

THE ADAPTATION OF ENGLISH LOANWORDS IN CHINDAU

**A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE MASTERS OF ARTS IN LINGUISTICS AND APPLIED LANGUAGE
STUDIES**

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DECLARATION

I, Moreblessing Chinheya, hereby declare that this dissertation is my own work. All citations, references and borrowed ideas have been properly acknowledged. This work has not been submitted previously in its entirety, or in any part, at any other higher education institution for degree purposes. It is being submitted for the Masters of Arts in Linguistics and Applied Language Studies, Rhodes University, South Africa.

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DEDICATION

I dedicate this study to my beloved family, whose unwavering support has been the foundation of my academic journey. To my husband, Othmar Tapiwanashe Mafusire, I express my deepest gratitude for your emotional and financial support, and for the incredible sacrifice you made by selling your car to ensure that I could pursue this opportunity. Your love and belief in me have been a constant source of strength.

To my parents, whose love and guidance have shaped me into who I am today, I am forever grateful. Your encouragement and sacrifices have paved the way for me to reach this milestone.

Lastly, to my brother, Edgar Chinheya, whose insightful suggestion to pursue this program has been instrumental in my academic path. Your experience as an alumnus of the university inspired me to follow in your footsteps, and I thank you for being a constant source of wisdom, support and motivation.

This work is a testament to the love, encouragement, and sacrifices of my family.

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ABSTRACT

This study explores the extent to which ChiNdau has borrowed from English and examines the adaptations of these loanwords. The objective was to find out the extent to which ChiNdau have borrowed from English and to establish the kind of modifications which the loanwords have undergone and the impact borrowing has had on indigenous ChiNdau words. The study utilized data from five text-based sources, the *ChiNdau Dictionary*, *Vemuganga Community Radio Facebook page*, *ChiNdau Bible*, *Rekete ChiNdau Facebook page*, and *ChiNdau Hymn Book*. The findings reveal an abundance of English loanwords in ChiNdau which suggests that English has had a significant impact on the development of modern ChiNdau. The study found that nouns constituted the majority of borrowings, surpassing verbs in frequency. It was also found that cultural borrowings dominated, reflecting the influence of modernity, technology, and religion on the ChiNdau lexicon. Phonological adaptations were prominent, as the findings also showed that ChiNdau exhibits distinct phonological systems, which necessitate modifications when English words are borrowed into ChiNdau. Furthermore, the findings also indicated that the loanwords underwent a number of morphological modifications. Drawing on insights from the Matrix Language Frame (MLF) model (Myers-Scotton 1993b) the study found that the donor language (English) contributed Content Morphemes, while the host language (ChiNdau) supplied System Morphemes to ensure that the borrowed words conform to its grammatical structure. These adaptations included the attachment of noun class prefixes to English stems, and the attachment of various grammatical affixes to English verb stems. Due to the limited scope of the study, short data collection period and lack of spoken data it was not possible to establish the impact which the English loanwords have made on indigenous chiNdau words. However, the findings of the study suggest that there are opportunities for future research to explore broader contexts and long-term borrowing trends.

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ACRONYMS

HEIs –	Higher Education Institutions
MLF –	Matrix Language Frame
CSR –	Corporate Social Responsibility
AI –	Artificial Intelligence
L1 –	First Language
L2 –	Second Language
EFL –	English as a Foreign Language
ESL –	English as a Second Language
ICT –	Information and Communication Technology
GTA –	Global Technological Advancements
ZIM –	Zimbabwean Indigenous Media
SM –	Social Media
LOTE –	Languages Other Than English
NLP –	Natural Language Processing

CHAPTER ONE

INTRODUCTION

1.1 Introduction

Language is a dynamic entity that evolves in response to cultural, social, and technological changes. Borrowing, a linguistic phenomenon where one language incorporates elements from another, is a significant driver of this evolution. In the context of globalization, the interaction between languages has intensified, leading to the widespread integration of loanwords. This study focuses on the adaptation of English loanwords in ChiNdau, a Bantu language spoken in Zimbabwe, investigating the extent of borrowing, the nature of modifications, and the impact on indigenous ChiNdau vocabulary. This research draws on data from five sources representing diverse contexts of ChiNdau usage: the *ChiNdau Dictionary*, *Vemuganga Community Radio Facebook page*, *ChiNdau Bible*, *Rekete ChiNdau Facebook page*, and *ChiNdau Hymn Book*. These sources were chosen to capture the breadth and depth of borrowing across religious, technological, and cultural domains. The analysis identifies and categorizes loanwords, focusing on their phonological and morphological integration into ChiNdau.

English, as a global lingua franca, has greatly influenced African languages, including ChiNdau. Borrowing from English has become a common feature in ChiNdau, particularly in contexts shaped by colonial history, education, religion, media, and technological advancement. This process has not only enriched ChiNdau's lexicon but has also prompted significant structural adaptations to accommodate the borrowed terms. While borrowing facilitates communication and cultural exchange, it can also alter the linguistic identity of the recipient language, raising questions about language preservation and the sustainability of indigenous vocabularies.

The study is guided by two key objectives which are to establish the extent to which ChiNdau has borrowed from English and to examine the modifications these loanwords have undergone, particularly their phonological and morphological adaptations. The research also explores the implications of borrowing on existing ChiNdau words and how these changes align with the linguistic structure of the language. To achieve these aims, the study employs Myers-Scotton's Matrix Language Frame (MLF) model as its theoretical framework. This model provides a robust approach for analyzing the interplay between the donor language (English) and the

recipient language (ChiNdau). Through distinguishing between content morphemes (borrowed elements) and system morphemes (grammatical elements of ChiNdau), the MLF model enables a detailed examination of how ChiNdau accommodates English loanwords while preserving its linguistic integrity.

1.2 Background of the Study

Borrowing is the occurrence of words from one language in another language. The study of borrowing has received a lot of attention going back to 1950 and people are still studying it up to date (see e.g. Haugen 1950; Crystal 1987; Mougeon & Beniak 1991; Bernsten & Myers-Scotton 1993; Myers-Scotton 2006; Simango 2000; Haspelmath 2009,) and other related works). Most previous works on borrowing in Africa have focused on the contact between English and an indigenous language. For instance, Bernstein & Myers (1993) examined borrowing of lexical items from English to Shona; Simango (2000) examined borrowing of lexical items from English to Chichewa. On the other hand, Haspelmath (2009) touched on loan words that are found in numerous languages of the world. All these studies provide descriptions of various processes that take place when borrowing from one language in another language as well as why borrowing occurs.

Firstly, it is noted that when languages are in contact some people become bilingual. Bilingualism in a certain community often leads to borrowing. Borrowing occurs due to various social and linguistic reasons. The reasons include filling a lexical gap, or the attractiveness and dominance of another language which leads to the borrowing of certain words. The more dominant language often becomes the ‘donor’ language of the lexical items whereas the less dominant language becomes the ‘recipient’ language (Simango, 2000). Thus, the process of borrowing mostly comes from the more powerful language to the less powerful one. Borrowing it should be noted, is not always unidirectional, it can go in both directions depending on the languages in contact and social factors. There are cases where more a dominant language is the recipient of lexical items from a less dominant language. Nonetheless, in most cases the less dominant language receives lexical items from more dominant language like English, because English is a lingua franca.

In Zimbabwe, just like in other former British colonies on the African continent, English has become the most widely used language (see e.g. Thondlana (2000); Simango (2000), Myers Scotton (2006), Crystal (2006), Schneider, 2011 and related works). According to Phillipson

(1992:23) notes that, English is not limited only in north-west Europe, New Zealand, Australia and America because it is global used. More than 100 countries in Europe, Asia, Africa and South America made English a top priority. In both electronic and print media English dominates (Makanda, 2009). English is the main language of education, law, administration, technology and business in Zimbabwe. As a result, most of the speakers in Zimbabwe which includes ChiNdau Speakers are well versed in English as well as their own native languages.

ChiNdau is a language which is spoken in the eastern districts of Zimbabwe and central Mozambique, specifically the districts of Chipinge and Chimanimani and the adjacent territory in central Mozambique. According to the 2012 estimate, the population of ChiNdau speakers was one and half million in both countries (Zimbabwe National Statistics Agency, 2012; Ethnologue, 2013). ChiNdau have five mutual intelligible varieties such as Ndaundau (cross border dialect), Tonga and Garwe (mainly spoken in Zimbabwe), Shanga and Danda (mainly spoken in Mozambique). The name Ndau refers to a place. The language is currently not used for official purposes in the Zimbabwe where, instead English, Shona and Ndebele dominate in public arenas at the expense of ChiNdau. The language is restricted to private domains such as religious and family meetings. As a result, many ChiNdau speakers do not read or write in their own language which promotes the continuous displacement of the language in the families and communities. The language itself remains under-documented and under-researched. Prior to 2013 ChiNdau was classified as a dialect of Shona for 82 years in Zimbabwe, situation that has still changed whereas in Mozambique ChiNdau was treated as an independent language. Nevertheless, the current constitution of Zimbabwe revised the status of ChiNdau and it is among the 16 officially recognised language in Zimbabwe (Constitution of Zimbabwe, 2013). Relatively few speakers are well versed in ChiNdau in present day Zimbabwe.

ChiNdau speakers have been in contact with English since the arrival of British missionaries in the 19th century. The first contacts occurred in 1897 when South Africa General Missionaries established a mission station at Rusitu in Chimanimani. Later, in the 1900s a mission hospital, school and a Bible College was introduced at Rusitu mission centre (Dube, 2017). This means ChiNdau speakers have been exposed to English influence since the 19th century which has led to higher degrees of bilingualism and extensive borrowing from English. As a result, ChiNdau vocabulary consists of many English loanwords. Thus, ChiNdau dictionaries, hymn books, bibles consist of many English loanwords. Currently, online platforms (such as Facebook pages) also make wide use English loanwords. Since English is seen as a vehicle of

advancement. It has accelerated the process of borrowing in ChiNdau community. ChiNdau speakers find it more convenient to adopt the lexical items of powerful languages such as English and use the loans in their communities and homes. The process of borrowing lexical items from English into ChiNdau is worth to research on, so that a systematic account of what happens to English words once they enter ChiNdau is provided.

Studies of this phenomenon are many for instance, Mutonga (2017); Sithole (2019) among others examined borrowing English into ChiNdau. In general, these studies show that borrowed words undergo specific changes such as phonological modifications as a consequence of borrowing in order for them to fit the new environment and the culture of the specific language. Based on what they said, I would like to expand my current research by looking at other linguistic consequences of borrowing such as categorical modification and morphological modification. Not only that, I will also look at other specific phonological changes. The study is going to use the Matrix Language Frame theory. The theory will express the way meanings are learnt and stored in a language. It also offers an explanation of why meanings change. I am using the theory of cognitive lexical semantic because it is the most convenient theory that offers a clear explanation that meaning is associated with the utterance.

Although borrowing has been widely reported around the world and more specifically in Southern Africa, less attention has been paid to the specific phonological modification and other modifications that take place. Many cases of borrowing from English have been observed and it has been noted that loanwords undergo a number of modifications. Although there have been some studies on ChiNdau (e.g. Dube 2017, Sithole 2019) these have not specifically examined borrowing from English. Thus, there is a need to study the extent to which ChiNdau has borrowed from English, the specific modifications which have occurred to the borrowed words as well as the consequence of borrowing on the indigenous words themselves. An attempt will be made in this research to fill this lacuna. Due to the extended contact with English spanning nearly two hundred years ChiNdau has extensively borrowed from English and it is very likely that the loanwords have undergone various semantic and other modifications within the context of ChiNdau. It is also likely that the indigenous words particularly those which has the same meanings as the loanwords, have undergone semantic modifications as they share the same space as the borrowed words.

1.3 Statement of the Problem

The phenomenon of language borrowing is integral to linguistic evolution, especially in multilingual societies influenced by globalization, colonization, and technological advancements. ChiNdau, a Bantu language spoken in Zimbabwe, has increasingly incorporated English loanwords into its lexicon, reflecting the pervasive influence of English in domains such as education, religion, technology, and media. While borrowing enriches ChiNdau by expanding its vocabulary, it simultaneously poses challenges to the integrity and sustainability of its linguistic structure. The adaptation of English loanwords in ChiNdau often involves phonological and morphological modifications to align with ChiNdau's grammatical system. However, this process can lead to the replacement or marginalization of indigenous ChiNdau words, raising concerns about the long-term impact on the language's cultural and linguistic identity. Despite the growing prevalence of English loanwords, there is limited scholarly investigation into the extent of borrowing, the specific adaptations involved, and the implications for ChiNdau's linguistic system. This gap in research underscores the need to systematically explore the adaptation of English loanwords in ChiNdau. The key questions that remain unanswered include: How extensively has ChiNdau borrowed from English? What phonological and morphological changes do borrowed words undergo to fit into the ChiNdau linguistic framework? What impact has this borrowing had on the preservation and use of native ChiNdau vocabulary? This study therefore addresses these critical issues by examining the extent of English borrowings in ChiNdau, the nature of their adaptations, and their effects on the language's lexicon. Through doing so, it seeks to provide a comprehensive understanding of how ChiNdau accommodates and transforms English loanwords while navigating the challenges of linguistic globalization.

1.4 Goals of Research

The goals of this research are twofold:

- i) To find out the extent to which ChiNdau have borrowed from English.
- ii) To establish the kind of modifications which the loanwords have undergone and the impact borrowing has had on indigenous ChiNdau words.

1.5 Research Questions

The study is also guided by the following research questions:

- 1) Which lexical items have been borrowed from English into ChiNdau?
- 2) What kind of modifications have the loanwords words undergone?

1.6 Significance of The Study

This study is significant in several ways as it provides valuable insights into the adaptation of English loanwords into ChiNdau, a Bantu language. The research contributes to the fields of sociolinguistics, language contact studies, and African linguistics by demonstrating how globalization and language contact influence indigenous languages.

Firstly, the study highlights the extent of borrowing from English into ChiNdau, offering a comprehensive account of how linguistic borrowing enriches and transforms the lexicon of indigenous languages. By documenting and categorizing these borrowings, the research creates a resource for linguists, educators, and policymakers interested in understanding and preserving African languages in the face of external influences.

Secondly, this study emphasizes the phonological and morphological adaptations loanwords undergo to conform to ChiNdau's linguistic system. This analysis not only advances theoretical discussions on borrowing and adaptation but also demonstrates the resilience of indigenous languages in maintaining their grammatical structures while integrating foreign elements.

Thirdly, the study's application of the Matrix Language Frame (MLF) model provides a methodological framework for analyzing language borrowing in multilingual settings. This model, used to distinguish content morphemes from system morphemes, offers a replicable approach for studying similar phenomena in other languages, contributing to broader theoretical advancements in language contact studies. Additionally, the research sheds light on the cultural implications of borrowing, particularly the impact of globalization on the identity and evolution of indigenous languages. By analyzing cultural and core borrowings, the study reveals how ChiNdau adapts to modern concepts and realities while preserving its linguistic identity.

Finally, the findings are expected to inform language planning and policy formulation, particularly in Zimbabwe, where there is a growing need to balance the promotion of

indigenous languages with the practical realities of English's dominance. The study provides evidence that can guide the development of educational materials, dictionaries, and other linguistic resources, ensuring that ChiNdau continues to thrive alongside other languages. Through its theoretical and practical contributions, this study underscores the importance of understanding language borrowing as both a challenge and an opportunity for preserving linguistic and cultural heritage.

1.7 Limitations of The Study

This study encountered several limitations that may have influenced the depth and scope of its findings. Firstly, the research relied on a limited number of sources to collect data on English loanwords in ChiNdau, namely the *ChiNdau Dictionary*, *Vemuganga Community*, *ChiNdau Bible*, *Rekete ChiNdau Facebook page*, and *ChiNdau Hymn Book*. While these sources provided valuable insights, they may not fully represent the entirety of ChiNdau speakers' experiences with English borrowings, particularly in spoken interactions or informal settings.

Secondly, the study focused on a qualitative analysis of phonological and morphological adaptations of loanwords. While this approach provided detailed insights into the structural changes that loanwords undergo, it did not include quantitative analyses or a broader sociolinguistic survey that might have captured variations across different ChiNdau-speaking communities or demographic groups.

Another limitation was the reliance on written texts for data collection. Loanwords in spoken ChiNdau may differ in usage, adaptation, or frequency from those found in written texts due to factors such as regional dialectal variations, informal speech patterns, or situational context. This focus on written sources may have excluded some dynamic aspects of language borrowing and adaptation.

Additionally, the study was constrained by time and resources. Conducting fieldwork, such as interviews or focus groups with ChiNdau speakers, could have enriched the data by providing firsthand accounts of how English loanwords are used and adapted in everyday communication. However, such methods were beyond the scope of this research.

Finally, the study employed the Matrix Language Frame (MLF) model as its theoretical framework, which, while effective in analyzing loanword integration, may have limitations in capturing sociocultural factors influencing borrowing. For instance, the reasons behind the

adoption of specific cultural or core borrowings, such as societal attitudes toward English or ChiNdau, were not fully explored.

Despite these limitations, the findings of this study provide a meaningful contribution to understanding the adaptation of English loanwords in ChiNdau and offer a foundation for future research to address these gaps.

1.8 The Structure of The Research Dissertation

This section outlines the structure of this research dissertation and provides a brief overview of the content of each chapter.

Chapter One introduces the background of the study, detailing the increasing influence of English on ChiNdau, a Bantu language. The chapter also presents the statement of the problem, the aim, and the objectives of the study, which are centered on exploring the extent and adaptation of English loanwords in ChiNdau. Additionally, this chapter provides an outline of the content of the entire dissertation.

Chapter Two reviews literature relevant to the adaptation of loanwords in multilingual contexts, emphasizing borrowing and language change in Bantu languages. The first section provides a comparative analysis of borrowing processes across different African languages, with a focus on phonological and morphological adaptations. It discusses globalization's role in shaping linguistic borrowing and the impact of language contact on indigenous languages. The second section explores the theoretical foundations of borrowing, adaptation, and integration of loanwords into linguistic systems. Finally, the chapter discusses sociolinguistic perspectives on the influence of dominant global languages on indigenous languages and their cultural identity.

Finally, the chapter presents the theoretical framework guiding the study, which includes the Matrix Language Frame (MLF) model by Myers-Scotton (1993). This chapter details how the MLF model helps distinguish between content morphemes from the donor language (English) and system morphemes from the recipient language (ChiNdau). The framework's applicability in analyzing the phonological and morphological adaptations of English loanwords is extensively explained.

Chapter Three describes the research methodology employed in the study. It elaborates on the qualitative approach adopted for data collection and analysis, including the specific sources analyzed: the ChiNdau Dictionary, Vemuganga Community Radio Facebook page, ChiNdau Bible, Rekete ChiNdau Facebook page, and the ChiNdau Hymn Book. The chapter outlines the methods used to identify and categorize loanwords, assess their adaptations, and classify them into nouns and verbs while also examining cultural, core, and compound nouns.

Chapter Four presents the findings of the research, highlighting the extent of borrowing, the nature of phonological and morphological adaptations, and their implications for ChiNdau's lexicon. It discusses the dominance of nouns over verbs among loanwords, the prevalence of cultural borrowings, and the integration of these words into ChiNdau's grammatical system.

Chapter Five The chapter concludes with a summary of the study and key recommendations for fostering a balanced relationship between borrowing and preserving ChiNdau's linguistic identity. The recommendations for future research are also presented in this chapter.

1.7 Chapter Summary

This chapter has provided an overview of the research, including its background, rationale, and legislative context. It highlighted the problem driving the study and outlined its main aim and objectives, which focus on understanding the extent of English borrowing into ChiNdau and the adaptations these loanwords undergo. The next chapter reviews literature on the adaptation and integration of loanwords in multilingual societies.

CHAPTER TWO

PREVIOUS RESEARCH ON BORROWING AND LOAN WORDS

2.1 Introduction

The chapter reviews literature on the phenomenon of borrowing and adaptation of loanwords. The focus is on understanding not only what adaptation is but also the different processes that are involved when a lexeme is adapted from one language to another. The chapter explores different works that have examined what borrowing is, the origins of borrowing, the criteria of identifying borrowings, the motivations of borrowing, ways to distinguish borrowings from code switching and the modifications to loanwords. The chapter also presents a description of the Matrix Language Framework (MLF) model (Myers-Scotton 1993, *inter alia*) that is going to be used to analyze the lexical borrowings in ChiNdau. The chapter seeks to provide a about a general picture of how this phenomenon has been studied by other scholars in the past so as to contextualize the current study within an on-going discourse on lexical borrowing. It also allows the current study to build on the insights from the previous works and identify of the gaps.

2.2.1 Borrowing

Borrowing is defined as the occurrence of words from one language known as the source language in another language known as the borrowing or recipient language (see e.g. Whitney 1875; Saussure 1915; Sapir 1921; Pedersen 1931; Betz 1933; Haugen 1950; Weinreich 1953; Gumpers 1982, Crystal 1987; Mougeon & Beniak 1991; Bernsten & Myers-Scotton 1993; Simango 2000; Myers-Scotton 2006; Haspelmath & Tadmor 2009 and other related works). Borrowings are also known as loanwords. Borrowings or loanwords are treated as part and parcel of the borrowing language such that they are known and used by monolingual speakers of the language in question. The term “borrowing” is used for lack of a better word because, as Myers-Scotton (2006) observes, what is taken is not returned since the recipient language never gives back the loan words to the source language. Nevertheless, the current study will continue to use both terms borrowing and loanwords since these terms are very established in the study of language contact. The study of borrowing has received considerable scholarly interest dating from the previous century to the present because borrowings represent a very visible sign of

languages in contact (see Haugen 1950, Weinreich 1967, Poplack, Sankoff & Miller 1988, among others). Some works on borrowing in Africa have focused on the introduction of English loanwords into different indigenous languages.

