

The Kunda of Zambia

Eastern Province
Mambwe District

Linguistic Survey Report

With recommendations for Bible translation strategy



Daison Banda
Christopher Mbewe
Daka Josephat
Kenneth S. Sawka

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Summary

This survey was conducted as part of a larger research project that includes a study of all the remaining Bible translation needs of Zambia. The language group investigated in this survey is the Kunda of Zambia's Eastern Province located in Mambwe District. The population of Kunda speakers is slightly over 40,000 however twice this number of Zambians claim that Kunda is their ethnic origin.

The purposes of the research included exploring the relationships between the Kunda language and neighboring languages (Nsenga, Chewa, Bisa), and obtaining information on the language itself so that the viability of and community desire for a literature development project could be assessed. Another language sometimes confused with Kunda is Chikunda [kdn], and the research included a lexical comparison between Kunda and Chikunda as well.

The Kunda language has been greatly influence by Nsenga [nse] and the term "Kunda-Nsenga" is often used by the Kunda people to refer to the form of Kunda that is spoken in many areas. The lexical comparisons showed that Kunda is more closely related to Nsenga (72.6%) than to Chewa (50%). Bisa, which is thought to be the language from which Kunda separated, shows a lexical similarity of 47.8% to Kunda. The Chikunda language has the least lexical similarity at only 43.2%.

A lexical and phonostatistical comparison was also done between five variations or dialects of Kunda. The variants which have the highest percentage of lexical similarity with other variants are the Kakumbi and the Mnkhyanya dialects. A more original, or purer, form of Kunda often referred to as *Chibetwe* is confined to the Nsefu chiefdom. This form of Kunda would present special challenges when trying to make vernacular publications acceptable for widespread usage since it has the least lexical similarity with the varieties of Kunda that are used in the other four chiefdoms.

Kunda was found to be a viable language with a modest level of vitality but does show signs of endangerment. Other languages like Chewa are occupying some domains.

1. INTRODUCTION AND BACKGROUND

1.1. Introduction

This survey was conducted to collect information concerning the language of the Kunda people of Zambia's Eastern Province. Dialectical issues, comparisons of the language to related neighboring languages and questions of language endangerment were the main focus of the research. Included in these goals was an examination of the need for vernacular language development and the anticipated church and community response to a possible language development project. A language development project would include the presentation of an alphabet in the vernacular language, a basic orthography statement and production of literacy materials such as primers for first and second language readers. Mother-tongue authorship would also be encouraged. Printed and audio materials produced in the vernacular language could include health books, folk tales, agricultural information or whatever may be helpful to the people as well as the translation of the Bible or Bible portions.

Data for the survey was collected mainly through questionnaires, word lists and a dialect mapping exercise. Four researchers (Rev. Daison Banda, Christopher Mbewe, Rev. Daka Josephat, and Kenneth S. Sawka) collected the majority of the information for nine days from the 16th to the 25th of September 2013. Additional information on the people and their language was also obtained on other occasions as well. Some additional information that was collected about the Kunda culture is also included in the report.

This report is dependent upon the input of the Kunda people to refine and correct whatever is incorrect. The Kunda people themselves are the experts in the knowledge of their language and culture. Therefore we invite them to share from their wealth of knowledge to improve the accuracy of the report.

We would like to extend our appreciation to Senior Chief Nsefu, Chief Jumbe, Chief Kakumbi, Chief Malama, Chief Mnkhangya, Chief Msoro and the District Commissioner for receiving the survey team, blessing the exercise and allowing the team to collect data from their chiefdoms. We would also like to recognize Mr. Geoffrey K Tambulukani, Mr. Robert Kamzimbi, Mr. Brown C. Mkunsha, and Mr. Patrick J. Mwale who helped us in the planning of the survey. Lastly we would like to thank Rev. Phiri of the Lutheran Seminary of Zambia for his encouragement and assistance as well as all the Kunda people who helped along the way.

1.2. Terminology

Kunda is the name used in this report to refer to the people group as well as the language examined in this study. Occasionally the Kunda people will add the Bantu prefix *chi-* to designate the Kunda language as *Chikunda*, but more often the prefix is not used. Another distinct language that has the same root name *kunda* which is spoken in Zimbabwe and in the southeast of Zambia's Lusaka Province is more often referred to as *Chikunda* [kdn] by speakers of that language as well as other Zambians.

1.3. Historical Background

Most Bantu language groups of Zambia are assumed to be a part of the early Bantu migrations that have been thought to have occurred from 500 to 1000 AD. These migrations originated out of western central Africa approximately in what is now the area of Cameroon. Later migrations into Zambia probably came out of the Lunda and Luba Kingdoms of Mwatayamvu in the Congo. The Kunda people trace their roots to the Luba and Lunda states that existed in the Congo Basin in the 16th century AD.¹ Other Bantu groups in Zambia also identify their origins from what is today the Democratic Republic of the Congo or other neighboring countries. The Lozi language group explain that they originated from what is today Angola, Bemba speakers trace their origins back to the DR Congo, and the Chewa speakers tell how their people originated from the DR Congo and migrated through Malawi for example. The Ngoni have a very recent history in Zambia tracing their entrance into the country from the Zulu Kingdom south of Zambia in the early 1800s.

According to the Kunda oral history a Luba king ordered that all male children yet to be born were to be killed. People began to flee his tyrannical rule and the resulting migration led to many tribes entering the area which today is Zambia. Along the way the diversity of tribes increased as groups split apart from one another. By the early 19th century a group from which the Bisa trace back their history had more or less formed and established themselves on the northern side of the Luangwa River.

The accounts of what the name 'Kunda' means and how the Kunda people originated are varied, but most relate that the Kunda people separated from the Bisa people. Mr. Brown Mkunsha, a Kunda historian and Kunda man himself, recorded that the Kunda,

...originated from the same region whence migrated the Bisa, Northern Senga, the Ambo, the Nsenga and others. Their migration was in fact, almost contemporaneous with that of the Ambo and the retreat of the Nsenga from [Chief] Mukuni's Lenje country, a fact which suggests a momentous disruption of the tribes in this quarter at this epoch. It is probable that before their migration they formed a part of the vast Wisa tribe. Mambwe, the [Kunda] leader of the secession, traces his descent on the paternal side to Chawala Makumba who is generally supposed to have been a Wisa. Moreover their language, for which the lingua franca of the district in which they now live has only recently been substituted, as spoken by the older generation resembles closely the dialects of the Wisa, Northern Senga (before undergoing a similar process of metamorphosis into Chitumbuka) and the tribes which trace a similar migratory origin. Customs in connection with marriage and succession, their dances and songs, and their personal names have a singular consonance with those tribes known to have migrated from the west.

Whether, when they formed one of the congeries of tribes living in the Luapula Basin, they were known as Kunda is less certain. [Chief] Malama, the senior though not the most important of the Kunda Chiefs, has asserted that before their migration they were known as *Awetwe*, and that section living west of the river under Nawalya are said still to retain this name. The word Kunda, judging from homologous words, suggests a place name² and the balance of evidence favours the view that it was assumed after the migration.³

Another account of the origins of the Kunda people tells how a brother and sister engaged in sexual intercourse with each other which was against the taboos of the society. In the Bisa language intercourse is referred to as *kukunda*. Having gone against the tribal laws, this brother

and sister along with their followers separated from the Bisa and crossed over the Luangwa River. The name *kunda* was assigned to this new group and is the present day Kunda people of Zambia's Eastern Province.

Chondoka and Bota (2007) record that that the Bisa reached the present day Mpika District before 1720. A small segment of the Bisa crossed the Luangwa River between 1780 and 1800 and settled on the eastbank much father to the north in what is today Chama District⁴. Mkunsha (2014) estimates that a more southern group of Bisa, now the Kunda, would have crossed the Luangwa River somewhere between 1835 and 1845 if not later.⁵

In 1875 the Livingstonia mission of the Presbyterian Church began to be established in what is today Malawi and areas to the north of the Kunda. The Kamoto station of the Livingstonia mission was established in 1896. Kamoto is just on the eastern edge of present day Kunda territory. McCracken (1977) reported that the Presbyterian Church began working in the Kunda areas in the early 1900s⁶ and by 1912 prayer houses were opened in the Kunda villages of Chasera, Mnkhanya, Chiwaula, Tindi, Nsefu, Jumbe and Kakumbi.⁷ Recorded minutes from the Livingstonia Mission Council in 1907 reported that twenty-two Christians, two of them accompanied by wives, volunteered to do extension work in Malambo towards the Luangwa. They lived in distant villages for several months and were supported by the Native Church at Bandawe and that same year ten schools were operational among the Kunda.⁸ In 1923 there was a handover of the Livingstonia mission stations to the Dutch Reformed Missions of Zambia and Malawi. It seems that the local people were not properly consulted about this move and the Kunda chiefs Jumbe, Kakumbi, Mnkhanya, and Tindi as well as the leadership of Chiwaula village were not in agreement with the transfer. So they instead asked that the Universities Mission of Central Africa (UMCA), which was an Anglican mission, to occupy that field at that time.⁹

1.4. Geographical Location

The Kunda people are located in Zambia's Eastern Province. The Kunda inhabit the Luangwa Valley between the 13th and 14th parallel of south latitude. The Kunda name for this area is the *Malambo* or *Marambo*.¹⁰ The Kunda traditional land is bounded on the west by the Luangwa River, on the south by the Lusangazi River and on the north by the Chisitu River. There are some separated and isolated Kunda settlements north of the Chisitu under the Sub-Chiefs Chitungulu and Vunda and one colony of Kunda is situated on the western bank the Luangwa River upstream on the Nyamadzi River under a Chieftainess Nawalya.¹¹

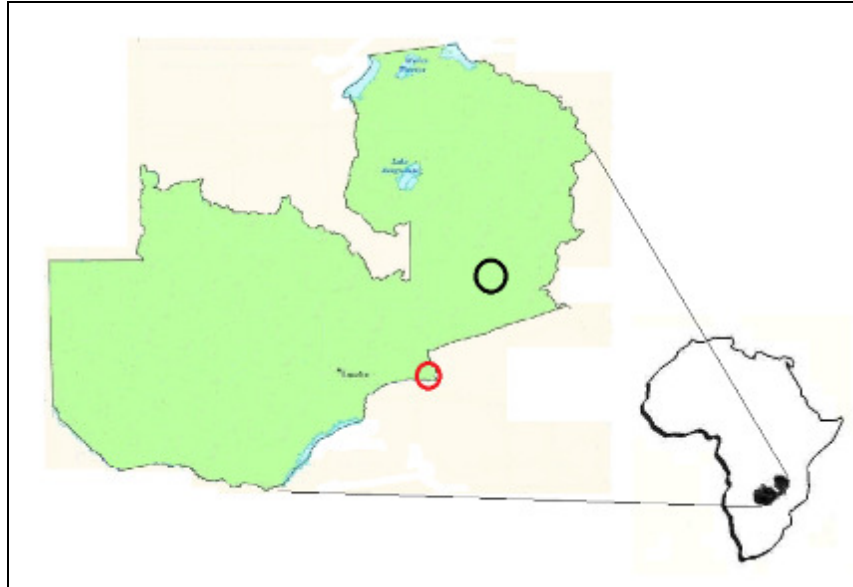


Figure 1: The black circle indicates region of the Kunda studied in this survey. The smaller red circle indicates the region where the unrelated, but similarly named, Chikunda [kdn] language is spoken within Zambia.

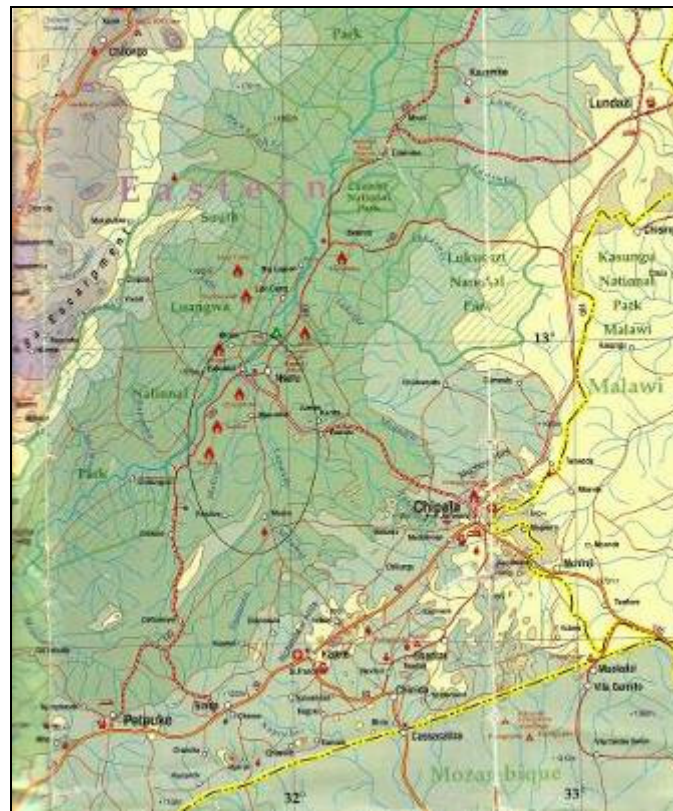


Figure 2: Road map including the capital of Zambia's Eastern Province, Chipata.¹² The black circle indicates the approximate area of the Kunda people.

