

## Abstract

### **Yira Language Variants and Negative Transfer in English**

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Le présent article traite des différentes variantes de la langue Yira, une langue parlée à l'ouest de la république de l'Ouganda et à l'est de la république démocratique du Congo aux alentours du mont Rwenzori. L'analyse a mis l'accent sur l'impact négatif de la combinaison des consonnes dentales plus nasales qui posent des problèmes à l'apprenant Yira qui apprend la langue anglaise comme langue seconde ou langue étrangère.

Après l'analyse, le chercheur a pu démontrer que l'élève Yira éprouve des difficultés à différencier les combinaisons mp, mb, nd, nt, ng, nk, nj, nz en anglais comme en français. L'apprenant Yira a la facilité de prononcer seulement mb, nd, et ng pour toutes les combinaisons des consonnes citées ci-haut d'où une influence négative en anglais. L'enseignant des langues étrangères dans le milieu Yira doit prendre cette difficulté au sérieux et chercher à la corriger pendant ses leçons de langue.

Mots clés : Variante, combinaison des consonnes, impact négatif, apprenant Yira.

## 0.1. Introduction

When two tongues are in a process of contact, there are many linguistic phenomena which take place. The language spoken by strong people tends to dominate that one with less power. Both of the populations are obliged to learn the two languages. Among the linguistic phenomena observed, negative transfer is found to be one that attracts the attention of linguistics. This is the reason the topic stipulated *Yira Variants and Negative Transfer in English*. Learners living in the Yira milieu face problems when pronouncing certain sounds in English. The obstacle remains the non occurrence of a certain number of clusters and some other sounds in Yira. From what is stated above, the following questions may be formulated:

- Do Yira speakers encounter problems concerning clusters and some sounds from the English language?
- Do they overcome these difficulties when learning English ? and what strategies should teachers apply to solve that ?

The present article aims at :

- Showing difficulties that Yira English learners encounter when uttering some clusters and sounds
- Identifying the techniques applied by teachers of English in Yira milieu to overcome those issues.

In the present article, the researcher has applied a linguistic approach, in connection with techniques such as documentation, observation and his own intuition as native speaker of Yira and teacher of the English language in Yira milieu. Documentation has facilitated the researcher to collect data from Yira milieu during daily exchanges among members of the speech community. The researcher's intuition has served him to collect data from his own tongue.

The present article has been framed on certain English clusters and sounds that pose problems to Yira learners when beginning to practice pronunciation. Combinations of dentals, velars and nasals have served as core consonants posing problems to learners of English in a Yira milieu.

Many researchers have already conducted studies on Yira language, here below are some of them :

**Twavo K.M** (2021) has discussed *contrastive Study of English and Yira Connerctors* where she has applied descriptive analysis. Her objective has been to sort differences and similarities in the use of connectors : their places and roles in the sentence. She has come to the

results that both languages use connectors in their syntactic structures but their meanings differ, an aspect which brings about confusion when Yira speakers learn English.

**Musondivwa K.D.** (2025) has worked on *Contrastive study of comparison of adjectives in English and Yira*. His objective was to sort out differences and similarities in the formulation of rules concerning the comparison of superiority, inferiority, equality and inequality. At the end of the analysis, the researcher has concluded that all forms of comparison do exist in both languages but the difference lies in the fact that structures are not the same, the context remaining the same.

**Kambale K.F** (2003) has studied *Yira verbal forms*. The researcher's objective was to show how conjugation occurs in Yira. At the completion of the study, he has come to the conclusion that the systems of conjugation in Yira do operate the same way it is observed in other languages.

The above studies differ from this one in objectives, methods and approaches. The previous studies focus more on contrastive analysis whereas the present one examines the mispronunciation of clusters and certain sounds.

The present article has three parts : Introduction, presentation of clusters through different variants of Yira and at the end, findings showing how Yira speakers learning English encounter problems in uttering clusters and some sounds.

Buyira is the area inhabited by Bayira, a tribe in central Africa especially in the Congo. Indeed, there are many tribes in the Eastern Part of Democratic Republic of the Congo but the tribe which has less written sources dating before the 16<sup>th</sup> century is Yira. This is due to the difficult penetration of Europeans and Arabs in the area because of the relief and the poor and sad welcoming of these latter by Yira people. This poor and sad welcoming has a serious negative impact on modern Yira people for their high and University Education.

## **02. Origin of the Concepts Nande, Yira and Kondjo**

Before deepening this section under analysis, it is worth giving the different meanings and origins of the concepts: Nande, Yira, Kondjo. During our frequent chatting with some of our informants, the following pieces of information were given then confronted with those pieces that really exist. The concepts Nande and Kondjo have two origins: Firstly, as Arabs were settling in East Africa, Yira people were displeased by their invasion so they decided to move from Eastern part of River Kalembe chiefly from Toro and Kitara Kingdoms, went west wards to look for fresh virgin and fertile lands for cultivation and cattling. During the night on which they had to move westwards, a group of Yira people fell sick then another one crossed the river Kalembe now River Semuliki. Those Yira people who fell sick were said in Swahili « Wanagonjwa » those who crossed were said «Wanaenda». The word/sentence «wanagonjwa» has undergone different

changes for centuries and has become «Kondjo». These Yira people live in the western part of Republic of Uganda in the Districts of Kasese, Kabale, Bondibudjo, and Mbarara. Those who crossed the River Kalemba have been called wanande from wanaenda, to nande now. These Yira people live in the Democratic Republic of the Congo in the Province North Kivu, specifically in Beni, Lubero, Rutsuru, Goma Territories.

