

**LEXICAL BORROWING IN SPOKEN LUKABARAS FROM THE NANDI  
LANGUAGE IN CHEPSAITA SCHEME, UASIN GISHU COUNTY, KENYA**

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**A Thesis Submitted in Partial Fulfilment of the Requirements for the Award of  
Master of Arts in Applied Linguistics Degree of Masinde Muliro University of  
Science and Technology**

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## DECLARATION

This thesis is my original work prepared with no other than the indicated sources and support and has not been presented elsewhere for a degree or any other award.

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## CERTIFICATION

The undersigned certify that they have read and hereby recommend for acceptance of Masinde Muliro University of Science and technology a thesis entitled “*Lexical Borrowing in Spoken Lukabararas from the Nandi language in Chepsaita Scheme, Uasin Gishu County, Kenya.*”

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## **DEDICATION**

I dedicate this work to my mother, Rose Matseshe, who motivated me to pursue further education. Her persistent encouragement remained a source of inspiration throughout my endeavours.

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## ABSTRACT

The borrowing of lexical items as one of the outcomes of languages in contact may affect a speaker's communicability with other speakers of the same language in different settings. In this perspective, this study investigated lexical borrowing in spoken Lukabaras in Chepsaita Scheme. The languages spoken in this setting include Lutachooni, Luwanga, Lulogooli, Lubukusu, Lukabaras and the native Nandi. In view of this multilingual setting, this study investigated the influence of the native Nandi language on spoken Lukabaras. There was a need to establish the impact of Lukabaras speakers borrowing lexical items from Nandi in the home and business domains of interaction. The study's specific objectives were: to identify and describe lexical items borrowed in spoken Lukabaras from Nandi language, to determine the relationship between age, gender and linguistic environment and lexical borrowing in spoken Lukabaras and to analyze the morpho-phonemic processes involved in the lexical items borrowed in spoken Lukabaras from Nandi. The study applied Borrowing Transfer Theory (Odlin, 1989) which postulates that there is transfer of linguistic material when languages come in contact. This theory was complemented with the Generative Morphological Theory (Bochner, 1992) which argues that a native speaker has tacit knowledge of their grammar that enables them to come up with well-formed words. The research design for the study was descriptive. The study collected data from Lukabaras and Nandi speakers in Chepsaita Scheme. The Nandi were included to verify the authenticity of the words borrowed from their language. The study thus used a total of forty-eight respondents selected using purposive and snow balling sampling techniques. The units of analysis comprised a corpus of 400 recorded lexical items (nouns and verbs) from which 120 lexical items were transcribed then through systematic random sampling 40 words picked for analysis. The instruments of data collection included audio recording of lexical items and Focus Group Discussion guide. To ascertain the Validity and reliability of the instruments, a pilot study was carried out in Chepsaita Scheme. The study used content analysis to describe the data by identifying themes that emerged from the findings. The study established that there was lexical borrowing in spoken Lukabaras in Chepsaita Scheme. There was also a relationship between a Lukabaras speaker's age, gender and linguistic environment and the lexical items they borrowed from the Nandi language. The borrowed words were morpho-phonemically adapted through derivation, vowel harmony, palatalization, vowel deletion and vowel epenthesis. The borrowing was a communication strategy employed by Lukabaras speakers to coexist with Nandi speakers. However, this borrowing impeded comprehensibility with native Lukabaras speakers. The study is significant since it contributes to the available literature on Lukabaras and Nandi as Kenyan indigenous languages. This underscores the need for these languages to coexist in harmony for national cohesion as contemplated in chapter one of the Kenyan constitution.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>BT</b>	-	Borrowing Transfer
<b>FGD</b>	-	Focus Group Discussions
<b>GMT</b>	-	Generative Morphological Theory
<b>KNBS</b>	-	Kenya National Bureau of Statistics
<b>NCPD</b>	-	National Council of Population and Development
<b>NACOSTI</b>	-	National Commission for Science Technology and Innovation
<b>SFT</b>	-	Settlement Fund Trustees
<b>UGDP</b>	-	Uasin Gishu Development Plan

## **OPERATIONAL DEFINITION OF TERMS**

**Borrowing transfer-** A process of incorporating borrowed linguistic elements in the native system of one language.

**Domains-** The various social settings such as home and business in which speakers of different languages interact.

**Demographic variable-** A speaker's characteristics such as their age, gender and linguistic environment which influence their choices in borrowing linguistic elements.

**Lukabaras-** The language spoken by the Kabras and a member of the macro language Luhya.

**Lexical borrowing-** The copying of nouns and verbs from one language into another by adjusting the morphology of the copied word to fit into the recipient language.

**Language contact-**A situation where speakers of different languages interact leading to the borrowing of linguistic material such as lexical items.

**Morpho-phonemic process-**the morphological and phonological alterations which a borrowed item undergoes to fit into a target language.

**Linguistic context-** A setting of interaction among speakers of various languages in which there is sharing of linguistic material.

**Loan blend-** A word that is formed by combining the morphemes of a recipient language with the copied part from the donor language.

## **CHAPTER ONE**

### **1.0 Introduction**

This chapter gives a background upon which the study is based. It also provides relevant details on Lukabaras and Nandi Languages. The Chapter further presents information about the study variables. The statement of the problem is explained as well as the purpose of the study. There is an outline of the research objectives and research questions. A section on the justification and the scope of the study is also presented. The section ends with a summary of the chapter.

### **1.2 Background to the Study**

Kenyan juggles their languages to fit various contexts (Michieka, 2012). As is common in most multilingual communities, there are over forty native languages that are spoken by the indigenous Kenyan tribes, in addition to English and Kiswahili (Kebeya, 2008). Consequently, in the interaction of these languages, there is usually a tendency for speakers to transfer certain linguistic features such as lexical, morphological, syntactic or semantic from one language into the other (Trudgill 2003). Thus, the present study focused on lexical borrowing in spoken Lukabaras from Nandi language in Chepsaita Settlement Scheme, Uasin Gishu County.

Lexical borrowing as an aspect of language contact is contented to be inevitable in most situations involving two or more languages (Langacker, 1986). As further argued by Langacker, this is because the languages in such contact situations usually entail borrowed forms of lexical items. Similarly, Sankoff (2002) contends that there is borrowing of lexical items into a target language especially when there is contact between two languages involving people whether immigrants or a resident population.

The language from which the borrowing is done depending on the prevalence of use by its speakers can exert pressure that influences the recipient language (Rendon, 2008).

The present study focused on Chepsaita, a settlement scheme in Uasin Gishu which is inhabited by different groups including *Kabararas, Tachoni, Wangi, Maragoli* and *Nandi*. Rendon (2008) argues that people and the languages they speak come in contact within the confines of their social and cultural relations. Meyerhoff (2010) in a similar view, contends that there is a marked difference observed in the way interlocutors use language based on their ethnic groups, age, gender and social classes. Furthermore, (Bowern, 2013) argues that there would still be language contact even in cases where the languages share similarities or not. As such it is argued that regardless of the speakers' cultural and social orientation, there is manifestation of the influences of one language on the other. However, the interaction among these languages cannot just be the ordinary meeting of the speakers but entails the transfer of linguistic features (Gramley, 2012). In this perspective, Chatterjee (2015) similarly observes that one of the most common features as an outcome of the contact would be lexical borrowing.

Although many studies such as (Boen, 2014; Njoroge, 2008 and Mukulo, 2016) have discussed the influence of one language on the other whenever there is contact, the studies focused on the contact involving a local language with English or Swahili. In view of this, the present study investigated two Kenyan indigenous languages that are not genetically related. Thus the focus was the adoption or integration of borrowed lexical items in spoken Lukabararas due to the influence exerted by the Nandi language.

Accordingly, such influences involve the speaker in the target language finding a way to accommodate and fit in the prevailing state of affairs as demands the contact situation (Rendon, 2008). The speakers of these languages who communicate in different situations for varied reasons usually make a variety of choices in the manner they use their languages (Wardhaugh, 2006). Therefore there was need to investigate the borrowing of lexical items in spoken Lukabaras and further establish the impact of the borrowing to native Lukabaras speakers.

Meyerhoff (2008) argues that if speakers of one language move to a new environment outside their own linguistic area, they will learn the languages that are spoken in the new setting. Given that Lukabaras speakers in Chepsaita Scheme are settlers, the study investigated whether there were any variations in the language they spoke due to the influence of Nandi. While focusing on lexical borrowing, the study investigated if the borrowed lexical items from Nandi into Lukabaras posed a communication challenge between the native Lukabaras speakers and those who reside in Chepsaita Scheme. For instance, the borrowed form of the word ugali (a common African corn meal) from Nandi into spoken Lukabaras in Chepsaita Scheme is '*echimieti*' ('*kimiet*' in Nandi meaning ugali). However, this lexical item was not a familiar word to every native Lukabaras speaker. Therefore, there was need to find out if the borrowed lexical items that named the same referents constrained intelligibility among Lukabaras speakers.

Sankoff (2001) argues that a lot of lexical borrowing can occasion modifications on the borrowed items in the recipient language such that there are changes in order for the words that are borrowed to morphologically fit in the recipient language.

The present study in this regard, focused on the forms of the borrowed lexical items in Lukabaras and investigated how they were morpho-phonemically adapted.

It was notable that some of the apparently borrowed lexical items in Lukabaras like '*omureni*' ('*muren*' in Nandi meaning man) had undergone modifications in the process of borrowing. In this view, the study investigated the morpho-phonemic processes that were evident in the borrowed lexical items from Nandi language.

According to Alleton (2001) lexical borrowing can be classified into four categories namely phonemic loans which involve transcription of the borrowed items phonetically; then the semantic loans which are borrowed through translating meaning; lexical importations are those that involve borrowed words introduced into the borrowing language without changing their orthography while hybrids involve combining morphemes from the donor language and the receiving language. A further distinction is made by Muysken (1997) and Haugen (2003) where loan words are said to have the meaning and shape of the item copied completely while loan blends consist of a part from the borrowing language and another part copied from the native language. Where it is only the meaning that is copied, the items are called loan shifts. Lexical invention, according to Muysken (1997) involves hybrid blends of free and bound morphemes of the donor language and the recipient language. The present study focused on loan blends/hybrids also referred to as lexical inventions because the borrowed word forms were a combination of a copied part from Nandi and morphemes in Lukabaras.



According to Rendon (2008), the reasons for which speakers are motivated to communicate and participate in social interactions is necessitated by involving in social behaviour. In these cases individual speakers usually adopt the language of the other as a means to socially fit the various contexts of interaction. In this view, this study investigated the borrowing of lexical items in spoken Lukabaras in the home and business settings. The research sought to establish if the borrowing was a communicative strategy in these domains of interaction and what motivation lied beneath.

The concept of domain as argued by Fishman (1972) is a social-cultural notion which is picked from what is being talked about, how the speakers relate and the context of communication based on the institutions of society. Domains designate major clusters of interaction situations that are common in multilingual settings and the different roles that different languages play (Fishman, 1977). The domains are arranged from the less public to more public namely home, religion, business, education, government services, and mass media.

The most important domain of language use is the home domain Wanjala (2014). More so, Adams (2012) argues that the home domain is depended on by a multilingual society since it is common and has family subdivisions into role relations of family members. Adams further points that the business domain has the sub domains of private business and marketing, therefore, the dialect used when people are doing business is important because it is used in the transactions, and facilitates exchange of goods and services.

Studies such as those of Boen (2014) and Njoroge (2008), investigated how loan words are adapted and how language varies in use as a result of language contact. Boen (ibid) for instance examined and analyzed how loan words from English and Kiswahili languages are adapted in Nandi both phonologically and morphologically. However, unlike Boen (2014), the present study applied the Borrowing Transfer Theory (Odlin, 1989; 2004) in investigating the lexical borrowing in spoken Lukabarar. The present study relied on Njoroge (2008) for insights on the relationship between social variables and their significant influence on language variability. However, unlike Njoroge (2008) the present study was not carried out in a school setting and did not involve English or Swahili.

Masika (2017) investigated Lexical Variation in the spoken Lubukusu from Bungoma County. Masika's study accounts for how lexical variations observed in the spoken Lubukusu caused incomprehensibility in discourse among Lubukusu speakers. The study attributed this to younger Lubukusu speakers who borrow lexical items from Kiswahili, causing a gradual shift in the lexicon of Lubukusu. The present study laid basis in Masika (2017) to investigate the possibility of variations in the Lukabarar spoken in Chepsaita and native Lukabarar. However, the present study deviated from Masika's by focusing on the inter-language interaction of a Nilotic language (Nandi) and Bantu language (Lukabarar) in a multilingual setting. Masika's work on the other hand involved intra language variations in a monolingual setting. Moreover, Masika (2017) did not show the specific domains of social interaction in which the lexis varied.

Studies such as Kebeya (2008); Omondi) 2012 and Wanjala (2014) investigated the linguistic behaviour of multilingual speakers in rural speech communities in Kenya just like the focus of the present area of study.

For instance, Kebeya (2008) and Omondi (2012) found that the linguistic strategies used by speakers in intergroup interaction appeared to be influenced by among other factors, extra-linguistic factors like gender and age. The present study borrowed from these studies but incorporated the linguistic environment, apart from age and gender, to investigate how these demographic variables influenced lexical borrowing in spoken Lukabaras in Chepsaita Scheme.

On the other hand, Wanjala (2014) investigated inter dialect shift and maintenance between Lubukusu and Lutachooni. The study established that societal institutional factors had a bearing on the dominance of Lubukusu. On the contrary, the current study looked at the influence of Nandi language on spoken Lukabaras but did not consider the dominance or the vitality of Lukabaras in Chepsaita Scheme. The present study investigated lexical borrowing in Lukabaras (Bantu language) due to the unidirectional influence exerted by a Nandi (Nilotic language). There was need to establish the impact of the lexical borrowing on spoken Lukabaras in Chepsaita Scheme.

### 1.2.1 Background Information to Lukabaras

Lewis (2009) reclassified Luhya as a macro language hence the various members that belong to this family were no longer regarded as dialects but as languages. Available studies differ on the exact number of dialects that comprise the Luhya language (Kebeya 1997; Marlo 2011). According to Marlo (2011), the Luhya language is made up of a minimum of nineteen dialects. The members include *Lubukusu* (spoken in Bungoma County); *Lukhayo*, *Lumarachi*, *Lusaamia*, *Lunyala-B*, *Lutura* (spoken in Busia County); *Luloogoli*, *Lutirichi*, *Lunyore* (spoken in Vihiga County); *Lwisukha*, *Lwitakho*, *Luwanga*, *Lumarama*, *Lutsotso*, *Lunyala-K*, *Lukisa*, *Lukabaras*, *Lutachoni* (spoken in Kakamega County, the latter also spoken in Bungoma County). Muandike (2011) identifies *Lutura* spoken in Busia, while Kebeya (2008) splits *Lunyala* into B (Busia) and K (Kakamega).

Simons & Charles (2018) has listed Lukabaras as one of the members of the macro language *Olululyia*. Also known as *Kabaras*, the Kabras largely occupy Malava Sub County in Kakamega County. The speakers of this language also spread to parts of the neighbouring Matete Sub County, Kakamega East and parts of Uasin Gishu, Nandi Counties and Trans Nzoia. The name "*Kabaras*" as cited in (Mukulo, 2016) was derived from the *Ababalasi* sub group of the Kabras by the British. Therefore, Kabras are the people who speak Lukabaras.

Studies done in Lukabaras such as Mukulo (2016) investigated how Lukabras speakers incorporate English loanwords to fit into the phonology of their language. Mukulo's study showed how the pronunciation of English loanwords is constrained by the Lukabaras phonological structure. Mukulo's study further concluded that all the English nouns adopted in Lukabaras are first morphologically conditioned then nativised through nominal prefixation since all the Lukabaras nouns have prefixes.

The findings in Mukulo's study showed that any loanword which enters Lukabaras is assimilated both morphologically and phonemically to integrate into Lukabaras. The present study however, deviated from Mukulo's work by considering the morpho-phonemic processes that were evident in the borrowed lexical items in Lukabaras from Nandi and not English.

Similarly, in the investigation of lexical choices and their significance in communication, Mudogo (2017, 2018) established that successful communication must involve appropriate negotiation of meaning between speakers and listeners. With the focus on Lukabaras, the author established that the intricate nuances of meaning in a language are often tied to the lexical choices which in communication dictate the semantic realization and hence cannot be overlooked in communication. He further established that the rendering of lexical items were not appropriately captured in Mulembe FM Luhya news translation and hence resulted to many cases of semantic loss.

Mudogo's (2017, 2018) investigations illustrates how various levels of linguistic analysis are relevant to the communication process. However, a study that would investigate the significance of lexical borrowing involving Lukabaras, a Bantu Language, and Nandi, a Nilotic Language was necessary. The present study therefore focused on lexical borrowing patterns and their significance in the communication process. This is because; if the borrowed lexical items in Lukabaras are not appropriately negotiated by the communicators, there will be communication breakdown among speakers.

