

**UNIVERSITY OF BOTSWANA**



**FACULTY OF HUMANITIES**

**THE CONSEQUENCES OF LANGUAGE CONTACT: A CASE STUDY OF THE  
SETAWANA DIALECT**

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by

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## ABSTRACT

The speech variety of Setawana (Setswana) which is spoken in Maun and the whole of the Ngamiland region, has borrowed lexical items from ethnic groups' languages in their surroundings. In the light of this situation, this study aimed to: investigate which new vocabulary have been acquired in Setawana as compared to standard Setswana, find out the type of vocabulary that is mostly affected by this adoption, and finally determine the extent to which language contact has affected Setawana speakers' communicative skills especially the younger generation. The information was gathered through participant observation, questionnaire and interview methods. For participant observation, the author of this dissertation participated in funeral processions, wedding celebrations and kgotla meetings and other communicative events. Interviewees for this project included the chief, village elders and some youths in the area under study.

The study proved that much as Setawana dialect is a variety of Setswana language, it has retained its basic cultural and environmental vocabulary. The results of the study showed that a lexical expansion of Setawana due to intensive borrowing of cultural and environmental vocabulary from other ethnic groups' languages in the area. The findings also showed that the youth were mostly code-switching and code-mixing ostensibly to align their verbal interactions with Setswana standard orthography taught at schools and be able to interact with children from different ethnic groups in the area. Furthermore, the findings showed that other ethnic groups in the area are bilingual and they mostly code-switch and code-mix when they do not know some words in Setswana. Their accent and pronunciation has influenced the Setawana dialect speakers accent because they out number them. The other factor that contributed to massive borrowing of vocabulary from other languages is the geographical location and isolation from other Setswana speakers.

It could therefore be concluded that geographical location, isolation from other Setswana speakers, contact with other languages like Sheyeyi, Thimbukushu, Otjiherero and others contribute to borrowing of vocabulary and bilingualism which in turn contributed to Setawana speakers' accent being affected or changed. This has also affected the young generation communicative skills as they are to emulate their parents while at the same time are learning standard Setswana which is a compulsory subject government schools.

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## **DEDICATION**

I dedicate my dissertation to my family. A special feeling of gratitude to my loving parents, Keneilwe Modimoosi and my Late father Albert Bahiti Modimoosi whose words of encouragement and push for tenacity ring in my ears and also passed on love of reading and respect for education. Thankfully you have pointed me in the right direction.

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## CHAPTER 1

### 1.1 INTRODUCTION AND BACKGROUND OF THE STUDY

This chapter introduces the study topic and briefly presents the history of the Setswana language speakers and a historical background of the Batawana, who are the subjects of this study. It consists of a number of sections covering essential aspects necessary for a better comprehension of the whole work such as: the statement of the problem, significance of the study, research objectives, research questions and hypotheses, theoretical framework, operational definition of terms, scope and limitations of the study.

According to Thomason (2001:2), languages have been in contact certainly for thousands of years, probably since the beginning of humankind. In addition she pointed out that, Languages by their nature are in a constant state of change. This change often arises as a result of contact with other languages. As people move throughout the world, either as a result of trade or migration, they inevitably come in contact with members of other language communities and cultures. With the exchange of culture comes the exchange of languages. Most Batawana speakers are dispersed over much of Ngamiland; therefore their dialect is often in contact with other languages in the same area. As a consequence of such contacts, Batawana have lost their natural dialect.

This study therefore focused on the consequences of language contact in Botswana with a specific focus on Setawana dialect, its origin as a Setswana dialect, factors that contributed to the borrowing of vocabulary words from other languages and how those have been incorporated into Setawana. Also, this study made a determination of the extent to which language contact has affected Setawana speakers' communicative skills, especially the younger generation. This was done through investigating the semantic and lexical changes in Setawana. The Setawana is the dialect of Setswana spoken by the Batawana in Maun and surrounding areas. The speakers of the Setawana dialect are referred to as Batawana.

As a dialect, Setawana is one of the varieties of Setswana and is distinct from other varieties in terms of groups to which the speakers belong. Trask (1993) defines dialect as a distinctive variety of a particular geographical region or in a particular social group. According to Chambers and Trudgill (1998) a dialect is a language variety which is associated with a geographical area and / or the social background of the speakers. Dialects are usually

mutually intelligible despite variation in accent, grammar and lexis. Francis(1983:1) and (Lodge, 1993:23)state that dialects are relatively similar to each other and have minor divergences. These authors point out those dialects are used by groups smaller than the total community of speakers.

Based on these theoretical pronouncements, a dialect can be described as a set of linguistic forms associated with different social groups. Dialects can be regional or social. Regional dialects are distinguished by areas in which that particular speech variety is spoken. Social dialects are associated with people belonging to different social backgrounds such as social class, age, gender, occupation, religion and culture. As already alluded to above, the focal point of this study concerns language contact and its consequences on Setawana dialect. Thus, the concepts of language and language contact are discussed in detail below.

## **LANGUAGE**

Trudgill (1975:1), Appel and Muysken (1987:11), and Edwards (1988:16) define language as a tool for communicating information as well as establishing relationships with other people. Language is also regarded as a means of transmitting cultural norms and the values of various groups from one generation to another. Based on these theoretical submissions, it can be said that a language is a “multi-purpose tool” that fulfils various important social functions. Authors such as Chambers and Trudgill (1998:3) and Wardhaugh (1988:315) posit that a language exists as a collection of related varieties and that each variety has a role to play in the society. These language varieties are determined by different dialects..

## **LANGUAGE CONTACT**

Trask (1997:126) defines language contact as the state of affairs in which speakers of different languages have dealings with one another to an extent that features of vocabulary, pronunciation or grammar are taken over from one language into another. According to Hartmann and Stork (1976:51) contact is the influence of different languages upon each other due to frequent meetings between speakers of those languages. They further opine out that linguistic contact is characterised by bilingualism, borrowing and linguistic change caused by direct learning, translation and deliberate language teaching. O’Grady et al (1996:718) define language contact as a source of language change that involves speakers of one language frequently interacting with speakers of another language. It is in light of this that this study

sought to unearth how the Setawana dialect of Setswana has been affected by contact with other languages.

Setswana, like all other world languages is not static. It is in a constant process of change due to influences from a number of factors. This change affects vocabulary, meaning, sounds and even grammar (morphology and syntax). Setawana as a Setswana dialect has by extension drastically changed. Batawana children speak a language which is totally different from their parents'. Ethnic groups such as the Wayeyi, Hambukushu, Baqcereku, Banabjwa, Basubiya, Baherero and Khoisan who are the Khwedam, Ju/'hoan, Kx'au and Naro mother tongue speakers) speak Setswana as a second language and are influenced by their mother-tongues. Characteristics from their mother tongues have easily and noticeably infiltrated Setawana and consequently brought about changes.

### **1.1.1 A BRIEF HISTORY OF THE SETSWANA LANGUAGE SPEAKERS FOUND IN BOTSWANA.**

According to Tucker (1969), the first group of Setswana language speakers that moved into Botswana were the Barolong and the Bahurutshe. They moved in towards the southern tip of the country. He (Op. Cit.) says that the two groups split from the rest of Batswana around the 15<sup>th</sup> century.

Anderson and Janson (1997) also trace the arrival of the mainstream Setswana language speakers in Botswana back to around the 16<sup>th</sup> century. They argue that the first settlers in Botswana were the Bakwena from whom the Bangwaketse and Bangwato split off. Anderson and Janson (op. cit.) state that in 1795 the Batawana seceded from the Bangwato. The Bangwaketse are now found in the Southern District in and around Kanye. The Bangwato ended up in the Central District while Batawana are in the Ngamiland District. The Bakwena occupied the Kweneng District that is in and around Molepolole. There are other sub-groups which are smaller in number apart from the above-mentioned groups. These include: Balete, Bakgatla, Batlokwa and Barolong. All these sub-groups speak different varieties of Setswana. They are named after the dialects they speak. Batibo (1998) distinguishes three main dialects of Setswana, namely: The Northern, Southern and the Eastern dialects. The Setawana dialect together with Sengwato belongs to the Northern dialect in the foregoing main dialect distinction by Batibo.

### **SETSWANA**

According to Batibo (1996) Setswana is spoken by more than 4 million people in Botswana, South Africa and Namibia. It is the most widespread language in Southern Africa in terms of geographical extent. It is spoken in most parts of Botswana, in the north-western parts of South Africa and the eastern parts of Namibia. Because of its large geographical extent with originally limited interaction between the speakers, it has developed numerous varieties, some of which have become remarkably distinct due to environmental, substratum and other factors.

Setswana is constitutionally designated the national language of Botswana due to the numerical superiority of its speakers in the country. Setswana has been developed and used as a symbol of unity. It functions as a symbol of the nation and is a means of unification of the

people of Botswana. Setswana is largely used in formal gatherings such as public meetings, political rallies, sermons and the media.

Setswana is also used as an official language. As an official language, it has become the most prestigious Bantu language in Botswana and is used for official purposes such as: courts of law, parliament, schools and other formal institutions. It is also used widely in private contexts such as in daily conversations between and amongst friends and families.

## **SETSWANA DIALECTS**

Setswana comprises a number of dialects such as: Sengwato, Setawana, Sekgatla, Serolong, Sekwena, Sengwaketse, Setlokwa and Selete. It is appropriate to say that dialects emerged through time as a result of splits from a single variety. As shown above, various groups of Tswana split from a single group. This resulted in the creation of various dialects. (Schapera, 1952:8)

Because of the geographical demarcations and political developments between South Africa and Botswana, the Setswana dialects in the two countries are different. Janson and Tsonope (1991:46) have observed that when groups of people become geographically and politically separated they may also develop differences in their form of speech. On the same matter Downes (1998:19) argues that geographical separation is a causal factor in the differences between dialects. According to him, such differences can be brought about by linguistic boundaries that tend to coincide with major physical boundaries just as rivers and mountains that separate one community from another do. Dialectal differences are identified according to regions. For instance Sengwato is spoken in the north and Sengwaketse in the south. It can therefore be said that geographical separation produces linguistic divergence. In most cases, differences are found mainly in phonology and lexicon. Morphology and syntax are much less affected. (Janson and Tsonope, 1991:46)

In Botswana, dialects are a result of the splitting of different Tswana groups. No each group has its own dialect. The Setswana dialects that can be identified in Botswana are Sekgatla, Sengwato, Sekwena, Setawana, Serolong, Sengwaketse, Selete and Setlokwa. These are regarded as the principal dialects. Nonetheless, according to Sillery (1965:22) they have a common ancestor. Cole (1955: xvi-xviii) recognizes four Tswana dialects: the central division, the northern division, the southern division and the eastern division. It should be

noted that these divisions were made long before the present political boundaries between Botswana and South Africa were created. Cole (1955: xvi-xviii) argues that the northern division consists of those dialects that use the apico-alveolar explosive[t] and the aspirated t [th]. These dialects are Sengwato, Setawana and part of Sekwena.

Janson and Tsonope (1991) posits that people of Northern Kweneng do not generally use the lateral release. The above mentioned aspects are the most salient features of dialectal differences that can be identified. Apart from these phonological differences, lexical differences can also be identified in the Setswana dialects. For instance, Bakgatla would refer to maize as *mmopo*, while other dialects use *mmidi* and Batawana use *mmidi/semanga*. These show that there is lexical competition in Setawana dialect as speakers chose between two words to describe the same thing.

Because of these variations, it is clear that there are significant differences between the forms of language spoken in different regions that need to be looked into: hence this study.

It is worth noting again that although Batswana use diverse dialects they are united under one government and they identify themselves as the Setswana-speaking Batswana and not by their dialects.

### **1.1.2 HISTORICAL BACKGROUND OF BATAWANA**

According to Nettelton (1934) Batawana, like all Bechuana tribes, are named after the people who were their leaders at the time when they seceded from the parent tribe. The Batawana were the “people of Tawana,” who led them from Shoshong to the Kgwebe Hills near Lake Ngami about the year 1800. The Batawana originally split from the Bakwena who also split from the Bahurutshe who as indicated above are the fountain head of all Bechuana tribes in the territory. Sillery (1965:22) also states that Ngwato broke away from Kwena, and the group was under the leadership of Mathiba. The group moved north and settled on the Shoshong Hills. Here too the tribe split. Schapera (1952:9) states that Kgama, who was the elder son of Mathiba, maintained that his father was unduly biased to another son, Tawana. Conflict erupted between brothers and, ultimately, Tawana seceded with his followers, including his father. They migrated to the northwest beyond Boteti River in the Ngamiland region of Botswana. Kgama became the chief of Bangwato while Tawana became the chief

of the Batawana. The Bangwato tribe currently occupies the central area of Botswana, and the Batawana are in Ngamiland in the north-western Botswana.

Upon arrival in Ngamiland, Batawana gained control over the entire north-western part of Botswana which was earlier named Tawana Reserve. Different ethnic groups in that region speak Setswana alongside their own languages. As in other languages, Setswana dialects are named after the tribal name of the speakers by substituting the Bantu class two (2) prefix /Ba-/ (referring to people) with the class seven (7) prefix/Se-/ (which among other things refers to languages and things). Bangwato thus speak Sengwato, Barolong – Serolong and so on. Batawana broke away from Bangwato and they now speak Setawana. Setswana dialects are very similar. There are other Bantu languages which, though indirectly related to Setswana are not mutually intelligible with it. These include; Icisubiya, Ikalanga, Thimbukushu, Shiyeyi and Otjiherero. The non Bantu languages include San languages and Afrikaans.

Janson & Tsonope (1991: 22-23) observe that like any other people, Batswana had their own ways of initiating their youth to their cultures. These included informal day to day verbal transmission of the language, the culture, social norms and traditions during the formative years. This was done naturally and spontaneously on a day to day basis without any rigid timetable. It was done through observation and emulation of parents by children, of older children by younger children, and of peers by peers throughout the days.



**Figure 1:** Map of Botswana showing Maun / Ngamiland



**Figure 2:**Maun airport, a perfect gateway to Okavango Delta



Maun is the tribal capital of Batawana and was founded in 1915. It has now grown into a big agglomeration and it is home to 55784 people (according to the 2011 population census) and is classified as the fifth largest town in Botswana. (Maun Visitor's guide) Its population is distributed along the wide banks of the Thamalakane River where red *lechwee* can still be seen grazing next to local donkeys, goats and cattle.