Secondly, other informants explained that, when Arabs were invading Buyira and as they entered Villages, Yira people were emptying villages as displeased. Then, when Arabs were arriving, they met only sick people lying in their traditional beds. Enquiring about other dwellers of the village, ill people answered; wanaisha enda'or wanaenda, sentence which has been shortened for centuries and has become Nande 'and sick people have been said Kondjo'

Thirdly, the word 'Ndande' used by westerners from the Democratic Republic of the Congo comes from the interference that Yira people have, which of confusing and nd, mb and mp, and all tend to substitute all those Sounds 'nde' ndande means those people uttering many 'nde's' in their language.

### 0.3. Historical Aspect

The migration of Yira people dates back to the 14<sup>th</sup> century when all African Ethnic groups were in movement to look for large lands for domination and seditarisation. This period is dominated by many migrations of Bantu and non Bantu tribes, Arabophones,... Yira people migrated from Uganda for mainly two reasons: first, Yira people were displeased by the arrival of invading tribes in the three kingdoms: Ntoro, Ankole and Kitara, in the western part of Bugada. Yira people decided to move westwards crossing the River Kalemba now Semuliki, legendarily, speaking on the *back of the Dragon* called in Yira «*ndioka*». The above lines are made explicit by Bergmans quoted by Kasako (1989) who explains that Nande people, as he called them, moved westwards because of land conflict which opposed them to neighborhood populations. They lived in three Kingdoms: Ntoro, Ankole, and Kitara. Their appropriate name seems to be Yira. As good as many hypotheses are put forward to explain the departure of the people from Uganda to the present Democratic Republic of the Congo.

Moeller (1963) asserts that Yira had to escape from the traditional oppression of a wicked chief of the Kingdom of Kitara which was conquered by Chief Bito. Bergams (1970) reports that endless quarrels and fights among the Nande (Yira) themselves are the basis of their migrations. According to Kambale (2003), other sources explain that migrations of Yira people were due to the conflicts of land between themselves and neighbouring tribes: Ankole, Hima-cwezi, Baganda... After crossing the Kalemba River now semuliki river and the lake, they settled on the mountains of Beni-Lubero chiefly in Isale where they met local dwellers who were pygmies, Bapere, Babila, Bambuba, Bapakombe... These local dwellers were defeated by fresh comers

and decided to move westwards to look for more virgin lands then settled in the present dense forest (basin of the River Congo).

After crossing the Kalemba River, they built a large village that white explorers found strange with avenues, boulevards, barns, water closets and bathrooms which proved their economic, social and political organization. Kambale (2006) goes on asserting that the history of Buyira is somewhat difficult to retrace as written sources are still very rare. And those rare sources which are supposed to have been written are malformations and full of many misinterpretations of local concepts because they were written by missionaries who spent a few years among Yira people. Other sources were written by Yira people from diaspora and have copied blindly what white people have heard, realized, found or interpreted wrongly.

#### **0.4. Geographical Setting of Yira People**

Yira people live in two territories in the Democratic Republic of the Congo where kiyira is exclusively spoken. That is Beni and Lubero territories. Yira is also spoken by a large number of peasant farmers in Rutshuru, Nyiragongo, Masisi and walikale territories. Yira is among the languages largely spoken in North Kivu. Outside Kivu, kiyira is spoken in Upper Congo in Mambasa, Wamba, Irumu, Bafwasende, Bondo, Rungu, watsa territories by peasant farmers from Yira Origin.

Some traces of Yira speakers may be found in central markets and city centers such as Goma, Bukavu, Bunia, Aru, Ariwara, Isiro, Buta, Bondo, Bumba, Lisala, Gemena, Zongo, Gbadolite, Mbandaka, Banalia, Kisangani, and Kinshasa.

A very large Yira community lives in the Republic of Uganda in the Districts of Kasese, Kabale and Bundibudjo and are known under the nomenclature of *bakondjo*. For various reasons, Yira communities have dispersed all over the Democratic Republic of the Congo and abroad. Yira people have boundaries with the following tribes: Banyangole, Toro, Soroti, Rwanda in the east, Banyanya, Bahunde, Bakumu in the south; Bapere, Bakumu, barega and Batembo in the West and Batalinga, Balese, Babira, Bahema, Babila and Bandaka Budu in the north.

