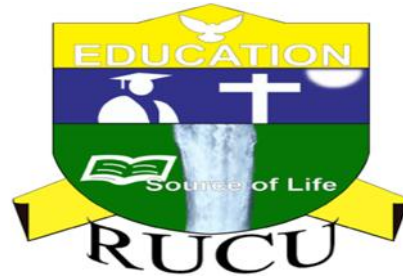


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Master of Arts in Linguistics

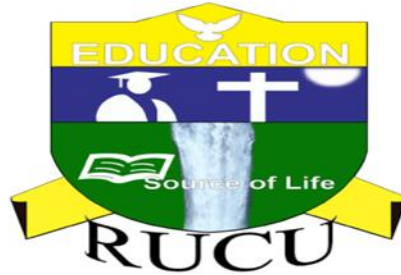
**THE LINGUISTIC IMPACT OF KISWAHILI ON KINGA
LANGUAGE IN MAKETE DISTRICT**

BY

MBILINYI, OBADIA

NOVEMBER, 2018

RUAHA CATHOLIC UNIVERSITY



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LANGUAGE IN MAKETE DISTRICT

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REG NO: 003/MALI/T/2016

SUPERVISOR'S NAME: DR DEVET GOODNESS

A Dissertation Submitted to the Faculty of "Arts and Social Sciences" in Partial

Fulfillment for the Award of "Master Degree of Arts in Linguistics of Ruaha

Catholic University-Iringa Tanzania"

NOVEMBER, 2018

DECLARATION

I, **Mbilinyi Obadia**, declare that this dissertation is my own original work and that it has not been presented and will not be presented to any other university other than Ruaha Catholic University in Iringa for a similar or any other degree award.

Signature.....Date 18/07/2018

CERTIFICATION

I, the undersigned certify that the work reported in this dissertation was carried out by the candidate under my supervision as a university supervisor. This dissertation entitled **The Linguistic Impact of Kiswahili on Kinga Language in Makete District** was submitted for review and correction with my approval.

Signature



Name: DR: GOODNESS DEVET

Date 18/07/2018

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DEDICATION

This work is dedicated to my parents, my father the late Yohana Raphael Asungukye Mbilinyi and my mother Rehema Philipo Tweve for laying my education base and guiding me through my education journey. I also dedicate this work to my lovely wife Anna Kilango and my children Nyakessa, Bill and my newborn boy child Joshua for their tolerance and encouragement as i was pursuing my masters' degree.

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I would also like to thank my supervisor Dr Goodness Devet for his tireless commitment, tolerance and constructive advice to the point of completion of this dissertation. It is my prayer that God blesses him. My thanks should also reach, Dr Frank Julius, Dr Zulu Nyoni, Dr Fidelis Mgimwa and the whole RUCU academic and non-academic staff. Without them i would have not been able to accomplish my course.

I feel indebted to my father the late Yohana Raphael Asungukye Mbilinyi and my mother, (best mother of all times) Rehema Philipo Tweve who never stopped praying for me and providing me with every kind of help. I wish to extend my heartfelt appreciation to my wife Anna Efraim Kilango and my children Nyakessa and Bill for their tolerance, encouragement and support during my studies.

I would also like to send my sincere gratitude to the District Administrative Secretary (DAS) of Makete district council, the ward executive officer of Tandala ward and the village executive officers (VEO'S) of Tandala, Ikonda, Ihela and Usagatikwa for their valuable help during data collection. Lastly, I wish to sincerely thank my fellow masters' students', Yotham Msemwa, Elias Nyanje, Theopista .M.Mtove, Sara Msigwa, Denis Swale, Batista Kapanga, and Frederick Mbele. For their wonderful cooperation during the whole period of our M.A program.

However, none of the aforementioned is responsible for any shortcomings found in this report.

ABSTRACT

This study is about the impact of Kiswahili on Kikinga language as the result of their contact. The objective is to identify lexical impact of Kiswahili on Kikinga, to find out morphophonological processes emerging as a result of the contact and to identify semantic impact resulted by the contact. The study gives answers to questions such as; which lexical impact does Kiswahili cause? What morphophonological processes affect Kikinga borrowed word? And which semantic impact does Kiswahili have on Kikinga? The study used a constructivism paradigm. Approaches used were the qualitative approach and a quantitative approach. The study used a descriptive design. The sampling techniques used were probability and non-probability sampling. Research instruments used in the study were interview and documentary review. The study identified some morphophonological processes such as epenthesis, prosthesis, vowel lengthening, consonant substitution, consonant strengthening, devoicing, deletion, assimilation and vowel substitution. The study unveiled that the contact between Kiswahili and Kikinga had impact on the lexicon of Kikinga, In all categories of words grouped by the study there were intrusion of Kiswahili lexicon into Kikinga, in here, the shift stood usual (unmarked) because Kiswahili lexicon seemed to be easily adopted by native speakers of Kikinga. The findings showed that the contact between Kikinga and Kiswahili caused various morphophonological processes such as epenthesis, prosthesis, vowel lengthening, consonant substitution, consonant strengthening, devoicing, deletion, assimilation and vowel substitution. The contact was also found to have semantic impact where new lexical items with new concepts were brought to Kikinga. Such new concepts were found to exist in the fields of religion (specifically Christianity), education, agriculture, and transport, clothing and home utensils. Other semantic aspects which arose were the changes of meanings and extension of meanings. The study convincingly found that Kikinga native speakers are shifting to Kiswahili. The new generation of the Kinga is likely to have many youths whose first language is no longer Kikinga but Kiswahili. The study finally recommends further studies to be conducted to see the danger in which native languages are in as a result of their contact with Kiswahili.

LIST OF ABBREVIATIONS AND ACCRONYMS

| | |
|--------|-----------------------------------|
| BAKITA | Baraza la Kiswahili la Taifa |
| BC | Before Christ |
| DAS | District Administrative Secretary |
| P&S | Plural and Singular |
| RUCU | Ruaha Catholic University |
| S | Singular |
| VEO | Village Executive Officer |
| WEO | Ward Executive Officer |

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CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Introduction

This research study intended to investigate the Impact of Kiswahili on Kikinga language. This chapter consists of the background to the study, statement of the problem, objectives of the study, research questions, significance of the study, scope of the study and definition of key terms. The research intends to work on the impact of the contact on Kinga language, specifically.

1.2 Background to the Study

Different scholars have involved themselves in studying the impact of language contact. Language contact emerges all over the world. This leads to the transfer of linguistic features from one language to the other. A serious problem with the contact of languages is endangerment of the minority languages; this happens when the lexical, syntactical, morphological and phonological features of the superior language are incorporated in the minority language, this may eventually lead to the death of the minority language. Language contact occurs when speakers of two or more languages or varieties interact and influence each other. When speakers of different languages interact closely, their languages are likely to influence each other. Contact-induced language change cannot occur without language contact. For example Kiswahili speakers cannot borrow any word or other linguistic features from Piraha. (a language spoken by a small group of people who live in a remote region of Amazonia in Brazil). If no Kiswahili speakers ever came into contact with any Piraha

speakers, the chances that Kiswahili will ever have any borrowings from Piraha are virtually zero (Thomason, 2001).

Language contact occurs in a variety of phenomena, including language convergence, and borrowing through immigration and through the adoption, often by imposition of languages previously not spoken by local populations. The most common results are deviation from the norms of either language which occurs in the speech of bilinguals. This happens as a result of their familiarity with more than one language hence pidgins, creoles, code-switching, and mixed languages. The linguistic outcomes of language contact are determined in large part by the history of social relations among populations, including economic, political and demographic factors. Language contacts have, historically, taken place in large part in conditions such as social inequality, wars, conquests, colonialism, slavery, forced migrations and urbanization or trade (Thomason, 2001).

Sometimes, language contact has been associated with language loss and assimilation; language contact can go further by resulting in two distinct linguistic processes: borrowing and substratum interference. For example, vernacular languages take a substratum status while national languages taking a super stratum status. The contact can result to borrowing (Sankoff, 2004).

Two major social processes have given rise to contact situations which are of interest to linguists; conquest and immigration, The imposition of a language of wider communication has occurred both as a result of conquest per se, and in the establishment of standard languages via institutions like universal elementary education, where local populations have been transformed into linguistic minorities in a broader political unit. Historically, many conquered or colonized people, or

those who have found themselves newly incorporated into a nation state, have felt the linguistic effects. On the other hand, the kind of population movements usually described as immigration, where newcomers fit themselves into an existing polity rather than establishing a new one, has often led to rapid linguistic assimilation of newcomers. Short duration of contact has often led to borrowing into the immigrant languages (Crystal, 2000).

The impact of language contact in Tanzania is vivid; it can be witnessed when the contact between Kiswahili and ethnic languages is considered. More than 120 ethnic languages in Tanzania are in contact with Kiswahili, the contact between ethnic languages and Kiswahili can be explained to have a substratum and super stratum relationship respectively. Kiswahili has become a threat to the existence of all ethnic languages, most of the coastal and eastern ethnic languages in regions such as Dar es salaam, Coast and Morogoro are in the danger of extinction, ethnic languages are rarely used, Kiswahili is used frequently (Mkumba, 2015).

In the past years, Kiswahili in Tanzania mainland had not spread enough, vernacular languages were strong, but, as the contact gets intense vernacular languages are endangered. The language contact shows the impact of Kiswahili on Kiyao. There have been a long term contact between Kiswahili and Yao, and most of the Yao people are bilingual. In the contact between Yao and Kiswahili, Yao is positioned at a substratum status while Kiswahili holds a super stratum one. The major impact of the contact to Yao resulted by the contact is that Yao borrows many words from Kiswahili (Mkumba, 2015). From the arguments above, it is evident that the danger

of disappearance of ethnic languages in Tanzania is great; more than 120 vernacular languages are in the danger of becoming extinct.

1.3 Statement of the Problem

One issue of concern with regard to studies on contact is related to which linguistic aspect is mostly affected as a result of language contact. Linguists like Thomason (2001) argue that when languages come into contact the minority languages normally become victims of the contact. The study unveils the lexical problem and morphophonological processes happening as a result of the contact and finds out semantic problems resulted by the contact. This work observes the extent to which Kinga languages is affected by the contact with Kiswahili. The study suggests appropriate measures to be taken as language diversity in Tanzania faces a severe challenge. The outcomes of the research do solve the problem of loss of language diversity.

1.4 Objectives of the Study

1.4.1 Main objective

The main objective of the study was to investigate the impact of Kiswahili on Kinga language.

1.4.2 Specific objectives

- (i) To identify the impact of Kiswahili lexicon on Kinga
- (ii) To find out the morphophonological impact of Kiswahili on Kinga ;
and
- (iii) To find out semantic impact of Kiswahili on Kinga.

1.5 Research Questions

- i. Which lexical impact does Kiswahili have on Kinga language?
- ii. What morphophonological processes affect Kikinga borrowed words?
- iii. Which semantic impact does Kiswahili have on Kikinga?

1.6 Significance of the Study

Conducting research on language contact was of great necessity. The study findings will be useful to the stakeholders and beneficiaries like linguists, linguistic anthropologists, the institutes of Bantu languages, departments of Bantu languages in universities, and *Baraza la Kiswahili la Taifa* (BAKITA). The research findings will enable these beneficiaries to understand the impact of language contact between the ethnic languages of Tanzania ethnic and Kiswahili. It will enable the native speakers themselves to know their linguistic history and the danger their language is in.

1.7 Scope of the Study

This study intended to investigate the impact of the contact between Kiswahili and Kinga language, Kikinga speakers are wide spread all over southern highlands in the regions of Njombe, Iringa, Mbeya, Songwe, Rukwa, Katavi and Ruvuma and other parts of Tanzania .This study involved the Kinga found in Makete district, this is the district in which Kinga language is dominant. The study was aimed to cover lexical impact of the contact, the morphological and phonological processes arising in the contact. Also the study looked at new concepts which did not exist before the contact, change of meanings and extension of meanings.

1.8 Limitations of the Study

During data collection the researcher faced some difficulties. Some respondents were afraid of giving information because they did not know the intension of the researcher. After introduction and elaboration about the importance of the study and clarification by the village executive officers, respondents were ready to co-operate. Some respondents thought there would be payments after the interview but explanation about the importance of the study made them participate comfortably without demanding to be paid.

1.9 Definition of Key Terms

Adapt: Make something suitable for a new use or purpose, modify (Mahlangu, 2016)

Adopt: In linguistics, this is incorporating a loan word from one language into another language (Mahlangu, 2016)

Attrition: It is the loss of linguistic material that is not replaced by new material (Schmid, 2004)

Code switching: Is when a speaker alternates between two or more languages or language varieties, in the context of a single conversation. Multilingual, speakers of more than one language, sometimes use elements of multiple languages when conversing with each other. (Joshi, 1985)

Creolization: Is a process of a pidgin rapidly expanding its vocabulary and grammatical rules, ultimately becoming a creole (Gumperz & Robert, 1971)

Lexical Impact: Are impact relating to words or vocabularies of a language as distinguished from grammatical impact. Normally lexical impact are a result of many lexical borrowings from other languages.

Linguistic anthropology: is an interdisciplinary study of how language influences social life. It is a branch of anthropology that originated from the endeavor to document endangered languages (Koenker, 2001)

Morphophonology: Is a branch of phonology that deals with the phonological representation of morphemes (Aliero, 2015).

Morphophonological impact: Are linguistic impact resulted by language contact. These impact involve emergence of a series of morphological and phonological or phonetic processes when different languages come into contact.

Pidginization: Is a linguistic process that occurs when people who do not speak the same language come into contact. It involves the simplification of the contacting language and the exploitation of linguistic common denominators (Gumperz & Robert, 1971).

Relexification: Is a mechanism of change by which one language changes much or all of its lexicon, including basic vocabulary with the lexicon of another language without changing its grammar

Rendition: Interpretation (for the purpose of this study)

Semantic Impact: Refers to the addition of new meanings to a language that have not existed before the languages came into contact. Also, it involves meaning changes when languages get into contact. Often, the addition and changes come from the majority languages to the minority less prestigious language.

Substratum: Is a status of a language that is influenced by the other language through contact. (Lappola, 2009).

Superstratum: Is a status of a superior language that influences other languages through contact. (Lappola, 2009).

1.10 Organization of the Dissertation

This study is organized along in five chapters. Chapter one is composed of an introduction and background of the study, statement of the problem, objectives of the study, research questions, significance of the study, scope of the study, research questions, significance of the study, scope of the study, limitations of the study, and definition of key terms. Chapter two deals with the theoretical framework, empirical study, synthesis of literature review, knowledge gap and conceptual framework. Chapter three presents the methodology of the study. In chapter four the researcher focuses on presentation of data, data analysis and discussion of findings. Chapter five which is the last provides a summary of the study, conclusion and recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

This chapter presents a theoretical framework and a review of related literature on language contact. The first part begins with theoretical framework. The second part presents the empirical study which provides detailed information about studies conducted by other scholars concerning language contact. The third part presents the synthesis and knowledge gap, and the conceptual framework which gives a general idea about language contact and provides a diagrammatical representation of the concept “language contact”. This will develop understanding about impact of language contact.

2.2 Theoretical Framework

Since the researcher wanted to investigate the impact of language contact, the researcher used the Markedness theory. This theory has an important role to play in language change. In linguistics and social sciences, Markedness is the state of standing out as unusual or difficult in comparison to a more common or regular form. In a marked–unmarked relation, one term of an opposition is the broader, dominant one. The dominant default or minimum-effort form is known as *unmarked*; the other, secondary one is *marked*. In other words, Markedness involves the characterization of a "normal" linguistic unit against one or more of its possible "irregular" forms. (Thomason & Kaufman, 1991).

