

# INFLUENCES OF ENGLISH AND KISWAHILI ON KIBENA MEANING EXTENSION THROUGH LANGUAGE CONTACT

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## ***ABSTRACT***

*Language contact deals with how and why different languages came into contact and its effects on each language. This article presents the influences of language contact and meaning extensions in Kibena. It further explains how Kibena creates words with new meanings as a way of filling up the semantic gap in their language. The study employed qualitative research approach of data collection and analysis. The descriptive research design was employed for the sake of explaining how Kibena words have extended its meaning during language contact. The interview method was used to collect data from Kibena native speakers. The study consisted of fifty Bena native speakers and twenty five texts book written in Kibena. The results show that English and Kiswahili being in contact with Kibena have made Kibena to expand its word's meanings during contact. Bena has managed to create homonym and polysemy for the meanings of words which do not exist in Kibena instead of depending on semantic borrowing from English and Kiswahil. The findings also show that the Bena native speakers were innovative and creative on using their knowledge and environment to conceptualize new meaning so as to relate with meaning used in the language which they are in contact with rather than basing only on semantic loans during interaction in different aspect. Furthermore, it is recommended that further study should be done on the role of phonological process on meaning extension or narrowing during Kibena contact with English and Kiswahili.*

## ***KEYWORDS***

*Language contact, meaning extension, homonym and polysemy*

## **1. INTRODUCTION**

In the sociolinguistics field, language contact and words meaning expansion are common phenomena. English and Kiswahili have had a long-standing relationship since the beginning of British rule in East Africa [1]. According to [2] English has been in contact with Kiswahili for more than 90 years in Tanzania. This historical background has made these two languages to be prestigious and dominant over ethnic languages in Tanzania, including Kibena. English and Kiswahili as dominant languages in Tanzania have been in contact with Kibena. This has been unavoidable since most of the Tanzanians including Bena people are bilinguals who use both languages when communicating with English and Swahili speakers. The study of [3] shows that the caravan trade has influenced contact between Kibena and Kiswahili. This language contact have enabled English and Kiswahili to influence the Ethnic Community Languages in Tanzania to expand its vocabularies to new meaning for different purposes such to full fill the semantic gaps existing in their language. [4] and [5] describe that the language expansion of new vocabularies is a natural consequence of language contact. During communication process speakers of recipient languages learn the words which do not exist in their language. In order to overcome the circumstances, speakers of one language tend to conceptualize new meaning using

their object function of the new instrument imposed in their environment. Through that process they cause their original words to extend meaning for different semantic use. Semantic deals with words meaning according to contexts [6]. The semantic expansion of words meaning depends on the word functions in a given contexts of use. [7] states that the meaning of words or native words is used to refer to the borrowed concept by extending its semantic meaning. For example, the English word '*peer*' has more than one semantic meaning depending on the use ; *peer*<sup>1</sup> 'the same age or social class' and *peer*<sup>2</sup> 'look very carefully or hard especially, because you have difficult in seeing'. In this study the semantic expansion means any Kibena word which had been capable to generate multiple meaning (polysemy words) from its original one during the contact between Kibena, English and Kiswahili, and be used in different context with different meaning. [8] cited Hu, 2004 is of the same opinion that English contact with French had enabled the expansion of new vocabularies of a live animal when prepared for food in English. Furthermore, he justified that the slaughtered animals had adapted French names in English such as cow, bull, ox called 'beef', sheep and lamb 'mutton', swine or pig 'pork or bacon' calf 'veal and deer 'venison'. Therefore, this study was aimed to examine how English and Kiswahili have influenced the meaning extension in Kibena through language contact.

## **2. THE SOCIO LINGUISTICS SETTING OF BENA PEOPLE AND THEIR LANGUAGE**

The Bena people are among of 120 ethnic groups of Tanzania [9]. Most of the Bena people live on the highland plateaus in Wanging'ombe and Njombe districts of the Njombe region, southern Tanzania which is believed to be the motherland of Bena. Minority live in the plain land of Kilombero district in Morogoro [10]. The language groups which border the Bena are the Vwanji and Kinga in the West, Hehe and Sangu in the North, the Ndamba and Ngoni in the East and Pangwa in the South [11]. The Kibena belongs to Bantu languages group. [12] Classify the Bena language as belonging to the group of Niger Congo, Atlantic-Congo, Volta-Congo and Bena-Kinga (G60s). Also, [13] and [14] classify Kibena as G63 being categorized together with its closest language groups of Sangu G 61, Hehe G63, Pangwa G 64, and Kinga G 65.