#### **0.5. Socio-Cultural Aspect**

Yira people are socio-culturally organized in restraint families, large families, clans, counties, sub-counties, collectivity (chiefdoms). There are more than six commonly known clans in Buyira: *Bakira, Bashu, Bayira, Batangi, Baswagha, and Basukali*. Apart from these clans; you can find Basongora; bahira; bahambo; bamoro; bahumbira; balega; bambito and bahumbe: Each clan owing chiefdom or a groupement except Bahira who have no collectivity. Yira people have not got a king but they have got a sacred village which is *Isale* where all «*maarifa*» related to their traditional culture are kept, protected and visited.

Traditionally speaking Yira people are monogamous; polygamy was allowed for traditional chiefs and some wealthy people or people belonging to the ruling family. As far as ceremonies are concerned, the following lines may be given: ceremonies are special occasions during which any given culture performs or exhibits certain beliefs such as dances, songs, weeping, laughings, wailings, prayings... A large number of ceremonies are performed in Yira native areas. Life in Yira culture depends principally on extensive agricultural activities, so Yira ceremonial circumstances begin with those concerning cultivation. In this particular analysis, we shall focus on those ceremonial occasions that are most of the time performed and during which many speech acts and conversational implications are observed and performed.

### **0.6. Religious Aspect**

Traditionally speaking, Yira people believe in a supreme God called Nyamuhanga, who is assisted by other gods playing the roles of Angels in the Jewish tradition. Nyamuhanga is considered to be the origin of all human, animal beings and existing things as he is always called, God, creator of all beings.

Bergmans (1971) quoted by Mathe (2008) reports that each year the legal representative of a group surrounded by Elders of his family, offers God a he-goat. This sacrifice takes place near a stream or on tops of a mountain and constitutes the own positive cult rendered to Nyamuhanga. Nyamuhanga is sometimes synonymous with Hangi.

The Yira community also believes in the existence of good and evil spirits, even devils. Bergmans asserts that the belief in spirits does not predominate over the life of a Muiyira, all natural or meteorological demonstrations for which the human being does not find immediate explanations is attributed to the action of a spirit but some incidents and accidents such as illness, death, sterility, drown, crash... are attributed to a sorcerer or witch. All bad events are attributed to the presence of malevolent spirits, and good ones are caused by benevolent spirits.

As to sorcery and witchcraft, Yira people practice them very frequently in their life. They produce by means of rival practices, effects which are contrary to natural laws, also by cannibalism...

### **0.7. Economical Aspect**

Yira people live on extensive agricultural activities. Surprisingly, these activities have turned Yira speaking areas from traditional homes into modern sparkling homes. Every morning a great number of Yira people go to the field before undertaking other forms of activities during the day: going to the office, opening the shop or stall. For teachers and pupils who study in the morning, they go to the field after classes in rural agglomeration. This is evidenced by Yira people living in Bunia, Isiro, Bondo, Kisangani: they start daily activities by working even for two hours in their different gardens surrounding the cities or towns. As said previously, Yira

speakers Life depends totally on Agricultural activities. Any family owing no field is considered in Buyira as a family with no future which is promising.

Any child is trained for agricultural activities from an early age so young people do not do agricultural activities because they have seen how these activities have been the basis of Buyira development. Buyira has three commercial city centres: Beni, Butembo and Goma among which Butembo is tending to be the first commercial centre in the great lakes area.

### **0.8. Linguistic Aspect**

The previous sections have dealt with historical aspect, geographical aspects. The present section will study linguistic aspects in which variants of Yira will be exploited. According to the Oxford Dictionary for learners of English (2000), the word dialect may be defined as a form of language that is spoken in one part of the country, or by a determined class of people, or even during a precise period of History. Kiyira, taken as a language, is divided into fifteen dialects that can be grouped into three sections. In order to make the difference between them, every variant appropriate characteristic will be selected, explained and exploited. The three sections of these variants are: Central Dialect Northern Dialects and Southern Dialects. The first variant of Yira language to be selected and examined is Kiserume.

#### **(i) Kiserume**

This variant of Kiyira is spoken in the southern part of Beni-Lubero Area by peasant farmers of manioc banana and Sugar Canes. These populations who deal with extensive agriculture live in large agglomerations of Kirumba, Kaseghe, Kayna, Kanyabayonga. This variant is remarked by a high accent in intonation and with a very slow speed in articulation. These populations deal also with hunting rodents such as hares, squirrels, big rats... and live on plateaus between lake Albert and the equatorial dense forest of DRC Central Basin.

#### **(ii) Kiyi kovo**

This dialect is spoken in the same area as Kiserume by a clan called wayikovo specialized in hunting and Gold digging in the near- east of the equatorial virgin forest. This dialect has Kinande sentence structures but Hunde, Nyanga vocabulary items and is spoken in Miriki, Kikuku, Kibirizi, Vitumbi, Katohonga, Luofu, Busekera, and the Kabasha Rockies.

#### **(iii) Kiholu**

This dialect is spoken by poachers on the Western side of the Lake Edward from the fishery of Vitumbi till Kyavinyonge in the Graben and Rift valley. The variant is used when populations are performing fishing and poaching operations on the lake or in Virunga National Park. This dialect is spoken by people who are said to have no modesty when behaving: washing bodies in the open air, prostitution, adultery, corruption, drinking, and smoking harshish. Terms

and words uttered by these people look like insults and denote taboo and obscenity. This language is similar to that of Diamond and Gold diggers in Upper Congo local mines.

