

Sociolinguistic Survey Among the Rangi People

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ABSTRACT

The Rangi survey data was obtained in August of 1995. This Tanzania Bantu language is known through most of the country by its Kiswahili name, Kirangi, though the people themselves call their language Kilangi—the *ki-* prefix meaning “language”.

The purpose of this survey was to determine whether a writing system and literature should be developed in Kirangi. To accomplish this, the following research questions were addressed:

1. The viability of Kirangi, in other words, if it is likely to be abandoned for Kiswahili in the future.
2. Whether the Rangi people would likely use literature in Kirangi if it were available
3. Since Kirangi is most closely related to Kimbugwe, a related question is whether these two languages might be able to share the same literature.

Bilingualism is an important question for most language groups in Tanzania because of the strength of Kiswahili as the national language.

The conclusion of the study was that the Rangi language is vital with no danger of shifting to Kiswahili in the near future. It is in a diglossic situation with many people knowing both Kirangi and Kiswahili. Kiswahili is used in school, population centers of mixed languages and with outsiders. Kirangi is used in all other domains.

INTRODUCTION

This survey was conducted during the weeks of August 15–27, 1995, and was done to complete an initial survey that was begun in June 1990 by Brady and Betty Anderson (Anderson 1990). Their survey report demonstrated significant evidence that further survey was needed to determine the need for language development.

We are thankful for the assistance provided us by the local government and administrative officers in Kondoa, the District Officer, and his Executive Officer, and others of his staff. The Executive Officers in the village of Iyoli, and Mafai, were also of great assistance to us. Many others also provided needed assistance in other areas, and we appreciate each of them for their help and hospitality.

I. BACKGROUND

A. History

The Rangi people refer to themselves as Valangi, and their language as Kilangi. However, they are known throughout the country by their Kiswahili name of Warangi and their language as Kirangi. In English it is common to drop the prefix and refer to both the people and their language as ‘Rangi’. In order to avoid confusion, throughout this report, all people groups will be referred to by their English names. In order to distinguish the languages from the people groups, however, the Swahili names will be used for the languages, for example, Kirangi.

Kirangi is a Central Bantu language, in Guthrie’s F.30 zone (Gordon 2005:200), spoken by approximately 270,000 speakers (Appendix 1) in the Kondoa District, Dodoma

Region of central Tanzania. It is the largest language group in the Babati-Kondoa area, but there are other groups as well: Maasai (Nilotic), Barabaig (Nilotic), Sandawe (Khosian), Iraqw (Cushitic), Burunge (Cushitic), Gorowa (Cushitic), Wasi (Cushitic), and Mbugwe (Bantu). All of these groups as well as Chagga and Gogo are represented in significant numbers in Kondoa town. Kirangi has been influenced by these surrounding Cushitic languages, but its closest neighbor linguistically is Kimbugwe or Mbugwe (Gordon 2005:200, Polome, 1980:61). The Mbugwe are separated from Rangi and live 100 km to the north near Magugu.

The Rangi believe that their ancestors come from the North and East, not the West as most Bantu languages are believed to have come. The survey team was told the following story by the Catholic Bishop in Dodoma.

The Rangi traveled from the north, southward through the Rift Valley. They passed through Ethiopia and Kenya on their way. When the Rangi arrived in Tanzania, they settled for a time in Babati. The Rangi were water diviners, and as they traveled they were continually searching for permanent water sources. When they would find a water source, they would dig a hole, put a gourd into it and then leave. They would return to this place during the following dry season, and if the gourd was full of water, the Rangi would settle in that place. One day, a group of young men went out from Babati, hunting guinea fowl. The word for guinea fowl in Kirangi is “mbuwe.” When they returned from their hunt, they found that all the people were gone. They had been left behind. These people stayed in this area and became the Mbugwe. This explains the language similarity of the Mbugwe to the Rangi. The rest of the Rangi people that had continued south, came to the place called Haubi. This was a place where the “water didn’t go out.” This became the new land of the Rangi, and Haubi is well known today as the place where the Rangi people have originated.

B. Livelihood

The Rangi are farmers, their principal crops being maize and millet. Their land has suffered from massive erosion; for this reason some of the villages were evacuated and the people moved into other areas. A zero grazing policy was also put into effect. This policy prohibited any animal grazing on approximately a quarter of the Rangi land. Due to programs developed by the government and SIDA (Swedish International Development Agency) the erosion problem is getting under control. Through the efforts of Heifer Project International and other organizations, many of the people now have the opportunity to raise high grade cattle in small pens.

C. Regional information

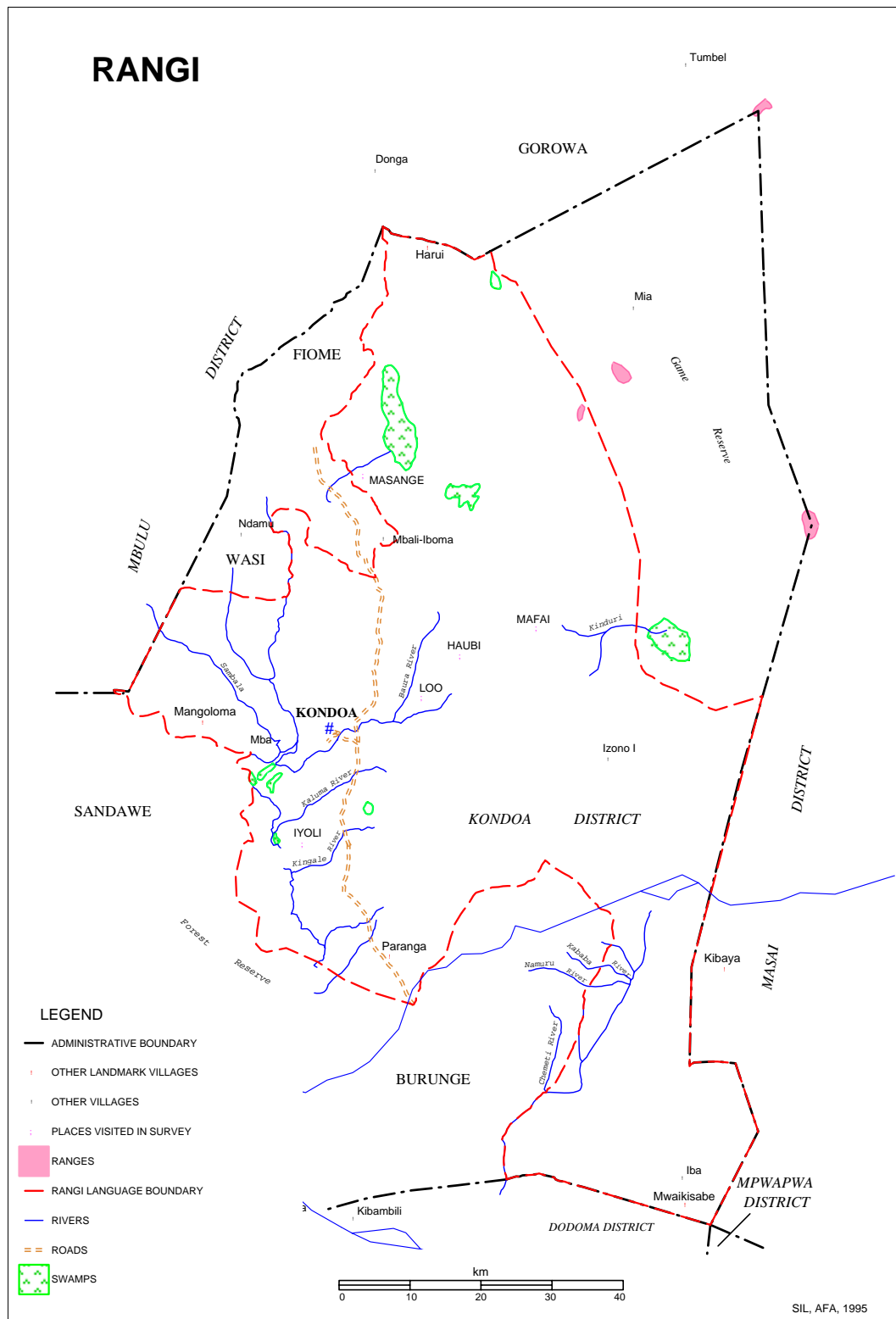
Access to this hilly area is by way of the Arusha to Dodoma Road which passes near Kondoa, the principal town in the area. Kondoa is in the southwest part of Rangi country. The district (Wilaya) offices are located there. The terrain surrounding the villages in the area is rugged with hills and small rivers which render many of the roads impassable during the rainy season. This rainy season normally falls between December and May. The annual rainfall averages between 500 mm and 800 mm. During the dry season the