Some people call Maun “a strange town” as it has a strange mixture of the new, the old, the indigenous and the alien. It has traditional huts with walls built from a mixture of mud and cow dung and given extra strength by the insertion of bottle fragments and tins topped with corrugated iron or thatched roofs, modern shopping centres, hotels, lodges and newly built houses. It is the ‘tourism capital town’ of Botswana and the administrative centre of Ngamiland district, the most-tourism rich district in the whole world. Maun is the headquarters of most Safari and air-charter operations for tourism-rich areas of the Okavango, Chobe, Makgadikgadi and Central Kgalagadi Game Reserve. The name Maun is derived from the San word ‘*Maung*’ which translates ‘the place of short reeds’

**Figure 3:** Traditional Kgotla



**Figure 4:** A New Mall in Maun



**Figure 5:** Maun museum



**Figure 6.** HotelRoom in Maun



**Figure 7:** Native huts.



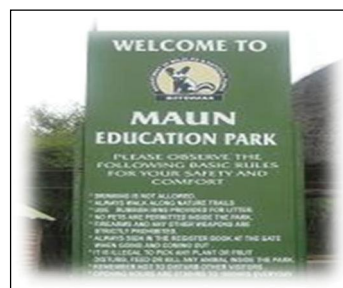
**Figure 8:** Maun old bridge



**Figure 9:** Traditional huts



**Figure 10.** Maun wildlife sanctuary



**Figure 11:**Tarred road

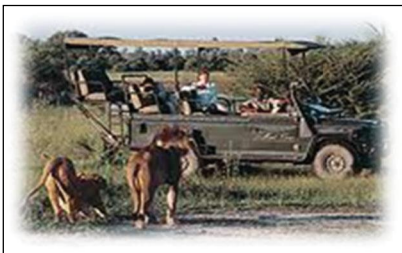


**Figure 12:**Donkeycart-mode of transport



The Thamalakane River passes through Maun. Given that it remains greenish for a sizeable part of the year, it provides an excellent doorstep supply of good birding, tranquil walking and a wonderful breathing space.

**Figure 13:** Tourists game viewing in the Moremi game reserve.



**Figure 14:** Canoeing in a traditional mokoro, a mokoro is a dugout canoe.



**Figure 15:** Guiding Tourists around in the Thamalakane River whilst viewing game in the Maun wildlife sanctuary.



**Figure 16:** Red Lechwee Crossing Thamalakane River



**Figure 17:** aMaun Basket



**Figure 18:**Red Lechwee grazing along Thamalakane River



**Figure 19:** People of Ngamiland / Maun Village- Traditional wedding



**Figure 20:**Baskets



**Figure 21:** Basarwa women posing for a photograph



**Figure 22:** Traditional Dancers



**Figure 23:**a Mosarwa man smoking



**Figure 24:** A Herero woman



**Figure 25:** Horse riding in Maun



**Figure 26:** Wayei traditional dancers



## 1.2 STATEMENT OF THE PROBLEM

We use language to inform people around us of what we feel, what we desire and question or how we understand the world around us. As such, when different people continually come into contact, their languages begin to borrow vocabulary from each other. Due to isolation from other Tswana speaking agglomerations, caused by distance and the then virtual inexistence of roads to the Batawana villages, the original Setawana dialect borrowed vocabulary from the various language communities that Batawana came into contact with. This drastically changed the dialect and Batawana's accent. This created a wide gap between Batawana and speakers of the other Setswana dialects. It also denied generations that followed the knowledge of the original Setawana and its concomitant culture.

Later in years, an interesting gradual reversal of Setawana dialect and accent towards the mainstream Setswana dialects of southern Botswana was witnessed after the advent of infrastructural developments in Southern Botswana. Batawana children go to tertiary institutions in the east and south of Botswana and this gives them an exposure to Southern Setswana dialect. Besides infrastructural developments, increased access to Batawana is now occasioned by intermarriages with people in southern and eastern Botswana. How long this reversal will take no one knows but it is happening. Furthermore, there is no in-depth study carried out on the Setawana dialect hence a need to collect, document and preserve the vocabulary for future use and maintenance. It is in the light of this that this study sought to investigate the consequences of language contact so as to determine the extent of its impact on the young generation with a view to devising ways of guarding against extreme language mixture which can result in creole. It is also on the basis of this problem that this study sought to find out whether or not there was a substantial influence of other ethnic languages on Setawana in Maun in terms of culture and vocabulary.

### **1.3 SIGNIFICANCE OF THE STUDY**

This study on the Setawana dialect would enhance or add on what has already been done to Setswana language. Various scholars have studied Setswana dialects in general and this study is an extension of those studies in that it focused specifically and exclusively on Setawana dialect to show that even a dialect can be influenced by the ethnic groups' languages spoken around it. This study would also help to sensitize both scholars and the public about the nature and extent of the problem impacting on Setawana dialect, and assist language policy makers, decision makers and language planners to take into consideration the Setawana dialect when reviewing, formulating and evaluating educational policies. It would equally lay foundation for future studies on Setawana and other dialects in general. This would increase the documentation and preservation of Batawana cultural norms and values and vocabulary for future generations. It is a fact that written language equally empowers its people to use it with pride hence it is crucial to document a dialect like Setawana which is rapidly being assimilated into other ethnic groups' languages. The study would also make people aware of the existence of Setawana and its deviation from Standard Setswana. This would make speakers and other interested people appreciate the Setawana dialect.

### **1.4 OBJECTIVES OF THE STUDY**

The objectives of this study were as follows:

1. To investigate the new vocabulary that has been acquired by Setawana as compared to standard Setswana.
2. To find out the type of vocabulary that is mostly affected by this adoption.
3. To determine the extent to which language contact has affected Setawana speakers' communicative skills especially the communication skills of the younger generation.
4. To explore factors that might have contributed to the massive lexical borrowing.

## **1.5 RESEARCH QUESTIONS**

This research endeavours to answer the following questions:

1. What kind of changes had taken place in the Setawana dialect over time?
2. Which type of vocabulary is mostly affected?
3. To what extent has language contact affected Setawana speakers' communication skills, especially the communication skills of the younger generation?
4. What are the factors that might have contributed to the massive lexical borrowing?

## **1.6 HYPOTHESES OF THE STUDY**

The proposed study will test the following hypotheses:

1. There is massive lexical borrowing and semantic changes that have taken place in the Setawana dialect as compared to other Setswana dialects.
2. The cultural and environmental vocabulary of Setawana has been mostly affected than basic vocabulary.
3. Language contact has affected Setawana speakers' communication skills, especially those of the younger generation.
4. Geographical location as well as isolation of Batawana from other Setswana speakers have contributed to phonological, lexical and semantic changes.

## **1.7 THEORETICAL FRAMEWORK**

This study was underpinned by a sociolinguistic approach. Sociolinguistics is defined as the study of the social aspects of a language; that is, the analysis of society through its language. Because of this, the sociolinguistic approach is concerned with the relationship between language and society, and it emphasizes that language is a product of society and it is determined by the socio-economic and cultural changes in society. This approach explains how language is affected by ethnic groups that come into contact and influence each other.



According to Romaine (1994) sociolinguistics is concerned with formal modes and methods for analysing the structure of speech communities and speech varieties and providing a general account of communicative competence. Its two branches are interactionist and variationist. The Interactionist branch is principally interested in what language use can tell us about social processes and therefore the central concern is the social meaning of language use. The Variationist branch is interested in accounting for linguistic variations and change, at least partly as a product of social distribution of language varieties.

Yule (1996:239) states that sociolinguistics deals with the inter-relationships between language and society. He emphasises that the way we speak may provide clues, in terms of regional accent or dialect, to where we spent most of our early lives. He emphasises that two people growing up in the same geographical area, at the same time, may speak differently because of a number of social factors. It is important not to overlook this social aspect of language because in many ways, speech is a form of social identity and is used consciously or unconsciously to indicate membership of different social groups or different speech communities. Given the foregoing definition, the sociolinguistic approach was deemed relevant to this study given that one of the major questions being investigated was how language change due to contact with other languages is reflected in the Setawana dialect, and what factors influenced Setawana dialect vocabulary, meaning of words and pronunciation. This investigation would therefore look at the interference and resultant influences of other ethnic group languages into Setawana dialect. It was hypothesized that since there are so many ethnic groups in the area, the more powerful might have influenced the Setawana dialect to the extent of subjecting it to character change.

## 1.8 OPERATIONAL DEFINITION OF TERMS

**Accent** is a particular way of speaking a language. Richards (1987) states that accent is a particular way of speaking which tells the listener something about the speaker's background. A person's pronunciation may show: the region or country they come from, what social class they belong to and whether or not the speaker is a native speaker of the language.

**Borrowing**—is a source of language change that involves adopting aspects of one language into another. Trask (1997:31) defines borrowing as the process by which a word which exists in one language is copied into another language. For example, English has borrowed 'castle' from Norman French, 'ballet' from Modern French, 'vanilla' from Spanish, etc. Such borrowings are called loan words.

**Creole** – is a simplified or modified form of the dominant group's language used for communication between the two groups that has become established as the native language of a speech community. A creole usually arises when speakers of one language become economically or politically dominant over speakers of another.

**Dialect** – is the form of a language that is spoken by a specific group of people in society and a certain area with grammar, words and pronunciation that may be different from other forms of the same language. Johnson & Johnson (1998) define a dialect as a language variety in which the use of grammar and vocabulary identifies regional and social background of the speaker; it is a sub-division of a language.

**Ethnic group**- connected with or belonging to a nation, race or tribe that share (or claim to share) a cultural tradition, religion, language, or origin.

**Influence**-the effect that somebody or something has on the way a person thinks or behaves or on the way something works or develops.

**Language contact** –refers to the use of more than one language in the same place at the same time by members of the community, resulting from the meeting of peoples' speaking different languages.

**Lexicon**-is the vocabulary of a language, especially as distinguished from its grammatical and syntactic aspects, a speaker's mental dictionary which contains information about the syntactic properties, meaning, and phonological representation of a language's words.

**Loan words** - are words in one language whose origins are of another language (borrowing)

**Semantics** - is the analysis of meaning or the system of meanings.

**Setswana** – refers to both the Setswana language and culture of Batswana (The prefix /Se/indicates the language/dialect while /Ba/ used with the same stem refers to people/speakers of that language)

**Setawana dialect** –is a variant of Setswana language spoken in Maun region by Batawana.

**Sociolinguistics**- is the study of the social aspect of language. McKay (2005) defines sociolinguistics as a field of linguistics that studies the relationship between language and social factors and how they are used in different situations.

## **1.9 SCOPE OF THE STUDY**

The study focused on the consequences of language contact in the Setawana dialect spoken by Batawana people in Maun in Ngamiland region. It investigated whether or not there is still maintenance of basic, environmental and cultural vocabulary from this language or whether or not speakers have shifted to other languages found in the area which are Shiyeyi, Otjiherero, Tjimbukushu, Seqcereku, Senabjwa, Shekgalagadi, Icisubiya and others. The study also sought to find out whether or not there was language changes and if so, to unearth factors contributing to those changes and the effects of those changes. Aspects that were the focus of the latter aim were; lexical change and Semantic change. The study was carried out in Maun where most Setawana dialect speakers live.

## **1.10 LIMITATIONS OF THE STUDY**

The study was carried out in a hurry as it was done during the festive season. There was not enough time to follow up the people that the researcher had planned to recruit for this study. But managed to interview them and failed to do follow up visits. Some were busy ploughing at the fields and others were preparing to go to the farms to prepare for Christmas holidays. Some respondents did not respond to all the questions in the questionnaires. This led to the researcher encountering difficulties while analysing the data. Other respondents did not complete the questionnaires on the agreed dates thus compelling the researcher to make follow up reminders.

The Setawana dialect is spoken in a vast area. However, given that a masters' programme research is done in a specific time frame, the researcher conducted the study only in Maun to ensure keeping to the time frame. The findings therefore might not be a true representative of all Setawana speakers. The researcher also encountered problems trying to find useful secondary resources since there were very few reading materials on Setawana dialect. However, these limitations did not hinder research progress in that alternative measures were considered and adopted in order to reduce the impact of such challenges.

## **1.11 STRUCTURE OF THE STUDY**

Chapter 1 introduces this study. It provides a brief history of the Setswana language speakers found in Botswana, and the Batawana. It also presents the statement of the problem, significance of the study, research objectives, research questions and hypotheses, theoretical framework, operational definitions of terms, scope and limitations of the study. Chapter two deals with the literature review while the methodology is presented in chapter three. In chapter four, presents data analysis and interpretation. , Chapter five focuses on linking the objectives of the study with the research findings and as well as a summary and recommendations.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

This chapter reviews both primary and secondary sources relevant to this study. Some work had already been done by various scholars on language contact and change and those works are synthesized and analysed below. The review is presented in a chronological sequence; that is, older works will appear earlier. This presentation seems appropriate for facilitating understanding. Even though some scholars have covered this topic in a broader sense, there are aspects of the Setawana dialect which have not been discussed.

#### **2.2 LITERATURE ON THE SETAWANA DIALECT**

The literature on Setawana dialect shows that although there are Setawana speaking people, they are actually Bangwato. Their speech form has genealogical links with northern Setswana dialects. Anderson and Janson (1997:23) States that in 1795, a group of the Bangwato people seceded. The chief of the splinter group was Tawana, who led his people to the area near Ngami, not far from the Okavango swamps. The new group that descended from them was known as Batawana, who now inhabit the northern parts of Botswana. In addition, Tlou (1984) emphasizes that the group settled in the environs of Lake Ngami where it founded a Bangwato-like state, and incorporated a predominantly non-Batswana population whom they found in the area. As a result, the use of Setswana spread throughout Ngamiland. Since the language of communication was Setswana, the subjects had to learn it.

According to Nyati (2000) the Wayeyi were enslaved by the Batawana and were forced to speak Setswana. Language contact occurred between Shiyeyi and the Sengwato dialect of Setswana spoken by the Batawana. She (op. Cit.) states that this contact resulted in the emergence of a creole called Setawana of which the basic structure consists of Sengwato syntax with a heavy Sheyeyi lexicon which is now accepted as a dialect of Setswana. In this study, Chebanne (2007) corroborates similar ideas and mentions that the sociolinguistic influence of the language of Batawana (Sengwato) enabled it (Sengwato) to emerge as the

language of power and common use. Due to the numerical superiority of the Wayeyi, their language has a heavy influence on the Sengwato dialect, and a new language form called Setawana came out of the blend between the two.

In the same line of idea, Otlogetswe (2009) also points out that in Maun the Batawana used to speak Sengwato. Owing to the Batawana interaction with other ethnic groups in the region, a Setswana dialect known as Setawana developed. In summary, the previous literature shows that the scholars concerned dealt with the dialect in its broad sense. Their arguments were based on the historical background and emphasised the influence of Shiyeyi language on Setawana. What about other ethnic groups found in Ngamiland.

Westphal (1962:205) states that Setawana is the language of the ruling Minority (total of 3000 people) but it is much more widely spoken than this figure would seem to indicate because together with English it is the official language of Ngamiland. Westpal (1962) continues to emphasise that only Tawana (Setswana) is taught in local schools in Ngamiland even in areas where other groups dominate. Westpal's pronouncement would enhance this study in that it shows the reason why Setawana was much influenced by other ethnic group languages spoken in Ngamiland.

### **2.3 RELATED STUDIES**

Scholars like Thelo (1996), Sethibe (1998) and Kebonang (2005) apparently did similar studies. Thelo did a lexical study of Setswapong. In his study he found out that Setswapong could be classified as a 'hybrid' language in that it has linguistic features of Setswana and Sepedi. With regard to its syntactic structure, Setswapong seems to have a Sepedi substratum and Sepedi a substratum of Setswapong. He argues that although Setswapong seems to have borrowed a lot of cultural words from Setswana that are morphologically, phonologically and semantically the same with those of Sepedi, it can be classified as a language on its own. Sethibe also focuses on the extent of cultural influences of Setswana on Sebirwa, while Kebonang carried out a study assessing the influence of Setswana on Sekgalagadi spoken in Gantsi. The above mentioned scholars' works greatly inform this study although they exclusively focus on minority languages whereas the current one focuses on a dialect of the dominant, prestigious and national language.

