

**A COMPARATIVE STUDY OF THE MORPHO-SEMANTIC VARIATIONS  
IN BORROWED FORMS OF LUKABARAS TOPONYMS**

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**Catherine Kasembeli**

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

**July, 2025**

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Name: Dr. Benard A. Mudogo

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Signature----- Date: -----

**Dr. Benard Mudogo**

Department of Language and Literature Education

Masinde Muliro University of Science and Technology

Signature----- Date: -----

**Dr. James Matseshe**

Department of Language and Literature Education

Masinde Muliro University of Science and Technology

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## **DEDICATION**

To my loving family; my dear husband Shitikho, for inspiring me, my children; Loven, Wracce, Pearl, Blessy and Peajay for cheering me on.

## ABSTRACT

The study of borrowed toponyms is significant because its analysis provides insight to the morphological processes, the structure, and lexical changes within a language and the resultant meanings on borrowings among languages in contact. In this regard, the purpose of the present study was to comparatively analyse the borrowed forms of toponyms from English, Swahili, Nandi and Maasai languages into Lukabaras because the linguistic outcomes of contact between Lukabaras and these languages focusing on toponyms have not received sufficient scholarly attention. The study sought to describe the borrowed forms of toponyms in Lukabaras, describe the morphological structure and processes involved in the formation of the toponyms in Lukabaras and analyse the morpho- semantic variations evident in the borrowed forms of the toponyms in Lukabaras. The study used a descriptive research design. The analysis was done within the framework of the Generative Morphological Theory and the Casual Name Theory. The respondents included 42 purposively sampled speakers of Lukabaras from the seven wards of Kakamega North Sub County. A sample of 30 toponyms which formed the linguistic data for the study was collected through Focus Group Discussions. The sample size for analysis constituted the recorded borrowed forms of toponyms. The collected data was then analysed qualitatively using content analysis. The findings showed that many of the borrowed forms of toponyms in Lukabaras originated from Nandi. All the toponyms were integrated in Lukabaras through affixation, compounding and clipping. It was established that the toponyms carried both denotative and connotative meaning and they varied as applied in Lukabaras compared to the meanings of the source words in the donor languages. The study concluded that although there are morpho semiotic variations in the borrowed forms of the toponyms, the historical importance attached to them is esteemed for cultural heritage. The findings of the study necessitate the formation of policy to guide creation of place names especially where conflicts arise among local communities. The knowledge of toponyms in Lukabaras further adds to the existing studies done in Lukabaras.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>FGDs</b>	Focus Group Discussion
<b>KKG N-</b>	Kakamega North
<b>KNBS</b>	Kenya Bureau of Statistics
<b>PNs</b>	Personal Names

### **OPERATIONAL DEFINITION OF TERMS**

**Borrowed form** –It is a loan word whose components are a borrowed part from one language to another language.

**Lukabarasi** -One of the Luhya clusters of languages spoken by the Kabarasi people in Western Kenya.

**Morpho-semiotic** – An investigation of the meaning of a word with regard to the morphological and meaning changes as a result of morpheme combinations from different languages.

**Toponym** – A proper noun that specifically is the name of a place

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Chapter overview**

This section presents an empirical overview of the studies on names and places the current research in the context of place names. The purpose of the study is thus given and the focus laid on the borrowed forms of place names in Lukabaras. In this section, there is also an explanation of the statement of the problem which is followed by the research objectives, research questions, justification of the study and the scope of the study.

#### **1.2 Background**

This study attempted to comparatively analyse toponyms in Lukabaras whose forms are borrowed from Nandi, Maasai, Swahili and English. The study looked at how the toponyms are formed by focusing on the etymology of the toponyms due to language contact (borrowing), the morpho semiotic patterns in the borrowed forms and determining the semantic content (denotative and connotative) of the toponyms. According to (Tent 2015), studies in toponymy can focus on the etymology, origins, meaning of the toponyms or it may also concern itself with patterns of some regional toponyms. For this reason, Tent (2015) argues that there is an explanation regarding the origin of every toponym. For instance, it is argued that a toponym can be given by someone, at a particular time and for a particular reason.

However, Coates (2013), suggests two approaches in naming places, thus, use of environmental factors or the descriptive approach. The study of place names in Lukabaras used the descriptive approach to explain why certain places were given the names, how they got them, and what it means to be so-named.

In using such an approach, Tent (2015) argues that it is like giving a “biography” of a placename by answering questions such as who named the place? why? when? where? and what does it mean?

Dobric (2009) asserts that Western studies have largely overlooked the significance of names, which, according to many cultural naming traditions, include inherent value from their inception. Consequently, Dobric (ibid) contends that names often signify a person or location, and the act of naming may arise from physical characteristics, natural occurrences, settlers or immigrants, as well as elements identifiable by speakers of the naming language. A study conducted by Helleland (2012) indicates a profound connection between locations and their corresponding names. The research indicates that place names foster a sense of identity by evoking sentiments of belonging, with individuals expressing connections to these names through recalled events and diverse emotions (Helleland, 2012). It is additionally asserted that the significance of a name is contingent upon context, varying from person to person, and that place names serve as a connection to historical heritage and enrichment.

Helleland (2012) contends that when individuals establish residence in a specific locale, they designate the location for purposes of identification; yet, the creation of names involves consideration of both morphological structures and denotational meanings. This need stimulates innovation and the allocation of sites while satisfying the pursuit of identification. Loanwords and varied naming systems can lead to unique morphological patterns (derivation, exclusive prefixation or suffixation), hence generating multiple meanings. Borrowed words undergo morphological nativization to replace foreign phonemes in the recipient language.

Winford (2003) argues that borrowing goes beyond simple word importation and can involve various degrees of integration into the phonology, morphology, and syntax of the target language. In addition to linguistic limitations, Winford (2003) contends that borrowed things may be subject to semantic alteration and additional processes specific to the recipient language after adoption.

Bauer (1983) contends that, of all English word creation processes, conversion is the most prolific, as there seem to be no morphological constraints on the forms that undergo conversion. Bauer (ibid) asserts that any discussion of word formation presupposes the existence of a word and, furthermore, that at least some words are produced.

Lobner (2002) posits that the meaning of a lexical item is discerned by examining its components and their combinatory structure. Similarly, Lyons (1977) contends that languages develop as systems of meaning potential or as collections of resources, which affects the speaker's capabilities in specific social circumstances. Lyons (1977) notes that the linguistic status of names has been contentious among linguists regarding whether names possess sense; it is generally acknowledged that they have reference but lack sense. Moreover, Plag (2003) contends that the morphological structure of languages exhibits considerable variation. This indicates that word development in different languages is shaped by unique morphological processes. The justification for this stance is that loanwords may experience morphological alterations in the target language.

According to Mphande (2006), in many African cultures, a name conveys a great deal about the person, the language, and the society to whom it is given. He goes on to say that a person's name can reveal a lot about their culture, their social standing, and even

their shared past and present. Names, he argues, are the most significant part of any language's vocabulary. Nominal morphology and derivational semantics are well developed and explicit in all Bantu languages. He goes on to say that derivation is a defining trait of Bantu languages. According to him, the deverbalization process plays a significant role in the construction of names in the Ngoni language, and in the Zulu language spoken in Southern Africa, verbal conjugation is a frequent source of meaning.

Research by Anindo (2018) contends that place names have significance beyond their meanings and are utilized and esteemed for additional purposes. Anindo (2018) notes that when individuals establish residence in a specific location, they assign a name for identifying purposes; yet, the creation of names involves consideration of morphological features and denotational meanings. Anindo (2018) elucidates that names are not arbitrary symbols but rather a cultural necessity for conveying ideas; thus, place names exhibit culturally distinctive morphological patterns exclusive to a group. A study by Malenya (2011) determined that the origins of names possess minimal significance, and that place names and names of natural phenomena should be examined for both origin and meaning, necessitating an analysis of both overt and latent meanings.

The foregoing discussion provided the basis to investigate the borrowed forms of toponyms in Lukabaras. Unlike other studies such as Malande 2018; Anindo,2018 and Malenya (2011), the present study focused on toponyms borrowed from English, Swahili and Nandi and Maasai. Since the borrowed forms are adapted at various levels, the present study focused on the morpho semantic alterations evident in the toponyms. There was need to establish the morphological processes involved in the formation of the borrowed forms and their meanings. For example, preliminary findings from a pilot

study revealed that the Lukabaras toponym 'Ekimang'eti' (name of a place) is borrowed from the Nandi word 'kimang'et' which means place of hyenas. The borrowed form is a combination of morphemes in Lukabaras and the Nandi language.

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However, in the formation of the toponym, there is a borrowed part which is nativized in order to integrate in the recipient language through some morphological processes. In view of this, the lexicon of a language can, thus, be enriched by mixing systems of languages in speech which involves borrowing of words (Hudson, 2007).

In this regard, the naming of places in Lukabaras is apparently one such case that is as a result of the contact between Lukabaras and other languages like English, Swahili, Nandi and Maasai. Similarly, the present study sought to investigate the meanings attached to the borrowed forms of toponyms from Lukabaras. Since the elements of investigation were outcomes of contact between Lukabaras and other languages, there was need to establish the etymology of the words from which the forms of toponyms are created and what they meant. For example, the toponym *Emawayya* in Lukabaras has semantic variations at the denotative and connotative levels. This, therefore, means toponyms can be interpreted differently depending on what meaning the speakers want to convey.

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### 1.2.1 Lukabaras

Lewis (2021) states that Lukabaras is a part of the Olululyia macrolanguage family. The Malava Sub County and the neighbouring counties of Nandi and Uasin Gishu are the primary speakers of this language, which is also known as Kabaras. The British took the term "Kabaras" from the Ababalasi subgroup, as mentioned in (Mukulo, 2016). At first, "Omubalasi" was used to describe a single Kabras person and "Ababalasi" to describe all Kabras people. Nevertheless, the members of the British

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council for the East African Protectorate were unable to pronounce "Ababalasi" properly.

The three subgroups were wrongly recorded as "Kabras" rather than "Ababalasi" due to a corruption of the word. "Ababalasi" became "Abakabras," meaning "the Kabras people," as a result. As a result, the Kabras are native speakers of the Olululyia cluster language Lukabaras. According to Mudogo (2017) and Sasala (2023), there are 19 different variety of the Luhya language. These include: Lukabaras, Lunyala B, Lunyala K, Lwisukha, Lwidakho, Lubukusu, Lutachooni, Lunyore, Lulogooli, Lutirichi, Lumarachi, Lukhaayo, Lusamia, Luwanga, Lutsotso, Lukisa, Lumarama, Lutura, and Lusonga. Malava Sub County in Kakamega County is thus mostly inhabited by Kabras. Nonetheless, the Matete Sub County, Kakamega East, Uasin Gishu, Nandi, and Trans Nzoia Counties were all touched by the growth of this language.

### **1.2.2 Background to Nandi, Maasai, Swahili and English**

Toponymic research may concentrate on the etymology, origins, and meanings of toponyms, or it may examine patterns among certain geographical toponyms (Tent 2015). The approach in the present study focussed on a comparative analysis of the resultant forms of toponyms due to the historical contact between Lukabaras and languages such as Nandi and the Maasai. There was also evidence of names resulting from Swahili and English, hence, there was need to also establish the place names formed from these two languages given that they have national and official status.

