considerably.

The following examples cited support the above explanation. These are conversations in school situations:

Umdlalo engiwuthandayo yitennis.

Uthisha wayewudlala kahle. Wayethi uma
ewudlala ngizwe ngichaze ka ngaphakathi.

Kwakuthi uma kuhlangene izikole wawuzwa
ngemvunge ethize nje ubone nawe ukuthi
cha kubi.

[I like playing tennis. My teacher used to
play tennis. He was good at it. When other
schools combine to play tennis, you would
hear by noise of the spectators that the game
was interesting.]

The underlined sound ng in the example above, is pronounced with a lighter tone. This normally happens with the Northern Natal Zulu speakers, that is, Vryheid, Ladysmith and Newcastle areas.

Umdlalo engangiwuthanda kakhulu ngisemncane
 nezingendo. Lemidlalo yomibili ngangiyithanda
ngendlela yokuthi uma ungibiza ngidlala
 kwakubanzima ukuba ngiyeke lapho, ngibizwa
 khona.

[When I was young, I liked playing with small
 stones, and skipping. I enjoyed these two games
 so much that when you called me whilst I was
 still playing, I would be cross with you, and I
 would find it difficult to leave the games.]

The underlined sound ng in the example cited above, indicates a deeper
 tone compared to the first example. This sound is pronounced with a
 deeper voice. This type of pronunciation occurs with the Zulu speaker
 residing in Pietermaritzburg - Durban and the surroundings. Another
 characteristic of this area or region is the use of the vowel e instead of a as
 in the following examples:

ebashaye instead of abashaye

[ebashaye and abashaye mean punish them]

[ebabonise and ababonise mean to give

the advice-initial vowels e and a differ, but

the meaning of words is the same.]

Although there is little difference between the Zulu language of Zululand and the one used in adjoining territories, the Zulu people, South of Natal use the version that is close to Xhosa. Other Zulu people, especially in Eastern Transvaal, in places such as Standerton, Ermelo and Nelspruit, speak Zulu that is a combination of Zulu and Swati.

Again, in the big metropolitan areas such as Gauteng, Cape Town, Zulu spoken in these areas is usually a mixture of predominant languages that are found in big cities. For example, in Gauteng, Zulu spoken there, has the influence of Sotho, Swati, Xhosa etc. as well as English and Afrikaans.

3.6 Tell me how to play hide and seek, because there are different ways of playing it.

In some communities, including the Zulu, men and women have their own speech. The supposed difference include a wide variety of linguistic behaviour, from intonation to topic conversation.

Jespersen in his book entitled 'Language, It's nature, Development and Origin' says, "a great universal influence on linguistic development through their instinctive shrinking from coarse and gross expression"; "men's use of slang make them the chief renovators of language"; women's vocabulary is less extensive and more central; they use more hyperbole and adverbs of intensity; men make use of subordination and complex sentences, women of co-ordination; women also have more unfinished sentences because they "start talking without having thought out what they are going to say." Most women have higher pitched voices than men. Pitch makes women's and men's voices sound differently.

Coleman (1971) found evidence that the perception of vocal pitch as the distinguishing cue for female and male voices may depend on a combination

of acoustic cues rather than fundamental frequency, including vowel formant frequencies. An eletro-larynx was used to provide fundamental to all speakers but, in spite of the identical fundamental, voices were correctly identified as to the sex. Judges also tended to identify voices with higher formant frequencies as females and with lower formants as male.

Example of women's speech:

Óngowé'si'-six nguye ózóhambá áyóblek'há.

Nithi, "Ngizé yini?" nómá ábalé up to thirty.

béséké mhlámbé áyócàshà.

[The sixth one will hide. Others will ask,

"should I come?" (Meaning should he come to find him out). If the hiding one is sure that he won't be found out, he answers, "Yes, come".

If not, he will say, "Don't come!" The game goes on in changing hidiers and seekers.]

The example shown above, shows the high pitched voices of women. This

is represented by the symbol (').

The following is the example of men's speech:

Uphi unyoko mntanami?

[Where is your mother, my child?]

The word unyoko is said to be inappropriate when used by a middle-aged or young man. An old man, like umkhulu as the head of the family, is also allowed to use it when referring to his wife. Any other elderly male, not even belonging to the household, is allowed to use this word.

It is also inappropriate among the Zulu, for the youth, to refer to someone's mother as unyoko or to someone's father as uyihlo. In fact, such an utterance is considered as an insult.

Young children also acquire the skill of speaking appropriately. This occurs in both young girls and boys.

Two children, aged 3, a boy and a girl were observed conversing with their mother:

Mother: Nithanda nginiphekeleni namuhla?

Siphesihle: Mama, sicela usiphekele imifino nenyama. Upheka kamnandi.

Siphosethu : Hayi ___ ha ___ yi ___ mama, angiyifuni inyama mina,
ngifuna amasi wami. Alapha efrijini.

Translation.

Mother: What type of food do you want today?

Siphesihle: Mother, we request (ask) you to cook vegetables and meat.

You cook so well.

Siphosethu: No ___ No ___ mother, I don't want meat. I want sour milk.

Sour milk is in the fridge.

Speech differs between Siphesihle and Siphosethu. Siphesihle is a girl, she uses the word cela, meaning ask or request. Siphesihle's speech is very polite. Her last words : upheka kahle, show appreciation.

The second child, Siphosethu is more of a bully. He has pride of being a boy. He answers: "I don't want" rather than say, "Angiyithandi" (I don't like it). He further shows this bully attitude by saying, "Ngifuna amasi wami, alapha efrijini." He is the type of a child who demands. This is shown by the last sentence of his speech.

The examples of Siphesihle and Siphosethu indicate that men and women have different experiences and operate in different social contexts; they tend to develop different genres of speech and different skills of doing things.

Meditch (1974) suggests that boys and girls learn a female speech variety which, boys later on lose, as they begin to identify with males.

Pronunciation is also very important to consider. It has been noted that during our research that differences in pronunciation do exist among the Zulu male and female speakers. To support this, it was also discovered that women are much faster than men in pronouncing words. This fast tendency of pronunciation, even leads to the elision of certain vowels in speech. An example given:

Ngigeq' amagula ngiyemuka yini?

[Why should I say everything?]

The!impuph' ubek' emilweni.

[Pour mieliemeal and place on fire.]

the symbol (ʔ) in the above speech shows that a certain vowel is elided.

When vowel elision is present, the speech is uttered in a very quick and swift manner.

Men always want to stress their speech. This indicates that what has been said or uttered has been understood well. (Refer to Siphosethu's speech).

There are many more other aspects of men and women's speech to be considered. Their vocabulary, typical experiences of men and women in their culture, more talking by women rather than men.

3.7 Explain how the marble game is played.

Speech can either be formal or informal. The two types of speech, formal and informal, have their own distinctive features.

Collins Essential English Dictionary defines formal speech or behaviour as very correct and serious rather than relaxed and friendly, and is used especially in official situations.

Hudson (1980:215) refers to this type of speech as elaborated code.

Hudson further points out that elaborated code is a kind of speech which is relatively explicit, making fewer assumptions about the hearer's knowledge, and said to be the kind of speech required in school.

Elaborated code or formal language is characterised by explicitness about the topic or subject content as in the following example:

Kuyaye kube khona indawo lapho kuma

khona bonke abazodlala - i - steji.

Kubekwa izitini ezimbili, phakathi kwazo,

kushiywa isikhala esingange - minwe emibili.

[There is a stage, where the scorers will stand.

A little hole is dug between the bricks. Two

fingers are used to measure the depth of the

hole.]

The above speech is characterised by explicitness, systematic and chronological manner in which facts appear.

The above mentioned speech, is part of the interview which was conducted in a formal school situation. This indicates that speech in a formal situation is controlled and stable compared to speech in an informal setting.

Now we shall look at the informal or restricted code. The interview was conducted in an informal setting (home).

Sigubha umgodi. Bese mhlampe nje sidlale

sibawu two or eight, uthi V'lapsi, two short,

everything for me , niki, everything for you.

I-marble uyishaye until ingene emgodini.

Sekungena lo oyishayile.

[We dig a small hole. There are two or eight players. Then, as you push the marble into the hole you say "V'laps, two short, niki everything for me, niki everything for you". You push the marble until it gets into the hole. Those who manage to do this are winners.]

The above example is the form of informal or restricted speech.

Hudson (1980:16) calls it the kind of speech used between people who know each other well and it is claimed that many members of the working class use only this kind of speech.

But, according to our observations, this type of speech does not apply only to lower working class, but, it is speech in an ordinary informal situation, where the speaker tries by all means to express himself in the exact way he (speaker) would like to be understood or rather using his own jargon.

Below we shall list the characteristics of formal and “public speech” (elaborated and restricted speech codes) as cited by Dittmar, in his book, “A Critical Survey of Sociologists: Theory and Application”.

The characteristics that determine “public speech” are:

Short, grammatically simple, often unfinished sentences with a poor syntactical form (stressing the active voice).

Simple and repetitive use of conjunctions (so, then, because).

Little use of the subordinate clause to break down the initial categories of the dominant subject.

Inability to hold a formal subject through a speech sequence, thus a dislocated informational content is facilitated.

Rigid and limited use of adjectives and adverbs.

Infrequent use of impersonal pronouns as subjects of conditional clauses.

Frequent use of statements where the reason and conclusion are confounded to produce a categorical statement.

A large number of statements/phrases which signal a requirement for the previous speech sequence to be reinforced: Wouldn't it? You see? You know? etc.

This process is termed sympathetic circularity.

Individual selection from a group of idiomatic phrases or sequence will frequently occur.

The individual qualification is implicit in the sentence organisation: it is language of implicit meaning.

The characteristics of 'formal speech' are:

Accurate grammatical order and syntax regulate what is said.

Logical modification and stress are mediated through a grammatically complex sentence construction, especially through the use of a range of conjunctions and subordinate clauses.

Frequent use of prepositions which indicate logical relationship as well as prepositions which indicate temporal and spatial contiguity.

Frequent use of the personal pronoun "I".

A discriminative selection from a range of adjectives and adverbs.

Individual qualification is verbally mediated through the structure and relationship within and between sentences.

Expressive symbolism discriminates between meanings with speech

sequence rather than reinforcing dominant words or phrases, or accompanying the sequence in a diffused, generalised manner.

It is a language use which points to the possibilities inherent in a complex conceptual hierarchy for the organising of experiences.

In conclusion, the idea of speech codes; elaborated and restricted : is considered both relevant in the study of language.

3.8 It appears that bringing up children in this modern life has vastly changed from what it was in the ancient times. What are your priorities about bringing up your children?

Reading the responses in this section, it became evident that there is a relationship that exists between language and culture.

Most often communication employs language, that is, written and spoken words. We also communicate by means of non-verbal forms of communication.

A people's language is a key to its cultural patterns and achievements.

Language influences what people pay attention to and what they see. A person's vocabulary reflects their conception of the world and their experience in it. It has become evident that language expands as a culture becomes more complex, or as new elements are introduced from outside. In the Zulu language there are various words used for certain objects in the following examples:

Ingakhohlwa iNkosi, uNkulunkulu wayo.

[Must always remember, the Lord, God
thy Creator.]