This study has further been motivated by Mudogo's assertion that Lukabararas has suffered the fate of minority language in the context where language and communication policies are less supportive. Moreover, Mudogo (2017) notes that Lukabararas has no standard scheme for reference in writing and communication purposes. Therefore, a study focusing on Lukabararas would promote availability of literature that would guide researchers with knowledge on the impact of lexical borrowing in a multilingual setting.

### **1.2.2 Background Information to Nandi**

Ethnologue (2018) enlists Nandi as a member of the macro language Kalenjin. According to Boen (2014), there have been many attempts by various academicians to come up with various dialects of Kalenjin. It is argued that there are those scholars who identify nine dialects, while others settle for thirteen dialects. Towett (1975) for instance grouped the Kalenjin languages into nine dialects thus ; *Nandi, Kipsigis, Keiyo, Tugen, Sabaot, Marakwet, Pokot, Ogiek* and *Sengwer*. On the other hand, Otterloo as cited in Boen (2014), identified thirteen dialects of Kalenjin as; *Nandi (NA), Terik (TE), Kipsigis (KI), Keiyo (KE), South Tugen (ST), North Tugen (NT), Cheran'gany (CH), Talai Marakwet (TM), Sambirir Marakwet (SM), Sabaot (SA), Endo Marakwet (EM), West Pokot (WP) and East Pokot (EP)*. However, Boen (2014) observes that the classification that groups Kalenjin's into nine dialects has gained acceptance.

According to Kipkorir & Welbourn (1973), the term Kalenjin is not only a recent coinage but also artificial and political in its origin. It is observed that initially there was no common identity for Kalenjin people instead they were referred to as the Nandi-speaking tribes by scholars and administration officials (Kipkorir & Welbourn, 1973).

The choice of the term Kalenjin as pointed by (Kipkorir, 1973) ,was guided by the need to find a term that was common to all dialects to identify a group of people. Kipkorir notes that after the introduction of the term Kalenjin, the people were transformed into a major ethnic group in Kenya. Kalenjin languages are spoken in Uasin Gishu, Kericho, Nandi South, Nandi North, West Pokot, Marakwet, Keiyo, Trans-Nzoia, Bomet, Koibatek, Mt Elgon and Baringo districts. Nandi, a dialect of Kalenjin is spoken in Uasin Gishu, Nandi South, Nandi North and Trans-Nzoia districts and also in other parts of the country ( Boen , 2014).

The present study regarded Lukabaras (Bantu) and Nandi (Nilotic) as languages Ethnologue (2018) because they are not members of the same macro language. In this perspective, there was need to address the influence of Nandi language on spoken Lukabaras in Chepsaita Scheme. Lexical borrowing was considered because the transfer of linguistic material at the lexical level is the most common whenever there is interaction among speakers of different languages (Odlin, 1989).

### **1.3 The Study Variables**

In sociolinguistic studies, a distinction is made between two types of variables: the dependent and the independent variables (Muhati, 2015). According to Hocini (2011), the dependent variable is a linguistic one, whereas the independent variable refers to other characteristics that are assumed to be related to or influence the dependent variable. The independent variables are the social factors such as age and gender of the speaker, social class or status, regional background, ethnicity, and other related factors.

Accordingly, the present study was based on the investigation of linguistic variables borrowed in spoken Lukabaras from the Nandi language in Chepsaita Scheme. Since linguistic variables can be phonological, morphological or lexical, the study identified and correlated borrowed lexical items with social constraints such as age, gender and linguistic environment.

### **1.4 Statement of the Problem**

Chepsaita Settlement Scheme is multilingual thus comprise of people who speak Lukabaras and other languages such as Lutachoni, Luwanga, Lubukusu, Lulogooli and the native Nandi. This multilingual context has apparently led to these languages exerting influence on one another. The present study therefore investigated the lexical items borrowed in spoken Lukabaras as a result of the influence from the Nandi language. Consequently, there was need to establish if such borrowing impedes intelligibility between spoken Lukabaras with native Lukabaras speakers or if it is a communication strategy for Lukabaras speakers settled in Chepsaita employ to co-exist with Nandi community.



### **1.5 Purpose of the Study**

This study investigated the borrowing of lexical items by Lukabaras speakers from Nandi language in Chepsaita Scheme. Thus, the study also established the impact of this borrowing to spoken Lukabaras.

### **1.6 Research Objectives**

The study investigated Lukabaras lexical borrowing from Nandi language in Chepsaita Scheme with the following specific objectives;

- i) To identify and describe lexical items borrowed in spoken Lukabaras from the Nandi language in the home and business domains.
- ii) To determine the relationship between age, gender and linguistic environment and lexical borrowing in spoken Lukabaras.
- iii) To analyze the morpho-phonemic processes involved in the lexical items borrowed in spoken Lukabaras.

### **1.7 Research Questions**

- i) What are the lexical items borrowed in spoken Lukabaras from the Nandi language in Chepsaita Scheme in the home and business domains?
- ii) What is the relationship between a Lukabaras speaker's age, gender and the linguistic environment with the lexical borrowing?
- iii) What are the evident morpho-phonemic processes involved in the lexical borrowing in spoken Lukabaras?

### **1.8 Justification of the Study**

The rationale of the choice of Lukabaras and Nandi rested on the premise that, in the recent past, Lukabaras speakers have bought land and settled in Chepsaita (Akiwumi Report, 2013). Since these two speech communities apparently interact in various ways such as through intermarriages and trading activities, the research focused on the influence of the Nandi language on spoken Lukabaras. Relevant studies to the present research like (Muandike, 2011; Masika, 2017) focused on the lexical level of linguistic analysis but concentrated on intra language contact in a monolingual setting. The present study, on the contrary, investigated lexical borrowing in the inter language interactions of Lukabaras, Bantu, and Nandi, Nilotic. Chepsaita Scheme being a multilingual setting provided a good study area to establish the effects of such borrowing on Lukabaras speakers.

The findings of this study are beneficial to academicians and scholars keen on language contact outcomes in Kenyan indigenous languages. This contributes to the knowledge on the impact of lexical borrowing on speakers in a multilingual setting. As such this adds to the availability of existing studies on minority indigenous languages with scanty literature like Lukabaras. The findings will also enable stakeholders and policy makers to appreciate the coexistence of Kenyan local languages to foster national cohesion and integration as espoused in the spirit and letter of the Kenyan Constitution.

### **1.9 Scope and Limitation of the Study**

The scope of the present study was limited to the lexical level of analysis in the language contact between spoken Lukabaras and Nandi in Chepsaita Scheme in Uasin Gishu County.

The study specifically identified and described the borrowed forms of lexical items among young and old speakers of Lukabaras in the area of study. In this view, the present study was limited to how this borrowed items are morphologically and phonologically integrated in Lukabaras.

The study did not attempt to investigate other outcomes such as language shift, language mixing, language loss, language creation and language vitality due to possible challenges in time constraints and data handling problems. Furthermore, Chepsaita Scheme in Uasin Gishu County comprises other languages such as the Lutachooni, Luwanga, Lulogooli and Lubukusu. However, the study was limited to spoken Lukabaras and Nandi in which the target population involved respondents in the home and business domains of interaction.

The words that made up the unit of analysis for the study were confined to content words (nouns and verbs). Meyers-Scotton (2002) points out that these are the most borrowed categories. The investigation involved an analysis of the morpho-phonemic processes that were evident in the borrowed lexical items. The present study was also limited to the linguistic environment, age and gender as the main factors influencing lexical borrowing in Chepsaita Scheme. Purposive and snow balling techniques were employed in order to overcome the possible challenge in getting the homes where the speakers of Lukabaras were married and reaching the relevant native Nandi speakers.

### **1.10 Chapter Summary**

This chapter introduced the background of the study by explaining the context and basis upon which the research was conducted. There was a brief background about the languages in contact (Lukabaras and Nandi) and the study variables. The chapter also gave the statement of the problem, the objectives of the study, research questions, and justification of the study, scope and limitations of the study. The next chapter reviews literature based on the objectives of the study and the theoretical framework that underpins the study.

## CHAPTER TWO

### LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### 2.0 Introduction

This chapter presents a general overview of the linguistic outcomes of language contact and a review of the relevant literature on studies related to lexical borrowing in language contact. It further reviews demographic variables and morpho-phonemic processes in lexical borrowing. All these studies are deemed beneficial and significant in investigating the influence of Nandi language on spoken Lukabaras among the residents of Chepsaita Settlement Scheme. Finally, the chapter discusses the theories the study relied on. The theoretical framework thus contains The Borrowing Transfer Theory (Odlin, 1989) and The Generative Morphological Theory (Bochner, 1992).

#### 2.1 Language Contact

According to Rendon (2008), the outcomes in an interactive situation among speakers may be categorised in three general ways: these can be shift in a language, maintaining of a language and the emerging of new languages. The occurrence of any one of these outcomes has an impact on the group of people concerned as well as the languages they speak. Rendon (2008) further argues that where there is language shift it would mean that a second language is acquired and the native language of a group of people is lost.

On the other hand, Rendon points that the maintenance of a language is where native speakers acquire a second language without losing the native language; this is by mixing of elements from both languages through borrowing. Particularly, borrowing can occur at various levels of language including the borrowing of lexical items.

Language creation as observed by Rendon (ibid), results in the emergence of novel varieties such as bilingual mixed languages, pidgins and creoles.

The present study found the assertions in Rendon (2008) on language maintenance relevant since it involves borrowing of elements from language to another. Moreover, the present study specifically investigated the borrowing of lexical items in spoken Lukabaras due to the influence of the Nandi language. In the process of borrowing neither Lukabaras nor Nandi loses their language. It is, however, observed that the borrowed forms of the words in Lukabaras undergo some alterations before adoption. There was therefore need to analyse the morpho-phonemic process involved in the integration of the borrowed words into Lukabaras.

Muysken (1999) observes that the borrowing of words is one of the most common specific types of influence among speakers in interactive situations. Additionally, Muysken argues that speakers of one language borrow more words than speakers of others even where levels of bilingualism are more or less equivalent. Muysken (ibid) further posits that cases of massive borrowing can be said to be those in which speakers maintain their language but adapt it to the communicative influences imposed by the donor language. Like the case in Chepsaita Scheme, the speakers of Lukabaras apparently borrow lexical elements from the native Nandi but maintain their language. Such borrowing is necessitated by the need to fill communication gaps. Rendon (2008) observes that this is common in multicultural and multilingual contexts in which language is more oriented towards the accomplishment of communicative goals.

According to Muysken (1999), lexical elements and borrowing were closely associated and their meaning became synonymous of loanword. However, Crystal (2006) argues that borrowing refers to the linguistic elements and the process of incorporation of these elements into the recipient language whereas loanword refers to the linguistic elements proper. The present study concentrated on borrowing of lexical items in Lukabaras both as linguistic elements and the process of integration. The current study found these arguments relevant and useful. Thus in investigating lexical borrowing in spoken Lukabaras in Chepsaita Scheme, borrowing was regarded as the items of linguistic incorporated into Lukabaras as well as the process of incorporating the borrowed items.

Mandila (2016) observes that owing to the different ethno linguistic groups found in Kenya, Kenyan people speak at least two or three languages. Thus, just like many other countries in Africa, Kenya enjoys the diversity of different local languages. Mesthrie (2000) observes that this could be because there is need for the speakers of these languages to communicate in different interactive situations like marriages, business, social gatherings and ceremonies. In such circumstances, Mesthrie further notes that some communities are able to maintain their languages, others experience language shift, mixing and borrowing. The present study explored the contact between Lukabaras and Nandi which are both indigenous languages whose main area of interaction is a rural setting.

According to Gramley (2012), language contact cannot just be the ordinary meeting of two speakers of two languages but the speakers must be seen to interact in some way to necessitate the transfer of linguistic features in either way. In the same perspective, Myers-Scotton (2002) further argues that language contact typically involves the interaction of the speakers of two languages.

Then depending on various reasons and the interactive situations, one language can be influenced by the language of other speakers. The present study investigated the interaction between Lukabaras and Nandi languages in Chepsaita Scheme which is a multilingual setting. Since there are several contexts of interaction as noted by Mesthrie (2000), the present study investigated the borrowing of lexical items in spoken Lukabaras speakers from the Nandi language in the home and business domains of interaction.

Scholars such as Rendon (2008) and Crystal (2006) argue that language contact basically includes elements such as two or more languages, the speakers of these languages, and a socio-cultural setting in which contact takes place. Rendon (2008) posits that the speakers of a language in a contact situation can either be the speech community or the individual speakers. Rendon (ibid) further argues that it is important to consider both speech communities and individual speakers in order to enable a more comprehensive interpretation of sociolinguistic factors such as speaker's motivations and attitudes towards a foreign language. Similarly, Crystal (2006) describes a speech community as a group of human beings identified in terms of geographical and social spaces and the set of sociolinguistic practices which make them different from other groups.

As observed by Crystal (2006), speech communities are characterised by a mixture of different components which include people, spaces and practices. According to Rendon (2008) it is contended that space can be described as physical, geographical and social whereas linguistic practices are part of the linguistic behaviour of speakers which include their language and the ways they use it for communication.



The present study regarded Lukabaras as a speech community and the speakers of Lukabaras in this setting as complementary elements that are key in the contact situation with Nandi language in Chepsaita Scheme.

The socio-cultural setting, according to Rendon (2008) refers to the variables both physical and cultural that make up the communicative environment. According to this argument the environment of contact would include where the speakers physically interact. In the context of the present investigation linguistic data was collected from actual verbal utterances on one-on-one interaction in the specific places where the speakers live. This study thus investigated the interaction of Lukabaras and Nandi languages in Chepsaita Scheme.

According to Rendon (2008), the way one behaves with their language is a reflection of the language behaviour of their community. Consequently, depending on the circumstances, changes in a speaker's use of their language can have impact on the rest of the speakers which results in a collective linguistic practice. It is the bilingual speaker as argued by Rendon (ibid) who through speech innovation with the inclusion of foreign lexical or grammatical elements triggers off a chain of similar speech acts, leading to the incorporation of the same elements in the group's linguistic pool. Accordingly, language contact in the current study refers to the contact between individual (often multilingual) speakers of Lukabaras who come in contact with speakers of Nandi language and communicate with them using different linguistic strategies. Therefore, the focus of the present study was to find out if lexical borrowing is a strategy in the interaction between Lukabaras and Nandi speech communities in Chepsaita.

### **2.1.1 Lexical Borrowing**

Lexical borrowing involves the transfer of lexical items into a language when there is interaction of speakers. Sankoff (2001) notes that languages can be said to have borrowed from each other as seen through foreign lexical elements that appear in the everyday discourse of multilinguals. According to Muysken (1999), lexical aspects of languages in contact, overwhelmingly involve borrowing and in the majority of contact situations words in one language are integrated into another by changing the phonology and the orthography of a foreign word to fit into the target language.

Rendon (2008) observes that lexical borrowing is prevalent in most interactive situations for varied reasons one of which is its composition of the most common class of words (nouns and verbs) in the cultures of all languages. Additionally, Muysken (1994) argues that the perceptual saliency of nouns and verbs on the basis of their phonetic shape makes lexical borrowing more prominent. Lastly, the semantic transparency of content items makes lexical borrowing more frequent than grammatical borrowing (Field 2002).

There are varied opinions on the definitions of lexical borrowing. Scholars such as Grosjean (2010) argue that lexical borrowing is the transfer of content words as opposed to the transfer of function words and morphemes (grammatical borrowing). Muysken (1994), shares these views and observes that it is the major-class content words such as nouns, verbs and adjectives that are the most likely to be borrowed, although their distribution is not the same across languages. In line with these views the present study focused on the investigation of the transfer of content words particularly nouns and verbs into spoken Lukabararas from the Nandi language.

Rendon (2008) argues that on a scale of comparison of borrowability, nouns are by far the largest class of content items that languages borrow in contact situations. Rendon (2008) further adds that the explanations for the primacy of nouns include their perceptual saliency and semantic transparency and the fact that borrowed nouns expand the language's referential capacity. The present study found these assertions relevant since it was envisaged that the interaction between spoken Lukabaras and Nandi language in Chepsaita Scheme has occasioned the copying of lexical items most of which are nouns by Lukabaras speakers from Nandi language.

Mandila (2016), points out those researchers have had interest in the negative effects of lexical errors in lexical borrowing. Nevertheless, Mandila (2016) did not investigate lexical borrowing as an error but as a communicative strategy particularly among children who are acquiring a first language. The present study benefited from these views in investigating the possibility that Lukabaras speakers in Chepsaita Scheme borrow lexicals in their language.

Similar to Mandila (2016), the present study thus regarded the borrowing as a communicative strategy for Lukabaras speakers to coexist with the Nandi in the home and business interactive settings. However, unlike Mandila's (2016) in which focus was on children acquiring a first language, the present study investigated spoken Lukabaras where the young and old speakers learn the Nandi language through borrowing of lexical items in their language.