In linguistics, Markedness can apply to, among others, phonological, grammatical, and semantic oppositions. In the contact situation the form that appears more regular

(unmarked) may be transferred to the other language and take place of the form which is irregular (marked), (Thomason & Kaufman,1991). Normally what is simple is easily captured by majority but what is difficult is not easily captured. The same thing appears in the process of transferring linguistic elements. Linguistic elements which are simple are transferred massively but the transfer of complex elements is minimal and slow.

Another theory is the language shift theory (Haugen, 1953). The theory argues that the dominant, majority and prestigious languages are more likely to influence the less dominant, minority and less prestigious languages. The theory asserts that bilingual people finally become monolingual in the majority prestigious language. They go through some stages as they move to become monolingual. He puts forward an example of the Norwegian language in the North American context; the author uses the letter 'A' for the language of monolingual minority speech community (Norwegian) and the letter 'B' for the majority speech community (English). The process of language shift was presented as $A > Ab > AB > aB > B$.

The process involves language shift over the space of a few generations, it commences and ends in monolingualism. The process involves passing through four stages of bilingualism: 'A' is a stage at which one knows his/her minority language only, 'Ab', where the bilingual is most competent in the minority language but has some knowledge of the majority language; 'AB', where the bilingual is equally competent in both the minority and majority language; and 'aB', where the bilingual is most competent in the majority language (*ibid*). According to this model, minority language appears to be under threat from the moment a population becomes bilingual

The model indicates the danger that language contacts impose over the minority languages. The contact causes bilingualism but at the end a bilingual language community becomes monolingual. (Haugen, 1953).

2.3 Empirical Studies

2.3.1 Concept of language contact

The study about language contact has been the interest of many linguists for many years all over the world. There are many literatures about language in contact. In his study titled; *Languages in Contact: Findings and Problems* Weinreich (1953) came up with the argument that learners of second languages consider linguistic forms from their first language equal to forms in the target language. However, the essential inequality of these forms leads to speech which the native speakers of the target language consider unequal. He looked at the problems of languages in contact and importance of language diversity. Many surveys on language contact address the impact of language contact which includes language shift, language death and interference of the features of the superior languages over the minority ones (Weinreich, 1953).

Thomason (2001) studies language contact, she descriptively analyses the factors which trigger the contacts and impact of the contact like emergence of bilingual societies. She finds that neighboring speaker groups may be on friendly terms, sharing resources, engaging in trade, and providing mutual support. Many studies have been conducted in America and these studies aimed at preserving the native languages of America which were at the danger of extinction, studies were triggered by a great shift of American ethnic languages to English. Various bilingual

programs have been started like the developmental maintenance bilingual programs and dual or two- way bilingual system to protect minority languages. In New Zealand the program called “language is a treasure” was initiated to revitalize the Maori language, endangered by the contact with English (Fishman, 1991).

Thomason & Kaufman (1991) in their work titled “Language contact, Creolization and Genetic Linguistics” studied the languages in contact for ten years. They came up with significant findings some of which are theoretical. They found that the native language can be maintained but is changed by the addition of the incorporated features. Borrowing begins with borrowed words but as time goes this may extend to structural features. For instance Japanese has borrowed many English words. Examples are given;

- [1] *geemu setto* ≤ game and set,
- Sarada* ≤ salad
- Sangurasu* ≤ sunglasses,
- Songu* ≤ song

There is virtually no structural impact at all in this borrowing.

Most of the time language contact involves neighbors, for instance in Switzerland which is home to four groups whose languages are French, German, Italian, and Romansh. These groups share national language. Another case of language contact is evident among speakers of Spanish and English in America, native speakers of Spanish are much more likely to be bilingual than native speakers of English are, (Thomason,2001).

The contact in this situation leads to asymmetrical bilingualism; this is common when a subordinate bilingual group is shifting to the language of a mono-lingual

dominant group. As we have seen the examples above, this kind of language contact results to a dominant language sweeping the minority languages off the map, absence of institutional support for the survival of non-dominant languages enhances deaths of the minority languages.

There are various linguistic results of language contact; the most common result of language contact is borrowing of words. English, all over the world, is famous for having a huge number of loanwords. Estimations rank up to 75% of its total vocabulary, mostly taken from French and Latin. A large proportion of these loanwords flooded into the language sometime after the Normans conquered England in 1066 (Weinrich, 1953). The transfer can also involve other areas of language like, phonology (sound systems) and morphology (word structure). The two areas make various morphophonological processes which appear as a result of the contact. The transfer also involves syntax (sentence structure). When the contact gets intense, one common outcome is the disappearance of the minority languages. This happens when all its speakers shift to another language; another possibility is that the language disappears because all its speakers die.

Languages have been in contact certainly for thousands of years and probably since the beginning of humankind. Bible, The holy book for Christians gives the evidence of language contact even before Christ. There many scriptures indicating the contact of people with different languages for instance, writings of Darius the Great (550-486 BC), who ruled the Persian Empire from 522 to 486 BC. Darius wrote in Persian, Elamite, and Akkadian (Thomason, 2001).

Language contact is everywhere, there is no evidence of any language that has developed in total isolation from other languages, but language contacts are more

intense in some places at some times than elsewhere and at other times (Mougeon & Terry, 1998)

Language contact is a result of a variety of factors, colonization and exploration are one of them, and the other factor is movements. Two groups might move into previously unoccupied territory and meet there. In such a case neither group is indigenous. Cases of this type are rare or nonexistent in the modern world, where all habitable land tends to be inhabited by someone; but this was common in the remote past, this happened as humankind spread around the globe examples of this are Mauritius and Seychelles which were uninhabited until Europeans and their slaves arrived. Another factor closer to this is the movement of one group into another group's territory. The practice of importing labor force, the most famous case of imported labor is the Atlantic slave trade, this brought as many as ten million enslaved Africans to the new world to work the plantations, another source of language contact is the type of close cultural connection that sometimes develops among long-time neighbors. Finally, language contact can come through education, or what might be called `learned contacts (Fenyvesi, 1995).

Language contact is much associated with multilingualism. Multilingualism has been common whenever language contact is talked about. When speakers of different languages interact closely, it is typical for their languages to influence each other. Language contact can occur at language borders, or as the result of migration, with an intrusive language acting as either a superstratum or a substratum. (Thomason and Kaufman, 1991).

Language contact occurs in a variety of situation, including language convergence, borrowing and relexification. Relexification is a mechanism of change by which one language changes much or its entire lexicon, including basic vocabulary with the lexicon of another language without changing its grammar. The most common products of language contact are pidgins, creoles, code-switching, and mixed languages. Language contact also has semantic impact, for example Norse influences can be found in the semantics of lexical items, an effect which is particularly salient in those cases where the phonetic shape could be derived directly from either old English or Old Norse (Dawson, 2003). Modern English bloom (flower), for example, could represent the normal development of either Old English *blōma* or Old Norse *blōm*, but its Old English meaning of ‘ingot of iron’ leads to the conclusion that its modern use must have been influenced by the ‘flower, bloom’ meaning of the Old Norse cognate. In other examples, both phonetic and semantic influence can be seen; for example, the modern word ‘gift’ indicates Norse influence in its phonetics, with the initial [g] contrasting with the Old English cognate’s initial [j], and in its semantics, where the meaning reflects Old Norse ‘gift, present’ rather than the Old English cognate ‘payment for a wife’ (Dawson, 2003).

English morphology also reflects Norse influence, both in its derivational and inflectional affixes and in its function words. The phonetics of the Modern English derivational prefix *umbe-* ‘around’ indicate influence from the Old Norse *umb-* rather than the normal development of Old English *ymbe-*; similarly, the Modern English suffix *-leik* ‘-ness’ reflects Old Norse *-leik-r* rather than Old English. (ibid). As observed above the introduction of foreign lexical material carries not only

phonological baggage, but often may carry morphological and syntactic baggage as well. Extreme impact of language contact is language shift and language death (Mougeon & Beniak, 1991).

Weinreich (1953) argues that, the multilingual speaker is regarded as the center of language contact, and that there are several types of relation between language contact outcomes and the type of society or social activities from which they are produced, for instance relating the intensity of contact and the language contact outcomes, this brings a suggestion of scale ranging from casual contact which results to lexical borrowing to a very strong contact that results to heavy structural borrowing.

Language contact has a variety of results on the recipient language structure; the results are such as loss of features, addition of features and replacement of features. Other outcomes of contact are Code-switching and Code alternation. Extreme language contacts results to Pidginization, Creolization and Bilingual mixed languages (Thomason, 2001).

Language contact can lead to the interference of segments of utterances; these are distinguished from grammatical relation including order agreement, dependence, and similar relations between grammatical units. This distinction is significant because grammatical functions which are performed in one language by morphemes may be identified by bilinguals with relation to another language, for example, a Russian English bilingual may identify the order relation between loves and Mary i.e John loves Mary with the morpheme –u- in the Russian sentence.

I van mari-u ljubit, this expresses the accusative and thus makes Maria the direct object, (Weinrich, 1953).

Language contact can result to code switching and code mixing, code switching is closely connected to bilingualism; code switching is defined as the alternate use of more than one linguistic system (code) by a bilingual individual within a single conversation. In his/her speech the bilingual speaker introduces completely unassimilated words (sometimes even parts of sentences) from the other language into the one he/she is actually speaking. Code switching is a rather frequent phenomenon in bilingual families where children easily switch from one language into the other (Crystal 2000)

Language contact also results to transfer of lexical elements, the transferred word is occasionally of such form that resembles phonemically with an actual word in the recipient language, for instance in new Mexican Spanish

[2] *bate* ≤ baseball bate
Troca ≤ truck
Torque ≤ turkey
Escore ≤ baseball score

In Colorado Spanish *percolador* ≤ coffee percolator

In Louisiana French *baquer* ≤ to back

Guesser ≤ to guess

In Colorado Spanish *asesamiento* ≤ assesment

Florida Spanish *alimonio-* alimony (Wenreich, 1953).

Language contact usually results to emergence of bilingual or multilingual people, one characteristic of multilingual people among many is the behavior of code mixing and switching. Code switching is defined as the use of more than one language,

variety, or style by a speaker within an utterance or discourse, or between different interlocutors or situations (Romaine, 1995). There a variety of reasons that cause code switching, switching commonly occurs when an individual wishes to express solidarity with a particular social group. Rapport is established between the speaker and the listener when the listener responds with a similar switch. This type of switching may also be used to exclude others from a conversation who does not speak the second language. An example of such a situation may be two people in an elevator in a language other than English. Others in the elevator who do not speak the same language would be excluded from the conversation and a degree of comfort would exist amongst the speakers in the knowledge that not all those present in the elevator are listening to their conversation.

2.3.2 Studies conducted in Africa

In Africa, various studies have been conducted to describe language contact in various parts of Africa. Mahlangu (2016) in his study *Language contact and linguistic change, the case of Afrikaans and English influence on isiNdebele* uses a qualitative approach and a descriptive design to describe the contact situation in South Africa, the researcher finds out that ‘adoption’ is an unavoidable type of linguistic behavior that occurs when two or more languages are in a state of contact with each other. Adoption is the introduction of single words or short phrases from one variety of a language into the other; they are incorporated into the grammatical system of the borrowing language, treated as part of its lexicon. For instance, IsiNdebele, as one of the lesser developed indigenous languages of South Africa, has been in close contact with Afrikaans and English for many years and has adopted and

adapted items from a number of word categories, such as nouns, verbs, adjectives, adverbs, relatives and conjunctions

IsiNdebele speaking people as well as people belonging to the other indigenous South African cultural groups originally worshipped their ancestors. The arrival of the missionaries brought Christian belief that introduced a number of new concepts to the isiNdebele speaking people. These new religious concepts were, as a result, adopted and incorporated into Ndebele lexical stock (Mahlangu, 2016).

Studies have been conducted to see the impact of various superior languages. One of the researches was looking at the impact of French (Boussougou & Menacere, 2015). The research on Impact of French on the African vernacular languages found that the impact of French on the African vernacular languages is a serious phenomenon because African heritage is being eroded because of the contact. They address the issue of language decline in Gabon and they examine the context of French colonialism and its impact on the language varieties of Gabon. French disrupted the harmony existing between languages as speech, signs, or real life and made it difficult for ethnic languages to form a cultural entity (Boussougou & Menacere, 2015).

In the old Zaire, currently the Democratic Republic of Congo, language contact has had serious impact on the ethnic languages like Lingala, Congo (Kituba), and Kasai. In his study, Seifi (2017) uses a qualitative approach and descriptively employs the population of Congo DRC to uncover the impact of language contact, from his study; he argues that, to date, the largest population of French speakers on the African continent is based on DRC. Kinshasa is the second largest Francophone city in the

world after Paris. At the same time, Lingala is spoken throughout much of the DRC. The contact between Lingala and French has advanced to the extent of developing a dialect which is a combination of the two. The contact causes many changes in the indigenous languages. One example of this dialect is the sentence “*merci minga*” which literally combines the French word for ‘*thank you*’ and the Lingala word ‘*a lot*’, also the French word *Cherie* to mean ‘*dear, sweetheart*’ has been borrowed and become a Lingala word (Seifi, 2017). Many languages are becoming endangered by the spread and evolution of dominant languages such as English and increasingly now, Chinese (Aronoff, 1976).

2.3.3 Studies conducted in Tanzania

Language contact in Tanzania has been studied by different scholars, among many arguments of these scholars is that, the influence of English on Kiswahili is two dimensional and, in a way, paradoxical. On the one the hand, the influence of English on Kiswahili is considered as positive since it has served and still serves as a major source of enrichment to the Kiswahili language in terms of language expansion. On the other hand, English poses a threat to it in terms of language shift.

Quarshie (2010) conducted a research on English in contact with Kiswahili: Enrichment or Threat? She used a qualitative approach and a descriptive design in conducting her study, she came up with the findings that, the influence of English language on Kiswahili is dichotomous; its enriching influence on the language in terms of development and expansion on the one hand, and its influence that constitutes an endangerment in terms of interference and language shift on the other.

The contact of Kiswahili and English has resulted to code mixing of Kiswahili with English, this has influenced Kiswahili greatly. Code mixing of Kiswahili with English in speech is gradually becoming integrated in normal speech in Tanzania. It is very common these days to notice code switching in the utterances people make. Tanzanian movies are characterized by code mixing of Kiswahili with English. Another typical place where code switching occurs is during parliamentary proceedings where members of parliament frequently switch from Kiswahili to English. There many examples of lexical transfer which is a result of the contact between English and Kiswahili, these are mainly nouns. They are made of English words that have been subjected to some level of assimilation into the Kiswahili language structure. Examples are shown in the table

[3] **Table 2.1: Lexical Transfers**

| English words | Kiswahili rendition singular | Kiswahili rendition plural |
|----------------------|-------------------------------------|-----------------------------------|
| | sports | |
| Coach | <i>kocha</i> | <i>makocho</i> |
| Goalkeeper | <i>kipa</i> | <i>makipa</i> |
| | education | |
| School | <i>skuli</i> | <i>Skuli</i> |
| Secondary | <i>sekondari</i> | <i>Sekondari</i> |
| | entertainment | |
| Film | <i>filamu</i> | <i>filamu</i> |
| dance | <i>densi</i> | <i>densi</i> |
| Drama | <i>drama</i> | <i>drama</i> |
| | science & technology | |
| Anatomy | <i>anatomia</i> | <i>anatomia</i> |
| bacteria | <i>bacteria</i> | <i>bacteria</i> |

(Quarshie, 2010)

Mkumba (2015) has addressed the impact of Kiswahili on the syntax of Kiyao in his research,“Athari za Kiisimu za Lugha ya Kiswahili Katika Lugha ya Kiyao”.and argues that many structures of Kiswahili interfere Yao. The researcher used

qualitative approach and a descriptive design in his study. The researcher used a purposive sampling technique to get good Yao speakers and observe the impact of the contact with Kiswahili. The researcher came out with the findings that, the contact between Kiswahili and Yao has phonological and morphological impact on Yao.