#### **(iv) Kipere**

This dialect is spoken in the far-west of the Equatorial dense forest by a clan Bapere. They are Nande people who get angry whenever they think that someone looks up down them because of their size or height. They have got so much money that they are among powerful wealthy populations in Butembo city center because it is in their area where gold was discovered for the first time.

#### **(v) Kihimba or Kinyihimba**

This is the dialect which has never got any remarkable influence of foreign languages. It is spoken by people who are still stuck to traditional beliefs of the culture. Its speakers live in Agglomeration such as Lubango, Bingi, Kitsombiro, Kipese, Virenge, Munyakondomia, Masereka, Lubero, Lukanga Luotu, Magherya, Nyabili, Alimbongo... Where the population density is extremely high in the Democratic Republic of Congo.

#### **(vi) Kiyora**

This is a dialect spoken by smugglers of gold, diamond, coffee, coltan, thea, pawpaw solid sap through Ugando-Rwandan and Congolese frontiers. Every business man speaks it in the Beni-Lubero Area. Its role is to wrong customs officers when crossing the borders with undeclared goods. In this dialect, there are different specific terms that only traders know and can understand when speaking and identifying, money (currency), U.S.dollars prices rising and lowering, concepts symbolizing war state officials, barriers (Road blockers), benefit loss... Kiyora seems to be a predominant dialect as it is spoken then imposed by rich family members with their influence in Beni, Butembo, Goma, Kisangani, Bunia, Isiro and Kinshasa. The business Yira world then seems to be gaining a high social status in the Yira Diaspora world.

#### **(vii) Kinyirungu**

This variety of Kiyira is spoken in the valley of Semuliki River and in the neighboring areas by poachers and smugglers in Virunga National Park and all different national reserves of the Province; This national park is a savannah and the word Irungu means savannah in English language. Here, once more, speakers use special terms to identify animals, state officials, kinds of guns, bullets, tents, uniforms, fried meat, fresh meat, smoked meat, salted meat or fish. A great deal of people have gained their life through poaching and smuggling crossing and operating in this area and automatically have no need to forget its value of the dialect as it has served for the success of their life. It is spoken in Isale, Kyondo, Ishango, Kasindi, Lubirihya, Vuhuvi,...

### **(Viii)Kihema**

This dialect is a mixture of Kihima spoken in Mbarara District, Kondjo and Kiyira spoken by Hima people living in tents (2005 and 2007) with their flocks in the savannah on the two banks of Semuliki River precisely in Karuruma. These people are still nomads. During the first Rebellion from 1960-1965, they fled to Uganda in the districts surrounding Ruwenzories then have just returned to D.R.Congo after the unification of Irungu grouped in camps.

### **(viii) Kimbuba**

This dialect is spoken in the Southern part of Beni town by an ethnic group called Bambuba. This ethnic group members speak and learn three languages from childhood: Swahili, Real Kimbuba and Kiyira, then this dialect is a mixture of Kimbuba words Intonation and Kiyira. Mbuba people do their utmost to learn and speak so as to hide and obscure their tribal Origin in the past. They get furious whenever they are called Bambuba because it seems that the concept Mbuba means midget or Pygmy in Kimbuba.

### **(ix) Kipakombe or Kifakombe**

This variant of Kiyira results from Pakombe people attempting to learn and speak Kiyira; this means that it is a mixture of Kiyira and Kipakombe. It is largely spoken in the villages neighboring Beni town in the northern past such as, Mavivi, Kyanzaba, Mbau. Bambuba and Bafwakombe are two ethnic groups living mainly in the chiefdom. Mbau between Beni town and Oicha city.

### **(ix)Kitalinge**

This dialect results from the contact of Nande and Talinge people then the mixture of the two dialects produces a variant called Kitalinge. This is a kind of Kiyira spoken by Talinge people trying to learn and speak Kinande. It is largely spoken in Batalinge chiefdom situated along the Semuluki River and in the northern past of Mount Lwanzururu. These ethnic group members are farmers with large fields of coffee, pawpaw and cocoa and most of the time amass much money from this daily activity. Talinge people are Bira and Ngiti neighbours in Irumu Territory in Kibali-Ituri district in Upper Congo and Bondibudji district in the Republic of Uganda.

### **(x) Lukonzo**

This variant of Kiyira is similar to kikondjo' in the sense that its speakers have got a great influence from Ugandan Kondjo. It is spoken in the area around Mount Lwanzururu specifically in Lume, Mwenda, Ishango, Kasindi, Mutwunga, Lubirihya then has got many words that originated from Kiganda, Kikondjo, Kinyangore... This dialect is also spoken by Uganda-

Congolese rebel groups dwelling on Mount Rwenzori when trying to create contact with local farmers when food needs occur.

