

**A DESCRIPTIVE ANALYSIS OF THE TSHIMANDA DIALECT:  
A LINGUISTIC APPROACH**

**BY**

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**DECLARATION**

I, **Dakalo Takalani**, hereby declare that the dissertation, **A DESCRIPTIVE ANALYSIS OF THE TSHIMANDA DIALECT: A LINGUISTIC APPROACH**, is my own work and that all the sources that I have used have been dully acknowledged.

.....  
**SIGNATURE**

.....  
**DATE**

## **DEDICATION**

This mini-dissertation is dedicated to my father, General Lawrence Masia Takalani and my mother Sarah Takalani for all their support, love and guidance, enduring all the hardship of parenthood which is not easy. They stood by me in all different kinds of situations. I am running short of words of appreciation, my life is nothing without them, they have installed a passion of success that will endure forever. May the Lord richly bless you.

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## ABSTRACT

This mini-dissertation describes the phonological structure of Tshimanḍa dialect, comparing it with the standard Tshivendḍa. The study shows the historical background of Tshimanḍa dialect and also points out that Tshimanda is a dialect spoken by Vhalaudzi of

Lwamondo, Gwamasenga, Tshimbupfe and Luonde in Limpopo Province, South Africa. The study has revealed two aspects which characterise Tshimanda dialect. Tshimanda dialect is characterized by the omission of two speech sounds, namely, 'l' and 'w'. In some instances the omission of the speech sound 'l' in Tshimanda dialect gives a word a different meaning than the one in standard Tshivenda.

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## CHAPTER 1

### 1. INTRODUCTION

Languages all over the world are characterised by having dialects. The term dialect stems from the *Greek* word *dialectos* and refers to a variety of a language that is characteristic of a particular group of the language speakers. The term is applied most often to regional speech patterns, but a dialect may also be defined by other factors such as social class. A dialect that is associated with a particular social class can be termed sociolect (<http://countrystudies.us//SAf48htm>). In this dissertation attention will be focused on the Tshimanḁa dialect as one of the six dialects in Tshivendḁa. This dialect was largely spoken in Lwamondo, Gwamasenga, Tshimbupfe, Masia, and Luonde in the Vendḁa region (Limpopo, South Africa). In spite of its apparent disappearance, remarks from it can still be heard in Lwamondo.

Tshivendḁa is a Southern African language spoken predominantly in South Africa. In 1996 Tshivendḁa became one of nine indigenous African languages to obtain official recognition in South Africa's first post-apartheid constitution. The 2001 South African Census estimated the number of Tshivendḁa speakers to be just over a million. At 2% of the population, Tshivendḁa speakers, therefore, constitute the second smallest official language group in South Africa. Most of the speakers of this language are situated in Limpopo Province. ([www.saps.gov.za/docs/publications/journal](http://www.saps.gov.za/docs/publications/journal)).

## 1.1 THE HISTORICAL BACKGROUND OF THE CLANS SPEAKING THE TSHIMANḐA DIALECT

This dialect is spoken by the Vhalaudzi of Lwamondo, Gwamasenga, Tshimbupfe and in the area known as Luonde. Van Warmelo (1937:09) has used the term TshimanḐa for Lulaudzi. The reason why it is called Lulaudzi is because it is spoken by a number of the Vhalaudzi. The Vhalaudzi are also known as ironsmiths, especially those who occupied the area known as Tshimbupfe. Vhalaudzi of Maphaha are also related to this group. It is believed that they have migrated together from Tshinavheni.

Presently the Vhalaudzi of Maphaha have adopted Luilafuri as their language which is not spoken by the Vhalaudzi of Lwamondo, Gwamasenga, Tshimbupfe, Luonde, and partly Ha-Masia and Tshimbupfe have been greatly influenced by the Luronga, originally the occupants of these areas are speakers of Lulaudzi. Lulaudzi is characterized by sluggishness in its articulation. It is not known where they did get this influence (Mulaudzi, 1987:06).

TshivendḐa, as already alluded to, has six regional dialects which are as follows: Tshiphani which is spoken at Ha-Tshivhasa and is regarded as a standardized TshivendḐa; Tshiilafuri is spoken around Dzanani Ha-Mphephu on the western side of VendḐa, TshimanḐa which is spoken around Lwamondo; Tshimbedzi or Tshiḑavhatsindi which is spoken around Thengwe in the far east of VendḐa; Tshilembethu/Tshiḑia is spoken in Nḑiani in the Northern and Northern-eastern side of VendḐa, and lastly Tshironga which is spoken in the Southern and the South-eastern side of VendḐa.

TshimanḐa is a dialect characterised by the omission of some speech sounds when words are pronounced. This makes it different from other dialects or the standardized TshivendḐa in the pronunciation of the words. For example:

## Tshiphani

a. *Mulambo* (river)

b. *Mulomo* (mouth)

## Tshimanda

*Muambo* (river)

*Muomo* (mouth)

An analysis of the examples given above will bring us to the assumption that the Tshimanda dialect is characterised by causing difficulties in articulating the consonant [l]. The [l] speech sound has been omitted in the Tshimanda example. This is a fascinating process that requires a study in its own right. However, Mulaudzi (1996:12) regards “Tshiguvhu as one of the Tshivenda dialects which obviously means that there are seven dialects in Tshivenda”. The focus of this study, however, is on Tshimanda and one will, therefore, not enter into an argument as to how many dialects there are in Tshivenda.

## 1.2. BACKGROUND TO THE PROBLEM

People experience difficulties in deciding whether what they speak should be called a language or merely a dialect of some language. However, such indecision is not surprising. How does one decide what is a language and what is not a language? What criteria can one possibly use to determine that variety X is a language and variety Y is only a dialect of a language? What are the essential differences between a language and a dialect? In this regard, ordinary people use these terms quite freely in speech and for them dialect is almost certainly no more than a local non prestigious (powerless) variety of a real language. Haugen (1966:25) adds that “language can be used to refer to a single linguistic norm or to a group of related norms, and a dialect to refer to one of the norms”.

As already alluded to in the introduction, the Tshimanda dialect is characterized by the omission of some speech sounds. This may bring about confusion and it

may also sound meaningless to the speakers of other Tshivenda dialects. For example:

**Tshiphani**

**Tshimanda**

(a) *lila* (cry)

*ia* (cry)

(b) *ungula* (peel)

*ungua* (peel)

The omission of the speech sound [l] in the Tshimanda dialect may cause a misunderstanding here because if the speaker of Tshimanda dialect states: *Nwana u khou ia* (The baby is crying) to someone who is not familiar with the Tshimanda dialect it might be meaningless and for that person to understand this sentence, the Tshimanda speaker must explain the meaning of *ia*.

Tshiphani is a standardized dialect of Tshivenda which is used in different places, for example, at schools and in formal meetings. According to Wardhaugh (1992:29), standardization refers to the “process by which language has been codified in some way”. That process involves development of grammars, spelling books, dictionaries and literature.

The examples given above show how Tshimanda differs with Tshiphani which is a standardized dialect or standard language. This means that the Tshiphani dialect has gone through the process of standardization. The standardization process itself performs a variety of functions. According to Mathiot and Garvin (1975:365) the standardization process “unifies individuals and groups within a larger community while at the same time separating the community that results from other communities”. It can therefore be employed to reflect and symbolize some kind of identity: regional, social, ethnic, or religious. A standardized variety can also be used to give prestige to speakers, marking off those who employ it

from those who do not, that is those who continue to speak a non- standardized variety.

Tshimanḁa speakers also omit the speech sound [w]

For example:

**Tshiphani**

**Tshimanḁa**

(a) *Tshovhewaho*

*Tshovheaho*

(b) *Kheluwa* ( deviate)

*Khelua* (deviate)

(c) *Dzwuguda* (male head of cattle)

*Dzuguda* (male head of cattle)

### 1.2.1 COMMON VOWELS AND CONSONANTS AND THEIR EFFECT ON THE TSHIMANḁA DIALECT

According to Van Warmelo (1937:13), vowels are speech sounds which are voiced and are formed by causing the air to pass freely without obstruction through the mouth cavity. In the African languages vowels may in certain circumstances be called whispered variants and are found mainly at the end of words and after certain consonants. Venda vowels are voiced and in their articulation no obstruction of the air current occurs.

When used with other speech sounds, vowels determine the type of sound to be heard. Vowels play a predominant role as they are there to enable speakers of a particular language to distinguish between standard and non-standard dialects.

### 1.2.1.1 Tshimanḡa vowels

Tshimanḡa is characterized by a five vowel system namely, a, e, i, o, and u.

1. a [a] is low central middle vowel

(a) Verbs which start with the vowel 'a'

**Tshiphani**

*Akhamala* (surprised)

**Tshimanḡa**

*Akhamaa* (surprised)

(b) Verbs which start with a consonant and followed by the vowel 'a'

**Tshiphani**

*Kala* (measure)

**Tshimanḡa**

*Kaa* (measure)

2. i [i] is a close or high front vowel

(a) Verbs which start with the vowel 'i'

**Tshiphani**

*ila* (abstain)

**Tshimanḡa**

*ia* (abstain)

(b) Verbs which start with a consonant and followed by a vowel

**Tshiphani**

*Lila* (cry)

**Tshimanḡa**

*ia* (abstain)

3. e [e] is a semi-open middle front vowel

(a) Verbs which start with the vowel 'e'

**Tshiphani**

*Ela* (flow)

**Tshimanda**

*Ea* (flow)

(b) Verbs which start with a consonant and followed by the vowel 'e'

**Tshiphani**

*Lenga* (to be late)

**Tshimanda**

*Enga* (to be late)

4. o [o] is a semi-open middle back vowel

(a) Verbs which start with the vowel 'o'

**Tshiphani**

*Ola* (draw)

**Tshimanda**

*Oa* (draw)

(b) Verbs which start with the consonant followed by vowel 'o'

**Tshiphani**

*Lovhea* (soak)

**Tshimanda**

*Ovhea* (soak)

5. u [u] is a closer or high back vowel

(a) Verbs which start with the vowel 'u'

**Tshiphani**

**Tshimanḁa**

*Ungula* (peel)

*ungua* (peel)

(b) Verbs which start with consonant and followed by the vowel 'u'

**Tshiphani**

**Tshimanḁa**

*Lunga* ( add salt)

*Unga* (add salt)

From all the above given examples, it is evident that Tshimanḁa words are distinguished with the elision of the speech sound [l].

### 1.2.1.2 Consonants

The Tshimanḁa dialect is characterised by the elision of the speech sound [l] which is a voiced alveolar reflexive. The rest of the consonants are the same as those in other Tshivenda dialects.

(a) [d] is a voiced alveolar plosive

**Tshiphani**

**Tshimanḁa**

*Dala* (visit)

*Daa* (visit)

(b) [t] is an ejective alveolar plosive

**Tshiphani**

**Tshimanḁa**

*Tala* (underline)

*Taa* (underline)

(c) [tʰ] is an aspirated alveolar plosive

**Tshiphani**

**Tshimanda**

*Thula* (hit)

*Thua* (hit)

(d) [n] is a voiced alveolar nasal

**Tshiphani**

**Tshimanda**

*Nakelela* (beautiful)

*Nakeea* (beautiful)

(e) [l] is a voiced alveolar lateral liquid

**Tshiphani**

**Tshimanda**

*Luma* (bite)

*Uma* (bite)

(f) [ɭ] is a voiced dental lateral liquid

**Tshiphani**

**Tshimanda**

*ɭila* (intestine)

*ɭia* (intestine)

(g) [d] is a voiced dental plosive

**Tshiphani**

**Tshimanda**

*Dala* (full)

*Daa* (full)

(h) [t] is a voiceless dental plosive

**Tshiphani**

**Tshimanda**

*Tala* (divorce)

*Taa* (divorce)

(i) [th] is an aspirated dental plosive

**Tshiphani**

**Tshimanda**

*Thukhula* (cut)

*Thukhua* (cut)

(j) [n] is a voiced dental nasal

**Tshiphani**

**Tshimanda**

*Nala* (nail)

*Naa* (nail)

In the Tshimanda dialect they use all the above consonants except [l] which is a voiced alveolar lateral liquid.

### 1.3. AIM AND OBJECTIVES OF THE STUDY

#### 1.3.1 AIM OF THE STUDY

The aim of this study is to examine the phonological structure of the Tshimanda dialect and compare it to standard Tshivenda.

### **1.3.2 OBJECTIVES**

The objectives of the study are to:

- Show linguistic differences between the standard Tshivenda and Tshimanda
- Suggest ways of promoting the use of Tshimanda as one of the Tshivenda dialects.

### **1.4 SIGNIFICANCE OF THE STUDY**

The envisaged research will be of great significance as it will highlight the fact that Tshimanda is one of the Tshivenda dialects and it is characterised by the omission of the speech sounds [l] and [w]. This study will contribute to a reconstruction of self - identity for the communities where the Tshimanda dialect was spoken. It may also awaken the speakers of the Tshimanda dialect to reinstate it for socializing or use it as their home language. The study will also serve as a source of reference for researchers interested in dialects.

### **1.5. METHODOLOGY**

In this research study, the qualitative method will be used. According to <http://en.wikipedia.org/wiki>, “the qualitative research method is defined as a field of study that crosscuts disciplines and subject matters. It is used to gain insight into people’s attitudes, behaviours, value systems, concerns, motivations, aspiration, culture or lifestyle”.

## **1.5.1 COLLECTION OF INFORMATION**

### **1.5.1.1 Primary Sources**

The primary sources will be in the form of interviews with various respondents. Unstructured questions will be used. This will take place at Musanda wa Tshimbupfe and Musanda wa Lwamondo. The interviews will target the following people:

- 3 lecturers from the University of Venda and 2 lecturers from the University of Limpopo;
- 20 speakers of the Tshimanda dialect from Lwamondo;
- 20 speakers of the Tshimanda dialect from Tshimbupfe; and
- 20 speakers of Tshivenda from other regions in Limpopo

### **1.5.1.2 Secondary sources**

Data will also be collected from relevant sources such as library books, theses, dissertations, and the Internet

## **1.6.ORGANISATION OF THE STUDY**

Chapter 1 serves as an introduction of the study.

