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Code-switching of english and kirundi languages by students of the english department : The case of fourth year (1997-1998)

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UNIVERSITY OF BURUNDI
FACULTY OF ARTS AND SOCIAL SCIENCES
DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE

CODE-SWITCHING OF ENGLISH AND KIRUNDI LANGUAGES BY STUDENTS OF THE ENGLISH DEPARTMENT: THE CASE OF FOURTH YEAR (1997-1998)

by

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A Thesis submitted in partial fulfilment of the requirements for the degree of **Licence en Langue et Littérature Anglaises** .

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DEDICATION

To my dear late mother,
Who did not live long to
see this step of my life,
To my father,
For my success is his pride,
To my brothers and sisters
for your invaluable support,
To my beloved nieces and nephews.

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Agnes Ardy BAHENDA.

CHAPTER I. INTRODUCTION

1. STATEMENT OF THE PROBLEM.

Any society all over the world is characterised by one or more languages which constitute (s) the means of communication. Whenever and for any reason a person learns a second or foreign language , (s)he will inevitably mix it with the language (s)he already knows.

Multilingualism is the natural way of life for hundreds of millions of people all over the world. It is obvious that an enormous amount of languages must be taking place, and the inevitable result of languages in contact is multi-lingualism. It is in fact unusual to maintain proficiency in more than two or three languages at a time. Most multilinguals have a single dominant language most of the time being the first language, others being somehow dormant for varying degrees.

Our field of study will be focused on the students of the English department at the University of Burundi. Our concern then will be languages taught there to begin by Kirundi which is the first language, French and English which are the two influential languages at that University. Besides, much emphasis will be put on English because it is the language taught in that department and Kirundi because it is the language of our ancestors.

English, even though not equally spoken as Kirundi or French: occupies a considerable place in the language use, especially for students of the English Department.

What one notices is that the permanent use of English by students of that department, who have a Kirundi background resulted in the shift from Kirundi to English or vice-versa. This phenomenon of mixing the two languages is called code-mixing or code-switching.

We have words which have been used in Kirundi for a very long time-as we will have opportunity to see them all along this work. For those words, it would be very difficult to tell whether they are foreign or not. They have completely been subject to Kirundi morphology and phonology even though they might be English ones in origin. They are found in a Kirundi dictionnary and do not differ in any way from other words which are Kirundi in origin.

We have also foreign words which are commonly used in our everyday conversation, whereas they have their counterparts in the vernacular. They ultimately are more recent and partially or wholly changed. They are borrowed through the processes of code-mixing or code-switching which constitute the subject matter of this work.

2. AIMS OF THE STUDY

The present study purports to look at the way Kirundi and English languages are mixed in informal talks among students of the English Department.

Multilinguals often engage in language mixing when communicating with other persons who also speak both languages. This may happen for a good number of reasons, some being the following.

One may have forgotten the term for a word in the language he is currently speaking, and then use the other language's term instead, or the other language being spoken may not have an equivalent term for a particular concept the speaker wants to refer to.

I want at least to show that when languages are in contact, they influence each other and the background of one of them can play a great role as dominating the other. I am also going to see how language mixture is used as a communicative strategy in multilingual societies in which ours belongs to, and from all those aims,

I expect to carry out a successful work.

3. MOTIVATION OF THE STUDY

When someone carries out a given study, he has in mind something which motivates him. In my case, I was brought to do research on English - Kirundi mixture by fourth year students of the English department for two main reasons. First, I found that phenomenon very frequent in almost all environments of educated people in general, and at the university of Burundi in particular. Second, I chose to work on students of the English Department because I belong to that category.

4. DELIMITATION OF THE STUDY

Dealing with code-switching of English and Kirundi by fourth year students of the English Department implies some delimitations. First of all, I understand that only two languages are involved, those being Kirundi and English. Other languages such French, Kiswahili may be a little mentioned just to clear out the work.

Secondly, I have only one category of students to deal with, that is, those of fourth year in the English Department.

Moreover, I am going to deal with fourth year students of that department only, because all the students of the English Department would constitute a very broad subject. The reason is that they are too many and consequently, use English-Kirundi in so many different ways and circumstances.

CHAPTER II. REVIEW OF RELATED LITERATURE

2.0. Introduction

This chapter will contain theories related to bilingualism as a social case, that is, bilingualism in a given society. Also, theories related to bilingualism as a consequence of languages in contact will be tackled. By languages in contact, we understand the psychological state of an individual. He uses more than one language as well as the use of two or more codes in interpersonal and intergroup relations. The ultimate point of our study then will be literature related to code mixing and code-switching.

2.1. Bilingualism and Sociolinguistics

2.1.1. Bilingualism

1. Bilingualism and language contact.

Many linguists have found that to be considered bilingual, a person must have the ability to use two different languages ; whereas the term multilingualism is usually reserved for individuals possessing the ability to use more than two languages.

This descriptively simple definition of bilingualism may seem perfectly adequate for general usage. However, it leaves open several issues that could constitute a constant source of confusion and lack of clarity in the theoretical and research literature on this topic.

Some writers, for example Bloomfield (1933), maintain that the term should be applied only to those individuals who possess 'native like' ability in both languages, while others such as Haugen (1956) take the opposite view that "bilingualism should

be characterized by minimal rather than maximal qualifications".

Weinreich (1953, p.1) takes a neutral position in defining bilingualism as "the practice of alternatively using two languages".

The best way then to deal with this variation of definitions would seem to recognize, that bilingualism is not a property, but an individual characteristic that may exist to degrees varying from minimal competence to complete mastery of more than one language. Thus, the problem of evaluating the degree of bilingualism emerges and is an extremely important consideration in questions of research investigation with bilingualism.

Such an evaluation is complicated, however, by the fact that any system that is intended to be employed for evaluating bilingual competence must take into account the degree of competence in both comprehension and production in spoken as well as in the written modes (Mackey, 1962).

Such an evaluative system would also have to consider the relative competence of the individual in the numerous stylistic variations in the speech code that characterize a native speaker, as Joos (1953) stated it. Unfortunately, no such comprehensive system has yet been developed. Some clarification has been brought to this issue by the introduction of the term "balanced bilingual" (Lambert, Havelka, and Gardener, 1959) which is intended to be used to refer to individuals fully competent in both languages.

This, however, is more an ideal than a fact, since most bilinguals are probably more fluent and more at ease in one of their languages than in the other.

For our subjects, that is, those of the English department, many of them are much more at ease in their mother tongue-Kirundi-than in English or French or any other language.

For this reason, the commonly employed convention of listing the dominant language first is followed throughout the present work.

Thus, an English-Kirundi bilingual should not be confused with a Kirundi-English bilingual because the two speakers have two different linguistic backgrounds.

Methods of evaluating the degree of dominance as stated by Lambel et al (1959) and Mackey (1962) as well as considerations of the factors that may contribute to determining such dominance have frequently occupied researchers in this area. Many factors may potentially affect the relative status or strength of an individual's two or more languages.

For example age and order of acquisition, usefulness and amount of opportunity for communication are an ultimate case of the present study degree of emotional involvement. Also social function, as well as literary and cultural value have been explored by Weinreich (1953).
Thus, in exploring the effects of bilingualism, it is extremely important to consider the degree of competence in the second language as a variable that may significantly affect research. This has been reported by Segalowitz and Gatbonton (chapter6) as well as Taylor (chapter5).

A second issue regarding the problem of defining bilingualism is the question of what actually constitutes different languages.

A variety of factors relating to historical, socio-cultural, political, and geographical considerations have been employed. Their objective was to determine whether two linguistic varieties should properly be considered as distinct languages, or whether certain variations night better be characterized as dialectal variations (Lyons, 1968).

Bernstein (1961) and Joos(1959) stated that, "distinct codes or simple stylistic differences within a single language, have often been taken as significant linguistic variation according to Hymes (1972). " Here again, the issue would seem to be the one of degree ".

2. Bilingualism and culture.

At one extreme, an individual might be fluent in two languages from distinctly different language families (for example English and Kirundi as in our case study). At the other, he might simply possess more than one stylistic variation of the same language (example : casual versus formal English).

Bilingualism has sometimes been defined to include the latter group. For example, Taylor (1976, page 239) defines a bilingual as "a person who speaks two or more languages, dialects and syntax".
Under this definition, most normal adult speakers of any language would be considered bilingual. The present work is focused on the bilingual situation in which two distinct language competences are not equal in the same individual.

As pointed out by Pride (1971), there is an important distinction between bilingualism and culturalism, and although they may frequently occur together, they can also occur separately.

The possession of two stylistic variations of English or two dialectical variations of any language is not necessarily linked to significant cultural variations. However, since in many cases, possession of two languages does reflect interaction and knowledge of distinct cultures, it is important to realise the fact that many of the effects commonly associated with bilingualism, may actually reflect the result of such concomitant biculturalism.

The importance of this distinction is reflected in part by the widespread use of the distinction between compound and coordinate bilingualism identified by Weinreich (1953). While this distinction has proven to be somewhat slippery, it has generally been taken to reflect the degree of semantic overlap between the two language systems within the individual.

Coordinate bilinguals are considered to have separate and different semantic systems, while compound bilinguals are taken to simply have two distinct modes of expression (the two languages) for a single underlying semantic network. Although a variety of factors have been related to this distinction, it has been a topic of considerable research.

A number of studies (Lambert, Havelka, 1969 Ervin, 1964, and others) suggest that the question of whether the languages have been learned in two geographically separate cultural contexts, may be the variable of prime significance in determining the so-called compound-coordinate distinction.
It must be pointed out that this variable is probably confounded with age of acquisition, since individuals, acquiring two languages in infancy are more likely to do so in the same cultural context than those individuals acquiring a second language at a later time.

Taylor (1976, 261) concludes that "the distinction between coordinate and compound bilingualism ... is neither clear-cut, nor useful?"
although, discussion of this issue has contributed significantly to the literature on bilingualism. Its lack of usefulness is becoming increasingly clear as such.
In the present work, the most important factor that seems to underlie this presumed distinction is the presence or absence of biculturalism. The degree of biculturalism possessed by a bilingual speaker is a major factor to consider in dealing with bilingual research.