The Zulu culture is rich in the conceptions of God and god. In one sector of the Zulu Traditionalists, these are words for god: uMlenzemunye, uMvelinqangi. On the other hand, Christians use the following words for God, the Almighty: UNkulunkulu, uMdali, uSomandla. Umhlengi, uSimakade, oNgaphezulu, and many more. Christian language varieties used for religious purposes differ from denomination to denomination.

Invention of cultural objects also requires coining of new words.

Technological developments in electronics and computer science have

required the development of a whole new vocabulary. This is carried in everyday speech. We talk about a “feedback”, “plugging in”, “new ideas; “programming”, “our minds”, and a “systems approach” to education.

Further examples of newly coined words:

ifundile (educated): isiqeqeshekile, isiphothulile, igelezile,
ihlabene, isivuleke amehlo etc.

ancestors: izithutha, izinyanya, amadlozi,
abangasekho, abaleleyo, abangaphesheya,
amathongo, izidalwa.

Finlayson et al (1992:87) points out that each religious variety is characterised by a distinctive vocabulary, tone and grammar. The different settings within each denomination, may also vary from more formal to informal and variety used will differ accordingly. Many archaic forms, metaphoric languages and concepts related to sometimes foreign cultures are used.

We urge people to do more research on this aspect because not much has been done regarding religious language.

3.9 Virginity was highly honoured by the Zulu. Describe the position nowadays.

All languages contain valued performances. Value may be attached to the greatest literary products of the language or to the most ordinary and widely-known folk speech items of a community. They are all, however seen as the use of language for its own sake, a joy in speaking. This can be seen in the example below:

Uthola umntwana oneminyaka eyishumi
 esazi ucansi. Akusekho ukuthi abantwana
bayahlolwa emva kwesikhathi esithile
 kubonwe ukuthi akakaziniki ithuba
 lokwenza lokho okungafanele.

[You find that a ten-year old already knows something about sex. They don't wait and grow

up step by step, as was done in ancient times.

They are no longer “examined” (their virginity) as was done before, so that a girl preserves her virginity till she marries.]

Young girls, according to the traditional Zulu custom, are not allowed to have sex before marriage. Therefore, certain women are appointed at a certain stage to inspect them, whether they are still virgins or not. These are some of the valued traditions of the Zulu nation, but nowadays, this no longer happens.

Further examples to illustrate valued performances of the Zulu language are:

Akakwazi ukuzihlonipha ngendlela eggoka

ngayo: izinto eziveza imizimba yawo budedengu.

[Nowadays, girls have lost their dignity and they're dressed shamefully. They wear dresses that show their private parts.]

The word *ubudedengu* in the paragraph above can be further expressed as improper or unacceptable.

According to the traditional Zulu custom, a woman is expected to be respectful, dress accordingly and behave in an acceptable manner.

Therefore, the language she uses should also contain respectful words.

Zulu speakers, nowadays, have created their own terms to suit their own way of life. There is no longer talk about valued performances. This, usually happens with urbaners, both young and old. An example is cited:

Okukuqala kwagama lokuthi “ukuqoma”
seliya ngokuya liphela. Sesikhuluma
ngokujola, umjolo into efihliwe.

[The first thing I note is that the words

“falling in love” are fast becoming obsolete.

The famous practice is co-habiting.]

Examples of valued performances:

ubunsizwa	-	boyhood
ubuntombi	-	girlhood
ukuzala umuntu	-	to give help to someone
ukuba nomzimba	-	to be hefty or grow fat
ukuvala izinkophe	-	to fall asleep or to die
ukuthola isisu	-	to fall pregnant
ukuthunga umlomo	-	to keep quite
usukile egadeni	-	he is very tall

Hymes (1980:127) argues that language is an index to or reflection of culture. Speaking is itself a form of cultural behaviours, partly shapes the whole, and its expression of the rest of culture is partial, selective. That selection indeed is what should be interesting.

Innovation is not a matter of one person or a single speaker, the whole community needs to be involved. A change is not a change until it has been adopted by more than one speaker in the community.

Examples of creations (created performances):

umthaka (umfana)	-	boy
jaja (bona, bheka, buka)	-	look
isipepe (ukukhulumela futhi)	-	talkative
moja (salakahle)	-	goodbye
shansa (zama)	-	take a chance
bra (bhuti, mfowethu)	-	brother

Somewhere or somehow there is a link between these newly created performances and language development. These are some of the interesting phenomena which comprise our multifaceted society.

Learning a new language includes learning the “agreed-upon” meanings of certain strings of sounds and learning how to combine these meaningful units into larger units that also convey meaning. We are free to change the meanings of these words at will, for if we did we would be unable to communicate with anyone (Fromkin and Rodman, 1988:205).

Valued performances as well as newly created performances are both

considered to be important for the development of Zulu language.

3.10 What role is played by young children as members of the family?

In this section, we shall look into frequency or linguistic-social inequality as a category of interaction.

In all languages, including Zulu, a distinction can be made between low frequency and high frequency words and constructions.

Three divisions of linguistic inequality, each dealing with a different type of linguistic inequality and relating it to social inequality are:

- Subject Inequality
- Strictly linguistic Inequality and
- Communicative Inequality.

In our research we shall only concentrate on Communicative Inequality.

Hudson (1988:194) sees communicative inequality as the kind of knowledge or skill that is needed when using speech to interact with other people. It also includes inequalities in the ways which speakers select variants of linguistic variables in order to present a favourable image.

We shall now look at the low frequency or Low-prestige words and constructions.

Low frequency words and constructions can be associated with the non-native speakers of the language. Among the Zulu, we have this type of frequency (low frequency).

Examples:

Letha isigodlela lapha.

[Bring this dish here.]

Sesifuna ukuthanyela ngomthanyelo.

[We want to sweep with a broom.]

The word *isigodlela*, is *isitsha* or *indishi* in Zulu. The word *isigodlela* is derived from the Sotho word *sekotlolo* as well as the Afrikaans word *skottel*.

High-frequency or High-Prestige words and constructions are indicated below. One of the interviewees during our research responded thus:

Ukuba khona kwezingane ezincane kwenza
 umehluko ngoba lapha endlini usuzothola
 sebenikezwa imisebenzi emincane engangabo
 ukuba bayenze.

[The presence of children is a blessing at
 home because they've the energy to run up
 and down, obeying their elders commands.]

The paragraph above is a very good construction. The words or sentence above has genuine or pure Zulu words.

Further Examples:

- Lindokuhle - Mama uthanda bani kakhulu? Mina noma uSiphosethu?
- Mama - Nginithanda nobabili.
- Lindokuhle - Yini pho uphathele uSiphosethu izicathulo ezintsha mina ungangiphatheli?
- Mama - USipho unepheya elilodwa. Udinga elesibili. Wena, Lindo, unalo ipheya elihle kanye nezicathulo zesikolo. Uyabona, nawe unamapheya amabili ezicathulo.
- Lindokuhle - Cha! _____mama_____, nami ngicela ungithengele ezinye njengo Sipho. Angizibali ezesikole. Uyezwa mama wami: omuhle.
- Lindokuhle - Mother, whom do you like the most? Is it me or Siphosethu?
- Mama - I love you both.
- Lindokuhle - Why do you bring a new pair of shoes for Siphosethu and not for me?

Mama - Siphso has only one pair. He needs the second one. You, Lindo, has a lovely pair of school shoes. You see, you also have two pairs.

Lindokhule - No! ____ Mom ____, please buy me some shoes like Siphso, I don't count school shoes. Do you understand my lovely Mom?

High prestige words and constructions are highly valued by the Zulu speaker.

3.11 Name some of the good things you share with your neighbours.

Language is a vehicle by means of which humans communicate. Without language, there would be no contact with the outside world.

Language, like culture, is learned. It is learned from others by direct instruction or by watching behaviour. Besides learning it, language is also shared. This sharing and learning of language establish the relationship of the speaker with his family and the rest of the community.

One of the respondents indicated that the sharing of speech is of vital

importance.

Ukuxoxa kuhle ngoba uthola imiqondo
yabanye abantu.

[Socialising is good: neighbours feed you
with new ideas.]

The language which a person learns from birth is known as the “first” language or “mother tongue”. A person may subsequently acquire a second or third language, something which is common in a multilingual country like South Africa.

The language user should gain full competence in a language; meaning, the Zulu speakers should be able to speak, understand, read and write their own language. Exposure to many more languages is of an advantage to the Zulu speakers. The Zulu language does not exist in isolation. Contact of the Zulu language with other existing languages, will encourage this language (Zulu) to grow.

Below is an example of speech exchanges during an interview:

- MaMngomezulu : Ninjani mntanami?
- MaNyembe : Siphilile mama. Sibulawa ilanga. Nisaphila nomkhulu?
- MaMngomezulu : Siyatotoba nje ngane yami. Umkhulu wakho unomkhuhlanyana, sekungamahlala khona.
- MaNyembe : Ma, ngisaphuthuma ngasemsebenzini. Nanku ukhiye. Undodakazi umtshela angiz' usheshe ngibuye.
- MaMngomezulu : Ag! Tog! Uyaphi? Kulesiya simo esingalugile kuletorho lakho? Hlala phansi. Mina angifuna ulimale.
- MaNyembe : Cha! Cha! Cha! Angizungena esangweni. Ngohogela umoya emaphoyiseni, ngizwe ukuthi kuhamba kanjani.
- MaMngomezulu : Ngiyezwa-ke. Hamba. Sobanana ubuya.
- MaNyembe : Bye, Mom.
- MaMngomezulu : Holokile.

- MaMngomezulu : How are you my child?
- MaNyembe : We are fine, mother. The sun is too hot. Are you keeping well with grand-father?
- MaMngomezulu : We are not very well, my child. You know, your grandfather is always sick.
- MaNyembe : Let me rush to work now Mom. Here's my house key. Tell my daughter I'll be late.
- MaMngomezulu : Oh! Gosh! Where are you going? Are you going to that abnormal situation at work? Don't go there, the situation is unsafe.
- MaNyembe : No! No! No! I will inquire from the security about the situation.
- MaMngomezulu : I understand, go then. We shall meet again.
- MaNyembe : Bye. Mom.
- MaMngomezulu : It's OK!

Among the Zulu, no one lives in his own isolated world. Language used for greetings is very polite and sophisticated. The sharing of ideas, and trust of one's neighbour is something which is common among the Zulu. The vehicle of all the above is language.

Variety of other new terms encountered during discussion with other people are learned. Terms like.

Ag! Tog!	-	Afrikaans.
Kuletorho.	-	Xhosa.
Bye.	-	English.
Holokile	-	Sotho.

When someone learns a language, he has the advantage of having many teachers. Everyone with whom he comes into contact, helps him to learn the language.

3.12 Where are your brothers and sisters?

The Zulu language, as an instrument of communication and socialisation, shows vitality. This shows that the Zulu language is a “living” language in the sense that, it is the language of everyday conversation. It does not include reading and writing or literary terms (during conversation) and is thus not strictly planned.

It is said to be living, in the sense that, the Zulu spoken today is an improved version of the dialect which was spoken by the Zulu tribe before the unification of the Ntungwa tribe. It is today the official language of all people in Kwa Zulu - Natal and many more provinces in South Africa.

The vitality of the Zulu language is seen in the following instances:

Ubuti wami yena useGoli, usebenza

eRecord Bar.

[My brother is in Johannesburg employed
at a Record Bar.]

Bahlala nogranny.

[They stay with granny.]

Omunye use-Creche', eSiphosethu.

[The other one is at Siphosethu Creche'.]