river beds dry up and the people must dig for their water. The Rangi live as far north as Hauri , as south as Mwaikisabe, as east as Kibaya and as west as Mangoloma.

Our survey team was based out of Kondoa town. The first village we visited was Iyoli which is located south and west of Kondoa. The next village was Mafai, to the north and east, and Haubi which is near Mafai. Lastly we visited Loo, a village approximately 8 km east of Kondoa town. See the following map. Mesanga is shown also, because it is an additional town visited on the earlier survey by the Andersons.

The language boundaries of this map were drawn by interviewing a government official who had traveled throughout the region for many years in connection with his job. We asked him to tell us which villages were Rangi and which were not. For the ones with mixed population of Rangi and others, he estimated if they were one-fourth, one-half or three-fourth Rangi. Our map is drawn to include those places that are one-half or more Rangi.

The population was estimated by putting the same data together with village populations taken from census data.



II. PURPOSE OF THE SURVEY

The purpose of this survey was to determine whether a writing system and literature should be developed in Kirangi. Hence, the following research topics are pertinent:

1. The viability of Kirangi. Is it likely to be abandoned for Kiswahili in the future?
2. Would the Rangi people likely use literature in Kirangi if it were available?
3. Since Kirangi is most closely related to Kimbugwe, a related question is whether these two languages might be able to share the same literature.

Bilingualism is an important question for most language groups in Tanzania because of the strength of Kiswahili as the national language.

III. SURVEY APPROACH

The previous survey (Anderson, 1990) found indications that the language may be in process of shifting toward Kiswahili. In that survey it was suggested that these indicators might be due in part to unintentional bias by the interpreter, and in part to the fact that their population sample was primarily taken in Kondoa and other towns having a mixed language population. They suggested that remote villages should also be sampled. So, for this survey, the approach is to begin with an isolated, homogenous Rangi village and characterize it with a thorough survey, then choose other villages depending on results found there. It was discovered that the most remote village within the Rangi homeland territory was accessible by car. Extensive questioning of officials from the district offices, a land surveyor, and others who had traveled throughout the region and were familiar with the whole area, produced the conclusion that this "remote" village was sufficiently similar to other places within the area and that we could consider it representative of all rural villages. Further, most all Rangi live in rural villages. As a result, only two other villages were visited as "spot checks" to confirm this conclusion.

A sociolinguistic questionnaire was administered to address the question of viability through investigating language use and other factors. The questionnaire was designed to discover the extent of the use of Kirangi in the home and neighborhood domains as an indication of the stability of the language. The questionnaire was administered in two Rangi villages to a representative selection of the Rangi people in order to gauge the presence of language shift that would affect the language long term. It was administered to an equal number of men and women. It was predetermined that gender was the only important cultural distinction that applied to our survey questions. It was expected that women would not be as proficient in Kiswahili, but because a majority of the people of all age categories are farmers, and have a standard seven education or below, the level of education, type of work, or age category, as distinct groupings, would not have significant bearing on our objectives. The education level, work, and age were noted on the questionnaire, but not used to categorize people. It was decided that only people between the ages of eighteen and forty-five would be questioned. These ages were chosen because people under eighteen may not have had the opportunity of education yet (most children learn Kiswahili in school), and those over forty-five may be too old by the time a project was completed to be interested in learning to read.

Regarding the prospective usage of Kirangi literature, local leaders were interviewed in the larger towns and in the villages. The focus of these interviews was to determine the

language use in each domain, the attitude of the leaders toward a mother-tongue translation of literature, and the degree of support and willingness to be involved in the project.

Interviews with local teachers attempted to get an overall view of the level of education obtained by most of the Rangi. They also looked at the attitudes of the people towards literature in their mother tongue and what levels of support they would be willing to give in order to see it come about. Group interviews with the village elders and leaders served to get an accurate map of the Rangi villages, inquire about the history of the Rangi, observe any indicators of language shift, and probe the attitude towards literature development. Informal interviews proved very helpful in the general sense of understanding the attitudes of the Rangi and validating many of the opinions stated in other interviews.

In order to get a preliminary indication of the relation between Kimbugwe and Kirangi, a word list was elicited for Kimbugwe and Kirangi to be compared with the following in mind: if the two speech varieties were discovered to have a close lexical relationship then further analysis would be conducted to determine whether the development of one could be used for both. If instead, little lexical similarity would be found, nothing further would need to be looked into. Since these two languages are more closely related to each other than to any other language (Grimes 1992) other languages need not be investigated if it is found that these two cannot share a common literature.

A copy of the various interview schedules used is included in the appendix.

IV. DATA COLLECTION

In order to achieve these purposes, a letter of introduction was obtained from the Anglican bishop in Dodoma. Officials in Kondoa were approached and permission was granted to survey in the villages and schools. Various of these officials were consulted and statistics concerning the population, education, and other Rangi demographics were obtained. (This information is reported in the Background above.)

A. Oral questionnaire

The village of Iyoli was chosen as the first site in which to try out the sampling procedures and the oral questionnaire because it was semi-remote and yet had road access. Ten men and ten women were questioned in this town. The team then evaluated the results of the questionnaire and determined that if a larger sample were taken from one other village, and the results were not significantly different, these two villages would be sufficient to answer our question of language viability. Without a significant difference in language answers from two villages very different from each other in most other ways, it was determined that two villages could be an accurate representation of all the Rangi villages. The second site, the village of Mafai, was selected because of its geographical distance from Iyoli and Kondoa and because it was thought to be one of the most isolated of all the Rangi villages. Mafai was found to have different characteristics than Iyoli in the areas of agriculture, education, and prosperity. Eighteen men and eighteen women were questioned in Mafai. When the results were found to be insignificantly different, it was decided that these two villages were adequate representatives of the rural Rangi population.

