

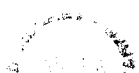
**COMPARATIVE ANALYSIS OF THE PHONOLOGY OF SILOZI AND  
SESOTHO**

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By  
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A Dissertation submitted to the University of Zambia in partial fulfillment of the  
requirements for the degree of Master of Arts in Linguistic Science

The University of Zambia  
August 2008



## DECLARATION

0270004

I, Celinah Leboela Lynn, declare that this dissertation is my own work and has not been submitted for a degree at this University or any other institution.

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**CERTIFICATE OF APPROVAL**

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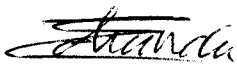
This dissertation of CELINAH LEBOELA LYNN is approved as fulfilling in part of the requirements for the award of the degree of Master of Arts in Linguistic Science of the University of Zambia.

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## Abstract

This study investigates sounds in the Silozi and Sesotho and seeks to establish that Silozi is still maintaining the Sotho sound patterns. The study also endeavours to demonstrate that Silozi is a version of Sesotho; but due to its geographical location and influences of the Luyana language (originally from Congo) and other Zambian languages, it differs slightly with the original Sesotho.

The set-up of segmental and suprasegmental phonemes of both Silozi and Sesotho accordingly constitutes the main content of this work through consideration of the similarities and differences of the phonemes in their respective languages. Whilst not purporting to be exhaustive, the study provides suggestive analysis mainly based on historical facts since recent literature is limited especially in the Sesotho language. Although, wherever relevant, morphological and syntactical levels are taken into account, the research is basically dealing with phonological evidence. In the end the study seeks to determine whether Silozi is a language or a dialect of Sesotho to which it is very closely related historically.

The report is arranged in five chapters. Chapter One introduces the subject beginning with a general background and proceeding to the research rationale, areas of interest and focus as well as the expected outcomes. The historical background is dealt with in this chapter. The chapter also outlines the research methodology. Chapter Two reviews relevant literature and discusses relevant historical and socio-linguistic backgrounds and the criticality and relevance of the sources to the research and its analysis. Additionally, this chapter considers the classification and the geographical distribution of the two languages. Finally, it gives a treatment of the status of the two languages in their respective countries, the Sesotho's derived languages and a restatement of the nature of the study.

Chapter Three discusses the inputs of segmental and suprasegmental theories used in the phonological comparison of Silozi and Sesotho by presenting a discussion of the Southern Bantu vowels in general followed by the discussion of Silozi and Sesotho vowels. The classification of consonants and the *click* in Sesotho are also considered. This chapter also looks at the research outcomes and components and their connections as well as their impact on the study.

Chapter Four presents the findings of the research and sorts the data collected from the research and highlights key issues noted by the researcher, shows where significant issues lie. Chapter Five summarises and draws conclusions of the study and re-indicates its purpose, reviews the research process and gives the critiques of the researcher. Furthermore, it states the possible use of the study to academics and others. This final chapter suggests recommendations based on the findings and analysis of the data. Among the recommendations are that on one hand the current Silozi grammar be maintained in the schools, so as not to confuse pupils and learners of the language and on the other hand, Sesotho (Lesotho orthography) could be changed into the conjunctive method of writing as used in South Africa.

Finally it is the hope of the researcher that this study will contribute to the body of knowledge in the Bantu phonological studies and future scholarly endeavours by other researchers.

## **Dedication**

This dissertation is dedicated to my aunt Dr. Mary Raphael ('Maletlela Moloji) Mputsoe who gave me the opportunity to education from my very tender age. To her I give gratitude. Without her efforts I would not be where I am today. Aunty, *mofokeng e motle*, (Auntie, from the *Rabbit* clan.) may God Almighty bless you forever and ever through the rest of your life. *U hole, khokhobe u be u ts'ehetsoe ka meeta*. (may you be older than the oldest.)

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## Abbreviations and Symbols

The following abbreviations have been used throughout the study.

+ / -) → The signs (+) or (-) mean that a given feature **is** or **it is not** respectively, as in: [+**cons**, - **nas**] → means that a feature **is** a *consonant* but **not** a *nasal*. All the distinctive features may either be (+) or (-).

**Cons]** – Consonantal

**/Voc]** - Vocalic

**/Syll]** - Syllabic

**/Nas]** – Nasal

**/Ant]** – Anterior

**/Cor]** Anterior

**/Back]** – Back

**/Del rel]** – Delayed release

**/Cont]** – Continuant

**/Voi]** – Voice

## Symbols

The following symbols have been used in this study:

- W** – Word
- S** – Semi-vowel
- V** – Vowel
- C** – Consonant
- N** – Nasal
- Cd** - Coda
- Nu** – Nucleus
- Rh** – Rhyme
- On** – Onset
- σ** - Syllable

# CHAPTER ONE

## INTRODUCTION

### 1.0 General

This chapter introduces the subject of the study beginning with a general background indicating research rationale, areas of interest and focus as well as the expected outcomes. The methodology employed in the research and specifies the data collection methods, types of data, sampling methods, sample field, data analysis, data limitations and presentation. (The terms Lozi/Silozi and Sotho/Sesotho will be used interchangeably throughout the study).

The major theme of this paper is the study of the Sotho and Lozi languages in terms of phonological similarities and differences using theories of segmental and suprasegmental phonemes. The Sotho language referred to as Sesotho is a widely spoken in Lesotho and parts of South Africa while the Lozi language known as Silozi is spoken in the Western province of Zambia and parts of Namibia and Botswana. Between these two languages, there appears to be some striking relationship, which forms the basis and interest of this study.

The *raison d'être* of this research originates from the observed relationship between these two seemingly different languages that are geographically separated but which exhibit remarkable resemblances in terms of sounds and semantics. Thus, from this research rationale, the interest of this study will primarily be an attempt to compare the phonological aspects between Silozi and Sesotho. Apart from exploring their similarities and differences, the study will look at the setting up of the segmental and suprasegmental phonemes.

Studies in linguistic comparative literature will show that Silozi and Sesotho share an undeniable affinity in many respects. Some of these areas of confluence include the historical background. Most scholars claim that Silozi falls under the Sotho group of languages, bearing in mind the linguistic scenario of both languages. With regard to this affinity between Silozi and Sesotho, this researcher intends to add to her researched evidence that Silozi is an offshoot of Sesotho, as Fortune (2001) seems to assert. Accordingly, this report will focus on presenting verifiable evidence in form of validated dialectical relationships, demonstrated origins of Silozi from Sesotho, practical and academic proof of the similarities and confirmation that the apparent differences are

orthographic in nature. Furthermore, the research will suggest relevant recommendations for future inquiry into the subject.

### **1.2.0 Historical and Socio-linguistic Background to the study:**

The following

excerpts relating to the historical background of the languages under study will hopefully be instrumental in comprehending the relationship between Silozi and Sesotho.

#### **Excerpts:**

- i. Despite the uncertainty which still surrounds the origins of the Lozi, who today occupy the greater part of the Western Province, it is fairly well established that the Luyana or Luyi now generally known by the term Lozi, also came from Congo (Kashoki (1978) Languages in Zambia). The contrary theory which connects them with the Rozwi/Karanga empire which flourished in the area now known as Zimbabwe in the 16<sup>th</sup> century has less support for it. The term Lozi apparently seems to be derived from the word Rotse by which the Luyi/Luyana (a term meaning ‘foreigners’ which was given by the existing inhabitants whom they conquered, a name they retained until they were conquered by the Kololo, and ruled them for a while in the middle of the 19<sup>th</sup> century.)
- ii. According to Gluckman (1951), when the Luyana subsequently annihilated the Kololo and recovered their territory, they retained the Kololo (Sotho) language, the present Lozi, which in the interim had undergone inevitable modifications. This can be seen in the change of *Rotse* to *Lozi* “in accordance with regular phonetic changes of /r/ to /l/ and of /ts/ to /z/.” This could be emphasized by the fact that to-date the royal establishment is called Barotse Royal Establishment (BRE), the use of the word “**rotse**”, was a name given to the Luyana by the Kololo as pointed out in (i) above.
- iii. Silozi is originally a form of Southern Sotho, an offshoot of Southern Sotho which has been considerably affected by surrounding Central Bantu types of languages: Luyana. Fortune (2001). It was brought into Zambia by the Kololo conquerors whom under their chief Sebitwane, overcame the Luyi/Luyana in 1840. Fortune says as a Sotho language it may have been somewhat modified by the time the invaders reached the Zambezi owing to their wanderings and their contacts with the peoples on their way whom they met or absorbed.
- iv. Caplan, G.L. (1970) points out that the Kololo were a powerful Sotho group which migrated from the (South of the Vaal River: present Lesotho) to escape the turbulence which resulted from

the military revolution of Shaka Zulu. The Patsa-Fokeng clan had been attacked by the Tlokoa of Mma-Nthatisi in 1822, and fled northwards to join other Fokeng clans who were living by hunting game on the Vet (Tikwe) river. Young Sebitwane of the Patsa clan, only about 20 years of age, became the chief after his elder brother was killed by a lion. He led his group towards the west of Dithakong and arrived before the Phuthing clan. The inhabitants of Dithakong had fled before Sebitwane arrived. The Phuthing found Sebitwane's clan at Dithakong and expelled them. Sebitwane captured a young widow of the Kolo clan from the Phuthing and fell in love with her. She became his chief wife (mother of his heir), and in her honour, Sebitwane named his nation *The Kololo* after the name of her clan.

### **1.3.0 The Migration of the Kololo**

According to Parson, N. (1980), the Kololo on their run from Shaka Zulu, attacked other chiefdoms (around present Botswana). Sebitwane led them in the path of Motlotle westwards. They settled in the hills around present Molepolole in Botswana, fought the Ngwaketse at the battle of Losabanyana, and killed their great king Makaba, Sebitwane himself was seriously wounded in the chest – the wound which broke open 25 years later and caused his death. Before he could recover, the Ngwaketse survivors counter attacked and burned the Kololo capital in Molepolole.

Sebitwane followed in the tracks of Tawama refugees to a place in the Chobe swamps that he renamed it Dinyanti/Linyanti, which means '*the reeds*.' He ruled both Tawama and the local Subiya fishermen. It was a Subiya dispute with the Leya that took Sebitwane down the Chobe swamps to the great waterfalls on the Zambezi called '*Shongwe-na-Mutitima*' (the boiling pot) by the Leya. He re-named it '*Mosi-oo-thunya*' (the smoke that thunders). He then led the Kololo onto the Tonga plateau of Southern Zambia during 1839-40. The Kololo defeated many Tonga chiefdoms on the plateau, and crossed the flood plain of the Kafue river to Ila country. The Ila were defeated after a three day battle, and Sebitwane finally arrived not far from modern Lusaka.

When the Kololo arrived on the upper Zambezi, the Luyana kingdom was in a state of *civil war*. Sebitwane was helped by the Luyana rebels in defeating king Mubukwanu, the co-ruler and son of the 10<sup>th</sup> Litunga, Mulambwa. (His other son Silumelume was made heir to the throne). The civil war was between Mulambwa (co-ruler) and Silumelume (heir) who was helped by the Mbunda. The Kololo led by Sebitwane from the South entered the kingdom which had been weakened by the civil war in 1833-35. They joined the civil war by enlisting one candidate against the other with the help of the conquered people and new migrants. By 1840 the Luyi surrendered and Sebitwane

was in total control. Some Luyi accepted the Kololo rule, while some fled with Mbunda supporters to Nyengo in the west and Lukwakwa (Lukulu) in the north where they formed important centres of opposition.

### **1.3.1 The Kololo Reign:**

The Kololo rule from 1835 to 1864 is divided into two parts:

- the rule of Sebitwane 1835-51 and

- the rule of his son Sikeletu 1852-63

These will be followed by Sipopa's rule (after defeating the Kololo).

### **1.3.2 Sebitwane's Rule:**

According to Kasoma (1993), Sebitwane was a fair ruler. Royalty in Kololo society was not cut off from the people as god-like figures, as they had been in the Luyana kingdom. Sebitwane mixed with the common people and controlled them by the force of his personality and not by public cruelty. He mixed freely with his subjects and considered them as children of the chief. He feted those who were poor and starving at his palace. He appeared frequently in public. He made some minor changes like changing the name Luyi to Rotse (later Lozi); the Siluyana language changed to Sikololo/Sesotho and the conquered people were called *Makalaka*.

Sebitwane spread many Kololo indunas at many places and made them governors, who took over from the previous Luyi. He also integrated important Luyi in their own power and included them in his royal council; spared the lives of many members of the royal family, including Sibeso and Sipopa, sons of king Mulambwa. They and many of their dependents reconciled themselves to a ruler who, though alien, appeared to be liberal and just. He discouraged the Kololo governors from being dominant aristocrats. He was trusted by both the Makalaka and the Kololo. He managed to put both together through the advice of marrying wives from various groups of people. He managed to fuse both the Makalaka and the Makololo so that at the end the Lozi adopted the name Kololo on their own and assisted in military exploits when the kingdom was again attacked by the Ndebele of Mzilikazi. He traded the Lozi as slaves in exchange for weapons to Mambari half-castes from the west, Arabs from the east, and to Silva Porto, the famous Portuguese slave trader and the first white man to enter Barotseland, in order to secure his new empire against further invasion from the Ndebele. Brelsford, V.W.(1965).

Sebitwane made his capital at the southern end of the Luyana flood plain. But he was threatened by further Mfecane/Lifaqane invasion. In 1850 he decided to move his capital back to Linyanti in the Chobe swamps due to constant Ndebele attacks. He accumulated excess food for later needy days.

Dr. Livingstone - a missionary and an explorer - was welcomed by Sebitwane in 1851, and he agreed to make his country the base for missionary work in Central Africa. He died at Linyanti on July 7<sup>th</sup>, 1851, from his old chest wound, made worse by malarial fever and too much dagga/marijuana smoking (this information is according to Livingstone who had just arrived there to visit him). Sebitwane left behind a strong and well organized kingdom. Before his death he had appointed his daughter 'Mamochesane as a deputy and a successor, but she abdicated the throne after ruling for about ten months in favour of her brother Sekeletu.

### **1.3.3 Sekeletu's Rule**

Parsons (1980) puts Sekeletu as a proper opposite of his father in character and rule. He ruled from 1851 to 1863, and proved unpopular with non-Kololo subjects, trusting only Kololo advisors and marrying only Kololo women in which case he did not consolidate his hold. He contracted a horrible disease, probably leprosy, and became obsessed by the idea that he was bewitched. Maybe for this reason he hid away from his people, and his condition made him very short tempered. He did not dare travel around the kingdom and visit subject chiefs like his father had. He removed all the Rotse and old Kololo governors and replaced them with his own childish age mates. Yet even of these he was suspicious, fearing his death at the hands of those wishing to succeed him. So he killed not only the Lozi royal lineage, even some of his councilors. The Makalaka were mistreated by the Kololo through his influence. Since he did not appear in public, the policy of fusion was reversed; instead he encouraged separate tribal development. Tradition has it that he did not come to the aid of the Kololo who were dying of malaria at Linyanti, those who tried to leave for other places were ruthlessly returned. He did not fete the poor and starving people at his palace as his father had, and he wasted all the food which his father had accumulated for days of famine on useless parties. He had no child. All these lost him the trust and confidence of both the Kololo and the Makalaka who were all waiting for a chance to remove him. Most Lozis fled to Nyengo and Lukulu to reinforce opposition against the Kololo rule.

When he died in early 1863, civil war broke out in the capital Linyanti, the Toka and Luyana subject peoples revolted in the east and north. A Kololo general, Mporolo, proclaimed himself king and marched north, where he ordered that all Luyana's chiefs' sons be executed. This was the

signal for a general rising to massacre the Kololo led by the Luyana general Njekwa. Only Kololo women and children were spared. Women were given as wives to the Lozi men. Some Kololo men managed to escape, but the Kololo kingdom was finished in 1864. Because of Sekeletu, the Kololo people failed to maintain a stronghold on the Zambezi flood plain.

#### 1.3.4 Sipopa's Rule

General Njekwa restored the Luyana kingship by installing Sipopa, the son of the last ruling king, as the new king. This new kingdom had been heavily influenced by the Kololo education. The newly elected, Sipopa and other chiefs' sons used to be favourites in Sebitwane's court, but they escaped Sekeletu's rule to regain what was rightfully theirs. Sipopa who ruled (1864-76) governed a Luyana state reformed by Kololo culture. The rulers spoke a dialect of Sikololo in which they called themselves the *Malози* – their Luyana way of pronouncing the name *Marotse* – given to them by the Kololo. The language helped them to incorporate more easily with the Toka and Subiya, previously subject to the Kololo in the Lozi nation. This kingdom now shared trade and diplomatic relations with Botswana using the Tswana/Sotho language for communication, unlike the old Luyana kingdom which had looked to the areas of Angola or Zaire for trade and diplomacy.

The Kololo were the dominant tribe in what is now the Western Province for three successive reigns, those of their chiefs: Sebitwane, Sekeletu and Mbololo (sons of Sebitwane) whom according to some Lozi informants, they left the Barotseland because of malaria, others say Sekeletu was suffering from syphilis as he took as many women as he wished since he was a conqueror. They then moved to an area between Namibia, Botswana and Zambia, known as the Caprivi Strip, where Silozi is still being spoken today.

Sipopa, re-established himself in power on the Barotse flood plains. In restoration, most of the Kololo men were killed. They had already been much reduced in number by fever/malaria (as mentioned earlier), and *civil strife*.

[According to some Lozi informants, there are myths behind the *civil strife*. One is that when the Litunga (chief) dies, there are certain rites that have to be performed. Previously, there used to be a few young men, or servants who would have their legs broken sardistically, and be buried alive with the Litunga as a belief that they would save him in the life after death. There is a belief in the preservation of the chief. The *royal drum* (installation drum) which is still present and can be viewed in the museum, is said to be covered in human skin. This drum is presented in times of

memorial.

The preservation of the chief runs parallel with the Egyptian myth that some people were buried alive in order to save the Pharaohs even in after life. According to The National Geographic Channel (DSTV). on the article '*The Pharaohs and their Afterlife*' broadcast on 17/11/2007 (1800hrs), a pyramid was built before the death of a pharaoh, it is his tomb. There used to be 'accidents' in the construction of the pyramids. The workers' legs/limbs would be broken when stones were pulled/dragged towards the pyramids, but work would still continue. The building of the pyramids also caused health problems to the builders. Their payment was 10 loaves of bread plus beer. It was believed that after the pyramid was finished, the pharaoh no longer feared death. After his death the soul had to survive, and his organs were preserved with salt.

Inside the pyramid the body of the pharaoh is not supposed to be alone. After his burial the entrance to the pyramid is blocked purposely so that the workers suffocate and die behind, hence to accompany the pharaoh in his after life. He is supposed to join the stars after life, that is why the shafts in the pyramids were trigonometrically constructed, his horizon, a gateway to eternity. One myth has it that the workers who were closed behind in the pyramid, were not necessarily expected to die, but to have alternative save routes and escape from the pyramid, hence so many passages inside the pyramid. Egyptians believed that a human becomes spirit in the face of death.]

Mwisiya (1977) concludes:

The present Silozi is a branch of Southern Sotho, one of the trio of group of Bantu languages, the Tswana, Northern Sotho (Pedi and Venda) being the other two."

#### **.4.0 Research Objectives**

The study has the following general and specific objectives:

##### **.4.1 General Objective**

The general objective was to compare and contrast the sound patterns in Silozi and Sesotho.

##### **.4.2 Specific Objectives**

The study has the following specific objectives:

1. To establish the similarities and differences between Silozi and Sesotho segmental phonemes and their distribution.
2. To analyze the suprasegmental phonemes of both languages.
3. To argue that Silozi is a variety of Sesotho.

### **1.4.3 Research Questions**

Corresponding to the above research objectives are the following research questions which this study sought to answer:

- a. Are the sound patterns of Silozi and Sesotho comparable?
- b. Do phonological similarities exist between Sesotho and Silozi to indicate a relationship?
- c. What are the distinguishing linguistic aspects between Silozi and Sesotho?
- d. How are the segmental phonemes distributed in Sesotho and Silozi?
- e. How do the suprasegmental phonemes compare between Sesotho and Silozi?
- f. Is there a conclusive evidence that Silozi is a variety of Sesotho?

### **1.4.4 Methodology**

In order to achieve objectives stated above, the study involved a review of published literature and discussions with individuals who speak Sesotho and Silozi in Zambia. Specifically, the study involved the following strategies and instruments:

- a. Semi-structured interviews through telephone and in person, were conducted with relevant individuals in order to determine the similarities and differences and shared historical background between Silozi and Sesotho.
- b. A literary review of phonology in determining a preferred approach to phonological aspects of Sesotho and Silozi languages and practical steps with focus on segmental and suprasegmental phonemes.
- c. A discussion of findings that drew together the data seeking to identify the areas of commonalities between Sesotho and Silozi employing segmental and suprasegmental approaches.
- d. The analysis provides insight into the approaches in analyzing and relating the data. Before suggesting relevant recommendations the study draws conclusions from the responses and literature reviewed.
- e. The presentation of data in descriptive, graphical, pictorial and other appropriate forms that ensure to enhance the understanding of the subject.

### **1.4.5 Data Collection**

The researcher is a native speaker of Sesotho. Most of the Sesotho data was collected from Sesotho books and from four Basotho informants residing in Lusaka. It is generally accepted that data of linguistic enquiry should ideally be collected from native informants. In order to avoid the researcher being biased in the analysis of locally collected data, the extra local informants played a significant role in this effort.

As a native speaker of Sesotho, the researcher, by nature, introspectively fathomed the depths of her culture for conclusive information.

Data collection was conducted in the following manner:

- a. A tape-recorder was used in interviewing native speakers of both Silozi and Sesotho in Lusaka. Four Lozi speakers were recorded communicating freely in the topic of their choice in Ngombe compound. Four more were interviewed and recorded on the history of the Kololo and the emergence of Silozi. This was done at the Lotus Inn in the city of Lusaka (a local pub whose patrons are from all walks of Zambian life.)
- b. Silozi and Sesotho grammar books were a good source of the main data used in this study; credit here must be given to Guma (1977) An Outline Structure of Southern Sotho, Mwisiya (1977) Introduction to Silozi Grammar and Fortune (2001) An Outline Structure of Silozi Grammar. Doke (1954) The Southern Bantu Languages.

#### **1.4.6 Data Limitations**

There are some limitations in the data collected for this research which impact on the conclusions and recommendations made. Firstly, it was not possible to travel to Western Province to interview individuals that would have provided greater insights on Silozi. Secondly, it was also not possible to travel to Lesotho to interview individuals with regards to Sesotho. In this respect the study had to rely on Silozi and Sesotho speakers based in Lusaka. Thirdly, the fact that the researcher was constrained in terms of time and cost made it impossible to travel.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 General**

In this Chapter, related literature is reviewed and discussed. Also included in this chapter is the literature on relevant historical and sociolinguistic parameters. The chapter further discusses the criticality and relevance of the sources to the research and its analysis. The arguments in the reviewed literature which support the researcher's views are expounded, too. Additionally, this chapter considers the classification and geographical distribution of the two languages as well as the migration of the Kololo. Finally, the chapter gives a treatment of the status of the two languages in their respective countries.