The area of the Kunda people of Zambia's Eastern Province is in Mambwe District. The district has 13 wards but the wards with the highest concentrations of Kunda speakers are wards 5, 6, 7, 8, 9, 10, and 11. Wards 3 and 4 on the eastern side have a greater mixture of inhabitants including many Chewa and Ngoni speakers.

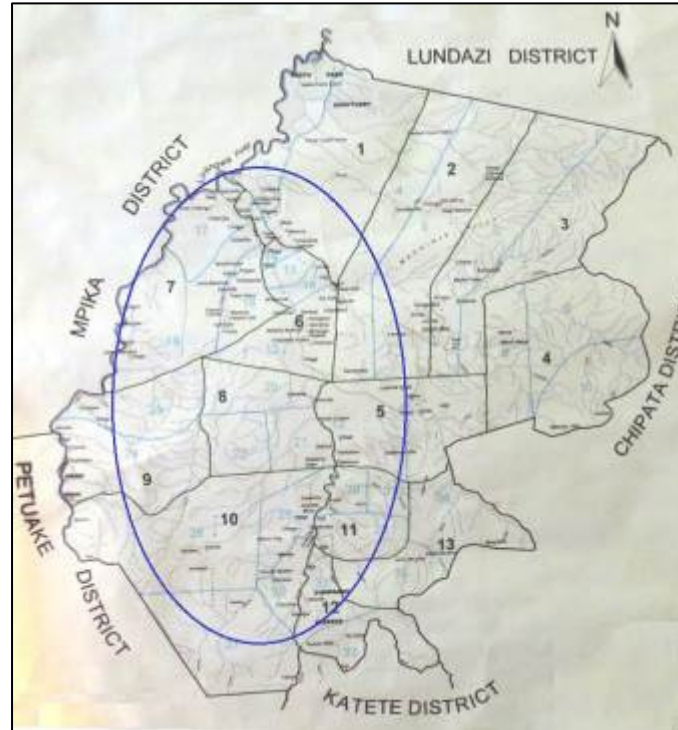


Figure 3: Mambwe District of Zambia's Eastern Province. The blue oval indicates a central area for the Kunda language.

The thirteen wards sorted according to their corresponding ward number on the above map are as follows:

- | | | |
|------------|-------------|-----------------|
| 1. Nsefu | 6. Mnkhanya | 11. Msoro |
| 2. Jumbe | 7. Kakumbi | 12. Kasamanda |
| 3. Chipapa | 8. Ncheka | 13. Nyakatokoli |
| 4. Mphomwa | 9. Malama | |
| 5. Chikoŵa | 10. Mdimba | |



Figure 4: Google Earth map showing the houses and plots of Kakumbi on the south bank of the Luangwa River. The entrance to the Luangwa National park (on the north side of the river) is the Mfuwe gate located where the road crosses the Luangwa River in the top left corner.

The Luangwa Valley is an extension of the East African Rift Valley and comprises an area of roughly 50,000 km². The valley itself starts when the Luangwa River has dropped to an elevation of about 690 meters about 150 km from its source near the border of Tanzania and Malawi. Much of the Luangwa Valley has been designated as two national parks: South Luangwa National Park and North Luangwa National Park which are some of the most popular game parks in Zambia. Other areas especially those south of the Luangwa River where the Kunda people reside are left as Game Management Areas (GMAs) where licensed hunting is permitted.

Near Mfuwe the valley is roughly 100 km wide. Eventually the Luangwa River merges with the Zambezi River 720 km from its source. There are many smaller rivers that run into the valley and join the Luangwa River. In the dry season most of these are dry river beds of sand but in the rainy season they divide the valley into smaller landmasses cut off from each other.

Bernhard Udelhoven (2006) compiled an excellent study on the people of the Luangwa Valley. Much of what he wrote applies to the Kunda:

The valley population is one of the poorest in Zambia, with one of the lowest literacy levels of the whole country.¹³ Schools and clinics are either missing or of very poor quality and under-staffed. Because of its isolation, the valley has since colonial times been regarded as a sanctuary for wild animals. Across the different peoples of the valley, men's culture was built in the past to a great extent on hunting and fishing... Common food crops consist mainly of maize, rice, groundnuts, and different vegetables, but floods, draughts, and crop-raiding by animals contribute to chronic food shortages (now an annual occurrence) that sometimes result in severe hunger.

The last 15 years have brought deep reaching transformations. The liberalization of Zambia's economy has attracted a number of investors into the valley to build up the tourist industry (mainly hunting- and walking safaris). For some people this brought some chances of (mainly seasonal) employment. But the new developments also highlight and accentuate the conflict of interest in regards to wildlife: Poor farmers in many ways have to bear the real costs of the presence of wild animals near their fields.

Another change that has taken place from around 2002 onwards is the drastic increase of commercial cotton growing in the northern half, which has brought some money into the valley. Even in isolated villages one sees new little shops where essentials are being sold. Otherwise people live mainly from farming, fishing, seasonal work in the safari camps, ZAWA, or in one of the NGOs, or from (largely illegal) hunting. Some people also practice some petty mining for gemstones, gold and silver. Formal employment is very rare. Food security moreover is a yearly problem throughout the valley, and some areas depend regularly on food aid organized by the Zambian Republic.

When the rains start and the rivers fill, the valley becomes largely cut off and life proceeds in isolation. News of floods and draughts in the valley (sometimes in the same year following each other) reach the rest of Zambia nearly every year, and people in the valley characterize their life with the word "njala" (hunger). When the rains start, also church life comes largely to an end, to be resumed again after the rains with fresh visits by the priests and pastors.

The population of the Kunda people will be studied in the next section. If the Zambian census statistics are reliable there has been a phenomenal 31.25% increase in population growth in Mambwe District from 2000 to 2010. Much of the terrain of area has very poor soils and the hot and dry climate is not suitable for productive farming. The area is presently averting famine with food relief but if the population continues to increase at the present rate the situation could become very dangerous.

1.5. Population

The 2000 population census listed Mambwe District as having a population of 47,376 inhabitants. The 2010 census showed a large increase in Mambwe District to 68,918 inhabitants. Including and beyond this district there were 83,467 Zambians that claimed Kunda as their ethnic origin but only 40,029 claimed it as their primary means of communication.

The results for each of the 13 wards that comprise Mambwe District in the 2010 census are tabulated in the following tables. Those wards in which questionnaires for this survey were gathered are highlighted in the following tables.

Mambwe District	Households	Population		
		Total	Male	Female
Wards				
Nsefu	1,562	8,019	3,973	4,046
Jumbe	1,001	5,113	2,518	2,595
Chipapa	965	5,014	2,514	2,500
Mphomwa	1,509	8,413	4,249	4,164
Chikoŵa	898	4,907	2,413	2,494
Mnkhanya	1,349	7,094	3,532	3,562
Kakumbi	2,872	14,714	7,284	7,430
Ncheka	97	561	296	265
Malama	99	429	219	210

Mdima	1,936	9,772	4,819	4,953
Msoro	147	848	439	409
Kasamanda	558	2,846	1,411	1,435
Nyakatokoli	203	1,188	586	602
Total	13,196	68,918	34,253	34,665

Table 1 2010 population figures by gender for wards of Mambwe District

The following table shows the 13 wards sorted by population and shows the percentage of population as well.

Mambwe District Wards sorted by Percentage			
Mambwe District	Households	Population	
Wards		Total	Percent
Kakumbi	2,872	14,714	21%
Mdima	1,936	9,772	14%
Nsefu	1,562	8,019	12%
Mphomwa	1,509	8,413	12%
Mnkhanya	1,349	7,094	10%
Jumbe	1,001	5,113	7%
Chipapa	965	5,014	7%
Chikoŵa	898	4,907	7%
Kasamanda	558	2,846	4%
Nyakatokoli	203	1,188	2%
Msoro	147	848	1%
Malama	99	429	1%
Ncheka	97	561	1%
Total	13,196	68,918	

Table 2 Wards of Mambwe District 2010 population figures sorted from largest to smallest.

The 2010 census included the breakdown in age showing that 47% of the population is 14 years of age or under:

Mambwe District Population by Age				
Wards	0-14	15-34	35 and above	Total
Nsefu	3,824	2,678	1,517	8,019
Jumbe	2,413	1,615	1,085	5,113
Chipapa	2,187	1,772	1,055	5,014
Mphomwa	4,128	2,636	1,649	8,413
Chikoŵa	2,483	1,526	898	4,907
Mnkhanya	3,328	2,384	1,382	7,094
Kakumbi	6,737	5,247	2,730	14,714
Ncheka	284	155	122	561
Malama	192	145	92	429
Mdima	4,663	3,213	1,896	9,772
Msoro	403	292	153	848

Kasamanda	1,308	973	565	2,846
Nyakatokoli	561	415	212	1,188
Total	32,511	23,051	13,356	68,918
Percent	47%	33%	19%	

Table 3 2010 Age Demographics for wards of Mambwe District

An inventory of 177 villages listed according to their location within the chiefdoms is included in Appendix A. Appendix B contains a list of population data gathered from the Village Leader Questionnaires. This information gives some indication of the composition of Kunda villages. The sampling of villages and small towns had an average of 224 people. Few (3%) villages are purely composed of Kunda speakers. The majority of “Kunda villages” will have a majority of the population composed of Kunda mother tongue speakers, but most villages will also have a small percentage of the population composed of people who are not Kunda, from Chewa, Nsenga, Ngoni, Bisa, Bemba or other language groups. When the village borders a neighboring language groups it usually has a third or more of its residents who are not mother tongue Kunda speakers.

1.6. Previous Research

Bernhard Udelhoven of the Catholic Diocese of Chipata included much information on the Kunda in his 2006 report entitled *Draft Report of the Luangwa Valley Research, Christianity in the Luangwa Valley*. However no publication that specifically addresses the linguistic situation of the Kunda language could be found.

1.7. Availability of Written Materials

A New Testament entitled *Mapangano a Lomba* was written in a blend of Kunda-Nsenga in 1926.¹⁴ The Anglican hymn book is also written in Kunda -Nsenga. The other publication which has Kunda-Nsenga language used is the Kunda Oral Traditions book called *Visiilano* by Anifield (1936)

In the 1940s to 1960s there were readers and school textbooks written in Kunda –Nsenga used in schools in Mambwe District. Titles included, *Pendamo*, which included Kunda proverbs with illustrating stories, and *Onamo, Tapapo*.

Copies of the New Testament are rare and copies of other previous publications are no longer available.

1.8. Language borders and classification

To the east, the Kunda are bordered by the Ngoni ethnic group. The Ngoni language is more or less identical with Nsenga but the Ngoni are distinct because of their different history. To the west the Kunda are bordered by the Nsenga language group. To the south they are bordered by

the Chewa language group. Much of the northern border of the Kunda is the Luangwa River and the South Luangwa National Park which is an uninhabited area. To the far north a small portion of the northern border is occupied by the Bisa people.

The following is a representation of the approximate geographic positions of the different languages in relation to Kunda. This diagram is designed to show that the most influential language upon the Kunda is Nsenga because it forms the largest border. Representing any language boundaries with a definite line are obviously imperfect representations.

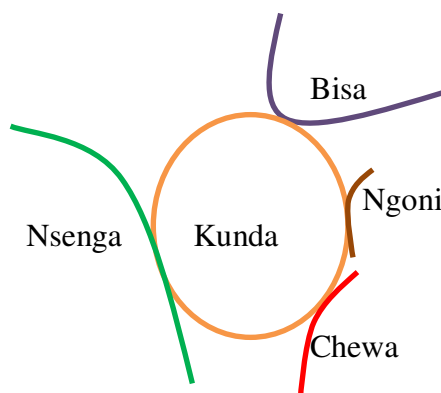


Figure 5: Depiction of approximate positions of bordering languages

One of the purposes of this study is to examine the linguistic similarities of Kunda to other languages. Some information on each of these languages that Kunda is compared with is following with information on the lexical similarities included in section 3.4.

Chewa

Chewa or Chichewa [nya] is spoken in Zambia's Eastern and Central provinces and has become the lingua franca of the capital city, Lusaka, where it is often referred to as Nyanja¹⁵. A 2010 census reported that there are over two million Zambians that listed Chewa or Nyanja as their primary language of communication.¹⁶

The world's internationally recognized list of languages, the Ethnologue, Lewis (2013), includes Kunda as a dialect of Chewa with Kunda having a population of only 8,030 from a 1969 census. Although the Ethnologue incorrectly includes Kunda, as a dialect of Chewa, it correctly states that Kunda is distinct from another language with a similar name, Chikunda [kdn]. Other dialects that are also listed for Chewa in the Ethnologue include: Chingoni (Ngoni), Manganja (Waganga), Nyasa, and Peta (Chipeta, Cipeta, Malawi, Marave, Maravi). Chewa's classification is Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Narrow Bantu, Central, N, Nyanja (N.31).