## **3. METHODOLOGY**

### **3.1 STUDY AREA**

The research was conducted in Wanging'ombe District, Njombe Region which is the mainstay of the Bena people. The area was purposively selected due to the fact that Kibena and Bena people originate from Mdandu division which is in Wanging'ombe.

### **3.2 POPULATION AND STUDY DESIGN**

The researcher employed descriptive research design and the data were collected and analyzed basing on the qualitative approach. The data were collected from 25 Kibena written texts and 50 Bena native speakers who are living in Wanging'ombe District.

### **3.3 SAMPLE AND SAMPLING TECHNIQUE**

The study comprised the sample size of 25 Kibena written texts from 1900's to 2015 and 50 respondents. The texts were purposely selected as a source of data. The study dealt only with texts written in Kibena or translated from English and Kiswahili into Kibena only . These texts were selected within a range of the mentioned time because the Kibena texts started to be written since 1900's during the missionaries' era and have continued to date by the Bena themselves through translation or writing practice. The data from recent years also enabled the researcher to

understand how Kibena is expanding its new vocabulary meanings through interaction with English and Kiswahili day to day.

### 3.4 DATA COLLECTION TOOLS

The study employed structured face-to-face interview for collecting data from the respondents. The researcher prepared an interview guide of thirty English and Kiswahili words check lists. The check list guided the researcher during interview to determine Kibena words which have multiple meaning and how such words is used in different context with different meaning manifest. Another tools used was the documentary review whereby the researcher read the Kibena written texts, and articles from Njombe Diocese and SIL library in Mbeya in order to extract required data according to study objective. The identified texts helped the researcher to recognize the way some of the Kibena words have expanded its meaning depending on the function of the words in respective domain of language use such as education or religion.

### 3.5 DATA ANALYSIS PROCEDURES

The content analysis method was used to analyze data from the written texts. The data obtained were analyzed and presented in qualitative manner so as to provide clear explanation how Bena speakers have managed to create new meaning during contact with English and Kiswahili.

## 4. FINDINGS OF THE STUDY

The findings revealed that the prolonged period of contact between English and Kiswahili with Kibena has influenced some of the Kibena words to extend their meanings which relate with the new meaning expressed either in English or Kiswahili words. This phenomenon is common in all languages such as English and Kiswahili which have words that carry more than one meaning. For example, English has a word bank, which has multiple meanings [15]. Likewise, Kiswahili has the word like “*mbuda*<sup>1</sup> (nm) *fimbo ya kupigania*; *kocho* ‘stick used in fighting and *mbuda*<sup>2</sup> (nm) *fedha, pesa* ‘money’”, ‘*paa*<sup>1</sup> (kt) *enda angani*; *enda juu, paa*<sup>2</sup> (nm) *mnyama wa porini aliyefanaa na mbuzi, paa*<sup>3</sup> (nm) *sehemu ya juu inayofunika nyumba*’ and ‘*kaa*<sup>1</sup> (nm) *kipande cha kuni kilichochoywa na kuzimwa kabla ya kuwa majivu and kaa*<sup>2</sup> (nm) *mnyama mdogo wa majini mwenye miguu sita au zaidi na gamba mwilini*” [16]. The mentioned examples show how a word can broaden its meaning depending on its use in a given sentence. The findings from the study revealed the same that there some Kibena words which have extended the meaning according to use. The Table 1 below summarizes the finding from interview and Kibena text showing some of Bena words which have expanded their meaning as a result of being in contact with English and Kiswahili.

Table 1 Kibena words with its extended meaning

S/N	Kibena	Basic meaning	Extended meaning	English gloss word
1	<i>Hate</i>	Oral message sent to respective person by face to face communication	1. <b>Book:</b> a set of printed pages that are fastened together in a cover so that you can read them 2. <b>Email:</b> the system of sending message by electronic means. 3. <b>Letter:</b> typed or hand-written communication sent by post or messenger.	Letter
2	<i>Wikalo/ kukaya</i>	A place of domicile	1. Special areas for living great leader such as president or ministers 2. Traditional respected special place and	Residence/ domicile/ place to sit.