Udadewethu omdala useGermany, wenza

Imasters.

[My elder sister is doing the Masters
Degree in Germany.]

The above examples indicate that the Zulu language is in constant contact with other existing languages. The Zulu language was and is still improving. That is why we notice bilingualism and code-switching and mixing of utterances.

Further examples of the vitality of the Zulu language is seen in Tsotsi Taal or Tsotsi Language. The main aim of this language (Tsotsitaal) is to hide meaning for the community.

Some of the terms used in Tsotsitaal, which have been incorporated into the Zulu language are:

<u>Zulu</u>	<u>Tsostitaal</u>	<u>English</u>
isikole	isigele	school
bafana	bajitha	guys
ugwayi	inkaw'za	tobacco/cigarettes
imali	is'meke/innyuku	money

3.13 Tell me what you enjoy doing together.

Language is a means of socialising. It is important to note that socialisation among family members occur in various inter-related contexts.

Giglioli (1973:170) distinguishes four contexts:

The regulative contexts - these are authority relationships where the child is made aware of the rules of the moral order and their various backings.

The instructional contexts - where the child learns about the objective nature of objects and persons, and acquires skills of various kinds.

The imaginative or innovating context - where the child is encouraged to experiment and recreate his own world on his own terms, and his own way.

The interpersonal context - where the child is made aware of affective state - his own and others.

There are socialising agencies under which, the process of socialising takes place for the child. These agencies are:

The Family.

The Peer Group.

The School and

The Work.

The agencies mentioned above exert pressure on the child to adopt means of power of the authority, that is, reward and punishment. Through the process of socialisation, the individuals learn their social identity, social interactions, role behaviours and above all, speech and its rules.

During our research we discovered that individuals could express themselves appropriately by showing logical thinking, good and complex organisation of speech patterns as in the following example:

Sibuye sihlale, sipulane

ikhaya ukuze lithuthuke.

[At times we sit together and plan how

we can beautify our home.]

The process of socialisation in the example above takes place by way of

complex, long and unrigid utterances.

According to Dittmar (1976:17) the family can be regarded as a community of interrelation which leads to definite role constellation.

According to social roles which it's members adopt (e.g. the father as breadwinner, the mother as housewife, the child as a person being socialised), their communicative forms are based on regular modes, which results from the internal family constellation, originate from psychological characteristics of their members, and are shaped by the general social environment and its value (past and present).

Much of the interaction between the individuals takes place by means of speech and gestures or through media - radio, television, newspapers and magazines.

In conclusion, interaction occurs within such groups as families, clubs, gangs, and work groups. As individual's behaviour is shaped and modified by his participation in these various social groups. By studying the various forms of interaction which takes place within or among groups, we can further increase knowledge of social life and our vocabulary.

3.14 If you do have petty quarrels, what causes them?

Language and race is another important aspect to consider. In our discussion we wish to highlight what it means to know a language.

Stern (1991:342-346) lists features of knowing a language as follows:

- The language user knows the rules governing his native language and he can “apply” them without paying attention to them.
- The native speaker has the intuitive grasp of logistic, cognitive, affective and socio-cultural meaning expressed by language forms.
- The native speaker spontaneously uses language for the purpose of communication and has an intuitive understanding of socio-linguistic functions of a language in use.
- The native speaker uses the first language creatively.
- While it is a universal characteristic of being native speaker to use linguistic and communicative competence, different first language users are likely to have competence to a different degree.
- Each individual has his own competence, that is, his internalised system of the first language with features which he mostly shares with other language

users, but with certain more or less individual characteristics which are specific to the individual.

The native speakers of a language are competent and proficient in speaking compared to second language learner. Look at the following example:

Ubaba wami unemoto, owakho akanayo.

[My father owns a car, your father is a
pauper; he has no car.]

Non-native speakers of a language are not as competent and proficient as native speakers of a language. Look at the following example:

Ubaba wami uphethe imoto, owakho

Akayiphathanga.

[My father holds a car, yours does not
hold it.]

We can visualise that second language, as an internal system structure, which, to begin with is relatively fluid, simple, unstructured and inefficient.

3.15 Name some of the changes that have taken place in our country.

Socio-political environment of the Zulu language is also an important factor to consider in the development of the Zulu language.

Language and politics are interrelated. Finlayson et al, (1992:85) lists three important categories of relation between language and politics. These are:

- Those situations in which government intervene in an attempt to control the communication system itself.
- Those in which language and politics are in mutual interaction, feeding back upon one another.

The government plays a very great role in determining the language policy for its own country. In the Constitution of South Africa, all languages have been given equal status. Zulu, is one of the eleven official languages in South Africa.

People in every state must be well acquainted with the political terms used.

Below are some of the South African political terms:

- Kangaroo Courts: These are illegal courts, which do not form part and parcel of the South African Judicial System. Punishment in Kangaroo Court is very harsh and severe.
- Viva: Another name for viva is hloma, which means to be ready for any action against someone or a group.
- Toyitoyi: This is a way of demonstrating. When people feel dissatisfied, i.e. demanding something, then they toyitoyi.
- Necklace: This was an inhuman way of killing people, by putting a burning tyre around someone's neck.
- Traditional Weapons: This term refers to weapons such as knobkerries, assegais, axes, handmade knives etc. which are used for fighting or attacking.

Political changes also cause people to express their feelings, using language as a vehicle of communication as in the following examples:

Ku-government sesinabo abantu abamnyama
even abantu besifazane.

[The Government is composed of Black and

White, some females also form the government body.]

Nabasebenzi sebenawo amalungela.

Sebeyakwazi babe ne'nyonyana ezikwazi

ukuthi zibakhulumele.

[Workers have their rights. They join

certain Unions which straighten

complaints on their behalf.]

Therefore, language and politics are one, they cannot be separated.

3.16 Describe some of the interesting things that took place in the area in which you live.

The main focus of this exposition is to look into the traditional bride's language. The language of the traditional bride is called hlonipha.

Hlonipha indicates the custom by which umakoti or umlobokazi (bride) hloniphes the male relatives of her husband, the most important being ubabezala (father-in-law).

Among the Zulu, this custom is specially limited to married women.

Hlonipha, the language of respect is used by the bride to show respect

towards her husband's family.

The type of word that is tabooed among the Zulu, is a good reflection of at least part of the system of values and beliefs of the Zulu society. Taboo is a reflection of a speech community's cultural beliefs, its practices in religion or magic, its social behaviour and social control is not simply arbitrary. Among the traditional Zulu, the bride therefore maintains her separatedness and identify as much as possible through language than anything else (Nyembe, 1994:30).

After the girl is married, there are people who are solely responsible for teaching her hlonipha. These are:

- the bride's mother-in-law.
- other wives of the bride's father-in-law.
- in the case of polygamous family, wives of the bride's father's-in-law
- brothers are also involved.
- women from the community
- bride's own mother, and
- her own family - sisters, aunts, etc.

Most of the hlonipha terms used by the traditional Zulu bride, are to a large extent, associated with ancestors, certain phenomenon, people to be honoured and respected in that particular family.

Below are examples of hlonipha words:

<u>Zulu</u>	<u>Hlonipha</u>	<u>English</u>
amanzi	amada	water
amanzi	amagwinja	water
amanzi	amanangulo	water
amanzi	amayiwa	water
ukukhetha	ukubandla	to choose
ukufa	ukushona	death
asemfuleni	asemnathweni	of the river

<u>Person's Name</u>	<u>Zulu</u>	<u>Hlonipha</u>	<u>English</u>
uLangalibalele	ilanga	ijiko	sun
uMasethole	amasi	amagcumane	milk curds
uNkomo	inkomo	injubalala	cow

The urban area brides or township brides or Christian brides do not hlonipha. Gowlett, (1992:64) says that by contrast, the urban woman, who at best, regards hlonipha as a custom relevant only for rural dwellers.

Urban women indicate that they do not hlonipha because times have changed. Modern society requires them to adapt in modern speech community as in the examples below:

- | | | | |
|---|-------------------|---|-----------------|
| - | ama-pipes e-waste | - | waste pipes |
| - | amatoilet | - | toilets |
| - | uku-eda | - | to add |
| - | kunamathanki | - | there are tanks |

According to the traditional Zulu custom, hlonipha is a lifelong speech.

The bride always remains a bride, as long as she is still married.

3.17 Can you think of a way to combat accidents in our country?

Tsotsi language is a speech style. Of course, Tsotsitaal, as it is called, is more dominant among Black South African youth. This style has also been

adopted by elderly people, especially men, who belong to the Tsotsi community or group. The main aim of using this style is for Tsotsis, not to be understood by the community, when playing their dirty game (e.g. pick-pocketing, killing, crime involvement, etc.). The use of this slang makes the youth feel great, that they can associate with the group which is most feared by the whole society.

Dube (1992:68) cites Msimang (1987:82) as follows:

Tsotitaal is a contact medium which developed together in South African cities, especially on the Rand. It is originally associated with youths that participate in common activities, like crime, and the aim of its formulation is that they should not be understood by those outside their circle. It is important to note that not all people who speak Tsotitaal are criminals. There are those who, through contact with those that speak this language, also learn to speak it.

During our research we came across the college youth, who used this slang:

Izingozi zezimoto esikhathini esiningi
zenziwa ngabantu abathi ukushayashaya.

[Most accidents are caused by drivers who
drink beer.]

Njengabopharafini, abomentshisi, inka'wza
evuthayo.

[Like paraffin, a box of matches, burning
tobacco/cigarettes.]

More examples of Tsotsitaal words are given:

<u>Tsotitaal</u>	<u>Zulu</u>	<u>English</u>
umagriza	ugogo	an old lady
old lady	umama	mother
timer	ubaba	father
heyitha daai	sakubona	hello there
baby/cherry	intombi	girlfriend
outies	abangane	friends
edladleni	ekhaya	at home

galaza	ifa	die
inyuku/imint/muta/ smeke/imering/ isikolombane	imali	money

Compounds also occur in Tsotsitaal:

Maar ek mnca daai cherry.

[Yes, I do love that girl.]

Ek gaan jou very bad maak.

[I'm going to kill you.]

Ek is ou bra terrible.

[I'm a very bad man.]

This variety is liked mostly by school children. Their aim is mainly that of imitating this style in order to enrich their language. The Zulu language has adopted certain terms from Tsotsitaal. This is one way or another of enriching and developing the Zulu language.

It has come to our knowledge that the speakers of this language, even use actions or signs to stress what they wish to say. Look at the examples below:

Cava la.

[Look here.]

Camtha.

[Speak.]

In both instances, above, utterances as well as hand signs are used (to stress what is being said).

Tsotsitaal is not static, but is subject to change. This language or style is said to differ from one area to another.

3.18 Nowadays strikes are rare, what causes these strikes.

Language is an important aspect of education. Without language, no education would exist. Language is a social activity. The choice of language

varies according to social functions and personal intentions.

The study of language is of great importance to the learner. We study language in order to decide the priorities of language teaching.

Other aspects of education, therefore, must be concerned with effective communication. If there are many different ways of saying the same thing or with the differences of emphasis and nuance, an advanced learner will want to be able to select one that suits the purpose of his utterances as in the following examples:

Nane-corruption yenza kube khona I-strike.

[Corruption is another cause of strike.]

Laba abanye usezoba ignori sha. ngoba kekho

related nabo.

[She will employ her relatives and ignore the other applicants.]