Nsenga

The Ethnologue lists Nsenga [nse] as spoken in Zambia's Eastern and Central provinces in the Petauke district with populations extending into Mozambique and Zimbabwe. A 2010 census said that there are 660,947 speakers in Zambia. A 2006 figure said there is a total population of 752,500 in all countries.

Nsenga has an EGIDS level of 5 meaning that the language is used for face-to-face communication by all generations and has effective educational support in parts of the community.¹⁷

An alternate name is Chinsenga but it is also mistakenly called Senga. Instead Senga is dialect of Tumbuka [tum] or a distinct language on its own that needs evaluation. In areas where Nsenga overlaps with Kunda, a 'Kunda-Nsenga' dialect is recognized by the local people. Nsenga is classified as a Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Narrow Bantu, Central, N, Senga-Sena (N.41).

Ngoni

The Ethnologue lists Ngoni in Zambia as a dialect of Chewa, Nsenga and Tumbuka as well as Zulu or Swazi [ssw] of Malawi. To understand what is "Ngoni" one has to understand the history of the Ngoni people. At least in Zambia they were descendants of the Zulu who were the most feared fighters in Southern Africa in the 1800's. A small number¹⁸ of Ngoni men crossed the Zambezi River on November 19, 1835. (The exact date is known because as they were crossing an eclipse of the sun occurred). These men took mostly Nsenga wives as it is reported that the Nsenga were not as strong fighters as other groups at that time. They then set up their own Ngoni kingdom with various chiefs settled in the area of Chipata and do not today share a border with the Nsenga people.

The differences between the Ngoni language and Nsenga are likely minimal but it is recognized by Zambians as a distinct culture and language. Zambians refer to the "Ngoni language" although everyone knows that it is very similar to Nsenga. Perhaps in other locations Ngoni has absorbed more of other languages like Chewa if it overlaps geographically with those languages. The Ethnologue lists Ngoni (Mpezeni) as a dialect of Nsenga, Chingoni as a dialect of Chewa with a population of 257,000 Ngoni and Ngoni (Magodi) as a dialect of Tumbuka.

Bisa

Bisa [leb] according to many Kunda speakers is the language most closely related to Kunda. Some Kunda can relate the story of when the Kunda people separated in recent history from the Bisa language group. The Ethnologue includes Bisa as part of a "Lala-Bisa" conglomerate. Bisa is located in Zambia's Northern, Central, and Eastern provinces. The eastern part of this area along the Luangwa River is more Bisa and the southwestern part is more or less considered the area of the Lala. The 2010 census reports that there are 197,744 ethnic Bisa and 112,016 people use it as their primary language of communication.¹⁹ The total Lala-Bisa 2010 census lists 589,627 people who listed it as their ethnicity in Zambia. There are also speakers of Bisa in the Democratic Republic of the Congo.

Bisa has an EGIDS status of 5 meaning that the language is used for face-to-face communication by all generations and has effective educational support in parts of the community.

Alternate names for Bisa or Lala-Bisa are Ambo, Biisa, Ichibisa, Wisa, Wiza, Ichilala, Luano, Swaka. Lala-Bisa is classified as Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Narrow Bantu, Central, M, Bisa-Lamba (M.51).

Chikunda

Chikunda [kdn] has Zimbabwe as its hub country although it may have originated from Mozambique. Stefaniszyn and Santana (1960) wrote that the Chikunda speak the Nyungwe language which is spoken in and around Tete in Mozambique. Nyungwe is the name of a river and apparently there are several languages, including Thanda, Tande and Tawara, spoken there. In addition the Mkhange and the Yao also became mixed with what became the Chikunda.²⁰

Today a significant population of Chikunda speakers lives in Zambia's southeastern Lusaka Province on the Mozambiquan border where the Zambezi and Luangwa rivers meet north of Lake Cabora Bassa. Chondoka and Bota (2007) say that the Chikunda were agents for the Portuguese slave merchants.²¹ The Chikunda do not share a border with the Kunda examined in this survey. Zambia's 2010 census listed 31,291 ethnic Chikundas in Zambia but only 6,759 listed Chikunda as a primary language of communication.

The annual traditional celebration of the Chikunda people is called *Dantho* and not *Malaila* as reported in Wikipedia. Malaila is the annual celebration of the Kunda people.

Chikunda is listed as an EGIDS status 6a language meaning that the language is used for face-to-face communication by all generations and is being learned by children as their first language. Chikunda is classified as a Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Narrow Bantu, Central, N, Senga-Sena (N.42)

Seba of the Democratic Republic of the Congo

A language commonly called Seba [kdg] has an alternate name of Kunda as well as Sewa, and Shishi. A 2002 estimate said there are 167,000 speakers of the language located in the DR Congo's Katanga Province, Kasenga territory.

Seba has an EGIDS status of 6a and is classified as a Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Narrow Bantu, Central, M, Bisa-Lamba (M.55). The Ethnologue states that it is distinct from Kunda dialect of Lusengo [lse], and Chikunda [kdn] of Zimbabwe and Mozambique. Because the Kunda people of Zambia trace their origins back to the DR Congo it would be interesting to research a link between the Kunda of Zambia and Seba.

The following table includes data from Zambia's 2010 census report. It summarizes the population figures for Kunda and related languages, separating those who identify themselves as Chewa from Nyanja.

	Ethnic Origin	Language of Predominant Communication
Chewa	929,842	499, 671
Bisa	197, 744	11, 016
Chikunda	31, 291	6, 759
Kunda	83, 467	40, 029

Lala	391, 883	200, 772
Ngoni	503, 476	75, 945
Nsenga	660, 947	328, 793
Nyanja²²	50, 761	1, 643, 686

Table 4 2010 Population by Ethnic Origin and Language of Predominant Communication.

The remainder of this report focuses mainly on the Kunda language and explores whether Kunda should be considered a language on its own and not as a dialect of Chewa as it is presently listed in the Ethnologue. Within Zambia Kunda is already recognized as one of the country's languages and is included on a language map popularly published within the country. The Kunda language is also included separate from other languages in Zambia's 2012 Central Statistics Office Reports.

1.1. Religion

Most Kunda people call themselves Christian. Some of the main church denominations in Kunda areas include the following:

African Methodist Church	New Apostolic
Anglican	Pentecostal Assemblies of God
Apostolic Faith Mission	Pilgrim
Baptist	Reformed Church in Zambia
Church of Christ	Roman Catholic
Church of God	Seventh Day Adventist
Lutheran	United Church of Zambia

The Anglican mission in Msoro began in 1911 and is one of the most influential of the church groups among the Kunda. The CCAP (Church of Central African Presbyterians, which emerged from the Free Church of Scotland, opened a mission in 1903 in the valley in Kazembe but no congregations among the Kunda were mentioned by those that we surveyed. Roman Catholics began in 1904 in Kambwiri. The RCZ (Reformed Church of Zambia) which in the past was known as the Dutch Reformed Church opened Kamoto mission in the valley in 1928, but had a presence in the southern valley since the beginning of that century.

Although the older mainline churches have been in the Luangwa valley for more than 100 years many feel that they are not yet strongly established and have problems with local committed leadership and the churches are not financially strong. People can appear to be apathetic and have little initiative for issues regarding the church. Men are often absent from church affairs unless they fill leadership roles. Dependency is a common problem across Zambia. Despite these things people are receptive to the Christian message and see the value of education that often accompanies Christian missions.²³

In addition to the above more recognized mainline groups there are also the following groups among the Kunda.

Bread of life
Deeper life
Destiny
Faith
Gilgal

Moving Gospel
People's Destiny
Victory
Wake up Ministries

Jehovah's Witness Watchtower Society is also present in Kunda areas.

1.2. Customs

The Kunda are organized along a matriarchal system, that is, descendants trace their ancestry through the clan of their mother's side. Children are reckoned as 'belonging to the mother' or 'the mother is the owner of the children'. Under this system the father's children do not inherit the father's possessions or his position. The entirety of the father's wealth would go to one of his sister's children, that is, his nephews. Such systems perpetuated poverty in many ethnic groups in Zambia and did not encourage the growth of capital since there was no incentive for immediate family members to improve their lot in life if everything, upon the death of the patriarch goes to extended family members. In 1996 the Succession Law in Zambia was enacted which stated that the inheritance of the father would go to his spouse(s) and surviving children.

Traditionally the Kunda could not marry a member of the same clan. However inter-clan marriage is common today. Dowry used to be paid in beads but today a common dowry price would be around 500 Kwacha (\$90 USD).

The Kunda family is also strengthened by the existence of clans. There are many different clans and they take the names of animals, birds and other things such as rain or food. A few examples of Kunda clan names are as follows. *Bene* here means 'belonging to.'

Wene Chulu – anthill clan
Wene Lungu – okra clan
Wene Mbao – otter clan
Wene Mbawo – insect (sp.)
Wene Mvula – rain clan

Wene Ngulube – forest pig
Wene Nzofu – elephant clan
Wene Ngoma – drum clan
Wene Nyendwa – bean clan

If a Kunda husband or wife dies the spouse must observe a period of cleansing for one year. During this cleansing period the widow must not marry or have sex with anyone else. At the end of the year the relatives of the deceased family member meet with the widow. A brother or nephew of the deceased will rub corn flour on the face of the widow. Then everyone will stand, shake hands and rub shoulders signifying that there is no blame put upon the widow for the death of the family member and no other bad feelings are to be retained. When they shake hands it is customary to put a single kwacha or some small unit of currency in the palm and discreetly pass it to the widow. Today the cleansing period could extend for as little as three months. It is permissible for the brother or nephew of the deceased to inherit the widow and marry her and also inherit the children and property

Within three months of the death of a Kunda chief a new chief is chosen by election. The succession to the throne of Kunda chiefdoms is always matrilineal and differs from the Ngoni which follow a patrilineal succession. The Kunda process begins by brewing beer. Names of candidates are put forward and discussions begin. In the past chiefs were chosen from only the Chulu Clan but...

...in recent years the Kunda have adopted the Ngoni practice of assuming instead of the maternal, the paternal totem name, which is Mbawo, Through the medium of this totem they formed close affinities with the Tembo family of Chief Nyanje (Nsenga) on the reasoning that Tembo (the hornet) feeds largely upon the insect called Mba (2). But for the purposes of marriage, succession and inheritance, the totem Chulu is always followed.²⁴

Members of such clans, the Chulu and the Mbawo clans, are found within every chiefdom. The discussions to choose a new chief can go on for months and those who are proposed as candidates are not allowed to take part or listen to the discussions.

Witchcraft is a powerful influence among the Kunda. It can consist of simply thinking about the death of someone and persisting in such thoughts. A witch is referred to as either *mfwiti* or *ndozi* in Kunda. Witchcraft becomes more evident during the use of magic which entails hiring an *ng'anga* (fetisher). The *ng'anga* can prepare a concoction or charm which in Kunda is called *wanga*. The fat from a python snake is commonly used for such a charm. The person who hired the *ng'anga* can for example, put the *wanga* on the road where the intended victim frequently passes either to steal from that person or even kill them. In the DR Congo charms are often placed in fields to protect against thievery but among the Kunda it is not used in this way. Instead a *wanga* can be tossed into someone else's field and the user of that charm believes that the charm will protect them from being caught in thievery. The act of placing the charm is called *kulowa*.

Poisoning would be the most common method of murder. The brains of the crocodile or resins from certain trees are used as poison. These resins are also put on arrow tips when hunting to help bring down animals.

The Kunda do not raise cattle except in the southern areas such as the Msoro Chiefdoms. The northern Kunda areas are infested with tsetse flies and there are also more predators such as lions and hyenas in the north.

The Kunda traditional ceremony, Malaila Traditional Ceremony, is now usually held in the month of August although in the past it was held in September or October. In 1977 it was held at Masumba Village. The following year the celebration was moved to Senior Chief Nsefu's palace (Shalilenipo). Since 2008 it has been held at a central place, Luwaneni in Chief Mnkhanya's chiefdom, for convenience of travel from other chiefdoms.

Malaila commemorates the time when the Kunda people came to settle in the area. The land heavily populated with wild game including lions which used to attack people. If a man-eating lion began to attack people life became difficult and all movement in daily activities had to cease as people kept indoors. When this would happen the chief would send his hunters to track the lion and kill it. When it was killed, there was great jubilation and celebration with dancing, singing and drinking of sorghum beer. Today the annual celebration and name 'Malaila' invoke also a commemoration of the end of famine when the harvest is good.

2. SURVEY PURPOSE AND APPROACH

2.1. Purpose of the Survey

The purposes of the research included exploring the relationships between the Kunda language and neighboring languages (Nsenga, Chewa, Bisa), and obtaining information on the language itself so that the need for a language development project could be assessed. Such a language development program could include a translation of the Scriptures in Kunda as well as other language development activities including literacy programs, mother-tongue authorship and translation of materials that the Kunda people would find useful to their development.

