

**OUTSTANDING CHARACTERISTICS
OF ISIZULU SPOKEN IN DUDUZA**

by

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degree of

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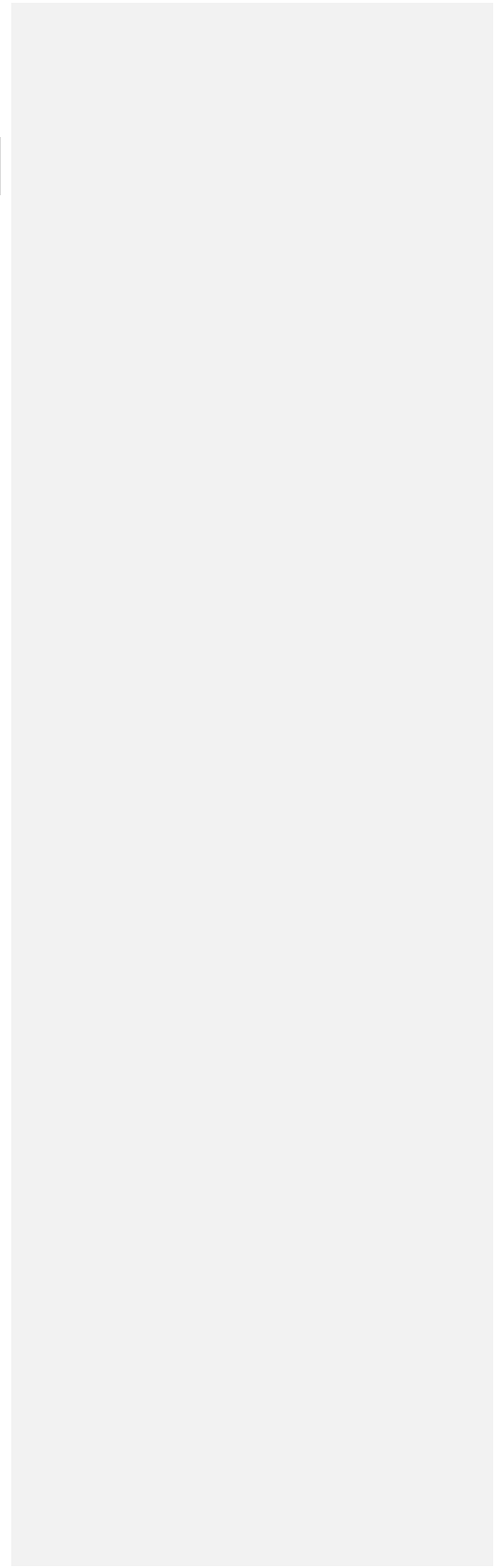
isiZulu

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DECLARATION

Student number: 10681648

I declare that this mini-dissertation, entitled

**OUTSTANDING CHARACTERISTICS
OF ISIZULU SPOKEN IN DUDUZA**

is my own work and that the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

EG Mashiane

.....

Date: 20- 07-2018

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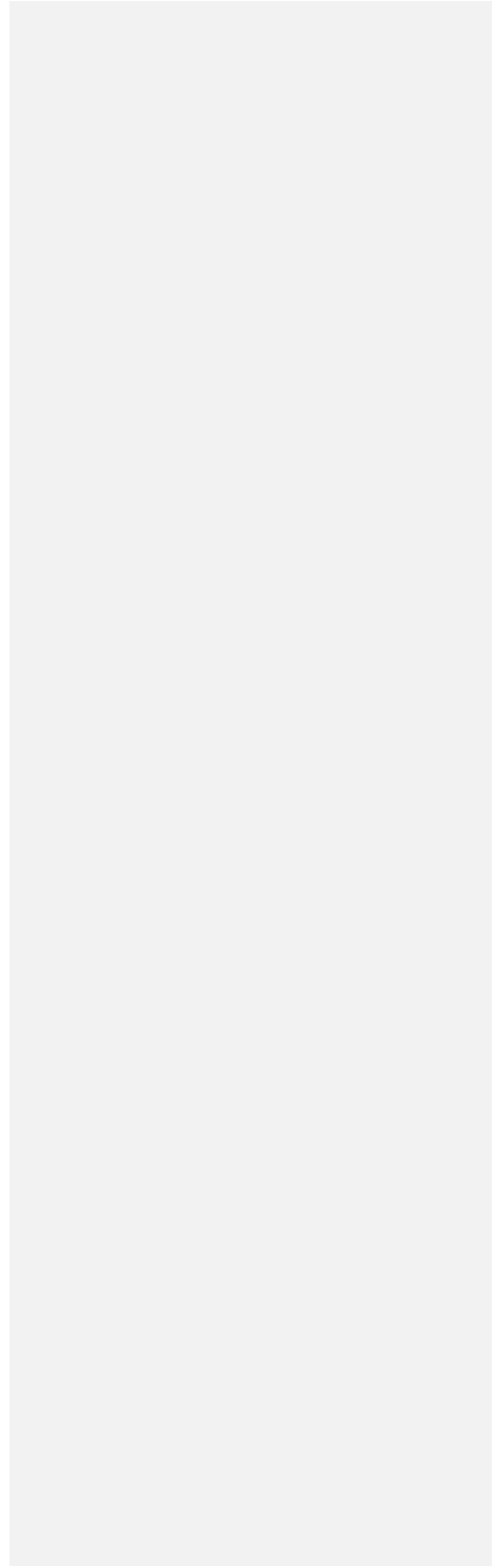
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LIST OF KEY TERMS

Borrowing, code-mixing, dialect, language variation, loan words, migrant labour, mutual intelligibility, noun classes, variety.



ABSTRACT

The discovery of gold in the Witwatersrand area in 1886 led to the migration of black people from all over South Africa, as well as from neighbouring countries, to work in the mines in South Africa for a specific period of time. In the mines, they eventually intermingled with the people from the townships closer to the mines. Their languages soon had a changing effect on the language that the people spoke in many townships, such as Dduza.

The Nationalist Party's introduction of the Group Areas Act, 1950 (Act No. 41 of 1950) ensured that the South African landscape became segregated along racial lines.

Higgs (1971:1) is of the view that -

(t)he Group Areas Act (No.41 of 1950), described as one of the pillars of apartheid, was originally enacted by the South African Government in 1950 and was consolidated in 1966 by Act No. 36 of 1966. The Act, which enforces residential in the cities and towns of South Africa, was specifically condemned by the United Nations General Assembly. Under the Act, numerous settled communities, comprising a million persons, have been forcibly displaced.

Dduza developed as a result of residents being moved from the interracial Charteston. This bold action by the apartheid regime mirrored what was happening with the development of the homeland system in South Africa. Abel (2015:1) points out that in an attempt to divide and marginalise the black opposition, the apartheid regime forcefully relocated some 3.5 million South Africans to rural homelands between 1960 and 1980. This event, considered as one of history's largest social engineering exercises, created overcrowded and economically deprived communities of displaced people.

The dislocation and the displacement of people, as well as racial political dynamics, which forced people to interact with one another from diverse language backgrounds, led to the development of dialects.

ABSTRAK

Die ontdekking van goud in die Witwatersrand-gebied in 1886 het gelei tot die migrasie van swart mense regoor Suid-Afrika asook vanaf buurlande om in die myne in Suid-Afrika vir 'n spesifieke tydperk te werk. Hulle het uiteindelik in die myne met die mense van die townships nader aan die myne, gemeng. Hulle tale het binnekort 'n verandering aangebring aan die taal wat die mense in baie townships, soos Duduza, gepraat het.

Die Nasionalistiese Party se indiening van die Wet op Groepsgebiede (Nr 41 van 1950) het verseker dat die Suid-Afrikaanse landskap langs rasselyne geïsoleerd geword het.

Higgs (1971:1) is van mening dat –

(d)ie Wet op Groepsgebiede (Nr 41 van 1950), wat beskryf word as een van die pilare van apartheid, oorspronklik deur die Suid-Afrikaanse regering in 1950 uitgevaardig is en in 1966 deur Wetnr 36 van 1966 gekonsolideer is. Die Wet, wat residensieël in die stede en dorpe van Suid-Afrika toepas, is spesifiek deur die Algemene Vergadering van die Verenigde Nasies verwerp. Onder die Wet, is baie gevestigde gemeenskappe, bestaande uit 'n miljoen mense, met geweld verskuif.

Duduza het ontwikkel as gevolg van inwoners wat uit die veelrassige Charteston verskuif is. Hierdie dapper daad deur die apartheidstelsel het weerspieël wat met die ontwikkeling van die tuislandstelsel in Suid-Afrika gebeur het. Abel (2015:1) wys daarop dat in 'n poging om die swart opposisie te verdeel en uit te rangeer, het die apartheidstelsel kragdadig omtrent 3.5 miljoen Suid-Afrikaners na plattelandse tuislande tussen 1960 en 1980 hervestig. Hierdie gebeurtenis, wat beskou word as een van die geskiedenis se grootste sosiale manipulasie-oefeninge, het oorbevolkte en ekonomies-ontnemende gemeenskappe van vervange mense geskep.