Mpoloka (2000) looked at varieties of the Lilima dialect of Ikalanga spoken in Botswana and Zimbabwe. She studied the phonological differences between the two sub-varieties in order

to determine the degree of inter-comprehension and unity between them for possible production of common programmes and literacy materials. In her study, she does not go into identifying all the sub-varieties of Lilima. Her work is only about a comparative study of Botswana Lilima and Zimbabwe Lilima

Another scholar Kalasi (2003) also carried out a related study on Shekgalagari dialects in Southern and Kgalagadi districts. The study indicated that the dialects of Shekgalagari in Kgalagadi and Southern districts are: Ngologa, Shaga, Siiwana, Koma and Khakhea. She indicated that all these dialects have lexical differences brought about by contact with other languages resulting. She concluded that Ngologa dialect has been proposed by the majority as the most suitable dialect for adoption for the development of orthography on the language. This investigation is relevant to this study since it will be dealing with the Setawana dialect of Setswana. In her study, Kalasi used the lexicostatistical method, which is normally used in the statistical study of vocabulary like the one this study used. Although such studies were carried out elsewhere, they informed and provided methodological direction to this study.

Another scholar Akere (1981) carried out a study on the sociolinguistic consequences of language contact, English versus Nigerian languages. The paper focuses on other dimensions of language interaction. It analyses the lexical and syntactic characteristics of the utterances of Nigerians purportedly speaking their native languages. These utterances contain several instances of English words, phrases and sentences which have been incorporated into their indigenous languages resulting in some curious morphological and syntactic structures in the “hybrid” utterances. Such hybridization in speech results from the interaction between English and Nigerians’ indigenous languages. In addition, the paper examines the phenomenon of code-switching between Nigerian languages and English with the sociolinguistic concept of code-usage and socio-cultural meaning. The constant switching from the indigenous languages to English reveals some communicative strategies which some bilingual speakers use to effect differing shades of meaning in their utterances.

The afore-mentioned studies touch some of the aspects of language contact that the present study investigated though their research loci were not situated among the Batawana of Maun who were the subjects of this study.



## 2.4 GENERAL LITERATURE

According to Sapir (1921), if speakers of a language are spread over a given geographical area, the language they speak would have some variations. Hudson (1996) shares the same sentiments when he points out that every language exists in a number of varieties. These variations result in varieties of language called dialects. Sapir (1921) also points out that dialects arise when two or more groups of individuals become geographically disconnected instead of coming together. This disconnection will lead to speaker borrowing from those whom they meet. This borrowing is in most cases evident in vocabulary. Francis (1983) states that variation of speech is found in all parts of a language: the lexicon, phonology, grammar and semantics. In addition, Sapir (op. cit.) says that the nature and extent of borrowing between languages and dialects depend entirely on the historical facts of cultural relations.

Another work which is of great significance to this study is that of Nurse (1979). Nurse used the lexicostatistical method to classify languages of Tanzania. His main focus was on phonology, morphology and grammar as opposed to this study which was based on lexical items and meaning of words only.

According to Petyt (1980), dialects are different forms of the same language. Carver (1998:5) defines a dialect as a variety of language distinguished from other varieties by a set of grammatical, phonetic and lexical features. Sapir (1921:152) argues that that development of dialectal differences is continuous and in the course of time, each dialect splits up into sub-dialects. This is true with most languages and dialects. In the case of this study, Setswana has split into different dialects which have also split into sub-dialects. These sub-dialects also undergo 'mutation' when they too split into sub-varieties.

Janson and Tsonope (1991) deal with the usage of Setswana languages and the speakers' attitudes towards it. They acknowledge that there are observable regional differences in the Setswana language. They give the dialects of Sengwato and Sengwaketse as examples that show some dialectal peculiarities. Janson and Tsonope look at the distinct dialectal features for Sengwato and Sengwaketse, as well as some other dialects. Their research confirmed that greetings in Sengwato are different from those of Sengwaketse in that Bangwato use the plural form for elders, and they do not ask elders about their wellbeing as they consider it impolite. Although Janson and Tsonope do not study any particular dialect, their study is important in that it points out that dialects are not static, they undergo changes from one

generation to the other, and that people tend to acquire or lose certain linguistic elements in their speech depending on whom they come into contact with.

Since their study was not based on dialectal differences, Janson and Tsonope only mention the differences in passing. Therefore, the study on the Setawana dialect was important in that it closed the gap in literature by showing that there are observable differences between the dialects of Setswana.

Janson and Tsonope (1991:44-45) also emphasise changes of norm which is tantamount to changes in the system of rules of the language, from texts and from grammatical descriptions. They discuss changes of capacity in Setswana which are caused by cultural changes; these consist of lexical and semantic changes. This study did not go into the details of why Setawana as a Setswana dialect has changed more than other Setswana varieties. Instead, it focused on Setswana as a whole. Fromkin and Rodman (1993:275-355) point out that all living languages change regularly through time. They highlight evidence of linguistic change in the history of individual languages and in the regular correspondences that exist between different languages and dialects. They also mention that all parts of the grammar may change, that is, phonology, morphology, syntax, vocabulary and semantics do change with time. Rules of all types may be added, lost or altered. These are some of the aspects which this study investigated in the Setawana dialect.

Anderson and Janson (1997) discuss the historical background of the Setswana language. Their study establishes that the majority of Batswana speak Setswana. In tracing the history of Setswana speakers, they state that the first Setswana speakers to settle in present day Botswana are the Bakwena from whom two groups seceded: Bangwato and Bangwaketse. Later on the Batawana broke away from the Bangwato. The Bakwena occupied the present day Kweneng District while the Bangwaketse settled on part of the present-day Southern District. The Bangwato occupied Central District while the Batawana occupied the North-West District. Anderson and Janson analyse the orthography, writing and the literatures of some Bantu languages in Botswana. All in all, they focus on the Setswana language and how it is affected by other languages. The emphasis of their study is on the historical background of Batawana, the sub-group which this study focuses on. These two scholars do not address the individual dialects of Setswana, nor do they study any dialect in particular. According to Batibo (1998) the language has three dialects, which are: the Northern dialect, the Eastern dialect and the Southern dialect. Setawana is a sub-dialect of the Northern dialects. Batibo

(1998b) also did a similar study on dialects of the Setswana language using a lexicostatistical method and the comparative method, which uses sound correspondences. In his study he used these methods to determine the hierarchical relationship between the Setswana dialects namely; Sekwena, Sekgatla, Serolong, Sengwaketse, Setlharo, Sengwato, Setawana and Selete. The lexicostatistical method used by Batibo (op. cit.) shows that the varieties he studied have a very high degree of relationship range from 84% to 95%. On the other hand, the comparative method shows that the most conspicuous sound differences found in Setswana dialects are in tl/t, tlh/th and the one between f/h sounds. The basis of these differences indicate the hierarchy of relationship between these Setswana dialects. The lexicostatistical method and the comparative method are of great importance to this study.

Chambers and Trudgill (1998) have also carried out a similar study on the concept of dialectology. The concept of dialect according to them should be divided into geographical and social. Geographical dialect refers to varieties of a language spoken in different villages. The farther the villages are from one another, the bigger the differences; such that understanding each other may be impeded. This is what they have termed geographical dialect continuum. Their study (op. cit.) informs this one because it deals with the Setawana dialect of Setswana spoken in different villages in Ngamiland district. However, unlike this study, Chambers and Trudgill's (1998) covers other factors other than distance that might have caused Setawana dialect to experience more drastic changes than Sengwato. Therefore, the present study was expected to generate original and independent findings, rather than simple duplication of any work carried out by previous scholars.

In her book entitled "Language contact" Thomason (2001) states that the most common result of language contact is change in some or all of the languages: typically, though not always, at least one of the languages will exert some influence on at least one of the other languages. And the most common specific type is the borrowing of words. She also emphasised that it is not just words that get borrowed, all aspects of language structure are subject to transfer from one language to another given the right mix of social and linguistic circumstances.

In addition, Heine and Kuteva (2005) studied language contact and how it affects the structure of other languages, how grammatical forms and structures evolve when speakers of two languages come into contact. Heine and Kuteva (2005) offer interesting new insight into the mechanism that induces people to transfer grammatical structures from one language to another, drawing examples from languages all over the world. Although the above scholars

have touched on concepts similar to the ones to be covered by the current study, they differ in the sense that their studies were not dealing with changes in Setawana dialect.

From the literature surveyed, it is evident that nothing much has been done in the area of language contact especially on Setawana. Studies in Botswana have concentrated much on minority languages especially those that are endangered. There are still questions which have not been satisfactorily answered as changes in the Setawana dialect have never been investigated. In order to address the issue of unanswered questions, this study intended to answer them satisfactorily and with substantive evidence in support.

## **CHAPTER 3**

### **METHODOLOGY**

#### **3.1. INTRODUCTION**

To collect data for this study, certain methods and techniques were used. Those methods and techniques are described and discussed in this chapter. Also, the problems that the researcher encountered and the measures that were taken to ameliorate the problems, the study locus, number of informants, sampling procedures, data gathering techniques and the instruments used are discussed in this chapter.

#### **3.2 STUDY DESIGN**

This research is qualitative in orientation since it involved oral interviews as it investigated and tried to unearth the impact and factors that contributed to language change in the Setswana dialect. Neumann and Kreunger (2006) assert that qualitative research forms new concepts or refine concepts in the data to make sense out of it. Atkinson (1985) adds that this kind of research is about people's lives, their stories and behaviours. It is the kind of research that produces data such as people's own spoken words. Creswell (1998:15) defines qualitative research as an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. Data generated in qualitative research is organised into themes and sub-themes which make ideas and evidence gathered to be mutually interdependent. In this study, data was collected by reading various types of written documents. The researcher also used the quantitative approach when analysing the data in order to find out if Setswana basic vocabulary was still transmitted to the young generation or not. This would reflect how the population age was affected in the process of language change (borrowed vocabulary) since age group categories were used.

### 3.3 STUDY LOCUS

This study was carried out in Maun, in the Ngamiland District, where most of Setawana dialect speakers live. This agglomeration was chosen for convenience because the researcher's home village is in the area and therefore she knew and had experienced the culture of Batawana. Doing research in Maun also made it easy for her to collect data without wasting time, energy and money as she did not need to spend time acquainting herself with the physical and social layout of her research site. It was easy for the researcher therefore to contact the respondents needed for the collection of data.

### 3.4 STUDY POPULATION

A substantial sample size of 80 people was targeted, but only 60 people took part in this study. These included the elderly male and female and the young. Elderly people were chosen because despite Setawana having undergone change, the older generation were still the epitome of the preservation of the old form of Setawana vocabulary, pronunciation and grammatical constructions. They therefore would enable the researcher to clearly distinguish the differences between the accent, pronunciation, usage and meaning of some words in the new and old versions of the Setawana dialect. Unlike the elderly people, the youths borrowed from other (dialects/languages) in most cases. For ethical reason, people who under the age of 18 years were excluded from this study. According to Botswana laws, an under 18 year old cannot consent to be part of a research project. However, the researcher did pose some questions to certain youths in some wards in Maun and in most cases answers were "*Re rutwa jalo kwa sekoleng*" (It is how we are taught in school) '*Kana re tshameka le bone*' (We play with them).

Young people were mainly to find out if they still retained the vocabulary they learnt from their parents and how language change has impacted on their pronunciation/accent, vocabulary and meanings used within their language. The researcher aimed for large study population owing to the belief that it would enable her to record as many words as possible and to gather enough information and reach valid conclusions. Below is a table showing how the above number of interviewees and twenty four (24) questionnaires were distributed throughout the entire village.

**Table 3.4a: Distribution of informants by age range**

	Elderly Men	Young Men	Elderly Women	Young Women
Age range	30-80yrs & above	18-29 yrs	30-80 yrs & above	18-29 yrs
Number	20	20	20	20

*(The above table shows the number of informants by gender and age)*

As the table above show, the target population for this study was eighty (80) people, but not all of them could be reached due to shortage of time as most of the vocabulary terms were picked from spontaneous discussions or dialogues that tended to last much longer than planned. In this case the researcher asked questions only where she found different variants of the same word.

**Table 3.4b: Total number of informants according to their locations and status**

Name of Place	NO. of Informants	Youth	Elders
Kgosing Ward	10	4	6
Kubung Ward	10	4	6
Meno Ward	10	5	5
Mabudutsa Ward	10	4	6
Mabudutsana Ward	5	3	2
Thito Ward	10	6	4
Boseja Ward	5	2	3
TOTALS	60	28	32

Table B above shows the total number of informants, their status and places of residence. It shows all the *dikgotla* (wards) visited during this study and the numbers of people interviewed and to whom the questionnaires were given in each location. 18 elderly people were interviewed, 14 were given questionnaires and 18 young people were interviewed while only 10 answered questionnaires. Interview and questionnaires were chosen because they were fast and convenient as they enabled the researcher to reach a good number of informants within a short period of time.

### **3.5 SAMPLING TECHNIQUES**

As most of the data collected was spontaneous talk, stratified and random sampling was used. According to Peter (1994) random sampling is a method whereby the researcher picks informants at regular intervals. For example, in one ward the researcher made sure that she interviewed at least five people from different yards and gave five questionnaires per ward.

The study used stratified sampling and the population interviewed was divided into groups, with each stratum having similar characteristics. In this case, the elderly and the young were interviewed to assess their knowledge of Setswana as their own language. Snowball sampling was also used, this method, according to Cohen and Manion (1986: 101) is when the researcher identifies a small number of individuals who have characteristics that he or she requires. These people are then used as informants to identify others who qualify for inclusion and these in turn identify yet others. The researcher contacted the Kgosi(Chief) and/or Dikgosana (Headmen) as key informants and were interviewed on the history of the Batawana people of Maun and Setswana speaking people in general. They were then asked to suggest other potential interviewees. The researcher also interviewed any person she met without having set up an appointment. This method gave out fruitful data in that the language used was mostly natural.

### **3.6 METHODS OF DATA COLLECTION**

To gather representative data, the researcher used participant observation, twenty four (24) questionnaires together with thirty six (36) interviews. The interviews were both structured and unstructured type. Participant observation was used during spontaneous talk. The researcher got most of the information through this technique, by attending funeral processions, kgotla meetings and wedding ceremonies. The funeral was attended in Thito Ward, wedding in Kubung Ward and kgotla meeting in the main kgotla called Kgosing Ward. A tape recorder was used to record most of what was spoken during the interviews. The interviews recorded were those with the information on the historical background. Most of the people interviewed were the Chiefs, Headmen and the elders of the village. For vocabulary, the researcher used field notes. Interviews and field notes were most useful when looking at the vocabulary used by the people concerned. For instance, how they call or define



certain objects, situations and aspects. Questionnaires with word list were issued to some of the informants

The lexicostatistical method was used which is an approach to comparative linguistics that involves quantitative comparison of lexical cognates was used to evaluate the cultural, environmental and basic vocabulary of Setawana as compared to standard Setswana to find out whether there is any substantial influence of any of the other Setswana ethnic groups speech forms or not. Lexicostatistics deals with the number of occurrences of lexical items in the language or dialects under study and Fox (1995) states that, the more shared features there are, the closer the relationship between the languages is likely to be.

