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CODE-SWITCHING AS THE OUTCOME OF LANGUAGE CONTACTS

Our study is concerned with the problem of language contacts and their outcomes. Language contacts occur when speakers of various languages living in bilingual or multilingual societies interact and their languages influence each other. Contacts between peoples and their languages can have a wide variety of outcomes (creation of mixed languages, borrowing, language shift, code-switching etc.).

The aim of our work is to analyze the code-switching which occurs in conversation of New Zealand Samoans with each other, as well as with Pakeha and Maori. Samoan population in New Zealand is the largest among immigrants from the Pacific.(150.000 inhabitants). Of a total Samoan population 80 percent Samoans speak their native language and mostly all know English. The Samoan language is used now in a wide range of contexts by Samoan New Zealanders (at home, in a church, at some workplaces; Samoan children study their native language at schools, Universities etc.).

By "code-switching" we mean the use of more than one language, variety or style by a speaker within the utterance or discourse, or between different interlocutors or situations Code-switching can be used in different situations: at home with a family or friends, at the workplace, in school, University etc .. The linguists working at this problem determine the varieties and reasons of this phenomenon (Romaine S., Baker C.). To the types of code-switching they refer:

- Intersentential switching which occurs *outside* the sentence or the clause level.
- Intra-sentential switching occurs *within* a sentence or a clause.
- Tag-switching is the switching of either a tag phrase or a word, or both, from one language to another,
- Intra-word switching takes place *within* a word itself, such as at a morpheme boundary.

Among the reasons they define the following ones:

1. to emphasize or clarify a particular point in the conversation;

2. to express solidarity with a particular social or ethnic group;

3. to exclude deliberately a person from a conversation;

4. to express a concept that does not have a direct equivalent in other language.;

5. for humour etc.

The object of our study is represented by conversations taken from New Zealand English fiction (Wendt A., New Zealand writer of Samoan origin) and New Zealand press (The Aucklander).

The analysis of the press and fiction shows that the first reason of switching codes among Samoan bilinguals and other national groups, is to signal and enact their ethnic identities as well as to construct and reinforce good relationships with members of their own ethnic group (e.g.– in the workplace).Other cases of code-switching are noticed by us are as following:

A) emphasizing or clarifying a point: "Don't do that, tamaitiiti ulavale (naughty child).

B) reinforcing a request "Please sit down, everyone: uofo I lalo fa'amolemole".

C) substituting a more familiar word: "Suga, let's go to the fale"oloa and get some lole (Let's go to the shop and get some lollies").

D) expressing a concept with no direct equivalents: O a mai ae? How are you?

These examples of code switching using Sāmoan and English illustrate the various purposes described above:

- Emphasising or clarifying a point: "Don't do that, *tamaitiiti ulavale.*" [naughty child]

- Reinforcing a request: "Please sit down everyone; *nofo i lalo fa'amolemole.*"

- Substituting a more familiar word: *"Suga*, let's go to the fale'oloa and get some *lole.*" "*Oka, ese lou* bossy!" ["Hey you (to a female), let's go to the shop and get some lollies." "Man, you're so bossy!"]

- Expressing a concept with no direct equivalent: " *O a mai oe?* How are you?" " *O lea tata le vae matua!*" [Literally, "The big toe is tapping!" – indicating that one is very well.]