

THE INGWAVUMA DIALECT OF BEBILI
WITH SPECIAL REFERENCE TO KWANYAWO
KWAMNGOMZURU AND
KWAMATHENIWA AREAS

2005

NOMPUMBELO Z. GOMBE



A0600904A

**THE INGWAVUMA DIALECT OF ISIZULU WITH SPECIAL REFERENCE
TO KWANYAWO KWAMNGOMEZULU AND KWAMATHENJWA
AREAS.**

BY

NOMPUMELELO ZAMILE GUMBI.

**SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR THE
DEGREE**

OF

MASTER OF ARTS.

IN THE

DEPARTMENT OF ISIZULU NAMAGUGU.

AT THE

UNIVERSITY OF ZULULAND.

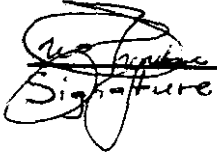
SUPERVISOR :PROFESSOR. L Z.M. KHUMALO.

PLACE :KWADLANGEZWA.

DATE OF SUBMISSION :JANUARY 2005.

DECLARATION

I Nompumelelo Zamble Gumbi declare that all the information written in this document is my work. The sources used or quoted have been indicated or acknowledged by means of complete references.


Signature

10-03-05
Date

DEDICATION

This work is dedicated to my late parents Mr. and Mrs. James Gumbi. From them I learnt the importance of self-reliance, self discipline, hard work, self development and the power of prayer and faith. I also dedicate this work to my sons Nqubeko and Mvuselelo and my beloved husband Mr. Jay Ngubane.

ACKNOWLEDGEMENTS

I would like to thank my brother Naphtal and my sisters Thokozile and Sibongile who helped me to make this work a success .I would also like to thank Mr. Lobamba Shiba and his family who helped me with a place to stay temporarily while I was conducting this research. My sincere thanks also goes to my husband Mr. Jay Ngubane who helped with a lot of information and also with the typing of this work.To these people I say “AKWANDE

SUMMARY

This work discusses the dialect of the people living in a tiny village called Ingwavuma situated on the Lebombo mountains. It is surrounded by rolling hills, natural forests, countless rivers, fertile valleys and streams. This work focuses on the dialect of the people living at KwaNyawo, KwaMngomezulu and KwaMathenjwa areas. These areas are peaceful places where customs, dialects and behavior have not changed for thousands of years.

The people of these three areas speak different dialects. The KwaNyawo people speak two different dialects. Those living at Mthonjeni and Kwaliweni speak the dialect that is influenced by siSwati language. Those living at Ophonweni area speak the language that is influenced by Thonga language. They call that language "Isigonde".

There are those people who live at Lundini and KwaLindizwe who speak siSwati but most of them do not Tekela like Swazis when they speak. The other siSwati speaking area is Manyiseni at KwaMathenjwa area. The people of this area are siSwati speakers and they are proud of being Swazis.

The aim of looking into this dialect is to compare it with isiZulu language and to look into its morphology, phonetics, phonology and semantics as compared to that of isiZulu and siSwati languages. This work will be of great importance to other scholars because they will learn more about the dialect of these above mentioned areas. They will also know how to differentiate between Thonga language and the dialect of Ingwavuma.

TABLE OF CONTENTS**PAGES****CHAPTER 1**

1.0 INTRODUCTORY CHAPTER	1
1.1 Introduction	1
1.2 The statement of the problem.	1
1.3 Aims of the study.	2
1.4 Research methodology.	3
1.5 Delimitation of scope	5
1.6 The importance of the study.	5
1.7 Chapters analysis.	5

CHAPTER 2

2.0 THE MORPHOLOGY AND LEXICON OF THE INGWAVUMA DIALECT	8
2.1 Introduction.	8
2.2 Views of other scholars on morphology.	8
2.3 The differences between the Ingwavuma dialect (KwaNyawo, KwaMngomezulu and KwaMathenjwa areas and the isiZulu language.	10
2.4 The intonation of the Ingwavuma dialect of isiZulu and how it differs from that of isiZulu speaking person.	17
2.5 Lexical Interference.	18
2.6 Differences between the lexicon of the Ingwavuma dialect and that of isiZulu and siSwati.	20
2.7 Lexical morphology and lexical change	21

2.8 Borrowing.	24
2.9 Conclusion.	24

CHAPTER 3

3.0 TONAL DIALECT OF INGWAVUMA. (KWAMNGOMEZULU, KWANYAWO AND KWAMATHENJWA AREAS)	26
3.1 Definition of tonal dialect	26
3.2 The tonal dialect of Ingwavuma(KwaNyawo, KwaMngomezulu and KwaMathenjwa areas)	28
3.3 Differences between the tonal dialect of Ingwavuma and that of IsiZulu language	32
3.4 Differences and similarities between the tonal dialect of Ingwavuma and that of siSwati speaking people.	36
3.5 Conclusion.	44

CHAPTER 4

4.0. PHONETICAL ANALYSIS OF INGWAVUMA DIALECT	45
4.1 Introduction.	45
4.2 Definition of Phonetics.	46
4.3 The views of other scholars on phonetics.	46
4.4 Phonetical analysis of the Ingwavuma dialect.	47
4.5 Differences in the articulation of sounds between the Ingwavuma dialect and that of siSwati (Swazi) language.	50
4.6 Articulation of sounds at Ingwavuma.	54

4.7 Differences in the articulation of sounds between the dialect of Ingwavuma and that of IsiZulu language.	54
4.8 Conclusion.	57

CHAPTER 5

5.0 PHONOLOGY OF THE INGWAVUMA DIALECT.	58
5.1 Introduction.	58
5.2 Definition of phonology.	59
5.3 Description of phonology by other scholars	59
5.4 Phonological analysis of the Ingwavuma dialect	63
5.5 Phonological changes of the Ingwavuma dialect.	66
5.6 Differences in the phonological processes of the Ingwavuma dialect and that of siSwati(Swazi) language.	69
5.7 The influence of the phonological structure of the siSwati language to that of Ingwavuma with special reference to that of KwaNyawo, KwaMngomezulu and KwaMathenjwa areas.	72
5.8 The differences between the phonological changes of Ingwavuma dialect and that of isiZulu language.	74
5.9 Conclusion.	75

CHAPTER 6

6.0.SEMANTIC ANALISIS OF INGWAVUMA DIALECT.	76
6. 1 Introduction.	76
6.2 Defīnition of semantics	78
6.3 The views of different scholars about semantics	79

6.4 Semantic analysis of the Ingwavuma dialect	80
6.5 Analysis of Ingwavuma dialect.	81
6.6 The comparison of semantics of the Ingwavuma dialect to that of siSwati (Swazi) language	84
6.7 Differences between the semantic analysis of the Ingwavuma dialect and that of isiZulu language.	88
6.8 Changes in the semantic structure of the Ingwavuma dialect due to the influence of the siSwati language.	89
6.9 The influence of the Thonga language to the semantic structure of the Ingwavuma dialect.	92
6.10 Conclusion	94

CHAPTER 7

7.0 CONCLUSION AND RECOMMENDATIONS.	95
7.1 Findings.	95
7.2 Recommendations.	98
7.3 Conclusion.	99
7.4 BIBLIOGRAPHY	100

CHAPTER 1

1.0 INTRODUCTORY CHAPTER

1.1 INTRODUCTION

A dialect is a sub-standard, low status, often rustic form of language, generally associated with peasants, the working class or other groups lacking in prestige. It is also a term which is often applied to form of languages particularly spoken in more isolated parts of the world, which have no written form. The people living in these areas: KwaNyawo, KwaMngomezulu and KwaMathenjwa speak the dialect of Ingwavuma. This dialect relates itself to Swazi language. That is why it is easy for the Swazi (siSwati) speaking people to understand this dialect.

1.2 THE STATEMENT OF THE PROBLEM

Ingwavuma is an area between Swaziland and KwaNgwanase. The problem of this area is that it has no specific language. The language that is spoken by the people of that area is influenced by Swazi (siSwati) language. On the other hand, there is an area which is part of KwaNyawo area that is influenced by the Thonga language. It is called OPHONDWENI area. The difference between Swazi language and Ingwavuma dialect is that the Swazi language has more of the Tekela dialect in it. But both of these languages have no pre- prefixes but only real class prefixes in their nouns. When they pronounce the word "isibani" the pre- prefix -i- is not used but the real prefix -si- is pronounced at the beginning of a word. People in areas such as Nkungwini and Manyiseni speak siSwati language as the people of Swaziland do.

For example:

SWAZI LANGUAGE	INGWAVUMA DIALECT	ISIZULU
Emanti(water)	Emanzi	Amanzi
Mine (me)	Mine	Mina
Lutsi (twig)	Luthi	Uluthi (uthi)
Gogolomdvuna(grangfather)	Gogobaba	Umkhulu
Gogolomsikati(grandmother)	Gogomama	Ugogo

The above examples prove the relationship between the Ingwavuma dialect and the siSwati language. They also show the difference in pronunciation between the dialect of Ingwavuma and isiZulu language .For instance the word ‘amanzi’ in isiZulu begins with an a- and in Ingwavuma dialect this word begins with an e-. This shows that vowel replacement has taken place and this word is pronounced as ‘emanzi’ with a low tone.

1.3 AIMS OF THE STUDY

The main aim of looking into the dialect of Ingwavuma is that there is no scholar that has decided to write something on this dialect. The other aim is to analyse the morphology of this dialect in relation to siSwati and isiZulu languages. It aims, to look into its lexicon and to analyse its tone in relation to siSwati an isiZulu languages. It aims to compare the phonology of this dialect to that of Swazi and isiZulu languages. It aims to analyse the semantics of this dialect. It aims to show that this dialect is a regional variety of a language differing in pronunciation, grammar and vocabulary from the standard isiZulu language, which is in itself a socially favoured dialect. Ingwavuma dialect is mutually intelligible because its forms differ in systematic ways from one another.

1.4 RESEARCH METHODOLOGY

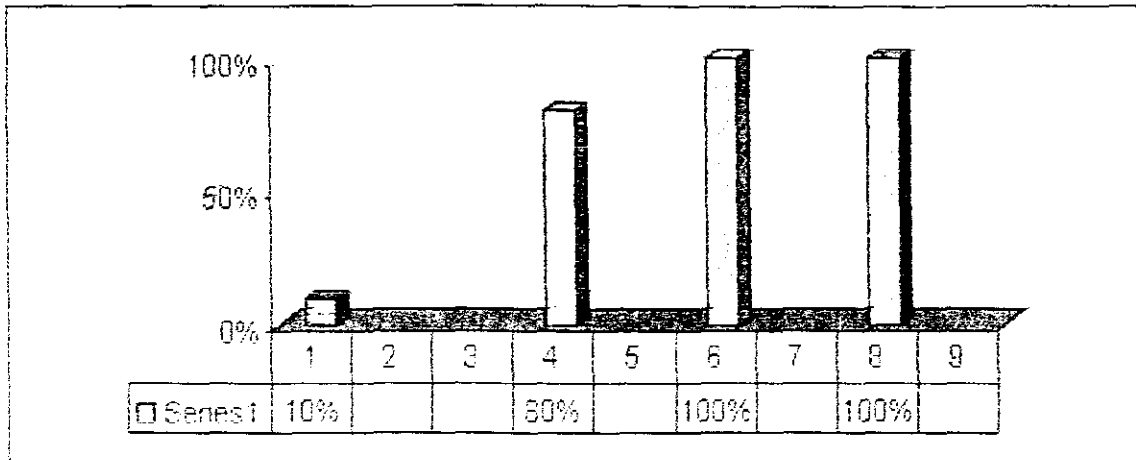
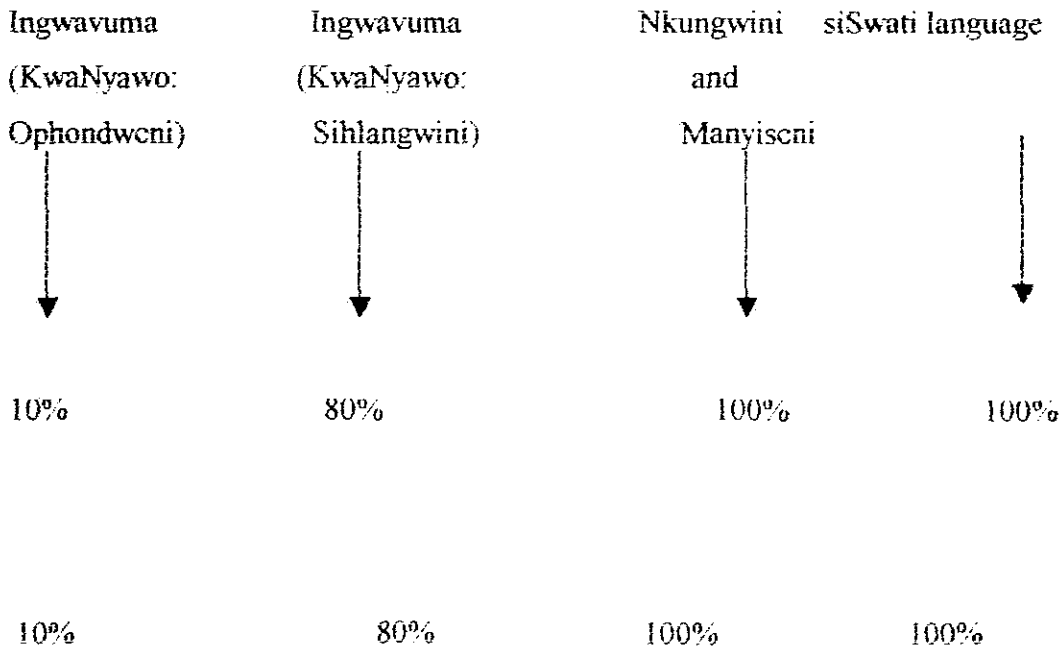
Different methods will be adopted in this study. There will be a critical and systematic study of the available literature pertaining to the problem. A thorough investigation of the dialect of Ingwavuma especially KwaNyawo, KwaMathenjwa and KwaMngomezulu areas will be done whereby different homes, places of interests, schools and workplaces will be visited by the researcher in order to talk to different people in these areas and to listen to the dialect they use when communicating. Questions will be asked from old teachers (retired teachers), young teachers and learners in schools and old people in different homes to get the background and the origin of this dialect. This will help the researcher to get the deeper knowledge and understanding of this dialect.

A detailed comparison between the dialect of Ingwavuma and that of isiZulu and siSwati languages will also be done. Individuals and groups of people will be interviewed to show how this dialect is used and how it differs from isiZulu and siSwati languages. Questions will be asked from different people of these areas during interviews. Questionnaires will be issued to people of Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa) to provide answers.

Some data will be collected from the elder people of Ingwavuma as they have the deep understanding and the wide knowledge of the origin and use of this dialect. Formal and informal interviews will be used.

About 10% of the people of Ophondweni area speak siSwati language. This is caused by the movement from their places, especially from Swaziland to Ingwavuma because in Swaziland there are no jobs and the old people do not receive pension. At Sihlangwini, Kwaliweni, Lundini, Magugu, Mthonjeni, KwaQatha and Machobeni, there are about 80% of people who speak Swazi language.

This is because most of the Swazi people (old people) in that area are from Swaziland and that the people of that area speak the language that is influenced by siSwati.99% of the people of Manyiseni speak pure Swazi language, but a few of them speak the dialect that is similar to that of Lundini and Magugu and others try to speak isiZulu if they are in Zululand. This was caused by the movement of the younger generation from Manyiseni to Zululand to search for work and to educate themselves in tertiary institutions.



1.5 DELIMITATION OF SCOPE

The study will look into the Ingwavuma dialect of isiZulu with special reference to KwaNyawo, KwaMngomezulu and KwaMathenjwa areas. It will confine itself to phonetics, phonology, morphology, lexicon or semantics of this dialect in relation to siSwati and isiZulu.