2.4 Synthesis and Knowledge Gap

From the literature, studies have shown that language contact is an inescapable process. As long as human beings interact, languages must influence each other. Studies such as those conducted by Weinrich (1953) and Thomason (2001) focused on the contact between English and other languages. Such studies reported that lexical transfer was more regular than other linguistic genres like syntax. The studies also reported that most bilinguals finally shift to the majority and more prestigious languages likely English. Kiswahili is a strong wide spread language in Africa. The impact it causes as it gets into contact with minority Bantu languages are not well explained. In fact, very few researches have been conducted to see the impact of the contact between Kiswahili and the ethnic languages in Tanzania. It is not clear whether there is any study that uncovers the impact of the contact between Kiswahili and Kikinga; this is because no literature was found by the researcher discussing the impact of the contact between these two languages.

This study intends to fill the gap of knowledge about the impact of language contact in Kikinga, by studying the impact of the contact between Kiswahili and Kikinga, it is expected that the study will be able to give a reflection on the position of Kikinga and other ethnic languages; ethnic languages in Tanzania encounter the same danger

of being extinct in a few decades to come, this danger is seen in the contact of ethnic languages with Kiswahili and lack of initiatives to preserve ethnic languages. The study intends to unveil clearly the impact on lexicon, morphology and identify code switched and code mixed elements.

2.5 Conceptual Framework

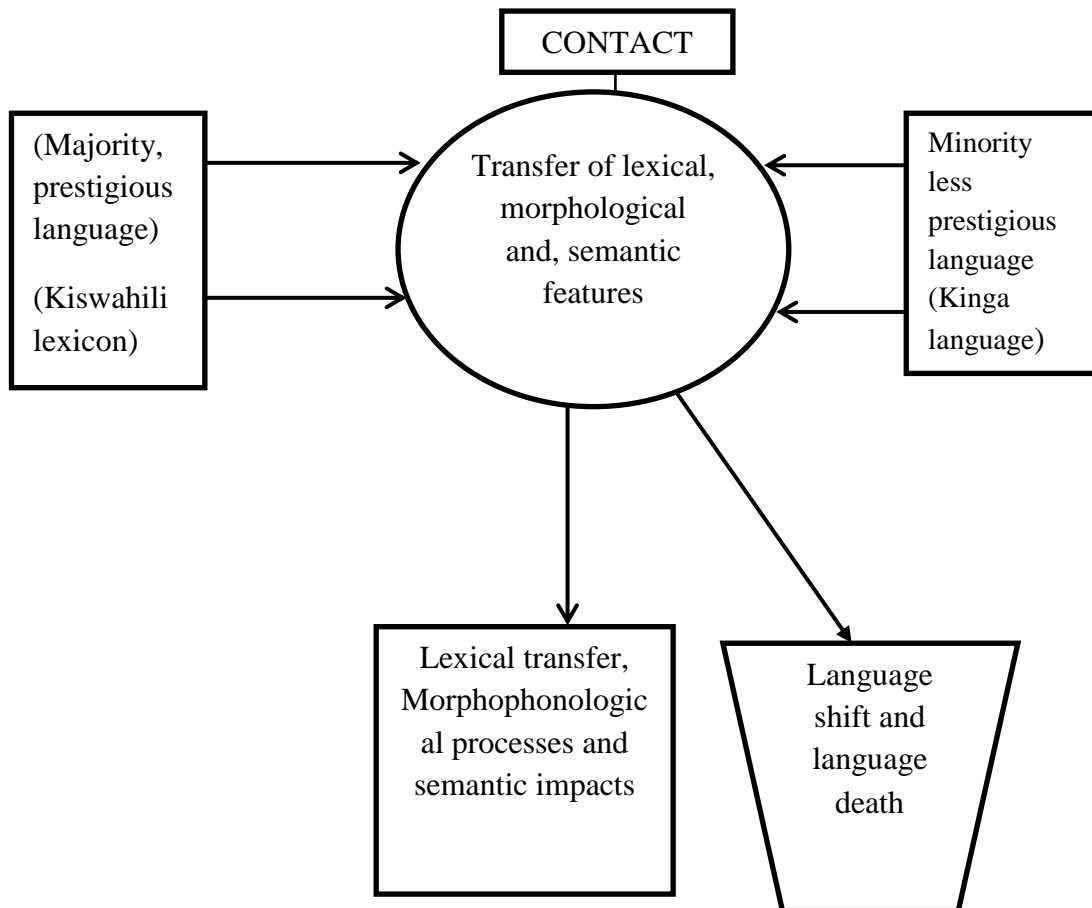
Conceptual framework is as a set of broad ideas and principles taken from relevant fields of enquiry and used to structure a subsequent presentation. It gives a general idea of the topic of the study (Kombo & Tromp, 2006).

The theoretical model of language contact is originated from the contact of human kind. Language contact happens when human beings get into contact. Immigration, colonialism, wars and exploration are factors causing the contact. At early stages, language contact leads to borrowing of some features which are borrowable, code switching, code alteration, passive familiarity, negotiation and second language acquisition. Some contacts are stable while others are unstable; stability of the contact determines the outcomes, these outcomes are like bilingualism, Pidginization and Creolization. These happen when the minority language is negatively stigmatized; its speakers develop more competence in their other language. As part of the decision to abandon their ethnic-heritage language, they are likely to avoid transmitting it to their children, resulting in a sharp break in transmission and at best incomplete acquisition of the language by the youngest generation. This eventually leads to attrition which is a gradual process in which a language recedes as it loses speakers, domains, and ultimately structure. It is the loss of linguistic material that is

not replaced by new material, for instance, by material borrowed from a dominant group's language, (Thomason, 2001).

Other outcomes are the emergence of multilingualism. It may be multilingual individuals or nations as it can be observed in most francophone countries in Africa and other parts of the world. In the context where one language is extremely inferior to the other and there no measures to rescue the minority language, language deaths are likely to happen. The model conceptualizes that, the contacts of language are inevitable, when there are no plans of preserving the minority languages, then, they are subject to extinction but when they are preserved, they survive and linguistic diversity is maintained.

Figure 2.1 A Conceptual Framework of Language Contact



Source: Adopted and modified from Thomason (2001)

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the methodology and procedures used in the study. It explains how, where, when and from whom the data were accessed, and under what circumstances. The chapter is ordered along the following subsections: research design, study area, sampling procedure and informants, data source, data collection methods, and methods of data analysis. Moreover, in this chapter each and every methodological concept employed in the study is discussed accordingly. Finally the chapter presents explanation about the validity and reliability, and ethical considerations

3.2 Research Paradigm

In this study the researcher used constructivism paradigm, the researcher used constructivism paradigm because he believes that language users need to construct the correct sense about language contact. The native speakers and authorities in the speech community have the responsibility to make sure that language contact does not endanger minority languages from being extinct. Existence and extinction of languages are both constructed by people, although language contact is a worldwide phenomenon, the efforts to protect the minority languages differ from one country to another. Despite a small number of Gaelic users, there have been serious efforts to promote the use of this language among Scottish Gaels.

3.3 Research Approach

In this study the researcher employed qualitative approach and minimally a quantitative approach as simple arithmetic were applied. Qualitative approach provided a deeper understanding of the social world; the study is descriptive, through this the researcher described and analyzed the behavior of Kikinga language from the point of view of the sample that was selected. The researcher used strategies which were flexible and interactive; the researcher used native speakers since qualitative research involves the use of natural setting and not the artificial scenario. All these enabled the researcher to uncover the impact of language contact specifically impact of the contact on Kinga language as it comes into contact with Kiswahili language.

3.4 Research Design

In this study, the researcher used descriptive design. Descriptive design was used in this research because it would enable the researcher to describe the state of affairs as it exists, the choice of this design enabled the researcher in collection of information about what native speakers of Kikinga know concerning the contact between Kiswahili and Kikinga. Descriptive design enabled the researcher to collect information from native speakers of Kinga. The researcher was able to describe the lexical, morphological impact and identify cases of code switching and code mixing in Kikinga which is a result of its contact with Kiswahili. By choosing this design the researcher was compelled to construct questions that gave the desired information, identify the individuals that were surveyed, identify the means by which survey would be conducted and finally summarized the data in a way that provided the designed descriptive information.

3.5 Area of Study

The study was conducted in Makete district in Njombe region. This area was selected as an area of study on the grounds that it is the place where standard dialects exists and many native speakers of Kinga live, Makete is the best determinant of the impact of language contact between Kiswahili and Kinga, and this is the area where the influence of Kiswahili and its impact could be assessed in detail. Kinga has three dialects ikhikhingwa, ikhimagoma and mahanji. This study involved ikhikhingwa dialect. The distribution of Kinga dialects in Makete wards is tabulated as under;

Table 3.1: Dialectical Distribution of Kinga language Into Wards

| Ikhikhingwa | Ikhimagoma | Mahanji |
|---------------------|-------------------|----------------|
| Ipepo | Bulongwa | Ikuwo |
| Isapulano | Iniho | Kipagilo* |
| Itundu | Ipelele | Kinyika |
| Iwawa | | Matamba |
| Kigala | | |
| Kigulu | | |
| Kipagilo(kipagalo)* | | |
| Kitulo | | |
| Lupalilo | | |
| Lupila | | |
| Luwumbu | | |
| Mang'oto | | |
| Mbalatse | | |
| Mfumbi | | |
| Mlondwe | | |
| Tandala | | |
| Ukwama | | |

* Both dialects are used.

3.6 Targeted Population

The targeted population of the study was Kinga people who live in Makete district, Tandala ward, According to Tanzania national bureau of statistics, Makete district had a population of 97, 266, Tandala ward had a population of 5933; this is according to the census conducted in the year 2012. The study involved native speakers and non-native, native speakers gave the information about the impact on lexicon and morphology, non-native provided the information about code switching, code mixing and impact on meanings of the borrowed words.

3.7 Sample Size and Sampling Techniques

3.7.1 Sample size

The total number of respondents was thirty six (36) people; the sample was comprised of native speakers. It involved those who were conversant in both languages Kiswahili and Kinga. They were selected from among groups of elders, adults and youths, these were targeted because the researcher believed that they would be able to identify intrusion of Kiswahili lexicon, and identify the instances of code mixing in Kinga and the impact of the contact in general. They identified morphological and phonological processes happening and explained semantic changes and extensions resulted by the contact. They enabled the researcher to identify the language shift from Kinga to Kiswahili by the use of the elements above. The respondents observed and explained the extent to which Kinga is endangered by Kiswahili, the criteria for selection was age, gender and nativism, 50% of the sample comprised men and the other 50% comprised women. Twenty (20) respondents were those who were born in Makete, aged 50 and above, the other twenty (20) respondents were those who were born in Makete aged 35- 49 and the last ten (10)

people will be those who have been to Makete for factors like employment and this group included natives and non-natives like students, educators and health service providers. Age was considered important variable because it would help the researcher to identify the most affected community group in this contact.

3.7.2 Sampling techniques

The researcher used probability and non-probability sampling; probability sampling was used by conducting a stratified random sampling. The population was divided into homogeneous groups of elders, adults, and youths, then, simple random sampling was used in each group. Non probability sampling was used to get respondents who had important unique information like elders. In this requirement the researcher used a purposive sampling technique. Elders were used to elements which looked more archaic. The choice of this sampling technique enabled the researcher to generalize the results to the larger population. The choice of this technique also aimed at avoiding biases. Sampling is a procedure that a researcher uses to gather people, place or things for a population to study. Thus sampling refers to the process of selecting sample that represents population.

3.8 Types of Data

The study used primary and secondary data for the purpose of coming up with valid information

3.8.1 Primary data

In this study the researcher collected primary data; these constituted first-hand information that was collected from the native speakers of Kinga. Primary data are original in nature (Sahu, 2013). Primary data are useful because they provide data

which are original and realistic views, they are obtained from the respondents by various ways like questionnaire and interview. In this study, interview and observation was used as a source of primary data.

3.8.2 Secondary data

In here, the researcher used the books written in Kinga to see the influence of Kiswahili on Kinga lexicon, morphology, and code mixing resulted by the contact. The literatures were used to see whether the impact has gone as far as written documents.

3.9 Data Collection Methods

The researcher employed instruments that would enable the study at hand to have trustworthy data, thus in the study the researcher constructed an interview guide that helped the researcher to collect relevant data for the study. Moreover documentary review was also used by a researcher. Another instrument was observation.

3.9.1 Interview

Among instruments which were used in data collection was interview, Interview was used because it is quite flexible, adaptable and information could be obtained in detail and could be well explained, the instrument was used for understanding the extent to which Kiswahili –Kikinga contact endangers the existence of Kikinga just as it endangers other ethnic languages of Tanzania. The kind of data that was collected included the borrowed words used in Kinga. Respondents were requested to give their views about presence of Kiswahili words in Kikinga and factors leading to such a situation. They were also requested to give their views about morphophonological processes happening. The researcher also wanted to know

impact of the contact in the meanings. In using this method the researcher constructed questions which were asked orally, these questions were a guide to collecting in depth information about the impact of the language contact in the Kinga speech community. The researcher also went through various books (most of which are religious) written in Kinga language to see the impact. The difficult was that, many respondents who knew Kinga well were not aware of the morphophonological processes like assimilation, deletion, epenthesis etc. To overcome this challenge, the researcher explained the concepts in simple language and examples. In that way the respondents were able to describe what happens in the contact between Kikinga and Kiswahili.

3.9.2 Documentary review

In here the researcher used the books written in Kinga to see if the vocabularies are being influenced by Kiswahili or not. Through this the researcher was able to determine whether impact of the language contact could be seen in written works, the researcher went through the books in order to see if Kiswahili has had impact on written books of Kinga. Such books are like *Ikulongwi i nonu ita yisu kilisiti*, *Tujyimike inzovele jitu jya kikinga*, and *Ikihwananitso kya muunu mmosu nasalo*. These books were very useful because writers tried to use the native Kinga. The books were necessary in differentiating between terms of native Kinga (which are mostly found in these books) and the contemporary Kinga which has many words borrowed from Kiswahili language.

3.10 Data Analysis

The researcher analyzed data in order to identify the main themes that would emerge from the respondents, the researcher processed the field data by summarizing information into simple manageable portions, the raw data from the respondents were tabulated basing on the rate of reoccurrence, the aim was to recognize the most affected area whether lexicon or morphonology of Kinga language, data was also analyzed to observe the semantic effects. The following procedures were used by the researcher. The researcher carefully went through the descriptive responses to each question in order to understand what they communicate. Since people use different words to express themselves, the researcher developed broad themes from the responses of the people. This was done by grouping the words, for example nouns were grouped by considering what they generally refer. The researcher assigned codes to the main themes to see the number of times the theme has occurred in an interview. At this stage, the researcher went through all the transcripts of all the interviews and classified the response under the different themes. After identifying the responses, the researcher integrated the responses into the text of the report. The researcher some time used verbatim responses in order to keep the feel of the responses.