Chapter 2 deals with literature review.

Chapter 3 focuses on Tshimanda vowels.

Chapter 4 focuses on Tshivenda consonants.

Chapter 5 gives the conclusion of the study.

## 1.7. CONCLUSION

In this introductory chapter an overview of the research has been given. The primary purpose of this study is based on the descriptive analysis of the Tshimanḡa dialect. A detailed study of the Tshimanḡa dialect as one of the Tshivendḡa dialects has not as yet been undertaken. It is thus important to undertake a study in this area as Tshimanḡa displays some linguistic aspects that are not apparent in other Tshivendḡa dialects.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 INTRODUCTION

The focus of this chapter will be on dialects in general and Tshivenda dialects in particular. This section is aimed at investigating how different scholars define the term dialect. Many scholars regard a dialect as a variety of a language. According to Crystal (1987:34), the term variety is used in sociolinguistics to refer to any system of linguistic expression where its use is governed by situational variables. Hudson (1980:24) adds:

If one thinks of language as a phenomenon including all the languages of the world, the term variety of a language (or just [language] variety for short) can be used to refer to different manifestations of language. What makes one variety different from another is the linguistic items which it includes, so we may define variety of language as a set of linguistic items with similar social distribution.

It is important in this section to show the distinction between language and dialect. Hudson (1980:31-32) shows the difference for English speakers between a language and a dialect as twofold. Firstly, there is a difference in size because a language is larger than a dialect, in other words a language contains more items than a dialect. Secondly, these varieties differ in terms of the prestige bestowed on each, a language having more prestige whilst a dialect has less prestige.

Another criterion according to which language and dialect can be distinguished is mutual intelligibility. If the speakers of two varieties can understand one another, then the varieties are instances of the same language; otherwise they are separate varieties. There are, however, serious problems with the application of this criterion: popular usage does not always correspond consistently with this criterion, but rather reflects the idea of prestige, so that if two languages are both standards, they must be dialects of the same language. Another common problem is that dialects belonging to the same language are not always mutually intelligible in their spoken form (Crystal 1987:25). The speakers of mutually unintelligible languages may, however, share a common written language. On this count the varieties could, therefore, be dialects of the same language. Mutual intelligibility is also a matter of degree-ranging from total intelligibility to total unintelligibility.

The problematic nature of the distinction between language and dialect can be seen with the African languages in South Africa, where one of the regional dialects of each of the language groups, has been elevated to the level of a standard language. For example, Tshiphani has been elevated from a dialect to the standard language of Tshivenda whereas Tshimanda, Tshiilafuri, Tshironga, and Tshiṅia have never been recognized as standard languages and have thus remained as dialects.

According to Bussman (1998:128), a dialect is a linguistic system that shows a high degree of similarity to other systems so that at least partial mutual intelligibility is possible. Crystal (1997:253) defines mutual intelligibility as a criterion used in linguistics referring to the ability of people to understand one another. If two varieties of a speech are mutually intelligible, they are regarded strictly as dialects of the same language.

Petyt (1980:13) adds that dialects are different but mutually intelligible forms of speech. So we can say that people speak the same language or a dialect of the

same language if they understand one another, if they do not understand one another they must be speaking different languages.

Brook (1963:19) states that if the differences between two dialects are so great that the speakers of one are unable to understand speakers of the other dialect, the two dialects are well on the way of developing into separate languages. This is not the case with Tshivenda as speakers of Tshivenda dialects can understand each other.

Another criterion which can supplement the criterion of mutual intelligibility is the existence of a standard language. Petyt (1980:14) states:

If two or more groups who differ in speech nevertheless regard some form of speech (which may be different again) as a standard or if they share a common written form, they tend to be regarded as speaking different dialects rather than different languages, whatever the degree of mutual intelligibility provided only that the standard or written form is not totally unrelated to the one they speak.

This is applicable to Tshimanda and Tshiilafuri. These dialects differ, but both groups regard Tshivenda as their standard language. For speakers of both dialects grammar books, poetry books and local newspapers are written in Tshivenda, even at school children read and write the same written form of Tshivenda.

According to Trudgill (1998:03), a dialect shows differences between kinds of language which are differences of vocabulary and grammar as well as of pronunciation. His view is supported by Richards, Platt and Weber (1985:80) when they define a dialect as a variety of a language spoken in one part of a

country (regional dialect) or by people who belong to a particular social class which is different in some words, grammar and pronunciation forms of the same language. The Tshimanḡa dialect differs from other Tshivendḡa dialects with regard to the pronunciation of speech sounds because the speakers of the Tshimanḡa dialect omit the speech sounds [l] and [w].

Johnson and Johnson (1998:05) define a dialect as a language variety which is associated with a geographical area or social background of the speaker. Tshimanḡa as one of the Tshivendḡa dialects, is spoken in specific geographical areas such as Lwamondo, Tshimbupfe, Luonde, and Ha-masia in Limpopo.

## **2.2 DIALECTS**

People regard a dialect as a language devoid of status or a language which is incorrect. Chambers and Trudgill (1980:03) define a dialect as “a substandard, low status, often rustic form of language, generally associated with the peasantry, the working class, or other groups lacking in prestige”. They continue to state that a dialect is a term which is often applied to forms of language, particularly those spoken in more isolated parts of the world, which have no written form. Dialects are also often regarded as some kind of deviation from the norm, an aberration of a correct or standard form or language. In line with this view, Harold (1986: 218) defines a dialect as a language that does not have any written form, and which has not yet been alphabetized.

Andrian, Richard and Robert (1984: 287) define a dialect “as form of a language that is regarded as substandard, “incorrect” or “corrupt” as opposed to the standard, correct or pure form of a language”. These scholars point out that in popular terms, to speak a dialect is to be uneducated and ignorant. In sharp contrast, the term dialect as a technical term in linguistics, carries no value judgement and simply refers to a distinct form of language. Haugen (1996: 68)

points out that language and dialect are ambiguous terms. "Ordinary people use these terms quite freely in speech, for them a dialect is almost certainly no more than a local non-prestigious variety of a language". For example, linguists refer to the so-called standard English as a dialect of English which, from a linguistic point of view, is no more correct than any other form of English. From the above definitions by different scholars one deduces that a dialect is a language which is mostly used by uneducated people and has no written form.

Anthropological linguists define a dialect as a form of a language used by a speech community. This means that the difference between language and dialect is the difference between the abstract or the general, and the concrete and the particular. From this perspective, no one speaks a "language". Everyone speaks a dialect of a language. People believe that what they speak is a language, whereas it is a dialect because they do not have the knowledge of dialects. Those who identify a particular dialect as the "standard" or "proper" version of a language are in fact using these terms to express a social distinction ([www.answers.com/topic/dialect](http://www.answers.com/topic/dialect)).

It is important in this section to define what language is. According to Haugen (1996: 680), language can be used to refer either to a single linguistic norm or to a group of related norms, and dialect to refer to one of the norms. He continues by saying that language has more power than any of its dialects. It is the powerful dialect, but it has become so because of non-linguistic factors. Power requires some kind of asymmetrical relationship between entities, one may have more of something that is important for example: status and more influence than other.

Chomsky (1986:5) in Downes (1998:17) states that "language is a set of very specific universal principles which are intrinsic properties of human mind and part of our species, genetic endowment". He further states that when we observe an utterance it is always in a particular language, in a particular dialect of that language and pronounced with a particular accent.

## **2.3 Bell (1976: 147) lists seven criteria that may be useful in discussing different kinds of languages:**

### **a. Standardization**

Standardization refers to the process by which a language has been codified in some way. This process usually involves the development of grammars, spelling books and dictionaries. Standardization also requires that a measure of agreement be achieved about what is in the language and what is not. Once a language is standardized it becomes possible to teach it in a deliberate manner.

Haugen (1996) as quoted by Bell (1976) indicates certain steps to be followed if a variety of a language is to become the standard of a language. Firstly, the norm must be selected and accepted because neither codification nor elaboration is likely to proceed very far if the community cannot agree on some kind of model to act as a norm. That norm is also likely to be an idealized norm, one that users of the language are asked to aspire to rather than one that actually accords with their behaviour. Selection of the norm may prove difficult because choosing one vernacular as a norm means favouring those who speak that variety. It also diminishes all other varieties and possible competing norms and those who use those varieties. The chosen norm inevitably becomes associated with power and the rejected alternatives with lack of power.

The standardization process itself performs a variety of functions. It unifies individual and group within a larger community while at the same time separating the community that results from other communities. Therefore, it can be employed to reflect and symbolize some kind of identity: regional, social, ethnic or religious. A standardized variety can also be used to give prestige to speakers, marking off those who employ it from those who do not, that is those who continue to speak a non-standard variety.

### **b. Vitality**

Vitality refers to the existence of a living community of speakers; it can be used to distinguish languages that are alive from those that are dead.

### **c. Historicity**

Historicity refers to the fact that a particular group of people finds a sense of identity through using a particular language it belongs to social, political, religious or ethnic factors may also be important for the group.

### **d. Autonomy**

Autonomy deals with the feeling; a language must be felt by its speakers to be different from other languages.

### **e. Reduction**

Reduction refers to the fact that a particular variety may be regarded as a sub-variety than an independent entity.

### **f. Mixture**

Mixture refers to the feelings speakers have about the purity of the variety they speak.

### **g. De facto-norm**

De facto-norm refers to the feeling that many speakers have that they are both good speakers and poor speakers, and that good speakers represent the norm of proper usage.

Andrian, Richard and Robert (1984:287) also state that although dialects are often said to be regional, social or ethnic, linguists use the term dialect to refer to “language variation that cannot be tied to any geographical area, social class or ethnic group”. This use of dialect simply indicates that speakers show some variation in the way they use elements of the language. For example, some speakers of English are perfectly comfortable using the word **anymore** in sentences such as the following:

(a) Tools are expensive anymore.

Here, **anymore** means roughly the same as **nowadays** or **lately**. However, in normal usage speakers of English can use **anymore** only if there is a negative element such as not in the sentence.

(b) Tools are not cheap anymore.

Language variation does not end with dialects, for each recognizable dialect of a language is itself subject to considerable internal variation. No two speakers of a language, even if they are speakers of the same dialect, produce and use their language in exactly the same way. Andrian, Richard and Robert (1984: 288) add:

We are able to recognize different individuals by their distinct speech and language patterns, indeed a person’s language is one of the most fundamental features of self-identity. The form of a language spoken by a single individual is referred to as an idiolect, and every speaker of a language has a distinct Idiolect Once we realize that variation in language is pervasive, it become apparent that there is no such thing as single language used at all times by all speakers.

According to Petyt (1980:11), a dialect is a form of speech with no corresponding written form. In other words, a dialect is usually contrasted with the true languages of the literate and educated. Harold, Allen and Michael (1986: 218) support Petyt's view by defining a dialect as a language for which there exists no written form, a language which has not yet been alphabetized and is for that reason intrinsically inferior, not a real language but a mere dialect. This applies to Tshimanda dialect because it does not correspond with the written form and is also regarded as a non-standard form of speech which is used in daily communication at home.

Similarly, Chambers and Trudgill (1998: 03) define the term dialect "as a term that is often applied to forms of language particularly those spoken in more isolated parts of the world, which have no written form". They discuss the term dialect and language with regard to the following:

#### **a. Mutual Intelligibility**

Chambers and Trudgill (1998:03) regard a dialect as "subdivision of a particular language". They state that, in particular they are faced with the problem to distinguish between a 'language' and a 'dialect', and the related problem of how to decide what a language is. According to them, one way of looking at this has often been to say that "a language is a collection of mutually intelligible dialects". There are also other difficulties with the criterion of mutual intelligibility. The main problem is that it is a criterion that admits the degrees of more or less mutual intelligibility. Mutual intelligibility may not be equal in both directions. Mutual intelligibility will also depend on other factors such as listeners, degree of exposure to the other languages, their degree of education, and interestingly enough, their willingness to understand.

## **b. Language, dialect and accent**

A dialect is distinguished by its vocabulary, grammar, and pronunciation. Where a distinction can be made only in terms of pronunciation, the term accent is appropriate, not dialect (although in common usage, "dialect" and "accent" are usually synonymous). Gregory and Carroll (1978: 12) distinguish them in this manner:

Accent normally refers to articulatory and acoustic features of language, while dialect refers to the totality of lexical, grammatical and phonological features. Dialect therefore incorporates accent but remains distinct from it. It can be thought of as the user's macro-linguistic identity defining him in terms of birth place, class, education and age, while a person's accent may initially be the most striking aspect of his language, that of which we are consciously and immediately aware, it comprises only a part of the variation possible.

Most of the people confuse the term 'accent' with 'dialect'. Chambers and Trudgill (1998:04) define accent as "the way in which a speaker pronounces and thus refers to a variety that is phonetically and phonologically different from other varieties". Dialect on the other hand refers to "varieties that are grammatically (and perhaps lexically), as well as phonologically different from other varieties".

The division of community into two groups may result in speech differences as time passes. This is how dialects come into being. Bloomfield (1970:321) calls

the study of this phenomenon dialect geography. Dialect geography is the “study of local differentiations in a speech area” ([www.answers.com/topic/dialect](http://www.answers.com/topic/dialect)).

### **c. Geographical dialect**

If one travels from village to village, in a particular direction, he or she will notice linguistic differences that distinguish one language from another. Sometimes these differences will be larger, sometimes smaller, but they will be cumulative. The further one gets from the starting point, the larger the differences will become.