3. Importance of bilingualism

Linguists such as Hall (1955) and Haugen (1956), say that one is bilingual from that moment when one can communicate by any means to another person in the second language. This communication may be written or oral.

Bilingualism plays a great role both at the social and cultural levels. In fact, it facilitates communication between different groups of linguistic expressions.

Maurice Houis attested that when he said :

"C'est le bilinguisme qui est la solution de résorber la non-compréhesion. Au terme de l'évolution de la situation (dit-il), il y aura un processus d'unification non pas de la langue1 (langue maternelle), mais de la langue2 (langue véhiculaire)."

Translated as: *"It is bilingualism which is the solution of misunderstandability. At the level of evaluation of the situation (he says), there will be a process of unification not of the first language (mother tangue) but that of the second language (target language)".*

By this quotation of Houis, we understand the role played by English at the linguistic level : it is a means of developing the language through borrowing. But the consequence is that it contributes to the modification of borrowed terms. In fact, the acquisition of second language contributes in the development of means of communication in a bilingual community.

When we move from the view of Houis and come back to our topic, the importance of bilingualism can be attested as follows: when a student has a Kirundi background and learns other languages, such as French and English or other languages, the latter play a great role in his social life.

He can shift from one language to another without any problem and then, communicate with any person speaking one (or another) of the languages stated above.

2.1.2. Sociolinguistics

1. Definitions

Peter Trudgill (1983) in Applied sociolinguistics defines sociolinguistics as the science which deals with the relationship between language and society. It is therefore

a very broad topic, encompassing the study of social dialects, language attitudes, stylistic variation, conversational interaction, multilingualism, language change, and much more.

Sociolinguistics is also defined as the relationship between language and social structure and language and culture-the organisation of linguistic interaction of language planning:
bi-and multilingualism.

In the linguistics encyclopedia edited by KIRSTEN MALMKJAER (1991, p.45), sociolinguistics is defined as the study of language in relation to society and it draws insights from sociology, anthropology and social psychology as well as insights from other areas of linguistic study.

In Longman Dictionary of Applied Linguistics, sociolinguistics is defined as the study of language in relation to social factors, that is, social class, educational level and type of education, age, sex, ethnic origin etc.

All those definitions carry many similarities but also dissimilarities. In fact, linguists differ as to what they include under sociolinguistics.

Many would include the detailed study of interpersonal communication, sometimes called macro-sociolinguistics. For example, speech acts and speech events, sequencing of utterances and also those investigations which relate variation in the language used by a group of people to social factors. Such areas as the study of language choice in bilingualism or multilingual communities, language planning, language attitudes, ..., may be included under sociolinguistics. They are considered as being part of the SOCIOLOGY OF LANGUAGE or the SOCIAL PSYCHOLOGY OF LANGUAGE.

2. Sociolinguistic competence and appropriateness

This component address is the socio-cultural rules of language use which define the appropriate use of language.

Appropriateness depends on the social context in which language is used. This requires taking into account the status and roles of the participants in the setting, the purposes of the interaction, the norms or conventions of interaction. It involves knowing what to say in a situation and how to say it, or even when to say something or keep silence.

Sociolinguistic competence includes both appropriateness of meaning and appropriateness of form.

As Canale (1983) explains, the former refers to the degree to which the expression of particular language functions, attitudes and ideas is judged to be acceptable for a specific situation.

Appropiateness of form concerns both verbal and non-verbal forms. The use of appropriate register or style in accompaniment with appropriate gestures, facial expressions, tone of voice, spatial relations and various other dimensions of rules of kinesics and proxemics (J.Richard, 1981).

. Sociolinguistic competence is crucial in interpreting utterances for their social meaning.

Although we have no written description of all the rules of sociolinguistic competence governing a language, adult native speakers know these rules and use them to communicate successfully in different situations.

As Richard and Schmidt (1983) point out "conversation is more than merely the exchange of information".

It is a form of interaction in which participants bring to the process shared

assumptions and expectations about what conversation is, how it develops, and the types of contribution each participant is expected to make.

3. The role of sociolinguistics

Sociolinguistics purports to understand communication as a fundamental aspect of the social human nature. And when we consider language as a social phenomenon with which rules of working are related to other sociological rules of interaction of the speakers, we have to establish criteria which permit to determine languages for a given area. Those criteria are social, that is, the contacts between groups of speakers.

The role of sociolinguistics is to determine the linguistic influence from one variety to another. It has also the duty to study how changes are operated in the procedure and the mutual infuence, between interlocutors.

Many sociolinguistic studies are concerned with the way in which language varies according to the social context in which it is used and according to the social group to which a user belongs. It aims at describing this variation and showing how it reflects social structure.

2.2. Linguistic situation in Burundi

People communicate by means of language in various ways : speech, writing, gestures, mimics.
In other words, whatever aspect is taken into account, language is a means of expressing one's idea, thoughts and feelings.

In a given community, language is a set of conventions which the speaker refers to when he wants to say something and be understood. That is why language can constitute a barrier between people who speak different languages.

Before the arrival of colonisers, Burundi was a monolingual country and all Barundi were able to speak and be understood by any Burundian-But, with the colonisation, everything changed and other languages were introduced in the Burundian society.

After World War I, Belgians took over the country and French as well as Flemish were introduced and taught in schools. Quite recently, the English language was introduced in secondary schools and university syllabus as a foreign language. Today, it is getting more and more importance in schools where it is formally taught. Even in some private primary schools, it is taught as other languages like French and Kirundi.

Thus, we can say that there can be several languages in one country-as it is the case for Burundi. But those languages do not always have the same importance or social status. One or two of them may be called "dominant" or "primary" according to L.Bloomfield's expression in Language, Holt Reinhart and Winston, New York, 1961.
This means, the one used by the majority if we consider the whole population.
For instance, Kirundi is the dominant language in Burundi-whereas English or even French is not dominant.

The colonisers brought Burundians to a considerable linguistic influence. In fact, many Kirundi words have been mixed with the languages of the colonisers like Kiswahili, Latin, French, and English. Hence, they no longer have their originality. Thus, we notice that language can not claim to be pure as Edward Sapir points out in his work Language P.B. Pyot (1970).
He says: ".... it evolves, changes and enriches it self in terms of words, ideas and concepts".
In every society, there exist interrelation and several exchanges. And it is said that an individual can have a great impact on language especially in the communication process, as Bloomfield asserts it when he says that : ....."that is, he can make the language change or evolve- that means, he is capable of introducing new ideas and

concepts in the language".

By this, one understands that when you have a new concept unknown in your language, you have to coin or borrow a new word to express it.
This is to say that all languages are dynamic. Even if a language is spoken in an isolated area, it evolves or just changes.

When something new happens, people find a way to express it at the linguistic level. This is referred to as coining words. If it is not possible to coin it, they borrow the concept from another language in which it already exists. This is to borrow a word.
All over the world, living languages, these are languages in use as means of communication in a speech community, are the same.
They are means of communication. They evolve and have identical components.

As an illustrative example, we have Kirundi and English which are two different languages. We will refer to these two languages in this work : the former as a native language and the latter as a target language. Kirundi has got new words from English because they did not exist in Kirundi or they were more accurate in English so that Kirundi adopted them for effective reasons.

From the time of colonisation to nowadays, Burundi changed from a monolingual country to a bilingual one.
This change gave birth to some phenomena related to bilinguality especially on the side of educated Burundians.
Thus, mixing, code-switching, borrowing and other cases are noticed in everyday communication among Burundians.

2.3. Code mixing and code-switching

Mixture of languages which leads to code mixing or code-switching can be a means to hide one's linguistic decay or deficiency. When one of the languages is not mastered, the speaker can have recourse to another language and that gives the impression that the speaker in question is bilingual whereas it must not be the case. But also, code mixing or switching can be a means of facilitating the understandability of the message when communicating with a bilingual.
In that case, the speaker is a real bilingual.

As that part is very important and more related to our topic, we are going to explore it in different sections. First, we are going to give their various definitions; second their causes (of mixing and switching), and also their aims.

For code-switching, we are going to give also some typical characteristics of a fluent switcher. After, we will end by a brief conclusion.

2.3.1. Code mixing

a. Definition

Code mixing implies the use of a word or a phrase from another language. This entails transfering linguistic units from one code into another. When we refer to mixing in bilinguistic development, we include the use of elements from language B in an utterance in language A. In other words, pieces of one language are used, while a speaker is basically using another language.

Joining Kachru's ideas (1982, p.35), in terms of linguistic units, mixing entails transfer of the units of code A into code B at intersentential, that is, in different sentences and intrasentential being within one sentence levels, and thus developing a new restricted or not so restricted code of linguistic intersection.

Thus, we can understand that there are constraints in terms of pattern, which become those of one of the languages. The transfered units may be morphemes, words, phrases, clauses, sentences or even idioms.

So, for code mixing, one is not limited in terms of what he can mix. He is free to choose, and this depends on his needs. He can use either a simple word or a whole structure.

b. Causes of mixing

For one to mix languages, he has to know more than one language, otherwise he is a monolingual, and he is obliged to use the only one language he knows. However, for a bilingual who knows at least two languages, the tendency for him will be to use all the languages he knows either separately or mixed-up. This is done through, either mixing or switching. We have to note then that, whenever two or more languages come into contact, there often is one which is more prestigious than the other and we get used to it for prestige.

One of the reasons which may lead one to use another language in a mixed or switched manner is the lack of confidence. One may not be self-confident when speaking, and he immediately shifts to another language in which he feels more comfortable. In this shifting, he turns to the language he has been exposed to for a long time and consequently, has been specialised in.