2.2.2 The Origins of Borrowing

It is a known fact that when two languages are in contact some people from one or both linguistic communities become bilingual. That is to say, some individuals attain some mastery in the second language. Bilingualism in a certain community often leads to Codeswitching i.e., the linguistic practice of using two or more language in the same conversation. In general, Code-switching results in the introduction of foreign words into the recipient language: these words are first used by a few bilinguals and later they spread throughout the speech community of the recipient language. According to Myers-Scotton (1993a) and Sankoff (2001) code-switching is a ‘royal road’ to borrowing. Borrowing is a very common phenomenon throughout the world and no language is free from the process of borrowing (Tadmor, 2009). According to Simango (2000), the forms from one language are adopted by the other language such that the speakers of the recipient languages consider the foreign forms as part of their lexicon. Lexical borrowing is the most popular form of contact induced linguistic change (Grant 2020). This is because the speakers of a language are not limited to use only their language when they get exposed to new words and ideas from another language. Therefore, bilingualism in a certain community promotes both codes-switching and borrowing. The current study’s focus is on borrowing not codes-witching and efforts will be made in the sections below to show the difference between the two processes since they have a lot in common.

The current study will use the two terms borrowings and loanwords interchangeably in accordance with established practices. Myers-Scotton (1993a:206) classifies borrowing in two categories: these are ‘cultural borrowings’ and ‘core borrowings.’ ‘Cultural borrowings’ refers to lexical items that are new to the recipient language culture and thus there are no words in the recipient language for the concepts involved. Many of the cultural borrowings are lexical items related to the semantic domains of science and technology. Apart from referring to science, ‘cultural borrowings’ are words that refer to items in the field of clothing and food which do not have lexical equivalentents in the recipient vocabulary (Myers-Scotton 2006:212). On the other hand, ‘Core borrowings’ refers to the lexical items that already have equivalentents

in the recipient language. The reasons why core borrowings occur are rather complex (see below).

2.2.3 Motivations of borrowing

The question why borrowing takes place is often raised because all languages are capable of creating their own expressions. Instead of promoting borrowing, they could simply form a new word. It is argued that it is much easier to borrow an existing word from another language than to create one (Langacker 1972; Hockett 1958). Conversely, Haspelmath (2008) observes cases where it is not clear why a language borrows despite having a fully equivalent word existing beforehand. Researchers note that languages borrow words from other languages due to social and linguistic reasons.

The linguistic reason motivating borrowing is to fill the lexical gap. Weinreich (1953:56) claims that, “the need to designate new things, persons, places, concepts” contributes the major reason to borrow. This normally occurs in the field of science, technology, clothing, media, politics and education. Haspelmath (2009:47) & Gottlieb (2004:50) are of the same view as they state that borrowing occurs because the speakers adopt foreign lexical items from a donor language that the speakers find attractive and associate with prestige. According to Matras (2009) highlights that the other main motivation behind borrowing is cognitive factors related to language processing. Weinreich (1963:58) also notes the low frequency of words in a language as another motivation for borrowing. In his argument he notes that, the frequent words come to mind easily and they are more stable as compared to the infrequent words of the vocabulary which are likely to be replaced. Additionally, Thomason & Kaufman (1988) and Salih (1995) note that euphemism is one of the reasons that contributes to borrowing. Haspelmath (2008) presents that apart from historical and socio-cultural factors, attitudinal or the psychological aspect exists.

The current study supports the above scholarly views because historical, socio-cultural and psychological reasons contribute significantly on the process on borrowing. Hock (2021) observes that lexical borrowing typically begins from a higher to a lower influential culture. Influential in that, the language will be associated with higher social and economic mobility as compared to the others. According to Simango (2000:487), “...linguistic borrowing tends to flow from the more dominant language to the less dominant language”. Also, Treffers-Daller

(2007) and Winford (2010:77) are of the same view, they believe that in most cases borrowing is one sided. In this regard, the less dominant language will be attracted with the words from the more dominant language. The same notion is advanced by Weinreich (1963), he states that at times, the borrower may not really like the source languages but may wish to be associated with them and to be treated equally with them. Therefore, the issue of attractiveness or the dominance of another language contributes more to the borrowing of certain words.

2.2.4 Criteria for identifying borrowings

They are a number of ways to tell that a linguistic term is a borrowing and not for example, a switch. Firstly, borrowings are integrated into the structure of the host language. That is, the borrowed forms show phonological and morphological integration. Although the criteria of using phonological modification and morphological adaptation to distinguish borrowed forms from no-borrowed forms it is important to note that old and recent borrowings may differ in the way they get adapted to the structure of their recipient languages. For instance, an old loanword might go under native phonological change and become completely undistinguishable from the native words whereas recent borrowings may show little morphological and phonological adaptation (Paradis & LaCharite 2011). Therefore, this will limit the phonological and phonotactic clues since they are especially useful to the recent borrowings that have not yet been adapted to the structure of another language. Consequently, this explains the reason established loanwords displays difference degrees of adaptation like well- integrated and partially-integrated (Morandini 2007). Apart from the phonological and morphological integration, borrowed words are found in the dictionaries and other forms of literature of the recipient language. Apart from the borrowed words being found in different written corpora, borrowed forms are widely in the speech community of the recipient language. Frequency criterion is another way that can be used to tell that a word is a borrowing because the same word is used whenever reference is made to a particular concept.

2.3 How to distinguish Borrowing from Code Switching

The discussion of the difference between borrowing and code-switching has been of paramount importance among linguists world-wide. The distinction is necessary because not all foreign words in a language are borrowings: some of these only occur in the speech of a few individuals

in the community and are just switches. It is important to highlight the difference because in certain cases borrowings and switches look the same, and one should not confuse switches from actual borrowings. The ones one call borrowings in any study should indeed be borrowings and not just switches. Therefore, it is of paramount importance to determine which foreign words in a corpus meet the necessary requirements to be classified as borrowings not code-switches.

Some scholars use morphological and phonological integration as a basis for distinguishing the process of borrowing and codes-switching see e.g. (Lodhi 2000; Simango 2000, Myers Scotton 2006; Haspelmath 2009). According to Lodhi (2000) switches are “embedded language material in the matrix language discourse that are not phonologically, morphologically or syntactically integrated into the matrix language.” In other words, borrowings are embedded language material in the matrix language discourse that are phonologically, morphologically or syntactically integrated into the matrix language. Haspelmath (2009:40-41) is of the same view, he states that borrowing shows various signs of phonological and morphological adaptation whereas code-switching does not show any signs of modification. Therefore, this means when it comes to code switching the loan words do not get modified like they do in the process of borrowing.

According to Gysels (1992), whether a lone foreign-language item is a borrowing or code-switch it is difficult to determine because the same form may be interpreted differently as either a borrowed item or a code-switch. The term ‘nonce borrowing’ is used for words that occur as single lexical item and that can only be used for the purpose of the time of the conversation (Poplack et al 1988). According to Aikhenvald (2002:197) notes that “What appears to be a nonce borrowing, or an occasional code-switch, for one speaker could be an established morpheme for another speaker”. This points to the difficulty of distinguishing actual borrowings and switches on the basis of their structural properties. However, morphological and phonological integration provides a good indication that a foreign word is a borrowing and not just a switch.

Other scholars use frequency criterion as a basis for distinguishing borrowings from switches (see e.g. Myers Scotton 1993, Haust 1995; Heath 2001; Haspelmath 2009) mainly because borrowings are widespread in the speech community at large whereas switches appear in the speech of a few bilingual speakers. According to Haspelmath (2009:40), the difference between borrowings and code-switching is that a borrowed word can be conventionally used as part of

the language in both the speech of monolinguals and bilinguals whereas code-switches are limited to monolingual communities only (Haspelmath 2009:40). Frequency criterion is the most reliable criteria to distinguish borrowing from code-switching in the event that the whole speech community is bilingual and code switches appear because it will distinguish loanwords from single word switches. According to Myers-Scotton (1993:191), if particular concepts are regularly expressed by the same loanword from another language, while other concepts shows signs of variability, the first group will be considered borrowings whereas the second group will be considered switches. Thus, Myers Scotton notes that establish borrowings are widespread in a community and their occurrence is almost categorical but non-established borrowings for instance switches they occur sporadically. Loanwords are part of the lexicon of the recipient language (Eastman 1992:36). According to Myers Scotton (1993), many loanwords start as singly occurring switches and with time they gradually become loans. Thus, establish borrowings become widespread when they are continuously used in a certain community. Similarly, Haust (1995) notes that loans must start life as codeswitches and then generalize themselves among speakers of the borrowing language.

This shows that code-switching leads to borrowing and consequently the forms arising from the two phenomena are closely related which makes it difficult to distinguish. Heath (2001) emphasizes this point by noting that the distinction between borrowings and code-switches is complicated because in certain cases the forms resemble each other. This is because some of the borrowings, especially the recent ones, are not fully phonologically and morphologically integrated into the recipient language and are still recognizable as foreign words. In relation to this point, the distinction made by Myers-Scotton (1993a:206), between ‘cultural borrowings’ and ‘core borrowings’ is useful here. Cultural borrowings, because they represent new concepts, enter the language abruptly and might become established in the speech community before any structural integration takes place. Core borrowings on the other hand, enter the recipient language slowly because they represent concepts already present in the recipient language. These are likely to become established after they are phonologically and morphologically integrated in the recipient language. According to Myers-Scotton (1993a), argues that since cultural borrowings show little structural adaptation it is necessary to distinguish them from switches on the basis of frequency borrowings occur more frequently than switches.

2.4 Modifications to loanwords

This section shows how various languages accommodate loanwords in their grammatical structures. The borrowings undergo various modifications in order to fit better into the patterns of the recipient language. In many cases the degree of adaptation differs due to the age of a loanword (i.e., how long the borrowed word has been used in the recipient language), the attitude of the speakers of the recipient language towards the donor language and the knowledge of the degree of bilingualism of the speakers in the recipient community. The type of modifications includes: phonological integration, morphological integration, semantic integration and other forms of integrations.

2.4.1 Morphological modification

Some of the studies show that some of the loanwords undergo morphological modification due to the requirements of the recipient languages (see e.g. Simango, 2000; Koopman 2000; Hadebe, 2000; Oosthuysen, 2016). Simango (2000), for example, shows different that English nouns get an honorific prefix attached to them after they enter Chichewa: this is done to suit the cultural requirements of Chichewa. For instance, the English word ‘*mummy*’ is prefixed with an honorific vowel [a-] forming ‘*a-mummy*’ when used by a child to show respect that the child accords to the mother (Simango 2000). Similarly, English nouns when borrowed into Sesotho, isiXhosa, Ndebele are prefixed with a noun class morpheme because the grammar of these languages require each noun to belong to a noun class. For instance, in Sotho ‘*band*’ from is ‘*i-bhanti*’ in isiXhosa ‘*dance*’ from is ‘*i-dans*’; in Ndebele ‘*doctor*’ will become ‘*u-dokotela*’ (Oosthuysen 2016).

2.4.2 Phonological modification

Loanwords undergo phonological modification in the recipient languages to suit the phonotactics of the host language (see e.g. Higa, 1979; Kotze etal, 1991; Batibo, 1996; Simango, 2000; Mwita, 2009). According to Higa (1979:285), when words are incorporated from one language to another, they are subjected to the phonological rules of the language that borrows. For example, vowels are inserted between consonant clusters of English words when they occur in a Bantu language since Bantu languages have an open syllable structure and avoid consonant clusters in syllable onsets. For instance, ‘*school*’ becomes ‘*sukulu*’ in Chichewa

(Simango 2000). Here, the word-initial cluster /sk/ is separated by the insertion of /u/ between /s/ and /k/ to fit the syllable structure of Chichewa (Simango 2000). Similarly, Mwita (2009) shows that ‘cricket’ in isi-Xhosa becomes ‘*ikhilikithi*’ and ‘*asl*’ in Arabic becomes ‘*asili*’ in Swahili. This is because when a word is borrowed from another language it breaks some of the rules of well formedness (Mwita, 2009). Mwita (2009) highlights that Swahili makes use of many repair strategies such as consonant deletion, feature change and vowel epenthesis to accommodate Arabic words. The other mechanism is feature change, this is when the phonemes that are found in Arabic but are unavailable in Swahili, are replaced with the closest counterparts in Swahili during the process of adaptation. In all, various studies show that loanwords undergo various phonological modifications involving the changing of pronunciation of the loanwords to suit the pronunciation patterns of the recipient languages.

2.4.3 Categorial modifications

Some of the studies shows that other loanwords undergo categorial modifications. This is where the matrix language modifies the syntactic category of the borrowed expression. For instance, English adjectival expressions are used as nouns in Chichewa see below:

‘Katenge mpando ku dining’

‘Go get a chair in the dining (room)’

(Simango 2000:497)

The above illustration shows that the first statement in Chichewa statement translates directly as ‘*go get a chair in the dining*’ and the adjective ‘*dining*’ is used as a substitute for ‘*dining room*’. Thus, the noun ‘*room*’ is not used at all since ‘*dining*’ in this case stands for ‘*dining room*’ (Simango 2000:497). Therefore, this shows that in this case a syntactic category changes to that of noun.

2.4.4 Semantic modification

Semantic modification refers to the changes of the meaning of loan words during the process of integration from one language to another. Semantic modification is well documented by scholars such as (Mtintsilana & Morris 1988; Trew 1994; Kruger & Wall Mach 1999; Simango

2000; Moropa 2005; Myers Scotton 2006; Kruger 2010; Ndhlovu 2012 and other related works). Semantic shift refers to the moving of a word from one set of circumstances to another (Crystal 1987). According to Fromklin (2000), Semantic shift is a natural linguistic phenomenon that all languages go through as they change over time. Murray (1996); Crowley (1998); Fromklin (2000) and Croft (2002), categorize semantic modification into semantic broadening, semantic shift and semantic narrowing. According to Fromklin (2003), semantic broadening refers to the expansion of meaning over time, the word instead of having one meaning it will have multiple meanings. On the other hand, semantic narrowing refers to the word becoming more specialized in meaning (Crystal, 1987). Thus, the restricted meaning makes the affected word to contain a meaning that is different from the SL meaning. Simango (2000) notes that some of the indigenous and loan words with the same meanings they also undergo semantic narrowing. Mapunda and Rosendal (2015) highlights that the semantic meanings of other loan words undergo semantic shift, for instance the word '*chupa*' it was used to refer only to a bottle made of glass. Nevertheless, after the word was borrowed in Ngoni it gets a new meaning it refers to both the 'glass' and 'plastic bottle'. According to Drame (2000:238), semantic shift is when, "the meaning of the loan word from English or Afrikaans changes in the process of integration into isi- Xhosa ...". Therefore, this means that a daily word gains new meaning by the continuous use in specialised environments.

2.4.5 Calques

Haspelmath (2009:39) notes that, 'A calque is a complex lexical unit (either a single word or a fixed phrasal expression) that was created ... out of the meaning of a foreign concept. According to (Bynon 1977), the target language replaces each of the source language morphemes with the semantically corresponding morphemes in the target language and the word/expression is formed according to the rules that governs word formation in the target language. Calques are also known as loan translations. 'Loan translation' is the exact translation of a foreign model (Betz 1933). Calques are an important type of structural borrowing and it is found in many languages.

Calques are 'indirect borrowings' they trigger innovations in the host language on the basis of the semantics of the donor language. According to Myers-Scotton (2006:218) these types of loans differ from the other borrowings. Firstly, the calques consist of more than a word. Secondly, the existing word, for instance the phonological shape of the donor language, is not

borrowed: only the way that source language transmits a certain concept is borrowed. According to Myers Scotton (2006:218), ‘based on English *‘skyscraper’*; German has *‘Wolkenkratze’r* (literally ‘cloud scratcher’) and French has *‘gratte-ciel’* (literally ‘scratch-sky’. In my study will be looking to see if there are any calques in Ndau that were triggered by its contact with English and will use the terms “calques” and “loan translations” interchangeably since both terms are well established in the literature.

2.5 The Matrix language framework model (MLF)

The theoretical framework that is used in this study is the Matrix Language Framework model that was developed in Myers-Scotton (1993b) and later in Myers-Scotton and Jake (1995). The framework proposes a morphosyntactic analysis for explaining how foreign forms first occur in codeswitching and later become incorporated in the recipient language as borrowed words. The framework distinguishes between the two participating languages, the donor language which is the embedded language and the recipient language which is the matrix language. The matrix languages provides the morphosyntactic frame into which the embedded language constituents are inserted.

The framework distinguishes between content morphemes (open class-items, e.g. nouns) and systems morphemes (closed-class items for example, pronouns). The distinction between system morphemes and content morphemes is helpful in predicting which foreign elements that can be incorporated into the recipient language: it predicts that system morphemes, or grammatical morphemes do not get borrowed. The model presents two major principles: the system morpheme principle and the morpheme order principle. The system-morpheme principle basically states that in mixed constituents the system morphemes of the matrix language are active and those of the embedded language are not. For example, in mixed constituents consisting of Chichewa and English where an English noun *refugee* is embedded in a Chichewa sentence, the word is realised as *‘ma -refugee -s’* where the Chichewa morpheme for plural *ma-* determine the plurality of the embedded word and not the English plural suffix *-s* (Simango 2000). The morpheme order principle states that in a mixed constituent the order of morphemes follows that of the Matrix language. For instance, *‘Madam anu’* (your madam), the morpheme order follows Chichewa order where the possessive comes after the noun as opposed to English where the possessive morpheme comes first (Simango 2000). Therefore, these principles show that borrowed expressions are subject to the rules of the matrix language.

The Framework predicts that only content words (lexical items) are borrowed into a language and that when these foreign forms are permitted into the recipient language, they only occur in the places that are allowed by the matrix language and get morphological patterns for example, affixes from the recipient language. The framework will be useful in analysing English loanwords found in Ndaou.

2.6 Summary

The chapter reviewed the literature on the subject of borrowing and the adaptation of loanwords as they move from a donor language to a recipient language. The chapter highlights the importance of distinguishing between borrowings and code-switches since they are closely related. The distinction is important for this study because the focus is on borrowing not code-switching. In addition to that, the study outlines how both direct borrowings and indirect borrowings work. Loanwords undergo specific modifications such as phonological modification, morphological modification, and semantic modification as a consequence of borrowing in order for them to fit the new environment and the culture of the specific language. The Matrix Language Frame model has been shown to be a useful tool for analysing the findings of the lexical borrowings found in Ndaou.

CHAPTER 3

METHODOLOGY

3.0 Overview

This chapter describes the methodology that was utilised in obtaining the data for this study. The chapter describes where and how the data was collected and the reasons why text-based sources were used. It goes on to describe how the data was analysed in this study.

3.1 Data Sources

In this study, purposive sampling was utilized to select the five data sources which are the ChiNdau Hymn Book, the ChiNdau Bible, the Concise ChiNdau Dictionary and two Facebook platforms, Rekete ChiNdau-Leave a Legacy and Vemuganga Community Radio. Purposive sampling which is also known as judgmental and selective sampling is a non-probability sampling technique where the researcher deliberately chooses sources based on their relevance to the research objectives and their ability to provide rich and meaningful data (Patton, 2002). This method was chosen because it allowed for the strategic selection of sources that are representative of the diverse contexts in which ChiNdau is used and for ensuring that a comprehensive exploration of English loanword adaptations in the language. This sampling technique was utilized due to its ability to capture a variety of ChiNdau's linguistic contexts such as religious, cultural, technological and formal domains in which English borrowings are likely to occur. Each source was selected for its unique contribution to the study's objectives of identifying the extent of English borrowing and analyzing the phonological and morphological adaptations of loanwords.

Purposive sampling was suitable for this study due to the limited availability of ChiNdau written materials and the need to focus on sources with high relevance to the research questions. This method aligns with qualitative research principles where the goal is to achieve information-rich cases rather than statistical generalizability (Creswell, 2014). Through carefully selecting sources that cover both the formal and informal domains of life, the study ensured that there is a robust dataset for analyzing the adaptation of English loanwords in ChiNdau.

The data for this study was collected from five different text-based sources. The data was obtained by examining a ChiNdau hymnal book, the ChiNdau Bible, a ChiNdau-English dictionary, and two Facebook platforms which have posts in ChiNdau known as *Rekete ChiNdau-Leave a Legacy* and *VeMuganga Community Radio* which is a community radio station which targets ChiNdau speakers. I used text-based sources to confirm the existence of English borrowings in ChiNdau. According to Myers-Scotton (1992), one way of finding out if a foreign word is a true borrowing is when it is found in the written texts of the host or borrowing language. If an English word is found in a ChiNdau dictionary and Bible or some other written texts, especially those that are written in formal language, it is clear evidence that the word in question is considered as a ChiNdau word by its users. More importantly, it also means the word has been incorporated into the lexicon of ChiNdau. Text-based sources thus provide credible evidence that English words have been borrowed into ChiNdau.

3.1.1 The ChiNdau Hymn Book

This hymn book, titled *Nduyo Dzokudira, "Songs of Worship,"* was first published by the United Church of Christ in Zimbabwe in 1983. The latest version of the hymn book was presented online by Ganyani Khosa and Leonard Mzite in 2023. The latest version of the hymn book contains 129 songs. The hymn book is not widely used among ChiNdau contemporary societies as it is only limited to believers belonging to the United Church of Christ which is only a small segment of the many churches in the society.