Boen (2014) states that the Nandi language is part of the Nilo-Saharan language family, specifically within the Chari-Nile branch, which constitutes one of the six branches of this family. It is part of the Eastern Sudanic branch. The Nilotic group, a subdivision of the Eastern Sudanic family, is further categorized into three branches:

Western, Eastern, and Southern Nilotic groups. The Nandi language is currently spoken widely in Nandi, Uasin Gishu, and Trans-Nzoia. The language is spoken in regions of adjacent counties, including Kakamega, Vihiga, and Kisumu.

Ole Sankan (1971) asserts that the Maasai converse in Ol Maa, often known as Maa. This language is part of the Eastern Nilotic group and demonstrates a verb-subject-object (VSO) syntactic structure. This concerns the Bari and Lotuko communities in southern Sudan, along with the Karamojong and Teso clans from eastern Uganda. Linguistic evidence suggests that the Maasai traversed southern Sudan before disseminating to the Great Rift Valley and areas of eastern and central Kenya, as outlined by Sommer & Vossen (1993). The Maasai predominantly inhabit Kajiado and Narok counties, once part of the Rift Valley province of Kenya. The Maasai have kin in Baringo, notably the Ilchamus and Njemps, as well as the Samburu in Laikipia, with minor concentrations in Taita Taveta County. Although the Maasai formerly inhabited Uasin Gishu, they did not create permanent settlements in this vast territory, mainly because British immigrants appropriated their grazing lands.

The Maasai came into touch with the Kikuyu, Kamba, and Meru tribes while expanding into eastern and central Kenya, whom they would kidnap and sell as cattle and brides. Naming conventions used by the Maasai after locations visited are a strong indication of their expansionist tendencies. For example, ole Sankan (1971) notes that *Kaiki Purko* (Illpurko le Kaiki), a Maasai subclan, may have descended from the Koigi family in Nyeri and in fact there are people from Nyeri with names such as *Wokabi* 'of the Maasai', stemming from *Ukabi*, the Kikuyu name for the Maasai.

It is contended that when populations migrate physically, they encounter a "new bio-region" that is also linguistically unfamiliar, as their language proficiency may be

insufficient for adapting to or coexisting harmoniously with their new environment (Stibbes, 2015). This research indicates that the Maasai people effectively adapted their language to facilitate survival in their new environment during migrations. They achieved this by assigning a name to their location. They likely assigned names to the territories they subdued.

Moreover, the Maasai language encapsulated the exchanges of its speakers with those of other languages, especially regarding the nomenclature of previously unfamiliar notions. For instance, Mutahi (1991) demonstrates that the Maasai adopted agricultural terminology from the Kikuyu. This is not uncommon, as adapting to an unfamiliar area necessitates the development of essential lexical, discourse, and narrative language resources for inhabiting and interacting within the new context, similar to a migrating group (Mühlhäusler 1996).

Muhati (2014) asserts that Kenya is a bilingual nation both politically and legally. While English and Kiswahili serve as the official languages, Kiswahili possesses the supplementary legal status of the national language intended to promote national unity. Nonetheless, although both languages serve as *lingua francae* in the country, Kiswahili appears to be the most widely utilized in various linguistic contexts in Kenya (Muhati, 2014). Kebeya (2008) states that it facilitates communication among speakers of over forty distinct language groups in Kenya. It has been elevated to the status of both national and official language (Kenya Constitution, 2010). Research indicates that two unique forms of Kiswahili are spoken in Kakamega County: standard Kiswahili and non-standard Kiswahili. The former is predominantly utilized in education and, to a lesser degree, in administration and public offices. The prevalent form for daily communication is non-standard Kiswahili (Muhati, 2014).

Mukulo (2016) asserts that the formation of early Christian churches, elementary schools, and partnership with the Imperial British East African Company during the pre-colonial and colonial eras are significant elements that facilitated the incorporation of English vocabulary into Lukabras. In 1883, Arthur Chilson, the inaugural Quaker missionary from Britain, arrived in Kabras area. The present-day Nandi Hills serve as his residence. He erected his residence on a ridge that separated two hills. It is referred to as "*eshibanga*" by the Kabras community. He was referred to as "*Chasoni Shibanga*," meaning "Chilson from the ridge," by the Kabras due to their inability to accurately pronounce his name. Prior to colonization, an elder from the Kabras community acted as a representative for the chief of the Wanga group, Nabongo Mumia. Upon his arrival, Chilson consulted the head of the Kabras tribe for instructions to Lake Victoria and Mount Elgon. He was directed to Mr. Lumbasi, who then introduced him to Nabongo Mumia, the supreme leader of the Shibanga, by the Council of Elders. With the assistance of Nabongo Mumia, Chilson successfully arranged escorts to Mount Elgon and Lake Victoria.

Available literature demonstrates that substantial research has been conducted in Lukabaras with the focus of attention on Discourse, Translation Studies, Phonology and Language contact (Makuto, 2008; Mudogo, 2011; Mukulo, 2016; Sasala, 2019). However, no adequate research has focused on a comparative and morpho semiotic approach to the study of place names in Lukabaras particularly on borrowed forms of the toponyms. This research, thus, is an important contribution to the existing literature in Lukabaras taking into account the influence other languages have had on Lukabaras.

### 1.3 Statement of the Problem

Names of places just like other nominal lexical items in a given language can carry varied meanings depending on the social linguistic factors that influence the formation of the items. In this view, there is a possibility of such place names in a language to be formed due to the influence of another language or languages on a native language. This could be manifested through the borrowing of foreign elements from one language and integrating them into another. Lukabaras being a language in which there is a possibility that certain toponyms are formed as a result of the influence of other languages calls for an investigation of the resultant morphological structure of the formed toponyms. Since there are varied ways of forming words in different languages, the toponyms may not be just arbitrary but considered as signs because they have layers of meanings that go beyond ordinary words. There was need to comparatively analyse the disparity between the meanings of the borrowed forms of toponyms in Lukabaras and the meaning of such words in the languages in which they are borrowed to establish the extend of variation.

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### 1.4 Purpose of the Study

The study aimed to describe the borrowed forms of toponyms in Lukabaras. The purpose was to investigate the formation of names of places in Lukabaras as a result of the contact between Lukabaras and other languages such as Nandi, Maasai, Swahili and English. It was presumed that due to the influence of these languages on Lukabaras, there were toponyms whose forms were borrowed. This is because whenever languages come in contact one of the outcomes is the borrowing of words into the vocabulary and use of another language.

### 1.5 Research Objectives

- i. To examine the borrowed forms of toponyms in Lukabaras.

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- ii. To describe the morphological processes evident in the borrowed forms of toponyms in Lukabarar.
- iii. To analyse the morpho-semantic variations in the borrowed forms of Lukabarar toponyms

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**Kommentiert [A17]:** VEERY CLEAR , PRECISE AND ACHIEVABLE

### 1.6 Research Questions

- i. What are the borrowed forms of toponyms in Lukabarar?
- ii. Which are the morphological processes evident in the borrowed forms of toponyms in Lukabarar?
- iii. How do the levels of meanings of the borrowed toponyms in Lukabarar vary?

### 1.7 Justification of the Study

Many studies have been conducted in Lukabarar focusing on various linguistic aspects (Mukulo 2016; Sasala 2019; Mudogo 2021). For instance Sasala (2019) studied lexical borrowing in spoken Lukabarar from the Nandi language and observed that the items borrowed into Lukabarar from Nandi constrained communication among speakers of Lukabarar. However, Mudogo (2017) asserts that Lukabarar has suffered the fate of minority language in the context where language and communication policies are less supportive. Moreover, Mudogo (2017) notes that Lukabarar has no standard scheme for reference in writing and communication purposes.

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**Kommentiert [A19]:** The people or the language?

Studies on language naming systems carried on Kenyan local languages such as Malande (2006), Kibet (2016), Anindo (2018) have investigated various concepts associated with linguistic analysis of names. However, there is need for further empirical research on the morphology and semantics of borrowing in names to promote availability of literature that would guide researchers with knowledge on the impact of such borrowing of toponyms like the case in Lukabarar for the current study.

Therefore, this study examined the morphological structure of the borrowed forms of toponyms and their semantic content to bring into focus the significance of such processes on language maintenance and language shift. Furthermore, most generalizations on naming systems are done on western languages while those in African languages are intralingual and do not delve much into interlanguage borrowing.

### **1.8 Significance**

Research by Urde et al. (2007) and Avraham (2004) posits that every location possesses a distinct history, which significantly influences the identity of both the locale and its inhabitants. People recall place names due to their significance, shaped by personal experiences and historical knowledge (Urde et al., 2007). For example, in one study, certain locations identify with a specific person in the hopes that the person's traits will permeate the location. As a result, getting known as the home of a famous person helps spread awareness of the site and ensures its continued existence, even if that person lived in the distant past. The idea of legacy follows naturally from this (Avraham, 2004).

The results of this study contribute to the body of knowledge on Lukabaras and are useful for researchers interested in indigenous place names. The study's documenting of Lukabaras toponyms with an etymological grounding is a significant contribution to historical linguistics. Researchers interested in Lukabaras dialects will be able to use the results to better understand toponyms in other Luhya macro languages. The results of this study on the meaning of specific place names can be useful for lexicographers who are interested in compiling a Lukabaras lexicon. In addition, scholars in fields such as ethnolinguistics and anthropology, as well as those wishing to investigate the morpho-semantics of names, will find this study useful. The results

of the study will help the general population understand the morphosemantics of place names better.

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

This study was limited to the morpho-semantic level of analysis in the investigation of borrowed forms of toponyms in Lukabaras. This included an analysis of the morphological processes on the borrowed forms of toponyms and their meanings. However, whereas there was no attempt to deal with other levels of linguistic analysis there was need to embed the phonological analysis in the morphological process because borrowed elements must be integrated in the borrowing language based on the phonotactic constraints of that language.

The data for this study was limited to place names in Kakamega North Sub County and the target population included key respondents from across the seven wards in the Sub County. In the investigation of the toponyms, the study restricted itself to words and morphemes since the components of the borrowed forms of the toponyms were a morpheme in the borrowing language and a word or morpheme in the source languages particularly English, Kiswahili, Nandi and Maasai. The study relied on the tenets and principles of the Generative Morphological Theory (Bochner 1992) and The Causal Theory of Names (Evans 1985).

It was anticipated that in the course of the study certain challenges would arise. There was a likely problem in identifying the toponyms where some of the respondents did not have information on the source of the word. The researcher purposively chose lead informants who guided in identifying the respondents that have the relevant information to overcome this.

### **1.10 Chapter Summary**

This chapter provided the background to the study in which the study of place names has been foregrounded. There was an overview of Lukabaras as one of the cluster members of Luhya macro language spoken in Western Kenya. The chapter further provided the statement of the problem, research objectives, justification, significance of the study and the theoretical framework. The next chapter discusses the relevant literature review that informs the study.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Introduction

This chapter presents a general outline that explains the notion of borrowing and language contact, a review of relevant literature on morphological processes in toponyms and meanings of toponyms. The studies reviewed are beneficial and significant in investigating the borrowed forms of toponyms in Lukabaras. Additionally, the chapter explains the theories used in the study.