**(xi) Kibila**

This dialect is spoken by members of an Ethnic group called Bila people trying to speak and learn Kiyira. This Ethnical group lives on such activities as: hunting, fishing in streams, Extracting honey, setting traps for rodents... The speakers of this dialect live in Oicha, Mangina, Mabalako, Eringeti, Bela. They are native tribes of the dense forest distributing cultivable forest lands to mountaineers from Eastern Lubero who were displeased with the crowded conditions in Masereka-Kyondo-Kipese areas.

**(xiv) Kilese**

This variety of Kiyira results from the fact that Lese people living with Nande people are determined to learn Kiyira if they desire to get an easy integration. When not succeeding to speak Kiyira quite well, Lese people living with Yira people succumb in speaking Kilese, a variant of Kiyira spoken by Lese people trying to speak real Kinande. This dialect is spoken by Lese Ethnic group members living in Eringeti, Katabei, Komanda, Teturi, Biakato, Bela and in the local mines of gold in the Mambasa forest on the two river banks of Teturi.

**(xii) Kaswahili**

Kaswahili is a variant of Kinande which is spoken in Butembo and Beni, even in Goma by Kiyira speakers trying to speak Swahili. The sentence structures are Swahili like but all vocabulary items derive from Kiyira. Kaswahili has become very popular in Butembo-Beni streets but some educated parents do not allow their children to speak it at home. Children are even reprimanded when they are heard or found speaking it. Sometimes, those parents kindly tell them to opt for one language: either Swahili or Kiyira, instead of the mixture. The dialect is full of Lingala, French, even English words and has resulted from the lassitude and the incapacibilities to construct good and meaningful sentences neither in Swahili nor Kiyira. Young generations from Butembo-Beni speak it as native language on the streets.

**(xiii) Kikondjo (Uganda)**

It would be of no use if we concluded this part about Yira dialects without evoking the case of kondjo a variant of Kiyira spoken in the Republic of Uganda in the districts of Kasese, Kabale, Mbarara, Toro, Bondobodjo in the western part of Uganda. I should also remind my readers that Kondjo in the Republic of Uganda is considered as an autonomous language and has many variants that can not be enumerated in the present examination but Kikondjo is taken in DR Congo as a variety of Kiyira.

Concluding this section, one thing should be said and clarified about Kiyikovo, Kiserume, Kipere, Kiofu (which has not been listed) spoken in Southern Lubero; kitalinge,

kipakombe, Kimbuba, Kibila and Kilese spoken in Northern part of Beni territory: their speakers are not totally integrated in Yira speaking Community because a part from speaking these varieties of Kiyira, they also speak their tribal languages.

For evidencing and materializing the matter under discussion i.e. the different dialect of Yira, the following model sentence may evidence the cases under analysis. The example is stated as follows:

- (i) English: Kasoki has got a good bed.
- (ii) Kiserume: Kasoki awite enzingo yo wene
- (iii) Kiyikovo: Kasoki awite enziingo yo wene
- (iv) Kiholu: Kasoki awite enzyingo yo wene
- (v) Kipere: Kasoki awite engingo yo wene.
- (vi) Kinyihimba: Kasoki awite ekyibunda kyo wene
- (vii) Kiofu: Kasoki awite engotsero yo wene.
- (viii) Kiyora: Kasoki awite engyingo yo wene.
- (ix) Kinyurungu: Kasoki awite engingo yo wene.
- (x) Kihema: Kasoki awite ekilalio kyowene.
- (xi) Kimbuba: Kasoki awite ekyitanda kyowene.
- (xii) Kafakombe: Kasoki awite egingo yo wene.
- (xiii) Kitalinge: Kasoki awite etsingo yo wene.
- (xiv) Kibila: Kasoki awite engiingo yo wene.
- (xv) Kaswahili; Kasoki awite enchingo chowene.
- (xvi) Kikondjo: Kasoki awite ekyiserero kyowene.
- (xvii) Lukonzo: Kasoki awite esingo yowene.
- (xviii) Kilese: Katsoki awite enjinga yo wene.

From the examples in the above examination, one may realize that there are many variants of the word « bed » that are not given here such as: Ekyiliamiro, mukeka, amatala, obutara, omuragho, esyondandalira... The variants from Kinyihimba: « Ekyilalio » from kiofu : «Engotsero» ;Kihema :« Ekyilalio ; Kimbuba :« Ekyitanda» : Kikondjo, ekyisesero have deviated from the primitive phneme sounds and have adopted borrowings from Swahili and neighboring languages : Ganda ,Hunde ,Nyanga ,Ryanda ,Lese , Tembo ,Kumu , Rombi ,Bali ,and Lega .