3.1.2 The ChiNdau Bible

This Bible titled *Bhaibheri Rakachena muChiNdau*, or “*Holy Bible*” was published by the Bible society of Zimbabwe in 2006. The Bible contains the standard 66 books found in the other Bibles. According to Simango (2019), the Bible organisation of Zimbabwe and Mozambique released the first ChiNdau bible in 1957. This ChiNdau bible is used in different Christian denominations in the Chipinge area including the United Church of Christ (UCCZ), Apostolic Faith in Mission (AFM), and Zimbabwe Assemblies of God Africa (ZAOGA).” There is no information regarding the source language from which this bible was translated, but it is assumed in this study that this ChiNdau Bible was translated from English because the early missionaries in Zimbabwe were British, meaning that they were English Speakers.

3.1.3 The ChiNdau Dictionary

This dictionary titled the *Concise ChiNdau Dictionary* was released by Dream Discovery Publishers in 2019. The dictionary is bilingual and it contains words and phrases in both English and ChiNdau. It contains a list of ChiNdau words with definitions provided in English, which indicates that the dictionary is intended for English speakers who seek to learn ChiNdau. This source was utilised for finding out which English words have been incorporated into ChiNdau such that they are now considered to be legitimate ChiNdau words. In the ChiNdau Dictionary, words of foreign origin are clearly marked with “(f.w.)” after each entry, which made it easy to identify words that might have originated from English.

3.1.4 Rekete ChiNdau

Rekete ChiNdau-Leave a Legacy" was established in 2008 with the goal of creating a lasting impression by unifying the ChiNdau people across the world (Rekete Chindau-Leave a Legacy, 2008). In November 2023, the group had 40,000 members. The page is a “Private Page” which requires one to join it before they can access the posts on the page. Anyone who identifies with ChiNdau or appreciates ChiNdau culture is welcome to send their request to join the group. Young people from areas in Chipinge and other Manicaland urban youths are the main contributors on the page. This is evident from the informal language which is frequently used on the page. Most of the posts on the page are characterized by casual, conversational features typical of spoken language. These include colloquial expressions and slang such as "*ndanzwa*" (I've heard), "*Ndiri kubasa*" (I am at work), and code-switching between ChiNdau and English, as seen in phrases like "*Ndiri kuenda ku party*" (I am going to the party). Shortening of words is quite common: for example "*ndakanaka*" (I am good) might be written as "*ndaknaka*," and posts often include emoticons and emojis to convey emotions. Posts cover a wide range of topics such as youth issues, how things were good and interesting in the past, road safety, relationships and many more.

3.1.5 Vemuganga Community

This page titled *Vemuganga Community* came into being in 2014. As of November 2023, the page had 11 000 followers. The main objective of the page is reaching out to many ChiNdau people. The contributors write on the page in both English and ChiNdau. The impetus for setting up this platform was to establish a forum for the study, collection, and dissemination of data pertaining to the ChiNdau language, culture, norms, and values in an effort to foster community unity and long-term prosperity (Vemuganga Community, 2023). Contributors on the page write their posts in both English and ChiNdau. Reduplication and onomatopoeia are used for emphasis in informal language for example “*ndinooo-kununura*” (I will definitely save you), and contractions like “*nd'kuona*” for “*ndiri kuona*” (I am seeing) reflect spoken language. Additionally, playful language and creative spellings, such as “*Ndirikufa ya*” for “*Ndiri kufaya*” (I am chilling), are prevalent, illustrating the dynamic and evolving nature of informal communication in ChiNdau. Topical issues on violence against women; athletics, local businesses and family issues were addressed by many contributors.

3.2 Data Collection

In this study, document analysis was employed as the primary method of data collection to gather evidence of English loanwords in ChiNdau. Document analysis is a qualitative research technique that involves the systematic review and interpretation of documents to extract relevant information, patterns and themes that are pertinent to the research objectives (Bowen, 2019). This method involves examining textual materials such as books, dictionaries and digital content to identify specific data points which are the English loanwords and their phonological and morphological adaptations in ChiNdau. Document analysis was selected for this study due to its suitability for exploring linguistic phenomena in written texts, its ability to provide credible evidence of established borrowings and its alignment with the study’s focus on text-based sources.

Document analysis allowed for the examination of authoritative and standardized texts such as the ChiNdau Bible and Dictionary which are recognized as formal representations of the language. According to Myers-Scotton (1992), the presence of foreign words in written texts is a strong indicator of their integration into the recipient language’s lexicon. The ChiNdau Dictionary, for instance, explicitly marks foreign words with “(f.w.)” thereby providing clear evidence of established English loanwords. Similarly, the ChiNdau Bible and Hymn Book

contain standardized orthography which also reflects how loanwords are phonologically adapted to ChiNdau's spelling conventions which facilitated the analysis of phonological changes. More so, document analysis was well-suited for capturing a range of contexts in which ChiNdau is used, from religious (Bible, Hymn Book) to cultural and technological (Facebook pages) contexts. This diversity ensured a comprehensive dataset that reflected both formal and informal registers of the language. The inclusion of social media platforms like Rekete ChiNdau and Vemuganga Community Radio allowed the researcher to explore contemporary language use where code-switching and borrowing are prevalent due to globalization and digital communication. Document analysis enabled the identification of potential loanwords in these dynamic contexts, even when distinguishing between borrowings and code-switches was challenging as noted by Myers-Scotton (1993a).

More importantly, document analysis is a non-intrusive method that does not require direct interaction with participants therefore making it feasible given the study's time and resource constraints (Grant, 2020). It provided access to rich, pre-existing textual data without the logistical challenges of fieldwork such as conducting interviews and recording spoken ChiNdau (Hock, 2021). This was important as the study aimed to focus on written evidence to confirm the integration of loanwords and aligning it with the theoretical framework of the Matrix Language Frame model which emphasizes structural adaptations in language contact situations (Winford, 2010). The data for this study was collected from October 2023 to March 2024. In the first three months of conducting the study, the researcher focused on collecting data from printed copies of the *ChiNdau Hymn Book*; the *ChiNdau Bible* and the *ChiNdau Dictionary*. During the last three months of the study, the researcher collected data from online sources which were the two Facebook pages, *Rekete Chindau* and *Vemuganga Community Radio*.

3.2.1 ChiNdau Hymn Book

A total of twenty-five (25) songs were examined in this study. These were randomly selected from the book and the purpose was to find words in the songs which have English origins. Although the words are spelled using ChiNdau orthography, their English source is easy to find as some of the words represent cultural borrowings. A sample of the songs examined is shown in Figure 3.1 below.

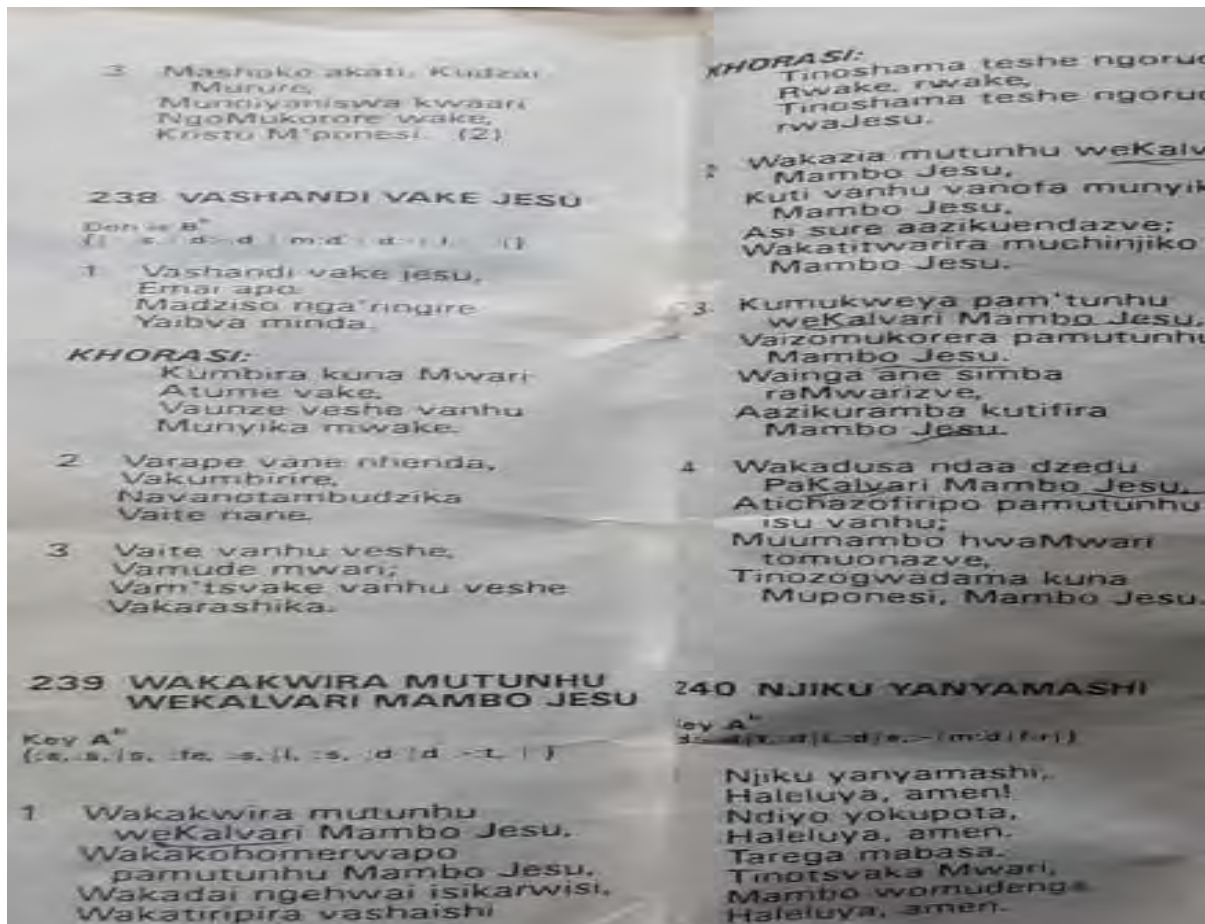


Figure 3.1. A Sample from the *ChiNdau Hymn Book*

In Hymn 239 the word *Kalvari*, which is from the English word “*calvary*” appears in the second line of Verse 1, first line of Verse 2, and second line of Verses 3 and 4. In addition the word *Khorasi*, for “*chorus*” appears not only in this song but also in the preceding hymn (Hymn 238). I took note of such words and added them to the list of borrowings which appears in the appendix.

3.2.2 ChiNdau Bible

A total of seven (7) books from the Bible were examined in this study. These books were randomly selected: I selected from five books in the Old Testament (*Genesis, Exodus, Kings, Song of Songs, and Proverbs*) and two books from the New Testament (*Matthew and Luke*). A sample of the verses examined is shown in Figure 3.2 below.

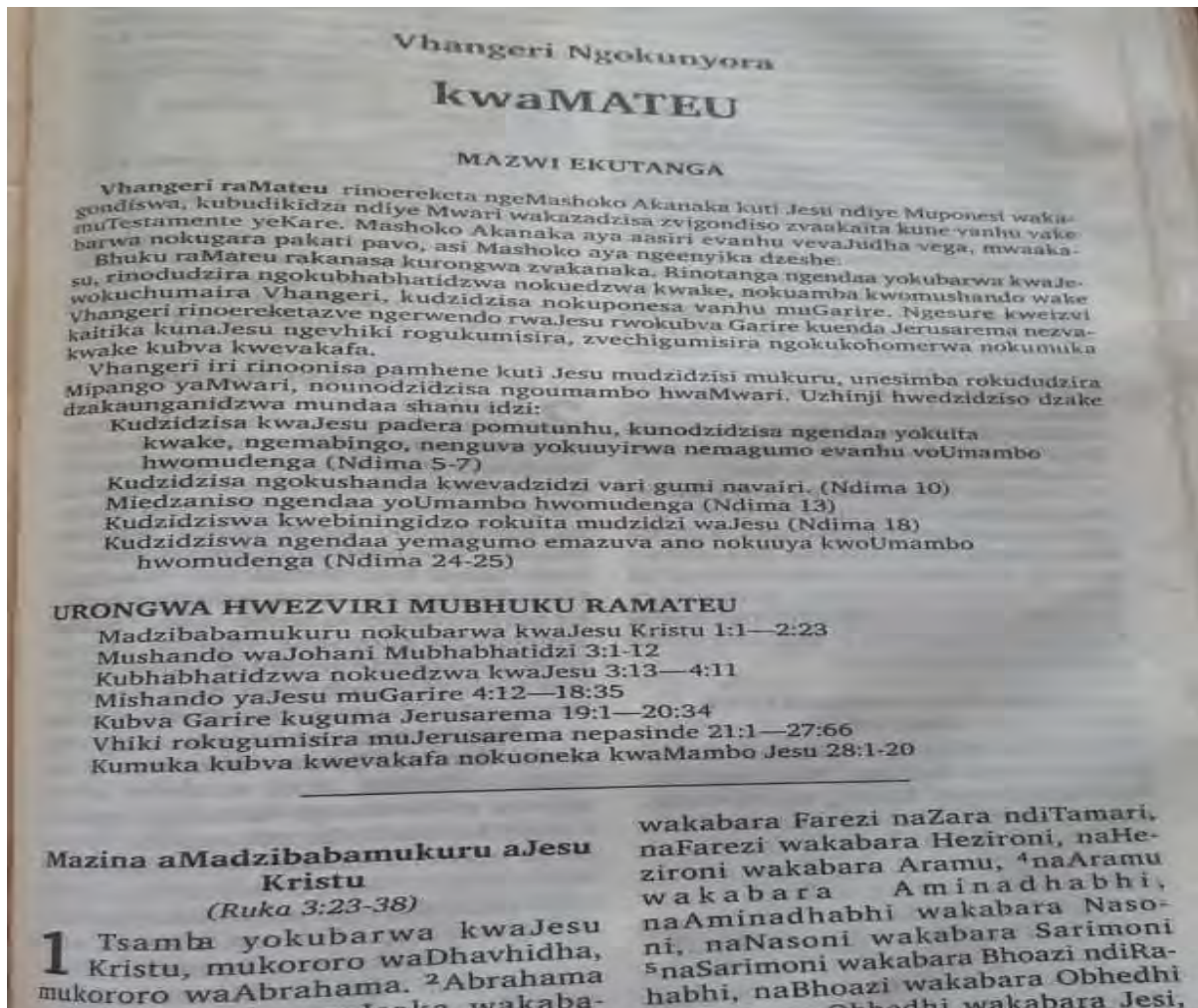


Figure 3.2. A Sample from the *ChiNdau Bible*

Note that under the title *Mazwi Ekutanga*, at the beginning of the second paragraph, there appears the word *bhuku* which is from the English word *book*. Additionally, the word *vhiki* from the English word *week* also appears in the 6th line under the title *Urongwa Hwezviri Mubhuku Ramateu*. Here again, I took note of such words and added them to the list of borrowings which appears in the appendix.

3.2.3 The ChiNdau Dictionary

A random look at a few pages in the dictionary revealed that there were many words designated with “(f.w.)”, and the majority, if not all, of these words have their origins in English. Figure 3.3 below illustrates this point.

- bhema , [L] v.t., smoke e.g. tobacco. <i>Mukhuba waunoita wekubheme forya wakashata. Your habit of smoking tobacco is bad.</i>	bhiriji , [H] n., pl. mabh-, (f.w.) bridge.
bhendi , [H], n., pl. mabh-, (f.w.) band, as musical group.	bhiriki , [L] n., pl. mabh-, (f.w.) brake.
bhenger , [L] n., pl. mabh-, (f.w.) bangle; bracelet.	bhisikiti , [LLHH] n., pl. mabh-, (f.w.) biscuit.
bhenji , [LH] n., pl. mabh-, (f.w.) bench.	bhizinisi , [L] n., pl. mabh-, (f.w.) business.
bhenzini , [L] n., sing. only, (f.w.) benzene.	bhochisi , [H] n., pl. only, beans. <i>Vana vechikora varikubhodhingi vanogara vechirye sadza nebhochisi. The students at the boarding school always eat sadza with beans.</i>
bheri , [LH] n., pl. mabh-, (f.w.) bell.	bhodha , [H] n., pl. mabh-, three-legged iron pot.
bheseni , [LHH] n., pl. mabh-, (f.w.) wash basin.	bhodhingi , [L] n., sing. only, (f.w.) boarding school.
bhesi , [LH] n., pl. mabh-, (f.w.) bass voice.	bhodhleya , [L] n., pl. mabh-, bottle. <i>Ndiani waphuze doro raiye mubhodhleya iri? Who drank the beer that was in this bottle?</i>
- bheuka , [L] v.i., turn over, as vehicle.	bhokiseni , [H] n., sing. only, (f.w.) boxing.
- bheura , [LLH] v.t., turn over.	bhokisi , [H] n., pl. mabh-, (f.w.) box; coffin.
bhezari , [H] n., pl. mabh-, (f.w.) bursary.	bhombofu , [H] n., sing. only, home-baked bread.
bhibho , [H] n., pl. mabh-, haircut leaving only crown of head with hair.	bhoneti , [H] n., pl. mabh-, (f.w.) bonnet.
bhini , [H], n., pl. mabh-, (f.w.) bin for rubbish.	- bhonga , [L] v.t., roar like a lion.
- bhinya , [H] v.t., rape; take by force.	
bhinya , [H] n., pl. mabh-, wild savage person; rapist.	

Figure 3.3. A sample page from *Concise ChiNdau Dictionary*

In Figure 3.3 above there are seven words in the left-hand column and six in the right-hand column with the designation "(f.w.)" and all these words are of English origin. Since there were numerous occurrences of words designated "(f.w.)" in the dictionary I only collected data from nine pages. In the pages which I examined I took note of all words marked (f.w.) and added them to the list of borrowings which appears in the appendix.

3.2.4 Rekete ChiNdau

Twelve (12) posts were randomly examined from this page between the 10th of January 2024 and the 9th of March 2024. It was observed that many posts on the Facebook page were written in both English and Chindau. Particular attention was given to parts of the posts that exhibited code-switching, from which potential borrowings could be extracted. I noted all English words that occurred in ChiNdau phrases, knowing fully well that some of these may be mere switches

and not necessarily borrowings. Figure 3.4 below presents an example of such posts that was randomly selected.



Figure 3.4: A post from *Rekete Chindau*

In this figure, the word "*bhazi*" is an obvious borrowing from the English word "bus." Note that the second sentence starts in Chindau and ends with the English phrase *check your time*, which highlights the fact that the contributor was switching between the two languages. The researcher meticulously reviewed each post, noting occurrences of code-switching and picking out English words which could be considered as borrowings in those contexts.

3.2.5 Vemuganga Community

Fifteen (15) posts were randomly perused between the 15th of January 2024 and the 19th of March 2024. Several posts on the Facebook page were observed to be written in both ChiNdau and English. Parts of the postings that showed code-switching were given special focus, making it possible to identify possible borrowings. To address this, even though I was well aware that some words may just be code-switches rather than borrowings, I documented every English term that could be discovered in ChiNdau sentences. A randomly chosen sample of one of these posts is shown in Figure 3.5 below:



Bazi rinoona ngezvekuhambiswa kwema zamanishoni reZimbabwe School Examinations Council raziisa kuti kubhadharwa kwemare dzema zamanishoni kweishandiswa mare yemuno zvei enderana nemare yekubanze kwakaemesa kudai padhora rekuAmerica rega rega rinonga rei enderana nemadhora mazana marongomuna nemadhora makumi mashanu nemarongomuna nechidumbu.

Vabereki vano kohomedzwa kuti vasatorerwa mapeni avo ngeavo vanoita zvemusika usi pamutheto. Apana bandika rekuti vabereki vatenderere mapato kuti vapenya mare yekubanze ngekuti yeshe yaunayo inoashirwa. Ngatidusire ana edu mare dzemazamanishoni kuti asazoita zihero hero.



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Figure 3.5: A post from the Facebook page of *Vemuganga Community Radio*

Three loanwords in all were found in Figure 3.4. The first sentence of the final paragraph uses the term "peni," which is derived from the English word "pen." The English term "examination" is replaced with the word "zamanishoni" in the first paragraph's first and third words. Furthermore, the sixth sentence of the first paragraph recognized the term "dhora" as a synonym for the English word "dollar."

3.3 Data Analysis

This study utilized qualitative research methods to analyze the data that was collected from the ChiNdau Hymn Book, ChiNdau Bible, Concise ChiNdau Dictionary, and two Facebook platforms, Rekete ChiNdau-Leave a Legacy and Vemuganga Community Radio. Qualitative research involves the in-depth exploration and interpretation of non-numerical data to uncover patterns, themes and meanings within a specific context (Creswell, 2014). In this case, the qualitative approach focused on identifying and categorizing the phonological and morphological adaptations of English loanwords in ChiNdau which was key in providing a detailed understanding of how these borrowings are integrated into the language's linguistic structure.

The qualitative method was chosen because it is suited for linguistic studies that require an in-depth analysis of language phenomena such as loanword adaptation which cannot be fully captured through quantitative measures alone. The focus on phonological and morphological changes such as vowel and consonant shifts, affixation and word formation required a detailed interpretive approach to examine how ChiNdau adapts English loanwords to fit its phonological and grammatical systems. According to Myers-Scotton (1992), qualitative analysis is essential for distinguishing true borrowings from code-switches and understanding their structural integration which aligns with this study's objectives.