**Kommentiert [A20]:** Rephrase for clarity.

#### 2.2 Onomastics

Names as an essential part of human existence are used to designate people, places, things and pets (Crystal, 2003). In this perspective, names form an integral part in the word stock of a language. Kibet (2016) argues that the vocabulary of a language plays an important role since it contributes to the knowledge of its speakers and their view of the world around them. However, different communities have varying linguistic abilities which are known to reflect both the people's linguistic history and possibly the physical characteristics of the places they live (Anindo, 2018). This would mean that the names assigned to various places in different communities may have varied morphological structures and so do their meanings.

The study of names—also called onomastics or onomatology—is fundamental to human survival particularly in African societies that place a premium on language, culture, and communication. It has the same meaning as "noun" in certain languages. Beyond their role as historical witnesses, names function as identifiers for individuals, locations, and objects. Research indicates that names are not arbitrarily assigned; those who bestow names take into account the contextual factors prior to identifying a

**Kommentiert [A21]:** Rephrase this

referent (Nilsen & Nilsen, 1975; Kempson, 1977; Lyons, 1977; Koopman, 1987; Strazny, 2005).

Kostanski (2011) posits that individuals develop attachments to toponyms similarly to their attachments to physical locations. Functional attachment, characterized by dependency, highlights the significance of a place in facilitating the achievement of personal objectives. Conversely, emotional attachment pertains to the symbolic value of a place, encompassing psychological investment, self-esteem, and a sense of belonging within a community. Toponymic attachment underscores the influence of toponyms in shaping a community's historical identity and illustrates how dependency is conveyed through the use of names in printed materials such as maps and signs.

Kostanski (2009) asserts that people' connections to a location's history and community are, in reality, more substantial about the names than the sites themselves.

**Kommentiert [A22]:** Check this again

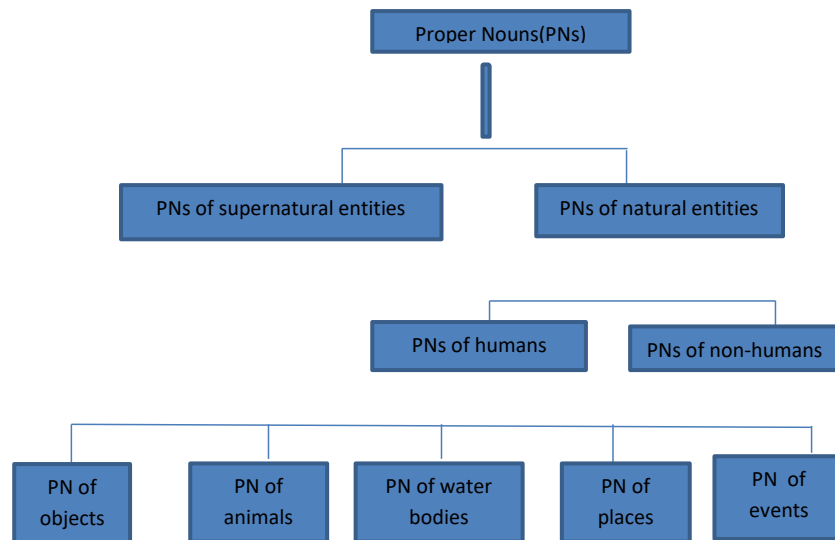
Toponyms hold significant historical documentary significance and embody the recollections of a location's history and cultural heritage. Their presence communicates details about the prior existence, conduct, and history of the residents. Balmer (2013) defines this as the collective memory that aids in delineating a group. Individuals born in a particular region or residing there for the majority of their lives may possess profound sentiments regarding the historical significance of place names, which foster a sense of social belonging (Twigger-Ross and Uzzell, 1996; Helleland, 2009). The place name, both established and distinctive, affirms the existence and uniqueness of the location to both outsiders and insiders (Ashworth, 2009). Individuals form connections with locations analogous to the unique connotations assigned to commercial brands (Boisen et al., 2011). The naming of a location can facilitate the delineation of a geographical entity and influence the identity and perception of that

place. Individuals thrive by forming familiar bonds within a community, since names and stories enhance the identity of a place.

### 2.2.1 Semantic typology of proper names

Proper nouns can be classified according to several criteria, including morphological and semantic differences. No exhaustive list of proper name types exists for any criterion, as everything might theoretically be assigned a proper name (Chanda, 2018). Consequently, the semantic typology of proper nouns encompasses, among others, (a) anthroponyms, which are proper names of individuals, such as John Pombe. (b) Toponyms, or geographical designations, such as the names of villages, towns, countries, and provinces; (c) names of entities in the context of organizations, groups, or committees (Chanda, 2018). A semantic typology of proper nouns can be illustrated using a cladogram, as depicted in figure 2.1.

Kommentiert [A23]: Semiotic? Semantic? Which one or both?



**Figure 1.1: An illustrative cladogram of proper names (source: Chanda ,2018:73)**

The meanings of place names can be symbolic, and name modifications may serve to memorialize, while place names are recognized as sources of linguistic, psychological, anthropological, and geographical knowledge (Helland, 2012). A proper name is a word or collection of words employed to consistently denote a specific entity, someone, or place in language.

As an example, names are defined as having one and only one purpose: to identify an object by setting it apart from all other references to that same class. While they lack the categorization power of appellatives, they do have toponyms that preserve their history.

Sjöblom (2006) and Ainiala et al. (2012) argue that names, whether of places or things, have greater significance as words and components of languages when they have a longer history. At the time of their bestowal, most toponyms were descriptive, meaning they told stories about the area and how people lived there.

Even if they are unaware of or choose to ignore the name's historical connotations, modern users may nonetheless pick up on them. Some names' modern connotations originate in folklore, while others reflect the personal feelings associated with them. Over the course of decades and centuries, the place name takes on a myriad of meanings that are passed down through the generations (Helleland, 2009 & Kostanski, 2011).

### **2.2.2 Borrowing of names as a linguistic process**

Muysken (1999) asserts that the predominant and particular form of impact arising from linguistic contact is lexical borrowing; generally, but not invariably, one language will influence another. This study aimed to determine the impact of languages like as English, Swahili, Nandi, and Maasai on the creation of toponyms in Lukabaras. The suggested study specifically examined the borrowed forms of toponyms in Lukabaras due to its interaction with the aforementioned languages. While some academics contend that borrowing has historically pertained solely to lexical items, Crystal (2006) asserts that borrowing encompasses both the linguistic elements and the process of integrating these elements into the recipient language.

The current study deemed these reasons pertinent and beneficial, as it was necessary to identify the borrowed features and the morphological processes involved in the integration of toponyms in Lukabaras. This perspective is supported by Grosjean (2010), who contends that the assimilation of a term from one language into another necessitates altering the form of the foreign word to conform to the target language. Due to the involvement of languages from distinct language families in this study, morphological alterations of the derived forms were necessitated upon their interaction with Lukabaras.

Sasala et al. (2019) investigated lexical borrowing in spoken Lukabaras within a multilingual framework. The study examined the impact of Nandi on spoken Lukabaras in Chepsaita Scheme and determined that, as a result of language contact between the two speech communities, Lukabaras speakers incorporated vocabulary elements from the home and business domains of interaction. This borrowing was found to hinder communication among native speakers of Lukabaras. Sasala (2019) informed our investigation with current information of lexical borrowing in Lukabaras from languages such as Nandi. Nonetheless, additional empirical research on borrowing, specifically concerning the borrowed forms of toponyms in Lukabaras, is necessary.

Tent and Blair (2014) propose a taxonomy of toponyms that categorizes the names assigned to natural and cultural phenomena based on their functions, origins, meanings, and the rationale behind their designation. Consequently, shape, the naming process, and motive are the three fundamental layers of Tent and Blair's toponymic theory. Form pertains to the general elements of the toponym. Tenta and Blair (2011) assert that geographical characteristics influence generic elements. 'River' serves as the generic component in toponyms such as River Murray. Level 2 of the naming process examines the linguistic substance of the toponym, encompassing its morphological, syntactic, and semantic dimensions.

Understanding the mechanism behind the bestowal of a name requires an examination of form, which comprises differentiating between specific and generic features and determining the linguistic substance (morphology, syntax, and semantic) of a typology. Consequently, the study used this principle to examine the language content of Lukabaras toponyms. The researcher examined both toponyms and individual

morphemes in Lubukusu, as each morpheme has its own distinct meaning. Toponymic typology, according to Tent and Blair's second premise, centres on the act of naming. They state that the model revolves around the naming system and how it works.

A typological paradigm for toponym classification was proposed by Tent and Blair, which has nine categories. The first group consists of descriptions of three types of inherent characteristics: topography, relationships, and locations. Local, occupational, or structural associative factors make up the second category. The third type is called "occurring," and it has to do with recording the date, activity, event, or occasion that is linked to the characteristic. In the fourth group, we have evaluative features, which can be either commendatory (as in "Fair Cape") or condemnatory (as in "Fair Fella"). Use of a toponym as a whole or partially derived from a geographical characteristic constitutes the fifth type of shift. Those that incorporate indigenous terms throughout the naming procedure make up the sixth group, indigenous people. The seventh set is the one that bears its name. Masinde Muliro University and Tom Mboya Street are two examples of toponyms that honour both living and non-living people or places. The eighth type of innovation is linguistic, and it entails creating a new form of language by modifying existing ones, using techniques like comedy, anagrams, and blends. Lastly, there's the erroneous category, which includes the introduction of a new form due to mangled transmission, misspelling, or misunderstanding.

The nomenclature process proved significant in elucidating toponyms. The third principle of Tent and Blair's toponymic model emphasizes the namer's "motivation" or "intention." Their contention is that the purpose of the typology is to elucidate the mechanism or modus operandi of the naming process in each instance. This level delves into the namer's psyche, examining the origin and importance of the name to the namer. Tent and Blair assert that an effective typology can only be constructed by

differentiating between specific and generic elements and recognizing the linguistic components (morphology, syntax, and semantics) that serve as the foundation for naming. Tent and Blair assert that the integration of these three levels will produce a robust toponymic analysis and an efficient classification of toponyms.

### **2.2.3 Toponyms as borrowed forms**

A toponym is a designation for a place, and it pertains to the methodical examination of the origins and historical development of place names (Monmonier, 2006). Kadmon (2000) contends that a place's name can significantly illuminate its physical geography, culture, history, and demographics. Toponyms are considered a category of proper names that encapsulate the experiences of its users, as they embody both individual and collective identity, hence fostering generational connections (Rading and Western 2010; Mphande 2006). Moreover, Rading and Western (2010) contend that, in contrast to arbitrary words, names are distinctive terms that are not arbitrary, as they are assigned based on their phonetic qualities and the meanings they convey. Towett (1979) notes that names, as the most significant lexicon in any language, are elaborately and overtly formed through morphological and derivational semantic processes in all Bantu languages, including Lukabaras. Consequently, it was necessary to examine the morphological processes seen in the borrowed forms of toponyms in Lukabaras.

