

**COMMON CHARACTERISTICS IN SUKUMA-NYAMWEZI
TRANSITIONAL DIALECTS**

BY

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CERTIFICATION

The undersigned certifies that he has read and hereby recommends for acceptance by The University of Dodoma a dissertation entitled: *Common Characteristics in Sukuma-Nyamwezi Transitional Dialects*. In partial fulfillment of the requirements for the Degree of Master of Arts in Linguistics of the University of Dodoma.

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DEDICATION

This study is been dedicated to my beloved parents Mr. and Mrs. Kamil, for their material, financial and moral support from my childhood up to this stage. May the grace of God be with them forever and ever.

ABSTRACT

This study examined common characteristics in Sukuma-Nyamwezi transitional dialects with a goal to examine similarities and differences in lexical and phonetic systems of Ndala and Isikisya dialects of Sukuma and Nyamwezi languages and to assess the level of relatedness between Ndala and Isikisya dialects of Sukuma and Nyamwezi languages respectively.

The study employed a descriptive case study design. This design was considered relevant and suitable in trying to understand in details on the common characteristics on Sukuma-Nyamwezi transitional dialects which involve measurement, classification, analysis, comparison and interpretation of data. A total sample of 60 respondents, male and female, with age range of 20-60 was included.

Data collected included primary and secondary data and were collected through Word list, Questionnaire, Interview and Documentary review. Tables and graphs were used to illustrate some aspects under investigation more vividly.

The major findings were organized with regard to some lexical and phonological features. The voices of the respondents prominently featured the reporting so as to give the reader more insights of the issues at hand. The researcher recommends that the government should provide funds for research so as to have serious and many more studies in ethnic community languages.

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ABBREVIATIONS AND ACRONYMS

PRS	Point Robert Study
SIEP	Society Integrated Education Program
SIL	Summer Institute of Linguistics
SPSS	Statistical Package for Social Science

CHAPTER ONE

RESEARCH PROBLEM

1.0 Introduction

This chapter discusses the background of the study, statement of the problem, research objectives, research questions, significance of the study and scope of the study.

1.1 Background of the Study

The Nyamwezi and Sukuma are two closely related ethnic groups that live principally in the region to the south of Lake Victoria in west-central Tanzania. When using ethnic names, they describe themselves as "Banyamwezi" (sing. Munyamwezi) and "Basukuma" (sing. Musukuma) respectively. They refer to their home areas as "Bunyamwezi" or "Unyamwezi," and as "Busukuma." The term "Sukumaland" is sometimes used for the Sukuma area. The name "Sukuma" literally means "north," but it has become a term of ethnic identification.

The Nyamwezi and Sukuma region lies between 2°10' and 6°20' S and 31°00' and 35°00' E. The Nyamwezi area is in Tabora Region and western Shinyanga Region, and Sukumaland lies to the north and east covering eastern Shinyanga Region and also Mwanza Region. Sukuma and Nyamwezi, spoken in western Tanzania, form a dialect continuum. Accordingly, they are placed in the Sukuma-Nyamwezi Group of Bantu (Guthrie F20).

Different scholars have classified these two languages (Sukuma and Nyamwezi) as follows; Sukuma [suk] in the northwest between Lake Victoria and Lake Rukwa, Shinyanga, and Serengeti plains where there are two dialects which are Kiya and Gwe. Kiya and Gwe are also found in Mwanza. Basically, the two dialects of Kiya and Gwe originate from the areas known as Kiya and Gwe in Shinyanga where 88% of the speakers of these dialects are found. Among the dialects of Sukuma, Kiya and Gwe hold the fifth position in the developing status. Sukuma is also known as Kisukuma and Gwe dialect is also known as Kigwe.

Sukuma forms a dialect continuum with Nyamwezi and is mutually intelligible along the border of the two communities. Sukuma and Nyamwezi are lexically similar by 84%. Sukuma is also 59% lexically similar with Sumbwa [suw] and Nyaturu [rim], 57% with Kimbu [kiv], 55% with Nilamba [nim], and 49% with Langi [lag]. Sukuma falls in the classification of Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Narrow Bantu, Central, Sukuma-Nyamwezi (F.21). It is a language that is spoken by people of various beliefs covering christian, muslim, and traditional religions.

Nyamwezi [nym] in northwest central Tabora Region, between Lake Victoria and Lake Rukwa; Nyamwezi also found in Rukwa, Singida, and Shinyanga regions where 73% of the speakers of this language are found. It holds the sixth position in the developing status. Its Alternative Names are Kinyamwesi, Kinyamwezi, Namwezi, Nyamwesi. It has dialectslike; Mweri (Kiya, Konongo, Sumbwa), Nyanyembe, Takama (Garaganza). Lexical similarity: 84% with Sukuma [suk], 61% with Sumbwa [suw], 56% with Nilamba [nim]. Dialect Continuum with Sukuma. Nyamwezi falls in the classification Niger-Congo, Atlantic-Congo, Volta-Congo,

Benue-Congo, Bantoid, Southern, Narrow Bantu, Central, Sukuma-Nyamwezi (F.22)
Comments: Smaller groups (Konongo, Galla, Sumbwa) were part of Unyamwezi Kingdom and are still often considered part of the Nyamwezi people group by the Nyamwezi. It is a language that is spoken by people of various beliefs covering Christian, Muslim, and traditional religions. (Lewis, Gary and Charles, 2013)

The argument in this research is that divergences in the phonological and lexical systems of dialects are largely responsible in showing the degrees of intelligibility. A general observation can be made about the dialects; phonologically and lexically they are closely related. The two dialects have an identical vowel system and vocalic processes. They have a seven vowel system which includes long and short vowels. There are also phonemic and phonetic long vowels.

Abraham (1996) claimed that in Linguistic affiliation, although sometimes classified as two closely related languages, Nyamwezi and Sukuma are probably best considered as a single Bantu language with several mutually intelligible dialects. These features include a seven-vowel system, use of tone, true negative tenses, class prefixes to indicate size, and the restriction of double prefixes to determined situations. In lexical system, word level, they are analyzed from casual words used in their daily life for example based on numbers, parts of the body, different parts of trees e.t.c. This study has chosen some words in those angles because even their culture is almost the same and so they sometimes use those words similarly.

Scheven (1984) argue that the Sukuma and Nyamwezi have been taught separately despite the mutual intelligibility of these dialects. It is reported that although Sukuma is very similar to Nyamwezi the speakers themselves do not accept that they make up a single language. In transitional Sukuma-Nyamwezi dialects there are some dialects which are unidentifiable whether they belong to Sukuma or Nyamwezi. So, from the research title, the researcher has investigated the common characteristics in phonology and lexical systems of those transitional Sukuma-Nyamwezi dialects.

1.2 Statement of the Problem

It is a common phenomenon that dialect clusters within a given geographical area tend to become more mutually intelligible than dialects that are more distant. This has made it difficult for many researchers who have attempted to draw linguistic boundaries. For instance, what some scholars have grouped as different languages has been questioned by other scholars as to whether they are separate languages or simply dialect clusters; Sukuma/Nyamwezi and Zulu/Xhosa are examples of such cases. This is a consequence of the fact that the distinction between language and dialect is not structurally based. In the vast majority of cases, linguists rely on the sentiments of native speakers. Sukuma and Nyamwezi form a dialect continuum. Accordingly, they are placed in the Sukuma-Nyamwezi Group of Bantu (Guthrie, F20).

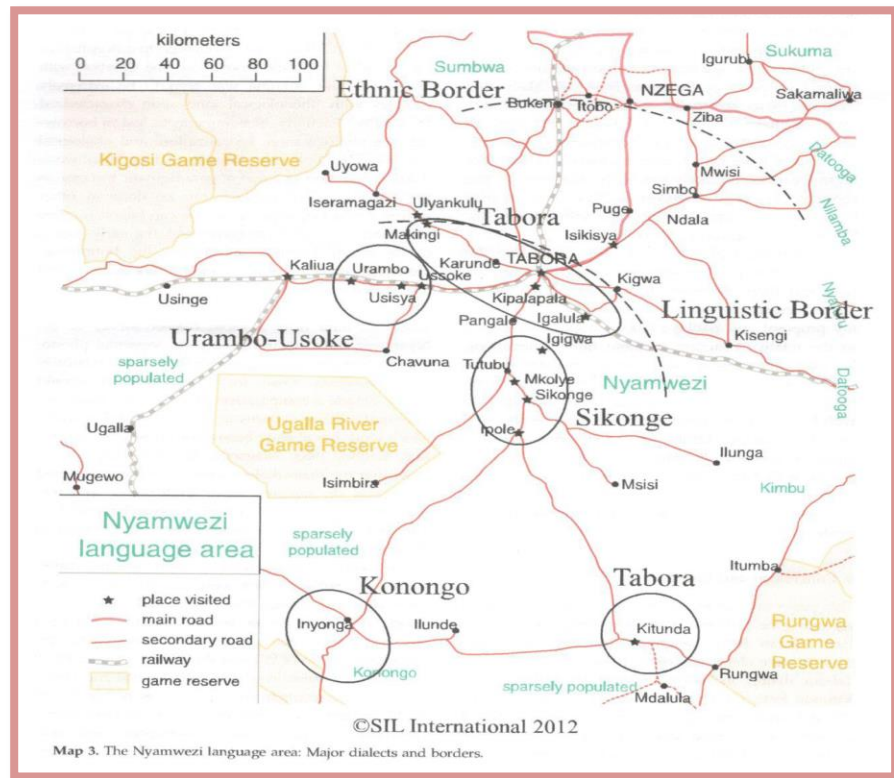
In terms of number of speakers, Voegelin (1977) breaks this down to 890,000 Sukuma and 365,000 Nyamwezi speakers. The latest data show that the number of sukuma speakers has increased to 5,430,000 (2006). By implication, Sukuma and Nyamwezi do not exist in a dialect continuum with one another, and the Ndala

dialect described in Maganga and Schadeberg (1992) should be considered Sukuma. These claims are supported by primarily lexical and phonological evidence gathered during recent surveys conducted by SIL International (2012).

There is a contradiction of Sukuma and Nyamwezi being two different languages or Nyamwezi being a dialect of Sukuma or Sukuma being a dialect of Nyamwezi. Apart from Sukuma and Nyamwezi being with their dialects, there are some dialects which cannot be defined as a dialect of either Sukuma or Nyamwezi. Such dialects are like Isikisya and Ndala (data from Maganga & Schadeberg, 1992) which are so similar in terms of shared innovations that they are shown to be the most innovative dialects. One could interpret the implicational pattern as evidence for a dialect continuum from Isikisya and Ndala in the north all the way to Konongo in the south.

It is important to realize, however, that the implicational hierarchy represents the spread of linguistic innovation over the space and time dimensions, and does not make any inherent judgments regarding language/dialect, dialect chains, transitional dialects, sub grouping, etc. The researcher, therefore, has worked on the common characteristics in phonetic and lexical system of transitional Sukuma-Nyamwezi dialects mostly in Isikisya and Ndala dialects by calculating percentage; for example, what percentages do these dialects phonetically and lexically belong to either Sukuma or Nyamwezi the same applies to Ndala and Isikisya dialects in order to identify their level of relatedness. So, from the findings, the researcher has established that Ndala is a dialect of Sukuma and Isikisya a dialects of Nyamwezi through common features. Here is a map showing the location of those transitional dialects that this study has dealt with.

Figure 1: The Nyamwezi Language area: Major Dialects and Borders



Source: SIL International 2012

1.3 Research Objectives

The study has been guided by the following objectives.

1.3.1 General Objective

The general objective of this study is to investigate the Common Characteristics in Phonology and Lexical system of Transitional Sukuma-Nyamwezi Dialects of Ndala and Isikisya.

1.3.2 Specific Objectives

The specific objectives of this study are:

- i. To examine similarities and differences in lexical and phonetic systems of Ndala and Isikisya dialects of Sukuma and Nyamwezi languages respectively

- ii. To assess the level of relatedness between Ndala and Isikisya dialects of Sukuma and Nyamwezi languages respectively.

1.4 Research Questions

The following research questions have generated from the research objectives as follows:

- i. What are the lexical similarities and differences between Ndala and Isikisya dialects of Sukuma and Nyamwezi languages respectively?
- ii. What are the phonological similarities and differences in relationship to Ndala and Isikisya dialects of Sukuma and Nyamwezi languages respectively?
- iii. What level of relatedness exists between Ndala and Isikisya dialects of Sukuma and Nyamwezi languages respectively?

1.5 Significance of the Study

This study looks at the common characteristics in phonology and lexical systems of transitional Sukuma-Nyamwezi dialects. The findings of this research are expected to be useful to the government and to improve the programme on Bantu language documentation. In this case, the use of documentary review as one way of data collection will be helpful. The finding will also be useful to the community by raising awareness and pride in their ethnic languages and culture in general. To other researchers, the study will be a significant reference in related researches. Also a research will pave a way for other researchers to work on other linguistic levels as it is recommended in this study.