The topics of research included:

1. Language Viability, Vitality, and Shift
 - 1.1. Is the Kunda language alive and being widely used among all segments of society?
 - 1.2. Is the Kunda language vital or necessary for all domains in the daily life of the Kunda communities?
 - 1.3. Does a shift away from Kunda to another language appear likely in the future?
2. Dialectology
 - 2.1 What dialects of Kunda are identified by the community?
 - 2.2 Are the various speech varieties mutually intelligible? Can speakers of all the dialects use the same literature and educational materials?
3. Orthography
 - 3.1 What variety of Kunda would be most understood by the largest population of the Kunda people?
4. Relationship to other languages.
 - 4.1 What are the lexical similarities between Kunda and neighboring languages?
 - 4.2 What is the lexical similarity between Kunda and the language it is often confused with, Chikunda?
5. Church and community response to a language development project
 - 5.1 Would the Kunda people use vernacular literature if it were available?
 - 5.2 Is the Kunda community likely to support and respond well to a language project?

2.2. Survey Approach

The surveyors worked in cooperation with government and traditional leadership in order to obtain permission to do language survey in each region. In order to familiarize them with our work, we arranged meetings with traditional leaders and church leaders of the area. In each case the survey questions were translated orally from English into Kunda at the time of the interview for the participants. Responses were normally given back in Kunda, Nsenga, Chewa or English and responses were written in English.

2.3. Selection of Survey Locations

We visited a total of 10 of the 13 wards of Mambwe District. Most of the data was collected in six wards that correlated with center of the six Kunda chiefdoms that are in the heart of the Kunda areas. Those six Kunda chiefdoms are Jumbe, Nsefu, Kakumbi, Malama, Mnkhanya, and Msoro and comprise total 52% of the population of the district, the rest being comprised of different language groups. Group questionnaires were administered and word lists were collected in all chiefdoms except for Jumbe. In all six chiefdoms Individual Questionnaires and Village Leader Questionnaires were administered.

Villages to gather data in were selected based upon social conditions such as centrality to language community and homogeneity, that is, they were chosen based upon what were the most central or best locations to find Kunda speakers and not to a random set of locations. Although this does not present an equal and complete representation of the entire community, it is most effective method for the purpose of this survey.

There is a margin of error in any survey because of mistakes, misinterpretations in the responses obtained, and inherent faults in the tools used. For example, when collecting data for the word lists it was learned that many Bantu languages do not have words that distinguish ‘hand’ from ‘arm’. Eliciting a word like ‘belly’ shows that such a word can have a wild range of meanings including ‘belly’, ‘abdomen’, ‘stomach’, or ‘pregnancy’ and time did not permit that care was always taken to carefully distinguish what the respondents understood that they were being asked. Thus, like any survey the results from this testing are only an indicator of what the actual situation may be.

2.4. Selection of Participants

The categories for the selection of participants used were ‘young’ (those who are fifteen to thirty-five years old) and ‘old’ (those who are thirty-six to fifty-five years old). Respondents were classified as either “educated” (having completed Form 1 school level and above) or “uneducated” (Standard Six school level and below). There was no other categorization such as by occupation since this was not significant to the survey.²⁵

The questions in the survey often distinguished between “children” and “young people”. “Children” are those under the age of 13 approximately, and “young people” are those who are between 13 and roughly 22 years of age.

For the group, village leader and Individual Questionnaires all of the participants were Kunda. The average age of the participants in the Individual Questionnaires was 37 years old. The youngest participant was sixteen and the oldest was eighty-three years old.

2.5. Individual Questionnaire

Thirty-eight Individual Questionnaires were administered in twenty-two different locations. They were designed to collect information on the issues of language vitality and viability, language attitudes, and desire for vernacular materials. Mother-tongue usage in the home and neighborhood domains was investigated as the primary indicator of vitality.

2.6. Group Questionnaire

The Group Questionnaires were administered in nine locations. Each group consisted of anywhere from 6 to 24 people. Several groups had an equal number of men and women. The smallest group consisted of only 6 people, all of whom were women. When men were present they tended to give most of the responses. The ages of the participants used in the Group Questionnaires ranged approximately from 16 to 75 years old.

The Group Questionnaire included questions about differences between dialects, language vitality and viability, attitudes toward the mother tongue, and attitudes towards the development of vernacular literature. Part of the Group Questionnaire included dialect mapping as described by Hasselbring (2010). Dialect mapping helped to clarify the relationships between varieties of Kunda and the bordering languages and obtain an insider's perspective on intelligibility between the speech varieties.

The Group Questionnaires were given at the following locations:

- 2 at Nsefu Chiefdom: Chula village and Kalonda village
- 2 at Mnkhanya Chiefdom: Chikalaŵa village and Kaŵindula village
- 3 at Kakumbi Chiefdom: Kefa village, Kanyanta village and Bwanali village
- 1 at Malama Chiefdom: Malama village
- 1 at Msoro Chiefdom: Chief Msoro's new Palace

2.7. Village Leader Questionnaire

Eleven Village Leader Questionnaires were conducted. These included interviews with one district commissioner, one ward councilor, an acting council secretary and seven village headmen and two chief advisors (nduna). These questionnaires gather information on the demographics of the villages including the villages' composition of different ethnic groups as well as development, religious, educational and language development issues.

2.8. Word Lists

Two word lists were collected at Nsefu chiefdom, and one each at Malama, Kakumbi, Mnkhanya and Msoro chiefdoms, besides a preliminary word list that was collected in Zambia's capital city, Lusaka. Each word lists contained 199 words. The second word list of Nsefu was collected to examine the antiquated form of the Kunda language. This separate list was included separately from most comparisons.

These words list were entered into the WORDSURV program for lexicostatistical analysis and phonostatistical comparisons. Six varieties of Kunda as well were compared to each other. Comparing these lists from different dialects within a language helps to know their relatedness. This is especially important in determining whether more than one translation project is needed in a language group or if the speakers of each dialect may use a common translation.

The same word list was used for phonological and lexical comparisons to the related languages Chewa, Nsenga, and Bisa and to Chikunda. According to the Ethnologue (2013),

The percentage of lexical similarity between two linguistic varieties is determined by comparing a set of standardized wordlists and counting those forms that show similarity in both form and meaning. Percentages higher than 85% usually indicate a speech variant that is likely a dialect of the language with which it is being compared. Unlike intelligibility, lexical similarity is bidirectional or reciprocal.

Therefore the word lists were studied in relation to the 85% lexical similarity which is an arbitrary yet commonly accepted point of demarcation between what is a language and what is a dialect or variation of a language.

3. RESULTS AND DATA ANALYSIS

The Individual Questionnaire collected 58 questions or pieces of information from each informant. Not every person answered every one of the 58 questions. In several instances, such as in a ‘yes’ or ‘no’ question, the follow-up question was only answered by a sub-set of the respondents if the follow up question applied. The responses from these ten open-ended questions were analyzed separately. Responses from the remaining 48 questions were tabulated into a spreadsheet for comparison and totaled in various ways. Many of the endnotes are included to help to pinpoint the source of a particular piece of data.

From the 48 questions that were tabulated 28 questions were selected for special consideration and divided into three categories: language viability, language vitality and language shift. Often it is impossible to divide data that supports one of these three concepts from the other two because all three are interrelated. Simple definitions to keep in mind are the following:

Language viability – How alive a language is? That is how much it is used in daily life.

Language vitality – How important a language is?

Language shift – When a community stops using one language to begin using another.

3.1. Language Viability

Language viability is how a language is thriving. That is how “alive” it is as opposed to a language that is dying or going extinct. Survey questions related to this focus upon the language which is being studied as opposed to language shift which focuses upon other languages that the primary language is in contact.

Some summary statements regarding Kunda language viability are:

- 84% of adults speak only Kunda to their children at home.
- 86% of the children respond to adults using Kunda at home.
- 92% said that children use Kunda when playing together with other children.
- 95% said that Kunda alone is used when the Kunda people gather together.

Details on the above summary statements are as follows:

The primary indicator that a language is no longer serving a community is when children no longer use the language and parents speak it only to older people. At that point the language is in danger of dying and will likely be replaced by another language within a generation.

When asked what language adults use with children at home 84% of adults responded that Kunda is used.²⁶ Two other respondents said that both Kunda and Chewa or Kunda and Nsenga are used which would be a total of 90% of the respondents saying that Kunda was used at home. Eleven percent of the respondents said that they spoke Chewa with their children at home instead of Kunda. The following chart indicates these findings.

Language adults use to children at home?		
Kunda	Kunda & Chewa or Kunda & Nsenga	Chewa
84%	6%	10%
90%		

Table 5 Languages adults use when speaking to children at home

When asked what language the children respond to at home 81% of the respondents said that the children respond to their parents using the Kunda language. Another five percent of the children will respond in either Kunda or Chewa or Nsenga. This leaves 86% of the children speaking Kunda at home. Ten percent said the children respond in Chewa.²⁷ The following chart indicates these findings.

What language do children respond in at home?			
Kunda	Kunda & Nsenga	Kunda and Chewa	Chewa
81%	2.6%	2.6%	10%
86%			

Table 6 Language children respond to adults in at home

When asked what language children use when playing with other children, 87% responded that the children use Kunda alone. Another 5% responded that the children use both Kunda and another language such as Nsenga or Chewa.²⁸ Five percent said that the children respond using either Nsenga or Chewa, but not Kunda.

What language do children use when playing?				
Kunda	Kunda & Nsenga	Kunda & Nyanja	Nsenga	Chewa
87%	2.6%	2.6%	2.6%	2.6%
92%			5%	

Table 7 Language children use when playing

When asked what language adults use with friends of the same age, 95% used only Kunda and the remaining 5% responded that they use Nsenga or Chewa.

Language adults use when speaking with friends?		
Kunda	Nsenga	Chewa
95%	2.5%	2.5%

Table 8 Language adults use when speaking with friends

When asked what language is used when the Kunda people gather in the evening and talk the results were identical to what is above.²⁹

Language used when Kunda people gather		
Kunda	Nsenga	Chewa
95%	2.5%	2.5%

Table 9 Language used when Kunda people gather

3.2. Language Vitality

According to SIL language vitality is ...

...demonstrated by the extent that the language is used as a means of communication in various social contexts for specific purposes. The most significant indicator of a language's vitality is its daily use in the home. A language with high vitality would be one that is used extensively both inside and outside the home, by all generations, and for most, if not all, topics.³⁰

Besides the points above on language viability that also apply to language vitality, some additional summary points are as follows:

- 92% of the respondents said that Kunda was sufficient to express all their thoughts and that an argument such as a dispute in court could be totally resolved by using Kunda.^{31, 32}
- 82% said when speaking about religion that they use Kunda but only 45% said they would pray for a sick person using Kunda alone.^{33, 34}
- 89% said they use Kunda to discuss politics with other Kunda.³⁵

Details on the above summary statements are as follows:

Regarding the use of Kunda to resolve an argument in court, for example, 47% of the respondents said if they had to use another language it would be Chewa.³⁶

When asked what language is used for religious functions such as praying for a sick person only 45% said Kunda alone is used while another 15% said that both Kunda and another language such as Chewa, English or Nsenga are used. Thirty-four percent said that Chewa alone is used. Some reasons given as to why other languages are used are because more people understand one of these other languages or because the Bible is printed in these languages.³⁷

Language used for religious purposes		
Kunda	Kunda and some other language	Chewa
45%	15%	34%
60%		

Table 10 Language used for religious purposes

As mentioned above, language vitality is how important or necessary the language is to the daily lives of the people. For example, if the Kunda people do not use their language for some particular aspect of life, such as praying, then we can say that Kunda has lost some of its vitality.

Nine factors used as an indication of low language vitality (Bergman, 2001) include the following:

1. Generational shift. Children no longer speak the language.
2. Lack of homogeneity. When a stronger surrounding language group, or groups, intermingles and lives among the group such that there is mixture of languages being used especially by the children.
3. Small proportion of speakers within the ethnic group. The language is likely to have some people who use it and others who do not.
4. Small population for the region.
5. High proficiency in a second language.
6. Positive attitude toward a second language.
7. No use in religious domain.
8. Use of vernacular not strategic for reaching the people at the deepest level.
9. Education in a language of wider communication is widespread.

Regarding homogeneity, few villages are purely Kunda but more than half would have Kunda people in the majority.

After studying the above results, the following chart is an attempt to express the overall impressions of the surveyors for where Kunda may be on the nine indicators of language vitality listed above.

	Factor	Vitality	Lack of Vitality
1	Generational shift	Parents speak to children in Kunda	
2	Lack of homogeneity		Many mixed villages
3	Small proportion of speakers within the ethnic group		Small population of speakers by African standards: 40,029
4	Small population for the region ³⁸	no	
5	High proficiency in a second language.	no	
6	Positive attitude toward a second language.		yes, towards Nsenga
7	Use in religious domain.		No written scriptures in Kunda
8	Use of vernacular not strategic for reaching the people at the deepest level.	yes, churches are often weak	

9	Education in a language of wider communication is widespread.		yes, in Chewa
	Total	4	5

Table 11 Nine indicators of Language Vitality for Kunda.