3.11 Validity and Trustworthiness

Validity and trustworthiness are two factors which any qualitative researcher should consider while designing a study, analyzing results, and judging the quality of the study. In qualitative research, validity and trustworthiness have to be ensured (Patton, 2002). Validity in qualitative research is concerned with the accuracy and

truthfulness of scientific findings. A valid study should demonstrate what actually exists and a valid instrument or measure should actually measure what it is supposed to measure. Sometime respondents may give incorrect answers to impress the interviewer; this may be resulted by the way the instruments are formulated. The researcher prepared instruments and constructed question which were likely to provide the needed responses.

Trustworthiness is a central issue in qualitative research, it ensures credibility. Trustworthiness was established by the preparation of appropriate instruments of data collection. The researcher ensured that instruments prepared gave credible information.

3.12 Ethical Considerations

The researcher observed all important ethical rules and regulations in the entire process of conducting research. Authorities like the District administrative secretary (DAS), the ward executive officer (WEO) and the village executive officer (VEO) were always consulted. When collecting information by interview the respondents were informed about the purpose, objectives and the significance of the study. The researcher maintained confidentiality and avoided causing harm to the respondent, also, the researcher avoided seeking sensitive information, this means the researcher observed privacy of the informants, the researcher avoided providing incentives before data collection, also the researcher did not take information without the knowledge of the respondent and never did the researcher cause anxiety to the respondent. At the side of him, the researcher ensured that the data are collected and used ethically; the researcher used appropriate methodology and did not hide what

has been found. The researcher avoided incorrect reporting and always used the information properly. In all stages the researcher included acknowledgement of all scholarly works used to avoid plagiarism.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Introduction

This part presents and analyses the data gathered through interview, documentary review and observation on the study of the impact of Kiswahili language on Kinga language. The findings are presented in line with research objectives indicated in chapter one. First, it includes the presentation, interpretation explanation and analysis of the particular data based on lexicon of Kinga language, second is mophonological processes emerging as new morphemes are received. The third is assessing sematic impact of the contact. All that intends to uncover the impact that Kinga language encounters in its contact with Kiswahili.

4.2 Characteristics of Respondents

This part describes the characteristics of respondents basing on gender, age and education levels. The characteristics were determined by regarding to the objectives of the study and the role of respondents.

4.2.1 Gender

The study involved 19 males and 17 females. The gender was selected purposely according to the nature of the research objectives and the study concern in general.

Table 4.1: Gender Pattern of Responds

| SN | Sex | Number of respondents |
|-----------|---------------|------------------------------|
| 1 | Male | 19 |
| 2 | Female | 17 |
| | Total | 36 |

4.2.2 Age

The age category was a very important aspect with regard to the need of the study because it had to accomplish those who are Kinga native speakers; this enabled the researcher to identify the most affected group in the contact of the two languages.

Table 4.2: Age of Responds

| SN | Age group | Number of respondents |
|--------------|------------------|------------------------------|
| 1 | 15 – 45 | 12 |
| 2 | 46 – 60 | 12 |
| 3 | 61 – 75+ | 12 |
| Total | | 36 |

4.2.3 Education level of the respondents

In identifying the impact of Kiswahili on Kinga, the researcher considered levels of education. The researcher found that, 05 participants of all respondents had ordinary secondary education and 31 were standard seven leavers. . This information is summarized in the following table 4.3.

Table 4.3: Education Level of Responds

| SN | Level of education | number | Percentage |
|----|--------------------|-----------|------------|
| 1 | Form four | 05 | 13 |
| 2 | Standard seven | 31 | 86 |
| | Total | 36 | 100 |

4.3 Impact of Kiswahili Lexicon on Kinga

In presenting the findings of this study there were seen more vowel sounds in Kikinga. Kiswahili has five vowels, but there seven more vowels in Kikinga language which are not found in Kiswahili language, this makes a total of twelve vowels in Kikinga. Kiswahili and Kikinga vowels are shown in the following table;

Table 4.4: Kikinga and Kiswahili Vowels

| Kiswahili | Kinga |
|-----------|----------|
| a | <i>a</i> |
| e | <i>e</i> |
| i | <i>i</i> |
| - | <i>ɨ</i> |
| o | <i>o</i> |
| u | <i>u</i> |
| - | <i>ʉ</i> |
| - | a: |
| - | e: |
| - | i: |
| - | o: |
| - | ʉ: |

Source: (United Bible societies, 2009)

Kikinga vowels can be presented in minimal pairs to show the way they trigger meaning variation. In phonology minimal pairs are pairs of words or phrases in a particular language that differ in only one phonological element, such as a phoneme,

toneme, or chroneme and have distinct meanings. They are used to demonstrate that two phones are two separate phonemes in a language.

The words “Lola” and “lɛla” demonstrate that the phones [o] in lola and [ɛ] in lɛla are distinct phonemes. This brings difference in the meanings of the two words where the word “lola” means ‘look’ and the word ‘lɛla’ means ‘loose freshness of food or a drink’. The following table shows other pairs demonstrating the existence of various distinct vowels in Kikinga.

Table 4.5: Minimal Pairs of Kikinga Vowels

| Word 1 | | | Word 2 | | |
|--------------|-----------------|-----|---------------|-------------------|------|
| <i>lola</i> | (look) | /o/ | <i>lɛla</i> | (loose freshness) | /ɛ/ |
| <i>pala</i> | (scratch) | /a/ | <i>pela</i> | (repent) | /e/ |
| <i>lila</i> | (cry) | /i/ | <i>lila</i> | (that) | /i/ |
| <i>pala</i> | (scratch) | /a/ | <i>paala</i> | (start a song) | /a:/ |
| <i>pela</i> | (repent) | /e/ | <i>peela</i> | (diarrhea) | /e:/ |
| <i>bina</i> | (pack) | /ɪ/ | <i>biina</i> | (beat angrily) | /i:/ |
| <i>ipula</i> | (take off fire) | /ʊ/ | <i>ipuula</i> | (blowing) | /ʊ/ |
| <i>vola</i> | (rot/ decay) | /o/ | <i>voola</i> | (timber sawing) | /ɔ:/ |

Source: Field Data (2018)

The first specific objective of this study was to identify the impact of Kiswahili lexicon on Kikinga. Responses to this objective were obtained through interview, documentary review and observation. The researcher requested the respondents to provide various words; those which respondents knew were affected by the contact and those which had not been affected by the contact. Also the researcher went through the books written in Kikinga language to see intrusion of Kiswahili lexicon into the lexicon of Kinga. These words are put into categories to enable easy

identification of the most affected group and category of words. The following are some of data gathered through interview and documentary review;

4.3.1 Nouns referring to food and food crops

When a language adapts certain items from another language, it is not just a matter of co-existence of these languages over a long period of time, but there are also other factors at play. No language is self-sufficient, because no perfect homogeneous language group exists, meaning that all languages are bound to borrowing as long as they are in contact (Huysteen, 2003). This argument is shown by the intrusion of Kiswahili words into Kinga like in the following examples.

[4] Table 4.6: Nouns Referring to Food and Food Crops

| Kiswahili | Native Kinga | Modern Kinga | Gloss |
|-------------------|---------------------|---------------------|--------------|
| <i>maharagwe/</i> | <i>Silulima</i> | <i>mahalagi</i> | Beans |
| <i>magimbi</i> | <i>Mahimbi</i> | <i>mahimbi</i> | Yams |
| <i>mihogo/</i> | <i>Amahogo</i> | <i>amahogo</i> | Cassava |
| <i>Unga</i> | <i>Ubhutine</i> | <i>ubhunga</i> | Flour |
| <i>maboga/</i> | <i>Amungu</i> | <i>amaboga</i> | pumpkins |

Source: Field Data (2018)

From this category the words *silulima*, *Ubhutine* or *ubhuhebhete* have been replaced by the Kiswahili lexicon. This adoption is determined by various socio cultural factors like migration, school, prestige, and social services. Similar findings were obtained by Crystal, (2000), he found that, when languages co-exist and when the culture of the speakers of one language is regarded as socially and technologically dominant, the major flow of linguistic items will be primarily from the language of the dominant cultural group to that of the dominated speech community. The same thing is displayed by data collected. Kikinga does not seem to affect Kiswahili but

Kiswahili affects Kinga. Speakers of Kiswahili who went to live in the community of the Kinga did not seem to be influenced by many native Kinga speakers. Only those who preferred to know Kinga are the ones who learned Kinga for their individual interests, their learning Kinga did not however have impact on the fluency and correctness in speaking Kiswahili.

4.3.2 Nouns referring to domestic animals and their parts

Despite farming activities, the society of the Kinga involves itself in livestock keeping; the researcher was interested in observing the impact of Kiswahili language on the nouns referring to domestic animals. The following nouns were collected and analyzed. The researcher found this area to have been affected by the contact. There were observed terms from Kiswahili being used in Kinga

[5] Table 4.7: Nouns Referring to Domestic Animals and their Parts

| Kiswahili | Native Kinga | Modern Kinga | Gloss |
|-------------------------------|--------------------|--------------------|-------------|
| <i>ng'ombe</i> | <i>se-nga</i> | <i>se-nga</i> | cow |
| <i>mbuzi</i> | <i>me-ne</i> | <i>me-ne</i> | goat |
| <i>kuku</i> | <i>i ng'u-khu</i> | <i>i ng'u-khu</i> | hen |
| <i>jogoo</i> | <i>Likongobhe</i> | <i>ilikongobhe</i> | rooster |
| <i>kuku jike</i> | <i>Nemba</i> | <i>nemba</i> | hen |
| <i>Sungura</i> | <i>i su-de</i> | <i>i sungura</i> | rabbit |
| <i>panya wa ndani</i> | <i>i ng'enze</i> | <i>i ng'enze</i> | house rat |
| <i>panya mwitu</i> | <i>i mbe-bha</i> | <i>imbebha</i> | wild rat |
| <i>mbwa</i> | <i>i mbwa</i> | <i>i mbwa</i> | dog |
| <i>simbilisi/ kondoo)</i> | <i>i bu-khu-la</i> | <i>i simbilisi</i> | guinea pigs |
| <i>nundu</i> | <i>i ng'o-lo</i> | <i>i ng'olo</i> | lamb |
| | <i>u m-pa-so</i> | <i>i nundu</i> | hump |

Source: Field Data (2018)

Kikinga has native names referring to domestic animals, the researcher found that some nouns have been replaced by Kiswahili terms and the respondents

recommended that both native Kinga words for rabbit, guinea pigs and hump are used interchangeably with those of Kiswahili.

4.3.3 Nouns referring to wild animals

Although Kinga has native names for many wild animals found around Makete and Njombe region, there are a number of animals that do not have names. Kiswahili adopted names are used in Kinga. Most of the animals with Kiswahili names are those that were originally foreign to the Kinga. Compare the following examples of animals with and without native names in Kinga language.

[6] Table 4.8: Nouns Referring to Wild Animals

| Kiswahili | Native Kinga | Modern Kinga | Gloss |
|-----------------|-------------------|-------------------|--------------|
| <i>simba</i> | <i>i ngalamu</i> | <i>ĩ simba</i> | lion |
| <i>fisi</i> | <i>ĩ likebhe</i> | <i>i fisi</i> | hyena |
| <i>swala</i> | <i>ĩ mbabhala</i> | <i>ĩ mbabhala</i> | gazzele |
| <i>tembo</i> | <i>ĩ nzongwa</i> | <i>ĩ tembo</i> | elephant |
| <i>nyati/</i> | <i>no name</i> | <i>ĩ nyati</i> | buffalo |
| <i>digidigi</i> | <i>ĩ nyalutsi</i> | <i>ĩ nyalutsi</i> | dik dik |
| <i>twiga</i> | <i>no name</i> | <i>ĩ twiga</i> | giraffe |
| <i>kiboko</i> | <i>no name</i> | <i>ĩ kiboko</i> | hippopotamus |

Source: Field Data (2018)

The data above show that the names for *twiga*, *nyati* and *kiboko* did not exist in speech community of the Kinga. Movement of people to different parts of the country resulted to introducing such names among speakers of Kinga. The names used have their etymology in Kiswahili. This is a result of a contact; names which were used in Kiswahili were brought to Kinga language.

4.3.4 Noun referring to reptiles

The research area is cold, therefore there are many reptiles found in hot regions which are not found there. There are however, different types of reptiles. The impact of Kiswahili in names of these reptiles is shown by the analysis of the nouns below:

[7] Table 4.9: Nouns Referring to Reptiles

| Kiswahili | Native Kinga | Modern Kinga | English Gloss |
|------------------------|--------------------|--------------------|---------------|
| <i>nyoka</i> | <i>ĩ nzokha</i> | <i>ĩ nzokha</i> | snake |
| <i>kinyonga/</i> | <i>Ɔluntanatsi</i> | <i>ɰluntanatsi</i> | chameleon |
| <i>nyoka wa kijivu</i> | <i>Nyandalwe</i> | <i>ĩ-nzokha</i> | grey snake |
| <i>nyoka mfupi</i> | <i>ĩ kimoma</i> | <i>ĩ nzokha</i> | snake |
| <i>chatu</i> | <i>ĩ nyatu</i> | <i>ĩ nyatu</i> | python |

Source: Field Data (2018)

All the above names of reptiles have existed among speakers of Kinga. According to the respondents, speakers of Kinga are losing specific names of snakes like *nyandalwe* and *kimoma* because of its contact with Kiswahili. The noun *nzokha* for example, was used to refer to all types of snakes; speakers of Kinga had names for each type of snake found in their environment but with the intrusion of Kiswahili all types were called *nzokha* the noun which relates to the Kiswahili noun *nyoka*

4.3.5 Nouns referring to insects

Another area that the researcher observed was the area of names of insects. The researcher dealt with the names of insects available in the research area. Despite the fact that all insects were those found locally, still Kiswahili seemed to have influenced Kinga language as the table illustrates.

[8] Table 4.10: Nouns Referring to Insects

| Kiswahili | Native Kinga | Modern | Gloss |
|-------------------------|---------------------------|--------------------|-------------|
| <i>viroboto</i> | <i>ĩ nzusi (P & S</i> | <i>isiloboto</i> | flea |
| <i>chawa</i> | <i>Isosolo</i> | <i>tsawa</i> | lice |
| <i>sisimizi</i> | <i>Sihalasu</i> | <i>sisimizi</i> | black ant |
| <i>kipepeo</i> | <i>Imbulugusi</i> | <i>kipepeo</i> | butterfly |
| <i>lipalagambo</i> | <i>Kupe</i> | <i>ilikhupe</i> | Tick |
| <i>panzi</i> | <i>Imalata</i> | <i>ĩ panzi</i> | Grasshopper |
| <i>buibui</i> | <i>Isugatsi</i> | <i>buibui</i> | spider |
| <i>funza wa mwilini</i> | <i>ilitekhenya (S)</i> | <i>ilitekhenya</i> | Jigger |
| <i>funza</i> | <i>i some (P & S</i> | <i>i some</i> | chigger |
| <i>nzi</i> | <i>ilibhubhusi (S)</i> | <i>ilibhubhusi</i> | fly |
| <i>mbu</i> | <i>i mbuele</i> | <i>i mbuele</i> | mosquito |
| <i>nyuki</i> | <i>i nzukhi</i> | <i>i nzukhi</i> | Bees |
| <i>mchwa</i> | <i>ƙhisulu</i> | <i>ƙ muchwa</i> | Ant |
| <i>mende</i> | <i>Likulutu</i> | <i>ĩ likulutu</i> | Cockroach |

Source: Field Data (2018)

From the data above, there are many Kikinga nouns for insects replaced by Kiswahili nouns. Respondents provided names of insects available in their area. According to respondents, the replaced nouns were those which are difficult to pronounce. The Kiswahili nouns which looked easy to pronounce took place. This argument agrees with the markedness theory which argues that, in the contact situation the form that appears more regular (unmarked) may be transferred to the other language and take place of the form which is irregular (marked), (Thomason & Kaufman, 1991).