In line with this view, Chambers and Trudgill (1980: 06) continue to note that the effect of this may therefore be, if the distance involved is large enough that ( if we arrange villages along our route in geographical order) while speakers from village A understand people from village B very well and those from village F quiet well, they may understand village M speech only with considerable difficulty, and that of village Z not at all. Villagers from M on the other hand will probably understand village F speech quiet well, and villagers from A and Z only with difficulty. In other words, dialects on the outer edges of the geographical area may not be mutually intelligible, but they will be linked by a chain of mutual intelligibility.

### **d. Autonomy and Heteronomy**

Heteronomy is the opposite of autonomy Chambers and Trudgill (1991: 07) state that it refers to dependence rather than independence. The Dutch dialects are heteronomous with respect to Standard Dutch, and the German dialects to Standard German. This means that speakers of the Dutch dialects consider themselves as speaking Dutch, that they read and write in Dutch, that any standardizing changes in their dialects will be towards Dutch. Since heteronomy

and autonomy are the results of political and cultural factors, rather than purely linguistic factors, they are thus subject to change.

Chambers and Trudgill (1991: 07) further indicate that English dialects, for instance demonstrate a considerable amount of variation in their systems in forms, function and usage. Here are few examples:

a. Possessive 'me'

This is said to be common in Britain.

"I've lost 'me' bike."

b. Singular 'us'

This is said to be common in colloquial standard English.

"Give 'us' a kiss"

c. Possessive 'us'

This is said to be common in many dialects in areas North of England:

"We like us town"

d. Second person singular 'thou', 'thee'

It is said that many traditional dialects in the north and west of England retain forms descended from 'thou' and 'thee' as second person singular pronouns addressed to friend and inmates. For example: "I'll let thee have sum."

Dialects are linguistic varieties which differ from each other in pronunciation, vocabulary and grammar. They also differ from Standard English which is itself a dialect.

## **2.4 How dialects differ?**

Dialects differ from one another in pronunciation, vocabulary, and often in grammar. Traditionally they have been regarded as variations from a 'standard' educated form of the language, but modern linguists point out that standard forms are themselves dialects which have come to predominate for social and political reasons.

According to Trudgill (1990:06), dialects differ from immediately neighbouring dialects only slightly, and can be heard to change slowly as you travel from one village to the next. Dialects also differ in terms of how they are used by their speakers. There are different norms in different dialect areas as to how language is supposed to be used, and even what it is for. Differences can be found of many different types, how much people say, how quickly they speak, how loudly they talk, the degree to which they talk to strangers, when and whether they say "please" and "thank" you.

Labov (1974; 224) states that dialect differentiation is not confined to uneducated lower class people. It is well known that some linguistic changes originate in the upper social groups. Many of these represent the importation of forms from high prestige foreign languages or classical standards. But some new development seem to be pushed further and faster among educated speakers.

## 2.5 TYPES OF DIALECTS

There are three types of dialects that one finds in the literature. These are geographical dialect, social dialect and standard dialect. This section will only discuss the first two details as standard dialect has already been explained.

### (a) Geographical dialect

Gregory and Carroll (1978:17) state that for many, the term “dialect refers first and foremost to regional or geographical variation”. In examining geographical variation the tendency would be to assume that each of the varieties in question has the same status or function in the region where it is spoken. The distinction between geographical varieties normally reflect physical space between speakers and between communities. It is this space which prevents social interaction and permits the development of distinct linguistic features.

The variation may be slight as one passes from one village to the next because physical space relationships can themselves frequently be seen as comprising a continuum.

Stageberg (1962:318) defines geographical dialect in this way:

The systematic study of language differences within a specified area, usually a country or a sound of a country. The differences are those of pronunciation vocabulary and grammar. To get accurate information trained linguists hold long interviews with native informants, who have been carefully selected so as to offer a representative sampling of the speech of the area, when all the information has been collected and edited, it is made public by a series of maps or by books

and articles.

Tshiilafuri, Tshiphani and Tshimanda, which are Tshivenda dialects are also geographical dialects as they display different terminology:

Tshiilafuri	Tshimanda	Tshiphani
(a) <i>naasi</i>	<i>namusi</i>	<i>namusi</i> (today)
(b) <i>musimana</i>	<i>mutukana</i>	<i>mutukana</i> (boy)
(c) <i>thupha</i>	<i>shengea</i>	<i>shengela</i> (suffer)
(d) <i>hana</i>	<i>amba</i>	<i>lamba</i> (refuse)

From the above examples, one notices that there is a difference in vocabulary between Tshiilafuri and Tshiphani, and a difference in pronunciation between Tshimanda and Tshiphani. The examples given confirm the fact that these dialects are geographical.

### (b) Social dialect

As time and physical dimension are reflected in language, so too is social space. The organization of people into different groups is realized in the differentiation of language into social dialects such as upper class, middle, or lower class. The acquisition of a given social dialect depends on one's membership in a class which may be determined by birth, education, profession, wealth, race, or region.

## 2.6 TSHIVENDA DIALECTS

Tshivenda consists of the following dialects namely: Tshiilafuri, Tshimanda, Tshironga, Tshimbedzi, Tshilembethu, Tshiphani and Tshiguvhu.

## (a) Tshiilafuri

Tshiilafuri is a dialect which is spoken at Hakutama, Sinthumule, Hanthabalala, Nzhelele Muila and Hamulima in Limpopo Province (South Africa). This dialect was spoken by Vhailaṭhoho, who were chased by Vhasenzi who came and settled in this area in the second half of eighteenth century. People from Hamulima are classified under Luronga but their dialect is close to Luilafuri. Tshiilafuri has an influence of Tlokwa especially in its vocabulary. The speakers of this dialect share their borders with Batlokwa. The Batlokwa and Masingo once lived in the Western side of Louis Trichardt which is now known as Makhado. During the reign of Chief Makhado, the Batlokwa were conquered by Vhailafuri, after that the Batlokwa people were forced to speak Tshiilafuri. Vhailafuri ended up acquiring the vocabulary of Batlokwa which naturally affected their sentence construction. For example:

### Verbs

Tshiilafuri	Standard Tshivenda
(a) <i>thuba</i>	<i>ṭhamu</i> (switch)
(b) <i>swavha</i>	<i>shona</i> (ashamed)
(c) <i>fogola</i>	<i>lwala</i> (ill)
(d) <i>hofha</i>	<i>ofha</i> (afraid)
(e) <i>phila</i>	<i>tshila</i> (alive)
(f) <i>dia</i>	<i>rwa</i> (beat)
(g) <i>nyaga</i>	<i>toḡa</i> (want)
(h) <i>kheluwa</i>	<i>pambuwa</i> (deviate)
(i) <i>ntsha</i>	<i>(bvisa)</i> (subtract)

### Nouns

Tshiilafuri	Standard Tshivenda
(a) <i>ngosha</i>	<i>luimbo</i> (song)

- |                        |                          |
|------------------------|--------------------------|
| ( b) <i>dziedzi</i>    | <i>khombo</i> (danger)   |
| ( c) <i>jivhaka</i>    | <i>tshikhala</i> (space) |
| (d) <i>tshiema</i>     | <i>tshirendo</i> (poem)  |
| ( e) <i>tshithunya</i> | <i>tshigidi</i> (gun)    |

### Sentence construction

#### Tshiilafuri

#### Standard Tshivenda

- |                           |   |
|---------------------------|---|
| (a) <i>O thanya vhule</i> | <i>O thanya nga maanda</i> ( he is very wise) |
| (b) <i>Ni ngitani?</i>    | <i>Ni nnyitani?</i> ( how do you treat me)    |
| (c) <i>U a tswenya.</i>   | <i>U a dina</i> ( he is troublesome)          |

A non Tshiilafuri speaker can easily recognise that there is a difference between standardised Tshivenda and Tshiilafuri in the above sentence construction.

### (b) Tshironga

Tshironga is spoken at Mulenzhe, Tshikonelo, Davhana, Mashau, Masakona, Hamashamba and Tshakhuma in Limpopo Province( South Africa). The Vhuronga area is found in the south-eastern side of Venda. This area was occupied by Vhangona who were assimilated into other clans. The dominant clans in this area are Vhalaudzi, Masingo, Vhafamaqi and Vhaluvhu. These people occupied this area in the second half of the eighteenth century being joined by Vatsonga who were given permission to live as subjects of the dominating Venda clans. The speakers of Tshironga have acquired a number of Tsonga words which have affected their sentence construction. People in Hamashamba mix Tshironga with Northern Sotho and Xitsonga when they

communicate, but in areas such as Davhana, Mulenzhe, Mashau, Masakona and Masia, Xitsonga is dominant for example:

### Tshironga

### Standard Tshivenda

(a) *Maḵa madukana ndo ma vhona*

*Vhaḵa vhatukana ndo vha vhona* (I have seen those boys)

(b) *Ndi riwana o nwalaho bugu*

*Ndi riwana we a nwala bugu* ( it is the baby who wrote the book).

(c) *Maḵi ma khou fhela.*

*Maḵi a khou fhela* (the water is getting finished).

### Tshironga

### Standard Tshivenda

(a) *madukana*

*vhatukana* (boys)

(b) *vhumba*

*vumba* (clay)

(c) *maḵa*

*vhaḵa* (those)

(d) *tshimumu*

*tshimuma* (dumb person)

### (c) Tshimbedzi

Tshimbedzi is a dialect which is spoken at Harambuda, Makonde, Khakhu, Tshaulu and Thengwe in Limpopo Province (South Africa). According to Mulaudzi (1886:08) Vhambedzi settled in Ngweḵi, Tshaulu, Lambani, Gunda and Luvhimbi. Their centre was Haluvhumbi, from where the word Luvhimbi, which means the Almighty God is derived. The speakers of Tshimbedzi share a border with Vhalembethu, who have some influence of Karanga, making them acquire some words from Tshilembethu as is evident from the examples below.

**Tshimbedzi                      Standard Tshivenda**

**Verbs**

- (a) *sengenyedza*      *sengenedza* ( strickle)
- (b) *futshedza*        *fukedza* ( cover)
- (c) *vanga*              *ṭanganya* (mix)
- (d) *tanga*              *tinga* ( surround)
- (e) *kwasha*            *pwasha* ( break)
- (f) *vhumbuluka*      *vhumbuluwa* ( roll)
- (g) *ṭanela*            *ṭavhela* ( busk for sun)
- (h) *tibukula*         *tibula* ( take off the lid)

**Tshimbedzi                      Standard Tshivenda**

**Nouns**

- (a) *fumeme*            *pfumembe* ( species of a tree)
- (b) *lusese*            *lushaka* ( family)
- (c) *tshitimbo*        *lufo* (spoon for porridge )
- (d) *vhurorwane*     *vhuronwane* ( consciousness)

**(d) Tshilembethu**

Tshilembethu is a dialect which is spoken at Tshikundamalema which geographically is known as Niani in Limpopo Province (South Africa). According to Mulaudzi (1996:09) this dialect is also spoken at Hamutele and Hamaṅenzhe. Some of the speakers of Tshilembethu are found along the Limpopo River, Mwarimuhulu and Khononga. This dialect has an influence of Tshiduma and Karanga which are Shona dialects, their acquiring of Karanga and Tshiduma's vocabulary has also affected their sentence construction, as can be seen in the following examples.

## Tshilembethu

(a) *Vhathu avha vha no kola*

(b) *Ndipe vhuswa ndi le.*

(c) *U no gala zwau henefha*

(d) *Mukadzi u no bva fhanu*

## Standard Tshivenda

*Vhathu avha vha a kola.*

*Mphe vhuswa ndi le* (give me porridge to eat).

*U dzule zwau henefha*  
(just sit here)

*Musadzi ane a bva fhanu*  
(a lady from here).

## Tshilembethu

### Verbs

(a) *gala*

(b) *pa*

(c) *tsamwe*

(d) *pipa*

(e) *enda*

## Standard Tshivenda

*dzula* (live)

*fha* (give)

*tsaniwa* (click)

*dzhia* (take)

*tshimbila* (walk)

## Tshilembethu

## Standard Tshivenda

### Nouns

(a) *tshimworo*

*tshimoro* (tool for beating)

(b) *ishe*

*vhamusanda* (chief)

(c) *mapitoni*

*mukotoni* (entrance)

(d) *phwidzi*

*nngu* (sheep)

(e) *mukadzi*

*musadzi* (woman)

## (e) Tshiphani

Tshiphani is regarded as being a pure language because it does not have the influence of other language or dialects from the area. It is believed that other Tshivenda dialects derived from it. Tshiphani is a standardized dialect which is used in schools, meetings, offices and in all formal places. According to Mulaudzi (1987:55) Tshiphani is a dialect which paved the way for early writing. This was after the arrival of German missionaries. The first missionaries were C.F Beuster and Klatt, who served under the Berlin Missionary Society. They arrived at Maungani around Ha-Tshivhasa on the 08 November 1872. Their main aim was to convert the local people into Christianity and to start a missionary work among the Venda people and to translate the Bible.