Mafai was selected to be representative of the most isolated spots among the Rangi. However, when we visited there, we found that most every house was accessible by car and it did not appear to be that isolated. After talking with several people who had experience traveling throughout the Rangi region, we concluded that no village among the Rangi was particularly more isolated than any other rural village. It was therefore decided that sampling another village would not give us different data from what we already had.

Developing a system for getting a non-biased or representative sampling of the Rangi population was the first priority. The work was facilitated by the government's policy for organization of towns. Each population center is divided into groups of ten households. One person from within this group is appointed as the "ten cell" leader. He is then responsible for all ten households under him. The village chairman and the executive administrator are then in charge of all the cell leaders. Each village or town in Tanzania is divided in this manner, and in this way the government is able to observe and communicate with all the people.

This system was used by the survey team in the following manner. Upon entering a village, the village chairman and executive administrator were approached and introductions made. The team would then request a list of all the cell leaders of this village. Six of the cell leaders were then chosen at random with four as alternates in case of absence. The list was then followed and the back-ups only used when the chosen ones were exhausted. This substitution was noted on the questionnaires.

The executive officer would then escort the team to the home of the first cell leader on the list of those chosen. From this leader or someone in his household, a list of the homes in his village was obtained. From this list six homes were selected at random along with alternates. The team then would divide the chosen list in two, each taking specific alternates in specific order. Half the team was escorted by the executive officer and the other half by the cell leader. Before arriving at a home, it was determined which gender would be chosen, and if there was more than one member of the household of that gender, it was also predetermined whether the eldest or the youngest would be chosen. Upon arriving at the home, a list of the members of the household who fit the gender and age categories was obtained. The questionnaire would then be administered to the pre-selected person. If there was no one in the household of the appointed gender, or if they were absent and not expected to return in time for us to question them, a person of the opposite sex would then be chosen. If there was no one in the household at all, the appointed alternate household would then be used. If an alternate was used, it was noted at the top of the questionnaire.

In one specific instance, the cell leader was not home, and the older woman present could not tell us the names of the families in the cell group. This home, however, was on the side of a hill giving a bird's eye view of the whole area. The lady and the executive officer were able to point out all the houses that belonged under this cell leader. At this point, it was decided that instead of going on to the alternate cell leader's houses, that a representative selection of households could be obtained by choosing every other house along the hillside for questioning and alternates chosen out of the remaining homes.

One other variation to the before described system of selection occurred in Iyoli, the first village that was visited. Because this was the pilot site, the plan had not yet been refined to its later state. Some substitutions were made without being noted, and these substitutions were not made in accordance with any system, thus opening them up to a potential for bias. However, the data was reviewed by looking at the community as a whole, comparing the answers to the interview answers and also to those answers compiled in the systematic way and the difference was judged to be insignificant. It was therefore determined that the data taken was sufficiently representative of the community.

B. Interviews

1. Leaders Interview

Interviews were conducted with leaders of all the denominations represented in the Kondoa District. These interviews were conducted in a semi-formal manner with a primary interviewer presenting the questions and another taking notes on the answers.

2. Teacher Interview

The teacher interviews were conducted in the villages of Iyoli and Mafai. At each location the head teacher of the local school was consulted.

3. Group Interview

Group Interviews were conducted in the villages of Iyoli, and Mafai. In each village the executive administrator, any available cell leaders, and other elders were invited to participate. It was conducted in an informal manner with each person explaining their opinions and ideas about the subjects brought up by the interviewer. Notes were taken on these interviews.

4. Informal Interview

The informal interviews were characterized by a broader scope of questions and often very informal settings. The first informal interview was with a secondary school teacher. She was asked many general questions about her people and culture. Throughout our survey she supplied the team with valuable information concerning our work.

The second use of the informal interview was in speaking with the District commissioner in Kondoa, his Executive Officer, the Director of the Integrated Rural Development Planning Dept., the Program Coordinator, and the Education Dept. acting District Officer. These interviews were conducted in the offices of the officials. The information was recorded in notes as well as the maps, charts and statistics that the officials provided.

The team conducted an informal interview with a Rangi Catholic nun in Kondoa. A young catechist was interviewed in Loo, a village eight miles out of Kondoa. A Muslim leader in Kondoa town was also interviewed concerning his opinion of the Muslim community's view of literature. An older couple who live in Kondoa were also asked their opinions during a visit to their home.

Other informal interviews, which were not planned but conducted spontaneously, were not recorded in note form as the above mentioned interviews were. They occurred naturally in conversations with local people. They were valuable in giving the team a better understanding of the attitudes of the Rangi.

V. VITALITY AND VIABILITY

Decker (1993:1) provides the following definition of language vitality:

Language vitality can be defined as: the presence of factors which maintain a language community as a separate and united societal group, who perceive of their language as an important part of their identity. When a group has linguistic vitality, the individuals in the group behave in a manner which maintains group linguistic unity and distinction as separate from other linguistic groups.

The Rangi are a people group among many others, who have been affected by Tanzania's efforts of nationalization through the standardization of Kiswahili. However, the intention of this paper is to explore the hypothesis that, regardless of these highly successful efforts, the Rangi still maintain a healthy attitude toward Kirangi and that it is the mother tongue for most of the population and shows itself to be quite active alongside Kiswahili.

A couple of things should be noted from the onset about the results of the questionnaire which will be presented in the following paragraphs. First, although the questionnaire was administered in two different villages, no significant differences were found when the results were compared, despite some economic and educational differences. However, in comparing the results between men and women, a significant difference was found in many of the questions regardless of the village. Further discussion will be given where these differences occur.

A. *Language Use*

1. *General Community*

Home -- In the home, it was reported that only Kirangi is spoken. There are very few exceptions where both Kiswahili and Kirangi are used. Adults use mostly Kirangi to speak to their children and the children answer in Kirangi. When asked how often Kiswahili is used in the home the following answers were given:

(Let it be noted that on occasion there are different totals of interviewees. This is the result of interviewees who did not answer some questions.)

Q.2.7.a. 52/56 (93%) of the total said its almost never used; 4/56 (7%) said sometimes or more.

Q.2.1.a. 56/56 (100%) of the people questioned, said adults use Kirangi when speaking to children; 8/56 (14%) of these same said that some Kiswahili is also used.

Q.2.1.b. 55/56 (98%) people said the children answer in Kirangi. 1/56 (2%) said they answered in Kiswahili; and 6/56 (11%) said the children use both.

According to our guide, it is the tendency, especially for children, to respond in the same language in which they are addressed. It was also noted in one family in Kondo as well as in a well-educated family in Haubi that even in these larger towns, unless the family is of mixed linguistic background, Kirangi is still the predominant language of the home.

Another question of use in the home had to do with what language is used to think hard about their troubles.

Q.3.2. 36/56 (64%) use Kirangi to think hard about their troubles; 16/56 (28%) said Kiswahili.

Some of the interviewees answered that they use both languages to think about their troubles. This question may not have been well understood and the concept of “thinking in a language” seemed to be confusing to some of the people. This conclusion was made after a discussion with one man about whether or not language was used in our heads and private thoughts. He insisted that our private thoughts are not in any language form. It is not unlikely that his thoughts are shared by others of his group.

Friends of same age group -- Here “all” reported to use Kirangi with Rangi friends of same age group. It was observed that whenever a non-Rangi speaker is present then Kiswahili is the language of choice.