The examples above show the use of different varieties by the same speaker.

The aim of the interview, in this case, was to communicate effectively with the interviewer.

In conclusion, language must provide the learner with the means to select what is suitable for the circumstances in which he is used - involving commands of features of dialects, registers, medium and style.

3.19 If you do have petty quarrels, what causes them?

Relationship and language among family members is brought about by home language. Home language is the language that is used in the home situation. It is comprised of mixed languages, that is, father tongue and mother tongue or any other language.

In the home situation children use the language that is spoken by the mother or the language that is mostly used at school (Khumalo, 1995:136).

The following example stresses Khumalo's point of view:

OK, kuba khona ama-contestants ayi-three,

bese-ke u Vinolia noSheron noSamantha.

Bathi-ke, baba wu-three abangamapresenter.

[OK! There are three contestants, Vinolia,

Sheron and Samantha. There are three presenters.]

The example shown above indicates the shift from one language to another. For the sake of effective communication and socialisation, there is a great deal of code-switching and mixing.

This gives us the impression that the parents in the family are bilinguals. The mother tongue or father tongue, in this case, is Zulu. Parents of the child who was interviewed are both professionals. The child himself is exposed to the multicultural environment. The family is able to use both languages effectively.

In addition, to what has been said, every family has its own jargon. At certain stages they use a language peculiar to them and that is not understood quite well by any other person outside the family.

We came across a family, while interviews were conducted, which had a special jargon in addition to the mother or the father tongue. These are some of the examples:

Hlala nalobukiri bakho.

[Stay with your confusion.]

Silandele esizopholisa ngakho isiphuzo e-Iceland.

[Get some cold water or ice from the fridge
for our drinks.]

Thula Lindokuhle. uSipho unamarabi
namhlanje.

[Be quiet Lindokuhle. Sipho has rabbies today;
meaning Sipho does not want to co-operate and
is doing strange things or has strange action.]

It became very interesting to hear families communicate in their own way or style. Family jargon is one of the variations which further develops and improves language in a particular situation.

3.20 Young children like fairy tales. Relate one of the fairy tales you know.

The responses under this section bring us to what we call “Zulu Folktales” performance. The verbal performance or skill employed in Folktale is seen as stylised behaviour. This type of behaviour is used to grasp the audience, that is, narrator wants to please the audience.

Language employed in folktales reflects the culture of a particular group of people, therefore, the Zulu language is best studied in relation to culture and thought.

The main focus of the discussion will be on the Folktale Language.

There are certain aspects which mainly feature in folktales. These are:

- Repetition
- Refrain
- Introduction and
- Conclusion

Audiences or listeners enjoy these with refrains form and repetition.

Example of repetition is taken from speech by some of the respondents:

Bahamba, bahamba, bahamba.

[They travelled, travelled, travelled.]

Mbadlanyana, Mabadlanyana, sinike

ucilo wakho.

[Mbadlanyana, Mabadlanyana (name of boy),

give us your little bird.]

Mina ngizoyibhidliza lendlu yenu nginidle.

[I'll demolish your sty and eat you up!]

Phumani kulendlu ngizoyibhidliza nginidle.

[Get out of this sty. I will demolish it and

eat you up.]

Voice, stress, of course plays an important role in repetition.

Groenewald, (1990:47) points out that in many cases the repetition serves to retard the action, thereby postponing confrontation between the hero and the villain, and in doing so creating mounting tension.

We shall now cite an example of refrain from the story of INDLALA
KAMADLA-NTULE:

Nyoni yami, nyoni yami, unyani na?

[My bird, my bird; what do you excrete?]

Almost all Zulu Folktales are characterised by refrain. The most important point to look at now is the question of the functions of refrain within the context of the tale as a whole:

- One of the roles probably played by refrains is recalling the tale. They form part of what is called "core-images".
- Refrains are used as a password to gain entry.
- Refrain livens up the narrating tradition and undoubtedly improve aesthetic quality of the tale.

The introductions of the Zulu folktales have their own styles. The style used in introducing a folktale should grasp the audience. The following are some of the introductions found in Zulu folktales:

- Kwasukasukela - Long, long ago.
- Kwasukasukela kwakukhona . - Long, long ago there was.

Before the narrator proceeds telling his story, the audience or listener will respond and say:

- Cozi - meaning: yes, we are listening.

Others would say:

Sampheka ngogozwana.

[We cook him in a small pot.]

or

Sampheka ngogozwana samphosa phezulu.

[We cook him a small pot and throw him up.]

or

Sampheka ngogozwana, samphinda futhi.

[We cook him repeatedly in a small pot.]

By making such introductions, the Zulu narrator grasps the interest of listeners. Everyone listens in a very attentive manner.

Our last and final point is the manner in which the Zulu Folktales are concluded. These are examples of various conclusions:

Cosi, Cosi, iyaphela.

[This is the end.]

or

Iyaphela.

[The end.]

After the narrator has mentioned his conclusion, listeners respond as follows:

Yaze yamnandi.

[It's so interesting.]

or

Yaze yamnandi indaba yakho.

[Your tale is very interesting.]

or

Yaze yamnandi awuphinde futhi.

[It's so interesting, repeat it once more.]

These are simply conclusion, or the way listeners respond after the tale has been finished. There is no need for the narrator to repeat himself.

As students of Socio-linguistics we urge people to do further research on this aspect of the language.

3.21 Give a detailed explanation of an interesting article you read in one of the newspapers.

Body language or gesture are important to consider as a form of speech styles or the means of communication.

The most elementary form of communication is the display of feeling by facial expressions and gestures. If someone converses, he is able to express a

wide range of meaning and feelings by combining words, voice, modulation and facial expressions as in the examples:

Ngenyanga ephelile, last month, ngiye
 ngafunda kwi-Newspaper, i - "Daily
 News," ngendaba yomunye ubaba,
 oshade abafazi ababili ngesikhati esisodwa.

[Last month I read the in the "Daily News"
 that a certain man married two wives,
 the same day.]

When the respondent related the story above, during the interview, she showed the feeling of disgust. At the end of her utterances, hands were clapped. Clapping of hands stresses the fact that something strange and unacceptable has been encountered. The feeling was surprising.

Another interviewee related her story as follows:

Ngafunda kwi-"Sowetan Newspaper,"

Ngelinye ilanga ngokufa kuka-Joe Slovo.
 USlovobathi bekungumlungu, obethanda
 abantu abamnyama. Ubebalwela ngendlela
 emangalisayo. Wayesho ethi yena mhla
 efayo akafuni ukungcwatshwa ngobu-
 cwebecwebe, futhi uyongcwatshwa
 emangwabeni ase-Avalon.

[One day I read about Joe Slovo, in the
 "Sowetan Newspaper." It was written
 that he loved the Black Nation. He was a
 White man. He fought for the
 emancipation of the Blacks. Before he
 died, he said that his funeral should not be
 too expensive and that he should be buried
 at Avalon Cemetery.]

Expression of sorrow was seen on the respondent's face. A feeling of sorrow shown on her face was supported by hands on her cheeks. She felt very bad about the gentleman's death. All the feelings she had could be seen on

her facial expression.

With all the sophistication that exists in the Zulu society, we still use gestures to convey information or messages.

Gestures can as well, be classified as forms of speech styles.

Further, more feelings that can be conveyed by means of gestures are:

- Smiles and other pleased expressions show friendly spirit or feelings.
- The looks of fear are unmistakable, even if no words are said.

A small baby that is still unable to express himself shows his feelings in different ways:

- gurgles as he laughs
- shows his anger by using vocal cords strenuously.
- uses hand to point at something that he wants.

Zulu language is very rich in gestures. This applies to both male or female, young or old, literate or non-literate.

In conclusion, there are many forms of language: it may be spoken, written or communicated by finger and hand signs, as by deaf people or those who do not wish to make a noise. Body language also frequently expresses meaning (Louw and Edwards, 1994:375).

In the next chapter, implications for the speech styles in developing and improving the Zulu language will be dealt with.

4. INTERPRETATION

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CHAPTER 4

4.0 In view of the information presented in chapter 2 and 3, it is appropriate to establish what the implications of speech styles are or likely to be for the future development of the Zulu language.

First of all, it is important to consider certain issues of the language change which are great contributors of speech or language variation.

4.1 Social Models of Linguistic Change

Speech occurs in social situations. Language changes are implemented by speakers, and this occurs in speech. It is important to note that language changes with times, that is, it has the past, present and future.

It is therefore important to look into the socially based theories of language change:

4.1.1 The Actuation Problem

Jones (1993:221) points out that the actuation problem is actually insoluble: a solution to it implies that the capacity to predict, not only what particular change will happen but also when and where it will happen. The point of view adopted here is that actuation must be speaker-based. Linguistic change originates with speakers and is implemented in social interaction between speakers, so it is reasonable to suggest that by systematic observation of language in use we can come to close understanding of actuation.

We must, therefore, not forget to include speaker innovation and linguistic change in our discussion. Innovation and linguistic change are two different aspects.

It is speakers who introduce innovation into the language system. It is therefore important to note that once a change has been focussed in a system, it is not a change until it has been adopted by more than one speaker.

4.1.2 Weak and Strong Network Ties

Linguistic innovation is accomplished by persons who have many ties with the community.

We therefore speak of weak and strong ties within the community. Close communities are characterised by internal cohesiveness with literally few external links. On the other hand, open communities may have more loose network, that is, may have more external links.

4.1.3 Language Contact

Another theory that needs to be discussed is the Language Contact Model.

This model is accomplished by people who have a large number of outside contacts. Language contact occurs between speakers of different languages.

Changes which occur in a system are thus brought about by speakers, who form weak and strong ties with the outside world. Therefore, language contact is speaker contact in the true sense of reality.

Finlayson et al (1992:118) says, "Not only does contact bring about

changes, but it may also result in the appearance of a new language or a pidgin language. This phenomenon is especially prevalent when indigenous populations need to communicate with an economical or political dominant society.”

In conclusion, language activity takes place in social contexts. Therefore, linguistic changes must be passed from one speaker to another in these contexts.

4.2 Forces of Social Change

It is always difficult to differentiate between social and cultural languages. These two aspects are very close and interrelated.

Here we shall discuss the social change in the linguistic perspective. Social change may be associated with positive improvement of language and establishment of new forms or styles in language.

The most important forces of language change nowadays are:

4.2.1 Extensive Population Movement

Migration is the main cause of extensive population movement. Rural old and young people migrating to the cities. Most Zulu people from rural areas moved to cities where they seek jobs in mines, in other peoples' homes and even for better opportunities for self-employment.

4.2.2 Urbanisation

The Zulu lived in rural, primary groups. In these groups face-to-face communication was always possible. In rural community the young and old worked together, sharing household chores and the same language.

In the cities, man's language became his own concern. Because of the population that is cosmopolitan in cities, people became exposed in different language varieties. Because of the multilingual environment, the Zulu way of speaking has totally changed. There is a lot of code-switching and mixing in their speech.

4.2.3 Industrialisation

Industrialisation has brought about a new relationship between the Employer and the Worker in language. People are exposed to many languages. The contact of many different cultures and languages has caused language change in Zulu as well as other languages.

4.2.4 Rapid Cultural Growth

Cultural changes have certain regularities. In order for a change to occur rapidly, certain conditions must exist. These are:

- When a people has contact with other cultures, it can borrow culture traits from them. The more culture it is in contact with, the more it can borrow and the more its culture may change as a result.