1.6 THE IMPORTANCE OF THE STUDY

This study is of greatest importance to the young generation of this area and to other people who do not know the dialect of Ingwavuma. As children grow, they meet with other people who speak their own dialects different from that of Ingwavuma and they will start forgetting the vocabulary of their dialect. During these years people die young and there are no elder people who love their dialect. It is good for children to learn their dialect at home and from books as education is formal and informal.

This creates deeper love and understanding of the dialect in question. The proper command of the dialect strengthens the confidence of this discourse. On top of that, scholars will understand the differences and similarities of the dialect in question in relation to isiZulu and siSwati languages. People will also understand that there is an influence of the Thonga or Tsonga languages on certain areas of Ingwavuma.

1.7 CHAPTERS ANALYSIS

This study will be made out of different chapters whereby the investigation into the Ingwavuma dialect with special reference to KwaNyawo, KwaMngomezulu and KwaMathenjwa areas will be thoroughly explored.

Chapter 1

Introductory chapter

This chapter deals with the aims of the study, how the research will be conducted (research methods that will be used when the study is conducted) and the importance of the study.

Chapter 2

The morphology and lexicon of the Ingwavuma dialect

This chapter looks into the differences in the use of languages between isiZulu language and the dialect of Ingwavuma. It also deals with the similarities between siSwati language and the dialect of Ingwavuma.

Chapter 3

The tonal dialect of Ingwavuma

The researcher will look into the difference in the use of tone between the dialect of Ingwavuma and isiZulu language, and how the tonal dialect of Ingwavuma relates itself to siSwati language.

Chapter 4

Phonetical analysis of Ingwavuma dialect

Articulation of sounds in Ingwavuma dialect will be thoroughly analysed. This will be done in relation to siSwati and isiZulu languages.

Chapter 5

Phonology of Ingwavuma dialect

This chapter will look into sound changes and speech sounds in the dialect of Ingwavuma. Vowel coalescence, nasalization and palatalization will be thoroughly explored.

Chapter 6

Semantical analysis of Ingwavuma dialect

In this chapter the meaning of words in Ingwavuma dialect and how they differ from isiZulu language will be looked into.

Chapter 7

Conclusion and recommendations

This chapter summarises the whole work done.

CHAPTER 2

2.0 THE MORPHOLOGY AND LEXICON OF THE INGWAVUMA DIALECT

2.1 INTRODUCTION

Morphology means the word of a language. It is the study of morphemes of a language and of the way in which they are joined together to make words. It is the study of a word and both its sound and its meaning. Morphology is a science of the study of the structure of the word .It focuses on the morphemes and the chronology they follow within the structure of the word .Although morphology is divided into structural morphology and word morphology where words are derived from words, this study will dwell on structuralism.

It is generally accepted that a morpheme which is the warp and the worf of morphology is a linguistic segment with semantic value. It is this segment which anoints the word with semantic applicability .It is in this segment where tonological supra-segmental quality is embedded.

This chapter views at researching and evaluating the way the people of Ingwavuma (KwaNyawo,KwaMngomezulu and KwaMathenjwa) use their words to form the dialect they speak. This research proves that the words used in Ingwavuma dialect are different from those used in IsiZulu language but similar in meaning and understanding to Swazi (siSwati) language.

2.2 VIEWS OF OTHER SCHOLARS ON MORPHOLOGY

The morphological scholars put their definitions of morphology around the structure of the word. These views stress the importance of morphemes and

morphs. It is also in this breath where terms like lexemes, lexicon, lexicology and lexicography manifest themselves. Besides the structuralists, we have those who believe in the wholistic approach, for example, the belief that words are derived from words. Among the structuralists only three scholars are to be selected in order to vivify this phenomenon

Ziervogel, (1986:1) states that :

Morphology is the study of the elements from which the manner in which words are formed. Morphology is the study of the form or the structure of words in a language. The word in a language is made up of elements called formatives or Morphemes. IsiZulu words also consist of such elements or morphemes which form words, apart from interjectives and conjunctives isiZulu words are derived from nouns and verbs.

Hocket, (1958: 177) believes in the categorisation of morphemes in linguistical segments with semantic value in the following quotation: "Morphology is the study that includes the stock of segmental morphemes and the ways in which words are built out of them".

Francis Katamba, (1993:3) gives a morphological exposure when he draws our attention to the internal structures of the word: "Morphology is the study of the internal structure of words".

This leads us to the pre- rootal infixes as well as the post rootal infixes. The aspectual morphemes denoting future tense are good examples of the pre rootal infixes which is the warp and the worf of the internal structure ,look like this:

INGWAVUMA DIALECT.	SISWATI	ISIZULU
Ngizawuhamba.	Ngitohamba.	Ngizohamba.
Ngohamba.	Ngohamba.	Ngiyohamba.

Another intergral part of the internal structure of a word is a post rootal infix such as in the following example:

INGWAVUMA DIALECT	SISWATI	ISIZULU
Bayashay(an)a.	Bayashay(an)a.	Bayashay(an)a.

2.3. THE DIFFERENCES BETWEEN THE INGWAVUMA DIALECT (KWANYAWO, KWAMNGOMEZULU AND KWAMATHENJWA AREAS AND ISIZULU LANGUAGE)

The isiZulu speaking people cannot understand the dialect of Ingwavuma because it has more of Swazi vocabulary in it. There are areas that are influenced by the Thonga language. For example, When a person from Ingwavuma wants to say:

I have been going with my father.

He will say:

Ande ngihamba nababa. (Ingwavuma dialect)
Andze ngihamba nababa. (Swazi language)
Kade ngihamba nobaba. (isiZulu language)

But there are those areas like KwaMathenjwa and Nkungwini who will say:

Andze ngihamba nababa.

Because they speak Swazi like the Swazi people. There are those people who live at Ophondweni (KwaNyawo area) whose dialect is influenced by the Thonga language. If they want to say:

Hey! Ntombi is really beautiful.

They say:

Aah! UNtombi muhle impela ka! Bakithi.

But those living at Sihlangwini, Mthonjeni and Kwaliweni say:

Eyi! Ntombi muhle mbamba.

or

Eyi! Ntombi muhle cobo nje.

Manyiseni and Nkungwini people will say:

Eyi! Ntfombi muhle mbamba ye banawa.

The above example prove that Ingwavuma dialect is influenced by Swazi and Thonga languages but not that the people of Ingwavuma really know Thonga language, they cannot speak Thonga as KwaNgwanase people do. To show the difference between isiZulu language and the Ingwavuma dialect. A few examples will be mentioned:

MaGumede! Where were you going yesterday?

KwaNyawo ,(Kwaliweni, Sihlangwini and Mthonjeni) people would say:

LaGumede, ande uyaa izolo ?

On the contrary KwaMngomezulu and Nkungwini people would say:

Ye LaGumedze andze uye kuu itolo?

or

Ye LaGumedze andze uye kuphi itolo?

People living at KwaNyawo (Ophondweni) would say:

MaGumede ka uya kuphi izolo?

On the other hand the Kwa Mathenjwa people would say:

Ye LaGumedze andze uya itolo?

The isiZulu speaking people would say:

MaGumede, kade uyaphi izolo?.

Because the isiZulu speaking people cannot understand the Ingwavuma dialect of isiZulu, they call the people of that area names, telling them that they are animals, Thongas, people of the North , Shangaans and amangongongo. The reason to look down upon them is that even if the Ingwavuma people try to speak isiZulu language, their tone differ and they fail to understand the isiZulu speaking people clearly. The people who live at Ophondweni area speak a little bit of Thonga language but not that they are Thongas. They cannot understand the KwaNgwanase people when they speak their pure Thonga language because if they want to say:

Our buses are red and beautiful.

They would say:

Amabhasi akithi abomvu futhi mahle. (isiZulu)
Emabhasi akithi abovu futhi mahle. Ingwavuma dialect)
Emabhasi akitsi abovu futsi mahle. (Manyiseni and Nkungwini areas)
Emabhasi akitsi abovu futsi mahle. (Swazi language)
Amabhansi makithi mabovu funti manhle. (Ophondweni)

The above examples prove that the Ingwavuma dialect has more of the Swazi usability than that of Thonga dialect spoken by the people of KwaNgwanase. We will tabulate some examples to prove that the Ingwavuma dialect is different from isiZulu language:

<u>Ingwavuma Dialect</u>	<u>siSwati Language</u>	<u>isiZulu Language</u>
KwaNyawo: emanzi	emanti	amanzi (water)
Sihlangwini: isigamu	sigamu	ihleza (corn cob)
Mthonjeni: lisheke (vegetables)	lisheke	imbuya (green leafy)
Kwaliweni: Emancobo	emancobo\ tinkhobe	izinkobe (cooked dry corns)
KwaNyawo: Uyenzani? (doing?) (Ophondweni)	Wentani?	Wenzani? (what are you doing?)
Nyamane: Usawuthi (KwaMngomezulu)	Iuswayi / swayi	usawoti /itswayi (salt)
KwaQatha: lingangane	lingangane	inkankane(kind of bird)
Machoben: sipata	sipata	isangcobe(rotten maize grains stored in a pit for future use)
Magugu :liciva	liciva	inoni (a fat piece meat)

<u>Ingwavuma dialect:</u>	<u>siSwati language:</u>	<u>isiZulu language</u>
KwaMngomezulu: buganu,	buganu	utshwala bamaganu(type of beer made from Umganu fruit)
KwaMathenjwa Area: fecela	fecela	ufezela(scorpion/s)
Lundini: umchoboza	umchoboza	umtshiki(grass for making mats)
Magugu: ngwengane	ngwengane	ungwengwe (type of grass that grows and form a mat sort of on the ground)
Mambuzikazi: sigodo	sigodvo	isigxobo or isigodo(piece of big wood for making fences or walls)

There are morphological differences from the Ingwavuma dialect even in the use of the names of different types of food, like when you hear a person from Ingwavuma saying:

Lesi gwamba simnandi\simnandzi.
(This stiff porridge is nice).

To him this sigwamba does not mean the same as the isiZulu people say, but to an Ingwavuma dialect speaking person, this word means the porridge that is neither hard porridge nor stiff porridge but a porridge with a lot of clods in it.

.There is this word called "sigadla ."This word to the people of Ingwavuma can mean a big piece of sigwamba(porridge),bhatata (sweet potato) or emazambane(potatoes):

Vele phela nawupheke sigwamba kuba neyigadla.
(Of course if you have cooked sigwamba there will be clods in it).

This word can be called "sigadla" or "sigubudla". It is like the case of the word "khokha". This word means to take out something, in the dialect of Ingwavuma, like when saying:

Angikhokhe nali nyeva onyaweni.
(Take out this thorn from my feet).

But in isiZulu the word "khokha" means to pay out or to pay debts. The word "encenye"or " ,mhlawumbeni" in Ingwavuma dialect means perhaps but in isiZulu this word is called engxenye which means aside. It is like saying :

Ingwavuma dialect:

Ngizomfuna encenye ngimthole .
(I am going to look for him perhaps I can find him.)

In isiZulu they say :

Ngizomfuna engxenye hhayi edolobheni ngize ngimthole.
(I am going to look for him somewhere else not in town.)

The above examples show that the Ingwavuma dialect differ from isiZulu language according to its vocabulary, meanings and its sentence construction. The

nouns in the formation of sentences have no pre-prefixes. For example, the noun "buhlalu" for noun class 14 According to Meinhof. In isiZulu this noun is:

ubuhlalu

The noun classes for class 1 are written as follows:

baba(father)

malume(uncle)

dadewethu(sister)

gogo(grandmother)

mkhulu(grandfather)

In isiZulu these words are written with their pre-prefixes such as:

ubaba

umalume

udadewethu

umkhulu

ugogo (grandmother)

The above examples show the differences in the use of words for the noun class 1 in isiZulu and the dialect of Ingwavuma. But the concords used in both languages are the same. For example:

IsiZulu language:

Ubaba udlal ukudla.(Father is eating food)

Ugogo uphuza amanzi.(Grandmother is drinking water).

Umalume ubhala incwadi .(My uncle is writing a letter).

Ingwavuma dialect:

Baba udla kudla.
Gogo uphuza Emanzi.
Malume ubhala incwadi.

There are words like:

lisheke (green leafy vegetables).

This word is called:

Imbuya in isiZulu language.

It is called differently but it carries the same meaning for the isiZulu speaking people and those of Ingwavuma.(KwaNyawo, KwaMngomezulu and KwaMathenjwa) There are words such as:

sidlangadlanga (spider).

In isiZulu this word means:

isicabucabu

In Ingwavuma dialect the word scorpion means:

fecela

In isiZulu they say:

ufezela.

These words carry the same meaning but the differences arise when a person from Ingwavuma calls out these words or uses these words when speaking with an isiZulu speaking person, that person cannot understand the meaning unless a

person from Ingwavuma explains what he means by using them. When a person from Ingwavuma wants to say:

MaGina pass my regards to Zodwa and Khayelihle.

He would say:

LaGina, ubolalisa bo Zodwa naKhayelihle.

On the other hand an isiZulu speaking person would say:

MaGina ubongikhonzela kuZodwa noKhayelihle.

2.4 THE INTONATION OF THE INGWAVUMA DIALECT OF ISIZULU AND HOW IT DIFFERS FROM THAT OF ISIZULU SPEAKING PEOPLE

The tone is always low when the words are pronounced in Ingwavuma dialect. This differentiates the intonation in words used in the dialect of Ingwavuma and those used in isiZulu language like when saying:

LaMngomezulu ukha lischeke.
MaMngomezulu is fetching the green leafy vegetables)
Ngizakuceba kumama.
(I am going to report you to my mother).
Gogo Lombango.
(grandmother Nombango).

On the other hand in isiZulu they say:

Ngizokuceba kumama .

The Ingwavuma interaction of words resembles that of siSwati language because the siSwati tone is low when words are pronounced such as the word:

:

Angati.
(I do not know).

The isiZulu speaking people would say:

Angazi.

In Ingwavuma dialect they would say:

Angati \Angazi.

There are also words such as:

Hlakaka
(Be scattered all over).

This word carries the same tone and meaning when used in isiZulu. This word in isiZulu is:

Hlakazeka

Umbiya uhlakake yonke le ndawo.
(The maize grains are scattered all over).

But in isiZulu they say:

Umbila uhlakazeke yonke indawo.

2.5 LEXICAL INTERFERENCE

Lexical interference involves the introduction of foreign forms into the speech of the bilingual, either as units or as structures. The interference may involve the

creation of new items belonging to a different part of speech, categories and functional forms. In this case, our vocabulary interferes with another. This happens mostly in African languages, for example, Nguni languages where loan words are given prefixes in order to enable them to fit to an acceptable pattern of words in the language. At Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa) they use the word:

libhikili.
(blik in Afrikaans).
(tin in English).

This word has been borrowed from an Afrikaans language which means the “tin” in English. To fit this word into our dialect, we have given it the real prefix li- in order that it can fit itself well in their noun class prefixes.

There are other words such as:

likoni (scorn)

This word has been borrowed from an English word:

Scorn

The other word is:

sikotela (skottel)

This is an Afrikaans word which means a basin or a dish but in the dialect of Ingwavuma it has another meaning different from that of Afrikaans it means a tin. There is also a word called:

Umsunku (green leafy vegetable).

This type of a vegetable is nice and tasty. It is only used by the people living at Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa) and Swazis. The Ophondweni people do not know this green vegetable. They taste it when they visit the above mentioned areas. The people living at Ophondweni call all the greens eaten by the people of KwaMngomezulu as the food of the Swazis because they know and believe that the Mngomezulus, Nyawos and the Mathenjwas are Swazis.

2.6 DIFFERENCES BETWEEN THE LEXICON OF THE INGWAVUMA DIALECT AND THAT OF ISIZULU AND SISWATI LANGUAGES

The vocabulary or lexicon of the Ingwavuma dialect differs completely from that of siSwati and isiZulu language. It differs in tone, usage and meaning.

In the case of the word:

Sigulumba
(helicopter)

This word is similar to the word:

Tigulumba

That is a siSwati word which means:

the helicopter.