Moreover, the examination of toponyms captivates other disciplines, especially linguistics, as it enables the observation of language change and language interaction phenomena (Nausse, 1992). Nausse (ibid) asserts that the reason for naming geographic entities is influenced either by the tangible experiences of the local populace or by the imposition of names by external parties. Toponyms provide a direct connection between a language and its geographical location, whether contemporary

or historical. Toponyms are a significant aspect of cultural legacy, embodying land rights and evoking historical events, actions, and knowledge (Radding and Western, 2010). Consequently, society dictates the categories of names assigned to an entity.

Kihara (2020) examined Maasai toponyms in Kenya, detailing specific placenames of Maasai origin and illustrating how these names reflect the Maasai's acute observation of nature. The research demonstrated that Maasai toponyms reflect the community's engagement with their physical surroundings. Kihara (ibid) observed that these toponyms also indicate the extent of environmental alterations and degradation over time. For example, places once designated based on physical characteristics, such as mist, no longer encounter similar occurrences. The investigation revealed that indigenous Maasai placenames have seen linguistic alterations due to interactions with other ethnic languages and English.

Kihara (2020) additionally noted that the placenames linked to the Maasai may be categorized into two distinct groups. These include descriptive (capturing inherent features) and associative (indicating elements that are "always or often associated with the feature or its physical context," as defined by Tent (2015)). The study demonstrated that the Maasai are astute observers of nature and its elements, documenting this knowledge through the nomenclature they assign to various locations. Kihara (ibid) observed that there exists considerable linguistic manipulation attributable to characteristics of the Gikūyū language, resulting in names that adhere to Gikuyu morphophonology. This phenomenon indicates contact between the Gikuyu and Maasai, as well as the acquisition of land in regions previously dominated by the Maasai.

A subsequent study by Kibet (2016) examined the morpho-semantics of place names in the Kipsigis dialect to elucidate the morphological processes underlying name formation, ascertain the degree to which Kipsigis toponyms were generated through systematic methods, and analyse the various meanings present in Kipsigis toponyms. The study was descriptive and comprised a compilation of place names; fifty-six toponyms were randomly chosen from a list of administrative units maintained by the sub-county commissioner's office in Bomet Sub-County. The current work drew upon Kibet (2016), which similarly examined toponyms and elucidated the morphological processes underlying the creation of these terms through the lens of Generative Morphological Theory. In contrast to Kibet (2016), whose research focused on a Nilotic language, this study analysed the borrowed forms of toponyms in Lukabaras, a Bantu language.

A study conducted by Shumsky (2016) investigated the fundamental properties of personal nicknames and asserted that nicknames for both places and individuals can be interpreted as metaphors. Shumsky (2016) contended that, based on this approach, personal nicknames and location nicknames, typically regarded as distinct categories, can be examined as a unified group. The current study diverged from Shumsky (2016) as it did not analyse toponyms through a metaphorical lens; yet, Shumsky's (2016) research provided valuable insights for categorizing the toponyms. The current study therefore classified the toponyms based on the observable morphological processes.

Raper (2017) conducted a study on Indigenous Common Names and Toponyms in Southern Africa, examining the phonological and semantic processes involved in the adaption of Bushman toponyms by Bantu and European populations, including folk etymological and associative reinterpretation. The research found that when new peoples arrived, they took on some indigenous toponyms, but they changed them so

that they fit better with the phonological and, subsequently, orthographic systems of the languages they were learning. According to Raper (ibid.), common names and descriptions of geographical characteristics ceased to have any functional purpose in language and began to be treated more like proper names. The present study found Raper (2017) work relevant because it explicates the adoption of indigenous toponyms by foreign speakers. This points to the fact that in the process there was nativisation of the toponyms by the foreign languages. The present study however differed from Raper (2017) since it did not analyse the phonological aspects of the toponyms in Lukabaras.

A study carried by Malande (2006) on morpho -semantic analysis of Luloogoli anthroponyms (Luloogoli is a member of the Luhya macro language) established that there is a relationship between morphology and semantics. The study observed that morphology provides bases, roots and morphemes to which semantics assigns meanings. The present study benefited from the foregoing study since it attempted to explain the relationship between the borrowed forms toponyms in Lukabaras and their meaning. Furthermore, whereas the focus was not on personal names like Malande's (2006), the study attempted to examine the formation of the places names as an outcome of interlanguage contact. The present research found Malande's (ibid) study relevant in order to describe the morphological structure of Lukabarasi toponyms. However, the focus in the present study was place names and not anthroponyms.

Kirigia (2018) investigated the socio semiotic value of proper names among the Ameru of Central Kenya. The main objective was to examine the structure as well as the semantic content of Meru proper names. The study observed that names are linguistic signs of great significance and the meanings they carry derive from a social practice.

The study further showed that a name is not just an identity or a label. The notion that a name encapsulates the events and circumstances surrounding the birth of an individual, alongside the conditions pertaining to the parents and the individual to whom the child is named, is noteworthy. While Kirigia's study provided valuable insights for this research regarding the importance of social practices in the derivation of names, it did not explore this dimension concerning proper names within the Lukabaras context.

Lwangale (2016) noted that the nomenclature of a particular community reveals significant insights into their lifestyle. A study investigating the Genealogical Linguistic Implication of the Abaluhya Naming System reveals that certain communities possess family names devoid of specific meanings, which can be broadly classified as clan names, as noted by Lwangale (2016). Furthermore, certain names may be associated with specific events and seasons, while others may be passed down in circumstances where communities choose to name their offspring after deceased or living relatives. Lwangale concludes in the study that names are not merely cultural; they also possess linguistic significance.

Lwangale's work informed this present study in terms of the possibility that some names are not attributed to any meaning. There was need to find out if indeed some of the toponyms in Lukabaras have any meaning attributed to them. The present study did not however investigate the genealogical implications of the toponyms in Lukabaras.

#### **2.2.4 Morphological processes in formation of toponyms**

According to Obuasi (2016), morphological processes are the methods utilized by language users to alter or modify the meanings of specific base forms and to create

new words. This process involves the modification of the basic forms of words in a language to conform to its syntactic and communicative settings. Generative Morphological Theory outlines specific criteria that capture a native speaker's inherent comprehension of their language.

Sasala (2020) asserts that these constraints facilitate a speaker's ability to produce vocabulary, especially terms originating from foreign languages. A Lukabaras speaker's ability to distinguish between well-formed and ill-formed words in their language allows them to compose words proficiently. Sasala (2020) observed that borrowed lexical elements in Lukabaras experience morphological integration through derivation. The principal morphological processes involved in the borrowed lexical items were prefixation and suffixation. In these processes, new lexemes in spoken Lukabaras arise from existing terms in the Nandi language. The linguistic components of the spoken Lukabaras were amalgamations of the Nandi language and Lukabaras itself. The resultant borrowed forms were observed to be foreign and lacking in native Lukabaras. Nevertheless, the meaning application of these phrases was maintained in both Nandi, the source language, and the spoken Lukabaras, the recipient language. The research in Sasala (2020) demonstrates that borrowed noun forms integrate a prefix with the root of the noun from the source language (Nandi), resulting in a novel term in the target language (Lukabaras). Moreover, the integration of borrowed verbs involves suffixation, leading to the creation of a new term based on the root of the Nandi language.

Kembo-Sure (1993) asserts that borrowing requires the modification of a foreign term to conform to the phonological and morphological structures of the adopting language. Consequently, the modified term adopts the phonemic and morphemic structures of the new system to conform to the phonotactics of the recipient language (Kembo-Sure,

1993). Contrary to the claims made by Kembo-Sure (1993), the current study concentrated primarily on elucidating the fundamental semiotic constraints associated with the reported morphological processes. The link between the morphology of borrowed words and the semiotic conditions necessitates the adoption of the term morpho-semiotic processes in this study.

Mukulo (2016) contends that each noun in Lukabaras is prefixed by nominal affixes. This perspective indicates that the current research has also observed that borrowed noun forms from the Nandi language include prefixes in the formation of new words in spoken Lukabaras. Foreign nouns integrated into Lukabaras receive initial morphological conditioning and are later nativized by nominal prefixation. As a result, both indigenous Lukabaras nouns and acquired terms display vocalic characteristics at the onset of words (Mukulo, 2016). The present study similarly noted that the morphological processes related to the lexical items produced from the Nandi language were likewise influenced by phonemic conditioning. Mukulo (2016) asserts that all vowels in Lukabaras occur in every location within a word, encompassing start, medial, and final placements. The present study, considering this claim, observed that the morphological processes related to the integration of borrowed lexical items from Nandi into Lukabaras involved the vowels of Lukabaras. This study observed that the presence of such vowels was morphologically affected by the process of affixation.

Mukulo (2016) posits that Lukabaras and English exhibit fundamentally distinct syllable structures. The English loanwords embraced by Lukabaras necessitate adaptation through re-syllabification processes to align with the syllable structure of Lukabaras. It is posited that every noun in Lukabaras is accompanied by nominal prefixes. Foreign nouns incorporated into Lukabaras undergo initial morphological conditioning and are subsequently nativized via nominal prefixation.

Consequently, both indigenous nouns and borrowed nouns exhibit vocalic elements at the onset of words. The pronominal affixes typically denote number according to the nominal class of the Lukabras to which the adopted noun belongs. The classification of pronominal affixes encompasses both pre-prefixation and prefixation affixes.

Uushona and Mbenzi (2018) illustrated that Oshiwambo, a Bantu language predominant in Northern Namibia and Southern Angola, has incorporated foreign lexicon from other languages, similar to other languages in contact, to meet the demands of its quotidian vocabulary and practices. This research outlined and examined the phonological changes that German loanwords experience to integrate into the Oshiwambo language system, while also elucidating the phonological rules that regulate these modifications. The study, based on Mbenzi's (2011) hypothesis, asserts that lexical borrowings from multiple languages, especially European ones, experience phonological modifications to conform to the Oshiwambo phonetic system, due to the limited data on the phonological adaptation of German vocabulary in this context.

In contrast to the current study, the data for Uushona and Mbenzi (2018) were sourced from school textbooks, everyday dialogues, and the researcher's personal lexicon. The loanwords were transcribed for phonological analysis. The study investigated how Oshiwambo has integrated vocabulary from German, despite the considerable differences in their phonemic inventory and phonotactic frameworks. Numerous modifications in vowels and consonants are seen throughout the adoption of phonological systems for controlling consonant clusters. A cluster refers to a series of adjacent consonants located at the onset or coda of a syllable (Crystal 1991). Zivenge (2009) asserts that consonant clusters are prohibited in Bantu languages (p. 236).

Consequently, Oshiwambo similarly prohibits consonant clusters. Thus, one method for controlling consonant clusters in loanwords entails the introduction of vowels.