1.6 Scope of the Study

The study has conducted in Mwanza municipality where Sukuma language is spoken and also in Tabora region specifically in Nzega and Uyui districts where the Ndala and Isikisya dialects are spoken. The study has focused on common characteristics in phonology and lexical system of transitional Sukuma-Nyamwezi Dialects. The study included the Sukuma, Nyamwezi, Ndala and Isikisya speakers in data collection and other written materials as well as linguists. Their inclusion is because the case study is on Sukuma-Nyamwezi transitional dialects of Ndala and Isikisya.

1.7 Definitions of key concepts

This study has formed by different key concepts which have made a study to have both dependent and independent valuables. These key concepts can be defined as follows;

1.7.1 Phonological system

As opposed to phonetics, which deals with the properties of sounds from a language-independent point of view, phonology constitutes the study of the sound structure of units (morpheme, words, phrases, utterances) within individual language. Its goal is to elucidate the system of distinctions in sound which differentiate such units within a particular language, and the range of realization of a given units sound structure as function of the shape, of other units in its context (Anderson, 1985). Theoretical discussion in phonology from the 1960s to the present has been devoted to the generative program of Chomsky and Halle (1968).

1.7.2 Lexical system

Linguists use the term lexicon to refer to the collection of all the words (or meaningful elements) in the language. We often think of it as the speaker's "mental dictionary." Each individual word is referred to as a lexical item. For each lexical item, the lexicon must specify how it is pronounced, what it means, and how it patterns in the grammar. All of the phonological, semantic, and grammatical information which is specific to a particular word is included in its lexical entry (Kroeger, 2005).

1.7.3 Transitional dialect

Mann's (1988) argues that transitional dialects occur in an area where two or more dialects are in contact with the result that competing forms exist side by side. Transition area is an area whose dialect has been influenced by the dialect of one or more neighboring focal areas.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter looks on literature review and the theoretical framework. It covers the literature review of various studies related to phonetic and lexical systems in Sukuma-Nyamwezi dialects. Also this chapter discusses the research gap for the study.

2.1 Literature Review

This chapter provides insights on the literature review. In order to understand the plight of the common characteristics in Sukuma-Nyamwezi Transitional dialects, we needed to go back to the work of many scholars on the related issue. The first part of literature focuses on the overviews of language and dialect, Criterion and approaches distinguishing between a language and a dialect, The concept of Transitional dialect and theoretical frame work which later on generates the general principle of transitional dialects.

2.1.1 Overview of language and dialect

Language is foremost a means of communication, and communication almost always takes place within some sort of social context. This is why effective communication requires an understanding and recognition of the connections between a language and the people who use it (Julie and Deborah, 2003). A dialect is regional variety of a language with differences in vocabulary, grammar, and pronunciation. Sukuma and

Nyamwezi exist in a dialect continuum with one another (Maganga and Schadeberg, 1992; Nurse, 1999).

A dialect continuum or dialect area is a range of dialects spoken across some geographical area that differ only slightly between neighboring areas, but as one travel in any direction, these differences accumulate that dialects from opposite ends of the continuum are not mutually intelligible (Bloomfield, 1935).

Mutual intelligibility comes when two or more languages or dialects have the same features which allow them to understand each other. The languages or dialects tend to have mutual intelligibility as the result of being from the same origin even if there are geographical limitations like the case Zulu and Ndebele.

Wardhaugh (2006), state that people do usually know what language they speak but they may not always lay claim to be fully qualified speakers of that language. They may experience difficulties in deciding whether what they speak should be called a language proper or merely a dialect of some language. For example the speakers of Sukuma and Nyamwezi sometimes face difficulties to understand from which language the dialect they speak comes; hence transitional dialect. When speakers of a particular dialect are exposed to another dialect in the long term, they may adjust their speech to accommodate the members of the local speech community and modify their pronunciation of certain linguistic variables that are markers within the local community (Trudgill, 1986).

The native speakers can vary in their use of language; but when their language is similar enough in pronunciation, vocabulary and grammar to make them understand

each other they qualify to be speakers of one language. The notion of mutual intelligibility sometimes used as a criterion for understanding the dialects, but it is complicated by political and social factors. For example, the two dialects of the Chinese language; Mandarin used in Beijing and Cantonese used in southern speakers, are not mutual intelligible, and hence become two distinct languages. But the traditional studies of Chinese language take them as one language and they use the same writing symbols Chinese characters Kmajian *at el*, (1992). This proves how the political and social factors affect the notion of mutual intelligibility.

Also the historical and political factors can lead mutual intelligible languages to be regarded as different languages. For example, Tohono O'odham (formally Papago) and Akimel O'odham (formally Pima) are two Native American languages with great similarities in pronunciation and syntax, but they are considered themselves as distinct language due to their political entities (Kmajian *at el*, 1992).

2.1.2 Criterion and approaches distinguishing language and dialect

Weinreich (1963) as cited in Ettliger (2014) summarizes the problems of defining a language and state that a language is a dialect with an army and a navy". This highlights the socio-political dimensions of declaring something a 'dialect' or a 'language'. Linguists, however, do make a distinction between the two based on the concept of mutually intelligibility.

Two languages where speakers can understand each other are considered dialects of the same language, whereas two languages where the speakers cannot understand each other are, indeed, separate languages. Historically, when two dialects are in

close enough in continuous contact with each other, they would often remain mutually intelligible. With enough separation in time and space, though dialects will eventually turn into separate languages as the two become more and more distinct.

‘Language’ and ‘dialect’ are problematic terms, since common usage tends to utilize historical derivations, and bases their definitions on social factors such as class (a ‘cockney dialect’) or location (a ‘rural dialect’). Our modern usage of the two words also considers size and prestige as factors in defining them, designating a kind of superiority to language over dialect. This could account for some sort of structural criteria or scientific definition, but these two means of distinguishing imply division, whereas it may be more useful to regard the linguistic items as part of a continuum. If we do so, however, ‘language’ and ‘dialect’ may not, in fact, be true linguistic terms (Alter, 2011).

Generally, mutual intelligibility is a good criterion of classifying the dialects either as of one language or different languages if it used out of political, geographical and social forcing factors. The geographical factor of Sukuma and Nyamwezi shows these as two different languages but there are some unidentifiable dialects either of Sukuma or Nyamwezi language. So, the issue of Sukuma-Nyamwezi can be explained as dialects continuum by dealing with transitional dialects.

2.1.3 The concept of Transitional dialect

Mann’s (1988) argues that transitional dialects occur in area where two or more dialects are in contact with the result that competing forms exist side by side. For example in Bulgaria, transitional dialects are spread about the two sides of today's

Bulgarian-Serb border and are a gradual transition between Bulgarian and Serbian languages. Bulgarian are those dialects that were spoken inside the borders of Bulgaria before 1918 (Stoykov, 2002).

Labov (1963) as cited in Labov (1972) made a start towards describing the parameters of dialect transition areas when he defined three stages in the process of change that all dialectologists must be cognizant. First, the origin of linguistic variation; second, the spread and propagation of linguistic change and third, the regularity of linguistic change. His chief concern was the change involved in one particular dialect features; that is diphthong rising in the speech community of Martha's Vineyard. However he failed to emphasize the point that his three stages of language change could and should be extended to include the widest possible range of features involved in dialect contact and dialect change.

More recently, Trudgill (1986) attempted to rectify the paucity of past research by formulating an extensive definition of transition areas. He noted that dialect contact, like language contact, can be either short-or long-term, and that dialect accommodation (as he calls it) can be both regional and social. The crucial requirement in long-term dialect contact situations, such as that in Point Roberts Study is face-to-face interaction between the speakers of the competing dialects on a regular basis.

Trudgill (1986) found that dialect transition occurs first at the individual level and later at the level of the speech community, the transition being an effort on the part of numbers of speakers of the competing dialects to understand each other and to be

understood. His primary claim was that the long-term transition process from one dialect to another follows a fixed route, with lexical items being the first to change, followed by morphological features and finally, by phonological features.

Differences in the lexicon are the most evident to speakers and hearers because they are non-systematic and can cause obvious problems in comprehension and are easy to learn one at a time. Hence, they are the first to change. Phonological differences, as Trudgill's (1986) primary focus, are more difficult both because they are systematic and because they may be very subtle. Here, variable rule analysis has been invaluable in: analyzing the patterns of change.

Wang (1969) claims that the transition process tends to be piecemeal and non-systematic, with speakers changing their pronunciation of individual words first and of entire classes of words only when the transition process is nearing its end. To put it more simply, speakers learn the pronunciation of individual words first and assimilate the phonological rule later (Trudgill, 1986). Therefore from the research title, the researcher needs to concur with the ideas of Trudgill that dialect transition occurs at individual level and later at the level of community and this statement has been justified through findings.

2.2 Theoretical Framework

It is possible to adopt theoretical constructs of Point Robert Study, to add to the existing framework a series of principles and definitions that will enable us to arrive at a first approximation of a coherent transition theory (Mann's, 1988). The Point Robert study, the course of the transition and the ultimate resolution of dialect

contact situation depends upon a number of social and demographic factors, such as whether or not the dialect contact area evolves an independent identity. In the transition course there are principles regarding dialects accommodation in individuals that can be equally well applied to whole speech communities. At this point the question is raised of what occurs between the two dialects if they remain in contact with each other over a long period of time that is what cause transition to occur. Figure 2 shows that, long period of time makes dialect A and B to be transitional because the part where they belong does not become specific.

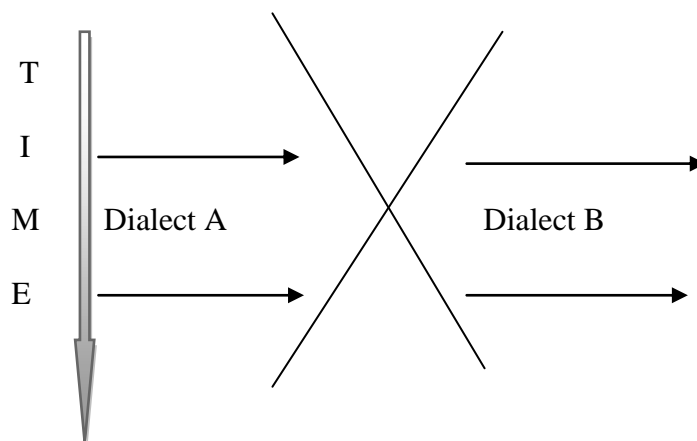


Figure 2: Dialect Contact Model

2.2.1 The Principle of dialect transition

In the Point Robert Study, certain patterns of change in dialect were observed to have occurred more than once and the observation leads to the formation of five principles of dialect translation:

- If a dialect with two competing lexical terms come into contact with a second dialect that also has two competing term for the same referent and one of these term is the same in both dialect, then this shared term will become the preferred term in the transition.

- If a particular lexical item or phonological feature recedes in one of the two contact dialects, it is highly unlikely to diffuse into the other contact dialect and will continue to recede in the usage of its original dialect.
- If a particular feature that is less prominent or is recessive is in competition with a second feature of the contact dialect, then this feature will continue to recede in both dialects, in fact its recession may be accelerated to the point where the feature rapidly disappears from both dialects.
- If a particular feature co-occurs but is less prominent than another feature in each of the contact dialects, its usage may increase in prominence in the transition while the competing features decrease.
- This is the most complex of the five contact patterns. If the same two terms are in competition in each of the contact dialects so that one term is present in the majority of contexts in one dialect but only in specific contexts in the second dialect, and the reverse is true of the other term, then over time the two terms will become interchangeable in all contexts for one of the dialects but retain their respective degrees of prominence in the second contact dialect. After a further period of time, the relatively less prominent term will be confined to specific contexts in both dialects. In Haya language (Tanzania) people living in Kyaka area have mixed dialects, they speak Hangiro and Hamba dialects and that is why sometimes are called Ganda-kyaka, hence transition.

Tap went from being present only in specific contexts to being interchangeable with faucet to being used in the majority of contexts; similarly, icing has gone from being used only in specific contexts to being interchangeable with frosting. In a sense, this

last principle is the lexical equivalent of phonological change seen in the theory of lexical diffusion (Labov, 1981). In both cases, a variant form is first used in a specific context or a specific word, then is used interchangeably with its competing variant, and finally becomes the preferred usage. In this study those principles are observed on how they work in Sukuma and Nyamwezi languages which look to be same in some features.

2.2.1.1 The Principle of Phonological transition

Trudgill (1986) introduced three types of what he referred to as "phonological accommodation", but the term accommodation is misleading when applied to transition studies. It was introduced in the work of social psychologists (Giles, 1973) to account for linguistic convergence and divergence in short-term contacts along the social dimension.