Die ontwinging en die vervanging van mense, asook die hele rassepolitieke-dinamika wat mense gevorseer het om met mekaar in wisselwerking te wees uit diverse taalagtergronde, het tot die ontwikkeling van dialekte gelei.

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CHAPTER ONE

1.1 *Introduction and background of the study*

In terms of the Constitution of the Republic of South Africa, 1996, there are 11 official languages that have been accorded the same status. The following languages are listed in the Constitution of the Republic of South Africa, 1996: Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu. The African languages mentioned above have dialects that are spoken in various parts of South Africa. Wolfram and Schilling (2016:8) says that everyone who speaks a language speaks some dialect of that language. He further says that some dialects receive much more attention than others and that this social recognition is unrelated to dialect status.

Commented [MN1]: repetition

Language development owes its existence to the interaction of people from various language backgrounds. Such interaction may lead to a fusion of the various languages into a new unique variation that will be distinct from other variations from neighbouring areas. The new language will, nevertheless, be mutually intelligible to the speakers of that language. When compared to its counterpart, which is the standard language, it will often be construed as the inferior language. However, Wolfram and Schilling (2016:8) is of the view that:–

(L)inguists who study the intricate patterning of language apart from its social evaluation, stand united against any definition of dialect as a corrupt version of a standard variety.

The isiZulu spoken in Dukuza has developed from the fusion of Sesotho, isiNdebele, isiZulu, isiXhosa, English and Afrikaans. The socio-economic history of the country plays a pivotal role in its language development. In the case of South Africa, it is the discovery of gold and the movement of migrant workers from Mozambique, Malawi, Swaziland, Lesotho and in South Africa into Johannesburg and its adjoining metropolis, which has led to the development of the isiZulu spoken in Dukuza.

1.2 *Background*

A commonly held view in various societies is that a dialect is some form of substandard language often associated with peasantry. Chambers and Trudgill (1998:3) differ by affirming that English, for example, seems to be a prestigious language that has many varieties and that no dialect is, therefore, superior to any other.

The researcher concurs with Chambers and Trudgill (1998) in a sense that South African languages have dialects, for example, isiZulu has Bhaca as its dialect and isiNdebele has Ndrondroza as its dialect.

Hickey (2013:2) adds on to Chambers and Trudgill's argument, by stating that the term 'dialect' is used to denote a geographically distinct variety of a language. He further says that there is no reference to the social dimension of language. He emphasises that it is important to stress that the standard of a language is nothing more than a dialect which achieved special political and social status at some stage in the past and which has been extensively codified orthographically.

In view of the above assertion, the purpose of this study is to investigate the characteristics of the particular variety of isiZulu that is spoken in Duduza and to establish how and to what extent it differs from standard isiZulu. Van Coetsem (1992:17) points out that a dialect and standard language are often genetically and structurally closely related, but it is not all unusual for a standard language to expand over an area where there is a genetically less related or non-related language or dialect.

Owing to its infusion of various elements from different languages, such as isiXhosa, isiNdebele, English and Afrikaans, to name a few, this variation has elicited a negative response from speakers of standard isiZulu. Speakers of standard isiZulu often regard the isiZulu spoken in Duduza as inferior and substandard, and speakers of this variety are often corrected during verbal communication. This study will highlight the morphological differences between the isiZulu spoken in Duduza and standard isiZulu.

Hickey (2013:2) states that: –

(t)his consideration presents us with a problem of how to distinguish between language and dialect, and the related problem of how to decide what a language is. One way of characterising language and dialect is to regard languages as a collection of mutually intelligible dialects and a dialect as a recognisable variety within this group.

The study of dialects also involves an aspect of mutual intelligibility. Chambers and Trudgill (1998:3) further states that if speakers cannot understand each other, then they speak different dialects. The Duduza community communicates freely and with relative ease using the isiZulu spoken in Duduza.

A dialect does not merely appear in a particular community without specific underlying reasons for its existence. Arita and Koyama (1998:1) state that:–

(t)he nature of language and how it is transmitted and learned, and the role of contact between individuals, provide sufficient means to explain the origins of language diversity.

The isiZulu spoken in Duduza owes its existence to the socio-economic and political conditions that led to the different nationalities and ethnic groups in particular, to converge in Gauteng in search of the means of livelihood. If one needs to comprehend the intricate features of the isiZulu spoken in Duduza, the history and the diverse ethnic groups living in Duduza need to be fully scrutinised.

1.2.1 *Origin and geographical location of baSotho, amaNdebele, amaXhosa and amaSwazi*

Commented [MN2]: Move information to background of study which is 1.1.

According to an expert at the National African Language Resource Centre, the BaSotho nation was formed in the beginning of the 19th century by the amalgamation of a number of independent BaSotho clans, which occupied both sides of the upper Caledon River. BaSotho clans have inhabited that country for centuries. Most notable of these clans were the Bafokeng, Bakwena, Bahlakoana and others. Later on, the Batlokwa, Makgolokwe, and Bataung clans joined. That amalgamation was the result of the breaking up of individual clans during the sanguinary native wars, which began in northern Drakensberg by the invasion of the Zulus under Shaka Zulu in about 1820.

According to Skhosana (1998:14), the Southern Ndebele are divided into Manala and Ndzundza Ndebele. The Manala section resides in the former KwaNdebele homeland in Mpumalanga. The Ndzundza people are found in Mpumalanga, the Northern Province and Gauteng.

According to Ziervogel and Mabuza (1976:i), the Swati, who are better known as the Swazi, are a people of Bantu stock speaking a Bantu language. The Swati are found in Swaziland, also known as kaNgwane, and in the Republic of South Africa.

1.2.2 *IsiZulu spoken in Duduza versus standard isiZulu*

One of the traits to be investigated is the differing noun prefixes resulting in differing forms of agreement, also known as concord, of the isiZulu spoken in Duduza, as opposed to the standard variation.

Hlongwane (1994:63) states that isiZulu has generated forms that are non-standard isiZulu, which may become standard in time. Taking the foregoing statement into cognisance, the following are random examples of deviant forms that have become part of the isiZulu spoken in Duduza:

Table 1.1: IsiZulu spoken in Duduza and standard isiZulu with their English meaning

Standard isiZulu	isiZulu spoken in Duduza	English
<i>-qqoka</i>	<i>-gcoka</i>	to wear
<i>ngempela</i>	<i>kamapela</i>	really
<i>izinzipho</i>	<i>amazipho</i>	nails
<i>-lalela</i>	<i>-mamela</i>	listen
<i>igundane</i>	<i>igundwane</i>	mouse
<i>-hlakaniophile</i>	<i>idwebile</i>	clever
<i>-qhosha</i>	<i>-choma</i>	boast
<i>umhluzi</i>	<i>umsobho</i>	broth/soup
<i>-beletha</i>	<i>-pepa</i>	give birth
<i>isibankwa</i>	<i>ucikilishi</i>	lizard
<i>itoho</i>	<i>iskorobho</i>	part-time job
<i>inyekevu</i>	<i>itwiritwiri</i>	a cricket

These loan words are forms that are a distinct feature of the isiZulu spoken in Duduza. What is also conspicuous in this dialect is the presence of loan words from various South African languages, such as Afrikaans, Sesotho and isiNdebele. Hoffer (2002:1) maintains that borrowing is the process of importing linguistic items from one linguistic system into another; a process that occurs any time two cultures are in contact over a period of time. Speakers of this variation, at some point in their conversations, tend to resort to code-mixing to add to the fluidity of their communication. An issue that requires urgent attention in our quest to unravel

the intricacy surrounding the makeup of the isiZulu spoken in Duduza, is the question of which group is prone to code-switching. As pointed out earlier, this is a comparative study of the two variations. The presence of click sounds is also analysed.

1.3 Delimitations of study

As indicated above, the aim of this study is to investigate the existence of exceptional Duduza isiZulu spoken in Nigel, Gauteng. The differences between the standard isiZulu morphology and that of the isiZulu spoken in Duduza, are explored. Apart from highlighting the differences between these two variations, the uniqueness and the form of this language variation that sets it apart from the standard variation, are highlighted.

1.4 Contributing factors to the differences between the standard variation and the Duduza variation

Of particular importance concerning this issue is the discussion, albeit in brief, about the discovery of gold on a farm called Langlaagte in 1886. The discovery precipitated an influx of workers from all the hinterlands of South Africa who remained in the townships once their labour obligations with the mines had expired.