4.3.6 Nouns referring to days of the week

Kinga has vocabularies referring to days of the week; however these vocabularies are not in use any more among youths. Elders and adults who have been to the area of research for many years were the only ones who seemed to use the words. Some of

the elders used the Kinga and Kiswahili words for days of the week interchangeably.

This is shown in the following table:

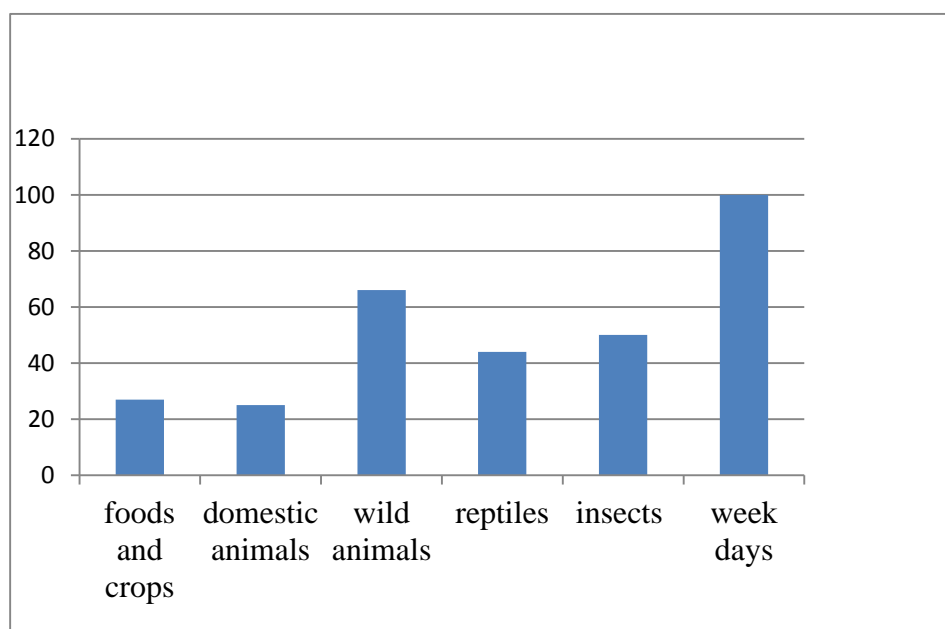
[9] Table 4.11: Nouns Referring to Days of the Week

| Kiswahili | Native Kinga | Modern Kinga | Gloss |
|------------------|-----------------------------|---------------------|--------------|
| <i>jumapili</i> | <i>pand wngu</i> | <i>pa jumapili</i> | sunday |
| <i>jumatatu</i> | <i>pa-khya-ku-le-mbe-la</i> | <i>pa jumatatu</i> | monday |
| <i>jumanne</i> | <i>pa -khi-bhi-li</i> | <i>pa jumaine</i> | tuesday |
| <i>jumatano</i> | <i>pa -khi-da-tu</i> | <i>pa jumatano</i> | wednesday |
| <i>alhamisi</i> | <i>pa -khi-ni</i> | <i>pa alihamisi</i> | thursday |
| <i>ijumaa</i> | <i>pa- khiha-no</i> | <i>pa ijumaa</i> | friday |
| <i>jumamosi</i> | <i>pa- kya-ku-bhe-lu-ka</i> | <i>pa jumamosi</i> | saturday |

Source: Field Data (2018)

In this sub part the researcher aimed to examine the Impact of Kiswahili on Kikinga words referring to days of the week to see the extent to which they are affected by Kiswahili. The researcher found that all words are affected. Native speakers of Kikinga associate the total shift of this lexical category to two factors; one is the power of Kiswahili which is the dominant and prestigious language, Kiswahili is the medium of communication to most of the civil servants working in the area of research. Again, Kiswahili is a medium of instruction at school. Kiswahili terms referring to days of the week are highly used daily at school. This total shift is also associated with religious teachings. People of all ages are taught about what God did in seven days of the week. Since churches are visited by guests, both languages are used Kiswahili and Kinga (Interviewee, 2018). The rate of impact of Kiswahili on nouns referring to foods and crops, domestic animals, wild animals, reptiles, insects and week days are summarized in a chart as follows:

Figure 4.1: Nominal Lexical Impact Series 1



4.3.7 Nouns referring to months of the year in Kikinga

Listening to the modern Kinga, one can think there have never been other names for months. The reason for this is that, there is no single noun referring to months of the year in Kinga that can be found in use in contemporary Kinga. Only when elders are asked to explain is when one can have a taste of native Kinga in this area. The following table illustrates:

[10] Table 4.12: Changes of Nouns Referring to Months of the Year

| KiKiswahili | Native Kinga | Modern Kinga | Gloss |
|-----------------------|---------------------------|----------------------------|--------------|
| <i>mwezi wakwanza</i> | <i>#mwetsi untatsi</i> | <i>#mwetsi ugwa kwanza</i> | january |
| <i>mwezi wa pili</i> | <i>#mwetsi #gwandeka</i> | <i>#mwetsi ugwa bhili</i> | february |
| <i>mwezi wa tatu</i> | <i>#mwetsi#mwisumba</i> | <i>#mwetsi ugwa daatu</i> | march |
| <i>mwezi wa nne</i> | <i>#mwetsi #mwisimbi</i> | <i>#mwetsi ugwani</i> | april |
| <i>mwezi wa tano</i> | <i>#mwetsi#munyimunyi</i> | <i>#mwetsi ugwa haano</i> | may |
| <i>mwezi wa sita</i> | <i>#mwetsi #mwibepo</i> | <i>#mwetsi ugwa sita</i> | june |
| <i>mwezi wa saba</i> | <i>#mwetsi #nkelemuku</i> | <i>#mwetsi ugwa saba</i> | july |

| | | | |
|-------------------------------|-----------------------------|------------------------------------|-----------|
| <i>mwezi wa nane</i> | <i>#mwetsi#mwikuluguutu</i> | <i>#mwetsi ugwa naane</i> | august |
| <i>mwezi wa tisa</i> | <i>#mwetsi #ndembeelya</i> | <i>#mwetsi ugwa tisa</i> | september |
| <i>mwezi wa kumi</i> | <i>Umwetsi</i> | <i>#mwetsi u gwa kumi</i> | october |
| | <i>#ng'umbusavalemi</i> | | |
| <i>mwezi wa kumi na moja</i> | <i>#mwetsi #mwidetele</i> | <i>#mwetsi u gwa kumi na moja</i> | november |
| <i>mwezi wa kumi na mbili</i> | <i>umwetsi umanuutu</i> | <i>umwetsi u gwa kumi na mbili</i> | december |

Source: Field Data (2018)

In Kikinga, months were largely given names by considering events and activities that happen in each month, the climatic condition and the birth of some insects which were being seen all around the area when the specific month arrives. The only month that was named by considering number is January, *untatsi* means ‘first’.

In this sub part the researcher aimed to examine the Impact of Kiswahili on Kikinga words referring to months of the year. The researcher found all names for the twelve months were affected by the contact.

4.3.8 Nouns referring to kinship

Mankind all over the earth has had linguistic ways of introducing the relationship among them. In Kinga similarly, there are nouns referring to different members of the family and clan at large. There are nouns referring to father, mother, sister, brother, aunt uncle etc. The impact of contact between Kikinga and Kiswahili did not leave this area safe. Look at the impact below:

[11] Table 4.13: Nouns Referring to Kinship

| Kiswahili | Native Kinga | Modern Kinga | Gloss |
|-----------------|---------------------------------------|---------------------------------------|----------------------|
| <i>baba</i> | <i>da-da</i> | <i>Baba</i> | father |
| <i>mama</i> | <i>jyuva</i> | <i>mama</i> | mother |
| <i>shangazi</i> | <i>so-ngi</i> | <i>sangasi</i> | aunt |
| <i>mjomba</i> | <i>ja-ja</i> | <i>mujiomba</i> | uncle |
| <i>mpwa</i> | <i>mwipwa</i> | <i>mujiomba</i> | nephew |
| <i>dada</i> | <i>ma- tsa</i> | <i>Dada</i> | sister |
| <i>kaka</i> | <i>ma-ma</i> | <i>khakha</i> | brother |
| <i>mke</i> | <i>un'da la</i> | <i>un'da la</i> | wife |
| <i>mme</i> | <i>un- twa</i> | <i>un- twa</i> | husband |
| <i>binamu</i> | <i>mmitsi</i> | <i>binamu</i> | cousin |
| <i>shemeji</i> | <i>nda-mba</i> | <i>semeji</i> | in law |
| <i>babu</i> | <i>ku-ku</i> | <i>Babu</i> | grandfather |
| <i>bibi</i> | <i>papa</i> | <i>bibi</i> | grandmother |
| <i>mjukuu</i> | <i>mwitskhl</i> | <i>Mwitskhl</i> | grandson or daughter |

Source: Field Data (2018)

In here, two aspects arise as a result of the contact, first, is semantic shift and the other is lexical transfer. In semantic shift, meanings change while the word remains the same. In Kinga, the word *dada* and *mama* are native and they mean ‘father’ and ‘elder brother’ respectively. See the sentences below;

[12].~~U~~ *dadajo in'tamu* — Your father is sick

~~U~~ *mamajo al~~tile~~ k ~~Nkwenz~~l~~~~ kutola ~~un~~ 'goda kwa Pakipande.* - Your elder brother has gone to Nkwenzulu to take an herb from Dr Pakipande.

NB: Pakipande was a famous, widely known witch doctor who was believed by almost all Kingans to have ability to heal bodily diseases and enable one to become successful in business and work. (Interviewee, 2018)

In the contact between Kikinga and Kiswahili language, the two words above changed their meanings, whereby, the word *dada* came to mean ‘sister’ instead of ‘father’ and the word *mama* came to mean ‘mother’ instead of ‘elder brother’ due to

the influence of Kiswahili language. This is not how it was before. Look at the examples that show the meaning change:

[13]

Native Kinga: *Ƴ matsabho in'tamu* or *Ƴ matsa bhakho in'tamu* -Your sister is sick

Modern Kinga: *Ƴ dada yakho in'tamu* –Your sister is sick

Native Kinga: *Ƴ nyokho in'tamu* Your mother is sick

Modern Kinga: *Ƴ mama yakho in'tamu*- Your mother is sick

The second aspect is the lexical transfer; many other words referring to kinship have been replaced by Kiswahili words. These words are like *songi*, 'aunt' (*Jyuva* or *Nyokho* 'mother', *matsa* 'sister', *mmiti* 'nephew', *kukū* 'grandfather', and *papa* 'grandmother'. Examples of native and modern Kikinga in sentences are given below to show the intrusion of Kiswahili words into Kikinga;

[14]

Native Kinga: *Ƴ songijo ji kukūbhunga* – Your aunt will teach you morals

Modern Kinga: *U Sangasi yaakho ji kukūbhunga*-Your aunt will teach you morals

Native Kinga: *Itsi ng'onze papa, ndebakhile ĩ langi*- These are nails grandmother, I have colored them.

Modern Kinga: *Itsi ng'onze bibi ndebakhile ĩ langi* -These are nails grandmother, I have colored them.

NB: The word *langi* refers to the word *rangi* in Kiswahili language. Sound /r/ is rare in Kinga language, instead sound /l/ is used.

4.3.9 Nouns referring to home utensils

Most of the home utensils have names in native Kinga; however, Kinga has adopted a few lexical items from Kiswahili which are now used as Kinga words, the items referring to shovel, basket, frying pan, jar, cup and plate have been adopted. Examples in the table exemplify.

[15] Table 4.14: Nouns Referring to Home Utensils

| Kiswahili | Native Kinga | Modern Kinga | Gloss |
|------------------------|------------------------|----------------------|----------------|
| <i>kinu</i> | <i>khe-tule/litule</i> | <i>litule</i> | mill |
| <i>ungo</i> | <i>lu he lo</i> | <i>u bhuongo</i> | shovel |
| <i>kikapu</i> | <i>khi-tu-ndu</i> | <i>ĩ khikapu</i> | basket |
| <i>ndoo</i> | <i>no name</i> | <i>ĩ ndobho</i> | bucket |
| <i>mwiko</i> | <i>ɸn'tela</i> | <i>ɸn'tela</i> | wooden spoon |
| <i>upawa</i> | <i>Lupabho</i> | <i>ɸ lupabho</i> | ladle |
| <i>pini</i> | <i>Inyomolo</i> | <i>i pini</i> | pin |
| <i>mkeka</i> | <i>li-te-su</i> | <i>ɸn geka</i> | mat |
| <i>sahani</i> | <i>ki-pa-li-lo</i> | <i>ĩ sahani</i> | plate |
| <i>kisu</i> | <i>umage/kimage</i> | <i>ɸmaage/kimage</i> | knife |
| <i>mchi</i> | <i>Untwangilo</i> | <i>ɸntwangilo</i> | pestle |
| <i>jiwe la kusagia</i> | <i>Luala</i> | <i>ɸ luala</i> | grinding stone |
| <i>chungu</i> | <i>Kibhya</i> | <i>ĩ kibhya</i> | pitcher |
| <i>mtungi</i> | <i>nz ĩ ĩ l o</i> | <i>ɸ ntungi</i> | pitcher |

Source: Field Data (2018)

Data show that most of the items which have maintained their names are those which are locally made. The western lifestyle has also influenced indigenous Kingan societies. Kiswahili was the first to have vocabularies for these western household utensils; therefore lexical items were mostly borrowed from Kiswahili even if Kiswahili borrowed from other languages like English and Arab. This means, the word may seem to have English origin but Kinga may have not adopted it from English but Kiswahili. Examples of this are the word *jagi* (jar) and *flampeni* (frying

pan) which were basically adopted from Kiswahili though they have their etymology in English.

The word bucket has no name in native Kinga because plastic and iron buckets did not exist in the society of the Kinga. Clay made pitchers were used instead. The coming of buckets went hand in hand with the adoption of the word *ndoo* from Kiswahili language pronounced as *ndobho* in Kikinga.

4.3.10 Nouns referring to farming instruments and weapons

Respondents were requested to mention the words referring to farming instruments and local weapons they remember and to recommend as to whether there is a change or not. The following words were obtained analyzed and presented in a table:

[16] Table 4.15: Nouns Referring to Farming Instruments and Weapons

| Kiswahili | Native Kinga | Modern Kinga | Gloss |
|--------------|-------------------------|-----------------------|-------------|
| <i>jembe</i> | <i>il-ikhu-mbu-lu</i> | <i>il-ikhu-mbu-lu</i> | hoe |
| <i>shoka</i> | <i>nzu-nu</i> | <i>sokha</i> | axe |
| <i>ngazi</i> | <i>un'geto/untogelo</i> | <i>ĩ ngasi</i> | ladder |
| <i>tezo</i> | <i>Munzelo</i> | <i>munzelo</i> | adze |
| <i>mundu</i> | <i>Nyiengo</i> | <i>ĩmundu</i> | sickle |
| <i>mkuki</i> | <i>i ngoha</i> | <i>ĩ ngoha</i> | spear |
| <i>wembe</i> | <i>Ulukeeto</i> | <i>ubhuembe</i> | razor blade |

:
Source: Field Data (2018)

There were many blacksmiths in the research area, therefore iron instruments were available and were given names, for that reason, only a few words have been affected by the contact. Some changes were resulted by slight difference in the way instruments are made, for example, *nzunu* in Kinga is an axe with a wooden handle.