Trudgill, however, uses accommodation with reference to long-term dialect contact along the geographic dimension without presenting any arguments for the term's validity in this context; although valid when referring to a speaker-hearer relationship and short-term contact, accommodation seems imprecise in the context of long-term dialect contact and permanent changes in speakers' idiolects. Again, transition reflects the situation more accurately, thus enabling us to speak of three principles of dialect transition. Using Trudgill's, (1986) schema, long-term phonological transition for individual speakers can be shown to follow three main paths:

- Alternation of the frequency of occurrence of a particular feature over which the speaker already has control; if the original dialect has a low-frequency usage of a particular feature, and the contact dialect has a high-frequency usage of the same feature, speakers of the original dialect will gradually increase their usage of this feature to the point where they may match the frequency of the contact dialect. It may even be the case that speakers having no control over a particular feature may adopt it as a result of contact, using it at first with a low frequency which will increase as the speakers gain control over its use. In the Point Roberts study, this was seen most markedly among the American informants in the decrease of frequency of [a] and its ultimate merger with [ə]. Trudgill fails to point out, however, that the opposite process is equally possible, i.e. the high frequency features may decrease in usage and even ultimately disappear as a result of contact with a dialect having no or low frequency occurrences of those features.
- Change in a particular feature in a word-by-word manner, i.e., lexical diffusion. For instance, if a particular dialect 'X' having only [ɔ] as a low back vowel comes into contact with another dialect 'V' having only [a], speakers of 'X' may say [hog] [frog] [an] [pa] [ma] for hog, frog, pa, ma. If the transition process continues, these speakers may ultimately use [a] in all the contexts in which it is used by speakers of 'v'. In Point Roberts, this was seen among the American informants in the acquisition of the raised diphthongs [AY] and [AN], first in words such as like and out, and later in companion and lout.

- The third pattern, the "development of an interdialect" (Trudgill, 1986), is the use of pronunciations intermediate between two competing forms. He gives the example of the Oslo Norwegian diphthong [ɔʏ] that resulted from the contact between the upper-class use for the monophthong [o] and the lower-class use of the diphthong [æʊ]. As a general rule, this form of transition occurs when the phonological distance between the competing forms is not very great, and the resulting compromise vowel already exists in other contexts in the language.

2.2.1.2 The Principle of lexical transition

Allen (1973) applied Weinreich's theoretical constructs to the dialect contact situation he had discovered in the upper Midwest of the United State where the midland and south midlands had come in contact with the north dialect. The crux of Allen's article was his outline of the five possible speaker reactions to competing lexical items in a dialect contact area. These lexical principles as set forth by Weinreich dealt essentially with lexical interference, a term which seems imprecise in reference to a dialect contact situation, as all informants already have a command of the language whereas in bilingualism they initially do not. However, the five principles themselves are of great value in explaining the lexical variation present in a dialect transition area. They are as follows.

- One of the two competing terms gains a new meaning from the other term. For example, the Midland term 'belly buster' only means throwing oneself on a sled in order to get a running start downhill, while the competing Northern term 'belly flop' has the additional meaning of diving flat into a pool. As a result of the contact situation, this second meaning has been

added to belly buster, making the two completely synonymous. Allen represents this schematically as $X_{a,b} + Y_a = Y(a)b$.

- A term with two meanings comes in contact with a competing term having only one of these meanings (a partial synonym), and drops the meaning which the two do not have in common, again resulting in complete synonymy ($X_{a,b} + X_a, Y_b = X_a$). In the Point Roberts study, the word holiday had, for the Canadian informants, two meanings 'a single day' (as in "the July 1st holiday") and 'a longer period of time' (as in "my summer holiday[s]"). As a result of contact with the American vacation, holiday lost the second meaning, thus becoming synonymous with the American usage.
- A semantic differentiation occurs between two competing terms which were synonymous where both terms are retained with the differentiated meanings ($X_a + Y_a = X_b, Y_a$). Thus in Point Roberts, depot, station, and terminus are now differentiated, each referring to a different type of transportation.
- Competing compounds become hybridized ($XI, XZ + YI, YZ = YI, XZ$). Allen noted the hybrid slop pan resulting from a combination of Northern swill pall and Midland slop bucket. The single example of this in the Point Roberts study is the use of 'bester bed' resulting from hybridization of 'sofa bed' and 'chesterfield'.
- The most severe reaction, from a sociolinguistic point of view, is that which occurs when two competing forms are labeled as "correct" and "incorrect." Of the competing forms 'bundle' and 'sheaf' [of wheat], Allen's informants insisted that the latter was the "correct" term because it is the one used in the Bible. Again, there was only one example of this found in Point Roberts; a

single Canadian informant labeled holiday "incorrect" and break "correct" in the context of a long period of time.

2.3 Research gap

Roth (2013) as cited in Mtallo (2013) shows that, Kisukuma has four major dialects which are named according to their geographical orientations. The dialects are Kemunasukuma (Northern dialect), Kemunang'weli (Western dialect), Kemunadakama (Southern dialect), and Kemunakiya (Eastern dialect). Thus several researchers have discussed that Sukuma and Nyamwezi languages are so similar although the speakers themselves do not accept that they make up a single language, Scheven, (personal communication, 1984). However these researchers did nothing about common characteristics of their transitional dialects. This study, therefore, has worked on the common characteristics in phonology and lexical systems of transitional Sukuma-Nyamwezi dialects in which the researcher specifically discusses similarities and differences in specific transitional dialects.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter describes how the study was done and the way data was collected and presented. The chapter is divided into the following sections: research design, area of the study, target population, sampling technique, sample size, data collection method, data analysis, validity and reliability, as well as research ethics.

3.1 Research design

Karlinger (1964) has defined research design as the plan, structure and strategy of investigation conceived so as to obtain answers to research questions and to control variance. A research design can be regarded as an arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance with the research purpose (Kothari, 2004).

Due to the nature of the research title, descriptive design has been used because the research aimed not only for restricted findings but also involved measurement, classification, analysis, comparison and interpretation of data. A case study design is also suitable when the researcher intends to provide a detailed contextual analysis of a limited number of events or conditions and their relationships (Yin, 1984). Thus a case study was also relevant for this study since the design focuses on individual actors or group of actors, and seeks to understand their perception of events (Cohen, *et al*; 2000).

Though critics of case study design believe that the study of a small number of cases can offer no grounds for establishing reliability or generality of findings, in

qualitative and quantitative research such as this, the focus was not on big numbers and generalization but on richness of data and particularization (Yin, 1984).

3.2 Area of the study

This study was restricted in Mwanza the motherland of the Sukuma also in Tabora the motherland of the Nyamwezi. The choice of these places can simplify the easiest of data correction because the language contact in this area is very intensive. Also a researcher is somehow familiar with one language (sukuma), therefore this has made easy availability of data and reduced the difficulties associated with data accessibility.

3.3 Target Population

According to Kombo (2006), population refers to a large group from which a sample is taken. Questions of sampling arise directly out of the issue of defining the population on which the research will focus (Cohen, *et al*; 2000). So, the study population includes the Nyamwezi, Sukuma, Ndala and Isikisya speakers both native and non-native who are aware of these languages.

3.4 Sampling Technique

Hassle (1992) defines sampling technique as the process of selecting number of individual from the population. Sampling is a procedure a researcher uses to gather people, places or things to the study (Orodho and Kombo, 2002). In this study the researcher used simple random sampling. The choice of this technique follows the best judgments in choosing the right habitations and meeting the right number of respondents for the purpose of the study.

3.5 Sample Size

The representative sample included 60 respondents, males and females, an age range of 20-60. The sample was distributed as follows: 15 from Nyamwezi speakers, 15 from Sukuma speakers, 15 from Ndala speakers and 15 from Isikisya speakers. Those respondents are native speakers of both dialects and languages.

3.6 Data Collection Technique

Denscombe (1998) believes that use of different techniques helps to cross check authenticity of data gathered. The researcher, therefore, in this study data has collected through these techniques; Word list, Questionnaire, Interview and Documentary review.

3.6.1 Word list

The word list is the method of data collection by which the researcher prepared words in a list and the informants wrote their equivalences in the respective language. Words were prepared in Kiswahili and English, and then the respondents filled their equivalences from the required ethnic community language. The prepared words were common vocabulary which is familiar to the respondents. If the words had more than one equivalence all variants was included. From this point of view, the words with their pronunciation were calculated in percentage to show the frequencies of appearance in either Sukuma or Nyamwezi. Therefore, this helped to show whether the Ndala and Isikisya dialects belong to sukuma or Nyamwezi respectively.

3.6.2 Questionnaire

Kothari (2004) states argues that a questionnaire consists of a number of questions printed or typed in a definite order on a form or set of forms. 100 words written in English with their Swahili translation were prepared and printed on a paper. The researcher requested the respondents to write the same words how they call it in their language. A table of six columns was prepared. The first column was for English words, followed by a column for Swahili words. Others column were for Nyamwezi, Sukuma, Ndala and Isikisya words that the informants would write. Then the researcher requested them to pronounce the words so that the researcher can work on phonological system of those words.

3.6.3 Interview

Interviews require a great deal of time to conduct and later to transcribe the audiotapes or other notes (Ary, *et al*, 2010; Best and Kahn, 1993). The researcher used this technique asking questions to interviewee's face-to-face contact. Based on the knowledge regarding the strengths and weaknesses of interviews the researcher was tactful, well prepared, and listened attentively as recommended b Ary, *et al*, (2010) and Seidman, (2006). Three levels of listening recommended by Seidman (2006) namely: (1) listening to what the participant is saying; (2) listening to the "inner voice," the unguarded response that is not targeted to an external audience; and (3) listening while remaining aware of the process and nonverbal cues to be observed. Careful listening, knowing when to be silent and to interject the next question were crucial in the successful interviews of this study.

During the conversation, information was recorded into the sound storing devices, phones and laptop, for the researcher to get natural pronunciation from the speaker. As Ary *et al* (2010) recommend the use of an audio recorder was regarded as a way less distracting than taking notes, and it provided a verbatim record of the responses. Interviews in the field were reconstructed later and included in the field notes.

This technique is useful because it contains structured and guided questions and still it gives a room for the respondents to give more information about what was asked by the researcher. The Sukuma, Nyamwezi, Ndala and Isikisya speakers responded in this method.

3.6.4 Documentary Review

Documentary reviews have straight forward function of providing facts and figures related to the study. They also cover a range of different kinds of sources and thus allow the researcher to collect interesting information about the study (Bryman, 1994). The documents were available simply because these languages are among the well documented languages inside and outside Tanzania. Thus, it was helpful in expanding and clarifying data from interviews and observations for effective and efficient data collection.

3.7 Data analysis

The information collected through questionnaire, interview, documentary reviews and the word lists was analyzed statistically and presented descriptively or qualitatively to determine the relationship between two variables. Data entry and analysis was done by using SPSS program. With the SPSS, descriptive statistics was used in order to determine different percentages of the respondents. Data was also

imported from SPSS to Microsoft Excel for tables, and graphs in order to analyze and present data effectively.

3.8 Validity and Reliability

A validity concern the accuracy or truthfulness of the findings and the term is most frequently used by qualitative researchers to refer to this characteristic is credibility (Ary, *et al*; 2010). On the other hand, reliability concerns the degree of consistency with which the research instrument measures whatever it is measuring (Ary, *et al*; 2010).

Although validity and reliability may be jeopardized or complicated by the meaning-making process in qualitative research (Bernard, 1995), we cannot take for granted the need for qualitative and quantitative researchers to establish confidence in the findings based on the research design, participants, and context. Also the use of SPSS program achieves validity and reliability of data. In this study a number of strategies were employed to achieve validity and reliability in the research findings:

3.9 Research Ethics

The research ethics conforming to the standard of conducts of a given profession or group (Frankel, 2000) were adhered to. The researcher, before data collection requested for permission from relevant authorities so as to make the study ethical. The researcher acquired permission from relevant authorities to collect data from the community targeted and use the findings for the purpose of the study.

CHAPTER FOUR

RESEARCH FINDINGS PRESENTATION AND DISCUSSION

4.0 Introduction

The research questions generated data which were presented, analyzed and interpreted according to the research objectives. All data sets from interviews, questionnaires, word lists, observations and documentary reviews were analyzed following similar procedures as suggested by Miles and Huberman (1994) which are data organization, presentation and data interpretation. At the end of every main theme a critical discussion of the main issues arising from the findings is provided. In this way, a researcher is expected to develop a direct connection between the findings and interpretations of the findings.

4.1 Data Presentation, Analysis and Interpretation

By following the findings from the research questions obtained from the research objectives, the data was presented, analyzed and interpreted following a clear procedure. The researcher collected a total of 100 words where the respondents wrote their equivalents from their respective languages and dialects. It happened for a word to have more than one reference to an entity provided, but the researcher took the most frequent words as the equivalent of the respective lexical given.

The table 4.1 below represents the words as collected from the findings guided by the word list. The collected words were helpful for the researcher to work on the research objectives and to answer the questions as generated from those research objectives. The words from word list in table 4.1 have covered some word categories such as noun, pronoun, adjective, verb, adverb e.t.c. Also, the table shows how one

word is represented from one language to another and from one dialect to another. It is from the data in the table 4.1 that analysis was done as guided by the research objectives.

Table 4.1: Word List Showing Variation of Words from Sukuma and Nyamwezi Languages, Ndala and Isikisya Dialects.