Evans (2014) characterizes vowel insertion as a linguistic phenomenon involving the addition of a vowel to a loanword. Batibo (1996) characterizes vowel insertion or vowel epenthesis as a linguistic process involving the insertion of a vowel between two consonants or following a final position; conversely, as referenced in Zivenge (2009, p. 212), vowel epenthesis is described as the incorporation of a vowel into a word segment. The difference between German and Oshiwambo is that German recognizes consonant clusters, while Oshiwambo does not. Nevertheless, Oshiwambo recognizes the complexities of consonant formations. Zivenge (2009) differentiates between consonant clusters and complex consonants. In the former instance, we are addressing consonants that appear in a CC (consonant-consonant) sequence without simultaneous articulation, while the latter refers to consonants articulated in a CC sequence as a unified entity.

Fromkin (1998) asserts that each language has laws governing word formation; these morphological rules determine how morphemes combine to generate new words. Just as certain morphemes can appear within a single word when coupled with another morpheme, there are extra morphemes that occur throughout many words with distinct morphemes, making it difficult to determine a consistent meaning. A morpheme, similar to a word, functions as a linguistic symbol, requiring that both its phonemic structure and semantic content remain stable.

The morphological-syntactic nature of Bantu languages, such as Lukabaras, makes them comparatively straightforward to analyse. Due to their fundamentally agglutinative nature, fragmentation can be employed in the analysis of word

formations. Bauer (1988) contends that when affixes are not employed to form words, the predominant strategy involves implementing a phonological alteration to the base. The modification may present as either segmental or suprasegmental; if segmental, it will affect consonants or vowels, perhaps influencing one or several segments. This corresponds with Szymanek's (2005) discovery of general tendencies in morphological processes, where mechanisms like suffixing are significantly common, while others, such as vocalic change, are quite uncommon.

Chanda (2018:89) asserts that the examination of word creation surpasses the inquiry of designation; rather, it emphasizes the structural characteristics of proper names in relation to morphology. Chanda (ibid) asserts that word formation is generally divided into two primary processes: (a) derivation, which refers to the generation of single words from pre-existing single words, and (b) compounding, which entails the development of a new word by the amalgamation of two or more existing words. The two kinds of word creation, namely derivation and compounding, are pertinent to onomastics, as some proper names appear as single-word expressions, while others are expressed as multi-word compounds.

Bauer (1983) asserts that every discussion of word production automatically implies the presence of words, therefore revealing their actual formation. Therefore, as suggested in the previous studies, it is essential to perform a more comprehensive linguistic study of the borrowed toponyms in Lukabaras to clarify the morphological processes involved in their development. Moreover, Haspelmath (2002) notes that the morphological expressions of one language may be represented by different lexical items in another language or may remain unexpressed in a third language. This signifies that different languages demonstrate variations in the morphological processes involved in word production.

In this context, it was essential to examine the development of toponyms in Lukabaras, particularly due to the interactions between this language and others, such as English, Swahili, Nandi, and Maasai.

Anindo (2018) asserts that the integration of loanwords and variable naming conventions can lead to unique morphological patterns, resulting in diverse meanings. Anindo claims that these loanwords undergo morphological nativization. Diverse morphological processes are utilized by various languages in word construction (Plag, 2003). Bauer (1983) asserts that conversion is the most prolific mechanism in the evolution of the English vocabulary, however Mphande (2006) argues that affixation is the most complex and dominant morphological process.

Jensen & Jensen (1990) observe that while conversion is evident in both English and French, the process in the latter is more complex than in the former. Alongside affixation, there are several processes, including compounding, conversion, and irregular forms, which encompass the generation of new words. They observe that a specific process can be distinctly expressed in one language while remaining unclear in another, as seen by the clarity of inflection in English compared to its complications in French. Bauer (1983) asserts that the primary category of compounds in English is nouns, with noun + noun compounds constituting the largest subgroup within this categorization.

Compounding can be categorized in various manners: according to the form classes of the components that constitute the compound; by semantic classifications; based on the presumed underlying syntactic functions, among other criteria. This leads us to the concept of morpho-semantic transparency. In this examination, a compound word is dissected according to the following criteria: when both constituents are transparent (door-bell), when the head member is transparent (straw-berry), and when both

constituents are opaque (red-neck). Transparency arises when the elements of a compound word are readily comprehensible, thereby elucidating the meaning of the word (Dressler, 2005).

Kibet (2016) notes that numerous methods exist for the formation of compounds in English. These encompass n+n, v+n, n+v, v+v, adj+n, phrase compounds, rhyme-motivated compounds, among others. Additionally, it aimed to ascertain which of them was preeminent. Similarly, Chanda (2018) contends that compound names exist in various forms, however certain types are absent in all languages. Chanda (2018) contends that common nouns and proper names are categorized based on the constituent words about their respective word classes and the sequence of the constituent words. The study aimed to investigate the morphological mechanisms applicable to borrowed forms of toponym creation in Lukabarar. Jauro et al. (2013) performed a morpho-semantic analysis of Kamuə personal names to clarify the norms and values of the Kamuə community as manifested in their naming practices. A study was performed on a sample of 128 names, encompassing both male and female persons. The data was acquired from local speakers of Nkafa in twelve (12) meticulously selected villages. The categorization of Kamuə personal names includes those based on birth order, names assigned to twins, and names linked to particular circumstances. The morpho-semantic analysis was based on their structural formations, as their categorization is dictated by the parts of speech ascribed to the words.

The analysis in Jauro (ibid) outlined structural components such as noun-based compounds, verb-based compounds, preposition-based compounds, conjunction-based compounds, adverb-based compounds, and adjective-based compounds, along with their corresponding subcategories. It was also shown that the meanings of specific

proper names can be deduced from their structural elements. The study indicated that the personal names of the Kamuə people should be preserved as a testament to their cultural heritage and traditions. Although Jauro (2013) concentrated on personal names, which differs from the present study, the approaches utilized in Jauro's examination of toponyms hold considerable importance.

Kibet (2016) analysed the morphological structures of the sampled names using the Generative Morphology model. The results demonstrate that the names exhibit certain morphological processes, including both systematic and idiosyncratic components. The significance of systematic procedures in word development was apparent. The systematic mechanisms of word construction included affixation, compounding, and conversion, whereas the idiosyncratic procedures involved the avoidance of word formation. Kibet (ibid) posited that since a toponym operates as a lexical item and engages in the word formation process, it is imperative to further examine the morphological mechanisms that facilitate the creation of place names across different Kalenjin dialects and other languages.

Kibet (ibid) asserted that this claim is based on the observation that different languages utilize diverse word production processes, with the prevalence of each process varied among languages. This literature has informed the current study; however, unlike Kibet's application of sociosemiotic theory, this study utilizes the causal theory of names. Furthermore, Kibet's study did not involve borrowing and was intralingual whereas the present study focused on borrowed forms of toponyms as a result of interlanguage contact between Lukabaras and other languages.

**Kommentiert [A24]:** Discuss, critique these studies and deliberately bring out the differences or the gaps that the current study fills.

### **2.2.5 Morpho-semantic implications of toponyms**

An object may possess multiple names, and individuals select the most appropriate name for a specific communicative setting. Olson (2002) contends that "naming serves as a mechanism for structuring reality." It establishes a significant framework on the world that resonates with the individual who assigns the name. Each individual perceives reality via their unique worldview, shaped by the significance derived from their past experiences. Every individual constructs their own framework of reality through the act of naming. Naming is hence not an arbitrary procedure, despite potential variations.

Individuals utilize language for communication through the act of naming. Names transcend mere communication; they also provide insight into our worldview, as demonstrated below. From a semiotic viewpoint, names are regarded as signs (Noth, 1990). Noth (1990) defines a symbol or representamen as anything that signifies something to another in some manner. It creates a mental representation of a comparable or even more sophisticated symbol for the recipient. The interpretant of the first sign is the sign it produces. The object of the sign is its referent. It signifies that entity in relation to an abstract concept, yet not in every aspect. According to Hofmann (1993), names often possess descriptive overtones. He stated that as most English speakers identify Sue as a feminine given name, [Feminine] may be one of its descriptive interpretations. Most English speakers would deem it unseemly for a father to name his son Sue. Hofmann characterizes the fundamental function of names as "indexical" due to their capacity to distinguish individuals.

For example, "Hofmann" translates to "courtier" in German, exemplifying Hofmann's assertion that a name's etymological significance has to be maintained.

Nevertheless, a name renders the original significance of the term outdated. The meaning of a name is merely the entity it denotes and the reference it signifies.

According to experts, names transcend mere labels; they represent a cultural process that requires its own framework. The genesis of a name is the initial and most essential phase in the naming process. The etymology of a name may differ among cultures. In various civilizations, names frequently derive from deities or natural events; yet, while selecting a name, the majority prioritize its significance. Moreover, it is obvious that names with favourable connotations have greater popularity across cultural boundaries (Layne, 2006).

Most words possess several, complex meanings derived from more general phrases. Analysing the components of a word and their interrelations enables the inference of its meaning (Lobner, 2002). The process of composition involves ascertaining the meaning of a complex phrase (toponym) from its individual components; conversely, semantic analysis can be viewed as the reverse of this (Kibet, 2016). Consequently, the issue of morpho-semantic transparency emerges when dealing with compound terms. According to Crystal (1985), semantics aims to objectively and systematically define the characteristics of meaning across all possible languages and expressions. Furthermore, Crystal contends that one should refrain from interpreting a word's meaning independently of the context in which it appears. This study was conducted to ascertain the various interpretations of distinct place names.

Communities demonstrate varied linguistic talents, shown in place names that represent both the physical characteristics of the area and the aspects of the community along with the linguistic history of its residents.

This includes derivational and inflectional processes, favoured prefixes employed, and analogous components. Diverse morphological forms may affect the importance of a name (Anindo, 2016). Kibet (2016) asserts that it is now a widely accepted view that meaning is not separate from language, similar to the concept of length. Claiming that an object has significant length does not suggest the presence of an abstract quality of length that exists independently of the object.

The prior argument suggests that the importance of a name depends on its contextual usage, and we should not consider the meaning of a name apart from its referent and related implications. Kibet (2016) asserts that the meaning of a word is dictated by its contextual application. When a young individual is inquired about their preference to live in Runda or Kibera upon reaching adulthood, their answer may be either literal or suggestive. The implications of the two names may transcend their literal definitions and include further connotations. For instance, they fall into separate classifications: suburban and modest estates, respectively (literal and modified examples of a proper noun).

Letsoela (2015) did a study investigating the cultural significance of place names in the naming of bus stations. The study categorized names as experiential and mythological. The proposed study is relevant to Letsoela (2015), which suggests that the emergence of such names has a cultural origin. This required an analysis of the cultural influence of other languages on Lukabarasi, especially on the adopted forms of toponyms.

Ogunwale (2013) offers an analysis of the forms and contents of particular proverbial expressions, whose linguistic structures and discursive roles have facilitated their incorporation as Yoruba personal identities. The study outlines the transformation

process and clarifies the relationship between the pragmatic and semantic dimensions of this category of names. The study investigated the vocative function of names and determined that only concise expressions, such as proverbs, are appropriate. The research demonstrated that the thematic components of the proverbs function as relevant indicators for the proverbial names. Furthermore, Yoruba personal names served as components of genres that preserved identity continuity and ethos consistency in pre-literate Yoruba culture. The meanings suggested by the names hold an indisputable truth-value that cannot be challenged or disregarded.