Beuster immediately learnt the Tshivenda language being helped by his converts. He arranged words in some order until he could make simple sentences. He started to translate the Bible into Tshivenda language in 1876; These are some of the words he wrote when he was learning the language:

*Thalusamaipfi*

*Matshimbidzele a kereke*

*Tsepele tsha Tseveda 1883*

*Katexima thukhu ea Martinus Luther 1884*

*Dzikipistola na dzievangeli dza dzizondaha na dza Yotambo dza*

*Moaha oote 1884*

*Evangeli nga Yohannes na dzikipistola 4 dza Yohannes na  
dzipisaleme*

*Dzimoe dzo khetheaho nga Tseveda 1895*

Some of his writings were hymns. Below are the songs that he wrote after visiting Ravhura in 1888 for example:

*Ṫhohoyanḡou khosi ya Nzhelele*  
*O suvhela kule*  
*Vha ri ho ngo dzama*  
*Nzhelele mikondeni miṫangaumani*  
*Vhathu vha sekene vha u naka*  
*Vha ṫhaha dza mapango*  
*Maṫo ndi ndalama*  
*Dzaṫa ri bva hone*

Beuster further showed his ability by writing the following words:

**Orthography as adopted by Beuster**

**Current Tshivenda orthography**

1. *Mofoba*

*mufuvha* (a game with four rows of holes usually in the ground)

2. *Mofoho*

*mufhoho* (the sole grain used to prepare sacrificial beer)

3. *O thosa moana o nea damo*

*o thusa ṛwana u ṛnea ḡamu* (she helped the baby by giving her the bottle)

4. *Tsetungulo*

*tshitungulo* (any object associated with sacrificial spirits)

5. *O bwisa moana nga mosonga*

*o bvisa ṛwana nga mushonga*

6. *O lomola*

*o lumula* (to wean)

7. <i>Morole</i>	<i>murole</i> (grade)
8. <i>Tondo</i>	<i>thondo</i> (enclosed guardroom for armed men guarding entrance to Chieftancy)
9. <i>Mmakhade</i>	<i>makhadzi</i> (aunt)
10. <i>Malidzila</i>	<i>ṅendila</i> (go between)
11. <i>Mese</i>	<i>misi</i> (when)
12. <i>Mose</i>	<i>musi</i> (long hard wood pestle with knob at the top)
13. <i>Motholi</i>	<i>mutholi</i> (employer)
14. <i>Tsezutulo</i>	<i>tsiswiṭulo</i> (late breakfast)
15. <i>Tselaleo</i>	<i>tshilalelo</i> (supper)
16. <i>Moloi</i>	<i>muloi</i> (witch)
17. <i>Dali</i>	<i>dali</i> (algae floating on stagnant water)
18. <i>Tsetetemelo</i>	<i>tshitetemelo</i> ( kind of trembling)
19. <i>Tsefumba</i>	<i>shifumbu</i> (small pox)

20. <i>Thomba</i>	<i>thomba</i> (small pox)
21. <i>Lofeha</i>	<i>lufhiha</i> (smell)
22. <i>Thusula</i>	<i>thusula</i> (to break bonds tying something)
23. <i>Emelela</i>	<i>imelela</i> (advocate)
24. <i>Tselelo</i>	<i>tshililo</i> (a cry)
25. <i>Tsefo</i>	<i>sefo</i> (safe)
26. <i>Mokomb</i>	<i>mukumbi</i> ( a drink made of marula)
27. <i>Levubu</i>	<i>Luvuvhu</i> ( a river)
28. <i>Ralowimba</i>	<i>Raluvhimba</i> ( a name of a person)
29. <i>Medzimo</i>	<i>midzimu</i> (gods)
30. <i>Molao oa o farela</i>	<i>mulayo wa u farela</i> (law of forgiveness)
31. <i>Ñanga</i>	<i>ñanga</i> (a doctor)
32. <i>Monei oa mbwula</i>	<i>muñei wa mvula</i> ( rain giver)
34. <i>Maine wa mosonga</i>	<i>maine wa mushonga</i> (medical doctor)

35. <i>Nanga oa o lumula</i>	<i>rianga ya u lumula</i>
36. <i>Nanga ea tsepengo</i>	<i>rianga ya tshipengo</i> (psychological doctor)
37. <i>Nanga ea tsele</i>	<i>rianga ya tshele</i>
38. <i>Tseḡahadzane</i>	<i>tshidadzane</i> (sort of malignant water-sprite, in shape like a human being but with one arm, leg, eye and ear)
39. <i>Ndi tseaolelo tsa mogede</i>	<i>ndi tshiwelo tsha mogede</i> (a stop for a specific person)
40. <i>Vadzimo va pfela mare</i>	<i>vhadzimu vha pfela mare</i> (the gods spit saliva)
41. <i>Tsefelo</i>	<i>tshifhefho</i> (late autumn)
42. <i>Tselimo</i>	<i>tshilimo</i> (summer)
43. <i>Tseao</i>	<i>tshiyaho</i> (that goes)
44. <i>Vasengavadzimo</i>	<i>vhasengavhadzimu</i> (rainbow)
45. <i>La phanda</i>	<i>la phanda</i> (the following)
46. <i>Mosumboluwo</i>	<i>Musumbuluwo</i> (Monday)

During that time many pastors were forced to learn writing because it was necessary that they recorded the names of the new converts. Beuster died in 1901, and there is no doubt that he made an immense contribution towards the development of Tshivenda. Presently, Tshiphani is spoken at Hatshivhasa and around Mphaphuli areas in Limpopo Province (South Africa).

Tshiphani	Tshiilafuri
(a) <i>rwa</i>	<i>dia</i> (beat)
(b) <i>kovhela</i>	<i>suvhela</i> (set)
(c) <i>tevhela</i>	<i>tovhela</i> ( follow)
(d) <i>muvhuye</i>	<i>muhalivho</i> ( sister in law)
(e) <i>dzegere</i>	<i>degere</i> ( half-witted person)

#### (f) Tshiguvhu

Tshiguvhu is a dialect which is spoken at Hamashamba, Hamulima, Tshivhuyuni, Hamuila and Hamasakona in Limpopo Province (South Africa). According to Mulaudzi (1996:01), the main influencing factors of Tshiguvhu are the Northern Sotho dialects such as Lobedu, Tlokwa, and Hananwa. Mulaudzi (1996:01) points out that the south-western clans of Venda, which speak the Tshiguvhu dialect, are mainly dominated by the Vhaluvhu of Hamashamba and Mulima. Vhaluvhu are one of the twenty-one clans in Vari, Mugwena, and Singo etc.

The Vhaluvhu of Hamashamba show more traces of Lobedu influence in their language than the Vhaluvhu of Hamulima who, in turn, show more traces of Tlokwa influence. The people who speak Tshiguvhu are purely Venda, sharing their culture and religion with other Venda clans. Mulaudzi (1996:06) further states that in the late 1960s, before the mass removals and the areas where Tshiguvhu was spoken were mixed, consisting of Northern Sotho speakers such

as Tlokwa and Lobedu, Tsonga, and Venda. The contact between Tshiguvhu speakers and Tsonga speakers seems to be less important, however, because it does not have much influence in Tshiguvhu, unlike Tlokwa and Lobedu.

<b>Tshiguvhu</b>	<b>Standard Tshivenda</b>
(a) <i>sigoḽo</i>	<i>tshikolo</i> (school)
(b) <i>sibiḽa</i>	<i>tshimbila</i> (walk)
(c) <i>ḽiabo</i>	<i>luambo</i> (language)
(d) <i>thada</i>	<i>lutanda</i> (stick)
(e) <i>ḽinyadzo</i>	<i>lunyadzo</i> (despise)
(f) <i>sitifu</i>	<i>tshitefu</i> (chin)
(g) <i>sivhugu</i>	<i>tshivhungu</i> (worm)
(h) <i>sinnyana</i>	<i>tshisidzana</i> ( little girl)
(i) <i>khomu</i>	<i>kholomo</i> ( cow)
(j) <i>phuthi</i>	<i>ntsa</i> ( duiker)

## 2.7 CONCLUSION

The dialectical difference of Tshivenda dialects is found within certain geographical areas like dialects of other languages. Among the seven Tshivenda dialects only one dialect is standardized, which is Tshiphani. It is the only dialect which is official, given that it is used in offices, schools and in writing. Some of the dialects discussed in this study are no longer used in the areas where they were used because of the changes coming with the new generation. However, there are areas where dialects are still used at home.

## CHAPTER 3

### PHONETIC STRUCTURE: VOWELS

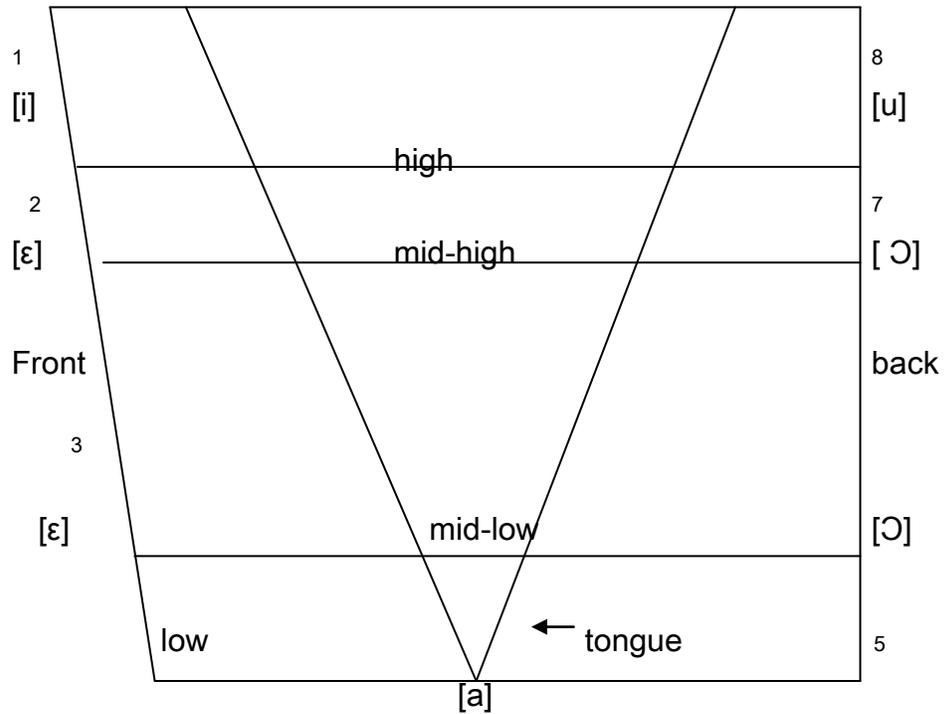
#### 3.1 INTRODUCTION

The aim of this chapter is to show the phonetic structure of Tshimanḡa dialect on vowels. Tshivendḡa vowels are normally voiced, and there is no obstruction of the air current in their articulation. A vowel is defined as a sound made with the vocal track open. In phonetics, a vowel is a spoken speech sound pronounced with an open vocal track, so that there is no build-up of air pressure at any point above the glottis ([wordnet.picketon.edu/perl/werb](http://wordnet.picketon.edu/perl/werb)). According to Van Warmelo (1937:13), the difference in vowels is caused by the position of the tongue and configuration of the tongue. The airstream used in the production of vowels is controlled by lungs. According to George Poulos (1990:502), Tshivendḡa vowels can be described according to three important criteria:

- The part of the tongue that is raised. In the production of vowels, three parts of the tongue are considered, the tip end blade, the centre and the back.
- The height to which the tongue is raised in the mouth, i.e. high, mid and, low.
- The kind of opening made at the lips, that is, be rounded or spread.

The three criteria involve considerations which are directly responsible for changing configuration of the oral cavity. Tshimanḡa consists of five vowels: a, e,i, o and u. The difference between open and closed variants of [e] and [o] is not shown in writing.

### 3.2 TSHIVENḐA VOWEL CHART



### 3.3 Tshivenḑa Vowels

Tshivenḑa is made up of seven vowels of which five of them are basic and two are raised vowels.

Dialectical difference can be shown by the use of these vowels.

(a) a [a]: This vowel is found in all Tshivenḑa dialects, it is an open or low middle vowel.

- (i) Verbs which start with the vowel 'a'

## Tshiphani

(a) *Afhula*

(b) *Anzela*

(c) *Alafha*

(d) *Alama*

(e) *Alusa*

(f) *Ambulula*

(g) *Aravhela*

(h) *Anulula*

(i) *Adzulula*

(j) *Atsamula*

(k) *Adzela*

(l) *Akhamala*

(m) *Ambela*

(n) *Aqamela*

## Tshimanda

*afhua* (break)

*anzea* (frequently)

*aafha* (to cure)

*aama* (to brood)

*ausa* (to groom)

*ambuua* (disclose)

*aravhea* (to inhale vapour)

*anuua* (take down something which has been put out in the sun to dry)

*adzuua* (to fold up)

*atsamua* (sneeze)

*adzea* (to spread for)

*akhamaa* (surprised)

*ambea* (advocate)

*aqamea* (cover widely)

(o) <i>Akhula</i>	<i>akhua</i> (intercept in air)
(p) <i>Alamedza</i>	<i>aamedza</i> (sit on top of)
(q) <i>Alamela</i>	<i>aamea</i> (brood)
(r) <i>Alamula</i>	<i>aamua</i> (yawn)
(s) <i>Alula</i>	<i>aua</i> (roll up)
(t) <i>Ambarela</i>	<i>ambarea</i> (to cover)
(u) <i>Ambedzela</i>	<i>ambadzea</i> (to impress upon)
(v) <i>Anḁamela</i>	<i>anḁamea</i> (approach)
(w) <i>Anetshela</i>	<i>anetshea</i> (narrate)
(x) <i>Angaladza</i>	<i>angaadza</i> (to be high)
(y) <i>Anganyela</i>	<i>anganyea</i> (estimate)
(z) <i>Angatela</i>	<i>angatea</i> (slow in action)

In the above case, the verbs stated with the vowel [a] and the speech sound [l] has been omitted in Tshimandḁ. In spite of this omission the meaning of the words remain the same.