- When a people encourages inventions, its culture may also change rapidly from within.

The culture of the Zulu people has changed rapidly as a result of borrowing

and contact with other peoples' culture.

4.3 Forces of Culture Change

4.3.1 Dynamic Culture

Culture may change rapidly as a result of borrowing. Borrowing is caused by contact. Another change may be caused by invention. When a people encourages inventions, its culture may also change rapidly.

Language is a vehicle through which culture is transmitted. Once there is change in culture, definitely there will also be change in language.

4.3.2 Diffusion

Diffusion refers to the process whereby culture traits are spread. Therefore, the further culture traits of a people are spread, the further language is also spread.

4.4 Implications of the Study

4.4.1 Classification

The results of our research show that the speech styles or language variation in Zulu imply that Zulu people are classified according to the following categories:

4.4.1.1 The High Class

This is the highly rich group. This group consists of the highly professional and rich, as well as the non-professional but highly rich people. This is the elite group.

4.4.1.2 The Middle Class

This is a group of people who have formal schooling and had an opportunity to acquire professional qualification. Sometimes the middle class people categorise themselves as rich.

4.4.1.3 Lower Class

These are the people who are ordinary workers. They are employed by other people or are self-employed. Some of them try very hard to earn a living.

The above groups can further be subdivided or classified into:

- Modern People: this is the group that has been influenced by Western civilisation.
- Traditional People: this is the group which has not been influenced by the Western culture or civilisation.

All the above mentioned groups' way of life influences the Zulu language in one way or another. The way they live, the manner in which they talk, is determined by the class in which they belong. Nevertheless, when these groups are mixed, they try to reach commonness in the language they speak.

4.5 Culture and Its Role

Culture of the Zulu people, directly or indirectly, influence their language. Since language is the vehicle through which culture is transmitted from one generation to the other, thus dynamic culture causes language to take a new shape.

Culture and language are not static. A change in culture therefore means a change in language. Culture variation is language variation. Culture of the Zulu people has drastically changed from what it was. It has definitely taken a new form. The cause of this is the cosmopolitan nature in the South African population.

Factors which are mainly causing this new outlook in the peoples' philosophy of life have already been discussed.

We agree that culture has an important role to play in the lives of people or nation. Without culture, the Zulu people and their language would be doomed. Culture shapes the lives and the language of its people. Culture of the Zulu allows them to gain their identity as a group.

Without their culture, the Zulu language would not have grown to such a high standard or level. The Zulu language and its variation need to be developed further in order to keep it alive.

Therefore, culture is seen as the contributing factor to speech styles or language variation.

4.6 Bilingualism and Multilingualism

South Africa is a multilingual country. There is a lot of mixing and switching from one language into another. All language spoken in South Africa are important and interrelated. The mixing of codes creates a totally new form of communication.

It has been noted that bilingualism and multilingualism mostly occur among people who live and mix with other racial groups. The need to learn, understand and speak other peoples' language is equally important for the sake of better living and socialisation.

English and Afrikaans could be pointed out as languages which have more

power or influence in Zulu. Not only languages that have been mentioned as more powerful, but to some extent, other languages like Sotho, Xhosa and Swati have affected Zulu.

Is bilingualism and multilingualism a good thing? Will they not cause the Zulu language to be extinct?

To answer the first question, bilingualism and multilingualism could be viewed in two dimensions. The first being that, the new generation gets lost. They do not know exactly which language they speak; a mixture of varieties. They end up not knowing that they are expected to know, speak and learn their language properly and effectively in order to know their origin.

The answer to the second question is no. As long as there are still people and families among the Zulu community who are concerned about their culture and their language, chances for this language to be extinct are very slim. More concentration should be on the writing and recording of events and incidences that would touch the Zulu language and its improvement and development.

Out of the 120 interviews we conducted, it was discovered that:

- 60% of the Zulu are bilingual,
- 40% of the Zulu are multilingual,
- 20% of the Zulu are monolingual.

The language of the monolinguals, that is, those who speak only one language, does change in different situations. We can refer to the situation like; church, school, home or magistrate court.

4.7 Traditional Speech Styles

Traditional speech is language that has existed for a long time without changing. These styles are valued by the Zulu who are traditionalists as well as some modern people. This type of language is honoured by its speakers in the sense that there is no mixing and switching of codes. This old form of speaking is always associated with the old form of life. These old forms are bit by bit influenced by the new way of life. Examples of some of the old forms which are still retained are:

- hlonipha (language of the traditional Zulu bride).
- folktale performances.

People who still use these traditional forms of speech are those who still live far away from urban areas, but some are found in cities. The traditional way of speaking itself has the influence of modern speech. Members of the traditional society who have contact with the modern world, do bring new styles which are slightly influencing the old forms.

Life has great influence on the way people speak. Traditional life has great influence on traditional speech forms.

Do traditional speech styles have place in our new, modernised society?

According to our investigation, about 10% of the city population still recognises the traditional variation as important, valued and as a reflection of true and proper language. 30% of the urbaners do appreciate the use of the traditional forms, but do not involve themselves in it. 70% of the city people condemn the use of traditional speech styles. They prefer new forms as they are seen as being in accordance with modern times. Traditional

language is seen as outdated, used by the not-learned and civilised people .

Characteristics of traditional speech styles.

Traditional language has some of the following characteristics:

- speech forms are found on a limited scale,
- speech is monolingual and culture based,
- speech is rural orientated-non-westernised,
- speech is valued by its speaker and by some non-speakers.

It is also important to note that traditional speech, like any other form, plays a significant role in improving and developing the Zulu language. New growing children need to know, learn and use them in order to develop their sense of belonging to the Zulu culture and nation.

4.8 Modern Speech Styles

Modern speech is a form of language which has been formed through the influence of other languages. Modern speech styles in this sense, refer to the Zulu language variation which has come up through contact with other languages.

This type of variety is mostly spoken by people in the urban areas or cities. But, other people, who are not city dwellers, have also acquired this variety. Modern speech is common among young and old.

The majority of young people, especially those who were born and bred in urban areas consider the old or traditional form as new. Of course, it is sometimes new to them because they are not aware that this language is existing or has existed before. These young children have never ever experienced rural life. Some of their parents are city products as well.

Modern speech is also effected by the type of education children receive. They receive education that encourages shifting and change. Of course, this is true because education too changes as times change.

Language does change with times. The new era that effects language or speech will also effect peoples' way of life, their thinking attitudes.

Research has shown that modern language is more influential than the traditional language. The reason is that this type of language (modern) is everyday encounter, especially, this is experienced through every contact with people and media: radio, newspapers, television and other forms of media.

Characteristics of Modern Speech

Modern speech displays these characteristics:

- speech occurs on large scale,
- speech is multi-culture based,
- speech is urban oriented - Westernised,
- speech is valued by its speakers and non-speakers.

4.9 Relationship Between Traditional and Modern Speech

- Both styles are responsible for developing the Zulu language because they are part and parcel of it.
- Both styles are valued by the Zulu community.
- Both traditional and modern speech are part and parcel of the Zulu heritage.
- Traditional and modern speech is a pride of the Zulu nation.
- They are part and parcel of the Zulu peoples' identity.

4.10 Dialectology

Geographical distribution shows other forms of language that is spoken by the Zulu.

It has been discovered during our research that the Zulu people in a particular area live and speak Zulu differently from others.

The Zulu of Ladysmith speak differently from those living in Newcastle and Vryheid. In most cases these differences are reflected upon pronunciation and words from other forms of language.

For the pronunciation of the 'sound ng; Ladysmith people pronounce it with low pitch, while Newcastle Zulu pronounce it with high pitch. The Zulu language of Ladysmith is greatly influenced by Pietermaritzburg Zulu speakers. Vryheid Zulu have the mixture of two pitches; Ladysmith and Newcastle.

These are also words which show certain differences but their meaning is the same.

cow	inkomo	(Newcastle, Ladysmith speakers)
cow	inkomo, inema, imanzi	(Vryheid speakers)
gentleman	insizwa	(Newcastle, Ladysmith speakers)
gentleman	insizwa, ingqaga	(Vryheid speakers)

Let us consider the fact that there are similarities and differences that exists among these three areas.

The Zulu language is rich, with various forms of speech which are mutually related and integrated.

Finally, we fully agree with Wolfram and Fasold, (1974:18) that for various sociocultural reasons, all languages or dialects used in a given society are not considered equal in their social acceptability, so that one of the languages or dialects become established as normative when compared with others. Thus, language standardisation seems inevitable.

4.11 General Characteristics of Language

Language serves as a means of communication. The following aspects on language are important to consider:

- Language is human. All human beings, possess language.
It is only man that acquires the sophisticated forms of language.
Animals, like human beings, use instinctive signs of

communication.

- Language is social: Speech establishes and reinforces social relations. It can be used as an instrument for recreation and for expressing verbal artefacts in a particular society.
- Language is personal: Human beings from a common area speak the same language.

Gatherer and Jeffs (1980:28) agree that the dialects of people who live together in a community share certain linguistic features - a common vocabulary, common habits of pronunciation and common patterns of syntax - so that linguists try to identify dialects, varieties of language characteristics to a definable group of people.

- Language as a means of control: Speech controls human activity. Speech acts as a link in concerted human activity. Language can therefore function as a means of controlling others, persuasion, threatening and ordering.

- Language is a system: It is a system in the sense that it is systematic. Language possesses patterned activity. It consists of systems like phonology, semantics and grammar. Language is a system of arbitrary symbols.

- Language denotes: Godsell (1992:1) points out that language is an instrument for self definition. It denotes who we are. Language is the trowel with which we shape the clay of our self-perception. People think in words. And the words they link in are drawn from a language. And a language is not like a currency-unit you can exchange for other units at a bank counter. A language is a spiritual being. It has past, present and future.

4.12 Attitude of the Zulu People Towards Their Language

The following are attitudes shown by interviewees during our investigation:

Most people we interviewed showed great interest in expressing themselves in Zulu. Respondents were asked to choose either English or Zulu in answering interview questions. 80% opted for Zulu questions. They felt that

Zulu is the mother tongue, therefore they would be able to converse more freely.

Other respondents preferred English to Zulu since they were much more conversant in English. These people formed about 10% of the population of interviewees.

A further 30% of the interviewees preferred both languages, English or Zulu. An indication was made that both languages were good for the sake of effective communication.

The Zulu people have a positive attitude towards their language. South Africa is a multilingual country, therefore mixing and switching does not give the impression that the Zulu speakers do not like or undermine their language.

In interpreting data, we tried to demonstrate links that exist among stylistic variation, interactional patterning and dialectal differentiation.

The next chapter deals with findings, recommendations and future research

possibilities.

5. CONCLUSION

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5.1. Findings of the Study

The study of Zulu verb forms has not been fully researched. The findings of this research are tentative, however, they serve as a basis for future research on language development among Black South Africans.

Our research shows that culture of the Zulu has drastically affected their language. Culture includes, besides the traditional standards, linguistic expressions, patterns, thinking, rhetorical forms and styles of communication. Language change has been affected by population movements, urbanization, occupational industrialization, modernization and education. Therefore, these forces are important aspects of language development or evolution.

The Zulu grammar can be traditional or modern. Both these systems have caused the Zulu language to grow to a high level. These systems are likely

CHAPTER 5

5.0 CONCLUSION

5.1 Findings of the Study

This study of speech variation does not claim to be exhaustive. The findings of the research are tentative, however, they serve as a basis for future research on language development among Black South Africans.