S/N	Kibena	Basic meaning	Extended meaning	English gloss word
			chair within family house which is used by the father of the house to sit. Children are not allowed to sit on that particular place and chair.	
3	<i>Ludzabi ho</i>	Make person or object sink into water	Holy cleanness, free from sins	Baptism
4	<i>Mudimi</i>	1. A baby boy 2. A person who takes care of cattle	An anointed person who preachers and takes care of Christians in the church	Pastor
5	<i>Mutehed nzi</i>	A great reader in the clan who sends offering to ancestors	A church reader who work closer to the Lord further in the heaven on behalf of his congregation.	Priest
6	<i>Kipindul ihidzo</i>	A wooden stick with another stick crossing each other.	1. An upright post of wood with another crossing it, people were nailed to and left to die as a punishment in the past. 2. A sign of Jesus crucifixion because of our sins. 3. A picture in the shape of cross-used as a sign of the Christian faith or decoration.	Cross
7	<i>Mtavan gwa</i>	A person with immoral behaviour such as a thief	Devil power and God's opponent (abstract in nature)	Satan
8	<i>Uvusem be</i>	Crop or animals slaughtered in the burial places of forefathers for family blessing or rescue from bad evils etc	Amount of money, crops or animals that Christians willingly offer at the church services for thanks giving to God in heaven for what he has done to them.	Collect/ sacrifice/ alms
9	<i>Mhindza</i>	1. Unmarried girl 2. Girl who had never committed sex before married	A lady who had never committed sex before marriage but conceived through holy spirit prophetic	Virgin
10	<i>Kitehele lo</i>	A special respect place such as a big stone, carve or tree where great reader of a clan used to hold prayer	1. A table or raised surface that is the centre of many religions where the priest or pastors stand when preaching words of God. 2. Is a holy place in the church where pastor holds prayer and offering to holy God in the heaven	Altar/ abattoir

S/N	Kibena	Basic meaning	Extended meaning	English gloss word
		when communicating with their ancestor		
11	<i>Ngemyo</i>	Action of testing someone if he/she can respond to what you're saying	1. Strong desire to have or to do something you should not do. 2. Test someone how spiritually is strong on what she/he believes about Good.	Temptation
12	<i>Lihomb o</i>	Things/money paid to someone who owes you e.g. farm land; someone has to pay part of his harvest as per agreement.	Amount of money which a person/institution should pay to the government according to income earned per month/year.	Tax
13	<i>Malimo</i>	Mean digging a lot	A work assigned by someone like your boss that should be done in specific time.	Task
14	<i>Likang' a</i>	An egg laid by bird or hen.	<b>1. egg;</b> a round shaped object with hard surface that is produced by female bird or insect and it contains a yoke for baby bird and it is delicate one, easier to break down compared to stone <b>2. lamp chimney;</b> an instrument made up with glass looking like an egg but open on top and bottom side used in a lamp to protect lightening wick from wind	egg

From the findings in Table 1 above, it shows that Kibena has expanded its vocabulary through internal process of one word generating more than two meanings. The process of expansion of meaning through being in contact with English and Kiswahili, Kibena has managed to generate new form of meaning used in Kibena.

## 5. DISCUSSION

### 5.1 IMPLICATIONS OF MEANING EXPANSION IN KIBENA

During analysis of data and presentation it was established that two forms of words meaning were created in Bena word as a result of being in contact with English and Kiswahili. These were through homonym and Polysemy creation. The following subsection below discuss in detail how Kibena has managed to increase its lexicon through meaning extension as a result of being in contact with English and Kiswahili despite the borrowing techniques of word bank creation.

### 5.2 CREATION OF HOMONYMS

The paper found that there are number of Kibena words which had expanded their meanings during contact with English and Kiswahili. The first category was the creation of Kibena

homonym words which were spelt and pronounced in the same manner but with quite different meanings. For example the English words book, letter and email in Kibena were written as 'Hate' and pronounced with the same phonological sound but meaning differently. Originally, the word 'hate' carries general meaning in Kibena to mean message sent to someone orally. However, after Kibena came into contact with English and Kiswahili which introduced writing system of letters and books, the meaning of the word *hate* in Kibena was extended to mean book or letter basing on the core understanding of Bena people, that all these documents carry messages. The introduction of new Science and Technology of using internet for sending and receiving email, the word hate again acquired another connotation to mean email. The three created meanings resulted in one word with accurate and precise forms of meaning even though having the same spelling and pronunciations. However, the meaning shows clear differences between the object it refers to and characteristics. For instance, a book is quite different from a letter. Through that, the word 'hate' in Kibena possesses three meaning even though it is spelt the same with the same orthography. For example following data was obtain from Kibena written texts and collected from interview session shows how the word has been manipulated itself into different Kibena meaning and use.