In isiZulu they use the borrowed word:

ihelikhophtha
or
ujekamanzi

There is also a word called:

liciva(a fat piece of meat)

In isiZulu it is called “inoni”. If this word can be used by an Ingwavuma person to an isiZulu speaking person, that person cannot get the meaning of this word. It means the fat piece of meat. The differences in naming of things among the dialect of Ingwavuma, isiZulu language and siSwati language are as follows.:

INGWAVUMA: DIALECT	SISWATI: LANGUAGE	ISIZULU LANGUAGE
Bhusha, ntshangu celemba mine lijilva sibhowane	sicelemba mtshangu mine lijiliva sibhowane	ucelemba (bush knife) mina (me) iboni\ qhwagi (male locust) isiklongo/ iklinti (small growing pumpkin)
lijambane\ ligunyane \ lihlinzane linyeva manyovu ingqwembe	lijambane \ligungane linyeva manyovu ingqwembe	umbulali / igunyana (a serial killer) iva (iliva(a thorn) umuvi / umnyovu (wasp) isixwembe /isixembe (a big wooden spoon)
-khokha sidlangadlanga fecela skotela ingcabulela	-khokha sidlangadlanga fecela skotel (a tin) yingcabulela	-khipha (take out) isicabucabu (big spider) ufezela (scorpion) ikopi (a tin) imbadada /ingxabulela (a cultural sandal)
umsekenya / likululu	umsekenya / likululu	izenze(flea)

2.7. LEXICAL MORPHOLOGY AND LEXICAL CHANGE

Francis Katamba (1993:19) states that “Lexical morphology provides us with the means of describing a number of morphological phenomena in an illuminating manner with the word other than the morpheme playing a pivoted role”.

Due to the fact that the people of Ingwavuma move from their places to look for work in KwaZulu- Natal, the lexicon of that dialect changes day by day. People of Manyiseni and Nkungwini who are here in KwaZulu- Natal loose their vocabulary and try that of the Nguni people because they want to fit their dialect to isiZulu in order to run away from being called :Thongas, Shangaans and people of the North.

The people who live at Manyiseni use the Tekela dialect like the Swazi people but a lot of the youngsters even change their dialect completely because they do not want to be known as people from Ingwavuma

The elder people of these areas still speak the Swazi language. This has included a lot of new words in the Ingwavuma dialect. The Manyiseni and Nkungwini people say:

-tsatsa (take) instead of -thatha.

They also say:

ludziwo (calabash) instead of ukhamba
or
udiwo in isiZulu.

The young generation of that area are easily influenced by the Nguni language for example isiZulu. There is a word in Ingwavuma called:

Manyimanyi.

The above word refers to the animal that moves in the night and lights itself on its back. The isiZulu speaking people call that insect:

ukhanyikhanyi

It is difficult for an Ingwavuma person to use this word in front of the isiZulu speaking because they will laugh at him /her and ask: “What do you mean by that word?”. The Ingwavuma person will be embarrassed as if he has made a big mistake of proving to people that he /she is a Thonga and he eats :

bukwakwa (a fruit eaten by the Thonga people at
KwaNgwanase)

There are words like:

inkweza

bubazi

ligusha

umsunku.

All these words mean the green leafy vegetables which are not known by the people of KwaZulu-Natal. It is known and eaten by the Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa) and the Swazi people.

Weinreich, in Francis Katamba, (1993:56) states that:

The reason for lexical innovation is related
to well known tendency of affective words
to lose their expressive force.

The dialect of Ingwavuma is affected by Swazi language and a small area called Ophondweni is affected by Thonga vocabulary which is not as strong as that of KwaNgwanase. That is why it borrows its words from the Swazi language and some from English and Afrikaans.

2.8 BORROWING

According to Fromkin and Rodman, (1983: 92):

Borrowing is the process by which one language or dialect takes and incorporate some linguistic elements from another.

On the other hand. Polonius in Fromkin and Rodman, (1983: 92) also says:

Borrowing is an important source of language change, and loans from other languages are an important source of new words.

The dialect of Ingwavuma borrows its lexicon or vocabulary from English, Afrikaans and Swazi languages. Good examples are words like:

bhusha (bushknife) which comes from English
sikotela (skottel) which comes from Afrikaans
libhusha (butchery) which is an English word.

Some of the words in this dialect are borrowed from Swazi language and the Tekela sounds are used or not used, for example

:kwengca (to jump over or to cross.)
kuphuya (to become poor).
kudwala\kudvwala (to be proud of yourself).
buhawu (to be over excited).

These words carry the same meaning in both the Swazi language and Ingwavuma dialect. Borrowing has made this dialect to have more new words from other languages and its vocabulary has been increased.

2.9 CONCLUSION.

The above facts prove that the dialect of Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa) is completely different from isiZulu language but the vocabulary used by these people indicates that there are

similarities in the intonation, phonology, semantics, phonetics and morphology of siSwati language. The nouns used by the people of Ingwavuma KwaNyawo(Kwaliweni) ,KwaMngomezulu(Kwalindizwe and Lundini) differ from those used by the people of Ophondweni(KwaNyawo).

.For example:

Ingwavuma dialect.	Ophondweni
sipunu	isipunu
sihawu	isihawu

The above mentioned facts indicate the differences in the dialect of Ophondweni and KwaMngomezulu(Lundini).

CHAPTER 3

3.0 TONAL DIALECT OF INGWAVUMA(KWAMNGOMEZULU, KWANYAWO AND KWAMATHENJWA AREAS)

3.1 DEFINITION OF TONAL DIALECT

A dialect is a manner of speaking peculiar to an individual or a class or a region. Tonal dialect is a regional variety of a language differing in pronunciation from the standard language. A tone is any sound considered with regard to its quality, highness or lowness and strength. Tone language is any of those languages in which differences of musical tune are used for expressing the difference between words that have the same spelling. (Longman, dictionary of Contemporary English). Interference in speech and language results in tonal change.

According to Weinrich, in Francis Katamba, (1993:11):

speech interference occurs anew in the utterances
of the bilingual speaker as a result of his personal
knowledge of the other tongue.

The interference of the Thonga language with the Ingwavuma dialect results to the change of the tone at KwaNyawo area (Ophondweni). The people of this area pronounce words with a high tone instead of a low tone as the people of KwaNyawo (Sihlangwini, Kwaliweni and Mthonjeni) areas do. The tone marks the point of departure as well as the difference between other languages and Ingwavuma dialect.

If a person from KwaMathenjwa and Nkungwini areas want to pronounce the word:

Isixwembe
(a big wooden spoon)

He will say:

ingqwembe

But the one from KwaNyawo area (Ophondweni) will say:

ingcwembe.

The change in tone when the people of KwaNyawo (Ophondweni) pronounce their words in their dialect does not make any difference to the people of Ingwavuma in the understanding of each other but the difference is that the people of KwaNyawo (Ophondweni) pronounce words with a high tone. They have a tendency of saying “aah” whenever they start talking to a second person. They use to say:

Aah! Uyenzani?
(Hey! What are you doing?)
Aah! Wena ka uyanginqansula mani?
(Hey! You, you are annoying me.)
Aah! Ngiyaqela ngiphanana ka.
(Hey! I beg you. give me that.)

The people of KwaNyawo (Kwaliweni, Sihlangwini and Mthonjeni) differ in their pronunciation to that of Ophondweni because they pronounce words in a low tone:

Ande ngidla lihlobo ekuseni.
(I have been eating maize in the morning.)

To an isiZulu speaking person, the word:

ihlobo would mean the season of the year or summer time.

The isiZulu speaking person would not get the meaning of the word ihlobo if it is used by a person from Ingwavuma. To this word means the green maize from the

field during summer time, The person from Ophondweni would say:

Kabadla ihlobo.
They have been eating green maize).
Limnandi ihlobo.
The maize is nice).

3.2 THE TONAL DIALECT OF INGWAVUMA (KWANYAWO KWAMNGOMEZULU AND KWAMATHENJWA AREAS)

The low tonological structure in the Ingwavuma dialect is characterized by the influence of the absence of pre-prefixes. That is why the supra -segmental qualities imposed on syllables is observed during the pronunciation. The pre-prefixes in the pronunciation of words in isiZulu make words to be pronounced with a high tone. This tonological structure of the isiZulu language marks the difference in pronunciation, articulation of sounds and understanding to tonological structure of the Ingwavuma dialect.

The tonal dialect of KwaNyawo (Sihlangwini, Kwaliweni and Mthonjeni) differs from that of KwaNyawo (Ophondweni) because the Ophondweni area's dialect is influenced by the Thonga language. On the contrary, the Kwaliweni and Mthonjeni area's dialect is influenced by the Swazi language. The Ophondweni area people pronounce the word:

Sawubona (hallo) as Sakubona.
or
Kusile.

This "Kusile" to them gives the implication of seeing the person alive on a new day.

If they say:

Sakubona.

They mean:

We are seeing you alive because the other day you were alive and they are happy to see you alive on this new day.

If they eat the morning food (breakfast) they say:

Aah! Siyafehlula ka.

Most of the words pronounced at Ophondweni have pre-prefixes and are pronounced with a high tone. The pronunciation of the word:

sijeza (the pumpkin mixed with mielie-mielie).

At Kwaliweni, Mthonjeni and Sihlangwini areas is pronounced as isijingi at Ophondweni area. Some of the words are pronounced as follows:

KwaNyawo (Ophondweni area)

KwaNyawo (Kwaliweni,

Mthonjeni and Sihlangwini areas)

Idokwe (sour porridge).

lidokwe\umdokwe.

Isiphambani(the cross).

siphambano.

The i- which is a pre-prefix at Ophondweni makes the above words have a high tone and the elision of i- as a pre-prefix at Kwaliweni and Sihlangwini areas leads to the pronunciation of words in a low tone. There are other examples to show the low intonation at Kwaliweni and the high intonation at Ophondweni.

Uyenzani? Ophondweni area).
Wenzani man?(Kwaliweni and Lundini)
(What are you doing ?).

The process of infixation has taken place whereby a semi consonant -y- has been infixed between vowel u- which is a subjectival concord and -e- which is the initial vowel of a verb beginning with a vowel -enza-U- +-enza + -ini = uyenzani?

This shows that the -y- has been infixed. In the word “unqansi” (mat) pronounced by the people of Ophondweni and “licansi” by the people of Kwaliweni and Mthonjeni the u- indicates the high intonation and the real prefix li-indicates the low intonation.

If they talk of the scorpion at Ophondweni area, they say:

ufezela
Ufezela ayantinyelana.
(The scorpion stings).

On the other hand, at Kwaliweni they talk of:

Fecela.
Fecela uyantinyelana.

That means the people of Ophondweni area use a voiced alveolar fricative sound -z- for ufezela. The Mthonjeni people use the voiceless dental sound “c” (l) for fecela. This has been caused by the sound shift whereby a voiced alveolar fricative sound has shifted from its place of articulation which is an alveolus to a new place of articulation which are teeth. It also changed its manner of articulation from being voiced to voiceless sound.

The pronunciation of “fecela” at Mthonjeni, Kwaliweni and Sihlangwini and “ufezela” at Ophondweni area demonstrate without any reasonable doubts that the pre-prefix of Ophondweni area has been dropped in the areas of Kwaliweni,

Mthonjeni and Sihlangwini. It is noted with interest that class 5 nouns need elumination.:

Ophondweni

ilidokwe (idokwe).
ilizwe (izwe).

**Kwaliweni, Mthonjeni
and Sihlangwini**

lidokwe.
lizwe.

The tonal dialect of Ophondweni is influenced by the Thonga language. The words are pronounced with a high tone. They pronounce them as if they are screaming. That is why the tone is high when they speak. On the other hand, the people at Sihlangwini, Kwaliweni and Mthonjeni areas pronounce the words in a low tone like the Swazi speaking people. That is because their language is influenced by the Swazi language.

The pronunciation of words at KwaMngomezulu (Lundini, Magugu, Machobeni, Kwalindizwe, Mambuzikazi and KwaQatha areas) is similar to that of KwaMngomezulu (Nkungwini) and KwaMathenjwa areas. The difference in the pronunciation of words among these areas is the Tekela language used by the people of KwaMathenjwa and KwaMngomezulu (Nkungwini) because the influence of Swazi in these areas has changed their dialect completely to Swazi language. These areas pronounce words in a low tone. The difference between the pronunciation of words at KwaMngomezulu areas can be shown as follows:

**KwaMngomezulu
(Lundini and Magugu)**

lithanga (pumpkin)
-thanda (love)
iimbuzi (goats)
sijeza (pumpkin mixed with mieliemielie)
lomdala (the old person)
lingangane (hadida)
uMchoboza
(grass that grow in muddy
places for making mats)

**KwaMathenjwa areas
(Nkungwini and Manyiseni)**

litsanga
-tsandza
timbuti
sidvudvu
lomdzala
lingangane
umchoboza

It seems as if the difference between lithanga and litsanga is -th- and -ts-. The -th- for Magugu and Lundini areas is an alveolar aspirated explosive sound, similar to the -ts- of Nkungwini and KwaMathenjwa areas which is an alveolar aspirated sound. The word imbuzi at Lundini, Machobeni and KwaQatha ends with a -z- and at Nkungwini and KwaMathenjwa areas imbuti ends with a -t-.

The -z- of Lundini and Machobeni is a voiced alveolar fricative sound and a -t- of Nkungwini and KwaMathenjwa areas is a voiceless alveolar explosive sound. The word “gogo” (grandmother at Lundini, Machobeni, Lindizwe and KwaQatha areas is pronounced gogolomsikati) or gogomama at Nkungwini and KwaMathenjwa areas.

The word mkhulu (grandfather) at Magugu, Lundini, KwaQatha and Lindizwe is pronounced as gogolomduma or gogo baba at KwaMathenjwa and Nkungwini areas. The above examples show that the dialect of Ingwavuma is similar to all the regional areas of Ingwavuma (KwaNyawo, KwaMathenjwa and KwaMngomezulu) but there are some differences due to the influence of the siSwati language to the areas of KwaMathenjwa and Nkungwini.

The problem faced by the people of Ingwavuma is that their area is situated next to Swaziland and Thongaland. That is why some areas speak the dialect with the influence of Swazi and the other areas speak the dialect which is influenced by Thonga language.

3.3 DIFFERENCES BETWEEN THE TONAL DIALECT OF INGWAVUMA AND THAT OF ISIZULU LANGUAGE

The isiZulu language as one of Nguni languages is wide and it is spoken by a lot of people in different areas. On the other hand the Ingwavuma dialect is spoken by few people who live in a small area with its own dialect which is understood by the people of that area and those of Swaziland. This is due to the fact that

Ingwavuma is situated on the mountain of Swaziland and a lot of vocabulary is taken from the Swazi language.

The tonal dialect of Ingwavuma differs from that of isiZulu speaking people because the words that are used in isiZulu language are pronounced with pre-prefixes. This makes the tone of an isiZulu language speaker starts with a high tone when a high vowel i- or u- has been pronounced first at the beginning of a word. On the contrary, the words pronounced in the dialect of Ingwavuma are pronounced without pre-prefixes. The real prefix at the beginning of a word in the Ingwavuma dialect changes the tone from being high to low, like when a person from Durban pronounces the following sentence:

He will say:

Ugogo uzohamba ngoLwesibili. (isiZulu language).

Gogo uzawuhamba ngaLwesibili. (Ingwavuma dialect).

UThina kade ebhula ubhontshisi ngoLwesibili. (isiZulu language).

Thina ande abhula bhontshisi ngaLwesibili. (Ingwavuma dialect).

The ng-sound of ngoLwesibili: for an isiZulu speaking person is not (n) but (ng). In Ingwavuma dialect, this sentence will be pronounced with a low tone because of the real prefixes at the beginning of the word:

Thina ande abhula bhontshisa ngaLwesibili.

The absence of the prefixes in the above sentence makes the pronunciation of the words to have a low tone. The low tone in the pronunciation of words in the Ingwavuma dialect makes it difficult for the isiZulu speaking people to understand the meaning contained in the words. The people of Ophondweni speak a different dialect from that of Sihlangwini, Kwaliweni and Mthonjeni. If a person of Ophondweni wants to say:

You are going to tear off my mothers attire.