#### **2.1 Related literature**

An almost similar research was conducted earlier on by John Lubinda in 1993. The title of his study was "A Comparative Study of Lozi and Southern Sotho at the Phonological and Morphological Levels of Linguistic Analysis." In his analysis, Lubinda intended to examine more closely the relationship between the two languages: Silozi and Sesotho, and to determine the role Sesotho has played in the emergence and historical development of what he termed the "hybrid" language that is known today as Silozi. In his illuminating and pioneering study, he also attempted to study some cases of dialect differences, in response to some researchers who have advanced the view that Silozi and Sesotho are merely dialects of the same language. He goes on to compare Silozi and Luyana because it is said the former has developed from the latter as well.

This study tends to agree with Fortune (1963) to show that Silozi is an offshoot of Sesotho. Silozi still maintains the Sotho sound patterns as opposed to many Zambian languages. One would say Silozi sounds have been cut short, as it will be shown in the comparison; they may have been hindered or influenced by the surrounding Zambian languages, especially Luyana. This could be one way of saying Silozi is an incomplete version of Sesotho, as a result of this geographical situation.

In this research one will try to attest the point advanced by C.M. Doke (1957) that "Silozi vowels have been reduced from seven vowel phonemes to five vowel phonemes, the consonants have been simplified and there is a big reduction of affricates." Some Sesotho informants even say Lozi

speakers speak like small children learning how to speak Sesotho.

According to Doke (1954), Lozi belongs to the Sotho group of languages, having its origins in Southern Sotho. He says however has undergone considerable influence from local members of the central and west central Bantu zones, particularly from Luyi. While to a large extent, Sotho vocabulary and many grammatical forms persist, there are today considerable divergencies from the parent stock which show themselves in phonetics and grammar. Lozi vowels are reduced to five phonemes and the consonants have been simplified, there is also a big reduction of affricates.

Mundia. N.W. (1973) contends that the word 'Lozi' has passed through three stages, that is, Luyi, Rotse and Lozi. He says it could be a diffused word from Rotse through misconceptions of pronunciation. The Makololo found the Subiya, who called the Luyi 'Luisi.' The Makololo then corrupted 'Luisi' into *Rotse*. 'R' became 'L' and 'ts' became 'z' in the simplified Sotho language spoken by the now Lozi, thus Rotse eventually changed into Lozi. The Sotho (Kololo) domination over the Barotse did not last long. Mundia says Sipopa, a Lozi prince led a revolution against the Kololo in 1864. They were surrounded at night and annihilated. The Lozi men married the Sotho women after the massacre of their men, and their children used their mother-tongue of Sesotho. This contributed to the furtherance and survival of the Sesotho language among the Lozi to date. And this language continued to be used by the ruling class in capitals and in the countryside. According to him, the Silozi vocabulary is derived from both Sesotho and Luyana. The morphology and phonology are Sotho-like although the spelling is more simplified. To mention a few, Sesotho consonants clusters like: **tl**, **tlh**, **kh**, **hl**, and **ts** have been simplified to **s**, **t**, **k**, **t**, and **s**, respectively; and there is no **x**, **q**, **v**, or **r**, in the Silozi alphabet.

The following words may exemplify this:

<u>Sesotho</u>	<u>Silozi:</u>	<u>Simplifications:</u>
<b>hl</b> apa (bathe)	tapa	<b>hl</b> → <b>t</b>
Barotse (the Lozi)	Malozi	<b>r</b> & <b>ts</b> → <b>l</b> & <b>z</b>
<b>kh</b> athala (be tired)	katala	<b>kh</b> & <b>th</b> → <b>k</b> & <b>t</b>
<b>tlh</b> ankana (young men)	tangana	<b>tlh</b> & <b>k</b> → <b>t</b> & <b>g</b>
<b>tlh</b> ohonolofatso (blessing)	tohonolofazo	<b>tlh</b> & <b>ts</b> → <b>ts</b> & <b>zl</b>
rapela (pray)	lapela	<b>r</b> → <b>l</b>
reka (buy)	leka	<b>r</b> → <b>l</b>

Due to these changes and many more Sesotho now appears to be a different language from Silozi. The Sotho (Kololo) domination did not last long.

## 2.2 Classification of languages under study

Sotho is classified as a Southern Bantu language belonging to the Niger-Congo family. Sesotho is, and has always been, the name of the language in the language itself. It is closely related to three other major languages in the Sotho-Tswana group: Tswana, Northern Sotho and Silozi (or Serotse.) Though some scholars like H.E. Wolff (1999:300) say Silozi, Tswana and Northern Sotho are dialects of the Sotho language. [He says “language” and “dialect” are terms which may be clear in every day conversation, but prove to be problematic and ambiguous when applied in a technical sense.]<sup>1</sup>

‘Languages’ may be identified with national borders and sovereignty, and ‘*dialects*’ with regional varieties largely within national borders; consequently, ‘*languages*’ are said to be ‘*dialects* with a national anthem, a flag and a navy’. A similar situation is found in Southern Africa: the languages Sotho, Swati and Tswana are more likely to be considered ‘*languages*’ because they can be associated with the politically independent states of Lesotho, Swaziland and Botswana. Wolff states that on purely linguistic grounds, they are more likely dialects of just two languages which have several mutually intelligible dialects, namely, Nguni (with varieties like Ndebele, Swati, Xhosa, Zulu) and Sotho (Northern Sotho, Southern Sotho, Silozi and Tswana).

In his paper “The Language situation in Lesotho: A Preliminary Survey”, Lynn.T. (1994), refers to a *dialect* as a ‘geographical variety’ of a language which differs from another variety in *lexis*, *syntax* and *pronunciation* for reasons of geography. He contends that a ‘variety of a language’ has two meanings, and he quotes Crystal (1985:234) “A situational distinctiveness of the language and the intersection of several variables.”<sup>2</sup>

Lynn goes on to mention the *standard variety* as one of the most important varieties of a language – economically, politically and educationally, and it is more usually referred to as the *standard language*. Concerning Sesotho he contends that *standard Sesotho* and any other *standard variety*, is the variety which is legally established in the constitution of Lesotho as the national and/or official language.

This brings us back to Silozi and Sesotho which both have national anthems that are similar in tune and in semantics. This is according to Lozi informants. But one would argue that the Silozi version could be termed a *provincial song* as Bulozi (Western Province) is one of the provinces of Zambia.

**Sesotho version:**

“Lesotho fatshe la bo-**ntat’a** rona (1)

Har’a mafatshe le **letle** ke lona (2)

Ke moo re hlahileng (3)

Ke moo re holileng (4)

Re a le rata!” (5)

**Silozi version:**

“Bulozi fasi la bo-**ndada** luna (6)

Hala mafasi le **linde** ki lona (7)

Ki mo lu pepezwi (8)

Ki mo lu hulezwe (9)

Mi lwa li lata!” (10)

**Translation:**

“Lesotho/Bulozi land of our fathers

Among nations it is the best

It is where we were born

It is where we grew

We love it!”

From the Lesotho national anthem and the Silozi provincial song, one realizes the differences in sounds. Where the Sesotho version has /fatshe/ (land), and /ntat’a/ (father to) line (1). The Borotse version has /fasi/ and /ndada/. Same lines, there is /rona/ (us) in Sotho and /luna/ in Lozi.

The sound [s], an alveolar fricative is replaced by [tsh], a voiceless, alveo-fricative, aspirated stop. Next, /nd/ to /nt/ [note: Sesotho spoken in Lesotho has no /d/ sound in the orthography, when the sound /l/ is followed by an /i/ or a /u/, it becomes /d/, as in words like /Molimo/ (God) and /lumela/ (hello)]<sup>3</sup>. The differences in /luna/ and /rona/, an alveo-fricative /r/ followed by a semi-

close back vowel [o] in Sotho, and /l/, a voiced, alveolar lateral followed by a semi-close back vowel [u] in Lozi. Of course the meanings are the same.

Line (2) has /letle/ (an adjective meaning beautiful), and line (7) has /linde/. The alveo-lateral, ejective stop [tʃ] is replaced by [nd] in the Borotse version. Still on the same line /ke/ in Sotho version is replaced by /ki/ in the Lozi version, i.e. from a close front vowel [e] to a close front vowel [i].

From the researcher's knowledge of Sesotho, the language is remarkable in having little to no distinctive dialectal variation. Except for faint lexical variation within the territory of Lesotho, and lexical variation between the Lesotho/Free-State variety, and that of the large urban townships to the north in South Africa (e.g. Soweto) due to heavy borrowing from neighbouring languages, there is no discernible dialectal variation in this language except that with Silozi.

### **2.3.0 Geographical Distribution of the Languages under Study**

#### **2.3.1 Silozi**

This language is spoken almost exclusively in the central Barotse flood plains to the north and south of Mongu, and on either side of the Zambezi river to a considerable distance inland. It is also spoken along the river in varying degrees, all the way to Livingstone, where it is the main African language in use. Fortune (2001). According to the Lozi informants, it is also spoken in the Caprivi Strip, an area between Namibia, Botswana and Zambia, and in Namibia itself (where, according to history, the Kololo settled after being defeated by the Luyana.) Silozi is one of the Zambian Regional Official languages (ZROIs). Chanda (2007).

It is spoken as a lingua franca all over the Western Province and is the language of administration, education and general communication where English is not used. In 1980 and a decade later, the census of Population, Housing and Agriculture placed Silozi in the fourth position behind iciBemba, ciNyanja and iciTonga, in that order, in terms of the number of respondents claiming to speak the four foremost major indigenous Zambian languages either as a first language or an additional second, third etc. The relevant national figures were 36.2% for the Bemba group, 17.6% for the Nyanja group, 15.1% for the Tonga group and 8.2% for the Barotse (Lozi) group as a mother tongue or first language. A similar situation is evident in terms of their status as national *lingua francas*, once again Silozi falling in fourth place behind iciBemba, ciNyanja and ciTonga at national level.

### **2.3.2 Sesotho**

According to the 2001 census data, there were almost four million first language Sotho speakers recorded in South Africa, approximately 8% of the population. Sesotho is also the main language spoken by the people of Lesotho where according to 1993 census data, it was spoken by about 1 493 000 people, or approximately 85% of the population, while the 15% is taken care of by Sethepu, a Xhosa dialect found in the southern border of Lesotho in Quthing and Transkei in South Africa. This is due to the influence of the Xhosa in Transkei. However, there is a general feeling among the Basotho that the census fails to record at least five million other South Africans for whom Sesotho is a second or third language. Such speakers are found in all major residential areas of greater Johannesburg, Witwatersrand mines, Soweto, Bloemfontein and most of the Orange Free State.

Lesotho is wholly landlocked by the Republic of South Africa, to the south it borders with Xhosa speaking people, to the north and east, Zulu speaking people are found, and to the west there is Sesotho and Setswana (Orange Free State and Transvaal). The influence of Xhosa and Zulu on Sesotho seems to have been fairly minimal on Sesotho, and certainly it seems, at the present, to be under no threat from these two languages. Lynn claims that the situation comes about because Sesotho is part of the large Sotho-Tswana group of Southern Bantu languages which are mutually intelligible and are spoken in neighbouring areas of South Africa and as far afield as Botswana (Setswana) and in the Western Province of Zambia (as Silozi).

### **2.4.0 Status of the Languages in their Respective Locations**

#### **2.4.1 Status of Silozi**

According to Fortune (2001), at present, Silozi is counted among the five major languages of Zambia, along with English, iCibemba, iCinyanja and iCitunga, which are spoken predominantly by the national population.

There are some interesting paradoxes about the status of Silozi in the Caprivi Strip. A frequent opinion is that Silozi is the language that keeps the Caprivians together that it is the means of communication between the varied ethnic groups of Namibia east of the Kwando. In his article 'Silozi and Namibia', published in Cross-Border Languages, 'Reports and Studies Regional Workshop on Cross-Border Languages' NIED 23-27 September. 1996. E.D. Elderkin puts it that some of the older generation still had in mind the time of the chieftaincy of Lewanika, who is remembered as being supreme over the region, an achievement which was probably consolidated

through the use of Silozi. There is an obvious challenge to the status of Silozi as a means of communication and as a unifying force; this is the official language of Namibia. He contends that English, which is being zealously promoted by Government, abetted by various foreign governments, eager in a desire to be seen to be distributing aid wisely. Some Lozi informants seemed to think that English did not prove to be a threat in any way to the status of Silozi. The Caprivians say their chiefs came from Zambia, hence Silozi is their language.

#### **2.4.2 Status of Sesotho**

It is one of the eleven official languages in South Africa and also one of the two official languages of Lesotho, the other being English.

#### **2.4.3 Derived Languages from Sesotho**

Interestingly, Sesotho is one of the languages from which the pseudo-language *Tsotsitaal* is derived. *Tsotsitaal* is not a proper language, as it is primarily a unique vocabulary and a set of idioms but used with the grammar and inflexion rules of another language (usually Sesotho or isiZulu.) It is a part of the youth culture in most Southern Gauteng townships and is the primary language used in Kwaito music. (Times Daily.Com)

On *Tsotsitaal*, which in Afrikaans literally means ‘language of the rogues/ruffians,’ Lynn says it is not strictly a variety of Sesotho, although it has some words from Sesotho, and it is associated with ‘camp’ varieties which are very much urban varieties. Tsotsi-taal is used in all the large urban centres in South Africa. Lanham and Prinsloo (1978:26) have this to say about Tsotsi-taal:

“Tsotsi-taal is confined almost totally to communication between blacks and is reported to be predominantly Afrikaans in vocabulary with loans from local Bantu languages (mostly Sotho and Zulu) and some English...Tsotsi-taal is largely unstudied at present; commonality of versions reported in different parts of South Africa is not known, and speakers who use it do not necessarily recognize it by the name given here.”

A National University of Lesotho student/informant, (through an e-mail), describing the people who use Tsotsi-taal, quoted verbatim observed that:

“These are groups of young men and boys who speak the same variety of language. It does not matter whether they are from Mafeteng (a district in Lesotho), Bloemfontein or Soweto (in South Africa), they understand each other. This group of people belongs to a very low class. They roam the streets and rob people whom they think are foreigners, and who do not understand the language. This is what is happening nowadays at the Oliver Tambo International Airport. They try and speak this variety to most black people, if they do not understand, that means they are foreigners and also not of a younger generation, then they are good targets for robbing. This variety is called Tsotsi-taal, which is a mixture of Zulu, Xhosa, Sotho, English and Afrikaans. This variety is very prestigious to them especially because most of them are school deserters and some are uneducated.”

## CHAPTER THREE

### THE SOUND PATTERNS OF SILOZI AND SESOTHO

#### 3.0. General

This chapter discusses the inputs of segmental and suprasegmental theories used in the phonological comparison of Silozi and Sesotho. This chapter first presents a discussion of the Southern Bantu vowels in general, in line with Sesotho and Silozi being members of this major group in the family of Bantu languages. This is followed by a discussion of the phenomena associated with the Sotho group vowels, then the discussion of Silozi vowels followed by Sesotho vowels. The classification of consonants in the Niger-Congo phylum system will follow, then the classification of Silozi and Sesotho consonants will be discussed. The *click*, will be discussed under the Sotho consonants. The study compares the salient features of these sounds in the two languages. This chapter also looks at the research outcomes and components and their connections as well as their impact on the study.

#### 3.1 CONCEPTUAL/THEORETICAL FRAMEWORK

#### 3.2 The Segmental Phonemes of the Languages under Study

As earlier stated in the introduction, this study is an approach aimed at the phonological comparison of Silozi and Sesotho, employing both segmental (distinctive units or phonematic units) and suprasegmental theories (distinctive features and prosodies.)

#### 3.3 Southern Bantu Vowels

Concerning the current study, Doke (1954) contends that the Southern Bantu languages are typical of Bantu in having a perfectly balanced system with one low vowel /a/, and an equally positioned front and back vowels. Sesotho and Silozi fall under the Sotho group of the Southern Bantu languages. The Sotho group is clearly distinguished from the others in having, in addition to the seven vowels, two extremely *close* types of /i/ and /u/, which might be indicated by the symbols /î/ and /û/. Orthographically it is necessary to represent the Sotho group vowels by seven separate symbols, here again the vowels /e/ and /o/ each having an *open* and a *close* member of the phoneme. Strangely enough, the Lozi and Kgalagadi (spoken in Northern Botswana) varieties of the Sotho group differ from the main groups in employing only five vowel phonemes.

### 3.4.0 Phonological Phenomena Associated with Sotho Group Vowels:

#### 3.4.1 Initial vowel

The five main language groups of Southern Bantu are remarkably diverse with regards to the feature of an initial vowel with the noun prefixes. Sesotho, Tshivenda and Silozi lack the initial vowel entirely, having mono-syllabic prefixes such as:

Sotho: /1.mo-; 2.ba-; 5.le-; 7.se-;/

Lozi : /1.mu-; 2.ba-; 5.li-; 7.si-;/

The general effect of the initial vowel, however is to influence formatives such as /na-/ and /ha-/, changing them to /ni-/ and /hi/ by substitution of /i-/.

The Southern Bantu languages are remarkably diverse with regards to the feature of an initial vowel with the noun prefixes. For instance, in the Nguni group, an initial vowel similar to the vowel of the prefix, is found regularly with all ordinary nouns, the noun prefixes being typically di-syllabic, as in Zulu: /umu-;/ /aba-;/ /isi-;/ /ubu-/. The Sotho and Lozi groups lack the initial vowel entirely, typically having mono-syllabic prefixes as in the following examples :

Sotho: class 1 /mo-;/ class 2 /ba-;/ class 5 /le-;/ class 7 /se-;/

Lozi : “ /mu-;/ “ /ba-;/ “ /li-;/ “ /si-;/

#### 3.4.2 Vowel Coalescence

The typical Bantu instances of coalescence of vowels - (of which Sesotho and Silozi follow) – are of the basic vowel /a/ when followed by another basic vowel, with the following results: /a+a→a/; /a+i→e/; /a+u→o/; in each case the resulting vowel being secondary, and usually having a potentiality stronger than the basic vowels.

Examples: Lozi: /a+a→a/ - ba+ana→ bana (children);

- ha+abo→ habo (his/her home);

/a+i→e/ - ma+ino-→meno (teeth);

- ma+ito→meeto (eyes);

/a+u→o/ - mulua+ulumbo→ mulyolumbo (senior person);

-kuleya+umoyo → kuleyomoyo (to have a child is life);

Sotho: /a+a→a/ - ha+abo→ habo (his/her home);

- ma+aka→ maka (lies);

/a+i→e/ - ma+ino→ meno (teeth);

In Sesotho there is not much of coalescence apart from that with possessive pronominal stems of



the range of homorganic nasals. Voiced explosives do not occur as regularly as the unvoiced ones, unless accompanied by the homorganic nasal such as /mb/, /nd/ and /ng/. In Sesotho and Silozi the voiced velar /g/ only occurs in a few borrowed words.

### 3.5.1 Phonological Phenomena with Sotho Group Consonants

#### 3.5.2 Nasalisation:

According to Doke (1954), *nasalisation* could also be referred to as the effect of the prefixing of a homorganic nasal. This consonantal phenomenon may occur in varying forms with these two languages (Sotho and Lozi). This process occurs in the formation of nouns of classes 9 and 10, in all the Southern Bantu languages, and usually with adjectives in agreement therewith. The hypothetical prefix involved is /ni-/ in Ur-Bantu. Mwisiya (1977) defines the process of *nasalisation* as a phonetic process whereby weak initial consonants are changed to corresponding sounds. Mwisiya says in Silozi it occurs in three ways:

a. Through the influence of the reflexive prefix /i-/ which, however, has no nasal. When this prefix is employed with verbs it brings about changes as in:

/l→t/ - /lata/ (love) → /i-tata/ (love oneself); Lozi

/r→th/ - /rata/ “ → /i-thata/ “ “ ; Sotho

/b→p/ - /bulaya/ (kill) → /ipulaya/ (kill oneself); Lozi

/-bolaea/ “ → /ipolaea/ “ “ ; Sotho

/w→k/ - /waya/ (to finish) → /ikwaya/ (spear oneself); Lozi

/vowels→k/ - /opa/ (to beat) → /ikope/ (beat oneself); Lozi

- /otla/ “ “ → /ikotle/ “ “ ; Sotho

- /uzwa/ (steal) → /ikuzwa/ (sneak away); Lozi

- /utsoa/ “ → /ikutsoa/ “ “ ; Sotho

(ii) When an abstract noun is formed from a verb through the influence of a nasal:

Mwisiya (1977:5) says: “it is a relic of the now lost system which is prevalent in Southern Sotho.”

Examples:

**b>p** - /bona/ (see) → /pono/ (sight) same in Lozi and Sotho;

**f>p** - /fa/ (give) → /mpo/ (gift) Lozi - /mpho/ Sotho; (notice the aspiration);

**h>k** - /hulisa/ (rear) → /kuliso/ (rearing); Lozi

**h>kh** - /holisa/ (bring up/enlarge) → /kholiso/ (bringing up/enlarging); Sotho

**l>t** - /lata/ (love/like/desire) → /tato/ (the desire); Lozi

**r>th** -/rata/ “ “ “ → /thato/ “ “ ; Sotho

**y>t (c)** - /yala/ (to spread mat) → /calo/ (spreading); Lozi

**j>tj** - /jala/ (sow/spread) → /tjalo/ (sowing/spreading); Sotho

**vowels>k** - /ata/ (increase) → /kato/ (to increase); both languages

- /ekeza/ (add/increase) → /kekezo/ (increment); Lozi

- /eketsa/ “ “ → /ketsetso/ “ “ ; Sotho

- /uta/ (to feed) → /kuto/ (feeding); Lozi

(iii) When two adjectives change their initial consonants when they qualify nouns of classes 8 and 10.

Examples: /-beli/ (two) → /lilepe zepeli/ (two axes); Lozi

/-beli/ “ → /lilepe tse peli/ “ “ ; Sotho

/-lalu/ (three) → /likomu zetalu/ (three cows); Lozi

/-raro/ “ → /likhomo tse tharo/ “ “ ; Sotho

Additionally, in Sesotho the main changes effected by the use of the homorganic nasal are summarized as follows:

a. vowels and semi-vowels become /**(ny)k**’/ - /eka/ (betray) → /**nkeka**/ (betray me);

- /aka/ (kiss) → /**nkaka**/ (kiss me);

b. voiced explosives become ejective:

as in /**b** > **(m)p**’/ - /bopa/ (mould) → /**mpopa**/ (create/mould me);

- /bona/ (see) → /**mpona**/ (see me);

c. Fricatives become aspirated explosives or affricates as in:

/f>**(m)ph**/ - /fepa/ (feed) → /**mphepa**/ (feed me);

- /feta/ (pass) → /**mpheta**/ (pass me);

/s>**(n)tsh**/ - /seha/ (cut) → /**ntsheha**/ (cut me);

d. Voiced affricate becomes ejective as in:

/dz>**(n)t**ʃ’/ - /ja-dza/ (eat) → /**ntja-nt**ʃ a/ (eat me).