Nouns that are characterised by vowel [a] and the omission of the speech sound [l] in Tshimanda:

**Tshiphani**

**Tshimanda**

(a) <i>Nala</i>	<i>naa</i> (nail)
(b) <i>Malanga</i>	<i>maanga</i>
(c) <i>Malembe</i>	<i>maembe</i> (tool for ploughing)
(d) <i>Malume</i>	<i>maume</i> (uncle)
(e) <i>Gamela</i>	<i>gamea</i> (camel)
(f) <i>Raluvhimba</i>	<i>rauvhimba</i> (a name)
(g) <i>Matshelo</i>	<i>matsheo</i> (tomorrow)
(h) <i>Malombo</i>	<i>maombo</i> (spiritual dance)
(i) <i>Dabula</i>	<i>dabua</i> (potato)
(j) <i>Dandila</i>	<i>dandia</i> (ground hornbill)
(k) <i>Gabelo</i>	<i>gabeo</i> (a wave)
(l) <i>Gabulelo</i>	<i>gabueo</i> (an old worn garment)
(m) <i>Labi</i>	<i>abi</i> (cloth)
(n) <i>Bale</i>	<i>bae</i> (to be plain)
(o) <i>Mavhele</i>	<i>mavhee</i> (maize)

(b) i [i] the 'i' is a close or high front vowel.

(i) Verbs which start with the vowel 'i'

**Tshiphani**

**Tshimanda**

(a) <i>ila</i>	<i>ia</i> (be taboo)
(b) <i>itulula</i>	<i>ituuu</i> (undo)

(c) <i>ilafha</i>	<i>iafha</i> (heal)
(d) <i>imela</i>	<i>imea</i> (wait upon)
(e) <i>ingamela</i>	<i>ingamea</i> (look down upon )
(f) <i>iledza</i>	<i>iedza</i> (forbid)
(g) <i>ilisa</i>	<i>iisa</i> (impose a tabu upon)
(h) <i>iledzana</i>	<i>iedzana</i> (abut on common frontier)
(i) <i>imbela</i>	<i>imbea</i> (initiated)
(j) <i>imeledza</i>	<i>imeedza</i> (stand guard over)
(k) <i>inela</i>	<i>inea</i> (become lush)
(l) <i>inguluwa</i>	<i>inguuwa</i> (recede)
(m) <i>inela</i>	<i>inea</i> (name for)

Nouns that are characterized by vowel 'i' in the initial syllable and the omission of the speech sound 'l' in Tshimanda dialect:

<b>Tshiphani</b>	<b>Tshimanda</b>
(a) <i>Milingo</i>	<i>mingo</i> (exam)
(b) <i>Milomo</i>	<i>miomo</i> (mouth)
(c) <i>Tshililo</i>	<i>tshiio</i> (a cry)

(d) <i>Tshilimo</i>	<i>tshiimo</i> (summer)
(e) <i>Tshilonda</i>	<i>tshionda</i> (a sore)
(f) <i>Linwalo</i>	<i>linwao</i> (a letter)
(g) <i>Luare</i>	<i>uare</i> (razor)
(h) <i>Mikulo</i>	<i>mikuo</i> (necks)

(c) e [e] the 'e' is a semi-open middle front vowel.

(i) Verbs which start with vowel 'e'

### Tshiphani

### Tshimanda

(a) <i>ela</i>	<i>ea</i> (flow)
(b) <i>edanela</i>	<i>edanea</i> (be level)
(c) <i>edetshela</i>	<i>edetshea</i> (to sleep for )
(d) <i>edzela</i>	<i>edzea</i> (help)
(e) <i>edzisela</i>	<i>edzisea</i> (emmitate)
(f) <i>elana</i>	<i>eana</i> (similar)
(g) <i>eledza</i>	<i>eedza</i> (remind)
(h) <i>elekana</i>	<i>eekana</i> (stand in a row)
(i) <i>elekedza</i>	<i>eekedza</i> (place under to catch rain water)

- |                     |   |
|---------------------|---|
| (j) <i>elelana</i>  | <i>eeana</i> ( be in harmony)           |
| (k) <i>elula</i>    | <i>eua</i> (to measure again)           |
| (l) <i>endela</i>   | <i>endea</i> (travel to)                |
| (m) <i>endelela</i> | <i>endeea</i> (go further)              |
| (n) <i>esela</i>    | <i>esea</i> (being displayed by donkey) |

Nouns that are characterized by vowel 'e' in the terminal syllable and the omission of the speech sound 'l' in Tshimanda:

**Tshiphani**

**Tshimanda**

- |                     |                             |
|---------------------|-----------------------------|
| (a) <i>Vhengele</i> | <i>vhengee</i> (shop)       |
| (b) <i>Mendele</i>  | <i>mendee</i> (medal)       |
| (c) <i>Phele</i>    | <i>phée</i> (hyena)         |
| (d) <i>Bele</i>     | <i>bee</i> (hooter)         |
| (e) <i>Bengele</i>  | <i>bengee</i> (bracelet)    |
| (f) <i>Nete</i>     | <i>neete</i> (needle)       |
| (g) <i>Gedela</i>   | <i>gedea</i> (kettle)       |
| (h) <i>Nyelulo</i>  | <i>nyeuo</i> (immunization) |

(d) o [o] the 'o' is the semi-open middle vowel.

- (i) Verbs which start with the vowel 'o'

## Tshiphani

## Tshimanda

- |                      |   |
|----------------------|---|
| (a) <i>ola</i>       | <i>oa</i> (draw)  |
| (b) <i>ovhola</i>    | <i>ovhoa</i> (peel sugar cane with the teeth)                       |
| (c) <i>okela</i>     | <i>okea</i> ( to get yourself into trouble)                         |
| (d) <i>omelela</i>   | <i>omeea</i> (hold on)  |
| (e) <i>ongolowa</i>  | <i>ongoowa</i> (to be slow)   |
| (f) <i>ombedzela</i> | <i>ombedzea</i> (emphasise)   |
| (g) <i>onyolowa</i>  | <i>onyoowa</i> (exercise)   |
| (h) <i>onyolosa</i>  | <i>onyoosa</i> (to iron)  |
| (i) <i>ongola</i>    | <i>ongoa</i> (cry bitterly)   |
| (j) <i>oṅolola</i>   | <i>oṅooa</i> (take back by force )                                  |
| (k) <i>ombela</i>    | <i>ombea</i> (to nail)  |
| (l) <i>okhola</i>    | <i>okhoa</i> (slither forward on one's knees)                       |
| (m) <i>okola</i>     | <i>okoa</i> ( fetch down on oneself trouble one could have avoided) |
| (n) <i>ola</i>       | <i>oa</i> (collect things)  |

(o) <i>olodza</i>	<i>oodza</i> (grind a tool)
(p) <i>omela</i>	<i>omea</i> (get dry for)
(q) <i>omola</i>	<i>omoa</i> (throw out forcibly)
(r) <i>omolowa</i>	<i>omoowa</i> (break loose forcibly)
(s) <i>omvola</i>	<i>omvoa</i> (pull thick moist bark off stem)
(t) <i>oṅolosa</i>	<i>oṅoosa</i> (fetch back by force)
(u) <i>ondolola</i>	<i>ondooa</i> (rob another's trap)

Nouns that are characterized by vowel 'e' and the omission of speech sound 'l' in the Tshimanḡa dialect:

<b>Tshiphani</b>	<b>Tshimanḡa</b>
(a) <i>Bola</i>	<i>boa</i> (ball)
(b) <i>Gole</i>	<i>goe</i> (cloud)
(c) <i>Fola</i>	<i>foa</i> (cigger)
(d) <i>Bovhola</i>	<i>bovhoa</i> (vegetable)
(e) <i>Kovhela</i>	<i>kovhea</i> (sunset)
(f) <i>Sole</i>	<i>soe</i> (soldier)
(g) <i>Folovhoḡwe</i>	<i>foovhoḡwe</i> (name of the place)

(e) u [u] the u vowel is a close or high back vowel.

(i) Verbs which start with the vowel 'u'

Tshiphani	Tshimanḡa
(a) <i>ungula</i>	<i>ungua</i> (peel)
(b) <i>uluwa</i>	<i>uua</i> (fall down)
(c) <i>undulula</i>	<i>unduaa</i> (rob another's pit fall)
(d) <i>undula</i>	<i>undua</i> (tear away)
(e) <i>uvhula</i>	<i>uvhua</i> (snatch)
(f) <i>uludza</i>	<i>uudza</i> (howl in melancholy fashion)
(g) <i>ulusa</i>	<i>uusa</i> (make to swallow medicine)
(h) <i>umbula</i>	<i>umbua</i> (dig up ground nuts)
(i) <i>ungeledza</i>	<i>ungeedza</i> (induce)
(j) <i>ungula</i>	<i>ungua</i> (skim)
(k) <i>ungulela</i>	<i>unguea</i> (skimfor)
(l) <i>ungulusa</i>	<i>unguusa</i> (shake a winnowing basket)

Nouns that are characterized by vowel 'u' and the omission of the speech sound 'l' in the Tshimanḡa dialect:

## Tshiphani

## Tshimanda

(a) *Mutshenzheli*

*mutshenzhei* (experienter)

(b) *Muhali*

*muhai* (a legend)

(c) *Mulingo*

*muingo* (exam)

(d) *Mulilo*

*muio* (fire)

(e) *Mulinga*

*muinga* (a bracelet)

(f) *Mulimi*

*muimi* (farmer)

(g) *Luruli*

*urui* (name of a person)

(h) *Fula*

*fua* (a fruit tree)

(i) *Dulu*

*duu* (a small hut for storing maize)

(j) *Mulindi*

*muindi* (hole)

(k) *Luhura*

*uhura* (fence)

(l) *Luṅala*

*uṅaa* (a nail)

(m) *Musele*

*musee* (a channel)

(n) *Musumbuluwo*

*musumbuwo* (Monday)

### 3.4 CONCLUSION

This chapter has shown that both standard Tshivenda and the Tshimanda dialects have five basic vowels and two secondary vowels. It has also shown that nouns and verbs in Tshimanda discard the speech sound 'l'. However, this does not alter the original meaning of the words at all.

## CHAPTER 4

### CONSONANTS

#### 4.1 INTRODUCTION

The aim of this chapter is to discuss consonants in terms of their occurrence in the Tshimanda dialect. As Tshimanda does not exist in isolation, the chapter will also compare consonants that exist in Tshivenda with those that are prevalent in Tshiphani.

#### 4.2 DEFINITION OF CONSONANTS

According to Robins (1964:75), a consonant is a speech sound which may be voiced or voiceless, and is produced in such a manner that the air current is obstructed in some way or the other. It may be partially or fully or completely obstructed. Regarding consonants, the two most important components are the place of articulation and the manner of articulation. George (1990:477) describes six criteria on how consonants are produced:

- The actual source of the air stream.
- The precise direction of the air stream.
- The vibration or non-vibration state of the vocal cords.
- The position of the soft palate or velum.
- The place of articulation.
- The manner or nature of articulation.

### 4.3 TSHIMANḐA CONSONANTS

This section will deal with a variety of consonants. However, the focus will be on Tshimanḑa and Tshiphani dialects, especially that Tshiphani serves as a standard dialect.

The following consonants are found in all Venḑa dialects.

(a) Bilabials: with bilabial sounds, both lips are involved.

P [p] It is a voiceless, ejective, and bilabial plosive.

Verbs that are characterized by bilabial speech sound 'p' and those characterized by the omission of the speech sound 'l' in the Tshimanḑa dialect:

#### Tshiphani

#### Tshimanḑa

#### VERBS

(a) <i>Pila</i>	<i>pia</i> (to protect)
(b) <i>Pala</i>	<i>paa</i> (scratch)
(c) <i>Paula</i>	<i>paua</i> (to lift a leg)
(d) <i>Pakela</i>	<i>pakea</i> (to pack for)
(e) <i>Pafula</i>	<i>pafua</i> (wander)
(f) <i>Pilela</i>	<i>piea</i> (to rescue)
(g) <i>Pandela</i>	<i>pandea</i> (chase)
(h) <i>Penndela</i>	<i>penndea</i> (to conclude)
(i) <i>Panulula</i>	<i>panuua</i> (to unyoke)

(j) <i>Pombolowa</i>	<i>pomboowa</i> (be unwound)
(k) <i>Pundula</i>	<i>pundua</i> (kick)
(l) <i>Pumula</i>	<i>pumua</i> (slap)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

Tshiphani	Tshimanda	Tshiphani
(a) <i>pila</i>	<i>pia</i> (to protect)	<i>pia</i> (to trip)
(b) <i>pakela</i>	<i>pakea</i> (to pack for)	<i>pakea</i> (packable)
(c) <i>pilela</i>	<i>piea</i> (to rescue)	<i>piea</i> (can be tripped)
(d) <i>penndela</i>	<i>penndea</i> (conclude)	<i>penndea</i> (able to be painted)

Ph [ph] It is a voiceless aspirated bilabial plosive.