The focus is specifically on the isiZulu speakers from KwaZulu-Natal, Sesotho speakers from Lesotho, isiNdebele speakers from Gauteng, and Afrikaans and English speakers who collectively had an impact on the isiZulu that is spoken in the townships. Duduza is the last township that lies on the border before Mpumalanga, as already stated. Mine workers from Swaziland and Mozambique also came to seek employment at Sub Nigel Gold Mining Limited, bringing with them their languages. These workers frequently visited the Duduza township from their mine hostels. They interacted with the community and, in the process, this mutual contact led to the establishment of the unique dialect that is different from the varieties spoken in other townships.

The formation of townships in South Africa

The study also investigates the establishment of townships through the Group Areas Act, 1950 (Act No. 41 of 1950). The forced removals from racially mixed areas to areas especially designated for black people, led to the inception of the townships. The formation of townships for black people by the Nationalist Party government had its spin-offs. The aim of the then government was to provide the industrial sector with abundant labour during the second half

of the twentieth century. The study reveals how the diverse language groups began to coexist, which led to the development of the township dialect.

1.6 *A brief history of Duduza*

Duduza is a small township that lies to the east of Johannesburg and was established in 1964 in the mining town of Nigel. Duduza is home to several languages, namely isiZulu, Sesotho, siSwati and isiNdebele. Owing to the influence of these languages, the variety of isiZulu that developed here, deviates from the standard variation spoken in KwaZulu-Natal. This is largely because of the influence resulting from the daily interaction of speakers of various languages. One distinctive factor that sets it apart from other varieties spoken in other townships, is that Duduza is the last town that borders Mpumalanga where isiNdebele is mostly spoken. This has created a variety that consists mostly of isiNdebele words. To date, there is only one dialect in this township.

Since this discussion is centred on the existence of the isiZulu spoken in Duduza, it is a logical undertaking to briefly discuss the events leading to the establishment of the Duduza Township with the removal of black families from Charterston in 1964. Mashabela (1988:67) points out that –

Duduza, west of Nigel, was established in 1964 when residents were removed from Charterston 'location', a 'black spot' which was considered by the government to be too close to the white town.

Mashabela (1988) states that Charterston was a racially inclusive residential area consisting of coloured, African, Indian and white people. This area was destroyed as it was contrary to the racial settlement policies of the then government. The families from Charterston were then relocated to the newly built township of Duduza, which was 15 km away. Duduza was divided into two sections along ethnic lines; a Zulu section and a Sotho section. Even though there were many ethnic groups living in Duduza, only two sections were demarcated. This was solely a pragmatic decision as Duduza was a very small township at its establishment. The Zulu Section accommodated all the other Nguni speakers while the Sepedi, Setswana and Sesotho speakers were all accommodated in the Sotho section.

1.7 *The different ethnic groups living in Duduza*

This study highlights the foundation that led to the natural development of the dialect accruing from the coexistence of the isiNdebele, siSwati, Sesotho and isiZulu speakers in Duduza who

had all come to work in the Sub Nigel, Vlakfontein and the Marievale gold mines, as well as in neighbouring Vorsterkroon and the surrounding industrial area. These mines are no longer operating today. The people belonging to these ethnic groups were initially accommodated in male-only hostels. It was only after the community had violently demolished the hostels during riots in the early 1990s, that the hostel dwellers were absorbed by the community.

1.8 Loan words from Afrikaans, English, isiNdebele and Sesotho

The Oxford English Dictionary defines a loan word as ‘(a) word that is adopted from a foreign language with little or no modification.’ It must be noted that the process of loaning words from other languages is also known as borrowing. These concepts are often used interchangeably.

The isiZulu spoken in Duduza uses loan words from other languages. As a result, this study investigates some of the words that have been borrowed from other languages.

Language	Word	Translation	Standard isiZulu	Duduza isiZulu
Afrikaans	<i>maar</i>	but	<i>kodwa</i>	<i>mara</i>
English	office	office	<i>ihhovisi</i>	<i>i-ofisi</i>
isiNdebele	<i>ithuli</i>	dust	<i>uthuli</i>	<i>ithuli</i>
Sesotho	<i>mamela</i>	listen	<i>lalela</i>	<i>mamela</i>
isiXhosa	<i>mamela</i>	Listen	<i>lalela</i>	<i>mamela</i>

1.9 Code-switching in the isiZulu spoken in Duduza

Code-switching can be defined by Bokamba (1989:2) as –

(t)he mixing of words, phrases and sentences from two distinct grammatical subsystems across sentence boundaries within the same speech event.

When listening to the speakers of this variation of isiZulu, one notices that, from time to time, the speakers resort to code-switching. The code-switching in isiZulu spoken in Duduza tends to differ in terms of the social class to which the speakers belong. This study focuses on which languages have an influence on the code-switching process.

IsiZulu spoken in Duduza

Inyoni iflaya emkayini. (The bird is flying in the sky.)

Inyoni (standard isiZulu) + ***iflaya*** (Zulu'ised English verb 'fly') + ***emkayini*** (isiNdebele)

Standard isiZulu

Inyoni indiza esibhakabhakeni. (The bird is flying in the sky.)

1.10. Research methodology

In your own words, how would you define the methodology?

Kothari (2004:1) points out that: –

(r)esearch in common parlance refers to a search for knowledge. One can also define research as a scientific and systematic search for pertinent information on a specific topic. In fact, research is an art of scientific investigation.

Research is the search for knowledge on a particular subject that is undertaken following a set of rules in a systematic way. Research involves analysing data in order to arrive at research findings. This study will use a combination of qualitative and quantitative research methods.

1.10.1 Qualitative method

Patton and Cochran (2002:2) maintain that –

(q)ualitative research is characterised by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers as data for analysis.

Therefore, this means that ...according to the above scholars

The qualitative research method uses words as an analytical tool to present findings. This is in contrast to the quantitative method, which uses numbers to present its findings.

The instrument of data collection will be a structured questionnaire. The questionnaire will contain a list of questions that will form the basis of the study. The purpose of using a questionnaire is to give the respondents the idea of the purpose of the study, as well as to assure them that the study will not be detrimental to their well-being.

The questionnaire method of data collection will be a useful tool in aiding interaction between the researcher and the respondents. One-on-one interviews will take place and this will give the researcher ample opportunity to clarify some questions to the respondents' advantage.

Apart from conducting interviews, observation will also be used. The researcher will take notes and record the verbal interaction between the community members with the aim of collecting deviant forms of isiZulu that form the essence of Dduza isiZulu. Collecting data in this manner will make it easy for the researcher to collect samples that are devoid of distortion. When respondents are aware that the researcher aims at collecting deviant forms in their language, they will often try their best to speak the standard form as much as possible, which jeopardises the research process.

The ethical aspect of this study is the most important. When collecting data in this study, care will be taken not to infringe on the respondents' privacy. Physical and psychological harm to the respondents will be avoided at all costs. The respondents will be informed that their identity will be protected. The data collected will strictly be confidential. The researcher will ensure that the respondents are treated with dignity and respect.

1.10.2 Quantitative method

Williams (2007:66) maintains that what constitutes a quantitative research method involves a numeric or statistical approach to research design. Williams (2007:66) further points out that quantitative research also involves data collection that is typically numeric and the researcher tends to use mathematical models as the methodology of data analysis.

Fischler (1972:11) concurs with Williams (2007) that the quantitative method puts emphasis on collecting and analysing information in the form of numbers. It emphasises collecting scores that measure distinct attributes of individuals and organisations. It also puts emphasis on the procedures of comparing groups or relating factors about individuals or groups in experiments, correlational studies and surveys.

Muisj (2004:1), who is in agreement with Fischler (1972), states that statistics and numbers are important in quantitative methods.

In essence, it is indeed an undisputed fact that the quantitative research method has as its central focus, the use of numerical analysis of data. Findings in this method are also presented in

numerical format. Muisj (2004:13) further describes types of quantitative research methods. He says that there are two main types, namely the experimental design and the non-experimental research design.

1.10.3 Experimental design

Beaumont (2009:8) says that the experimental design offers the best method available to researchers to be able to investigate causality due to a high degree of control.

1.10.4 Non-experimental design

Glazerman et.al (2003:2) maintain that –

(n)on-experimental or ‘quasi-experimental’ evaluation methods in which researchers use treatment and comparison groups without randomly assigning subjects to the groups, are often proposed as substitutes for randomised trials.

1.11 Literature review

Shunda (2007:3) defines a literature review as an overview of research on a given topic and answers to related research questions. He further states that literature review organises and evaluates patterns and trends in literature. In view of Shunda’s definition, a literature review informs the researcher about the extent and the depth to which a particular topic has been researched.