This specialisation comes from the frequency of use of the language. In our case, one has the tendency to shift from English to Kirundi or vice-versa because it is in the latter (one of the two languages he shifts to) that he has been exposed to for a long time.

c. Aims of code mixing

Code mixing is used as a communicative strategy with a clear end. Kachru stated that-"the process of mixing is used almost in all bilingual society"-to confirm this statement. In fact, it looks for serving social needs more than linguistic ones. Code mixing purports at conveying the message as clearly as possible. The mixture is operated in such a way that the resultant text has both formal cohesiveness and functional appropriateness. A code mixed text must be cohesive both grammatically and semantically.

Code mixed texts are separated in their lexis and there is lexical cohesion which implies the integration of another code into the system of the receiving code, organising the units from two codes in a semantic relationship.

Code mixing has got many purposes as far as the bilingual interlocutors are concerned, but the ultimate and previous one is that of understandability in conveying the message.

2.3.2. Code-switching

a. Definition

Code-switching is referred to as the alternation between language A and language B in the same utterance.
Also, code-switching refers to the use of two languages that is, to the extreme of complete lack of adaptation of items from one language to the phonology and morphology of the other language.

b. Why do people switch from one language to another?

People switch between languages in the course of a single conversation and this phenomenon can be said to have various functions.

First, switching can serve the referential function because it often involves lack of competence in one language or lack of facility in that same language on a certain subject. Some subjects may be more appropriately discussed in one language, and the introduction of such a subject can lead to a switch. In addition to that, a specific word from one of the languages involved may be semantically more appropriate for a given concept. Hence, all topic-related to switching may be thought of serving the referential function of language.
This type of switching is the one that bilingual speakers are most conscious of.

When asked why they switch, they tend to say that it is because they do not know the word for it in the other language, or because the language chosen is more appropriate for talking about a given subject.
One example to illustrate this is radio and television news, broadcast for immigrant groups. Usually, the immigrant language is used, but at many points, words from the majority language are introduced into the broadcast, to refer to concepts specific to the society of one country of migration.

Second, switching often serves a directive function in that it involves the hearer directly. This, being directed to the hearer, can take many forms. One is to exclude certain persons present, from a portion of the conversation. The opposite is to include a person more, by using his language. A person may have joined the participants in an interaction. All participant-related switching can be thought of as serving the directive function of language use.

Recall Giles's accommodation theory of language choice discussed on the directive function in his third chapter by saying that ".... it is directly formulated

along the lines of the directive function". Again, examples easily come to mind : many parents try to speak a foreign language when they do not want their children to understand what is being said.
If they do this too often, they find out that the children have learned the second language as well, or make up a language of their own to exclude their parents on their turn.

Third, switching serves also an expressive function. Poplack (1980) in particular, has stressed this function of code-switching. Speakers emphasize a mixed identity through the use of two languages in the same discourse. An example to illustrate this is Spanish-English code-switching, in the Puerto-Rican community. Conversation full of code-switching is a mode of speech by itself, and one's switches no longer have a discourse function. This function may not, however, be present in all code-switching communities.

The other function of code-switching is the meta-linguistic one. It comes into play when used to comment directly on the languages involved. One example of this function is when speakers switch between different codes to impress the other participants, with a show of linguistic skills as Scotton (1979) did. Many other examples of this can be found in the public domain such as performers, and also market sales people.

One thing to keep in mind is that it is by no means certain that code-switching has the same functions within each community.
While it can be described in linguistic terms as the use of several languages in the same discourse, there may be one sociolinguistic definition. For instance, Puerto Ricans in New York may code-switch for very different reasons from the Flemish in Brussels.
A sociolinguistic typology of code-switching communities, focussing not only on who switches, but also on why people switch could be an interesting discussion.

c. Some typical features of fluent switcher.

Poplack (1980) shows that only fully bilingual Puerto Ricans are capable of using both Spanish and English in one sentence. Only those speakers who have learned both languages at an early age will reach the level of proficiency necessary to be able to use two languages in one sentence. This does not hold, however, for all type of switching. Most of the time, people include a single word from another language because of having forgotten or not yet learned that word in the basic language of the whole sentence.

In any case, the speakers who switch most are also those who are capable of switching in the middle of a sentence.
Mc Clure (1977) argues that children start switching only when they are eight years old, which suggests that considerable linguistic proficiency is called for. For the rest, code-switching does not appear to be limited to certain age levels, even if-as stated by Pedrasa et al- (1980) "in immigrant communities, it is particulary teenagers who mix languages".

In conclusion, one could say that the level of study of speakers can influence the way languages are mixed through switching or mixing codes. The more we are educated, the more we are comfronted to language mixing, and this depends on the languages one knows.

One of the big problems that many sociolinguists have met on the system of switching is that all reasons given for switching may explain why that phenomenon occurs, but not why a particular switch-point is chosen. Gumperz and Hernandez-Chovez (1986), in a very important article, recognize this problem.
They say : "It would be futile to predict the occurrence of either Spanish or English in the above utterances".
Those utterances are instances of Spanish-English code-switching.
They attempt to isolate the social variables which correlate with linguistic form.

They go on saying :

> "... Topic, speaker, setting are common in each case. Yet the code changes sometimes in the middle of a sentence". (1975 :155)

The realization has caused a shift in the research on code-switching, and particularly on intra-sentential code-switching.

Conclusion

As any one who reads it could realise, this chapter of Literature review is very important. Its aim is to review previous studies on bilingualism in general, code-switching and code-mixing in particular.

CHAPTER III. METHODOLOGY.

1. Introduction.

In order to deal with such a work, there must be a specific, appropriate and precise methodology.
However, this does not imply that there exists only one methodology, which can be applied to such a work, but different methodologies. What is important is to choose the one found more convenient, keeping in mind that as Hudson (1980, 144) says "methodology is both important and problematic at all stages in a sociolinguistic text study". Moreover, no one ignores that in any research work, methodology is the most important part. In fact, that is why it is the one which must take much attention and care. In our case, We will try to use as many data as possible, and analyse them carefully in order to make the work clear and accurate. This part of the study will be two fold: We will first collect data and after, try to analyse them.

2. Data collection procedure.

In this part of methodology, we used as many alternatives as possible as far as the language mixture occurrences were concerned. In fact, various fields of investigation have been tackled.

As the investigation has been among fourth year students of the English department, I tried to find circumstances in which they could use English and Kirundi as means of communication. To get the needed information, I used the tape-recording method.

First of all, I carried out investigation of some permanent free conversations among the fourth year students of the English department. Among them, one was playing the tape-recording and then brought me the cassette. Then I tried to draw

their English-Kirundi mixture through the whole conversation.

As a second method of investigation I did research in the same area but, in different situation, that is when students are asked to intervene in an English speech situation asking for a relatively long time English talk.

The other situation was the one where those students were required to speak in Kirundi during a considerable time.
From those two situations then, I listened to what the students were saying through the tape. After, I tried to pick up words, phrases or even sentences containing Kirundi terms in the English conversation on one side; On the other side, we did the same for words, phrases and sentences containing English terms in the Kirundi conversation.

The third field of investigation was BEC (Bujumbura English Club). This was an open field, not only for students of fourth year in the English department, but also those who like English and could feel free to speak it with others.

In this respect, I have to mention that the speakers were both boys and girls (twenty boys and eighteen girls). Besides, I had to consider only students of the English department, more precisely those of fourth year (1997-1998). For this reason, I had to make sure that in the group of discussion-where those students were in or outside the classroom-there were exclusively members of fourth year of the English department not others.
Moreover, I had to ensure a certain compatibility among students discussing in the same group work to facilitate their expression. They had to feel free because, otherwise, they would not have been able to talk spontaneously.

The circumstances in which the investigation was carried out were informal. This means that, the speakers were required to discuss as freely as possible. The topics of discussion were related to their everyday life. Some were about their teacher of secondary school and also their new teacher. Others were about enjoying

themselves in pic-nics and doing their homeworks. What I have to mention is that all those topics were chosen by themselves or suggested to them.

According to Richard (1984, 47), an informal speech is to be understood as : "the type of speech used in everyday informal situation where the speaker is not paying particular attention to pronunciation, choice of words or sentence structure"

This informal situation has the role of inviting speakers to the spontaneous and everyday language we are looking for.

After selecting all the necessary parameters for data, the following stage was their collection. This was done through recordings which constituted almost all that every speaker was saying. For each student, we reproduced a piece of authentic conversation of three to five minutes in length. Then, I counted words which made up each passage. After, I counted both English and Kirundi words and then evaluated their respective use. Finally, I compared the two languages.

We have to bear in mind that I was concerned with natural speech which often involves hesitations, slips and changes in the middle of the sentence.
In that case, the speaker would not know what the basic sentence is, whether or not it is grammatical. After collecting data, the following step was to analyse them.

3. Data Analysis procedure

The analysis of the data already collected is also a very important part for the whole work, since it gives clarity to the previous step. In fact, I tried to analyse every situation among the eight I had as the whole of our data. By so doing, I saw in which circumstances Kirundi was mixed with English and the reasons of this.

Also, I took into account the environmental criterion and saw whether this one would, in a way or another, influence code-switching or code-mixing.

Another orientation of our research analysis was, to see how the speakers were answering to the call- the one of participating in those discussions. After that, I saw whether they were as spontaneous as they naturally are in their everyday conversation or not.

Some other points have been looked at. These are the consequences that can result in the mastery of a second language-English in our case. Also, how far exclusive use of one language could be a factor of mixing it with other languages one knows.

The final part of methodology was to see which effects bilingualism has on communication, as far as code-switching and code-mixing are concerned. After this, some relevant points have been mentioned to make a final conclusion.

CHAPTER IV. ANALYSIS OF THE DATA COLLECTED.

4.1. Introduction

For the most part, the present study focuses on the linguistic aspect of the problem. But, we observe that fourth year students of the English department mix Kirundi and English in their interactions. That is why this study will not be only a linguistic one, but it will also be sociolinguistically oriented.

To carry out this study, my analysis is divided in four parts. The first part consists of the reasons which can explain why a speaker switches. The second part is about the relationship between code-switching and gender while the third part deals with code-suitching and the level of education. The fourth part which is the last one of the analysis is about the functions of code-switching.