Alleton as cited in Mandila (2016) identifies four types of lexical borrowing. These include phonemic loans which are words adapted phonemically. Then semantic loans as words that involve meaning change while lexical importations as words introduced into the borrowing language without alterations.

Hybrids are words adapted through integrating morphemes from the donor language and the receiving language. Similarly, Muysken (1997) and Haugen (2003) make a distinction between loan words, loan shifts and loan blends. In the case of loan words both form and meaning are copied whereas loan blends/hybrids are words consisting of a copied part and a native part. Loan shifts occur where only the meaning is copied.

Lexical invention according to Muysken (1994) involves hybrid blends between free and bound morphemes of the source language and the target language. Dewaele as cited in Mandila (2016) considers lexical inventions as lexical items which are morpho-phonologically adapted to the target language yet do not exist in the target language. Mandila's (2016) study however, focused on aspects of lexical importation and lexical invention of oral production of nouns among children in both single and mixed home set-up. Mandila (2016) found that the lexical importation and invention was a communicative strategy to fill lexical gaps in the children's acquisition of Lutachooni as a first language.

The present study was informed by the foregoing literature in seeking to identify lexical borrowing in spoken Lukabaras from Nandi language and regarded the borrowed items either as loan blends or lexical inventions. In this light, the present study therefore classified lexical borrowing into lexical invention and loan blends/hybrids as the main strategies that Lukabaras speakers adopt in order to bridge the communication gap in their interaction with the Nandi speakers in the home and business interactional domains. This was because Lukabaras speakers were observed to create non-existing words in their lexicon as a result of the influence of Nandi language in Chepsaita Scheme.

The present study identified and described the borrowed lexical items as lexical inventions or loan blends which the young and adult Lukabaras speakers in the home and business interaction domains used as a communicative strategy. On the contrary, studies such as Mandila's (2016) focused on lexical importation and invention and established that they were a communicative strategy to fill lexical gaps in children acquiring Lutachooni as a first language. Nevertheless, the present study benefitted from the sampling procedure used in Mandila's (2016) study in which the unit of analysis (lexis) was adopted and data collected through audio recording.

Wamalwa (1997) accounts for the sociolinguistic principles that govern the absorption of Swahili lexical items into Lubukusu. The study identifies the need to distinguish between two closely related ideas resulting from borrowing. According to Wamalwa's (1997) study there is need to balance between expressing oneself with linguistic economy and portraying a prestigious social status in expressing a new concept. Wamalwa (1997) observed that these were the major motivating principles for Swahili-Lubukusu borrowing. The current study in investigating lexical borrowing in Lukabaras benefitted from Wamalwa's study.

In view of this, there was need to establish the motivation behind the absorption of Nandi lexical elements into spoken Lukabaras. The present study also borrowed The Borrowing Transfer Theory Odlin (1989, 2004) which Wamalwa (1997) also adopted. Unlike Wamalwa's study, however, the current study focused on borrowing between two Kenyan indigenous languages thus Nandi language and Lukabaras. The focus was also in the home and business interactional settings unlike Wamalwa's study which included other domains such as education and the media.

Kisembe (2003) as cited in Muandike (2011) examines the linguistic effects of English on Luhya languages of western Kenya. The study identifies borrowing, code-switching, code-mixing, and language shift resulting to language death as some of the effects. It is argued that English is detrimental to the development of ethnic languages. This is in ways such as substantial reduction in stylistic expressions within ethnic languages, reduced lexicon with a lot of intrusions, changes in ethnic language phonology (prosodic and phonetic features), decrease in competence of ethnic languages, and loss of linguistic and cultural identity. Muandike (2011) points out that Kisembe's study examines borrowing in general (core and cultural). Moreover, the findings of Kisembe (2003) are restricted to the negative effects of borrowing on the borrowing languages.

In view of what is observed in Muandike (2011), the present study investigated lexical borrowing in spoken Lukabararas from Nandi language and focused on the core borrowings. Furthermore, the present study did not seek to investigate the negative effects of the outcome of the borrowing instead it sought to establish if the borrowing is a communicative strategy the Lukabararas speakers adopt in their interaction with the Nandi speakers in Chepsaita. Unlike, Kisembe (2003) which also focused on how the borrowed words were phonologically adapted, the present study looked at the morpho-phonemic processes involved in the lexical items borrowed into Lukabararas from Nandi Language.

## **2.2 Demographic Variables and Lexical Borrowing**

According to Milroy (1976) there is a relationship between linguistic variables and social variables. A social variable according to Masika (2017) is the particular characteristic of a language user that influences or determines his or her choice of one linguistic item over another.

These include the speaker's gender, age, social class, location, level of education and rural or urban setting. It can thus be argued that the way people are socially different can be seen in their preference of one linguistic form over the other. Such social differences are factors that cause the language user to use language in a certain manner.

Rendon (2008) argues that individual speakers from different linguistic backgrounds exchange information by means of verbal signs when they engage in communication and as such, a set of linguistic practices characterizes every speech community. These practices are the materialization of language usage, and individuals are raised in them as part of their socialization. In a research study therefore demographic variables are the personal characteristics of a population expressed statistically and include such information as age, sex, ethnicity, marital status, occupation, education level, family size, and location (Muhati, 2015).

There are a number of sociolinguistic studies that considered such socio-demographic factors. Several areas of investigation focused on variables such as age and gender (Muandike, 2011; Masika, 2017 and Mandila, 2016). Other aspects such as linguistic environment have recently been considered (Mandila, 2016). Like Mandila (2016), the present study focused on age, gender and the linguistic environment which are central to the multilingual nature of the setting that is under investigation. The present study therefore took borrowed lexical items in Lukabaras and correlated them with age, gender and the linguistic environment of the speakers of Lukabaras.

### **2.2.1 Age and Lexical Borrowing**

Studies have shown that older people are more conservative and are more likely to use formal language forms compared to the young who are more innovative and likely to be adaptive to any linguistic changes that may occur. Masika (2017) observes that in Lubukusu older respondents maintained the most original forms of Lubukusu language irrespective of where they were and whom they were addressing. The young on the other hand preferred the words that were borrowed from other languages especially from Kiswahili. Masika (2017) informed the present study in correlating age as a demographic variable with the borrowing of lexical items into spoken Lukabararas from Nandi language in Chepsaita Scheme. Like Masika (2017), the present study sought to investigate both the young and old speakers of Lukabararas. In other studies like Mandila (2016) age was also considered as a variable. The focus in Mandila (ibid) was on the age at which a child employs the strategies of lexical borrowing during acquisition of Lutachooni as a first language. Unlike Mandila (2016), the present study did not focus on children. It correlated both the young (speakers 18-35years) and the old (speakers above 50 years) Lukabararas speakers with their lexical borrowing from the Nandi language.

### **2.2.2 Gender and Lexical Borrowing**

According to Cameron (2009), gender is frequently used interchangeably with sex as a term to differentiate between women and men based on attributes that are presumed to be innate or learned. It is observed that in scholarship on language acquisition and learning, both biological and social factors have been hypothesized to create differences in women and men's use of language, their language learning abilities, and preferences for particular learning strategies (Cameron, 2009).



It is argued in studies such as Muandike (2011) that social variables like gender for instance assumes varied patterns in the borrowing of words whenever languages come in contact. According to Muandike (ibid), women have many of their activities going on around the home. Such activities which include household chores care giving- or working in the shamba expose them to a different borrowing patterns as contrasted with the men who are the heads of the families. Since the men have the responsibility of fending for their families away from home, their pattern of borrowing is different too. Kebeya (2008) similarly argues that women are more conservative and tend to be slow in adapting to changes. The present study borrowed from Muandike's study and similarly sought to establish the pattern of lexical borrowing among Lukabarar speaking women and Lukabarar speaking men in Chepsaita Scheme.

### **2.2.3 Linguistic Environment and Lexical Borrowing**

Mandila (2016) argues that most sociolinguistic studies focus on the linguistic environment as a crucial factor that shapes the development of language in the early stages of life. Further, different studies have shown that from an early age, the social background of the family influences the development of certain verbal aptitudes.

Mandila's (2016) study investigated two language presentation patterns to a child in a mixed language family (*Olutachoni-Olubukusu*) and a single language family (*Olutachoni-Olutachoni*).The study sought to correlate the linguistic environment through its components such as the linguistic input, output, feedback, the physical environment and the social environment on the acquisition of *Olutachoni* as a first language.

Furthermore, in Mandila (2016) data was collected from natural setting of a home environment, audio and video recorded the children's utterances. Mandila (ibid) noted that the home set up was considered because of the major role that parents have on FLA of the young ones. It was observed that the way children interact socially occur first in the family whereby when the children are acquiring language they are with their parents who become their first teachers. For example, at the time children are born they have the most familiar relationship with their mother where they learn language from their mother.

The findings indicated that the family background influences phonological and lexical development from as early as 2 years of age. In this way, the environment becomes a crucial variable in the acquisition process. The present study also borrowed from the above views since it was necessary to investigate the influence of the linguistic environment of a speaker on their learning of a second language. The particular aspect of learning involved Lukabaras speakers who apparently borrowed lexical items from the Nandi language.

Like Mandila's (2016), the present study found relevance in investigating Lukabaras speakers in the home or family setting and correlated this linguistic environment with the patterns of borrowing lexical items from the Nandi language. However, whereas Mandila's investigation correlated the linguistic environment with language acquisition in children in Olutachooni, the current study correlated the home and business interactional domains with lexical borrowing by Lukabaras speakers who were over 18 years.

Bloom (1972) refer to settings as distinct locales where a range of socially distinct happenings take place such as home, workshops, market, church, school etc. It represents the initial stage in speaker's processing of contextual information.

Settings are localities marked by the apparent occurrence of particular activities, and venues for different groups of people to meet and interact. Each setting is manifested by distinct sets of human activities that differentiate one setting from the other. The present study used the terms linguistic environment and settings synonymously. In view of (Mandila, 2016; Bloom, 1972), the present study regarded the home and business interactional domains as linguistic environments as well as settings.

Settings vary on a social dimension; that is on a formal-informality continuum. Some setting can be considered more formal than others because it may be characterized by the presence of certain cultural features and it may manifest certain social norms to which members may implicitly adhere to in interaction (Bloom 1972). For instance, home is described as a setting which is informal, where friends and kins meet, and which offers more privacy than public places such as the church, community hall, and the school which form somewhat more restricted meeting grounds for more formal gatherings. The present study in this perspective focused on the interactions between Lukabaras and Nandi speakers in the home and business settings.

### **2.3 Morpho-phonemic Processes in Lexical Borrowing**

Scholars such as Bender (2000) contend that the lexical items of all languages though stored in the lexicon of such languages, have rules which govern their formation and processes of use. Bender (2000) further argues that the word content of all existing languages can neither be static nor exhaustive since the lexicon of a language expands in form and usage. As such every speaker of a language has the tacit knowledge to form an infinite number of words in their language. This explains the dynamic and creative characteristics of language.

As reviewed earlier, linguists view morphological process in two ways. There are those by which such forms as past tense, plural and present participles are arrived at. Processes of this type do not change the core lexical meaning or category of the words they are attached to. The other type of process is whereby new words are formed from existing ones and bring about changes in meaning (Finch 2000; Aronoff 2005). Similarly, Aronoff (2005) holds that inflectional morphology does not change the core lexical meaning or category of the words they are attached to, while derivational morphology brings about changes in meaning.

According to Obuasi (2016), Morphological processes are those mechanisms employed by speakers of a language to change or modify the meaning of particular base-forms, as well as form new words. It involves adding, subtracting or modifying the base-forms of words in a language to suit its syntactic and communicational contexts. An analysis of morphological processes in a study carried out by Boen (2014) on Nandi loan words from English, revealed that the common morphological process used is suffixation. Kibet (2016) studied a morpho-semantic analysis of Kipsigis toponyms. The study sought to look into morphological processes available for toponym formation in Kipsigis dialect. The study concluded that the common morphological process was prefixation.

Akida (2000) studied Luwanga consonantal and vowel morphophonemics. The tool of description adopted for the study was the Natural Generative Grammar theory to bring out phonological and morphological processes in the language. This is as a result of phonological and morphological alternations which occur in contexts or environments governed and motivated by various factors. For instance, Akida (2000) observed that Morphophonemic Rules change phonological features in environments described in morpho-syntactic or lexical terms which changes the whole word.

Akida (2000) further demonstrated that processes such as palatalization occur in Luwanga. During the process, a non-palatal consonant acquires some palatal features in its articulation due to the following glide or vowel. This process is due to the influence of vowel height thus the tongue position of a front vowel is superimposed on an adjacent consonant. Therefore palatalization in Luwanga occurs when a front vowel [i] or [e] following certain consonants usually changes its pronunciation.

The studies above are significant to the present study since they give basis and insight that informs the investigation of the morpho-phonemic processes that the borrowed items in spoken Lukabaras undergo. There was need to find out the rules around each process, how the rules work, as well as, how they contribute to the findings made in the study. However, these studies differed from the present study in that they either involved a local language and English or a local language in a monolingual setting. The current study analysed the morpho-phonemic processes that were involved in the lexical items borrowed from Nandi to spoken Lukabaras in Chepsaita Scheme, a multilingual setting.

## **2.4 Theoretical Framework**

This study adopted an eclectic approach of two theories to investigate the borrowing of lexical items in spoken Lukabaras from the Nandi language in Chepsaita Scheme. The study thus applied the main tenets of the Borrowing Transfer Theory (Odlin, 1989). Additionally, the principles of the Generative Morphological Theory (Bochner, 1992) were used in order to explain the morphological processes involved in the borrowed lexical items.

### **2.4.1 The Borrowing Transfer Theory**

The Borrowing Transfer Theory was propounded by Odlin (1989). The main tenet of this theory is that when there is interaction of speakers, transfer or diffusion of material from one language to another takes place. Furthermore, it is the speakers involved who enable the borrowed feature to be shared and spread among the groups that interact (Odlin, 1989). This argument accounts for the notions of transfer and the need for interaction in a language contact situation to form the basis for sharing of linguistic features between speakers. In this view it is the shared linguistic material that accounts for what is borrowed.

According to Odlin (1989), transfer is thus regarded as the influence which results from similarities and differences between the target language and any other language that has been previously acquired. This explanation highlights the role played by one language on the other to necessitate the transfer. Essentially, one of the languages in contact apparently exerts influence on the other and as a result linguistic material is spread. This theory provides the present study with useful insights on the nature of influence that necessitates the transfer.

Lexical borrowing could be as a result of the speakers of the superior language (Nandi) exerting pressure on the inferior language (Lukabaras). This means the speakers of the borrowing language end up borrowing material that is diffused from the native speakers. In this case, spoken Lukabaras will be seen to borrow lexical items due to the influence of the Nandi language. However this approach does not regard the possibility of the diffusion of material in a contact situation shared from the inferior to the superior language.

Odlin's theory is useful to the present study since it is used to account for the necessary elements in a contact situation that would explain incidents of borrowing. As noted earlier, during language contact, speakers do not just share material. The speakers' interaction is key in enabling the transfer of features. When spoken Lukabaras comes in contact with Nandi, The speakers of the two languages interact. In such cases, there is the sharing of linguistic features which apparently occurs at the level of borrowing of lexical items.

Odlin (1989) postulates that Borrowing Transfer normally begins at the lexical level. The theory emphasises that a language will first be influenced by another beginning with the onset of strong cultural influences among the speakers. Cultural borrowing postulated by Odlin (1989) refers to borrowed items which by necessity is lexical borrowing. This borrowing as applies to the present study is done to fill a lexical gap in spoken Lukabaras in Chepsaita Scheme. Accordingly, the borrowing is a communicative strategy of Lukabaras speakers to find words that stand for objects or new concepts in their culture. In addition, lexical borrowing as interpreted within the framework of the Borrowing Transfer Theory is evidence that Lukabaras speakers in the home and business settings essentially borrow from the Nandi and such borrowing starts at the lexical level.

### **2.4.2 Generative Morphological Theory**

According to Bochner (1992), Generative Morphology is a model that enables us to predict and form a word instead of listing the words and morphemes in a language. Its basic principle is that a speaker has tacit rules that make it possible to distinguish between well formed and ill-formed words. Generative Morphology therefore provides rules that represent a native speaker's tacit knowledge of their grammar which is expected to provide a representation of the grammatical expressions in a language.

The GMT has been used by scholars such as Hyman (2002), Hyman & Katamba (2005) and Hyman (2007) who observe that words in agglutinative languages have many morphemes which are easily separable. Accordingly, a morpheme is the smallest grammatical unit of a language and is not identical to a word because it may or may not stand alone, whereas a word can occur independently. A word may therefore comprise one or more morphemes.

Morphemes are classified as either free or bound. While free morphemes can function independently as words, bound morphemes occur only as parts of words, either with roots or with other bound morphemes. For instance Lukabaras has pronominal bound morphemes {e-}, {o-} and {o-mu-}.