From this subjective total Kunda has about 11 % more factors indicating its lack of vitality as opposed to its vitality. The feeling is that the Kunda language is likely to face an increased loss of vitality in the coming generations.

3.3. Language Shift

Language Shift is the process whereby a language community gradually stops using one language in favor of another that it is in contact with. Research in this area focuses upon the speakers' attitudes toward their own language and a second language that they may be shifting to and in what domains they use each language.³⁹

Some summary statements related to Language shift among the Kunda found in this survey are:

- 23% of Kunda interviewed said they did not know any other language.
- Chewa is the most predominate second language for Kunda speakers with Bemba, next then Nsenga and English following.
- 33% of adults married someone of another language group.
- 67% of the Kunda people said that their grandchildren would continue to speak Kunda.
- 33% believed their grandchildren would speak either a Kunda-Nsenga hybrid or Nsenga.
- 60% of adults believed that children are leaving Kunda to use other languages.
- Every group responded positively that they are proud of the Kunda language and want to hold on to it.

Details on the above summary statements are as follows:

Of those 23 % of the population that said they do not know any other language besides Kunda, we examined if they were only the very old people or only those from remote areas. The results showed that they were spread throughout all the chiefdoms and not just from the most remote areas like Malama chiefdom. Moreover the age ranged from 22 to 83 years old and the average age of the 10 respondents who said they knew no other language was 39 years old. Since children were not interviewed, it can be proposed that about one fifth of the adult population is monolingual. This is a surprising number but if true, it is probably due to the remoteness of the Kunda areas in general to the rest of the country.

From the individual and group questionnaires it was found that 64% of the Kunda were married to another Kunda person. Thirty-three percent of the Kunda people had a spouse from another language group.⁴⁰

When participants in the group interviews were asked how often intermarriage with other language groups occur, 78% said it occurred frequently and 66% concluded that it was good to marry outside of your language group. One third (33%) decided that it was bad to do so. Intermarriage was not necessarily cited as a reason as to language loss because participants in several group interviews who favored it said it was a way for others to learn the Kunda language. Intermarriage can be either good or bad depending upon whether a Kunda man or a Kunda woman is marrying an outsider and it also depends upon where the intermarried couple reside.

The Kunda language like other minority languages in Zambia is threatened due to several factors. A major one is the government's endorsement of seven official languages for use in Zambia's primary and secondary school system. These seven official languages are Chewa, Bemba, Tonga, Lozi, Lunda, Luvale and Kaonde. Chewa is the language taught in schools in the Zambia's Eastern Province where the Kunda reside. It is a separate subject and is compulsory in all grades of primary schools. All other subjects are taught in English but it is understood that teachers may use more Chewa than English at the earlier grades. Secondary schooling is dominated by the use of English although Chewa can be taken as an elective course.

But in comparing the linguistic situation of Kunda with other groups in Zambia such as the Soli [sby] of Zambia's Lusaka Province the Kunda language is more stable due to its greater degree of physical isolation as explained in section 1.4. The Soli people have a higher exposure to influence from Chewa year around because the major road which is Zambia's trade route with Malawi which goes right through the Soli areas. When the Soli were surveyed 92% of them believed that their language community was shifting to Chewa while 60% of the Kunda believe that their children are leaving their language.⁴¹

Sixty-three percent of the responses in the Individual Questionnaires said that the Kunda people believe that Chewa is one of the languages that their children are switching to use most often. The next language was Nsenga included in 46% of the responses.⁴² However in the Group Questionnaires when the question was asked, "What language will the children of your children speak?" none of the groups included Chewa in their responses. Instead 67% said that their grandchildren would continue to speak Kunda. Twenty-two percent believed it would be a Kunda-Nsenga hybrid and 11% believed it would be Nsenga.⁴³

When asked if young people (those between the ages of 13 to 20) are leaving the Kunda language to speak only other languages 60% responded *yes*.⁴⁴

Are young people leaving Kunda for other languages only?	
Yes	No
60%	40%

Table 12 Young people leaving Kunda for other languages

Kunda is the language most often used by adults in a variety of settings with Chewa being the second most commonly used language. Because people told us that their language is more

closely related to Nsenga than to Chewa it was expected that Nsenga would be more prominent in responses to the questionnaires as a second language. It is possible that Kunda speakers are so comfortable with Nsenga that they are not conscious of speaking a different language and the shift is not as dramatic as when they have to speak Chewa for example.

When asked if there are Kunda people who do not know how to speak Kunda well, 68% the respondents said that they are familiar with such people.⁴⁵ Most often respondents will say that such people live in larger towns like Chipata and have moved away from the main area where the language is spoken. A surprising number (34%) of respondents said that there are many Kunda people scattered in villages as well who do not know Kunda well. Some comments that were given were, “Even in this village -- they are here”, “They are scattered in every village”, or, “[They are] within this chiefdom”.

When asked if there were Kunda people who do not speak Kunda but instead speak other languages, seven of the nine, or 78%, of the group interviews said that there were such people who do not know how to speak Kunda. Most often this was due to intermarriage or people moving to towns away from the Kunda land.⁴⁶ In the cases of intermarriage, respondents said that there were Kunda right in the villages who did not speak Kunda for this reason. This could be an indication of how acceptable it is for languages like Nsenga or Chewa to be an influence in areas.

Speaking one’s vernacular language is an important part of a Zambian’s heritage. Most respondents agree that people are still Kunda, even if they cannot speak the language, but 16% of the respondents said that such people were “no longer Kunda” or are considered “lost Kunda’s”.⁴⁷

When asked what other languages respondents knew, the following results were collected:

What other languages do you know?				
Chewa	Bemba	Nsenga	English	Bisa, Lala, Tonga, Tumbuka, Kaonde, Ila
48%	34%	31%	28%	17%

Table 13 Other languages Kunda people know

According to section Table 17 the lexical analysis shows that Kunda is more closely related to Nsenga than to Chewa by a significant margin. However Chewa is much more wide spread and has a much greater wealth of printed materials that make it more advantageous.

Fifty-five percent of those who took part in the group interviews said that the children were speaking the language correctly and 44% said that the young people (those approximately between the ages of 13 to 20 years old) were speaking the language correctly.⁴⁸ This is an indication that as the children grow they become more influenced by other languages such as Chewa and Nsenga and begin speaking Kunda mixed with those languages. Despite this, 67% of the Kunda people believed that their grandchildren would still be speaking Kunda. Eleven percent believed they would shift to Nsenga and 22% believed they would shift to Kunda-Nsenga.⁴⁹

Besides the government promotion of Chewa as a recognized language for schools of the Eastern Province there is along with this the lack materials printed in Kunda. Fifty-four percent of

respondents of the Village Leader interviews included education as a major need for development a greater need with 64% was an improved road system.⁵⁰

Every group felt without a doubt that it was important to keep speaking Kunda and they expressed great pride in their language.⁵¹ They do not think that the Kunda people will stop using Kunda to speak only some other language. They expressed a need to instruct those who are forgetting the language Kunda but also realized that there are no books to promote the language.⁵² They would very much like to have materials in their own language.⁵³

They perceive that many people are moving out of the Kunda areas due to inter-marriage and the need to find employment elsewhere. Often those who leave never return to their traditional areas.

3.4. Word Lists Results

3.4.1. Comparison within Kunda Speech Varieties

Seventy-eight percent of the Kunda group interviews agreed that there are dialectical variations in their language and that they could tell where a person is from by how they spoke Kunda.⁵⁴ The most common differences people spoke about were two forms of Kunda, that is, what is called “Pure Kunda” or *Chibetwe*. This form of the language is spoken in Nsefu chiefdom, and the other form which are the “Kunda-Nsenga” varieties are spoken elsewhere.

The same percentage of the group interviews, 78%, also said that the purest forms of the language is in Nsefu Chiefdom and the participants in the Nsefu group interview specified that Zombe, Mangazi, Mwizala and Mphande villages within Nsefu Chiefdom had the purest form of the language. Other reliable sources said that Mali, Nguleta and Malimbira are also villages identified as having the purest form of the language.

A word list of 199 words was collected from five of the six Kunda Chiefdoms. A word list was not taken in the farthest eastern Kunda chiefdom of Jumbe because of demographic and logistical reasons. The percentage of Kunda is lower in Jumbe Chiefdom compared to the other five chiefdoms. The percent similarity from a collection of the 199 words taken in each of the three locations is as follows. These figures have been adjusted upwards by nine points to better reflect what is probably the real life situation in the Kunda language.⁵⁵ The darkest colors are used to indicate the highest numbers and lighter colors used to indicate lower numbers.

Kunda Variety	Nsefu	Malama	Kakumbi	Mnkhanya	Msoro
Nsefu	100	74	80	77	78
Malama	74	100	91	91	89
Kakumbi	80	91	100	97	89
Mnkhanya	77	91	97	100	90
Msoro	78	89	89	90	100

Table 14 Adjusted percent of lexical similarity among Kunda varieties

The following table shows the five varieties reorganized from the highest to lowest percent of similarity.

Highest to Lowest Similarities of Kunda Varieties				
	Percent similarity	Percent difference	Distance in Km	Correlation of distance and lexical difference
Kakumbi-Mnkhanya	97	1	17	0.059
Kakumbi-Malama	91	7	70	0.100
Malama-Mnkhanya	91	7	87	0.080
Mnkhanya- Msoro	90	8	48	0.167
Malama-Msoro	89	9	135	0.067
Kakumbi-Msoro	89	9	65	0.138
Nsefu-Kakumbi	80	18	47	0.383
Nsefu-Msoro	78	20	51	0.392
Nsefu-Mnkhanya	77	21	15	1.400
Nsefu-Malama	74	24	105	0.229
Average	85.6	14.4	64	0.350

Table 15 Highest to Lowest lexical similarities of Kunda varieties

The above table shows that the overall average of similarity is 85.6%. As a comparison with another language in Zambia, Chitwa, its three varieties have 93% similarity, and Soli has 86% similarity in its varieties.^{56, 57} What is considered as the purest form of the language, the Nsefu variety, has having the least similarity with the other four Chiefdoms. The Nsefu variety averages 77.25% similarity with the other varieties.

If the above results are tabulated in relation to the correlation of distance between the varieties divided by the percent of lexical similarity the following table results.

Sorted by Correlation of distance to lexical difference				
	Percent similarity	Percent difference	Distance in Km	Correlation of distance and lexical difference
Malama-Msoro	89	11	135	0.081
Malama-Mnkhanya	91	9	87	0.103
Kakumbi-Malama	91	9	70	0.129
Kakumbi-Msoro	89	11	65	0.169
Kakumbi-Mnkhanya	97	3	17	0.176
Mnkhanya- Msoro	90	10	48	0.208
Nsefu-Malama	74	26	105	0.248
Nsefu-Kakumbi	80	20	47	0.426
Nsefu-Msoro	78	22	51	0.431
Nsefu-Mnkhanya	77	23	15	1.533

Table 16 Kunda varieties sorted by distance verses lexical similarity.

This table shows that the Malama-Msoro comparison has the lowest lexical difference in relation to the distance of these two varieties from each other. The Nsefu variety, while it is in fairly close proximity to other varieties has the lowest percentage lexical similarity to the other speech varieties. In other words, the difference between varieties of Kunda is not simply explained by the geographical distance between those varieties. Notably it is the Nsefu variety which shows that distance or difficulty in reaching that area is not the factor in relation to lexical similarity. It appears that the other four speech varieties have more readily incorporated influences from other languages, namely Nsenga, whereas Nsefu speakers appear to have resisted these changes. Nsefu consciously holds onto the 'pure form' of the language more than the other chiefdoms.

The lowest percent lexical similarity between the five Kunda varieties is between Nsefu and Malama which have only 74% similarity. Granted the distance between Nsefu and Malama chiefdoms is the second largest distance between the varieties, at 105 kilometers, but the lexical similarity between Nsefu and Mnkhanya is only 77% while the distance between these two latter chiefdoms is only 21 kilometers. A rough layout showing the six chiefdoms with distances and percentage of lexical similarity can be represented as follows. The Nsefu lexical comparisons and distances are distinguished from the others by curved lines and italics.