*Hate*<sup>1</sup> (n) **book**; a written work consisting of pages or sheet of papers fastened together that you can read or write on them.

*Hate*<sup>2</sup> (n) **email**; the system of sending message by electronic means

*Hate*<sup>3</sup> (n) **letter**; typed or hand-written communication sent by post or messenger.

Another observation was made to Kiswahili word *chemuli* (lamp chimney) in Kibena was connoted to *likang'a* means an egg. The Bena speakers used their experiences from poultry eggs being delicate and easily to break down once it falls down, the same experiences made them to call the lamp chimney '*likang'a*' due to its delicacy and need for great care in handling like poultry eggs. Before the contact with English speakers who own the highly-developed Science and Technology the Bena people traditionally did not have '**lamp**' or '**touch**' as an instrument of lightening their houses in the night. They used fire made from wood only. It was difficult for them to have Kibena lamp thus they borrowed the Kiswahili word 'taa' called '*italaa*' in Kibena. However, the eggs laid from their poultry were conceptualized to new meaning referring **lamp chimney**. The examples below show different homonym of Kibena word *likang'a* and its use and meaning.

*Likang'a*<sup>1</sup> (n) **egg**; a round shaped object with hard surface that is produced by female bird, snake or insect and it contains a yoke for baby bird, insect or snake, it is delicate one, easier to break down.

*Likang'a*<sup>2</sup> (n) **lamp chimney**; an instrument made up with glass looking like an egg but open on top and bottom side used in a lamp to protect lightening wick from wind.

The new extended meaning was connoted to first the shape of poultry's egg and second to the features of eggs which are delicate, easier to break down if improperly handled as eggs break if not well handled by someone. The same connotation of meaning was transformed to the lamp chimney which is too delicate and easier to break down if not well handled.

In addition, the word baptism which is called *Ludzabiho* in Kibena has expanded its meaning according to the use of the word *Ludzabiho*. The word is pronounced the same and written the same but with two distinguished meanings as presented below.

*Ludzabiho*<sup>1</sup> (n) name given to a male person

*Ludzabiho*<sup>2</sup> (v) 1. Process of making person or object such as clothes sink or immerse into the water and take it out or come out after few minutes or wash it. 2. Holy cleanliness of person's sins.

The study found out that the word *ludzabiho* was used in their language as action especially when they wanted to prepare their local alcohol. They were taking maize and bulrush millet putting them into the river for three to five days ready for making a knot. The process of soaking maize and bulrush millet was called *ludzabiho* while the person who does the process of soaking was called *mdzabidzi*. The word coined another new meaning after the introduction of Christianity by missionaries in Bena land in 1898 at Kidugala and Ilembola, Jacobi and Lupembe in 1899 by the missionaries named Nauhaus, Christian Schumann and Christoph Bunk. These missionaries preached the word of God and baptized them making them free from sins. It is through this new belief in God the Father in the heaven the word *ludzabiho* (v) expanded its meaning to baptize that means to perform ceremonial action of baptism on someone. *Uludzabiho* (n) baptism is a Christian ceremony whereby a person is touched or covered with water to welcome him/her into Christian faith and sometime to official name. In the Christian faith, the *mdzabidzi* (n) which means baptizer was a scholarly person such as a pastor, reverend or bishop who had studied religious education and been anointed by the religious leader in the congregation. Contrary to the *mdzabidzi* in Kibena society who was any person and mostly who performed this task was a woman as opposed to Christian religious context at the beginning was practised only by men but recently even women are allowed.

### 5.3 CREATION OF POLYSEMY

Polysemy is a word which consists of related multiple meanings expanded from lexical meaning expansion. The study further noted the expansion of Kibena words meaning through polysemy creation in order to fit the new meaning from the foreign languages contacted with. [17] says a word is easier to be determined if it is a polysemy when it is used in a context of the text. The content helps readers to determine the meaning of a word compared to the same word when is used out of the content context. The content analysis enhanced the determination of Kibena polysemy words. Through this situation of language contact, Kibena polysemous words had been created and contributed to some of the Kibena words to carry more than one meaning, but relating to one another. For example, study found some polysemy creation in the following Kibena words: *Kipindulihidzo* meaning 'cross' has the number of related meaning that resulted from being in contact with English and Kiswahili. *Kipindulihidzo* (n) 1 wooden stick with another stick crossing each other used in turning up when burning something such as husks. 2 an upright post of wood with another crossing it, people were nailed to and left to die as a punishment in the past. 3 a sign of Jesus death because of our sins, 4 a picture in the shape of a cross used as a sign of the Christian faith or decoration.