### 3.5.3 Labialisation:

This is a phonetic process involving the active use of one lip or both lips generally. In this case, the addition of /w/ or /u/ influences the sound.

Examples: /luma/ (send) → /lumwa/ (be sent) Lozi;

/roma/ “ → /rongwa/ “ “ Sotho;

/ziba/ (know) → /zibwa/ (be known) Lozi;

/tseba/ “ → /tsejwa/ “ “ Sotho;

/luta/ (teach) → /lutwa/ (be taught) Lozi;

/ruta/ “ → /rutwa/ “ “ Sotho;

In Silozi labialisation can also occur where /i/ is added to the sound /b/ if it is immediately followed by /a/.

as in: /Ikubiana/ - (name of person pronounced Ikubiana);

/Nakubiana/ - (name of person pronounced Nakubiana);

/Mubiana/ - (name of person pronounced Mubiana);

/sibiana/ (good – pronounced as sibiana);

Closely related to this in Silozi, is the use of /l/ followed by /ia/ as in:

/muliani/ (medicine) → /mulyani/

/Mwaliana/ (name of person pronounced Mwalyana);

### 3.5.4.0 Palatalisation:

According to Doke (1954) *palatalisation* is a phonological process, occurring among Southern Bantu languages, especially in Nguni and Sotho, by which a palatal (or prepalatal) consonant is substituted for one of another organic position. In these languages, *palatalisation* is generally due to the incompatibility of bilabial consonants with the semi-vowel /w/, and is exhibited most clearly in the formation of passives, when the suffix /-wa/ might succeed a bilabial consonant as in:

/rə :ba/ (break) → /rə :dzwa or rə :bzwa/ (be broken);

Mwisiya sees palatalisation as a phonetic process whereby consonantal endings of certain verbs are changed to palatal consonants, and this occurs only in the causative extension /-ny/ as in:

/kena/ (enter) → /kenya/ (insert);

/kopana/ (meet) → /kopanya/ (mix);

/hasa/ (spread) → /hasanya/ (spread all over).

[ the above examples are the same in both Sotho and Lozi.]

### 3.5.4.1 Palatalisation in Diminutive Formation

Doke (1954), Mwisiya (1977) and Guma (1971) recognize that this process is not entirely due to the incompatibility of /w/ with a bilabial, however is shown by the fact that the diminutive suffix /-ana/ has a similar effect on certain nouns. In dealing with this morphophonemic change, it should be taken into account that the final vowel of the last syllable of the noun stem may be

involved. In some cases it is affected by the addition of the ‘suffix’ /-ana/, as in:

/selep-e/ (axe) → /sele-tsoana/ (small axe).

Strictly speaking, it would be incorrect in this case just to say the change is /p>ts/ in that the resulting form would then be \*/sele-tsana/ which is non-existent. It is advisable to put /p>ts/ as the change, in that the final vowel, though changed into a semi-vowel is accounted for.

In Sesotho the changes are as follows:

/f>fsho or sho/ as in: /phoofolo/ (mealie meal) → /phoofsho-ana/ or /phoosho-ana/ (small mealie-meal);

/b>j or tso/ as in /bohobe/ (bread) → /bohojana/ (small bread);

/koebu/ (roan) → /kotso-ana/ (less roan);

/p>tso/ - /tšepe/ (iron) → /tšetso-ana/ (small iron);

/ph>tšo/- /sehlopha/ (group) → /sehlotšo-ana/ (small group);

/m>ng or ny/ - /molomo/ (mouth) → /molongo-ana/ (small mouth);

/tšumu/ (white faced cow) → /tšoiny-ana/;

/n>ny/ - /tšoene/ (baboon) → /tšoeny-ana/ (small baboon);

/l>j,tso,ts/ - /lerole/ (dust) → /leroj-ana/ (small dust);

- /phoofolo/ (animal) → /phoofotso-ana/;

- /nakeli/ (pole cat) → /nakets-ana/;

/t>tj/ - /sefate/ (tree) → /sefatj-ana/;

/th>ch/ - /'methe/ (a sack) → /'mech-ana/ (a small sack);

/r>tš/ - /nare/ (a buffalo) → /natš-ana/ (small buffalo);

/ng>ny/ - /lenong/ (vulture) → /lenony-ane/ (small vulture);

#### 3.5.4.2 Palatalisation in the Passive Formation:

In the passive formation, the passive extension /-o-/ changes the *labial* sounds /f, b, p, ph, m/ and a pre-palatal /ny/ into *labio-prepalatal* and *velar* sounds, respectively, as seen below:

/f>fsh or sh/ - /bofa/ (to tie) → /bofshoa or boshoa/ (be tied);

/b>j or bj/ - /roba/ (break) → /rojoa/ or /robjoa/ (be broken);

/p>ptj or tj/ - /bopa/ (mould) → /boptjoa or botjoa/ (be moulded);

/ph> psh or ch/- /hlonepha/ (honour) → /hlonepshoa or hlonechoa/ (be honoured);

/m>ng/ - /loma/ (bite) → /longoa/ (be bitten);

/ny>nng/ - /thunya/ (shoot) → /thunngo/ (be shot);

In Silozi the changes are as follows:

- /vowels → ny/ - /mushimani/ (boy) → /mushimani-ny-ana/ (small boy);  
 - /musizana/ (girl) → /musizana-ny-ana/ (small girl);  
 - /namani/ (a calf) → /namani-ny-ana/ (small calf);

Care should be taken that unlike in Sesotho, in the Silozi diminutives, the last vowel is retained.

### 3.5.5 Alveolarisation

This is a process whereby an alveolar affricate sound is substituted by one of some other organic position, or the transference thereto of some other alveolar sound. Among the Southern Bantu languages, this process occurs only in the Sotho group (siLozi and Sesotho feature in this process.)

According to Doke (1954), it can happen in the formation of perfect tenses as in:

- (i) Verbs ending in /-la/ change to /-zi/ or /-tse/ in Lozi and Sotho respectively.

Examples: /loba-la/ (sleep) → /lobe-zi/ (have slept); Lozi

/roba-la/ “ → /robe-tse/ “ “ ; Sotho

/lume-la/ (agree) → /lume-zi/ (have agreed); Lozi

/lume-la/ “ → /lume-tse/ “ “ ; Sotho

- (ii) Verbs ending in /-sa/ change to /-ize/ and /-itse/ in Lozi and Sotho respectively.

Examples: /bu-sa/ (rule) → /bus-ize/ (have ruled); Lozi

/bu-sa/ “ → /bus-itse/ “ “ ; Sotho

/tu-sa/ (help) → /tus-ize/ (have helped); Lozi

/thu-sa/ “ → /thus-itse/ “ “ ; Sotho

- (iii) Verbs ending in /-nya/ add /-ize/ to that ending in Lozi, and changes that ending to /-ntse/ in Sotho.

Examples: /ke-nya/ (insert) → /keny-ize/ (have inserted); Lozi

/ke-nya/ “ → /ke-ntse/ “ “ ; Sotho

/kopa-nya/ (mix) → /kopany-ize/ (have mixed); Lozi

/kopa-nya/ “ → /kopa-ntse/ “ “ ; Sotho

/hasa-nya/ (spread) → /hasany-ize/ (have spread); Lozi

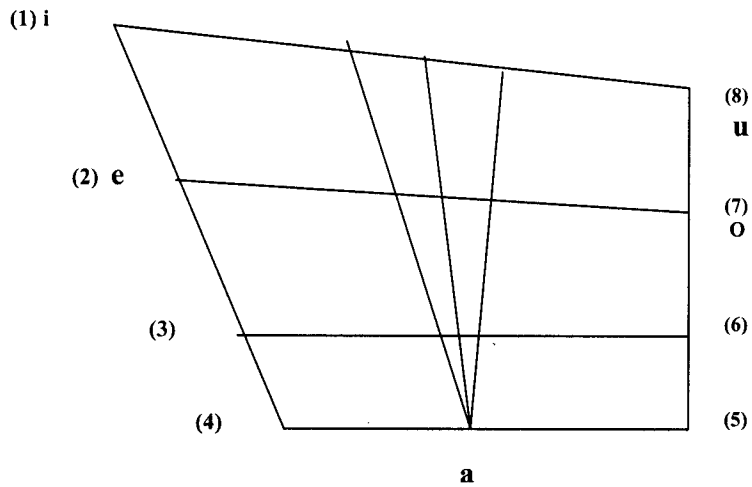
/hasa-nya/ “ → /hasa-ntse/ “ “ ; Sotho

**3.6.0 Lozi vowels:**

There are five short vowels in Silozi unlike the nine found in Sesotho. Diagram 1 below depicts the Lozi vowels properly. The idea is to compare the point of articulation and the manner of articulation.

**CHART 1 : CHART OF SILOZI VOWELS**

Five vowels, five phonemes



**3.6.1 The Lozi Vowels as Portrayed in chart 1**

- a [a] low central vowel  
     banana (children); hana (refuse); yema (stand up);
- e [ɛ] mid-low front vowel:  
     leka (buy); nswe (sugar cane); nepa (throw);
- i [i] close front vowel:  
     nzila (road); lima (plough); tiba (obstruct)
- o [ɔ] mid-low back vowel:  
     bona (see); toho (head);
- u [u] close back vowel:  
     butuku (pain); pula (rain); njefu (water nut);

**3.6.2 High vowels**

There are two high vowels:

a. The first one is /i/, it is articulated with the front of the tongue high up in the front of the mouth, and pronounced with spread lips, approximately as *ee* in *peel*. This is a close front vowel, and a pure vowel. (since both languages under study fall under Bantu languages, they both retain the pure vowels from the ur-Bantu: /a, i, u/.)

[Examples: /lila/ ‘cry’, /mina/ ‘you-plural’]

b. The second high vowel is /u/. It is articulated with the back of the tongue high up at the back of the mouth, hence it is a back vowel. It is pronounced with rounded lips. It is one of the primary Bantu vowels. It can also be used as a second and third person subjectival agreement as in:

/u ya kae?/ → where are you going? (a similarity between siLozi and Sesotho)

/o ea kae?/ → where is he/she going?(Sesotho)

/u zwa Mongu/ → he/she comes from Mongu. (Lozi);

/o tsoa Mongu./ → “ “ “ “ (Sotho);

There are differences here, Sesotho uses /o/ for the third person while Silozi employs /u/ for both second and third person place.

The second difference is with the deficient verb /zwa/ - /tsoa/. Silozi employs a voiced spirant alveolar /z/ and a semi-vowel /w/, while Sesotho uses a voiceless alveo-fricative /ts/ and a semi-vowel written as /o/.

### 3.6.3 Medium Height vowels

There are two vowels of this type, /e/ and /o/. The former is an open and front vowel. This vowel can result from coalescence of /a/ and /i/; hence it is secondary in nature. Examples: /ma+ito/ → /meeto/ (eyes).

Jalla (1932 : 5 ), says Lozi /e/’s are of two types:

-“one open, as in /met/, /where/, or as /ea/ in /wear/ as in: /beka/ (to cut in pieces).” This is the same in meaning and in pronunciation in Sesotho. It is phonetically represented as [e], and pronounced with spread lips.

-the other as /ei/ in /vein/, /weight/ as in: /sebeza/ (to work). The Sesotho counterpart is /sebetsa/. Same meaning, the only difference being in the last syllable, where Lozi has /z/ Sesotho has /ts/.

-/o/ is a mid-back, low vowel. It is a secondary vowel as it can come as a result of coalescence too, between /a/ and /u/. e.g /mulya+ulumbo/ → /mulyolumbo/ (senior person). These according to Jalla, again are of two types:

-one open as /au/ in /ought/; /nought/, /rob/. As in: /noka/ (thigh). Same in Sesotho. It is

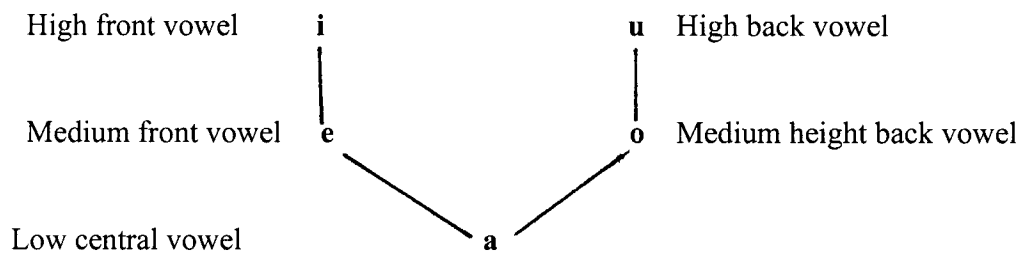
phonetically represented as /ɔ/. /bukɔba/ (slavery), /wɔna/ (it). -the other /o/ is medium as in /pole/, /no/, /most/ e.g. /momoka/ (to crumble).

### 3.6.4 Low Vowel

There are different vowel systems in Africa, some are 5-vowel, 7-vowel, 9-vowel and 11-vowel systems. Sesotho has an 11-vowel system while siLozi has a 5-vowel one. All these systems have a symmetrical set of front and back vowels and a low central vowel /a/.

#### DIAGRAM 1

##### Silozi 5-vowel System



The fifth vowel of Silozi is /a/. It is a pure vowel as it has its origins from the proto-Bantu /a/. It is articulated with the tongue in a low and central position, and the mouth fairly wide open and also rounded. It is a back vowel. It is pronounced as /a/ in /bar/ or /father/. As in: /bana/ (children), /tala/ (hunger), Sesotho - /tlala/ (note the difference between the first sounds /t/, a voiceless stop in Lozi, being replaced by /tl/ a voiceless alveo-lateral stop.

### 3.6.5 Semi-vowels

Lozi has two semi-vowels:

/y/ - [j] a voiced palatal semi-vowel always followed by a vowel, with which it forms a *diphthong* like *y* as in ‘you’ ‘yes’ ‘yard’.

examples: yena (he/she); yaha (build); bulaya (kill);

/w/ - [w] a voiced bilabial semi-vowel always followed by a vowel, with which it forms a *diphthong*, as in wena (you singular); bulawa (be killed); wa (fall);

### 3.6.6 Permissible Vowel Combinations in Silozi

Most of the Silozi vowels are juxtaposed, that is they lie side by side, in a word without a semi-vowel between them as in the following examples:

**a + e** – laela (command); saela (large circular house); taeka (attack from all sides);

**a + i** – laisha (shovel out); maiba (be unfortunate);

**a + o** – **maoyo** (politeness); **maondela** (dowry); **kaongolo** (creature);

**a + u** – **kauhana** (part with); **shwaula** (despise); **bukaufi** (proximity);

**e + a** – **bea** (put/place); **neamba** (troublesome person); **shea** (push away);

**e + o** – **peo** (imposition); **zeo** (those/demonstrative);

**e + u** – **beula** (shave); **feuka** (hurry up); **teula** (surpass);

**e + i** – **beile** (placed); **meiwiye** (white-faced duck);

**i + a** – **liamba** (kind of grass); **biama** (refuse advice);

**i + e** – **sieka** (put across); **tieho** (delay); **liebela** (beautiful person);

**i + o** – **mioko** (tears); **liolo** (pride); **liomba** (large fishing net);

**i + u** – **liuka** (choke); **siumbi** (cane rat); **biuka** (change direction);

**o + e** – **mboela** (south);

**o + i** – **boi** (shyness); **hoifa** (restrain); **loile** (bewitched);

**o + u** – **tou** (elephant); **foufala** – (become blind);

**u + a** – **buu** (skin an animal); **fuama** (come ashore); **luamwe** (dispute);

**u + e** – **mueti** (guest); **luela** (pay wages); **buembaemba** (pieces);

**u + i** – **buima** (weight); **muika** (monopolist); **muipi** (self-confident person);

**u + o** – **muoko** (teardrop); **puo** (language); **kuomboka** (ceremony of the Lozi);

### 3.6.7 Some Exclusive Phenomena to do with Silozi Vowels:

(a) When the /-u-/ in the prefixes /**mu-**/, /**bu-**/, /**lu-**/ and /**tu-**/ occurs before nominal stems tends to *devocalize* in speech to the semi-vowel /-w-/ before nominal stems beginning with the vowels /-a-/, /-e-/, and /-i-/ and is written as such:

**mu-mwambo** (forearm); **mwaha** (year); **mwana** (child);

**mweli** (first born); **mweto** (sinew); **mwele** (dagger);

**mwinda** (kind of tree);

**bu- bwali** (stew of decaying fish); **bwanana** (childhood);

**bwindi** (pack of wild dogs);

**lu- lwanda** (kind of short grass); **lwandala** (crack/ flaw);

**lweo** (edge of garden); **lwenge** (white of an egg);

**tu- twandala** (little cracks); **twana** (little children);

**twele** (miniature knives); **twenyi** (little visitors);

(b) When the noun stem is derived from a verb the /-u-/ of the prefix is retained. The infinitive prefix /ku-/ follows this pattern before all stems beginning with a vowel. In speech a /-w-/ may be heard but it is not written.

**mu- muabi** (distributor) < **aba** (verb); **mualafi** (nurse/doctor) < **alafa** (verb)  
**mueti** (visitor) < **eta** (verb); **muelezi** (adviser) < **eleza** (verb);  
**muila** (taboo) < **ila** (verb); **muituti** (learner) < **ituta** (verb);  
**bu-buapehi** (cookery); < **apea** (verb); **buatuli** (profession of a judge) < **atula** (verb);  
**ku- kualaba** (to answer); **kuaba** (to distribute);  
**kujeza** (to do/make); **kueta** (to visit);  
**kuiketa** (to be well); **kuila** (to be taboo); **kuisa** (to send to);  
**kuutwa** (to hear); **kuuzwa** (to steal);  
**kuopela** (to sing); **kuola** (to sit by the fire);

(c) When the stem begins with /-o-/ the /-u-/ of the prefix is assimilated to /-o-/:

**mu- mu+ongo** (back) > **moongo**; **mu+oko** (marrow) > **mooko**;  
**bu- bu+oko** (brain) > **booko**; **bu+omo** (purpose) > **boomo**;  
**lu- lu+ongo** (lozi hut) > **loongo**; **lu+ongolo** (chameleon) > **loongolo**;  
**tu- tu+ongu** (undersized pumpkins) > **toongu**;

(d) Prefixes which have /-i-/ behave in three distinct ways:

i. The prefixes **mi-** and **bi-** (i.e. those with bilabial consonants) also cause

*devocalization* of the /-i-/ to /-y-/ before stems beginning with /-a-/, /-e-/, /-o-/ or /-u-/.

**mi- myambo** (arms); **myanda** (hundreds);  
**myeto** (sinews); **myelwa** (fools);  
**myuso** (governments); **myulu** (doctored snake skin);  
**bi- byana** (miserable children); **byatuli** (wretched judges);  
**byele** (large knives); **byeli** (marvelous firstborn children);  
**byoya** (vile winds); **byongu** (bad pumpkins);  
**byutu** (clumsy, large feet);

Before the stems that begin with /-i-/, the /-i-/ of the prefix is retained.

as in: **miila** (taboos); **miinda** (fibre tree);

**biisi** (senders); **biino** (fangs);

ii. /**li-**/, class 3 singular (class 5), changes to /**ly-**/ only before certain stems beginning with /-o-/ and /-u-/: **lyomba** (type of fishing net); **lyondogoma** (tall drum); **lyungu** (venom); **lyululu** (desire for salty things);

In all other cases the /-i-/ of the prefix is retained.

As in: **liiba** (dove); **liabwa** (canal); **lienga** (royal kitchen); **lioma** (royal drum);

**liunga** (group of people);

iii. /**si-**/ unlike /**li-**/, does not go through any change to /-y-/ before stems beginning with a vowel.

Examples:

**siabelo** (offering); **sianganu** (idiot);

**siemana** (corner); **siemba** (fragment);

**siozwa** (prostitute); **siomo** (condition of a woman who has miscarried);

**siunduma** (charm); **siumbi** (cane rat);

There are cases where the /-i-/ of the prefix falls off

as in: **sianda** (inheritance) < **sanda**; **siali** (asthma) < **sali**;

**sieli** (ugly first born) < **seli**;

**sioli** (island) < **soli**; **sioya** (gonorrhoea) < **soya**;

**siului** (warrior ants) < **sului**; **siuyelelo** (container) < **suyelelo**;

### 3.7.0 Sesotho Vowels

Sesotho has eleven vowel sounds grouped into seven distinct vowel phonemes, as illustrated in chart 2 (page 41). Just like its Lozi counterpart, Sesotho has /**u,a,i**/ as pure vowels. They are each a single member phoneme and each a phoneme by itself. The other vowels are two-member phonemes, where a frequently occurring member (i.e. most commonly used) is selected as the main member. The other members which are employed under certain conditions are called *variants* or *allophones*.

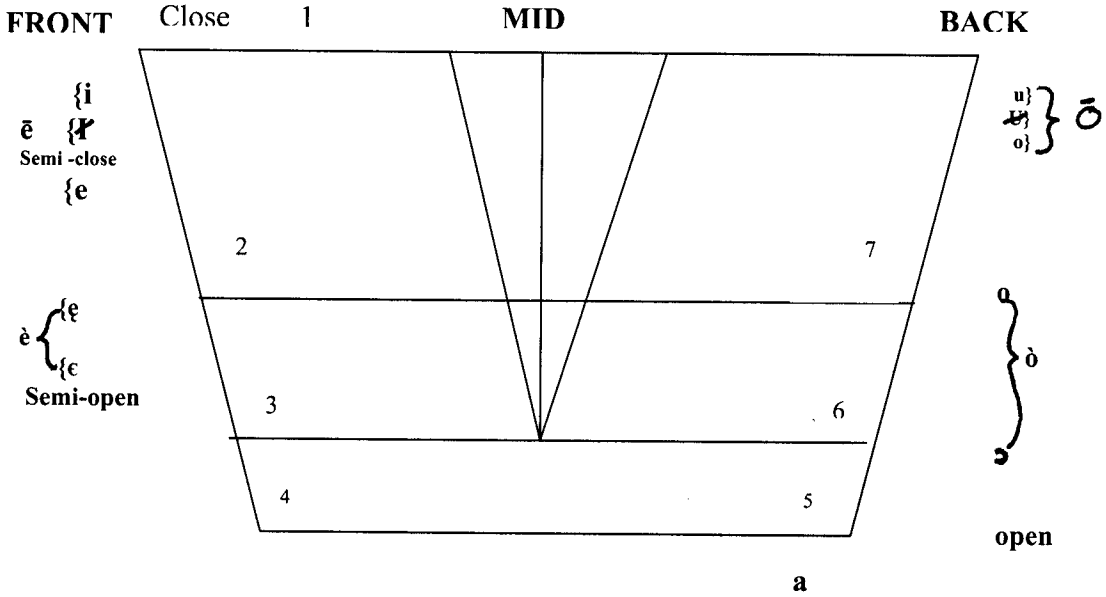
#### 3.7.1 High close vowels

Sesotho has two high close vowels, /**i**/ and /**u**/. The former is close front and the latter is close back. According to Guma (1977:9) vowels are often described in terms of the opening, narrowing

or closing of the gap between the tongue and the upper lip. Diagram 3 shows the organs of speech production.