4.2. Reasons for code-switching

a. Appropriateness and fluency

Appropriateness and fluency imply accuracy in the language use. In that case, one has to use the language one masters well, to be accurate and fluent.

One student is talking about an example of a lady who can no longer help her parents because she is preparing her wedding ceremony.

Example1

Urabona nk'ubu the lady uuh! When she gets a fiancé.

Translation

Do you see for instance the lady uuh! When she gets a fiancé.

Example2

She thinks about her future rugo. Kandi this is ... birûmvikana kuko things are as such. Nta kundi bitegerezwa kugenda.

Translation

She thinks about her future household. In fact, this is understandable, because things are as such. There is no other way it should be.

Possible explanation

In his speech, the student explains how he understand dowry first, and he gives his views about it. He tries to speak in English as any one can notice it. But there are some words that do not come spontaneously to his mind. When he says kuri (on), he reacts immediately like someone who is surprised and puzzled and then he corrects himself. In fact, the word on (in the right language) came after a while to his mind.

For the first example, he goes on saying urabona nk'ubu (do you see for instance) which is a transitional phrase to clear out his speech and keep his fluency. For him, it would be better to utter the phrase in English.

But since it does not come quickly, he decides to use it in the language he masters well. Then, comes another constraint which does not seem to be one since he knows that the word does not have its right equivalent in English. In fact, the Kirundi word rugo (household) is used intentionally as it is in Kirundi.

The sentence that follows in the conversation begins with a Kirundi word kandi (in fact) which is a transitional one. The explanation for this would be that, perhaps, the speaker ends the preceding sentence by a Kirundi word and unconsciously, goes on using the same language. But spontaneously, he uses English, the basic language of his speech.

It may also be the case for the following example of the sentence uttered after : nta

kundi bitegerezwa kugenda (there is no other way it should be). This phrase is like a concluding statement of what has been said previously. Then he utters it in Kirundi because it comes first in Kirundi to his mind.

In that passage, we noticed that most of the time, words or phrases mixed with English are dominantly transitional ones. Perhaps, the speaker may have been thinking in one language whereas he uses another language when comes the time of speaking.

Example3

- ...She would think about buying nka clothes for her parents or her batôya bîwé or other things bikenéwe iwabo.

Translation

- *...She would think about buying for example clothes for her parents or her little brothers and sisters or other things of first need in her family.*

Possible explanation

For example, we notice some switches from English to Kirundi. When the speaker utters words like : nka (for example), batôya bîwe (her little brothers and sisters), bikenéwe iwabo (of first need in her family), he shows his non-fluency in English. In that case, it means that he misses the appropriate word to use (English in our case). Then he prefers to use the words as they come to his mind, being aware that all his interlocutors understand both English and Kirundi.

Example4

- ...Kugirango ntazogire ingorane later on.
- Muri ico gihe, her parents can no longer expect ...

Translation

- *...in order not to have problems later on.*
- *in such a case, her parents can no longer expect ...*

Possible explanation

The fourth example is about Kirundi transitional words. Those words have been used as such because the speaker did not get their equivalents in the language he has been actually using for that moment.

Example5

- They try to ...barihanganira such a situation.

Translation

- *They try to lerate such a situation.*

Possible explanation

The second intervention is about a student who completes his classmate and speaks in the same direction. In fact, he begins by a switch in the very first sentence. They try to ... and he misses the appropriate verb in English. Then, he decides to say it in the other language he feels more at ease - Kirundi - barîhanganira (they tolerate). Not to have used the verb in English is not because he did not know it, but because it did not immediately come to his mind in the right language. It came after. The proof is that he utters it in English in the following sentence.

Example6

- ...kuko babonako he has been well educated.

Translation

- *...because they see that he has been well educated.*

Possible explanation

In this case, the speaker gives his views on dowry in the sense that it is a sign of honor. He begins speaking exclusively in English. But in his third sentence, he shifts from English to Kirundi because he misses the words in that language.

One student is for dowry but he says that it should be the meaning of gift not that of a price for the young lady.

Example7

- Si mpaka baciré nk'înka or any other gitungwa.

Translation

- *It is not to the point of bargaining as if it was a cow or any other animal.*

Possible explanation

In this example, one would say that the speaker shifts, from English to Kirundi because she does not know the equivalent of the words in English. But another one could deduce that she does not make any effort to find them in the right language - English. The fact is that, the speaker uses the language he masters well to keep his fluency.

One student is talking to his classmate, things about the fiancé of their teacher of secondary school.

Example8

- Umwe akora muri clean-shop hafi ya Premium House.

Translation

- The one who works in the clean-shop near the Premium House.

Possible explanation

In this example, we notice a usage of English words which have been conceived as such. In fact, compound words like Premium House, clean-shop are names which have been perhaps conceived by the English linguistic system, or for other reasons. So, even though the language of use is Kirundi in the present case, those words are used in the language they have been concelved in-English.

The student is giving the message to his classmate. It is about participating in their teacher's marriage.

Example9

- ...Ngo ndakubwire ko, "you must be there and you will sing and dance for him". Ngo "abantu babone ko I have been a good teacher somewhere". Urumva?

Translation

- To tell you that "you must be there and you will sing and dance for him". That every body has to see that "I have been a good teacher somewhere". Do you understand?

Possible explanation

This example shows that there are some English phrases, which have been used, not because the student himself intentionally switches from Kirundi to English. In fact, she switches because she is quoting someone else-the teacher in the present case. Then, she utters his words as the teacher did himself : Ngo "ndakubwire, you must be there and you will sing and dance for me. Ngo "babone ko I have been a good teacher somewhere".

This student code-switches from Kirundi-the language she is actually using-to English when reporting. Her objective is to keep the original message as it has been given by her teacher of secondary school who is inviting them.
Surely, when speaking to a student he has been teaching, the teacher speaks in English as he used to do when he has been teaching. So, when chatting, a person has to feel free with his interlocutor. That is why, when quoting someone-the teacher here-this student kept the language the message has been given in. She delivered it exactly as she has received it.

Those are some examples of appropriateness and fluency as one of the causes of code-switching. In fact, these examples can be found among many others when someone is speaking. When someone is switching from one language to another, with the purpose of keeping the rythm and accuracy of the speech, we say that the cause of that switch'is appropriateness and fluency.

b. Familiarity and influence of the foreign language.

Familiarity and influence of the foreign language in the linguistic use implies the unconscious phenomenon of mixing languages.

Two students want to go to town, they are discussing about how to get there.

Examples : - Ingo tuje kuri lift rero tubuze duce dufata bus
- Nayasize muri home (I left my money in my room)
- Muri town ..... (In town .....)
- Utu business ..... (Some businesses ...)
- ..... ni umusister. (She is a sister)

Possible explanation.

In those examples, the speaker switches without any intention. In fact, he switches for the only reason of being used to that. When the students utter sentences or phrases containing such English words they do not do it intentionally. An attempted explanation for that could be the fact of being exposed to both languages in classroom or outside for a considerable time. Here are some other illustrations :

- ...Kandi na afternoon ariyo twari dufise.
- Ntugire ingorane I will pay for you.

Translation

- *... And also afternoon we had it.*
- *Don't worry, I will pay for you.*

Since it seems difficult for a student of the English department, especially fourth year to find a Kirundi word when translating, some words did not get their version, in that language. Those words are home, lift, afternoon, town, business. Then since there is no other way to explain them in Kirundi and in short way, switch to English is inevitable. Then, for the sake of not making very long sentences which have the same meaning as those terms, the speaker immediately switches and uses those words which are single, concise and suitable. In fact, he could not use them in Kirundi without paraphrasing them, that is why'he prefers to use them in English.

One student is explaining why he is against dowry in the following paragraphs.

Example2

- N'ubundi sizo zoca zisatisfyinga all your needs.
- Nico gitu... that is why ...

Translation

- *Any way it is not them which would satisfy all your needs.*
- *That is ... that is why...*

Possible explanation

In this example, the verb is an English one that has been Kirundized. What we notice is that the switching phenomenon here is unsconsciously taking place. Why this? When the speaker said :"nico gitu... she immediately changes the language of use and said what she wanted in English.

It means that sometimes, she switches intentionally. Some other times, she does it unintentionally. What else we realise in this speech is that, there are many shifts from English to Kirundi. This shows that the speaker does not make enough effort to hold his speech in exclusively one language.

c. To safeguard and emphasize the first meaning.

To safeguard and emphasize the first meaning help in understanding what the speaker wants to mean with facility. In such a situation, a language can be more expressive than another as it is the case in the following examples.

The speaker is explaining the ceremonies which go with dowry.

Example1

- They go to ask for her, to mean, baba bâje kumusaba.

Translation

- *They go to ask for her, to mean, they actually come to ask for her hand.*

Possible explanation

As this example shows it, what the Kirundi phrase means is not exactly the same when translated. The meaning becomes different when translated in English. So, the speaker utters it in Kirundi, not because he does not know its equivalent in

English, but for the worry of safeguarding its first meaning.

The speaker is talking about those who get married in secret because they did not get the required dowry.

Example2

- When the boy has got a spouse without paying dowry, yaracîkiye or yamûkwegeye munzu ...

Translation

- *When the boy has got a spouse without paying dowry, when she went to her husband's home in secret or when the young man took her into his house secretly ...*

Possible explanation

In this example, we realise that those Kirundi words or phrases have been used without translation. In fact, this has been done consciously because the speaker wants to safeguard their first meaning. For someone who does not understand Kirundi, those words could be puzzling because they do not have their equivalent in English if not paraphrased.

The speaker is explaining how dowry is a sign of honor.

Example3

- ... it is a sign of honor, ni agateka aba atêye herself and her family.

Translation

- *...it is a sign of honor, it is honor to herself and her family.*

Possible explanation

Here, the speaker utters those Kirundi words not because they have no equivalent in English, but for another reason. In fact, the speaker intentionally wants to put emphasis on the fact of how dowry is a sign of honor. It is as if he was repeating the same utterance to emphasize its meaning.