Verbs that are characterized by the bilabial speech sound 'ph' and the omission of the speech sound 'l' in the Tshimanda dialect:

Tshiphani	Tshimanda
VERBS	
(a) <i>phumula</i>	<i>phumua</i> (erase)
(b) <i>phalala</i>	<i>phaaa</i> (to help)
(c) <i>phaḡaladza</i>	<i>phaḡaadza</i> (disperse)
(d) <i>phigulusa</i>	<i>phiguusa</i> (roll over)
(e) <i>phembeledza</i>	<i>phembeedza</i> (appeasement)
(f) <i>phinyela</i>	<i>phinyea</i> (fade)
(g) <i>phirimela</i>	<i>phirimea</i> (sink)

(h) *phuluso*

*phuuso* (redemption)

Nouns that are characterized by the bilabial speech sound 'ph' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

NOUNS

(a) *phala*

*phaa* (impala)

(b) *phele*

*phée* (wolf)

(c) *phula*

*phua* (glue)

(d) *phalaphala*

*phaaphaa* (sable antelope)

(e) *phambala*

*phambaa* (she goat)

(f) *pheetshedzi*

*pheetshedzi* (attendant)

(g) *phulu*

*phuu* (ox)

(h) *phuphula*

*phuphua* (idiot)

(i) *phuli*

*phui* (slave)

(k) *phuluvhulu*

*phuuvhuu* (steenbok)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

**Tshiphani**

**Tshimanda**

**Tshiphani**

(a) *phala*

*phaa* (to help)

*phaaa* (full)

Nouns that are characterized by the bilabial speech sound 'm' and the omission of the speech sound 'l' in the Tshimanda dialect:

M [m] is a voiced bilabial nasal

## Tshiphani

## Tshimanda

### NOUNS

- (a) *mulilo*
- (b) *mulingo*
- (c) *muloi*
- (d) *muluki*
- (e) *mapulo*
- (f) *mabulannga*
- (g) *malaṭwa*
- (h) *mali*
- (i) *mulambo*
- (j) *mala*
- (k) *makhulu*
- (l) *malamba*
- (m) *malinga*
- (n) *masilamusī*
- (o) *matshelo*
- (p) *mafuloni*
- (q) *maitete*
- (r) *mulayo*

- muio* (fire)
- muingo* (trouble)
- muoi* (witch)
- muuki* (platter)
- mapuo* (bubbles)
- mabuannga* (timber)
- maṭwa* (waste)
- mai* (money)
- muambo* (river)
- maa* (intestine)
- makhuu* (grandparent)
- maamba* (reward)
- mainga* (tyres)
- masiamusi* (magic)
- matshelo* (tomorrow)
- mafuoni* (grazing)
- maitete* (system)
- muayo* (law)

Verbs that are characterized by the bilabial speech sound ‘m’ and the omission of the speech sound ‘l’ in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### VERBS

- (a) *mala*
- (b) *mila*
- (c) *miṅula*

- maa* (marry)
- mia* (swallow)
- miṅua* (to take out)

Verbs that are characterized by the bilabial speech sound 'fh' and the omission of the speech sound 'l' in the Tshimanḡa dialect:

Fh [fh] It is a voiceless bilabial fricative

### Tshiphani

### Tshimanḡa

#### VERBS

(a) <i>fhala</i>	<i>fhaa</i> (scatch)
(b) <i>fhela</i>	<i>fhea</i> (finish)
(c) <i>fhumula</i>	<i>fhumua</i> (to be quite)
(d) <i>fheletshedza</i>	<i>fheetshedza</i> (to accompany)
(e) <i>fhelela</i>	<i>fheea</i> (coming to an end)
(f) <i>fhurela</i>	<i>fhurea</i> (cheat)
(g) <i>phaḡela</i>	<i>phaḡea</i> (to build for)
(h) <i>fhembeledza</i>	<i>fhembeedza</i> (to comfort)
(i) <i>fhulula</i>	<i>fhuaa</i> (to strip leaves from a branch)
(j) <i>fhulufhela</i>	<i>fhufhea</i> (to hope for)
(k) <i>fhahula</i>	<i>fhahua</i> (to take down something hanging)
(l) <i>fhandula</i>	<i>fhandua</i> (to split)
(m) <i>fhedzela</i>	<i>fhedzea</i> (to finish for)
(n) <i>fholodza</i>	<i>fhoodza</i> (abort of livestock dropping fully developed foetus)
(o) <i>fhirela</i>	<i>fhirea</i> (to finish before)
(p) <i>fhindutshela</i>	<i>fhindutshea</i> (to be early)
(q) <i>fhulufhuwa</i>	<i>fhufhua</i> (despair)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

<b>Tshiphani</b>	<b>Tshimanda</b>	<b>Tshiphani</b>
(a) <i>fhela</i>	<i>fhea</i> (finish)	<i>fhea</i> (worth to be given)
(b) <i>fhaṭela</i>	<i>fhaṭea</i> (to build for)	<i>fhaṭea</i> (able to be built)
(c) <i>fhedzela</i>	<i>fhedzea</i> (to finish for)	<i>fhedzea</i> (accomplishable)
(d) <i>fhirela</i>	<i>fhirea</i> (to finish before)	<i>fhirea</i> (be sprained)

Nouns that are characterized by the bilabial speech sound 'vh' and the omission of the speech sound 'l' in the Tshimanda dialect:

Vh [vh] It is a voiced bilabial fricative

#### **Tshiphani**

#### **Tshimanda**

#### **NOUNS**

(a) <i>vhulaḁa</i>	<i>vhuaḁa</i> (velvet stinging bean)
(b) <i>vhulombo</i>	<i>vhulombo</i> (misery)
(c) <i>vhulungu</i>	<i>vhungu</i> (beads)
(d) <i>vhulimbo</i>	<i>vhulimbo</i> (home made glue for sticking birds)
(e) <i>vhulalo</i>	<i>vhualo</i> (bed)
(f) <i>vhalala</i>	<i>vhaaa</i> (elders) <i>fhatea</i>

Verbs that are characterized by the bilabial speech sound 'vh' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani****Tshimanda**

## VERBS

(a) <i>vhila</i>	<i>vhia</i> (boil)
(b) <i>vhilahela</i>	<i>vhiahea</i> (to worry)
(c) <i>vhilula</i>	<i>vhiuma</i> (to be early)
(d) <i>vhala</i>	<i>vhaa</i> (to read)
(e) <i>vhetshela</i>	<i>vhetshea</i> (to put for)
(f) <i>vhidzelela</i>	<i>vhidzee</i> (call out)
(g) <i>vhumbuluwa</i>	<i>vhumbuua</i> (to roll)
(h) <i>vhalela</i>	<i>vhaea</i> (to count for)
(i) <i>vhimbila</i>	<i>vhimbia</i> (roam)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

<b>Tshiphani</b>	<b>Tshimanda</b>	<b>Tshiphani</b>
(a) <i>vhila</i>	<i>vhia</i> (boil)	<i>vhia</i> ( to make a fence)
(b) <i>vhetshela</i>	<i>vhetsheaa</i> (to put for)	<i>vhetshea</i> (can be placed)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

<b>Tshiphani</b>	<b>Tshimanda</b>	<b>Tshiphani</b>
(a) <i>vhulenda</i>	<i>vhuenda</i> (kindness)	<i>vhuenda</i> (small shoes)

b [b] It is a voiced bilabial plosive

Nouns that are characterized by the bilabial speech sound 'b' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

**NOUNS**

(a) <i>bele</i>	<i>bee</i> (hooter)
(b) <i>bola</i>	<i>boa</i> (ball)
(c) <i>bambelo</i>	<i>bambeo</i> (swimming pool)
(d) <i>bulasi</i>	<i>buasi</i> (farm)
(e) <i>bulannga</i>	<i>buangga</i> (timber)
(f) <i>bovhola</i>	<i>bovhooa</i> (vegetable)
(g) <i>babalasi</i>	<i>babaasi</i> (hang over)
(h) <i>boḁelo</i>	<i>boḁeo</i> (bottle)

Verbs that are characterized by the bilabial speech sound 'b' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

**VERBS**

(a) <i>badela</i>	<i>badea</i> (pay)
(b) <i>bulula</i>	<i>buua</i> (to reveal )
(c) <i>bikulula</i>	<i>bikuua</i> (re-cook)
(d) <i>bikela</i>	<i>bikea</i> (to cook for)
(e) <i>bonyolola</i>	<i>bonyooa</i> (to open eyes)
(f) <i>balanganya</i>	<i>baanganya</i> (disperse)
(g) <i>botshela</i>	<i>botshea</i> (to eat fast)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

Tshiphani	Tshimanda	Tshiphani
(a) <i>bikela</i>	<i>bikea</i> (to cook for)	<i>bikea</i> (can be cooked)

Idiophones that are characterized by the bilabial speech sound 'b' and the omission of the speech sound 'l' in the Tshimanda dialect:

Tshiphani	Tshimanda
IDIOPHONES	
(a) <i>biligidi!</i>	<i>Biigidi!</i> (to fall)

Verbs that are characterized by the bilabial speech sound 'w' and the omission of the speech sound 'l' in the Tshimanda dialect:

W [w] It is a voiced bilabial semi-vowel

Tshiphani	Tshimanda
VERBS	
(a) <i>wela</i>	<i>wea</i> (to cross)
(b) <i>welela</i>	<i>weea</i> (to die)
(c) <i>wanala</i>	<i>wanaa</i> (be found)
(d) <i>wanela</i>	<i>wanea</i> (to find for)
(e) <i>wasula</i>	<i>wasua</i> (to scatter)
(f) <i>wisela</i>	<i>wisea</i> (fall into)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

Tshiphani	Tshimanda	Tshiphani
(a) <i>wanela</i>	<i>wanea</i> (to find for)	<i>wanea</i> (can be found)
(b) <i>wisela</i>	<i>wisea</i> (fall into)	<i>wisea</i> (can be dropped)

Nouns that are characterized by the bilabial speech sound 'w' and the omission of the speech sound 'l' in the Tshimanda dialect:

Tshiphani	Tshimanda
NOUNS	
(a) <i>wesele</i>	<i>wese</i> (radio)

(b) Denti –labials: when this speech sounds are produced the bottom lip touches the upper teeth.

F [f] Is a voiceless denti-labial fricative

Verbs that are characterized by the denti-labial speech sound 'f' and the omission of the speech sound 'l' in the Tshimanda dialect:

Tshiphani	Tshimanda
VERBS	
(a) <i>fela</i>	<i>fea</i> (to die for)
(b) <i>fula</i>	<i>fua</i> (twich of an eye)
(c) <i>farelela</i>	<i>fareea</i> (hold onto)

(d) <i>fukula</i>	<i>fukua</i> (uncover something)
(e) <i>fungelela</i>	<i>fungeea</i> (be eager)
(f) <i>futelela</i>	<i>futeea</i> (to concentrate)
(g) <i>femeleka</i>	<i>femeeka</i> (breath hard)
(h) <i>fumula</i>	<i>fumua</i> (blow one's nose)
(i) <i>fulela</i>	<i>fuea</i> (to roof)
(j) <i>folela</i>	<i>foea</i> (to look for a job)
(k) <i>farela</i>	<i>farea</i> (to forgive)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

Tshiphani	Tshimanda	Tshiphani
(a) <i>farela</i>	<i>farea</i> (to forgive)	<i>farea</i> (can be handled)

Nouns that are characterized by the denti-labial speech sound 'f' and the omission of the speech sound 'l' in the Tshimanda dialect:

Tshiphani	Tshimanda
NOUNS	
(a) <i>fola</i>	<i>foa</i> (snuff)
(b) <i>fula</i>	<i>fua</i> (marula)
(c) <i>funguluvhiḁa</i>	<i>funguuvhiḁa</i> (lizard)

V [v] It is a voiced denti-labial fricative

Verbs that are characterized by the denti-labial speech sound 'v' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### VERBS

(a) *vula*

*vua* (open)

(b) *vala*

*vaa* (patch)

(c) *vulela*

*vuea* (to open for)

(d) *vutshedza*

*vutshedza* (to arise again)

(e) *vuledza*

*vuedza* (to fulfil)

(f) *vusuludza*

*vusuudza* (revive)

Nouns that are characterized by the denti-labial speech sound 'v' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### NOUNS

(a) *vili*

*vii* (fist)

(b) *valale*

*vaae* (a lunatic person)

(c) *vuvulende*

*vuvuende* (cloth which is not strong)

Idiophones that are characterized by the denti-labial speech sound 'v' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### IDIOPHONES

(a) *vukuluku*

*vukuuku* (to wake up fast)

Pf [pf] It is a voiceless, ejective affricative which begins with a denti-labial [p] and ends with denti-labial [f].

Verbs that are characterized by the denti-labial speech sound 'pf' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

VERBS

- |                      |   |
|----------------------|---|
| (a) <i>pfumela</i>   | <i>pfumea</i> (intercede)                           |
| (b) <i>pfela</i>     | <i>pfēa</i> (have sympathy)                         |
| (c) <i>pfula</i>     | <i>pfua</i> (shoot with arrow)                      |
| (d) <i>pfuluwa</i>   | <i>pfuuwa</i> (migrate)                             |
| (e) <i>pfulusa</i>   | <i>pfuusa</i> (to put something to the other place) |
| (f) <i>pfuṅela</i>   | <i>pfuṅea</i> (to tie)                              |
| (g) <i>pferula</i>   | <i>pferua</i> (to strike a match)                   |
| (h) <i>pfunulula</i> | <i>pfuṅuua</i> (to untie)                           |

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

**Tshiphani**

**Tshimanda**

**Tshiphani**

- |                  |                             |                            |
|------------------|-----------------------------|----------------------------|
| (a) <i>pfela</i> | <i>pfēa</i> (have sympathy) | <i>pfēa</i> (can be heard) |
|------------------|-----------------------------|----------------------------|

Nouns that are characterized by the denti-labial speech sound 'pf' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### NOUNS

(a) *pfumbavhulo*

*pfumbavhuo* ( a beer sent by a  
commoner to his headmen)

(b) *pfuṅelo*

*pfuṅeo* ( laces)

Bv [bv] It is a voiced denti-labial affricative which begins with denti-labial [b] and ends with a denti –labal [v].

Verbs that are characterized by the denti-labial speech sound ‘bv’ and the omission of the speech sound ‘l’ in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### VERBS

(a) *bvelela*

*bveea* (to show up)

(b) *bvumela*

*bvumea* (to back up)

(c) *bvuvhula*

*bvuvhua* (to kick hard)

(d) *bveledza*

*bveedza* ( to produce)

(e) *bvisela*

*bvisea* (to take out)

Although the meaning is supposed not to change when ‘l’ is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

## Tshiphani

## Tshimanda

## Tshiphani

(a) *bvisela*

*bvisea* (to take out for) *bvisea* (can be taken out)

(c) Inter- dentals : these are speech sounds which are articulated with the tip of the tongue between the front teeth or more commonly against the back of the upper front teeth.

t [t̥] It is a voiceless dental plosive.