Books on dialectology, such as Chambers & Trudgill (1998), deal with dialectology and the formation of dialects. However, there are contributing factors to the formation of dialects that are outstanding, which lead to the formation of dialects. The movement of people from one place to another and the resultant interaction often leads to the development of a dialect.

Hlongwane (1994:63) deals with the deviant aspects of isiZulu that may become a part of standard isiZulu. He states that isiZulu has generated deviant forms of isiZulu, which may become standard one day, even though they are unacceptable in language discourse and speech communication today. In the South African context, one needs to indicate the reasons behind the migration of people from one area to another. The political, economic and social circumstances that led people to interact with other people from completely diverse linguistic backgrounds, have not been delved into.

Mashabela (1988:67) gives a comprehensive account of the development of townships, including Duduza. He explains how Duduza developed. In his discussion, he explicitly gives an account to the effect that Duduza as a township, started when the residents of Charteston were forcefully removed owing to the then apartheid policies of the nationalist government that sought to clear the so-called 'black spots' close to the white towns. It is a historical fact that the townships in South Africa developed as a result of the apartheid policies of the erstwhile nationalist government. It is also a well-known fact that the ethnic demarcations in every South African township led to issues of tribalism. Over and above the issues of tribalism, the fusion of languages owing to the interaction of people from different language backgrounds led to the development of township dialects. There is a gap in the investigation of township dialects and their locus of causality.

Katalin (2008:1) states that English has a number of dialects. This study delves deep into the fact that geographical distance, as well as the separation of communities, gives rise to language varieties of English. However, political and economic aspects as contributing factors in the development of language varieties, have been ignored.

Hickey (2013:3) illustrates how language is governed by class, gender and race. This study also deals with how language is used in various cultures and how it is influenced by a cultural environment. What this study neglected to focus on is the fact that language development is not only influenced by cultural environment, but also by political and economic factors. The government's internal policies of a particular country often play a pivotal role in the development of language and its varieties.

Bokamba (1989:2) explains that when people resort to code-switching, they are clearly engaged in the mixing of words, phrases or sentences within one speech act. The area that has been neglected is the underlying factors stemming from political and economic issues leading to code-switching.

1.12 Data collection

According to Business Jargons (2017), data collection is –

correct process by which a researcher collects the information from all relevant sources to find answers to the research problem, test(s) the hypothesis and evaluate(s) the outcomes.

This study was conducted in Ward 78 of the Duduza township. Permission was sought and granted by the local council. Audio data were also collected from the respondents and consent forms were signed. The Duduza community members from the age of 18 and above were interviewed. A participatory observation method was used in the collection of data and absolute anonymity was guaranteed as well. The interviewees also signed consent letters.

1.13 Organisation of the study

Chapter 1 deals with the definition of the concept 'dialect'. It was stated that a dialect develops as a result of the coexistence and interaction of people with diverse language backgrounds. This interaction gives birth to a fusion of different languages which gives rise to a unique dialect. Various writers have articulated their position on how a dialect develops and how it is viewed in terms of its status. The aim of the study, definition of terms, methodology, literature review, theoretical framework

In Chapter 2, the socio-economic and political factors that led to the commencement of migrant labour owing to the discovery of minerals in the Witwatersrand in 1886, are discussed. The discovery of gold led to an influx of migrants from South Africa into Johannesburg to work in the mines. African mineworkers lived in compounds and, ultimately, as events and the shifting socio-political climate unfolded throughout the years, they became residents in the neighbouring townships.

The history of Nigel as a mining town is also looked into in this study. The township of Nigel became a migrant labour magnet, which pulled the migrant labourers from all corners of South Africa. The migrant labourers brought their languages and interacted with the Duduza residents, thereby forming the isiZulu dialect spoken in Duduza.

Chapter 3 delves into morphological and syntactical differences between Duduza IsiZulu and standard isiZulu.

Chapter 4 discusses the derivation of loan words from various languages, which led to the further development of Duduza IsiZulu. Code-switching and the use of click sounds as an important and glaring characteristic feature are also looked into.

Chapter 5 concludes the study by highlighting the stages that the study has gone through. The issues that led to the necessity of the study are stated briefly.

CHAPTER TWO

2.1 *The socio-economic and political factors that led to the establishment of Duduza*

2.1.1 *The discovery of gold and migrant labour*

According to the Merriam Webster dictionary (1978), socio-economic factors are issues involving social and economic factors. Social factors affect lifestyle, such as religion, family or wealth. These can change over time. Economic factors include labour costs, interest rates, government policy, taxes and management. Political factors include government regulations and its practices, which can have an effect on society.

It is imperative that while we are dealing with the issue of the language variety in Duduza, we look into the underlying circumstances, as well as the socio-economic and political conditions that led to the isiZulu language in Duduza evolving to its current state. It is also incumbent upon us in this context to look at the origin of the people who speak the different languages in and around this area, and to look at why they left their places of birth to work in the mines. It is also worth noting why most of them find themselves staying and having families in the townships.

According to Roberts (2001:13):

(gold was discovered in the Witwatersrand area in 1886. The mines around this vicinity proved to be the richest in the world. The mines, in order to realise maximum profit, were using the cheap migrant labour system and most of the labourers were performing hard physical labour.

Kennedy (1984:18) prefigured Robert's comment quoted above that the mines relied on the abundance of cheap labour in order to maximise their profits. He points out that –

(w)ithin a few years of the discovery of gold in the Witwatersrand, Johannesburg and its gold mines employed hundreds of white workers and thousands of black workers.

Bonner and Segal (1998:11) also concur with Kennedy (1984) in anticipating Robert's observation about the mines using migrant cheap labour by stating that: –

(t)he mines in the Witwatersrand recruited migrant workers as far as Mozambique to come and work in Johannesburg and the neighbouring mining towns. The mines, in particular, needed an abundance of cheap labour.

Beinart (2001:33) further attests to the statements made in the quotations above in emphasising the fact that migrant workers were recruited from all over South Africa in order to do work as cheap labourers in Johannesburg and the surrounding areas.

Workers came from Pondoland and some from Lesotho, as well as from neighbouring countries, (such as) Mozambique in Southern Africa. Most of these young men left homelands to work in the mines with the aim of amassing enough wealth to pay the bride price and get married, but most of them were coerced by numerous laws enacted to make them join the labour market. Some were family men who just wanted to provide for their families.

Harrison and Zack (2012:554) attest to the fact that from 1886, the Chamber of Mines was geared towards recruiting black African labour through the Witwatersrand Native Labour Association (WNLA), but failed to recruit an adequate supply from South Africa's native reserves, which were later called homelands. Allegedly from 1910 to 1928, two thirds of African workers came from Mozambique. The Mozambican government issued a directive that the labour recruited from Mozambique must be capped. This coerced the WNLA to recruit as far away as Nyasaland, later known as Malawi; Bechuanaland, which is called Botswana today; South West Africa, also known as Namibia today; Basutoland, later called Lesotho; Southern Rhodesia, later known as Zimbabwe; and Northern Rhodesia, later called Zambia. People recruited from these countries were all sent to South African mines as a supply of cheap labour.

Circumstances in the rural areas forced many black Africans to work in the mines and the only way to work in the industrial areas was to be indentured to work in the mines. The fact that there were no industries in the rural areas where they could find work, forced them to undertake the journey to the Witwatersrand where there were plenty of industries and mines with a lot of job opportunities.

The colonial government and mining companies coerced black workers to work in the mines using different systems, which would ultimately result in black Africans seeking job opportunities in the mines. One of the tactics the colonial government in conjunction with the mine owners employed, was the taxation system for black people only. This needed to be paid using a monetary system.

Peden (2012:3) maintains that –

(p)oll taxes were introduced in order to ensure that no African was too wealthy to avoid wage – labour by draining any surplus wealth and labour that might have otherwise existed. This move to coerce Africans

into wage labour came after an attempt by the mine owners to bring in workers from China and India.

The colonial governments introduced numerous tax measures and in order to pay these taxes, the South African workers had to sign contracts to work for a certain period, usually up to six months at a time.

Pass laws were also used as a means to force black African men into migrant labour. The identity documents notoriously known as passes served to control the comings and goings of black men and controlled where they stayed, ensured that they did not leave the mines before the end of their contracts and placed them where labour was in short supply.

Bezuidenhout and Buhlungu (2010:244) maintain that the migrant labour system was the pillar of the landscape of the colonial apartheid South and Southern Africa. African men were coerced to leave their families in the rural parts of the subcontinent and travel to mining places where they were accommodated in single-sex compounds while they worked in the mines. Their movements were strictly controlled by a system of passes.

While the black African men were working in the mines, they lived in male-only hostels called compounds. The mine owners did this to keep the operational and wage costs down since the workers did not need to commute from their place of residence to the mines. This system made it easier to control the workers in terms of them arriving at work on time and minimised absence from work. The compound system was the most affordable way of housing the workers.