The coming of axes with iron handle paved the way for the adoption of the word *sokha (shoka)* (Interviewee,2018).

4.3.11 Nouns referring to seasons of the year

All societies of human kind experience different seasons of the year. For that reason, they have their own names for each season, so does the societies of Kinga. Kikinga has for long had its own names referring to seasons of the year. The influence of Kiswahili has had impact in this area too.

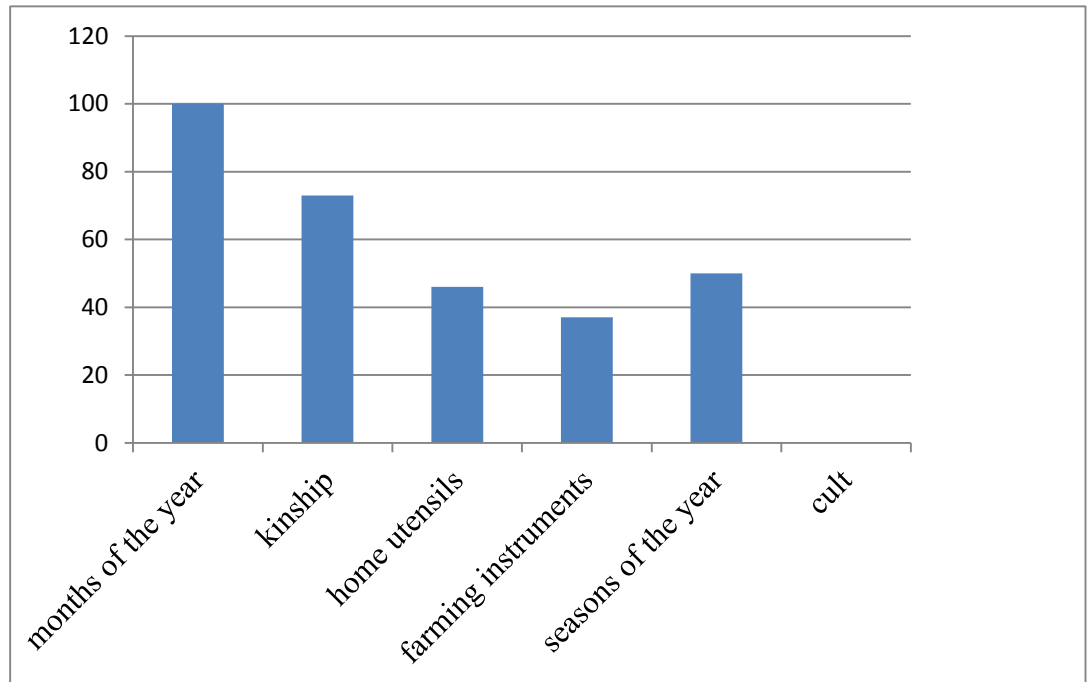
[17] Table 4.16: Nouns Referring to Seasons of the Year

| Kiswahili | Native Kinga | Current Kinga | Gloss |
|-----------------|-------------------------|-----------------------|------------|
| <i>kiangazi</i> | <i>pa- lu-tsu-bha</i> | <i>pa kiangasi</i> | summer |
| <i>kipupwe</i> | <i>pa- ng'-ala</i> | <i>pa- ng'-ala</i> | winter |
| <i>vuli</i> | <i>pe- je-pe-ngi-le</i> | <i>pa fuli</i> | autumn |
| <i>masika</i> | <i>pa- khe-su-khu</i> | <i>pa- khe-su-khu</i> | the latter |

Source: Field Data (2018)

From the data above it is realized that the word *pa ~~lu-tsu~~-bha* and *pe- je-pe-ngi-le* have been affected by Kiswahili.

Figure 4.2: Lexical Impact Series 2



The impact of Kiswahili on Kikinga is not observed in nouns only, but also adverbs, adjectives and verbs. Impact of the contact is found by the researcher in other word categories too.

4.3.12 Adverbs referring to times of the day and manner

The nominal impact of the contact is the most common in the contact between Kikinga and Kiswahili. There is impact in other word categories other than nouns.

Adverbial impact is shown in the following table:

[18] Table 4.17: Adverbs Referring to Times of the Day and Manner

| Kiswahili | Native Kinga | Modern Kinga | Gloss |
|-----------------|----------------------|---------------------|--------------|
| <i>asubuhi</i> | <i>pa-bhu-si-ku</i> | <i>pa-bhu-si-ku</i> | morning |
| <i>sana</i> | <i>sitso</i> | <i>sana</i> | very |
| <i>mchana</i> | <i>pa-mu-nyi</i> | <i>pa-mu-nyi</i> | afternoon |
| <i>jioni</i> | <i>pa-mi-he</i> | <i>pa-mi-he</i> | evening |
| <i>usiku</i> | <i>pa-ki-lo</i> | <i>pa-ki-lo</i> | night |
| <i>vibaya</i> | <i>Sibhi</i> | <i>sibhi</i> | badly |
| <i>vizuri</i> | <i>bhunonu</i> | <i>bhunonu</i> | nicely/ well |
| <i>haraka</i> | <i>n g'aning'ani</i> | <i>harakaharaka</i> | quickly |
| <i>polepole</i> | <i>molamola</i> | <i>molamola</i> | slowly |
| <i>kitoto</i> | <i>khiana</i> | <i>khiana</i> | childishly |

Source: Field Data (2018)

Contrary to Words referring to seasons of the year, most of the adverbs of time have maintained their originality but adverbs of manner like *sitso* and *ng'aning'ani* have been replaced by the words *sana* and *harakaharaka* respectively. The words above appear in sentences as in the examples below;

[19] *Pamunyi jo twiluta k# lugasi* –We will go to the river during afternoon

U nswambe ibhomba i mbombo molamola-His/her son works slowly.

The word *haraka* is beginning to become common in the construction of Kinga sentences now days. There is frequent construction of sentences like ‘*Atolile harakaharaka anyilile*- (s/he has picked quickly and run). The native word *ng'aning'ani* however is still highly in use. (Interviewee, 2018)

4.3.13 Lexicon referring to human social attributes

The social attributes of human personality are formed by the interaction with other people over human’s lifetime. Words used to name such attributes in Kikinga, were found to have interfered by the contact with Kiswahili. Examples illustrate;

[20] Table 4.18: Lexicon Referring to Human Social Attributes

| English | Native Kinga | Modern Kinga | Gloss |
|------------------------|-------------------|--------------------|---------------|
| <i>mwizi</i> | <i>Ndiasi</i> | <i>ndiasi</i> | thief |
| <i>mchawi</i> | <i>Mabhi</i> | <i>mabhi</i> | witch |
| <i>mkarimu/</i> | <i>Mwipa</i> | <i>nkarimu</i> | generous |
| <i>mbarikiwa</i> | <i>Nyaludekhe</i> | <i>in'barikiwa</i> | blessed |
| <i>mwenye upendo</i> | <i>nyalugano</i> | <i>nyalugano</i> | lovely |
| <i>mwenye hasira</i> | <i>Nyalubhipo</i> | <i>nya hasila</i> | angry man |
| <i>mwenye huruma</i> | <i>Nyakesa</i> | <i>nyahuluma</i> | compassionate |
| <i>mwanaume malaya</i> | <i>Ndiku</i> | <i>malaja</i> | womanizer |
| <i>mtembezi</i> | <i>n'genzi</i> | <i>i ntembesi</i> | wanderer |
| <i>enye wivu</i> | <i>Nyalwiho</i> | <i>nyawifu</i> | jealousy |
| <i>kichaa</i> | <i>nyalukuale</i> | <i>nyakitsaa</i> | mad |
| <i>kulaaniwa</i> | <i>Nyalukhoto</i> | <i>nya laana</i> | cursed |

Source: Field Data (2018)

A good number of Kiswahili lexical items referring to human attributes have been adopted to Kinga as a result of the contact between Kinga language and Kiswahili language. When the Lexicon referring to Human attributes is Kinganized, the prefix *nya* is maintained to make the vocabulary sound really Kingan.

4.3.14 Adjectives

The researcher here wanted to observe the impact in pure adjectives. These are referring to biological traits of people.

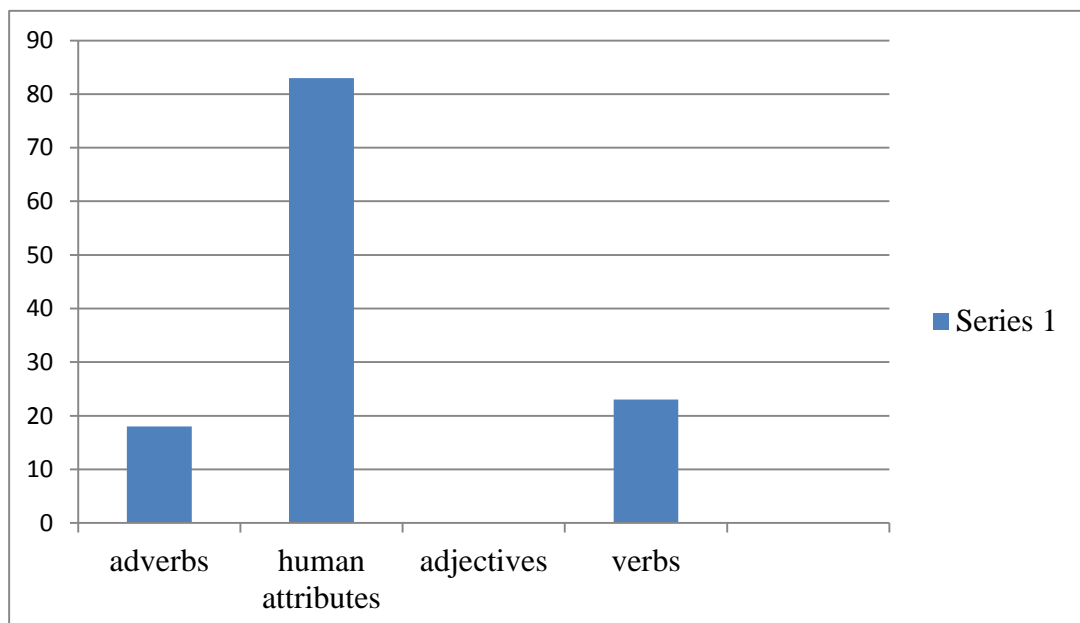
[21] Table 4.19: Adjectives

| Kiswahili | Native Kinga | Modern Kinga | Gloss |
|----------------|------------------|------------------|-------|
| <i>fupi</i> | <i>supi</i> | <i>supi</i> | short |
| <i>ndefu</i> | <i>nale</i> | <i>nale</i> | long |
| <i>eusi</i> | <i>nitu</i> | <i>nitu</i> | black |
| <i>eupe</i> | <i>mba-la-su</i> | <i>mba-la-su</i> | white |
| <i>nene</i> | <i>gisu</i> | <i>gisu</i> | fat |
| <i>embamba</i> | <i>se-khe-le</i> | <i>se-khe-le</i> | thin |
| <i>zuri</i> | <i>nonu</i> | <i>nonu</i> | nice |
| <i>mbaya</i> | <i>mbi-bhi</i> | <i>mbi-bhi</i> | bad |
| <i>jinga</i> | <i>pe-lwa</i> | <i>pe-lwa</i> | fool |

Source: Field Data (2018)

From the data above Kikinga adjectives seem to have maintained their nativity. Kiswahili has not intruded Kikinga adjectives. The adjectives discussed do not involve those referring to social attributes of an individual. The researcher grouped social attributes differently because findings looked different. Respondents argued that human characters must have words to identify them. The lexical items used to identify human characters have existed for decades,. They are therefore deep rooted in the community. Replacement of such lexical items may therefore take many years and the contact should have reached a higher stage.

Figure 1.3: Adverbial, Adjectival and Verbal Impact



4.4 Morphophonological Impact of Kiswahili on Kinga

In investigating the impact of the contact between Kikinga and Kiswahili, the researcher wanted to know whether the contact had morphophonological impact on Kinga language. Morphophonology (also morphophonemics or morphonology) is the branch of linguistics that studies the interaction between morphological and

phonological or phonetic processes. Its chief focus is the sound changes that take place in morphemes (minimal meaningful units) when they combine to form words (Aronoff, 1976.) Morphophonological analysis often involves an attempt to give a series of formal rules that successfully predict the regular sound changes occurring in the morphemes of a given language. Morphemes were observed in spoken language of the native speakers and written books of Kinga.

The researcher found various morphophonological processes which happen as a result of the contact between Kiswahili and Kinga languages. This usually happens in connected speeches, it is a result of talking quickly and less carefully. Different morphophonological processes happening as a result of the contact observed by the researcher are discussed;

4.4.1 Epenthesis

Epenthesis is the insertion of an extra sound into a word, it is also known as intrusion. In this process, an extra sound is added to the interior of a word for example “bu-lue” for “blue” in English (Rose & Katherine, 2006). The researcher found epenthetic processes in Kinga language as it contacts with Kiswahili. For example, the researcher found that, the Kinga do not pronounce the word “*jumanne*” as it is done in Kiswahili, when the word is borrowed, epenthesis takes part where the vowel sound /i/ is inserted. Insertion of /i/ makes the word *jumanne* read *jumaine*. Insertion of sound /i/ forces the deletion of sound /n/ by the process of replacement.

Other examples of epenthesis happening as a result of the contact are given

| | | | |
|----------------|--------------|--------------|---------------|
| [22] Kiswahili | Native Kinga | Modern Kinga | English gloss |
| fungua | dindɤla | fungula (EP) | open |

4.4.2 Prosthesis

Prosthesis or Prothesis is the addition of a sound or syllable at the beginning of a word without changing the word's meaning or the rest of its structure. A vowel or consonant added by prosthesis is called prothetic or prosthetic. Prothesis is different from the adding of a prefix, which changes the meaning of a word. The researcher observed that when Kiswahili words are used in Kikinga, there is addition of a syllable “*pa*”. The interviewees argued that addition of such a syllable at the beginning of a word is aimed at making the word sound Kinga. It is worth reminding that all native Kikinga words referring to days of the week begin with syllable *pa*. These nouns are” *Pakyakulembela* (Monday) *pa kibhili* (Tuesday) *pakidatu* (Wednesaday), *pakini* (Thursday), *Pakihano* (Friday), *Pakyakubheluka* (Saturday) and *pandungu* (Sunday) “

More cases of prosthesis are exemplified;

| [23] Kiswahili | Native Kinga | Modern Kinga | English gloss |
|----------------|---------------|---------------------|---------------|
| <i>siku</i> | <i>kigono</i> | <i>isiku</i> (PRST) | day |
| <i>mitungi</i> | <i>inzilo</i> | <i>imitungi</i> | pitchers |

Sound /i/ is added to all borrowed words to make them sound Kinga and to meet syntactical requirements in the use of such a word. All nouns in Kinga are preceded by sound /i/ or /a/ for example borrowing of the word *boga* which means ‘pumpkin’ had to go together with addition of the /i/ hence having *iliboga* which means ‘one pumpkin’/i/ enables the Kinga native speaker to know that what is talked about is a single pumpkin and not many. /a/ is used to make the borrowed word plural as in ‘*amaboga*’ which means pumpkins.