He / She will say:

Aah, wena mana, awuboni ukuthi uzodabula ibhayi lakamama?

Meaning to say:

Heyi! Awuboni ukuthi uzodabula ibhayi likamama ?

The dialect of Ophondweni and Kwaliweni can confuse an isiZulu speaking person because these dialects are a little bit different from each other in such a way that the people of these areas understand one another but the isiZulu speaking people see no difference in these dialect and they call these dialects the Thonga dialects. In isiZulu the big lizard is called:

uqhothetsheni

In Ingwavuma dialect it is called:

qhoqholotsheni

A person will say:

Mama ande angikhokha linyeva.

In isiZulu they will say:

Umame kade engikhipha (engibangula) iva.
(My mother has been taking out a thorn from me).

But on the contrary, the person from Ophondweni area will say:

Umama kangikhipha inyeva.

In isiZulu most of the words use the high front vowel i- or the high back vowel -u as their pre-prefixes that is why the words in isiZulu language are pronounced in a high tone. On the other hand, the Ingwavuma dialect uses the low vowel a-, o- and e- as their concords. That is why the words are pronounced in a low tone. When a person from Ingwavuma says:

Bantwana bacija emazambane.
(Children are peeling potatoes).

The verb-cija in isiZulu means to sharpen something blunt. The isiZulu speaking person will say:

Abantwana bacwecwa amazambane.

The person of Ingwavuma will say:

Bafana bakambhamali ande babulala sidlangadlanga izolo.
(Mbhamali's boys had been killing the big spider yesterday).

Due to the absence of the pre-prefixes in all the words used on the above sentence, this has led to low pronunciation of the words or low intonation.

The isiZulu speaking person will say:

Abafana bakwa Mbhamali kade bebulala umagendane izolo.

On the other hand, a person from KwaMngomezulu (Nkungwini) and KwaMathenjwa (Manyiseni) will say:

Bafana bakaMbhamali andze babulala sidlangadlanga itolo.

The words “andze” and “itolo” for KwaMngomezulu (Nkungwini) and KwaMathenjwa (Manyiseni) prove that the Ingwavuma dialect has a lot of Swazi vocabulary in it. Other areas at Ingwavuma do not use the Tekela dialect. The tonal differences will be seen in the pronunciation of words such as:

Ingwavuma dialect

KwaMngomezulu and KwaNyawo)

isiZulu language

Lingangane (hadida)	inkankane
Luswayi\ swayi (salt)	itswayi or iswayi
tshwala (beer)	utshwala
-khokha (take out)	-khipha
fecela (scorpion)	ufezela

The high tone in isiZulu language is made possible by the presence of high front vowel at the beginning of words. The Ingwavuma dialect uses words without vowels at the beginning but vowels are used as concords after the subject of the sentences like when saying:

Gogo ubulala licoco.
(My grandmother is killing the frog)

In Zulu they will say:

Ugogo ubulala ixoxo.

3.4 DIFFERENCES AND SIMILARITIES BETWEEN THE TONAL DIALECT OF INGWAVUMA AND THAT OF SISWATI SPEAKING PEOPLE

The tonal dialect of Ingwavuma differentiates itself from the isiZulu language tone by the absence of the pre-prefixes. The absence of the pre-prefixes leads to the low tone in the pronunciation of words. Most of the words in Ingwavuma dialect starts with a real prefix such as:

Litshe(stone)
lihhashi (horse)
sipeleti(pin)
sigamu (mielie-cob)
sidlangadlanga (a big pider)

This dialect also relates itself to Swazi language because of the low tone when words are pronounced. The words used in Swazi language are similar in meaning and pronunciation to the Ingwavuma dialect.

The only difference is the Tekela dialect in Swazi language areas like: Nkungwini (KwaMngomezulu) and Manyiseni (KwaMathenjwa) also speak Swazi like the Swazis do, but their areas are at Ingwavuma. That is why it is said that Ingwavuma dialect is related to Swazi language than to Thonga and isiZulu Language. The pronunciation of words is similar but the difference appears in sentence construction where a lot of tekela dialect used in Swazi than in Ingwavuma dialect. The difference in words are as follows:

Ingwavuma dialect

ligusha (green leafy vegetables)

Swazi language

ligusha

The Zulu speaking people know nothing about ligusha except the people of Ingwavuma and the Swazi speaking people:

lingangane (hadida)
lisheke (green leafy vegetables)

lingangane
lisheke

It is also termed imbuya by the isiZulu speaking people. To the people of Ingwavuma imbuya is the term used for the greens from pumpkin leaves.

The Swazi people say:

Ume mantfontfolwane.
(He is standing on his toes).

The Ingwavuma people will say:

Ume mantontolwane.
Ufake emantwantwa.
(He is wearing high heeled shoes).

In Swazi language and also Ingwavuma dialect if a person is home sick they say:

Uhlunyile.
(Themba uhlunyele gogomama).
(Themba remembers his mother).
or.
(Themba is home sick).

The word “kuhlunya” (home sickness) is also used by the Swazi people in their vocabulary. When a person likes going or visiting other people’s homes with the aim of getting food or visiting people when he knows that its time for breakfast, lunch or supper at Ingwavuma, they use the term:

uyagomfela.

The Zulu speaking people will say:

Uyahaha.

When a person squeezes something or tumble dries something, the Ingwavuma and Swazi people say:

Uyafoca.

The Zulu speaking people say:

Uyekhama.
Or
Uyavova.

There is a difference in tone when the Ingwavuma people speak their different dialect from that spoken by the people of Ophondweni area. This is caused by the fact that the people at Ophondweni area speak the dialect that is influenced by Thonga language. The Ophondweni dialect differs from that of Swaziland completely because even the tone differs a lot to that of Ingwavuma (Sihlangwini Kwaliweni, Mthoniyeni, Lundini, Magugu and KwaQatha).

Even though the i- vowel denotes that the pronunciation should be high but, because the Swazi language has no pre-prefixes in their nouns (at the beginning of their nouns), most of the words are pronounced in a low tone.

The people of Ophondweni also have words that have different meanings from those pronounced by the people of Ingwavuma (kwaMngomezulu, KwaNyawo and KwaMathenjwa area). This makes the people of Ingwavuma speak different dialects because the people of Ophondweni area's vocabulary is influenced by the Thonga language.

For example:

umtlhanyo (samp) Ophondweni dialect.

It is pronounced as "sitambu" in Ingwavuma dialect and in Swazi language.

The Ingwavuma dialect has close syllabic structure because words always commence in a consonant, such as the word:

sijeza (pumpkin porridge).

On the other hand, the isiZulu language has open syllabic structure because words always commence in a vowel like when saying:

ihhashi

But with the Ingwavuma dialect they will say:

lihhashi

If the people of Ophondweni say:

(Water is nice).

They will say:

Amanzi mamnandi.

The m- for mamnandi does not form the concordial agreement with a- for “amanzi”, but the people of Ingwavuma (KwaMngomezulu, KwaNyawo and KwaMathenjwa) will say:

Emanzi amnandi.

or

Emanti amnandzi.

The difference with the Swazi speaking people and those living at Ingwavuma KwaMngomezulu will be the “tekela” dialect and they will say:

Emanti amnandzi.

But the people of Nkungwini and KwaMathenjwa areas will also say:

Emanti amnandzi.

They also use the Tekela dialect like the Swazi people. That is why the Ingwavuma dialect relates itself more with the Swazi language than with the Thonga language.

The Ophondweni people speak their own dialect which is completely different from the Swazi language. On the other hand, the people of KwaNyawo (Kwaliweni and Sihlangwini) speak the dialect that is similar to Swazi languages.

If they want to say:

I am eating breakfast.

They would say:

Ngiyafehlula.

But the people of Ingwavuma (Sihlangwini, Kwaliweni and Mthonjeni) will say:

Ngidla kudla kwasekuseni.

If the Swazi people want to say :

There is a lot of men than women at this place.

They will say:

Emadvodza manyenti kunebafati.

On the other hand, the people of Ingwavuma(KwaMngomezulu) will say:

Emadoda manengi kunebafazi.

The word lizeze or likululu in Ingwavuma dialect is also lizeze or likululu in Swazi language. In Swazi language and Ingwavuma dialect if they want to say:

You are over excited.

They will say:

Usiphaphazi.

The lid of a pot or of anything is called:

Sivimbo.
or
simbonyo.

The above word is used by both the siSwati speaking person and the Ingwavuma
The Swazi people say:

cucuza (for green leafy vegetables)

The Ingwavuma people will say the same thing. This word “cucuza” cannot be understood by the isiZulu speaking people. If the people of Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa) want to say:

He has got a beautiful thing.

They will say:

Unento lenhle.

At KwaMngomezulu, Lundini, KwaQatha, and Magugu and at KwaNyawo (Sihlangwini, Kwaliweni and Mthonjeni) they say:

Unento lenhle.

At KwaMngomezulu (Nkungwini and Oshabeni) they will say:

Unentfo lenhle.

The people of KwaMathenjwa area also say:

Unentfo lenhle.

The Swazi people also say:

Unentfo lenhle.

The Swazi people speak the same language as the people of Ingwavuma, KwaMathenjwa and Nkungwini areas. On the contrary, the people of Ophondweni area speak a different form from that of other areas at Ingwavuma. If they want to say:

Unento lenhle

They say:

Unento eyinhle.

People of Ingwavuma say a hawk is:

Lihhwabayi.

The “lihhwabayi” is “igwababa” in isiZulu. This dialect relates itself to Swazi language even though it has no Tekela dialect like that of Swazi speaking people. The people of Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa) take this dialect as “The Language Group” because the word “group” indicates an aggregation of languages possessing common salient phonetic and

grammatical features and having a high degree of mutual understanding, so that members can, without serious difficulty converse with one another.

Ingwavuma dialect is a local form of language. The Ingwavuma dialect itself has got its tone structure because the words are written the same but they are pronounced differently. This includes the Ophondweni area because its tone differs from that of other areas at Ingwavuma although there are words that are written the same.

3.5 CONCLUSION

The dialect of Ingwavuma has its roots in siSwati language. The tone that is used by the people of Ingwavuma is similar to that of siSwati, but the difference is the Tekela dialect used by the people of Swaziland. The vocabulary of words used by both the people of Ingwavuma and those of Swaziland is the same and they are similar in meaning. That is why some of the areas at Ingwavuma speak siSwati language as the Swazis do.

CHAPTER 4

4.0 PHONETICAL ANALYSIS OF INGWAVUMA DIALECT

4.1 INTRODUCTION

The dialect of Ingwavuma has its own phonetic sounds. The sounds are articulated differently from that of isiZulu and Thonga languages. The sounds that are fully voiced in isiZulu language become semi-voiced in Ingwavuma dialect.

A good example is:

izembe (axe) [Izɛmbɛ] in isiZulu
[lizɛmbɛ]. Ingwavuma dialect

This [z] for Ingwavuma dialect is not fully voiced but devoiced. The phonetic structure of a word makes it easy for a person who does not know the dialect of the Ingwavuma's to see its difference from Thonga language and isiZulu. Some words are articulated in different places of articulation in this dialect (dialect of Ingwavuma)

For example:

iqanda (egg) [liqanda] in isiZulu.
[lilanda] in Ingwavuma (Sihlangwini, Mthonjeni, Kwaliweni, Magugu).
[lilandza] in Ingwavuma (Nkungwini and KwaMathenjwa areas).

This q[ɨ] for isiZulu language is a palatal sound but it changes its place of articulation in Ingwavuma dialect to c[l] which is now a dental sound. Some

words are totally different from that of isiZulu which makes the understanding of this dialect difficult for an isiZulu speaking person.

4.2 DEFINITION OF PHONETICS

Phonetics is the process whereby sounds are articulated differently from words that are pronounced practically. It is the scientific way of articulating sounds. It is the only way of seeing how the sound is articulated and where it is articulated (places of articulation). It is where each sound is analysed in isolation and that sound will retain its quality. It is the study of sounds in their raw quality.

4.3 THE VIEWS OF OTHER SCHOLARS ON PHONETICS

Fromkin and Rodman, (1983:35) describe phonetics as:

The study of speech sounds, utilized by all human languages to represent meanings. They also describe phonetics under three stages :Acoustic phonetics, Auditory phonetics and Articulatory phonetics.

To him, the study of the physical properties of the sounds themselves is called Acoustic phonetics, the study of the way listeners perceive these sounds is called auditory phonetics and the study of how the vocal tract produce the sounds of language, is called articulatory phonetics.

Ziervogel, (1967:24) describes phonetics as:

The science that studies man's speech sounds. It is therefore concerned only with sounds uttered by human beings and only sounds uttered in speech.

4.4 PHONETICAL ANALYSIS OF THE INGWAVUMA DIALECT

The articulation of sounds in Ingwavuma dialect differ from one area to the other. The people of KwaMngomezulu, KwaNyawo and KwaMathenjwa differ in their articulation of sounds from the way how the people of Ophondweni articulate theirs.

This is because of the Swazi (siSwati) influence at KwaMngomezulu, KwaNyawo and KwaMathenjwa areas and the Thonga influence at KwaNyawo (Ophondweni) area. The articulation of sounds at KwaNyawo (Sihlangwini, Kwaliweni and Mthonjeni) areas is as follows:

Lithambo. [lithambɔ] (bone).
Sawubona. [sawuɓɔna] (hallo).
Lisheke [lifɛkɛ] (greens).
Licanda. [lilanda] (egg).

To the people of KwaNyawo (Ophondweni) the articulation of the above mentioned sounds is different from the following:

Sakubona. [sak`uɓɔna] (hallo).
isheke [ifɛk`ɛ] (green leafy vegetables).
Iqanda [ilanda] (egg).

The articulation of sounds at Ophondweni area differs from that of Ingwavuma area (KwaNyawo, Sihlangwini, Kwaliweni and Mthonjeni) because of the Thonga influence. The articulation of sounds at Ingwavuma (KwaMngomezulu and KwaMathenjwa) areas (Nkungwini and Manyiseni areas) differ from that of KwaMngomezulu (KwaQatha Lundini, Machobeni, Magugu and MaMbuzikazi) because the articulation of sounds at Nkungwini and Manyiseni is similar to that of Swazi (siSwati) language. This is because of the Tekela dialect it has. These are the differences in their articulation of sounds:

KwaMngomezulu (Lundini,& Magugu)

kunengi (plenty) [kunenji]
 emthethweni (in the law)
 [emthethweni]
 -letha (bring) [letha]
 -hhihiza (grumble) [hihiza]
 imbuzi (goat) [imbuzi]
 -phatha (handle) [phatha]
 mama [mother] [mama]
 emanzi (water) [emandzi]
 lomdala (old one) [lɔmdala]
 lifutho (fresh mielies) [lifuthɔ]

KwaMngomezulu(Nkungwini)

ny [n] kunyenti [kunenti]
 emtsetfweni [emtshetɔfweni]
 -letsa [letsha]
 -nhinhita [nhinhita]
 imbuti [imbuti]
 -phatsa [phatsha]
 make [make]
 emanti [emant'i]
 lomdzala [lomdzala]
 lifutfo [lifitɔhɔ]

The above examples also make differences in the place of articulation of sounds in these areas. The sound [th] in [lifutho] in Ingwavuma KwaNyawo,(Sihlangwini, Kwaliweni and Mthonjeni) is an aspirated alveolar explosive sound. On the contrary, the same sound in Ingwavuma (Nkungwini and Manyiseni) is articulated by using the lower lip and the upper teeth.