No	English Language	Swahili Language	Sukuma Language	Nyamwezi Language	Ndala Dialect	Isikisya Dialect
1.	I	Mimi	Nene	Ene	Onenee	Ene
2.	You	Wewe	bhebhe	Ewe	Ewee	Ewe
3.	We	Sisi	Bhise	Wose	bhise	Wose
4.	Here	Hapa	Aha	Anaha	Anaha	Anaha
5.	There	Pale	Aho	Aho	Ahoo	Aho
6.	Where	Wapi	Hale	Kuhe	Hale	Kuhe
7.	All	-ote	bhig'we	Wose	Yose	Wose
8.	Few	Kidogo	Kado	Kado	Idoo	Kado
9.	One	Moja	Imo	Imo	Yemo	Limo
10.	Two	Mbili	ibhili	Ibhili	Ibhele	Ibili
11.	Three	Tatu	Idato	Itatu	Idatoo	Katatu
12.	Four	Nne	Ine	Inne	Inne	Ine
13.	Five	Tano	Itano	Itano	Itano	Itano
14.	Big	-kubwa	Tale	kihanya	Nhale	Kihanya
15.	Long	-refu	ndehu	Kilihu	Mlihuu	Kilihu
16.	Heavy	-zito	Lidito	kitimbu	Ndito	Kitimbu
17.	Short	-fupi	Guhi	kufupii	Kafupii	Kafupi
18.	Child	Mtoto	ng'wana	Mwana	ng'wana	Mwana
19.	Wife	Mke	Nke	Mkima	Mkiwa	Mkima
20.	Husband	-mume	ngosha	ngoshya	Mgosi	Ngoshya
21.	Mother	Mama	mayo	Mayo	Mayo	Mayo
22.	Father	Baba	bhabha	Vababa	Bhabha	Vababa
23.	Animal	Mnyama	ndimu	mnyama	Mtungo	Mnyama
24.	Fish	Samaki	ndilo	nsamaki	Nsomba	Nsamaki
25.	Bird	Ndege	Noni	Noni	Kanoni	Kanoni

26.	Dog	Mbwa	Mva	Iwa	Mbwaa	Iwaa
27.	Snake	Nyoka	nzoka	Nzoka	Nzoka	Nzoka
28.	Tree	Mti	Linti	Limite	Ntee	Mte
29.	Forest	Msitu	ipolu	ipolu	Ipolu	Iporu
30.	Stick	Fimbo	nanga	mlanga	Mlanga	Mlanga
31.	Seed	Mbegu	mbiyu	mbiyu	Mbiyoo	Mbiyu
32.	Leaf	Jani	liswa	kaswa	Liswa	Idoto
33.	root	Mzizi	Nzi	nzi	Nzii	Nzi
34.	bark (of tree)	Gamba	ligola	igula	Igamba	Igula
35.	Flower	Ua	Liua	ihuwa	Liwa	Ihuwa
36.	Meat	Nyama	nyama	inyama	Inyama	Inyama
37.	Blood	Damu	mininga	magazi	Mining	Magazi
38.	Bone	Mfupa	iguha	iguha	Iguhaa	Iguha
39.	Egg	Yai	Ighe	lige	Ligii	Lige
40.	Horn	Pembe	ipembe	ipembe	Ipembe	Ipembe
41.	Tail	Mkia	nkila	mkila	Nkilaa	Nkila
42.	Hair	Nywele	nzwile	nzwele	Nzwile	Nzwele
43.	Head	Kichwa	Ntwe	ntwe	Ntwe	Ntwe
44.	Ear	Sikio	Gutu	itwi	Gotoo	Itwii
45.	Eye	Jicho	Liso	inso	Liso	Inso
46.	Nose	Pua	nindo	nyindo	Nyindo	Nindo
47.	Tongue	Ulimi	lolimi	lulumi	Lolemi	Lulumi
48.	Arm	Mkono	nkono	nkono	Nkono	Nkono
49.	Wing	Bawa	inana	inana	Inana	Inana
50.	Neck	Shingo	nhingo	ingo	Ningo	Ingo
51.	Breast	Kifua	kikobha	kikubha	shikubha	Kikobha
52.	Heart	Moyo	moyo	moyo	Moyoo	Moyo
53.	Drink	-nywa	-ngw'a	-ngw'a	-ngw'a	-ngw'a
54.	Spit	-tema	-swaga	-tuga	-swaga	-swaga
55.	Vomit	-tapika	-luka	-luka	-luka	-luka
56.	Blow	-puliza	-shula	-puga	Furagha	-puga
57.	Breathe	-pumua	-ishema	-eshema	-ishema	-eshema
58.	Laugh	-cheka	-seka	-seka	-seka	-seka
59.	Hear	-sikia	dekeleka	kwigwa	dekeleka	Kwigwa

60.	see	-ona	-bhona	-bhona	-bhona	-bhona
61.	Know	-fahamu/- jua	-debha	-debha	-debha	-debha
62.	Think	-fikiri/- dhani	-bhuja	wiganika	-bhuja	Wiganika
63.	Fear	-ogopa	-ogoha	mobha	-ogoha	Mobha
64.	Sleep	-lala	-lala	-lala	-lala	-lala
65.	Live	-ishi	-lala	-gesha	-lala	-gesha
66.	Die	-fa	kocha	-faga	Kocha	-faga
67.	Kill	-ua	-bhula	-ula	-bhula	-ula
68.	Fight	-pigana	kolwa	owiguma	Kolwa	Kwitula
69.	Hunt	-winda	-wima	-bhenda	-hega	-hega
70.	Cut	-kata	-chemba	-puta	-chemba	-puta
71.	Split	-pasua	-pandula	-tandula	-pandula	-tandula
72.	Dig	-chimba	-simba	-shimba	-simba	-simba
73.	Fly	-paa	-lala	-lala	-lala	-lala
74.	Walk	-tembea	-siminza	-yumba	-simeza	-yumba
75.	Come	-ja	-iza	-izile	-iza	-izile
76.	Sit	-kaa	-igasha	ikile	-igasha	-ikile
77.	Stand	-simama	-imela	-imila	-ima	-imila
78.	Fall	-anguka	-gwa	-gwa	-gwa	-gwa
79.	Give	-pa	kwina	wampa	Kwinwa	Kwina
80.	Hold	-shika	-dima	-dima	-dima	-dima
81.	Rub	-sugua	-kubha	nola	-kubha	Nola
82.	Wash	-safisha	ojaga	okusa	Okusa	Hyagola
83.	Wipe	-futa	-futa	-futa	-futa	-futa
84.	Pull	-vuta	-duta	-luta	-duta	-luta
85.	Throw	-tupa	-ponya	-otaga	-ponyaa	-ponya
86.	Tie	-funga	-tunga	-tunga	-tunga	-tunga
87.	Count	-hesabu	-bhala	-bhala	-bhala	-bhala
88.	Say	-sema	-yomba	-yomba	-yomba	-yomba
89.	Sing	-imba	-imba	-imba	-imba	-imba
90.	Play	-cheza	-bhina	-osapa	-bhina	-osapa
91.	Sun	Jua	Lemi	juwa	Lemu	Lemi
92.	Moon	Mwezi	ngw'ezi	mwezi	Ngweji	Ngweji

93.	Star	Nyota	sonda	nsonda	Sonda	Nsonda
94.	Water	Maji	minze	minzi	Menze	Minzi
95.	Salt	Chumvi	munhu	mnyu	Mnyuu	Munyu
96.	Stone	Jiwe	Liwe	iwe	liwe	Iwe
97.	Sand	Mchanga	maseni	ulongo	nsenii	Nseni
98.	Sky	Mbingu	ilunde	malunde	ilunde	Malunde
99.	Fire	Moto	motho	moto	moto	Moto
100.	Red	-ekundu	yaza	chaza	chaza	Chaza

Source: Field Data Survey, 2015

4.2 Similarities and Differences in Lexical and Phonological Systems of Ndala and Isikisya Dialects.

The researcher worked on lexical similarities and differences between Sukuma and Ndala, Sukuma and Isikisya by calculating the similarities and differences in percentage. Then a researcher also worked on lexical similarities and differences between Nyamwezi and Ndala, Nyamwezi and Isikisya by calculating its similarities and differences in percentage to identify which one has highest percentage in those transitional dialects. This helped to identify the general features of the language to its dialects.

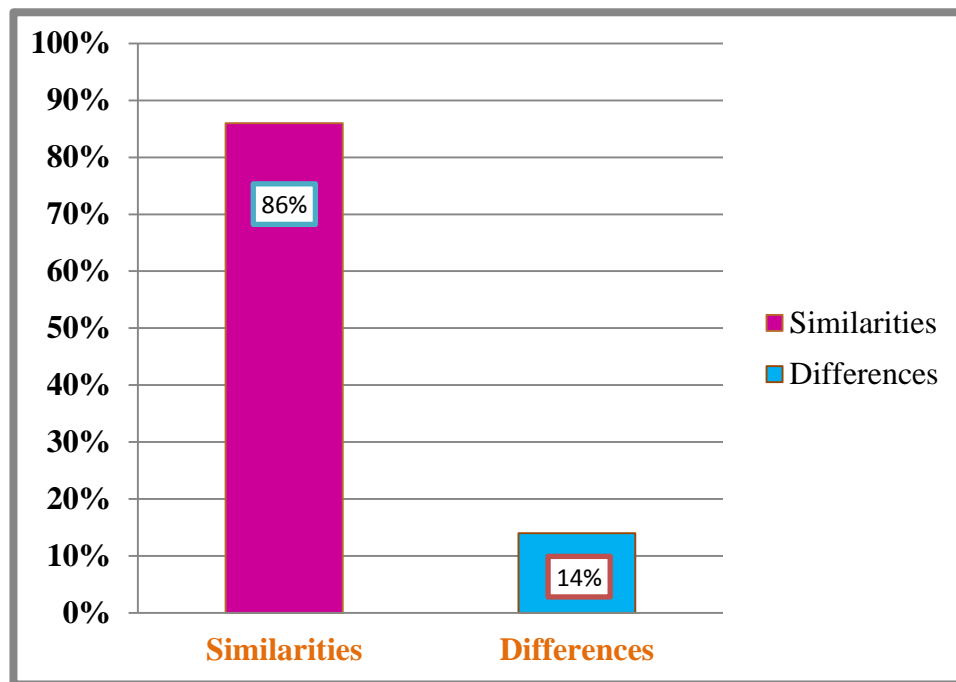
For example, if Ndala dialect was lexically identified to be a dialect of Sukuma, it had to carry its general features. This would be similar to Nyamwezi and it would be helpful to a researcher to identify its relationship. Also the researcher worked on their difference to identify how those dialects differ from those languages. By doing so, the researcher wanted to classify those transitional dialects to their respective languages.

In table 4.1, the findings show lexical similarity between Sukuma language and Ndala dialect, 86 words out of 100 words which are equal to 86% shows that Ndala relate with Sukuma and speakers can understand each other slight variations. From the interview respondents in both sides argued that, they can understand each other and the choice of words is used similarly.

In table 4.1, 14 items out of 100 were found different. This makes 14% of all items provided during data collection. From the source, these differences are very few and depend on the frequency of word uses, but sometimes when that word is used speakers can understand each other though it is not frequently used by that group of people. For example:

- *Bhebhe* (sukuma language), *ewee* (Ndala dialect)
- *Kado* (sukuma language), *idoo* (Ndala dialect)
- *Tale* (sukuma language), *nhale* (Ndala dialect)
- *Nke* (sukuma language), *mkima* (Ndala dialect)

Figure 3: Lexical Similarities and Differences between Sukuma Language and Ndala Dialects.