The study also utilized thematic analysis to systematically identify and categorize patterns within the data (Cresswell, 2018). Through focusing on recurring themes such as cultural borrowings and the dominance of nouns over verbs, thematic analysis allowed the researcher to organize loanwords into meaningful groups based on their functional roles. This approach facilitated a deeper understanding of how English loanwords reflect modernity, technology and religion in ChiNdau which also aligned with the study's objective of exploring the extent and nature of borrowing. Content analysis was also used to examine the phonological and morphological adaptations of English loanwords in the various texts thereby providing a structured method to quantify and analyze linguistic modifications (Grant, 2020). Through coding and categorizing loanwords based on specific changes such as vowel insertion, consonant substitution and noun class prefix attachment, content analysis enabled the researcher to systematically document the integration of borrowed words into ChiNdau's grammatical system.

In analyzing the data, the focus was on identifying and categorizing phonological and morphological adaptations of the borrowings from English. The regular spelling of ChiNdau reflects the pronunciation of the words, which offers clues about the phonological adaptation that these borrowings have undergone. The identification process involved searching for English-origin terms in the different sources. Once the loanwords were identified, a detailed analysis was conducted to understand their phonological and morphological adaptations which the ChiNdau language has made to accommodate these words.

This process included examining changes in phonetic structure, such as vowel and consonant shifts, and investigating how the loanwords were integrated into ChiNdau grammar, focusing on aspects like affixation and word formation. The identified loanwords were then categorized based on their phonological and morphological changes, grouping them by specific phonetic

adaptations and the types of morphological processes they underwent. The findings from this analysis were fully discussed in the following chapter.

3.4 Summary

This chapter has laid out the research methodology that underpins the study. The data for this study was collected from five text-based sources: a ChiNdau hymnal book, the ChiNdau Bible, a ChiNdau-English dictionary, and two Facebook platforms known as *Rekete ChiNdau-Leave a Legacy* and *VeMuganga Community Radio*, which targets ChiNdau speakers. Using these linguistic databases, the study determined which words in the ChiNdau corpus were of English provenance and verified that they were really loanwords. The investigation concentrated on two areas: morphological adaptation (looking for additional morphemes, such as prefixes) and phonological adaptation (looking at ChiNdau spellings). The goal of this methodical technique was to determine how much English has influenced the vocabulary of ChiNdau. The specific results of this analysis were presented in the following chapter.

Chapter 4: Findings

4.0 Introduction

The Chapter presents the findings of the study on ChiNdau lexical borrowing from English. It starts by describing the borrowings that were found in each of the sources and goes on to present an analysis of the adaptations which the English loanwords have undergone in order to fit into the structure of ChiNdau. Most of the English words have been undergone phonological as well as morphological modifications.

4.1 The findings

This study yielded a total of one hundred and twenty-eight (128) lexical items which have been borrowed from English into ChiNdau. The majority of these words were found in the *ChiNdau Dictionary*, whilst the *ChiNdau Hymn Book* had the least number of borrowings. These findings are in sync with the literature which outlined that the widespread presence of loanwords in ChiNdau confirms borrowing as a visible sign of language contact, as noted by Haugen (1950).

4.1.2 Borrowings found in the *Concise ChiNdau dictionary*

Forty (40) borrowings were found in the Concise ChiNdau Dictionary. These borrowings were only nouns. A sample of the borrowings found in the Concise ChiNdau Dictionary is presented in table 4.1 below:

Table 4.1: Sample of borrowings found in the *Concise ChiNdau dictionary*

	Loanword	Meaning
1	Bhata	Butter
2	Bhasikoro	Bicycle
3	Bhokisi	Box
4	Baretha	Barret
5	Firiji	Fridge
6	Bhara	Wheel Barrow
7	Bhangi	Bank
8	Aphuroni	Apron
9	Chitofu	Stove

Most of the borrowings found in the dictionary fall under cultural borrowings, as they represent new concepts and objects introduced into Chindau after contact with the English culture. Words like "*Bhangi*" (Bank) and "*Bhata*" (Butter) were borrowed to accommodate new commercial activities and dietary practices. "*Bhangi*" specifically addresses the concept of a financial institution, which was not present in pre-colonial ChiNdau language, and the term was borrowed to meet the need for discussing formal banking terminology. "*Bhata*," on the other hand, reflects the introduction of butter as a traded commodity that became a staple in local diets, thus requiring a new term to describe it. These borrowings, reflect shifts in commercial practices and food consumption.

Other cultural borrowings such as "*Baretha*" (Barret) and "*Aphuroni*" (Apron) were borrowed because these clothing items were not part of traditional ChiNdau attire. In the case of the latter, the garment did not exist in traditional ChiNdau culture but became necessary as new cooking practices and professional settings demanded its use. The borrowing of these words reflects the adoption of foreign lexicon and in the dressing styles that became a part of everyday life. The adoption of these cultural borrowings signifies how new material culture, influenced by foreign trade and modernization, shaped the ChiNdau lexicon by introducing terms that were previously absent.

Additionally, cultural borrowings for household items, such as "*Firiji*" (Fridge) and "*Chitofu*" (Stove), illustrate how English words were adopted to describe household items that are integral to modern life. These borrowings replaced and supplemented traditional terms that described rudimentary cooking and food storage/preservation methods, reflecting a shift in lifestyle and access to modern appliances.

4.1.3 Borrowings found in Bhaibheri rakachena muChiNdau “Holy Bible”

Nineteen borrowings were selected from this source. These borrowings consisted mostly of nouns. A sample of the borrowings that were provided below:

Table 4.2: Sample of borrowings found in *Bhaibheri rakachena muChiNdau “Holy Bible”*

	Loanword	Meaning
1	Bhaibheri	Bible
2	Dhimoni	Demon
3	Sabatha	Sabath
4	Matarenda	Talents
5	Bhabhatidzwa	Baptised
6	Sirivha	Silver
7	Muprofeti	Prophet
8	Mupristi	Priest
9	Mukristu	Christian
10	Dhikoni	Deacon

The borrowings that were found in the ChiNdau Bible are cultural borrowings. Cultural loanwords were borrowed because the practices and institutions they refer to were introduced through Christianity, for which there were no pre-existing Chindau equivalents for such aspects.

4.1.4 Borrowings found in *Nduyo Dzokudura “Songs of Worship”*

Six (6) borrowed words were selected from this source. All the borrowings from this source were nouns: These are shown in table 4.3 below:

Table 4.3: Borrowings found in *Nduyo Dzokudura “Songs of Worship”*

	Loanword	Meaning
1	Kwaya	Choir
2	Rubhabhatidzo	Baptism
3	Temperi	Temple
4	Vakristu	Christians
5	Sonto	Sunday
6	Bhaibheri	Bible

All the borrowings presented in Table 4.3 can be categorized as cultural borrowings. The terms relate to Christian religious practices introduced to ChiNdau speakers by missionaries. These concepts were previously unfamiliar to the community and thus required new terminology. These borrowings highlight how ChiNdau has adopted foreign terms to fill lexical gaps, reflecting the significant influence of Christianity and Western culture on the language.

4.1.5 Borrowings found in *Vemuganga Community*

Thirty-seven (37) borrowed words were selected from this source and most of these borrowings were nouns. A sample of these loanwords from this source is presented in table 4.4 below:

Table 4.4: Sample of borrowings found in *Vemuganga Community*

	Loanword	Meaning
1	Wadhi	Ward
2	Maticha	Teachers
3	Kanzuru	Council
4	Paramende	Parliament
5	Minista	Minister
6	Bhizinisi	Business
7	Foromani	Foreman
8	Kambani	Company
9	Kovhidhi	Covid
10	Zamanisheni	Examination

All the borrowings found on the Facebook page were cultural borrowings. These borrowings reflect new ways of governance, business and health practices.

4.1.6 Borrowings found in *Rekete Chindau- “leave a legacy”*

Twenty-six (26) borrowed words were selected from this source and the borrowings were mostly nouns. A sample of the borrowed words from this source has been provided in table 4.5 below:

Table 4.5 Sample of borrowings found in *Rekete Chindau- “leave a legacy”*

	Loanword	Meaning
1	Kukhisana	Kissing
2	Kanzela	Councillor
3	Bhazi	Bus
4	Foni	Phone
5	Mavhidhiyo	Videos
6	Mifodho	Photos
7	Minitisi	Minutes
8	Fashani	Fashion
9	Thawundi	Town
10	Maeka	Acres

Here again, all the borrowings found on the Facebook page were cultural borrowings. The borrowings describe technological devices related to modern communication, new ways of telling time, governance and related institutions that reflect the influence of the English culture on the Ndau community.

4.1.7 Summary

In this study nouns and a few verbs were identified as the borrowed categories. Nouns are the most borrowed category in this research as compared to the latter. This is because nouns are very easy to borrow as compared to other categories. The majority of the loanwords are cultural borrowings which means the primary motivation for borrowing was to fill lexical gaps that existed in ChiNdau. Additional loanwords in the appendices like "redhiyo" (radio), "tirebhi" (table), "jemu" (jam), "kabheji" (cabbage) and "sosiji" (sausage) also reinforce the dominance of nouns as the primary borrowed category. These loanwords predominantly represent cultural borrowings, thereby addressing the lexical gaps in ChiNdau for modern objects, food items and technological innovations. A clear example is that words like "redhiyo" and "tirebhi" reflect technological and household advancements, while "jemu" and "kabheji" indicate the adoption of new food-related terms which also aligns with Myers-Scotton's (1993a) distinction between cultural and core borrowings, where cultural borrowings fill gaps for concepts absent in the recipient language. The prevalence of nouns over verbs aligns with Haspelmath (2009) who

argues that nouns are easier to borrow due to their referential nature and lower grammatical complexity.

4.2 Analysis: The adaptation of English loanwords

English lexical items undergo various modifications or adaptations as they are integrated into the ChiNdau linguistic structure. These changes, which are systematic and governed by the grammatical constraints of ChiNdau, are predominantly phonological and morphological. Phonologically, English loanwords are adapted to conform to ChiNdau's preference for open syllables and its limited range of permissible consonant clusters, often through processes such as vowel insertion and consonantal substitution. Morphologically, borrowed words are seamlessly incorporated into ChiNdau's noun class system and verbal morphology, ensuring they align with the language's grammatical rules and syntax. These modifications not only facilitate the assimilation of English words into ChiNdau but also reflect the dynamic interaction between the two languages in a contact setting.

4.2.1. Phonological Adaptation

As highlighted in Chapter 2, English and ChiNdau exhibit distinct phonological systems, which necessitate modifications when English words are borrowed into ChiNdau. A significant difference lies in their phoneme inventories, as some English phonemes are absent in ChiNdau, requiring adjustments for accurate pronunciation. Furthermore, their syllable structures diverge considerably; English allows consonant clusters and closed syllables, where words can end with consonants, whereas ChiNdau strictly adheres to open syllables, requiring all words to end with a vowel. These differences necessitate phonological adaptations such as vowel insertion and consonant substitution to make English lexical items compatible with ChiNdau's phonotactic constraints. These findings are in sync with the reviewed literature which outlines that loanwords adapt to the phonological rules of the recipient language (Higa, 1979; Simango, 2000; Mwita, 2009). The ChiNdau findings confirm this as vowel insertion and consonant substitution align English loanwords with ChiNdau's open syllable structure and phoneme inventory. The insertion of vowels to resolve consonant clusters (such as "school" - "sukulu" in Chichewa, Simango, 2000) is paralleled in ChiNdau, where "fridge" becomes "firiji" and "box" becomes "bhokisi". This supports Batibo (1996) and Mwita (2009), who note that Bantu languages use vowel epenthesis to maintain open syllables. The literature notes that phonological integration distinguishes borrowings from code-switching (Lodhi, 2000;

Haspelmath, 2009). The systematic phonological changes in ChiNdau loanwords confirm their status as borrowings, as they are fully integrated into the language's phonological system.

4.2.1.1. Vowel Insertion

The following borrowings illustrate the vowel insertion that occurs when words are borrowed from English into chiNdau;

- a) Firiji 'fridge'
- b) Bhiriji 'bridge'
- c) Bhokisi 'box'
- d) Bhasi 'bus'
- e) Bhora 'ball'
- f) Fomu 'form'

Vowel insertion is one of the most prominent strategies used to adapt English loanwords into ChiNdau. This process ensures that borrowed words conform to ChiNdau's phonotactic rules, which favor open syllables that end in vowels and disallow complex consonant clusters common in English. Vowel insertion is used both to break up impermissible consonant clusters and to add vowels at the end of words that would otherwise end in consonants. These phonological adjustments allow the loanwords to integrate seamlessly into ChiNdau.

The English word *fridge* is adapted as *firiji*. In English, *fridge* begins with the consonant cluster /fr/, which is impermissible in ChiNdau. To resolve this, the vowel /i/ is inserted between the consonants, breaking the cluster into two syllables, /fi/ and /ri/. Additionally, the vowel /i/ is added at the end of the word to ensure it concludes with an open syllable, resulting in the ChiNdau form *firiji* (/fi.ri.ji/). The same pattern is followed in the adaptation of *bridge* into *bhiriji* (/bhi.ri.ji/), where the initial cluster /br/ is broken by the vowel /i/ and the same vowel is inserted at the end of the word. Another example is the adaptation of *box* into *bhokisi*. In its English form, *box* ends with the consonant cluster /ks/, which is not allowed in ChiNdau. To make this word permissible, ChiNdau inserts the vowel /i/ after /k/, breaking the cluster and

creating the three-syllable structure /bho.ki.si/. This adaptation not only resolves the cluster but also transforms the word into a CVCV pattern, aligning it with ChiNdau's phonological preferences.

Words that end in consonants in English also undergo vowel insertion to meet ChiNdau's preference for open syllables. For example *bus* (/bas/) becomes *bhasi* (/bha.si/), and *form* (/form/) is transformed into *fomu* (/fo.mu/), and *ball* which becomes *bhora* (/bho.ra/), with the vowel /a/ added to maintain the open syllable structure. These systematic changes illustrate how vowel insertion conforms to ChiNdau's phonological rules. Similarly, *primary* is transformed into *puraimari*. The diphthong /ai/ is retained, but the overall structure is adjusted with additional vowels to ensure each syllable ends in a vowel. Another adaptation is observed in *Bible*, which becomes *Bhaibheri*. The diphthong /ai/ in the first syllable remains, but ChiNdau restructures the word by adding vowels, breaking the complex syllabic structure into open syllables /bha.i.bhe.ri/.

Vowel insertion is not arbitrary but is guided by the need to preserve the original word's phonetic identity while adapting it to the recipient language's constraints. This process maintains the phonological essence of the borrowed word. It also resolves clusters in a way that reflects ChiNdau's preference for clear, vowel-terminated syllables. Therefore, through employing vowel insertion ChiNdau successfully integrates English loanwords into its structure.

Vowel Alteration

One significant strategy in adapting English loanwords into ChiNdau is vowel alteration, particularly through the simplification of diphthongs into monophthongs. This process reflects ChiNdau's preference for straightforward vowel patterns and its phonotactic constraints, which emphasize open syllables. Most words containing diphthongs in English are systematically simplified during their adaptation, ensuring they conform to ChiNdau's phonological rules while retaining their semantic meaning.

A notable example of diphthong simplification is the adaptation of the English word *bicycle* into *bhasikoro*. In English, the diphthong /ai/ in the first syllable is resolved into the monophthong /a/ in ChiNdau. This change reduces the complexity of the vowel structure, aligning it with ChiNdau's preference for simpler vowel patterns. Additionally, while the English word ends with a syllabic /l/, ChiNdau modifies the word further by inserting additional

vowels, transforming it into the open-syllable structure /bha.si.ko.ro/. This restructuring eliminates consonant clusters and ensures ease of pronunciation, adhering to ChiNdau's phonological norms.

These examples underscore the systematic nature of vowel alteration in ChiNdau. Diphthongs are either simplified or retained but adjusted to ensure the resulting word conforms to ChiNdau's phonotactic rules. This process not only facilitates the integration of English loanwords but also preserves their original meanings and functions within the ChiNdau lexicon. The simplification of diphthongs into monophthongs in ChiNdau (such as "bicycle" - "bhasikoro") aligns with the literature's observation that recipient languages adjust complex phonemes to simpler forms to suit their phonology (Haspelmath, 2009).

4.2.1.2. Consonant Substitution

Another significant phonological adaptation observed in the integration of English loanwords into ChiNdau is consonant substitution. This process occurs when English consonants that are absent or less common in ChiNdau are replaced with phonetically similar or contextually acceptable counterparts. Consonant substitution ensures that loanwords conform to ChiNdau's phonological inventory while remaining recognizable and meaningful.

A common example of consonant substitution is the replacement of the English lateral approximant /l/ with the ChiNdau trill or flap /r/. This substitution is evident in several loanwords. For instance, the English word *Bible* is adapted as *Bhaibheri*. Here, the final /l/ is replaced with /r/, resulting in the form /bha.i.bhe.ri/, which aligns with ChiNdau's phonotactic constraints and preference for open syllables. On the same note, *ball* becomes *bhora*, where the /l/ in the English word is replaced with /r/, creating the ChiNdau form /bho.ra/. Another example is *pencil*, which is often rendered as *pensiro*, with the /l/ substituted by /r/ to produce /pen.si.ro/.

Consonant substitution is not limited to /l/ and /r/. Another noteworthy substitution involves the English phonemes /t/ and /d/, which are frequently adapted in ChiNdau loanwords. For example, the English word *parliament* becomes *paramende*. Here, the English /t/ is replaced with /d/, producing /pa.ra.men.de/, which fits ChiNdau's phonological structure. The replacement of /l/ with /r/ (in words such as "Bible" - "bhaibheri") and /t/ with /d/ (such as

"parliament" - "paramende") corroborates Mwita's (2009) findings on Swahili, where phonemes absent in the recipient language are substituted with the closest equivalents. This reflects the adaptation of loanwords to fit the phonotactic constraints of the host language (Paradis & LaCharité, 2011).

4.2.2. Morphological Adaptation

In addition to the phonological adaptations discussed above, English loanwords undergo a number of morphological modifications when integrated into ChiNdau. To understand this process, the Matrix Language Frame (MLF) model proposed by Myers-Scotton (1993) provides valuable insights. This model distinguishes between Content Morphemes, which carry lexical meaning, and System Morphemes, which encode grammatical information. In borrowing situations, the donor language (English, in this case) contributes Content Morphemes, while the host language (ChiNdau) supplies System Morphemes to ensure that the borrowed words conform to its grammatical structure.

According to this model, the Matrix Language (ML) in this case, ChiNdau provides the structural frame, while elements from the Embedded Language (EL) English are inserted into this frame. The integration of borrowed words is achieved through the application of system morphemes (prefixes, suffixes) from the ML, which ensure that embedded content morphemes conform to the grammatical rules of the host language. In ChiNdau, morphological adaptations of English loanwords illustrate the insights of the MLF model. These adaptations include the attachment of noun class prefixes to English stems, and the attachment of various grammatical affixes to English verb stems. The following analysis demonstrates these processes, showing how English loanwords are modified to fit seamlessly into ChiNdau while adhering to its linguistic norms. ChiNdau, like many Bantu languages, categorizes nouns into classes using prefixes that indicate number, animacy, or other semantic features. When English nouns are borrowed, they are incorporated into this system through the addition of appropriate ChiNdau noun prefixes. This is also in sync with the literature by Koopman (2020) which outlines that loanwords undergo morphological adaptation to conform to the recipient language's grammar.

The English word *minutes* is adapted as *maminitsi*, although the word already has English plural, the Ndau prefix *ma-* is added to the word to mark plural since chiNdau marks plural at the beginning of the noun.

4.2.2.1. Modifications of English Nouns

ChiNdau grammar features a robust noun class system, where nouns are categorized and marked with specific prefixes that denote singularity, plurality, or semantic nuances. This system is integral to how English nouns are adapted into ChiNdau. Borrowed nouns are assigned prefixes that align them with appropriate noun classes, ensuring they integrate seamlessly into the language's morphological framework.

chitofu	[chi-tofu]	'stove'
mukristu	[mu-kristu]	'christian'
mifodho	[mi-fodho]	'photos'
mabhokisi	[ma-bhokisi]	'boxes'
vakristu	[va-kristu]	'christians'

The following examples from the provided list illustrate how prefixes are used in adapting English nouns:

Chitofu ('stove'): The prefix *chi-* places the word in a noun class 7, the singular class commonly associated with tools or objects.

Mukristu ('Christian'): The prefix *mu-* places the word in noun class 1 which marks singularity, indicating a person belonging to a specific group.

Mifodho ('photos'): The prefix *mi-* also places the word in noun class 4 which denotes plurality for objects and items.

Mabhokisi ('boxes'): The prefix *ma-* also places the word in noun class 6 which is used to form plural nouns.

Vakristu ('Christians'): The prefix *va-* places the word in noun class 2 which is specific to plural human nouns which are used for highlighting multiple individuals within the group. The assignment of noun class prefixes in ChiNdau (such as "mu-" for "mukristu", "ma-" for "mabhokisi") mirrors findings in other Bantu languages such as Sesotho and isiXhosa where English nouns are prefixed with class markers (Oosthuysen, 2016; Koopman, 2000). This

supports the literature's assertion that Bantu languages integrate loanwords into their noun class systems.