The speaker says that there cannot be marriage for love only, money also must be there.

Example4

- Mbega in case mwoba mutagira something to feed for instance, ...

Translation

- *Tell me in case you would not have anything to feed for instance.*

Example5

- Ngo kazima our parents love each other, ngo bizodutunga, urûmva we have to take things as they are.

Translation

- *We do not worry, our parents love each other, this will help us. You understand that we have to take things as they are.*

Possible explanation

In these two examples, the student gives his view with some words especially linking words in Kirundi. The fact is that he does not utter those words in English as the whole passage is supposed to be, but in Kirundi. When we analyse the whole passage, we see that the speaker uses Kirundi not to feel free in speaking, but for another reason. In fact, the speaker switches from English to Kirundi in order to

emphasize and bring the attention of the interlocutors.

Example5

- We have to open our eyes and see. Dutegerezwa kubona clear ibintu.

Translation

- *We have to open our eyes and see. We must see clearly things.*

Possible explanation

For someone who would not be enough careful, he would say that the speaker is repeating the same thing in the two languages. But things are not as such. Here, the speaker, who was speaking in English shifts to Kirundi, with the only objective of emphasizing the meaning of his sentence.

d. Missing the linguistic equivalent.

Missing the linguistic equivalent implies the use of some words in a language other than the one supposed to be used because they cannot find their equivalent in that language of use.

The speaker is talking about the lady and boy who get married in secret.

Example1

- ... yaracîkiye or yamukwegeye mu nzu ...

Translation

- *... If she went to her husband's home in secret or if the young man took her into his house without paying dowry and without any official ceremony.*

Possible explanation

For this example, translation is not possible if it is not trying to paraphrase or define what the speaker wanted to say. In fact, this is an example of a lack of an equivalent of some Kirundi terms in English. The verbs gucikira and gukwegera munzu do not have their equivalents in English.

Two students are talking about their new teacher. One asks his classmate the name of that teacher. The other asks him how he sees his way of speaking.

Example2

- ... igihe yariko ari presentinga jewe nari nasohotse.
- Mbega hôho wewe wumva aspeakinga gute?

Translation

- ... when he was introducing himself, I was outside.
- Anyway, how do you find his way of speaking?

Possible explanation

In this discussion, the student uses so many Kirundized words, especially verbs. These verbs could have been uttered in Kirundi but it has not been the case. In fact, as the intervention has to be in Kirundi, all those verbs would have been uttered in Kirundi. But because they do not come easily to his mind, the speaker prefers to keep his fluency. He does not have time to turn his tongue twice before speaking. That is why he decides to use the verbs in a form he judges easy and clear at the time of the speech.

The student is complaining about the way his teacher speaks. It is different from others.

Example3

- Ikimbabaza n'uko atagerageza no gupronouncinga nk'abandi.

Translation

- What hurts me is that he makes no effort to pronounce like others.

Possible explanation

For this example, it is another case. Probably the student uses that Kirundized form of the verb because he does not know its equivalent in Kirundi. in fact, the verb to pronounce has been borrowed from French. Then, there is a must for the speaker to switch or to Kirundize. The fact is that the verb to pronounce cannot be translated in Kirundi, that is why the speaker is obliged to utter it in English in a Kirundized form.

This student has his personal choice between uttering it in English or Kirundizing it. Then, he decides to Kirundize it. Any way it remains a switch. So, for the verb to pronounce, the speaker can be excused of such a switch.

The student is talking about a teacher who used to teach them psychology.

Example4

- Umwé yahora aduha Psycho twahûye.

Translation

- ... *The one who used to teach us Psycho, we met.*

Possible explanation

Here, the word is Psychology which is used as an abbreviation. The student means that course which was taught in secondary school and also in some faculties of the University.

So, as the speaker can not find the equivalent of Psycho (phychology) in Kirundi, he can be excused to have used it in English. But also in this case it remains a switch.

There are other English words besides, that have entered the Kirundi language usage. Even uneducated people use them unconsciously, thinking that they are Kirundi ones. This is the case for the words : Bayi (bye) and Ok.

Another word that can be tolerated to be used with no translation is the English word Oxford English. Actually, this compound word has no equivalent in Kirundi. Then, the student used it as such in his Kirundi switch because he could not find its equivalent or translate it in Kirundi.

€ Level of education.

What we notice in our data is that the students of fourth year in the English department do not switch from one language to another in the same way.

Example1

First of all, let me try to define "dowry" as I understand it. Dowry is money and goods, which are gifts from the young man's family to the young lady's.
My point now about this is that, dowry is a priority let's say kuri ...

Possible explanation

This example shows that the speaker tries to avoid many switches. He utters three sentences in English without any shift to Kirundi. That shows his effort which attests his mastery of English.

Example2

They try to ... barîhanganira (they tolerate) such a situation. But, it is not containing themselves as such, the fact is that, they are waiting for something else on the side of their future son-in-law.

Possible explanation

Also, this example illustrates how another student of fourth year tries to avoid switches in his intervention. We realise that only one Kirundi word (barihanganira) appears in the whole example.

But there are some examples which illustrate the contrary, that is, many switches in one intervention.

Example1

... they somehow begin to ... batângura kwimenyereza the absence of their daughter. Barirengagiza and the dowry helps them to do so.

Translation

... they somehow begin to ... they begin to get used to the absence of their daughter. They tolerate and the dowry helps them to do so.

Possible explanation

In this example, the speaker uses English and Kirundi as they flow fluently. He does not care or worry about how frequent switches are in his speech.

Anyway, even though they switch from English to Kirundi or vice-versa, fourth year students make much effort to avoid this mixture of language.
The fact is that, fourth year students very rarely switch from English to Kirundi, if

they were to be compared with those of first year. This is probably due to the fact that they have already mastered the other language-English.

As a matter of fact, fourth year students of the English department are generally good at English. This is to mean that, they have mastered well that language during the four years they have been practising it. However, some decays have been noticed. In fact, some of those students do not worry about switching from English to Kirundi or vice-versa. This is because they still feel more comfortable when speaking Kirundi than English. In that case then, you find them mixing the two languages interchangeably, to feel free in their conversation.

4.3. The functions of code-switching

Code-switching can serve various functions, and this according to the purpose of the person who switches. Three functions of code-switching have been studied through out this analysis. These are the directive function, the expressive function and the third is the metalinguistic function.

a. The directive function

We say that code-switching serves a directive function, when the speaker mixes languages to include or exclude a person from a portion of the conversation.

Example1

A : Hello! Nashaka kukubaza something about the boss, wa wundi yatwêmerera job.

B : I see! Urya rero sha we met ..., mbega hari ryâri? last week.

Translation

A : Hello! I would like to ask you something about the boss, the one who promised us job.

B : I see! that man, my dear, we met ... let's see! when? last week.

Possible explanation

The two students who are talking about a job promise have an objective. They want to understand each other but they do not have to let others know what they are talking about. In this case, someone who does not know about that boss or that promise of job cannot catch what they mean. So, they have included one another and excluded other people through code-switching. Then the directive function of code-switching has been explored.

The students are enjoying their pic-nic.
They are making comments on it.

Student2 : Ni wonderful rero basha. Driver! hagarara gatôya sha twadmiringe irya nature.
Student3 : Murumva ingene vyahise kugetting out! Umve aka ga fresh air Mana yanje.
Student2 : Gusa! ahubwo twarishibije. We have been not only late, but also absent.

Translation

Student2 : It is wonderful my friends. Driver! stop a while so that we could admire this nature.
Student3 : Do you feel how wonderful it is to go out? Feel this fresh air. My God!
Student2 : Only! we have been rather late. No, we have been, not only late, but absent.

Possible explanation

These cases of code-switching play the directive function. In fact, the second student mixes English with Kirundi in order to prevent any one from oustide their group to understand their conversation. For the third student, he also switches with the same objective in his mind.

One student is suggesting to take the first picture in group and she asks where the photo grapher is.

Example3

Student3 : Where is the photographer now? Dufate aga picture ka mbere ka group hama duce ubandanya.

Translation

Student 3 : Where is the photographer now? Let's have the first picture of the group and then we go on.

Possible explanation

For this example, the student introduces his view in English even though she has the intention to go on speaking in Kirundi.
She does it consciously in order to exclude anyone who could be near if he does not belong to that group. Then, she goes on switching from Kirundi to English so that only the concerned people understand her.

b. The expressive function

Code-switching serves an expressive function when the speaker interchangeably uses the two languages in the same discourse. This shows that he masters both

languages.

Students are discussing about marriage for love or marriage for money.

Example1

Me as I see it, nta bantu who get married without love kuko it would be failure from the beginning.

Translation

Me as I see it, there is nobody who gets married without love because it would be failure from the beginning.

Possible explanation

From the very first word, any one could think that the speaker is using the English language. But to be a little patient, and follow the discourse, one notices that the speaker uses also Kirundi words. In fact, that speaker interchangeably uses the two languages because he knows that also his interlocutors understand both languages.

Students are talking about their homework. One of them needs clarifications about how to do it.

Example2

Student D : Not yet, mugabo nibaza ko we might do it this afternoon muri library kuko hari ibintu dukenerayo.

Student C : ... canke atari ivyo as soon as you finish, uce uza kundaba umbwire something about ingéne uzoba mwâbikoze.

Translation

Student D : Not yet, but I think that we might do it this afternoon in the library because there are books we need there.

Student C : ... or if not, as soon as you finish, just come and see me to tell something about how you will have done it.

Possible explanation

In this conversation, the two students do not care about how frequent the switches occur because they both understand the two languages. This is then also an example of an expressive function of code-switching.

Example3 : The class representative is delivering a speech to thank their visitors.