Source: Field Data Survey, 2015

When speakers can understand each other, those are considered dialects of the same language (Ettlinger, M. 2014). From the findings, 84% of lexemes between Sukuma language and Ndala dialect show that, these two are very much similar and the remaining percentage show that they differ. In general observation, I can suggest that Ndala is the dialect of Sukuma. From the interviews, the respondents argued that Ndala should be the dialect of Sukuma since speakers can understand each other. The subsequent words were from respondents:

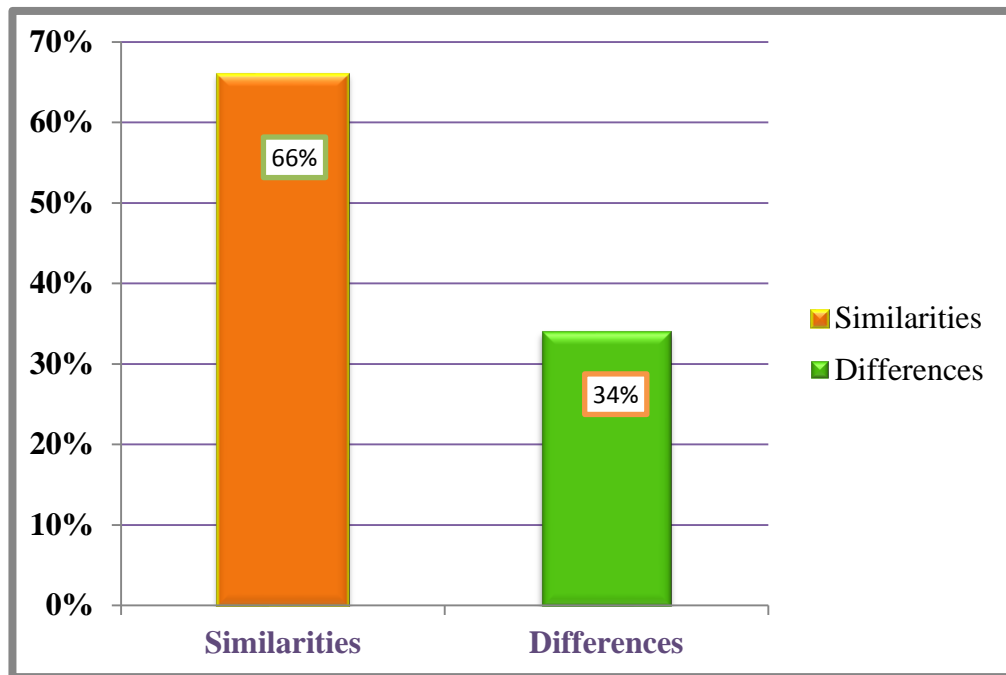
“Wasukuma na Wandala wanaelewana vizuri sana na utamaduni wao ni ule ule japo Wandala wanakaa Tabora kwa Wanyamwezi, lakini pia mimi nafikiri ni kwa sababu wapo jirani kidogo na wenzao Wasukuma wa Shinyanga. Hii ndio maana hawawezi kupoteza asili yao. Wasukuma ni kati ya watu wanaotunza utamaduni na hasa lugha na dio maana lugha ya kisukuma haiwezi kupotea kirahisi”

Means; *The Sukuma and Ndala understand each other very well and their culture is so similar though the Ndala live in Tabora where Nyamwezi live but I think it is because they live close to their fellow Sukuma from Shinyanga. That is why they can not lose their original identity. Sukuma are among the people who love to keep their culture especially their language that is the reason why it is not easy for their language to undergo extinction.*

4.2.1 Lexical Similarities and Differences between Sukuma Language and Isikisya Dialect.

On lexical similarities and differences, the researcher has worked on lexical features from Sukuma language and Isikisya dialect. The findings in table 4.1 show the lexical similarity in Sukuma language and Isikisya dialect. 66 words out of 100 words which is equal to 66% show that Isikisya dialect relates with Sukuma language. Then, 34 items out of 100 were found different. This makes 34% of all items provided during the data collection.

Figure 4: Lexical Similarities and Differences between Sukuma Language and Isikisya Dialects.

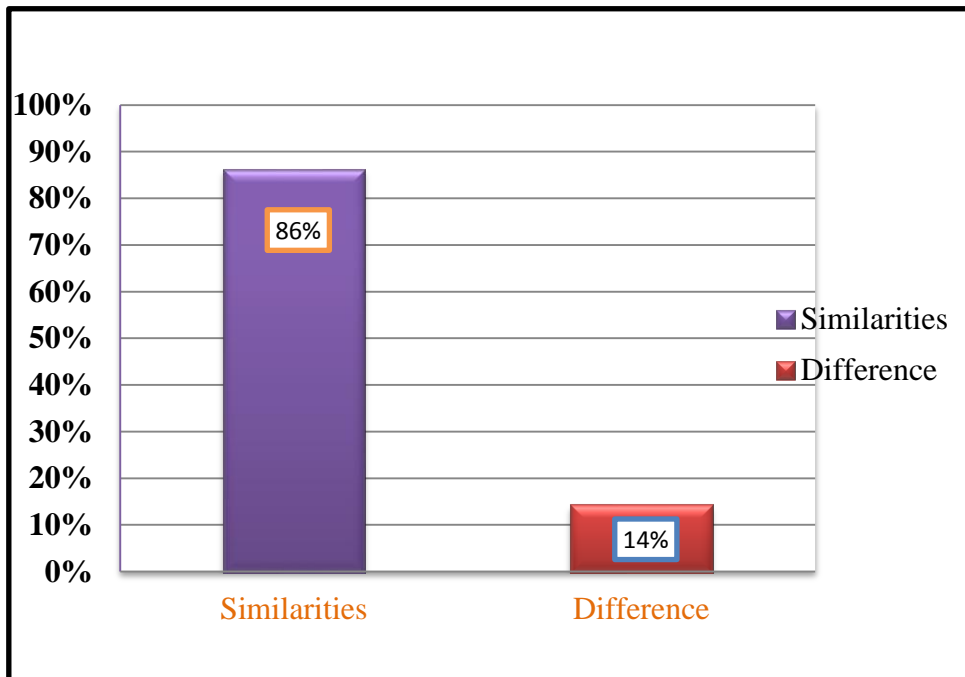


Source: Field Data Survey, 2015

4.2.2 Lexical Similarities and Differences between Nyamwezi Language and Ndala Dialect.

On the lexical similarities and differences, the researcher has worked on lexical features from Nyamwezi language and Ndala dialect. The findings in table 4.1 show the lexical similarity between Nyamwezi language and Ndala dialect where 64 words out of 100 words which is equal to 64% show the Ndala dialect relates to Nyamwezi language and to some extent the speakers can understand each other. In the same table, 37 items out of 100 were found different. This makes 37% of all items provided during the data collection.

Figure 5: Lexical Similarities and Differences between Nyamwezi Language and Ndala Dialects



Source: Field Data Survey, 2015

4.2.3 Lexical Similarities and Differences between Nyamwezi Language and Isikisya Dialects.

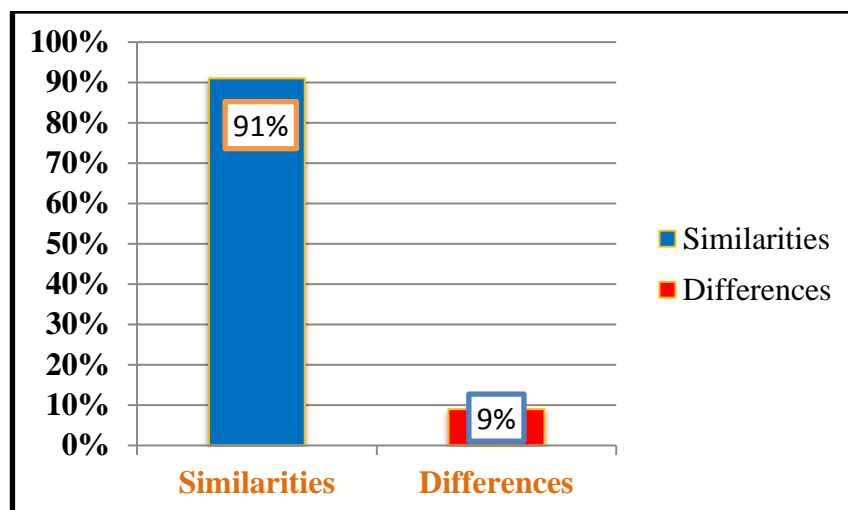
On lexical similarities and differences, the researcher has worked on lexical features from Nyamwezi language and Isikisya dialect. Findings from table 4.1 shows that the lexical similarity between Nyamwezi language and Isikisya dialect where 91 words out of 100 words which is equal to 91% which shows that the Isikisya dialect relate with Nyamwezi language and the speakers understand each other. Also 9 items out of 100 were found different. This makes 9% of all items provided during the data collection. Sometimes these words show much orthographical differences but the speakers can understand each other as sometimes other terms are used frequently in

other dialect or language but in other side that entities are not frequently used for example those words are like;

- *Wampa* (nyamwezi language) and *kwina* (isikisya dialect)
- *Juwa* (nyamwezi language) and *lemi* (isikisya dialect)
- *Ulongo* (nyamwezi language) and *nsemi/maseni* (isikisya dialect) e.t.c

Nyamwezi and Sukuma are two closely related ethnic groups that live principally in the region to the south of Lake Victoria in west-central Tanzania and form a dialect continuum. Accordingly, they are placed in the Sukuma-Nyamwezi Group of Bantu (Guthrie F20). That is why even the findings show that even their dialects look much similar more than different.

Figure 6: Lexical Similarities and Differences between Nyamwezi Language and Isikisya Dialect.



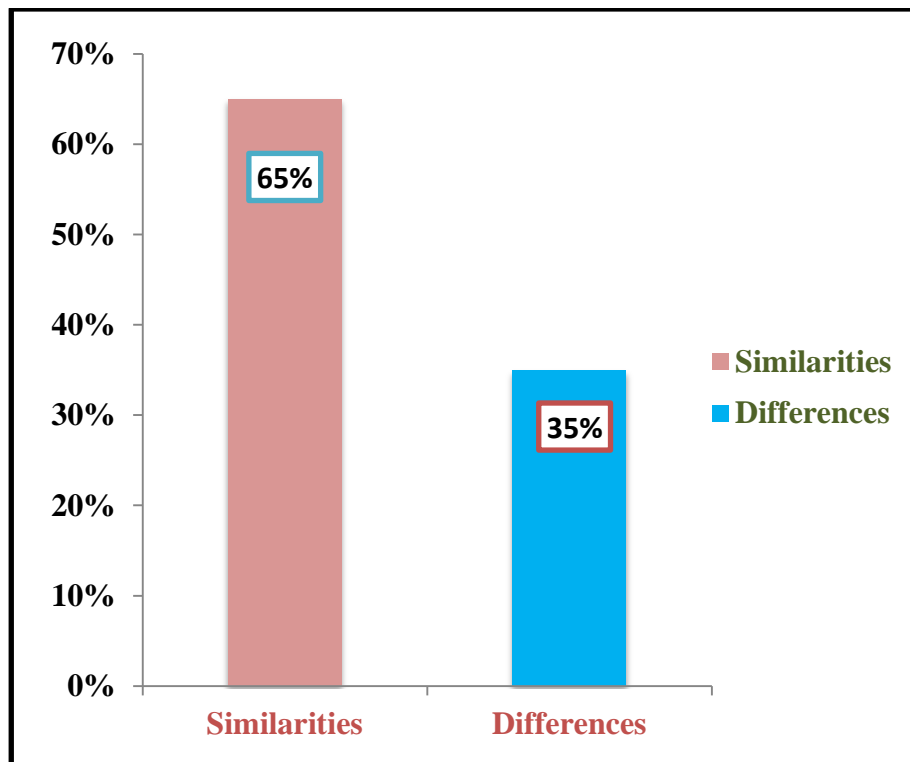
Source: Field Data Survey, 2015

The above findings clarify specifically where the Ndala and Isikisya dialects belong lexically. Thus, the researcher wanted to get the general knowledge about these two dialects for easy interpretation and analyzing of the main research findings as discussed in the following sections.

4.3 Lexical Similarities and Differences between Ndala and Isikisya Dialects

On lexical similarities and differences a researcher has worked on lexical features from both dialects. The researcher worked on some word categories and how they are expressed from one language to another and from one dialect to another as shown in table 4.1. These findings show the lexical similarity between Ndala and Isikisya dialects of which out of 100 words, 65 of them look almost similar which is equal to 65% and the speakers can understand each other with slight variations. Also 35 items out of 100 were found different. This makes 35% of all items provided during the data collection.

Figure 7: Lexical Similarities and Differences between Ndala and Isikisya Dialects.



Source: Field Data Survey, 2015

The Ndala dialect described in Maganga & Schadeberg (1992) should be considered Sukuma and not Nyamwezi. However, this study uses four main early phonological innovations (*c/*j fricativization, Bantu spirantization, Dahl's Law, *p-lenition) to begin to untangle Nyamwezi's historical relationship with Sukuma. I argue in this study that Ndala dialect described in Maganga & Schadeberg (1992) should be considered Sukuma on a lexical and phonological basis and Isikisya a dialect of Nyamwezi language respectively.

Lexically, in word choice, Ndala and Isikisya dialects show that they look similar by 65% and look different by 35%. These differences are not very much great because

even their respective languages (Sukuma and Nyamwezi) are lexically much similar by 84% (Lewis, Gary, and Charles 2013). It is reported that although Sukuma is very similar to Nyamwezi the speakers themselves do not accept that they make up a single language, (Bryan 1959) though the speakers can understand each other with slight variations.

4.4 Phonological Similarities and Differences between Ndala and Isikisya Dialects.

The researcher found slight phonological variations between Ndala and Isikisya dialects through sociolinguistic interviews, where she engaged herself in some interactions with the native speakers from both side. Each side subjected into free conversation by the researcher with some hints by which the variables were found. From the findings, the phonological similarities and differences between Ndala and Isikisya dialects can be shown in different way for example by looking on difference hints such as stress, intonation, orthographic features and syllable.

- **Stress**

In linguistics, stress is the relative emphasis that may be given to certain syllables in a word, or to certain words in a phrase or sentence. Stress is typically signaled by such properties as increased loudness and vowel length, full articulation of the vowel, and changes in pitch. Some languages have *fixed stress*, meaning that the stress on virtually any multisyllable word falls on a particular syllable, such as the first or the penultimate. Other languages, like English have *variable stress*, where the position of stress in a word is not predictable in that way. (Beckman, 1986).

The results from the findings show that there are differences in stress between Ndala and Isikisya dialects because in Isikisya the first syllable is always stressed for example; *m'te, i'doto, kwi'tula, -he'ga, kwi'na, le'mi, hya'gola e.t.c* In Ndala the first and last syllables are always stressed; for example in words like; *ha'le', bhi'se', m'tungo', n'tee', mi'ninga', -swa'ga' e.t.c*. However what makes these two dialects similar is that, both have fixed stress which means that they have a principle of stressing a particular syllable as above explained, if it is the first or last syllable or both it works in the same manner for all words in particular dialect.