Hinnebusch (1999: 174) defines lexicostatistics as any statistical study of a limited set of vocabulary items of a group or groups of languages which result in numerical indices of similarity and are then analysed to yield a classification, in some cases, genetic, in other not. From the above quotation it is clear that lexicostatistics deals with the lexical correspondences between groups of languages or dialects. The method aims to find out how the languages or dialects are related. The choice of words in this study is based on the words used in everyday language, words such as nouns- expressing common tools, relationships, common nouns, humanity, animals, parts of the body, natural phenomena and so on. This is important in the study since words will normally respond to intense cultural change. The assumption is that there have been intermarriages in the area between people of different origins, and because of this, people frequently use words that easily complied to or copied those of the dominant culture. The method is relevant to this study as it enhance the objectives of the study to be fulfilled.

### **3.7 INSTRUMENTS FOR DATA COLLECTION**

Congruent with the methods described above the instruments which were used in the collection of data were:

- (a) A wordlist consisting of three hundred basic, cultural and environmental vocabulary, this instrument was chosen because it was fast and convenient.
- (b) Audiotape recorder to record words, phrases and sentences in spontaneous conversations or interviews. Recording helped to capture informants' pronunciation. It also enabled the researcher to play back missed words when necessary and as many times as she wanted. Recording also helped in storing the information for use during the analysis phase. As people

are neither perfect nor consistent in their pronunciation, there might be pronunciation differences of the same word by the same person.

(c) A pen and a notebook were used to record field notes and other proceedings of the whole research. Field notes were used to record any available data that came the researcher's way.

### **3.8 VALIDITY AND RELIABILITY**

Lisa et al.(2000) state that validity in qualitative research refers to a situation where the findings of study accurately reflect the reality on the ground and are supported by evidence. As such individual interviews and observations during the study were used to cross-check the validity of the instruments or tools used for data collection.

Kirk and Miller (1986) define reliability as the extent to which a data collection procedure and analysis yield the same answer for multiple participants in the research process. In ensuring that the data collected was valid and reliable the researcher used triangulation method through the use of focus group in this study to check and establish validity and reliability through the use of key informants in the village, like Kgosi (chief) and other stakeholders to confirm the researcher's observations in the field and interpretations.

### **3.9 DATA PROCESSING AND ANALYSIS**

The data collected through administration of questionnaires and interviewing was written and translated into English for ease access to non-Setswana readers, and also for ease of categorisation. The differences observed were quantified. Words collected were also listed alphabetically and translated for ease of analysis. Translation would make it easy for non Setawana/Setswana speaking readers to read and understand the words and sentences.

### **3.10 ETHICAL CONSIDERATIONS**

An official letter of introduction for the researcher to use when requesting for permission to carry out the study was obtained from the University of Botswana, Department of African Languages and Literature. This letter enabled the researcher to get permission from the Permanent Secretary in the Ministry of Sports Youth Culture to conduct research in the

locality selected. Through these, the researcher sought permission from the Kgosi and/or Dikgosana (Chief/Headmen) to conduct the research in the village. The informants were briefed about the importance of the study and permission to record their words was sought beforehand through the help of a consent form signed by the informants. Based on Baxen's (2006:40) pronouncement, I was aware that in dealing with human subjects I had to pay attention to certain ethical considerations. The fact that I informed and explained the purpose of study to all participants beforehand was ethical. As Cohen and Manion, cited in Ketlhoilwe (2007:128) attest, such disclosure is done to ensure that there is informed consent, assure participants that they are not obliged to take part in the study, and to ensure that participants answer the study questions conscientiously. To protect participants' privacy and maintain confidentiality and anonymity, their names were not used.

## **CHAPTER 4**

### **DATA ANALYSIS AND INTERPRETATION**

#### **4.1 INTRODUCTION**

The interpretation and analysis of the data collected in Maun is presented and discussed in this chapter. According to Paton (cited by Downsborough 2008: 37), data interpretation and analysis involves making sense of what people have said, looking for patterns, putting together what is said in one place with what is said in another place and integrating what different people have said. The presentation and analysis was based on the objectives of the research. The lexicostatistical method was used to analyse the differences, which was categorised and tabulated into; basic vocabulary, cultural vocabulary, and environmental vocabulary to determine the extent of other ethnic groups' languages influence on Setawana dialect. This chapter also discusses the extent to which the assumptions or hypotheses discussed in Chapter One have been confirmed or refuted.

#### **4.2 LEXICOSTATISTICAL ANALYSIS**

The following set of terms in Setswana and its Setawana dialect were used to compare Setswana and its Setawana dialect. This helped to ascertain whether or not Setawana is a dialect of Setswana or a creole as some scholars suggest. The marks behind Setswana words indicate the relationship between Setswana and Setawana. The first hundred words are basic vocabulary. The other list of hundred words that follow are cultural vocabulary. The last list of hundred words comprises environmental words. The marks behind words indicate the relationship between Setswana and the Setawana dialect.

The comparison of basic, cultural and environmental vocabulary was done by quantifying the vocabulary items which would have been commonly retained or jointly developed between Setswana and Setawana. Lexicostatistics calculates the common cognates between the two.

**Table 4.2: A BASIC VOCABULARY**

	<b>ENGLISH</b>	<b>Setswana Language</b>	<b>Setawana</b>	<b>Part of speech</b>
1.	accompany	1buledisa	1buledisa	verb
2.	ankles	1 magwejana	manyengana/macailane	noun
3	nose	1 nko	1 nko	noun
4	arm	1 lebogo	1 lebogo	noun
5	baby	1 ngwana	1 ngwana	noun
6	back of body	1 mokwatla	1 mokokoto/mokwata	noun
7	moon	1 ngwedi	1 ngwedi	noun
8	fly	1 fofa	1 hoha	verb
9	beat	1 betsa	1 betsa/shapa	verb
10	boy	1 mosimane	1 mosimane	noun
11	blind person	1 sefofu	1 sehohu	noun
12	blood	1 madi	1 madi	noun
13	bone	1 lerapo	1 lerapo	noun
14	brain	1 boboko	1 boboko	noun
15	ask	1 kopa	1 kopa	verb
16	breast	1 lebele / letsele	1 lebele	noun
17	thirst	1 lenyora	1 lenyora	noun
18	build	1 aga	1 aga	verb
19	cheek	1 lerama	1 lerama	noun
20	gossip	1 seba	1 seba	verb
21	copy	1 kopa	1 kopa/xopa	verb
	<b>English</b>	<b>Setswana</b>	<b>Setawana Dialect</b>	<b>Part of speech</b>
22	rib	1 logopo	1 legopo	noun
23	dirt	1 leswe	1 leswe	noun

24	eye	1 leitlho	1 leitho	noun
25	dizziness	1 sedidi	1 sedidi	noun
26	chest	1 sehuba	1 sehuba	noun
27	elbow	1 sejabana/sekgono	1 sejabana	noun
28	eyes	1 matlho	1 matho	noun
29	elder brother/sister	1 nkgonne	1 mogolole	noun
30	escape	1 thoba / ngwega	1 ngwega	verb
31	eye lash	1 ntshi	1 ntshi/ losi	noun
32	face	1 sefatlhego	1 sehathego	noun
33	fat	1 mafura	1 mahura	noun
34	father	1 rre / ntate	1 ntate	noun
35	female	1 mosadi	1 mosadi	noun
36	finger	1 monwana	1 monwana	noun
37	finger nail	1 lonala	1 lenala	noun
38	heel	1 serethe	1 serethe	noun
39.	girl	1 mosetsana	1 mosetsana	noun
40.	boy	1 mosimane	1 mosimane	noun
41.	branch	1 kala	1 kala	noun
42.	breast	1 lebele/letsele	1 lebele	noun
43.	leg	1 leoto	1 leoto	noun
44.	broom	1 lefeelo	1 leheelo	noun
45.	heavy	1 bokete	1 bokete	noun
46.	house	1 ntlo	1 nto/ntu	noun
47.	inside	1 mo teng	1 mo teng	noun
	<b>English</b>	<b>Setswana</b>	<b>Setawana Dialect</b>	<b>Part of speech</b>
48.	knee	1 lengole	1 lengole/lengwele	noun
49.	gormandizer	1 sehatlha	1 sehatha	noun

50.	lazy person	1 setshwakga	1 setshwakga/sebodü	noun
51.	left hand	1 molema	1 molema/ntsogotho	noun
52.	load	1 morwalo	1 morwalo/mosikaro	noun
53.	length	1 boleele	1 botelele/ boleele	noun
54.	many	1 bontsi	1 bontsi	noun
55.	man	1 monna	1 monna	noun
56.	mind	1 tlhaloganyo	1 thaloganyo/xondo	noun
57	morning	1 phakela	1 phakela/maphakela	temporal adv
58.	mother	1 mme	1 mme	noun
59.	mouth	1 molomo	1 molomo	noun
60.	woman	1 mosadi	1 mosadi	noun
61.	nonsense	1 dilo di sele	1 dilo di sele	noun
62.	grandmother	1 nkuku	x mmama	noun
63.	old	1 botsofe	1 botsohe	noun
64.	person	1 motho	1 motho	noun
65	come	1 tla	1 ta	verb
66	plenty	1 letlepu	1 letlepu	noun
67.	saliva	1 mathe	1 mathe	noun
68	grandfather	1 rremogolo	1 ntatemogolo	noun
69.	cut	1 kgaola	1 kgaola	verb
70	urine	1 moroto	x mosobo/mothapo	noun
71	speak	1 bua	1 bua	verb
72	kill	1 bolaya	1 bolaa	verb
73	shin bone	1 motwane	1 motwane/nyonyo	noun
74	smoke	1 mosi	1 mosi	noun
75	clean	1 bophepa	1 bophepa	noun
76	name	1 leina	1 leina	noun

77	head	l tlhogo	l thogo	noun
78	swimming	l thuma	x tunka/shaora	noun
79	tin	l mmolopita	x sebagabiki	noun
80	to force	l go patika/pateletsa	l go koba/pateletsa	verb
81	to bite	l go loma	l go loma	verb
82	to chase away	l go koba	l go patika	verb
83	yesterday	l maabane	l maabane	temporal adv
84	today	l gompieno	l gompieno	temporal adv
85	to eat	l go ja	l go ja	verb
86	to arrive	l go fitlha	l go goroga/hitha	verb
87	to sing	l go opela	l go opela	verb
88	to jump	l go tlola	l go tola/cetha	verb
89	to kiss	l go ata	x go suna/coba	verb
90	to snore	l go rora/ ona	l go kgorotha	verb
91	to urinate	l go rota	x go soba	verb
92	to shut	l go tswala	l go tswala	verb
93	teeth	l meno	l meno	noun
94	twins	l mafatlha/mawelana	l mahatha/mawelana	noun
95	ugliness	l bobbe	l maswe	noun
96	two	l bobedi	l bobedi	adjective
97	one	l bongwe	l bongwe	adjective
98	water	l metsi	l metsi	noun
99	abdomen	l mpa	l mpa	noun
100	hair	l moriri	l moriri	noun



**Table 4.2 B CULTURAL VOCABULARY**

	<b>English</b>	<b>Setswana</b>	<b>Setawana</b>	<b>Part of speech</b>
101	thumb piano	1 setinkane	1 setinkane	noun
102	ancestors	1 badimo	1 badimo	noun
103	ancestral spirit	1 sedimo	1 sedimo	noun
104	sour milk	1 madila	1 madila/maere	noun
105	barren cow	1 moreba	1 moreba	noun
106	bewitch	1 go loa	1 go lowa	verb
107	birth mark	1 letshwao	1 letshwao/sebola	noun
108	brand mark	1 lotshwao	1 letshwao	noun
109	apron	1 tshega	1 seope	noun
110	cattle kraal	1 lesaka	1 lesaka	noun
111	chief	1 kgosi	1 kgosi	noun
112	female circumcision	1 bojale	1 bojale	noun
113	male circumcision	1 bogwera	1 bogwera	noun
114	clay pot	1 nkgo/ nkgwana	1 nkgwana	noun
115	cone-shaped basket	1 seroto	x seteko/shiteko	noun
116	cooked beans and maize	1 dikgobe	1 dikgobe	noun
117	cow bell	1 toloko	1 toloko	noun
118	cow dung	1 boloko	1 boloko	noun
119	culture	1 ngwao	1 ngwao	noun
120	custom	1 mokgwa	1 mokgwa	noun
121	dried cooked mealies	1 kabu	1 kabu/ndebe	noun
122	dried sweet reed	1 leswabi	1 leswabi	noun
123	elder	1 mogolwane	1 mogolwane	noun
124	pot lid	1 sekhurumelo/sethibo	1 sethibo/tekesele	noun
125	fresh milk	1 lebese	1 lebese	noun

	English	Setswana	Setawana Dialect	Part of Speech
126	ghee	1 lobebe	1 lebebe	noun
127	god	1 modimo	1 modimo	noun
128	rubbish hip	1 thotobolo	x sethuthile	noun
129	rubbish pit	1 kgatampi	1 kgatampi	noun
130	he dog	1 pheke	1 pheke	noun
131	he goat	1 phoko	1 phoko	noun
132	herd of cattle	1 moraka	1 moraka	noun
133	herder	1 modisa	1 modisa	noun
134	herding stick	1 thobane	1 molamu	noun
135	Home-made lamp	1 kurwane	1 moitaletsi/kurwane	noun
136	hunting spear	1 segai	1 segai	noun
137	handle	1 mhinyana	1 mhinyana	noun
138	maize	1 mmidi	x semanga/mmidi	noun
139	millet	1 lebelebele	1 lebelebele	noun
140	maize cob	1 setlhotlha	x mothose	noun
141	meat stirred into pulp	1 seswaa	1 seswaa	noun
142	melon	1 lerotse	x namuchoko/ lerotse	noun
143	milk	1 masi	1 masi	noun
144	milking jug	1 morufa	1 kgameo	noun
145	mortar	1 kika	1 kika/tika	noun
146	dish	1 mogopo	1 selwana/mogopo	noun
147	ghost	1 sepoko	1 sepoko/sembekete	noun
148	napkin	1 motseto	1 motseto	noun
149	nephew	1 setlogolo	1 setogolo	noun
150	palm tree wine	1bojalwaja mokolwane	x motjema	noun
151	peanuts	1 manoko	x thonga/manoko	noun