Verbs that are characterized by the inter-dental speech sound 't̥' and the omission of the speech sound 'l' in the Tshimand̥a dialect:

**Tshiphani**

**Tshimand̥a**

VERBS

- |                         |   |
|-------------------------|---|
| (a) <i>t̥alutshedza</i> | <i>t̥autshedza</i> (explain)            |
| (b) <i>t̥ala</i>        | <i>t̥aa</i> (to divorce)                |
| (c) <i>t̥umela</i>      | <i>t̥umea</i> (to add)                  |
| (d) <i>t̥anziela</i>    | <i>t̥anziea</i> (to witness)            |
| (e) <i>t̥asela</i>      | <i>t̥asea</i> (to raid)                 |
| (f) <i>t̥omola</i>      | <i>t̥omoa</i> (to take out from)        |
| (g) <i>t̥ombela</i>     | <i>t̥ombea</i> (to make beer for)       |
| (h) <i>t̥angula</i>     | <i>t̥angua</i> (to remain with nothing) |
| (i) <i>t̥alusa</i>      | <i>t̥ausa</i> (to explain)              |

Although the meaning is supposed not to change when 'l' is excluded from Tshimand̥a words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

- |                    |                        |                               |
|--------------------|------------------------|-------------------------------|
| <b>Tshiphani</b>   | <b>Tshimand̥a</b>      | <b>Tshiphani</b>              |
| (a) <i>t̥umela</i> | <i>t̥umea</i> (to add) | <i>t̥umea</i> (can be joined) |

Nouns that are characterized by the inter-dental speech sound 't̪' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

NOUNS

(a) *t̪afula*

*t̪afua* (table)

T̪h [t̪h] It is a voiceless aspirated dental plosive

Verbs that are characterized by the inter-dental speech sound 't̪h' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

VERBS

(a) *t̪hathamula*

*t̪hathamua* (break down scaffolding)

(b) *t̪hogomela*

*t̪hogomea* (to take care)

(c) *t̪havhela*

*t̪havhea* (to slaughter for)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

**Tshiphani**

**Tshimanda**

**Tshiphani**

(a) *t̪havhela*

*t̪havhea* (to slaughter for)

*t̪havhea* (can be slaughtered)

Nouns that are characterized by the inter-dental speech sound 't̪h' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### NOUNS

(a) *thalusamaipfi*

*thausamaipfi* (dictionary)

(b) *thanziela*

*thanziea* (birth certificate)

(c) *thalano*

*thaano* (divorce)

(d) *thlutshedzo*

*thautshedzo* (explanation)

(e) *thorofolo*

*thorofoo* (trowe)

Ḑ [d] Is a voiced dental plosive

Verbs that are characterized by the inter-dental speech sound 'Ḑ' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### VERBS

(a) *ḑela*

*ḑea* (to come for)

(b) *ḑola*

*ḑoa* (to smear)

(c) *ḑisela*

*ḑisea* (to bring for)

(d) *ḑodzela*

*ḑodzea* (to butter)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

## Tshiphani

## Tshimanda

## Tshiphani

(a) *ḑodzela*

*ḑodzea* (to butter)

*ḑodzea* (can be smeared)

Nouns that are characterized by the inter-dental speech sound 'ǀ' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

NOUNS

(a) *ǀdula*

*ǀdua* (frog)

(b) *ǀdale-ǀdale*

*ǀdae-ǀdae* (dumping area)

l [l] It is a voiced lateral liquid

Verbs that are characterized by the inter-dental speech sound 'ǀ' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

VERBS

(a) *ǀaisulula*

*ǀaisuaa* (unload)

(b) *ǀeledza*

*ǀeedza* (eat up for)

Nouns that are characterized by the inter-dental speech sound 'ǀ' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

NOUNS

(a) *ǀizhakandila*

*ǀizhakandia* (pioneer)

(b) *ǀibvuvhelo*

*ǀibvuvheo* (water pot)

(c) *ǀiluvha*

*ǀiuvha* (flower)

(d) *ǀigadaphele*

*ǀigadaphee* (avocado pear)

(e) *ǀinzhilingindi*

*ǀinzhingindi* (big tall bulky person)

ŋ [ŋ] It is a voiced dental nasal

Verbs that are characterized by the inter-dental speech sound 'ŋ' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

VERBS

(a) *ŋamela*

*ŋamea* (to climb)

(b) *ŋuvhela*

*ŋuvhea* (to sink)

(c) *ŋula*

*ŋua* (to take out of water)

(d) *ŋarula*

*ŋarua* (to peel off something that sticks)

(e) *ŋaŋula*

*ŋaŋua* (lift up slightly)

Nouns that are characterized by the inter-dental speech sound 'ŋ' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

NOUNS

(a) *ŋala*

*ŋaa* (male head of cattle)

(b) *ŋombelo*

*ŋombeo* (litchis)

(c) *ŋola*

*ŋoa* (a scar)

(d) *ŋendila*

*ŋendia* (intermediary)

Adjectives that are characterized by the inter-dental speech sound 'ŋ' and the omission of the speech sound 'l' in the Tshimanda dialect:

- (d) Alveolars: With alveolar sounds, the tip or the blade of the tongue in some cases rises up towards or touches the alveolar ridge.

T [t] It is a voiceless, ejective alveolar plosive.

Verbs that are characterized by the alveolar speech sound 't' and the omission of the speech sound 'l' in the Tshimanda dialect.

### Tshiphani

### Tshimanda

#### VERBS

(a) <i>tevhela</i>	<i>tevhea</i> (to follow)
(b) <i>topola</i>	<i>topoa</i> (to select out of)
(c) <i>tovhola</i>	<i>tovhoa</i> (pursue)
(d) <i>tumbula</i>	<i>tumbua</i> (to find out)
(e) <i>tetemela</i>	<i>tetemea</i> (to tremble)
(f) <i>tandula</i>	<i>tandua</i> (go around inspecting an area)
(g) <i>takula</i>	<i>takua</i> (to lift up)
(h) <i>takala</i>	<i>takaa</i> (to be happy)
(i) <i>temetela</i>	<i>temetea</i> (hack to pieces)
(j) <i>tevhula</i>	<i>tevhua</i> (pour out)
(k) <i>tielela</i>	<i>tieea</i> (to expect)

Th [th] It is a voiceless aspirated alveolar plosive.

Verbs that are characterized by the alveolar speech sound 'th' and the omission of the speech sound 'l' in the Tshimanda dialect:

### Tshiphani

### Tshimanda

#### VERBS

(a) <i>thivhela</i>	<i>thivhea</i> (prohibit)
(b) <i>thathamula</i>	<i>thathamua</i> (undo needleword)

(c) <i>thivhulula</i>	<i>thivhuua</i> (remove a stopper)
(d) <i>thanyela</i>	<i>thanyea</i> ( to be clever for)
(e) <i>thetshela</i>	<i>thetshea</i> (to taste)
(f) <i>thomolola</i>	<i>thomooa</i> (start again)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

Tshiphani	Tshimanda	Tshiphani
(a) <i>thivhela</i>	<i>thivhea</i> (prohibit)	<i>thivhea</i> (can be stopped)

Nouns that are characterized by the alveolar speech sound 'th' and the omission of the speech sound 'l' in the Tshimanda dialect:

Tshiphani	Tshimanda
NOUNS	
(a) <i>thaula</i>	<i>thaua</i> (towel)
(b) <i>thedeli</i>	<i>thedei</i> (slippery place)
(c) <i>tholo</i>	<i>thoo</i> (kudu antelope)
(d) <i>thongolo</i>	<i>thongoo</i> (dry hard lamp)
(e) <i>thovhela</i>	<i>thovhea</i> (chief)

N [n] It is a voiced alveolar nasal.

Nouns that are characterized by the alveolar speech sound 'n' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### NOUNS

(a) *nageli*

*nagei* ( pole cat)

Verbs that are characterized by the alveolar speech sound 'n' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### VERBS

(a) *nakela*

*nakea* (become beautiful)

(b) *nanela*

*nanea* (show dissatisfaction)

(c) *nambatela*

*nambatea* (to stick to)

(d) *namela*

*namea* (to mount)

(e) *nanavhala*

*nanavhaa* (be steep)

R [r] It is a voiced alveolar trill.

Verbs that are characterized by the alveolar speech sound 'r' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### VERBS

(a) *rengisela*

*rengisea* (to sell for)

(b) *rerela*

*rerea* (to worship)

(c) *reila*

*reia* (to drive)

(d) *rambela*

*rambea* (to gather for against)

(e) *rabela*

*rabea* (to pray)

(f) <i>rafhulula</i>	<i>rafhuua</i> (to take out completely)
(g) <i>rangela</i>	<i>rangea</i> (precede)
(h) <i>ravhula</i>	<i>ravhua</i> (walk noisily)
(i) <i>rembuluwa</i>	<i>rembuuwa</i> (to turn around)
(j) <i>rengulula</i>	<i>renguua</i> (to redeem)
(k) <i>randela</i>	<i>randea</i> (prescribe)
(l) <i>rula</i>	<i>rua</i> (to take down a load)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

Tshiphani	Tshimanda	Tshiphani
(a) <i>rengisela</i>	<i>rengisea</i> (to sell for)	<i>rengisea</i> (can be sold)
(b) <i>rambela</i>	<i>rambea</i> (to gather for against)	<i>rambea</i> (worth to be invited)

Adjectives that are characterized by the alveolar speech sound 'r' and the omission of the speech sound 'l' in the Tshimanda dialect:

Tshiphani	Tshimanda
-----------	-----------

#### ADJECTIVES

(a) <i>i rotholelaho</i>	<i>i rothoeaho</i> (become cold for)
(b) <i>i rotholaho</i>	<i>i rothoaho</i> (be cold)

Idiophones that are characterized by the alveolar speech sound 'r' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### IDIOPHONES

(a) *ruthulukhu!*

*ruthuukhu!* (reach top of rise)

(b) *ruthululu!*

*Ruthuuu!* (reach cres of hill)

Z [z] It is a voiced alveolar fricative

Verbs that are characterized by the alveolar speech sound 'z' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### VERBS

(a) *zezela*

*zezea* (be sung at jeeringly)

(b) *zumula*

*zumua* (snatch away)

(c) *zundula*

*zundua* (to grasp skin)

S [s] It is a voiceless alveolar fricative.

Verbs that are characterized by the alveolar speech sound 's' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### VERBS

(a) *sasaladza*

*sasaadza* (criticize)

(b) *sevhela*

*sevhea* (to tell )

(c) *swotola*

*swotoa* (to peel)

(d) *silinga*

*siinga* (to disgust)

(e) <i>sindela</i>	<i>sindea</i> (to stamp for)
(f) <i>singulula</i>	singuua (smear away the dung)
(g) <i>sola</i>	<i>soa</i> (gossip)
(h) <i>sinyutshela</i>	<i>sinyutshea</i> (to be angry for)
(i) <i>somola</i>	<i>somoa</i> (remove something between the teeth)

Ts [tsh] It is a voiceless, aspirated alveolar.

Nouns that are characterized by the alveolar speech sound 'ts' and the omission of the speech sound 'l' in the Tshimanda dialect:

#### Tshiphani

#### Tshimanda

##### NOUNS

(a) <i>tselo</i>	<i>tseo</i> (something used to winnow)
(b) <i>tsilu</i>	<i>tsiu</i> (fool)
(c) <i>tsolo</i>	<i>tsoo</i> (punishment)
(d) <i>tsireledzo</i>	<i>tsireedzo</i> (protection)
(e) <i>tsedzuluso</i>	<i>tsedzuuso</i> (research)
(f) <i>tsaleli</i>	<i>tsaei</i> (the last one)

Dz [dz] It is a voiced alveolar affricative which begins with [d] and ends with [z].

Verbs that are characterized by the alveolar speech sound 'dz' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### VERBS

(a) *dzungulusa*

*dzunguusa* (rotate)

(b) *dzimula*

*dzimua* (to quench)

(c) *dzimela*

*dzimea* (to switch off for)

(d) *dzula*

*dzua* (to sit)

(e) *dzumbela*

*dzumbea* (to hide for)

(f) *dzumbulula*

*dzumbuua* (to reveal)

(g) *dzumbuluwa*

*dzumbuua* (appear suddenly)

(h) *dzidzivhala*

*dzidzivhaa* (unconscious)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

### Tshiphani

### Tshimanda

### Tshiphani

(a) *dzimela*

*dzimea* (to switch off for)

*dzimea* (can be switched off)

(b) *dzumbela*

*dzumbea* (to hide for)

*dzumbea* (can be hidden )

Nouns that are characterized by the alveolar speech sound 'dz' and the omission of the speech sound 'l' in the Tshimanda dialect:

## Tshiphani

## Tshimanda

### NOUNS

(a) *dzolokwe*

*dzookwe* (a strong witch doctor)

L [l] It is a voiced alveolar tap sound.

Verbs that are characterized by the alveolar speech sound 'l' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

VERBS

(a) <i>landula</i>	<i>andua</i> (deny)
(b) <i>laela</i>	<i>aea</i> (instruct)
(c) <i>lilala</i>	<i>iaa</i> (look upwards )
(d) <i>lovhea</i>	<i>ovhea</i> (soak)
(e) <i>luvhela</i>	<i>uvhea</i> ( to put on underwear)
(f) <i>longa</i>	<i>onga</i> (to put something in)
(g) <i>langana</i>	angana (appointment)
(h) <i>lozwa</i>	<i>ozwa</i> (to loose)
(i) <i>lingea</i>	<i>ingea</i> (tempted)
(j) <i>lamba</i>	<i>amba</i> (refuse)
(k) <i>lamula</i>	<i>amua</i> (separate a fight)
(l) <i>lumula</i>	<i>umua</i> (to wean)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

<b>Tshiphani</b>	<b>Tshimanda</b>	<b>Tshiphani</b>
(a) longa	onga (put something into)	onga (to nurse)
(b) lamba	amba (to refuse)	amba (to talk)

Nouns that are characterized by the alveolar speech sound 'l' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

**NOUNS**

(a) *lammba*

*amma* (lamp)

Adjectives that are characterized by the alveolar speech sound 'l' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

**STEM**

(a) *-apfu*

*-apfa* (tall)

Sw [sw] It is a voiceless labio-alveolar fricative

Verbs that are characterized by the alveolar speech sound 'sw' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

**VERBS**

(a) *switula*

*switua* (supper)

(b) *swotola*

*swotoa* (to peel)

(c) *swikela*

*swikea* (to reach)

(d) *swiela*

*swiea* (to sweep)

(e) *swielela*

*swieea* (to receive visitors)

(f) *swarula*

*swarua* (to tear)

Zw [zw] It is a voiced-alveolar fricative.