For example:

[th] becomes [tɔh]
 lifutho [lifutɔhɔ]

The above is caused by the “tekela” dialect of the Swazi (siSwati) language that has an influence to these areas. There is also a big difference in the articulation of sounds between the KwaNyawo people at Ophondweni and KwaNyawo people living at Sihlangwini, Kwaliweni and Mthonjeni, due to the influence of Thonga language to Ophondweni dialect. That dialect differs from that of KwaNyawo (Sihlangweni, Kwaliweni and Mthonjeni). The articulation of sounds differ in how they are articulated and where they are articulated:

KwaNyawo(Sihlangwini)

imbuya [imbujə] (green vegetables)
amnandi [am̩nandi] (niece)
giyeke. [ŋijeke] (leave me)
kudla [food] [uk̩uŋa]
futhi [futhi]
Ngiyehla. [ŋijeΦa]
ingane (child) [iŋgane]

KwaNyawo(Ophondweni)

imbowa [imbowa]
mamnandi [mam̩nandi]
Ngiyekela. [ŋijekela].
ukudla [uk̩uŋa]
mfunti[mfunti]
Ngiyayehla. [ŋijajeΦa].
ingana [iŋgana]

The above mentioned examples show that the influence of Thonga language at phondweni area changes the articulation of sounds from being radical to ejective.

For example:

[uk̩uŋa] (food) at KwaNyawo (Sihlangwini and Mthonjeni)
[uk'ujə] at Ophondweni area.

There is a lot of vowel replacement in the dialect of Ingwavuma KwaNyawo (Ophondweni) and Ingwavuma KwaNyawo (Sihlangwini and Kwaliweni).

For example:

Umphefumulo [um̩phefumulɔ] (soul)
(KwaNyawo: Sihlangwini and Kwaliweni .

At Ophondweni they say:

[um̩phefemulɔ].

If the people of Ophondweni want to say:

My father has been eating food.

He will say:

Ubaba kadl' ukudla.
[uBaBa kaŋa ukūŋa].

In Ingwavuma KwaNyawo (Sihlangwini) and KwaMngomezulu .(KwaQatha, Lundini and Magugu) they say:

Baba ande adla kudla.
[BaBa ande aŋa kuŋa].

At Ingwavuma (Sihlangwini, Kwaliweni and Mthonjeni they say:

Into lenhle nayi.
(This is a beautiful thing).
[intɔ lentfe naji].

Ingwavuma (Ophondweni):

Into eyinhle le.
[intɔ ejintle le].

4.5 DIFFERENCES IN THE ARTICULATION OF SOUNDS BETWEEN THE INGWAVUMA DIALECT AND SWAZI (SISWATI) LANGUAGE

Most of sounds articulated by the people of Ingwavuma are similar to those articulated by the Swazi people. This is due to the Swazi influence in other areas of Ingwavuma. The people living at Nkungwini and Manyiseni use the Tekela dialect as the Swazi people do. On the contrary, the people of KwaMngomezulu

Machobeni, Lundini, Magugu and KwaQatha) and those of KwaNyawo (Sihlangwini, Kwaliweni and Mthonjeni) articulate their sounds differently

because they do not speak the Tekela language but most of the words are similar in meaning to those of Swazi (siSwati) language.

Ingwavuma (Lundini and Sihlangwini) Swazi (siSwati) language

-fafaza (spray) [fafaza]	-fafata [fafatá]
-thamba (flexible) [thamba]	-tsamba [t'šhamba]
libhamuza [libamuza]	libhamuta [libamutá]
sithebe [sitheBe]	sitsebe [sitsheBe]
-kwenziwa [kwenziwa]	-kwentiwa[kwentiwa]
umthetho [umthethɔ]	umtsetfwo[umtshetɔfwɔ]
-goduka [goduka]	-godvuka [godbuɕa]
lezo [lezo]	leto [leto]

Ingwavuma (Nkungwini and Manyiseni) Swazi (siSwati) language

Ticu (degrees of Education [tilu])	Ticu [t'ilu]
Umsindvo (noise) [umsindɔvwɔ]	umsindvo [umsindɔvwɔ]
Inzule (zulu person) [inzule]	inzule [inzule]
Inyamatane [inamat'ane] (springbok)	[inamat'ane] inyamazane
Linethi [linethi] (a net)	linethi [linethi]
Lifutfo [lifutɔhɔ] (fresh mielies)	lifutfo [lifutɔhɔ]

The above examples prove that the Ingwavuma dialect has similarities with the Swazi language but in some areas of Ingwavuma this dialect differ because of the Tekela dialect that is used by the Swazi speaking people. There are also similarities with the day to day use of language between the Ingwavuma dialect

and the siSwati language whereby the “Tekela” dialect is not used but only the vocabulary of words. If the people of Ingwavuma want to say:

Grandmother is poor.

They say:

Gogo uphuyile. [gɔgɔ uphujile]

The Swazi speaking people will say the same thing as the Ingwavuma people do. The overexcited person in Ingwavuma dialect is termed:

Siphaphazi. [siphaphazi]

or

Unehawu. [uneBuhawu].

The siSwati people have no difficulties in the understanding of the Ingwavuma dialect because a lot of this dialects vocabulary is derived from the siSwati language. The Ingwavuma people’s tone and articulation of sounds is similar to that of siSwati language.

siSwati Language :

Kalobamba kukhashane mpela.

Ingwavuma dialect :

Kalobamba kukhashane mpela.

[kʰalɔbamba kʰukhaʃane mp`ela].

Lobamba is far from here.

.or

Kalobamba kukhashane mpela kuna naku.

Kalobamba kukhashane mpela kuna la.

[kʰalɔbamba kʰukhaʃane mp`ela kʰuna naʃu].

siSwati language :

Ye Thoko phangisa mani sambe.

Ingwavuma dialect:

Ye Thoko phangisa mani sambe.
(Hey! Thoko be fast).
[je thɔkɔ phanjisa mani sambe].

There are also differences in the articulation of sounds between the siSwati (siSwati) language and the Ingwavuma dialect (Ophondweni area).

Ophondweni area:

Kukude eThekwini uma ulomu.
[k'uk'ude ethekwini uma ulomu].

siSwati language:

Kukhashane eThekwini mawu la.
[kukhashane ethekwini mawu la].
(Durban is far from here).

siSwati language:

Kubuhlungu futsi kuyankenketsa.

Ophondweni :

Kubulungu mfunti kuyafofotha.
[kubulungu futshi kujankenketsha].
[k'ubulungu mfunti kujanfatha].

Even though these are differences in the articulation of sounds, the Swazi speaking people understand the Ophondweni dialect and they have no difficulty in their communications.

4.6. ARTICULATION OF SOUNDS AT INGWAVUMA

The articulation of sounds in the dialect of Ingwavuma differs a lot from the isiZulu languages but is similar to siSwati language. Some of the words used by Ingwavuma people do not exist in isiZulu language and the isiZulu speaking people do not understand the Ingwavuma dialect because their language does not have some of the vocabulary that is used in the Ingwavuma dialect. But most of the people living at Ingwavuma do understand the isiZulu language.

The isiZulu speaking people cannot even speak the dialect of Ingwavuma. That is why they simply say Ingwavuma dialect is a Thonga language. Some words used by Ingwavuma people and not by isiZulu speaking people are the following:

cucuza [luluza] green vegetables
shashasha [ʃaʃaʃa] a small plant with the small sharp pointed leaves like those of a dagga tree.
Ligusha [liguʃa] green slippery vegetables when cooked
Umsunku [umsunʒk'u] green leafy vegetables, nice when cooked
Bubazi [buʒazi] green vegetables
Sikhonko [sikhɔŋkɔ] grasses for making mats
Inkweza [inʒweza] green vegetable

4.7 DIFFERENCES IN THE ARTICULATION OF SOUNDS BETWEEN THE DIALECT OF INGWAVUMA AND THAT OF ISIZULU LANGUAGE

IsiZulu is a language that is easily understood by many people especially the Nguni language speaking people. There are difficult words used by the isiZulu

speaking people that are difficult to understand. To the people of Ingwavuma it is sometimes difficult for them to understand and speak isiZulu properly because of the tone, understanding, meaning vocabulary and the articulation of sounds they have in their dialect which differs a lot from isiZulu. Such as the word :

mpisholo [mpɪʃɔlɔ].

This word is not used by the Ingwavuma people and they do not have it in their vocabulary. They understand it as they mix and communicate with isiZulu speaking people. They then know it and get the deeper understanding and meaning of it. This word is used by the people of Nongoma, Mahlabathini, Melmoth and other people living in places around Nongoma. If the Ingwavuma person sees the pillar of electricity on the side of the road he says:

Nasi sigodo sagesi eduze komgwaco.
[nasi sigɔdɔ sagesi eduze kɔmgwacɔ].

But the isiZulu speaking person will say:

[kukhona isigxobo sikagesi eduze komgwaqo].
[kukhɔna isillɔxɔbɔ sikagesi eduze komgwaqɔ].

In the above examples it is not easy for an isiZulu speaking person to understand some of the words, such as “sigodo” [sigɔdɔ] for isigxobo [isillɔxɔbɔ] in isiZulu.

The Articulation of Sounds in Ingwavuma dialect

Ligunyane lidle umuntu lamceda.
Lijambane lidle umuntu lamceda.
(The giant ate all the persons meat).
[ligufiana lije umunt’u lamlede]
[lidzambane lije umunt’u lamlede].

The Articulation of sounds in isiZulu language

Izimuzimu lidle umuntu lamqeda.
[izimuzimu lije umunt’u lamlede].
Izimuzimu lidle umuntu lamqeda.

Most of the palatal click sounds in isiZulu language are articulated as dental click sounds in Ingwavuma dialect:

IsiZulu Language	Ingwavuma dialect
Iqanda (egg) [iḽanda]	licanda [lilanda]
Umqondo (mind) [umḽḽḽḽ]	umcondo [umḽḽḽḽ]
iqolo [iḽḽḽ]	licolo [lilḽḽ]
isiqephu [isiḽephu]	sicephu [silephu]
umqolo [umḽḽḽḽ]	umcolo [umḽḽḽḽ]
Uqamba amanga. (You are telling lies)	Ucamba emanga. [ulamba emanga].
[uḽamba amanḽḽga].	

The Ingwavuma dialect has its own vocabulary which has got its own way of articulating sounds. This vocabulary does not exist in isiZulu language. In case of these words the isiZulu language use different words with similar meanings:

IsiZulu language	Ingwavuma dialect
Ukubukelana phansi. [uḽuḽukelana phants'i]	Kweyana. (to look down upon somebody) [ḽwejana]
Uyahlupeka. / uyeswela. [ujaḽupeḽa] [ujeswela].	Uphuyile. (He is poor). [uphujile].
Uqinile. / Uphaphe ka khulu. [uḽinile] [uphaphe ḽakhulu].	Unebuhawu. (He is overexcited.) uneḽuhawu].
Isigqila [isiḽgila]	sigcilikisha (a person who works so hard for other person)\ (Slave)
imiyane (mosquitoes) [imijane]	silgilkija] imindozolo [imindḽḽḽḽ]

Some of the sounds articulated in Ingwavuma dialect are articulated differently in isiZulu language, like the sounds [ḽg] for ingane and angazi. This sound is articulated differently in isiZulu. It has got a strong emphasis when articulated.

On the contrary, this sound is pronounced without emphasis in Ingwavuma dialect. It is articulated as [ḽ].:

CHAPTER 5

5.0 PHONOLOGY OF THE INGWAVUMA DIALECT

5.1 INTRODUCTION.

The dialect of Ingwavuma has its own phonological sounds different from that of isiZulu but similar to Swazi language. Fromkin and Rodman, (1983: 71) says:

Phonological language permits a speaker to produce sounds which form meaningful utterances to recognize a foreign "accent" to make up new words, to add the appropriate phonetic segments, to form plurals and past tenses, to produce " aspirated and inspired" voiceless stops in the appropriate context to know what is and what is not a sound in ones language, and to know that the different phonetic strings may represent the same meaningful units.

5.2 DEFINITION OF PHONOLOGY

Phonology is a phonetic change. Fromkin and Rodman,(1983:93) say:

The word phonology is used in two ways either as the study of words patterns in human languages.

Aiken,in Fromkin and Rodman, (1983: 31) states that:

Phonology always remains an integral part of general sciences whence it springs and cannot be separated off as far as knowledge is concerned. But in practice it builds its independence upon a wide and a more intimate acquaintance with vocal requirements.

It is by studying the sounds of language and music that we learn what is demanded of those organs with whose natural functions are directly concerned. The practical objective is to provide teachers with the knowledge to enable them to understand the vocal principles they have to apply in the teaching of language, speech and songs. Phonology is the study of speech sounds especially the history of their changes in a particular language and the laws governing them.

5.3 DESCRIPTION OF PHONOLOGY BY OTHER SCHOLARS

According to Ziervogel,(1967:61):

Phonology is the study of value attached by hearer to the sounds uttered by the speaker. It also deals with phonetic phenomena from the point of view of their function in the language.

Aiken, (1951:2) states that:

Phonology is the science of vocal sounds. It is based upon the physical laws involved in the production of sounds and upon the physiological laws which govern the functions and the actions of the living organs of the voice .In phonology we have to take the accepted phonetic from the sound of speaker and we have not only to observe the action of the organ that make it but to satisfy ourselves that the principle sounds and the natural behaviour of the organs are properly applied to it.

Fromkin and Rodman, (1983: 97) describe phonology as:

The study of the sounds pattern found in the human language. It is also the term used to refer to the kind of knowledge that the speaker has about the sound patterns of their particular language. Because everyone who knows the language knows (unconsciously/subconsciously of course) its phonology. It is true that speech sounds as physical entities may be infinitely varied but when they function as elements in a language as

phonological units, they are highly constrained. Phonology studies the way in which speech sounds form systems and patterns in human language the phonology of each language is then system and pattern of the speech sound.

In the dialect there are sound changes that are different from those of isiZulu like "vowel coalescence" in some of the words.

Examples:

Na- + ugoto = nogogo (isiZulu language)
-a- + - u- = -o-
na- + ugoto = nagogo (Ingwavuma dialect)
-a- + - u- = -a-

This happens because in this dialect most of the nouns have no pre- prefixes:

na -+ ubaba =nobaba (isiZulu language)
-a- + - u- = -o-
na- + ubaba = nababa (ingwavuma dialect)
njenga- + uthisha =njengothisha (isiZulu language)
njega- + uthisha = njengathisha(Ingwavuma dialect)

There is a vowel replacement in most of the nouns used in Ingwavuma dialect and isiZulu language such as:

Bebelwa bothembi naZodwa.(Ingwavuma dialect).
(Thembi and Zodwa were fighting).
Bebelwa oThembi noZodwa. (isiZulu language).

The phonological dialect of Ingwavuma dialect permits a speaker to produce sounds which form meaningful utterances and to recognize a foreign "accent". It also helps the speaker to know what is or is not a sound in Ingwavuma dialect. The " accent" used by the speaker of Ingwavuma dialect is also used by the speaker of siSwati (Swazi) language. The siSwati speaker easily understands the words used by the speaker of the Ingwavuma dialect. Because the Swazi people

know the meaning of the words in the dialect of Ingwavuma except that the sounds in siSwati are uttered in a Tekela accent:

A siSwati language	lomdvuna	phatsa	tsetsha
B Ingwavuma Dialect	lomduna	phatha	thetha
A	ludzaka	ligwava	ludziwo
B	ludaka	ligwava	ludiwo
A	intfutfu	intsaba	indvodza
B	intuthu	intaba	indoda

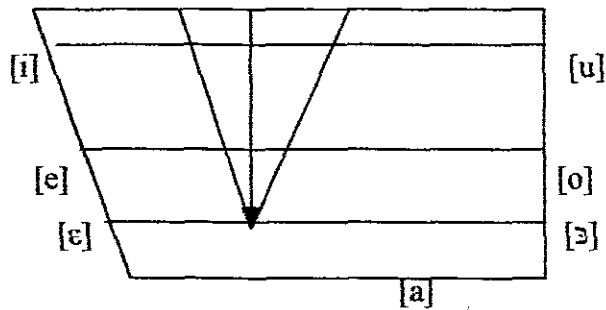
Ingwavuma dialects relate itself to siSwati language. All its vowels be on the outlines of the vowel chart like that of the siSwati language. The a [a] of Ingwavuma dialect is on open or low middle vowel e.g. phala [phala] (scrub) vala [vala] (close)

The u [u] of the Ingwavuma dialect is a close or high back vowel which is slightly lower than the cardinal vowel No: 8-

For example:

Vuku [vuka] (wake up)

The “v [v]” of the Ingwavuma dialect is not fully voiced like that of the isiZulu language for example. v [v] but it is voiceless like that of siSwati language. The position of the vowel of siSwati language and that of Ingwavuma dialect are as follows:



i[i]: The i[i] of Ingwavuma dialect is a close high front vowel slightly lower than Cardinal vowel no1

For example:

- sika [-sika] (cut)
- bika [-bika] report
- bila [-bila] boil

The i- of Ingwavuma dialect is lower than cardinal vowel No.1 because it is not used as a pre- prefix in most nouns but as a real prefix.