The meaning number one was common among Bena people since the wooded stick were made by human beings for different purposes. On the other hand, the word '*Kipindulihidzo*' means a wood with two branches that occurred naturally as the tree grows up. The meanings number two, three and four were connoted to the shape of *Kipindulihidzo* in Kibena. When Bena people came into contact with the word 'cross' and its appearances, they connoted to their normal *Kipindulihidzo* which has similar meaning but with slight differences to the term 'cross' imposed in their language. For example, the cross used by Bena people was not used for nailing mischievous persons in the society as used in the era of the Jewish and a respected sign of religious faith and obedient. The Figure 1 below shows the cross in Kibena called '*kipindulihidzo*'.



Figure 1. The Cross 'Kipindulihindzo'

Another word found representing more than one meaning as the result of Kibena contact with English and Kiswahili was 'Kitehelelo'. The meaning of this word is described as follows:

*Kitehelelo* (**n**) **1** special respected place such as big stone, cave or tree where the great leader of a clan used to hold prayer when communicating with their ancestors. **2** a table or raised surface that is the centre of many religions where the priest or pastors stand when preaching words of God. **3** a holy place in the church where pastor hold prayer and offering to the holy God in the heaven. All the meanings explained refer to worship but the difference is on the context of worshipping and who is being worshiped. Actually, meanings two and three were created by Bena people associating to their traditional ways of worshipping their ancestors. The two figure below show how the word *Kitehelelo* and *mtehedzi* with its different meaning and environment of work from the Bena tradition. Photo one shows *mtehedzi* as pastor while in photo two *mtehendzi* is shown as a great leader or witch doctor believed in the society. The society respects the man because he is believed to have magical power of curing their diseases and foreseeing what will happen in their society. For that case, one of the respondents said that they named the church pastor as '*mtehedzi*' through associating to their power they have in religion as similar to that of their leader in the society even though these two leaders differed in believing system. The church leader believed to a heavenly father while the '*mtehedzi*' believed on ancestors. The figure below show the different meaning of the word *mtehedzi* in Kibena

Apart from that, the author come across with the word boy as a common noun used in all language referring to baby boy, but very interesting the word acquires another meaning due to introduction of religious faith in Kibena. The word boy in Kibena is '*Mudimi*'. The word has these meanings:

*Mudimi* (**n**) **1** baby boy, **2** a person who takes care of cattle. **3** an anointed man or woman who preaches the word of God and takes care of Christians in the church. The third meaning referring to '*mudimi*' in Kibena was expanded in this word reflecting the role and function of '*mudimi*' in meaning two according to the Bena people. Since the word pastor or priest did not exist in Kibena the word '*mudimi*' expanded it's meaning to a new form of meaning but referring to a person chosen by God from his/her inmost spiritual belief to preach the word of God and take care of the born-again sons and daughters of God. The Figure 2 below shows the two differences of the word *mudimi* in Kibena basing on the function or work which each person performs in the society.





Figure 2. Shows mdimi (pastor) and 'mdimi' a boy who takes care of cattle

Another meaning expansion within a Bena word was revealed from the English word sinner Kiswahili '*mdhambi*' in Kibena was called '*mviifu*' or '*mhosi*'. The word '*mviifu*' refers to **1** unpleasant person, too dirty. **2** a person who is not charming. **3** someone with bad behaviour. The same applies to the word '*mhosi*' a person who does bad things or goes against the norms and customs of a particular society. The words further expanded it's meaning to sinner '*mdhambi*' meaning a person who is not born again, or not a servant of Holy God, not obeying God's rules. Thus, the word *mviifu* in the religious context is used with both meanings, that is, as meaning dirty and refers to person who is anti Christ or not born again in Jesus name. According to [18], the book of Luke 9:42 show how the word *mviifu* had been used to mean dirty as follows:

**English text:** .....but Jesus rebuked the **unclean spirit** and healed the boy, and gave back to his father.

**Kibena texts:** .....U-Yesu akumunania umnyilambo ye aaali nu **mubepo umuviifu**, neke ampelage udadye.

This Kibena text was documented from the title Kibena [19] and [20] book titled U-Yesu nu mubepo muviifu.