Bezuidenhout and Buhlungu (2010:244) state that signing a contract meant being sucked into the pipeline to highly controlled and regimented spaces, located close to the mineshafts in order for thousands of workers to be mobilised for work at short notice.

Staying in the compounds made it easier for the mine workers to be familiar with the townships that were near their place of work. This is why some of them ended up having children with women in the township. Some of them, therefore, settled in the townships permanently once their contracts were terminated.

2.2 *The formation of townships close to the mines*

Townships are defined by Lester et. al (2009:6) as areas that were designated under apartheid legislation for exclusive occupation by people classified as African, coloured and Indian

people. Lester (2009:6) mentions that these so-called 'locations' have a unique and distinct history, which has had a direct impact on the socio-economic status of these areas and how people perceive and operate in them.

The land allocated to the building of a township is usually very small. The land is only sufficient to build a few average-sized houses, but the apartheid government started building hundreds of matchbox houses that could cram a family of 10 to 15 members in them.

Jones (2012:27) asserts that –

(a) township is a suburb or city of predominantly black occupation, formerly officially designated for black occupation by apartheid legislation ... through the Group Areas Act of 1950, black (people), coloured and Indian (people) in South Africa were displaced from mixed race areas to the outskirts of the cities and towns, and placed in locations or townships.

In 1948, the Nationalist Party won the only whites-only elections. One of the policies promulgated by the apartheid government was the Group Areas Act, 1950 (Act No. 41 of 1950). The overall aim of the Act was to ensure that South African residential areas were segregated according to race.

Seidman (1985:34) points out that –

(w)hen the National Party won the whites-only elections in 1948, (it) engaged itself in forcing black people from mixed areas into areas designated for occupation by black people.

Oakes (1988:376) also corroborates with the statement made by Seidman (1985), that –

(t)he pillar of (a)partheid was the Group Areas Act of 1950 in that its aim was to restrict each group of South Africans to its own residential and trading sections of cities and town by controlling the purchase or occupation of land in the specified areas.

Black people were not allowed to own land or property in the areas designated for occupation by white people. This extended to operating a business establishment in the whites-only areas. Black people were only allowed to trade in areas designated for them. Even the houses that were occupied by black people in the township were not owned by them. They were rented from the municipality.

Pinnegger and Godehart (2007:6) maintain that –

(most townships in South Africa, beside Soweto which was formed in the 1950s, were founded more than a century ago. According to them, the oldest township in South Africa is New Brighton in Port Elizabeth, which was built in 1902.

Soweto, also known as the South Western Township, came into being as a result of the destruction of Sophia Town, Martindale and New Clare from 1955 to 1958. Soweto is made up of Moroka, Pimville, Klipspruit, Orlando East, Dube, Mofolo North and South, Central Western Jabavu, Molapo and Moletsane.

New Brighton came into being in 1903 and is known as the first black residential area in Port Elizabeth. Alexandra was developed in 1912 after a farmer known as Papenfus, named his farm Alexandra after his wife Alexandra. Daveyton was established in 1955 as a model township. It was a means of providing proper accommodation to the inhabitants of the Apex squater camp near Benoni. Bosmont is a former coloured township, which was established in Johannesburg in 1962. Lastly, Eldorado Park started in 1976 when families whose homes had been ravaged by storms, moved into houses that had been standing vacant near Eldorado Park.

Many other black, coloured and Indian townships were established in terms of the Group Areas Act, 1950 (Act No. 41 of 1950). The most striking feature of the townships is that they were built a considerable distance away from established towns. This necessitated workers to commute from the townships to towns where they worked. Most of the big townships were built after 1950. The black people mostly bore the brunt of having to be forcefully removed from racially mixed areas into townships.

Pinneger and Godehart (2007:7) state that –

(townships were built such that there was always a buffer between it and the city. This could either be a river, a mountain or an open space. Then a town or a city and the township would be linked by a single road or railway line that could easily be blocked when there was unrest.

2.3 *Nigel*

Nigel, of which Duduza is a part of, was a mining town in Gauteng. See Annexure D. This town was originally a farm named Varkensfontein, which belonged to a farmer by the name of Petrus Johannes Marais. It was named Nigel after it was mentioned in a novel written by Sir Walter Scott entitled *The Fortunes of Nigel*. The biggest mine in the area was the

Sub Nigel Gold Mine, which became the richest gold mine in the world. Gaigher (2015:16) states that: –

Petrus Johannes Marais (nicknamed “oom Lang Piet”) owned the farm Varkensfontein in the Heidelberg district. Marais had an agreement with a prospector, named Johnstone, to prospect for gold on the farm. Johnstone kept the operations secret and one day a stranger arrived at Marais’ farm with an offer to purchase the farm. At the time, Marais was reading the book ‘Fortunes of Nigel’ by Sir Walter Scott; a story about a man who was the victim of dishonest intrigue, but eventually achieved his goal in life. This led to Marais being suspicious of the stranger and he refused the offer to purchase. He began prospecting for himself and discovered gold on the farm in 1888. He attributed his luck to the book and therefore named his company “Nigel Gold Mining Company.” In this way, the town of Nigel came into being.

As the town of Nigel developed, so did the industries surrounding the mines. Consequently, black people from all over the country came to work in these industries. Many of them took up residence in the township hostel of Duduza. These were the people who spoke different languages, (such as) Sesotho, Sepedi, Setswana, isiZulu, isiNdebele, siSwati, Tshivenda, Xitsonga and isiXhosa. Before long, they also intermingled with the township residents.

Abu-Nimer (2001:192) is of the opinion that: –

(i)n the 1990s, tensions developed between Duduza township hostel dwellers who were supporters of either the ANC or the IFP. This tension spilled over and affected the Duduza community at large. It was during this conflict that the Duduza hostel was demolished by the residents. After the demolition of the hostel, some hostel residents were absorbed into the community.

The demolition of the Duduza hostel inadvertently yielded the most important spin-off, namely, social solidarity. This, in turn, created a unique, vibrant society that prides itself on speaking a unique variety of isiZulu.

From the 1950s, the residents of Nigel were lobbying for the development of the township, which would resemble the model of Daveyton and KwaThema. This was also prompted, among other reasons, by the sprouting of shacks in the area of Masakeni. In 1957, the rezoning of the African township was announced, which resulted in Africans being moved to Duduza; the newly built township for black people. Charterston had to be redeveloped into a coloured township. The Masakeni shack residents were the first to move to Duduza in April 1964, followed by the backyard shack dwellers in Charterston. They were also followed by home owners. Seekings (1990:11) maintains that –

(t)he area of Duduza was underdeveloped such that there were neither tarred roads nor electricity. This was in sharp contrast to the area of Charterston, which was hastily provided with all these basic amenities.

As noted earlier, Duduza was divided into two major sections, one for Sesotho speakers and the other for Nguni speakers. Setswana, Sepedi and Sesotho speakers were to be accommodated in the Sotho section, while the isiNdebele, siSwati, isiXhosa and Xitsonga speakers were accommodated in another section. The latter section became known as the Zulu Section where the variety of isiZulu under discussion developed.

The two sections were divided by the main street; Nala Street. The corner stone of ethnic division was the Bantu Self-Government Act, 1959 (Act No. 46 of 1959). In terms of this Act, black people were separated along ethnic lines even in the townships. The primary schools that were later built reflected this division. Edanlinceba Primary School catered mainly for isiXhosa-speaking children, and Duduza and Ezakheni primary schools for isiZulu-speaking children. Thakgalang and Mmuso primary schools catered mainly for Sesotho-speaking children and they were built in the Sotho Section.

CHAPTER THREE

Every chapter needs an introduction. Please provide one

3.1 The morphological and syntactical differences between the isiZulu spoken in Duduza and standard isiZulu, and the use of prefixation

Aronoff and Fudeman (2011:2) define morphology as a system that deals with the internal structure of words and how they are formed. Hana (2011:1) agrees with Aronoff and Fudeman (2011) in that morphology is a study that concerns itself with the internal structure of words.

The concept 'syntactical', according to the Merriam Webster Dictionary (1978), means: 'Of or relating to, or according to rules of syntax.' Syntax, therefore, means –

(t)he way in which linguistic elements, such as words, are put together to form constituents such as phrases or clauses.

It is imperative that before the discussion about the prefix in morphology is delved deeper into, a clear definition of a prefix is provided. Crystal (1980:281) states that a prefix is an affix that is added at the beginning of a root stem. The prefixes of nouns of the isiZulu spoken in Duduza differ significantly from those of standard isiZulu due to the influence of other languages. The discussion focuses on how these languages impacted on the prefixes of some nouns. The study specifically highlights which similar prefixes tend to differ from those of the standard prefixes. This feature is prevalent in spoken Duduza isiZulu in its entirety.