Q. 2.3. 56/56 (100%) reported the use of Kirangi; while 8/56 (14%) also use Kiswahili.

Q. 2.6. 55/56 (98%) served that children use Kirangi when playing with other children; 3/56 (5%) said some Kiswahili is used also.

It should be noted that when asked what age group the term 'watoto' (children) implies to most people, our guide said they usually think of young pre-school to beginning school-age children. Teenagers were reported to use more Kiswahili than adults in conversing with friends, but the explanation for this was that they just enjoy practicing the new words, as a way to be different.

Schools -- The language of education on the primary level is Kiswahili, beginning in standard one. It is expected that the teacher should allow only Kiswahili to be used in the classroom and the use of the mother tongue be discouraged. According to the head teacher in Iyoli, it is required by law to use Kiswahili in the classroom, and that it is not permissible to use the local language for instruction. Although these may be the expectations of the government, many teachers use the mother tongue to communicate instructions and materials when needed. It was reported by the teachers in both villages that at recess Kirangi is used frequently, or predominantly especially among the younger children. The head teacher in Iyoli also said that when there are several Rangi staff members, Kirangi is even used among them outside the classroom.

Other Domains -- Though there were no specific questions to get at the answer to usage in the domain of the markets, clinics or other mixed public gatherings, there was every indication through observation as well as the comments made by some of the interviewees that in both Iyoli and Mafai where a Rangi person is conversing with another Rangi then Kirangi is used. When others are present who do not know Kirangi, then Kiswahili is used. Since clinics or other government run posts are often staffed by non-Rangi people the use of Kiswahili becomes the language of necessity. In most instances, the Rangi do seem to have at least a basic understanding of Kiswahili, and do benefit from the clinics when it is possible to reach one.

Other areas which we asked about pertain to certain emotional states as well as specific topics of conversation such as politics and religion. It is interesting to note that Kirangi is used significantly in discussing domains such as politics and religion which are nationwide institutions and therefore more subject to use of Kiswahili.

- Q.2.5.a 17/27 (63%) men argue in Kirangi. 5/27 (19%) Kiswahili; 5/27 (16%) use both.
27/29 (93%) women argue in Kirangi; 1/29 - Kiswahili; 2/29 - use both.
- Q.2.5.b 13/27 (48%) men discuss politics in Kirangi; 9/27 (33%)- Kiswahili; 5/27 (16%) – both.
25/29 (86%) women discuss politics in Kirangi; 4/29 (14%)- Kiswahili.
- Q.2.5.c 10/27 (37%) men discuss religion in Kirangi; 13/27 (48%)- Kiswahili; 4/27 (15%) – both
19/29 (65%) women discuss religion in Kirangi; 8/29 (28%)- Kiswahili; 2/29 (7%) – both

Another important note here is that the women tend to answer more frequently for the use of Kirangi over the use of Kiswahili in these topic areas.

2. *Religious community*

Most of the congregations which have been established for some time have the tradition of using Kiswahili in all religious activities. Since the national emphasis is on Kiswahili, according to our observations these churches are unlikely to change, unless one of two conditions are met: first, if there is an all-Rangi congregation and second, if the leader is fluent in Kirangi.

B. Bilingualism

As stated earlier, bilingualism was not to be precisely tested in this survey. It was, however, addressed in the individual questionnaire by way of self-evaluation, and in the various interviews by way of general community evaluation. The following is the result of those questions that apply to bilingualism.

- Q 2.4.a. 12/27 (44%) men and 16/28 (57%) women reported having problems saying some things in Kiswahili.
- Q 2.4.b. 10/28 (36%) men and 13/28 (46%) women reported sometimes misunderstanding things said to them in Kiswahili.
- Q 2.7.b. 9/26 (35%) men and 17/29 (59%) women said that they make mistakes while speaking Kiswahili.
- Q 2.8.a. 1/26 (4%) men and 5/29 (17%) women said that they would not understand an agricultural or health officer if he came and spoke to them in Kiswahili.
- Q 2.8.b. 15/26 (58%) men and 19/29 (66%) women said that others in the community would also not understand the officer completely. (This figure does not reflect the age group or any other kind of category of who would not completely understand an official).
- Q 2.8.c. 1/26 (4%) men and 8/27 (30%) women said that they would be unable to be his interpreter.
- Q 2.8.d. 1/27 (4%) men and 6/27 (22%) women said that they would be unable to be the interviewer's interpreter.

Although these answers reveal a difference of Kiswahili ability between the men and women, and they do indicate some degree of lack of bilingualism, the survey team feels like they do not give an accurate picture of the true state of Rangi bilingualism, especially that of the women. The greatest problem with the above questions was that often the

answers given were clearly not true of the people answering. Of the women in Mafai interviewed, 11/19 (58 percent) had to have at least some of the questions translated for them, and in some cases were unable to answer in Kiswahili and had their answers translated from Kirangi. Of this 58 percent some of them understood almost none of the questions asked in Kiswahili, even though the questions on the Questionnaire were in simple Kiswahili and asked in a slow and clear manner. For example, 88 percent of the women said that they could be the interpreter for the interviewer, and yet 58 percent of these women often did not understand the most basic questions asked by this same interviewer. It is assumed that these people were giving a polite answer of willingness to be of assistance. This assumption is based on experience with the people. Nevertheless their responses indicate that the level of Kiswahili is actually lower among the women than the results show.

In conducting interviews in Kondoa, many questions were asked about bilingualism and the community's ability to speak Kiswahili. Very often the answer was received that, "Everyone speaks Kiswahili." only to find out that they were referring to the town people or that they had no experience in the villages themselves. However, one young catechist in the village of Loo, said that "the people understand Kiswahili a little only, and that she must speak Kirangi if she wants the people to understand."

C. Language Maintenance and Shift

According to the findings of this data, it appears that the Rangi language is in a diglossic situation with Kiswahili and is in the position of maintenance. Although Kiswahili is taught in school and there is very positive feeling toward it from all sources, still the Rangi language situation has been holding its own since the beginning of nationalization. One can go back five years to a previous preliminary report to find that there is little evidence of change in this language situation. According to interviews conducted by Brady and Betty Anderson (Anderson 1990) in Kondoa and Haubi, one Rangi stated that when he is in a town like Kondoa he uses Kiswahili but when he goes into Rangi villages he uses Kirangi. He said the young people in the villages are using Kirangi and will use Kirangi in Kondoa when speaking with other Rangi youths.

Another interviewee said that he thinks Kirangi will continue to change but will not die out completely.

In comparing the Andersons' findings with the findings in this report it can be seen that the evidence remains scanty in pointing to any change in the uses of and attitudes toward Kirangi, or Kiswahili in the last five years. In the interviews in the villages visited it was stated that children are not using or even learning Kiswahili before starting school. In Mafai only one third of school age children attend school because of lack of space. However, it is possible that small children might pick up a little Kiswahili before entering standard one, since both head teachers interviewed claim that there is some limited initial knowledge of that language. In these villages there was some concern that the people might be shifting away from Kirangi because of the movement to the town. Yet the same people who expressed these concerns went on to say many people who move to the towns do not find work and eventually return to the village. It was noted, however, that in Mafai the group interviewed said that after standard 7 the majority of children stay in the village. Because of such reported immobility and strong usage in the home and village

domain it was observed that Rangi is very much being maintained, especially in the rural areas where the majority of the people live.