For example:

- sika [sika].
- lidokwe [lidɔkwɛ] (sour porridge).

But in isiZulu it is used as a pre-prefix.

For example:

- ikopi [ikopi] (tin)

Palatalization of some of the sounds in Ingwavuma dialect differ from that of siSwati language in that some of the sounds in siSwati are pronounced by the use of the Tekela language. Ziervogel, D.(1967:162) states that: palatalization involves

raising the body of the tongue to a high front position that approximates the point it assumes in the articulation of the vowel -i-

<u>siSwati Sounds</u>		<u>Palatal Sounds in siSwati language</u>
ts [sikhathshi]	>	ʃ= [sikhaʃana] time
tf [intʰutʰhu]	>	ʃ= [intʰuʃwana] smoke
<u>Ingwavuma dialect</u>		<u>Palatal Sounds in Ingwavuma dialect</u>
th [sikhati]	>	ʃ= [sikhaʃana]
[intutʰfu]	>	ʃ= [intuʃwana]

5.4 PHONOLOGICAL ANALYSIS OF THE INGWAVUMA DIALECT

The dialect of Ingwavuma can be analysed into three groups. The first group is the one that speaks the Ingwavuma dialect that is influenced by siSwati. This group is at KwaMngomezulu area. The sub-areas are: Lundini, Magugu, KwaQatha and Machobeni. This group speaks the dialect that is similar to Swazi language but the difference is that it has no Tekela dialect in its vocabulary.

The other group speaks the dialect which is influenced by the Thonga language and it is termed 'Ophondweni' and the third group is at KwaMngomezulu (Nkungwini, Dinabane Oshabeni and Ngonyameni). This dialect is influenced by siSwati language. The phonological sounds used by the people of Manyiseni and Nkungwini are similar to Swazi language.

For example:

siSwati language:

Bongi akafuni kukhweshela ngobe indzawo kute la.
[boŋi akafuni kukhweʃela ŋɔβe indzawɔ kute la].

Ingwavuma dialect:

Bongi akafuni kukhweshela ngoba indawo yekuhlala kuze la.
[boŋi akafuni kukhweʃela ŋɔβa indawɔ yokuΦala kuzela].

The other group that speaks the dialect of Ingwavuma is at KwaNyawo area. The sub- groups are: Sihlangwini, Kwaliweni and Mthonjeni. They speak the same dialect as the people of KwaMngomezulu (Lundini, Machobeni, Magugu and KwaQatha) speak.

The second group is at KwaNyawo area. This area is called Ophondweni. The people of this area speak the dialect that is influenced by the Thonga (isigonde) language from Ndumo, Phelindaba and KwaNgwanase. Their articulation of sounds is as follows:

KwaNyawo (Sihlangwini, Kwaliweni and Mthonjeni):

Gogobaba sowugugile sowunezimvu.
(My grandmother is old, he has grey hair).
[gɔgɔ βaβa sowugugile sowunezimΦvu].

KwaNyawo(Ophondweni):

Ugogo sekagugile sewunomphahla.
[ugɔgɔ sekagugile sewunomphaΦa].

Swazi language:

Gogolomdvuna sowugugile sowunetimvu.
[gogo lomdβuna sowugugile sowunetimΦvu].

The third group is at KwaMngomezulu area (Nkungwini and Oshabeni) and KwaMathenjwa area (Manyiseni). This group speaks the siSwati language. Its dialect is similar to Swazi language in that it has Tekela dialect in it.

siSwati language:

Ngimtsandza mbamba umfati waBheki.
(I love Bheki's wife very much).
[ŋimtshandza mbamba umfati wabeki].

Ingwavuma (Nkungwini and Manyiseni):

Ngimtsandza mbamba umfati waBheki.
[ŋimtshandza mbamba umfati wabeki].

IsiZulu language:

Ngimthanda qobo unkosikazi ka Bheki.
[ŋgimthanda !kɔkɔ unkosikazi kabeki].

These three groups speak the dialects that are slightly different from one another but they understand each other during communication. The person who finds it difficult to communicate and to understand the dialect of these groups is a Zulu speaking person.

5.5 PHONOLOGICAL CHANGES OF THE INGWAVUMA DIALECT

Phonological changes in this dialect are similar to that of siSwati language. The only difference is the Tekela language found in siSwati (Swazi) language. That makes the sounds in words pronounced differently from those articulated in the Ingwavuma dialect. Some of the sounds in the Ingwavuma dialect are borrowed from isiZulu language.

For example:

th [th]-thandaza [thandaza]

The word -thandaza is an isiZulu word but it is pronounced as –thandaza in Ingwavuma dialect and –tsandzaza in siSwati language. In the articulation of the alveolar sounds, there is a difference between the siSwati (Swazi) language and Ingwavuma dialect in that the Swazi language has the alveolar bilabials, on the contrary the Ingwavuma dialect has the alveolar sounds only.

For example:

siSwati alveolar bilabials

Ingwavuma dialect

tf [tʰ] -tfutsa

[tʰhutsha]

dv [dβ] indvodza

[indβɔdza]

tf [tʰ] intfutfu

[intʰutʰhu]

th [th] -thutha

[thutha]

d[d] indoda

[indɔda]

th [th] intuthu

[intʰuthu]

Palatalization in the Ingwavuma dialect is similar to that of siSwati language. At Nkungwini and Manyiseni the Tekela dialect dominates their language even in

their articulation of sounds, they use the Tekeladialect as the Swazi-speaking people do:

Manyiseni and Nkungwini Dialect	siSwati (Swazi) Language
Sidvudvu [sidβudβvu] (Pumpkin porridge)	sidvudvu
emanti [émant'i]	emanti

At Ingwavuma (Lundini, Magugu, Sihlangwini, Kwaliweni and KwaQatha) the language they speak is similar to that of siSwati language. The difference is the “Tekela” language the siSwati language has:

Lundini and Kwaliweni	siSwati Language
Indaba (matter)	[indaba] indzaba [Indd̥Ba]
-thatha (take)	-tsatsa [tshatsha] [thatha]
swayi (salt)	lutswayi [lut'wayi] [fwayi]

The sound changes between Ingwavuma” Ophondweni” and siSwati language are totally different. The difference is due to the influence of Tonga language in Ophondweni dialect.

Ophondweni Area	siSwati Language
Sakubona. [sak'uBona].	Kusile. [kusile]. (Hallo).
Uyenzani? [ujenzani].	Wentani?. [went'ani]. (What are you doing.)

The click sounds changes between Ingwavuma dialect are similar to those of siSwati language except that the Ingwavuma dialect has no ‘Tekela’ dialect:

Ingwavuma dialect	siSwati (Swazi) language
licaca/ liqaqa (polecat)	licaca/ liqaqa
lilala/ li!a!a]	[lilala/li!a!a]
-ncono(better)	-ncono/nqono
[ŋ!כחכ]	[ŋ!כחכ]/ [ŋ!כחכ]

Ingwavuma dialect is different from isiZulu language in its sound changes and in the pronunciation of words. These differences in words also create differences in meaning, pronunciation and the articulation of sounds:

Ingwavuma dialect	isiZulu language
-gcoba (stamp) [lgoʔba]	-gxoba [llgɔʔba]
kwenca (to cross over) [kweŋ!ga] to run away	ukweqa [kwe!a]
sijeza (pumpkin porridge) [sidzeza]	isijingi [isidziŋgi]

Ziervogel D.(1967:157) says: “nasalisation is caused by the nasal of class in- and class izin- (classes 9 and 10) with deverbatives and adjectives”.The nasalization of sounds in siSwati is slightly different from that of Ingwavuma dialect in that if the word is nasalized, its pronunciation includes the articulation of glottal sounds -h [h]. On the contrary in the Ingwavuma dialect the “h” sound is not articulated if the sound become nasalised.

For example:

Ingwavuma dialect	isiZulu dialect
inkomo	inkomo
inkawu	inkawu
inkedama	inkedama
inkumbulo	inkumbulo

This happens in the articulation of alveolar sounds in siSwati language that the glottal sounds “h” is articulated when the prefix ”In” has been used with the velar stem:

in- +-khumbula = Inkhumbulo
 in-+-khonza =inkhonzo
 in- +-khuluma =Inkhulumo

In Ingwavuma dialect the”h”(glottal sound “h”) in the alveolar sounds and the bilibial sounds is elided:

Ingwavuma dialect	siSwati language
iN- + -phinda = Imphinda	iN-+-phindza = Imphindza
iN- +-phumula = Imphumulo	iN-+-phumula imphumulo
iN- +-phatha = Imphatho	iN-+-phatha = Imphatfo
iN +-khuthala = Inkhuthalo	iN-+khuthala = Inkhutsalo
iN- +-khuluma = Inkhulumo	iN + -khuluma =inkhulumo

5.6. DIFFERENCES IN THE PHONOLOGICAL PROCESSES OF THE INGWAVUMA DIALECT AND THAT OF SISWATI (SWAZI) LANGUAGE

The phonological differences between the sounds and the articulation by the people of Ingwavuma and the siSwati speaking people occur in the articulation of the velar sounds and the alveolar sounds. The Ingwavuma dialect speaking people use the sounds that are similar to isiZulu language but the Swazi speaking people have the alveo-bibials:

Ingwavuma dialect

-thola [thola] find
 -thutha [thutha] move
 -thumba [thumba] capture
 -intuthu [int'uthu] smoke

siSwati language

-tfola [tΦhɔla]
 -tfutsa [tΦhutsa]
 -tfumba [tΦutΦhu]
 intfutfu [intΦutΦhu]

Some alveolar sounds in siSwati language and Ingwavuma dialect are similar:

Nkungwini and Manyiseni

-tsatsa [tshatsha] take
 intsaba [intsaba] mountain

siSwati language

-tsatsa [tshatsha]
 intsaba [intsaba]

indishi [indiʃi] dish
 -nona [nɔna]

indishi [indziʃi]
 -nona [nɔna]

The articulation of alveolar sounds is different from that of siSwati language at Ingwavuma KwaNyawo (Sihlangwini, Mthonjeni and Kwaliweni) and KwaMngomezulu (Lundini, Magugu, Machobeni, and KwaQatha, but similar to siSwati language at Nkungwini and Manyiseni.

At Nkungwini they say:

indvodza [indβɔdza] (man)

At KwaNyawo and KwaMngomezulu (Lundini and Magugu) they say:

indoda [indɔda].

The difference lies in the articulation of clicks sounds in the Ingwavuma dialect. At KwaNyawo and KwaMngomezulu (Lundini, Machobeni and KwaQatha). The

difference in the articulation of sounds is that the siSwati speaking people use the variety of clicks in each click sounds as follows:

c[l] or q [!] = licaca [lilala]
 or
 [li!ala] liqaqa (polecat)

The Nkungwini and Manyiseni people articulate the alveolar sounds as the Swazi do:

Ingwavuma (KwaNyawo And KwaMngomezulu)	Ingwavuma; Nkungwini and Manyiseni)	siSwati language
---	--	-------------------------

icoco or lixoxo(frog) [lil] or lillil -ncono or sincono(better) [n!] or [sin!] cha or qha (no) [lha] or [!ha].	licoco or liqoqo [lil] or [li!] -ncono or nqono [n!] or [n!] cha or qha [lha] or [!ha]	sicoco or siqoqe silil or [si!] -ncono or nqono [n!] or [n!] cha or qha [lha] or [!ha]
---	---	---

The people of Ophondweni.(KwaNyawo) articulate the sounds in a very different way from that of Ingwavuma, KwaNyawo (Sihlangwini and Manyiseni) and siSwati language, they say:

nqona instead of nqono [n!] instead of [n!].
 nca instead of cha [n!] instead of [lha].

This is due to the influence of Thonga language in this area.

5.7 THE INFLUENCE OF THE PHONOLOGICAL STRUCTURE OF THE SISWATI LANGUAGE TO THAT OF INGWAVUMA WITH SPECIAL REFERENCE TO THAT OF KWANYAWO, KWAMNGOMEZULU AND KWAMATHENJWA AREAS

The articulation of sounds in the dialect of Ingwavuma is influenced by the siSwati language in that most of the sounds at Ingwavuma (Nkungwini and Manyiseni) are articulated with the use of tekela dialect, but at Ingwavuma (KwaMngomezulu and KwaNyawo) the articulation of sounds is the same as that of siSwati but the difference is that people of that area do not use tekela dialect most of the times:

Ingwavuma KwaNyawo (Mthonjeni and Sihlangwini):

Bathathe konke kudla kwamama.
(They have taken all my mothers food).
[Bathathe kɔŋkɛ kuɟa kwamama].

At Ingwavuma KwaMngomezulu (Nkungwini and Manyiseni) they say:

Batsatse konkhe kudla kwamama.
[Batshatshɛ kɔŋkɛ kuɟa kwamake].

In siSwati language:

Batsatse konkhe kudla kwamama.
[Batshatshɛ kɔŋkɛ kuɟa kwamake].

The people of Ingwavuma (KwaNyawo: Sihlangwini, Kwaliweni and Mthonjeni) as well as the people of Ingwavuma(Lundini Magugu, Machobeni, Lindizwe and KwaQatha) do not articulate the sound dv[dβ] in their sounds.

They say:

[d] and [nd]

For example:

[indɔda] and[idada].

On the contrary, the people of Nkungwini and Manyiseni do have the sounds dv[dβ] and dz [dz]:

indβvɔdza (man)

lomdzala (old one) [lɔmdzala]

But the people of Ophondweni differ greatly in their articulation of sounds in that they have the influence of Thonga language (isigonde) in their articulation:

For example:

Bakuthathe nkonke ukudla ukamama.

[Bakuthathe ŋkɔŋkɛ ukuɓa kukamama].

(They have taken all my mother's food).

Although Ophondweni has this influence in this dialect, it creates no difficulty in the understanding of sounds to a person of Ingwavuma, KwaMngomezulu (Lundini, Machobeni, Magugu and KwaLindizwe) because they speak the same dialect that differ due to the influence of Swazi and Thonga languages. A large percentage of people at Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa areas) speak siSwati language rather than Thonga language. The numbers of people who speak siSwati language at Ingwavuma are as follows:

5.8 THE DIFFERENCES BETWEEN THE PHONOLOGICAL CHANGES OF INGWAVUMA DIALECT AND THAT OF ISIZULU LANGUAGE

The dialect of Ingwavuma is totally different from that of isiZulu language in that; the tone, phonological changes, understanding of words, meaning of words and the pronunciation of words is different. It is more difficult for people of Ingwavuma to understand and to know some of the isiZulu words.

IsiZulu Language	Ingwavuma Dialect	siSwati Language
Isijingi (pumpkin porridge)	Sijeza [sidʒɛza]	Sidvudvu [sidβudβu]
	Sinambathi [sinambathi]	Sijeza [sidʒɛza]
		Sinambathi [sinamabathi]
Inkankane (hadida) [ɪŋkɑŋkɑnɛ]	Lingangane [liŋɑŋanɛ]	Lingangane [liŋɑŋanɛ]

There is also a great difference in the use of language between Ingwavuma dialect and isiZulu language.