It is very crucial that before the differing prefixes in Duduza isiZulu can be discussed, that the noun class tables of isiXhosa, isiZulu and isiNdebele be shown, as follows:

Class	isiXhosa	Noun	isiZulu	Noun	isiNdebele	Noun
1	<i>um-</i>	<i>umuntu</i> (person)	<i>umu-, um-</i>	<i>umuntu,</i> <i>umfazi</i> (woman)	<i>umu-</i>	<i>umuntu</i>

Chapter 3 Morphological and syntactical differences

2	<i>aba-</i>	<i>abantu</i> (people)	<i>aba-/abe-</i>	<i>abantu</i> (people) <i>abelungu</i> (white people)	<i>aba-</i>	<i>abantu</i> (people)
1a	<i>u-</i>	<i>ubhuti</i> (brother)	<i>u-</i>	<i>uMpande</i> , <i>ubaba</i> (father)	<i>u-</i>	<i>ugogo</i> (grandmo- ther)
2a	<i>oo-</i>	<i>oobhuti</i> (brothers)	<i>o-</i>	<i>ogogo</i> (grannies) <i>omalume</i> (uncles)	<i>abo-</i>	<i>abobaba</i>
3	<i>um-</i>	<i>umbuzo</i> (question)	<i>um(u)</i>	<i>umuzi</i> (house)	<i>umu-</i>	<i>umutja</i> (rope)
4	<i>imi-</i>	<i>imbuzo</i> (questions)	<i>imi-</i>	<i>imizi</i> (houses)	<i>imi-</i>	<i>imizi</i> (houses)
5	<i>i-,ili-</i>	<i>ilifu</i> (cloud)	<i>ili-</i>	<i>i(li)tshe</i> (stone)	<i>ili-</i>	<i>ilifa</i> (inheritance)
6	<i>ama-</i>	<i>amafu</i> (clouds)	<i>ama-</i>	<i>amatshe</i> (stones)	<i>ama-</i>	<i>amatshe</i> (stones)
7	<i>isi-</i>	<i>isiXhosa</i> (language, culture)	<i>isi-</i>	<i>isitsha</i> (dish)	<i>isi-</i>	<i>isandla</i> (hand)
8	<i>izi-</i>	<i>izidenge</i> (fools)	<i>izi-</i>	<i>izitsha</i> (dishes)	<i>izi-</i>	<i>iziqu</i> (lumps)

9	<i>i-,in-</i>	ingwe (leopard), iti (tea), intombi (girl)	<i>i(N)</i>	<i>inyoni</i> (birds)	<i>i-</i>	ikosi (king)
10	<i>ii-,iin-,izin-</i>	iintombi (girls), izingwe (leopard)	<i>iziN</i>	<i>izinkomo</i> (cows)	<i>ii-, iin-</i>	iinkomo (cows)
11	<i>ulu-</i>	usana (baby),	<i>ulu-</i>	<i>uphondo</i> (horn)		
14	<i>ubu-</i>	ubuntu (humanity) ububele (kindness)	<i>ubu-</i>	<i>ubuthongo</i> (sleep)	<i>ubu-</i>	ubuso (face)
15	<i>uku-</i>	ukufa (to die, dying, death)	<i>uku-</i>	<i>ukufa</i> (death, dying)	<i>uku-</i>	ukufa (death)

The noun class table above indicates that isiXhosa has had a profound influence on Dduza isiZulu prefixes. In noun class 10, the isiXhosa prefix is *ii-* as in *iintombi* (girls). It has been adopted in Dduza isiZulu as in *iinkomo* (cows) and *iindaba* (news) below.

The table above of the IsiZulu, isiXhosa and isiNdebele noun classes will be most valuable when a comparison is done between the noun class prefixes of the languages that have influenced Dduza isiZulu.

The examples below indicate the influence of isiXhosa and isiNdebele noun class 10 prefixes on the isiZulu spoken in Dduza.

(i)

(1) *Iinkomo zidla utshani.* – the isiZulu spoken in Dduza.

(Cows eat grass.)

Iindaba ziphele emva kwesikhathi. – the isiZulu spoken in Dduza.

The news broadcast ended after stipulated time (English translation)

3.2 The differences in terms of noun classes

In Dduza isiZulu, the noun class 10 prefix is (*iiN-*) as opposed to (*iziN-*) in standard isiZulu.

Dduza isiZulu	Noun class	Standard isiZulu
<i>Iinkomo</i>	10 (<i>iziN-</i>)	<i>izinkomo</i> (cows)
<i>Iinyawo</i>	10 (<i>iziN-</i>)	<i>izinyawo</i> (feet)

(i) Noun class prefixes *iiN-* as opposed to *iziN-*

- (1) *Iinkomo zidla utshani.*
(Cows eat grass.)
Iinyawo zami zibuhlungu.
(My feet are sore.)

The above examples clearly indicate that in the Dduza isiZulu the *-z-* of the class 10 prefix is omitted. According to the respondents who were interviewed, this is due to the influence of isiXhosa and isiNdebele, which normally omits the *-z-*. The daily interaction of these language groups in the community and workplaces has had an influence on how some words are pronounced.

3.3 The differing noun classes between standard isiZulu and isiZulu spoken in Dduza

In standard isiZulu, the noun class 2a prefix is *o-* whereas in the isiZulu spoken in Dduza it is *abo-*. This is indicative of the influence of isiNdebele noun class 2a.

The Dduza isiZulu noun prefix is a combination of the standard isiZulu noun class 2 prefix *aba-* plus the noun class 2a prefix *o-*. There is vowel coalescence that occurs between these two prefixes, for example, *aba + o = abo*. The examples below indicate the differences in terms of noun classes between the two varieties. This is due to the influence of the IsiNdebele noun class 2a *abo-* as in *abobaba*. Dduza isiZulu speakers of all ages use this prefix when referring to noun class 2a nouns, such as *abomalume* (uncles) as opposed to *omalume* in standard isiZulu.

(i) Dduza isiZulu (noun class 2) Standard isiZulu (noun class 2a)

- (2) *abogogo* (grandmothers) *ogogo*
(3) *abomalume* (uncles) *omalume*

(ii) Duduza isiZulu (noun class 6) Standard isiZulu (noun class 10)(4) *amazipho* (nails) *izinzipho*(5) *amaphondo* (horns) *izimpondo***(iii) Duduza isiZulu (noun class 7) Standard isiZulu (noun class 5)**

It must be noted that this difference only occurs in the case of the noun 'frog'.

(6) *isicoco* (frog) *i (li)xoxo***(iv) Duduza isiZulu (noun class 5) Standard isiZulu (noun class 11)**(7) *i (li)bisi* (milk) *u(lu)bisi**i (li)phondo* (horn) *u(lu)phondo**i (li)khula* (weed) *u(lu)khula*The prefix of class 5, *i-*, is derived from the IsiNdebele noun class prefix.**3.4 Derivation of Duduza isiZulu prefixes from isiXhosa**

Xhosa noun prefix	English translation	Standard isiZulu noun prefix variation
<i>iin-(-komo)</i>	cows	<i>iziN-(-komo)</i>
<i>iin-(-daba)</i>	news	<i>iziN-(-daba)</i>
<i>iin-(-simbi)</i>	iron bars	<i>iziN-(-simbi)</i>

The following sentences from Duduza isiZulu are also a result of the influence of isiXhosa and isiNdebele:

(2) *Iintaba azihlangani mfowethu.* (The mountains don't meet, my brother.)*Iinduku zizophuka kulempi.* (Sticks are going to break in this fight.)

isiNdebele noun prefix	Translation	Standard isiZulu
<i>ii(-ntaba)</i>	mountains	<i>iziN(-taba)</i>
<i>ii(-ntonga)</i>	sticks	<i>iziN(-duku)</i>
<i>ii(-nkabi)</i>	oxen	<i>iziN(-kabi)</i>
<i>ii(-nkhukhula)</i>	floods	<i>izi(-khukhula)</i>

Standard isiZulu

- (v) *Inyoni indiza esibhakabhakeni.* (The bird is flying in the sky.)

Aronoff and Fudeman (2011:2) define morphology as a system that deals with the internal structure of words and how they are formed. Hana (2011:1) agrees with Aronoff and Fudeman (2011) in that morphology is a study that concerns itself with the internal structure of words.

3.5 The concordial agreement

The subject morphemes used in sentences by Dduza isiZulu speakers tend to differ significantly from standard isiZulu speakers. Uttered sentences tend to change subject morphemes in midsentence so that the prefix of the subject noun no longer corresponds with the subject. This is shown in the examples below.