On our questionnaire we asked:

Q. 3.1. Do you believe that the young people in your village are in the habit of abandoning their own language to speak Kiswahili?

34/56 (61%) reported “no” they don't think the language is being abandoned;

15/56 (26%) indicated “yes” it is being abandoned;

6/56 (11%) said both are being used without fear of one overtaking the other.

In discussions with people, it was found that when they answered “yes” to this question they were often referring to the fact that the youth are learning Kiswahili in the schools and are therefore developing proficiency in both languages, not abandoning one for another. This is thought to be good by those questioned, not because Kirangi is being left for Kiswahili, but because Kiswahili gives a person the ability to communicate well no matter where he may go in the country (namely towns and cities). The people in the village see Kiswahili as the “language of wider communication” and valuable because it has brought unity to their country. Nevertheless, they also expressed that they value their own language as well because it is the language they were raised with and the language that they use.

Q. 3.3. What language is most important to you?

36/56 (64%) said Kirangi; 17/56 (30%) said Kiswahili; 4/56 (7%) said both are equally important.

Q. 3.4. What language do you like the most?

15/27 (56%) men said Kirangi; 10/27 (37%) said Kiswahili; 2/27 (7%) said both equally.

19/29 (65%) women said Kirangi; 9/29 (31%) said Kiswahili; 3/29 (10%) said both.

These questions were evaluated alongside Q.3.1. which deals with whether or not Kirangi is shifting to Kiswahili and how the people feel about such a shift (if there is one). In looking at the total sampling of people, it was found that 93 percent mentioned the importance of Kirangi to them in one form or another.

VI. LITERATURE USE AND MOTHER TONGUE (MT) DEVELOPMENT

A. Literature Use

1. General Community

In each area of investigation, whether in the village or in the town, the response to the idea of MT development was very positive. A group interview was held in each village to inquire into the amount of interest and willingness to be a part of such development. In Iyoli, when asked if the people would like to have their children learn Kirangi the response was unequivocally positive. When asked if the adults would be interested and willing to learn their MT, the response was, “even more so than the children”. In Mafai, one of the older men interviewed said that as the village elders they would insist that the people attend the necessary training to learn to read and write Kirangi. In addition, the whole group interviewed in Mafai agreed that they would be willing to purchase Kirangi

literature at any reasonable price. The Mafai head teacher said that he would teach Kirangi in school to his students, as well as to the villagers in his off hours.

2. *Religious Leaders*

Every religious leader talked to (with one exception in Kondoa town) was very enthusiastic about the development of Kirangi. For them, Kirangi would be an important tool for community growth.

B. *Development Potential (Watters)*

Following a model put forward by John Watters (1989:6.7.1), there are three factors which are important to analysis of language development success among a particular group of people. Through his model we have tried to look at each factor in considering the Rangi people. These factors are: social cohesion, attitudes toward development, and middle-age leadership.

1. *Social Cohesion*

All the factors which go into unifying a community, both individually as well as across the whole group, as in the entire Rangi population, are a part of its overall "social cohesion". Each factor contributes to the overall unity felt.

Linguistically -- The Rangi can easily be seen as cohesive on the linguistic factor. No significant dialect differences were discovered which would indicate otherwise. It was stated to the Andersons by a village official in Pahi that the people use Kirangi, even in towns, to identify each other and to feel solidarity with each other.

Culturally -- It might be thought that there is not a lot of cultural cohesion because of movement to towns and intermarriages with non-Rangi people. But evidence shows that no such factors are affecting the villages where most Rangi live. Even though many cultural differences have been put aside in face of *Ujamaa*, the government's desire and efforts to make one nation united under one language and without tribal differences has not dampened the pride and cohesion of this group. In addition, it was found through individual questionnaires that in the villages visited 93 percent of the people have never left the village for any significant period of time and are maintaining some of their cultural distinctions

Geographically -- The Rangi are geographically spread over the fairly large area of the Kondoa district, but this area is relatively confined on all sides by highlands, mountains, and plateaus. A game park adjoins most all the area to the east, and the southwest has a forest reserve between the Rangi and the Sandawe. There are no geographical pockets of people living separately from the rest. The Mbugwe may be an exception to this statement, but that remains to be researched. As previously stated, there has not been movement away from the area, except in terms of the rare movement of young people to the towns and cities in search for work

Administratively -- As stated in the introduction, the administration of the villages is cohesive by design. Each village is divided into cell groups of about ten households with a leader over each cell. This results in a centralized government that could work for or against the project, but definitely increases its cohesion.

By Religion -- The Rangi are predominantly Muslim by profession. This cohesion in religion is the final factor which indicates that the Warangi are very homogeneous in nature and that there is a strong sense of unity as a people group.

2. *Attitudes toward Development*

There is evidence of positive attitude toward development among the Warangi. The Tanzanian government has come a long way in putting schools within access to the many villages, and the community has responded by sending the children when possible. In addition, there was an intense destocking and zero-grazing effort made in recent years to address the problem of erosion and environmental deterioration. The community has been receptive and has made efforts to comply with the program's objective. The Rangi have shown little, if any, resistance to the changes being brought by Western influence and government programs as noted above through destocking, zero-grazing, building of sanitary buildings, etc.

3. *Middle-age Leadership*

There is definitely middle-age leadership among the Rangi as evidenced by the average age of the ten-cell leaders which was observed to run between 35–45 years. As for the villages we visited, we found that a very low percentage of people ever leave the village for any significant period of time. Therefore, it appears as though middle-age leadership exists throughout the community and has not left the villages.

In this model the Rangi are in what Watters labels a Type B situation because it meets all three of the conditions. The Rangi are socially cohesive by the standards delineated by Watters, they have responded well in a variety of situations to further community development, and middle-age leadership is present and available for providing the motivation for development of their MT, Kirangi. This situation is called a "changing community." It is likely, according to Watters, that the community will move to a Type C or "changed community" situation as the young people move out of the village to further their education and job opportunities. Because it is now in this transitional stage, Watters proposes that if mass literacy is the goal, then it is necessary to act immediately while the community is in its best stage for a development project.

VII. LEXICAL SIMILARITY TO KIMBUGWE

As the data was being collected there were many reports that Kimbugwe was so close to Kirangi that it could be easily understood by the Rangi. One person told us that to listen to a Mbugwe person speak was like listening to a Rangi child speaking Kirangi. Another stated that when he meets a Mbugwe he will continue to speak Kirangi and be understood while the Mbugwe will prefer to switch over to Kiswahili because they know the Rangi do not like to listen to Kimbugwe. Such differing opinions were put into perspective through comparison of a list of items which presented a lexical similarity of 52 percent between the two languages. It can be concluded by this information that Kimbugwe and Kirangi are separate languages, not two dialects of a single language.

CONCLUSION

◆ Viability

Considering the data collected by the survey team it is evident that the Rangi language is a vital language. It reveals no danger of shifting to Kiswahili in the near future. It is in a diglossic situation with many people knowing both languages. Kiswahili is used in school, population centers of mixed languages and with outsiders. Kirangi is used in all other domains.