	English	Setswana	Setawana Dialect	Part of speech
152	pestle	l motshe	l motshe	noun
153	pumpkin	l lephutse	l lephutse/torobela	noun
154	sister/brother	l kgaitsadi	l kgaitsadi	noun
155	queen	l mohumagadi	l mohumagadi	noun
156	rain maker	l sedupe	l sedupe	noun
157	ram	l phelehu	l phelehu	noun
158	regiment	l mophato	l mophato	noun
159	rope for tying cattle	l mokao	l mokao	noun
160	sacrifice	l setlhabelo	l sethabelo	noun
161	shave	l beola	l kola/beola	verb
162	sheep	l nku	l nku	noun
163	small adze	l petlwana	l petwana	noun
164	small pot	l mothubatlhogo	l mothubathogo	noun
165	someone who cannot reason well	l seso	l seso/sedidi	noun
166	sorghum	l mabele	l mabele	noun
167	sorghum samp	l mosuthwane	l mosuthwane	noun
168	hoe	l mogoma	l mogoma	noun
169	strap (cow)	l kaa	l kaa	verb
170	sweet potatoes	l makwele	x sembokoma	noun
171	sweet reed peel	l lemeku	l lemeku	noun
172	taboo	l moila	l moila	noun
173	hearth	l leiso	l leiso	noun
174	circumcise	l rupisa	l rupisa	verb
175	to divine	l go laola	l go laola	verb
176	to hunt	l go tsoma	l go tsoma	verb

	<b>English</b>	<b>Setswana</b>	<b>Setawana Dialect</b>	<b>Part of speech</b>
177	to make rain	1 go fetlha pula	1 go hetha pula	verb
178	to milk	1 go gama	1 go gama	verb
179	to notch ear	1 go tshwaya	1 go tshwaya	verb
180	to praise	1 go reta/ boka	1 go boka	verb
181	to pray	1 go rapela	1 go rapela	verb
182	to roast	1 go besa	1 go besa	verb
183	to slaughter	1 go bolaya	1 go bolaya	verb
184	to trap	1 go thaisa	1 go thaisa	verb
185	to winnow	1 go fefera	1 go hehera	verb
186	traditional court	1 kgotla	1 kgota	noun
187	traditional doctor	1 ngaka	1 ngaka	noun
188	wall	1 lekoma	1 lekoma/lebotana	noun
189	traditional medicine	1 more	1 molemo/more	noun
190	tswana needle	1 lomao	1 lemao	noun
191	udder	1 thele	1 thele	noun
192	village headman	1 kgosana	1 kgosana	noun
193	distiller	1 motlhotlho	1 mothotho	noun
194	water melon	1 legapu	1 legapu	noun
195	wedding	1 lenyalo	1 lenyalo	noun
196	wild berries wine	1 khadi	1 khadi	noun
197	winnowing tray	1 loselo	1 leselo	noun
198	witch	1 moloi	1 moloi	noun
199	witchcraft	1 boloi	1 boloi	noun
200	to weed	1 go tlhagola	1 go thagola	verb

**Table 4.2 C.ENVIRONMENTAL VOCABULARY**

	English	Setswana	Setawana Dialect	Part of speech
201	A pan/shallow lake	1 letsha	1 letsha	noun
202	a pool of rain water	1 mogobe	1 mogobe	noun
203	a wave/ ridge	1 lekhubu	1 lekhubu/lekapa	noun
204	wild spinach	1 rotho	x leketa	noun
205	aloe vera	1 kgopa	1 monyopi	noun
206	ant heaps	1 seolo	1 seolo	noun
207	baboon	1 tshwene	1 tshwene	noun
208	baobab tree	1 mowana	1 mowana	noun
209	bat	1 mamathwane	1 mmamathwane	noun
210	bees	1 dinotshe	1 dinotshe	noun
211	blue crane	1 mogolori	1 mogolori	noun
212	boscia albitrunca tree	1 motlopi	1 motopi	noun
213	bright early morning star	1 kgogamasigo	1 kgogamasigo	noun
214	bubble/cat fish	1tlhapi e tona	x tuni/twene	noun
215	buffalo	1 nare	1 nare	noun
216	buffalo thorn tree	1 mokgalo	1 mokgalo	noun
217	camel	1 kamela	1 kamela	noun
218	camel thorn tree/fabaceae	1 mokala/ mogotho	1 mogotho	noun
219	centipede	1 mosithaphala	1 mosithaphala	noun
220	cave/grotto	1 logaga	1 legaga	noun
221	cheetah	1 lengau	1 lengau	noun
222	cloud	1 leru	1 leru	noun
223	cobra	1 kake	1 kake	noun
224	crab	1 lekakauwe	1 lekakauwe	noun

	English	Setswana	Setawana Dialect	Part of speech
225.	hippo	1 kubu	kubu	noun
226.	crocodile	1 kwena	1 kwena	noun
227.	darkness	1 lefifi	1 lehihi	noun
228.	delta	1 makgobokgobo	1 makgobokgobo	noun
229.	dew	1 monyo	1 monywe	noun
230.	lake	1 setlhaketlhake	1 sethakethake	noun
231.	duck	1 sefudi	1 sehudi	noun
232.	eagle	1 ntshu	1 ntshu	noun
233.	earth/ country/land	1 lefatshe	1 lehatshe	noun
234.	eland	1 phofu	1 phohu	noun
235.	elephant	1 tlou	1 tou	noun
236.	flamingo	1 lekukara	1 lekukara	noun
237.	forest	1 sekgwa	1 sekgwa	noun
238.	gemsbok	1 kukama	1 kukama	noun
239.	gentle soaking rain	1 medupe	1 medupe	noun
240.	grass	1 bojang	1 bojang	noun
241.	green monkey orange	1 mogogorwane	1 mogorogorwane	noun
242.	hail	1 sefako	1 sehako	noun
243.	hippopotamus	1 kubu	1 kubu	noun
244.	hornet	1 moruthwane	1moruthwane/magqumundjira	noun
245.	horse	1 pitse	1 pitse	noun
246.	iguana	1 kgwathe	1 gopane	noun
247.	impala	1 phala	1 phala	noun
248.	mushroom	1 leboa	1 leboa	noun
249.	island	1 setlhaketlhake	x khuti	noun
250.	kestrel/a species of falcon	1 segootsane	1 segweetsane	noun

	English	Setswana	Setawana Dialect	Part of speech
251.	kudu	1 tholo	1 tholo	noun
252.	large open plain	1 loba	1 lebala	noun
253.	leopard	1 letotse	1 letotse	noun
254.	drought	1 leuba	1 leuba	noun
255.	light	1 lesedi	1 lesedi	noun
256.	lightening	1 logadima	1 legadima	noun
257.	lizard	1mmantsiane/mokgatitswane	1 kगतutswwe	noun
258.	mantis	1 seleetsane	seleetsane	noun
259.	marabou stork	-	x gube	noun
260.	mist	1 mouwane	1 mouwane	noun
261.	monkey	1 kgabo	1 kgabo	noun
262.	sweet potatoes	1 makwele/ditapole	x sembokoma	noun
263.	morula tree/ sclerocarya caffra	1 morula	1 morula	noun
264.	mountain	1 thaba	1 thaba	noun
265.	Chameleon	1 lelobu	1 lelobu/lebodu	noun
266.	ostrich	1 ntshe	1 ntshe	noun
267.	canoe	1 mokoro	1 mokoro	noun
268.	fig tree	-	x motsaudi	noun
269.	porcupine	1 noko	1 noko	noun
270.	rain	1 pula	1 pula	noun
271.	rainbow	1 molawagodimo	1 motshewagodimo	noun
272.	reed	1 lotlhaka	1 lethaka	noun
273.	rhino	1 tshukudu	1 tshukudu	noun
274.	river	1 noka	1 noka	noun
275.	deserted dwelling	1 letlotla	1 letota	noun

	English	Setswana	Setawana Dialect	Part of speech
276.	Vinonia tree	lithattha	X munqoo/tschita	noun
277.	sand	l mothaba	l mothaba	noun
278.	sea / ocean	l lewatle	l lewate	noun
279.	White stork	l makololwane	l makololwane	noun
280.	river bed	l molapo	l molapo	noun
281	soil	l mmu	l mmu	noun
282	sour plum/olacoeace	l moretologa	l moretologa	noun
283	storm	l letsubutsubu	l letsubutsubu	noun
284	terminalia sericea tree	l mogonono	l mogonono	noun
285	the sky	l loapi	l loapi/lewapi	noun
286	thunder	l tladi	l tadi	noun
287	tiger fish	l tlhapi	x ngweshe/nyeru	noun
288	tortoise	l khudu	l khudu	noun
289	treeless plain	l lobala	l lebala	noun
290	valley/ meadow	l mokgatsha	l mokgatsha	noun
291	vulture	l lenong	l lenong	noun
292	funeral	l phitlho	l phitho	noun
293	whirlwinds	l sefefo	l sheho	noun
294	wild berries	l moretlwa	l moretwa	noun
295	wild cat	l tibe	l tibe	noun
296	wildebeest	l kgokong	l kgokong	noun
297	wind	l phefo	l pheho	noun
298	woodpecker	l serolebothoko	xngorongu/serolebothoko	noun
299	water lily root	l segwere sa noka	x tswii	noun
300	zebra	l pitse ya naga	l pitse ya naga	noun



KEY:

1 Cognates

X No cognates

#### 4.2.1 Relation between cognates

In order to find out the relationship and differences between Setswana and Setawana, the lexicostatistical method was used to analyse the data. This method was used to find out the genetic relationship of the two speech forms. Using a word list of three hundred words (300), the researcher matched the occurrences of the words in Setswana and Setawana. Thus a comparison based on basic, cultural and environmental vocabulary was made. The similarities were quantified, and the Percentages (%) were calculated as in the following examples.

a) Out of 100 basic vocabulary. Setawana shares 94 words with Setswana. That is,  $94/100=94\%$

b) Cultural vocabulary: out of 100 words Setawana shares 92 words with the Setswana language. That is,  $92/100=92\%$

c) Environmental vocabulary: out of 100 words Setawana shares 90 words with Setswana language. That is,  $90/100=90\%$

The following table (Table 4.2.1a) gives the results of basic, cultural and environmental vocabulary for both Setswana and Setawana. The figures are in percentages (%)

**Table 4.2.1a: Results of basic, cultural and environmental vocabulary of Setswana/Setawana**

LANGUAGES	BASIC	CULTURAL	ENVIRONMENTAL
Setswana/Setawana	94	92	90
Other languages	6	8	10
Totals	100	100	100
PERCENTAGES	94%	92%	90%

The total average percentage of words Setawana shares with Setswana language is,  $94+92+90/300*100= 92\%$

The average of borrowed vocabulary from other ethnic languages is,  $6+8+10/300*100= 8\%$

From the above table the following interpretation and observations may be made.

- a) Setawana is a dialect of Setswana and not a creole. Also Setawana has retained much of its vocabulary.
- b) Setawana has borrowed some vocabulary from other languages spoken in Ngamiland.
- c) There is clearly a significant measure of relationship between Setawana and Setswana.

The following common words shared by Batawana and other Setswana speaking group can be used as evidence of this relationship. Mogoma (hoe), Lengole (knee), Leselo (winnowing basket), Molomo (mouth) and Leoto (leg) are completely not affected. These words characterize Batawana as members of the Setswana speaking community. This means that Setawana is a dialect of Setswana.

The above results indicate that Setawana has retained its common basic vocabulary percentage. These results confirm those of the lexicostatistical study of the Setswana dialects of Botswana which was conducted in 1998 in which Setawana scored 92% compared to Sengwato and 91.5% with Sekwena (Batibo 1998:5). In summary the results show that Setawana is lexically rich as it has retained its original vocabulary and adopted some words to replace the lost original words. Setawana is also related to Setswana although it has borrowed some words from other ethnic groups' languages spoken in the area.

#### **4.3 LEXICAL BORROWING DUE TO CONTACT WITH OTHER LANGUAGES AND CULTURES.**

Lexical borrowing is a result of the interaction between languages. When languages come into contact normally either of them may borrow, that is adopt or take features from the other language. There are different types of borrowing such as loan blends and loan translation. These would not be discussed because they did not exist in Setawana dialect. Loan blending is when words fall together and are put together into a single item. This are often phonologically related words. Loan translation is a process whereby a compound word or

expression is created by literal translation of each of the elements of a compound word or expression in another language.

According to Fromkin and Rodman (1993:332) borrowing occurs when one language takes a word or morpheme from another language and adds it to its own lexicon. They further say that sometimes it is vice versa; that is, language groups may lose original forms and the dominated language intentionally or unintentionally retain those original forms. The unintentional retention according to him may occur because of isolation of a group due to different barriers such as communication problems as well as geographical position.

Francis (1983) confirms this by stating that, borrowing is facilitated by a group occupying a particular place which is in some way isolated from other groups. The period of time for isolation as well as lack of transport which hinders frequent movement contributes to differences. This is what happened to the Batawana as they are about one thousand kilometres away from other Setswana speakers. Some scholars believe that when a group is under some kind of cultural pressure, it sometimes tries to defend itself by inventing some words which it can identify itself with. Therefore, in such cases the vocabulary which is not present in a certain variety will be evident in other varieties. In addition Cowley (1997: 33) states that when people feel themselves to be under some kind of threat from the new culture they are more likely to resent foreign words coming in. This therefore, could be the case with the Setawana dialect, which shows some words or morphemes totally different from the rest of the other ethnic groups or preferred to retain their original words.

Arlotto (1972: 184) also says that the study of linguistic borrowing is inextricably bound up with the social and political history of a speech community. The main concern here is to examine the borrowing of terms from speech communities outside the Setawana domain. The contact of two or more speech communities necessitates the sharing and the eventual incorporation of some linguistic elements from one speech community. The subordinate group usually borrows more lexical items from the dominant group. Account of the people of Ngamiland region reveals that there has been a mixture of people of different origins intermarrying and sharing each other's culture. Furthermore, there is a geographical location influence. When people find themselves in a big geographical area, they may have different contact and are going to be influenced differently by different people with whom they come into contact.

McMahon (1994) says that language contact, and therefore borrowing, relies on bilingualism. Speakers may have to refer to some unfamiliar objects or concepts for which they have no words in their own language. He further says that this may be contact with foreign flora, fauna and culture. For example, one group of speakers may borrow an object or concept and their names from another. Sometimes speakers try to pronounce it as in the original language. However, if a borrowed word or phrase is widely used, most speakers will adapt it to the sounds found in their own language.

Appel and Muysken (1987: 164) confirm this when they say that, it is hard to imagine a language that has not borrowed words from some other language, just as there is no culture that has developed entirely from scratch. They support McMahon's statement that a word is borrowed as a whole, that is, with both the sounds and meaning. They further posit that sometimes loans do enter the more prestigious from the less prestigious language, but these often have rather derogatory meanings. Muysken's statement shows that most languages are borrowers just like Setswana. The lexicon of any language can be divided into native and non-native words. Setswana has borrowed words from other ethnic group languages in the area. The origins of the words may not be traced as it is not easy to do so.

Contact with other languages and cultures, is another factor that might have caused the differences between Setswana and Setswana language and other Setswana dialects like Sengwato. The Batawana have been living in close proximity with the Wayeyi, Ovaherero, Khoesan, Hambukushu and others who are in large numbers. These groups speak different languages from that of Batawana, which is one of the prominent northern dialects of Setswana. This has resulted in cultural infiltration, that is, they ended up adopting most vocabulary from them. For example;

#### (i) BASIC VOCABULARY BORROWINGS INTO SETAWANA DIALECT

Crowley (1992) says that there are not many differences in the basic vocabulary of languages as all people know about body parts, pronouns, geographical phenomena and other things that are considered basic for each and every human being. However, this seems to be different with the Setswana dialect. There are words and phrases that are peculiar to some individual members of the community.