**CHART 2 : PHONETIC SYMBOLISMS**

**CHART OF SOUTHERN SOTHO VOWELS**



After Guma. S.M., 1971. An Outline Structure of Southern Sotho. Pietermaritzburg: Shuter & Shooter.

**(a) /i/ sound:**

When the front part of the tongue is raised towards the teeth ridge/, thus narrowing the opening between them, a vowel produced there is described as a *high, front, close vowel*. Here *high* refers to the height of the tongue (front) as is raised towards the teeth ridge, and *close* refers to the narrowing of the gap. Here a Sesotho /i/ [phoneme.i] is produced. It has no allophone (refer to chart 2).

Examples: /moriri/ (hair); /bina/ (sing) which are the same as in Lozi, both in meaning and articulation.

**(b) /u/ sound:**

In the same pattern, when the back of the tongue is raised towards the velum or soft palate above it, the vowel produced there will be described as a *high, back, close vowel*, for instance, the

Sesotho /u/; it does not have any allophone.

Examples: /tutubala/ (close eyes), /tutulu/ (heap/mount).

### 3.7.2 Low Vowel

When the back of the tongue is depressed, that is, when lowered to create a wide opening between it and the velum, the vowel produced here is described as a *low, open back vowel* the Sesotho /a/ [phon.a]. This vowel does not have any variant either.

Examples: /ananela/ (accept), /apara/ (to dress), /bana/ (children) same as in Lozi.

One infers that the three vowels /i,u,a/ (pure vowels in both languages), have been taken directly from the ur-Bantu and never underwent any changes at all. That is one of the similarities between the languages under investigation.

### 3.7.3 Semi-close vowels:

When the back or the front of the tongue is raised to a point lower than that for close vowels we have vowels described as *semi-close*. These are of two types. If the front of the tongue is raised to this lower point, an /e/ is produced (a *front, semi-close vowel*). Alternatively, if the back of the tongue is raised to the lowest point, an /o/ is produced (a *back semi-close vowel*).

(i) The front semi-close phoneme /e/ has one allophone [phon.E]. This allophone precedes syllables in words containing /i/, /u/ or the locative suffix /-ng/.

Examples: /lefu/ [l<sup>E</sup>fu] (death);

/sefuba/ [s<sup>E</sup>fuba] (chest)

/sesenyi/ [s<sup>E</sup>senyi] (a culprit)

/tshepeng/ [ts<sup>E</sup>hɛŋ] (from/to the iron)

The main member [e] occurs when followed in the next syllable by vowels other than /i/ and /u/ or when it is final in a word.

as in: /pelo/ (heart), /tshepe/ (iron),

/pela/ (rock-rabbit).

(ii) The back semi-close vowel /ō/ is produced when the back of the tongue is raised to the lower point in the mouth. This phoneme has one allophone [phon.U] which occurs when the next syllable contains: the locative suffix [ŋ] and the vowel /i/.

Examples: /poli/ → [p<sup>U</sup>li] (goat)

/nokeng/ → [n<sup>U</sup>kɛŋ] (at the river)

/seboholi/ → [seb<sup>U</sup>h<sup>U</sup>li] (announcer)

/setsomi/ → [sets<sup>ɔ̄</sup>mi] (hunter)

The main member [ɔ̄] occurs when final in a word or when followed in the next syllable by vowels other than /i/ or /u/.

as in: /nōkō/ (porcupine)

/nōha/ (snake)

/lōma/ (bite).

This main member may also be found in the second syllable of second position demonstratives, as in: /batho ba-ō/ (those people, literally *people those*).

/mo-ō/ (there).

It also occurs in noun prefixes of classes 1 and 3, as in:

class 1 - /mōtho/ (person);

class 3 - /mōtse/ (village).

### 3.7.4 Semi-open vowels

These are produced when the middle of the tongue is raised, but stops at a point lower than that for the close or semi-close vowel. The gap left between the hard palate and the tongue is slightly larger than that of semi-close vowels. Vowels produced here are described as being *mid*, *semi-open*. **Mid** refers to the middle of the tongue since it is the one employed here. These vowels may either be back or front:

a. /ē/ is a mid-front semi-open vowel. It has one allophone [phon.ɛ̄]. The main member /e/ [phon.ɛ] precedes syllables containing /a/ or another /e/.

Examples: [rɛma] (chop down a tree); [tsebɛ] (ear)

[sɛba] (backbite); [bɛbɛbɛ] (a patch of beard below the chin)

There is yet another similarity with Silozi in this instance. The [ɛ] happens to appear in words like [bɛka] (to chop into pieces) (which has the same meaning and same pronunciation in both languages.)

The allophone [phon. e] occurs when:

(i) preceding syllables containing /i/ or /ō/

As in: /beisa/ (to race), /pepisa/ (help give birth)

/kajeno/ (today), /lekola/ (inspect)

(ii) the next syllable contains locative suffix /-ng/ [ŋ], the alveolar consonants and

consonant clusters / **s, ts, ntsh, tl** and **kh**/ and pre-palatal nasal [ **ɲ** ].

Examples: /s/ → /pepesa/ (expose), /besa/ (light a fire)

/ts/ → /soetsa/ (disappoint willfully), /qhatsetsa/ (pour out for)

/ntsh/ → /bentsha/ (cause to shine), /entsha/ (cause to profit)

/tl/ → /hetla/ (look back), /liretlo/ (ritual murder)

/ny/ [ɲ] → /kenya/ (insert), /bebenya/ (move lips slightly)

/ng/[ŋ] → /tsebeng/ (on/at the ear), /pereng/ (on/at the horse)

(iii) the final syllable contains /u/;

As in: /litelu/ (beard), /selelu/ (chin)

(b) /o/ [phon. o] is a mid-back semi-open vowel. It has one allophone [phon. o̞]. The main member /o/ [ɔ] is seen when preceding syllables with vowels other than /i/ or /u/ or when it is final in the word.

As in: [phɔɔfɔɔ] (animal), [pɔɔ] (scene/vision) [rɔka] (praise)

[ɔ ma] (to dry), [bɔna] (see) both in Lozi and Sesotho,

[bɔkhɔba] (slavery in Sotho), [bɔkɔba] (slavery in Lozi.)

The allophone [phon.o̞] may occur:

(i) at a final position. As in: /semelo/ - (nature); /lijo/ - (food);

(ii) When the next syllable contains the locative suffix /-ng/ [ŋ]:

as in: /toropong/ (in town), /phoofolong/ (at/on the animal)

(iii) Preceding syllables containing vowels /i, u, o, and e/

as in: /i/ → /toloki/ (roll/ream of thread), /bolila/ (bitter)

/u/ → /sefofu/ ( blind person), /sekofutho/ (a giant).

/o/ → /otlōlla/ (stretch)

/o/ → /rokōlla/ (sieve beer)

/e/ → /poone/ (mealies)

/e/ → /tsohle/ (everything)

(c) Preceding syllables containing alveolar consonants /s, ts/, pre-palatal nasals

/ny, ng/ or syllabic / m, n, ng [ŋ]/

examples: /ts and s/ → /qhotsa/ (hatch), /khosana/

/m, n, ng/ → /lenong/ (vulture), /lihlong/ (modesty)

→ /hlompha/ (honour), /nonne/ (fat or to be fat)

(d). It may also occur in the prefix of class 2a /bo-/ as in:

/bo-ntate/ (the fathers) – Sotho

(There is yet another similarity with SiLozi here. Both Sesotho and Silozi have among noun classes, class 1a and class 2a. Both classes relate to people.)

Class 1a is singular and is represented by zero morpheme /Ø/. In Sesotho it contains the following types of nouns whose plurals are in class 2a:

- (i) proper names of people, as in /Ø- Thabo/;
- (ii) kingship terms, as in /Ø-Rangoane/ (uncle); /Ø-Motsoala/ (cousin);
- (iii) personified animals, as in /Ø-‘Mamolangoane/ (secretary bird);
- (iv) terms that express so and so; as in: /Ø-‘Nyeo/; /Ø-Semanya-manyane/
- (v) the interrogative pronoun /Ø-Mang?/ (Who? Whom?);

Class 2a is plural of nouns in class 1a, the prefix is /bo-/. which can also be honorific in Silozi, while in Sesotho it may indicate that the person whose name is singled out is a person of importance and has others under his charge. It is thus an *associative plural prefix*.

as in - /bo- Ntabiseng/ (a person’s name). - honorific

- /bo-ndate/ (the fathers in Lozi)

-/bo-ntate/ (the fathers in Sotho)

-/bo-Thabo/ - associative plural prefix

-and the plurals of the examples given in class 1a above.

What one realizes above is that the Lozi example employs a voiced alveolar /d/ while Sotho uses a voiceless alveolar /t/.

### 3.8.0 Consonants

#### 3.8.1 Introduction

According to Mwisya (1977), a consonant is a sound, voiced or voiceless, in which the air passage is either stopped entirely at some point, or narrowed so as to give rise to audible friction, in its production. Guma (1971) also defines a consonant as a sound in whose production, the air is either stopped momentarily at some point of articulation or the air passage is so narrowed down

that the air issues with a continuous audible friction.

### 3.8.2 Classification of the Consonants in the Niger-Congo System:

These two languages under study fall under the Niger-Congo phylum. Williamson and Blench (1988) in their paper presented at the 18<sup>th</sup> Colloquium on African Languages in Leiden “Bantoid Revisited” contend that typical Niger-Congo consonant systems have five contrasting places of articulation: *labial*, *dental/alveolar*, *palatal*, (including *post-alveolar*), *velar* and *labial velar*, though the latter is not present in the languages under investigation.

### 3.8.3 Silozi Consonants

Tables 1,2 and 3 below portray the Silozi phonetic and phonemic consonants and semi-vowels.

TABLE 1'

#### Lozi

#### Phonetic chart

	Bilabial		Labio-Dental		Alveolar		Post-alveolar		Palatal		Velar		Glottal	
Voice (+/-)	-	+	-	+	-	+	-	+	-	+	-	+	-	+
Nasal	<b>m</b>				<b>n</b>				ɲ		ŋ			
Stop	<b>p</b>	<b>*b</b>			<b>nt</b>	<b>*d</b>					<b>k *g</b>			
Fricative	β		<b>f</b>		<b>s</b>	<b>z</b>	ʃ						<b>h</b>	
Affricate							<b>tʃ *dz</b>							
Lateral					<b>ɭ</b>									

TABLE 2<sup>2</sup>

Lozi:

Phonemic Chart:

	Bilabial	Labiodental	Alveolar	Post-alveolar	Palatal	Velar	Glottal
Voice (+/-)	- +	- +	- +	- +	- +	- +	- +
Nasal	<b>m</b>		<b>n</b>		<b>ɲ</b>	<b>ŋ</b>	
Stop	<b>p</b>		<b>t</b>			<b>k *g</b>	<b>ʔ</b>
Fricative	<b>β</b>	<b>f</b>		<b>ʃ</b>			
Affricate				<b>tʃ *dz</b>			
Lateral			<b>ɭ</b>				

A symbol preceded by /\*/ represents a segment that is always prenasalized, for instance /\*g/ means that the segment /g/ only occurs in [ŋg].

Tables 1 and 2 above, complements: Chanda (2007). Aspects of the Phonology and Morphology of Selected Zambian Languages.

TABLE 3

SiLozi Segmental Phonemes:

	Bilabial	Labio-palatal	Denti-labial	Alveolar	Palatal	Velar	Glottal	Bilabial
EXPLOSIVE								
Ejected	<b>p</b>	<b>py</b>		<b>t</b>		<b>k</b>		<b>p</b>
Nasal ejected		<b>mpy</b>		<b>nt</b>		<b>nk</b>		
Voiced	<b>b</b>	<b>by</b>						<b>b</b>
Nasal voiced	<b>mb</b>	<b>mby</b>		<b>nd</b>		<b>ng [ŋ]</b>		<b>mb</b>
NASALS	<b>m</b>	<b>my</b>		<b>n</b>	<b>ny[ɲ]</b>	<b>ñ</b>		<b>m</b>
LATERALS				<b>l</b>	<b>ly</b>			
FRICATIVES								
Radicals			<b>f</b>	<b>s, z</b>	<b>sh[ʃ]</b>		<b>h</b>	
Nasalised				<b>ns, nz</b>	<b>nj[ndz]</b>			
AFFRICATES								
Radicals				<b>c</b>				
Nasalised				<b>nc</b>				
SEMI-VOWELS	<b>w</b>				<b>y</b>	<b>(w)</b>		<b>w</b>

Complements: Mwisiya. M.W. (1977) Introduction to siLozi Grammar. National Ed. Company

LTD: Lusaka

### 3.8.3.1 Stops

According to Matthews (1997) these are referred to as consonantal sounds in whose articulation the flow of air is temporarily blocked, as in [p] and [t] in [pit]. Both nasal and oral sounds can be classified as explosives. Langacker (1973) posits *stops* as sounds produced by closing off completely the flow of air, letting pressure build up behind the closure, and then releasing it suddenly in a burst. For example, [p] is articulated by closing the lips, there by effecting a stoppage in the flow of air, and then opening the lips to let the trapped air escape. The stoppage of air may be made with the lips, the vocal chords, or the tongue. A stop articulated with the two lips is called *bilabial*. One made by the vocal chords is a *glottal* stop. With the tongue, of course, there are many points in the mouth where the closure can be effected. For the most part, the point at which the closure is made determines what part of the tongue is used; the tip of the tongue, for

instance, can easily make a stoppage against the upper teeth, but hardly against the velum. Stops articulated with the tongue are said to be *dental*, *alveolar*, *palatal*, or *velar* if the stoppage is made respectively, against the upper teeth, the alveolar ridge, the palate or the velum. [p] is a bilabial stop, [t] is an alveolar stop and [k] is a velar stop.

A stop produced by means of a closure at a particular point can assume many different specific phonetic forms. Just as with the vowels, there are a number of secondary dimensions along which a stop consonant may vary. These modifications are most relevant to stops, but they pertain to other kinds of sounds as well. The vocal chords may cease to vibrate during the articulation of a consonant. If they do, the consonant is said to be *voiced*. For instance, [p,t,k] are voiceless stops. All three have voiced counterparts: [b] is a voiced bilabial; [d] is a voiced alveolar stop; [g] is a voiced velar stop.

In Silozi, these consonantal sounds, characterized by a stop of air passage and release, followed by an explosion are divided into: *bilabials*, *labio-palatals*, *alveolar-t* and *velar-k* (as presented below):

#### a. Bilabials

/p/ and /b/ are bilabial explosives where the former is voiceless and the latter is voiced. as in:

/papali/ (game) in both Sesotho and Silozi

/pafa/ (whip) Sesotho-/phafa/ (aspiration in Sotho)

/bala/ (read) same as in Sesotho

/bata/ (look for) Sesotho-/batla/

/mp/ [mp]: is a nasalized form of /p/. In most cases, however, the /m/ sound is so prominent that it can be regarded as a syllable. These are homorganic nasals.

as in /mpo/ (gift) Sesotho /mpho/

/mpi/ (army) Sesotho /mphi/ (aspiration in Sotho examples.)

/mb/ [mb]: is a nasalised form of a voiced bilabial explosive /b/. Just as with /p/, the /m/ forms a syllable by itself.

as in /mba/ (stomach) Sesotho /mpa/ (the voiced bilabial b is replaced by a voiceless bilabial p.)

#### b. Labio-palatals

Below are some examples of these sounds:

**/py/ [pj]:** Mwisisa (1977) takes this as an ejective as in **/pyata/** (to crush) **/pshatla/** - Sesotho. But Fortune (2001) does not consider it to be one sound. He takes it as a stop **/p/** pairing it with **/y/** a semi-vowel to make it a cluster. Interestingly, the Sotho counterpart **/psh/** is also a cluster and a pre-labio-palatal.

**/by/** is a combination of **/b+i+a/**, pronounced as **/bya/**. As in: **/sibyana/** (good).

**/mpy/ [mpj]** is a nasalised form of **/py/** which is rare in **SiLozi** (according to Mwisisa (1977)).

Example: **/mpye/** (ostrich). Sesotho- **/mpshe/**.

Again the aspiration in the Sotho example is noticeable. This could mean the word was originally a Sesotho word, which Lozi lost because of influence from Luyana.

**/mby/** is a nasalised form of **/by/**. Mwisya still considers these as single sounds, while Fortune (2001) considers them clusters combined with semi-vowels. One would tend to follow Fortune with his latest reprint of the Silozi grammars. **/mby/** is also rare in Silozi example: **/mbyumbyulu/** (firmament).

### c. Alveolar-t [t]

This is a voiceless alveolar explosive, as in the examples: **/tala/** (hunger), **/tata/** (strength). The Sesotho counterparts of the examples above are **/tlala/** (hunger) and **/thata/** (strong) respectively. Again note the change from siLozi **/t/** a voiceless alveolar, to **/tl/** a voiceless alveo-lateral, and the same **/t/** to **/th/** a voiceless, aspirated alveolar, all of them stops.

**/nt/ [nt]:** is a nasalized form of **/t/**. Mwisya says mostly **/n/** acts as a syllable:

as in **/nto/** (thing); Sesotho - **/ntho/**; (aspiration noted again), **ntambo** (strap); **ntinyuna** (choke)

### d. Velar- k [k]:

This is a voiceless velar explosive, it sounds generally as in English, but followed by a very light aspiration, as in: **/kesa/** (to despise), Sesotho - **/khesa/**;

**/kuta/** (court), Sesotho - **/khotla/**.

The difference between the voiceless velar **/k/** and the aspirated voiceless **/kh/** in Lozi and Sotho respectively, are noticeable.

**/nk/** is a nasalised form of **/k/**. as in **/nkala/** (crab); Sesotho - **/nkhala/**

**/munko/** (smell); Sesotho - **/monko/**

### 3.8.3.2 Nasals:

These are sounds formed by lowering the velum so that some air passes through the nose. They are the only consonant sounds that are syllabic in Lozi (Mwisiya 1977:4), and they can be used with other consonants homogenetically.

There are five classes of nasals.

a. Bilabial-m [m]: A voiced bilabial nasal, as in /mutu/ (person), Sesotho - /motho/, /maata/ (strength in Lozi); /matla/ in Sesotho; /mata/ (run in Lozi); /matha/ in Sotho.

b. Alveolar n [n̥]: a voiced alveolar nasal as in /nata/ (beat), Sesotho - /natha/;

/nali/ (buffalo), Sesotho - /nare/

(note the distinctive replacement of /l/ with /r/ from /nali/ to /nare/, and from a high vowel /i/ to a front semi-close vowel /e/.)

Another example is /bunolo/ (soft), Sesotho – bonolo [bUnolo]<sup>6</sup>.

c. Labio-palatal my [mj]: as in /myamyata/ (move frequently);

/imyaula/ (eat first meal of the day);

/fumya/ (stink);

d. Palatal ny [ɲ]: as in /nyala/ (marry) similar to Sesotho, /nyazi/ (concubine),

Sesotho - /nyatsi/, /nyaza/ (blame). The change from /z/ to /ts/ is one conspicuous difference in the two languages, a change from a voiced alveo-fricative to a voiceless one.

e. Velar n [ŋ]: Mwisiya says it is the only consonant that does not exist in the

English alphabet; it has been adopted to express the soft sound of /g/ as in *singer*, *ringing*. According to the IPA it is represented as [ŋ].

Examples: /ñola/ (write); Sesotho - /ngola/

/ñaka/ (doctor); Sesotho - /ngaka/

/ñata/ (bundle); Sesotho - /ngata/

/linoñu/ (vulture); Sesotho -/lenong/

### 3.8.3.3 Laterals

Crystal (1985) defines a lateral as any sound where the air escapes around one or both sides of a closure made in the mouth, as in the types of /l/ sound, while Westermann, D. and M.A. Bryan (1952) define laterals as consonantal sounds formed by stopping the air passage in the middle of the mouth, air escaping along the sides of the tongue.

The two types of laterals in Silozi are:

(i) Alveolar l [l]: as in /lata/ (love), Sesotho - /rata/

/muluti/ (priest/teacher), Sesotho - /moruti/;

/lwana/ (fight) – Sesotho - /loana/;

(Note: there is change from /l/ to /r/) According to Jalla (1927) the /r/ sound is never produced in Silozi except in loan words like /raba/ (rubber), /raisi/ (rice), and in proper nouns such as /Roma/, /Rebeka/, /Petrose/. etc<sup>7</sup>.

Note: That the voiced alveolar flap [ɾ] which often appears before an /-i-/ is also represented by this letter /l/. as in: musali (woman); Sotho – mosali;

silimo (year); Sotho – selemo;

lizoho (hand); Sotho – letsoho;

(ii) Palatal ly [lj]: as in /lyalyata/ (burn well) /mulyana/ (medicine), Sesotho - /morigana/; /simpolyo/ (one eyed person);

#### 3.8.3.4 Fricatives:

A fricative, also known as a spirant, is a sound made when two organs come so close together that the air moving between them produces audible friction. There is no complete closure between the organs (in which case a plosive articulation would be produced.) There is simply a stricture or a narrowing.

Silozi has four types of fricatives:

a. Dentilabial f [f]: This is a voiceless labio-dental fricative.

As in: /mufilifili/ (trouble); Sesotho – /moferefere/;

/mufuta/ (type/kind), Sesotho - /mofuta/.

b. Alveolar s [s]: This is a voiceless alveolar fricative. It always has the sound of the sharp English /s/ as in *sail*, *glass*.

As in: /sicaba/ (nation), Sesotho - /sechaba/

/situlo/ (post/chair) Sesotho - /setulo/

/musili/ (powder) Sesotho - /mosili/

/sepa/ (hope) Sesotho - /tshepa/

/ns/ [ns] is a nasalised voiced alveolar as in /bunsu/ (black), Sesotho - /botsho/, /busunso/- something eaten with buhobe (bread).

/z/ [z] is a voiced alveolar fricative. It sounds very much as /z/ in *zero*.

Examples: /zeka/ (to dispute); Sesotho - /tseka/

/lizazi/ (day); Sesotho - /letsatsi/

/muzilili/ (fresh milk); Sesotho - /motsilili/

/nj/ [ndz] – a voiced alveo-palatal fricative, found only in combination with /n/:

Examples: **nja** (dog); Sotho – **ntja**;

**njoko** (monkey); **shenja** (chase away);

/nz/ [nz] - is a nasalized voiced alveolar sound

as in /nzila/ (path); Sesotho- /tsela/

/nzi/ (fly); Sesotho - /ntsi/

/nzohoto/ (left-hand side);

According to Jalla (1937), the sound /j/ by itself has gone out of the tongue, to be replaced by /c/ as in /ca/ (eat), Sesotho - /ja/, except in foreign nouns or when it is nasalised.

as in /nja/ (dog).