Ogunwale (2013) determined that Yoruba personal names embody unwritten norms for both individuals and society about various matters such as prudence, the essence of humanity, kinship, unwavering faith in God, and the nature of existence beyond life. The current study utilized Ogunwale's analysis of the semantic content of the toponyms. Nonetheless, there was no effort to examine the toponyms in Lukabaras utilizing the pragmatic methodology as applied in Ogunwale (2013). Leech (1984) notes that implications are inherently dynamic, fluctuating significantly based on society, historical context, and individual experience. He additionally notes that connotative meaning is intermediate and indeterminate, akin to the open-ended nature of our views and understanding of the cosmos. Any attribute of a referent, whether identified objectively or subjectively, constitutes the connotative meaning and encompasses the communicative value a term possesses beyond its mere conceptual meaning. The semantic significance of an expression (name) is ascertained by the speaker's purpose in conjunction with contextual attributes. The lexicon of a language serves as a crucial lens into the knowledge domain of its speakers and their perception of the surrounding world. This study aimed to examine the significance of borrowed

toponyms in Lukabarasi as expressed by speakers of Lukabarasi in Kakamega North Sub County.

Kibet (2016) conducted semi-structured interviews with twelve respondents to ascertain the significance of the names. The research demonstrated that all Kipsigis toponyms possess both denotative and connotative meanings. The research determined that all Kipsigis place names possess both denotative and connotative meanings. The study indicated that certain locations were called by physical features, others after animals and birds, and some after activities conducted in the vicinity. Connotative meanings, such as modernism, were favourable, whilst others, like never dawning, were bad. The study indicated that persons responsible for naming places or institutions should consider the semantic implications of the names chosen. This study draws upon Kibet (2016) to examine the significance of the toponyms in Lukabarasi, which consist of both indigenous and foreign elements.

### **2.3 Theoretical Framework**

This study adopted two theories to investigate the borrowed forms of toponyms in Lukabarasi. The study thus applied the main tenets of the Generative Morphological Theory (Bochner, 1992) which was appropriate in investigating objective one and two and the Causal Theory of Names (Evans, 1985) which was used to examine objective three.

#### **2.3.1 Generative Morphological Theory (Bochner, 1992)**

Bochner (1992) posits that an effective morphological model should facilitate the prediction of word production rather than merely cataloguing particular words or morphemes within a language. Generative Morphology is a paradigm predicated on the premise that speakers possess implicit rules enabling them to differentiate between well-formed and ill-formed words.

Scholars including Hyman (2002), Hyman & Katamba (2005), and Hyman (2007) have utilized the GMT, noting that words in agglutinative languages consist of numerous easily separable morphemes. The current study determines the applicability of this theory in distinguishing the indigenous and foreign components of the toponyms in Lukabaras.

The present study aimed to analyze the morphological processes involved in the production of borrowed toponymic forms, given that morphemes are classed as either free or bound. Generative Grammar aims to establish a formalized and clear theory of linguistic structure. It generates rules that embody a native speaker's implicit understanding of their language. This grammar is anticipated to represent all grammatical expressions inside a language. This study posits that both the researcher and respondents possessed tacit knowledge utilized in the deconstruction of toponyms to illustrate their genesis.

Competence refers to an individual's inherent (subconscious) linguistic capacity to generate and comprehend words, including those they have never encountered previously. To exemplify this, whenever the County Government commenced road maintenance and building in any area of the sub-county inhabited by Lukabaras speakers, specific toponyms would emerge from the roadwork activities. For example, Maramu, denoting a location for extracting murrum for road construction, is a term derived from the English word Murrum. Competence enables a native speaker to identify terms that are part of a certain language and those that are not. This hypothesis underpins the study's analysis of borrowed toponymic forms, as a native speaker possesses implicit knowledge of word formation in their language. The researcher, proficient in Lukabaras, found borrowed toponymic forms and classified them to elucidate their formations. In addition to its utility in morphological

analysis already demonstrated, this theory also ascribes denotative meanings. However, it fails to address connotative meanings, necessitating a supplementary theory that comprehensively encapsulates meanings.

**Kommentiert [A25]:** If the second theory is more comprehensive then why not use it? Bring out the strengths and weaknesses of each theory and the necessity of using both.

### 2.3.2 The Causal Theory of Names (Evans, 1985)

The Causal Theory of Names (Evans, 1985) posits an examination of the meaning of proper names by associating a name with its real-world referent. The hypothesis posits that an object's adherence to the majority of its linked descriptions is inconsequential. The object serves as the primary source of the descriptions linked to the name. Consequently, a causal relationship must exist to establish a connection between the real world and the meanings of the speaker or hearer. For instance, speakers of Lukabaras utilize the toponym Eteresia and see it as a name, as they recognize a correlation between the name and the speaker's usage and understanding of it. Evans, in the causal theory of names, demonstrates that causal relations establish the connection between a named entity's state and the speaker's comprehension of its meaning. The theory posits that discerning the actual or intended meaning of place names necessitates recognizing the community that employs the term to denote a location, with the place itself serving as the primary source of information associated with the name. This indicates that the meanings can only be derived by examining the etymology of the toponym.

### 2.4 Chapter Summary

This chapter reviewed the relevant literature on toponyms, the morphological processes in the formation of such toponyms and the relationship between the formation of toponyms and their meanings. Whereas the reviewed studies benefit this study with the existing knowledge on toponyms, there are a number of deficiencies that need to be addressed. For instance, the studies did not focus on the borrowed forms

of toponyms as a result of linguistic borrowing among languages in contact. Furthermore, studies done in Lukabaras on borrowing such as Sasala 2019 and Mukulo 2016 provide a knowledge gap for the need to investigate the resultant outcome of the influence of other languages on Lukabaras regarding the formation of place names.

Through the review, it thus evident that previous research on names was largely intralingual (Anindo 2018; Kirigia 2018; Kibet 2016; Lwangale 2016; Malenya 2011; Malande 2006) while this research is interlingual because it involves the influence of English, Kiswahili, Nandi and Maasai on the formation of toponyms in Lukabaras.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter discusses the research design, target population, area of study, sampling design, sample size, data collection methods, data presentation, validity and reliability and ethical considerations.

#### **3.2 Research Design**

The present research adopted the descriptive design as argued by Kothari (2014) that studies concerned with narration of facts and characteristics concerning individuals, a group or situation are all examples of descriptive research studies. The design was thus appropriate because the data for this study was qualitative in nature. Kibet (2016) in a morpho semantic study of Kipsigis Toponyms used the descriptive research and claims that it enables a researcher to describe the characteristics inherent in a population and to further categorize the population in order to explain the categories formed. Similar to Kibet (2016) the present study relied on this design to categorize the toponyms in Lukabaras and describe the morphological processes and the meanings of those toponyms based on the categories.

#### **3.3 Study Area**

The target study area was Kakamega North Sub County. According to the constitution of Kenya (2010), there are two levels of government namely the national government and the devolved government at the county level. The constitution provides for 47 counties and among them is Kakamega County. In the devolved government, the counties are further divided into sub counties. Kakamega North is, therefore, one of the 12 sub counties that form Kakamega County.

According to KNBS (2019), the Sub County has an approximate population of 205,166. It covers an area of approximately 423.3 square kms. Within a sub county, we have county assembly wards which are the smallest units of civic representation at the county assembly. The seven wards that form Kakamega North Sub County include; West Kabras, Chemuche, East Kabras, Butali/Chegulo, Manda/Shivanga, South Kabras and Shirugu/Mugai. The sources that informed this study submitted that there are several languages spoken in this Sub County, however, the main occupant group is the native Lukabaras speaking community. The choice of this study area rested on the premise that there is a number of place names whose apparent form is not native Lukabaras. The form of the place names such as Kimang'eti suggests they are as a result of language contact between Lukabaras and other languages such as Nandi. This called for a comparative study to examine such place names with a view to establish what their morphological structures and meanings are in Lukabaras or the donor languages.

### 3.4 Target Population

This study gathered data from purposively sampled Lukabaras speakers residing in Kakamega North Sub County. The region has an estimated population of 205,166 (KNBS, 2019). This study targeted two populations: the participants and the borrowed toponyms in Lukabaras. The participant population comprised native speakers from the seven county assembly wards: West Kabras, Chemuche, East Kabras, Butali/Chegulo, Manda/Shivanga, South Kabras, and Shirugu/Mugai. The research specifically depended on Lukabaras speakers who had resided in the study area for a minimum of fifty years. The study, therefore, gathered data from these residents as the primary respondents. The second group comprised borrowed toponyms, as the language analysis for the study was morpho-semiotic.

**Kommentiert [A26]:** Why Lukabaras speakers? Does it mean the non-Lukabaras speakers are left out, or don't they use the toponyms...

The target population derived from the respondents was classified and analysed comparatively to clarify the morphological processes in the toponyms and subsequently reveal their meanings.

### 3.5 Sample Procedures and Size

The sample for the study was obtained through multi stage sampling. The researcher first identified the seven wards that form Kakamega North Sub County (KNSC). Then using purposive sampling, the researcher selected six respondents from every ward to get a total of 42 key participants who were grouped in FGDs of 6. Empirical studies such as Sasala et al. (2023) show that a focus group discussion can have six to twelve members. Since the study collected data from across seven wards in Kakamega North, the number of focus group discussions was 7. It was hoped that the study would identify at least twenty place names that had borrowed forms in every ward from the purposively sampled respondents, the study would then collect at least 140 lexical items that were borrowed forms of toponyms in Lukabaras through audio recording. Using systematic random sampling, the study picked a third of the items for analysis.

### 3.6 Data Collection

The data for this study was obtained by audio recording key informants and taking notes during Focus Group Discussions. The respondents who participated in this study identified themselves as native speakers of Lukabaras and the participants' identities confirmed by the research assistants.

#### 3.6.1 Data Collection Methods

The data collection methods included key informant interviews which were corroborated with focus group discussions.

**Kommentiert [A27]:** Explain each stage clearly

**Kommentiert [A28]:** There are just seven, so you sampled all? Provide a justification for this

**Kommentiert [A29]:** What specific characteristics informed your selection of the six out of a population of ...

**Kommentiert [A30]:** State what exactly happened now that the data has already been obtained...

### 3.6.1.1 Key Informant Interviews

The study initially gathered data via key informant interviews including 42 persons chosen for their direct knowledge of the subject matter. The main informants for this study were purposefully selected individuals considered pertinent to provide information regarding the borrowed forms of toponyms in Lukabaras. The selection of key informants was determined by their age and duration of residence in the area. They were native speakers of Lukabaras and versed with historical knowledge of other speech communities that once inhabited parts of the study area. Thus, the study considered respondents who equally understood those languages. Their selection was based on their willingness to participate in the study.