A majority of the Rangi live in homogenous villages. There is little intermarriage with outsiders and these are reported to eventually learn Kirangi. Most of the young people stay in the village for their whole life. Of the few who leave, many return after a while. When they return to the village, they return to speaking Kirangi.

The people have deep pride in their language and expect it to last. This strong attitude toward Kirangi creates a unity for the people as a whole and it draws them together as a separate people group. At the same time the people also have positive feelings towards the national language, Kiswahili. They appreciate its advantage as a means of wider communication and national identity.

◆ Literature Use and Mother Tongue Development

The Rangi people supported the idea of literature in Kirangi whole-heartedly. They all expressed desire to see their language written down, and to read books in Kirangi. They expressed a willingness to suffer inconvenience in order to learn to read their own language. Of course 'talk is cheap', and the Rangi are very polite. But the enthusiasm exhibited by many of the Rangi, to not only learn to read for themselves but also to teach others to read, reveals a certain level of commitment. The positive response toward paying for the books also supports this deeper level of commitment. The teacher in Mafai indicated that he would be willing to teach Kirangi literacy on his own time, and the elders in Mafai said that they would make sure that the young people would come to learn. Although this may not be the opinion of all the teachers and elders in other Rangi villages, it may be representative of the general attitude of enthusiasm toward mother tongue development.

The potential for Kirangi literature use is further supported by the strong social cohesion of the Rangi people, their open attitude toward development and the presence of middle-aged leadership, as indicated in the Watters' (1989) model.

APPENDIX A: Questionnaires
INDIVIDUAL QUESTIONNAIRE — RANGI

Sociolinguistic questionnaire to be used with a representative sample of the population

Researcher: _____ Organization: _____

Date: _____ Location of survey: _____

1. Personal identification of respondent (Utambulidho wa mhusika)

1.1 Jina (name) _____ 1.2 Umri (age) _____

1.3 Kazi (occupation) _____ 1.4 Jinsia (sex) _____

1.5 Umesoma mpaka darasa gani? _____

(You have studies up to what class?)

1.6 Lugha ya kwanza uliyotumia utotoni? _____

(What is the first language you used as a child?)

1.7a Unajua kusema lugha gani nyingine? _____

(You know how to speak which other languages?)

Unazijua vizuri au kidogo tu? _____

(Do you know them well or just a bit?)

1.7b Lugha gani unazielewa lakini huwezi kuzizungumza? _____

(Which other languages do you understand but can't speak?)

Unazielewa vizuri au kidogo tu? _____

(Do you understand them well or just a bit?)

1.8 Umewahi kuishi wapi kwa kipindi kirefu mbali ya nyumbani? / Umekaa hapa kwa maisha yote? (Where have you lived for a substantial amount of time away from home? / Have you lived right here all your life?)

Wapi? Muda gani? Lugha gani huzumgumzwa pale? Ulisema lugha gani huko?
(Place) (How long?) (What languages are spoken there?) (What languages did you speak there?)

2. Multilingualism

2.1a Nyumbani kwako wazee husema lugha gani na watoto?

(In your house, what language do the old people use when talking to the children?)

2.1b Watoto hujibu kwa lugha gani?

(What language do the children answer in?)

2.2a Je, ukipozungumza Kiswahili na neno haliji, huwa unanyamaza?

(If you are speaking Kiswahili and if the language is not coming, do you have to be quiet? Y/N: If N, 2.2b)

2.2b Huwa unaachilia mazungumzo na kuanza mwanzo tena?

(Do you have to stop and start over again? Y/N)

2.2c Hii huwa haitokei?

(This normally doesn't happen? Y/N)

2.3 Unatumia lugha gani na rafiki zako Warangi wa umri wako?

(What language do you use with your Rangi friends of the same age?)

2.4a Je, umewahi kujikuta unashindwa kusema kitu kwa Kiswahili?

(Do you sometimes find yourself unable to say something in Kiswahili? Y/N)

2.4b Je, wakati mwingine unaelewa vibaya maagizo yanayotolewa kwa Kiswahili?

(Do you sometimes misunderstand information given to you in Kiswahili?)

2.5a Huwa unabishana kwa lugha gani hasa?

(What language do you argue in the most?)

2.5b Huwa mnajadili siasa na Warangi wengine kwa lugha gani?

(In what language do you discuss politics with other Warangi?)

2.5c Huwa mnajadili dini na Warangi wengine kwa lugha gani?

(In what language do you discuss religion with other Warangi?)

2.6 Watoto wako hutumia lugha gani wanapocheza na watoto wengine?

(What language(s) do your children speak in playing with other children?)

2.7a Je, wewe hunongea kiswahili nyumbani kwako: Wakati wote? Mara nyingi? Mara kwa mara? Kwa nadra? (Mara chache?)

(How often do you speak Kiswahili in your home: All the time? Most the time? Only sometimes? Almost never?)

2.7b Je, waweza kusema Kiswahili bila kukosea?

(Are you able to speak KS without making mistakes?)

2.8a Mfanyakazi wa afya au wa kilimo akija hapa, atasema Kirangi au Kiswahili?

(If a health worker or agricultural worker comes here, will he speak KR or KS?)

2.8b Utaweza kumwelewa kabisa?

(Will you completely understand him?)

2.8c Wanakijiji wote watamwelewa kabisa? Au wengine watahindiwa?

(Will all the villagers understand him completely, or will some misunderstand a bit?)

2.8c Je, wewe ungeweza kuwa mkalimani wake?

(Would you be able to be his interpreter?)

2.9 Je, Ungeweza kuwa mkalimani wnagu kuwasaidia wazazi au rafiki zako kunielewa?

(Would you be able to be my interpreter to help your parents or friends to understand me?)

3. Development of the language

3.1a Je, unaamini kwamba vijana kijijini kwako wamezoea kuiacha lugha yao (Kirangi) na kusema lugha nyingine badala yake? Ipi? Vizuri au vibaya? Kwa nini? (opt)

(Do you believe that the young people in your village are in the habit of abandoning their own language (Kirangi) to speak another one instead? Which one? Is this good or bad? Why?)

3.2 Unatumia lugha gani kufikiria sana juu ya matatizo yako?

(What language do you use to think hard about your troubles?)

3.3a Lugha ipi ndiyo ya muhimu sana kwako?

(Which language is the most important to you?)

3.3b Kwa nini? (opt)

(Why?)

3.4a Lugha ipi ndiyo unapenda (kusema) kuliko zote?

(Which language do you like (to speak) the most?)

3.4b Kwa nini? (opt)

(Why?)

GROUP INTERVIEW QUESTIONNAIRE — RANGI

Notes taken by: _____ Date: _____

Interviewer: _____ Time: _____

Researchers present: _____

Information:

Village's name: _____ District: _____ Region: _____

Population: _____ Group setting: _____

Language Location

1.1. What do you call yourselves? _____ Your language? _____

1.2.a. Locate villages where the language is spoken (see the maps):

1.2.b. Locate villages where more than one language is spoken:

1.3. In all of the villages we have just talked about, do people speak _____ in the same way you do?

If positive answer: If you heard someone from X village speak, would you be able to tell where he came from by his way of speaking?

1.4. Where do people speak _____ the best, real _____? Why? _____

If I want to learn real _____, which is clear, where must I go?