From the example above one gets the impression that Lozi is really derived from Sesotho, since the Sesotho example retains the original sound /j/.

c. Palatal sh [ sʃ ]: sounds as in the English word /ship/. It is a voiceless alveo-palatal fricative.

Examples: /shapa/ (thrash) Sesotho - /shapa/

/lisholi/ (thief) Sesotho - /lesholu/

d. Glottal h [h] is a voiceless glottal fricative

Examples: /mu<sup>h</sup>ali/ (hero) Sesotho - /mo<sup>h</sup>ale/

/mu<sup>h</sup>au/ (mercy) Sesotho - /mo<sup>h</sup>au/.

### 3.8.3.5 Affricates

Crystal (1985) refers to an affricate as a sound made when the air pressure behind a complete closure in the vocal tract is gradually released, the initial release produces a plosive, but the separation which follows is sufficiently slow to produce audible friction, and there is thus a fricative element in the sound also. However, the duration of the friction is usually not as long as would be the case for an independent fricative sound. If it is very brief indeed, the term *affrication* is used.

According to the Shorter Oxford English Dictionary vol:1 5<sup>th</sup> ed (2002), an affricate is “of or pertaining to the sockets of the teeth, or a sound made by the blade of the tongue or by the tip and blade together, in contact against the *alveola ridge* (or *alveolum*), which is the bony prominence immediately behind the upper teeth<sup>9</sup>. If the sound is articulated towards the back of the alveolar ridge, near where the palate begins, the term *post-alveolar* can be used. Crystal (1985).

According to Mwisuya (1977), there are two types of affricates in Silozi, and they are both alveolar:

a. Alveolar **c** [tʃ]: It sounds as the English /**ch**/ as in *cheese*. It is a voiceless alveo-palatal affricate represented as [tʃ] in I.P.A.

Examples: /cala/ (sow) Sesotho - /jala/

/mucato/ (marriage certificate) Sesotho - /lechato/

b. /**nc**/ is a nasalised form which phonetically is represented as [ntʃ].

Examples: /nea/ (new) Sesotho - /ncha/

(note the aspirated pre-palatal stop in Sotho.)<sup>10</sup>

### 3.8.3.6 Semi –vowels:

Crystal states that a semi-vowel is a sound functioning as a consonant but lacking the phonetic characteristics normally associated with consonants (such as friction or closure), instead, its quality is phonetically that of a vowel, though, occurring as it does at the margins of a syllable and its duration is much less than that typical of vowels. Mwisuya says semi-vowels are sounds which act as consonants and vowels simultaneously. He puts them in two classes:

(a) Labial (velar) w [w]:

This is a labial semi-vowel. It also behaves as a velar. It is always followed by a vowel with which it forms a *diphthong* (referring to a vowel where there is a single *perceptual* noticeable change in quality during a syllable, as in English /beer/, /time/, /loud/.)

The sound /w/ sounds as English *wages*, *beware*, *worn*.

Examples: /wa/ (fall); Sesotho - /oa/

/wona/ (it); Sesotho - /oona/

/liabwa/ (canal), /fweka/ (to land); no similarity with Sotho.

(b) Palatal y [j]:

A palatal semi-vowel is always followed by a vowel, with which it forms a *diphthong* like /y/ in *you*, *yes*, *yard*.

Examples: /yena/ (he/she third person pronoun); Sotho - /eena/ [yena]

/yema/ (stand up); Sotho - /ema/

/yala/ (to spread out); Sotho - /ala/

/myamyata/ (to glitter)

/kobyā/ (to connive)

(Note: the omission of the semi-vowel in the Sotho examples with the exception of the 3<sup>rd</sup> person pronoun)<sup>11</sup>.

### 3.9.0 Sesotho Consonants

Guma (1971) classifies the Sesotho consonants in a two-fold manner, that is, point of articulation and manner of articulation. He contends that our lungs play a vital role in establishing the various points of articulation with consonants. He says the vast majority of Sesotho consonants are produced by an emission or outflow of air from the lungs. They are emitted consonants, as has been shown above in the examples compared with the Silozi ones.

Another important feature concerning the Sesotho consonants is that of aspiration.

Voiceless stops may also be produced with a puff of breath, in which case they are said to be aspirated. Aspiration is indicated by /h/ after a voiceless consonant. E.g. /th/, /ph/, /tš/ [tsh].

#### 3.9.1 Classification of Sesotho Consonants:

The information given below can be extended further by giving the examples of the Sesotho consonants. It is stated that they fall under two main types namely *stops* and *continuants*. Then the list of individual Sotho consonants will be given under each type, their individual attributes will also be given together with their phonetic symbols. This list is given by Guma (1977:21)

#### 3.9.2 Stops

- p - [p'] bilabial, explosive, ejective, medial, voiceless: /pina/ - song
- ph - [ph] bilabial, explosive, aspirated, medial, voiced: /phala/ - whistle
- b - [b] bilabial, explosive, medial, voiced: /bona/ - see
- t - [t'] alveolar, explosive, ejective, medial, voiceless: /tala/ - green
- th - [th] alveolar, explosive, aspirated, medial, voiceless: /thaba/ - mountain
- j - [dz] pre-palatal, explosive, medial, voiced: /ja/ - eat
- k - [k'] velar, explosive, ejective, medial, voiceless: /kena/ - enter
- k'h - [kh] velar explosive, aspirated, medial, voiceless: /sek'hafo/ - muffler
- q - [c] palato-alveolar, click, ejective, voiceless: /qeta/ - finish
- qh - [ch] palato-alveolar, click, aspirated, voiceless: /qhoma/ - jump

#### 3.9.3 Continuants

- f - [f] denti-labial, fricative, medial, voiceless: /fa/ - give
- s - [s] alveolar, fricative, medial, voiceless: /seba/ - backbite
- r - [r] alveolar, rolled, vibrant, medial, voiced: /rata/ - love
- r - [r] uvular, fricative, medial, voiced: /ruta/ - teach
- l - [l] alveolar, lateral voiced, voiceless: /lema/ - plough

- hl- [ **h** ] alveolar, lateral, voiceless, fricative: /**hloka**/ - need  
 sh- [ **ʃ** ] pre-palatal, fricative, voiceless, medial: /**sheba**/ - look  
 j - [ **z** ] pre-palatal, fricative, voiced, medial: /**ja**/ - eat  
 h - [ **h** ] glottal, fricative, voiceless, medial

### 3.9.4 Nasals

- m - [ **m** ] bilial, nasal, medial, voiced, frictionless: /**mamarela**/ - stick to  
 n - [ **n** ] alveolar, nasal, medial, voiced, frictionless: /**nama**/ - meat  
 ny – [ **ɲ** ] pre-palatal, nasal, medial, voiced, frictionless: /**nyanya**/ - suck  
 ng - [ **ŋ** ] velar, nasal, medial, voiced, frictionless: /**ngoapa**/ - scratch

### 3.9.5 Semi-vowels

- o - [ **w** ] velar, semi-vowel, medial, voiced: /**oena**/ [ **wena** ] – you (2<sup>nd</sup> person singular)  
 ẽ - [ **j** ] pre-palatal, semi-vowel, medial, voiced: /**eena**/ - him/her (3<sup>rd</sup> person singular).

**3.10 Consonant Clusters:** This refers to any sequence of adjacent consonants occurring in a language, and may either be in the initial syllable or in the final syllable. Consonants cluster to form a single sound. However there is a difference in the Sesotho language. There is always a definite sequence in which consonants combine. In Sotho the usual sequence is a *stop consonant* plus a *continuant consonant*. The combination of these makes an *affricate*. Given the example /**ts**/, both elements are *homorganic* (sharing the same place of articulation: alveolar), then the affricate formed is also *homorganic*. There are instances where the combining sounds are from different places of articulation, hence referred to as *heteroganic*, as in /**psh**/, where the first element /**p**/ is bilabial and the second one /**sh**/ is pre-palatal. Homorganic affricates may be preceded by a homorganic nasal: e.g. /**n-ts**/ they are all produced at one point of articulation.

### 3.11 Sesotho Affricates (as presented by Guma:1977:22)

Once again, the phonetic symbol in square brackets and the attributes of affricates will be given below:

- fsh - [ **f ʃ** ] labio-dental-prepalatal, voiceless, fricative, medial: /**lefshoa**/ - be paid  
 bj - [ **bz** ] bilabial-prepalatal, voiced, medial: /**bjabjaretsa**/ - crush bone  
 ts - [ **ts'** ] alveolar, ejective, voiceless, medial, /**tsamaya**/ - go - /**zamaya**/ (Lozi)  
 tš - [ **tsh** ] alveolar, aspirated, voiceless, medial: /**tšaba**/ - fear  
 tl - [ **t l** ] alveolar, ejective, lateral, voiceless: /**tlala**/ - hunger - /**tala**/ (Lozi)  
 tlh - [ **t l h** ] alveolar, aspirated, lateral, voiceless: /**tlhapa**/ - insult

tj - [tʃ̣] pre-palatal, ejective, voiceless, medial: /tjeka/ - turn  
 ch - [tʃ̣h] pre-palatal, aspirated, voiceless, medial: /cheka/ - dig  
 kh - [kxh] velar, aspirated, voiceless, medial: /khomo/ - cow - /komu/ Lozi)  
 pj - [pʃ̣] bilabial, pre-palatal, ejective, voiceless, medial: /pjatla/ - boil of porridge  
 psh – [pʃ̣h] bilabial, pre-palatal, aspirated, voiceless, medial: /psha/ - dry up

The Sesotho group is unique in using syllabic *lateral* and *rolled* consonants, for instance, double /l/, represented as [ɺ] (a reduction from /li/ or /lu/), is syllabic, and it is pronounced as /l+l/:

as in [hu li-la] → /ho l:la/ - (to cry);  
 [hu bofuli-la] → /ho bofol:la/ - (to outspan)

When a single /l/ precedes an /i/ or /u/ in a word, it is pronounced as /d/, which is a different case with Silozi.

Examples: /Modimo/ - God (in Sotho), and /Mulimu/ in Lozi..

Double /m/ and /n/ are written as /mm/ and /nn/ in the middle of a word. They are both syllabic.

As in /mo-n-n-a/ (man), /ha-m-m-oho/ (together).

At the beginning of a word they are written /'m/, /'n/ (that is m and n preceded by an apostrophe), but both pronounced /mm/ and /nn/ respectively. This has to do with the Lesotho orthography, while the South African orthography does not use the apostrophe, it puts both letters at the beginning of a word.

As in /kea 'mona/ - (I see him or her )-Lesotho

/kea mmona/ - South African; /ke 'na/ - (It is I) – Lesotho,  
 /ke nna/- South African,  
 /ki na/- Silozi.

Guma contends that all the consonants given above constitute the consonant phonemes of Sesotho. An example of a segmental phoneme could be a sound caused by the movement of the tongue against the teeth. These segmental phonemes *contrast*,

meaning there is a difference between the units, especially one which serves to distinguish meanings in a language. Such differences are also referred to as *distinctive*, *functional* or *significant*. The principle of contrast is considered fundamental to linguistic analysis. It can be illustrated with reference to the notions of phoneme, distinctive feature, morpheme, etc, which

### 3.12 Contrastive Features

The Sesotho segmental phonemes can also be tabulated in such a way as to show not only their contrasts, but also the changes they undergo when prenasalised. In such cases, *voiced stops* are replaced by *voiceless ejective stops* as in /b→p/, /bj→pj/; while some *affricates* are replaced by *aspirated voiceless stops* as in /f→ph/, /r→th/, /hl→tlh/ and so on.

TABLE 4. Sesotho segmental phonemes depicting contrasts and strengthening:

	Labial	Labio-prepalatal	Alveolar	Alveo-lateral	Alveo-fricative	Pre-palatal	Velar	Click
Stop, voiceless, ejective	<b>p</b>	<b>pj</b>	<b>t</b>	<b>tl</b>	<b>ts</b>	<b>tj</b>	<b>k</b>	<b>q</b>
Stop, voiced	<b>b</b>	<b>bj</b>	<b>l</b>	-	-	<b>j</b>	∅	-
Stop, voiceless, aspirated	<b>ph</b>	<b>psh</b>	<b>th</b>	<b>tlh</b>	<b>tš</b>	ʃ	<b>kh</b>	<b>qh</b>
Fricative	<b>f</b>	<b>fsh</b>	<b>r</b>	<b>hl</b>	<b>s</b>	s ʃ		
Nasal	<b>m</b>	-	<b>n</b>	-	-	ɲ	<b>ŋ</b>	<b>ng</b>
Semi-vowel	-	-	-	-	-	ɛ	ø	

/∅ / Stands for zero, in this case indicating the absence of an initial consonant, as in a vowel commencing verbal radicals.

Table 4 complements: Guma (1971). An Outline Structure of Southern Sotho

The Sesotho segmental phonemes contrast in two basic ways:

voiceless vs. voiced

ejection vs. aspiration

In all such contrasts, the phonetic differences signal differences in meaning, that is, semantic differences. Pairs of otherwise homonymous words (lexical items which have the same form but differ in meaning) are distinguished solely by the contrastive feature between segmental phonemes.

Examples:

between segmental phonemes.

Examples:

- |                                  |     |                                       |
|----------------------------------|-----|---------------------------------------|
| (i) voiceless:                   | vs. | voiced                                |
| /p/ - <b>p</b> ina → (song)      |     | /b/ - <b>b</b> ina → (sing)           |
| (ii) ejection:                   | vs. | aspiration                            |
| /q/ - <b>q</b> ala → (start)     |     | /qh/ - <b>qh</b> ala → (spill)        |
| /ts/ - <b>ts</b> ola → (undress) |     | /tsh/tš/ - <b>tsh</b> ola → (dish up) |
| /t/ - <b>t</b> aba → (issue)     |     | /th/ - <b>th</b> aba → mountain       |

From the above, it is obvious that differences in meaning are signalled by differences of sound, which is the basic manifestation of language. Jacottet (1972) says the basic function of language is to communicate meaning. This is done through sounds and sound differences as above. Each sound has a differential function, that is, it differentiates one message from another although by itself it does not have any meaning. Thus the /b/ of /bona/ - (see) is meaningless by itself, yet it is the only element that brings about the difference between:

- /bona/ - see and /pono/ (sight),
- /bina/ - (sing) and /pina/ - (song),
- /bula/ - (open) and /pula/ (rain)

### 3.13.0 The click

#### 3.13.1 General

Doke (1932) states that a click is an injected consonant produced by a rarefaction between two points of closure, one of these points always being velar. There is little doubt that the Bushman languages provide the fountain-head of clicks in Africa. With the Bantu clicks, which are distinctly a foreign element, acquired either by direct contact with the Bushman or additionally by Hottentot influence. Sesotho has acquired one positional type of click /q/ and its aspirated form /qh/.

In the formation of each click (as there are many), the back of the tongue is raised to touch the soft palate (in the position for k). Sesotho has acquired the *palato-alveolar* click /q/ - [ q ], in whose production the upper part of the tongue tip is pressed lightly against the division between the teeth ridge and the hard palate; the centre of the tongue is depressed and then the tip of the tongue is drawn sharply downwards; the radical form of the resulting click resembles the sound of the drawing of a cork from a bottle. SiLozi on the one hand does not have

clicks at all.

### 3.13.2 Nature of the Sesotho click:

Sesotho uses the radical, aspirated, and nasal forms of the palato-alveolar click, represented by /q/, as in /qala/ (start/begin); /qh/ as in /qhotsa/ (hatch); and /ng/ /lengosa/ (messenger), respectively; in addition, the syllabic velar nasal consonant may precede each of these sounds as in the following examples:

/nq/ as in /nqabola/ (make me laugh);

/nqh/ as in /nqhoba/ (drive me);

/'ng/ as in /'ngosa/ (accuse me);

### 3.14 Distinctive Features:

In a phonemic analysis, it is necessary to recognise smaller units than the segment, in order to explain how sets of sounds are related. Halle & Jakobson (1952) put it that linguistic analysis gradually breaks down complex speech units into morphemes as the ultimate constituents endowed with proper meaning and dissolves these smallest semantic vehicles into their ultimate components, capable of differentiating morphemes from each other. These components are termed *distinctive features*. The main use of the term has been in phonology, where according to Crystal (1985), it refers to a minimal contrastive unit recognised by some linguists as a means of explaining how the sound system of languages is organised. Distinctive features may be seen either as parts of the definition of phonemes, or as an alternative to the notion of the phoneme.

For instance:

(a) /p/ and /b/ differ in one respect only; /p/ is *voiceless*, and /b/ is *voiced*. In other respects, they are the same: they are both bilabial, plosive, oral and pulmonic egressive (using the lungs to initiate an airflow for speech production).

(b) /p/ and /g/ differ in two respects: there is a contrast of voicing, and there is also a contrast in the place of articulation – bilabial vs velar.

(c) /p/ and /z/ differ in three respects: this time, there is contrast in the manner of articulation (plosive vs fricative), alongside the contrasts in voicing and place.

All segments in a language can be analysed in this way, either from an articulatory or an acoustic point of view, and the result is a set of contrasting components known as *distinctive features*. For instance, the segment /p/ is a combination of the features of *voicelessness*, *plosiveness* and *bilabiality*. In distinctive feature theory, these features are

given two values, symbolised by the signs (+ and -), as in [+voice], [-voice], [+nasal], [-nasal]. For example, [n] is both [+nasal] and [+voice]; and [p] is [-nasal] and [-voice]. A small set of these contrasts is worked out and applied to all the sounds that turn up in a language. Results may be presented in the form of a matrix, in which the presence or absence of each feature is noted.

It is argued that distinctive features are the important facts to take into account when carrying out a phonological analysis, as they reveal more about the way in which the sounds of a language are organised, and more readily permit generalised statements within and between languages, than do descriptions based on phonemes and allophones. A particular advantage is that the same set of terms can be used for describing both vowels and consonants – something traditional articulatory descriptions were unable to do.

**3.15 The list of features used in phonology:** (see appendices I –VI for matrices):

In the matrices, the set of features are chosen to describe the segments of Silozi and Sesotho. The set of features chosen are as small as possible, but to an extent that no two segments have exactly the same feature specification. The plus (+) and minus (-) signs used mean /is/ and /is not/ respectively. When in a matrix, the segments may be said to be *maximally* or *minimally specified*, where the former means that the value of (+ or -) of each feature of the set of features chosen to describe the segments is specified, and the latter means that those features needed to distinguish each segment from any other segment are specified.

According to Chanda (2007) in his: Aspect of the Phonology & Morphology of Selected Zambian Languages, using the features [voc] and [cons], four type of sounds are distinguished as follows:

VOWELS	GLIDES	NASALS and LIQUIDS	ALL OTHERS
[+voc,-cons]	[-voc, -cons]	[+voc, +cons]	[-voc, +cons]

Besides accounting for phonemic contrasts, features define *natural classes* of sounds that commonly function together in phonological patterns; in many African languages, for example, all consonant clusters are of the form /NC/, where /N/ is [+nasal] sound and /C/ a [+consonant]. The choice of features needed to define phoneme contrasts and phonological

classes typically differs only a little from one language to another. According to Chanda (2007) in characterising the *segmental system* of a language, the set of features to be used must fulfil two conditions:

i. the set of features must be such that every segment differs from any other segment in at least one aspect as in:

-the set will have to contain the feature [**consonantal**] which distinguishes between consonants and non-consonants, and [**voice**] which distinguishes between voiced and unvoiced sounds;

ii. it must be such that each feature is necessary, as in:

-if a feature [**voice**] is removed from a set, there will be no difference between /**p**/ and /**b**/; /**t**/ and /**d**/;

The following features describe the segmental system which the languages investigated fall under.

(a) **Consonantal** (cons): These are sounds produced with a major obstruction in the middle of the vocal tract. Non-consonantal sounds lack this obstruction. Consonants in the above phonological sense would be analysed as having the feature [+cons]; vowels would be [-cons]. Both Silozi and Sesotho have this feature.

(b) **Vocalic** (voc): they are sounds where there is a free passage of air through the vocal tract, the most radical constriction in the oral cavity not exceeding that found in [**u**] and [**i**].

[+vocalic] segments are all vowels, all nasals and all liquids (**l** and **r** sounds). SiLozi has

[+vocalic] segments except /**r**/, which is found in Sesotho.

(c) **Syllabic** (syll): the nucleus (or peak) of a syllable. All vowels are [+syll]. In

Certain consonants (especially nasals and liquids may be [+syll] in certain positions. In this study, both Silozi and Sesotho have syllabic nasals, and Sesotho has a syllabic /-l-/. All other segments are [-syll].

(d) **Nasal** (nas): refers to a sound produced while the soft palate is lowered to allow an audible escape of air through the nose.

All and only nasals and nasal complexes such as (**ng**, **ny**, **mp**, **mb**, **nt**, **nd**, etc) are [+nas].

Sesotho and Silozi have a lot of these complexes.

(e) **Anterior** (ant): These sounds are defined articulatorily as those produced with a stricture in front of the palato-alveolar area in the mouth. Labial and dental consonants are [+ant]. Only consonants can be [+anterior] because of the term 'stricture.' Examples from both languages are bilabials (**m**, **p**, **b**); labiodentals (**f**, **v**) and alveolars (**n**, **t**, **d**).

(f) **Coronal** [+cor]: A further common contrast among coronal sounds is one between sibilants such as [s] or [ts]. Coronal sounds are defined articulatorily as those produced with the blade of the tongue raised from its neutral position. *Alveolar*, *dental* and *palato-alveolar* consonants are [+cor].

(g) **Back**: Classification of back speech sounds are of two types:

- (i) those articulated in the back part of the mouth;
- (ii) those articulated with the back part of the tongue.

In many cases, these two criteria coincide: back vowels are 'back' in both senses.

However, consonants made in the larynx or pharynx, such as [h] are back in sense (i) only. Back vowels are contrasted, in phonetic classifications, with front and central vowels.

Feature [anterior], a semi-vowel and a vowel can be [+back].

(h) **Voice**: Refers to the auditory result of the vibration of the vocal cords. Sounds that are produced while the vocal cords are vibrating are said to be *voiced*, as in [b, z, a]; while those produced without the vibrations are said to be *voiceless or unvoiced*, as in [f, p, s].

In Silozi and Sesotho all vowels, nasals, semi-vowels and liquids (l and r) are [+voice]. Others include voiced stops, voiced fricatives and voiced affricates.

(i) **Delayed release** [del rel]: These are defined as those sounds where a sound is produced with a gradual release sufficient to produce a sound similar to a fricative, as in affricates.