- **Intonation**

Jones (1960) state that intonation is the variations which take place in the pitch of the voice in connected speech, i.e. the variations in the pitch of the musical note produced by vibration of the vocal cords." Unlike *lexical tone* (as in tone languages), changing intonation does not change the lexical identity meaning of individual words, though it may alter the meaning of the sentence as a whole. There are several kinds of intonation like; *Rising Intonation* means the pitch of the voice rises over time [↗]; *Falling Intonation* which means that the pitch falls with time [↘]; *Dipping* or *Fall-rise Intonation* falls and then rises [↘↗]; and *Peaking* or *Rise-fall Intonation* which means that the pitch rises and then falls [↗↘].

There are four contrastive levels of pitch: low (1), middle (2), high (3), and very high (4). (Pike, 1945). From the findings intonation in Ndala and Isikisya differs in occurrence, for example in Ndala dialects there is middle intonation and in Isikisya the intonation is low/falling tone which is similar to Nyamwezi language. For example;

- →*ahoo* (Ndala dialect)
- *aho* (Isikisya dialect)
- →*mayo* (Ndala dialect)
- *mayo* (Isikisya dialect) e.t.c

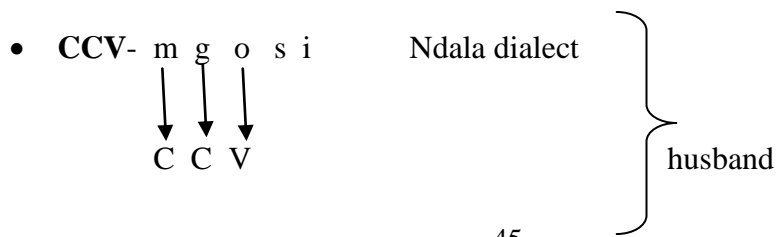
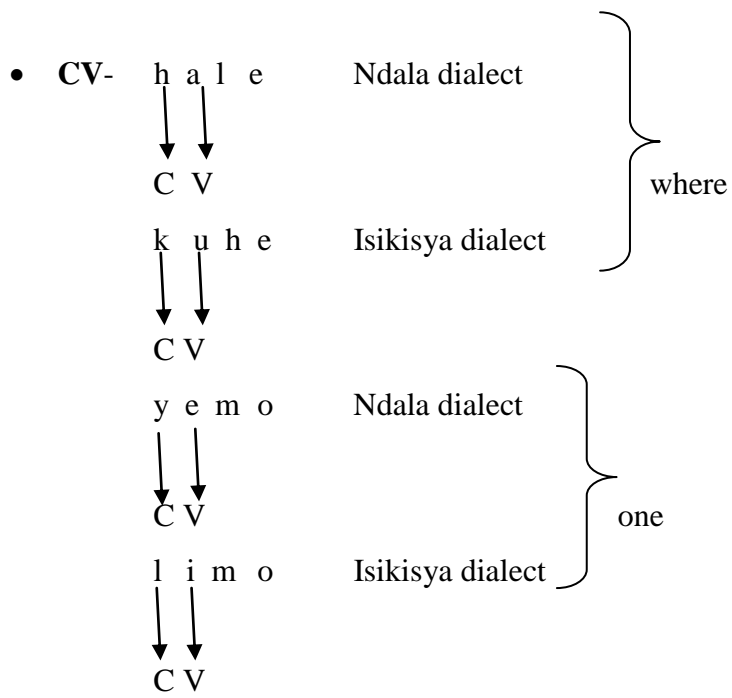
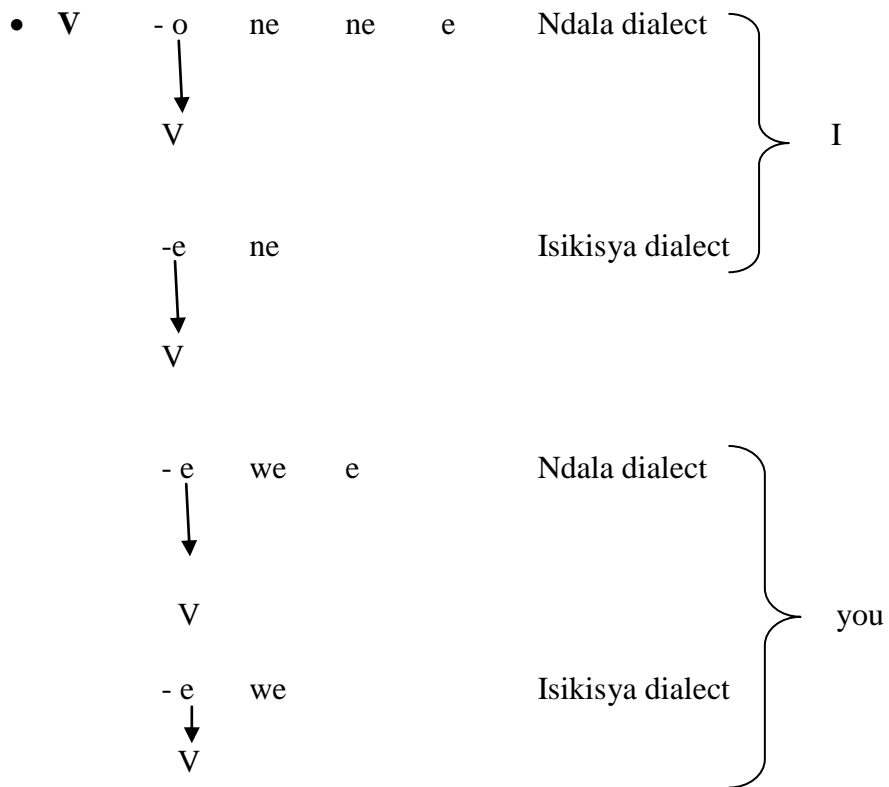
Thus, pitch variation in Ndala and Isikisya does not distinguish words, either lexically or grammatically. On similarities both, have a phonological feature of intonation.

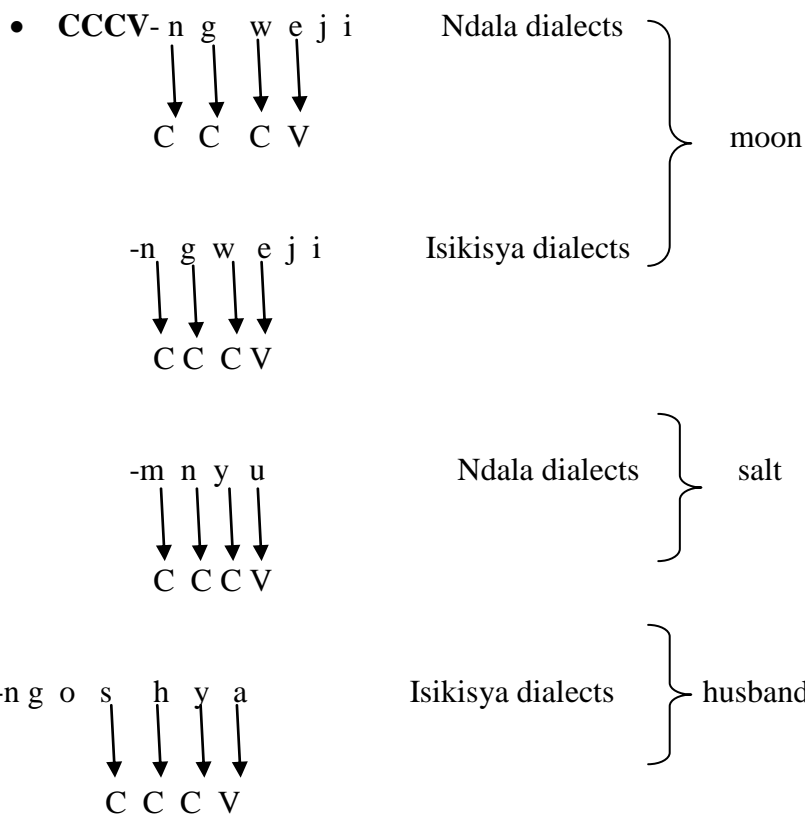
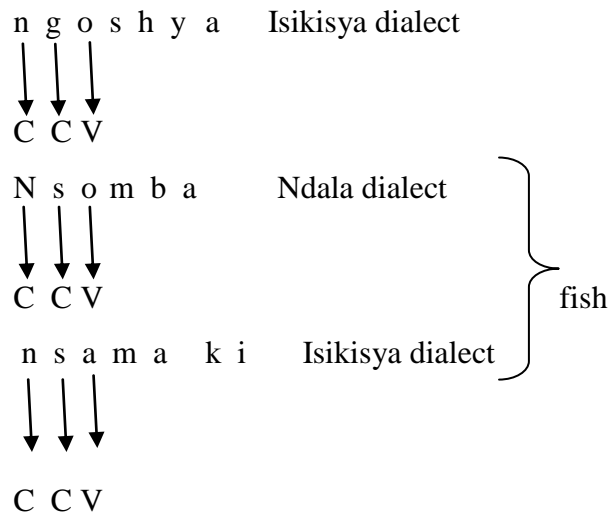
- **Syllable**

A syllable is a single segment of uninterrupted sound which is typically produced with a single pulse of air from the lungs. A syllable is made up of one or more letters with a vowel sound at its core. A syllable which ends in a consonant is called a *closed syllable* while one which ends in a vowel sound is called an *open syllable*. Spelling is not always a good indication of the number of syllable that a word has. It is the pronunciation of a word that determines the number of syllables. For example: *rugged* has two syllables. Every syllable must have a vowel sound which is the nucleus of the vowel. A syllable cannot be made up of more than one vowel. Every syllable must contain only one vowel sound.

Syllable depends on language itself because every language has its own syllable structure (Mgullu, 1999), but related language as it is in Sukuma and Nyamwezi language has the same related syllable structure. The situation is the same to Ndala and Isikisya simply because they are transitional dialects of Sukuma and Nyamwezi.

The types of syllable structure from those languages and dialects are:





Since, a syllable may be either open or closed. From the findings it shows that many words in Ndala and Isikisya dialects (refer to table 4.1) as it is in most Bantu languages have open syllables.

It is important to note that, there are some words from Ndala and Isikisya which have the same meaning but their structure differ. Hence, the concept of lexical similarities and differences. For example the word *mnyu* and *ngoshya* in Ndala dialects have its structure as above shown and in Isikisya have the following structure.

-*mnyu* (ndala dialect) and **m u n y u** (Isikisya dialects)

- *ngoshya* (Isikisya dialect) and **m g o s i** (Ndala dialects)

4.5 Level of Relatedness between Ndala and Isikisya Dialects.

From the findings on the level of relatedness between Ndala and Isikisya, the researcher has worked on lexically and phonologically level as a case study of the topic. On the lexical level, the findings show that these two dialects are close to each other in lexical and structural term. Lexically in word choice Ndala and Isikisya dialects shows that they look similar by 65% and look different by 35% these differences are not very much great because even their respective languages, Sukuma and Nyamwezi are lexically much similar.

The arguments from different reviews also regard them as the similar language to some extent. For example, Lewis, Gary, and Charles (2013) show that Sukuma and Nyamwezi languages are similar lexically by 84%. Another argument, the Ndala dialect described in Maganga and Schadeberg (1992) argue that Ndala should be

considered Sukuma and not Nyamwezi, and the Isikisya as Nyamwezi and not Sukuma.

On lexical level, the researcher as worked on word formation based on the *affixation process*. The noun-class prefixes between Ndala and Isikisya dialects are augmented by pre-prefixes *a-*, *ɪ-*, *ʊ-*; these are dropped in certain constructions and mostly occurs when showing singular and plural. Examples of the following words are selected entities from the word list used during data collection;

Class	Prefix	Example noun	
1	ʊ-mu	mùùṅò	‘ person’
2	a-βaa-	βààṅò	‘persons’
3	ʊ-m-	ntĩ	‘tree’
4	ɪ-mi-	mìtĩ	‘trees’
5	ɪ-lɪ- (ɪ)	Liisö	‘eye’
6	a-ma-	mìsö	‘eyes’
7	ʊ-gʊ- (kʊ)	gùtö	‘ear’
8	a-ha-	hààṅò	‘place’

Many relative terms have a reduced form of the nominal prefixes, zero and *βa-*, for example; as in *mààyô* ‘mother’, and *βàmààyô* ‘mothers’. (Rahma 2006). This shows

the relationship between Ndala and Isikisya dialects because the addition of prefixes function the same.

On phonological level, both dialects have seven vowel systems, which occur as long and short i.e;

i ii	u uu
ɪ ɪɪ	ʊ ʊʊ
e ee	o oo
a aa	

/ɪ ʊ/ which is written $\tilde{i} \tilde{u}$ may be closer to [e o], and /e o/ is closer to [ɛ ɔ]. Syllables are V or CV and have four tones on short vowels: high, low, rising, and falling (Rahma, 2006).