1.5. Which other language resembles your language?

1.6. Which language do you speak with this group?

Bilingualism and Viability

Language Use

2.1. Which languages are spoken well by the villagers? _____

2.3. Does everyone in the village speak KS well? Who does not?

Who speaks best?

Who speaks least well?

Youths-boys? _____

Youths-girls? _____

Adult men? _____

Adult women? _____

Old men? _____

Old women? _____

2.4. Which language do the children learn first? _____

2.5.a. What language do the older children use when conversing or playing together?

2.5.b. What language do the younger children use when playing together?

Language Attitudes

2.6. Which language do you like the best? _____

2.7.a. Are there some _____ who do not speak _____ but speak only KS? _____

Where do these people live? Are there any in this village? _____

2.7.b. What do you think about these people who no longer speak _____?

2.8. Do even the young people here speak _____ correctly, as it should be spoken? Do they mix it with KS? Is this good or bad? Why?

2.9. Are the young people proud of your language? _____

Language Shift

3.1. Do the youth speak another language more than _____? Why? _____

3.2. In the far future, do you think people will stop speaking _____ and speak only KS? _____

3.3. If the children of this village become adult and have children, what language do you think those children will speak? _____

Is this good or bad? _____ Why? _____

3.4.a. Have you ever seen something written in _____?

3.4.b. Do you know of people who have written something about _____?

3.4.c. If there were literature in _____ would you like to learn to read and write in this language?

How many would actually try to learn? _____

If the books cost money, would you buy one? _____

(BE SURE TO DEVELOP THIS TOPIC FURTHER.)

Social Factors

3.1. Are there many people from other places who come to this village? From where? Why do they come?

3.2. Are there many people from the village who marry people from other groups? What language do the children of these people learn?

3.5. What religions are represented in this village?

TEACHER QUESTIONNAIRE — RANGI

Teacher's name _____ Village _____

Mother tongue _____ Number of years in the village _____

1. Class levels represented and average attendance (where possible):

2. Number of possible students: _____
 - a) Number of registered students: _____
 - b) Number of actual attendance: _____
 - i) Percentage of _____ students.
 - ii) Percentage of _____ students who come to school out of all _____ school age in the village.

3. What are some reasons why children don't attend school?

4. From what distance do the children have to travel to attend school?

5. What level do the majority of students complete? _____ Percentage? _____

6. How many continue their education from there? _____ Those that continue, where must they go? _____

7. In general, when children first enter school, how well do they speak Kiswahili?
 - a) By what level would you say the children have mastered Kiswahili?

8. What class levels do you need to use a language (mother tongue) other than Kiswahili? How often?

9. What language do you use most frequently during recess to speak with the children (students)?

10. What language do the children use with each other during recess?
11. In general, what is your impression of the use of Kiswahili in the village as a whole?
12. How useful do you think it is to learn to read and write the mother tongue?
13. Could the mother tongue be helpful in enabling children to learn Kiswahili better?
14. If there were efforts to develop _____ in a written form, would you be supportive? In what ways would you help such efforts?

APPENDIX B

Comments on Rangi Survey by Bergman et al (1996)*

1. Introduction

The following comments are based on my experiences while living among the Rangi people for seven years and studying their language and culture. My wife and I lived in Kondoa town from June 1997 to September 1998. At that time we moved to the village of Mnenya 35 kilometres north of Kondoa and lived there for two years in order to learn the Rangi language and culture. Mnenya is at the foot of the escarpment just east of the Great North Road, the major road from Dodoma to Arusha. Since October 2001, we have lived in Kondoa Town again.

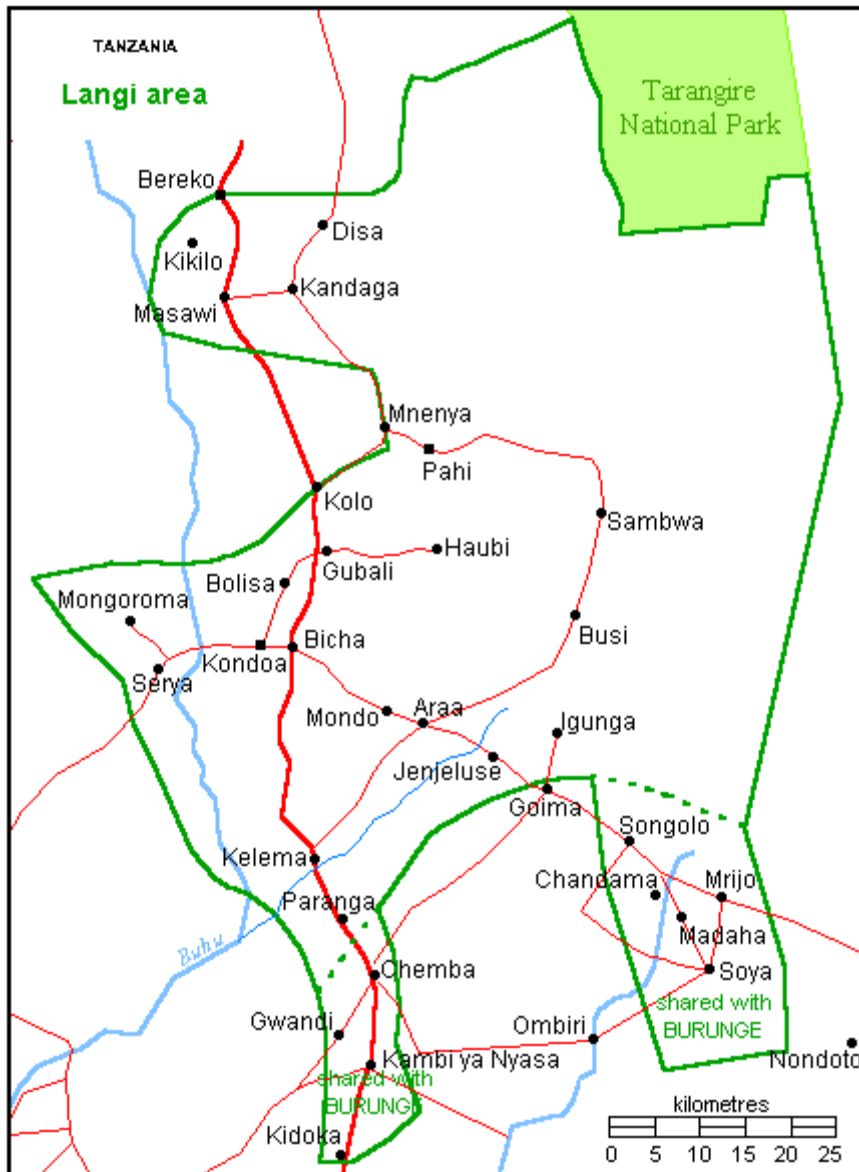
Some major milestones in the language development project have been: the publication of a transition primer, a major revision of the orthography, publication of a descriptive article on phonology and morphology (Stegan 2002), and publication of a pilot study of writing in Rangi society (Stegan, in press).

These comments on the survey report are not meant to disparage the report. The report was based on the survey team's two week stay in Rangi country whereas this comment is based on seven years of living among the Rangi. Also, all three main linguistic sources on the Rangi language were written in German (Seidel 1898; Dempwolff 1916; Akhavan 1990) which is my mother tongue, but were not accessible. An important anthropological source (Kesby 1981, 1982) was only discovered after the survey report was written. In

* I asked Oliver Stegan to provide an update to the Rangi language survey from his experience. It was written in 2004.

the meantime, another descriptive work on the Rangi language has been completed (Dunham 2001).