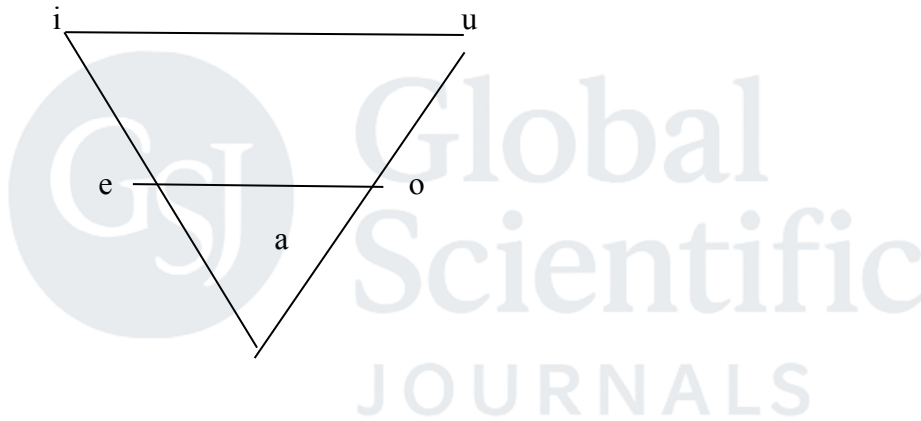
### 0.9. Sound System of Yira

The previous part has examined different dialects constituting kiyira ; the present point will treat the sound system .Kiyira as Bantu language has got many similarities with other languages .

Guthrie quoted by kasoko (1989) classifies Kinande in the linguistic zone J which is the mixture of linguistic zones D and E then is symbolized D42. GUTHRIE goes on making a difference between kondjo and Nande by symbolizing Kondjo D41 and Nande D42 belonging to the linguistic large group D40. Nande makes a difference with other Bantu languages by the use of the augment `Eri-prefix` or `Eri-Infinitive marker for all verbs in infinitive form instead of the common application of ko-or ku-

09.1. Vowel Sounds

Phonologically speaking, Nande language has got nine vowel phonemes considering the different roles that they play in the speech. They are; i,I,u,u:,e,o, ε ,a but logically and simply speaking, Kinande has got five vowels which are,i, e,a,o,u. Daniel and Geamson quoted by Kamalolwako (2015) suggests the following triangle in which vowel sounds are placed



For sake of evidence, Vowel phonemes will be exemplified in the following chart:

	<b>Vowels</b>	<b>Verbs</b>	<b>Substantives</b>	<b>Adjectives</b>	<b>Adverbs...</b>
(i)	[i:]	Erivigha (to fight)	Omuveri (work)	Lovire (cheap)	Lino (now)
(II)	[I]	Eriviva (to sow)	Omuveri( body)	Asusire (strong)	Kyindu (something)
(III)	[u:]	Eribugha (to speak)	Mbula (rain)	Bule (empty)	Bulighe (Unhappily)
(IV)	[u]	Eribugha (to finish)	Mbule (kind of rat)	Muli (long)	Vutsira (without)
(V)	[e]	Erighenda (to go)	Enda (cow)	Lere (young)	Sihire (sweet)
(VI)	[ε]	Erigherya (to taste)	Mughendia ( Driver)	Kalire (dear)	Lero (this time)

(VII)	[a]	Eridala ( to jump)	Mitala (teeth)	Luva ( fast)	Luvaluva (quickly)
(VIII)	[o]	Erimoka (to vomit)	Omundu (person)	Molo (weak)	Mongya (tomorrow)
(IX)	[ə]	Eriogha ( to purge)	Omoghe (Kind of dirty water)	Holi ( dead)	Hondire (rottew)

From the above chart, one can realize that there are many homographs that non Yira speakers would utter as homophones but which are really homographs if a Yira Native speaker produces them. The pronunciation of these homographs is made possible thanks to the uttering of long and short vowels. Here is a list of some homographs which look like homophones when a non-initiated speaker intends to pronounce them.

Omuviri (body)	Omuviri (work)	
Eribugha (to speak)	Eribugha (to finish)	
Endwa (marriage)	Endwa (wasp)	
Obuhere (sowing)	Obuhere (ceremony)	Obuhere (pimple)
Enda (belly)	Enda (louse/ lice)	

### 0.9.2. Yira Consonant Phonemes

In the previous section, Yira vowel sounds have been examined; in the present section, I will examine different consonants that exist in Kiyira. The Yira has about twenty consonant sounds when we exclude those introduced within borrowings. Here are them: b, p, β, d, t, g, k, f, z, s, S<sub>j</sub>, tS, l, r, m, n, η, η, h, and those borrowed sounds: S, ts, V.

For the sake of Evidence, I am going to classify them according to the manner of articulation, voicing, and place of articulation.

#### (i) Manner of Articulation

Kamalolwako (2015) suggests the following classification that we adapt for Yira consonant sounds:

- Occlusives: b, p, d, t, g, k.
- Fricatives: β, f, z, S, , h□/3√ (borrowed from swahili).
- Affricates: S<sub>j</sub>, Ts, x S, TS,(borrowed from Swahili)

- Lateral:  $\ell$
- Roll: r
- Nasals: m, n,  $\eta$ ,  $\text{ŋ}$

**(ii) Place of Articulation**

According to this criterion, Yira consonant phonemes may be classified in the following ways:

- Bilabials: b, p,  $\beta$ , m
- Labio-dentals: f, (v)
- Dentals: d, t,  $\eta$
- Alveolars: z, sj, s, ts, l, r(s), (ts).
- Palatal: j
- Velars: g, k,
- Labio-velar:  $\text{ŋ}$
- Global: h