4.4.3 Vowel lengthening

Vowel length is the perceived duration of a vowel sound (Thomas & Shaterian, 1990). As the researcher was working on lexical impact of the contact, there were observed some morphophonological processes including vowel lengthening. An example of this is the lengthening of the sound /a/ in words borrowed from Kiswahili. This is done for grammatical purposes where tense is shown by such lengthening. For example the word *andika* which has been borrowed from Kiswahili to Kinga, this word has its present perfect form in Kiswahili as *ameandika*. Its perfect form in Kinga is *aandike*. Lengthening of the vowel sound [a] makes a grammatical difference. Therefore lengthening is intended to meet the grammatical requirements. For example: *andika*,

[24] (a) Perfect in Kiswahili: *ameandika* ‘has written’

(b) Perfect in Kikinga: *andike* /a:ndikhe/ ‘has written’

As it is observed, the lengthening of sound /a/ and addition of some sounds at the end of a word (/e/ being compulsory) changes the words into perfect form when used in Kinga.

4.4.4 Consonant substitution

In this morphophonological process, some syllables of the borrowed words are replaced by other consonants. For example the palatal affricate /ts/ which enables Kiswahili speakers to pronounce words like *chawa* does not exist in Kinga, instead there is a voiceless alveolar affricate /tʃ/. The word *Chawa* which means ‘lice’ for example, is one of the borrowed lexical items from Kiswahili language. For it to fit in the phonological environment of Kinga, the native speakers of Kinga use the

voiceless alveolar affricate in that word hence having the word *tsawa* (“*sosolo*” in native Kinga) to mean *chawa* (Lice).

Kiswahili: /tsawa/- (palatal affricate)

After borrowing; /tʃawa/ (alveolar affricate)

4.4.5 Consonant strengthening

Another morphophonological process found was consonant strengthening. This involves the voiced velar plosive [g]. Basically this sound does not exist in Kinga as purely as it is used in Kiswahili and English, instead; the sound is strengthened in Kikinga. There was found no single word in Kikinga which uses sound [g] as it is used in Kiswahili and English. Although sound [g] is found in writings, the pronunciations revealed that it is not a normal velar plosive. The researcher observed that, any word having a velar plosive [g] borrowed in the contact with Kiswahili undergoes some modifications in the way they are pronounced where sound [g] is strengthened.

4.4.6 Devoicing

The researcher also found devoicing to be one of the morphophonological processes triggered by the contact between Kiswahili and Kikinga. This process happens when some voiced sounds lose some or all of their vocal fold vibration in certain environments. There are a variety of reasons for devoicing. Most commonly, the change is a result of sound assimilation with an adjacent sound of opposite voicing. For example, the English suffix -s is pronounced [s] when it follows a voiceless phoneme (cats) and [z] when it follows a voiced phoneme (dogs). Devoicing in Kikinga happens to some borrowed consonant sounds. This process happens to

sounds which are not frequent in native Kinga such as /v/ and /z/. In Kikinga such sounds are mostly taken by /β / and sound /s/. The word *wivu* is one of the borrowed words from Kiswahili language as a result of the contact between the two languages. When sound v (which is voiced) is used in a word *wivu* it does not remain as it is. A native Kinga would pronounce that word as *wifu*. Since both sounds /v/ and /f/ are both labial dental fricatives, it is logical saying that sound /v/ has undergone a process of devoicing. The word *wivu* as borrowed from Kiswahili appears in sentences like below;

[25] Native Kinga: *Un'dala va mwene nyalwiho lueli-* His wife is truly jealousy

Modern Kinga: *Un'dala va mwene nya wifu lueli-* His wife is truly jealousy
and not **Un'dala va mwene nya wivu lueli* .

The researcher found a similar case happening with some nouns referring to kinship. The noun *shangazi* for example, is also borrowed by Kinga language from Kiswahili. When this word is used in Kikinga some alterations emerge. There is devoicing of sound [z] and alveolarization of the palatal sound [j]. When using this borrowed word, speakers of Kikinga make sentences like *Un sangasi alutile ku Dasalama kutola isiinu* (My Aunt has gone to Dar es salaam to take goods) .In native Kikinga the sentence would read *Un songi alutile ku dasalama kutola isiinu*. The researcher observed that this happens because some consonant sounds do not exist and some are used very rarely in Kinga language including sound [j] and therefore the neighboring sounds are used instead.

4.4.7 Deletion

The researcher found that this is a very common morphophonological process in Kinga language. Deletion is the omission of one or more sounds (such as a vowel, a

consonant, or a whole syllable) in a word or phrase. Sometimes sounds are elided to make a word easier to pronounce. Deletion of sounds in English can be seen clearly in contracted forms like isn't (is not), I'll (I shall/will), who's (who is/has), they'd (they had, they should, or they would), haven't (have not) and so on (Hooper, 1976).

In native Kinga, deletion is done for the purpose of saving time. For example, in a sentence like # *dada jyakho in'tamu* (Your father is sick) the sentence is normally shortened and hence it reads # *dadaj in'tamu* (Your father is sick). The researcher found that this morphophonological process is possible only with native Kinga lexicon like the above. The contact between Kiswahili and Kinga has brought a difference. The word *baba* has taken the place of *dada* and because of that deletion of some sounds seems to produce ill formed sentence. A sentence like **U babajo in'tamu* sounds awkward and ill formed. In this environment Kinga is forced to borrow other forms from Kiswahili to make the sentence sound good. The correct sentence will consequently read like *U baba yakho in'tamu* which means 'your father is sick'. An excessive feature is borrowed; this feature is the possessive pronoun *yako* which is however pronounced as *yakho*.

[26] Deletion in native : *U dadajo in'tamu*

Unacceptable deletion: **U babajo in'tamu*

4.4.8 Assimilation

Another process that a researcher found was assimilation, this normally happens when a consonant sound starts to sound like another sound in the word (Walker, 2000). When the borrowed words from Kiswahili are used in Kinga, they are not all pronounced as in Kiswahili. The researcher found the assimilation of sound /r/ to /l/.

In this case, words with sound /r/ in Kiswahili are pronounced with sound /l/ in Kinga. The word *barua* has been borrowed from Kiswahili and it takes the part of the word *kalata* which is the native Kinga word for ‘letter’. When used in Kinga, the word *barua* is pronounced as *balula*. Sound /r/ sounds /l/. Compare the following examples in this regard:

- [27] Kiswahili: *Eliot amemwandikia msichana barua*
 Native Kinga: ʉ *Eliot a-m-veg-ie* ɥ *mɪnza ikalata*
 Modern Kinga: ʉ *Eliot a-m-w-andik—ie umɪnza* ɪ *balula*
 Gloss: Eliot has written a letter to the girl.

4.4.9 Vowel substitution

As it was introduced earlier, Kinga has more vowels than the ones found in Kiswahili language. Kinga has ɥ , ɪ and others in excess. When words with sound ‘u’ are borrowed, some are substituted with sound ɥ . for example in a word like *kikapu* the vowel *u* is not pronounced as in Kiswahili but the Kinga vowel ɥ takes place hence having the *khikapɥ*. Differences are shown below;

- [28] Kiswahili *kikapu*
 Kinga *khikapɥ*
 Native *khitɥndɥ*

4.5 Semantic Impact of the Contact on Kikinga.

The researcher found some semantic impact in the contact. Three aspects were discovered with regard to semantics. One is the intrusion of new conceptual meanings which did not exist before the contact. These concepts did not exist before the contact because the technology or belief, had not reached the community of the Kinga. Another reason is that, the kind of civilization which brought lexical items with new meanings did not prevail in the community of the Kinga before. For

example; as different denominations reached the community of the Kinga, new words with new meanings were brought. The second semantic impact found was the semantic change. In this case, meanings of words were found to change from their native meanings to new meanings influenced by Kiswahili. The last finding was semantic extension. In this case, meanings of some words were found to be given more meanings. Each semantic finding is discussed below:

4.5.1 Intrusion of new concepts

Kikinga has adopted numerous new lexical meanings from Kiswahili from different fields such as education, religion, agriculture, industry, health, etc. What is discussed here involves concepts which did not exist before. Absence of these concepts was caused by absence of such technology, service or belief.

A member of the community involved in education, religion, modern agriculture, industry and health felt prestigious before other members of the society, for instance, one who was baptized, or one who bought a bicycle and the one whose son or daughter went to school felt proud before other members of the community. Remark that prestige also plays an important role in determining the degree and extent of borrowing as well as what kinds of words are likely to be borrowed (Hock & Joseph, 1996). Semantically, Kinga language has drawn new meanings from various vocabularies from the following fields such as Religion and Christianity, Education, agriculture and machinery, Transport, clothing and house hold utensils. These are analyzed here:

i. Religious items

Before the introduction of Christianity the Kinga worshiped gods. The entrances of different denominations lead to a number of new concepts to the Kikinga speaking people. Kiswahili was the medium of communication that was familiar to most of the denominations. These new religious concepts were adopted and incorporated into Kinga lexical stock. Consider the following examples in this regard:

| [29] Kinga | Kiswahili | Gloss |
|--------------------|-------------------|-----------------|
| <i>ibibilia</i> | ‘ <i>Biblia</i> ’ | bible |
| <i>khanisa</i> | ‘ <i>Kanisa</i> ’ | church |
| <i>ikhipaimala</i> | <i>kipaimara</i> | confirmation |
| <i>itenzi</i> | <i>tenzi</i> | spiritual hymns |
| <i>batesa</i> | <i>batiza</i> | baptise |
| <i>un’sitali</i> | <i>mstari</i> | ‘verse’ |

Source: Field Data (2018)

ii. Educational, agricultural and machinery items

Before the missionaries and the beginning of government schools, indigenous African societies relied on oral education which was handed down from generation to generation by word of mouth. It was after the arrival of the missionaries when formal education in written form was first introduced to African societies. Similarly the formalization of education among Kinga society through the medium of Kiswahili resulted in a large number of educational terms being introduced and adopted into Kinga language. The researcher found that Kinga adopted a larger number of educational terms from Kiswahili. Compare the following examples in this regard:

| [30] Kinga | Kiswahili | Gloss |
|--------------|-----------------|--------------|
| isiule ‘ | (< Sw shule | school |
| ilidafutali | (<sw daftari | exercisebook |
| iofisi ‘ | (<Sw) ofisi’ | office |
| umwalimu | (<Sw mwalimu) | teacher’ |
| un’tihani | (< Sw Mtihani | examination |
| ilikalatasi | (<Sw karatasi) | ‘paper’ |
| ipilau | (< plau Sw) | ‘plough’ |
| imasini | (< mashine Sw) | machine |
| ilitelekhita | (< Sw trekta) | ‘tractor’ |

Source: Field Data (2018)

iii. Items in transport

In the past days, only feet, horses, and oxen were commonly used as a mode of transport among African societies, the same case was with the community of the Kinga. Communication was difficult and messages only passed from one to the other through drum beat, flute or personal contact. As a result of the movement of people to other parts of the country and new technology, new modes of transport and communication were brought as people went back home. The researcher found the following new concepts of transport and communication adopted from Kiswahili.

| [31] Kikinga | Kiswahili | Gloss |
|--------------|-----------------|------------|
| ipikhipikhi | (< pikipiki | motorcycle |
| ililori | (< Sw lori) | lorry |
| ibasikheli ‘ | (< Sw baiskeli) | bicycle |
| imutukha ’ | (< Sw motokaa) | motor car |

Source: Field Data (2018)

iv. Clothing items

As a result of the contact with other people, the Kinga further changed their way of dressing. The term that generally refers to dress in Kinga is ‘*mienda*’. The new types of dresses replaced the Kingans traditional dresses. Earlier, skins of animals and barks of trees were used as cloths just as it was in many other African communities. The new dressing style among the Kinga introduced numerous terms in Kinga vocabulary which carried a variety of meanings. The researcher observed such examples as below;

| [32] Kinga | Kiswahili | Gloss |
|------------|---------------|-----------|
| isolobhali | (<sw ‘Suruali | trousers |
| ikhanga | (<sw kanga | kanga |
| ikhitenge | (<sw kitenge | kitenge |
| ikhikhoi | (<sw kikoi | kikoi |
| iligabhuni | (<sw gauni | gown |
| ihisiati | (<sw ‘shati’ | shirt |
| isokhesi | (<sw ‘soksi’ | stockings |

Source: Field Data (2018)

v. Items of house hold utensils

The modern lifestyle in urban areas influenced Kinga in areas such as household utensils but also in regard to day-to-day traditional meals. Numerous household materials and utensils that came with other people from other parts of the country to the Kinga community and the type of food they ate introduced a number of adopted utensils and food vocabulary in Kinga lexical stock. This can be seen in the following examples:

[33] Household utensils

| Kinga | Kiswahili | Gloss |
|-----------|-----------------|-------|
| ikijiko | (< sw) kijiko | spoon |
| ubhuma | (< sw) uma' | fork |
| isahani | (< sw) sahani' | plate |
| ikhitanda | (< sw) kitanda' | bed |
| ikikiti | (< sw) kiti' | chair |
| imesa | (< table) meza' | table |

Source: Field Data (2018)

4.5.2 Semantic changes

Although many new concepts entered in Kinga language without meaning change as seen above, the researcher found some words whose semantic status changed after they were borrowed. In here, two aspects arise as a result of the contact. First is semantic shift and the other is lexical transfer. In semantic shift, meanings change while the word remains the same while in lexical transfer new terms are incorporated in a receiving language. For example in Kinga, the word *dada* and *mama* are native and they mean 'father' and 'elder brother' respectively. See the sentences below;

[34] *U dadajo in'tamu.* Your father is sick

In the contact between Kikinga and Kiswahili language, the word above changed its meaning. The word *dada* came to mean 'sister' instead of 'father. Look at 'the sentences after meaning change in the examples below;

U dada yaakho in'tamu. 'Your sister is sick'

In the case of the word *mama* changes happened too. After the contact the word *mama* meant 'mother' instead of 'elder brother' due to the influence of Kiswahili language. Look at the examples that show the meaning change in the word *mama*:

[35] *U mamajo alutile ku Nkwenzulu kutola un 'goda kwa Pakipande.* – ‘Your elder brother has gone to Nkwenzulu to take an herb from Dr Pakipande’. After the semantic change the sentence reads as under;

U mama yaakho alutile ku Nkwenzulu kutola un 'goda kwa Pakipande. - Your mother has gone to Nkwenzulu to take an herb from Dr Pakipande.

4.5.3 Semantic extension

Semantic extension refers to the process in which one or more semantic senses within the same or another conceptual domain are added. As borrowings from Kiswahili to Kinga increase, some meaning extensions do emerge. Meaning extension is caused by some native speakers of Kinga failing to capture the correct meaning of the borrowed word (Interviewee 2018). Among the borrowed words with extended meanings is the word referring to kinship *binamu*. The way the word is used by the Kinga is more than the way it is used in Kiswahili, the language from which it was borrowed. In Kikinga the word *binamu* minimally means the child of one's uncle (cousin) but in its extended meaning it means ‘a person you know well’, and ‘a friend’. It is common to hear Kinga speakers in a conversation like below;

[36] Speaker A: *Ndeti binamu !!* ‘how is it, cousin?’

Speaker B *aaah safi binamu, utwamibhombu ?* ‘aah fine cousin how is work?’

Speaker A : *kwooh molamola binamu* ‘kwooh, slowly cousin’

Speaker B: *mwalemi !!!* ‘ thanks’ (Interviewee, 28/03/2018)

In the conversation above, the word *binamu* in Kikinga does not only refer to cousin, but more, a person one knows well or a friend.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECCOMENDATIONS

5.1 Introduction

This chapter presents the summary, conclusion and d recommendation of the study on the investigation of the impact of Kiswahili on Kinga language as they come into contact. The first part is the summary of study; this includes the purpose of the study, research objectives, the literature review and the research methodology. The second part presents the summary of the findings, the third part presents the conclusion of the findings and the last section provides the recommendation, the given recommendation are for immediate action and for further studies.