**Kommentiert [A31]:** In 3.5 above you mention 42 so how many were they?

To conduct the interview, the researcher identified possible demographic groups, comprising both males and females, from whom the key informants were selected for the interview. The interviews were semi-structured and done as conversations with individuals knowledgeable about the area of inquiry. This facilitated an uninterrupted exchange of dialogue as the interviewer documented the material. Sullivan (2010) asserts that audio recordings yield objective and accurate responses from the interviewer, offering a comprehensive understanding and enhanced context of the issue. Furthermore, the interviewer possessed the capability to evaluate and replay the interview subsequently to discern essential information (Sullivan, 2010). The key informant interviews for this study were done with the assistance of six research assistants who interviewed the informants and audio recorded the discussions.

**Kommentiert [A32]:** How many of each gender from each ward?

**Kommentiert [A33]:** Do we have this in the appendices? If yes then refer the reader here to the appendix

**Kommentiert [A34]:** tense

**Kommentiert [A35]:** how were these constituted?

### 3.6.1.2 Focus Group Discussions

The informants initially interviewed were organized into focus group discussions (FGDs) to validate the previously gathered data from the participants. Focused group talks entail soliciting open-ended responses from a collective of individuals to gather

feedback. The groups consisted of approximately 5 to 8 individuals. The study assistants were assigned the responsibility of identifying and categorizing the toponyms in Lukabaras that originated from the impact of other languages, including Nandi, Maasai, Swahili, and English. The researcher facilitated an open conversation throughout each group, enabling participants to openly share their knowledge about place names in Lukabaras. The participants' responses were digitally captured, transcribed, translated into English, and descriptively analysed.

### **3.6.2 Data Collection Instruments**

Information from key informants, obtained via interviews and focus group discussions, was documented using a digital audio recorder. The study developed a focus group discussion guide (Appendix i) utilizing a semi-structured interview format. The instrument comprised two sections, with the second section including the questions designed to generate responses from the discussants. A digital audio recorder was employed during the discussion to allow the researcher to capture comments rather than solely depending on note-taking. The two data collection instruments were effective in gathering data for objectives one and two. This data was subsequently utilized to analyse objective three.

#### **3.6.2.1 Audio Recording**

Data for the study was gathered utilizing a digital recorder during spontaneous interactions with key informants. The researcher and the assistants involved in data collecting also recorded fieldnotes. The digital recorder was selected primarily because, as noted by Wagner (2005), audio recording is essential as it yields substantial data for social, linguistic, and cultural research, either independently or when transcribed into writing form. Furthermore, a digital recorder diminishes the likelihood of selective data collection. The researcher typically can replay the recorded

**Kommentiert [A36]:** Provide internal references to the appendices

information repeatedly to facilitate a comprehensive analysis and critical evaluation (Mugenda & Mugenda, 1999).

The researcher audio recorded the dialogues with the participants and replayed them to identify responses pertinent to the study (borrowed forms of toponyms). The digital recording lasted forty-five minutes per session and was conducted in the respondents' residences. The recordings were conducted with deliberately chosen key informants selected from each ward. This was conducted throughout one month to allow the researcher to document a minimum of 140 names from which a sample for analysis was extracted. This technique aimed to assist the researcher in gathering nominal qualitative data to fulfil the objectives of the first aim. The data utilized for the analysis of objective two pertained to the morphological processes observed in the borrowed forms of toponyms in Lukabaras.

### 3.6.2.2 Interview guides

The discussions were directed by a key informant interview guide comprising two sections (see to appendix ii). The opening portion aimed to establish contact with the informants to foster rapport. The researcher thereafter introduced himself and elucidated the objective of the interview. The rules for conducting the interview were established in this opening section. The informants were guaranteed confidentiality and encouraged to communicate openly during the discussions conducted in Lukabaras. The researcher announced that the interviews will be digitally recorded. The second phase comprised three components. The initial section documented the informant's age and home. The second section had four essential questions prompting the informants to disclose their knowledge on place names in Lukabaras. The final section included the concluding statements from both the informant and the researcher. The study employed focus group discussion guides to validate data for objectives one

**Kommentiert [A37]:** Explain how and why you selected only 30 out of 140. Again is 140 the total number of location names in the subcounty or why?

and two. The conversations facilitated the generation of toponyms in Lukabaras, which were utilized to address research objectives two and three.

Myers and Macnaghten (1999) contend that focus group discussions enable participants to candidly express and assess their own perceptions and experiences. Furthermore, meanings are perpetually negotiated, renegotiated, and co-constructed through interactions with individuals inside the group (Litosseliti, 2010). The current study involved focus group discussions with six key informants, chosen via snowball sampling from a purposively selected group of Lukabaras speakers (see to appendix 1 for guiding questions). The focus group discussions (FGDs) were designated as FGD1 through FGD6, with each group's makeup determined by homogeneity.

The study utilized Sasala (2023), which indicated that focus group discussions (FGDs) were effective for gathering qualitative data that could subsequently be analysed in groups or categories. Consistent with Sasala (2023), the focus group discussions in this study were conducted based on the convenience and willingness of the respondents to participate. Each discussion session lasted around 45 minutes, and participants were permitted to exit at any moment they felt constrained or had valid reasons to do so.

### 3.6.2.3 Data Extraction Guide

The study developed a data extraction guide (Appendix iii) to assist the researcher in identifying toponyms and recording them under the appropriate column of the source language from which they were derived. A data extraction guide has served as a dependable instrument to improve the systematic and orderly collection of data in prior studies, including those by Sasala (2023) and Gathigia (2014). Nonetheless, a standardized model for a data extraction guide does not exist, as each study tailors the guide to align with its specific objectives.

**Kommentiert [A38]:** Where is it? Provide reference

Upon extracting data from the recorded transcriptions, the researcher categorized the information based on the origins of names, such as descriptions of plants, animals, physical attributes, or activities. Research, including Tent (2012), posits that the examination of toponyms from these categories can thereafter be conducted through a descriptive methodology.

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

The current study employed content analysis to carefully examine and draw conclusions from the focus group discussions. Severin and Tankard (1988) define content analysis as a method for systematically examining and deriving conclusions from text and other qualitative data, including focus groups and interviews. Mudogo (2017) employed content analysis to examine the translation trends in Mulembe FM Luhya newscasts, successfully identifying the divergence or convergence between Lukabaras listeners and the non-Kabaras presenters of these newscasts. Consequently, content analysis was deemed suitable to facilitate the researcher in analysing the data for this study and presenting it descriptively.

### **3.8 Validity and Reliability**

Tavakoli (2012) posits that validity can be attained by the triangulation of research instruments, seen as an effective strategy for ensuring research validity. The current study, therefore, employed multiple research strategies to validate the data sources. The researcher conducted focus group discussions with key informants to analyse data previously acquired via audio recordings of these informants.

Validity denotes the extent to which a research instrument accurately assesses its intended construct. It encompasses the procedures employed to verify the accuracy and reliability of results (Creswell, 2014). Gibbs (2007) asserts that qualitative validity

requires the researcher to verify the accuracy of the findings through certain processes. Tavakoli (2012) posits that the validity of qualitative data can be evaluated based on the integrity, depth, richness, and breadth of the data collected, the individuals engaged, and the degree of triangulation employed. Kumar (2011) contends that validity may pertain to the entire research process or to any of its individual stages. This study evaluated the validity of research instruments using triangulation.

Kothari (2004) asserts that the reliability of research pertains to the accuracy and precision of a measurement process. A measuring equipment is deemed dependable if it yields consistent results. Furthermore, Yin (2009) notes that reliability can be attained by meticulously documenting the study's procedures, including the methods of data collection. The current study meticulously delineated the processes employed in the systematic collection of data regarding the borrowed forms of toponyms in Lukabaras. A pilot study was done in May 2023 to pre-test the research instruments. The researcher digitally recorded two consenting key informants. The inquiries addressed by the informants throughout the audio recording were outlined in an interview schedule. The acquired data was verified to confirm that the transcripts were free of evident transcription errors. Additionally, the researcher conducted a focus group discussion with six participants to validate the data obtained from the informant interview. The focus group discussion consisted of three participants from Matete Sub-County aged 60 years and three people aged over 50 years.

### **3.9 Ethical Considerations**

The current study adhered to ethical standards by initially obtaining approval from the School of Graduate Studies at Masinde Muliro University of Technology. The researcher subsequently sought a research permit from NACOSTI before to initiating the study. All principles of academic integrity were upheld in the management of

responders during data collection. This was accomplished by obtaining participant consent and upholding confidentiality throughout the sessions. All sources utilized in this work will be duly recognized through appropriate citation.

### **3.10 Chapter Summary**

This chapter discussed the research methodology which included the research design and the methods and procedures of data collection. The next chapter presents and discusses the data, analyses the data and interprets the results.

## CHAPTER FOUR

### DATA PRESENTATION DISCUSSION AND INTERPRETATION

#### 4.1 Introduction

This chapter presents and discusses borrowed forms of toponyms in Lukabaras. The chapter begins by identifying the various examples of toponyms and classifies them according to the language from which they are derived. There is an explanation of the morphological processes evident in the formation of the toponyms. Furthermore, the chapter discusses the meanings of the toponyms in line with the study objectives.

#### 4.2 Borrowed forms of toponyms in Lukabaras

The first objective of the study was to identify the borrowed forms of toponyms in Lukabaras. The findings thus identified 30 borrowed forms of toponyms and presented them in tables based on the language from which they were borrowed. Thus, the data that was presented and analysed included the borrowed forms of toponyms in Lukabaras from words in Nandi, Maasai, English and Swahili. The comparative analysis in each of the target languages was done using the descriptive approach Tent (2015) by explaining the origin of the toponyms and under which category the toponyms fall. This analysis was in line with Sjöblom (2006) and Ainiala et al. (2012) who argue that names, whether of places or things, have greater significance as words and components of languages when they have a longer history. As such, at the time of their bestowal, most toponyms were descriptive, meaning they told stories about the area and how people lived there.

The following table presents data of the toponyms that were borrowed from Nandi.

**Kommentiert [A39]:** 140 but sampled 30 for analysis

**Kommentiert [A40]:** What informed your choice of Maasai?  
How did Lukabaras come into contact with Maasai?

**Table 4.1: Toponyms borrowed from Nandi**

No.	Word in Nandi	Borrowed Form of Toponym in Lukabarasi
1	<i>Kimoron</i>	<i>Chimoron</i>
2	<i>Kimang'et</i>	<i>Chimang'eti</i>
3	<i>Kuvasal</i>	<i>Kuvasali</i>
4	<i>Chebai</i>	<i>Chebwayi</i>
5	<i>Chemk</i>	<i>Chimuche</i>
6	<i>Kakoi</i>	<i>Kakoyi</i>
7	<i>Cheptul</i>	<i>Cheputuli</i>
8	<i>Chegulo</i>	<i>Chegulo</i>
9	<i>Kol</i>	<i>Koli</i>
10	<i>Kamasai</i>	<i>Kamasayi</i>
11	<i>Tombo</i>	<i>Tombo</i>
12	<i>Keser</i>	<i>Chesero</i>
13	<i>Teres</i>	<i>Teresia</i>
14	<i>Chombel</i>	<i>Chombeli</i>
15	<i>Marab</i>	<i>Malava</i>
16	<i>Chevos</i>	<i>Chevos</i>

**Kommentiert [A41]:** Already mentioned in the background...  
 'Ekimang'eti' (name of a place) is borrowed from the Nandi word 'kimang'et' which means place of hyenas.