**Table 4.3.1a: Differences in basic vocabulary**

<b>ENGLISH</b>	<b>STANDARD SETSWANA</b>	<b>SETAWANA</b>
urinate	rota	soba
beat	betsa	idaa
rubbish hip	thotobolo	sethuthile
bucket	kgamelo	emere
that is all	go feletse/ke gone gotlhe	ke phetho
mentally disturbed	tswena	poka
dusty	dithole	Khokhoro/ kupa
urines	moroto	mosobo
kiss	ata	Suna/xoba

It has been observed that some of the basic vocabulary words borrowed sound like Setswana words but cannot be found in any other Setswana dialect. For example, words like *soba*, *sethuthile* and *ke phetho*. Some words are nativized. Setawana still retains its Sengwato vocabulary, it is only that speakers have borrowed some words from other languages that are spoken in the area and incorporated them to their vocabulary. This findings are refuted by the literature which consider Setawana to be a blend of Setswana and Shiyeyi whereas it is not.

#### (ii) CULTURAL VOCABULARY BORROWINGS INTO SETAWANA

Cultural vocabulary of dialects normally had much of the differences because some cultural practices are not the same even for members of the same ethnic group such as Batswana. This applies for Setawana dialect cultural group as well. Examples of such differences are tabulated below.

**Table 4.3.1b: Differences in cultural vocabulary between Setawana and standard Setswana**

<b>ENGLISH</b>	<b>STANDARD SETSWANA</b>	<b>SETAWANA</b>
Grandmother	nkoko	mmama
Badly cooked food	ntata	mboza
Dried cooked mealies	kabu	ndebe
Stamp/pound (millet)	thuga	seta
Cone-shaped basket	Seroto/ tlatlana	Seteko/ shiteko
Maize	mmidi	semanga
Sweet potatoes	ditapole/makwele	sembokoma
Pumpkin	lephutshe	Torobela/ididorombira
Concubine	nyatsi	kala
Peanuts	manoko	thonga
Ghost	sepoko	Sembekete/sepoko
Wild spinach	rotho	leketa

iii) ENVIRONMENTAL VOCABULARY (fauna and flora) INTO SETAWANA.

The Batawana have expanded their environmental vocabulary as they incorporated and adopted words from other ethnic group languages they found in Ngamiland. They found some unfamiliar objects and concepts of which they had no words in their language. They came in contact with the flora and the fauna foreign words as the table below shows

*Tswiii* (water lily)                      *Munqoo* (vinonia tree)                      *Muchema* (palm wine)  
*Twene/tuni* (bubble fish)                      *Makhongara*(water lily root)                      *Mokhutsomu* (type of tree)  
*Motsaodi*(fig tree)                      *Namutjoko/ lerotse* (melon)                      *Sembokoma* (sweet potato)  
*Gube* (marabou stork)                      *Muchimbama* (*Salvania molenia* grass) etc.

The results of the study shows that the cultural and environmental vocabulary was the most affected than the basic vocabulary. The reasons given by the informants were:

a) Having parents who speak different languages. If a child simultaneously acquires the Setawana spoken by the mother and the Shiyeyi or any other ethnic group's language spoken

by the father, then the distinction between the two languages may not even be noticed. There will be simply two ways of talking according to the person being talked to. However, even if it happens like that, one language would eventually become the dominant one with another playing a subordinate role.

b) If neighbouring speakers are on friendly terms and share resources, engage in trade, provide mutual support, they would adopt features of each other's language.

c) Through migration. For example, some of the men migrated to South Africa to work in the mines. While in South Africa, they learned words they used when they were back home. Below are examples of such words.

<u>English</u>	<u>Afrikaans/ Zulu/ Xhosa</u>	<u>Setawana</u>
Wind up(a bucket)	Taraisa	Teraisa
Bucket	Emere	Emere
Lunatic	Spook	Sepoko
Tin	Sebagabiki	Sebagabiki
Maize	Isimanga	Semanga
Mind	Xondo	Thaloganyo
Yard	Yarata	Jarata
Knife (big)	Mphanga	Mphanga/Semende

One other factor observed was the predominant use of borrowed words even where Setawana (Setswana) words exist, especially by the young generation. For example,

Bete (bolao) bed	Tichara(morutabana)teacher	Bokose (letlole) box
Poto (pitsa) pot	Sepuni (leswaana/leso)spoon	Amborela (sekhukhu)umbrella
Mmesetaa (rra) master	Antie (mangwane/rakgadi)aunt	Beisane(mogopo)basin
Hamole (noto) hammer	Setilo (sepora) stool	Buka (lokwalo) book

The findings show that Batawana borrowed much from the Wayeyi because they intermarry. Also, Wayeyi worked under Batawana more than any other group. The Herero in Botswana always keep to their cultural practices and do not adopt Batawana cultures. For example, they do not intermarry with Batawana and they maintain cultural practices such as attire and language.

#### 4.4 LEXICAL COMPETITION

Setawana as a dialect of Setswana seems to have different words used to mean one and the same thing. There are various examples that can be used to illustrate this variation. This is what we call lexical competition and it is evident in Ngamiland. Lexical competition is the situation whereby the speakers of a language choose between two words. They choose between a loan word and its native counterpart to describe the same thing. For example,

<i>Thuma/tunka/shaora</i> (swimming)	<i>Molamu/thobane/sebango</i> (knobkerrie)
<i>Monang/montsana/pompong</i> (mosquito)	<i>Dingoro/phutso</i> (curse)
<i>Thotha</i> (oil)/ <i>nyenda</i> (drain)	<i>Morwalo/dithoto/moxhoba</i> (load)
<i>Beola/kola/keramoriri</i> (shave/cut hair)	<i>Mokokoto/mokwata/moranda</i> (back of body)
<i>Nyatsi/kala/mokapelo</i> (concubine)	<i>Ntata/mboza</i> (badly cooked food)
<i>Seretse/xhobo</i> (mud)	<i>Mokolwane/wunquni</i> (palm tree)
<i>Pitike/ugqamatjoro</i> (dung beetle)	<i>Lerole/ kupa/khokhoro</i> (dusty)
<i>Madila/maere</i> (sour milk)	

The reasons the informants gave for using loan words and their native counterparts to describe the same thing were that: (i) they want to show that they tolerate other ethnic group languages in their area, (ii) they are friends with speakers of other languages in their areas, (iii) they went to school together, (iv) they trade with people who speak other language and (v) they have intermarried as such they want to make it easy for them to understand each other easily.



#### 4.5 SEMANTIC EXPANSION / BROADENING

The findings reveal that Batawana, having been in contact with different people from different origins, have expanded their vocabulary and the meanings of some of their words. According to Yule (1985) semantics is the study of the meaning of words, phrases and sentences. O'Grady and others (1987) states that, semantics is the study of meaning in human language and he further define semantic broadening as the process in which the meaning of a word becomes more inclusive than its earlier form. The Setawana dialect speakers usage of some words, phrases and sentences have totally different meanings from other Setswana dialects and standard Setswana. For example,

- i) *Mosimane o leleka dikgomo.* (A boy chase away cattle) in standard Setswana.

*Mosimane o patika dikgomo* (Setawana) The word "*patika*" in Setswana means 'to force someone to do something' but in Setawana it also means 'to chase /drive away).

- ii) *Setho* (*humility*) in Setswana, in Setawana when they say '*Mosetsana yoo setho*' they mean that she is arrogant. The meaning is expanded to mean something else even if they can still use the word to mean humility.

- iii) *Go soba* (to take a nap) in Setawana it means to urinate/ bedwetting)

- iv) *O ntse jalo* (That is how she/he is, behaviour-wise) the same referential phrase to them they say '*O similwe jalo*' literally means 'she or he has been made like that' the meaning now is diverted to physical appearance even though they want to say that is how she or he is.

- v) *Ba a lwa* (they are fighting) in Setawana they say '*Ba a thabana*' as if they are using sharp objects to stab each other. The word '*thabana*' has another meaning.

- vi) *Tlogela motho yoo* (leave that person) in Setawana is '*lesela motho yoo.*' But they also use the word '*tlogela*'

- vii) *Kala* refers to branch and they also used the word to mean a concubine, '*nyatsi*'

- viii) *Go nyoba* (sprinkling clothes with water before ironing) in Setawana it has another meaning which is, *go ja* (eating)

- ix) *Sedidi* refers to dizziness in Setswana but Batawana use the same word to mean silly person/someone who cannot reason well but not a lunatic.
- x) *Sebodyu*: They use this word to refer to someone who is lazy (setshwakga), etc.

Some words which have been borrowed and adopted from other ethnic groups by Batawana are also given different meanings from their original sense. For example; the word, ‘*Seruru*’ to them means ‘*seso*.’ “Seso” in English means someone who cannot reason well. In Herero where the word originated it is ‘*otjiruru*’ meaning a type of a ghost of a deceased person who is believed to have risen from the dead because God or ancestors rejected him or her soul because of having been a bad person. The word *nyoka* in proto Bantu means snake but they use it to mean unprocessed tobacco.

In summary, semantic change in Setawana sounds a bit complex because they use Setswana words, phrases and sentences to mean totally different things from the Setswana and even from the other dialects of Setswana. This is not surprising because according to McMahon (1994:176) words can lose or gain meanings easily due to elasticity, and they do not have to lose an earlier sense to gain a new one. He furthermore argues that each word naturally has one central meaning and that semantic change occurs when speakers stop using the central meaning and reinterpret a marginal sense as the central one.

#### 4.6 PHONOLOGICAL FEATURES IN SETAWANA DIALECT

The issue about phonological features of Setawana dialect needs to be clarified because initially it was not part of this study. It just emerged during interviews and informal conversations with informants. As Setawana is categorised under northern dialects of Setswana and originally a Sengwato dialect, the young generation and the elderly retain the use of the glottal fricative [h] than the labiodentals voiceless fricative [f] counterparts which is employed by standard Setswana. But some of the youngsters use them interchangeably and some use the labiodental fricative [f] wrongly. For example, *feela!* Instead of *heela!* When asked why, they say that at school they are expected to use it but they are not shown where to use and where not to use it. They also mentioned that it is the Setswana of the southern, ‘*ke Setswana sakwa toropong, Sekgatla*’. For example,

heta (pass)feta                      lehihi (darkness) lefifi                      lehuha (jealousy)lefufa  
 lehatshe(country/land/earth)lefatshe    hehera (to winnow)fefera                      ha (if) fa  
 lehoko (word) lefoko                      hetsa (finish) fetsa                      Ha (give) fa

This means that the young Batawana are more comfortable with the use of the non-standard Setswana [h] with their parents, but when writing in school they to use [f].

Assimilation was also avoided in an environment where verb stems starting with [b] are preceded by third person object marker among Batawana children such as:

**Table 4.6a: Batawana children avoiding assimilation**

Standard Setswana	English	Setawana
O ne a mmetsa	He beat him/her	O ne a mo betsa
Ba mmitsa	They called him/her	Ba mo bitsa
Ke a mmona	I see him/her	Ke a mo bona

It was also observed that there is substitution of /ke-/ the occurrence and the absence of this feature in the Setawana dialect varies according to maturity (age). Young people replace the first person, subjective concord /ke-/ with /n-/ unlike the elderly, who rather use it less in their speech as they mostly prefer /ke-/ to /n-/. For example,

- i) Ke kabo ke reka (I would be buying) > Nkabo ke reka.
- ii) Ke ne ke ka tsamaya (I could have gone) > Nenka tsamaya

They prolong the last vowel in words which have nasal consonants / the verb- final relative marker [-ng] which is voiceless is not realised, especially in their conversations.

For example; Kwa morakeng (at the cattle post) they say, Kwa morake-e.

- Mang (who) > ma-a
- Dumelang! (Hello!) > Dumela-a
- Mo ntlong (in the house) > mo nto-o

Given the differences and similarities in the language of the two groups, it could be concluded that the speeches of the elderly Batawana displays more features of the dialect than

that of the youth. This confirms the observation that elderly people are to be more conservative and the young ones are more liberal.

The conclusion is therefore that Batawana children apply only some of the features of the dialect. The fact that the less features of the dialect were noticed in the speeches of the young Batawana means that they are shifting from the dialect. It could mean that they were yielding to school demands that they should pronounce written language the way it is written, and that they should adhere to the standard orthography when they produced written work at school. They might as well end up speaking the way they write in future. This situation confirms Janson and Tsonope' s (1991) position that a situation arises where features found in one dialect and not in others are used less and less as a result of being exposed to other dialects. But there is the influence of other ethnic groups on their accent or pronunciation.

In this case however the shift from the typical features of the dialect by Batawana children is a result of their exposure to standard orthography which they refer to as proper Setswana. The impact of the exposure to the written form of the language on a person's speech is also observed by Yule (1996). He points out that the amount of time a person spends dealing with written language can have an impact on their spoken language. People tend to have features of written language in their spoken language. Yule (1996) calls it 'talking like a book.'

#### **4.7 CODE-SWITCHING AND CODE-MIXING**

During spontaneous talks and conversations, the informants switched and mixed codes. According to Richards et al. (1987) code-switching is a change by a speaker or writer from one language or language variety to another. He also says that code-switching can take place in a conversation when one speaker uses one language and the other speaker answers in a different language. One may start speaking one language and then change to another in the middle of his/her speech or sometimes even in the middle of a sentence. On the other hand, code-mixing is language mixing or switches within clauses or words. Kirsten (2002) states that, code-mixing is sometimes used to describe changes at the word level, when one or two words change in a sentence. The two phenomena are common in bilingual communities or speakers. It has been observed in Ngamiland that most people are bilingual as other ethnic groups use Setawana (Setswana) as their second language (L2) because it is considered the dominant or prestigious language.

## a) THE YOUNG GENERATION

The findings show that the young generation predominantly code-switched and code-mixed. The languages that they switched to and mixed with their own included English and other languages prevalent in the Ngami region. Despite the researcher's appeal to them to speak Setawana (Setswana), the informants maintained that it was quicker and more convenient to mix languages. Without code switching and code mixing, there would be long pauses while trying to think of an appropriate Setawana (Setswana) word. The fact that some of them were bilingual and relatively proficient in English and other languages inevitably affected the way they spoke Setawana. Having many languages at their disposal enabled them to mix Setawana and English, Setawana and other languages inter-sententially and intra-sententially. Here are examples of three excerpts from the speech of three informants from this group.

- i) *Ke na le maitseo* but if you look down upon me, I become rough. *O a utwa?* This one however starts in Setawana as the main clause followed by a dependent clause in English then Setawana.
- ii) But I think *gore le bone bagolo* sometimes *ba nna* impossible. In this sentence Setawana is code-mixed with five (5) English words. (But I think elderly people sometimes are impossible)
- iii) *Ke rile o nyende* mahura mo nameng rona re tshaba *heart attack*, jaanong o dira *macambura* hela. (I told you to drain oil from that meat, we do not want heart attacks, but you are doing nonsense). The foregoing sentence is essentially Setawana code-mixed with two English words and two Shiyeyi words.
- iv) *Ke thoahaletse magwinyaangondibi*. (I want fat cakes fried with ghee oil). In this sentence, it is Setawana code-mixed with Otjiherero and another ethnic group's language.