The present study sought to analyse the borrowed lexical items into Lukabaras in order to establish the morpho-phonemic processes involved in the formation of such items. Since the native speaker has tacit knowledge on how words are formed into a language, the present study adopted this theory to establish if the borrowed items into spoken Lukabaras were foreign and constrained communication with the native speakers of Lukabaras.



## **2.5 Chapter Summary**

This chapter reviewed relevant literature on lexical borrowing in language contact situations. There was also a discussion on the relevant literature on demographic variables of age, gender and linguistic environment in lexical borrowing. The chapter also highlighted relevant literature about morphological processes in lexical borrowing. Lastly a discussion is given about the underpinning theories in this study and provides a summary of the gaps identified in the reviewed literature. The next chapter discusses the research design and methodology.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

This section discusses the research design that was employed for the study. It further outlines details of the target population which comprised both people and units of analysis. A brief description of Chepsaita Scheme, the area of study, is given. There is also information on how data was sampled and the sample size. The methods of how data was collected are captured too. The chapter finally gives details on data presentation and analysis, validity and reliability and ethical considerations.

#### **3.1 Research Design**

Miles and Huberman (1994) describe a research design as a plan that is detailed and as such shows how a research study is to be completed, how the variables can be made operational so that they can be measured, how to select a sample, how the data is to be collected, and the analysis of results.

Miles and Huberman (1994) further argue that the quantitative or qualitative research paradigm is common in projects in the field of linguistics. However, a closer examination would indicate that a large number of these studies fall somewhere between the two ends of the continuum (Miles and Huberman, 1994). Kumar (2011) argues that most disciplines in the social sciences also recognize that both qualitative and quantitative researches are important for a good study.

Some scholars like (Ackroyd & Hughes 1992; Kumar, 2003) posit that both qualitative and quantitative approaches have their strengths and weaknesses, advantages and disadvantages and neither one is markedly superior to the other in all respects.

For instance, Kothari (2003) contends that the combination of both qualitative and quantitative designs can be used to overcome the limitations involved in using either method separately. In light of this, the present study adopted a descriptive research design since the data was majorly qualitative. According to Mugenda and Mugenda (1999), the descriptive approach determines and reports the way things are and helps to generate hypotheses as opposed to testing them. The identification and description of lexical borrowing in spoken Lukabaras was interpreted using qualitative methods. Additionally, a quantitative approach was embedded to enable the researcher correlate the demographic variables with the borrowed lexical items.

### **3.2 Area of Study**

The area of study was Chepsaita Settlement Scheme which is one of the thirty two registered settlement schemes in Uasin Gishu County, with a total population of 11,058 people and 2080 households (UGDP, 2013). It covers an area of 36.91sqkms and has a population density of 299.61(KNBS2009). (Appendix VI)

The sources that informed this study submitted that there are several languages spoken in this linguistic setting and one of the main occupant groups in the scheme is the Nandi speaking community. According to Kubwa Saidi (personal communication, May 2019), a long-time resident informant and also a local administrator, most of the people who relocated to Chepsaita are the Kabaras from the neighbouring Malava and Matete sub counties. He observed that although other languages like Lutachoni, Lulogooli, English and Swahili are spoken here, it is the Nandi and Lukabaras languages that are a majority. Many of these groups that moved to Chepsaita are said to have acquired land as individuals through willing buyer-seller basis.

Nzomo (2008) argues that many people who occupied land in settlement schemes were facilitated by the post-independence Kenya government through Settlement Fund Trustees. He contends that the SFT through newspapers and village meetings advertised and invited applications for allocation of land in recently created settlement schemes. It is by this design that many Kabaras people settled in Chepsaita scheme.

The study targeted spoken Lukabaras because the researcher was curious to find out about the unique forms of words such as '*echimieti*' which appeared in speakers of Lukabaras in Chepsaita Scheme. An investigation of Lukabaras also had an advantage to the researcher who understood and spoke it. This was based on Blount's (1969) demonstration of the difficulties of studying a language that one is not very familiar with. As cited in Mandila (2016), Blount reported that his study of Luo speaking children was hampered by his inability to understand the Dholuo language.

### **3.3 Target Population**

The target population comprised Lukabaras speakers living in Chepsaita, Uasin Gishu County as the main population from whom data was collected. The researcher specifically focused on Lukabaras speakers who are intermarried with the Nandi speakers. There was need to include Nandi speakers in the target population to enable the study to check the authenticity of the meaning of the borrowed lexis from Nandi language. In addition, the study considered Lukabaras speakers in the business interactive situations. There was also need to collect data from a sample of native Lukabaras speakers not in contact with Nandi language to test the variability in the use of the borrowed lexical items. It was from the target population of the Lukabaras speakers that the units of analysis focusing on lexical items were constituted to derive a sample for investigation.

### **3.4 Sampling Design**

According to Kothari (2004), sampling involves selecting a small number from a larger group in order to form the basis for estimating or predicting the prevalence of an unknown piece of information, situation or outcome. The method or way of selecting a sample from the larger group is referred to as the sampling design. Thus, the study used multi stage sampling technique.

First, the researcher employed purposive sampling method to select the resident Lukabaras speakers in Chepsaita Scheme. This method was further used to get a sample of Nandi speakers. This was because in purposive sampling the consideration is the researcher's judgement as to who can provide the best information to achieve the objectives of the study (Mugenda, 1999). The researcher therefore contacted people who in his opinion were relevant. In view of this, the researcher enlisted the help of two research assistants with minimum university education who are residents of the area and were also known to him.

Secondly, the researcher together with the research assistants employed the snowballing sampling technique to identify Lukabaras speakers as key respondents. These relevant informants introduced the researcher to other relevant members in the study area in order to constitute a sample. The researcher then collected lexical items as units of analysis from the selected respondents through audio recording. The actual sample of lexical items for analysis was generated using systematic random sampling.

### **3.5 Sample Size and Sampling Procedure**

The sample size of the key respondents who were Lukabaras speakers in Chepsaita Scheme was derived through snowballing method. This stems from the fact that in qualitative research the number of respondents or sample size is not decided in advance. A few individuals in a group are thus selected and the relevant data collected. The individuals then identify other members who become part of the sample until a point of data saturation is reached (Kothari, 2004).

The sample size therefore comprised of 48 respondents all living in Chepsaita Scheme at the time of data collection. Thirty-six respondents who included twenty-four Lukabaras and twelve Nandi speakers were selected through purposive and snowballing sampling techniques from the home and business domains of interaction in Chepsaita Scheme. A separate group of twelve native Lukabaras speakers was purposively selected to help establish the variability of the borrowed words. The researcher subjected them to an investigation of the lexical items collected from the speakers of Lukabaras in the home and business domains in Chepsaita Scheme.

These respondents were grouped into FGD's of six subjects each with an equal number of males and females thus forming eight FGD's. Meyerhof and Schleef (2010) argue that five or six speakers per social variable suffice in order to make statistically sound generalizations about collected data. The study therefore had twenty-four male respondents and twenty-four female respondents. The age of the respondents included both the young (18-35yrs) and the old (above 50 yrs).

In order to reach the respondents in the home domain, the researcher targeted couples in which there was intermarriage between Lukabaras and Nandi speakers. As such, the researcher was able to reach twelve couples.

In the business domain twelve Lukabaras respondents were selected from six markets namely; Chepsaita, Soymining, Chepterwai, Kapkures, Chepkemel and Cheptonon. On these markets, the researcher targeted the open-air vendors category of traders. The study used a focus group discussion guide and collected a total corpus of 400 words that included both nouns and verbs from the key respondents in the home and business settings through audio recording conversations in FGD's. The researcher then transcribed 120 items including both nouns and verbs. Systematic random sampling was used to derive a sample of units of analysis for investigation.

### **3.6 Data Collection**

The data for the lexical items in this study was obtained through audio recording. From the Lukabaras and Nandi respondents, data was collected through Focus Group Discussions using a focus group discussion guide. The study therefore recorded words that included: domestic animals (dog, cow, hen, goat, sheep, cock, fish, cat, chick and calf), household items (cooking stick, water pot, cup, spoon, sufuria, knife, plate, chair, door and house), people (girl, friend, man,) body parts (, breast, mouth, hands, hair, tongue, stomach, ears, head, nose and chest), foodstuff (maize, flour, bananas, potatoes, beans, water, egg, vegetables, millet and milk), environment (walking stick, time, shoes, rope, snake, leaves bicycle, tree and basket) and activities (eat, walk, run ,sleep, steal ,pay, wash, add, attempt, hit,open) All the respondents who participated in this study identified themselves as either native speakers of Lukabaras or Nandi. The identifications of the respondents in Chepsaita Scheme were confirmed by the research assistants and their acquaintances or friends. The participation of all these key informants depended on their availability and the contacts that the researcher was able to make.

### **3.6.1 Audio Recording**

The recordings were applied to purposively selected key informants in FGD's. It was from the FGD's that the conversations were listened to and audio-recorded. These audio recordings consisted of informal conversations involving the researcher and the participants in the home and business domains of interaction. The recording was done over a period of three weeks and each recording lasted about ten minutes. This enabled the researcher to record 400 words (250 nouns and 150 verbs) from which a sample for the units of analysis was derived. The study found this technique beneficial in order to achieve objective one which identified lexical items borrowed by Lukabaras speakers from the Nandi language.

### **3.6.2 Focus Group Discussions**

According to Stewart and Shamdasani (1990) in Litosseliti (2010), Focus Group Discussions provide a direct and open-response interaction among participants and between the moderator and the participants. Therefore, interaction in such groups is not just important for what it tells us about people's views or their language, but also because it involves participants responding to each other. Through this, the participants are able to reconsider or re-evaluate their own understandings and experiences. Additionally, meanings are constantly negotiated, renegotiated and co-constructed in interaction with others in the group (Kitzinger, 1995).

This study found it an appropriate technique to help the researcher achieve objective two and three which established the effect of demographic variables on the borrowed lexical items and analyse the morphological processes involved in the borrowed lexical items. In the present study, the FGD discussed the transcribed words from which a sample was drawn to enable the researcher investigate on the lexical items that the Lukabaras speakers have borrowed from Nandi language.



### **3.7 Data Analysis and Presentation**

The main unit of analysis was the lexical item. The study presented and analysed the borrowed lexical items in form of single words. Out of the 120 transcribed lexical items, the study systematically sampled 40 words representing both nouns and verbs in the two domains of interaction. The researcher used content analysis which according to (Weber, 1990), is an approach for systematically analysing and making inferences from text and other forms of qualitative information e.g. from Focus Group Discussions and interviews. For example, Mudogo (2017) used content analysis in analyzing the translation trends in Mulembe FM Luhya newscasts and was able to establish the divergence or convergence between Lukabaras listeners and the non-Kabaras presenters of Mulembe FM newscasts.

Content analysis was therefore considered appropriate in analysing the collected data and the presentation and analysis of the data done in line with the aims and objectives of the study. The researcher employed a combination of both qualitative and quantitative method of data presentation and analysis. The qualitative analysis for objectives one and three involved the identification of the borrowed lexical items into Lukabaras and the description of the morpho-phonemic processes involved in the borrowed lexical items.

The researcher presented the data collected to achieve the aims of objective two by grouping the responses according to domains of interaction. In the analysis of data, the sampled words were correlated with the demographic variables and presented in tables, figures and pie charts with a brief explanation after each table.

### **3.8 Validity and Reliability**

Bell as cited in Wanjala (2014) argues that piloting gives information about how long it takes the respondents to answer questions and to ensure that items are stated clearly and have the same meaning to all respondents.

For purposes of ensuring the validity and reliability of this study, the researcher carried out a pilot study in Chepsaita Scheme. The researcher identified relevant informants from Lukabaras native speakers among the residence of Chepsaita Scheme. Then focus group discussion guides and audio recording were used to collect data from the respondents in the homes and on the markets. This was done in order to test the validity and reliability of the instruments, and shape the nature of the items in the focus group discussion guide. This gave the researcher further direction on which particular parts of the research instruments needed readjustments according to the objectives of the study. The items that were either unclear or were open to misinterpretation were realigned in order for them to elicit relevant information during the actual study.

### **3.9 Ethical Considerations**

This study maintained ethics by first seeking permission from the School of Graduate Studies, Masinde Muliro University and Technology. The researcher got a letter of approval to carry out research and applied for a research permit from NACOSTI before commencing research. All the rules of scholarly conduct were observed in handling respondents by seeking their consent and permission from the local authorities. During the recordings and discussions, only those who were willing were used and their identity coded for maintaining confidentiality.

### **3.10 Chapter Summary**

This Chapter has discussed the research design and described it as a detailed plan for how a research is to be completed. There were details on the target population and area of study which is Chepsaita Scheme. The chapter also provided information on the sampling design, sample size, data collection methods and tools, data presentation, validity and reliability and the ethical considerations. The next chapter discusses data presentation and analysis.

## CHAPTER FOUR

### DATA PRESENTATION, ANALYSIS AND DISCUSSION

#### 4.0 Introduction

This chapter deals with the presentation, analysis and discussion of data collected in line with the objectives of the study. The first section of the chapter deals with identification and description of lexical borrowing as observed from the spoken Lukabaras in Chepsaita Scheme. Then there is a discussion on the correlation between the lexical borrowing in spoken Lukabaras and the age, gender and linguistic environment of the respondents as observed in the linguistic data collected. The chapter finally analyses the morpho phonemic processes that are involved in the borrowed lexical items in spoken Lukabaras.

#### 4.1 Lexical Borrowing in Spoken Lukabaras

This study in its first objective sought to identify and describe instances of lexical borrowing in spoken Lukabaras from the Nandi language in Chepsaita Scheme. Lexical borrowing, according to Grosjean (2010), is the integration of a word from one language into another by changing the phonology and the orthography of a foreign word to fit into the target language.

The present study identified borrowed lexical items in spoken Lukabaras from Nandi language in the home and business interactive domains. The responses to questions 5 and 6 in the FGD guide targeted names of things and certain actions in spoken Lukabaras. This study established that Lukabaras speakers borrow different words and expressions from the Nandi language during their interaction in Chepsaita Scheme. The researcher recorded the following examples generated from the discussants in the FGD's and presented the data as shown in Table 4.1

**Table 4.1: Borrowed Forms in Lukabaras**

<b>Borrowed Lukabaras</b>	<b>Native Lukabaras</b>	<b>Gloss</b>
<i>M'Chepsaita muno niwenya okhumenya vulai weniya orule olubuchani</i>	<i>Mshivala muno niwenya okhumenya vulai weniya orule oluchesi</i>	Here in Chepsaita, if you want to stay comfortably, you must <b>sweat</b> .
<i>Tsia onunie omwana oyo, alenyanga ekineti.</i>	<i>Tsia onunie omwana oyo, alenyanga elituru</i>	Go and breastfeed that child, it wants <b>breastfeeding</b> .
<i>Ekimieti ilia neyile, lera khulenyanga okhutsia.</i>	<i>Obusuma vulia nivuyile, lera khulenyanga okhutsia</i>	If the <b>ugali</b> is ready, serve. We want to leave.
<i>Eying'ombe yilia yivele erioti, yilarula lina?</i>	<i>Eying'ombe yilia yivele esimu, yilarula lina?</i>	That cow is <b>in-calf</b> , when will it calve?
Norula munzu <i>ker</i> a amatilisha.	Norula munzu <i>ik</i> ala amatilisha	As you come out of the house, <b>close</b> the windows

From Table 4.1 above, it was observed that the form of the borrowed word in spoken Lukabaras such as *olubuchani* from the Nandi word *lubchan* (meaning sweat) was different from the native Lukabaras form *oluchesi*. According to the linguistic data, the borrowed words revealed that there are various alterations such items undergo in the process of transfer from the Nandi language into spoken Lukabaras. For instance speakers of Lukabaras borrowed words such as *ekimieti* (ugali), *erioti* (in-calf) and *omureni* (man). These forms were a modification from Nandi words *kimiet*, *riot* and *muren*. They are morpho-phonologically adapted into spoken Lukabaras (the recipient language). For example the word {*e-kimiet-i*} takes the prefix {*e-*} added to the Nandi root morpheme {*kimiet*} and a phonologically conditioned suffix {-*i*}. This was attributed to the influence the Nandi language exerts on spoken Lukabaras.

The study was informed by the Borrowing Transfer Theory by (Odlin 1989) which states that when there is interaction among speakers of different languages, there is transfer or diffusion of material.

As argued in this theory, the process of transfer involves foreign linguistic elements finding place in the target language at various levels such as phonological, morphological, lexical, syntactic, semantic and pragmatic. The study thus found the theory beneficial in explaining the transfer of linguistic material at the lexical level from Nandi language into spoken Lukabaras in Chepsaita Scheme.