Dduza isiZulu

It must be noted that the changes that occur in the sentences below only happen in class 6, 9 and 10, which denote human beings in plural form.

- (8) *Intsha yanamuhla iphuza utshwala bese bahamba ebusuku.*

Intsha yanamuhla iphuza utshwala bese ihamba ebusuku. (correct form)

(The youth of today drink alcohol and walk about at night.)

- (9) *Izinsizwa ziyasebenza edolobheni. Inkinga yabo ukuthi bayayidla imali yabo.*

Izinsizwa ziyasebenza edolobheni. Inking yazo ukuthi ziyayidla imali yazo. (correct form)

(The young men are working in the city. The problem is that they waste their earnings.)

What is also notable in the above examples is that even the possessive pronoun changes to *-bo* instead of *-zo*.

3.6 The differences in diminutive forms

Madondo (2000:5) notes that diminutives are affixes denoting something small or little. He states that in isiZulu, the diminutive is constructed through affix *-ana*. Some diminutive forms of the nouns of the two variations have a tendency to differ. Therefore the study investigates the specific diminutive forms that differ comparatively from other diminutive forms of similar nouns. The following examples show the differences in diminutive formation in the isiZulu spoken in Duduza and standard isiZulu.

Crystal (1987:94) defines the diminutive as –

- (a) term used in morphology to refer to an affix with the general meaning of little, used literally or metaphorically. (As a term of endearment.)

The definition of Crystal (1987) above is comprehensive, clear and encompassing, and it brings in the aspect of endearment, which the definition of Madondo (2000) above does not have.

Diminutives

Noun	Standard isiZulu	IsiZulu spoken in Duduza
<i>indoda</i> (man)	<i>indojeyana</i>	<i>indodanyana</i>
<i>induku</i> (stick)	<i>indukwana</i>	<i>indukunyana</i>
<i>inkomo</i> (cow)	<i>inkonyana</i>	<i>inkomonyana</i>
<i>ihalavu</i> (spade)	<i>ihalavana</i>	<i>ihalavunyana</i>
<i>indlu</i> (house)	<i>indlwana</i>	<i>indlunyana</i>
<i>isitulo</i> (chair)	<i>isitudlwana</i>	<i>isitulongyana</i>

The striking difference between the isiZulu spoken in Duduza and standard isiZulu is that the former uses the diminutive suffix *-nyana* in **all** the nouns.

IsiZulu spoken in Dduza

USipho uthenge imotonyana ebomvu.

(Sipho bought a red car.)

UJabu uphe umntwana isinkwanyana esincane.

(Jabu gave the child a small piece of bread.)

UCele uhlabhe inkomonyana emnyama.

(Cele has slaughtered a black cow.)

Lendlelanyana igcwele imigodi.

(This road is full of potholes.)

Standard isiZulu

USipho uthenge imotshwana ebomvu.

(Sipho bought a red car.)

UJabu uphe umntwana isinkwana esincane.

(Jabu gave the child a small piece of bread.)

UCele uhlabhe inkonyana emnyama.

(Cele has slaughtered a small cow.)

Lendledlana igcwele imigodi

(This road is full of potholes.)

3.7 Syntactical differences between the isiZulu spoken in Dduza versus standard isiZulu

The examples below vividly indicate the strong influence of isiNdebele in the Dduza variety of isiZulu. The presence of the isiNdebele speakers in the Dduza community has led to the infiltration of isiNdebele words in the Dduza variety of isiZulu. The nouns and verbs in bold, as well as the noun prefix *ii-*, are from isiNdebele.

Duduza isiZulu

*USipho izolo **ucoca nomkhozi** wakhe.*

uSipho uxoxa nomngani wakhe. (correct form)

(Sipho is talking to his friend.)

*Iimoto eziya emathuneni zihamba **umjeje**.*

Iimoto eziya emathuneni ziyihlabaluhide. (correct form)

(A convoy of cars is heading to the cemetery.)

*Lo mntwana **uzingwaya** umzimba wonke.*

Lengane izenwaya umzimba wonke. (correct form)

(This child is scratching himself all over his body.)

Umfazi wakhe uzwana nokunghala.

Umfazi wakhe uthanda ukuswaca. (correct form)

(His wife likes to sulk.)

*Inja yakhe **yiketsi**.*

(His dog is a greyhound.)

Standard isiZulu

*USipho **uxoxa nomngani** wakhe.*

(Sipho is talking to his friend.)

*Iimoto eziya emathuneni **ziyihlabaluhide**.*

(A convoy of cars is heading to the cemetery.)

*Lomntwana **uzenwaya** umzimba wonke.*

(This child is scratching himself all over his body.)

*Unkosikazi wakhe uthanda **ukuqumba**.*

(His wife likes to sulk.)

Inja yakhe yibhansi.

(His dog is a greyhound.)

Where is the conclusion for this chapter?

CHAPTER FOUR

Every chapter needs an introduction. Please provide one

4.1 Code-switching, code-mixing and phonological differences of click sounds

Code-switching can be defined by Bokamba (1989:2) as –

... the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event.

Taking the above definition into account, code-switching occurs between two sentences in which one sentence is written in one language and another sentence written in another language, for example:

Children are standing outside the classroom because the teacher is not there. *Bazenzela umathanda nje.* (They are doing as they please.).

When listening to the speakers of this variation of isiZulu, one notices that the speakers resort to code-switching from time to time. The code-switching in Dduza isiZulu tends to differ in terms of the social class to which speakers belong. This study focuses on which languages have an influence in the code-switching process.

Code-mixing, on the other hand, according to Woon Yee Ho (2007:1), refers to –

(t)he change of one language to another within the same utterance or in the same oral/written text. It is a common phenomenon in societies in which two or more languages are used. Studies of code-mixing enhance our understanding of nature, processes and constraints of language, and of the relationship between language use and individual values, communicative strategies, language attitudes and functions within (a) particular socio-cultural context.

The above definition clearly draws a line between code-switching and code-mixing. It is evident that code-mixing occurs within the same sentence. In the isiZulu spoken in Dduza, the two modes of switching are prevalent, for example:

Ngubani mara otjhaphululeinja yami? (Who let my dog loose?)

4.1.1 *IsiZulu spoken in Duduza*

The following is an example of code-mixing in that the switching between languages occurs in the same sentence. Ngcobo (2014:48) refers to code-mixing as intra-sentential switching:

Intra sentential refers to switches that occur within a sentence or a clause presented in another language.

- (i) *Inyoni iflaya emkayini.* (The bird is flying in the sky.)
Inyoni (standard isiZulu) + *iflaya* (Zulu'ised English verb 'fly') + *emkayini* (isiNdebele)

It is clearly a matter of convenience for the speakers of a particular language to resort to code-switching. Sometimes speakers take a shorter route in verbal communication if they realise that following their native speaking pattern will take them longer to make a point. They will then use the next familiar language phrase to make a point. English is used with Duduza isiZulu.

Riehl (2005:194) suggests that code-switching occurs unintentionally. In a conversation between bilingual speakers, trigger words may cause speakers to opt to continue a sentence begun in one language, in another language. Riehl (2005) defines this type of code-switching as a psycholinguistically conditioned code-switching reference as it is unintentional, but only happens during the conversation.

What is most evident in Duduza isiZulu is that when one looks at the speakers who are prone to code-switching, one realises that it depends on –

- (i) the age and level of education of the speaker(s)
- (ii) exposure to one or more additional languages
- (iii) code-switching to display the level of education.

4.2 *The age and level of education*

The older generation of Duduza isiZulu speakers, who were not exposed to formal education, actually engage in code-switching, but only in Afrikaans and isiZulu, which are the languages they came into contact with in the workplace. Most of the respondents who were interviewed concerning code-switching using Afrikaans and isiZulu, maintained that this was due to the older generation who lived in Charterston with coloured, Indian and white people. The

dominant language that was spoken in that multiracial community was Afrikaans. What is of interest is to note that Afrikaans is also generally spoken by most employers in Nigel, which Duduza is a part of. It is also worth noting that the generation that was born before 1976, when Afrikaans was still the language of instruction, still frequently switches between their home language and Afrikaans.

(i)

(1) *Daar is baie mense wat werk soek. Ungadlali ngomsebenzi mfanakithi.* (There are many people who are looking for employment. Do not neglect your job, my brother.)

Bly weg van slegte mense. Uzozithola ususenkingeni. (Stay away from bad people. You will end up in trouble.)

4.3 Exposure to one or two additional languages

According to the residents of Duduza who were interviewed about code-switching, people of all ages who have received formal education and who are fluent in their mother tongue and an additional language, particularly English, are used to code-switching. To them, code-switching is strictly for convenience. When they realise that speaking their mother tongue would take them long to explain a point, they would stop in mid-sentence and revert to English. However, when it seems inconvenient for them to continue in English, they revert to their mother tongue. As a result, moving back and forth between languages is a matter of convenience. To others, code-switching is habitual.