Class representative : Ladies and gentlemen! Bashitsi bahire, dear classmates. Good morning again. Nk'ûko mwëse mubizi, uno munsi, turi hano kugirango twinjoyinge ino pic-nic turi hamwé. Kubêra twegereje gutândukana by the end y'uwu mwâka, uyu ni umwanya turonse kugira ngo duse n'abasêzerana. Also, it is the opportunity y'ugushimira our professors bemeye kindly kutwigisha gushika ubu, bazôkwamé gutyo.
Hama without saying much, nashaka kubashimira mubadanye mwinjoyinga the music, Thank you very much.

Translation

Class representative : Ladies and gentleman! Dear visitors, dear classmates : Good morning again. As any one knows it, we are here today to enjoy this pic-nic together. As we are about to leave each other by the end of this year, this is the time,

to say goodbye to each other.
Also, it is the opportunity to thank our professors who kindly accepted to teach us till now, may they continue the same. Then without saying much,
I would like to thank you and let you go on enjoying the music. Thank you very much.

Possible explanation

This speech of the class representative is a good illustration of an expressive code-switching. In fact, that student intensively switches from Kirundi to English. Normally for speeches, the speaker has to hold only one language. But in the present case, the student does not worry about mixing Kirundi and English because he knows that it is a relaxing time. Even though his teachers are present, he does not fear to mix the two languages to express himself. He intercahngeably uses both languages in the same discourse. This is then an example of an expressive function.

c. The metalinguistic function

Code-switching serves the metalinguistic function in case the speaker switches to impress other participants. He has the intention of showing off.

The student is talking about his teacher of secondary school. He says that he met him in town.

Example 1

Bite vyawe? ... urazi ko wa mu teacher yahora aduha psycho twahuriye muri town.

Translation

How are you? ... do you know the teacher who used to teach us psychology? I met him in town.

This student is talking about his teacher of secondary school.

Possible explanation

The preference of English in his conversation seems to be a powerful motivation force. In fact, he switches from Kirundi to English, in order to show to his classmates or even others that he is good at English. So, in this case, the use of English by this student has as motivation the need to be well judged by his interlocutors. He wants to show that he is a bilingual speaker.

In the following situation, the students are talking about a new teacher.

Example2

Tell me! wewe womenya urya mu teacher wâcu mushasha yitwa gute? Cânke nawe igihe yaza for the first time siho wari.

Translation

Tell me! Do you know the name of our new teacher? Or you also, were not there when he came for the first time.

Possible explanation

As it was the case for the first student, the second one alternatively uses English and Kirundi when interacting.

Even though Kirundi is supposed to be the basic language, he begins by an English interjection Tell me! but the following words are uttered in Kirundi.

But in the middle of every sentence he inserts some other English words, to show that he cannot, hold an exclusively Kirundi discourse.

This could be interpreted as follows; that student uses the two languages interchangeably, not because he does not know their equivalent in the basic language-Kirundi, but for another reason! He wants to show that he is no longer able to speak only in Kirundi because of the inlfuence of the foreign language.

Also, something else could justify this phenomenon of switching. There might be the speaker's conviction that he would be better understood if he code-switches than when he does not. In that case, the use of the two languages has an aesthetic connotation as the speaker finds himself embellishing his speech.

4.4. Conclusion

Reasons that make bilinguals in general and students of the English department in particular, mix languages are numerous. Some are more important than others, but they have one and common objective : accuracy and clarity of the message.

All along this analysis, we came to realise that gender and the level of education are two important factors that can influence the phenomenon of code-switching. In fact, the linguistic behaviour changes according to the gender of the interlocutors but also, according to the level of education.

Also, the social status of the interlocutors obliges much of the time to adopt a behaviour judged as socially acceptable. The linguistic behaviour changes then according to persons with whom we are. We do not talk to a teacher, a parent or any superior in the same way we do with a classmate or any friend. To a person of the same generation, we can adopt a multilingual behaviour. The attention in speaking is much more relaxed. To a superior, we are obliged to pay much attention and avoid mixing languages.

In the analysis of our data, we came to realise that all the data were a mixture of English and Kirundi. In fact, this was due to the fact that the circumtances of speech were relaxing one. The students mixed the two languages because all their speeches took place oustide the classroom. This environment helped them to feel free when communicating.

CHAPTER V. GENERAL CONCLUSION

To carry out this work, I passed by various steps; some more important than others. In fact, this study was divided in five chapters.

The first one introduced the topic. The second one presented some views related to the study. The third chapter dealt with the metholology used to carry out our research. And, the fourth chapter presented the results of the analysis. As any one can read it through out the work, the attention was directed towards some reasons, criteria and functions of, code-switching. To end with, the fifth chapter is the conclusion.

To work on such a topic, my main objective was to search for the code-switching motivations. Even though to code-switch is said to be most of the time an unconscious phenomenon, in my study, I came up with some reasons which could explain the shift from one language to another.

All along this study, we came to realise that students of the English department at the University of Burundi code-switch and code-mix Kirundi and English. We do have other languages like French and Kiswahili, but our attention has been focused on the two first ones.

The fact is that being bilingual is a good thing that should be even encouraged in education. But, the problem is that we are, most of the time, tempted to use all the languages we know interchangeably when we are supposed to use only one of them. In fact, this is done for the sake of being much clearer and understood by the interlocutors, who are supposed to know those languages. However, I noticed that females are likely to maintain their first language more than males, who dominantly use the foreign languages when speaking. In this case, I noticed that for males, English dominates while for females it is Kirundi which dominates.

Concerning the level of education, we saw that both students starting and those finishing their university studies in the English department mix languages. But the former mix less while the latter mix more. From this, one can deduce that the more bilingual one is, the less fluent in his first language one becomes or pretends to be.

As far as the role that code-switching can play, we saw that we can switch from one language to another with various objectives in our mind. One can switch to include or exclude some persons from the conversation, to show that one knows many languages or facilitate one's interloculor's understanding. The three functions of code-switching are the directive, the metalinguistic and the expressive one.

To end with, I can say that this work is not exhaustive and, therefore, it is an invitation to other people in the same field for more research.
The present topic, "code-switching of English and Kirundi languages by students of the English department. The case of fourth year (1997-1998)" can be tackled under different aspects. As the title itself indicates, I dealt with students of the English department, but if I omit the word English, the work can break up in as many works as the departments we have in our university. For my study, I have considered the reasons, criteria and functions of code-switching, but these are just three parameters among many others. For example, the consequences, the advantages and inconveniences could be studied. In the present work, I have dealt with only the students of the English department, but one can also deal with the whole University or even the Bujumbura town.

APPENDIX

PART I. TOPICS FOR DISCUSSION

In that part, two topics for discussion have been held during the Bujumbura English Club (BEC). There, every student of the English department is allowed to participate freely. In that club, they have the opportunity to practice their speaking skills. From those discussions, we have witnessed some code-switching from English to Kirundi. Not all of them have been mentioned; only fourth year students carried much of our attention since they were the objective of our work.
In fact, that whole discussion has been recorded first and then, fourth year students interventions have been focused on. This has been done in the intention to reach our goal-how students of fourth year in the English department mix Kirundi and English languages in their discussions.

Situation1 : For or against dowry

1. First of all, let me try to define "dowry" according to our culture.

Dowry is money and goods, which are gifts from the young man's family to the young lady's.

The first intervention is about the first student who is talking about the necessity of dowry. He says that it would constitute a compensation to the lady's family. In fact, because the lady is preparing her future life, she no longer helps her parents as she used to before.

My opinion now about this is that dowry is a priority-let's say Kuri (on) on the side of the young lady's family. Urabona nk'ubu (do you see for instance) the lady uuh! When she gets a fiancé, she no longer thinks about helping her family as she did before. From that time, she thinks about her future rugo (household). Kandi (in fact) this is understandable kuko (because) things are as such, euh... ntakundi bitegerezwa

kugenda (there is no other way it should be).

A case in point can be for instance the following: the lady may get some money and begin to think about what to do with that money. Before she gets the fiancé, yari (she would) ... she would think about buying nka (some thing like) ... clothes for her parents or her... batoya bîwe (little brothers and sisters); or other things bikenewe iwabo (needed in her family). But because of the new situation she finds herself in, she begins to prepare her future life, and buys what she thinks she will use iwe (in her future household). Kugira ngo (so that) later on, ntazogiré ingorane (not to have problems). Muri ico gihe (in that case), her parents can no longer expect to get what they were getting before from their daughter. But, it does not mean that the young lady no longer helps her family, only she reduces.
Still, the parents are patient in such a situation because they expect a compensation from the dowry...

In the following view, the speaker supports the first one. He talks about the ceremonies which go together with dowry and says that it helps the lady's family to contain themselves.

2. They try to... barihanganira (they support) such a situation. But, it is not containing themselves as such, the fact is that, they are waiting for something else on the side of their future son-in-law.

To get the lady in their family, bamwana (the family-in-law), that is, the parents of the young boy have to go to the young lady's family to ask for her, to mean baba bâje kumusaba (they actually come to ask for her hand). This is done in accompaniment with some ceremonies. The young boy's family brings some goods and money or cows as gifts to the lady's family.

To introduce those ceremonies, there are what we call amajambo (speeches) from both sides to explain the objective of such ceremonies. There are view of

abashitsi (visitors) about what they come for on one side, and the views of abasangwa (who stay at home), that is, the lady's family. They drink beer, eat when they have prepared some food. What the boy's family brings to the lady's family-goods and money-nivyo bita- (this is called) dowry.
In that case, dowry takes the meaning of a kind of replacement. Bavuga ngo baramukoye (they say that they payed her dowry). She no longer belongs to her family. On the side of the lady's family, they somehow begin to... batangura kwîmenyereza (they begin to get used to) the absence of their daughter. Barîrengagiza (they support) and the dowry helps them to do so.

Here, the speaker says that dowry is a need, because it is a sign of honor on the side of the young lady, as it is the same case on the other side-the young boy's one.

Chair person's view : Many ideas have been given from those who are for dowry. Let us now give the floor to those who are against.