The findings in objective one revealed that the modifications on the borrowed words involved blends from Nandi (the source language) and Lukabaras (the target language). This was observed to have given rise to loan blends or lexical inventions. The study established that these forms posed communication constraints among speakers of Lukabaras. Nevertheless, the motivation for the adaptation of these words into spoken Lukabaras was the need for Lukabaras speakers to fill lexical gaps in their word store thus a communication strategy to coexist with the Nandi speakers in the home and trade settings. As observed by Mandila (2016), lexical borrowing may be a communicative strategy the speakers of a target language use to bridge the communication gap with speakers of a donor language in the context of interaction. In doing so one language can add several words to its lexicon as a result of the influence exerted by another language whenever there is contact among the speakers.

#### **4.1.1 Lexical Borrowing involving Nouns**

As previously stated in the literature, nouns are the most borrowed class of content words in contact situations (Rendon, 2008). The study, therefore, targeted spoken Lukabaras words used by respondents to name referents. The data collected for investigation included words that named things such as ; breast, calf, crowd, rock, leaves, ugali, goodness, truth, greetings, age, time, temptation, traditional tray, in-calf, and traditional mortar, friend, girl, guest, house, market, man, sweat, cooking pot and cooking stick.

Furthermore, in sampling the nouns, the researcher was able to collect data that fairly represented the life and environment of Lukabaras speakers in their interaction with Nandi speakers. The researcher was able to go for specific referents as guided by a data extraction guide (Appendix I). The examples of some of the nouns are presented in Table 4.2.

**Table 4.2 Borrowed Nouns**

<b>Nandi</b>	<b>Lukabaras borrowed form</b>	<b>Native Lukabaras form</b>	<b>Gloss</b>
<i>atelut</i>	<i>ateluti</i>	<i>olutelu</i>	traditional tray
<i>siyet</i>	<i>eshiyeti</i>	<i>eshitere</i>	finger
<i>kinut</i>	<i>eshinuti</i>	<i>eshinuu</i>	traditional mortar
<i>moita</i>	<i>emoita</i>	<i>eshimosi</i>	calf
<i>kiinet</i>	<i>ekineti</i>	<i>elituru</i>	breast
<i>kimiet</i>	<i>ekimiet</i>	<i>obusuma</i>	ugali
<i>ruandet</i>	<i>oluandet</i>	<i>olwanda</i>	rock
<i>moet</i>	<i>emoeti</i>	<i>eyinda</i>	stomach
<i>riot</i>	<i>erioti</i>	<i>esimu</i>	in-calf
<i>karoon</i>	<i>ekaroni</i>	<i>mabwibwi</i>	morning
<i>tulwa</i>	<i>etulwa</i>	<i>eshiswa</i>	ant hill
<i>sireet</i>	<i>eshirechi</i>	<i>eshirechelo</i>	market
<i>toot</i>	<i>omutoti</i>	<i>omucheni</i>	guest, stranger
<i>chorwet</i>	<i>omuchorweti</i>	<i>omulina</i>	friend
<i>muren</i>	<i>omureni</i>	<i>omusatsa</i>	man
<i>lubchan</i>	<i>olubuchani</i>	<i>oluchesi</i>	sweat

As shown in Table 4.2 above, the researcher targeted these particular nouns because they represented names of items that are commonly available in the interaction of spoken Lukabaras with Nandi in Chepsaita Scheme. The respondents were also able to recall these words easily and give spontaneous answers. As noted earlier, it is not every noun that the study investigated. The nouns that were collected for this study were obtained from categories presented Table 4.3.

**Table 4.3 Categories of Borrowed Nouns**

Category	Form of Borrowed Noun	Gloss
People and Parts of the Body	<i>ekineti,</i> <i>omutoti, omuchorweti</i> <i>omureni, omuchepu,</i> <i>olubuchani,</i> <i>omuosi, eshiyeti, emoita</i>	breast, guest, friend, man, girl, sweat old, finger, stomach
Household Items	<i>ateluti, eshinuti,</i> <i>ekimieti, ekoti,</i> <i>omukango,</i> <i>echibungusi, echeke</i>	traditional tray, traditional mortar, ugali, house, cooking stick, cooking pot, milk
Domestic Animals	<i>emoita, erioti,</i>	calf, in-calf
Objects and the Physical Environment	<i>amasaka, oluandeti,</i> <i>etulwa,</i>	leaves, rock, anti-hill
Social-economic Environment	<i>etukhuli,</i> <i>elitiemu, emiendo,</i> <i>ekaroni, eshirechi,</i> <i>echamuke,</i>	crowd, temptation, market, goodness, morning, greetings

Table 4.3 above reveals that the data collected for this study comprised nouns that targeted categories of things that were easily found and seen in the daily activities of the speakers. The study thus derived the following generalizations from these categories of borrowed nouns.

It was observed that in the category of nouns borrowed for people and parts of the body, Lukabaras speakers in Chepsaita scheme borrowed more words that name people than those that name parts of the body. For instance the words; *omutoti* (guest), *omuchorweti* (friend), *omureni* (man), *omuchepu* (girl), and *omuosi* (old) were common nouns relating to people and were borrowed more than *olubuchani* (sweat), *eshiyeti* (finger) and *ekineti* (breast) which are examples of words naming or relating to parts of the body.



The data collected also showed that not many words that named domestic animals or related to domestication of animals were borrowed in Lukabaras from the Nandi language. The study identified items like *emoita* (calf) and *erioti* (in-calf) as shown in Table 4.3. It was observed that this category had fewer lexical items in spoken Lukabaras. The category of nouns borrowed for house hold items included names of some of the commonly used house hold items in the home. The study identified examples of words such as; *ateluti* (traditional tray), *eshinuti* (traditional mortar), *ekimieti* (ugali), *ekoti* (house), *omukango* (cooking stick) and *echibungusi* (cooking pot). There were varied reasons for the prevalence in borrowing of words in this category in spoken Lukabaras. The respondents informed the study that words for items like *ateluti* and *eshinuti* were commonly adapted in spoken Lukabaras since they were shared in ordinary usage by speakers of the two communities both at home and in business.

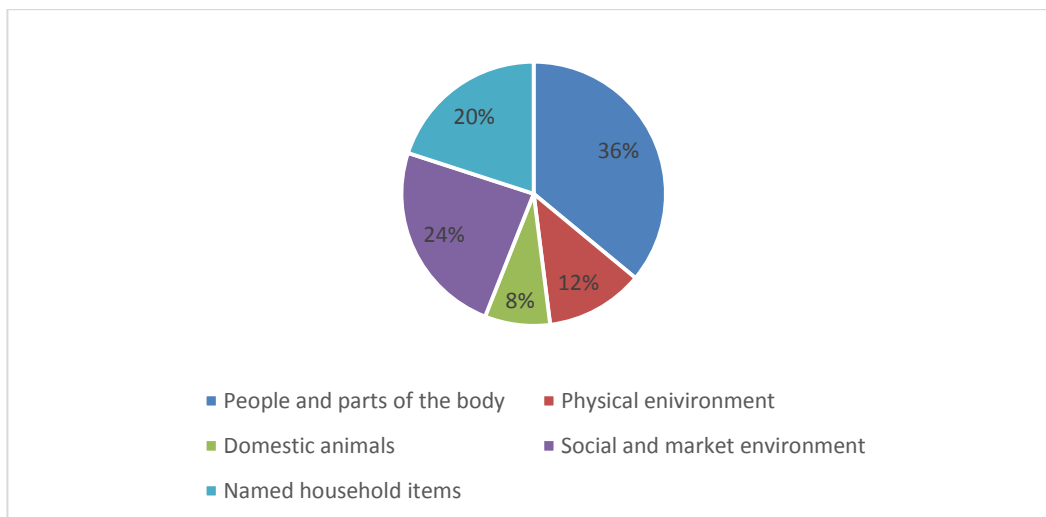
Some of the words borrowed in the category for objects and the physical environment included *amasaka* (leaves), *oluandeti* (rock) and *etulwa* (hillock). It was also observed that just like words in the category of domestic animals, this category instantiated less borrowing. The study attributed this to the forms of the words in this category in Nandi which showed that many of them could not be nativised into spoken Lukabaras.

This category also included items whose names did not feature commonly in the ordinary interaction between Lukabaras and Nandi speakers. The study further observed from the linguistic data in Table 4.3 that words in the category of nouns borrowed in social and market environments were commonly borrowed. Like the borrowed words in the category of people and parts of the body, many words in this category were easily adapted in spoken Lukabaras in Chepsaita.

Such words included; *eyimanda* (truth), *etukhuli* (crowd), *elitemu* (temptation), *emiendo* (goodness), *ekaroni* (morning), *eshirechi* (market) and *echamuke* (greetings). The ease of borrowing most of the words in this category was due to the frequency of interaction between the speakers of Lukabaras in the social –economic environment like at home and on the market.

In conclusion, this study established that Lukabaras speakers borrowed different nouns for naming different items from the Nandi language. As shown in Table 4.3 above, the particular nouns that were targeted for this study fall in categories of items that were common in the daily speech of spoken Lukabaras in the interaction with Nandi in Chepsaita Scheme.

It was, however, revealed from the categories of borrowing that some nouns were more borrowed than the others. This observation can be explained by Odlin (1989) Borrowing Transfer Theory which emphasizes that strong cultural influence between speakers of different languages is a starting point for varied patterns in the forms of words that are borrowed. This explanation accounts for the varied pattern of borrowed nouns since the contact between speakers of Lukabaras and Nandi presupposes direct borrowings in which core borrowings are prevalent due to the familiarity of the borrowed items to the recipient language. The pattern of borrowing and the prevalence for each category was summarised as shown in Figure 4.1.



**Figure 4.1: Categories of Noun Borrowing**

The results obtained from this study showed that there was borrowing of nouns in spoken Lukabaras in Chepsaita as an influence from Nandi language. As shown Figure 4.1 above, the most prevalent category of the nouns borrowed was of the words that named people and parts of the body (36%), the social and market environment (24%) as well as those that named household items (20%). There was less borrowing in words that named objects or items in the physical environment (12%) and domestic animals (8%).

#### **4.1.2 Lexical Borrowing Involving Verbs**

Rendon (2008) argues that verbs, unlike nouns, are not purely content items but carry structural information. This would make them more difficult to borrow than nouns, since their borrowing would require knowledge of the source language beyond the lexicon (Rendon, 2008). The present study discovered a similar situation in the investigation of lexical borrowing in spoken Lukabaras. That not many verbs forms Nandi could morphologically adapt in Lukabaras language structure. For this reason, the researcher chose questions targeting verbs that denoted common activities among the Lukabaras speakers.

This was to enable the researcher to obtain data that would give a fair reflection of the influence of Nandi language on spoken Lukabaras. The study, through the FGD's sought responses to question 6 in the FGD guide (Appendix II). The verbs that were investigated included to eat, hit, wash, open, pierce, close, hear, annoy, harass, stand, pay, beat, tie and steal. The linguistic data of the borrowed forms as recorded from the discussants was presented in Table 4.4:

**Table 4.4: Borrowed Verbs**

<b>Nandi</b>	<b>Lukabaras Borrowed Form</b>	<b>Native Form</b>	<b>Lukabaras</b>	<b>Gloss</b>
<i>muut</i>	<i>muta</i>	<i>tuya</i>		hit
<i>pir</i>	<i>pira</i>	<i>khupa</i>		beat
<i>keun</i>	<i>keuna</i>	<i>yosia, singa, fua</i>		wash
<i>rat</i>	<i>rata</i>	<i>naatsa, voya</i>		tie
<i>kwer</i>	<i>kwera</i>	<i>khupa</i>		hit
<i>ker</i>	<i>ker</i>	<i>yikala</i>		close
<i>rut</i>	<i>ruta</i>	<i>tsoma</i>		pierce
<i>tonoon</i>	<i>tonona</i>	<i>sinjila</i>		stand
<i>kas</i>	<i>kasa</i>	<i>ulira</i>		hear
<i>chor</i>	<i>chora</i>	<i>yiva, chora</i>		steal
<i>keus</i>	<i>keusa</i>	<i>yunguvasia</i>		harass
<i>yat</i>	<i>yata</i>	<i>yikula</i>		open
<i>lipan</i>	<i>lipana</i>	<i>runga</i>		pay

From Table 4.4 above, the study observed that there was borrowing of verbs in spoken Lukabaras from Nandi language. Similar to the observation made on the borrowed nouns in Lukabaras, the borrowed form of the verbs was a modification of the Nandi language.

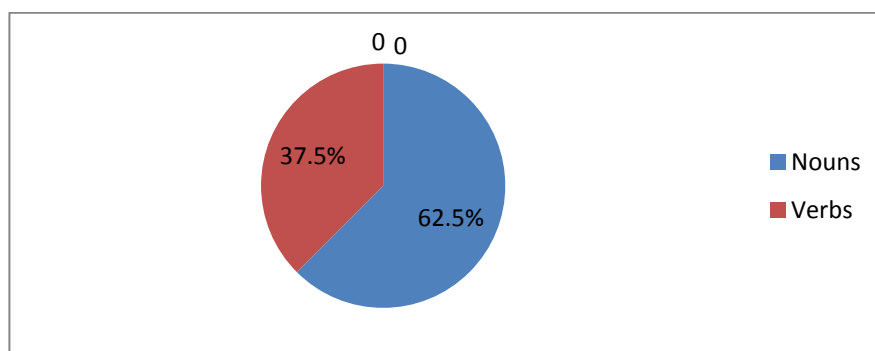
This was revealed through the discussants in the FGD's as recorded in the foregoing example; ***Kauna ofundu fulia khowanze okhutekha.*** (Lukabaras in Chepsaita) Cf: ***Yosia ofundu fulia khowanze okhutekha*** (Native Lukabaras) which translates as; **Wash** those utensils before you start cooking. The study also revealed that the borrowed forms of the verbs did not exist in native Lukabaras.

For example the verb *tonoon* from Nandi meaning stand, is modified to *tonona* as the borrowed form in Lukabaras. However, this borrowed word form whose equivalent in native Lukabaras is *sinjila* (meaning stand), does not exist. This posed communication challenges among speakers of Lukabaras from Chepsaita interacting with native speaker of Lukabaras.

#### 4.1.3 Scales of Lexical Borrowability

According to Arabski (2006), language transfer is not equal in all areas of language contact. In view of this, Arabski argues that lexical borrowing is more permeable to transfer than other levels of linguistics. Similarly, Rendon (2008) and Muysken (1999) posit that in most contact situations the lexical item is the most readily borrowable element. Rendon (ibid) argues that such borrowing starts with nouns. Some scholars such as Field (2002) and (Muysken 1997) consider verbs as the second largest lexical class. Nevertheless, Rendon (2008) further observes that verbs are borrowed with less frequency than nouns.

The findings of this study revealed that nouns are more borrowable than verbs. The researcher observed that out of 40 lexical items investigated from the home and business domains of interaction, there were 25 nouns (62.5%) and 15 verbs (37.5%) borrowed in spoken Lukabaras in Chepsaita. This was presented in Figure 4.2:



**Figure 4.2 Borrowed Nouns and Verbs**

As observed in Figure 4.2 above, there was more borrowing in the noun category than the verb category. According to Rendon (2008), the borrowing of lexical material starts with the borrowing of nouns. Thus it is posited that there is a possibility of a language having a larger number of borrowed nouns than the number of borrowed items in another lexical class within the same language. However, it is argued that noun borrowing is not dominant in situations involving languages sharing cultural similarities because there are few objects unknown to either group. As such the level of noun borrowing among them would be less frequent. For example speakers of Lukabaras would be seen to borrow less from other members of the macro language Luhya.

Furthermore, Rendon (2008) argues that for two culturally different groups that scarcely had contact in the past, the need to adopt items referring to new physical objects surpasses other considerations. For instance, a case of a Bantu language (Lukabaras) coming into contact with a Nilotic language (Nandi) would have such a situation where speakers borrow and adopt foreign lexical items from the language of the other. The two languages being culturally different, this study established that nouns were among the words that Lukabaras speakers largely adopted due to the influence of the Nandi.

#### **4.2 Lexical Borrowing and Demographic Variables**

The second objective set out to determine the relationship between lexical borrowing and the speaker's age, gender and the linguistic environment of Lukabaras speakers in Chepsaita Scheme. The study revealed that there was a relationship between lexical borrowing and the individual characteristics of the speakers of Lukabaras.

The study thus, established that being young or old, male or female, and the linguistic environment of a Lukabaras speaker influenced their borrowing of one linguistic item over the other. As previously reviewed, this findings are similar to (Masika, 2017; Mandila, 2016) which observed that there is a correlation between a speakers’ characteristics and their choice of lexical items in language use. Masika (2017) observed that the social differences of people will reflect in their choice of linguistic items. As such, there is a correlation in the patterns of borrowing lexical items with a speaker’s personal characteristics within language contact situations as manifested in the interaction between spoken Lukabaras and Nandi language in Chepsaita Scheme.