A newer map, showing current information, is also included here:



2. Diverging information on Rangi background

With regard to Rangi history, the survey report observes “The Rangi believe that their ancestors come from the north and east, not the west as most Bantu languages are believed to have come” (p.1). Whereas the migration story from the north is well known throughout the Rangi area, the evidence for an eastern origin has not been corroborated. Quite to the contrary, there is a tradition reporting a western origin which has been

recorded also by Kesby (1981), who contributes the northern tradition to the ethnically Cushitic and the western tradition to the ethnically Bantu portions of Rangi society. He specifically states:

“It is unlikely that the migration from the west was invented as part of a wider cosmic interpretation of the universe, since the west is inauspicious, and connected with dying. At the same time the north is not very important. It is the east which is supremely auspicious, connected with birth and life, and yet the fragments are remarkably silent about migrants from the east.”

(Kesby 1981: 30)

Since the writing of the survey report, demographic changes have taken place, and the number of Rangi speakers is now estimated at 350,000. Yet, up to 10% of all Rangi may be living outside their original language area in the larger towns and cities of Tanzania, particularly Dodoma, Arusha, Tanga, Dar es Salaam and Morogoro.

The language map as originally supplied in the survey report has been revised, particularly the border between the Rangi and the Burunge language: Rangi is also predominantly spoken south of Paranga along the Great North Road towards Dodoma, including the villages of Chemba and Kidoka. Also, a couple of names have been misspelt on the map and in the text: they should read Mongoroma (instead of Mangoloma), and Hurui (instead of Harui).

3. The Rangi dialect situation

The survey report concludes that “no significant dialect differences were discovered”. While in general, this observation has been confirmed, more can now be said about those dialect differences. Of particular help were Mr. and Mrs. B of whom the report claims that “they were both born in Haubi” (p.6). They continued to be informally involved with the Rangi language project. When checking language data, they would comment on different speech forms in their respective home areas. It then came to light that only he was born in Haubi, whereas she was born in Ausia (5km South of Kondoa). This led to further investigation which suggested that four dialects can be distinguished: the two major ones of Kondoa (in the west) and Haubi (in the east), and the two minor ones of Kolo (in the northwest) and Mondo (in the southeast).

While a full dialect survey has yet to be undertaken, the following observations can be taken as representative for their respective domains. In phonology, diachronic sound shifts have arrived at different points on a continuum in different dialects, e.g. Proto-Bantu *g is realized as /h/ in the Kolo dialect but deleted completely in others, as in the word for ‘relative’ /nduhʊ/ in Kolo vs /nduʊ/ elsewhere (as already reported in Kesby 1981: xi). In the area of tone, rising tones on long vowels in the Haubi dialect correspond to high tones elsewhere, thus neutralizing two distinctive tonal melodies of the Haubi dialect. Lexical variants have been observed, e.g. for ‘day after tomorrow’: /kukʰire/ (in a sub-location of the Kolo dialect) vs /luviri^ha/ elsewhere. An in-depth lexicographic study of the different dialects may prove to be rewarding. In morpho-syntax, different dialects seem to prefer different verb forms, e.g. for reporting of general events in the past: suffix /-iré/ vs suffix /-á/ vs prefix /-áá-. Also, some functional morphemes differ considerably across dialects, e.g. present continuous: /-íyó-/ in Haubi vs /-éé-/ in Kolo vs

/-óó-/ elsewhere. The implications of all these differences for both literacy and translation have yet to be evaluated in full.

Finally, Mondo dialect seems to be influenced by Burunge L1 speakers which still constitute a significant influx into the Rangi community (cf Stegen 2003).

4. Lexical similarity with Kimbugwe revisited

Given the long common history between Rangi and Mbugwe (cf Gray 1955; Kesby 1981: 28), a lexical similarity of 52% only with a variance ratio of +/- 6% (p.14) seemed to be a bit low. By contrast, Gray reports a similarity of 75%, based on “a random vocabulary sample of 200 words of the Mbugwe language and a series of bilingual informants” (Gray 1955: 41). Looking through the survey team’s Mbugwe and Rangi lists of 190 items manually, 142 cognates could be identified, or 75%. This is instead of 98 out of 190 items as claimed in the survey report (p.14), The very pitfalls of lexicostatistics which Batibo (1980) mentions in his critique of Nurse (1979) apply in this case as well:

- Synonyms or terms overlapping semantically may not be recognized when used in different lists, e.g. the survey team’s comparative list of 190 items between Mbugwe versus Rangi contains for the term ‘hand’ the stem *-ganja* meaning ‘palm of hand’ in the one list, and *-kono* meaning ‘hand/arm’ in the other; both stems occur in both languages however. Obviously, these two stems, although really both cognate, were not recognized as such.
- Distant cognates or items which have undergone a shift in meaning may not be recognized, e.g. Mbugwe *jova* ‘sun’ corresponds to Rangi *Ijuva* ‘sun as symbol for God; a name of God’; whereas the proper term for ‘sun’ in Rangi is *mwaasu*, some Rangi claim to understand when Mbugwe use *jova*.
- Some regular sound correspondences have not been picked up, e.g. some instances of Mbugwe /o/ versus Rangi /u/, /g/ versus /y/, or /f/ versus /h/. As some sound differences occur even between Rangi dialects (see above), such correspondences may still be intelligible cross-linguistically.
- In some instances, a Swahili loan was given in one list, even though a vernacular term existed which would have been cognate.

In an independent unpublished study, a wordlist of 444 Mbugwe items, kindly provided by Maarten M, was compared to an electronic Rangi database of 2700+ lexical items. Even when counting only clear cognates, corresponding in form and meaning, a lexical similarity of 64% was observed; this figure rose to 84% when taking into account all cases of derivation, e.g. Mbugwe *kelwaye* ‘wound’ versus Rangi *-lwaala* ‘to fall ill’, or changes of meaning, e.g. Mbugwe *-feta* ‘to go’ versus Rangi *-firta* ‘to visit for condolences’.

In conclusion, considering Gray’s 1955 observation, the re-evaluation of the survey team’s lists, and the investigation of Mous’ Mbugwe list, the lexical similarity between Mbugwe and Rangi can confidently be placed around 74% or 75%.

5. Comments on bilingualism

The report's statements on Swahili bilingualism, on mother tongue esteem, and on this constituting a diglossic situation with Rangi maintenance are accurate to the present day. Also, the observations about potential literature use still apply. However, a couple of individuals reported as supportive by the survey team, are now quite opposed to the idea of Rangi language development.

6. Conclusion

As a whole, the survey report can still stand as is. The main issue is its calculation of lexical similarity between Rangi and Mbugwe. A minor issue may be the surfacing dialect differences in Rangi; these still require detailed investigation before anything more definite can be said. Overall, it can be said that, minor inconsistencies and errors notwithstanding, the report remains valuable as a sociolinguistic overview of the Rangi language, especially in the areas of bilingualism and language attitude. It should be noted that no other independent general sociolinguistic survey of the Rangi language has been undertaken nor published to date.

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