3. In addition to that role played by dowry, it is also a sign of honor on both sides. On the boy's side, he is proud of himself when dowry has been payed and everyone respects him. Also his family is respected, kuko babona ko (because they see that) he has been well educated, he proves his seriousness.
But, when a boy has got a spouse without paying dowry, yaracîkiye (when he passed out law), or yamukwegeye mu nzu (he pulled her in his house), without self-respect. Urûmva (you understand that) it is not a good thing.

On the young lady's side, dowry is also a sign of honor... ni agatêka aba atêye (it is a honor she gives to) herself, and also her family. When... tuvugé (let's say) eih! When the lady, ... let's talk about nka barya bacikira (those who pass out law). They go to their fiancé in the evening kugirango (so that) even other persons do not see them. Only, this fact of hiding herself shows that she is not proud of herself and her husband aramâramara (is ashamed). It is a shame for the lady's family, but also for the young boy's family. Then, the only thing to do in order to avoid all these

things zituma uta (that lead you to loose) self-esteem, every lady has to be payed a dowry and in that case, get honor.

Chair person's view:

Here, the speaker is against dowry. He sees it as one of the causes of some divergences between the two lovers, as far as the amount of money and goods to be payed are concerned.

4. Dowry is not good since it can constitute a problem to the new life, to mean the life y'abo bageni (of the bride and groom) eih! The young boy can, for instance ask the lady to go and tell her parents that they (she and her husband) have a financial problem. He tells the lady ati tubabwire nzôzané aya... (let's tell them that I will bring this ...) go and give them some convincing reasons, ukabona she refuses. Aho honyene harashobora kuva (can come) a source of disagreement. In that case, muzoba mutanguye (you would begin) bad and when the beginning is so bad, the following would be a catastrophy. In your family ni hamwe (it is where) you assist to endless conflicts in your common life. None nko muri (so, in a) case nk'iyo wumva mwôbana neza (like this, how would you live better) how? I don't see... ingéne muzobândanya muja murûmvikana (how you could go on understanding each other) in the future, mwâbanje kugira (when you began to have) such problems of disagreement ku bintu bitangura (for beginning things), let's say from the things that would constitute the very first step of your common life.

5. There is another problem caused by dowry, that is, the degree of richness. The financial situation on one's family can be intâmbamyi (a barrier) or a motivation to get married.

For example nowadays, those who have been educated basaba (they ask) dowry iri (which is) between one hundred and three hundred thousands Burundi francs. this has been concluded after some investigations carried out on that subject.

For those who have not been at school, nagati ya (between) thirty to fifty thousands even some go beyond. Urûmva (you understand that) it is difficult to get this amount of money. Still, you have to prepare other many things which require a lot of money for the marriage.

In that case, usanga (you find) the young lady and the young boy, who can not do all those things, decide to live together, bakabana (and they live together) without any of those ceremonies. This is what we call in Kirundi "gucîkira". Then, we can say that dowry constitutes a barrier to the lovers, it is a constraint.

=> Here, the speaker is against dowry because it contitutes a barrier to those who are unable to pay it.

6. To me, dowry should... yogumaho (it should stay), but it should take another meaning. Si mpaka (it is not untill) the young lady or her family bacîre nk'înka (they bargain like for a cow) or any other *gitungwa* (animal). on the contrary, when the lady and her fiancé want to live together, it would be good to agree on one thing : that money or those cows *n'ubundi* sizo zoca zi satisfyinga (anyway it is not them which would satisfy) all your needs.

Nico git... (that is ...) that is why dowry should take the meaning of gift *isanzwe* (mere), a mere gift. *Urûmva* (you understand that), there should be some presents on the side of the young boy's family to the young girl's family side, or even on both sides.
In such case, everyone sees that the two families wanted to show that there has been a common agreement to make a new and common life for two lovers.

=> Here, the speaker is for dowry as a present to the lady's parents but against dowry as a price of the young lady.

For the second situation, students are discussing on marriage. Some are for a marriage for love, others opt for a marriage for money. Besides, there are also others

who opt for the two.

Situation 2 : Marriage for love or marriage for money

1. Me as i see it, *nta bantu* (there is nobody) who get married without love *kuko* (because) it would be failure from the beginning.

Urabona (you see that) at the beginning, two persons a young lady and a young boy-love each other. Through time, their love *iragwira* (grows up) till the time they decide to get married. In that case, *baba* bâ-planninga (they plan) to live together for life.

You understand that in such situation, it is real love *ibatuma badecidinga* ... (that leads them decide) let's say *bafata umugambi* (take the decision) to marry.

2. For those who get married for reasons other than real love *ni bamwe uca usanga* (are those you find) after some few days, they can no longer support each other. In many cases of the kind, they begin to search for other partners. *Ugasanga* (you find that) the wife goes to search for other young boys to go out with. On the other side, *ugasanga* (you find that) the husband *nawe ari* (also is) in search for young ladies "twa mutoyi".

Ihérezo ry'ivyo vyöse (the end of all this), it is the divorce, that is, the separation of the wife and her husband or if it is not the case, *usanga* (you find that) any time they have conflicts, *baguma bashwana* (they go on quareling) even though they have every thing. So, you understand that this is very bad for persons who, in their first days have decided to live together.

So, I could not opt for a marriage for money because in that case, it does not take its real meaning but perhaps *iyindi* (another). Every one who would expect to marry a lady-if he is a boy or vice-versa (if she is a girl) has to change his views because this would be a failure from the beginning.

=> Here, the speaker does not account for marriage without love. In that situation, he considers that as a pure failure since that new family can not hold for long.

3. As far as I am concerned, I am against those who say that they prefer marriage for love. *Mbega* (tell me) in case *mwoba mutagira* (you would not have) something to feed for instance is it love that will feed you?

Cânké, your children *bari* in need of something, let's say clothes, school fees, or other needs; and you can not satisfy them. *Woca uvuga ngo kazima* (would you say that we do not worry) our parents love each other *ngo bizodutunga* (this will help us)? *Urûmva* (you undersand that) we have to take things as they are, and try to be realistic. *Nta kamaro ko kuba* (there is no need to be) like blind people, we have to open our eyes and see. *Dutegerezwa kubona* (we have to see) clear *ibintu* (things). *Mu bisânzwe* (normally), to love each other is very good for persons who live together, *ariko* there are cases and many of them are those *usanga* (you find) the financial or materialistic side *iza ari* (comes as) a priority.

4. Me too, I am on the same side with my classmate Patrick who says that he is against marriage for love only. *Erega* love *iragoye kubûngabunga* (love il difficult to keep safe) when for instance the husband loves too much hi wife, he can not support to see her in a bad situation-*abuze ico yambara* (when she misses clothes) or something to eat. When things are not as such, the wife can no longer trust her husband, when he does not find anything to please her. In that case, even her love for him goes on getting ... *iragabanuka* (degrading), *kuko* (because) sometimes she would think that her husband does no longer love her; she does not understand. So, even though they love each other, money plays a considerable role in the household.

PART II. FREE CONVERSATIONS AMONG STUDENTS THEMSELVES.

Situation1 : Discussion about a promise of job

A : Hello! *Nashaka kukubaza* (I would like to ask you) something about the boss, *wâ wundi yatwêmerera* (the one who promised us) job.

B : I see! *urya rero sha* (that man my freind) we met ..., *mbega hari ryari*? (let's see! when) last week *ariko aca ambwira ko* (but he told me that) we have to call him *ku kazi iwe muri* (on his job in) town, *ngirango narakubwiye aho akoréra*? (I think that I told you where he works)

A : *None, ntiyakubwiye* (so, he did not tell you) the time *dushobora kumutora* (we may find him) let's say, u*mwanya bishobotse* (time if possible) we could call him.

B : *Basha* (My friend),don't worry *ku bintu vya* (for matters of) time, *kuko* (because) *yambwîye ko* (he told me that) any time in the afternoon *aba ari mu biro* (he is at his office).

A : *Rero sha ndakubwire, birya bintu vyâcu* (so, let's me tell you those things of ours), *je mbona umêngo* (I see that it is as if) we are joking *kandi nawé ntiyabifashe nk'ûko twôba dukeneye cane karya kazi* wewé ntiwabibonye? (Also, I think that he did not take it as if we were in need of that job. Did not you see it you too?)

B : On the contrary *ni kurya amezé* (he is like that). *Harya yari* (he was) serious in saying it. *Ico womenya côco n'ûko* (what you have to know is that) we may be the first to get the place. *Urâzi igituma*? (do you know why?) *Yarambwiye ko abandi bamazé kuza gusaba* (he told me that others who are postulating) till now *ari abahejeje* (are those who have finished) only secondary school.

Urûmva rero twebwé (you understand then that) with our fourth year of university studies, we have the priority.

A : *Ego rero sha* (yes, that is true), you are right, *atâ bandi bafisé* (if no one else has), *iri hejuru yâcu* (below ours), *tuzoronka imbere* (we will get before); unless *habayé abandi baza* (there come others) after us. *Turashobora kuvuga* (so, we can say) *ko* (that) we are lucky *kuri îvyo bikêya umbwiye*? (for the less I hear from you)

B : Lucky *gusa* (only)! *Ahubwo* very lucky *kuko urûmva ko hasigaye kumucallinga gusa* (because you hear that what remains is to call him only). See you then.

A : Ok., we meet again *ejo* (tomorrow) in the morning *kugira tuvugane* (in order to discuss) when we may call him *canké tumusange ku kazi* (or we join him at his office).

In this conversation two friends are discussing about a boss who promised them jobs. They are searching for how they could be in contact with him at his office. One thing they are sure about is their priority in the selection, because they have a considerable level as far as studies will be concerned. They leave each other to meet again the following day.

Situation 2 : Discussion about the homework.

C : *Ndagusavye umbarire* (please tell me); *yâ* (the) homework *mwebwé mwayikozé* (have you done it)?

D : Not yet, *mugabo nibaza ko* (but I think that) we might do it this afternoon *muri* (in the) library *kuko hari ibitabu dukenérayo* (because there are books we need).