Simplification of Compound Nouns

An additional feature of morphological adaptation in ChiNdau involves the simplification of English compound nouns. Instead of retaining all components of a compound word, ChiNdau often reduces them to the most salient or functional element. For example, the noun *bhara* ('wheelbarrow') is simplified to *bhara*, retaining only the "barrow" component. Similarly, in the noun *movha* ('motor vehicle') "vehicle," is omitted. Clipping as a morphological strategy in ChiNdau parallels observations made in other Bantu languages, such as Chichewa, where Simango (2000) notes that the English word *dining room* is adapted as *dining*. This selective retention of core elements in loanwords demonstrates the functional and semantic priorities of the borrowing language, with adaptations reflecting meaningful and culturally significant aspects of the original terms. This process reflects ChiNdau's preference for linguistic economy and functional clarity. Through prioritizing the essential elements of compound words, the adaptations avoid semantic redundancy and maintain communicative efficiency. The reduction of compound nouns (such as "wheelbarrow" - "bhara") is also in sync with Simango's (2000) observation in Chichewa, where "dining room" becomes "dining". This reflects a strategy of linguistic economy noted in the literature (Haspelmath, 2009).

4.2.2.2. Morphological modifications of English Verbs

Morphological adaptation is another significant process in the integration of English loanwords into ChiNdau. This involves attaching ChiNdau morphemes to English lexemes to make them conform to ChiNdau's grammatical and morphological rules. In the case of verbs such adaptations involve attaching chiNdau verbal prefixes and suffixes to English verb stems.

One example of morphological adaptation is seen in the noun *rubhabhatidzo*, corresponding to the English word *baptism*. In ChiNdau, this word is not only phonologically adapted but also morphologically transformed. The base lexeme "baptize" is attached with the ChiNdau morphemes ru- (a prefix commonly used for nominalization) and -o (a suffix that nominalizes

the verb and gives it the meaning of an act or process). The resulting structure, ru-bhabhatidzo, adheres to ChiNdau's grammatical rules for creating nouns from verbs and fits naturally into the language's system.

Similarly, in the word *bhabhatidzwa* 'be baptized', the verb is adapted with ChiNdau morphological markers to indicate a passive form. The suffix *-wa* is attached to the verb, to indicate that it is in the passive voice. These morphological adaptations ensure that borrowed words not only sound natural within ChiNdau but also function grammatically as part of the language. This process highlights the language's ability to maintain its linguistic identity while incorporating foreign lexical items.

English verbs borrowed into ChiNdau undergo other adaptations which can be explained in terms of MLF model. ChiNdau system morphemes, which mark tense, aspect, mood, and voice are attached to English verb stems. In the verb *kupostwa*, meaning *post*, the infinitive marker *ku-* and the passive suffix *-wa* are attached. This adaptation transforms the English verb into a ChiNdau passive infinitive, enabling it to convey grammatical nuances such as passivity. The verb *kukisana* meaning *kissing*, involves attaching the reciprocal suffix *-ana*, meaning 'each other' denoting mutual action. The prefix *ku-* further marks the verb as infinitive. These examples demonstrate that in the process of integrating English verbs into ChiNdau the matrix language (ChiNdau) provides the system morphemes which make it possible for the English content morphemes to fit into the ChiNdau grammatical structure.

The integration of English nouns into ChiNdau is consistent with the Matrix Language Frame (MLF) model, where English content morphemes are embedded within ChiNdau's grammatical structure. Prefixes and vowel endings function as system morphemes, ensuring phonological and morphological conformity. This approach highlights the dynamic interplay between borrowed content and ChiNdau's linguistic system. The adaptations not only preserve the semantic value of the borrowed words but also ensure they align with the structural and grammatical norms of the recipient language. The adaptation of English verbs with ChiNdau affixes (such as "kupostwa", "bhabhatidzwa") supports the MLF model's distinction between content morphemes (from English) and system morphemes (from ChiNdau) (Myers-Scotton, 1993b; Simango, 2000). The literature emphasizes that system morphemes ensure grammatical conformity (Myers-Scotton & Jake, 1995), as seen in ChiNdau's use of prefixes like "ku-" and suffixes like "-wa". The literature also denoted that morphological integration distinguishes borrowings from code-switching (Lodhi, 2000; Myers-Scotton, 2006). The ChiNdau findings

confirm this, as loanwords are fully integrated into the language's grammatical structure unlike code-switches which lack such adaptation (Haspelmath, 2009).

4.3. Chapter Summary

This chapter has demonstrated that English loanwords are widespread in ChiNdau and are found in the different sources of data. The chapter has shown that the majority of the loanwords are cultural borrowings which means that borrowing was necessitated by lexical gaps in chiNdau. The chapter has examined the phonological and morphological adaptations that occur when English words are borrowed into ChiNdau. Phonological adaptations, including vowel insertion and consonant substitution, are necessitated by the differences in phoneme inventories and syllable structures between the two languages. Morphological adaptations, which were explained in terms the Matrix Language Frame model, involve the attachment of ChiNdau system morphemes to English nouns and verbs to integrate them into ChiNdau's grammatical structure. These modifications illustrate the dynamic interplay between the two languages and highlight the systematic processes through which ChiNdau accommodates English loanwords.

Chapter Five: Concluding Chapter

5.1 An Assessment of the Research Objectives

The objectives of the study were to find out the extent to which ChiNdau have borrowed from English and to establish the kind of modifications which the loanwords have undergone and the impact borrowing has had on indigenous ChiNdau words. These objectives were met through a thorough analysis of five sources which are the *ChiNdau Hymn Book*; *Concise ChiNdau Dictionary*; the *ChiNdau Bible*; *Vemuganga Community Radio* Facebook page and *Rekete ChiNdau* Facebook page. The data for this study was collected from October 2023 to March 2024. In the first three months of conducting the study, the researcher focused on collecting data from printed copies of the *ChiNdau Hymn Book*; the *ChiNdau Bible* and the *ChiNdau Dictionary*. During the last three months of the study, the researcher collected data from online sources which were the two Facebook pages, *Rekete Chindau* and *Vemuganga Community Radio*.

A total of twenty-five (25) randomly selected songs were examined from the Hymn Book and although the words were spelled using ChiNdau orthography, their English source was easy to find as some of the words represent cultural borrowings. A total of seven (7) randomly selected books from the Bible were examined in this study and selected from five books in the Old Testament (*Genesis, Exodus, Kings, Song of Songs, and Proverbs*) and two books were from the New Testament (*Matthew and Luke*). The ChiNdau dictionary was utilised for finding out which English words have been incorporated into ChiNdau such that they are now considered to be legitimate ChiNdau words as the dictionary shows words of foreign origin through clearly marking them with “(f.w.)” after each entry, which made it easy to identify words that might have originated from English. Twelve (12) posts were randomly examined from *Rekete ChiNdau* Facebook page between the 10th of January 2024 and the 9th of March 2024 and particular attention was given to parts of the posts that exhibited code-switching, from which potential borrowings could be extracted. Fifteen (15) posts were randomly perused on *Vemuganga Community* between the 15th of January 2024 and the 19th of March 2024 and parts of the postings that showed code-switching were given special focus, making it possible to identify possible borrowings.

The MLF model was pivotal in this research as it provided a framework for distinguishing between Content Morphemes from the donor language (English) and System Morphemes from

the recipient language (ChiNdau). This approach enabled the study to analyze how ChiNdau's grammatical system accommodated the borrowed elements, with system morphemes ensuring that content morphemes conformed to ChiNdau's language structure. In analyzing the data, the focus was on identifying and categorizing phonological and morphological adaptations of the borrowings from English. The regular spelling of ChiNdau reflects the pronunciation of the words, which offers clues about the phonological adaptation that these borrowings have undergone. The identification process involved searching for English-origin terms in the different sources. Once the loanwords were identified, a detailed analysis was conducted to understand their phonological and morphological adaptations which the ChiNdau language has made to accommodate these words. This process included examining changes in phonetic structure, such as vowel and consonant shifts, and investigating how the loanwords were integrated into ChiNdau grammar, focusing on aspects like affixation and word formation. The identified loanwords were then categorized based on their phonological and morphological changes, grouping them by specific phonetic adaptations and the types of morphological processes they underwent.

5.2 Significance of the findings

The findings of the study significantly addressed the research questions which included identifying the lexical items that have been borrowed from English into ChiNdau and what kind of modifications the loanwords words have undergone. In response to the first question, the findings reveal the widespread nature of English loanwords in ChiNdau as they are found in all the five sources used in the study. The findings revealed that nouns were more frequently borrowed than verbs, demonstrating their adaptability in the borrowing process due to their relative ease of integration compared to other parts of speech. The findings also revealed that most of the loanwords were cultural borrowings. This highlights the dynamic nature of language evolution driven by globalization and technological progress.

In response to the second question on what kind of modifications the loanwords words have undergone, phonological adaptations were found which included vowel insertion and consonant substitution to align loanwords with ChiNdau's open syllable preference and phonotactic constraints. The findings also showed that ChiNdau exhibits distinct phonological systems, which necessitate modifications when English words are borrowed into ChiNdau. A significant difference lies in their phoneme inventories, as some English phonemes were absent in ChiNdau, requiring adjustments for accurate pronunciation. Furthermore, their syllable

structures diverge considerably as English allows consonant clusters and closed syllables, where words can end with consonants, whereas ChiNdau strictly adheres to open syllables, requiring all words to end with a vowel. These differences necessitate phonological adaptations such as vowel insertion and consonant substitution to make English lexical items compatible with ChiNdau's phonotactic constraints.

Vowel insertion ensured that borrowed words conformed to ChiNdau's phonotactic rules, which favor open syllables that end in vowels and disallow complex consonant clusters common in English. Words that end in consonants in English also underwent vowel insertion to meet ChiNdau's preference for open syllables. The findings also revealed that another key strategy in adapting English loanwords into ChiNdau is vowel alteration, particularly through the simplification of diphthongs into monophthongs. Another significant phonological adaptation observed is consonant substitution which occurs when English consonants that are absent or less common in ChiNdau are replaced with phonetically similar or contextually acceptable counterparts.

Furthermore, the research findings also indicated that the loanwords also underwent a number of morphological modifications when integrated into ChiNdau. In support of this process, the Matrix Language Frame (MLF) model proposed by Myers-Scotton (1993b) distinguished between Content Morphemes, which carry lexical meaning, and System Morphemes, which encode grammatical information. The donor language (English) contributed Content Morphemes, while the host language (ChiNdau) supplied System Morphemes to ensure that the borrowed words conform to its grammatical structure. ChiNdau provided the structural frame, while elements from the Embedded Language (EL) English were inserted into this frame. The integration of borrowed words was achieved through the application of system morphemes (prefixes, suffixes) from the ML, which ensured that embedded content morphemes conform to the grammatical rules of the host language. These adaptations included the attachment of noun class prefixes to English stems, and the attachment of various grammatical affixes to English verb stems. ChiNdau grammar featured a robust noun class system, where nouns were categorized and marked with specific prefixes that denoted singularity, plurality and semantic nuances. This system is integral to how English nouns are adapted into ChiNdau.

An additional feature of morphological adaptation in ChiNdau involved the simplification of English compound nouns as instead of retaining all components of a compound word, ChiNdau

often reduces them to the most salient or functional element. Morphological modifications of English verbs are another significant process in the integration of English loanwords into ChiNdau as it involved attaching ChiNdau morphemes to English lexemes to make them conform to ChiNdau's grammatical and morphological rules. The MLF model illustrated that while English content morphemes were borrowed, ChiNdau system morphemes such as noun class prefixes and verbal markers ensured that these words were grammatically correct.

5.3 Implications of the Research

The findings of this research on the adaptation of English loanwords into ChiNdau have several significant implications, both linguistic and cultural. First, the study provides valuable insights into the field of contact linguistics by illustrating how ChiNdau, as a recipient language, accommodates borrowed elements from English. The study highlights how phonological and morphological adaptations preserve the linguistic integrity of ChiNdau while allowing it to enrich its lexicon with new words. This process underscores the adaptability and resilience of indigenous languages when exposed to external linguistic influences. Moreover, the research contributes to a better understanding of how language contact facilitates linguistic evolution, emphasizing the dynamic interplay between languages in a globalized world.

The cultural implications of this study are equally noteworthy. While borrowing from English introduces new vocabulary into ChiNdau, the phonological and morphological modifications ensure that these borrowings conform to ChiNdau's grammatical and phonotactic rules. This demonstrates how the language maintains its cultural identity even as it integrates external influences. The study emphasizes the importance of preserving linguistic heritage while adapting to modern influences, particularly in a context where globalization and technological advancements continue to shape everyday communication.

Practically, the findings have significant implications for language planning and education in Zimbabwe. Understanding the patterns and processes of borrowing can help language policy-makers and educators develop strategies to teach ChiNdau more effectively, including the incorporation of borrowed words into educational materials in a standardized manner. Furthermore, documenting these adaptations is essential for ensuring consistent usage and preserving the language's structural integrity.

The study also highlights the influence of technological platforms such as social media in shaping linguistic practices. Digital spaces like Facebook pages provide new contexts for language use and borrowing, offering opportunities to explore how ChiNdau evolves in online interactions. This suggests that digital media plays a pivotal role in the ongoing development of indigenous languages, bridging traditional linguistic practices with modern communication technologies.

5.4 Limitations

Despite these contributions, the study faced several limitations that need to be addressed. The scope of the investigation was restricted to five text-based sources: the ChiNdau Hymn Book, the ChiNdau Dictionary, the ChiNdau Bible, and two Facebook pages. While these sources were sufficient for identifying borrowing patterns, they do not capture the full range of contexts in which English loanwords are used. Incorporating additional sources, such as newspapers, spoken language data, or other forms of media, could provide a more comprehensive understanding of the borrowing process.

Additionally, the study's six-month data collection period limited its ability to observe long-term trends in borrowing and adaptation. Language evolution is an ongoing process, and a longer study period could reveal how borrowing practices shift over time, especially in response to social or technological changes. The study also did not explore potential regional or dialectal variations within ChiNdau-speaking communities. Borrowing practices may differ across regions, influenced by local pronunciation patterns, cultural practices, or varying levels of exposure to English. Future research could address these regional variations to provide a more nuanced understanding of the borrowing process.

Another limitation was the study's focus on phonological and morphological adaptations, leaving sociolinguistic dimensions relatively unexplored. Factors such as speakers' attitudes toward borrowing, the influence of age, gender, or social class on borrowing practices, and the role of English as a prestige language could offer deeper insights into why and how borrowing occurs. Finally, the reliance on written sources may have overlooked unique borrowing patterns that arise in spoken ChiNdau, particularly in informal or oral contexts where language use is often more dynamic.

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APPENDICES

APPENDIX A: BORROWINGS FOUND IN NDUYO DZEKUDURA

<p>3 Mashoko akati, Kudzai Murure, Mundiyaniswa kwaari NgoMukorore waka, Kristu M'ponesi. (2)</p> <p>238 VASHANDI VAKE JESU</p> <p>Key B^a { s : d : d m : d : d : }</p> <p>1 Vashandi vake Jesu, Emar apo, Madziso nga'ringire Yabva minda.</p> <p>KHORASI: Kumbira kuna Mwari Atume vake, Vaunze veshe vanhu Munyika mwake.</p> <p>2 Varape vana nhenda, Vakumbirire, Navanotambudzika Vaite nane.</p> <p>3 Vaite vanhu veshe, Vamude mwari, Vam'tsvake vanhu veshe Vakarashika.</p> <p>239 WAKAKWIRA MUTUNHU WEKALVARI MAMBO JESU</p> <p>Key A^b { s : s : s : fa : s : s : d : d : - }</p> <p>1 Wakakwira mutunhu weKalvari Mambo Jesu. Wakakohomerwapo pamutunhu Mambo Jesu. Wakabona mubwari icikarwisi.</p> <p>KHORASI: Tinoshama teshe ngorirwake, rwake, Tinoshama teshe ngorirwaka Jesu.</p> <p>Wakazia mutunhu weKalvari Mambo Jesu, Kuti vanhu vanofa munhu Mambo Jesu, Asi sura aazikuendazve; Wakatitwarira muchinjiki Mambo Jesu.</p> <p>3 Kumukweya pam'tunhu weKalvari Mambo Jesu Vaizomukorera pamutunhu Mambo Jesu. Wainga ane simba raMwarizve, Aazikuramba kutifira Mambo Jesu.</p> <p>4 Wakadusa ndaa dzedu PaKalvari Mambo Jesu Atichazofiripo pamutunhu isu vanhu; Muumambo hwaMwari tomuonazve, Tinozogwadama kuna Muponesi, Mambo Jesu.</p> <p>240 NJIKU YANYAMASHI</p> <p>Key A^b { s : s : s : fa : s : s : d : d : - }</p> <p>Njiku yanyamashi, Haleluya, amen! Ndiyo yokupota, Haleluya, amen. Tarega mabasa. Tinotsvaka Mwari, Tinoshama womudenga.</p>	<p>30 TASHONGANA PANO, MWARI WOMUDENGA</p> <p>Key A^b { d : s : d : r : s : m : r : }</p> <p>Tashongana pano, Mwari womudenga, Kumudira, Baba, ngeSonto, Nemwi munoda Mwari, Kwedzerai; Mumhatso mugwadame, Mumhatso mugwadame, Mumhatso mugwadame kwa'ri.</p> <p>2 Wakaripaura iri zuva rake, Wakatipangira izwi aro; Jesu ngeri zuva wakamuka, Nokufa kwakanyiswa nokufa kwakanyiswa.</p> <p>3 Madzinza enyika, unganai zvino, NgeSonto rake rakanaka, Jesu Mukomana uri Mwari ega, Uriye Muponesi, uriye Muponesi. Uriye Muponesi ega.</p> <p>4 Ngatimukurise, tiembe nyasha dzake, Titewo nemishando yake; Timukudze, timudire teshe, Mumhatso yokudira, mumhatso yokudira, Mumhatso yokudira teshe.</p> <p>231 PANE CHINYUKA CHENGAZI</p> <p>Key C^b { m : m : f : f : s : d : r : }</p> <p>KHORASI: Nevasha Vanozoc Avo van Vanozoc</p> <p>2 Mubi wak Wakasha Neniniwo Ndingasu</p> <p>3 Apo nda Yabomha Rudo rur Rwakan</p> <p>232 TARONZI MWARI</p> <p>Key A^b { s : d : r : m : r : }</p> <p>1 Taronze Mazwi Atakan Kuti tip</p> <p>KHORASI: Jesu v Kuti tip Ngatit Mwari</p> <p>2 Mwar Unotir Kuti v Kuti t</p> <p>3 Tinod Kwav Kubv</p>
<p>126 MUKUWO WOKUKUMBIRA</p> <p>Key D^b { d : f : fa : s : d : d : a : }</p> <p>1 Mukuwo wokukumbira Unodakarisa mwoyo. Apo ndinogwadamazve Padenderamo raBaba, Apo ndinotambudzika, Ndinoona kuzorora. Zviedzo ndinozviphapha Ngokuuya kukumbira. (2)</p> <p>2 Mukuwo wokukumbira, Kupota kwangu kwokwira Kwaari unogondeka, Unozozwa kukumbira, Unoti, tsvakai mwoona, Kuhudzai ndobaura, Zveshe zvinotambudza Ndotura ngokukumbira. (2)</p> <p>3 Mukuwo wokukumbira, Ndinoembedzerwa ndiwo, Naapo ndinokumbira Kugonda kwondizarisa, Nekanyi kwomudengomwo Ndoona ngokumbira. Nemwi vanhu vomunyika Saranyi mwechikumbira. (2)</p> <p>127 ZVOUNODISA, ITA KWENDIRI</p> <p>Key E^b { m : m : f : f : d : d : r : }</p> <p>1 Zvounodisa, ita kwendiri, Uri muumbi, shanda mumwoyo. Ndisukisise, Mambo Jesu, Ndischaamera mushandowo.</p> <p>3 Zvounodisa, ita kwendiri, Kutambudzika kweshe - kupere, Simba nenyasha zviri kwenda Pedza mushando, Mwana waMwari.</p> <p>4 Zvounodisa, ita kwendiri, Tonga mumwoyo, utonge yaambo. Ndizarisise ngoMweya wa Kristu wemene, pona kwendiri.</p> <p>128 MWARI BABA ANGU</p> <p>Key C^b { m : m : f : f : s : d : r : }</p> <p>1 Mwari Baba angu, Ndinoona vanhu Vakasia njira yenyu, Vari vakarashika. Garai neni, garai neni, Ngokusikaperi. (2)</p> <p>2 Nokupona kwangu Kwakatsonga hakwo, Asi ndinotenda kuti Munogara neni. Garai neni, garai neni. Ngokusikaperi. (2)</p> <p>3 Pashi pano peshe Ndinoona kuti Zviro zveshe zvichaperi Baba munogara Garai neni, garai neni, Ngokusikaperi. (2)</p> <p>4 Vanhu vanhu</p>	<p>137 NDECHIMUTAMA JESU UNENI</p> <p>Key D^b { s : s : s : s : m : r : r : d : r : }</p> <p>1 Ndechimituma Jesu uneni, Ndechigononda, ndechityahe, Wodo kudetsa, wofadzahe, Ndechimitamazve.</p> <p>KHORASI: Ndechimitamahe, Ndechimitamahe, Jesu uri pasinde pangu, Ndechimitamahe.</p> <p>2 Ndechimituma unogondeka, Aandisii munjira, Wondidakadza ndogwinyahe, Ndechimitamahe.</p> <p>3 Ndechimituma Jesu wakagwinya, Wechitwarira ndaa dzangu, Wondiembedza ndechitsumba Ndechimitamahe.</p> <p>4 Ndechimituma wondie zveshe, Unopingura ndapota, Wondingwarira ndisawahe, Ndechimitamahe.</p>

Compilation some of the English Loanwords in the Ndaun Hymn book above

Ndaun	English gloss
1. Kwaya	Choir
2. Rubhabhatidzo	Baptism
3. Temperi	Temple
4. Vakristu	Christians
5. Sonto	Sunday
6. Bhaibheri	Bible

APPENDIX B: BORROWINGS FOUND IN THE CHINDAU BIBLE

Vhangeri Ngokunyora
kwaMATEU
 MAZWI EKUTANGA

Vhangeri raMateu rinoereketa ngeMashoko Akataka kuti Jesu ndiye Muponesi wakamufestamente yekare. Mashoko Akataka aya anisiri evanhu vevajudha vega, mwaakabhu kuMateu rakanasa kurongwa zvakanaka. Rinotanga ngendaa yokubarwa kwekwokuchumaira Vhangeri, kudzidzisa nokuponesa vanhu muGarire. Ngesure kwezwi kaitika kuna Jesu ngevhiki rogukumisira, zvechigumisira ngokukohomerwa nokumuka kwake kubva kwevakafa.