4.6 Reflection of the Theoretical Framework in the Study

It is possible to adopt theoretical constructs of PRS to the existing framework a series of principle and definition that will enable us to arrive at the first approximation of a coherent transition theory (Mann's, 1988). The PRS, the course of the transition and the ultimate resolution of dialect contact situation, depends upon a number of social and demographic factors.

From the findings, the social and cultural issues of Sukuma and Nyamwezi make contact with each other easy and simple because they can share some social and cultural issue and to share some vocabularies in their language at large. It is from

this point also which lead to contact dialect, hence transitional dialects. For the case of demographic factor, Sukuma people are so many and they are pastoralists in nature. Thus, they migrated to neighboring region, Tabora, to look for pastures. Therefore it was very simple for them to keep in communicating with their language, hence, language maintenance.

It should be noted that one of the societies which loves and feel proud to speak their language is the Sukuma. So, when in contact with their neighboring society it became easy for them to intermingle without abandoning their culture such as whether or not the dialect contact area evolves an independent identity. One elder who lives in Tabora region (Nyamwezi speaker) but a Sukuma who speaks Ndala had this to say (personal communication 2015).

“Mimi na familia yangu yaani wake zangu wawili na watoto nane tuliamia Tabora tokea Magu-Mwanza mwaka 1962. Tulikuja kutafuta malisho ya mifugo yetu na kujipanua kwa sababu huko kwetu hatukuwa na maeneo ya kutosha. Tulivyofika huku tulikuta kinyamwezi kinaendana na kisukuma lakini kwa sababu tumekaa muda mrefu watoto wangu na wajukuu wanaongea mchanganyiko hata sisi wakubwa tunachanganya kwa sababu ya kukaa huku muda mrefu”.

Means; *I and my family shifted to Tabora from Magu-Mwanza in 1962. We came to look for pastures because of lack of enough pasture in our place. After reaching Tabora particularly in Ndala area we found their language relates to our language. Since we have stayed here for a long time, my grandchildren and even ourselves mix when speaking.*

In transition course there are principles regarding dialects accommodation in individuals which can be equally applied to the whole speech communities. At this point the question is raised on what occurs between the two dialects if they remain in contact with each other over a long period of time that is basically what causes

transition to occur. From the findings, it can be proved that it is true that transition occurs where there are principles regarding dialects accommodation in individuals which can be equally applied to the whole speech communities.

Dialect transition also depends upon a number of social and demographic factors because the contact of two dialects over long period of time can lead to change one dialect by acquiring some features from another dialect as they contact over long period of time, it can be also referred from “Dialect contact model” by Point Robert Study of (1988).

If a particular feature co-occurs but is less prominent than another feature in each of the contact dialects, its usage may increase in prominence in the transition while the competing features decrease. For example from the findings it shows that the Ndala dialect though is a dialect of Sukuma language because of staying in Nyamwezi area over long period of time has started to adopt some features of the Nyamwezi. However the changes are very few because Sukuma is a very big community. For example in intonation as one feature, the Sukuma rise and the Nyamwezi fall, but because of that contact over long period of time the Ndala remain neutral, hence middle intonation.

When referring to a speaker-hearer relationship and short-term contact, if the original dialect has a low-frequency usage of a particular feature, and the contact dialect has a high-frequency usage of the same feature, speakers of the original dialect will gradually increase their usage of this feature to the point where they may match the frequency of the contact dialect. For example, the use of pre-prefix words as it is commonly used in Sukuma language, in Ndala dialect it has started to change

from pre-prefix to prefix because of the contact with Nyamwezi language over long period of time. See the subsequent words;

- *abamayo* (*u*) /á-βà-mààyô/ ‘mothers’ (sukuma lang.), *bamayo* /βà-mààyô/ ‘mothers’ (ndala dialect). This came to happen because of the contact with Nyamwezi over long period of time. *βa-* shows that the subject is human plural. Whereby /á/ is the pre-prefix and /βà/ is the prefix of the word /á-βà-mààyô/ ‘mothers’.
- *bamayo* βàmààyô ‘mothers’ (Nyamwezi language) and *bamayo* βàmààyô ‘mothers’ (isikisya dialect).

This form of transition occurs when the phonological distance between the competing forms is not very great, and the resulting compromise vowel when exists in other contexts in the language.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.0 Introduction

Having discussed chapter four concerning the presentation, analysis and discussion of the findings, this chapter provides a summary of the whole study. Also, it presents the conclusions and recommendations and lastly brainstorms the areas for further study.

5.1 Summary of the Study

This study was on the common characteristics between Sukuma-Nyamwezi transitional dialects. The main purpose of the study was to assess the common characteristics of Sukuma-Nyamwezi language i.e Ndala and Isikisya dialects with the goal of assessing the level of relatedness between Ndala and Isikisya dialects of Sukuma and Nyamwezi languages respectively; and to examine similarities and differences in lexical and phonological systems of Ndala and Isikisya dialects of Sukuma and Nyamwezi languages respectively.

The study employed a descriptive case study design. This design was considered relevant and suitable in trying to understand in details the involvement of measurement, classification, analysis, comparison and interpretation of data. Based on the research concerns, both quantitative and qualitative methods were the approaches used to explain in detail the aspects in the study.

The targeted population in the study included the Nyamwezi, Sukuma, Ndala and Isikisya speakers who are aware of these languages and had a total sample of 60 respondents male and female, with age ranging between 20 and 60 years. Where by

15 were the Nyamwezi speakers, 15 were the Sukuma speakers, 15 were the Ndala speakers and 15 were the Isikisya speakers.

Data collection methods included primary and secondary data where by data were collected through; Word list, Questionnaire, Interview and Documentary review. In due regards tables and graphs were used to illustrate some aspects under investigation more vividly.

Data analysis was guided by two specific objectives of the study and respective three research questions which was answered clearly in data presentation and analysis; also the findings show that, the general criterion and approaches to distinguishing between a language and a dialect is mutual intelligibility is a good criterion of classifying the dialects either as of one language or different languages if it used out of political, geographical and social forcing factors.

Lexical similarities and differences between Sukuma language and Ndala dialects were reflected by 86% and 14% respectively. Between Sukuma and Isikisya lexical similarities and differences reflected by 66% and 34% respectively. Lexical similarities and differences between Nyamwezi language and Ndala dialects were as follows; similarities by 86%, and differences by 14%. Lexical similarities and differences between Nyamwezi language and Isikisya dialects are as follows, similarities 91% and differences 9%. Lexical similarities and differences between Ndala and Isikisya dialects were as follows; similarities by 65%, and differences by 35%.

On the lexical level, the noun-class prefixes between Ndala and Isikisya dialects are augmented by pre-prefixes *a-*, *ɪ-*, *o-*. These are dropped in certain constructions and mostly occur when showing singular and plural. In phonological level, both dialects have seven vowel system qualities which occur long and short, double prefixes to determine situation and have four tones on short vowels: high, low, rising, and falling.

In summary the major findings were organized with regard to some lexical and phonological features. The voices of the respondents prominently featured the reporting so as to give the reader more insights of the issues at hand.

5.2 Conclusion

The conclusion in this study entail the methodological conclusion which stipulates the theoretical constructs of Point Robert Study to the formulation of this study's theory to the existing framework a series of principle and definition that will enable us to arrive at a first approximation of a coherent transition theory.

From the study findings it could be concluded that the Transitional theory laid down the foundation in the formulation of the course of the transition and the ultimate resolution of dialect contact situation depends upon a number of social and demographic factors and it was due such situation which lead to a researcher to identify similarities and differences between Ndala and Isikisya dialects, such as whether or not the dialect contact area evolves an independent identity.

5.3 Conclusion of the Findings

The conclusion of the study findings is drawn based on the findings presented and analyzed in chapter four of this study. In due regards, while the researcher strived to overcome subjectivity through the use of respondents' voices and triangulation of participants and data collection methods, yet the study do not claim to be totally objective. The subsequent sections were focused on the study specific objectives and respective research questions as reflected in the key issues and messages of the study findings.

5.3.1 Similarities and Differences in Lexical and Phonological Systems of Ndala and Isikisya Dialects.

Based on the research findings, it could be concluded that lexically in word choice between Ndala and Isikisya dialects shows that they look similar by 65% and look different by 35% and the speaker can understand each other though they are slight variation. The phonological similarities and differences between Ndala and Isikisya dialects are discussed based on different ways. For example they are discussed by looking on difference hints such as stress, intonation, orthographic features and syllable.

The findings show that there are differences in stress between Ndala and Isikisya dialects because in Isikisya the first syllable is always stressed and in Ndala the first and last syllables are always stressed. Intonations, from the findings both have intonation but it differs in occurrence. For example in Ndala dialects there is middle intonation and in Isikisya the intonation is low/falling tone which is similar to Nyamwezi language.

5.3.2 The Level of Relatedness between Ndala and Isikisya Dialects.

Based on the research findings, this study concludes that at the lexical level, the noun-class prefixes between Ndala and Isikisya dialects are augmented by pre-prefixes *a-*, *ɪ-*, *ʊ-*. These are dropped in certain constructions and mostly occur when showing singular and plural.

On the phonological level, both dialects have seven vowel system qualities which occur long and short, double prefixes to determine situation and have four tones on short vowels: high, low, rising, and falling.

5.4 Recommendations

This research can serve as a baseline for further research in the field of language and linguistics at large. This research can also be recommended to different groups such as government and education baseline to be used as a documentary review.

Generally, the researcher also recommends that the government, that they should provide funds for research so as to have serious and many studies in ethnic community languages. This research should also be used by Education stakeholders as literature review in other studies of ethnic community languages.

5.4.1 Recommendations for Further Research

Due to limited time, resources and finance; the research was limited to few areas of study. The Sukuma and Nyamwezi languages have many dialects apart from the Ndala and Isikisya dialects which were studied by a researcher. For more discovery and confirmations, there is a need for further research to work on other dialects in case they want to work on the same dialects; they have to deal with other issues

because there are still many areas to deal with in those dialects. In general the findings of this study give the real situation and emphasize that for sure there are a big relationship between Sukuma and Nyamwezi language which makes transitional to occur sometimes. For example, Ndala and Isikisya relate in which it makes these dialects validate that there are a massive relationship. Thus, the researcher recommends other researcher to work on other areas of the language and the dialects addressed in this study.

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APPENDICES

APPENDIX 1:

(i) Questionnaire and Word List. (To be filled by respondents)

Dear respondents, I kindly request you to read and fill this questionnaire and words in the table. This research is intended for data collection instruments with the purpose of improving the validity and reliability of data as partial fulfillment for the award of the degree of Master of Arts in Linguistics of the University of Dodoma.

Questions.

Tick where necessary.

1. Age

(a) 20-40 []

(b) 41-60 []

2. Sex

(a) Male []

(b) Female []

3. Education level

(a) Standard seven []

(b) Form four []

(c) Form six []

(d) College []

(e) University []

4. What is your mother tongue?

5. Among the following, what is your familiar language/dialect?

(a) Sukuma []

(b) Nyamwezi []

(c) Ndala []

(d) Isikisya []

6. How do you call these words in the language/dialect you speak? Answer where necessary.

No	English Language	Swahili Language	Sukuma Language	Nyamwezi Language	Ndala Dialect	Isikisya Dialect
1.	I	Mimi				
2.	You	Wewe				
3.	We	Sisi				
4.	Here	Hapa				
5.	There	Pale				
6.	Where	Wapi				
7.	All	-ote				
8.	Few	Kidogo				
9.	One	Moja				
10.	Two	Mbili				
11.	Three	Tatu				
12.	Four	Nne				
13.	Five	Tano				
14.	Big	-kubwa				
15.	Long	-refu				
16.	Heavy	-zito				
17.	Short	-fupi				
18.	Child	Mtoto				
19.	Wife	Mke				
20.	Husband	-mume				
21.	Mother	Mama				
22.	Father	Baba				
23.	Animal	Mnyama				
24.	Fish	Samaki				
25.	Bird	Ndege				
26.	Dog	Mbwa				
27.	Snake	Nyoka				

28.	Tree	Mti				
29.	Forest	Msitu				
30.	Stick	Fimbo				
31.	Seed	Mbegu				
32.	Leaf	Jani				
33.	Root	Mzizi				
34.	Bark (of tree)	Gamba				
35.	Flower	Ua				
36.	Meat	Nyama				
37.	Blood	Damu				
38.	Bone	Mfupa				
39.	Egg	Yai				
40.	Horn	Pembe				
41.	Tail	Mkia				
42.	Hair	Nywele				
43.	Head	Kichwa				
44.	Ear	Sikio				
45.	Eye	Jicho				
46.	Nose	Pua				
47.	Tongue	Ulimi				
48.	Arm	Mkono				
49.	Wing	Bawa				
50.	Neck	Shingo				
51.	Breast	Kifua				
52.	Heart	Moyo				
53.	drink	-nywa				
54.	Spit	-tema				
55.	vomit	-tapika				
56.	blow	-puliza				
57.	breathe	-pumua				
58.	laugh	-cheka				
59.	Hear	-sikia				
60.	see	-ona				
61.	know	-fahamu/-				

		jua				
62.	think	-fikiri/- dhani				
63.	Fear	-ogopa				
64.	sleep	-lala				
65.	Live	-ishi				
66.	Die	-fa				
67.	Kill	-ua				
68.	fight	-pigana				
69.	hunt	-winda				
70.	Cut	-kata				
71.	split	-pasua				
72.	Dig	-chimba				
73.	Fly	-paa				
74.	walk	-tembea				
75.	come	-ja				
76.	Sit	-kaa				
77.	stand	-simama				
78.	Fall	-anguka				
79.	Give	-pa				
80.	Hold	-shika				
81.	Rub	-sugua				
82.	wash	-safisha				
83.	wipe	-futa				
84.	Pull	-vuta				
85.	throw	-tupa				
86.	Tie	-funga				
87.	count	-hesabu				
88.	Say	-sema				
89.	Sing	-imba				
90.	Play	-cheza				
91.	Sun	Jua				
92.	Moon	Mwezi				
93.	Star	Nyota				
94.	Water	Maji				

95.	Salt	Chumvi				
96.	Stone	Jiwe				
97.	Sand	Mchanga				
98.	Sky	Mbingu				
99.	Fire	Moto				
100.	Red	-ekundu				

APPENDECIS II.

ii) Interview questions.