#### 4.2.1 Lexical Borrowing and Age

Masika (2017) established that older respondents maintained the most original forms of Lubukusu language irrespective of where they were and whom they were addressing. On the other hand, young speakers preferred the words that were borrowed from other languages especially from Swahili. The present study revealed that the older speakers of Lukabaras with 50 years and above borrowed lexical items whose referent was either an item or thing that were the equivalent of typical and deep traditional Lukabaras words as presented in Table 4.5:

**Table 4.5: Lexical Borrowing and Old Age (above 50yrs)**

<b>Nandi</b>	<b>Transcription</b>	<b>Borrowed Form</b>	<b>Transcription</b>	<b>Gloss</b>
<i>kinut</i>	/kinut/	<i>eshinuti</i>	/efinuti/	traditional mortar
<i>atelut</i>	/atelut/	<i>ateluti</i>	/ateluti/	traditional tray
<i>chibungus</i>	/fibu <sup>u</sup> s/	<i>echibungusi</i>	/efibu <sup>u</sup> si/	cooking pot
<i>muos</i>	/muos/	<i>omuosi</i>	/omuosi/	old man
<i>rut</i>	/rut/	<i>ruta</i>	/ruta/	pierce
<i>kiinet</i>	/ki:net/	<i>ekineti</i>	/ekineti/	breast
<i>moit</i>	/moit/	<i>emoita</i>	/emoita/	calf

As observed in Table 4.5 above, the study identified words such as *eshinuti*, *ateluti*, *kwera*, *keusa*, *emoita,ruta*, *echibungusi* *omuosi* and *olubuchani* as commonly borrowed by the old group of Lukabaras speakers. The equivalents of these words in native Lukabaras were regarded as typical and conservative to the elderly category of speakers above 50 years.

The younger people who in the present study were regarded as those between 18years-35years, borrowed simpler lexical items that apparently were common in the ordinary usage of spoken Lukabaras as presented in Table 4.6.

**Table 4.6: Lexical Borrowing and Young Age (18yrs-35yrs)**

<b>Nandi</b>	<b>Transcription</b>	<b>Borrowed Form</b>	<b>Transcription</b>	<b>Gloss</b>
<i>muren</i>	/murən/	<i>omureni</i>	/omureni/	man
<i>chepto</i>	/tʃəptɔ/	<i>omuchepu</i>	/omutʃepu/	girl
<i>chor</i>	/tʃɔ:r/	<i>chora</i>	/tʃora/	steal
<i>chorwet</i>	/tʃɔ:rwət/	<i>omuchorwati</i>	/omutʃorwati/	friend

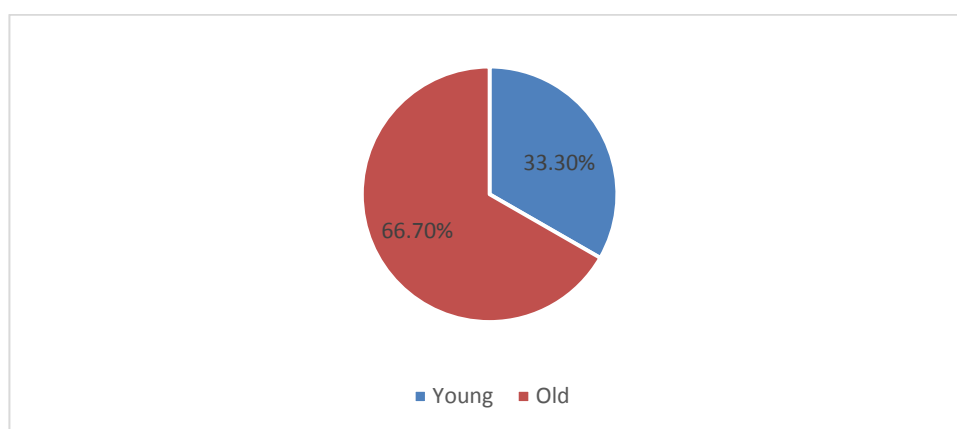
The study identified words such as *echamuke*, *chora*, *omuchepu* and *omuchorwati* to have been commonly borrowed by the young speakers as shown in the Table 4.6 above. In both cases of lexical borrowing in the young and the old, the speakers nativised the words through loan blending or lexical invention.

According to the Borrowing Transfer Theory, the transfer or sharing of linguistic material from one language to another is necessitated through interaction. This study observed that the difference in the choice of borrowed lexical items between the old and the young could be attributed to variations in the level of interactions.



That since the old speakers are conservative, they interacted more with speakers of their age and tended to borrow words that suited them. On the other hand, the young speakers being dynamic in their interactions were robust in their choice of lexical items because they most likely interacted more with their peers.

The present study thus observed that the young people borrowed items that were more culturally familiar to them and ended up borrowing less (33.30%) than what the old speakers borrowed (66.70%). Twelve lexical items were randomly picked to show the relationship between lexical borrowing and age as a demographic variable. The correlation was presented in Figure 4.3.



**Figure 4.3: Lexical Borrowing and Age**

From Figure 4.3 above, the study deduced that in Chepsaita Scheme, the old speakers of Lukabaras borrowed more than the young speakers. The findings of this study were similar to Masika (2017) study in which it was observed that the young people in Bungoma borrowed less as opposed to the old speakers who through maintaining the original forms of their language borrowed more. The present study established that since the young speakers in spoken Lukabaras were less conservative, they borrowed forms that were more common to their usage with speakers of Nandi. This study attributed the less borrowing among young speakers to varied choices from other languages since Chepsaita Settlement Scheme is multilingual.

Consequently, the young speakers borrow lexical items that are more relevant and common in their interactions.

#### 4.2.2 Lexical Borrowing and Gender

This sub-section examined the relationship between the Lukabaras speaker's gender and their choice of lexical items borrowed from the Nandi language. According to Cameron (2009), gender is frequently used interchangeably with sex as a term to differentiate between women and men based on attributes that are presumed to be innate or learned.

The present study investigated the borrowing patterns of lexical items in male and female speakers of Lukabaras in Chepsaita Scheme. Studies on gender in language contact situations previously reviewed suggested that males and females show different patterns of borrowing. This study revealed that there was a relationship between being male or female and a Lukabaras speaker's borrowing of lexical items from the Nandi language in Chepsaita Scheme as shown in Table 4.7 and 4.8.

**Table 4.7: Lexical Borrowing and Gender (Female)**

Nandi	Transcription	Borrowed Word	Transcription	Gloss
<i>atelut</i>	/atelut/	<i>ateluti</i>	/ateluti/	traditional tray
<i>kimiet</i>	/kimiət/	<i>ekimieti</i> <i>/echimieti</i>	/ekimieti/	ugali
<i>kiinet</i>	/ki:net/	<i>ekineti</i>	/ekineti/	breast
<i>mukanget</i>	/muka <sup>ŋ</sup> ət/	<i>omukango</i>	/omuka <sup>ŋ</sup> o/	cooking stick
<i>chibungus</i>	/fibu <sup>ŋ</sup> us/	<i>echibungusi</i>	/efibu <sup>ŋ</sup> usi/	cooking pot

As presented in Table 4.7 above, it was observed that most Lukabaras female respondents used words like; *ateluti*, *eshinuti*, *emiendo*, *ekineti* and *ekimieti*. The choice of these lexical items was attributed to semantic association of the word and context of use. For instance the item *ekineti* which means breast is more associated with females than males.

The study thus observed that many of the lexical items borrowed by the females were either related to female roles or were feminine in nature.

As earlier observed, the Borrowing Transfer Theory postulates that the influence of one language on another in contact situation presupposes cultural borrowings. This can explain the choices in Lukabaras female borrowing of lexical items. As revealed in the data, the borrowed items are arguably influenced by the cultural orientation of the speakers.

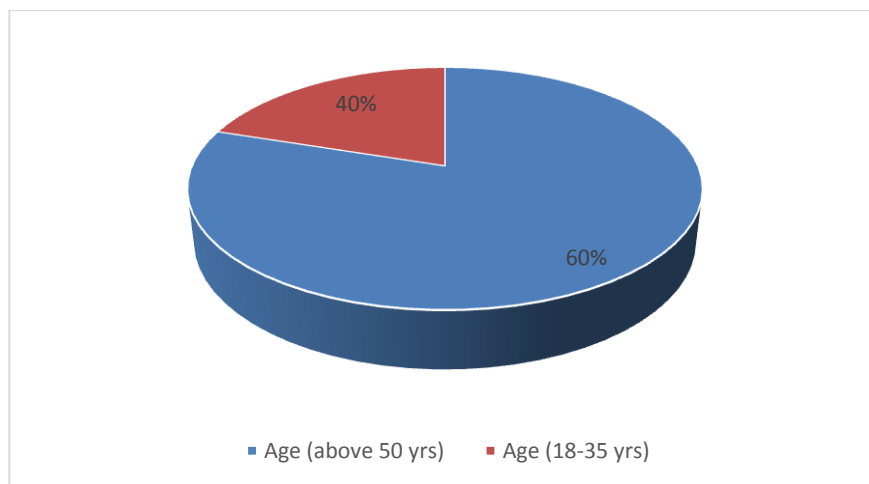
**Table 4.8: Lexical Borrowing and Gender (Male)**

<b>Nandi</b>	<b>Transcription</b>	<b>Borrowed Word</b>	<b>Transcription</b>	<b>Gloss</b>
<i>lwandet</i>	/luandət/	<i>olwandeti</i>	/olwandeti/	rock
<i>moita</i>	/mɔita/	<i>emoita</i>	/emoita/	calf
<i>chor</i>	/ʃɔ:r/	<i>chora</i>	/ʃora/	steal
<i>rut</i>	/rut/	<i>ruta</i>	/ruta/	pierce
<i>lubchan</i>	/lubʃan/	<i>olubuchani</i>	/olubufani/	sweat

The data in Table 4.8 above showed that Lukabaras speaking male respondents used the borrowed lexical items such as *olwandeti*, *emoita*, *muta*, *ayinda*, *ruta*, *chora* and *omuosi*. As described in the case of female borrowing, the study showed that the lexical items borrowed by male speakers were also semantically associated with male roles. For example the study observed that males borrowed the word *emoita* because it had to do with domestication of animals where most males played a role. Other borrowed items like *ruta*, *olwandeti* and *chora* had masculine connotations in usage and thus more associated with male speakers.

The patterns of lexical borrowing in this study revealed that males and females do not make the same choices. The findings were similar to (Masika, 2017; Muandike, 2011) in which it was established that males and females post varied patterns of borrowing.

The present study revealed that out of the 40 words analysed, most of the lexical items were the choices used by female speakers. The pattern and prevalence were presented in Figure 4.4.



**Figure 4.4: Lexical Borrowing and Gender**

From Figure 4.4 above this study revealed that female speakers (60%) borrowed more than the male speakers (40%). Similarly, Muandike (2011) observed that most females borrowed more than males. This was because most females are homemakers and tend to borrow more in the home setting. Accordingly, the current study made similar observations in the home domain of interaction between spoken Lukabaras and Nandi language. On the other hand, most males are out of the home to fend for their families and as such borrow less compared to women. The present study thus concluded that there was a relationship between a Lukabaras speaker's gender and their choice of borrowing lexical items from the Nandi in Chepsaita Scheme.

#### **4.2.3 Linguistic Environment and Lexical Borrowing**

The present study investigated the relationship between a Lukabaras speaker's linguistic environment and lexical borrowing. The study therefore set out to observe the contribution of the home and business settings on the borrowing of lexical items in spoken Lukabaras in Chepsaita.

It was revealed that the family setting and the business setting provided the most common situations of interaction between spoken Lukabaras and the Nandi language. The motivation for Lukabaras to borrow lexical items was necessitated by cultural pressure and prestige of the Nandi language. This was due to the aspect of intermarriage with the Nandi speakers. The linguistic data was presented in Table 4.9:

**Table 4.9 : Lexical Borrowing and the Home Setting**

<b>Nandi</b>	<b>Transcription</b>	<b>Borrowed Form</b>	<b>Transcription</b>	<b>Gloss</b>
<i>karon</i>	/karɔ:n/	<i>ekaroni</i>	/ekaroni/	morning
<i>kimiet</i>	/kimiət/	<i>ekimieti</i>	/ekimieti/	ugali
<i>toot</i>	/tɔ:t/	<i>omutoti</i>	/omutoti/	guest
<i>mukanget</i>	/muka <sup>ɱ</sup> ət/	<i>omukango</i>	/omukango/	cooking stick
<i>kot</i>	/kɔ:t/	<i>ekoti</i>	/ekoti/	house
<i>muren</i>	/murən/	<i>omureni</i>	/omureni/	man
<i>chorwet</i>	/ʃɔ:rwət/	<i>omuchorweti</i>	/omuf <sup>ɱ</sup> orweti/	girl
<i>chibungus</i>	/ʃibu <sup>ɱ</sup> us/	<i>echibungusi</i>	/eʃibu <sup>ɱ</sup> usi/	cooking pot
<i>kinut</i>	/kinut/	<i>eshinuti</i>	/eʃinuti/	traditional mortar

As observed in Table 4.9 above, lexical items such as *ekimieti*, *omutoti*, *ekoti*, *omukango*, *echibungusi* and *eshinuti* were commonly borrowed in the home setting. The study attributed this to the fact that they are names of items that are commonly found in the home.

The study revealed that most of the borrowed lexical items had semantic equivalents in Lukabaras. Since there were intermarriages between Lukabaras and Nandi speakers, the speakers of Lukabaras were motivated to learn some of the Nandi words to ease communication. As such the borrowed lexical items into Lukabaras were nativised and adapted in ordinary use during interactions.

The Borrowing Transfer Theory was relevant in explaining the importance of speakers interacting to enhance the diffusion of linguistic material from one language to the other. In this regard, the intermarriages between Kabaras and Nandi in the home environment were a contributing factor that influenced the need to borrow lexical material into spoken Lukabaras.

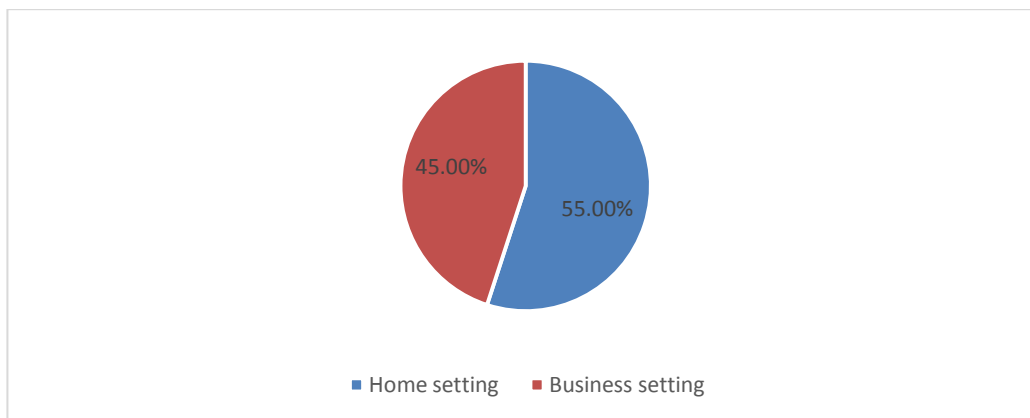
**Table 4.10: Lexical Borrowing and the Business Setting**

<b>Nandi</b>	<b>Transcription</b>	<b>Borrowed form</b>	<b>Transcription</b>	<b>Gloss</b>
<i>lubchan</i>	/lubʃan/	<i>olubuchani</i>	/olubufani/	sweat
<i>siret</i>	/sirət/	<i>eshirechi</i>	/ɛʃireʃi/	market
<i>lipan</i>	/lipan/	<i>lipana</i>	/lipana/	pay
<i>tukul</i>	/tukul/	<i>etukhuli</i>	/etuxuli/	crowd
<i>chor</i>	/ʃɔ:r/	<i>chora</i>	/ʃora/	steal

From Table 4.10 above, the study observed that the usage of the borrowed words like *olubuchani*, *chora*, *lipana* were associated with the business environment. Most of the lexical items borrowed in the business situations were to ease communication during buying and selling.

However, the study established that there was more lexical borrowing in the home setting (55%) than the business setting (45%). For example, lexical items such as *ekaroni*, *kamu*, *ekimieti*, *eshinuti*, *echineti* were used at home while items like *kas*, *yata*, *chora*, *erioti*, *emoita*, *etukhuli* and *oluan deti* were used in the business settings.

This pattern was presented in Figure 4.5:



**Figure 4.5: Lexical Borrowing and the Linguistic Environment**

Figure 4.5 above shows that there is more lexical borrowing in Lukabaras in the home setting than the business setting. The study observed that prevalence of more borrowing in the home is because it involved families and neighbours who were largely speakers of either Lukabaras or Nandi. The business environment which comprised open air vendors and shop owners was seen to bring together many other speakers of different languages. This cosmopolitan nature of the business environment occasioned lesser borrowing into Lukabaras from the Nandi language.