**(iii) Voicing**

According to the voicing criterion, Yira applies voiced and voiceless consonant phonemes:

- Voiced Consonants: b, d, g,  $\beta$ , z, , h, l, r, m, n, ,  $\text{ŋ}$ , (v)
- Voiced Consonant sounds: p, t, k, f, s, sj, ts, ts, s

Daniel Jones quoted by Kamalolwako (2015) suggests the following chart to represent the consonant sounds of English Language that we are going to adapt to represent Yira consonantal phonemes:

	Bibabial	Labio-	Dental	alvedar	Palatals	velars	Labro-	glotal
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		dental					velars	
Plosives	ɓ p		d t			g k		
Fricatives	β	f v		z s	sj(s)			h
Affricates				ts	ts			
Lateral				ɭ				
Roll				r				
Nasals	m		N				Ṽ	
Semi-vowels	w				j			

The present chart gives more precisions and clarifications about Yira consonant phonemes concerning words evidencing them.

**(i) Plosives, Fricatives and Dentals**

N0	consonant	Verbs	Substantives	Adjectives	Adverbs and...
1.	(b)	<ul style="list-style-type: none"> <li>➤ Bitia (regest)</li> <li>➤ Beluka (get ful)</li> </ul>	<ul style="list-style-type: none"> <li>Batangi(clan)</li> <li>Bingi(Village)</li> </ul>	<ul style="list-style-type: none"> <li>Bandi(barolet)</li> <li>bitia(Bad)</li> </ul>	
2.	[p]	<ul style="list-style-type: none"> <li>➤ Pipa (praise)</li> <li>➤ Pepela (fan)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Puli(flute)</li> <li>➤ Punda (Horse)</li> </ul>	<ul style="list-style-type: none"> <li>Kapumbuli (stupid)</li> </ul>	
3.	[β]	<ul style="list-style-type: none"> <li>➤ Va(to rob)</li> <li>➤ Vina(dance)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Mwivi(robber)</li> <li>➤ Vivuva(shaw)</li> </ul>	<ul style="list-style-type: none"> <li>Vangi(Numerous)</li> </ul>	<ul style="list-style-type: none"> <li>Vitia vitia(in a bad way)</li> </ul>
4.	[f]	<ul style="list-style-type: none"> <li>➤ Fungula(open)</li> <li>➤ Fina(press)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Fisi(Hyena)</li> <li>➤ Fuku(big rat)</li> </ul>	<ul style="list-style-type: none"> <li>Safi (clean)</li> </ul>	
5.	[z]	<ul style="list-style-type: none"> <li>➤ Benza (spliz)</li> <li>➤ Anza[love]</li> </ul>	<ul style="list-style-type: none"> <li>➤ Nzira (way)</li> <li>➤ Nzali(buffalo)</li> </ul>	<ul style="list-style-type: none"> <li>Nzighu(enemy)</li> </ul>	
6.	[s]	<ul style="list-style-type: none"> <li>➤ Saba (ask)</li> <li>➤ Sanza (put)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Visamali(dream)</li> <li>➤ Kisuki(bush)</li> </ul>	<ul style="list-style-type: none"> <li>Saravuno</li> </ul>	
7.	[	<ul style="list-style-type: none"> <li>➤ Ghendia(drive)</li> <li>➤ Ghemera (lean)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Maghetse(water)</li> <li>➤ Kitegho(trap)</li> </ul>	<ul style="list-style-type: none"> <li>Mughata(lazy)</li> </ul>	
8.		<ul style="list-style-type: none"> <li>➤ Syalia(come at eat)</li> <li>➤ Halisya(boast)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Syongwi(fire wood)</li> <li>➤ Syombwa (dogs)</li> </ul>	<ul style="list-style-type: none"> <li>Syonye (dizinteresting)</li> </ul>	
9.		<ul style="list-style-type: none"> <li>➤ Hinga(go to the fied)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Hima(hut)</li> <li>➤ Muhuki(cook)</li> </ul>	<ul style="list-style-type: none"> <li>Nenehire(fat)</li> </ul>	

10.		<ul style="list-style-type: none"> <li>➤ Tsamba(crozieze)</li> <li>➤ Tsema(be happy)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Ritsuro(jealousy)</li> <li>➤ Bitsungu(potatoes)</li> </ul>	Tsatsu(bitter)	
11.		<ul style="list-style-type: none"> <li>➤ Lova(decrease)</li> <li>➤ Lova (pass)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Mukali (woman)</li> <li>➤ Bulambo(hill)</li> </ul>	Kuli (high)	