Vhangeri iri rinoonisa pamhene kuti Jesu mudzidzisi mukuru, unesimba rokududzira mipango yaMwari, noundzidzisa ngoumambo hwaMwari. Uzhinji hweudzidziso dzake dzakaunganidzwa munda shani idzi:

Kudzidzisa kwaJesu padera pomutunhu, kunodzidzisa ngendaa yokuita kwake, ngemabingo, nenguva yokuyirwa nemagumo evanhu voUmambo hwomudenga (Ndima 5-7)

Kudzidzisa ngokushanda kwevadzidzi vari gumi navairi. (Ndima 10)

Miedzaniso ngendaa yoUmambo hwomudenga (Ndima 13)

Kudzidzisa kwebiningidzo rokuita mudzidzi waJesu (Ndima 18)

Kudzidzisa ngendaa yemagumo emazuva ano nokuyira kwoUmambo hwomudenga (Ndima 24-25)

URONGWA HWEZVIRI MUBHUKU RAMATEU

Madzibabamukuru nokubarwa kwaJesu Kristu 1:1—2:23

Mushando waJohani Mubhabhatidzi 3:1-12

Kubhabhatidzwa nokuedzwa kwaJesu 3:13—4:11

Mishando yaJesu muGarire 4:12—18:35

Kubva Garire kuguma Jerusarema 19:1—20:34

Vhiki rogukumisira muJerusarema nepasinde 21:1—27:66

Kumuka kubva kwevakafa nokuoneka kwaMambo Jesu 28:1-20

Mazina aMadzibabamukuru aJesu Kristu
 (Ruka 3:23-38)

1 Tsamba yokubarwa kwaJesu Kristu, mukororo waDhavhidha, mukororo wa Abrahamu. **2** Abrahamu wakabara Farezi naZara ndiTamar naFarezi wakabara Hezironi, naH zironi wakabara Aramu, **3** naAran wakabara Aminadhabh naAminadhabhi wakabara Nasani, naNasoni wakabara Sarime, **5** naSarimoni wakabara Bhoazi ndi...

54 MARAKO 7-8

munhu; asi echinyanya kuvapanga, vakanyaniswa kuviteketesa. **37** Nave vakashamiswa kunopinda binozovechiti, "Iye wakaita vesheshi kuti zvinake; unaita kuti nedziiranzee rizwe nechimbungumbungu kuti chierekete."

Jesu Unopa Zvokudya Vanhu Makuni Marongomuna eMazana (Mat. 15:32-39)

8 Ngeazuva awo kwaiyapozve mbungano huru, yayi isina chokudya; iye wakadaidza vadzidzi akati kwavari, **2** "Ndinosvapa mwoyo ngendaa yembungano, ngokuti yakagara neni zvinopano mazuva matatu, isina chokudya." **3** Kuti ndikavaendesha kumakanyi kwavo vasati vadya, vano-zofukama munjira, nevamweni vavo vanobva kuretu."

4 Nevadzidzi vake vakamupingura vakati, "Munhu ungazviona pari zvingwa kuti agutse ava vanhu muno mushango?" **5** Naye wakavbunza akati, "Munezvingwa zvinganai?" Vakati, "Zvinomwe."

6 Wakapanga mbungano kuti igare pashi; akatora zvingwa zvinomwe, akabonga, akazvigura akazvipa kuvadzidzi vake kuti vazviise pamberi pevanhu, nayo vakazvipa kumbungano. **7** Nayo yayi nehove doko shomani; abonga wakapanga kuti dziiswewo pamberi pavo. **8** Nayo vakadya, vakaguta; nayo vakatonhera matsekeneswa ezvakasara akaita zvitundu zvinomwe. **9** Yayi vaida kukwana makuni marongomuna emazana. Naye wakavaendesha. **10** Paripo wakapoterera mungarava nevadzidzi vake, wakaenda kunharaunda yeDharamanuta.

VaFarisi Vanokumbira Chioniso
 (Mat. 16:1-4)

11 VaFarisi vakauya kunaJesu, vakatanga kuphikisana naye, vechitswaka kwaari chioniso chinobva mudenga, vechimuedza. **12** Naye wakaita mahwema makuru mumweya wake, akati, "Uyu mubarirwana unotswaka ngenyi chioniso? Ngezwinyiso ndinoti kwomuri, mubarirwana uyu auzopuwi chioniso." **13** Wakavasiya, akapoterazve...

Mumera wevaFarisi newaHerodhi (Mat. 16:5-12)

14 Vadzidzi yayi varforwa kutora zvingwa, yayi hechingwa chimwe chega mungarava. **15** Naye wakavapanga echiti, "Penyai, ngwarai mumera wevaFarisi nomumera waHerodhi." **16** Vakapangana pakati pavo vechiti, "Ngokuti atina zvingwa?" **17** Jesu echizya wakati kwavari, "Munopangana ngenyi, ngokuti amuna zvingwa? Amusati mwazisa nokuti kuzwisisa here? Mwoyo yenyu ichakandonza here?" **18** Munemadziso musikaona here? **19** Naapo zvendakagurira chedzi here? **20** Naapo zvendakagurira vanhu makuni emazana mashanu zvingwa zvishanu, mwakadzaza zvitundu zvinganai nge matsekeneswa?" Vakati kwavari, "Zvinomwe." **21** Naye wakati kwavari, "Amusati mwazwisisa here?"

Jesu Unopembudza Bofu muBethisaidha

22 Vakaguma muBethisaidha. Vakauza kwaari bofu, nayo vakamupota kuti aribate. **23** Naye wakaribata ngenyara, akaribudisa kubanze kweDhorobha; naapo apfira mata mumaradziso aro, wakaisa nyara dzake padera paro, akaribunza kuti, "Unona chiro here?" **24** Naro rakaringiririki, "Ndinoona vanhu, asi ndimo vaona vechimba vakadai ngemiti." **25** Wakaisazve nyara dzake pader pemadziso aro; nayo rakaringirisa rakapembudza, rikaona zviru zve she pamhene. **26** Wakariendesha kanykwaro echiti, "Usapoterazve mumizi."

Petro Unopupura kuti Jesu ndiye Kristu
 (Mat. 16:13-20; Ruka 9:18-21)

27 Jesu nevadzidzi vake vakanda vakapoterera mumizi yeSizari Firiipi; vachimunjira wakabvunz vadzidzi vake echiti kwavari, "Vanhu...

2 MATEU 1-2

waiya mambo. NaDhavhidha mambo wakabara Soromoni ngomukadzi usobara Rehobhoni, naSoromoni wakabara Abihia, naAbihia wakabara Asa. **3** NaAsa wakabara Jehoshafiri, naJehoshafiri wakabara Joram, naJoram wakabara Uria, **4** naUria wakabara Jotami, naJotami wakabara Ahazi, naAhazi wakabara Hesekia, **5** naHesekia wakabara Manase, naManase wakabara Amoni, **6** naAmoni wakabara Josia, **7** naJosia wakabara Jekonia nevavun'una vake, ngomukuwo wakutorwa kuenda Bhabhuroni. **8** Ngesure kwokutorwa kuenda Bhabhuroni, Jekonia wakabara Saratieri, naSaratieri wakabara Zerubhabheri, **9** naZerubhabheri wakabara Abihudhi, naAbihudhi wakabara Eriakimu, naEriakimu wakabara Azo, **10** naAzo wakabara Zadhoki, naZadhoki wakabara Akimu, naAkimu wakabara Eriudhi, **11** naEriudhi wakabara Eriazari, naEriazari wakabara Matani, naMatani wakabara Jakobe, **12** naJakobe wakabara Josefa, mwamuna waMaria, uwo wakabara Jesu unozwi Kristu.

17 Ndziwo mibarirwana yeshe kubva kunaAbrahamu kuguma kuna Dhavhidha iri gumu namirongomuna, kubvira kunaDhavhidha kuguma pakutorwa kuenda Bhabhuroni mibarirwana iri gumu namirongomuna, nokubvira pakutorwa kuenda Bhabhuroni metsa kuguma kunaKristu mibarirwana gumu namirongomuna.

Kubarwa kwaJesu Kristu
 (Ruka 2:1-7)

18 Zvino kubarwa kwaJesu Kristu kwaiva kwakadai; apo Maria mai ake aiywa aemeserwa Josefa, vasati vashongana, iye wakaoneka aanemimba yoMweya Wakachena. **19** NaJosefa mwamuna wake, ngokuti waiya munhu wakururama, asikadi kumutsverudzisa, waida kuti amurambe ngokufishika. **20** Kwakati achakaradza ndizvo, penya, ngirosi yaMambo yakaoneka kwaari ngokurota yechiti, "Josefa, iwewe Mukororo waDhavhidha, usatya kutora Maria mukadzi

wakabara Farezi naZara ndiTamar naFarezi wakabara Hezironi, naH zironi wakabara Aramu, **3** naAran wakabara Aminadhabh naAminadhabhi wakabara Nasani, naNasoni wakabara Sarime, **5** naSarimoni wakabara Bhoazi ndi...

2 vakaponeswa.

Dzidziso yeMadzibabamukuru
 (Mat. 15:1-9)

7 VaFarisi nevamweni vevavakabva Jerusarema vakaun dzidzi vake vaidya chingwa nger dzine tsvina, ukwo kunoti dzisi kushambwa. **3** (Ngokuti vaFarisi r Judha veshe avadyi vasikazi ku kushamba kakurutu nyara dzavo, v batirira mitoo yemadzibabamuk **4** naapo vabva kumusika, avadyi va zikushamba; neimweni mitoo miz iripo yevakaashira kuingwarira, k ngokusuka tsani nehari nen dzethusi.) **5** VaFarisi nevanyori v mubvunza vechiti, "Vadzidzi vavateeri ngenyi mitoo yemadzibab kuru, asi vanodya chingwa nger dzine tsvina?" **6** Wakati kwavari, " wakanasa kuprofeta ndimwi, imw vadziitisi, kudai ngezvezvakanyo kuti, "Ava vanhu vanondiremered ngemiromo yavo, asi mwoyo yavo iri kuretu n **7** asi vanotera kundidira, **8** akare dzinotutsira nemibhedhi.



Dhorobha reJerusarema (23:37)

kudai ngenhambo inounganidza zvitiyo zvayo pashi pemaphaphiro ayo, nemwi amuzikutenda! 38Penyai, mhatso yenyu yasiwa kwomuri iri dongo. 39Ngokuti ndinoti kwomuri, amuchatongozondioni metsa munozoti, 'Unomuchena uwo unouya ngezina raMambo.'

Jesu Unoereketa ngoKuputswa kweTemperi (Mk.13:1-2; Ruka 21:5-6)

24 Jesu wakabuda muTemperi; oenda vadzidzi vake vakauya kwaari kuti vumupangidzire mhatso dzeTemperi. 2Naye wakapungura, akati kwavari, 'Amuoni izvi zveshe here? Ngegwinyiso ndinoti kwomuri, arizosiwi panapa buwe padera pebuwe rimweni risikazoputsirwi pashi.'

Madambudziko noKutambudza (Mk.13:3-13; Ruka 21:7-19)

3 Achagara paMutunhu wemaOri-vhi, vadzidzi vake vakauya kwaari



ari ega vechiti, 'Tironzere, izv zvinozoitika riini? Zve chiinyi chi nozoita chioniso chokuuya kwak nechokuguma kwenyika.'

4 Jesu wakapungura, akati kwavari, 'Ngwarai kuti musazopaukiw ngomunhu. 5Ngokuti vazhin vanozouya ngezina rangu vechiti 'Inini ndiri Kristu', vanozorashiki vazhinji. 6Nemwi munozova ng kuambana nemawirira okuamban ngwarai kuti musazotambudzik ngokuti kunosisira kuti zveshe zv tike, asi magumo aasati aguri. 7Ngokuti dzinza rinozomukira nedzinza, noumambo hunozokirana noumambo; kunozoz nza nokuzungunyika kweny kundau dzakaparadzana. 8 zveshe zviri zvokumba kwema mbudziko. 9Naapo vanozomul mukutambudza, navo van muraya; nemwi munozonyen ngemadzinza eshe ngepamu pezina rangu. 10Naapo vaz vanozopumhunwa, vanozohi umwe noumweni nokunyeny. 11Nevaprofeti vokunyepa vaz vanozoapo, navo vanozoras sa vazhinji. 12Ngokuti kush kunozowanda, rudo rweva runozopora. 13Asi iye unozoshi ra metsa kumagumo unozopor

munhu; asi echinyanya kuvapanga, vakanyanyisawo kuviteketesa. 37Nayo vakashamiswa kunopinda binzo vechiti, 'Iye wakaita zveshe kuri zvinake, unolita kuti nedzimbunzee rizwe nechimbungumbungu kuti chireketete.'

Jesu Unopa Zvokudya Vanhu Makumi Marongomuna eMazana (Mat. 15:32-39)

8 Ngeamazva awo kwaiyapozve mbungano huru, yalya isina chokudya; iye wakadaidza vadzidzi akati kwavari, 'Ndinosvira mwoyo ngenda yembungano, ngokuti yakagara neni zvinopano mazuva matatu, isina chokudya. 3Kuti ndikavaendesa kumakanyi kwavo vasati vadya, vanozofukama munjira, nevamweni vavo vanobva kuretu.'

4 Nevadzidzi vake vakamupungura vakati, 'Munhu ungazviona pari zvingwa kuti agutse ava vanhu muno mushango?' 5Naye wakavabunza akati, 'Munezvingwa zvinganai?' Vakati, 'Zvinomwe.'

6 Wakapanga mbungano kuti igare pashi; akatora zvingwa zvinomwe, akabonga, akazvigura akazvira kuvadzidzi vake kuti vazviise pamberi pevadhiri, navo vakazvira kumbungano. 7Nayo yayiva nehove doko shomani; abonga wakapanga kuti dziswewo pamberi pavo. 8Nayo vakadya, vakaguta; navo vakatonhera masekeneswa ezvakasara akaita zvitundu zvinomwe. 9Yaya vaida kukwana makumi marongomuna emazana. Naye wakavaendesa. 10Paripo wakapotea mungarava nevadzidzi vake, wakaenda kunharanda yeDharamanuta.

VaFarisi Vanokumbira Chioniso (Mat. 16:1-4)

11 VaFarisi vakauya kuna Jesu, vakanga kuphikisana naye, vechitsvaka swaari chioniso chinobva mudenga, vechimuedza. 12Naye wakaita mahwema makuru mumweya wake, akati, 'Uyu mubarirwana unotsvaka ngenyi chioniso? Ngegwinyiso ndinoti kwomuri, mubarirwana uyu auzopuwi chioniso.' 13Wakavasiya, akapoterazve mungarava, akaambuka ruseri.

Mumera wevaFarisi nwaHerodhi (Mat. 16:5-12)

14 Vadzidzi valya vavirirwa kutora zvingwa, yaya nechingwa chimwe chesha mungarava. 15Naye wakadza pangachiti, 'Penyai, ngwarai mumera wevaFarisi nomumera waHerodhi, 16Vakapangana pakati pavo vechiti, 'Ngokuti aina zvingwa.' 17Jesu echizwa wakati kwavari, 'Munopangana ngenyi, ngokuti amuna zvingwa? Amusati mwazia nokuti kuzwisisa here? Mwoyo yenyu ichakandokozva here? 18Munemadziiso musikaoni here, munenze musikazwi here? Amucheredzi here? 19Naapo zvendakagurira vanhu makumi emazana mashanu zvingwanai ngematekeneswa?' Vakati kwaari, 'Gumi nezviiri.' 20'Naapo zvingwa zvinomwe zvakagurirwa kuvanu makumi emazana marongomuna, mwakazadza zvitundu zvinganai ngematekeneswa?' Vakati kwaari, 'Zvinomwe.' 21Naye wakati kwavari, 'Amusati mwazwisisa here?'

Jesu Unopembendza Bofu muBhethsaiidha

22 Vakaguma muBhethsaiidha Vakanza kwaari bofu, navo vakamu pota kuti aribate. 23Naye wakaribat ngenyara, akaribudisa kubanze kwe dhorobha; naapo apfira mat. 24Mumadziiso aro, wakaisa nyara dzak padera paro, akaribunza kuti, 'Unoc na chiro here?' 24Naro rakaringiri rikati, 'Ndinooona vanhu, asi ndini vaona vechihamba vakadai ngemiti 25Wakaisazve nyara dzake paderi pemadziiso aro; naro rakaringiri rakapembendza, rikaona zviro zvo she pamhene. 26Wakariendesa kan kwaro echiti, 'Usapoterazve mumizi.'

Petro Unopupura kuti Jesu ndiye Kristu (Mat.16:13-20; Ruka 9:18-21)

27 Jesu nevadzidzi vake vaka nda vakapotea mumizi yeSizar Firipi; vachimunjira wakabvun vadzidzi vake echiti kwavari, 'Van vanoti inini ndirianani?' 28Na

woMunhu. 40Naapo vanhu vaviri vanozoapo mumunda, umwe unozotora noumweni unozosiwa. 41Vakadzi vaviri vechikuya paguwo, umwe unozotora noumweni unozosiwa. 42Ndizvo rindai ngokuti amuzisi zuva vanozouya Mambo wenyu. 43Asi mwechizwa ichi, kuti kudai munewemhatso aisa mukuwo weinyu adivo mbava iye wazorinda, asikatendi kuti mhatso yake ipwanyive. 44Ndizvo itai vakanasirwa ngokuti ngeswa romusikapinidzi Mukororo woMunhu unouya.

Muranda Unogonoka noUsikagondeki (Ruka 12:41-48)

45 'Ndizvo ndiani uri muranda unogonoka newakangwara, uwo mambo wake wakamuemesa kuita mutongi padera pemhatso yake, kuti avape kudya kwavo ngenyava kwavo? 46Unomuchena muranda uwo apo mambo wake ouya unozomuona echiti kudaro. 47Ngegwinyiso ndinoti kwomuri, unozomuemesa kuti aite mutongi padera peizvo zveshe zvaanazvo. 48Asi kuti uwo muranda wakashata unozoti mumwoyo mwake, 'Mambo wangu unononoka kuuya.' 49Naye atange kurova varanda awo vari vangani vake, adye echimwa pamwepo nevziradza. 50Mambo wouwo muranda unozouya ngeziva raasikakariri neawa raasikazi. 51Naye unozomwema kuita zvigurwa, aemesa kwamari chikoaniswa chake pakati pevazitiisi. Unozoitoyo kuboorera nokukwetsana kwemazino.

Muedzaniso weVasikana Vari Gumi

25 'Zvinopano umambo hwo-muedzaniso unogonoka nevasikana varigumi, avo vakatora zvibani zvavo, vakabuda kooshongana nomukwambo. 2Vashanu vavo yayiva mapenzi nevashanu yayiva vakangwara. 3Ngokuti avo yayiva mapenzi vakatora zvibani zvavo, avazikutora mafuta nayo. 4Asi vakangwara vakatora mafuta mwekuzvidziyo zvavo, pamwepo nevashanu zvavo. 5Apo mukwambo achanonoka, vakakuisira veshe vakaata. 6Asi pakati



Vasikana gumi nemafuta (25:1-10)

posiku kwakadaidzira kuti, 'Pe mukwambo! Budai kooshon naye.' 7Naapo vasikana veshe miruka, vakanasirira zvibani zvipenziyo mafuta enyu; ng zvibani zvedu zvinodzima. 8Asi ngwara vakapungura, 'Azvingad ngokuti azokwani isu neny mwechienda kuneavo vanote mudzitengere.' 9Asi vachand tenga, mukwambo wakavya; yayiva vakanasirira vakapotea munuwadhio, norvhi rwakak. 10Ngesureni kwakuyawo vavamveni vechiti, 'Mambo, Mtibeurire.' 12Asi iye wakap echiti, 'Ngegwinyiso ndinoti ri, anditongomuzi.' 13Ndizvo imwimi ngokuti amuzi zuva awa.