(ii)

(2) *UZwane ungumuntu ohlala efika ngesikhathi.* (He is very punctual all the time.)

(Zwane is a person who is very punctual all the time.)

Learners do not study hard *kodwa bafuna ukuphasa* at the end of the year.

Learners do not study hard (but they want to pass) at the end of the year.

4.4 Code-switching to display the level of education

The respondents who were interviewed concur that when engaging in code-switching the speaker often shows people that s/he belongs to a particular class of people who are perceived to be educated and well off. At the same time, by including isiZulu in his/her sentences, a

speaker may claim to be an isiZulu speaker. These tendencies ultimately become habitual until the speaker does it purely out of habit to such an extent that it becomes second nature.

It is also interesting to note that even though speakers engage in code-switching with other people who are used to code-switching, when they speak to elderly people who speak Dduza isiZulu, they speak Dduza isiZulu without resorting to code-switching. This is purely because most black elderly people were not exposed to formal education and cannot understand English.

Most of the younger generation from the age of 18, who were interviewed, stated that Dduza isiZulu had evolved to a new level. They said that the youth mostly spoke English these days mixed with a very small percentage of Dduza isiZulu. This is due to the migration of children to ex-Model C schools where English is the language of instruction and authorities in these schools insist that learners should speak English. Parents are also encouraged to speak English to their children.

4.5 *The variation of click sounds between standard isiZulu and Dduza isiZulu*

Give your own definition and support it with a quotation as you have done below

Mesthrie (1995:51) maintains that :-

(c)lick sound(s) are a familiar element in (the) isiZulu language through the influence of the Khoisan language. Through contact with the Khoisan, the isiZulu language inherited the clicks at some point in the prehistory of Southern Africa. Within the Nguni group, the clicks were widely incorporated.

The isiZulu spoken in Dduza has a unique system of clicks that is used in a peculiar way. The click usage differs substantially from standard isiZulu. SiSwati has had a tremendous influence on the isiZulu spoken in Dduza, and *-c-*, *-x-* and *-q-* are used interchangeably. Swazi speakers are part of the Dduza community, so their use of some click sounds has been adopted through verbal communication in the daily interaction between community members. The table below highlights the differences between words with clicks between standard isiZulu and Dduza isiZulu.

Table 4.1: Click variation between standard isiZulu and Dduza isiZulu

Phonetics: Standard isiZulu	English	Phonetics: IsiZulu spoken in Duduza
– <i>qqoka</i> [!goka] <i>is this the phonetic correct vowel</i>	(wear)	– <i>gcoka</i> [/goka]
– <i>iqanda</i> [i!anda]	(egg)	– <i>icanda</i> [i/anda]
– <i>xoxa</i> [/o//a]	(talk)	– <i>coca</i> [/o/a]
– <i>inqindi</i> [in!indi]	(fist)	<i>incindi</i> [in/indi]

4.6 The influence of IsiNdebele click sounds on the isiZulu spoken in Duduza

As stated earlier, amaNdebele people are part of the Duduza community. The result of verbal communication between the residents was the infiltration of isiNdebele click sounds into Duduza isiZulu. Skhosana (1998:44-46) compiled the following list of Southern Ndebele click sounds:

4.6.1 Dental clicks

There are four dental click sounds in isiNdebele. These click sounds are also found in the isiZulu spoken in Duduza. They are as follows:

- **c [ʄ]** Voiceless dental click, for example:
 - (1) *-ceda* [eʄa] (get finished)
 - cina* [ina] (be strong)
- **ch [h]**: Aspirated dental click, for example:
 - (2) *-chatjha* [hatjha] (employ)
 - chisa* [hisa] (make bed)
- **nc [ɲ]**: Nasalised dental click, for example:
 - (3) *-ncenga* [ɲeɲga] (beg)
 - ncanca* [ɲaɲ/a] (suck)

4.6.2 Palato- alveolar clicks

IsiNdebele has four palate-alveolar clicks. They are as follows:

- **q [!]: Voiceless palato-alveolar click, for example:**

(5) -*qala* [!ala] (look)
 -*qunta* [!unda] or [!undra] (cut)

- **!h [!h]: Aspirated palato-alveolar click, for example:**

(6) -*qhula* [!hula] (knock)
 -*qhoba* [!hoba] (pinch with a nail)

- **gq [!g] Voiced palato-alveolar click, for example:**

(7) -*umgqala* [um!gala] (koevoet)
 -*umgqomu* [um!gomu] (water bucket)

- **ngq [ŋ!g]: Voiced nasalised palato-alveolar click, for example:**

(8) *ingquba* [ɪŋ!guba] (meat of a dead animal)
 Ungqongqotjhe [uŋ!gɔŋ!gɔt!he] (minister)

4.6.3 Lateral clicks

Only a single lateral click is found in Southern Ndebele, in other words, the nasalised lateral click *nx* [ŋ//], which occurs in onomatopoeic idiophones, as well as in *de-* ideophonic verbs, for example:

(9) *nx* [ŋ//] (interjective of annoyance)
 nxafa [ŋ//afa] (utter click of annoyance)

Conclusion

CHAPTER FIVE

5.1 Findings and recommendations

5.1.1 Findings

This study investigated the isiZulu spoken in Duduza, particularly looking at the extent to which it differs from standard isiZulu. What the study managed to accomplish was that the development of the variety of isiZulu spoken in Duduza was due to the contact between isiZulu, Setswana, Sesotho, siSwati, isiXhosa, Tshivenda, Xitsonga, isiNdebele, English and Afrikaans.

This study has extensively highlighted the role played by the discovery of minerals, such as gold, which lured people from far to come into contact with other language speakers. The impact of interaction between people from diverse language backgrounds led to the exchange of linguistic items, resulting in the development of the isiZulu spoken in Duduza.

The borrowing of words from English and Afrikaans has resulted in some Afrikaans and English words being adopted into the isiZulu spoken in Duduza. The most glaring feature of this variety is the use of code-mixing and code-switching, which was discussed at length in this study.

The isiZulu spoken in Duduza is deeply entrenched in the Duduza township. This is further exacerbated by the fact that the other languages mentioned above are still part of the language make-up in Duduza. This variety of isiZulu is being passed on from generation to generation.

The schools in Duduza teach standard isiZulu. When the children return from school, they speak the Duduza variety of isiZulu and not standard isiZulu.

5.1.2 Recommendations

The educators in schools where standard isiZulu is taught, must emphasise the use of standard isiZulu in schools, as well as in the community. The habit of speaking standard isiZulu must be cultivated. The learners, readers of the language, media writers and community members must also be encouraged to read literature written in standard isiZulu to familiarise themselves with the correct form of isiZulu.

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ANNEXURE A: Interview questions

The following interview questions were asked in the research study:

1. Which structural differences between Dduza isiZulu and standard isiZulu are you aware of?
2. In your opinion, what led to these differences between the two forms of isiZulu?
3. Are you aware of any historical factors that led to the Dduza variety of isiZulu?
4. Which isiNdebele, Swazi and Sesotho words are used in Dduza isiZulu that you are aware of?
5. Why are the words with clicks in Dduza isiZulu pronounced differently to how they are pronounced in Standard isiZulu?
6. Are you aware of a particular group in the community that tend to switch between isiZulu and Afrikaans, and can you identify this group?
7. The younger generation of Dduza seem to speak less Afrikaans. Why do you think this is the case?
8. How do you feel about speaking Dduza isiZulu?
9. When you speak Dduza isiZulu, do you get a sense of belonging and pride?
10. Do you ever use standard isiZulu? If so, where and when?
11. Do you notice changes in the Dduza variety of isiZulu?
12. What differences do you notice between the different generations in Dduza in terms of language use?
13. What could be the reason behind code-switching and code-mixing among the Dduza community?

A. Summary of demographics of Ward 84 Roseview Section in Duduza according to language origin

Duduza isiZulu speakers of Ndebele origin	15
Duduza isiZulu speakers of Sotho origin	20
Duduza isiZulu speakers of Xhosa origin	20
Duduza isiZulu speakers of Zulu origin	30
Duduza isiZulu speakers of other language origin	15

B. Number of Duduza isiZulu speakers according to age difference

Duduza isiZulu speakers aged 18 to 25	18
Duduza isiZulu speakers aged 25 to 35	23
Duduza isiZulu speakers aged 35 to 50	20
Duduza isiZulu speakers aged 50 to 65	20

ANNEXURE B: Map of South Africa



(Source: www.google.co.za)

ANNEXURE C: Map of Gauteng



(Source: www.google.co.za)

ANNEXURE D: Map of Nigel



(Source: www.google.co.za)