Another interesting point was that while others mixed Setawana with other languages and with English, others mixed it with Tsotsitaal. Tsotsitaal is a form of language spoken in South Africa. It is a pidgin based on Afrikaans. It is found mainly in Soweto where there are many black people. For example,

- i) *Ha ke tswa ha keya dladleng ke a go yoza* (from here I am going home to sleep)
- ii) *Kana ke gore zalu ga a tsebe mission wa te-e jaanong o dira gore mdlala a gane go reetsa mthaka yo*. (Because the old lady does not know what happened, she is influencing the old man not to pay attention to this young man.)

iii) Ke ngwana wa seghela.(I am a student/ school boy.)

The words ‘*dladleng, yoza, zahu* and *seghela*’ are tsotsitaal. ‘*Mdlala* and *mtshaka*’ are from the Zulu language and ‘tsebe’ from Sotho. When code-mixing and code-switching, women preferred to code-mix and switch English with Setswana and other ethnic groups’ languages whereas their male counterparts used slang. This, however, was not surprising because gender is one of the parameters of linguistic variation. It is possible for the phenomenon of code-switching and mixing to be applied differently by the two gender groups. Code-mixing with Tsotsitaal is a direct result of the fact that Setswana men used to work in South African mines. They were therefore more exposed to Tsotsitaal. The young generation copy it from them, the radio and the television. When young people were asked why they code-mixed and code-switched, they said that they do that in order to exclude certain persons present from the conversation especially parents.

A general trend observed was that the language of this age group has the influence of the standard orthography, English, other ethnic groups’ languages and slang. There was still more use of the glottal fricative [h] than the labiodentals [f] when talking, but they emphasised that when they write, they used [f] as they were penalised at school if they used [h].

#### b) THE ELDERLY

It is worth mentioning that other ethnic groups comprised about 90% of the Setswana tribe (Ngamiland). Given this situation, chances are that nine (9) out of ten (10) people in Maun and the rest of Ngamiland are the Bayei, Ovaherero, and other ethnic groups. This results in the perception that the language they speak is Setswana while actually they speak Setswana as their second language (L2). The Setswana were small in number when they reached Ngamiland but they managed to rule over the majority ethnic groups they found. Westphal (1962:207-209) states that, Setswana is the language of the ruling minority (3000 members) but it is much more widely spoken than what this figure would seem to indicate because together with English it is the official languages of Ngamiland. He further said that only Setswana is taught in local schools in Ngamiland even in areas where other groups dominate. He also says that although there are many Yei who speak Setswana there are not any Setswana to his knowledge who speak Yei.

Batibo and Smieja (2000: 130) say that with the transfer of the headquarters of Tswana dominion from Toteng to Maun in 1910 and the subsequent consolidation of Tswana power under Chief Letsholathebe 1 (1847-74) Maun became more and more important. It was there, too, where Setswana turned to be most successful as a first language irrespective of the original ethno-linguistic background of its speakers. They further argue that Setswana (i.e. Setswana) for many generations has been the most important lingua franca of the considerably mobile and to this day largely multilingual population of Ngamiland. This confirms that not everyone who speaks Setswana in Ngamiland is a Motswana.

This study have discovered that, in the language of the elderly there was slight code-switching and code-mixing as they used borrowed words that were adopted and adapted in their language. Their speech was Setswana throughout. According to Appel and Muysken (1987) code-switching can serve the referential function because it often involves lack of knowledge of one language or lack of facility in that language on certain subject. Certain subjects may be more appropriately discussed in one language, and the introduction of such a subject can lead to a switch. He further says that, a specific word from one of the languages involved may be semantically more appropriate for a given concept. For example, the word '*khokhoro*' (dusty) in Setswana which they have borrowed and adopted sounds more appropriate than Setswana word '*lerole*'.

According to them, this type of switching is the one that bilingual speakers are most conscious of. When asked why they code-switched the informants said that it is because they do not know the word for it in the other language or because the language chosen is more fitting for talking about a given subject. The speech of four informants had isolated borrowed lexical items. For example, *khalentara* (calendar), *beisane* (basin), *bokose* (box/coffin)

There were also unusual words and expressions of which explanations had to be sought.

Ke phetho (that is all)

Gakega (unable to do something)

Kgobera maikutlo (make furious)

From the foregoing discussions the following conclusions can be made.

1. The language of the young Batawana has the least typical Setawana features than the elderly. This is depicted by the frequent use of code-switching, code-mixing and standard orthography.
2. The language of the elderly Batawana is more typical Setawana. Their language can therefore be taken to be the most distinctive because it displays more features of the dialect; least use of lexical borrowing, least use of code-switching and code-mixing, highest use of unusual vocabulary and highest use of glottal fricative[h]. Their language has less influence of other Setswana dialects.

It was observed that people who code-switched and code-mixed were those who used Setawana as their second language. Those people's pronunciation was influenced by their mother tongues to the extent that they influenced Batawana speakers' accent. Ngara (1982) says that very often the bilingual's command of the second language (L2) is inferior to his or her command of the first language (L1) in the sense that his or her accent is perceived to be faulty, his/her vocabulary inadequate, and his/her fluency curtailed. Below is an example of a short Setswana text told by a young Wayei male in Maun which show features of the influence by mother tongue.

*I ne ini nna, ke nani Rabashi, ha keru re mo sepoto-o. Nnyaa Rabashi a be a reka sekare sa bojwala hoo. Re ntsi re a hoga re a hopisana ni Rabashi. Morwa yo a be a ta, morwa yo ni ha ili ho re dumedisa. A be a to ho nna ho bapana ni nna. Re be ri khaohana ni eni re boa re a tsheha hoo ni Rabashi ka ne re diehile re sa kopani. Morwa yo khantele ki yo u hoga sekare sa rona wa hoga mo te-e. Rabashi wa mo botsa, jeela morwa, ane u to unchiele hale? I be i nna yoni phoso. Morwa ho yemelela a be a tsena mo ho Rabashi, thupu! Rabashi i be a wela ho bapana ni sebango. A be a se hoga are mo morwee. Morwa yo a be a kararala. Morwa yo ho tsoha a be a tsena mo ho Rabashi, Rabashi ni eni. Khantele morwa mo morwee! morwa mo morwee! Ke phetho.*

(It was I and Rabashi at the shebeen, Rabashi bought a cup of traditional beer. As we were sharing it with Rabashi, this man came. He did not even greet us but sat next to me. We did not bother about him, we continued talking and laughing as we have parted for a long time. This man took our beer and had a sip without our consent. Then Rabashi asked him, 'Do you ever share with me? This caused the fight. The man stood up and hit Rabashi with a blow/fist, Rabashi fell next to log/stick, he gripped it and hit the man hardly, and he fell down. When he got up, they started exchanging blows. That is all.)



#### **4.8 ATTITUDES OF SPEAKERS TOWARDS THE LANGUAGE OF OTHER AGE GROUP**

##### **a) Attitudes of the youth group**

The young Batawana all agreed that the Setawana of the elderly is more appealing than theirs. When asked whether they would like to emulate the speech of the elderly, five out of twenty-two said agreed while the rest disagreed. Those who disagreed indicated that age distinctions have to exist. They said the elderly have their own speech forms and the youth have their own too. Therefore it would be funny for a person of their age to speak like an elderly person. They pointed out that, if they could speak like their parents, they would fail at school. So they are making every effort to speak the way they are expected to write. Although they acknowledged the language of the elderly as the more appealing variety, they still would not like to speak it.

Those who agreed felt that they would like to speak like the elderly because the elderly speak proper Setawana (Setswana). Their argument indicated the indication of the pressure exerted by school expectations on Batawana children. That is why they were shifting from the distinctive features of the dialect, towards the standard orthography. Those who spoke slang said that they used the language when they did not want their parents to understand what they said.

##### **b) Attitudes of the elderly**

All the elderly agreed that the youth do not speak proper Setawana (Setswana). Code-switching and code-mixing were cited as undesirable elements in the language of the young generation. They also said that the young are fond of copying other dialects especially if they go to other places. (Ba e ta ka leleme/ they copy the dialect of the people they visit). Some elderly described this as an embarrassment to them as an ethnic group.

Some expressed a concern that in the near future there will be very few people who would speak proper Setawana because they were few in number and their children were not willing to preserve the dialect. They pointed out that the youth were setting a bad example for their children and their siblings. This indicated that the elderly were not pleased with the language of the young generation as it was less appealing than theirs. They were afraid that proper Setawana is dying, a situation they described as an embarrassment to them as an ethnic group.

**Table4.8.1: Comparison of some Ngamiland Languages to find out relationship**

<b>Setawana</b>	<b>Herero</b>	<b>Mbukushu</b>	<b>Shekgalaghari</b>	<b>Subiya</b>	<b>English</b>	<b>Sheyeyi</b>
tona	-nene	-kuru	tyona	nkando	Big	shikoro
ngwana	omuatje	mwana	motyhwana	mwana	Child	mupundi
bina	okupunda	ku-kina	bina	kuzana	Dance	kuzana
mosetsana	omukazona	mushengeteya	mosezana	mukazana	Girl	muukana
ta	okuya	kwiya	nto	kw-iza	Come	kuya
monna	omurumendu	murume	monona	mu-kwame	Man	munyana
mosadi	omukazendu	Mukadhi/mukamadi	masari	kulwakazi	Woman	mukazi

The above table shows that none of the above languages is genetically related to Setawana. This is depicted by the difference in the examples of words used. The table confirms that Setawana is not a creole nor a mixture or blend of Sheyeyi and Setswana as some scholars believe. It is a dialect of Setswana, which is rich in vocabulary and maintained its basic vocabulary.

## CHAPTER 5

### CONCLUSION AND RECOMMENDATIONS

#### 5.1 INTRODUCTION

This chapter is meant to summarize the findings, draw conclusions and also make some suggestions for further research on the topic of this investigation.

#### 5.2 CONCLUSION

The summary of the findings are presented according to the research objectives which the study was aiming at:

- a) Objective 1 was to investigate what new words or vocabulary have been adopted as exclusively part of the Setawana lexicon. This objective have been achieved. This study unearthed that there are many borrowed words which are now part of the vocabulary of the Setawana dialect.
- b) Objective 2. Finds out the type of vocabulary that is mostly affected by this adoption. It has been found out in this study that Setawana dialect has maintained and retained its basic vocabulary, as the similarities are more significant while the differences were more in cultural and environmental vocabulary. This therefore, shows that Setawana is a dialect of Setswana not a creole.
- c) Objective 3 was to determine the extent to which language contact has affected Setawana speakers' communicative skills, especially those of the younger generation. This objective has been reached in that the main causes of change in Setawana were established as being contacts between different ethnic groups that influenced each other and experiencing new environment with new items.

Standardization also plays an important role in Setawana dialect because children learn the standard Setswana in schools; they would in turn use it with the future generation. Therefore the diluted form of the dialect would in the long run be taken as their speech varieties. Thus the Setawana dialect is bound to change into standard Setswana.

- d) Objective 4 was to explore the factors that might have contributed to extensive borrowing of new vocabulary words. A number of factors were found to have contributed. These

include: (i) geographical location. Maun is located far away from where the other Setswana speakers reside. A typical example is the distance between Maun and Serowe where Bangwato reside. This has contributed to a lot of differences in terms of cultural and environmental vocabulary. Scarcity or absence of contacts with other groups is another factor which might have led to differences between Setawana and Setswana language. The impact of the dominant ethnic groups' speech forms which are not related to Setswana are prevalent, hence there has been a lot of borrowing and ultimately bilingualism.

One can therefore conclude by saying that, the results from this study have proved that Setawana dialect borrowed items to expand its vocabulary though the dialectal accent has changed due to influence from the languages of the other ethnic groups which surround the Batawana. The objectives of the study have been achieved in that the main causes of Setawana borrowings were confirmed as the removed geographical location which kept the Batawana isolated from the other Setswana speakers, interaction with other speech groups such as the Khoesan groups, the Hambukushu, the Wayeyi, the Cqereku, the Ovaherero and others.

From the outset of this investigation, the researcher had some assumptions regarding the outcome of the analysis. The assumptions were that: a massive lexical borrowing and semantic changes have occurred to the Setawana dialect and that the cultural and environmental vocabulary of Setawana has been affected more than its basic vocabulary. For example, in the lexicostatistical analysis above, the average percentage of basic vocabulary is 94% which shows that only the average of 6% is affected, cultural vocabulary is 92%, average of 8% affected and environmental vocabulary is 90%, average of 10% affected. Language contact has affected Setawana speakers' communication skills, especially those of the young generation. Finally, the geographical location as well as isolation of Batawana from other Setswana speakers might have contributed to lexical and semantic changes.

Most of the informants, 57 out of 60 stated that the Setawana dialect speakers' are few in number but they ruled over other ethnic groups which are the majority; hence those groups speak Setawana as their second language (L2). This exposed them to the influence of mother tongue and thus resorted to code-switching and code-mixing when they find that they are not conversant with some words which are new to them and vice versa. Westphal (1962:207-209) points out that Setawana is the language of the ruling minority (3000 in number) but it is widely spoken than this figure would seem to indicate. This is just to put emphasis on the

findings of this study. The other reason is that the communication facilities like roads have only been constructed recently. Before the construction of these facilities, communication between the Batawana in Maun and other Setswana speaking communities was difficult. This led to lexical borrowing and semantic changes in the Setawana dialect than it happened to other Setswana dialects.

Fromkin and Rodman (1993) states that dialectal diversity develops when people are separated from each other geographically and socially. This happens because the changes that occur in the language spoken in one area or group do not easily spread to another (Fromkin and Rodman 1993). Chambers and Trudgill (1998) concurs with this when they state that the further the villages from one another the larger the difference such that understanding each other may be problematic.

The other factor that might have caused the differences between Setawana and Setswana language is contact with other languages. The Batawana have been living in close contact with other ethnic language speakers whose population is bigger than theirs. This has resulted in the Batawana borrowing from those ethnic groups' languages. This has also resulted in cultural infiltration whereby the Batawana ended up adopting the cultures of those ethnic groups. The communication skills of the young generation are affected because the elderly expect the youth to emulate them. On the other hand, the schools expect them to use standard Setswana. There is also the influence of the languages of other ethnic groups in their locality. This brings confusion as they find themselves "torn" between diametrically opposed expectations.

### **5.3 RECOMMENDATIONS**

More studies need to be conducted on this topic so as to complete the present investigation which was somehow confined due to limitations of time and also because Ngamiland covers a large area. Areas such as Sehithwa, Tsau, Toteng and many more have not been covered. Therefore further research on Setawana is vital. More studies could also focus on aspects like phonology / pronunciation so as to help relevant authorities or language policy makers and even other Batswana to devise better plans to develop Botswana languages and preserve them and to understand the situation of their language.