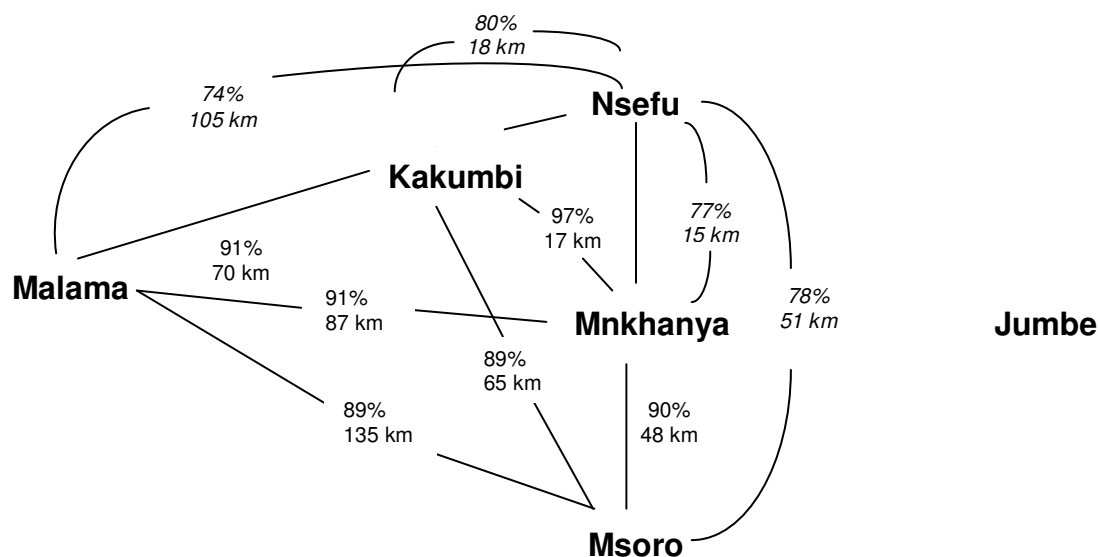


Figure 6: Depiction of Kunda speech varieties locations and lexical similarity.

The results showed that for each of the five areas the highest difference in lexical similarity is Nsefu-Malama at 74%. That is, the highest difference of margin was 26% between Nsefu and Malama. This is expected since these two locations are the most geographically distant (105 km).

However as displayed in the following table the lexical similarities between these locations do not show a direct correspondence with the distance between the locations. If it did, those varieties with the lowest percent difference would generally be at the top and the correlations of distance and lexical difference would be from the smallest to the largest numbers going down.

Sorted by distance				
	Percent similarity	Percent difference	Distance in Km	Correlation of distance and lexical difference
Nsefu-Mnkhanya	77	23	15	1.533
Kakumbi-Mnkhanya	97	3	17	0.176
Nsefu-Kakumbi	80	20	47	0.426
Mnkhanya-Msoro	90	10	48	0.208
Nsefu-Msoro	78	22	51	0.431
Kakumbi-Msoro	89	11	65	0.169
Kakumbi-Malama	91	9	70	0.129
Malama-Mnkhanya	91	9	87	0.103

Nsefu-Malama	74	26	105	0.248
Malama-Msoro	89	11	135	0.081

Table 17 Kunda varieties sorted by distance.

3.4.2. Comparison with Nsefu-A Variety

All living languages are constantly changing. The change in Kunda language is more evident because an older form of the language is still used by some segments of the population within the Nsefu chiefdom. This form of Kunda is sometimes referred to as ‘real Kunda’ or ‘authentic Kunda’ by the population. In this report it is designated as “Nsefu-A” and the form of the language in Nsefu chiefdom already included in the report above is designated simply as the “Nsefu” variety.

Nsefu-A is sufficiently unfamiliar to the majority of Kunda speakers that it can be used as a semi-secret language known only by an older minority, those usually 45 years and older who know it. At the annual Kunda Malaila celebration a reading of the history of the Kunda people is done in this older form of Kunda as a demonstration of what the language once was.

This older form of Kunda differed in several ways from its present form. One way it differed was in its pronunciation. The first missionary linguists in the area used the letter *w* with a circumflex, \hat{w} , to represent the soft bilabial fricative found in the language. It corresponds phonemically (but only similarly phonetically) to the voiced bilabial fricative [β] that is found in many other Zambian languages such as Bemba.⁵⁸

Most words that were elicited in our comparison of the Nsefu and Nsefu-A varieties were identical but the following includes a few examples of some differences that were found:

English Gloss	Nsefu	Nsefu-A
breasts	mabele	ma \hat{w} ele
voice	liwu/lizu	lizi \hat{w} i
one	cimo	kamo
two	vibili	tu \hat{w} ili
chair	mpando	cipuna
year	caka	mwaka

The following table is identical to the table on page 29 but includes the results of the Nsefu-A variety. As above, these figures have been adjusted upwards by nine points to better reflect what is probably the real life situation in the Kunda language.⁵⁹

Kunda Variety	Nsefu	Nsefu-A	Malama	Kakumbi	Mnkhanya	Msoro
Nsefu	100	94	74	80	77	78
Nsefu-A	94	100	66	71	68	69
Malama	74	66	100	91	91	89
Kakumbi	80	71	91	100	97	89

Mnkhanya	77	68	91	97	100	90
Msoro	78	69	89	89	90	100

Table 18 Adjusted percent of lexical similarity among Kunda varieties with Nsefu-A.

The following table lists the previous five varieties as well as Nsefu-A variety organized from the highest to lowest percent of similarity.

Highest to lowest lexical similarities of Toko-Leya Varieties - Adjusted		
Varieties	Percent	Average
Kakumbi-Mnkhanya	97	
Nsefu - Nsefu -2	94	
Kakumbi-Malama	91	
Malama-Mnkhanya	91	
Mnkhanya- Msoro	90	
Malama-Msoro	89	77.25
Kakumbi-Msoro	89	
Nsefu-Kakumbi	80	
Nsefu-Msoro	78	
Nsefu-Mnkhanya	77	68.5
Nsefu-Malama	74	
Nsefu-A - Kakumbi	71	
Nsefu-A - Msoro	69	
Nsefu-A - Mnkhanya	68	
Nsefu-A- Malama	66	

Table 19 Highest to lowest lexical similarities of Kunda with Nsefu-A.

From this we can see that the Nsefu-A variety has the lowest lexical similarity with all the other non Nsefu varieties (Kakumbi, Malama, Mnkhanya, Msoro). The average of the Nsefu-A variety with the non Nsefu varieties is 68.50%. The average of the simple Nsefu variety with the four other Kunda varieties is 77.25%. The Nsefu and Nsefu-A varieties have a lexical similarity of 94%.

Besides the lexicostatistical analysis a phonostatistical comparison was made as well using the WORDSURV program. The phonostatistical analysis calculates the *average* degrees of difference per correspondence of phonetic segments. The WORDSURV program exports this analysis as the *degrees of difference* values divided by the *correspondences* value. Therefore the

lower the ratio, the closer the similarity is between the two varieties.⁶⁰ However for our purposes and to more easily show the correspondences to the lexicostatistical data we converted the ratios to percentages.

Variety	Nsefu	Nsefu-A	Malama	Kakumbi	Mnkhanya	Msoro
Nsefu	100	93	92	90	89	93
Nsefu-A	93	100	89	86	85	89
Malama	92	89	100	96	94	96
Kakumbi	90	86	96	100	96	94
Mnkhanya	89	85	94	96	100	94
Msoro	93	89	96	94	94	100

Table 20 Adjusted Phonostatistical Analysis results for Kunda varieties.

The following table shows the highest to lowest phonostatistical similarities between the varieties of Kunda, including Nsefu-A in the column on the right with the lexical similarities in the middle column. The cells highlighted in yellow have moved down in comparison with when the data was sorted by lexical similarity.

Highest to lowest varieties of Kunda sorted on phonostatistical similarity		
	Lexical similarity	Phonostatistical similarity
Kakumbi-Mnkhanya	97	96
Kakumbi-Malama	91	96
Malama-Msoro	89	96
Malama-Mnkhanya	91	94
Mnkhanya- Msoro	90	94
Kakumbi-Msoro	89	94
Nsefu - Nsefu -2	94	93
Nsefu-Msoro	78	93
Nsefu-Malama	74	92
Nsefu-Kakumbi	80	90
Nsefu-Mnkhanya	77	89
Nsefu-A - Msoro	69	89
Nsefu-A- Malama	66	89
Nsefu-A - Kakumbi	71	86
Nsefu-A - Mnkhanya	68	85

Table 21 Highest to lowest phonostatistical similarities of Kunda with Nsefu-A.

3.4.3. Most centrally located Kunda Variation

The above analysis in sections 3.4.1 and 3.4.2 are important when making decisions as to what variety of Kunda will be most understood by the largest portion of the Kunda population. For example if Nsefu-A is chosen as the variety for written materials the 21 shows that the people of

Mnkhanya would understand perhaps only 68% of the vocabulary. The counts for varieties that have 90% or higher lexical similarity as shown in Table 19 are as follows:

Varieties that have 90% or more lexical similarity		
Variety	Number of Instances	Paired variety
Kakumbi	2	Mnkhanya, Malama
Mnkhanya	3	Kakumbi, Malama, Msoro
Malama	2	Kakumbi, Mnkhanya
Msoro	1	Mnkhanya

Table 22 Number of instances of pairing with varieties that share over 90% lexical similarity.

From this we see that the Mnkhanya variety the highest number of instances of lexical similarity with other varieties. This is to be expected since it is also the most geographically central variety.

One more analysis is in the following table. The adjusted percent lexical similarities for the five varieties of Kunda and the Nsefu-A variety from Table 19 are organized into separate columns and totaled as follows:

	Kakumbi	Mnkhanya	Nsefu	Nsefu-A	Malama	Msoro
Kakumbi-Mnkhanya	97	97				
Nsefu - Nsefu -2			94	94		
Kakumbi-Malama	91				91	
Malama-Mnkhanya		91			91	
Mnkhanya- Msoro		90				90
Malama-Msoro					89	89
Kakumbi-Msoro	89					89
Nsefu-Kakumbi	80		80			
Nsefu-Msoro			78			78
Nsefu-Mnkhanya		77	77			
Nsefu-Malama			74		74	
Nsefu-A - Kakumbi	71			71		
Nsefu-A - Msoro				69		69
Nsefu-A - Mnkhanya		68		68		
Nsefu-A- Malama					66	
Total - Without Nsefu-A	357	355	309	----	345	346
Total - With Nsefu-A	428	423	403	302	411	415

Table 23 Percent lexical similarity organized for each Kunda variety.

The totals above show that the Kakumbi variant has a slightly higher total than the Mnkhanya variant. The results from Table 22 and Table 23 show that either the Kakumbi or Mnkhanya variants are the best alternatives for reaching the largest number of Kunda people.

3.4.4. Comparison of Kunda to Other Languages

In comparing the five Kunda varieties to four other languages, Nsenga, Chewa, Bisa and Chikunda the following percentage similarities were obtained. These percentages were not adjusted as the comparison within the varieties was above.

Kunda Varieties Compared to other Languages						
Variety	Nsefu	Malama	Kakumbi	Mnkhanya	Msoro	Average
Nyanja	47	49	51	52	51	50.00
Nsenga	60	73	77	78	75	72.60
Chikunda	39	43	45	46	43	43.20
Bisa	52	46	48	48	45	47.80

Table 24 Lexical similarity of Kunda varieties compared to other languages.

The average of the five varieties ordered from highest to lowest similarity is displayed in the following table.

Comparison of Kunda with four other languages	
Nsenga	72.60
Chewa	50.00
Bisa	47.80
Chikunda	43.20

Table 25 Kunda lexical similarity with other languages.

This shows that Kunda shares the highest lexical similarity to Nsenga. Chewa is a distant second with Bisa not too far behind. Chikunda is the least similar to Kunda and was included in this study, not because historic linguistic connections were assumed, but rather to show that Kunda and Chikunda are entirely distinct and different languages.

The Kunda people will relate the history of how they separated from the Bisa (see section 1.8) but the present form of Kunda has evolved away from its Bisa roots and has more similarity today with Nsenga and even Chewa.

As stated in section 1.8 the Ethnologue incorrectly lists Kunda as a dialect of Chewa. The Kunda people in our survey, when asked which language is most similar to Kunda an equal number said it was Bisa or Nsenga. It is possible that Kunda is more like Bisa in grammar, phonetics or other ways but this study only compared the lexical similarity of the five languages.

3.4.5. Comparison of Languages other than Kunda

The following table shows the lexical similarity of Chewa, Nsenga, Bisa and Chikunda.

Chewa-Nsenga-Bisa-Chikunda comparison				
Language	Chewa	Nsenga	Chikunda	Bisa
Chewa	100	56	59	34
Nsenga	56	100	48	43
Chikunda	59	48	100	32
Bisa	34	43	32	100

Table 26 Lexical similarity comparison of languages other than Kunda

The following table sorts the lexical similarity of these four languages from largest (most related) to lowest (least related).

Chewa-Nsenga-Bisa-Chikunda Comparison	
Chewa-Chikunda	59
Chewa-Nsenga	56
Nsenga-Chikunda	48
Nsenga-Bisa	43
Chewa-Bisa	34
Chikunda-Bisa	32

Table 27 Sorted lexical similarity comparison of languages other than Kunda.

Nsenga and Chewa share 56% lexical similarity. Both Nsenga and Chewa are recognized as distinct languages and have active language development programs. If the average of the five Kunda varieties is compared with these other languages then Kunda is shown to be a distinct language having just 72.6% lexical similarity with Nsenga and only 50% lexical similarity with Chewa.