For example:

Ingwavuma dialect:

Ngibandwa yinhloko.
(I am suffering from head ache).
[ŋiBandwa jintΦɔkɔ].

IsiZulu language:

Ngiphethwe yikhanda.
[ŋgiphethwe jikhanda].

Ingwavuma dialect:

Nayi lenja lenamakululu (lenamazeze).
(Here is this dog with fleas).
[naji lɛɓɔɔa lɛnɛmakululu].

IsiZulu Language:

Nansi lenja enamazenze.
[nantsi lɛɓɔɔa enamazɛndzɛ].

Ingwavuma (Ophondweni):

Naku loku okwenja okunamanzenze.
[naku loku ɔkwɛɓɔɔa okunamandzɛndzɛ].

The above examples show that there is a difference between isiZulu language and the dialect of Ingwavuma(phonetically, phonologically and morphologically.)

5.9 CONCLUSION

The phonological differences in the articulation of sounds in isiZulu language and the dialect of Ingwavuma make it difficult for the speakers of these languages to understand one another but the similarities between the phonological structure of the Ingwavuma dialect and that of siSwati language make it easy for the speakers of these languages to understand each other and to communicate with each other because each speaker understands the meaning, the phonology and the pronunciation of the other speakers language.

CHAPTER 6

6.0. SEMANTICAL ANALYSIS OF INGWAVUMA DIALECT

6.1 INTRODUCTION

The dialect of Ingwavuma has its own vocabulary which is different from that of isiZulu and Thonga languages. The words used in this dialect have different meanings from those used in isiZulu and Thoga languages. This dialect contains a lot of siSwati vocabulary in it. The KwaNyawo area called Ophondweni has a lot of Thonga vocabulary in it due to the fact that there are areas such as Ndumo, Mbadleni, Phelandaba and KwaNgwanase areas that speak Thonga language and they have influenced this area with the Thonga language. If the people of Ingwavuma say:

Uyahamba.
(he is going).
Uyadla.
(He is eating).

The people of ophondweni will say:

Ayahamba.
Ayadla.

The people of Ingwavuma (KwaMngomezulu Lundini, Lindizwe, Mambuzikazi, KwaQatha, and Magugu) and the people of KwaNyawo (Sihlangwini, Kwaliweni and Mthonjeni) say :

Ande afunda eMaromeni ngalo nyaka londlulile futhi waphasa.
(He has been learning at a Roman school last year ande he passed).

The people of Ophonweni area say:

Kade afunda eMaromini kulo mnyaka ondlulile mfunti aphasu.

The way the people of Ophonweni pronounce their words gives the impression to the listener that the person who speaks is a Thonga speaking person. The meaning of words pronounced by the people of KwaMngomezulu (Lundini, KwaQatha, Machobeni and Magugu) is similar to the pronunciation of siSwati words but the difference is the Tekela dialect in the Swazi language.

For example:

Ingwavuma dialect:

Umfana waMathenjwa mude mbamba ngelithamboufuzo baba wakhe
(Mr. Mathenjwa's boy is as tall as his father).

siSwati language:

Umfana waMatsenjwa mudze mbamba ngelitsambo ufuzo
babe wakhe.

Ophonweni dialect:

Umfana ka Mathenjwa mude qobo ngethambo afuzo ubaba wakhe.

It is sometimes difficult for a person from Ophonweni to understand the meaning of words spoken by the person from Swaziland and Ingwavuma (Nkungwini and Manyiseni) because these people speak siSwati language. This is because some of the words used by the people of Ophonweni are completely different from the words used in the dialect of Ingwavuma.

Good Examples:

Amanzi amnandi (isiZulu language).
Emanzi amnandi.
(water is nice)Ingwavuma dialect.
Emanti amnandzi.(siSwati language).
Amanzi mamnandi.(Ophondweni dialect).
Likhala(nose) Ingwavuma dialect.
Likhala (siSwati language).
Impumulo(Ophondweni dialect).

The lexicon of the people of Ophondweni is difficult for the isiZulu speaking people to understand but it is easy for the person who lives at KwaMngomezulu and KwaNyawo(Sihlangwini,Mthonjeni and Kwaliweni) to get the meaning of their vocabulary of words.

6.2 DEFINITION OF SEMANTICS

Semantics is the system of meaning. It is the study of meanings ,

Fromkin and Rodman,(1983:102) says:

Everyone who knows a language can understand what is said to him or her and can produce strings of words that convey meaning. Learning a language includes learning the "agreed upon meanings of certain strings of sounds and learning how to combine these meaningful units into larger units that also convey meaning. We are not free to change the meanings of these words at will, for if we did we would be unable to communicate with anyone."

Semantics is the study of meanings of words and other parts of language. It is the general study of signs and what they stand for. It is the study of the subject matter. The subject matter is the meaning of words, change in meanings and

causes of such change. Semantics consists the study of the history of meanings and the historical approach to language.

Learning a language includes the "agreed upon" meanings of certain strings of sounds and learning how to combine these meaningful units into larger units that also convey meaning. Meaning is simply that by which an ordinary material object, a property of such an object or an event becomes a sign, that meaning is an element of the sign situation or of the communication process.

Scaff, (1962:2) says:

Sign and meaning form a unity which is broken into parts or aspects only by abstraction. There is no sign without meaning.

6.3 THE VIEWS OF DIFFERENT SCHOLARS ON SEMANTICS

Hervey,(1979:77) states that:

Semantics deals with the meaning (information value) of pleological entities in languages. Such pleological entities as fall strictly within the scope of semantic description are by requirement, elements that belong wholly to given languages ,being determined entirely in all their synchronic aspects, that is by the conventions of those languages Those elements in the grammatical system of a language which are wholly conventional within the language (viewed as a self contained semiotic system), have by virtue of the fact that they are wholly conventional, information values which are (synchronically speaking) wholly "arbitrary" that is, entirely determined by the fixed conventions of the system to which they belong.

Schaff,(1962:67) describes semantics as:

A branch of linguistics and is concerned with the meaning and the changes in meaning of words and expressions. It is the study of the meaning of words and their changes. It is the science of the meaning of words . Semantics is the science of the subject matter of which is the study of the cause and the structure of the processes of changes in meanings of words, expansion and contraction of meanings, transfer of meanings, elevation and degradation of their value.

Fromkin and Rodman,(1983:192) says:

Semantics concerns the study of word and morpheme meanings, as well as the study of rules for combining meanings. The meanings of morphemes and words are defined in part by their semantic properties or features. Knowing a language is knowing how to produce and understand sentences with particular meanings. The study of linguistic meaning is called semantics.

6.4 SEMANTIC ANALYSIS OF THE INGWAVUMA DIALECT

Ingwavuma dialect has its own meaning in its vocabulary of words. Some area's dialects are influenced by the siSwati language. Such as KwaMngomezulu (Nkungwini, oShabeni and Engonyameni) and KwaMathenjwa (Manyiseni).

The meanings contained in the vocabulary of words in these areas are similar to those of siSwati language. There are other areas that are influenced by the siSwati language but they do not use the "Tekela" dialect as other areas do. Areas like, (KwaMngomezulu; Lundini, KwaQatha, Machobeni, Magugu, Mambuzikazi and KwaLindizwe).

Some of the people especially the old people of these areas speak siSwati Language but their children do not "Tekela" when they speak. This is because of

the changes in the present times where the young generation travel to far places seeking for jobs and education They speak languages different from their dialect and start speaking more than one language. The people of Ophondweni area speak the dialect that is influenced by the Thonga language but their area is situated at KwaNyawo where a lot of siSwati dialect is spoken. A lot of people in this area speak Sigonde (a language that has a Thonga influence in it).

6.5 ANALYSIS OF INGWAVUMA DIALECT

The three areas of Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa) have similar meanings in their vocabulary of words but the differences arise when the dialect of Ophondweni area speak their dialect because their dialect is completely different from that of the other areas at Ingwavuma.

The language usage of the Ophondweni areas gives the isiZulu speaking people difficulties in the understanding of their dialect because some of their vocabulary of words have different meanings from that of KwaMngomezulu (KwaQatha, Lundini, Machobeni and Magugu) and KwaNyawo (Sihlangwini, Kwaliweni and Mthonjeni) areas. That is why people regard them as Thonga speaking people.

The vocabulary of words in siSwati language and Ingwavuma dialect are almost similar except that the siSwati language has the "TEKELA" dialect in it. Their vocabulary have the same meanings. It is easy for the siSwati speaking person and the one who speaks the dialect of Ingwavuma to understand each other when they communicate.

INGWAVUMA(KwaMngomezulu)
(Lundini and Magugu).

SISWATI LANGUAGE

Sigwamba(thick porridge,more
thicker than stiff porridge).

Ingqeke (boiled pieces of
pumpkin).

Inkweza(green leafy vegetables).

Ligusha(green leafy vegetables).

Emabhelebhele(wild milky fruit).

Ingotshwa(wild fruit).

Sigwamba(it bears the same meaning
as in Ingwavuma dialect).

Ingqeke.

Inkweza(green leafy vegetables).

Ligusha(greens)

Emabhelebhele(wild milky fruit).

Ingotshwa(wild fruit).

There are also words that have the same meanings in isiZulu language, siSwati language and Ingwavuma dialect.If a person speaks about "UMVUTHWAMINI",he speaks about the thing that is known by all the speakers of the above languages.

UMVUTHWAMINI is a wild nice fruit that grows in many different areas in KwaZulu-Natal and in other parts of KwaZulu. Ingwavuma has some words in its dialect that are pronounced differently from those of siSwati language due to the "Tekela"dialect the siSwati language has.

.They are written as follows:

siSwati language

Ingwavuma dialect.

Umbhidvo(green leafy vegetables).

Uphuyile.(He is poor) or Ute lutfo.

umbhido(greens).

Uhluphekile. or weswele.

There are words that have different meanings but similar in their written form and pronunciation.This happens in isiZulu language and the dialect of Ingwavuma.

The word:

"kundinda" in Ingwavuma dialect means "being poor".

They say:"bandindile" meaning they have nothing to wear, to eat and they have no shelter.

It can also mean "females young and old who are prostitutes or who do not behave the way females must do. In isiZulu language the word:

"Ukundinda" also means the act of prostitution.

The people of Nkungwini and Manyiseni have the same accent as the siSwati speaking people. Their vocabulary of words bear the same meanings as those of siSwati speaking people.

For example:

siSwati language

Intfombatane(girl)
Lijaha(a grown up boy)
Ligayiza(a person working for TEBA in gold mines).
Umsunku(green leafy vegetables).
Kutsapha(to take things in large quantities)

Ingwavuma dialect

(Nkungwini and Manyiseni)

Intfombatane
Lijaha.
Ligayiza.
Umsunku.
Kutsapha.

In isiZulu they say:

"ukutapa".

The word "ukutapa" in isiZulu means to fetch honey from the honey cob in the bee hive or to take things in large quantities; it could be taken from the shop

because there is a sale, or anywhere else with or without permission.

The difference in meaning arises in the articulation of sounds and words at Ophondweni area because words are pronounced differently from those of siZulu, siSwati and the Ingwavuma dialect.

6.6 THE COMPARISON OF THE SEMANTICS OF THE INGWAVUMA DIALECT TO THAT OF SISWATI LANGUAGE

The Ingwavuma dialect has the influence of siSwati (Swazi) language and Thonga language. The Ophondweni area, that is, at KwaNyawo area they speak the dialect that is influenced by Thonga language and the KwaMngomezulu area (Lundini, KwaQatha, Magugu and Machobeni areas) speak the dialect that is influenced by the siSwati language.

The people of Ophondweni speak Thonga and the dialect of Ingwavuma.

Ingwavuma dialect (Sihlangwini and Kwaliweni)	Ingwavuma dialect (Ophondweni).
Sitambu (samp)	umthlanyo (samp).
Izimvu (grey hair)	umphahla (grey hair).
Umdlwane (puppy).	Isitukutuku (puppy).
Lisele (frog).	Isijwatajwata (frog).
Imbuya (green vegetables). vegetables).	Imboya (green

The above examples show that there are words in the Ingwavuma dialect that differ in pronunciation and in written form but similar in meaning. The people of Ophondweni differ even in their sentence construction to the people of KwaNyawo (Sihlangwini, Mthonjeni and Kwaliweni).

Ophondweni:

Umama ka gula izolo aphethwe ngesiso.
(Yesterday my mother has been suffering from stomach ache).

Ingwavuma(KwaNyawo,Sihlangwini and Mthonjeni):

Mama ande agula izolo aphethwe sisu.

Ophondweni:

(MaGumede unomoya omunhle mfunti ayakholwa.
(MaGumede is kind hearted and she is a christian).

Ingwavuma:(Sihlangwini and Kwaliweni):

LaGumede unemoya lomuhle futhi uyakholwa/likholwa.

The siSwati speaking person will not easily understand what is said by the Ophondweni person but he will get the meaning of what is said. On the other hand, the meaning of words pronounced by the person of Ingwavuma(Lundini, Magugu, Sihlangwini and Mthonjeni) are easily understood by the siSwati speaking person.

Ingwavuma dialect(Lundini and Mthonjeni)

siSwati language.

Sidlangadlanga(a big spider)

sidlangadlanga.

Imbhido/imifino(green leafy vegetables).

imbhidvo.

Fecela(scopion)

fecela.

Ligunyane/lijambane(giant).

sigunyane/lijambane.

In the dialect of Ingwavuma there are other words that are similar in meaning, pronunciation and understanding to that of siSwati language in that there are areas at Ingwavuma that speak siSwati language.

Ingwavuma dialect

(Nkungwini and Manyiseni)

-khotsa(to lick)
-tsatsa(to take)
-bindza(keep quiet).
-tsetsa(to shout)
inkhosi(chief)
indvodza(man)
manyimanyi(firefly).
lingangane(hadida)
lisheke(green leafy vegetables)
sipata(maize grains stored for future use)
umsunku(green leafy vegetables).
liphalishi(porridge).

siSwati language.

-khotsa(lick)
-tsatsa(To take).
-bindza(to keep quiet)
-tsetsa(to shout).
inkhosi(chief).
indvodza(man).
manyimanyi(firefly).
lingangane(hadida).
lisheke(green leafy vegetables).
sipata(maize grains stored for future use).
umsunku(green leafy vegetables).
liphalishi(porridge).

Both of these areas have the Tekela dialect in their vocabulary of words. The meanings of words in their lexicon are similar:

Ingwavuma dialect.

(Nkungwini and Manyiseni)

Ikuu.le ndvodza letsandza Ntfombi?
Where is the man who is in love
with Ntfombi)?

Ukuu LaGumedze keja?
(But where is LaGumedze)?

siSwati language

Ikuu le ndvodza letsandza Ntfombi?
(Where is the man who is in lovewith
Ntfombi)?

Ukuu LaGumedze keja?
(But where is LaGumedze)?

If a person from Swaziland wants to thank someone with the surname of Matsenjwa will not simply say:

Thank you

He will say:

Matsenjwa
Or
Mgabadzeli.

This shows love and respect. The person from Nkungwini and Manyiseni will say the same words when thanking a person with the surname of Mngomezulu:

He will say:

Diakadla
or
Mngometulu wena wekunene.

The isiZulu speaking people say that the people of Nkungwini and Manyiseni are Swazi people but they say the people of Ingwavuma (Lundini, Sihlangwini, Kwaliweni and Magugu) are Thongas but these people live in the same geographical area but the problem is that they do not Tekela when they speak.

The people of Ingwavuma KwaNyawo (Sihlangwini, Kwaliweni and Mthonjeni) areas speak the dialect that is influenced by the siSwati language. On the contrary, the people of Ophondweni speak the dialect that is influenced by the Thonga language. The Ophondweni people say that the people of Ingwavuma are Swazis because they speak the dialect that is influenced by the siSwati language.

Ophondweni:

Ubaba ayathanda ukukhweba itiyе okuseni.
(My father likes drinking tea in the morning).

Sihlangwini:

Baba uyathanda kuphuza litiya ekuseni.