Our research shows that culture of the Zulu has drastically affected their language. Culture, therefore, includes beliefs, aesthetic standards, linguistic expressions, pattern thinking, behavioural norms and styles of communication. Language change has been affected by population movement, urbanisation, mechanisation, industrialization, secularisation and diffusion. Therefore, these forces are important agents of language development or cultivation.

The Zulu speech styles can be traditional or modern. Both these styles have caused the Zulu language to grow to a high level. These varieties are fully

recognised and valued by their speakers.

There is mixing and switching of codes. This mainly occurs among the youth through the influence of multicultural settings. This mixing and switching have caused bilingualism and multilingualism to play a great role in society.

Languages change and improve as times change. This change indicates that language is 'living'. Language has the past, present and future. Past events which have been recorded allow us to explain the present and be able to make predictions and projections on the future of the Zulu language.

It was discovered that the Zulu language is spoken over a wide area in South Africa. There is a Gauteng Zulu, which is a mixture of Sotho, English, Afrikaans and many more languages; Zulu of the Eastern Transvaal, which is greatly affected by the Swati language; Cape Zulu, which has an influence of Xhosa and other languages. Orange Free State Zulu, which is mainly influenced by Sotho.

The study has shown that the Zulu people are becoming more and more conscious about their language. This, according to the research is caused by

the equal status that has been given to all South African languages. People have the pride that their language is no longer seen as inferior.

5.2 Recommendations

It is important to note that parents and teachers play a significant and crucial role in the development of language in children. Not only do they act as models by simply talking to and with the learners, but by the very nature of their interaction and decision about programmes or activities to be implemented in order to encourage and support the extension of language at every level of expressiveness. It is therefore recommended that the following points be noted in order to improve the Zulu language or any other language:

Language development is related to the child's total development. Language development influences and is influenced by all other areas of development; social development, emotional development, cognitive development, physical and motor development. Understanding the relationship will assist educators to do effective planning for children.

Positive reward or reinforcement is important to consider. Perhaps the most immediately accessible means of reward for the educator is the use of praise.

Much of this kind of approval will take the form of verbal praise, so it is important for the teacher to understand both the constructive and damaging effects of its use in the didactic situation. Every learner enjoys praise and educator, whether parent or teachers should direct it at both the individual and the class as a whole or to the individual and other children (in case of the home environment), as well as to a range of behaviours - work or activities, quick answers, correct pronunciation, vocabulary etc.

Children deserve to be taught in the most efficient and effective manner. Educators, both in primary and secondary milieu must do the best in order to develop learners language. In order to achieve this, educators should determine what activity areas can and should be included in the classroom on the basis of programme goals, space available and the number of children. Activities as well as materials provided should strengthen the children's self-concept if they find they can accomplish them successfully. Many activities and opportunities should be provided for individual children to experience success.

Use of literature that will stimulate listening, speaking and thinking is most

important. Children need to be exposed to different types of literature, e.g. drama, poetry, novels, short stories, traditional literature, magazines, newspapers, television etc. There is value in reading different kinds of literature. One of the most important values is to expand and increase childrens' vocabulary, in order to acquaint themselves with things that surround them, so that they are able to express themselves and interpret some of the things. Educators should be aware that the use of good literature contributes to language development.

It is also important to note that partnership between parents and teachers is vital in the early stages of literacy, continues to be important as children competences increase and their interests widen.

Children must be taught the manner to listen attentively in order that they can understand the spoken language. Children must be able to hear and know the words they are exposed to in order to respond with understanding.

All learners must be encourage to do much talking in order to advance their communication problems. Children who are shy should be helped but not pressurised to interact with others.

Provision should be made for children who experience difficulty with meaningful language. For these children, processing spoken information is a puzzling chore. The child has problems in understanding what is said or expressing himself adequately. Frequently language patterns are immature and the child may seemingly ask foolish questions and make inappropriate responses. It is, therefore, advisable for parents and teachers to create learning opportunities that will do much to enhance the child's ability to learn the language and adjust to his environment.

Children with specific learning problems should be identified and given the necessary help. These children exhibit a disorder in one or more of the basic psychological processes involved in understanding or in using spoken or written languages. These may be manifested in disorders of listening, thinking, talking, reading, writing, or spelling. Once the specific areas are identified, the teacher can then begin to plan a programme with the parents that will reduce the problem at home in order to make the school environment a more positive experience.

All that has been discussed are the major concerns of the curriculum. Curriculum that encourages children to learn and converse in the most

effective way. Children in school and outside the school environment must be able to communicate clearly and confidently.

Language too, needs to be planned. For the purposes of learning effective communication, language needs to be standardised in order to determine norms of pronunciation, establishment of reforms and orthography and the extension of vocabulary.

5.3 Possible Future Research Directions

Studies in the social significance of the Zulu language are rare. Apparently little has been done to study language variation and the implications thereof.

In chapter one, we mentioned the fact that it is significant to note that there are some scholars who have written on the various aspects of the Zulu language.

We therefore encourage people to do more research on speech styles or language variation and the impact these have on the development of the Zulu language.

APPENDIX

Responses in Chapter 2 are now translated into English.

2.2.1 Relate some of the outstanding occasions that took place while you were still a child.

Individuals responded to the above question by relating various incidences in different ways.

- ◆ There was a strike in all the schools in Madadeni. Each learner was expected to pay three rands. Lower Primary schools as well as High Schools were to pay the same amount (R3.00). The money was collected in order to erect school buildings as there was a shortage of schools. Some learners paid and the others did not pay. Those who refused to pay stated that there was no reason for them to pay because each learner paid the school fund, yearly. After some discussion, those who had paid were refunded.

- ◆ There was a talk that Afrikaans would be abolished in Black schools. We heard that in Johannesburg, scholars and students were up in arms against

the teaching of Afrikaans in their schools. Learners went on strike. Houses were burnt, cars were stoned and many people were killed. Learners failed to behave themselves well. Some were shot by the Police. The Strike was futile because Afrikaans is still taught in Bantu schools.

- ◆ When I was young, I was unhappy as I had nobody to play with me. When Mother left home, she would instruct me to fill the drum with water, and do some house chores. One day, when mother had gone, I finished the work I had to do and started wandering around. I saw a hut that looked very old. I took a box of matches and set the hut on fire. Not only the hut was burnt, but also the nearby forests and some other huts. I was severely punished. I thought I was doing the right thing and yet I was wrong. Loneliness was the cause of such behaviour.

- ◆ There was a time when my friends and I were in the habit of picking up berries, after school, and arriving home late in the afternoon. My friends advised me to put a small berry leaf and a small stone under my tongue, so as to escape punishment from Mother. This, I did. Sure enough I escaped punishment the first day. The next day, I was severely punished. I was surprised that "the trick" did not function at all times. I stopped arriving

late at home.

- ◆ I remember that in 1984 there was a train disaster in Durban at KwaMashu. Many people were injured, and many people were killed. Children were left without parents; women lost their husbands, and many were crippled. In 1995, another train disaster took place near Hammarsdale. Many people lost their lives.

2.2.2 Can you tell me more about the schools you were attending while you were still young?

Responses differ from person to person by giving their own accounts of the abovementioned question.

- ◆ I was seven years old when I started attending school. I attended the following schools in Nquthu District: Lutheran School: I did Sub A up to Sub 4. From there I went to Blood River H.P. School to do Standards 5 and 6.
- ◆ In 1972 I did Std 7 in KwaCeza. At Vungu High School, I was a boarder

until I passed Std 9. From there I went to Appelbosch at oZwathini, to train as a teacher, for two years. After that, I taught in six different schools. In 1993, I was Principal at iNtshangase School. From 1995 - 1996, I furthered my education at Madadeni. The following year I intend furthering my studies by correspondence.

- ◆ I attended school at Lloyd Primary School from SSA to Std 5. I was still too young when I first attended school. I couldn't even write. My SSA teacher who taught us how to write was Miss Mzolo. She used to punish us (corporal punishment). I wanted to leave school, but Mother said I must be patient. Later, I realised I could write well. I remained in that school up to Std 5. Then I was admitted to Tshelenkosi Secondary School where I did Std 6. I first found it difficult to learn there, but later I learnt freely.

Maths was difficult for me to understand. Fortunately our maths teacher was very, very patient. To me, Domestic Science posed another problem; but later, I understood it. I even realised I could sew. I continued up to Std 8. I then went to Nkosibomwu H.P. School to do Std's 9 and 10. I tried hard and eventually succeeded.

◆ I attended pre-school at St Dominics Pre-school at Vryheid, I was taught by the nuns. They were very kind to us. They gave us good food, and, sometimes, clothes to wear. I did Sub A at Nhlokomo L.P. School in Ncanda, where I was taught by my aunt. She was very cheeky and she needed her work done everyday. In class, I was always the first to be questioned because I was her relative. If my homework was not done, she would punish me severely because I was her relative. If my home work was not done everyday, she would punish me severely, saying that she wanted the other children to see what is done to one who doesn't do her work. I did well and came out first (position) in class. In Sub B I was taught by Miss Gumbi from Nkandla. She rented a room near our home. She usually asked us to fetch her water from the well. This we did after school. She would give us food to eat. In class, she was very strict. She would punish us if our work was not done.

There, too, I got position one in class. In Std 2 I was taught by Mrs Manyathi. She bit us in the morning when we failed to answer questions from the previous lessons. I started to dodge the class because I was afraid of the stick. I passed. I came out second in class. In Grade 4 I was taught by Mrs Nkosi from Dundee. Still, I obtained position one. I was then

transferred to Mbalenhle at Madadeni, to join the special class, I noticed the difference between the teachers in rural areas and those in townships. The latter teach us well, but they also punish us. Having passed, I went to Siyamukela High School, where teaching is done seriously. Here too, I passed, I then came to Madadeni College where I found students not serious with their work, and fighting among themselves.

2.2.3 Which subject/subjects do you like/prefer most in school?

Different subjects are mentioned according to the individuals priorities or preference.

- ◆ Art and Maths.
- ◆ Maths and English only.
- ◆ English: other subjects bore me.
- ◆ Maths and Science. I hate History.
- ◆ English, Maths, Science and Computer.
- ◆ I enjoy learning History.
- ◆ Zulu and English.
- ◆ Zulu.

- ◆ Maths and English, but not Afrikaans.

2.2.4 Why do you like/prefer it/them?

For the respondents who prefer Maths, English, Science, Art and Computer Science, the reasons are as follows:

- ◆ Because they are interesting (Maths and Science).
- ◆ We enjoy doing them (Maths and Science).
- ◆ They are important (Maths, English and Science).
- ◆ You won't be employed if your knowledge of Maths is weak.
- ◆ I wish to know all about Maths.
- ◆ I like English lessons. We learn, draw and write in English.
- ◆ You can't get good work without the knowledge of English.
- ◆ The teacher who teaches us Maths and English teaches so well. I love her.
- ◆ If we couldn't go through our work in class, we do it as home work.
- ◆ Our teacher repeats herself so often that we get bored and feel like saying, "Please stop. We've understood what you say."
- ◆ I aim to do Dentistry. That is why I want to be perfect in Maths.
- ◆ I want to be an Optometrist. The knowledge of Maths will be of help. I'll suggest which spectacles are good for you.