5.2 Summary of the Study Findings

Generally the study focused on identifying the impact of Kiswahili language on Kinga language as a result of their contact. The study had three objectives which were dealt with in line with research questions which were supposed to be answered by this research. The three specific objectives were; to identify the impact of Kiswahili lexicon on Kinga, to identify the morphophonological impact of the contact between Kiswahili and Kikinga and to identify semantic Impact of Kiswahili on Kikinga. Also the specific objectives provided the way of developing the following research questions; which lexical impact does Kiswahili have on Kikinga language? What morphophonological processes affect Kikinga borrowed words?, and which semantic impact does Kiswahili have on Kikinga? Thus, the information gathered was collected by both specific and research questions and the following major findings were obtained.

5.3 Summary of the Major Findings

5.3.1 Impact of Kiswahili lexicon on Kikinga

On the case of impact of Kiswahili lexicon on Kikinga the researcher found that Kinga lexicon is largely affected by its contact with Kiswahili language. All word categories of Kiswahili have penetrated in Kikinga language. Nouns have been adopted more than any other word categories. Some of the words replaced by Kiswahili words are no longer used by adults, youths and children. These words are used by elders, however when they are used by elders, adults understand but they don't use the words themselves, Kiswahili words are used instead. Youths and children can understand some of the words while other words are totally not understood. In this situation Kiswahili borrowed words are used to facilitate communication. An example of the most affected parts of Kinga lexical stock is the category of the nouns referring to days of the week and months of the year. In these areas, no Kinga original word that remains. The words *Pandungu*, *pakhyakulembela*, *pa -khibhili*, *pa -khidatu*, *pa -khini pa- kkihano-* *pa- kya-kubheluka* are not used. In this group, the words referring to 'Saturday' and 'Monday' seemed to have been forgotten even by some Adults. Similarly, terms referring to months of the year were found to be not in use any more.

In terms referring to kinship, the study found a contradictory meaning change, the terms are the same but the contact makes changes in what they mean, for example in Kinga *dada* meant 'father' as in the sentences below:

Native: H *dadaje alutile ku Bhulongwa* '-Baba yake amekwenda Bulongwa'

Modern: H *baba yake alutile ku bhulongwa- Baba yake amekwenda Bulongwa*

Gloss: His/her father has gone to Bulongwa

In sentences above, the word *dada* has changed its meaning as a result of the contact. This happens also to the word *mama* which originally meant ‘elder brother’ in native Kinga language but as the result of the contact the word now means ‘mother’ taking a place of *jyuva* or *nyokho* which earlier meant mother.

5.3.2 Morphophonological processes caused by the contact.

The second objective was to investigate the morphophonological processes caused by the contact. The researcher found many processes involved in the contact. Such processes include addition of extra sound to the interior of the word. This process is called epenthesis. Another process is called prosthesis, this happens when a sound is added at the beginning of a word. Other processes are assimilation, vowel lengthening, vowel substitution, consonant substitution, consonant strengthening, devoicing and deletion.

5.3.3 The semantic impact of the contact.

The last specific objective was to identify the semantic impact. The researcher found that the contact between Kinga and Kiswahili brings new concepts into Kinga that did not exist before the contact. Meanings of religious aspects, specifically Christianity were transferred. Other areas which received new concepts were areas of education, agriculture, machinery, transport, clothing and home utensils. The researcher also observed change of meanings of some words which existed in languages, Kikinga and Kiswahili. An example of such changes was found in the words *mama* and *dada*. The also researcher observed the semantic extension of borrowed words. Meanings of some words were extended after the borrowing.

5.4 Conclusion

The research worked to identify the impact of Kiswahili language on Kinga language as a result of the contact. The results revealed that the impact of the contact between Kiswahili and Kinga is that, the speakers of Kinga are rapidly shifting to Kiswahili. This is seen in the transfer of Kiswahili lexical stock into Kinga where many Kiswahili words are used in Kinga. The researcher doubts other native languages in Tanzania are in the in the similar danger of extinction. Looking at these impact on Kinga, the researcher believes that, the negative impact of Kiswahili far outweighs its positive impact. However, it will be advisable for measures to be put in place by Tanzania to ensure that while the acquisition of Kiswahili ensures participation in the national market, the entrenchment of Kinga and other native languages in fields such as social communication and rituals would be maintained. There is a need for all stakeholders to put concrete measures in place to ensure the sustenance of the Kinga and other native languages now and in the distant future.

5.5 New Development in Knowledge

This study aimed at adding new understanding to the readily existing body of knowledge on impact of language contact. The study brought even closer to stake holders, the impact of contact between Kikinga and Kiswahili. Kinga is only one indigenous language among more than 120 indigenous languages. The study unveiled the power of Kiswahili language and the danger it causes to Kikinga. It showed the phonological and morphological impact of the contact and finally the semantic impact on Kikinga. The most affected items are lexical items. The study found many Kiswahili vocabularies in Kinga. The study found that this as an

indicator of a shift of one linguistic society to a new language and the gradual extinction of Kikinga if there won't be efforts to rescue vernacular languages country wide.

5.6 Recommendations

Basing on the research findings, interpretation, discussion, and the conclusion of this study; some recommendations were provided:

5.6.1 Recommendation for action

Death of native languages goes in line with decline of cultural values. Since Kikinga represents many other native languages which are also in the danger of dying, the linguists, linguistic anthropologists, the institutes of Bantu languages, departments of Bantu languages in universities, Baraza la Kiswahili la Taifa (BAKITA) and the government should have plans to keep the native languages by keeping them into writings. Other measures may include programs which aim to support minority languages by letting children learn their native languages for half of the primary school curriculum.

It is worth noting that Swahili language which is a Bantu language has many vocabularies whose etymology is native languages. Most of the Tanzanian native languages are also Bantu languages. Swahili may need more vocabularies from these languages in the future. Enabling the native languages to survive will make it easier for Swahili language to have a source from which new vocabularies can be obtained when required.

5.6.2 Recommendations for further studies

This study cannot claim to have exhaustively covered all aspects of impact of Kiswahili on Kinga language. It has only presented issues about impact of Kiswahili lexicon on Kinga, morphophonological processes resulted by the contact of Kiswahili and Kinga and semantic impact on Kinga language. Provided that there are many other aspects related to impact of Kiswahili on Kinga language, it is worth noticing that there is a need to conduct similar study in each of the remaining linguistic and social linguistic areas so as to provide a proper treatment of this area.

Tanzania has more than 120 native languages all of which may be in the similar situation with Kinga. It is likely that they may be facing the same danger of becoming extinct. It is necessary therefore to conduct other researches national wide to see the extent to which these native languages are endangered. That will enable authorities to take appropriate measures.

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APPENDICES

APPENDIX I

THE LOCATION OF MAKETE DISTRICT IN TANZANIA



Source: The Kinga –Task.net

APPENDIX II

Dear Sir/Madam

I am **Mbilinyi Obadia**, student pursuing a master's program from Ruaha Catholic University (RUCU), currently I am conducting a research on **Linguistic Impact of the contact between Kiswahili and Kikinga Language**. The researcher is kindly requesting you to be part of this study in order to acquire useful information; the information will be used for this purpose and not otherwise. For this reason all information that will be extracted from you will be treated in confidentiality.

I highly appreciate your participation

Interview schedule for speakers of Kinga language. Date...../...../2018 time.....

Gender *male/female*

1. Do you think the Kinga language lexicon has been affected by the contact with Kiswahili? YES/ NO
2. Is the morphology of Kikinga affected by Kiswahili ? YES / NO
3. Do the current Kingans pronounce words like before YES/ NO
4. Which Kiswahili words are currently used in Kikinga, mention five

i.

ii

iii.

iv.

v

5. Can you give examples of Kinga word structure affected by Kiswahili?
6. Do you think Kiswahili endangers Kinga? Briefly Explain.
7. Are there any changes of meanings of words as a result of the contact between Kikinga and Kiswahili? Give examples.

Thank you for your cooperation.

APPENDIX III

Dear Sir/Madam

I am Mbilinyi Obadia, a student pursuing a master's program from Ruaha Catholic University (RUCU) ,currently I am conducting a research on **Linguistic impact of the contact between Kiswahili and Kikinga in Makete district.**, the researchers is kindly requesting you to be part of this study in order to acquire useful information, the information will be used for this purpose and not otherwise. For this reason all information that will be extracted from you will be treated in confidentiality.

I highly appreciate your participation.

Interview guide for respondents, Date...../...../2018 time.....

What are the Kinga words for the following Kiswahili words? Say if the word is borrowed or not.

| Word category | Word | Borrowed | Not borrowed |
|---------------|----------|----------|--------------|
| Nouns | Simba | | |
| | Mbuzi | | |
| | Kinyonga | | |
| kinship | Kabila | | |
| | Baba | | |
| | Shangazi | | |
| | Mjomba | | |
| | Kaka | | |
| | Dada | | |

| | | | |
|----------|--------|--|--|
| utensils | Kinu | | |
| | Mtungu | | |
| | Ungo | | |
| | Kikapu | | |

| | | | |
|------------------|--------|--|--|
| | Mwiko | | |
| Farm instruments | Jembe | | |
| | Shoka | | |
| | Panga | | |
| vebs | Kula | | |
| | Tembea | | |
| | Kaa | | |
| | Simama | | |

| | | | |
|------------|----------|--|--|
| adverbs | Haraka | | |
| | Polepole | | |
| | Vizuri | | |
| | Vibaya | | |
| | | | |
| Adjectives | Fupi | | |
| | Ndefu | | |
| | Eusi | | |
| | Eupe | | |
| | Nene | | |

| | | | |
|----------|-------|--|--|
| Pronouns | Mimi | | |
| | Sisi | | |
| | Wewe | | |
| | Ninyi | | |
| | Yeye | | |
| | Wao | | |

Thank you for your cooperation

APPENDIX IV

Observation schedule

Place.....

Method incorporated with observation (interview)

Date of observation

| Observation Question | Observation area | comment |
|---|---|----------------|
| <p>i. Are there words in Kinga borrowed from Kiswahili as a result of the contact?</p> <p>ii. Is there any kind of code switching and mixing in Kinga</p> <p>iii. Are there any morphophonological processes as a result of the contact between Kinga and Kiswahili</p> | <p>Presence of borrowed words in Kinga.</p> <p>Presence of code switching and mixing as a result of a contact</p> <p>Presence of morphophonological processes like assimilation, deletion, insertion etc.</p> <p>Presence of impact on the morphology of Kinga.</p> | |

APPENDIX IV

DATA COLLECTION PERMIT



RUAHA CATHOLIC UNIVERSITY

DIRECTORATE OF POSTGRADUATE STUDIES

P.O BOX 774, IRINGA, TANZANIA

Date: 06th February, 2018

To whom it may Concern:

RE: LETTER OF INTRODUCTION FOR MR. OBADIA MBILINYI
REG. NO. 003/MALI/T/2016 (MALI).

The above named is a student at Ruaha Catholic University pursuing his **Master of Arts in Linguistics (MALI)** degree programme in the **Faculty of Arts and Social Sciences**.

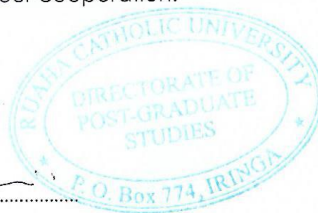
Currently he is doing his research on: **Impact of the Contact between Kiswahili and Kinga: Case Study of Makete District.**

I therefore, kindly request you to provide him the necessary assistance he may require in his data collection for his research.

Thanking you in advance for your cooperation.

Yours Sincerely,

MMUNI C. A
DIRECTOR OF POSTGRADUATE STUDIES



C.C: DVCAA
DEAN, FASS
COORDINATOR OF POSTGRADUATE STUDIES, FASS


PHONE: 255-26-2702431 FAX: 255-26-2702563
E-mail: rucu@rucu.ac.tz

APPENDIX V

Data collection permit

MAKETE DISTRICT COUNCIL

MAKETE DISTRICT COUNCIL
All correspondence should be addressed to The District Executive Director



Dir.:+ 255 26 2740016 DED
Fax:+ 255 26 2740103 DED

P.O.BOX 6,
MAKETE.

Ref.No.EB.239/356/01/154 28/02/2018

Obadia Mbilinyi ,
P.O. BOX 774,
IRINGA .

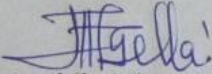
REF: APPLICATION FOR DATA COLLECTION

Please refer your letter dated 06/02/2018 which was concerning the heading above.

I would like to inform you that your request for Data collection has been accepted.

Therefore, you are ~~is~~ allowed to collect Data at Tandala Ward. During the period of Data collection you have to follow rules and regulations of Makete District Council.

Yours Faithfully.


Asukile Mbogela
For District Executive Director,
MAKETE.

Copy: Tandala Ward Executive

**MKURUGENZI MTENDAJI (W)
MAKETE**

APPENDIX VI

CERTIFICATION OF DATA COLLECTION

This is to certify that the student Mr./Ms. OBADIA Y. MBILIM
 With registration No. reported here for data collection as detailed below:

| Name of Organization | Date Reported | Date Departed | Name of officer in attendance | Signature of Officer in attendance |
|------------------------|---------------|---------------|-------------------------------|------------------------------------|
| Ikonda village | | | Deint E. Nailango | D. Ngilango |
| Ulagatikwa Village. | | | Belshaza A. Chungu | Belshaza |
| Tanlala Village | | | Joseph Shirima | Shirima |
| Iyela Village. | | | Jenife Waya | Jenife |
| Ward Executive office. | | | Robert Nako. | Robert Nako |
| NATHAN S. TWEVE | | | | Nathan S. Tweve |
| Mabisi Sanga | | | | M. Sanga |
| Rev. Swalo. | | | | Swalo |
| Rehema Shilir Twa | | | | Rehema |
| Mashu Sanga | | | | M. Sanga |
| Anipenda Mbilingi | | | | A. Mbilingi |
| Simoo Peta | | | | Simoo Peta |
| Fainesi sanga | | | | Fainesi |
| JOB MBILIM | | | | Job |
| Mzee Nehemia | | | | Nehemia |
| Mirango Sanga | | | | Mirango |
| Fataja Sanga | | | | F. Sanga |
| Simoni Mahenge. | | | | Simoni |

CERTIFICATION OF DATA COLLECTION

This is to certify that the student Mr./Ms. OBADIA X. MBILIMYI
 With registration No. reported here for data collection as detailed below:

| Name of Organization | Date Reported | Date Departed | Name of officer in attendance | Signature of Officer in attendance |
|----------------------|---------------|---------------|-------------------------------|------------------------------------|
| GIELENTINA SANGA | | | | G. Sanga |
| Amokile Kyando | | | | A. NZIKU |
| ALATUPOKA NZIKU | | | | A. NZIKU |
| Alandothosa Philiro | | | | |
| Batusi Aloni | | | | Batusi |
| EMELESIANA TWEVE | | | | Tweve |
| Sperida Ilomo | | | | |
| Ayclangile Kyehi | | | | |
| NOKELA ALGASA | | | | |
| Gilisi M'hanga | | | | Gilisi |
| GRADI IROMO | | | | F.G. IROMO |
| Emi Bongos | | | | Emi |
| Lola Sanga | | | | Lola |
| Bosko Malonge | | | | Bosko |
| Rebeka Kitimbiko | | | | Rebeka |
| Amie Yairo | | | | Amie |
| Alamoka Tweve | | | | A. Tweve |
| Nehemiah Limoto | | | | N. Limoto |