According to Grimes (1988b),

The threshold levels high enough to guarantee good communication from the central dialect to its periphery is usually 85% or above. When the percentage of similarity in the two languages is 85% or above, it is then reasonable to speak of the two as a dialect cluster of a single language. From the linguistic point of view speech varieties that come together only at 70% or below are too distinct to qualify as the same language. In between, 70% to 85% is an area of marginal intelligibility where some communication is satisfactory and some is not. The threshold depends on the risk associated with not communicating well. The final criteria for making these decisions are normally not purely linguistic criteria.

Kunda is well below the threshold of 85% that is often used to distinguish one language from another. Therefore, it should be considered as language separate and distinct from Nsenga and Chewa.

3.5. Dialect Mapping

The purpose of the dialect mapping was to examine which speech varieties are listed by each group and note any relatedness between the varieties as well as find what the bordering languages are and if Kunda speakers or others make adjustments when interacting.

Table 1 below summarizes the mapping exercises completed in the Dialect Mappings done in Mnkhanya and Msoro chiefdoms.

	VARIETY	COMPREHENSION	COMMUNICATION
VARIANTS OF THE SAME LANGUAGE	1. Jumbe	full	No changes made to communicate
	2. Kakumbi	full	No changes made to communicate
	3. Malama	full	No changes made to communicate
	4. Mnkhanya	full	No changes made to communicate
	5. Msoro	full	No changes made to communicate
	6. Nsefu	full	No changes made to communicate

Table 28 Dialect mapping result of Msoro Group Interview for Kunda varieties

In comparing Kunda with neighboring languages the Msoro and Mnkhanya groups gave different responses. The Mnkhanya responses were discounted because the responses are inconsistent with other data collected and judged unreliable.⁶¹

DIFFERENT LANGAUGES	How much do Kunda speakers understand of the other language?	When you meet someone of the other language do you, they, or both of you change the way you speak in order to communicate?
1. Bisa	less than half	Have not spoken to them
2. Chewa	more than half	No changes made
3. Ngoni	more than half	No changes made
4. Nsenga	full	No changes made

Table 29 Dialect mapping result of Msoro Group Interview for other languages.

We perceived from the results that Bisa and Kunda speakers do not interact frequently compared to the contact that Kunda people have with the Nsenga, Chewa and Ngoni language groups. The Luangwa River and the Luangwa National Park which separates the Bisa people from the Kunda is a formidable barrier while there are no such barriers separating the Kunda from the other three surrounding groups.

4. CONCLUSIONS AND RECOMMENDATIONS

Based on the list of questions that this survey addressed we were able to formulate several conclusions for each of the areas studied.

4.1. Language Vitality and Viability

For the majority of the Kunda people their language is essential for them and is used in all domains of daily life. Eight-four percent of adults speak only Kunda to their children at home and the children respond back to their parents in Kunda in equal numbers. When Kunda people gather together, 95% of them said that the Kunda language alone is used. The people are proud of their language but there are no materials written in Kunda and in some domains, such as religion, languages like Chewa which have a complete Bible, are more commonly used.

4.2. Language Shift

Kunda does show some signs of being replaced by Nsenga, Chewa and English in some aspects of life, such as in education and in daily life in large towns. One third of Kunda adults intermarry with people of other language groups. One third of respondents said that their grandchildren would speak either a Kunda-Nsenga hybrid or Nsenga. Sixty percent of adults believed that children are leaving Kunda to use other languages.

The data overall indicates that a language development project is important at this time if Kunda is to remain a viable language for very long and not lose more ground to its neighboring languages. A language development project ensures that Kunda would have a better chance of preserving the language and bring recognition to it as a separate and distinct language.

4.3. Dialectology

The research recorded word lists in five of the six Kunda chiefdoms and compared their lexical similarities. The Kakumbi and Mnkhanya variants share the greatest lexical similarity with the other forms. The Kunda of Nsefu chiefdom is the most original form of Kunda but it shares the least lexical similarity with the other four variants studied. A major challenge for any language development project would be reconciling the differences between the “Kunda-Nsenga” forms used throughout most of the chiefdoms and this more original form of Kunda used in the Nsefu chiefdom. It is possible that two sets of literature could be produced and tested, or a skilled national speaker would navigate an intermediate path and generate a form that can be used which is acceptable to speakers across all the Kunda areas.

4.4. Relationship to other Languages

The Kunda language has been most influenced by Nsenga [nse] and the term “Kunda-Nsenga” is often used to refer to the form of Kunda that is spoken in many areas. The lexical comparisons showed that Kunda is more closely related to Nsenga (72.6%) than to Chewa (50%). The Bisa language which is said to be the origin of Kunda shows less lexical similarity (47.8%) to Kunda. Chikunda, a language with the same root name and is often confused with Kunda shows the least lexical similarity at only 43.2%. Kunda is a distinct language from Chikunda, Nsenga, Chewa and Bisa.

4.5. Church Response

Our surveys indicated that the Kunda people would use literature and Kunda Scriptures would be of great benefit to them. The use of the vernacular languages in written or audio materials may not stem the influence of other languages like Chewa and that is not the goal of a language development project. Rather development of the Kunda language would help raise the literacy level, give greater recognition to the Kunda language and help the Kunda people transition to other languages like Chewa or English while positively affecting the survival of the language.

We did not interview many church leaders during our survey but of those that we did they expressed an interest in having Kunda scriptures and a willingness to participate in a language project.

The Kunda community would likely respond well to a project but much needs to be done in this area to educate the people so that they would understand their important role in supporting the project. We suggest that a program of church education and mobilization for the support of the project begin immediately with the guidance of an organization like Partners in Bible Translation. Support of the project needs to be sought not only from the church but all who are interested in the Kunda language.

Whether or not the Kunda community will support and respond well to a language development project is yet to be seen, but it is important that the backing of the project be centered among Kunda people themselves for it to be sustained. Without local support and involvement in the project, there may not be a wide acceptance and use of materials that is necessary for sustaining long term advances in literacy and education.

4.6. Recommendations

Based on the results showing that the Kunda language is a vital part of daily life for a significant percentage of the population, the following is recommended:

- That the Kunda people meet to discuss the present situation of the Kunda language and its expected decline over future generations. To not take action at this time would be to allow Kunda culture and the Kunda language to further degenerate. They should invite qualified linguists such as those available from Partners in Bible Translation to help guide their discussions and planning.
- Discussions should include the level of commitment that the people would need to put forward to support of a language development project. Churches can be mobilized to support of using the mother-tongue scriptures and the government can be informed of the communities desire to support mother-tongue literacy initiatives.
- Discussions should include what are the goals of the project. These can include the creation of literacy primers in Kunda, small booklets of interest to the Kunda people such as folktales or their history, the translation of Scriptures such as portions of Genesis or the Gospel of Luke. Depending upon the reception of these Scripture portions, as well as the continued support of the Kunda people, efforts could later be made to translate other materials in Kunda.

Should there be enough local support for a language project some factors related to the location of the project should be considered. The Kunda community needs to also discuss these issues:

- The largest challenge appears to be deciding what variation of Kunda should be used to produce materials that will be accepted and used by the largest audience of the Kunda people. Should materials be produced in more than one variation of Kunda or perhaps diglot materials produced in Nsenga and the Nsefu variant of Kunda?
- Location best suitable to a professional work environment, including access to reliable electricity and communication networks (phone and Internet services).
- Location that allows the most community ownership and access to all areas of the Kunda territories.

It is important to note that the location where most of the translation work occurs does not limit the participation of other areas. There are needs for local revision committees, literacy centers and other related project activities to occur throughout the Kunda areas.

- Kunda should be listed in the Ethnologue as a separate language and not as a dialect of Chewa.

4.7. Further Research

- Further work needs to be done to determine the grammatical similarities of Kunda with Nsenga and Chewa. Such a study of the grammar can greatly help a translation project. For example, linguists today are able to do scripture adaptations that would assist Kunda translators to produce a draft copy of translated scriptures fairly quickly.
- Levels of bilingualism and literacy among all age groups should be studied. How could the translated Scriptures most effectively be presented, through printed, audio or other mediums?

5. NOTES

5.1. Distribution of Results

The results of the survey will be distributed to the following Kunda leaders:

Chief Jumbe
 Chief Nsefu
 Chief Kakumbi
 Chief Malama
 Chief Mnkhanya
 Chief Msoro

A copy will be given to the Office of the President, Provincial Administration, Mambwe District Commissioner Janet Palukani. Copies will be submitted to the University of Zambia Linguistics and Literature Department, the Bible Society of Zambia and also to the headmen in those centers

that helped us during the survey. Copies may also be available to interested agencies upon requests.

Some information will be made available to the public by making our survey results available in public libraries or the internet.

5.2. Bibliography

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APPENDIX A**177 KUNDA VILLAGES BY CHEIFDOM**

Jumbe	Nsefu	Kakumbi	Malama	Mnkhanya	Msoro
1. Bauleni	1. Chibole	1. Chibanda	34.Maikolo	1. Chakumba	1. Asha
2. Chamatwa Masiye	2. Chula	2. Chibowa	35.Maili	2. Changa	2. Chadiola
3. Chaumbwa	3. Esau	3. Chikosi	36.Malabika	3. Chilambo	3. Chikalaba
4. Chenzhya	4. Kadewere	4. Chilemba	37.Malumbila	4. Chilekati	4. Chilepa
5. Chimbala	5. Kalonda	5. Chililele	38.Milioti	5. Chilewani	5. Chinzewe
6. Chingondo	6. Lumbani	6. Chirole	39.Mphangwe	6. Chilongozi	6. Kaphutu
7. Chipeni	7. Makunkho	7. Chitaba	40.Mubombo	7. Chilukole	7. Kapunda
8. Chishembe	8. Malimbira	8. Chitambo	41.Mukumpha	8. Chimbwa	8. Kasaikha
9. Elida	9. Mazikila	9. Chitimbe	42.Musayope	9. Chitambwe	9. Kasezya
10. Jumbe	10. Munjhali	10. Chiwala	43.Muzenje	10. Chiwala	10. Katimba
11. Kafumu	11. Mwanza	11. Chota	44.Mwenye	11. Eledi	11. Kunda
12. Kamalizya	12. Robert	12. Daniel	45.Nkhuku	12. Gideon	12. Makoleka
13. Kamoto	13. Shalileni	13. Element	46.Nyamununga	13. Juma	13. Makomba
14. Kamtondole	14. Wilisi	14. Eliya	47.Nzingano	14. Kanzeleka	14. Malijani
15. Kango	15. Zandonda	15. Faniwell	48.Ove	15. Kapepa	15. Malomboka
16. Kanguwo		16. Fwalu	49.Richard	16. Kumwembe	16. Mambo
17. Kanyuka		17. Kabanzi	50.Seleman	17. Lubeni	17. Manokola
18. Kapaainzi		18. Kachikoti	51.Shadreck	18. Malama	18. Mkhupi
19. Kapole		19. Kalomba 2	52.Smart	19. Maloba	19. Mphandika
20. Kaunje		20. Kambiri	53.Sonkhani	20. Maloŵa	20. Mseka
21. Madona		21. Kamthunzi	54.Suwedi	21. Mkangala	21. Munguwu
22. Malama		22. Kamutande	55.Vungangana	22. Mulilo	22. Munokola
23. Manondo		23. Kanjelenjele	56.Wilisi.	23. Mulimbe	23. Mwazawamba
24. Mpewa		24. Kanyanta	57.Yosefe	24. Muzilenge	24. Mzilinge
25. Mtowa		25. Kapepa		25. Mwape	25. Nowa
26. Mzinyonge		26. Katemba		26. Mwelwa	26. Nzumbi
27. Poze		27. Kefa		27. Ndimwa	27. pemba
		28. Kopa		28. Selemani	28. Pendwe
		29. Liche		29. Shadreck	29. Saili
		30. Lubeba		30. Solini	30. Saulo
		31. Luka		31. William	31. Simzandu
		32. Lupiya		32. Ziwasako	32. Slamba
		33. Machusa			33. Steven