**2 Nasals, rolls and semi-vowels chart continued and concluded**

N°	Consonants	Verbs	substantives	Adjectives	adverbs
12	[r]	<ul style="list-style-type: none"> <li>➤ Rira(weep)</li> <li>➤ Langira(see)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Rima(field)</li> <li>➤ Rituva(pot)</li> </ul>	Runda(fat)	Lero(this time)
13	[m]	<ul style="list-style-type: none"> <li>➤ Hitana(getangy)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Hano(cousisel)</li> <li>➤ Tano(five)</li> </ul>	Nene(fat)	Lino(now)
14	[ny ]	<ul style="list-style-type: none"> <li>➤ Nywa(drink)</li> <li>➤ Nyota(pull)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Nyum(u(ant))</li> <li>➤ Muny(u(salt))</li> <li>➤ Muny(ole(worm))</li> </ul>	<ul style="list-style-type: none"> <li>➤ Nyoto(sm)</li> </ul>	Nyuma(late)
15	[m]	<ul style="list-style-type: none"> <li>➤ Mera(swallow)</li> <li>➤ Mia(take)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Motim(a(heart))</li> <li>➤ Rilima(field)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Molo(fai)</li> <li>➤ Muli(long)</li> </ul>	
16	[ t ]	<ul style="list-style-type: none"> <li>➤ Tonga(crtiaze)</li> <li>➤ Tenga(get rotten)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Bongo(brain)</li> <li>➤ Mughungo(back)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Kyingwe(stupid)</li> <li>➤ Mwenge(good)</li> </ul>	
17	[w]	<ul style="list-style-type: none"> <li>➤ Wira (get hungry)</li> <li>➤ Hweka (marry)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Mwa(mi(chief))</li> <li>➤ Mwiti(murderer)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Mwera(poor)</li> </ul>	
18	[j]	<ul style="list-style-type: none"> <li>➤ Yire(to have)</li> <li>➤ Toya(to drip)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Yira(language)</li> </ul>	<ul style="list-style-type: none"> <li>➤ Yuma(fresh)</li> </ul>	

19	[ ]		Chayi( tea)	Chimbi(h yppocryte)
20	[ ]		Shati (short)	

### 10. Findings

The preceding chart examination brings about the following observations

- The sound [f] is not frequent in kiyira ;many words with the sound[f] occurrence are borrowing from other languages

Eg – fungula from swahili means ‘key’ or ‘open’ respectively used as noun or verbs

- ‘franga from ‘French’ franc means ‘money’ or ‘currenncy’
- [z] is exclususively attested in the cluster ‘nz’ ,and never appears alone except in borrowings from other words

Eg \_ eribenza, (to split), erikenza (to cut), nzira (path)

- zambi (from swahili) sin, eribatizwa (to baptise)
- The clusters ‘mb’and’nd’ are the major sources of Yira interferences in French; English and other European languages with clusers so contrasted: mb=mp; ndnt; ng=nk,...as mp,nt,and nk not occur in yira
- The sound, β, s, create problems to a non-nande speaker when intending to learn kiyira. The following evidences may exemplify the cases under treatment: instead of saying

- Wamabuka / wamaβuka / — /Wamabuka/or Good morning  
/wamavuka/
- Mughisa / mu isa/ — /mugisa/ Luck
- Kaghoma / ka oma/ — /kagoma/ A small drum
- Kitsa / kitsa/ — /kitsa/ Born after twins
- Syakola / sjakola/ — /sakola/ He never works
- Mugheni / mu ni — /mugeni/ Visitor
- Nzuva / nzuba/ — /ndzuva/ Child born after a  
deceded one

The analysis of similarities and differences between Kiyira and English language reveals the following observations: The sounds |z| |ts| |,n| |£| |Ø| ,|dz| do not occur in Kiyira whereas the Kiyira sound | ts| , | β | , |j| |μ| do not occur in English . As for vowels and the rest of consonants, a kind of similarity may be revealed : p, b ,t , d, k, s, m, n, l, h, are exactly the

same sounds as those existing in English . the sounds |g| ,| z| |f| | z| are not frequent in Kiyira; those rare occurrences of these three consonant sounds are most of the time attested in throwing from Kiswahili, Lingala French, English or other neighbouring languages as Hunde, Nyanga, Lega, Lese, Kumu, Bira Gannda ,Ruanda ...

e.g –Eriwaza from Swahili ‘kuwaza’ (to think)

- Erizama from Swahili ‘kuzama’ ( to get drown)
- Erifungula from Swahili ‘kufungula’ (to open )
- Eriganga from Lingala ‘koganga’ (to cry)
- Fizi from Swahili ‘fisi’ (hyena )
- Jinga from Swahili ‘mujinga (un educated )
- Erigété from French ‘gueter’ (to spy)
- Erigéré from French ‘guerroyer’ (to fight )
- Gangi from English ‘gang’
- Vita from swahili ‘vita’ (war )
- Jéré from French ‘gérer’ to manage

The | dz| and | ts| were not placed in the above chart but really have equivalent sounds or accurately speaking exist in borrowed words from English and French. From the above observation, a kind of similarity between Kiyira (Kinande ) sounds missing in English and vice versa:

Kiyira	English
ts	tʃ
sj	ʃ
β	B

From the above analysis, the linguistic phenomenon ‘interference’ as a source of difficulties in uttering a certain number of clusters may be observed. The two clusters are ‘mp, nt’ they do not occur in Kinande hence a foreign language.

A yira native speaker often says	instead of
Mountain / maundn /	Mauntn
Aunt / a:nd /	/a:nt/
Sent / send /	/sent/
Kampala / kambala /	/kampala /





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