C : *None ntakuntu mugira mugendé woca umpitana nkaraba* (so, is it possible that you tell me before you go inorder to go together and that I see) how you will be doing it? *Cânké atari ivyo* (or if not) as soon as you finish *uce uza kundaba*

umbwire (just come and see me to tell) something about *ingéne muzôba mwâyikoze* (how you will have done it).

D : I don't know *rero sha ko ndonka umwanya mugabo* (if we will get time but) I will try *ndabé ko noshobora kuza* (and see if I could come). If not, *wewé urashobora kuza hama* (you could come and then) we will do it together.

C : Ok, *ndakurindira* (I will wait for you) untill 6:00 P.M. *utâje* (if you don't come) I come myself *kuko je jênyene yananiye gukora* (because I alone I did not get it), I have no inspiration; *abo dukorana nabo ni ibigâba* (and my collaborators are lazy).

D : *Ivyo rero sha birashobora gutuma mu failinga kuko mu gihe ukozé wênyene* (this can lead you to a failure because in case you do it alone) you have no courage *kandi nabo bizobagora kwîsigura* (will get problem to express themselves).

C : *We ndagusavye gusa* (what I am asking you is this), you do your best *hama* (and after) *ibisigaye* (what remains) I will try to contact them *dufashânye* (we will help each other).

D : Bye *rero je ndagiye, turasubira* (so, goodbye, I'm leaving, we meet again) in the afternoon.

C : Thank you.

Two students discuss about their homework. It is a work in group and the group of C does not care about it. On his side, C worries about the homework but does not know how to do it, he asks for help to D. The latter says that as soon as they finish, (he and his group) he will go to see him and explain the former. If not, C would go to see D and talk together about the work.

Situation 3 : Students talking about their new teacher

Student1 : Tell me, *wewé womenya urya mu* teacher *wâcu mushasha* yîtwa gute (do you know the name of our new teacher) *canke nawe* igihe yaza (or you also when he came)? for the first time siho wari (you were not there).

Student2 : *Oyaa, gusa, igihe yariko aripresentinga nari nâsohotse* (No, only, when he was presenting himself, I was out). *Ariko ngarutse narabajije bambwira izina* (but when I came back, I asked but they told me a name) very complicated, *ntaryo nashoboye gufata* (I did not parvene to take it) by heart.

Student 1 : *Mbega hôho wewé wumva aspeakinga gute*? (anyway how do you take his way of speaking?) *Jewé iminsi yöse numva nka* (for me, I always hear about) a half *y'îvyo avuzé* (of what he says).

Student 2 : *Ahubwo weho vyopfuma, erega jewé hari aho arinda asohoka ndamuraba gusa*, (for you it is better than me who sometimes stead on him only) I don't understand *ibintu agira mu kuvuga* (what he does when speaking).

Student 1 : *Noné ngo yize* where? (but where did he study) *Aho hantu bavuga English kurya* (like that).

Student 2 : *Utarumva ariko aratwêmeza ko* (you've never heard him convicing us that) Oxford English *ayibona uku* (is his field of speech).

Ikimbabaza n'ûko atagerageza no gupronuncinga nêza nk'abandi (what hurts me is that he makes no effort better like others). *Kandi the problem, nitwebwe agirira* (it is to us that he is doing) bad.

Student 1 : *Ivyo arivyo vyöse apfa ubusa* (any way what he is doing has no effect), *twararônse* (we have got) our basis *muri* (in) secondary school, *siwé* (it is not him) *azotuma duhindura* (who will lead us to change) our accent. *Urumva azovuga* (so, he will speak) his English *natwe tuvuge iyacu* (and we will speak ours).

Student 2 : *Noneho iyo ni* problem *ntoya kuko ibikénewe n'ukumenya gusa* (that is a small problem since what is important is only to succeed).

Students are commenting on their new teacher. His accent is very different from theirs.

Situation 4 : Fourth year students talking about their teacher of secondary school.

Student 1 : *Bite vyawe* (how are you)! *Umviriza ndaguhe inkuru* (let's me tell you something) : *urâzi ko wâ mu* teacher *yahora aduha psycho twahuriye muri* town (do you know the teacher who used to teach us psychology, I met him in town)?

Student 2 : *Oya sha! yari améze gute? Ngo yaragize na marriage*? (Don't tell me! how was he? I was told that he has got married)

Student 1 : *Ariko abantu barabêsha*! (how come that people lie like that!) "who told you so"! *Urazi ko ariko yakûnda kwîvugira* (you remember that he used to say so). *Ahubwo yacîye ampa ama* invitations *ngo mpé abâna böse yigishije*.(he even gave me invitations to give to all students he taught) *Akira iyiwawé* (take yours).

Student 2 : *Yo!* (eh) let's see. *Oya ntumbarire ko* (don't tell me that) his wife *ari* (is) Lyse. *Canké ndîhenze*! (or I am mistaken) *Umwe akora muri* (the one who works in the) clean-shop *hafi ya* (near the) premium house.

Student 1 : *Urâzi ahubwo ko ntari bwibaze ko ari wé* (do you know that I would not think that it is her). *Basha* (my friend) it might be her *aho ni* (this is) sure. *Kuko nciye nîbuka ko n'ejo nababonye bari kumwe* (Because I just remember that even yesterday I saw them together).

Student 2 : *Icô nzi co n'ûko kuja kuri* (only, what I am sure of is that to go in) marriage *yîwé ari* a must. *Uribuka ingéne twâmukunda n'ingéne yatwîgisha ama* (do you remember how we liked him and how he taught us) countries *muri(in the) week-end*?

Student 3 : *Mbega ko uvuga utazi ivyo yambariye duhuye* (you go on saying without knowing what he told me when we met) last time; *ngo ndakubwire* (to tell you). "You must be there and you will sing and dance for me". *Ngo abantu babone ko* (so that people see that) "I have been a good teacher somewhere". *Urumva*! (do you hear!)

Student 1 : *Ahubwo rero sha nivyo tuzotegure* (that is rather true, we will prepare) something *kugira tumuryohere* (to make him enjoy himself). *Kandi je mbona twotangura* (also, it would be better to begin) very soon *kuko hasa n'ahageze* (it is rather time).

Student 2 : *Ico nico, kandi* (that is right and) I leave you, *tuzosubira* (we meet again) perhaps *ejo cânké hîrya y'ejo* (to morrow or after tomorrow).

Student 3 : Ok. See you soon *rero* (then).

In this conversation, three students meet and they are talking about a teacher of secondary school and his marriage. They are planning to present something in these ceremonies.

Situations 5 : Students in a pic-nic

Student 1 : (At the beginning of the trip). *Mbega ko mutavuga iyi travel muyibona gute* (eh! why don't you speak, this trip, how do you see it?)

Student 2 : *Ni* (it is) wonderful *rero basha* (my friends). Driver! *hagarara gatôya sha twadmiringe irya nature* (stop a while so that we could admire that nature)

Driver : *Nanje ntibingwa nâbî basha* (that does not flow bad for me!).

Student 3 : *Murumva ingéne vyahise ku gettinga out*? (Do you feel how wonderful it is to get out) *Umvé aka ga* (feel this) fresh air, *Mana yanje* (my God)!

Student 4 : *Umve iyo* (hear that) translation *mukama wanje* (my God)! *Basha kumenya indimi nyinshi ni ikindi kintu* (to know many languages is something else).

Student 2 : *Waruzi ko nzi rumwé* (did you think that I know one language) like cows?

Student 5 : *Ivyo bihavuye, reka tumovinge rero gushika kuri beach erega harakêye* (after these,let's move then untill the beach, don't you see that it is late).

Student 1 : *Ego lero basha* (that is true), let's move.

Student 3 : (At the destination) where is the photographer now? *Dufate aga* (let's have one) picture *kambere ka* (first of the) group *hama duce tubandanya* (and then we will go on).

Student 1 : D.J.music! Let's go dancing uh! lalala! *Ntayo ufise iyo ndirimbo* (don't you have this song). *Shiramwo twisâmbukire n'indege iratakinga* fire (put it on and let's enjoy even plane takes fire).

Class representative : (After a while) : *Muraraba aho amasaha ageze duhave twîyumvira ivyerekeye gutaha* (look for what the time so that we would move and get home).

Student 2 : *Mbega basha uyo we atanguye ivyo gutaha nî ndé*? (who is that person who begins about going home)? *Mugabo* (anyway) he is right, *nko muri* (in about) 30 minutes *turashobora gutâha* (we may go home).

Situation 6 : Students going to town from school

Student 1 : *Mbega wewe nta gahunda yo kuja muri town warufise uno munsi*? (don't you have a program to go in town today) *Jewé niyo ndoyé ndafise utu* (me I am going there) business *ngiririrayo* (I have business to do there).

Student 2 : *Nanje rero sha aho noza tukajana umwanya ube urahéra ko mbona* syntax *tutayize kandi na* afternoon *ariyo twari dufise noné ngo nahone ntâza* (me too, I can come and go with you and let time pass because we did no have syntax and afternoon we also have it and it seem that he won't come).

Student 1 : *Yoo! kumbe, erega jewé nari nâsavye uruhusha nzi ngo araza* eh! really, Me, I have asked permission and I tought that he would come) afternoon. *Ingo tuje kuri* lift *rero tubuze naho ntâco duca dufata* bus (let go on the lift then if we miss it, we will take a bus).

Student 2 : *Wewé urafise amahera ya* (you, do you have money for the) bus. *Je ntayo ngira urumva ay'iwanjé nayasize muri* home *sinari nishizemwo ivyo uca ahandi hantu* (Me, I don't have, I let mine at home I did not think

abut passing else where).

Student 1 : *Ntugire ingorane* (don't worrry, I will pay for you. *Noneho mbona haje imodoka ya* (there comes a car of) sister Florence *nta ngorane dusubira kugira* (we will not have any problem again).

Student 2 : *Eh! urya n'umusister? ntavyo narinzi basha*! (Eh! Is she a sister? I did not know it!)

Two classmates discuss about their program to go to town and how they are going to get there. This is because they do not have course and while discussing, they get a lift-sister Florence's car.

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