### **4.3 Morpho-phonemic Processes in Lexical Borrowing**

The third objective established the morpho-phonemic processes involved in the borrowed lexical items in spoken Lukabaras from Nandi language. According to Obuasi (2016) morphological processes are those mechanisms employed by speakers of a language to change or modify the meaning of particular base-forms, as well as form new words. It involves adding, subtracting or modifying the base-forms of words in a language to suit its syntactic and communicational contexts. Through Generative Morphological Theory, there are explicit rules that represent a native speaker's tacit knowledge of their language. Such rules make it possible for a speaker to come up with words including those that are foreign.

Since a Lukabaras speaker has the intuition to distinguish well formed and ill formed words in their language, their competence allowed them to form words.

The study observed that borrowed lexical items in Lukabaras are integrated morphologically through derivation. The main morphological processes involved in the borrowed lexical items were prefixation and suffixation. In these processes, new words in spoken Lukabaras are formed from existing words in Nandi language. The borrowed forms in the spoken Lukabaras were therefore blends of the Nandi language and Lukabaras. The resultant borrowed forms were observed to be foreign and nonexistent in native Lukabaras. However, the semantic application of these words was maintained both in Nandi (the donor language) and spoken Lukabaras (the target language). In the data obtained, it was revealed that borrowed noun forms take a prefix on the root of the noun of the donor language (Nandi) to form a new word in the target language (Lukabaras). Additionally, borrowed verbs involved suffixation in which a new word is also formed from the root of the Nandi language.

Kembo-Sure (1993) argues that borrowing involves the adaptation of the foreign word and transforming it to fit into the phonological and morphological structure of the adopting language. As a result, the adapted word acquires the phonemic and morphemic shapes of the new system to enable it fit into the phonotactics of the recipient language (Kembo-Sure, 1993). In view of the assertions in Kembo-Sure (1993), this study went further to describe the underlying phonological conditions that entailed the identified morphological processes. It is because of this interface between the morphology of the borrowed words and the phonological conditions that necessitated the present study to adopt the term morpho-phonemic processes.



According to Mukulo (2016), all nouns in Lukabaras have nominal prefixes. In this view, the current study similarly observed that borrowed noun forms derived from the nouns in the Nandi language also take prefixes in the formation of the new words in spoken Lukabaras. Foreign nouns which are adopted into Lukabaras are first morphologically conditioned and nativised through nominal prefixation. Therefore, both native Lukabaras nouns and borrowed nouns have vocalics at word beginnings (Mukulo, 2016). The present study similarly noted that the morphological processes involved in the lexical items borrowed from Nandi language were also phonemically conditioned.

As earlier observed, this was to enable the borrowed forms to fit the phonotactics of spoken Lukabaras in Chepsaita Scheme). For example, the Lukabaras phonotactics does not allow consonants at the word final position (Mukulo, 2016) so borrowed words which have consonants at the word final position are adapted through suffixation of a Lukabaras epenthic vowel [i] or [a].

#### 4.3.1 Lukabaras Vowel System

Angogo as cited in Mukulo (2016) studied Luhya vowel and consonant systems. Since Lukabaras is one of the members of the macro language Luhya, its vowels and consonants are part of the Luhya vowel and consonant inventory as shown in below.

	[Unrounded] Front	central	back [rounded]	
Close	i		u	High
Close mid	e		o	Mid
Open		a		Low

(Source: Mukulo, 2016)

According to Mukulo (2016), it is pointed out that all Lukabaras vowels occur in all word positions thus word initial, middle of a word and word final position. The present study in view of this argument, observed that the morphological processes involved in the borrowed lexical items into Lukabaras from Nandi entailed Lukabaras vowels. Where such vowels occurred, this study observed that they were phonologically conditioned through the process of vowel harmony. The phonological feature of vowel harmony ensures that vowels within a word or a morpheme belong to or have the same feature. The vowels of a given language harmonize in terms of features such as backness, roundness, frontness and advanced tongue root (Casali, 2003). A language which has a rounding harmony for example rounded vowels such as [o] or [u] cannot co- occur in the same word with an unrounded vowel like [e] or [i] (Boen, 2014).

In a given word, all the vowels must be ordinarily drawn from the same set unless other phonological conditions prevail in the same environment. The present study identified the five Lukabaras vowels as cited in Mukulo (2016) and orthographically presented them as shown in Table 4.11

**Table 4.11: Lukabaras Vowel Orthography and Phonetic Symbols**

Phonetic Symbol	Orthographic Symbol	Lukabaras Borrowed Word	Gloss
[a]	a	<i>ateluti</i>	traditional tray
[e]	e	<i>ekoti</i>	house
[i]	i	<i>omureni</i>	man
[o]	o	<i>omutoti</i>	guest
[u]	u	<i>omuchorweti</i>	friend

**(Source: Field Data)**

### 4.3.2 Prefixation

Prefixation as a morphological process is whereby a bound morpheme is attached to the front part of a root or stem (Fromkin, Rodman and Hyams, 2011). This study observed from the linguistic data obtained that nominal lexical borrowing involved prefixation. From the data, it was noted that Lukabaras preprefixation morpheme {e} was used in most non-human nouns such as *ekimieti*, *ekinuti*, *ekineti* and *erioti*. Other nouns that were an exception took the pre-prefixation morpheme {o} in words like *olubuchani*, *omutoti*, *omureni*, and *omukango*.

However, this process was only a surface realization through which the borrowed words were morphologically integrated into Lukabaras. The data of the source language (Nandi) and the borrowed forms in the target language (Lukabaras) was presented in Table 4.12

**Table 4.12: Prefixation Morpheme {e-} and {o-}**

Nandi Word	Lukabaras Borrowed Form	Gloss
<i>kinut</i>	<i>e-kinut-i</i>	traditional mortar
<i>kimiet</i>	<i>e-kimiet-i</i>	ugali
<i>riot</i>	<i>e-riot-i</i>	in-calf
<i>karoon</i>	<i>e-karon-i</i>	morning
<i>kinet</i>	<i>e-kinet-i</i>	breast
<i>mukangit</i>	<i>o-mukang-o</i>	cooking stick
<i>lubchan</i>	<i>o-lub[u]chan-i</i>	sweat
<i>muren</i>	<b>o</b> -muren-i	man
<i>toot</i>	<b>o</b> -mu-tot-i	guest
<i>chorwet</i>	<b>o</b> -mu-chorwet-i	friend

In Table 4.12 above, it was observed that the Nandi base forms of the words *kinut*, *kimiet*, *riot*, *karoon*, *kinet*, *mukangit*, *lubchan*, *muren*, *toot* and *chorwet* are free morphemes. The Lukabaras borrowed forms of these items involved the process of prefixation. The prefixes on these words were Lukabaras bound morphemes {e-} and {o-} which are prenominal affixes used to mark singularity in nouns.

The study observed that the borrowed words were integrated into Lukabaras by first adding the Lukabaras nominal prefix {e-} or {o-} on the root of the donor language (Nandi). Additionally, the root of the donor language was altered or modified by either deleting or inserting a vowel as seen in words like *toot* (*omutoti*) and *lubchan* (*olubuchani*).

The study also observed that some borrowed forms take the Lukarabas prefixation morpheme {o-mu-} as seen in words such as *chorwet* (*omuchorweti*) and like *toot* (*omutoti*). For the words to fit into Lubakaras phonological structure, the study described the phonological conditions underlying the processes.

#### **4.3.2.1. Prefixation for the word *ekinuti***

The name *ekinuti* can be decomposed as:

{e-} (prefix) + {*kinut*} (noun)+{-i} > *ekinuti*

The root word from which this item comes is *kinut* in Nandi language. In the process of nominalization, the borrowed form *ekinuti* is modified through palatalization. The phonetic environment of the velar consonant [k] is influenced by the front high vowel [i]. As a result the [k] in the root of the Nandi word form is palatalised to become [ʃ] in Lukabaras. The word *ekinuti* is thus nativized to *eshinuti* in spoken Lukabaras.

#### **4.3.2.2. Prefixation for the word *ekimieti***

This word was derived from the Nandi name for ugali; *kimiet*. The word is morphologically integrated into Lukabaras thus; {e-} (prefix) + {*kimiet*} (noun) + {-i} > *ekimieti*. However, the borrowed form of this word in Lukabaras is *echimieti*.

As observed earlier, the palatal feature of the front high vowel [i] influences the preceding velar consonant [k] to become the palatal sound [ʃ].

The borrowed form of the word in Lukabarás is thus *echimieti* as illustrated; {e-} (prefix) + {chimiet} (noun)+{-i} > *echimieti*.

#### **4.3.2.3. Prefixation for the word *ekineti***

The name for breast in Nandi is *kiinet*. Lukabarás speakers in Chepsaita adopt this word into their language, first, by adding the pronominal prefix {e-} and dropping one of the vowel [i] thus; {e-} (prefix) + {kinet} (noun)+{-i} > *ekineti*. This involves vowel deletion in which a segment is removed from a word that has a double vowel. It was observed that unlike the other items that palatalised the sound [k], there was no alteration on the word *ekineti*.

#### **4.3.2.4. Prefixation for the word *omukango***

*Omukango* is the derived word for cooking stick in Lukabarás spoken in Chepsaita. It is coined from the Nandi word *mukanget*. The study observed that the processes of nominalising this word in Lukabarás involved alteration on the root word by dropping the final word sound {-et}. This was replaced by the affix {-o} in Lukabarás as illustrated thus; {o-} (prefix) + {mukanget} (noun) + {-o} > *omukango*. Although the borrowed word is morphologically sound, the study accounted for the replacement of the {-et} with {-o} through vowel harmony. Since Lukabarás does not end with consonant sounds, the {-t} was first deleted. The phonetic feature of the velar sound [g] easily conditioned the insertion of the sound [o] which is a mid back vowel.

#### **4.3.2.5. Prefixation for the word *omureni***

The word *omureni* is morphologically integrated in spoken Lukabarás by adding the nominal prefix {o-} thus;

{o-} (prefix) + {muren} (noun) + {-i} > *omureni*

#### 4.3.2.6. Prefixation for the word *ekaroni*

The root of this word in Nandi language is *karoon*. However, the word is modified by dropping one of the vowels [o]. As earlier explained, this entailed a process in which a segment is omitted from a word to fit the pronunciation in the target language thus;

{e-} (prefix) + {*karoon*} (noun)+ {-i} > *ekaroni*

#### 4.3.2.7. Prefixation for the word *erioti*

*Erioti* is borrowed in spoken Lukabaras and means ‘in-calf’. The nominal prefix {-o} is added to morphologically integrate the word into spoken Lukabaras. The word is decomposed as shown blow.

{o-} (prefix) + { *riot* }(noun)+{-i} > *erioti*

#### 4.3.2.8. Prefixation for the word *omuchorweti*

Unlike other instances of the borrowed items in spoken Lukabaras in Chepsaita, this word had two Lukabaras nominal prefixes thus {o-} and {-mu-}.The word was derived by having the {o-} as a pre- prefix and {-mu-} as the second prefix as shown below.

{o-} (preprefix) + {-mu-} (prefix) + {*chorwet*} (noun) + {-i}> *omuchorweti*

#### 4.3.2.9. Prefixation for the word *omutoti*

The word *omutoti* was not only morphologically integrated into Lukabaras through pre-prefixation but also by changing the form of the root of the donor word. As observed in other similar examples, this was through vowel deletion on the word *toot*. Additionally this word took two Lukabaras prefixes just like the word *omuchorweti*. This is illustrated below.

{o-} (preprefix) + {-mu-} (prefix) +{ *toot* } (noun)+{-i} > *omutoti*

#### 4.3.2.10. Prefixation for the word *olubuchani*

The word *lubchan* in Nandi language which means ‘sweat’ was nominalised by adding the Lukabaras prefix {o-}. This was phonologically conditioned by the vowel harmony principle which requires vowels with related features to be in close proximity (Massamba, 1996). The vowel [o] was therefore influenced by the vowel [u] after the consonant sound [l]. Furthermore, to break the consonant cluster –lubch- the epenthic vowel [u] was inserted after the bilabial consonant sound [b]. This is because during the articulation of both bilabial consonants and the back high vowel [u], lips are used, therefore, Lukabaras native speakers find it easy to co-articulate them (Mukulo, 2016). This word was decomposed as shown below.

{o-} (prefix) + { *lub[u]chan* } (noun)+-i> *olubuchani*

#### 4.3.3 Suffixation in Nouns

From the data investigated, it was observed that the borrowed nominal lexicals in Lukabaras also involved suffixation. The final Lukabaras suffix {-i} was added to the final word position of every borrowed form of the nouns from Nandi language. According to Watson (2011), vowel insertion is introduced in order to break consonant clusters in languages that do not permit consonant clusters in a syllable or even in word final position. Lukabaras being one such language, vowel insertion was introduced to prevent consonants at the end of the words in Nandi. Since the vowel {i} is phonologically conditioned to occur in the environment of certain consonants, it was observed as shown in table 4.13 below that the consonants preceding the Lukabaras epenthic {i} at the word final position are alveolar sounds [t] and [n].

**Table 4.13: Borrowed Nouns with the Suffix [i]**

Nandi word	Lukabaras form	borrowed	Gloss
<i>lubchan</i>	<i>olubuchan</i>	+ {-i}	sweat
<i>muren</i>	<i>omuren</i>	+ {-i}	man
<i>riot</i>	<i>eriot</i>	+ {-i}	in-calf
<i>karoon</i>	<i>ekaron</i>	+ {-i}	morning
<i>kinet</i>	<i>ekinet</i>	+ {-i}	breast

From the Table 4.13 above, the present study established that most of the derived nominals had a common suffix ending [-i]. These findings were similar to those of Mukulo (2016) where it was observed that all Lukabaras vowels occur at all word positions that is, word-initial, word-medial and word final. Although Lukabaras has two final epenthic vowels [i] and [u], the present study observed that it is the word final suffix [i] that occurred on the borrowed nominals from the Nandi language.

#### 4.3.4 Suffixation in Verbs

The verbs borrowed in spoken Lukabaras also involved suffixation. The study observed that the derived verb took the suffix {-a} to a verb root of the Nandi language. According to Mutua (2013), epenthesis is a process that involves the insertion of one or more sounds in the middle or final position of a word. In the current study, vowel epenthesis on verb forms borrowed from the Nandi language had the vowel {-a} inserted at the word final position. Akida (2000) observes that in most Luhya dialects the morpheme {-a} is a neutral vowel attached to all verbal radicals to show the indicative mood.

The present study similarly established the vowel {a} occurred at the end of the root word in the Nandi language and represented the infinitive form of the borrowed verb. Table 4.14 below shows the form of the verb in the source language and the borrowed form of the verb in Lukabaras.



**Table 4.14: Suffixation in Borrowed Verbs**

<b>Nandi Word</b>	<b>Lukabaras Form</b>	<b>Borrowed</b>	<b>Gloss</b>
<i>muut</i>	{ <i>mut</i> } + {-a}		hit
<i>kwer</i>	{ <i>kwer</i> } + {-a}		hit
<i>ker</i>	{ <i>ker</i> } + {-a}		close
<i>kas</i>	{ <i>kas</i> } + {-a}		hear
<i>yaat</i>	{ <i>yat</i> } + {-a}		open
<i>lipan</i>	{ <i>lipan</i> }+ {-a}		pay
<i>keus</i>	{ <i>keus</i> } + {-a}		harass
<i>chor</i>	{ <i>chor</i> } + {-a}		steal
<i>rut</i>	{ <i>rut</i> } + {-a}		pierce
<i>keun</i>	{ <i>keun</i> }+ {-a}		wash

The findings of this study established that the derived forms of the borrowed verbs from Nandi language into spoken Lukabaras in Chepsaita had the final word vowel {a}. Unlike the situation on borrowed nominals which took the suffix {i}, this study observed that Lukabaras speakers nativised the borrowed forms of Nandi verbs by adding the suffix {a}. It was further observed that most of the consonant sounds that preceded the epenthic vowel {a-} were alveolar sounds. The vowel [a] is a low mid vowel and shares the features of backness with the articulation of the alveolar consonants. This possibly explains the phonological environment that influences its occurrence in that position.

#### **4.4 Chapter Summary**

This chapter presented, analysed and discussed the data obtained for the study. The details covered what each objective aimed to achieve. The data was analysed descriptively using content analysis and the findings presented in text form, tables, pie charts and bar graphs. The study generated deductions from what was observed and drew conclusions as per every objective. The next chapter gives a summary of the findings, conclusions and recommendations for the study.

## **CHAPTER FIVE**

### **SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.0 Introduction**

The chapter contains a summary of the findings based on the objectives that guided the research, the conclusions drawn from the findings and the recommendations and suggestions for areas of further research. The aim of this study was to identify the lexical items that spoken Lukabararas has borrowed from Nandi language, to establish the relationship between age, gender and the linguistic environment of Lukabararas speakers with the borrowed lexical items and analyze the morpho-phonemic processes involved in the borrowed lexical items in spoken Lukabararas from Nandi in Chepsaita Scheme.