All affricates are [+del rel]. The opposite is *instantaneous* or *abrupt release*, which refers to a sound released suddenly and without the acoustic turbulence of a fricative, as in plosives.

### 3.16 The Syllable

Generally it is difficult to provide a precise definition of the syllable. There are several theories in both phonetic and phonology which have tried to clarify matters. A syllable can be defined from both phonology and phonetics, as a unit that is larger than a single segment but smaller than a word. Both Guma (1971) and Jacottet (1972) agree that all Bantu languages have open syllables, that is, their syllables end in a vowel. Here Sesotho differs with Silozi in that not all Sesotho syllables are open, some end with a locative ending /-ng [ŋ]/; or /-nng/ [nŋ]; or original nouns ending in [ŋ]:

-as in: /hanong/ - (in the mouth);

/majoeng/ - (at the stones);

/joannɡ/ - (at the grass);

/lenonɡ/- (vulture);

/joanɡ/ - (grass);

A syllable is a tone carrier. In both languages nasals are syllabic, thus they make a syllable by themselves.

as in: /m-ba/ - (stomach) Lozi

/m-pa/ - “ Sotho

/n-da/ - (louse) Lozi

/n-ta/ - “ Sotho

/nɡ-ka-la/ (crab) Lozi

/nɡ-kha-la/ “ Sotho

/mu-n- na/ (man) Lozi

/mo-n-na/ “ Sotho

Sesotho also has a syllable /-l/ as in: /l-la/ - (cry);

/bo-l-lla/ - (initiate);

/so-l-la/ - (roam);

/boko-l-la/ - (lament/cry)

### 3.16.1 The types of syllables in Lozi and Sotho

(a) A syllable that contains a vowel only (V): The distribution of this syllable is as follows:

#### i. Initial vowel syllable:

i-la (shun); (both languages);

e-leza, eletsa (give advice:Lozi , Sotho);

e-za, e-tsa (do/make); (in both languages respectively);

o-ma (dry); (both languages);

#### ii. Medial vowel syllable:

li-i-ba; le-e-ba (dove: Lozi,Sotho);

li-i-no, le-i-no (tooth: Lozi, Sotho);

mi-u-twa, me-u-tloa (thorns: Lozi, Sotho);

#### iii. Final vowel syllable:

as in: si-bu-i, se-bu-i (speaker: Lozi, Sotho);

ta-u (lion); (both languages);

However, in pronunciation, some vowel syllables in Sesotho, in medial and final position, ten

have a semi-vowel glide preceding them.

As in: /bu-a/ - /bu-wa/ (speak);

/ma-o-ba/ - /ma-wo-ba/ (the day before yesterday);

/e-i-sa/ - /e-yi-sa/ (despise);

(b) A consonant plus vowel syllable (CV):

Examples are: bo-na (see in both languages); bu-za, bo-tsa (ask: Lozi, Sotho);

In Sesotho one syllabic margin may, in spelling, be represented by a cluster of sounds, especially consonants, however these clusters represent one sound only.

Examples:

**-psha-tla** (break of glass): the first cluster /psh/ represent a consonant, so is the second syllable, /tl/ stands for one consonant. The whole word has the structure CV-CV.

**-Bja-bja-re-tsa** (break of bone): the first two syllables /bj/ represent a consonant and /ts/ of the last syllable is another consonant. The whole word is CV-CV-CV

(c) C syllables: A syllabic nasal only (C) and /l/ in the Sesotho case.

Examples: **nya-la** (marry in both languages);

**m-mu-so** (government);

**n-du, n-tlo** (house: Lozi, Sotho);

**m-po, m-pho** (gift: Lozi, Sotho);

**mu-n-na, mo-n-na** (man: Lozi, Sotho);

**ng-ku** (sheep);

The Sesotho: /-l-/: **/l-la/** (cry);

/mo-l-lo/ (fire);

/ko-l-la/ (spring out);

/se-la-l-lo/ (Holy Communion);

/bofo-l-la/ (unload);

### 3.16.2 The Internal Structure of a Syllable:

The study of the internal syllable structure is quite recent in Bantu languages, that is why it will be dealt with reference to the English syllable structure. English syllables are closed, that is they often end in a consonant unlike Bantu languages which are open, they end in a vowel. The languages in question have what is called a 'syllabic nasal,' which is a pre-consonantal nasal

constituting a syllable on its own. Such syllables bear a prosodic unit (tone, stress).

Examples: /n-tja/ (dog) Sotho

/n-ja/ ( “ ) Lozi

The nucleus of a syllable is the most prominent segment. Each syllable has a nucleus (**nu**), which is a vowel (**v**), each vowel is a nucleus and to be precise, in a word there are as many syllables as there are vowels. The syllable consists of a **rhyme (Rh)** which in turn is made up of an **onset (On)** and a **coda (Cd)**.

In discussing the syllable structure in Sesotho and Silozi, the following symbols and abbreviations will be used:

**W** = word; **S** = semi-vowel; **V** = vowel; **C** = consonant; **N** = nasal;

**Cd** = coda; **Nu** = nucleus; **Rh** = rhyme; **On** = onset; **σ** = syllable;

### 3.16.3 Syllable Rules in Bantu Languages:

Most Bantu languages do not allow closed syllables, that is, those that end in a consonant. They have consonant clusters (which are considered one sound) and syllabic nasals and laterals (**l**) in the Sesotho case.

The following rules apply to both languages under study:

**w** → (**n**)

**σ** → (**On**) **Nu**

**On** → (**C**<sup>1</sup>) (**C**<sup>2</sup>) (**S**)

**Nu** → {**V,N**}

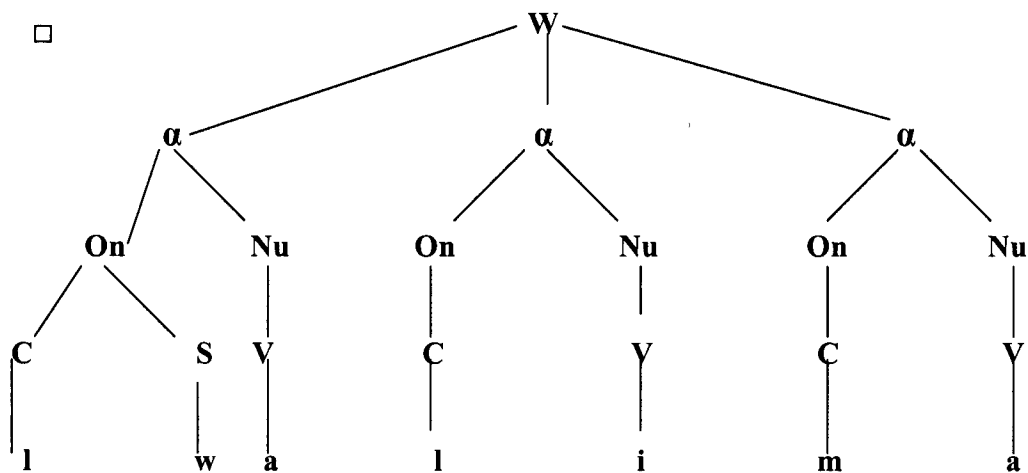
Where (**w** = word; **σ** = syllable; **On** = onset; **Nu** = nucleus; **S** = semi-vowel; **V** = vowel; {**V,N**} is either a vowel (**V**) or a syllabic nasal (**N**). The sequence **C**<sup>1</sup>, **C**<sup>2</sup>... is always a nasal, as some authors regard /*mp, mb, nt, nd*/ as single sounds, and call them ‘prenasalized’ /*p, b, t, d*/.

Examples:

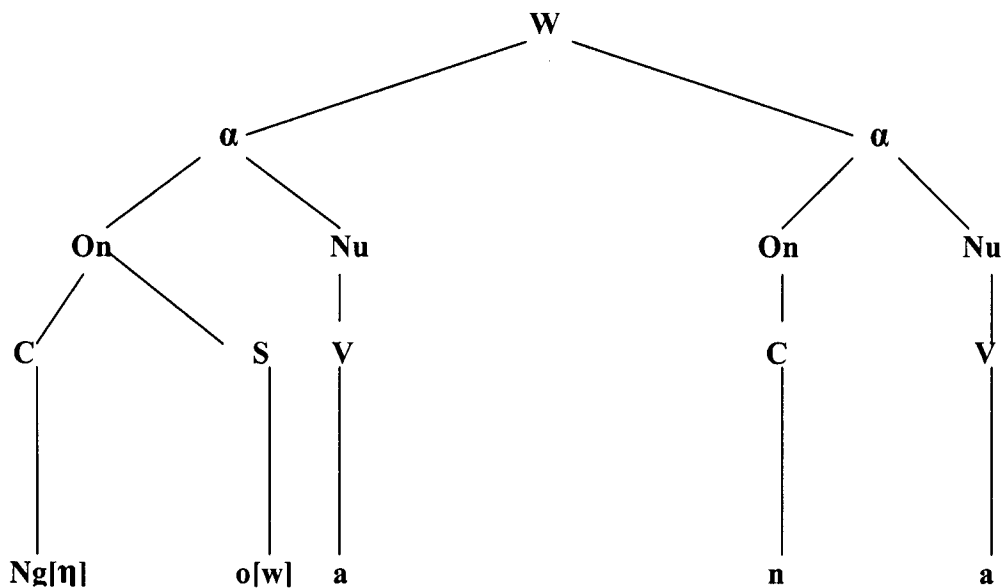
(a) **Lozi: lwalima** (we are cultivating):

Examples:

(a) Lozi: **lwalima** (we are cultivating):



(b) Sotho: **ngoana/ [ŋwana]**: (child)



### 3.17.0 The Suprasegmental phonemes:

So far only sound segments in Silozi and Sesotho have been examined. Phonological entities that can hardly be considered segments will now be discussed, namely: *length*, *stress* and *tone*. These are commonly called *suprasegmental* phenomena in accordance with the practice of writing them

phonetically by means of marks made above the symbols indicating segments.

But at the same time as we articulate these segments, our pronunciation varies in other respects.

We make use of a wide range of tones of voice, which change the meaning of what we say in a variety of different ways. It is these effects that provide the data of suprasegmental analysis.

In defining a suprasegmental, Crystal(1985) takes it from the phonetics and phonological point of view, referring to a vocal effect which extends over more than one sound segment in an utterance, such as *pitch*, *stress* or  *juncture pattern*(a phonetic boundary features that demarcate units of grammar, as in certain features of pitch, duration, pause, as in ‘I scream vs ice cream,’ ‘an aim vs name,’ ‘nitrate vs night rate’). In its contrast with ‘*segmental*’, the suprasegmental is seen as one of two main classes into which phonological units can be divided.

Before embarking on the supra-segments of the languages under study, the researcher will attempt to portray how Crystal sees these prosodic features. He contends that the most important suprasegmental effects in a language are provided by the linguistic use of pitch, or melody – the intonation system. Different levels of pitch (*tones*) are used in particular sequences (*contours or tunes*) to express a wide range of meanings. For example, all languages seem to make use of the difference between a falling and a rising pitch pattern, and this is widely interpreted as expressing contrast between ‘*stating*’ and ‘*questioning*.’

Another important prosodic feature is loudness, which is used to convey gross differences of meaning, such as the increased volume, usually associated with anger, as well as the fine contrasts heard on the different syllables in a word.

Guma (1971) say in a language such as English, *stress* is significant in that it may be used to distinguish nouns and verbs in words like /pérmit/ (noun) and /permit/ (verb), /cónduct/ (noun) and /conduct/ (verb), etc. But with the languages under study, *stress* is used to distinguish meaning and therefore has semantic function. In these languages, however, which are tone languages, semantic function is performed by *tone*. For this reason, *stress* in the English sense above does not exist.

However for the purpose of this study Chanda’s (2007) overview of a supra-segment will be employed. A *supra-segment* or a *suprasegmental*, also a *prosodic unit*, according to him is a vocal effect that extend or is capable of extending over more than one sound segment. He gives the

major types of supra-segments as:

- (a) Pitch
- (b) Length (also called quality) and
- (c) Stress.

### 17.1 Pitch:

There are a number of basic concepts that have to do with pitch:

### 17.2. Tone:

A term that is used in phonology to refer to the distinctive pitch level of a syllable. Crystal says in the study of intonation, a sequence of tones constitutes a *contour* or *tone unit*. The most prominent tone in a tone unit may be referred to as a nuclear tone. In many languages the tone carried by a word is an essential feature of the meaning of that word (lexical tone).

For instance in Tonga:

/ukúlúká – knit/ and /úkulúká-vomit/ in Bemba:

/ukúpépá - to smoke/ and /úkupépá – to pray/

in Silozi:

/liheta - shoes/ and /lihéta – shoulder/

/kusila – to cross/ and /kusíla – to crush/

in Sesotho:

/sényà – spoil/ and /sényá – bladder/

/nòkà – river/; /nókā – hip joint/ and /noka – to spice up

in Luvale:

/mukanda – circumcision camp/ and /mukânda – letter/

All are spelled in the same manner, but pronounced in different tones.

Chanda contends that a tonal language is the one in which tone plays a lexical role in distinguishing lexemes, and/or a grammatical role, as in some tenses. He says the unit of pitch is called a *tone*, and *tone* refers to the minimal feature of pitch in both phonetics and phonology, but in phonology the term *toneme* may be used as well as variants of *toneme* called *allotones*. Crystal (1985) says that in the study of intonation, a sequence of tones constitutes a *contour* or *tone unit*.

### 3.17.3 Types of tones:

a. Simple tones / Level tones:

Generally there are high (H), low (L) and mid (M) tones. A high toneme is marked by an acute

accent placed above the vowel, as in at the end of the syllable or on a syllabic consonant, but under normal circumstances is not marked. A low tone is marked by a grave accent above the vowel of the syllable or a given tone bearing unit, as in: /à/. A mid toneme is symbolised by a short vertical line on top of the relevant symbol, which Sesotho does not recognise.

b. Compound tones / Contour tones:

The majority of African languages are tone or tonal accent languages, in which differences in relative pitch are used to convey lexical and grammatical distinctions. These *compound* tones are usually called *contour* tones, they are a combination of level tones.

As in:

**/high-low** (HL, hl) falling tone,

in Bemba the tone of the first syllable of the word /*ninkwata*/ [nî:ŋkwata] (I have, am holding), or in /*mtengo*/ [mtêŋgo] (a tree in Nyanja).

**/low – high** (LH, lh) → rising tone

In Sesotho the first syllable of the words:

/*bona*/ (them) as opposed to /*bónà*/ (see),

/*roka*/ (praise) as opposed to /*roka*/ (sew), have the rising tone.

Most authors do not mark the low and mid tones in a word except in phonetic transcriptions. In phonemic transcriptions, contour tones on long vowels are symbolised as shown in /*áa*/ (a long **a** with a falling tone); /*áá*/ (a long **a** with a rising tone); While in phonetic transcription they are symbolised as shown in /*â:*/ (a long **a** with a falling tone, and /*:/* (a long **a** with a rising tone.

In Silozi duplicated vowel symbols are used to indicate long vowels as in:

/*tiisa*/ (insist);

/*yaama*/ (gape at);

/*teeka*/ (look after);

/*koopo*/ (crooked); (khopo-Sotho);

Mostly a high toneme contrasts with a low one in words, resulting in a difference in the meaning of the words. Here there is a lot of similarities between Silozi and Sesotho.

as in: (HL) - /*bónà*/ (see), (LH) - /*bòná*/ (them); similar in both languages.

(HL) - /*kusílà*/ (to cross), (LL) - /*kusilá*/ (to crush); in Lozi

(HL) - /*sényà*/ (spoil), (LH) /*sènyá*/ (bladder); Sesotho.

In the above examples, a high toneme contrasts with a low toneme in some words resulting in a difference in meaning, hence the semantic function of tone, to differentiate meaning at a lexical or dictionary level.

In Sesotho there is a second way in which tone is used, which is to distinguish between the principal and participial tense forms of the indicative mood (in the present tense of course).

Principal form: [Bana **bâ:** **bàpàlà**] (children play/are playing) – Sotho

[Banana **bâ:** **bàpàlà**] “ “ “ Lozi

Participial form: [Bana **bá** **bápálá**] (children play) - Sotho

[Kubàpàlà kwá banana] “ “ Lozi

Again in Sesotho tone can distinguish between *impersonal copulative built* by using the invariable, high-toned copulative prefix /ké/, and *personal copulative built* by using the low toned subject prefix of the 1<sup>st</sup> person singular /ke/.

As in: impersonal: /Kabelo **ké** morena/ (Kabelo is chief); Sotho

/Kabelo **ki** mulena/ ” “ “ Lozi

personal: /‘Na **ke** moithuti/ (me, I am a learner); Sotho

/Na **ki** moituti/ “ “ “Lozi

It can also be used to distinguish the subject prefix of the second person singular from that of the third person class 1.

As in 2<sup>nd</sup> person singular - /u batlang?/ (what do you want?) Sotho;

“ “ - /u bata ni/ “ “ “ “ Lozi

3<sup>rd</sup> person, class 1 /o batlang?/ (what does she/he want?) Sotho,

/u bata ni yoo?/ “ “ “ “ Lozi.

### 3.17.4 Length and Stress:

Length can be described in phonetics as the physical duration of a sound or utterance, and in phonology as the relative *durations* of sounds and syllables when these are linguistically contrastive; length can also be referred to as *quantity*. Sometimes the term is restricted to phonological contexts. Two sounds, particularly in the case of vowels, may be the same in every respect except duration. Phonologically ‘long’ and ‘short’ values are conventionally recognised, for both vowels and consonants. Crystal (1985). Long vowels transcribed with the diacritic [:]

occur in both languages. Normally these prosodic features are relatively close, so one cannot be defined in the absence of the other, they happen to be intertwined. What is commonly referred to as **stress, accent** or **emphasis**, which may be accompanied by gestures of various kinds, is achieved by a combination of a high or low toneme plus *length* on the same syllable, usually the *penultimate syllable*. Both languages under study share these prosodic features. Most scholars differ on these prosodic features, Westermann and Ward (1933) say in many African languages stress such as we know it in European languages does not exist. This is especially the case in tone languages, where correct use of *pitch* is of far greater importance than *stress*.

In defining *stress*, Doke (1954) considers it as the ‘dynamic accent’ by which one syllable is made more prominent than others. He contends that every complete word in Bantu has a main *stress* on one of its syllables, secondary *stresses* falling at intervals on other syllables of poly-syllabic words. The main *stress* is then a great factor in word-building in Bantu and proves the incorrectness of the disjunctive methods of word-division employed in some orthographies, as in the Sesotho orthography. He claims that in all Southern Bantu languages, the main *stress* is typically on the penultimate syllable of each word, though its presence is more noticeable in some languages than others owing to the inter-relationship of the type of tones.

On the Sesotho language Doke has consistently maintained that every complete word in Southern Sotho has a main stress on one of its syllables, and this is typically on the penultimate syllable. But Cole (1955) argued that it is not *stress* but penultimate *length* that occurs in this position. He says: “In English and some other European languages, heavy stress is usually associated with raised tone and increased length. For this reason a high toned or long syllable is often mistaken by Europeans for a stressed syllable. As such then, stress, as a significant functional unit does not exist in Sesotho. Its place is taken by tone which may combine with length to produce a characteristic accent of some kind on syllables of word.”

While Jalla (1937) on the Lozi, contends that as a rule, accent is on the penultimate syllable as in: muse**be**zi (work) (mose**bet**si in Sesotho; note the alternation of the high vowel /u/ to a low vowel /o/ in the first syllable of the word, and the similarity of the penultimate syllable as well as the sound change from /z/→ts/). Jalla says the same applies to monosyllables, with the exception of /ca/ when it means /to eat/.

A monosyllable at the end of a sentence has no accent, the accent being on the syllable preceding it as in

/ha ba si **ka** ta/ - (they have not come); /i **la** ca/ - (it will burn);

Exceptionally, the accent may be on the last syllable as in:

/mulenen/ (the Capital) – /moren**eng**/ (Sotho equivalent); /nahen/

(in the veld) - /nah**eng**/ (Sotho); notice the change from /l/ to /r/ in the two examples, as well as the /n/ and /ng/.

There are however some exceptions to this general rule. Mwisinya (1977) says:

(a) In a command the last syllable is lengthened:

as in: *kuze:ni!* (keep quiet!)

*Zama:ya!* (Go!)

(b) In a question the penultimate syllable is not lengthened:

as in: *Wa zamaya?*(Are you going?);

*U zwa kai?* (Where do you come from?);

In normal speech, Guma (1971) says three lengths of syllables occur in Sesotho.

They are:

**Syllables with (a) normal or (b) short length, which is not marked:**

a. This is the standard case in final syllables, non-penultimate syllables and mono- syllabic words:

As in /mamela/ (listen); /ja/ (eat);

b. Syllables with half length are indicated by /•/ after the vowel of the syllable following a syllabic consonant. They occur in syllables which are in a non-final position as in:

/Bana ba-rata ho-phela ka khotso/ (children like to live in peace);

/Batho ha-ba-rate ho-phela ka n:toa/ (people do not like to live in wars.)

/ntate o file nkho~~n~~o n:ku/ (father has given granny a sheep).

c. Syllables with full length indicated by /:/ after the syllable or syllabic consonant.

(i) This occurs in the penultimate syllables of words pronounced in isolation or at the end of a sentence:

-/bapa:la/ (play); /bana ba ka bapa:la/ (children may play);

-/ho-bua/ (to speak); /ho-bua/ (to skin an animal);

(ii) It may also occur with the following infixes: future infix /-tla-/ or /-ea-/:

Positive: /Re tla:-bo:na/ - /Re ea:bo:na/ (we shall see);

Negative: /Ha re tl'o:-bo:na/ -/Ha re e'o:-bo:na/ (we shall not see);

(iii) It can occur with the infix /-a-/ of the present indicative positive long form and the perfect indicative negative as in:

/kea:bo:na/ (I see); /Ha kea:bo:na/ (I did not see);

(iv) It can occur with the infix /-n'o-/ (to do as a rule) and /nt'o-/ (to do after):

as in /u n'o: bu:a hantle le batho/ (you should speak properly with people);

/Jaa: u nt'o roba:la/ (eat and sleep thereafter);

(v) Monosyllabic radicals in the present participial are always preceded by prefixal morphemes which have the full length:

/Ha a:e-noa, u she:be/ (when he/she drinks, you watch);

/ Ha a:sa:je, oa ku:la/ (If he doesn't eat, he/she is ill);

(vi) Further prolonged or abnormal length occurs in the final syllable of the word, and it is best indicated by doubling the final vowel or consonant that represents the lengthened sound. as in:

/Phuu!/ (of a bad smell);

/Fuu!/ (drunken);

/Joo!/ (alas);

/Ngoo!/ (too dry);

/Oee!/ (replying to a call);

/Rii!/ (drinking to the last drop);

(vii) Further prolonged or abnormal length can also occur in emotional and dramatic speech including ideophones and interjectives:

as in: /toaa!/ (whiteness)- Sotho; /twaa!/- Lozi;

/tleree!/ (redness) – Sotho; /telee!/-Lozi;

/poo!/ (coolness), /tuu!/ (quietness) – Both languages;

(viii) There is yet another method of indicating prolonged length in final syllables which is a double colon /::/ after the vowel representing the lengthened sound.