- ◆ English is an interesting subject. I prefer it to Zulu.
- ◆ I wish to be a maths teacher when I'm grown up.
- ◆ I speak English because Mom always speaks it. I can express myself freely at school.
- ◆ Oh! Our Art period is enjoyable. We draw whatever we like drawing.
- ◆ I like working with a computer. I wish to help Mom when she types.

- ◆ During the Art period, we draw anything we wish to draw.
- ◆ Arts is very interesting.
- ◆ You gain whatever information you want from the computer.
- ◆ The computer tells you stories. It also teaches you how to go about doing your work even if the teacher is not in class.

- ◆ Zulu is my mother tongue. I like it.
- ◆ It's good to learn Zulu so that I can communicate with my elders.
- ◆ My parents wish that I should speak Zulu fluently.
- ◆ I like Zulu. It is my mother tongue.
- ◆ I like to know what happened in the past, in History.
- ◆ I like History and Geography because they feed us with knowledge about our land.

- ◆ I'm interested in business, therefore I enjoy Commerce lessons.
- ◆ I like Geography, even though I'm not good at it.

2.2.5 Describe the type of sport you like/liked the most.

- ◆ I like playing tennis. My teacher used to play tennis. When other schools combined play tennis, you would hear by the noise of the spectators that the games was interesting.

I like this game because the players are free. They are neatly dressed, in white (a short, white skirt, a white skipper, white tennis shoes and white socks). When you play this game you're always fit, you're rarely ill. I like this game because only the players must be in the tennis court. The spectators are around. No noise is made. Spectators clap hands if someone wins. If you've lost, you don't get cross. You shake hands with the winner, to show that it has been a friendly game.

- ◆ When I was young, I liked playing with small stones, and skipping. I enjoyed these two games so much that when you called me whilst I was still playing, I would be cross with you, and I would find it difficult to leave the games. I did not want to be defeated when playing, I used to disturb the

winners, so that when they punished me, Mother would punish them. When we played with small stones, I used to throw all the stones away, and run away, laughing. Even now, at this age, I remember these two games because of the fun and disorder I used to cause.

- ◆ I like playing football. I enjoy watching it played on T.V. I also like to see females kicking the ball. I know the rules of the game as I know myself. I favour the “Orlando Pirates.” If I know that the Pirates will be playing, I cancel all other appointments in order to watch the pirates. I’m so interested in soccer that if I buy a newspaper, the first item I look for, is “Sport.” When I’ve seen or studied the week-end program for sports, I put away the newspaper. I wish to have my own group of soccer players, and train them, when I’m grown up.

2.2.6 Tell me how to play hide and seek because there are different ways of playing it.

- ◆ The respondents expressed different opinions of how the above mentioned game is played.

- ◆ Let us say six of us play the game. It's a game of "Hide -and-go-seeK." We stand, one after the other, in a straight line. The seventh player will choose one of the six to go and hide. He (the seventh one) will ask, "should I come?" (Meaning should he come to find him out). If the hiding one is sure that he won't be found out, he answers, "Yes, come!" If not, he will say, "Don't come!" The game goes on, changing the hiders and the seekers.

2.2.7 Explain how the marble game is played.

- ◆ A small hole is dug. There's a stage where each player will stand when he throws the marble into the hole. If five players have been chosen, they will follow one another as the first, the second, the third, the fourth and the fifth. The first one will throw the marble into the hole. Should he get it in, he has won. If the marbles did not get into the hole, they are pushed in by the thumb. The player who has managed to push his marble into the hole first, has won. After this, the game starts afresh.
- ◆ Two bricks are placed. The scoring place is between them. The space mustn't be too wide. There is a stage, where the scorers will stand. A little hole is dug between the bricks. Two fingers are used to measure the depth

of the hole. The players will start standing on the stage, and throwing the in the marbles - one after the other. The marble that didn't get in, is later pushed in by the thumb. The winner is the one whose marble was pushed in first. Those who win enter for the semi-finals, and eventually get to the finals, by keeping on winning. The players bet with money, or with marbles. So, the winner gets one of the two.

- ◆ There is a place called "the Stage", where all players stand. A hole is dug between the bricks. The longest, middle finger is used to measure the depth of the hole. If it doesn't get in, it will be pushed by the thumb to get into the hole. The one whose marble gets in first is the winner. When all have pushed in the marbles, the game starts afresh. Don't forget that the best winner is the one who was able to throw in the marble from the start. The others managed to "thumb" it into the hole.
- ◆ Two bricks are placed as poles, where scoring will take place. The "Stage" is where the scorers will stand. There isn't a limited number of players. The depth of the hole which is between the two bricks, is measured by the longest third finger. The width is measured by the two fingers (third and fourth). The players will start, at a given signal, pushing, (by thumb) their marbles

into the hole. The one whose marble gets in first is the winner. After the first winner has been selected, they start afresh. After the winners have been selected, they will go in for semi-finals, and after that for finals. The winner will get money or marbles, depending on what they had bet for.

- ◆ All players ascend the place called “the Stage.” Two bricks are placed. The space between is measured by the double length of the third finger. A thrown marble passes between the bricks. The one furthest from the bricks will be the one to start throwing the marble. The marble should pass through the bricks. The one whose marble went through the “poles” (bricks) is the winner. The game is repeated if the players are interested.

- ◆ We dig a small hole. There are two or eight players. Then, as you push the marble into the hole you say, “V. Lapsey, two short, niki everything for me, niki everything for you.” You push the marble until it gets into the hole. Those who manage to do this are the winners.

2.2.8 It appears bringing up children in this modern life has vastly changed from what it was in the ancient times. What are you priorities about bringing up you children?

- ◆ I like to sit together with my children and discuss matters with them.

- ◆ They mustn't hide anything (or fact) for me. I must know everything about them.

- ◆ Let's say my child is 15 years old. I like to warn her about the problems she may meet as she grows up; the troubles she may encounter when she has a boy friend; the difficulties she may meet when she makes friends with badly behaved girls; the dangers of watching TV films that show love stories and the bad magazines.

- ◆ When she leaves home, she must know when I expect her return.

- ◆ I want them to be respectful. It is good in life to respect everybody.

- ◆ I want a child who respects old people and young people as well.

- ◆ She mustn't forget the Lord, God, her Creator.

- ◆ She must love other people, help the needy, and be charitable.

- ◆ She must be willing to be educated because education is the key to better living in this world. There is no better living without education.
- ◆ When she's educated, she'll get a better job, and lead a pleasant life, and be able to be independent.
- ◆ He must steer clear of bad habits like smoking, taking beer, stealing, taking drugs, etc.
- ◆ She must be sympathetic towards ill people.
- ◆ I wish my child to grow within warm hands.
- ◆ She must respect and know the difference between good and bad.
- ◆ She must be polite in her speech to others.
- ◆ She must avoid vulgar.
- ◆ She must avoid ways or actions that will bear bad fruit.

- ◆ She must be so educated that community benefits from her education. She must also respect other people.
- ◆ She mustn't forget her native culture. Education doesn't mean we should change or forget even the good practices of our ancestors.
- ◆ She must be civilised. That is good.
- ◆ If a child is wrong, the parents are right to punish it. Do not pretend it has done well.

2.2.9 Virginity was highly honoured by the Zulu. Describe the position nowadays.

Different opinions were raised by the respondents.

- ◆ Modern boys and girls do not respect one another. They don't wait for a stipulated time, set by their elders, to fall in love. You find that a ten year old already knows something about sex. They don't wait and grow up step by step, as was done in ancient times. They're no longer "examined" (their

virginity) as was done before, so that a girl preserves her virginity till she marries.

Girls give birth to children before the right time. At times they don't even know who the child's father is, because they've more than one lover. These days, ladies are not proud of being virgins and the boys are not proud of being pure, strong boys.

- ◆ Nowadays, girls have lost their dignity, and they're dressed shamefully. They wear dresses that show their private parts; they drink beer; and they've no respect for their parents. They treat their lovers as if they're their husbands. They stand with their boyfriends near their homes. They tell you that modern times permit them to behave like this. They don't cook, neither do they clean their homes. All they do is wandering around the streets, putting on "trousers", till late. They expect their parents to get up and open the door, and they eat the food they haven't cooked.

- ◆ Boys drink beer. They lack respect. They demand their girl friends in front of the parents. They tell the girls to do as they (boys) say. When a parent complains about bad behaviour, they (boys) tell him to shut up, or they'll

flog him, or shoot him. They also demand money, rudely from their parents. They even kill their parents, asserting that they refuse to give them money.

- ◆ In ancient times, being a lady or a gentleman was highly honoured, particularly being a lady, a virgin. Ladies never, never had sex with their boyfriends. Rather they would allow the boys to discharge externally. Nowadays, girls don't care about being virgins. The boys don't keep themselves pure till they get married legally.

- ◆ The first thing I note is that the word "falling in love" is fast becoming obsolete. The famous practice is co-habiting. In ancient days, it was publicly known that "Thoko" is in love with "Themba." It was no secret. These days girls fall in love with many boys, she knows lovers are unknown at her home. Bad enough, she goes to bed with all her lovers. This was not done in the olden days. Boys have more than a dozen girls loving them. He practices sex with them as he likes. When he falls out of love with a girl, he finds no shame in telling her. Good character and behaviour are things of the past.

2.2.10 What role is played by young children as members of the family?

- ◆ The presence of children at home is very helpful because they are usually sent to the nearby shops, to fetch water from the well (particularly in rural areas) and to perform little jobs like washing dishes.

- ◆ They are helpful when sent within the house. When they're still young, we send them around the house in order to test their knowledge of the things around them.

- ◆ The presence of children is a blessing at home because they've the energy to run up and down, obeying their elders' commanders. E.g. "Give me water to drink. Close the door."

- ◆ Children like role-playing. A boy is "Father." A girl is "Mother." They dress up and act like Father and Mother. Their younger brothers and sisters become their children. Children also perform some of the duties at home

- ◆ Children are very helpful at home because we grown ups send them here and there.

- ◆ There's no loneliness where there are children. Children add dignity to a home.

- ◆ It's a pleasure to have a child in the a home. The home is dignified. Without children, there's no happiness.

- ◆ When the children are grown up, they'll work for us because we shall be old and helpless.

2.2.11 Name some of the good things you share with your neighbours.

The responses were as follows:

- ◆ It's a pleasure to have a neighbour. We share gifts during our happy days; and console one another, on the days of sadness.

- ◆ On sorrowful days, you don't feel the weight of sorrow because the neighbours lift it off your shoulders. If you don't have neighbours, life isn't sweet.

- ◆ Neighbours feed you with new ideas.

- ◆ At times you run short of your needs - like food, clothes, garden tools etc. You can safely depend on your neighbour without becoming a burden on him. You take or pay back what you have taken.

- ◆ In case you're away from home, your neighbour can keep an eye at your home and protect it from pending damages.

- ◆ I greet my neighbours. We visit one another. If we run short of something, we help one another.

- ◆ We live happily with our neighbours. We are like one family.

- ◆ They're sympathetic. It's a pleasure to have them as neighbours. We've never quarrelled with them.

- ◆ During holidays, (school) we form two groups of girls, and play netball on the football ground.

- ◆ We get up early in the morning and fetch water from the water-pump.
We want to be the first, before the others arrive.

- ◆ At day time we visit one another. We discuss important matters, good or bad, about ourselves. We solve our problems together.

- ◆ If I've cooked a special dish, I give some to my neighbours. They do the same.