#### **5.1 Summary of the Findings of the Study**

This study set out to investigate lexical borrowing in spoken Lukabararas from the Nandi language in Chepsaita Scheme. The descriptive research design was employed and the study used both qualitative and quantitative approaches. Forty-eight respondents who included both Lukabararas and Nandi speakers in Chepsaita Scheme were picked through purposive sampling and snowballing techniques. The researcher recorded 400 words that formed a corpus from which a sample of 120 lexical items were transcribed. Systematic random sampling was used to obtain a third of the items for investigation and analysis. This data was collected by audio recording and use of FGD guide. The collected data which comprised of borrowed forms of Nandi nouns and verbs was analyzed descriptively and presented in tables, pie charts and bar graphs. The findings of the study as per objective were as follows:

## **5.2. Lexical Borrowing in Spoken Lukabaras**

The first objective identified and described lexical borrowing in spoken Lukabaras from the Nandi language in Chepsaita Scheme. The data collected and analyzed indicated that Lukabaras speakers in Chepsaita borrow nouns and verbs from the Nandi language. From a sample of 40 lexical items that were analysed, the findings showed that there were more nouns (25) borrowed than verbs (15). It was observed that such borrowed items were either loan blends or lexical inventions in which the resultant borrowed forms were not words that existed in native Lukabaras. For example the words *olubuchani* (sweat), *omutoti* (guest) and *omuchorweti* (girl). However, the study also observed that the motivation behind lexical borrowing in the speakers of Lukabaras in Chepsaita was the need for them to coexist with the Nandi in the home and business domains. It was thus concluded that the lexical borrowing through loan blends was a communicative strategy employed by the speakers of Lukabaras in Chepsaita Scheme in their interaction with the Nandi.

## **5.3 Lexical Borrowing and Demographic Variables**

The second objective established the relationship between the demographic variables and the borrowed lexical items. The study therefore investigated the relationship between age, gender and the linguistic environment of the speakers of Lukabaras with the borrowed lexical items. The study came up with the following findings;

### **5.3.1 Lexical Borrowing and Age**

The study revealed that there was a relationship between the age of the speaker and the borrowed lexical items in spoken Lukabaras. It was observed that older speakers of Lukabaras with 50 years and above borrowed lexical items whose referent was either an item or thing that was typical of deep and native Lukabaras words such as *eshinuti*, *ateluti*, *kwera*, *keusa*, *emoita*, *ruta*, *echibungusi*, *omuosi* and *olubuchani*.

The younger people who in the current study were regarded as those between 18years-35years, borrowed simpler lexical items that seemed to be common in the ordinary usage of spoken Lukabaras like; *echamuke, chora, omuchepu and omuchorweti*.

The young and the old speakers of Lukabaras in their interaction with the Nandi language in Chepsaita thus make different choices in the borrowed lexical items to name nouns and verbs. It was noted that the old speakers of spoken Lukabaras in Chepsaita borrowed more than the young speakers. From the foregoing findings, this study concluded that age had a significant contribution on the Lukabaras speakers' choices of lexical borrowing.

### **5.3.2 Lexical Borrowing and Gender**

The study investigated the relationship between a speaker's gender and lexical borrowing in spoken Lukabaras. The study thus correlated the borrowing patterns of lexical items in male and female speakers of Lukabaras in Chepsaita Scheme. It was observed that the pattern of borrowing by Lukabaras male speakers and Lukabaras female speakers varied significantly.

The study revealed that male speakers borrowed and largely used different lexical items like; *oluandeti, emoita, muta, ayinda, ruta, chora and omuosi*, in their interaction with the Nandi language compared to the female speakers who also had different choices such as; *ateluti, eshinuti, emiendo, ekineti and ekimieti*. This study showed that being male or female determined a Lukabaras speaker's choice of one lexical item over the other in the Lukabaras spoken in Chepsaita. The study in this respect established that more female speakers borrowed than male speakers of spoken Lukabaras in Chepsaita Scheme.

### **5.3.3 Lexical Borrowing and the Linguistic Environment**

The study set out to observe the contribution of the home and business environments on the borrowing of lexical items in spoken Lukabaras in Chepsaita. The data collected showed that many respondents used borrowed lexical items at home due to intermarriages with the Nandi speakers whereas the lexical items borrowed in the business situations were to ease communication during buying and selling.

The study showed that the home setting and the business contexts being the most common situations of interaction between spoken Lukabaras and the Nandi language enhanced lexical borrowing by Lukabaras speakers. It was observed that speakers of Lukabaras were motivated to borrow lexical items to break a communication challenge with the speakers of Nandi. However, the study revealed that there was more lexical borrowing in the home setting than the business setting.

### **5.4 Morpho-phonemic Processes**

The third objective analysed the morpho-phonemic processes involved in the lexical items borrowed by speakers of Lukabaras from the Nandi language. From the data analysed, it was observed that loan words were integrated morphologically into Lukabaras through derivation.

The main morpho-phonemic processes observed in the borrowed lexical items were prefixation and suffixation. The study showed that borrowed noun forms have a Lukabaras nominal prefix {e-}, {o-} or {-o-mu-} which is combined with noun root of (Nandi) the donor language to form a new word in Lukabaras. These nouns are also seen to take the Lukabaras suffix {i} in the formation of the new word. Additionally, borrowed verbs also were derived through suffixation. This involved adding the suffix {-a} on the root of verb in (Nandi) the donor language.

## **5.5 Conclusions**

The findings of the study based on the objectives led to the conclusion that there was lexical borrowing in Lukabaras spoken in Chepsaita Scheme. The young and the old speakers of Lukabaras made varied choices in their borrowing of lexical items thus the old speakers borrow more than the young speakers. A speaker's gender determined their choice of lexical items in the process of borrowing hence Lukabaras female speakers in Chepsaita borrowed more than male Lukabaras speakers. A speaker's linguistic environment contributed to their motivation to borrow lexical items. As such, there was more lexical borrowing in the home setting than the business setting. The main morpho-phonemic processes involved in the borrowed lexical items involved derivation through prefixation and suffixation, palatalization, vowel harmony, vowel epenthesis and vowel deletion. Lexical borrowing by speakers of Lukabaras in Chepsaita Scheme is a communication strategy for these speakers to live harmoniously with the Nandi. However this borrowing impedes intelligibility with native Lukabaras speakers.

## **5.6 Recommendations**

The study recommends the documentation of Lukabaras since its contact with other languages like Nandi is giving rise to forms that are foreign to native Lukabaras speakers which may threaten the vitality of this language.

## **5.7 Suggestions for Further Research**

- i) This study suggests that further research be carried out to explore levels of analysis such as the phonological adaptations of the Nandi language into Lukabaras.
- ii) Studies can also be carried to investigate the influence of Lukabaras on Nandi in other areas of linguistics.

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## APPENDICES

### Appendix I: Data Extraction Guide for Nominal Lexicals

Category	Word	Nandi	Lukabaras Borrowed Form
People and parts of the body	woman, man, wife, child, stranger, guest, boy, girl, young, old, friend, relative, finger, stomachneck, breast, ear, foot, chest, neighbour, thief, sweat, son, brother, sister, daughter		
Household items and things at home	salt, cooking pot, cooking stick, ugali, axe, sieve, traditional tray, firewood rack, traditional mortar, door, knife, cup, water, vegetables, utensils, stand, house, floor, fire, cooking fat, flour, food, ash, container		
Domestic animals	sheep, cow, calf, cat, milk, egg, chicken, cock, goat, hen, cowshed, in-calf		
Objects and the physical environment	rock, rope, antihill, leaves, tree, path, grass, stone, soil, plough, iron bar,		
Social-economic environment	greetings, morning, crowd, market, goodness, truth, work, payment, money, thanks, welcome, bad, respect		

## Appendix II: Focus Group Discussion Guide in Lukabaras

(See English translation enclosed)

### Introduction

*Orio muno okhwiyama okhuva mulala khumakhuwa kano. Vuli shindu shakhulalasia shilarumikha khushifune shovusomi vwonyene.*(I thank you for finding time to participate in this study. Everything that you will say is particularly meant for the purpose of this study)

### Respondent's particulars

*Erika* :( Age:)------*Avundu wawevulwa*:(Place of birth:)------

*Emilimo*:(Occupation:)------

*Eshiwango shovusomi*:(Education level:)------

*Tsinomonomo* (Languages:)------

*Eyinzu*: (Marital status)------

### Discussion Guide.

1 *Wamanyakho*:(Do you know of any other:)

a) *Etsinomonomo tsindi tsie shiluhya m'Chepsaita? Noyanza tsirovekho.*

(Luhya dialects spoken in Chepsaita? Please name them.)

b) *Etsinomonomo tsindi tsia Kenya m'Chepsaita? Noyanza tsirovekho*

(Kenyan indigenous languages spoken in Chepsaita? Please name them.)

2 *Tsinimi shina tsivolwanga muvunyunji m'Chepsaita?*

(In terms of dominance, what languages are widely spoken in Chepsaita?)

3

a) *Wakhamenya m'Chepsaita luwonoshina?*

(For how long have you been a resident in Chepsaita?)

b) *Khulilola lilio, Chepsaita naavundu alayi wokhumenya? Noyanza yinusiakho*

(Do you find Chepsaita a good place to live in? Please explain.)

c) *Mumenyanga muriena nende avamenyi va Chepsaita?*  
(How do you coexist with the natives of Chepsaita?)

4 a) *Lulomolomo shina olundi lwovolanga okhursiakho olukabaras?*  
(Which languages other than your mother tongue do you speak?)

b) *Tsinomonomo shina tsiamurumishilanga muvunyunji nimuli yingo*  
(What languages do you mostly use at home with your)

i) *nende nyina avana/samwana avana*(Spouse)

ii) *avana*(Children)

iii) *avachesa*(Neighbours)

iv) *avekho*(Relatives)

c) *Murumishilanga etsinimi tsino muvunyunji shina mani shina nishilakholekhanga?*

(How often do you speak these languages and in what occasions?)

5 *Murumishalanga makuwa shina okhulanga ofundu funo;*  
(which words do you use to name the following items?)

i) *olutelu* traditional tray

ii) *eshinu* traditional mortar

iii) *eshimosi* calf

iv) *amasafu* leaves

v) *elituru* breast

vi) *obusuma* ugali

vii) *eyingombe* cow

viii) *omukanda* crowd

ix) *oluanda* rock

x) *elichelitso* temptation

xi) *obwatoto* truth

xii) *obulayi* goodness

xiii) *esimu* in-calf

xiv) *omwikho* cooking stick

xv)	<i>eyinzu</i>	house
xvi)	<i>omukhana</i>	girl
xvii)	<i>eyinyungu</i>	cooking pot
xviii)	<i>esoko</i>	market
xix)	<i>omusatsa</i>	man
xx)	<i>oluchesi</i>	sweat
xxi)	<i>omulina</i>	friend
xxii)	<i>omucheni</i>	guest
xxiii)	<i>omusakhulu</i>	old person
xxiv)	<i>emilembe</i>	greetings
xxv)	<i>eshiswa</i>	anti hill

6 *Murumishalanga makuwa shina kenya okhufwana keshinandi okhulanga efikholwa fino;*

(which words do you use to name the following verbs but almost sound like Nandi

language?)

i)	<i>okhutuya</i>	hit
ii)	<i>okwosia</i>	wash
iii)	<i>okhufungula</i>	open
iv)	<i>okhutsoma</i>	pierce
v)	<i>okhutasa</i>	add
vi)	<i>okhuulira</i>	hear
vii)	<i>okhuviyana</i>	annoyed
viii)	<i>okhwiva</i>	steal
ix)	<i>okhurangana</i>	harass
x)	<i>okhuchelitsa</i>	attempt
xi)	<i>okhutsia</i>	go
xii)	<i>okhulinya</i>	quiet
xiii)	<i>okhuyanza</i>	like
xiv)	<i>okhurunga</i>	pay

7. *Mumakhuwa kafwananga keshinandi kano nikalena karumishilwanga muvunyishi nende;*

(which of these borrowed words are mostly used by the;)

- i) *avaraka*                      youth (18-35yrs)
- ii) *avasakhulu*                the old (above 35yrs)
- iii) *avakhasi*                   females
- iv) *avasatsa*                    males

8. *Mulilola lienyu nishina shichilanga nimurumishila amakhuwa kafwana keshinandi?*

(In your opinion why do you find it necessary to borrow these words from Nandi language?)

9. *Amakhuwa kamurumishilanga kano,kakho nende mwa katondovasianja elilomaloma*

*nende avakabaras vandi valali m'Chepsaita?*

(Is there any way in which the use of the borrowed words affects communication with other

speakers of Lukabaras not residing in Chepsaita?)

10. *Noyanza chipa amarevo kano okhulondana nende mwandareva.*

(Kindly respond to these questions according to the instructions given)

a) ***Omukhana** wulia ni wa wina?*

(Whose girl is that?)

b) *Muvandu vano ni wina **omulina** wuwo?*

(Among these people, who is your **friend**?)

c) *Eshalo shiyile muno,pangusa **olubuchani**.*

(The weather is too hot, wipe the **sweat**.)

d) ***Sinjila** otsie munzu.*

(**Stand** and go to the house.)

e) ***Yata** omuliango kulia.*

(**Open** that door.)

f) *Noshili okhurulamo **ikala** amatilisha.*

(**Close** the windows before you come out.)



### Appendix III: Sample Nouns Collected from the Field Study

<b>Nandi Word</b>	<b>Lukabaras Borrowed Form</b>	<b>Native Lukabaras Form</b>	<b>Gloss</b>
<i>atelut</i>	<i>ateluti</i>	<i>olutelu</i>	traditional tray
<i>siyet</i>	<i>eshiyeti</i>	<i>eshitere</i>	finger
<i>kinut</i>	<i>eshinuti</i>	<i>eshinuu</i>	traditional mortar
<i>moita</i>	<i>emoita</i>	<i>eshimosi</i>	calf
<i>sok</i>	<i>amasaka</i>	<i>amasabwa</i>	leaves
<i>kinet</i>	<i>ekineti</i>	<i>elituru</i>	breast
<i>kimiet</i>	<i>ekimiet</i>	<i>obusuma</i>	ugali
<i>ruandet</i>	<i>oluandeti</i>	<i>olwanda</i>	rock
<i>moet</i>	<i>emoeti</i>	<i>eyinda</i>	stomach
<i>mieindo</i>	<i>emiendo</i>	<i>obulayi</i>	goodness
<i>riot</i>	<i>erioti</i>	<i>esimu</i>	in-calf
<i>karoon</i>	<i>ekaroni</i>	<i>mabwibwi</i>	morning
<i>tulwa</i>	<i>etulwa</i>	<i>eshiswa</i>	ant hill
<i>Sireet</i>	<i>eshirechi</i>	<i>eshirechelo</i>	market
<i>toot</i>	<i>omutoti</i>	<i>omucheni</i>	guest, stranger
<i>chorwet</i>	<i>omuchorweti</i>	<i>omulina</i>	friend
<i>muren</i>	<i>omureni</i>	<i>omusatsa</i>	man
<i>lubchan</i>	<i>olubuchani</i>	<i>oluchesi</i>	sweat
<i>koot</i>	<i>ekoti</i>	<i>eyinzu</i>	house
<i>chepto</i>	<i>omuchepu</i>	<i>omukhana</i>	girl

#### Appendix IV: Sample Verbs Collected from the Field Study

<b>Nandi Word</b>	<b>Lukabaras Borrowed Form</b>	<b>Native Form</b>	<b>Lukabaras</b>	<b>Gloss</b>
<i>muut</i>	<i>muta</i>	<i>tuya</i>		hit
<i>pir</i>	<i>pira</i>	<i>khupa</i>		beat
<i>keun</i>	<i>kauna</i>	<i>yosia, singa, fua</i>		wash
<i>rat</i>	<i>rata</i>	<i>Naatsa, voya</i>		Tie
<i>kwer</i>	<i>kwera</i>	<i>khupa</i>		hit
<i>ker</i>	<i>ker</i>	<i>ikala</i>		close
<i>rut</i>	<i>ruta</i>	<i>tsoma</i>		pierce
<i>tonoon</i>	<i>tonona</i>	<i>sinjila</i>		stand
<i>Kas</i>	<i>kasa</i>	<i>ulira</i>		hear
<i>Nyit</i>	<i>nyitikha</i>	<i>nyisa</i>		annoyed
<i>Chor</i>	<i>chora</i>	<i>yiva, chora</i>		steal
<i>Keus</i>	<i>keusa</i>	<i>yunguvasia</i>		harass
<i>Yat</i>	<i>yata</i>	<i>yikula</i>		open
<i>lipan</i>	<i>lipana</i>	<i>runga</i>		pay