Muedzaniso weMatare (Ruka 19:11-27)

14 'Ngokuti zvakadai ng wakatikuti echida kuenda ka imweni, wakadaidza vake, akahina kwavari zvi. 15Nokuneumwe wakahina nda ari mashanu, nokun wakahina mairi, nokun rimwe; kuneumwe ngaun wakahinwa kudai ngokuke kushandisa, wakaenda rwer. 16Paripo uwo wakashira i mashanu wakaenda akat wakuyirwa ngenashanu. 17Ngokudarozve uwo wakari, wakuyirwazve ngenash wakashira rimwe, wakae ra mumavhu, akafisha mar

Chinyangadzo Chinoaparadza Chakashata yamho (Mk. 13:34-35; Ruka 21:20-24)

15 'Ndizvo apo mwoosona chinyangadzo chokuparadza chankaveketa ndicho Dhantiri muprofeti chechiema mudai yakachena, (tavo unodzidza ngazwisise) 16naapo avo vari mudzira ngavazivize kumitunhu. 17Naye uri padera pechachungu chemhatso, asidzika kutora zviro zvi mumbhatso yake. 18Naye uri mumunda asahwirira zve kootora bhachi rake. 19Asi ihehe kwavari avo vaaenimba naavo vanomwari ngea mazuva! 20Kumbirai kuti kutiza kwenyu kusazoitika ngenyava yechando nokuti ngeziva reSabatha. 21Ngokuti kunozoapo kutambudzika kukururi, ukwo kusikazi kumboti ka kwakadaro kubvira mukumba kwenyika metsa kuguma zvinopano, zve, akuchatongoitiki zvakadaro. 22Kudai mazuva awo asikazopufisi, akuna nomunhu unozoponeswa; asi ngepamusoro pevakatsanangurwa, awo mazuva anozofipiswa. 23Ngokuti mukwo kuti aripo munhu unozoti kwomuri, 'Penyai, Kristu uri panapa,' nokuti 'Apo,' musazovitenda. 24Ngokuti vanozoapo vaKristu vokunyepa nevaprofeti vokunyepa, navo vanozoita zviniso zvikuru nemishamiso, kupaulisa, kudai zvechitika, eya nevakatsanangurwa. 25Penyai, ndamuronzera izvi ngepamberi. 26Ndizvo kuti vechizoti kwomuri, 'Penyai, uri mushango,' musaendeyo. 'Penyai, uri mukamera romukati,' musazotenda. 27Ngokuti kudai ngemheni inobva kumabvazva, inojekisa metsa kuguma kumabirirazuva; kunozodaro nokuya kwoMukororo woMunhu. 28Ngokuti apo panemiiri yakafa, ndipo pedzinoungana ngwanga.

Kuuya kwoMukororo woMunhu (Mk. 13:24-27; Ruka 21:25-28)

29 'Ngokukasira ngesure kwokumbudzika kwemazuva awo, zuva nozoita chidima, nemwedzi auzoki, nenyeredzi dzinozowa kubva udenga, nesimba reshe romudenga tozozungunyiswa. 30Naapo kunozoka chioniso choMukororo woMunhu mudenga, nemadzinza eshe enyika anozobanda, nawo anozomuona Mukororo woMunhu echiyu padera pamakore omudenga, anesimba noumweni. 31Naye unozotuma ngokuti dzake ngokurirwa kukuriri vakaisanangurwa vake labva kumadu tu marongomuna, kubva kumagumu anwe omudenga metsa kuguma kuma gumo amweni.

Chidzidzo choMuti woMunwe (Mk. 13:28-31; Ruka 21:29-33)

32 'Zvinopano dzidzi mudzaniso komuti woMunwe; apo dai raw riri mbishi, rechiburikira mashakan imwimi munozita kuti zlenza rapa sinde. 33Ngokudaro imwiniwo, ap mwoona izvi zveshe, munozita kuti u pasinde pamisiwo. 34Ngegwinyiso ne noti kwomuri kuti uyu mubarirwa auzopindi metsa izvi zveshe zviitiri. 35Denga nyenika zvinozopinda, mazwi angu aatongozopindi akadi.

Akuna Unozia Zuva nokuti Awo RoKuya kwoMukororo woMunhu (Mk. 13:32-37; Ruka 17:26-30, 34-36)

36 'Asi ngenda yezuva iro nea iro akuna naumwe unozia, kunya; ngirosi dzomudenga nokuti Mukori kwega Baba. 37Ngokuti kudai nge zuva aNoa, kunozodarozve ku kwoMukororo woMunhu. 38Nge ngemazuva awo ngepamberi per mbi, yakadya, vechitwa nokure nukuroodza, metsa rakaguma z iro raakapotea ndiro Noa mung va. 39Nayo avazikuzia metsa ndi yakaguma, yakavatora veshe, ki zodarowo kuuya kwoMuko



Ngwanga dzinodya mhu-

Compilation of the English loanwords in the Ndaubible above

Ndaub	English gloss
1. Kamera	Camel
2. Mamepu	Maps
3. Mavhesi	Verses
4. Mabhuku	Books
5. Makhomentari	Commentaries
6. Bhuku	Book
7. Aritari	Alter
8. Sirivha	Silver
9. Muprofet	Prophet
10. Matarenda	Talents
11. Gauni	Gown
12. Bhabhatidzwa	Baptised
13. Sabatha	Sabath
14. Hedheni	Heathen
15. Dragoni	Dragon
16. Mupristi	Priest
17. Paradhaisi	Paradise
18. Sinagogi	Synagogue
19. Pentekosti	Pentecost

APPENDIX C: BORROWINGS FOUND IN THE CHINDAU DICTIONARY

CHINDAU - ENGLISH	
Aa	
<p>a-, [L] pref., to show negative when preceding a pron. e.g. <i>Andizi. I did not.</i></p> <p>a-, [L] pref., <i>Madima amai. Mother's sweet potatoes.</i></p> <p>-adza, [H] v.t., split, as firewood.</p> <p>-aina, [H] v.t., (f.w.) iron clothes.</p> <p>aina, [L] n., pl. idzi, (f.w.) pressing iron.</p> <p>aiwa, [H] interj., no.</p> <p>-aka, [H] v.t., build; construct; erect.</p> <p>akanaka, [L] adj., beautiful; good.</p> <p>akashata, [L] adj., bad; ugly.</p> <p>ake, [H] pron., hers or his.</p> <p>akhiti, [H] interj., expressing sorrow or surprise to what is being said or happening.</p> <p>ako, [H] pron., yours.</p> <p>akuna, [H] interj., is not there, as at some distance away.</p> <p>akwana, [LHH] v.i., it is enough.</p> <p>alithari, [HHHL] n., pl. maal-, (f.w.) altar.</p> <p>-amba, [L] v.t., begin, commence; start.</p>	<p>-ambamira, [L] v.t., grope; search by feeling.</p> <p>-ambana, [L] v.i., quarrel.</p> <p>-ambira, [L] v.t., challenge; offend; provoke. <i>Ukaram uchindiambira. ndinozokutshaya. If you on provoking me, I will t you.</i></p> <p>-ambuka, [L] v.t., cross as : or river. <i>Musaambuke m wakatheya. Do not cross flooded river.</i></p> <p>-ambura, [L] v.i., be spread wild fire out of control.</p> <p>-ambusa, [L] v.t., help some to cross a river or stream.</p> <p>amuna, [H] interj., is not wit</p> <p>amuna woye, [H] interj., expressing surprise to what being said or happening.</p> <p>-amura, [H] v.t., yawn.</p> <p>-amwa, [H] v.t., suckle milk breast, as a child; be breast</p> <p>-amwira, [H] v.i., child suck breast milk from a pregnant mother.</p> <p>anani, [H] interj., who; who</p>
<p>andizi, [H] I did not.</p> <p>andina, [H] I did not.</p> <p>-angarara, [L] v.i., be naughty; be mischievous.</p> <p>-angira, [H] v.t., continue.</p> <p>-angirira, [H] v.t., persevere; continue.</p> <p>angu, [HL] pron., mine; my.</p> <p>-anika, [H] v.t., dry in the sun; hang out, as clothes to dry.</p> <p>anhu, [L] n., pl. only, people.</p> <p>anthani, [L] pron., others.</p> <p>-anura, [H] v.t., remove from drying place in the sun.</p> <p>Anya, [H] n., Mrs. <i>Ndakahlangana na Anya Sithole kuchinyuka zuro mudeekoni. I met Mrs Sithole at the water spring yesterday in the evening.</i></p> <p>apa, [H] adv., here.</p> <p>apana, [H] It is not here.</p> <p>apapo, [H] adv., there; right there.</p> <p>aphuroni, [L] n., pl. maaph-, (f.w.) apron.</p> <p>apo, [H] adv., there.</p> <p>-ara, [H] v.i., stop raining; clear after storm. <i>Kubanze kwaara. The rain has stopped.</i></p> <p>ara, [H] n., pl. maar-, dot; speck; stain; kind of mouse.</p>	<p>-arairwa, [L] v.i., be absconded; be carried away</p> <p>ari? [H] interj., which one</p> <p>-aridza, [L] v.t., spread blanket onto bed.</p> <p>-arira, [L] v.t., open hand receive something.</p> <p>arusa, [H] v.i., rear or raise chicks.</p> <p>aryo!, [H] interj., no!</p> <p>-ashidza, [H] v.t., give to others, as from hand to</p> <p>-ashira, [H] v.t., accept; e.g. into one's hand; receive welcome visitor or guest</p> <p>-ashirika, [L] v.i., accept tolerable.</p> <p>-ashirwa, [H] v.i., to be</p> <p>ashumi, [H] interj., greet people at work</p> <p>-asi, [H] conj., but; except</p> <p>-ata, [H] v.t., lie down; sleep</p> <p>atete, [LHH] n., pl. vans</p> <p>-atira, [HHL] v.t., brood and incubate eggs, as c</p> <p><i>Huku yaakuatira ma</i></p> <p><i>The hen is incubating</i></p> <p>-atisa, [HHL] v.t., cause make to sleep.</p> <p>atizi, [L] We did not.</p> <p>ava, [L] pron., these.</p>

CONCISE CHINDAU DICTIONARY

awa, [L] n., pl. maaw-, (f.w.) hour.

aya, [L] pron., these.

azvina ndaa, [LH] v.i., doesn't matter; no problem.

Bb

-ba, [H] v.t., steal.

baba, [L] n., pl. vana-, father.

babamudoko, [L] n., pl. vanab-, father's young brother.

babamukuru, [LLHHH] n., pl. vanab-, older brother of one's father or husband.

babamunini, [L] n., pl. vanab-, young brother of one's father or husband.

babana, [LLH] interj., saying thanks to a boy child.

badza, [L] n., pl. mapadz-, hoe.

-badzura, [HLH] v.t., split, as wood with axe.

-baira, [LHL] v.t., sacrifice.

-baka, [LL] v.i., glow; burn brightly; give light.

bakayawe, [L] n., pl. mab-, dried fish.

bako, [HL] n., pl. mapak-, cave; cavern.

-bambazira, [H] v.t., persevere.

bandauko, [H] n., pl. mapand-, foreleg of quadruped.

bande, [H] n., pl. mapand-, bark of wood; scale of fish.

-bandura, [HLL] v.t., grind cereal grains coarsely.

bandhla, [HL] n., pl. mabandhl-, court; traditional meeting place for men of the village; place where males sit in a homestead, *Madhodha vari pabandhla pevari kurye manqina. The men are at the male's sitting place where they are eating trotters.*

banga, [H] n., pl. mapang-, large knife.

bangara, [H] n., sing. only, spider flower plant; kind of wild vegetable.

bani, [H] n., pl. map-, low lying area; valley.

bapayi, [LHH] n., pl. mapap-, pawpaw.

-bara, [H] v.i., give birth; bear offspring.

CONCISE CHINDAU DICTIONARY

busha, [L] n., sing. only, building poles. *Ndichamboende kooteme basha rekuakise chitumba. I am going to cut some building poles for building the granary.*

busra, [L] v.t., revive dying fire.

buta, [H] v.t., arrest; catch; grasp; hold; seize; touch.

butabata, [H] v.t., feel about; feel with hands; handle; palpate.

butana, [H] v.i., adjoin; be united; hold one another; hold together.

butanidza, [H] v.t., connect; join together.

butka, [H] v.i., be busy or engaged.

butkana, [H] v.i., be busy or engaged.

butira, [LLH] v.t., hold to.

butirira, [H] v.t., adhere to; cling to; hold firmly.

butu, [H] v.t., hold firmly; make to hold.

butwisa, [L] v.t., hold very firmly.

bauka, [L] v.i., crack.

baya, [L] v.t., gore; inject; prick; spear; stab.

buche, [L] n., pl. mapech-, vagina.

-beka, [H] v.t., copulate; put; place. *Bekai chikari chine manyanthantha pamuriro. Put the small clay pot with the okra on the fire.*

benzi, [H] n., pl. mapenz-, foolish person; idiot.

-bereka, [LHH] v.i. & v.t., bear offspring; carry on back; carry baby on back; give birth or offspring; cause to carry e.g. child; produce.

berere, [H] n., pl. maper-, verandah; area beneath eaves around a house.

besha, [L] n., pl. mab-, mucus from nose.

-berekesa, [LHHH] v.t., cause to bear.

bete, [H] n., pl. mapet-, cockroach.

betepeswa, [H] n., pl. mabet-, or mapetep-, butterfly.

-betha, [HL] v.t., beat, hit. *Varumbwana vaiya vechibethana kumadhleyo kwavaiushe mwombe. The boys were beating each other in the grazing area where they were herding cattle.*

-betheya, [H] v.t., crucify; hammer a nail into wood. *Ndine*

panthungo. Give me some nails to hammer on the rafter.
beto, [H] n., sing. only, dew.
-beuka, [LLH] v.i., be open.
-beura, [H] v.t., open e.g. door; school. *Chikora chakabeurwa zona. The school was opened a day before yesterday.*
-beurira, [H] v.t., open for someone or something. *Endai mwobeurire mwombe kuchibaya. Go and open the cattle kraal.*
bhabharazi, [L] n., hangover.
-bhabhatidza, [LLHH] v.t., (f.w.) baptise.
bhachi, [LH] n., pl. mabha-, coat; jacket.
-bhadhara, [L] v.t., pay; reward.
-bhadhla, [LH] v.i., sweat.
bhaera, [LHH] n., pl. mabh-, boiler.
bhaibheri, [LLH] n., pl. mabhaibh-, bible.
bhaisikopo, [L] n., pl. mabh-

-bhanqa, [LH] v.t., hold two things in one hand.
bhanzi, [H] n., pl. mabh-, (bun).
-bhara, [L] v.t., scribble; write. *Vana vechikora vari kuvuzumanesheni. The school children are writing an examination.*
bhara, [H] n., pl. mabh-, wheelbarrow.
bharetha, [LLH] n., pl. mabh- (f.w.) baret.
bhasera, [H] n., pl. mabh-, given to customer.
bhasi [HL] n., pl. mabh-, (bus).
bhasikiti, [LHHH] n., pl. mabh- (f.w.) basket.
bhasikoro, [L] n., pl. mabh- (f.w.) bicycle.
bhatha, [L] n., sing. only, (butter).
bhathuri, [L] n., pl. mabh-, battery.

fo, [H] n., pl. mabof-, or napof-, blind person.
ofoka, [H] v.i., be dented.
ofora, [H] v.t., dent.
ohla, [H] v.i., subside, as swollen part of the body. *Murenje wangu waiya vakazymba wabohla. My swollen leg has subsided.*
oka, [H] v.i., hungry, as starving chickens.
ompha, [HL] v.i., drip, as blood or sweat.
omphera, [HLL] v.i., humble oneself.
omphesa, [HLL] v.t., drain slowly; make to drip.
omphwe, [H] n., pl. mabh-, drop.
omphedzera, [H] v.i., drip on; drop on, as water from a leaky roof.
ondera, [HHL] v.i., collide with.
onga, [HL] v.t., thank, give thanks, appreciate.

vakabondokota. Women sit down with both legs on one side.
bonje, [H] n., pl. maponj-, cut; wound.
bonore, [H] n., pl. mabh-, maize plant, maize cob, shelled maize. *Hambai toosime mabonore kumunda. Let us go and plant some maize in the field.*
-booka, [H] v.i., have a leak e.g. container.
-boora, [H] v.t., make a hole; pierce through.
-boorera, [H] v.i., cry for help.
-bopha, [H] v.t., harness; tie up. *Hambai kuchibaya tooboph mwombe. Let us go to the cattle kraal and harness cattle.*
-bophera, [H] v.t., harness; tie up.
bopho, [H] n., pl. maphoph-, (f.w.) paw paw.
-bonyozeya, [H] v.t., pretending

-bhema, [L] v.t., smoke e.g. tobacco. *Mukhuba waunoita wekubheme forya wakashata. Your habit of smoking tobacco is bad.*
bhendi, [H] n., pl. mabh-, (f.w.) hand, as musical group.
bhengeru, [L] n., pl. mabh-, (f.w.) bangle; bracelet.
bhenji, [LH] n., pl. mabh-, (f.w.) bench.
bhenzini, [L] n., sing. only, (f.w.) benzene.
bheri, [LH] n., pl. mabh-, (f.w.) bell.
bheseni, [LHH] n., pl. mabh-, (f.w.) wash basin.
bhesi, [LH] n., pl. mabh-, (f.w.) bass voice.
bheuka, [L] v.i., turn over, as vehicle.
bheura, [LLH] v.t., turn over.
bhezari, [H] n., pl. mabh-, (f.w.) bursary.
bhbbho, [H] n., pl. mabh-, haircut leaving only crown of head with hair.
bhbul, [H] n., pl. mabh-, (f.w.) bin for rubbish.
bhinya, [H] v.t., rape; take by force.
bhinya, [H] n., pl. mabh-, wild savage person; rapist.

bhiriji, [H] n., pl. mabh-, (f.w.) bridge.
bhiriki, [L] n., pl. mabh-, (f.w.) brake.
bhisikiti, [LLHH] n., pl. mabh-, (f.w.) biscuit.
bhizinisi, [L] n., pl. mabh-, (f.w.) business.
bhochisi, [H] n., pl. only, beans. *Vana vechikora varikubhodhingi vanogara vechirye sadza nebhochisi. The students at the boarding school always eat sadza with beans.*
bhodha, [H] n., pl. mabh-, three-legged iron pot.
bhodhingi, [L] n., sing. only, (f.w.) boarding school.
bhodhleya, [L] n., pl. mabh-, bottle. *Ndiani waphuze dororaiye mubhodhleya iri? Who drank the beer that was in this bottle?*
bhokiseni, [H] n., sing. only, (f.w.) boxing.
bhokisi, [H] n., pl. mabh-, (f.w.) box; coffin.
bhombofu, [H] n., sing. only, home-baked bread.
bhonet, [H] n., pl. mabh-, (f.w.) bonnet.
-bhonga, [L] v.t., roar like a lion.

bhoodhi, [HHL] n., pl. mabh-, (f.w.) board; notice board.
bhora, [H] n., pl. mabh-, ball.
-bhubha, [L] v.i., flutter while dying, as chicken.
bhuku, [H] n., pl. mabh-, (f.w.) book.
-bhukutsha, [H] v.t., play in water.
bhulauzi, [LHHL] n., pl. mabh-, (f.w.) blouse.
bhuleza, [LHH] n., pl. mabh-, blazer.
Bhunu, [H] n., pl. mabh-, Boer; person of Afrikaans extraction.
bhurakufesi, [LLLLH] n., sing. only, (f.w.) breakfast.
bhurangete, [H] n., pl. mabh-, (f.w.) blanket.
bhuratifuru, [H] n., pl. mabh-, grapefruit.
-bhuratsha, [H] v.t., (f.w.) brush.
bhuratsho, [H] n., pl. mabh-, (f.w.) brush.
bhureke, [LHH] n., pl. mabh-, small tin can with a lid and handle.
-bhuya, [L] v.t., talk; tell.
-bhuya mashoko, [LL] v.t., tell news. *Uyai uno ndimubhuyire mashoko. Come here so that I can tell you the news.*

-bhuyira, [L] v.t., speak to.
bhuyo, [L] n., pl. mabh-, conversation; discussion; news talk. *Ngatimobhuyire mabhuyo. Let us have a conversation.*
-bika, [H] v.t., brew; cook; stew.
-bira, [H] v.i., set, as sun; spend the whole day. *Zuro takabira techishakure mabonore kumunda. Yesterday, we spent the whole day removing weeds in the maize field.*
-bira, [LH] v.t., steal.
-birira, [H] v.i., spend the whole day.
-biratu, [H] v.i., go without food for one day.
biripiri, [H] n., sing. only, measles.
-birirwa, [H] v.i., stranded on a journey at night. *Ndakabirirwa ngezuwa pamuhambo wandakaita. I got stranded on my journey.*
bishi, [H] adj., unripe, as fruit.
biya, [LH] n., pl. mabh-, large, heavy clay pot for brewing beer and storing small grains.
bizo, [H] n., pl. mabh-, name. *Birako ndiani? What is your name?*

English loanwords in Ndau dictionary

Ndau	English gloss
1. Aina	Iron
2. Aphuroni	Apron
3. Bhaisikopo	Bioscope
4. Bhandiji	Bandage
5. Banditi	Bandit
6. Bhangi	Bank
7. Bhanzi	Bun
8. Baretha	Barret
9. Bhasi	Bus
10. Bhasikiti	Basket
11. Bhasikoro	Bicycle
12. Bhata	Butter
13. Kambani	Company
14. Firiji	Fridge
15. Bhara	Wheel barrow
16. Chitofu	Stove
17. Saga	Sack
18. Foni	Phone
19. Bodhlyeya	Bottle