- ◆ We help one another with money, in case one runs a shortage.

- ◆ Every evening we hold Prayer Meetings together. We alternate the venue.

- ◆ My neighbour is my friend. We quarrel, but come to good terms quickly.
It is as if we were born together.

- ◆ When we have many visitors at home, our neighbour is willing to accommodate some of them for the night.

- ◆ Our children play happily with the neighbours' children. On their return,

they tell us about the new games they've learnt.

2.2.12 Where are your brothers and sisters?

- ◆ My sister who comes after me is in Johannesburg. She is teaching at Vista. She lives in Pimville, with my married sister.

- ◆ The one I come after is in Johannesburg. She is employed in a Diamond Firm. She lives at Mndeni South.

- ◆ The one is in Durban. She is a student at Mangosuthu.

- ◆ My brother is in Johannesburg. He is employed at Record Bar.

- ◆ I have a younger brother who is the chef in a hotel.

- ◆ They live in Madadeni at section six.

- ◆ They are there.

- ◆ Ndumiso and Zanele are at home.
- ◆ They stay with granny.
- ◆ They are at home. We live together.
- ◆ They attend school far away from home.
- ◆ They are at my home.
- ◆ They live with Mother and Father at home. I stay with my aunt.
- ◆ They are far away at KwaNongoma.
- ◆ I haven't any. I'm the only one at home.
- ◆ They're not there. The two of us - Mother and I - live here.
- ◆ They attend school in Durban.

- ◆ They live with granny. Mother is employed. She leaves every morning.
- ◆ My sister is doing her second year at Madadeni College.
- ◆ The other one is at the Siphosethu Creche. She stays there because there's nobody at home during the day.
- ◆ One of my brothers is at Qedizaba. He is in Grade 1.
- ◆ The one who comes after my elder brother runs his own furniture shop.
- ◆ The younger one is employed by Panel Beaters.
- ◆ My elder sister is doing Masters Degree in Germany.

2.2.13 Tell me what you enjoy doing together.

- ◆ We like singing wedding songs, and hymns. We ask one to lead us in prayer.

- ◆ We discuss stories - good or bad - which we encountered when we were young. We enjoy this. Even if there was sadness then, we laugh about it as we revise it.
- ◆ We like to take photographs of ourselves, as we have been missing one another for a long time.
- ◆ We want our parents to tell us more about our surname, or their (Mother and Father's) surname.
- ◆ When we watch TV together, we laugh together if there is something humorous.
- ◆ At times we sit together and plan how we can beautify our home.

2.2.14 If you do have petty quarrels, what causes them?

- ◆ When we play and someone plays for the other, we quarrel. One vows never to speak to the other, but soon we mend our quarrel and become friends again.

- ◆ At home they bought one ball. There are many children the one who handles the ball first, does not want to throw it to the others. He becomes possessive. This causes a quarrel because the one who has a ball wants to play alone for a long time.

- ◆ Sometimes children quarrel over food. The fast eater finishes his food and starts asking the others to give him food.

- ◆ When one child has a running nose, the others don't want him to come near them because, they say, he will smear them with mucus.

- ◆ At times they quarrel over bed wetting. No one is prepared to own up that he is the one who passed water whilst sleeping.

- ◆ Let us say one child is the owner of all the toys they're playing with. For no good reason, he starts collecting all his toys. A quarrel ensues.

- ◆ Some children are jealousy. If one has been given a smaller amount than the others, he wants to grab what the others have.

- ◆ They even quarrel over remarks like, “Our home is more beautiful than yours.”
- ◆ My father owns a car. Your father is a pauper; he has no car.
- ◆ Father promised to buy me a car. He won't buy a car for you.
- ◆ They quarrel over, “Get away from my mother.” The other one replies, “but she's also my mother,”
- ◆ If one takes something that belongs to the other, a quarrel ensues.
- ◆ When we have to go to town by car, we quarrel over who's going to occupy the front seat.
- ◆ With my sister, we argue about who's going to sleep in the double-bed. We also want the radio to be in our bedroom.

2.2.15 Mention some of the changes that have taken place in your country.

- ◆ There are multi-racial schools where black children get into one class with

the whites.

- ◆ Blacks and whites may now buy from the same store, and occupy the same toilet.
- ◆ The government is composed of Blacks and Whites. Some females also form the governing body.
- ◆ Workers have their rights. They join certain Unions which straighten complaints on their behalf.
- ◆ Everybody is free to voice his opinion.
- ◆ The use of some language has been passed by legal by Parliament. Before it was English and Afrikaans only.
- ◆ The Blacks may now use Credit Cards. Before these were used by whites only.
- ◆ Corporal punishment in schools has been abolished.

- ◆ Females are now welcome to voice their opinions. Before, females were looked down upon, and their salaries were low.
- ◆ You may now be offered a subsidy even if you're not married. Before, no subsidy was offered to a single mother or father.
- ◆ Faced with crime, you may now go to any Police Station for help.
- ◆ Something disturbing is that when a culprit must be hanged to protect the community, he is not hanged. He will go on with his deeds.
- ◆ The communities are not satisfied about the Government procedure. Crime rate is extremely high. Cars are highjacked. After being highjacked, the cars are placed in a hidden place at the Police Station. The Police and their friends take the parts they need from the cars. After that, the owners are called upon to identify their cars.

2.2.16 Describe some of the interesting things which have taken place in the area in which you live.

- ◆ New pipes replace old ones in our location. Old toilet pipes are replaced by new ones, which will show how much water has been used. (The use of a metre box). Before, people have been wasteful. They would go to far away places and leave the tap on. The result has been that during weekends, there is no water.

- ◆ Electricity is now very expensive. When “G.G.” was in control, we didn’t pay so much. We must save. A R20.00 card takes only two days. We are not notified that there would be no current from this time to that. They just switch off. In white areas, they are notified about the absence of electricity. They also make sure that is done when most of the people are at work perhaps electricity is off at 08h00, it will be on at 14h00. Here in our black townships, we are not notified.

- ◆ In many rural areas we have been using unpurified water for drinking and cooking. The new Government has made it possible for communities to have clean water from pipes and tanks. Water is purified before we use it. We are grateful for this. This will minimise the number of illnesses.

- ◆ Roads are now tarred. It will be easy to travel even on rainy days.

2.2.17 Can you think of a way to combat accidents in our country?

- ◆ Most of the car accident are caused by drivers who drink beer. It would be a great help if the Police would pass laws that prohibit drivers from taking in beer, and imposing heavy punishment for offenders.
- ◆ Accidents may be caused by ill-qualified drivers. Some are taught driving by their relatives. They don't follow legal steps. They go to Kwa Ndebele and return with a driver's licence within a week.
- ◆ The other cause is that children are not taught to obey road signs. It would help to have robots at right intersections. Many children are killed by cars.
- ◆ To avoid accidents at night, people (pedestrians) must put on bright-coloured clothes, so that the driver may see them from afar. At times it is not the driver's carelessness that causes accidents. The driver could not see the pedestrian crossing. The latter is then knocked down.
- ◆ At our homes we must be careful not to put dangerous items like paraffin, a box of matches, and others, where the innocent children may be

tempted to handle and use. Children like to light on the matches. The child, as well as some valuable goods may be burnt.

2.2.18 Nowadays strikes are rare. What causes strikes?

- ◆ Sometimes the employees are maltreated by their employers.
- ◆ People go on strike if they are underpaid. People need money.
- ◆ At universities, some white student will not mix with the black ones. The authorities sometimes close one ear to the complaints brought by the black students. Then, a strike ensues.
- ◆ In schools and at work sometimes the authorities are not prepared to attend to the complaints of the teachers, or employees. A strike follows when the employers don't see eye to eye with the employees.
- ◆ When the Employer is from Durban, then he doesn't want to employ people from other places. A strike is the result.

- ◆ Corruption is another cause of a strike. Let us say Phumzile is the Employer in a firm. She will employ her relatives and ignore the other applicants even if they are better qualified for the job.
- ◆ Relatives of the Employer are given better positions at work. A strike follows.

2.2.19 What are you favourite TV programs?

Responses differ from person to person. Different types of programmes the individual liked or favoured were mentioned. Description of various programmes was given by the respondents.

- ◆ American Funniest Home Videos

They make funny jokes like dancing and all of a sudden falling down. Some undress their husband's trousers. A cow spits on the window. One child said, "I love my sister, yes I do." She pushed her sister who fell down and cried. One man asked, "If you love your sister, why are you doing that to her?"

◆ Jam Alley

There are three contestants, Vinolia, Sheron and Samantha. There are only three presenters. The presenters pose three questions to the contestants. There is also a music group. They ask the music leader to tell them all about himself. They bring along a Jam Box. One must sing any song. The others join the singer. The visitor who visited Jam Alley is chosen to judge the singers. The winners are chosen as first, second or third. They are given a sum of money.

The musician visitor sings a song. Then they must show his song on the screen. The contestants are asked: "What is the title of the song?" "Who is the singer?" If you answer the two questions correctly, you win R100.

Vinolia then announces the results and tells them what prize they've won.

◆ Zamazama

People put a star. If you throw a ball where the star is, you win a thousand rands. The throwing of the ball must be done in 2.5 minutes.

Should your time be up before you've scored, you are given R250.00. The four scorers open a car. Perhaps you're "green," you open the car. If you don't win you are given R10.00. The prizes range from R500.00 to

R700.00 to R1 000.00.

2.2.20 Young children like fairy tales. Relate one of the fairy tales you know.

- ◆ Once upon a time there was a boy whose name was Mbadlanyana. He carried a little bird. They went on until they met with giants who said, “Mbadlanyana, give us your little bird!” By force, the giant seized the bird and swallowed it. Mbadlanyana became smaller and smaller, and flew into the giants nose. The giant sneezed, “Hee, thi-ini, Mbadlanyana get out of my nose!” The giant died. This is the end of the story.

- ◆ There were three piglets that lived with Mother pig. The latter said the piglets now find or build their own styes. The first piglet left home. It built a sty out of grass. The second one built a mud sty. The third one built a sty made of bricks. A fox approached and said, “I’ll eat you!” The piglet answered, “You won’t!” The fox demolished the sty and visited the second sty, made of grass. It said, “I’ll demolish you sty and eat you up!” The piglet said “No you won’t!” The fox demolished the sty. The piglets ran to the third piglet whose sty was made out of bricks. The fox said, “Get out of this sty. I will demolish it and eat you up!” But the fox, trying hard as it did, could not demolish the sty. This is the end of the

story.

2.2.21 Give a detailed explanation of an interesting article you read in one of the newspapers.

- ◆ Last month I read in the “Daily News” that a certain man married two wives, the same day. He paid lobola, and married them. It was the wedding of the year. All people who attended the wedding said there was plenty of food; and a lot of beer. The newspaper states that the two wives are very happy.

- ◆ One day I read about Joe Slovo in the Sowetan Newspaper. It was written that he loved the Black nation. He was a white man. He fought for the emancipation of the Blacks. Before he died, he said he should be buried in the graveyard of the blacks (Avalon). This would be a sign that he suffered with the blacks.

- ◆ Last week I read in the newspaper about the killers who killed “Pro” Khumalo. What puzzled me is that the killers said they were sorry, they did not mean killing him. They only wanted his car. But the gun was

packed with cartridges - ready to kill. The case has been postponed. One of them vows to speak the truth.

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