Manyiseni:

Babe uyatsandza kuphuza litiya ekuseni.

siSwati:

Babe uyatsandza kuphunga(kuphuza) litiya ekuseni.

The above examples show the relationship between the lexicon of Ingwavuma (KwaNyawo,Sihlangwini and KwaMngomezulu(Nkungwini) and the siSwati

language.They also prove that there are differences in the vocabulary of words between Ophondweni area and siSwati language because most of the vocabulary of words in Ophondweni area have the influence of the Thonga language.

6.7 DIFFERENCES BETWEEN THE SEMANTICS OF THE INGWAVUMA DIALECT AND THAT OF ISIZULU LANGUAGE

IsiZulu language has different lexicon from that of Ingwavuma. Apart from the absence of pre-prefixes in most of the nouns in the dialect of Ingwavuma even the meanings of words are different from that of isiZulu language:

IsiZulu language:

Ugogo uyathanda ukuphahleka izindlu ebusika.
(Grandmother likes to plaster the houses in winter.)

Ingwavuma dialect:

Gogo uyathanda Kubhaceka izindlu ebusika.
or
gogouyatsandza kubhaceka tindlu ebusika.

IsiZulu language:

Ameva ayingozi afuna ukubangulwa.
(thorns are dangerous they need to be taken out).

Ingwavuma dialect:

Emanyeva ayingozi afuna kukhokhwa.

In isiZulu language the word "khokha" means to pay but in the dialect of Ingwavuma it means to take out something. Most of the words in the dialect of Ingwavuma have the influence of siSwati language and they are pronounced with the Swazi accent.

For example:

ukupheka (to cook) in isiZulu
kupheka in Ingwavuma dialect.
kuncanca (to climb up on something) in Ingwavuma dialect.
ukuncengca in isiZulu language.

6.8 THE CHANGES IN THE SEMANTIC STRUCTURE OF INGWAVUMA DIALECT DUE TO THE INFLUENCE OF THE SISWATI LANGUAGE

Most of the elder people at Ingwavuma are siSwati speaking people because they originate from Swaziland. Due to the above fact, the semantic structure of the

Ingwavuma dialect is similar to that of the siSwati(Swazi)language. Most of the nouns and verbs used in the dialect of Ingwavuma have the same accent as those pronounced in siSwati language. The people of Nkungwini and Manyiseni speak siSwati language as the people of Swaziland do. This is because Ingwavuma and Swaziland are nearby places, they share the vocabulary of words. That is why the meaning of words in the language spoken by the people of these places are similar.

Examples:

Ingwavuma(Sihlangwini,Lundini,Magugu and Kwaliweni):

Bheshu ande adayisa inyama ngekuthanda izolo
ngobe belungu bakhe andebangekho.
(Bheshu has been selling meat anyhow yesterday
because his boss(manager) was not there).

Ingwavuma(Nkungwini and Manyiseni):

Bheshu andze adzayisa inyama ngekutsandza itolo
ngobe naku belumbi bakhe bangekho.

Ingwavuma(Ophondweni):

UBheshu kadayisa inyama ngokuthanda izolo
ngoba abalungu bakhe ka bangekho.

Swazi(siSwati) language.:

Bheshu andze adzayisa inyama ngekutsandza itolo
ngobe naku belumbi bakhebangekho.

The meanings of words used in the Ingwavuma dialect are similar in meaning to

that of siSwati language. Due to the influence of siSwati language in the Ingwavuma dialect, people of that area follow the Swazi culture and not isiZulu culture. The people of Ingwavuma (KwaNyawo, KwaMngomezulu and Manyiseni) are not used to:

Ukwemula .
or
Ukwemulisa intombazane.

But they can celebrate the 21st birthday of their child. This is because in the past the people of Ingwavuma knew nothing about UKWEMULA. The siSwati language has a lot of influence in the dialect of Ingwavuma:

siSwati language:

Le ntfombi inebuhawu ngeke iwutfole umendvo.

Ingwavuma dialect:

Le ntombi inebuhawu ngeke iwuthole umendo
(This girl is over excited she will not get married).

Ingwavuma(Ophondweni):

Lentombi iyaphapha kangekhe iwuthole umendo
or
Ngekhe iyende.

Ingwavuma (Nkungwini, Oshabeni, and Manyiseni):

Le ntfombi inebuhawu ngeke iwutfole umendvo.

The above examples show that there are similarities in the meanings of words in the Ingwavuma dialect and the siSwati language.

6.9 THE INFLUENCE OF THONGA LANGUAGE IN THE SEMANTIC STRUCTURE OF THE INGWAVUMA DIALECT

The KwaNyawo(Ophondweni)area's people speak the Thonga dialect due to the fact that it is situated near the Thonga speaking areas. These areas speak the dialect that is understood by the Thongas:

Ingwavuma(Ophondweni and Ndumo areas):

Amanzi malomu mamnandi.
(The water of this place is nice).

Ingwavuma(Lundini and Magugu):

: Emanzi anaku amnandi.
or
Emanzi ala amnandi

KwaNgwanase:

Amanzi ya lomu mamnandi.

Ingwavuma (Nkungwini and Manyiseni):

Emanti anaku amnandzi.
Emanti ala amnandzi.

The areas such as Ndumo,KwaMakwakwa,Phelindaba and KwaNgwanase have a big influence to the dialect of Ingwavuma(Ophondweni). The vocabulary of words used in Ophondweni area is understood by the people of Ingwavuma even though

they speak different dialects. There are also words that are completely different in meaning and in written form in the Ingwavuma dialect and Ophondweni area:

The term:

Ukunabela (to long for something).

The above word is not new to a person who lives at Ingwavuma (Mthonjeni, Lundini, Machobeni, KwaQatha and Mambuzikazi) because he has a full understanding of the dialect spoken by the people of Ophondweni.

For example:

-nabela (which means to long for.in Ophondweni dialect).

In Ingwavuma dialect this term is:

Kuganukela
or
kugabikela

But a person who begs for food in other people's houses is termed:

Kugomfela(to beg for food)

For example:

This boy always beg for food in Mr.Shiba's house.
Lo mfana uhlala njalo agomfela kudla ka Shiba.

But in the dialect of Ophondweni they say:

Lo mfana ahlala njalu anabela ukudla kwaka Shiba.

This shows that the Thonga language has a lot of influence in the dialect of Ingwavuma. That is why isiZulu speaking people call the Ingwavuma people AMATHONGA because they think everybody from Ingwavuma is a Thonga. Their problem is that they do not know the language and they do not visit these places in order to know their languages and dialects.

6.10 CONCLUSION

Ingwavuma is an area with many dialects but the people of that area understand the meanings of the vocabulary of words of each and every area around that place such as Ndumo, KwaMakwakwa, Mbadleni, Phelindaba, and waNgwanase. These areas speak different dialects but they understand one another during communication. The Ophondweni and Othobothini people speak Thonga language and they term it "Isigonde" because they say that the dialect they speak is not pure Thonga but Thongas are found at Mozambique and Maputo. The people of Nkungwini and Manyiseni speak siSwati language but they are able to understand the people of these different areas when communicating.

That is why Fromkin and Rodman (1983:7) says:

Knowing a language means being able to produce new sentences never spoken before and to understand sentences never heard before. This is a creative aspect.

CHAPTER.7

7.0 CONCLUSION AND RECOMMENDATIONS

7.1 FINDINGS

The dialect of Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathernjwa) should be regarded as the part of siSwati language even though the people of these areas do not use the Tekela dialect but they still speak Swazi (siSwati) language. The thing that drives me to the point that the people of Ingwavuma speak siSwati language is the way how the elder people of KwaMngomezulu(KwaLindizwe,KwaQatha, Magugu and Lundini)speak.

The young generation speak the Ingwavuma dialect that is neither isiZulu nor siSwati language because of the influence of the siSwati and Thonga dialect in their dialects. The isiZulu speaking people are the only people who look down upon this dialect and they call it a Thonga language.

They call the people of these areas ABANTU BASENYAKATHO.This makes the people of Ingwavuma (KwaNyawo and KwaMngomezulu (KwaLindizwe, KwaQatha and Lundini) feel inferior and embarrassed because Thongas are taken as people who do not fit to the Nguni speaking people by the isiZulu speaking people.

When an isiZulu speaking person has a conversation with an Ingwavuma person who speaks the dialect of Ingwavuma,he concludes by saying that he has been talking to "ISILWANE" or "ikwerekwere". or "Ithonga." The difference arises when an isiZulu speaking person speaks to a person of Nkungwini or Manyiseni. Because they use the "TEKELA" dialect and they speak real siSwati, he will say that person is a Swazi or ISWAZI but this person is also living at Ingwavuma where the Ingwavuma dialect is spoken.

When the people of Ingwavuma come to KwaZulu, they try by all possible means to speak isiZulu language and forget about the dialect of Ingwavuma but the problem arises when he tries to use the isiZulu vocabulary and tone.

A person from Ingwavuma has a different tone from that of KwaZulu. Even the vocabulary and the semantics is different not to mention the vocabulary of words used by the person from KwaNyawo (Ophondweni). He speaks a complete different language from isiZulu language. They speak ISIGONDE the term used by the people of KwaNgwanase, Ndumo and Phelindaba because they say that they do not speak Thonga language but it is spoken by the people of Mozambique. They say that the language they speak is termed ISIGONDE.

The same applies to the people of Ophondweni, they speak Thonga language. A person from Ophondweni (KwaNyawo) area speaks of ISIJWATAJWATA (frog) on the contrary a person from Ingwavuma (KwaNyawo: Sihlangwini and Kwaliweni) say a frog is:

lisele
or
licoco

The people of Swaziland also say licoco. or lisele". It is recommended that the people of Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa areas should not neglect their vocabulary because as they forget their dialect they are trying to form a new dialect which is not IsiZulu, IsiThonga or siSwati language. They must speak their dialect even if they are with the IsiZulu speaking people because other Blacks speak their languages and they are proud of them. A person from Ingwavuma is always shy to use his/her language in front of other different language speakers.

The people from Ingwavuma who have come to kwaZulu-Natal to seek for work or to educate themselves in higher education institutions must also be proud of

their dialect so the young growing generation may see the need of speaking their dialect with confidence.

The Ingwavuma areas have their own philosophy of life which means that they have their own culture, beliefs, norms and standards different from that of isiZulu but similar to that of siSwati. At Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa) areas there are a few people who celebrate UMEMULO. It has just started because of the movement of people from Ingwavuma to KwaZulu-Natal and noticed how they do things.

It is also recommended that people from KwaZulu-Natal must learn to travel (visit different places) in order to know languages, cultures and the way people live in their places of birth. This will make the isiZulu speaking people avoid calling people names such as "amaThonga", amaKwerekwere, izilwane, amaShangane and abantu baseNyakatho".

This makes people who speak different languages from isiZulu have the inferiority complex and think that their dialects and languages are not supposed to be heard. This is because to an isiZulu speaking person, a person who speaks a different language or dialect from their language is called :

izilwane(animal).

The dialect of Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathejwa areas) is not spoken at their places only but this dialect is also spoken by the people of KaNgwane, Nelspruit, Pongola and other places that are situated near Swaziland. Manyiseni (KwaMathenjwa) area is a Swazi speaking area but there are a lot of young growing children who do not speak Swazi language but the Ingwavuma dialect of Zulu. This is because of the influence of isiZulu speaking people with whom they mix in the tertiary education institutions in KwaZulu-Natal.

The people of this place cannot find work at Manyiseni because there are no factories, industries, universities and colleges where a lot of educated people can work. That is why they come to Zululand and learn isiZulu while they are furthering their studies and working

This makes them speak their language without the use of the "Tekela" dialect. The old people of this area speak pure Swazi language. On the other hand, the people of KwaNyawo (Sihlangwini, Kwaliweni and Mthonjeni) and KwaMngomezulu (Lundini,

Magugu, KwaQatha and KwaLindizwe) speak the dialect of Ingwavuma that is without the "Tekela" dialect. The "Ophondweni" people at KwaNyawo area differ greatly in their dialect .

They speak "Isigonde" which is the dialect that is influenced by the Thonga language. They speak of imikumba (the Thonga attire) instead of emahiya (the Swazi attire). They call umdlwane (a small dog) isitukutuku

7.2 RECOMMENDATIONS

The people of Ingwavuma (KwaMngomezulu, KwaNyawo and KwaMathenjwa areas) must be proud of their dialect even if they are with other different language speakers. This will make other people know that Ingwavuma is not a Thonga speaking area but it is a siSwati speaking area. Their dialect must not die because of the knowledge of other languages but it must be spoken and be known. Ingwavuma dialect is a dialect similar to other dialects and languages spoken in other areas so people must not be ashamed of speaking their dialects.

7.3. CONCLUSION

The dialect of Ingwavuma (KwaNyawo, KwaMngomezulu and KwaMathenjwa) has its roots from the siSwati language. The difference is that some other areas do not "tekela" when they speak their dialect especially, KwaNyawo and KwaMngomezulu (Lundini) and KwaQatha areas. Other areas such as Nkungwini and Manyiseni speak siSwati like Swazi people. The dialect of Ingwavuma has got its morphology, phonology, phonetics, syntax, semantics and its lexicon from the Swazi language. The difference between Swazi language and the Ingwavuma dialect is that the

Swazi language has more of the TEKELA dialect in it. But both of these languages have no pre- prefixes but only real prefixes in most of their nouns.

The people of Ingwavuma (KwaMngomezulu, KwaNyawo and KwaMathenjwa) must not feel ashamed of being called Thongas by isiZulu speaking people because that will kill their dialect. Even the young generation will not be proud of their dialect if the elder people were not seeing the need of speaking the dialect of their origin. They must also know that their language is not of Thonga origin but of siSwati origin.

BIBLIOGRAPHY

- Anderson, Stephen R. (1992): A Morphons Morphology, Cambridge: Cambridge University Press.
- Cruse, D.A. (1986): Lexical Semantics, Cambridge: Cambridge University Press.
- Dlamini, G.D. (1981): Umnotfo WesiSwati, Pietermaritzburg: Shuter and Shooter.
- Dlamini, G.D. (1981): Lwati LwesiSwati, Pietermaritzburg: Shuter and Shooter.
- Ernest, Lepore. (1987): New Directions in Semantics, London: Academic Press.
- Francis, Katamba. (1993): Morphology, Houndsmills: Macmillan Press.
- Fromkin, and Rodman, R. (1983): An Introduction to Language, New York: Holt, Rinehart and Winstone.
- Fromkin, V.A. (1978): Tone, A Linguistic Survey, New York: Academic Press.

- Gumbi, N.Z. (1987): The Morphology of the Ingwavuma dialect, KwaDlangezwa: University of Zululand.
- Hervey, Sandor G.J. (1979): Axiomatic Semantics. A Theory of linguistic Semantics, Edinburgh: Scottish Academic Press.
- Jakobson, Roman (1978): On Sound and Meaning, Houndsmills: The Harvester Press.
- Nhlumayo, S.S. and
Mahlalela, S.S. (1984): Ifonethiksi Nekuהלwa KwesiSwati, Johannesburg: Educum publishers.
- Paulos, and
Msimang, C.T. (1998): A Linguistic Analysis of Zulu, Cape Town: Via Africa.
- Parkin, David. (1982): Semantic Antropology, orlando Florida: Academic Press Inc.
- Phillip, Carr. (1993): Phonology, Hampshire: The Macmillan Press.
- Rameh, Clea. (1976): Semantics, Theory and Application, Washington: Geogetown: University Press.
- Samuel, and Ferenc. (1966): A theory of structural Semantics, Paris: Mouton and Co.

- Schaff, A. (1962): Introduction to Semantics, Oxford: Pergamon.
- Wierzbicka, A. (1996): Semantics, Primer and Universals, Oxford University Press, New York.
- Ziervogel, D. and
Mabuza, E.J. (1976): A Grammar of Swati language (siSwati), Pretoria: Van Schaik
- Ziervogel, D. (1967): Speech Sounds and Sound changes of the Bantu Languages South Africa, Pretoria. University of South Africa.