As in: /fu::/ (of being dead drunk); /tu::/ (of being quiet);

(ix) Prolonged vowel length also occurs in non-final syllables. In which cases it may be indicated by a double colon as above or by dots after the lengthened vowel:

as in: /Motse o::la/ or /Motse o...la/ (yonder village);

/mo::la/ or /mo...la/ (there);

The Department of National Education Magazine (1985) on “Lozi : Orthography No. 2,” puts long vowels as duplicated vowel symbols.

Examples: **tiisa** (insist); **yaama** (gape at); **teeka** (look after);

**lizwii** (lechwe); **nyoo** (madness); **eeni** (yes); **aawa** (no);

**liino** (tooth) /leino-Sotho/; **baalafi** (nurses in both languages);

**muutwa** (thorn) /moutloa-Sotho/;

**maabane** (yesterday)/maobane-Sotho/;

**meeno** (teeth) /meno-Sotho/;

**liiso** (fire place)/leifo-Sotho/;

The magazine also has established that the word /**muuna**/ (man); /**monna**-Sotho/ has a long vowel in the prefix and it should be spelled accordingly. There is no need to write the stem /-**na**/ with a double /**n**/ because this cannot be justified phonologically. All cases where the stem /-**na**/ is placed in other classes, result in lengthening of the vowel of the prefix as in:

/baana/ (men) /banna-Sotho/;

/kaana/ (a small man);

/biina/ (bad men);

With ideophones and interjections:

/wii/ (darkness); /shaa/ (polite response); /hii/ (surprise); /ehee/ (joy);

/poo!/ (coldness: same in Sotho); /tuu!/ (quietness: same in Sotho);

/twaa!/ (whiteness: toaa! in Sesotho);

## CHAPTER FOUR

### FINDINGS AND ANALYSIS

#### 4.0 General

Chapter Four presents the findings of the research and sorts the data collected from the research and condenses the data on tapes and handwritten notes this into a collection of electronic documents. The chapter highlights key issues noted by the researcher and shows where significant issues lie. In the abstract, it was put that siLozi is a form of Sotho, which now has the influence of what one may term dialects of the Luyana such as the Kwandu, Mbowe, Simaa, Mwenyi, Mashi and Mbukushi. And the whole intention of this chapter is to put forward the findings from the previous chapters, analysing and determining whether Silozi is a dialect of Sesotho or not.

#### 4.1.0 The Phonological Perspective:

##### 4.1.1 General

From our survey, both languages have *voiceless stop consonants* occurring much more commonly than voiced. Other types of stops are much less common in siLozi, such as aspirated, voiceless ejectives and voiced implosives; such as /**kh**/, /**kh**/, /**ph**/, /**bj**/. Both languages have two types of *stops*, *voiced* and *voiceless*, with Sesotho having complex sets such as /**psh**/ -(**pshatla**) – breaks;

/**tlh**/ - (**tlholo**) –victory;

/**qh**/ - (**qhafutso**) – muddy;

/**th**/ - /**thabo**/ - joy;

##### 4.1.2 Consonants:

###### 4.1.2.1 Fricatives:

There is a full range of fricatives in these languages.

(a) The most common fricative being /s/, a voiceless fricative.

Examples: Lozi: /sicaba/ - (nation) - /sechaba/ - :Sotho

/musili/ - (powder)- /mosili/; “

(b) /ns/ is a nasalised form of /s/, its Sotho counterpart is /ntš/ - [ntsh].

as in Lozi: /bunsu/ - (black) - /botšo/ - :Sotho;

(c) /z/ This is a voiced counterpart of /s/. It does not exist in Sesotho at all.

In semantically similar words, where siLozi uses /z/ Sesotho employs a voiceless,

alveo- fricative stop /ts/, as in:

<u>Lozi:</u>		<u>Sotho:</u>
zamaya - (go) -		tsamaea
eza - (do) -		etsa
zuba - (smoke) -		tsuba
lizazi - (day) -		letsatsi
lizoho - (hand) -		letsoho

(d) /nz/ This is a nasalised form of /z/ found only in Silozi.

as in /nzila/ - (path) - /tsela/ - (Sotho);

(e) /nj/ represented as as [nz] by I.P.A, also found only in Silozi. The Sesotho counterpart employs prepalatal /tj/ instead, as in:

**Lozi:** /nja/ - (dog); **Sotho:** /ntja/;

(f) Silozi has a voiced bilabial fricative /b/ [β] as in:

/bala/ - read; /bapala/ - play; /bata/ -desire. The same words in Sesoth have a /b/ as a voiced labial stop. This is one of the differences which could have been brought about by the Luyana influence. Most Zambian languages have this common bilabial fricative: [β] from this researchers' attention.

For instance:

Bemba: /ukubombá/ - to work – [ukuβombβa].

(g) The next fricative is a palatal /sh/ - [ʃ] as in:

shobota – (whisper in Lozi); sheba – (look in Sotho);

shapa – (thrash) same in both languages;

(h) Then follows [f], a voiceless, labio-dental fricative common in both languages;

Examples: Lozi: Sotho:

/mufili-fili/ - (trouble) - /mofere-fere/;

/mufuta/ - (kind/type) - /mofuta/

(i) Both languages have /h/ as a fricative, but it is placed in different places of articulation by different scholars, (in the air passage of course). Guma (1971) puts the Sesotho /h/ as the *velar fricative*, while the Bureau for Indigenous Languages of the Department of National Education (1986), puts it as a *glottal*

*Fricative*; as in:

/hama/ - (milk); /hana/ - (refuse), same in both languages.

Lozi: /mu~~h~~ali/ - (hero) - /mo~~h~~ale/- : Sotho:

“ /muhau/ - (kindness) - /mohau/ - : Sotho;

(j) /j/ - [dz] is shared by both languages:

as in borrowed words like:

Lozi: /jaji/ - (judge); /joina/ - (join); /jaketse/ - (jacket);

Sotho: /ja/ - (eat); /sejo/ - (dish); /lijo/ - (food); /sejana/ - (plate/basin);

(k) /hl/ - [hl̥] and /tlh/ - [tl̥h] are found only in Sesotho,

as in: /hlola/ - (defeat); /tlholo/ - (victory);

/hloka/ - (need); /tlhoko/ - (a need);

/hloro/ - (yearn); /tlhoro/ - (mountain top);

#### 4.1.2.2 Affricates:

There are only two types of affricates in both languages, namely

(i) Alveolar /c/ - [tʃ] and its nasalised form /nc/ - [ntʃ] in Silozi as in:

/cala/ - (sow); /mucato/ - (marriage certificate);

/nca/ - (new); /ncwa/ - (sickness); and

(ii) Prepalatal /ch/ - [tʃh] and its nasalised form /ntʃh/ in Sesotho as in:

/chesa/ - (burn); /chai/ - (bumper harvest);

/ncha/ - (new); /ncheba/ - (look at me);

#### 4.1.2.3 Nasals:

Nasals occur as: /m – [m]; n – [n]; ny – [ɲ]; ng – [ŋ];/

and each has a syllabic form. In Sotho these nasals when initial in a word, are represented by an apostrophe as in:

/mmuso – ‘muso (government);

/mmoho – ‘moho (together);

/nna – ‘na (me);

/nnyeo – ‘nyeo (so and so);

/nngoapa – ‘ngoapa (scratch me);

When medial in Sesotho, the nasals appear doubled, as in:

/khanna/ – (drive);

/hammoho/ - (altogether);

/senngoapa/ - (be spoiled);

In the Niger-Congo phylum, especially in the Southern Bantu family there is a tendency of nasals

combining with other consonants, as well as combining with the approximants (semi-vowels: **w** and **y**).

[j]. This is most common semi-vowel with Silozi than Sesotho.

As in: /my/ - [mj] : funya (stink);

/mw/ - [mw] : mweka (flash);

#### (a) Nasal /m/

This can combine with /b/ [β] as a bilabial fricative in siLozi, but in Sotho it combines with a bilabial explosive. The bilabial fricative does not exist in Sesotho. Instead the Sesotho employs a *voiced bilabial stop* /p/.

Examples: Lozi: mba – (stomach); Sotho: mpa;

Where Silozi combines /m/ with /p/, the Sesotho counterpart *aspirates* the /p/, hence /ph/, as in Lozi: /mpo/ -(gift) - /mpho/ : Sotho

“ /mpi/ -(army)- /mph/ “

#### (b) Nasal /n/

/n/ is the most easy to combine with the other letters to form single sounds, one may call them clusters in the African phonological context. It is a common feature with Silozi. There are many monographs and diagraphs where the nasals in Silozi combine with other segments to form sounds, also combining with the approximants /w/ and /y/ [j].

(i) **ng** [ŋg] – Silozi -/ngongota/ (knock) /kokota/ (Sotho) ; (also notice that the /ng/ a nasal *velar* – is replaced by /k/ - a stop *velar in Sesotho*;

The Sesotho **ng** [ŋg] differs with the Lozi one phonetically, it is replaced by the sound /ñ/ which is a voiced velar nasal.

Examples:	<u>Sotho</u> :	<u>Lozi</u>
	Ngola - (write) -	ñola
	Ngaka - (doctor) -	ñaka
	Ngata - (many) -	ñata

(ii) **nk** [nk]: Lozi –nkala – (crab); nku – (sheep) same in both languages;

(iii) **ns** [ns] : Sesotho does not combine these two sounds, instead, in the similar words,

Sesotho replaces the voiceless alveolar fricative /s/ with an aspirated voiceless alveo- fricative stop /tš/ [tsh]:

as in: <u>Lozi</u>		<u>Sotho</u>
<b>nsi</b>	(eyebrow)	<b>ntsi</b>
<b>bunsu</b>	(blackness)	<b>botsho</b>

(iv) **nd** [**nd**]:

There is no combination between /n/ and /d/ in Sesotho, instead, a voiceless, alveo-lateral /tl/ or a voiceless alveola /t/ is employed.

As in: <u>Lozi</u>		<u>Sotho</u>
<b>ndu</b>	(house)	<b>ntlo</b>
<b>nda</b>	(louse)	<b>nta</b>
<b>ndate</b>	(father)	<b>ntate</b>

(v) **nt** [**nt**]:

Where Silozi combines /n/ with /t/, Sesotho aspirates the sound, that is /t/-/th/;

As in Lozi: **nto** – (thing) – Sotho – **ntho**;

(vi) **nz** [**nz**]:

Sesotho does not have the segment /z/, hence no combination of /z/ and nasal /n/. Where Silozi has this combination, Sesotho replaces the /z/ with a voiceless alveo-fricative stop /ts/. As in: Lozi /nzi/ - fly - /ntsi/ Sotho.

Note the interchanging of /ns/ to /ntsh/ and /nz/ to /nts/, Lozi to Sotho respectively<sup>12</sup>.

The voiceless fricative /s/ is replaced by an aspirated /ts/ to make the sound /tsh/, and the voiced fricative /z/ is replaced by a voiceless alveo-fricative /ts/.

(vii) **nj** [**ndz**]:

This is a Silozi combination only. In Sesotho similar words to those with /nj/ combination have the /j/ replaced by a voiceless pre-palatal stop /tj/,

as in /nja/ - dog - /ntja/ (Sesotho)

(viii) **ny** [**ɲ**]:

This palatal nasal is common and similar in both languages. There are no replacements.

As in /nyala/ - marry (similar in both);

/nyaza/ - despise - /nyatsa/ (Sotho);

Each nasal combination with other segments is considered as one sound.

#### 4.1.2.4 Liquids and Approximants:

##### a. Liquids:

Sesotho and Silozi use the liquids /r/ and /l/ respectively. SiLozi does not use /r/ except in borrowed proper nouns such as *Rosa, Roma*; also in other loan words such as *rivesa* (reverse). Where Sesotho employs /r/, siLozi uses /l/, that is in semantically similar words.

as in: Sotho                      Lozi

rata	(love)	lata
reka	(buy)	leka
Barotse (the Lozi)		Balozi
Moriana (medicine)		mulyani

##### b. Approximants:

The approximants are the same in both languages: /w/- [w] (a labial semi-vowel behaving like a velar) and /y/- [j] a palatal semi-vowel. It should be noted that these consonants have some of the phonetic properties of vowels. The bilabial [w] and the palatal [j] are usually referred to as *approximants*, *frictionless continuants* or *semi-vowels*, as they have exactly the same point of articulation as vowel glides.

as in Lozi                      Sotho

wela	(fall)	oela
yena	(he/she)	eena
cwana	(thus)	joana
bucwala (beer)		bojoala

#### 4.1.2.5 Combinations with Nasals:

Nasals can combine with semi-vowels in both languages. This is most common with Silozi. It turns out that a nasal can be followed immediately by a semi-vowel, or there will be another segment inserted between the nasal and a semi-vowel. This is not common in Sesotho nasal combinations.

Examples:

##### Lozi:

/mw/ - [mw]:

**mwaa** (courage); **mweka** (flash); **mweta** (pluck); **bonwa** (be seen);

/ncw/ - [ntʃw]: **ncwa** (leprosy);

/ndw/ - [ndw]: **ndwa** (war);  
 /njw/ - [ndzw]: **njanjwa** (shivering);  
 /nsw/ - [nsw]: **nswe** – (sugar cane);  
 /my/ - [mj] : **fumya** (stink); **imyaula** (eat the first meal of the day);  
 /mby/ - [mbj]: **mbyumbyulo** (sky);

#### Sotho:

In Sesotho the combinations with semi-vowels, especially /w/ - [w], written /o/ in the Lesotho orthography, is seen in verbs with the *passive extension*, which indicates that the subject of the predicate is acted upon or brought about by some external force or agency. The agent of the action i.e. the person or thing which actually carries out or does the action is always implied even if it is not expressed.

#### Examples:

/no/ - [nw]: **bonoa** (be seen) - (note the Lozi **bonwa**);  
           : **bonoe** (been seen) – (Lozi-**bonwe**);  
 /noo/- [now]: **nooa** (drank);  
 /nto/- [nto]: **ntoa** (war) – (Lozi-**ndwa**);  
 /ntšo/- [ntsho]: **ntšoe** (sugar cane) – (Lozi-**nswe**);  
 /nkuo/- [ŋkuw]: **nkuoa** (been taken);  
 /nkhuo/- [nk'uw]: **nkhuoa** (smelled);  
 /ntšuo/ - [ntshuw]: **ntšuo** (taken out);  
 /muo/ - [muw]: **romuoa** (sent);

Note: With combinations of /m/ and /ny/ with /w/, the sound of the nasal changes to the nasal /ng/-[ŋ] and /nng/-[nŋ] respectively<sup>13</sup>.

As in: **roma** - **rongoa** (sent); **loma**-**longoa** (bit);  
           **senya** – **senngoa** (spoilt); **kenya** – **kenngoa** (inserted);

## 4.2.0 Vowels

### 4.2.1 General

The classification of vowels has been on the basis of place and manner of articulation as shown in charts 1 and 2. It is seen that front vowels are usually *unrounded*, as in /i/ and /e/; and back vowels are usually *rounded*, as in /u/ and /o/. The low vowel [a] is central in both languages. Doke (1954) said that **S**iLozi vowels have been reduced to five phonemes (as in Nguni and many central Bantu languages.) The high front vowels are much more commonly

used than high back vowels.

#### 4.2.2 Differences in the Usage of Lozi and Sotho Vowels:

(a) semi-close vowels: [i], [e] (front) and [u], [o] (back):

There is a noticeable difference in both front and back semi-vowels. Where there are semantically similar words, Silozi employs a higher phoneme than that employed by Sesotho.

as in: Lozi:

Sotho:

/mufilifili/ - trouble - /moferefere/;

/kuta/ - court - /khotla/;

/mulena/ - chief - /morena/;

In the above examples, notice the usage of the high vowels: /u/ and /i/ in Silozi, which are replaced by a bit lower vowels: /o/ and /e/ in Sesotho. Also the change /l→r/ from the examples /mulena → morena/; /mufilifili → moferefere/, as in /Lozi→Rotse/ is noticeable.

#### 4.2.3 Differences in Orthography

The orthography of Sesotho has been static for a considerable time; it is very far from satisfactory, but recent attempts at improvement have met with no success, this is according to Doke (1954). He contends that Sesotho orthography, especially the Lesotho one (as opposed to South African one), is *classically disjunctive*, a system unsuited to and absolutely incorrect for a Bantu language.

##### (a) Sotho Vowel Representation:

It is in the vowel representation that the greatest difficulty is presented by the orthography used in Sesotho. The grammarian Jacottet (1972), in his book: The Practical Method to learn Sesuto, fully realized this and used *diacritics* (marks added to a symbol to alter its value, as in the various accents / ^ ˇ ˘ ˘ ~ and so on), signs of devoicing [ . ] and nasalisation [ ~ ].

Jacottet's vowel method is followed by the Lesotho orthography. For instance, symbol /o/ is used to represent:

- a semi-vowel /w/; Jacottet // and
- open /u/; Jacottet /ō/; and
- the two varieties of mid-back vowel /o/; Jacottet /o/ and /ò/.

In the same way, the symbol /e/ represents:

- a semi-vowel /y/;
- open /i/; and
- the two varieties of mid-forward vowels (Jacottet(1972): (*i*, *ě*, *ē* and *è*)).

The Sesotho language employs an eleven vowel system in which pairs of mid-forward and mid-back vowels belong to individual phonemes: (see chart 2) orthographically, then, seven vowels are all that are necessary for a practical orthography. Cole (1961) realized that the least used vowels are ‘close i’ and ‘close u’; and if these were indicated by a *diacritic*, there would be relatively few *diacritics* necessary in any page of Sotho. Such a procedure would necessitate changing present ‘open i’ and ‘open u’ – unfortunately written /e/ and /o/- into /i/ and /u/ respectively. This, Doke contends that it would be an untold advantage to Sotho writing. Further it would remove the present artificial distinction between Sotho and other Bantu languages; as in Lozi /**mutu**/ would look much more like /**umuntu**/ than its present unfortunate form /**motho**/ does.

Doke illustrates with the following examples, the sort of change that would take place;

Sesotho: (official) - /Motho eo o lutse lefifing/

(Jacottet) - /Mōthō eō ō lutsē lēfifing/

(proposed) - /Muthu eu ulûtsi lififing/

(That person is sitting in the dark);

He concludes by saying, such a reform in the writing of Sotho (which would then be written *Suthu*) vowels, with the adoption of conjunctive word-division throughout, and the use of semi-vowels /y/ and /w/ in Sesotho – (which Silozi does)- would be of inestimable benefit to all Sotho literary development.

From Cole and Doke’s analysis, it seems that the Sesotho orthography would have been similar to that of Silozi had it not been because of the *diacritics* and the current procedures of changing ‘close’ and ‘open’ vowels. This researcher mentioned earlier that where Silozi employs a high vowel, Sesotho uses a much lower vowel instead. e.g. Lozi: /**mutu**/ - Sotho: /**motho**/ (person).

## CHAPTER FIVE

### GENERAL CONCLUSIONS AND RECOMMENDATIONS

#### 5.0 General

This chapter summarises and draws conclusions of the study and re-indicates its purpose. The Chapter also reviews the research process and gives the critiques of the researcher. Furthermore, this chapter states the possible use of the study to academics and others.

#### 5.1 Summary of findings

The broad purpose of the study was to carry out a phonological comparison of Silozi and Sesotho. Specifically, however, the objectives of the study were to establish the similarities and differences between Silozi and Sesotho segmental phonemes and their distribution; to analyse the syllable structure and suprasegmental phonemes of both languages; and ultimately argue that Silozi is a variety of Sesotho.

The research process involved personal discussions with relevant respondents using structured interviews that were aimed at drawing out responses to the research questions outlined in chapter one. The research further made extensive references to related literature for the purpose of establishing the historical and theoretical framework to inform the basis for analysis of the collected information.

The researcher found that indeed, Silozi and Sesotho can be favourably compared and contrasted phonologically using the theories of segmental and suprasegmental phonemes. From these comparisons and contrasts of sound patterns and analysis, the following observations can be arrived at:

- (i) There are overwhelming phonological similarities between Silozi and Sesotho in terms of nasalisation, labialisation, palatalisation, alveolarisation and semantics.
- (ii) The observed phonological differences in the Sesotho and Silozi appear to be more in terms of orthography than semantics.
- (iii) Sesotho and Silozi share a common historical background and cultural heritage.
- (iv) Speakers of Silozi and Sesotho mutually understand each other (the languages are mutually

intelligible).

(v) There is evidential proof of the presence of the Makololo warriors in Zambia as portrayed by picture 1 of a Kololo warrior taken in 1908, who was born around 1840.

(vi) Based on the above, Silozi is a 'language' that is spoken in Western Province and its immediate neighbours; it has its provincial song (very similar to the Lesotho National Anthem).

On purely linguistic ground, Sesotho and siLozi are more likely dialects of one language which has mutually intelligible dialects. The Sotho group of languages has varieties like Sepedi, Setswana, Silozi Sesotho (Southern Sotho) and Tshivenda (Northern Sotho)

To come to a conclusion that Silozi is a dialect of Sesotho is quite difficult, because up to now, many scholars contend that the notion of a dialect is not clear and linguists have not yet been able to tell a dialect from a language and identify any particular dialect as belonging to a particular language. Wolff poses this as a problematic theoretical issue in linguistics, leading to the unsatisfactory admission that nobody knows exactly how many 'languages' are spoken around the world in general, particularly in Africa.

Wolff gives an example of the South African situation where isiZulu and isiXhosa, Sesotho and Sepedi are considered to be different languages for several non-linguistic reasons. All the four languages fall into one category of Southern Bantu languages, the first two fall under the Nguni and the second two fall under the Sotho Group. The languages are considered different because of:

- a. The members of these respective communities consider themselves to be 'different' on ethnic, social and historical grounds.
- b. They all have large numbers of speakers.
- c. The Apartheid system considered them different in an aggressive manner as it insisted on their difference rather than their common features (hence destabilising them for apartheid's gain) among the population groups, cultures and languages.
- d. They were listed as different 'official' languages in South African Constitution of 1996.

The orthography of the two languages is totally different. Lesotho employs a *disjunctive* method of writing while Silozi uses a *conjunctive* one, which the South African Sesotho employs as well. According to Kashoki et al. (1990), the crucial distinction between a disjunctive and conjunctive spelling is the subject of masterly understatement in both orthographies. In the Silozi orthography words are written conjunctively, pronouns, tense sign, verb stem, object and suffix form one single

word. A disjunctive orthography demands the teaching of grammar at too early an age, on a lighter note it could even help ‘poorer’ teachers to disguise their incompetence as it is easy to give a grammar lesson and set and mark an exercise on it. Anyway, it is more challenging to the teacher to encourage pupils to use language creatively and then to assess their creative writing.