Dear respondents, I kindly request you to read and fill this questionnaire and words in the table. This research is intended for data collection instruments with the purpose of improving the validity and reliability of data as partial fulfillment for the award of the degree of Master of Arts in Linguistics of the University of Dodoma.

Questions.

1. What is the language/dialect you are speaking?
2. Is it your mother tongue or learned language/dialect?
3. If it is a learned language, how did you manage?
4. When a Sukuma or Nyamwezi speaks do you understand each other?
5. How do you pronounce these words in the table according to your language?

No	English Language	Swahili Language	Sukuma Language	Nyamwezi Language	Ndala Dialect	Isikisya Dialect
1.	I	Mimi				
2.	You	Wewe				
3.	We	Sisi				
4.	Here	Hapa				
5.	There	Pale				
6.	Where	Wapi				
7.	All	-ote				
8.	Few	Kidogo				
9.	One	Moja				
10.	Two	Mbili				
11.	Three	Tatu				
12.	Four	Nne				
13.	Five	Tano				
14.	Big	-kubwa				
15.	Long	-refu				

16.	Heavy	-zito				
17.	Short	-fupi				
18.	Child	Mtoto				
19.	Wife	Mke				
20.	Husband	-mume				
21.	Mother	Mama				
22.	Father	Baba				
23.	Animal	Mnyama				
24.	Fish	Samaki				
25.	Bird	Ndege				
26.	Dog	Mbwa				
27.	Snake	Nyoka				
28.	Tree	Mti				
29.	Forest	Msitu				
30.	Stick	Fimbo				
31.	Seed	Mbegu				
32.	Leaf	Jani				
33.	Root	Mzizi				
34.	Bark (of tree)	Gamba				
35.	Flower	Ua				
36.	Meat	Nyama				
37.	Blood	Damu				
38.	Bone	Mfupa				
39.	Egg	Yai				
40.	Horn	Pembe				
41.	Tail	Mkia				
42.	Hair	Nywele				
43.	Head	Kichwa				
44.	Ear	Sikio				
45.	Eye	Jicho				
46.	Nose	Pua				
47.	Tongue	Ulimi				
48.	Arm	Mkono				
49.	Wing	Bawa				

50.	Neck	Shingo				
51.	Breast	Kifua				
52.	Heart	Moyo				
53.	drink	-nywa				
54.	Spit	-tema				
55.	vomit	-tapika				
56.	blow	-puliza				
57.	breathe	-pumua				
58.	laugh	-cheka				
59.	Hear	-sikia				
60.	see	-ona				
61.	know	-fahamu/- jua				
62.	think	-fikiri/- dhani				
63.	Fear	-ogopa				
64.	sleep	-lala				
65.	Live	-ishi				
66.	Die	-fa				
67.	Kill	-ua				
68.	fight	-pigana				
69.	hunt	-winda				
70.	Cut	-kata				
71.	split	-pasua				
72.	Dig	-chimba				
73.	Fly	-paa				
74.	walk	-tembea				
75.	come	-ja				
76.	Sit	-kaa				
77.	stand	-simama				
78.	Fall	-anguka				
79.	Give	-pa				
80.	Hold	-shika				
81.	Rub	-sugua				
82.	wash	-safisha				

83.	wipe	-futa				
84.	Pull	-vuta				
85.	throw	-tupa				
86.	Tie	-funga				
87.	count	-hesabu				
88.	Say	-sema				
89.	Sing	-imba				
90.	Play	-cheza				
91.	Sun	Jua				
92.	Moon	Mwezi				
93.	Star	Nyota				
94.	Water	Maji				
95.	Salt	Chumvi				
96.	Stone	Jiwe				
97.	Sand	Mchanga				
98.	Sky	Mbingu				
99.	Fire	Moto				
100.	Red	-ekundu				

APPENDIX III. (Translation of Appendix I)

(i) **Dodoso na Maneno ya Kujaza kwenye Jedwali.**

Ndugu, tafathali unaombwa kujibu maswali kama inavyoelekezwa. Utafiti pendekezi huu unalenga kupata na kuboresha taarifa kwa ufanisi na umakini zaidi ili kukamilisha utafiti wa kumaliza masomo yangu ya **UZAMILI** katika chuo kikuu cha Dodoma-Tanzania.

Maswali:

Weka vema panapohusika.

1. Umri

a) 20-40 []

b) 41-60 []

2. Jinsia

a) Mme []

b) Mke []

3. Kiwango cha elimu

a) Darasa la saba []

b) Kidato cha nne []

c) Kidato cha sita []

d) Chuo []

e) Chuo kikuu []

4. Lugha mama yako ni ipi?

5. Kati ya lugha/lahaja zifuatazo, ni ipi unaiielewa?

a) Kisukuma []

b) Kinyamwezi []

c) Ndala []

d) Isikisya []

6. Maneno haya uanayaitaje kwa lugha/lahaja yako?

Namba	Lugha ya Kingereza	Lugha ya Kiswahili	Lugha ya Kisukuma	Lugha ya Kinyamwezi	Lahaja ya Ndala	Lahaja ya Isikisya
1.	I	Mimi				
2.	You	Wewe				
3.	We	Sisi				
4.	Here	Hapa				
5.	There	Pale				
6.	Where	Wapi				
7.	All	-ote				
8.	Few	Kidogo				
9.	One	Moja				
10.	Two	Mbili				
11.	Three	Tatu				
12.	Four	Nne				
13.	Five	Tano				
14.	Big	-kubwa				
15.	Long	-refu				
16.	Heavy	-zito				

17.	Short	-fupi				
18.	Child	Mtoto				
19.	Wife	Mke				
20.	Husband	-mume				
21.	Mother	Mama				
22.	Father	Baba				
23.	Animal	Mnyama				
24.	Fish	Samaki				
25.	Bird	Ndege				
26.	Dog	Mbwa				
27.	Snake	Nyoka				
28.	Tree	Mti				
29.	Forest	Msitu				
30.	Stick	Fimbo				
31.	Seed	Mbegu				
32.	Leaf	Jani				
33.	Root	Mzizi				
34.	Bark (of tree)	Gamba				
35.	Flower	Ua				
36.	Meat	Nyama				
37.	Blood	Damu				
38.	Bone	Mfupa				
39.	Egg	Yai				
40.	Horn	Pembe				
41.	Tail	Mkia				
42.	Hair	Nywele				
43.	Head	Kichwa				
44.	Ear	Sikio				

45.	Eye	Jicho				
46.	Nose	Pua				
47.	Tongue	Ulimi				
48.	Arm	Mkono				
49.	Wing	Bawa				
50.	Neck	Shingo				
51.	Breast	Kifua				
52.	Heart	Moyo				
53.	drink	-nywa				
54.	spit	-tema				
55.	vomit	-tapika				
56.	blow	-puliza				
57.	breathe	-pumua				
58.	laugh	-cheka				
59.	hear	-sikia				
60.	see	-ona				
61.	know	-fahamu/- jua				
62.	think	-fikiri/- dhani				
63.	fear	-ogopa				
64.	sleep	-lala				
65.	live	-ishi				
66.	die	-fa				
67.	kill	-ua				
68.	fight	-pigana				
69.	hunt	-winda				
70.	cut	-kata				
71.	split	-pasua				

72.	dig	-chimba				
73.	fly	-paa				
74.	walk	-tembea				
75.	come	-ja				
76.	sit	-kaa				
77.	stand	-simama				
78.	fall	-anguka				
79.	give	-pa				
80.	hold	-shika				
81.	rub	-sugua				
82.	wash	-safisha				
83.	wipe	-futa				
84.	pull	-vuta				
85.	throw	-tupa				
86.	tie	-funga				
87.	count	-hesabu				
88.	say	-sema				
89.	sing	-imba				
90.	play	-cheza				
91.	Sun	Jua				
92.	Moon	Mwezi				
93.	Star	Nyota				
94.	Water	Maji				
95.	Salt	Chumvi				
96.	Stone	Jiwe				
97.	Sand	Mchanga				
98.	Sky	Mbingu				
99.	Fire	Moto				
100.	Red	-ekundu				

APPENDECIS IV (Translation of Appendices II)

ii) Hojaji

Ndugu, tafathali unaombwa kujibu maswali kama inavyoelekezwa. Utafiti pendekezi huu unalenga kupata na kuboresha taarifa kwa ufanisi na umakini zaidi ili kukamilisha utafiti wa kumaliza masomo yangu ya **UZAMILI** katika chuo kikuu cha Dodoma-Tanzania.

Maswali:

1. Je, ni lugha/lahaja gani unaongea?
2. Je, lugha/lahaja hiyo ni lugha mama yako au umejifunza?
3. Kama umejifunza, uliwezaze?
4. Je, msukuma au mnyamwezi anapoongea mnaelewana?
5. Je, unatamkaje maneno haya kwenye jedwali kulingana na lugha/lahja yako?

Namba	Lugha ya Kingereza	Lugha ya Kiswahili	Lugha ya Kisukuma	Lugha ya Kinyamwezi	Lahaja ya Ndala	Lahaja ya Isikisya
1.	I	Mimi				
2.	You	Wewe				
3.	We	Sisi				
4.	Here	Hapa				
5.	There	Pale				
6.	Where	Wapi				
7.	All	-ote				
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9.	One	Moja				
10.	Two	Mbili				
11.	Three	Tatu				

12.	Four	Nne				
13.	Five	Tano				
14.	Big	-kubwa				
15.	Long	-refu				
16.	Heavy	-zito				
17.	Short	-fupi				
18.	Child	Mtoto				
19.	Wife	Mke				
20.	Husband	-mume				
21.	Mother	Mama				
22.	Father	Baba				
23.	Animal	Mnyama				
24.	Fish	Samaki				
25.	Bird	Ndege				
26.	Dog	Mbwa				
27.	Snake	Nyoka				
28.	Tree	Mti				
29.	Forest	Msitu				
30.	Stick	Fimbo				
31.	Seed	Mbegu				
32.	Leaf	Jani				
33.	Root	Mzizi				
34.	Bark (of tree)	Gamba				
35.	Flower	Ua				
36.	Meat	Nyama				
37.	Blood	Damu				
38.	Bone	Mfupa				
39.	Egg	Yai				
40.	Horn	Pembe				
41.	Tail	Mkia				
42.	Hair	Nywele				
43.	Head	Kichwa				
44.	Ear	Sikio				
45.	Eye	Jicho				

46.	Nose	Pua				
47.	Tongue	Ulimi				
48.	Hand	Mkono				
49.	Wing	Bawa				
50.	Neck	Shingo				
51.	Breast	Kifua				
52.	Heart	Moyo				
53.	drink	-nywa				
54.	spit	-tema				
55.	vomit	-tapika				
56.	blow	-puliza				
57.	breathe	-pumua				
58.	laugh	-cheka				
59.	hear	-sikia				
60.	see	-ona				
61.	know	-fahamu/- jua				
62.	think	-fikiri/- dhani				
63.	fear	-ogopa				
64.	sleep	-lala				
65.	live	-ishi				
66.	die	-fa				
67.	kill	-ua				
68.	fight	-pigana				
69.	hunt	-winda				
70.	cut	-kata				
71.	split	-pasua				
72.	dig	-chimba				
73.	fly	-paa				
74.	walk	-tembea				
75.	come	-ja				
76.	sit	-kaa				
77.	stand	-simama				
78.	fall	-anguka				

79.	give	-pa				
80.	hold	-shika				
81.	rub	-sugua				
82.	wash	-safisha				
83.	wipe	-futa				
84.	pull	-vuta				
85.	throw	-tupa				
86.	tie	-funga				
87.	count	-hesabu				
88.	say	-sema				
89.	sing	-imba				
90.	play	-cheza				
91.	Sun	Jua				
92.	Moon	Mwezi				
93.	Star	Nyota				
94.	Water	Maji				
95.	Salt	Chumvi				
96.	Stone	Jiwe				
97.	Sand	Mchanga				
98.	Sky	Mbingu				
99.	Fire	Moto				
100.	Red	-ekundu				