20. Bhoneti	Bonnet
21. Bhuleza	Blazer
22. Bhulawuzi	Blouse
23. Bhendi	Band
24. Bhizinisi	Business
25. Bhini	Bin
26. Bhunu	Boer
27. Bhisikiti	Biscuit
28. Bhezari	Bursary
29. Bhesi	Bass
30. Bheri	Bell
31. Bhesini	Basin
32. Bhoodhi	Board
33. Bhurangete	Blanket
34. Bhurakufesi	Breakfast
35. Bhathuri	Battery
36. Bharetha	Barret
37. Bhodhingi	Boarding
38. Bhokiseni	Boxing
39. Bhiriki	Brake

APPENDIX D: BORROWINGS FOUND IN REKETE CHINDAU

<p>← REKETE CHINDAU -... 🔍</p> <p>Martha Tholanah Admin · 29 Nov 2022 🌐</p> <p>#MITHETHO_YEBANDLA/ #GROUP_RULES #KUEDZURIRANA/ #REMINDER</p> <p>1. Kuremeredzana (respect for each other). Parukumba rwuno pane asharukwa, ana, anamazvarira, akwambo, akunda, anasekuru, anambuya, anambuyaasha, anate anababa, anamai, hanzvadzi, hama neshamwari. Zvaka ngatiremeredzane ngokudaro.</p> <p>Tine anhani asikazi kukurire kundau dzinoreketwe ChiN esi eizwe mwoyo unodo kufunda, tinoashira pano nge mбири. Hama neshamwari dzedu dzeamweni marudzi ar kuziya ngezvemutauro nemagariro edu, tinodziashirahe ngenyara mбири. Eshetinoaremeredza.</p> <p>2. Zvidhaniso azvitenderwi parukumbati (no vulgar lang or vulgar and indecent pictures on the wall - whether of people or animals). Anonyore zvidhaniso, tichazvidusa. Anobeke mifodho inodhanisa, yevasakaema kana kugx zvakana, inoshore chimiro chemunhu - kuremara kun tinoidusa. Unoramba eiangirira tinomuite block kuti asa nhengo yebandhla.</p> <p>3. TOLERANCE... Tolerance for diversity. We come from diverse religious, political, and social backgrounds - wh: unites us here is our Nda heritage, and we acknowledg respect and tolerate each other's political party affiliatio religious affiliations, and social status and background: Rukumbati ngatiruseenze kumirudzire matauriro, tsik nemagariro euNda neChiNdau. Zvinhani zvimwe kuda ngezvematomgerwe enyika zvinewo ndau dzadzo pabhu rehope (Facebook).</p> <p>4. NO LIVES/ LIVE VIDEOS... Atiashiri mavideo anoitwe</p>	<p>← REKETE CHINDAU -... 🔍</p> <p>Marula Tholanah Admin · 3 Jan 2022 🌐</p> <p>#KUEDZURIRANA/ #REMINDER</p> <p>As introduction, kana teiti YMNN!! tiri kuti, "Yowee Maiwee, Ndofa/ Ndomweka Ngekusheka". Kana teiti HUSH! tiri kuti "Heheeedee! Uuri Sheka Hako!" Ana makhoti achiri kudhana ngeanoti "tltltl!" kushekere muditi.</p> <p>1. Kuremeredzana (respect for each other). Parukumbati rwuno pane asharukwa, ana, anamazvarira, akwambo, akunda, anasekuru, anambuya, anambuyaasha, anate, anababa, anamai, hanzvadzi, hama neshamwari. Zvakadaro ngatiremeredzane ngokudaro.</p> <p>Tine anhani asikazi kukurire kundau dzinoreketwe ChiNdau, esi eizwe mwoyo unodo kufunda, tinoashira pan... See more</p> <p>👍 36 23 comment</p> <p>👍 Like 💬 Comment ➦ Send</p> <p>Aktor B Britania 2 Feb 2022 🌐</p> <p>Inini kuchikora ndaiye mwana kwaye.Futi ndaiyaiya maticha nekutochikona futi chikora chacho.Ku Primary ndaitamba P! ne handball yevakomana.ku secondary ma suwiti</p>
<p>Beauty T Chivhunze 12 Jun 2022 🌐</p> <p>Mwakaitawani pano hapanawo ere unoziva priva mutaundi redu re Chipinge it's urgent. Kana pane pliz drop here. Ndabonga</p> <p>👍 2</p> <p>👍 Like 💬 Comment</p> <p>Eversmile Josh 7 Jun 2022 🌐</p> <p>Ndafunga mukhugu anhu woye chando chino ne yekupishira shuga ine ndimu🤪🤪🤪🤪 muchauz mukhugu wabikwa ngemasimbe👍👍👍 kwatonl mwakadiniwo kwemuri</p>	<p>Madzibaba Mcdee 29 May 2022 🌐</p> <p>Sesa panapa ndakambobuya ngemukadzi wangu wendakasiya kumhatso kwa ketatame mare yebhazi t zona unowu ndakatume mufana wangu koochindootc mukadzi wakaguma kweizwi vakaende kusoto nyama raasotohe uriyo saka ndipona paanzwi wamukire ku pamhatso hino wauya yaye paaguma tabike sadza nemazanda kwaakuti anondiemesese mwoyo ndikati ro: matamba kwayi ane munyu wakawana kubeni ndiye wakasiya amatenga echiti unomada maningi apa mur wakati paru paru ngenzara kwai nditengerewo ngozha ndamuti mwoode zvekunesa atete andai kune wakam mimba zvinezvi uri pathi pemukatapeya netambo... Se</p> <p>👍👍 15 50 c</p> <p>👍 Like 💬 Comment ➦ S</p> <p>Andrew Manjengwa 2 Jun 2022 🌐</p> <p>Rusesa epamuziuno. Ndinekanubvunzo kadoko hako. Pendakabve kanyi mbozhanhare dzanga dzisati dzaay Nyamashi ndabude pabanzi kuseri kwemhatso kumb rimira. Ndaiya nekafoni kangu mumbudu ndaiti kundo korira ndoema ndoringira kuti kwainyi. Iya zvaitika kw yakatioo, ndima yangu isikahambi kani. Anoende kum aya anoenda nezvifoni zvoere? Panorimika ere?</p> <p>👍 3 15 c</p>



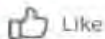
Tichaona Munticha Nyabanga

28 Jan 2022 · 🌐

Kubatana

nyara,kukhisana,kumbundirana,kunyemwerera,k mukheyo,kuryha muniro imweyo,kuvhakachirar pamabiko muchato,pafiwa dzeeshe idzi injira dzataikhombidza ndidzo rudo,nokuti zvinozwi M akuna chinodarika rudo hino tasiwa pabanze ru

👍👍 5



Like



Comment



Herbert Mtisi

28 Jan 2022 · 🌐

Tigumewo pabandla panapa ndinchingamidza ndinoti mwakadini mweshe kumativi mana enyil iyoyo unono ndizvoov kutamba kwengondi kuyior angaa makhakha echindodha kuti pamubhedha pashi ndinoshoshonwa



Cherohupenyu Mudzimba

18 May 2022 · 🌐

Chekutanga ndinoti nematambudziko kuhami Chibuwe. Musharuka vaiva a moving library. V said "When an old man dies, a library burns to Tichirangarira musharuka wakatisiya taurawo raaiti akakuudza muclass woziva kut haa cha Rangu rinoti. Mmmm Mudzimba uzondiona k Vakambodzidziswa navo kandai enyuwo ma s



REKETE CHINDAU - ...



👍 2

3 comment



Like



Comment



Send



Isaiah Maseariver

6 May 2022 · 🌐

Watofona chiyungu chakadai kuuya mweiyayi mudiashire Kono koobva mweirumba gumei pasitesheni ena uripafoni eindoreketa naanthu akwe maputwa acho unoite chekukhomba ngezvikunwe matwarire etinoita taakugume kanyi ochidzime foni yakwe kubeni tabve teshe iyo tisikareketedzani eindoreketa naanthu akwewo haaaa achindinakiri kani imwimwi musadaro

👍👍

Modestar Mdluri Maringe and 13 others

11 comment



REKETE CHINDAU - ...



👍 Tapiwa Sitah and 109 others

174 com



Like



Comment



Send



Madzibaba Mcdee

16 May 2022 · 🌐

Mugubera wapera ndakanase kuronzere mukadzi kuti hetinode kuende kumhatso kwenyu kootheya tagumeyo ukabvunzwa kuti muisa wako unemuburubudo ere mumukwama unototiwo iiii apana anababawoye ndini ndatoite wekukweya kuite kuti tisazonyanye kugodorwa pambovhoma ena kwaakuguma kwaakooti haatouya kudaroko itai wekutwe muduri mwoite wekusvina ibude yeshe hino zvinezvi takaeme papato mare yebhazi apan ena watopetuke kumhatso kwake kwai mwozouya mwoonditora hino inini ndaiya ndafunga hangu kuti khar akewo paachaurira ngekuti inini ndirikutodawo kutenges magwada kuti ndiona vebhazi ndingatiwo ndashaisha er

← REKETE CHINDAU -... 🔍 ↻

Petronella Mhlanga,
Ngonidzashe Sigauke,
Prise Muyambo,
Widzo Sithole,
Witness Mhuka,
Vhusomuzi Jenya,
Dhanayi Kumbula,... See more

See translation

👍❤️ 9

👍 Like 💬 Comment ➦ Send

Frankie G Moyana ⋮
7 Jun 2022 · 🌐

Ndimboashire mkoma abve joni Kwai girosari racho rinotode bhara 🤔🤔🤔



← REKETE CHINDAU -... 🔍 ↻

👍❤️ 6 2 comments · 1.4k vie

👍 Like 💬 Comment ➦ Send

Nyabanga Mavis Mukume
25 Mar 2022 · 🌐



Ngeripi bhazi raidarika kumuganga kwenyu kunguwa ya2000 vakabarwa gore ra2000 nyararai. Kwedu kwainga na Tenda Check Your Time 😊

← REKETE CHINDAU -... 🔍 ↻



👍❤️ 27 42 comments

👍 Like 💬 Comment ➦ Send

Eversmile Josh ⋮
20 Sep 2022 · 🌐

ane vaimboba muriwo wabikwa kana mai vaenda kusawa 🤔🤔🤔🤔🤔🤔🤔🤔🤔 ini vaiti vakasiya rinzi raibva ndainakirwa

👍❤️ 5 12 comments

👍 Like 💬 Comment ➦ Send

← REKETE CHINDAU -... 🔍 ↻



👍❤️ 24 40 comments

👍 Like 💬 Comment ➦ Send

Elliot Makare
23 Mar 2022 · 🌐

Makadini pano ndauyawo nechiziviso uye chikumero pane anonzi happy maxee akafa mutsaona yemota kupolokwan dambudziko raavepo imarii yekuti aaye kumusha kuchipinga ku kuvillage p kwamupfukura kana pane angadawo kubatsira tinokupai namba nezita revari ku souti kuti auye parikudiwa mari nevepala

English loanwords in REKETE CHINDAU facebook page shown above

Ndau	English gloss
1. Mavhidhiyo	Videos
2. Maminitsi	Minutes
3. Mifodho	Photos
4. Kukhisana	Kissing
5. Firiji	Fridge
6. Situreti	Straight
7. Fashani	Fashion
8. Postwa	Posted
9. Bhinzi	Beans
10. Puraimari	Primary
11. Masuwiti	Sweets
12. Jonaiwo	Join
13. Thawundi	Town
14. Vhota	Vote
15. Namba	Number
16. Bhazi	Bus
17. Makhedu	Macadamia
18. Mapurisa	Policemen
19. Sitesheni	Station
20. Foni	Phone
21. Maeka	Acre
22. Girosari	Grocery
23. Bhara	Wheelbarrow
24. Kanzela	Councillor
25. Saga	Sack
26. Chipunu	Spoon

APPENDIX E: BORROWINGS FOUND IN VEMUGANGA COMMUNITY RADIO

 <p>Vemuganga Community Radio 22 Jul 2022 · 📻</p> <p>Bazi rinoona ngezvekuhambiswa kwema zamanishoni reZimbabwe School Examinations Council raziisa kuti kubhadharwa kwemare dzema zamanishoni kweishan mare yemuno zvei enderana nemare yekubanze kwakaemesa kudai padhora rekuAmerica rega rega rir rei enderana nemadhora mazana marongomuna nema makumi mashanu nemarongomuna nechidumbu.</p> <p>Vaberekí vano kohomedzwa kuti vasatorerwa mapeni ; ngeavo vanoita zvemusika usi pamutheto. Apana banc rekuti vaberekí vatenderere mapato kuti vapenya mare yekubanze ngekuti yeshe yaunayo inoashirwa. Ngatidu ana edu mare dzemazamanishoni kuti asazoita zihero</p> <hr/>  <p>Zimbabwe School Examinations Council Examinations Centre, Upper 5th Road, Mount Pleasant P.O. Box CY 1484, Harare, Zimbabwe</p> <p>July 22, 2022</p> <p><small>All communication should be the Director, Zimbabwe School Examinations Council. Telephone: 02022-4-33944 07944-386342 Telegraphic address: ZIMSEC Facsimile: 020224-339880 Your Ref: Our Ref:</small></p>	 <p>Vemuganga Community Radio 20 Dec 2022 · 📻</p> <p>Hama dzinodiwa ngatiedze ngepatinokona ndipo kungw ndaramo dzedu . Kisimusi ino anhu anouya kubve matii marongomuna enyika nenyika dzakatipoteredza zvavan atizvizi ngatiedze kusaita mabope ngoba maperero avz atizomazii. Mwaita kusazwanana umwe ngaadzininipise atarauke mwozoshongana zvadzakira kana mwaa nemuiyanisi.</p> <p>Panitino hamba mupato umwo ngati hambe teingwarira ndaramo dzedu nedzevamweni ngekushandisa pato zvakanaka. Ngatisaita maraarangwe kurumba andikopi kuguma. Mandikansirira wakabare mwandinonokera . Zvi nani kunonoka kuguma pane kukasira mwokorere kugur</p>
 <p>Vemuganga Community Radio 21 Jan 2022 · 📻</p> <p>Headman Pambanai Brighton Munyokowere vanoradzik zvinemutsindo.</p> <p>Mhuri yeshe yekwaMunyokowere kuChipinge vanobatik yaambho kurashikirwa ngemhare yekutongwa kwematu</p> <p>Veruzhinji vakareketa nevatori vedu vemashoko vanoti mutape vaiya mutungamiriri wakadzama aitonga zvinehungwaru.</p> <p>Vakaradzikwa musi wechina 20 Ndira mugomo remarongonde kundau yekwaChipangayi ward 5. Dzorora! murugare gamba remagamba!</p>	 <p>Vemuganga Community Radio 20 Jul 2022 · 📻</p> <p>Akuwane akaronza kuti uthende uri muvhu . Chikunguru muchirongwa chedu chekuringira evanhu vakapaurana takavhachira baba Mur Mundandishe vanoonekwa kuMakondo mun Sazunza . Musharukwa uyu unozikanwa nge Uno rime zvakananda zvinoshonganisa mab makabichi, matimati ,hanyanisi, bhochisi ner Makhatapeya, maranjisi,manachi,mamengo, maphopho pakati pezvimweni.</p> <p>Baba Mundandishe ndivo vanogare naShake uya watakaita naye chirongwa eikumbire kuc</p> <p>Vemuganga Community Radio yakava vhaka gwinyiso dhodhari rinoshanda yaemho. Zvizit kuvhidhiyo iripano iyi.</p> <p>Pazvithakabezo vakadunza nyaya yekutame anotenga zvinozombopa kuti vasiye minda y kundootengesa kunaana Jopa , Checheche ,</p>

Vemuganga Community Radio
17 Mar

Pachirongwa chehurukuro yezvinosangana nemadzin emumuganga panobuda ndaa dzakati kuti kusangan ndaa dzemaExtra Lessons

Vabereki vazhinji varikuremerwa pakudetsera vana homework sezvo paine zvigozhero zvakafanana neku zvizhinji zvavekuda masaisai uye magetsi. Masai sai einternet arikudhura zvakananya apawo magetsi anchienda zvisina tsarukano.

Parizvino vabereki, kunyanya madzimai, varikushungu mupfungwa (mental health) nekuda kwekuti mari hai kukwana kubhadhara maExtra lessons.

Vabereki varikuda kuti maticha ashande ngesimba achipihwa mari kubva kuhurumennde kwete kuvabere

Parizvino vana vavekuswera mumaraini, mumabhiriji vachiputa fodya nekumwa zvinodhaka sezvo mari yekuchikoro isingakwane kubva kuvabereki sekudiwa kwainoita nematicha.

Madzimai mazhinji arikuswera nevana havana ruzivo rwekudetsera vana sezvirikudiwa nechirongwa che C/ Chirongwa che Continous Assessment Learning Activ (CALA) chinoda vabereki vanenge vaine mafoni ekuer pamasaisai einternet.

Ngatiyaeye umwe wevabereki eitura nhunha dzakwe pamudhibano wetakaita kwaMutumburi mundau yaM Garahwa kuChipinze.

Vemuganga Community Radio
25 Sep 2022

Madhodha emwaChecheche anoshongana kubangara ngemutambo wesinuka uwo unadainzwa ngechingezi pool.

Madhodha anohlongana vari vairi vairi(doubles) veinx nekundhla dzinhani .Kwozobva vari umwe umwe (sing veiemera kundhla dzavo.

Zvinopano mwaChecheche mune kundhla rongomuna dzinoti Checheche stars , Valley stars , St Peters stars i Green fuel dzakahlongana pamwe kunasira inozwi Chisumbanje Pool league.

Kundhla yega yega inoduse madhora zana kuti ipotere mumakwikwi aya. Madora aya ndiwo anozodetsera ku zvavaonga veida kudai ngevabati veferengwana nekur sinuka kana dzafa.

VaTauro vanoti " ndhlondo idzi dzakauya kuti vaisa tihlongane teibangaradza kultira kuti tisaita mishano yekundopepesheka kana kupedza mukuwo teichwata nekadzi kanyi."

Vano enderera mberi veiti zvinoto detserawo kudzasira kunyanya kufunganya nezvirwere zvekufungisisa apa munohlongana sevaisa mweitodakara nekupana mazi anotokona kukuambusa mune zvakawanda . Kudai ngekudhakwa ,kuba kana zvimweni zvisina shwiro."

Nyamashi pamitambo yaitamba paiye neValley neChe stars mumutambo wekuzwane masimba .

"Mutambo wenyamashi nevakuzwane masimba

Hatapotera nekukweera pasinde nekuvnota tesne takanyoresa ere kuzovhota ? Vasati endai kumahofisi eZimbabwe Electoral Commision (ZEC) ari padu... See more



20 7 comments

Like Comment Share

Vemuganga Community Radio
14 Jan

Zvakabuda mubvunzo dzefomu yechitanhatu zvinoziiswa kuti zvaayo. Vanokona kuringira padandemutande vaakutoziya zvakukura . Vasina ndivo vaemera Muvhulo kuti vazonamba koorinira zviru minanu Vana vakati kuti

Wilberforce Nyamutsika
27 Aug 2022

Nhasi ngatimbonyora maverse eBhaibheri echiNdau k echiZezuru (Shona)
Ndwiyo(Psalms)32:1 Unemuchena uwo unekupauka kwakakungurirwa, unechishaishi chake chafishwa.
2. Unemuchena uwo Mwari waasingaerengeri zvakas neuwo mumweya mwake mune kuchengedzwa.

12 17 c

Like Comment

MrBrown WB Benson
29 Aug 2022

Waziya apa simudzai boko



English loanwords on Vemuganga Community Radio

Ndau	English Gloss
1. Minista	Minister
2. Rezinesi	Licence
3. Kambani	Company
4. Kirisimasi	Christmas
5. Rori	Lorry
6. Horodhi	Holiday
7. Maporisa	Police
8. Bhora	Ball
9. Maticha	Teachers
10. Bhizinisi	Business
11. Paramende	Parliament
12. Fomu	Form
13. Marori	Lories
14. Muchini	Machine
15. Dhivizheni	Division
16. Wadhi	Ward
17. Birihaziya	Bilharzia
18. Bhiriji	Bridge
19. Makhondomu	Condoms
20. Vhetwa	Vetting
21. Nominesheni	Nomination
22. Pasipoti	Passport
23. Zamanisheni	Examination
24. Kanzuru	Council
25. Mapeni	Pens
26. Mabhokisi	Boxes
27. Foroma	Foreman
28. Mabhora	Balls
29. Madhora	Dollars
30. Sinuka	Snooker
31. Khambani	Company
32. Peji	Page
33. Hofisi	Office
34. Mujeri	Jail
35. khovhidhi	Covid
36. Movha	Motor vehicle
37. Mabhiriji	Bridges



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<https://www.ru.ac.za/researchgateway/ethics/>

17 November 2023

Miss Moreblessing Chinheya
Department of Linguistics and Applied Language Studies
Rhodes University

Dear Miss Chinheya,

Re: Ethics Waiver for 2023-5611-8195: The adaptation of English Loan Words in Nda.

This letter confirms that the RU-HREC has reviewed your application for ethics approval.

Since your research involves a text-based analysis (literature review) and analysis of documents in the public domain, but does not involve interaction with human participants, you are not required to go through the ethics approval process.

This means that it falls into risk category 1 that does not require ethics clearance (Rhodes University Research Ethics Policy: Research Involving Human Participants, 2021 p7).

You are therefore granted ethics waiver for this study.

Sincerely,

Dr Janet Hayward
Chair of Rhodes University Human Research Ethics Committee