The foregoing observations provide overwhelming evidence that siLozi is a variety of Sesotho, a fact acknowledged by most Lozi respondents who trace their roots or history to Lesotho.

In addition the above observations on the similarities and differences between Silozi and Sesotho should interest scholars in development studies, international relations and diplomatic studies, education curricular development to mention a few. Otherwise there still remains a lot research areas touching on morphology, morphosyntax, syntax and semantics as focal themes.

## 5.2 RECOMMENDATIONS

It has been established that Silozi originally came into Zambia in the aftermath of the *Lifaqane* wars (also known as *Mfecane* in Zulu – the series of calamitous wars in the High Veld in South Africa in the 1820s precipitated originally by groups of people escaping from the tyranny of Chaka Zulu). Hence, Silozi was imposed on the peoples occupying the Western Province and as already observed, it is a Sotho language which has been modified over a period of time. It is true that language is dynamic and one would not have expected the “Kololo” language to have remained the same after all these years. With the interaction with other Zambian languages, Silozi changed from the original Kololo.

At this juncture one would recommend that the current Silozi grammar be maintained in the schools, so as not to confuse pupils and learners of the language. On the other hand, Sesotho (Lesotho orthography) could be changed into the conjunctive method as used in South Africa and include the segments Silozi and South African Sesotho employ. Segments such as /d/,/w/ and aspirations such as /tsh/, tend to be much closer to the phonetic writing of segments. This makes it easier for a learner of these two languages to write and understand the phonetic aspects of these languages.

Silozi is now a stable language and it stands on its own among other languages; it is one of the seven major languages of Zambia, it is a *lingua franca* in the Western Province and its neighbourhood (Livingstone and Caprivi Strip in Namibia).

Wolff claims that ‘languages’ tend to be identified with national borders and sovereign states and ‘dialects’ with regional varieties largely within national borders, in this respect he says:

“Consequently ‘languages’ are said to be ‘dialects’ with a national anthem, flag and a navy”

There is need for further research (options for future research) on the similarities between these two languages as it seems the original Kololo vocabulary is not phasing out of the Silozi language. Whereas one would have expected this language (Kololo) to die a natural death due to the influence of the surrounding languages, it unexpectedly survived all the consequences. Culture is dynamic. The Literature that concerns these languages needs further research. Therefore, one would suggest to academics and Research Institutes on the maintenance of African linguistics and culture, otherwise cultural imperialism will be perpetuated. They should keep on researching and writing in order to continuously enhance the body of knowledge and developments concerning these languages.

## ENDNOTES

<sup>1</sup>Wolff Says:- language and dialect are terms which may be clear in everyday conversation, but prove to be problematic and ambiguous when applied in a technical sense.

<sup>2</sup>Lynn (1994) notes that Sesotho is a variety which is taught to children in schools when learning to read and write and it is the variety which is used on the vast majority of official occasions

<sup>3</sup>Sesotho spoken in Lesotho has no /d/ on its orthography. When /l/ is followed by /i/ or /u/, it takes the sound of /d/ as in /Modimo/ (God), /dumela/ (hello)

<sup>4</sup>In Sesotho there is not much of coalescence apart from that with possessive pronominal stems of the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> persons plural

<sup>5</sup>These terms Lozi/Silozi and Sotho/Sesotho will be used interchangeably throughout the study

<sup>6</sup> Alveolar n [n] : voiced alveolar nasal as in /nata/ (beat); Sesotho - /natha/, the distinctive replacement of /l/ to /r/ → /nali/to nare/; and from a high vowel /i/ to a front semi-close vowel /e/.

7. The change from /l/ to /r/. According to Jalla (1927) the /r/ sound is never produced in Silozi except in loan words like /raba/ (rubber), /raisi/ (rice), and in proper nouns such as /Roma/, /Rebeka/, /Petrose/ etc

<sup>8</sup>The alveolar flap [ɺ] which often appears

<sup>9</sup>Of or pertaining to the sockets of the teeth (Shorter Oxford English Dictionary Vol. 1, 5<sup>th</sup> Edition 2002.

<sup>10</sup>Note the aspirated pre-palatal stops in Sotho

<sup>11</sup>Note: the omission of the semi-vowel in the Sotho example

<sup>12</sup>Note the interchanging of /ns/ to /ntsh/

<sup>13</sup>Note with combinations of /m/ and /ny/

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## Appendix: I

Matrix 1<sup>1</sup>

Lozi Phonetic Matrix:

	i	e	a	o	u	p	b	β	t	D	l	f	v	s	z	tʃ	Dz	k	g	m	n	ɲ	ŋ	h	y	w	
Voc	+	+	+	+	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-	+	+	+	+	-	-	-	
Cons	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-
Cont	+	+	+	+	+	-	-	+	-	-	+	+	+	+	+	-	-	-	-	-	-	-	-	-	+	+	+
Ant	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	-	-	-	-	+	+	-	-	-	-	-	-
Back	-	-	+	+	+	-	-	-	-	-	-	-	+	-	+	-	-	+	+	-	-	-	+	+	-	+	+
Cor	+	+	-	-	-	-	-	-	+	+	+	-	-	+	+	+	+	-	-	-	+	+	-	-	+	-	-
Del	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-
Nas	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	-	-	
Voice	+	+	+	+	+	-	+	+	-	+	+	-	+	-	+	-	+	-	+	+	+	+	+	+	-	+	+
High	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	-	+	+	-	+	+	
Low	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	

## Appendix: II

Matrix 2<sup>2</sup>

Lozi Phonemic Matrix:

Maximally specified:

	i	e	a	o	u	p	β	t	l	f	v	s	z	tʃ	dz	k	g	m	n	ɲ	ŋ	h	y	w	
<u>Voc</u>	+	+	+	+	+	-	-	-	+	-	+	-	+	-	-	-	-	+	+	+	+	-	-	-	
<u>Cons</u>	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	
<u>Cont</u>	+	+	+	+	+	-	+	-	+	+	+	+	+	-	-	-	-	-	-	-	-	-	+	+	+
<u>Ant</u>	-	-	-	-	-	+	+	+	+	+	+	+	+	-	-	-	-	+	+	-	-	-	-	-	
<u>Back</u>	-	-	+	+	+	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	+	+	-	+	
<u>Cor</u>	+	+	-	-	-	-	-	+	+	-	-	+	+	+	+	-	-	-	+	+	-	-	+	-	
<u>Del</u>	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	
<u>Nas</u>	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	-	-	
<u>Voice</u>	+	+	+	+	+	-	+	-	+	-	-	-	+	-	+	-	+	+	+	+	+	+	-	+	+
High	+	-	-	-	+	-	-	-	-	-	-	-	-	+	+	+	+	-	-	+	+	-	+	+	
Low	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	-

### Appendix: III

Matrix 3<sup>3</sup>

Lozi Phonemic Matrix:

Minimally Specified:

	i	e	a	o	u	p	β	t	l	f	v	s	z	tʃ	dz	k	g	m	n	ɲ	ŋ	h	y	w	i	
Voc	+	+	+	+	+																		-	-	+	
Cons	-	-		-	-				+		+		+			+	+						+	-	-	-
Cont						-	+			+	+	+	+										+			
Ant						+	+			+	+	+	+					+	+	-	-		-	-		
Back	-	-		+	+			-		-						+	+			-	+		-	+	-	
Cor						-		+		-						-	-									
Del														+	+	-	-									
Nas						-		-	-		-	-	-				-	+	+	+	+	-				
Voice							+			-	+		+	-	+	-	+									
High	+	-		-	+																				+	
Low			+	-																						

For matrices 1<sup>2</sup> 2<sup>3</sup> and 3<sup>3</sup> above, complements: Chanda, V.M. (2007) Aspects of the Phonology and Morphology of Selected Zambian Languages. University of Zambia: Lusaka

### Appendix: IV

Matrix 4

Sotho Phonetic Matrix:

	a	e	a	o	u	p	b	t	l	f	fj	s	ts	ʃ	tʃ	dz	k	n	m	ɲ	ŋ	h	ǃ	o	
Voc	+	+	+	+	+	-	-	-	+	-	-	-	-	-	-	-	-	+	+	+	+	-	-	-	
Cons	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	
Cont	+	+	+	+	+	-	-	-	+	+	+	+	+	+	-	-	-	-	-	-	-	-	+	-	-
Ant	-	-	-	-	-	+	+	+	+	+	+	+	+	-	-	-	-	+	+	-	-	-	+	+	
Back	-	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	+	+	-	-	
Cor	+	+	-	-	-	-	-	+	+	-	-	+	+	+	+	+	-	+	-	+	-	-	-	+	
Del	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	+	-	
Nas	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	-	-	
Voice	+	+	+	+	+	-	+	-	+	-	-	-	-	-	-	+	-	+	+	+	+	-	+	+	
High	+	+	-	-	+	-	-	-	-	-	-	-	-	-	+	+	+	-	-	+	+	-	+	+	
Low	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	

Appendix: V

Matrix 5

Sotho Phonemic Matrix:

Maximally Specified:

	i	e	a	o	u	p	b	t	l	F	s	Tj	Dz	k	m	n	ŋ	D	h	ě	o	i	e	a
Voc	+	+	+	+	+	-	-	-	+	-	-	-	-	-	+	+	+	+	-	-	-	+	+	+
Cons	-	-	-	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
Cont	+	+	+	+	+	-	-	-	+	+	+	-	-	-	-	-	-	-	+	+	+	+	+	+
Ant	-	-	-	-	-	+	+	+	+	+	+	-	-	-	+	+	-	-	-	-	-	-	-	-
Back	-	-	+	+	+	-	-	-	-	-	-	-	-	+	-	-	+	+	+	-	+	-	-	+
Cor	+	+	-	-	-	-	-	+	+	-	+	+	+	-	-	+	+	-	-	+	-	+	+	-
Del	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	-
Nas	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+	-	-	-	-	-	-
Voice	+	+	+	+	+	-	+	-	+	-	-	-	+	-	+	+	+	+	-	+	+	+	+	+
High	+	-	-	-	+	-	-	-	-	-	-	+	+	+	-	-	+	+	-	+	+	+	-	-

## Appendix: VI

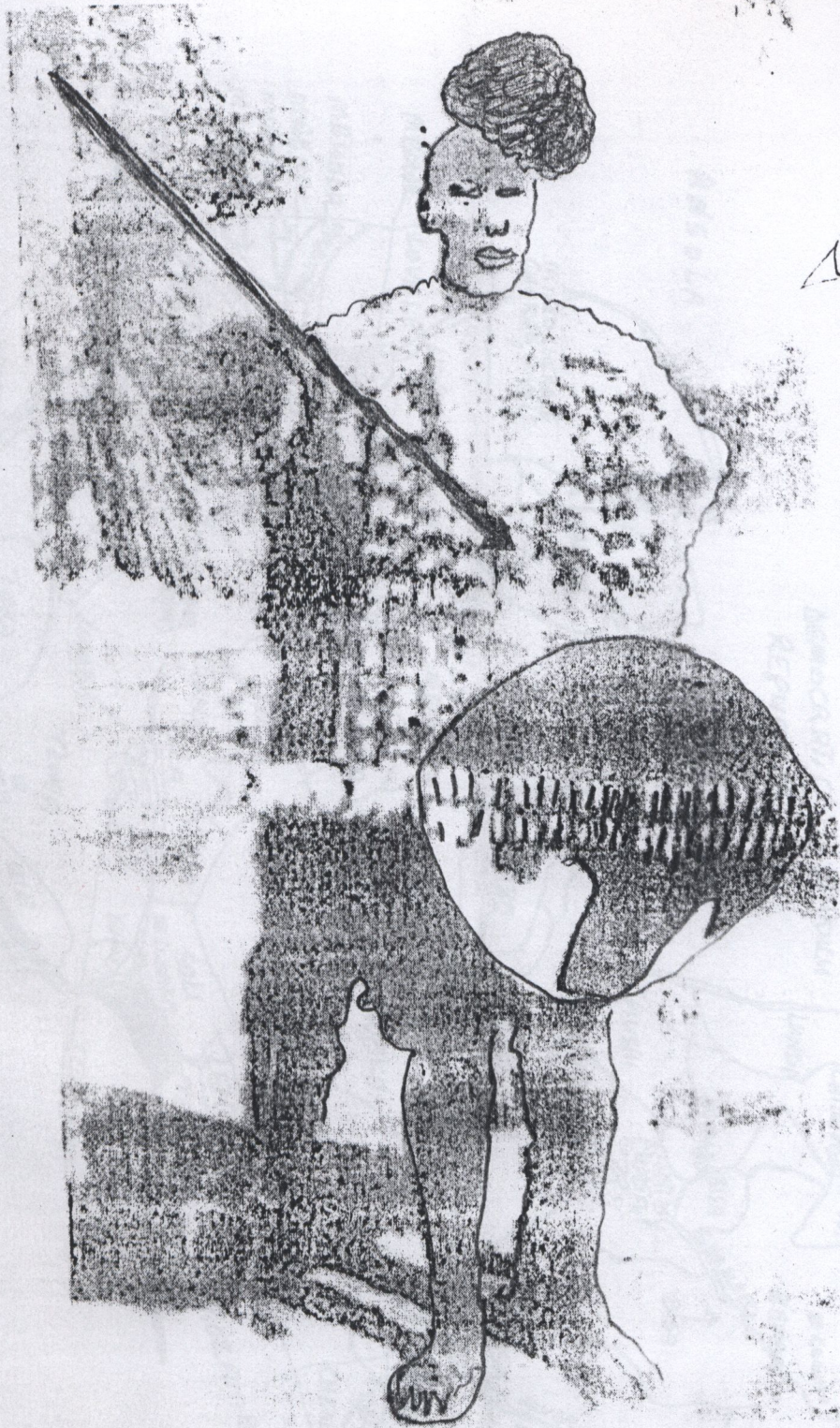
Matrix 6

Sotho Phonemic Matrix:

Minimally Specified:

	i	e	a	o	u	p	b	t	l	f	s	dz	k	m	n	ɲ	ŋ	h	ě	o	i	e	a	o	u		
Voc	+	+		+	+														-	-	+	+			+	+	
Cons	-	-		-	-		+		+				+						+	-	-	-	-			-	-
Cont						-		-		+	+								+								
Ant						+	+	+		+	+			+	+	-	-		-	-							
Back	-	-		+	+								+			-	+		-	+	-	-			+	+	
Cor						-		+		-			-														
Del												+	-														
Nas						-		-	-		-			+	+	+	+	-									
Voice							+			-		+	-														
High	+	-		-	+																	+	-		-	+	
Low			+	-																				+	-		

PICTURE 1

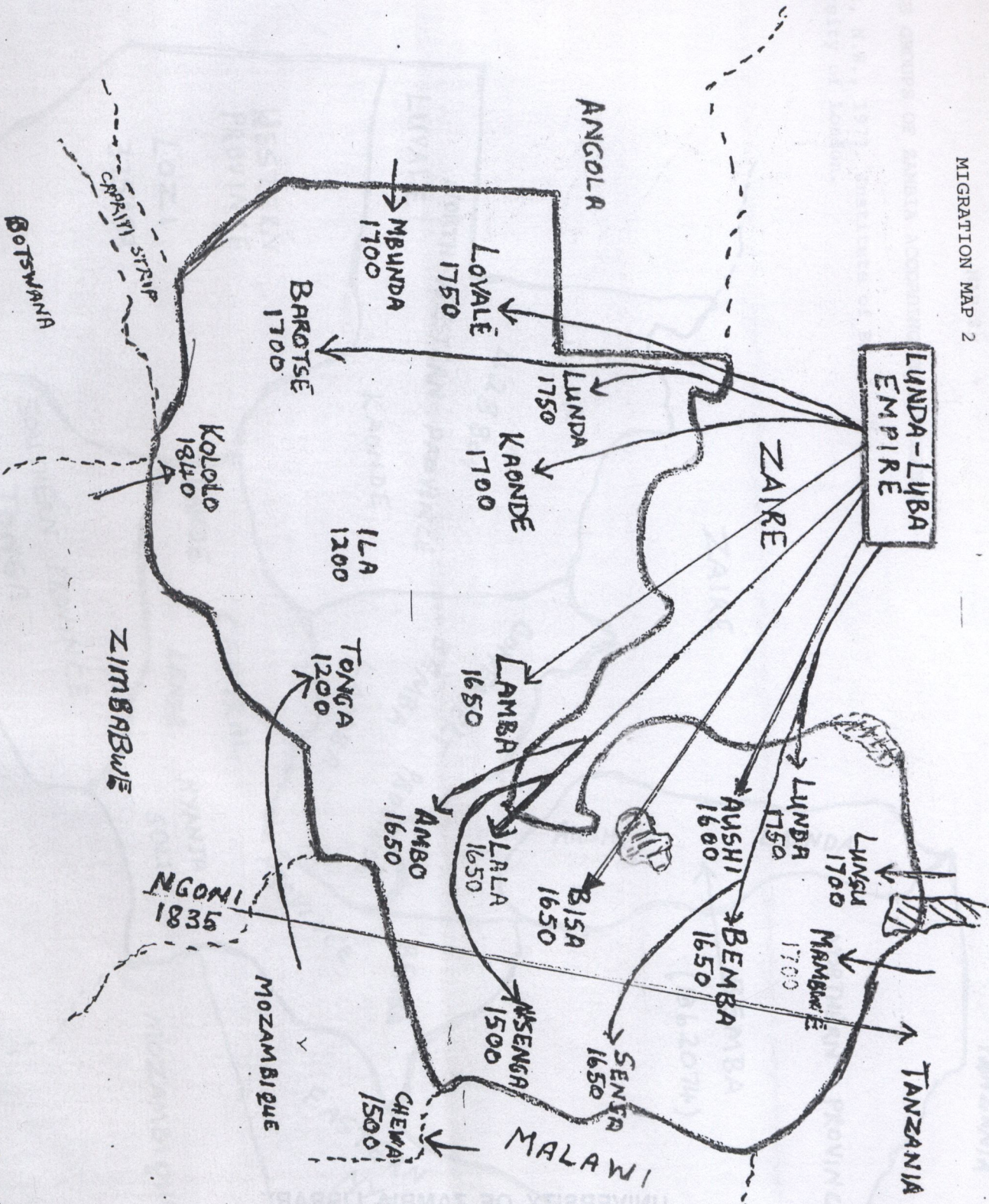


*An old Kolo Soldier, Photographed in 1908. This man was born in about 1840, and escaped to Ngamiland after the fall of the Kolo Kingdom in 1864.*

Parson, N. 1980. New History of Southern Africa, Oxford: Macmillan Publishers

See Chapter 5:(V) Observations

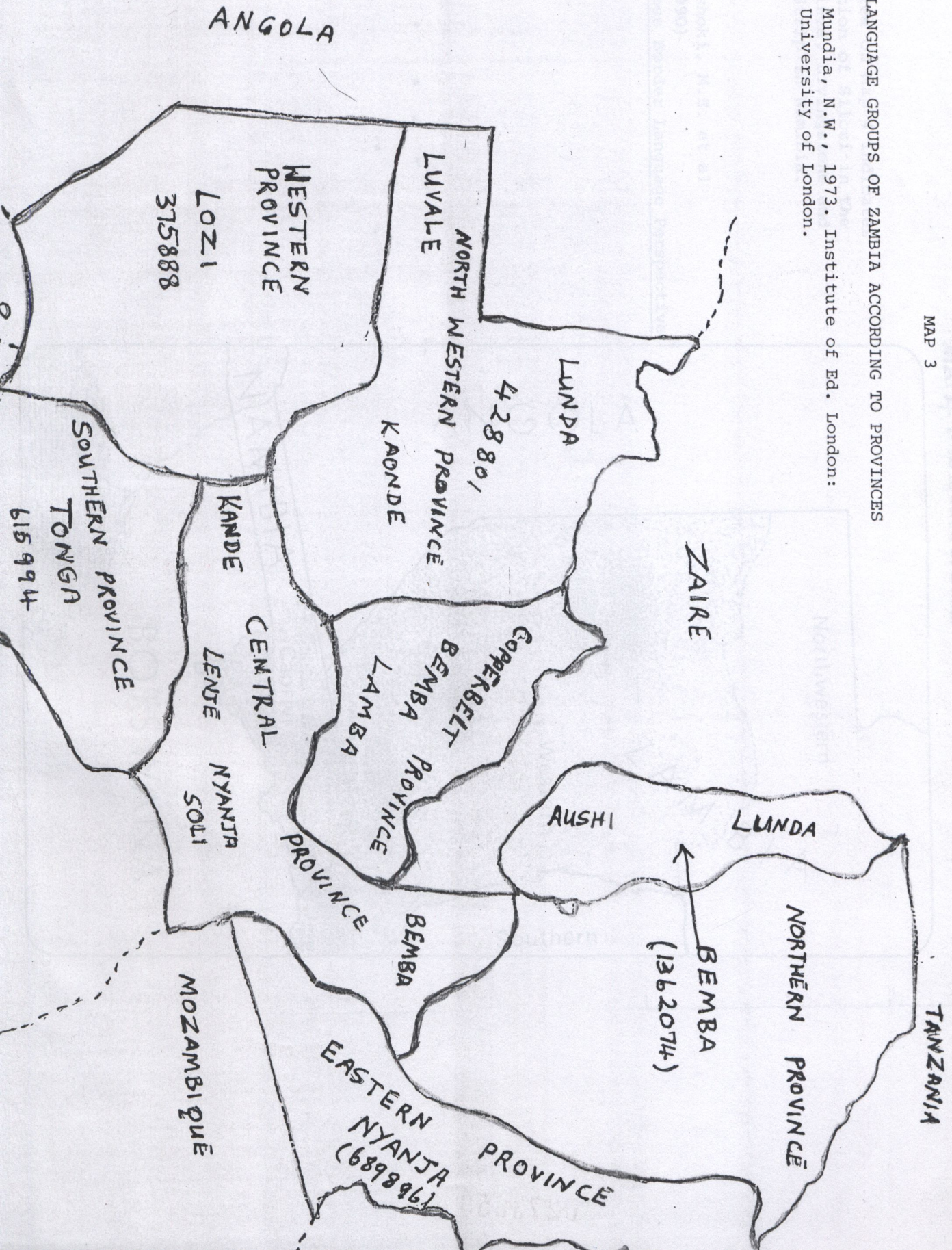




COURTESY: MUNDIA N.W. (1973). The Teaching of Language in the New Zambia, Upper Primary Course. "With Special Reference to the Mother Tongue." University of London: U.K.

THE MAIN LANGUAGE GROUPS OF ZAMBIA ACCORDING TO PROVINCES

Courtesy: Mundia, N.W., 1973. Institute of Ed. London: University of London.



The shaded area on Map 4 indicates the distribution of Silozi in the Western Province, Livingstone and the Caprivi Strip in Namibia.

Courtesy: Kashoki, M.E. et al (1990)

Cross Border Language Perspective