APPENDIX B**ETHNIC COMPOSITION OF KUNDA VILLAGES**

Chiefdom	Village	Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Sub-Pop.	% Total
Ethnic Group			Kunda		Chewa		Nsenga		Ngoni		Bisa		Bemba		Lozi		Other	
	Mambwe District	74,000	85	62900	15	11100	0	0	0	0	0	0	0	0	0	0	0	0
Jumbe	Jumbe central Ward	10,000	90	9000	3	300	1	100	0	0	1	100	1	100	0	0	4	400
	Manondo	160	20	32	80	128	0	0	0	0	0	0	0	0	0	0	0	0
	Kamalizya	200	20	40	80	160	0	0	0	0	0	0	0	0	0	0	0	0
	Elida	80	20	16	80	64	0	0	0	0	0	0	0	0	0	0	0	0
	Kapaainzi & Mpewa	80	20	16	80	64	0	0	0	0	0	0	0	0	0	0	0	0
	Kafumu & Madona	40	20	8	80	32	0	0	0	0	0	0	0	0	0	0	0	0
	Kamtondole	25	80	20	20	5	0	0	0	0	0	0	0	0	0	0	0	0
	Jumbe Village	300	80	240	20	60	0	0	0	0	0	0	0	0	0	0	0	0
	Kamoto	45	20	9	80	36	0	0	0	0	0	0	0	0	0	0	0	0
	Mzinyonge	40	20	8	80	32	0	0	0	0	0	0	0	0	0	0	0	0
	Poze	20	20	4	80	16	0	0	0	0	0	0	0	0	0	0	0	0
	Kapole	80	20	16	80	64	0	0	0	0	0	0	0	0	0	0	0	0
	Malama	110	80	88	20	22	0	0	0	0	0	0	0	0	0	0	0	0
	Mtowa	45	20	9	80	36	0	0	0	0	0	0	0	0	0	0	0	0
	Chaumbwa	80	80	64	20	16	0	0	0	0	0	0	0	0	0	0	0	0
	Chishembe	25	80	20	20	5	0	0	0	0	0	0	0	0	0	0	0	0
Kango	65	80	52	20	13	0	0	0	0	0	0	0	0	0	0	0	0	
Kakumbi	Kefa	557	75	417.75	0	0	0	0	0	0	0	0	0	0	0	0	25	139.3
Nsefu	Chiole	40	40	16	0	0	5	2	0	0	5	2	0	0	0	0	0	0
	Malimbika	70	70	49	0	0	15	10.5	0	0	15	10.5	0	0	0	0	0	0
	Sonkhani	90	90	81	0	0	0	0	0	0	10	9	0	0	0	0	0	0
	Wilisi	40	40	16	0	0	5	2	0	0	5	2	0	0	0	0	0	0
Malama	Chilekati	200	95	190	0	0	0	0	0	0	5	10	0	0	0	0	0	0
	Malama Village	20	90	18	0	0	5	1	0	0	0	0	0	0	0	0	5	1
Mnkhanya	Mnkhanya Village	400	95	380	0	0	1	4	0	0	4	16	0	0	0	0	0	0
	Manase	20	100	20	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Msoro	Kawala 'A' Zone	32,000	50	16000	10	3200	30	9600	10	3200	0	0	0	0	0	0	0	0
	Steven	3000	70	2100	8	240	0	0	20	600	0	0	0	0	2	60	0	0
Average			224	54.81	35.77	2.35	0.38	1.69	0.00	0.07	1.15	41.42						

5.3. Endnotes

¹ <http://www.liv.ac.uk/sace/research/projects/luangwa>

² Mkunsha relates that, "It is at least possible that *Kunda* is a regional name like *Mbala* or *Senga*. The syllable `nda' occurs frequently in place names, e.g. Bunda and appears to have location significance in the common words Ng'anda (house), Munda (garden), Manda (grave). The derivation that has been advanced from Nkunda meaning a pigeon, and explained by the fact that the Kunda are said to have worn no clothes will not bear examination".

³ Mkunsha, Brown. Origins of the Kunda People. Unpublished manuscript. Page 1.

⁴ Chondoka, Yizenge A., and Bota, Frackson Fwila. 2007. Pg 176.

⁵ Mkunsha, Brown. Origins of the Kunda People. Unpublished manuscript. 2014. Page 4.

⁶ McCracken, J. 1977. *Politics and Christianity in Malawi 1875 - 1940. The Impact of the Livingstonia Mission in the Northern Province*. Cambridge: Cambridge University. 126, 127

⁷ Chilenje, Victor. 2007. The Origin and Development of the Church of Central Africa Presbyterian (CCAP) in Zambia 1882 – 2004. Doctor of Theology Dissertation. University of Stellenbosch. pp.76

⁸ Johnston, 1908:114; Minutes: Livingstonia Mission Council, 1938:9.

⁹ Jones, Averay, E. 1923, Personal correspondence of December 31, with Smith, James Mr. 1923, 5 March; Correspondence: Smith, James, Mr. 1923, 17th May.

¹⁰ The name *malambo* or *marambo* originates from the Mopani or Mupani tree. A forest of Mupani trees is in singular called *chilambo* and a collection of Mupani forests becomes in plural form *vilambo* hence the name of the general area becoming *malambo*. (Personal correspondence of Tambulukani, Mkunsha and Kamzimbi).

¹¹ Mkunsha, Brown. Origins of the Kunda People. Unpublished manuscript. Page 1.

¹² International Travel Maps Zambia <http://www.itmb.com>.

¹³ Republic of Zambia 2003a and 2003b (2000 census report).

¹⁴ The title page of Mapangano *Alomba* says "Nsenga" but "old Kunda-Nsenga" is probably the best descriptor of what language was used. The mixture and the age of the publications are unappealing to both the Nsenga and the Kunda today. Most Nsengas hear it read and would say "That's Kunda" or "That's kunda-ish." The "Kunda-Nsenga" mix has become a specifically Anglican church dialect today but no one actually speaks that way outside of an Anglican church. Anglican Nsengas may say "That's real Nsenga" but outside of that denomination it is widely criticized. Chris Pluger personal communication.

¹⁵ Dr. Ernst Wendland, Personal communication: Chewa and Nyanja are essentially the same language (or different dialects of the same)--known as Chichewa (the ethnic group name) in Malawi and as ciNyanja in Zambia, the "language of the lake" (Malawi/Nyasaland). During Central African Federation days, pre-1964, the term ciNyanja was used in both Malawi (Nyasaland) and Zambia (N. Rhodesia).

The dialect of the language spoken in Zambia (E. Province and Lusaka) is of course different from that in Malawi (due to local language "interference" and mixing), and the orthographies are somewhat different perhaps to express national identities. The Nyanja language is spoken by a number of different ethnic groups.

¹⁶ 2010 Census has the following breakdown:

	Ethnicity	Predominant Language of Communication
	Chewa	499,671
	Nyanja	1,643,686
	Total	2,143,357

¹⁷ EGIDS is the Expanded Graded Intergenerational Disruption Scale which is an attempt to measure all of the world's languages in relation to their vitality and level of endangerment. A language can be evaluated in terms of the EGIDS by answering five key questions regarding the identity function, vehicularity, state of intergenerational language transmission, literacy acquisition status, and a societal profile of generational language use.

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- ¹⁸ One report said it was only thirty-five Ngoni men.
- ¹⁹ The same report reports that there are 391,883 ethnic Lala and 200,772 people use Lala as their primary language of communication.
- ²⁰ Stefaniszyn and Santana (1960) reports that the origins of the Chikunda was mixture of people groups whose occupation was trading guns and slaves and hunting elephants abundant in the Luangwa valley. Their origin began in the 17th and 18th century when ivory hunters where exploiting the riches of eastern and central Africa. Small bands of men from what is today Mozambique were hired to remove tusks from downed elephants and then transport the tusks for traders. These bands of men took the name "Chikunda" which means "conqueror". Rev. Tembo of Lusaka Zambia in a personal interview reported that the Chikunda remained behind after the ivory trade diminished and settled in the areas where they are found today.
- ²¹ Chondoka and Bota page 148.
- ²² Nyanja is a trade language in Zambia and there are no tribal Nyanja chiefs or traditional ethnic systems whereby one could claim to be from a Nyanja ethnic origin. Nevertheless this is the data as collected by the Zambia Central Statistics Office.
- ²³ Udelhoven, Bernhard, December 2006, Draft Report of the Luangwa Valley Research, Christianity in the Luangwa Valley Catholic Diocese of Chipata. pp. 8.
- ²⁴ Mkunsha, Brown. Origins of the Kunda People. Unpublished manuscript. Page 1.
- ²⁵ For more details on sampling see Bergman, T. G. 1990, Wetherill, G. Barrie, 1995, and Hasselbring, Sue. 1996.
- ²⁶ Individual Questionnaire, Question number 3.1a.
- ²⁷ Individual Questionnaire, Question number 3.1b
- ²⁸ Individual Questionnaire, Question number 3.7
- ²⁹ Individual Questionnaire, Question number 3.4a.
- ³⁰ <http://www.sil.org/language-assessment/language-vitality>
- ³¹ Individual Questionnaire, Question number 3.14a.
- ³² Individual Questionnaire, Question number 3.15a.
- ³³ Individual Questionnaire, Question number 3.9.
- ³⁴ Individual Questionnaire, Question number 3.5a.
- ³⁵ Individual Questionnaire, Question number 3.6.
- ³⁶ Individual Questionnaire, Question number 3.15b.
- ³⁷ Individual Questionnaire, Question number 3.5a.
- ³⁸ Bergman (2001) cites Grimes (1986) who suggested that when a group becomes sufficiently small, they are in danger of being absorbed by a larger population. There is a critical size, below which a language is less likely to maintain itself. This critical population size for Africa is 10, 000 language speakers.
- ³⁹ Maya Ravindranath, "Language shift and the speech community: Sociolinguistic change in a Garifuna community in Belize" (January 1, 2009). Dissertations available from ProQuest. Paper AAI3405395. <http://repository.upenn.edu/dissertations/AAI3405395>
- ⁴⁰ Individual Questionnaire, Question number 1.2d. 14 out of 33 respondents that were married have a Kunda spouse. The Individual Questionnaire showed that the choice of an Ngoni spouse was most prominent at 15% of those who intermarried but no respondents to the Individual Questionnaire said they married an Nsenga spouse. However this is probably an aberration in the data as every Group Questionnaire indicated that Nsenga spouses, among other language groups were present in mixed marriages.
- ⁴¹ Soli Survey Report, Kachinda, Kabwe & Sawka. 2006. Individual Questionnaire, Question number 3.11b. 11 out of the 12 responses said Nyanja
- ⁴² Since more than one answer was given the percentages can total more than 100%. Individual Questionnaire, Question number 3.12b.
- ⁴³ Group Questionnaire 4.8.
- ⁴⁴ Individual Questionnaire, Question number 3.12a.

- ⁴⁵ Individual Questionnaire, Question number 3.16a
- ⁴⁶ Group Questionnaire, Question number 4.3, 4.4.
- ⁴⁷ Individual Questionnaire, Question number 3.16a, b, c, 3.17.
- ⁴⁸ Group Questionnaire, Question 4.1 & 4.2.
- ⁴⁹ Group Questionnaire 4.8.
- ⁵⁰ Village Leader, Question number 7.3.
- ⁵¹ Group Questionnaire, Question number 4.9, 4.10a.
- ⁵² Group Questionnaire, Question number 4.6.
- ⁵³ Group Questionnaire, Question number 6.1 to 6.2.
- ⁵⁴ Group Questionnaire, Question number 2.6, 2.8.
- ⁵⁵ As mentioned in section 2.8 the Ethnologue cites 85% lexical similarity as a possible cut-off point as to what distinguishes one language from another. The original figures in our Word list yielded low lexical similarities from 88 to 65 percent for the five varieties are the same Kunda language. It is unknown as to why our data yielded such low lexical similarities both between the varieties of Kunda and between Kunda and other languages. It is possible that our phonetic transcriptions are too detailed and maybe this is exaggerated by how the computer program (WordSurv 6.0) generated the results. Adjusting the percentages upwards by 9 points yielded an average difference between the varieties of 85.6 % but it did not bring all the varieties to within the 85% range. All the varieties except for Nsefu had 89% lexical similarity or better once adjusted. The Nsefu variety averaged 77.25% lexical similarity with the other four varieties.
- ⁵⁶ Mukang'ombe, Richard, Daka, Josephat, & Sawka, Kenneth S. Twa of Zambia's Kafue Flats, Southern Province, Itezhi-Tezhi District. August 2013.
- ⁵⁷ Soli Survey Report, Kachinda, Kabwe & Sawka. 2006.
- ⁵⁸ The *w* is maintained in Kunda spellings today especially in names of places such as village names while the *b* has often replaced it in many other spellings.
- ⁵⁹ See endnote number 55.
- ⁶⁰ WORDSURV 6.0. 2000 pg. 32.
- ⁶¹ The Mnkhangya dialect mapping exercise was conducted with a small number of young men, probably all under the age of 25. This group said, for example, that they as Kunda speakers understood Bisa fully and that no changes are made by either a Kunda or Bisa speaker in order to communicate effectively. This is inconsistent with all other findings in the survey including the word list results which show that Bisa and Kunda have only a 57% lexical similarity.

The Mnkhangya dialect mapping exercise was held with whereas the Msoro dialect mapping was done with the largest number of participants in any group interview, 30 people, including both men and women covering a wide age span that included older people who gave a much more reliable answers.

A comparison of the Mnkhangya responses with Msoro responses is included here:

DIFFERENT LANGAUGES	How much do Kunda speakers understand of the other language?		When you meet someone of the other language do you, they, or both of you change the way you speak in order to communicate?	
	Msoro	Mnkhangya	Msoro	Mnkhangya
1. Bisa	less than half	full	Have not spoken to them	No changes made
2. Chewa	more than half	half	No changes made	Kunda speakers change
3. Ngoni	more than half	More than half	No changes made to communicate	Kunda speakers change
4. Nsenga	full	more than half	No changes made	Each side makes changes