Adjectives that are characterized by the alveolar speech sound 'zw' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

ADJECTIVES

(a) *zwilapfu*

*zwiapfu* (something tall)

(b) *zwidala*

*zwidaa* (something green)

(c) *zwihulu*

*zwihuu* (great things)

(d) *zwilala*

*zwiaa* (old things)

Tsw [tsh] It is a voiceless aspirated labio-alveolar affricate which begins with [t] and ends with [sh] but is not distinguishable from [ts].

Verbs that are characterized by the alveolar speech sound 'tsw' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

VERBS

(a) *tswimila*

*tswimia* (to cry)

(b) *tswela*

*tswela* (to cheat)

(e) Prepalatals: With prepalatal sounds, the blade of the tongue rises up towards or touches the front part of the plate.

Sh [sh] It is a voiceless prepalatal fricative.

Verbs that are characterized by the prepalatal speech sound 'sh' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani****Tshimanda**

## VERBS

(a) *shela**shea* (pour)(b) *shula**shua* (to polish using dung)(c) *sheledza**sheedza* (to irrigate)(d) *shulula**shuua* (pour out)(e) *shumela**shumea* (to work for)(f) *shamula**shamua* (to tie tightly)(g) *shandula**shandua* (to turn over)(h) *shavhela**shavhea* (run to)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

**Tshiphani****Tshimanda****Tshiphani**(a) *shumela**shumea* (to work for)*shumea* (able to work)(b) *shavhela**shavhea* (run to)*shavhea* (able to escape)

Zh [zh] It is a voiced prepalatal affricate.

Verbs that are characterized by the prepalatal speech sound 'zh' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani****Tshimanda**

## VERBS

(a) *zhuvhula**zhuvhua* (to snatch)(b) *zhombela**zhombea* (jerk away from one another)

Although the meaning is supposed not to change when 'l' is excluded from Tshimanda words, this sometimes causes ambiguity as the same words might have different meanings in Tshiphani.

Tshiphani	Tshimanda	Tshiphani
(a) <i>zhombela</i>	<i>zhombea</i> (jerk away from another)	<i>zhombea</i> (can be jerked)

Nouns that are characterized by the prepalatal speech sound 'zh' and the omission of the speech sound 'l' in the Tshimanda dialect:

Tshiphani	Tshimanda
NOUNS	
(a) <i>zhalinga</i>	<i>zhainga</i> (sort of trouble)

Tsh [tsh] It is a voiceless ejective prepalatal affricate.

Nouns that are characterized by the prepalatal speech sound 'tsh' and the omission of the speech sound 'l' in the Tshimanda dialect:

Tshiphani	Tshimanda
NOUNS	
(a) <i>tshigodelo</i>	<i>tshigodeo</i> (a dish)
(b) <i>tshalana</i>	<i>tshaana</i> (shawl)
(c) <i>tshelede</i>	<i>tsheede</i> (money)
(d) <i>tshilikadzi</i>	<i>tshiikadzi</i> (widow)
(e) <i>tshiswiṭulo</i>	<i>tshiswiṭuo</i> (lunch)
(f) <i>tshimela</i>	<i>tshimea</i> (plant)

(g) *tshisele*

*tshisee* (badge)

(h) *tshisiamelo*

*tshisiameo*(pillow)

Verbs that are characterized by the prepalatal speech sound 'tsh' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

VERBS

(a) *tshimbila*

*tshimbia* (to walk)

Dzh [ dz] It is voiced prepalatal affricate.

Verbs that are characterized by the prepalatal speech sound 'dzh' and the omission of the speech sound 'l' in the Tshimanda dialect.

**Tshiphani**

**Tshimanda**

VERBS

(a) *dzhiela*

*dzhiea* (to take for)

(b) *dzhavhula*

*dzhavhua* (to snatch)

Verbs that are characterized by the prepalatal speech sound 'dzh' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

NOUNS

(a) *dzhulu*

*dzhuu* (soldier termite)

(b) *dzhomela*

*dzhomea* (kettle)

(c) *dzhele*

*dzhee* (jail)

(f) **Palatals:** Palatal sounds are usually produced behind the prepalatal area, the centre of the tongue rises up against the roof of the mouth or the palate.

Ny [n] It is a voiced palatal.

Nouns that are characterized by the palatal speech sound 'ny' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

**NOUNS**

(a) *nyandiselo*

*nyandiseo* (product of multiplication)

(b) *nyimele*

*nyimee* (situation)

(c) *nyemulo*

*nyemu* (desire)

(d) *nyelelo*

*nyee* (memory)

(e) *nyala*

*nyaa* (onion)

Verbs that are characterized by the palatals speech sound 'ny' and the omission of the speech sound 'l' in the Tshimanda dialect:

**Tshiphani**

**Tshimanda**

**VERBS**

(a) *nyamalala*

*nyamaaa* (vanish)

(b) *nyanyula*

*nyanyua* (excite)

Y [j] It is a voiceless palatal semi-vowel.

Verbs that are characterized by the palatals speech sound 'y' and the omission of the speech sound 'l' in the Tshimanḁa:

**Tshiphani**

**Tshimanḁa**

VERBS

(a) *yela*

*yea* (go for)

Dy [dj] It is a voiced palatal plosive

Nouns that are characterized by the palatals speech sound 'dy' and the omission of the speech sound 'l' in the Tshimanḁa dialect:

**Tshiphani**

**Tshimanḁa**

(a) *dyelo*

*dyeo* (crawl)

(g) **Velars** : With velar sounds, the back of the tongue rises up towards or against the soft palate or velum.

K [k] It is a voiceless, ejective velar plosive.

Verbs that are characterized by the velar speech sound 'k' and the omission of the speech sound 'l' in the Tshimanḁa dialect:

**Tshiphani**

**Tshimanḁa**

VERBS

(a) *kandedza*

*kandedza* (depress)

(b) *kuvhela*

*kuvhea* (wash for)

(c) *kumela*

*kumea* (to signify one's approval)

(d) *kalala*

*kaa* (to express disgust of the

- |                     |                              |
|---------------------|------------------------------|
| (e) <i>koloriwa</i> | smallest of what is offered) |
| (f) <i>kula</i>     | <i>kooriwa</i>               |
|                     | <i>kua</i> (to break)        |

Kh [kh] It is a voiceless aspirated plosive.

Nouns that are characterized by the velar speech sound 'kh' and the omission of the speech sound 'l' in the Tshimanḡa dialect:

**Tshiphani**

**Tshimanḡa**

NOUNS

- |                        |                                |
|------------------------|--------------------------------|
| (a) <i>kholomo</i>     | <i>khoomo</i> (a cow)          |
| (b) <i>khula</i>       | <i>khua</i> (dry cob of maize) |
| (c) <i>khumbelo</i>    | <i>khumbeo</i> (request)       |
| (d) <i>khalariwaha</i> | <i>khaarwaha</i> (season)      |
| (e) <i>khavhelo</i>    | <i>khavhed</i> (a vegetable)   |

G [g] It is a voiced velar plosive

Nouns that are characterized by the velar speech sound 'g' and the omission of the speech sound 'l' in the Tshimanḡa dialect:

**Tshiphani**

**Tshimanḡa**

NOUNS

- |                     |                             |
|---------------------|-----------------------------|
| (a) <i>galaha</i>   | <i>gaaha</i> (an old man)   |
| (b) <i>gomelelo</i> | <i>gomeeo</i> (drought)     |
| (c) <i>govhela</i>  | <i>govhea</i> (to eat fast) |
| (d) <i>gamela</i>   | <i>gamea</i> (camel)        |

Verbs that are characterized by the velar speech sound 'g' and the omission of the speech sound 'l' in the Tshimanḁa dialect:

**Tshiphani**

**Tshimanḁa**

VERBS

(a) *gidimela*

*gidimea* (run for)

(b) *gudela*

*gudea* (to study for)

n [n] It is a voiced, velar nasal.

Verbs that are characterized by the velar speech sound 'ḁ' and the omission of the speech sound 'l' in the Tshimanḁa dialect:

**Tshiphani**

**Tshimanḁa**

(a) *ḁala*

*ḁaa* (to be sad)

(b) *ḁaledza*

*ḁaedza* (be sad for)

Nouns that are characterized by the velar speech sound 'n' and the omission of the speech sound 'l' in the Tshimanḁa dialect:

**Tshiphani**

**Tshimanḁa**

NOUNS

(a) *nwali*

*nwai* (god of Vhavanḁa people)

(g) Glottal sound: This sound is produced when the vocal cords are slightly apart.

H [h] It is a voiced fricative.

Verbs that are characterized by the glottal speech sound 'h' and the omission of the speech sound 'l' in the Tshimanḁa dialect:

**Tshiphani**

**Tshimanḁa**

VERBS

(a) *hungulula*

*hunguua* (untie)

(b) *humbula*

*humbua* (to think)

(c) *humbela*

*humbea* (to ask)

(d) *hulunga*

*huunga* (to polish with clay)

(e) *holela*

*hoea* (to pay for)

(f) *hovhelela*

*hovheea* (to pull something that is on top)

Pw [pj] It is voiceless, ejective labio-palatal affricate.

Verbs that are characterized by the glottal speech sound 'pw' and the omission of the speech sound 'l' in the Tshimanḁa dialect:

**Tshiphani**

**Tshimanḁa**

VERBS

(a) *pwaḁula*

*pwaḁua* (squeeze)

Bw [bj] It is a voiced labio-palatal affricate.

Verbs that are characterized by the glottal speech sound 'n' and the omission of the speech sound 'l' in the Tshimanḁa dialect:

**Tshiphani**

**Tshimanḁa**

(a) *bwela*

*bwea* (to dig for)

#### 4.4 CONCLUSION

This chapter has shown the omission of speech sound 'l' in the Tshimanḡa dialect for all consonants of Tshivenḡa. However, the omission of speech sound 'l' in nouns, adjectives, verbs and idioms was not supposed to bring change in the meaning of the examples provided. Certain words in Tshimanḡa dialect denote different meanings to the ones given in Tshiphani dialect.

## CHAPTER 5

### CONCLUSION

#### 5.1 INTRODUCTION

This chapter serves as the conclusion of the study. It consists of the various chapters, and gives the findings and recommendations.

#### 5.2 SUMMARY OF CHAPTERS

**Chapter one** highlights what prompted the undertaking of the study, the historical background of the clans speaking Tshimanḁa dialect and the background of the problem.

**Chapter two** elaborates the issue of the meaning of terms defined by different scholars, in particular the term dialect as the study focused on Tshimanḁa which is one of the Tshivendḁa dialects. It is important in this study to understand the meaning of the term dialect, language and standardization. This chapter also provides types of Tshivendḁa dialects, where they are spoken and how they are used comparing it with the standardized Tshivendḁa. A dialect is a variety of language spoken in a specific area with no written form. The definition emphasise the fact that Tshimanḁa is one of Tshivendḁa dialects used in specific areas around Vendḁa.

**Chapter three** shows the phonetic structure of Tshimanḁa dialect on vowels. Vowels play an important role in pronunciation and it also make a word to be meaningful, for no word can be meaningful without the use of vowels. A vowel is a sound made when the vocal track is open, the difference in vowels is caused by the position of the tongue. Tshimanḁa dialect is made of five vowels which are

raised. This chapter provides the Tshivenda vowel chart which shows places of articulation of Tshimanda vowels.

**Chapter four** provides the discussion of consonants in terms of their occurrence in the Tshimanda dialect. Consonants speech sounds may be voiced or voiceless, and they are produced in such a manner that the air current is obstructed in some way or the other. Two important aspects of consonants are the place and manner of articulation. This chapter shows a variety of Tshimanda consonants, how they are articulated comparing them with Tshiphani dialect which serves as the standardized language.

### **5.3 FINDINGS**

The findings in the study are that:

- Tshimanda is one of the Tshivenda dialects, and is characterized by the omission of the speech sound [l] and [w].
- Tshivenda has seven dialects which are spoken in different areas around Venda in Limpopo Province.
- The omission of speech sound [l] and [w] in some instances bring change in the pronunciation and in the meanings of words.

### **5.4 RECOMMENDATIONS**

The researcher, therefore, makes the following recommendations:

- That Tshimanda dialect be reinstated in the specified areas where it was used before. This can be done by teaching learners at schools or

campaigns of language awareness where people from Lwamondo, Gwamasenga, Luonde, Tshimbupfe and Ha-Masia are being taught the importance of using their dialect. This may help the young generation to value language and to be able to distinguish the difference between language and dialect.

- Suggestion that could be made about the reinstatement of Tshimanda dialect is for the speakers to use it as their home language for socializing.
- The researcher also finds it important for the speakers to be shown how Tshimanda dialect is written when the speech sound [l] or [w] is omitted, as it brings different meanings and changes the pronunciation.

## 5.5 CONCLUSION

From the discussion throughout the study, it is quite evident that Tshimanḡa dialect differs with other Tshivendḡa dialects and standard Tshivendḡa by the omission of speech sound 'l'. Although the speech sound 'w' is omitted in some words, it does not have much effect on the words which the speech sound 'w' is omitted. Sometimes the omission of the speech sound 'l' gives a different meaning of the word in standardised Tshivendḡa, these may bring confusion to the non speaker or someone who is not familiar with the Tshimanḡa dialect.

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