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## APPENDICES

### *Appendix A: Research Budget*

Data will be collected in approximately fifteen days in Maun. The researcher will use public transport, that is, bus and taxies to travel from one area to the other. Detailed costs are as follows:

ITEMS CHARGES	AMOUNT
<b>1. PRINTING</b>	
Project budget: 3 pages @75 thebe per page x 4 copies	P 9.00
<b>Study Report ( final copies)</b>	
100 pages final copy @ 75 thebe page x 6 copies	P 450.00
Editorial charges	P 1000.00
<b>Data collection instruments</b>	
Questionnaire: 3 pages @ 75 thebe per page x 30	P 67.50
Interview guide: 1 page @ 75 thebe page	P 0.75
Tape recorder: 1 @ p500	P 500.00
Cassettes: 5 @ p 15 each	P 75.00
Batteries: 12 @ p25 per pack	P 300.00
Memory stick: 1 @ p 150	P 150.00
<b>Sub-total</b>	<b>P 2552.25</b>
<b>2. BINDING CHARGES</b>	
Proposal loose binding: 4 copies @ p4.50 per page	P 18.00
Study Report binding: 6 copies @ p150 per copy	P 900.00
<b>Sub-total</b>	<b>P918.00</b>
<b>3. STATIONARY CHARGES</b>	
Printing papers: 1 ream @ p40	P 40.00
Lined papers: 1 ream @ p40 per ream	P 40.00
Note book: 3 @ p15	P 45.00
Pens: @ p12 per pack	P 12.00
<b>Sub-total</b>	<b>P 137.00</b>
<b>4. TRANSPORT CHARGES</b>	
<b>Study</b>	
Gaborone to Maun (return trip)	
Bus: single rate @ p190 x2	P 380.00

Taxi: @ p20 x4	P80.00
Maun (local) @ p 4.20 x 4 x 15 days	P 252.00
<b>Sub-total</b>	<b>P712.00</b>
<b>5. Meals</b>	
Main study: 3 meals per day @ p 35.00 x15 days	P 525.00
<b>Sub-total</b>	<b>P525.00</b>
<b>GRAND TOTAL COST FOR ITEMS 1-5</b>	<b>P 4844.25</b>

## Appendix B: RESEARCH GRANT PROPOSAL: PROJECT SCHEDULE

Project schedule is a time schedule prepared by the researcher to enable her / him to manage time and energy effectively. Dividing the project into manageable parts and assigning dates for their completion will help to systematize the study.

<b>TASK:</b>	<b>COMPLETION DATE</b>
<b>PHASE 1</b>	
1. Submission of proposal	Completed
2. Presentation of proposal	06 November 13
3. Interview Questions finalised	17– 21November13
4. Schedule interviews	02 December 13
5. Data collection	09 - 31December13
6. Data cleaning	15 January – 25January 14
7. Transcribe and translate interviews	03 February -21February 14
8. Data analysis	24 February–10March 14
9. Write-up Findings	12 -15March 14
10. Submission of chapter 1,2 and 3	17March14
<b>PHASE II</b>	
11. Corrections of chapter 1, 2 and 3	24 March 14
12. Submission of chapter 1, 2, 3 and 4	01 April 14
13. Corrections & submission of Chap 5	14 April 14
14. Corrections of all chapters 1- 5	25 April – 14 May 14
15. Submit final findings	15May 14

## **Appendix C. INTERVIEW GUIDE**

### **1. For Maun Residents:**

#### **PERSONAL DATA**

**SEX** \_\_\_\_\_ **AGE** \_\_\_\_\_ **LOCATION** \_\_\_\_\_

**Education attained** \_\_\_\_\_ **Ethnic Affiliation** \_\_\_\_\_

- a) What are the origins of the name “Batawana?”
- b) What makes your way of speaking different from the way other Setswana speakers’ speak in terms of vocabulary, pronunciation and meaning of words?
- c) Can you identify any influences that might have contributed to the differences?
- d) In your opinion, is the Setawana spoken today the same as that which was spoken in the past? Why?
- e) What differences do you see in the way your children talk and the elderly talk, what causes these differences?

#### **Setswana Questions**

##### **Go Baagi ba Maun**

- a) Leina Batawana le raya eng?
- b) A puo ya lona e farologana le ya Batswana ba bangwe? Fa go le jalo e farologanngwa ke eng?
- c) Ke eng se se tsisitseng pharologanyo e?
- d) Go ya ka wena, a Setawana se se buiwang gompieno se tshwana le sa pele? Ka go reng se tshwana kgotsa se sa tshwane?
- e) A go nale dipharologano mo go bueng ga bana le bagolo?Ke eng se se ka tswang se di baka?

## **INFORMED CONSENT FORM**

### **PROJECT TITLE: THE CONSEQUENCES OF LANGUAGE CONTACT: A CASE STUDY OF SETAWANA DIALECT**

Principal Investigator: Baagi Gracious Mogalakwe[MA.]

Phone number(s): 71854014 / 73597285

#### **What you should know about this research study:**

- We give you this informed consent document so that you may read about the purpose, risks, and benefits of this research study.
- You have the right to refuse to take part, or agree to take part now and change your mind later.
- Please review this consent form carefully. Ask any questions before you make a decision.
- Your participation is voluntary.

#### **PURPOSE**

You are being asked to participate in a research study of the Setawana dialect. The purpose of the study is to contribute to the preservation of our languages and traditions in Botswana. You were selected as a possible participant in this study because of the knowledge you have in your language as a Motswana. Before you sign this form, please ask any questions on any aspect of this study that is unclear to you. You may take as much time as necessary to think it over.

#### **PROCEDURES AND DURATION**

If you decide to participate, you will be invited to sign the form that acknowledges that you have read the explanatory statement, you understand the nature of the study being conducted and the;

##### **a) RISKS AND DISCOMFORTS - non**

##### **b) BENEFITS AND/OR COMPENSATION**

The study consists of a short two page questionnaire, made up of about thirteen questions (13) that can be typically be answered within five to ten minutes (5-10 mins)



## **CONFIDENTIALITY**

The data from this investigation will be preserved and be later used as reference material for other scholars. Please be assured that your name will be kept confidential and will not be revealed to anybody without your permission. None of these will be used for commercial use.

## **VOLUNTARY PARTICIPATION**

Participation in this study is voluntary. If you decide not to participate in this study, your decision will not affect your future relations with the University of Botswana, its personnel, and associated institutions. If you decide to participate, you are free to withdraw your consent and to discontinue participation at any time without penalty. Any refusal to observe and meet appointments agreed upon with the central investigator will be considered as implicit withdrawal and therefore will terminate the subject's participation in the investigation without his/her prior request. In this event the subject will be paid what is owed to him/her or forfeit a proportionate amount of relative payment mentioned earlier in this document. In the event of incapacity to fulfil the duties agreed upon the subject's participation to this investigation will be terminate without his/her consent and no compensation will be offered under these circumstances.

## **AUTHORIZATION**

You are making a decision whether or not to participate in this study. Your signature indicates that you have read and understood the information provided above, have had all your questions answered, and have decided to participate.

\_\_\_\_\_  
Name of Research Participant (please print) \_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Staff Obtaining Consent \_\_\_\_\_  
Date

(Optional)

## **YOU WILL BE GIVEN A COPY OF THIS CONSENT FORM TO KEEP.**

If you have any questions concerning this study or consent form beyond those answered by the investigator, including questions about the research, your rights as a research participant;

or if you feel that you have been treated unfairly and would like to talk to someone other than a member of the research team, please feel free to contact the Office of Research and Development, University of Botswana, Phone: Ms Dimpho Njadingwe on 355-2900, E-mail: research@mopipi.ub.bw, Telefax: [0267] 395-7573.

## **FOMO YA GO TSAYA KAROLO**

**SETLHOGO: DITLAMORAGO TSA KAMANO YA DIPUO: TSHEKATSHEKO YA SETAWANA.**

### **SE O TSHWANETSENG GO SE ITSE KA PATLISISO**

- Re go fa fomo e gore o bale ka boleng, mosola le maikaelelo a tiro e.
- O na le boikgethelo jwa go ka gana / dumela go tsaya karolo kgotsa go fetoga morago.
- Bala fomo e mo go tseneletseng, o botse pele fa o tsaya tshwetso
- Go tswa mo go wena go tsaya karolo.

## **MOSOLA**

O kopiwa go tsaya karolo mo tirong e ya patlisiso ka puo / loleme la Setawana. Mosola wa tiro e ke gore go bolokwe mekgwa le puo ya rona mo Botswana. O tlhophilwe go lebeleletse kitso ya gago mo puong ya Setswana, ditso le mekgwa o le Motswana. Pele ga o ka baya setlanyo / monwana, botsa fa o sa tlhaloganye sengwe. O letlelelwa go tsaya nako o ikakanya.

## **TSAMAISO LE NAKO**

Fa o tsere tshwetso ya go tsaya karolo o kopiwa go baya monwana go supa fa o tlhalogantse se patlisiso e se batlang, ditlamorago le mosola way one. Go arabiwa dipotso di le lesome le metso e meraro, di ka tsaya metsotso e methano go ya go e e lesome.

## **TSHIRELETSEGO**

Maduo a patlisiso a tla bewa fa go sireletsegileng go dirisiwa ke baithuti ba bangwe mo tirong ya bone ya sekole. Leina la gago ga le ka ke la bolelelwa ope o sa letla. Maduo a patlisiso ga a dirisiwe mo go sepe sa papadi

#### GA GO PATIKE OPE GO TSAYA KAROLO

Go tsaya karolo mo patlisisong e ke ga boithaopi, fa o sa battle ga gona jaaka go ka ama botsalano jwa gago le Unibesiti ya Botswana, badiri le makalana a a dirisanang le yone. Le fa o ka amogela go tsaya karolo, o gololesegile go ikogela morago ga o sa tlhole o nale kgathego ntleng le go ka pegwa molato. Fa o sa tshegetse nako e o dumalanyeng ka yone go kopana le yo o dirang patlisiso, o gololesegile go go seegela fa thoko ntleng le go go itsise.

Fa o tsere tshwetso go tsaya karolo mo patlisisong, o tshwanetse go supa ka go baya setlanyo sa gago. Se e le bosupi jwa gore o badile e bile o tlhalogantse se se batliwang.

---

Leina la yo o dirang patlisiso

---

Letsatsi

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Maina a yo o amogelang kopo

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Letsatsi

Fa go nale sengwe se se sa tsamayang sentle mme o batla karabo kgotsa thuso nngwe mabapi le patlisiso e, o gololesegile go ikopanya le ba ofisi ya “Research and Development” mo Unibesiting ya Botswana. Mogala ke 3552900 buisana le mme Dimpho Njadingwe.

Dear Participant

You are invited to participate in a research study titled “*The consequences of language contact: A case study of the Setswana dialect.*” This study is being conducted by Baagi Gracious Mogalakwe, a graduate student at University of Botswana. For my final project, I am investigating the consequences of language contact so as to determine the extent of its impact on Setswana dialect. I am writing you to participate in this research study by completing the attached questionnaire.

The following questionnaire will require 5 to 10 minutes to complete. There is no compensation for responding nor is there any risk. In order to ensure that all information will remain confidential, please do not include your name. If you choose to participate in this project, please answer all questions as honestly as possible and return the completed questionnaire promptly to the investigator. Participation is strictly voluntary and you may refuse to participate at any time.

Thank you for taking the time to assist me in my educational endeavours. Completion and return of the questionnaire will indicate your willingness to participate in this study. If you require additional information or have questions, please contact me at the number listed below; 73597285, e-mail: [grato2013@gmail.com](mailto:grato2013@gmail.com)

Thank you

Baagi Gracious Mogalakwe

Supervisor: Professor S.T.M. Lukusa. Phone No: 3552650,

E-mail: [lukasast@mopipi.ub.bw](mailto:lukasast@mopipi.ub.bw)

## DEMOGRAPHIC INFORMATION / QUESTIONNAIRE

Tswee-tswee tshwaya jaana [x] fa go lebaganeng go tsamaelana le wena. (Please make a cross in the appropriate space to indicate your response.)

1. Bong / gender  Monna / Man  Mosadi / woman.
2. Leina la kgotla ya gago \_\_\_\_\_ (The name of your ward)
3. Dingwaga tsa gago \_\_\_\_\_ ( your age)
4. Seemo sa dithuto tsa gago (Level of education)

Tertiary education

Senior secondary

Junior secondary

Primary

Never been to school

## ARABA DIPOTSO O DIRISA POTSOLOTSO YA SETSWANA KANA SEKGOA

### POTSOLOTSO

1. O ithutile puo/ teme efelantlhamo lwapeng?(Which language did you learn first at home?) \_\_\_\_\_.
2. A o bua puo/ teme e mo go tshapileng? Ee kgotsa nnyaa!(Can you speak this Language fluently? Yes / No)
3. Go ya ka wena, a o bona go nale diphetogo mo go bueng Setawana? Ee Kgotsa nnyaa!(In your opinion has Setawana changed much in recent years? Yes / No.)
4. Ke dife diphetogo tseo?(What are those changes?)

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5. A go nale pharologano fa gare ga Setawana le Setswana se sengwe mo pitsong ya mafoko le bokao jwa one? Ee / nnyaa! Fa o rile ee! Fa dikai.(How does your way of speaking Setawana differ from other Setswana speaking people in terms of pronunciation and vocabulary?)

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6. Ke dipuo dife tse buiwang mo ga eno kwa ntle ga ya ga eno? What are other languages spoken in your village?

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7. Dipuo tse o di balolotseng fa godimo di ka tswa di amile puo ya lona jang? To what extent these other languages have affected your language?

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8. O nna le puisano le batho ba ba mo tikologong ya gago bogolo jang ba ba sa bueng puo ya Setswana mo lobakeng lo lo kae?(How often do you interact with other speakers of other ethnic languages? (tick appropriate answer)

Nako tsotlhe (Quiet often)

Nako nngwe (Sometimes)

Ga re kopane gotlhelele (Not at all)

9. Go nna o buisana le merafe e mengwe e e sa bueng Setswana, a go ama ka fa o buang Setawana ka teng? Ee kgotsa nnyaa.

10. Fa karabo e le ee! Se amega jang?(If yes, which area of vocabulary can you identify to have been affected in your way of speaking Setawana?)

- i) Mo pitsong ya mafoko (Pronunciation)
- ii) Mo bokaong jwa mafoko ( Meaning of words)
- iii) Mo mafokong a dilo tse di mo tikologong (Environmental).
- iv) Mo mafokong a dilo tsa tlholego (Cultural vocabulary)

iii) A go na le pharologano mo go bueng ga bagolo le bana? Ee kgotsa nnyaa! Have you noticed differences in the way that younger and older speakers speak? Yes/No

iv) Fa dikai. (Can you give examples of the way of talking of younger / older speakers?)

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v) A o rata Setawana? Ee kgotsa nnyaa! Se botlhokwa jang mo botshelong jwa gago.(Do you like Setawana? Yes / No. How useful is Setawana in your life?)

vi) A go na le sengwe se o batlang go tlaleletsa ka sone malebang le puo ya Setawana? Ee / Nnyaa.(Any other comments)

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**Thank you very much for your kind cooperation!!!**