Another words extended its meaning is 'livangili' whereby formally was used in Kibena referring to words. Due to long term contact with Kiswahili the word expanded its meaning to referring to a book of holy words about God. For example, the priest says in the church when he leads the Sunday worship '*tupulike ilivangili lya nywabaha*' means 'let us listen to the word of God for this Sunday'.

Another word was referring to task '*malimo*' (**v**) meaning **1** cultivating a plot. **2** work. **3** piece of work that is difficult but very important that should be completed in certain specified period. The third meaning is newly emerged to Bena people when they came to economic development words like 'task' and 'task force'. The word task connoted to the meaning of '*malimo*' (work) because cultivating a farm is a too difficult work but very important to their life as source of food and income. The *malimo* (work) is the activity that someone can do at his own will and plan. For example, cultivation of individual person's farm does not require someone behind to force the person to do the work for a number of hours. On the other side *malimo* was related to 'task' because if someone is an employee can be assigned hard and unpleasant work but because the person has money need, has to do it regardless the nature of the works. The same notion was brought into the word 'task' which reflects activity assigned to be done by someone under supervision and should be completed under certain period regardless the nature of the work itself. The term has entered in Kibena through the economic development and science and technology,

which require task force group to do some works in groups such as analysing community problems and presenting feedback to the prospective authority. For example, the two sentences below provide the differences of the word *malimo* as used in these sentences.

**1.Kibena:** *Ndikela amalimo gangu*

**English:** I like my works

**2.Kibena:** *Amalimo ga huvuyapa iteleni ya TASALA gaali matalamu swee, avaanu valivilwe ni nyalupala mvidunda vya udzugwa.*

**English:**The work of building the TAZARA was too hard and dangerous many employees were killed by lions in the Udzugwa Mountain.

The meaning in number one refers to any work employed, or a person's works of his daily life. However, the number two meaning of the word *malimo* reflects the essential meaning of word task which in its nature is not a simple job to perform because sometimes task are too difficult or unpleasant, but someone has to work on it as being directed by the authority. More meaning created through polysemy words was as '*lukombeso*' as described below;

*Lukombeso* (**n**) **1** members that belong to the same certain clan or society, **2** member of certain congregation, and **3** congregations or parish as territorial area. For example, this statement was provided by one of the respondents, which said that *Mutekedzi pwami nu-Lukombeso* meaning the priest and his congregation members. This meaning reflects the meaning expressed in number two refers to person. However, it is different when someone says *ulukombeso lwesu* this mean our congregation or parish reflecting to meaning number three presented above.

Apart from that the introduction Christian new way of warship influences the Kibena word *uvugali* to acquire multiple meaning. For example *Uvugali* (**n**) **1** kind of food made from maize or **2** bread made from sorghum eaten by saved Christianity in the church as the sign of Jesus body flesh. [21] writes ".....neke inulage **uvugali** neke ahongedzage neke amegulise neke avapelage.....Kote mulidzage gwe muvili gwangu, gwe ndivapelye june ulu mulugendalage ulwa kunumbukila june". The word '*uvugali*' in the context of religious worship means the **body flesh of Jesus Christ** given to his believers as sign of freeing them from sins. The translation of this new meaning in Kibena shows the fact that the Bena people use their own sense in creating meaning of new words entering their language through coining meaning from the words existing in their language but with similar functions or appearance. [22] supports this idea when he emphasized that determining the meaning of a new item or expression is best done by applying the background knowledge of the parent language

## 6. CONCLUSION

Generally, the findings have showed that language contact is another way of language enrichments through vocabularies expansion of new meaning. In this study English and Kiswahili being in contact with Kibena had arose Bena speakers to be innovative instead of basing on total semantic loans for the words which do not exist in their language. Most of the native speakers of Kibena have used their environment, experiences, and their social practices to create homonyms and polysemy words in their language in order to solve the problem of semantic gap during contact with English and Kiswahili. However, the present study may not have exhausted all aspects of words meaning extension through language contact. Therefore, the researcher recommends that further studies should be contacted on role of phonological process on words meaning extension in Kibena since this study did not investigate the influences of phonological process on semantic extension or narrowing in Kibena

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