As shown in the data in Table 4.1, the findings of the study established that toponyms in Lukabarasi such as *Chimoron*, *Chimang'eti*, *Kuvasali*, *Chebwayi*, *Chimuche*, *Kakoyi*, *Cheputuli*, *Chegulo*, *Koli*, *Kamasayi*, *Tombo*, *Chesero*, *Teresia*, *Chombeli*, *Chevos* and *Malava* were borrowed forms from the Nandi language. The findings inferred that the words in Nandi from which the borrowed forms of toponyms were derived were not all toponyms in the Nandi language. The study established that the toponyms in Nandi were derived from people, plants and animals or they were generated from physical features.

**Kommentiert [A42]:** This is why we needed Nandi speakers as respondents otherwise how did we get this information?

**4.2.1 Toponyms derived from people, plants and animals in Nandi**

**Kommentiert [A43]:** Number the sub-sections accordingly.

Example 1: *Malava*

The findings established that the word *Marab* in Nandi was the name of a prominent person in the community. It was revealed that historically *Marab* once lived in the place that would later be known as *Malava*. Typically, a toponym in Lukabarasi

generated from the name of a person occurs as a phrase. Thus, the study found that a toponym from the name *Marab*, would be '*Wa Marab*' which is nativized into Lukabarasi to '*Wa Malava*' and then '*Emalava*'.

**Kommentiert [A44]:** Cite... according to who?

#### Example 2: *Chebwayi*

The toponym *Chebwayi* in Nandi was derived from the name of a group of the Nandi people who were the descendants of a person called *Chebai*. It was revealed that historically *Abachebai* (the descendants of *Chebai*) once lived in the place that would later be nativized into Lukabaras and be known as *Chebwayi*.

**Kommentiert [A45]:** Provide citations.

#### Example 3: *Chesero, Chevoso and Chimoroni*

The study revealed that toponyms such as *Chesero*, *Chevoso* and *Chimoroni* were derived from the names of plants. For instance, it was established that *Chesero* and *Chimoroni* were places full of shrubs at the foot of the Nandi escarpments and they were grazing areas long before the Nandi were driven up the mountain by the Kabras. It was found that the Nandi words from which these toponyms in Lukabaras were derived are *keser* and *kimoron*. The findings revealed that these are common nouns that refer to certain types of shrubs called *ofuchese* and *ofuroni* in Lukabaras.

**Kommentiert [A46]:** What plants? Name them and provide the source of the information.

#### Example 4: *Kimang'eti*

The findings revealed that the Nandi once occupied a place in East Kabaras which was a place that was inhabited by hyenas. The toponym in Nandi became *Kimang'et* (place of hyenas). However, the word *Kimang'et* was nativized to *Chimang'eti* or *Echimang'eti*. The study observed that whereas the phrase (place of hyenas is '*Emanani*'), the toponym retains the borrowed form of the word and the native form for historical reasons.

**Kommentiert [A47]:** This was mentioned in the background. Is it primary or secondary data then?

#### 4.2.2 Toponyms derived from physical features in Nandi

Example 5: *Teresia, Chegulo and Kakoyi*

Apart from toponyms originating from a person and animals in Nandi, it was observed that other words in Nandi from which the toponyms in Lukabaras derived described physical features of places or the events associated with such places. The study established that historically, the Nandi occupied some of the said places largely as grazing land and when they migrated such places would later be nativized into Lukabaras. It was established that the words in Nandi from which the toponyms *Kakoyi, Teresia and Chegulo* were derived describe places that were full of stones, small hills and valleys. For instance, *Kakoyi* is an area of many stones whereas *teres* describes small hills and valleys and *chegulo* is a small hill. Apart from the Nandi, the findings also established that there were borrowed forms of toponyms in Lukabaras derived from Swahili. This was as presented as shown in Table 4.2

**Kommentiert [A48]:** Format properly

**Kommentiert [A49]:** Did the respondents have knowledge of the two languages? How do you know the meaning of this words in nandi?  
Provide citations

**Table 4.2: Toponyms borrowed from Swahili**

Word in Swahili	Borrowed Form of Toponym in Lukabaras
<i>Harambee</i>	<i>Harambee</i>
<i>Duka moja</i>	<i>Tuka mocha</i>
<i>Stendi mahindi</i>	<i>Stenti mayindi</i>
<i>Tairi moja</i>	<i>Tayiri mocha</i>
<i>Machinjoni</i>	<i>M'Machinjoni</i>

The findings established that toponyms such as *Harambee, Tuka mocha, Stenti mayindi, Tayiri mocha* and *M'Machinjoni* were forms derived from Swahili. It was observed that unlike the borrowed forms of toponyms from Nandi which were single lexical items, some of the forms borrowed from Swahili such as *Tuka mocha, Stenti mayindi* and *Tayiri mocha* were compound words.

It was further observed that the borrowed forms of toponyms from Swahili did not have historical reasons like the case of the Nandi.

The study revealed that since Swahili and Lukabaras are both Bantu languages, there is integration of loan words from Swahili into Lukabaras. For instance, the toponym Tuka mocha is formed from two Swahili words which are nativized loan forms into Lukabaras. The word for shop in Swahili is Duka (singular), however, this word becomes 'elituka' (singular) in Lukabaras. On the other hand, the word for one in Swahili is *moja* which is integrated into Lukabaras as *mocha*. The study deduced that the toponyms in Lukabaras that were generated from Swahili were descriptions of activities or the events that happened at a place. This was analysed as presented in the following examples.

#### 4.2.3 **Toponyms derived from activities or events in Swahili**

Kommentiert [A50]: Number the sub-sections 4.2.2 etc

Example 6: *Tuka mocha*

The toponym Tuka mocha was derived from the description of a place where there is only one shop described as *Duka Moja* in Swahili. However, such a description in Lukabaras would be wordy and unnecessarily long (*abundu welituka lilala; meaning a place of one shop*). The findings established that instead of such a long description for a toponym, it was more convenient to use the borrowed form from Swahili thus 'Tuka mocha' which is a nativized form into Lukabaras.

Example 7: *Stenti mayindi*

The findings showed that the toponym *Stenti mayindi* described a place on the roadside where cereals were sold especially maize. It was established that people in the locality would go there at that particular point to either buy or sell maize. Therefore, it became a 'maize trading point'. The toponym is thus a combination of two common nouns in

Swahili thus, *stendi* meaning waiting point and *mahindi* meaning maize. The phrase loosely translates to 'a place of waiting for maize'. The description is borrowed into Lukabar as a toponym as *Stenti mayindi*.

Kommentiert [A51]: Give citations

Example 8: *Harambee*

Harambee is a Swahili word meaning to pull together. The findings revealed that in Lukabar as the toponym Harambee which is borrowed from Swahili was the description of a place in East Kabaras where people could meet whenever there was a matter that called for communal intervention. Thus, the coming together to resolve a matter referred to as 'doing harambee'. The place would later take on the toponym Harambee, which was a description of the activity that took place there in Swahili.

Example 9: *Tayiri mocha*

The toponym *Tayiri mocha* was derived from the description of a place where there was a car tyre put on the road side as way of identifying the place and referred to abundu *wetayiri yindala*; meaning a place of one tyre). Since the description in Lukabar as sounded long and wordy and the findings established that the borrowed form from Swahili '*Tairi moja*' was derived and nativized into Lukabar as '*Tayiri mocha*'.

Example 10: *M'machinjoni*

Machinjoni is a Swahili word that describes a place where animals are slaughtered, or a slaughter house. Such places are common points in some markets where animals are slaughtered and the beef or mutton taken to butcheries for selling. Thus, the word was borrowed from Swahili and integrated into Lukabar as *M'machinjoni*.

The findings also showed that apart from Nandi and Swahili, borrowed forms of toponyms in Lukabaras were derived from English. The data in Table 4.3 presents examples of English words from which the borrowed forms of toponyms in Lukabaras were derived.

**Kommentiert [A52]:** You present very many long stretches without citations.

**Table 4.3: Toponyms borrowed from English**

Word in English	Borrowed Form of Toponym in Lukabarasi
<i>West Kenya</i>	<i>Wesiti Kenya</i>
<i>Corner</i>	<i>Kona</i>
<i>Wire station</i>	<i>Mawaya</i>
<i>Murrum</i>	<i>Maramu</i>
<i>Place M</i>	<i>Pulesi Emu</i>

As shown in the data in Table 4.3, the findings established that toponyms in Lukabaras such as *Wesiti Kenya*, *Kona*, *Mawaya*, *Maramu* and *Pulesi Emu* were derived from English. The findings observed that like Swahili, some of the words in English from which toponyms in Lukabaras were formed were compound words. These included words such as West Kenya, Wire station and Place M.

Such words were also as a result of the description of a place regarding direction, events happening there or the physical features in the place. This finding was similar to Kibet (2016) in which it was revealed that some places in Kipsigis were named after the physical features that were present like rivers or hills, others after names of animals and birds and others after activities that took place in the area.

#### 4.2.4 Toponyms derived from description of direction in English

Example 11: *Wesiti Kenya*

The toponym *Wesiti Kenya* was generated from the description of the direction in which one of the major sugar factories in the area is located. The factory is located towards the western part of Kabras.

The findings showed that the English form of the word was west Kenya but when borrowed into Lukabaras it is nativized to *Wesiti Kenya*. The findings concur with Mukulo's (2016) work, which demonstrated that Lukabaras phonotactics prohibits consonant clusters due to its open CV syllable structure. English words have consonant clusters that cannot be integrated into the Lukabaras phonological framework. Consequently, English loanwords with foreign consonant clusters must be resyllabified to conform to the Lukabaras phonological framework. The foreign consonants in Lukabaras are resyllabified by the insertion of epenthic vowels that disrupt the consonant clusters.

The present study found out that west was integrated into Lukabaras using the epenthic vowel [i] to realize the toponym *Wesiti*. Moreover, loanwords that assimilate into Lukabaras exhibit a closed syllable pattern. Due to the phonotactic constraints of Lukabaras prohibiting closed syllable structures, a terminal epenthetic vowel is invariably inserted to preserve the favoured word shape of Lukabaras. It was established that final epenthic vowel [i] was inserted at the end of the word west. However, the findings showed that *Wesiti Kenya* was simply shortened and simply referred to as *Wesiti*.

#### 4.2.5 Toponyms derived from activities in English

Example 12: *Mawaya*.

The findings revealed that the toponym *Mawaya* was derived from the activities of power line constructors who had a cable or wire station at a particular point in East Kabaras. However, whereas the description in English is a compound word 'wire station', the borrowed form in Lukabaras was reduced or clipped to a single word thus *Mawaya* to refer to a place of many wires or cables.

Kommentiert [A53]: Number this

Example 13: *Maramu*

The toponym *Maramu* was derived from the activities of road constructors who were digging or excavating murrum from a certain place in East Kabaras. The description in Lukabaras became *abundu wa maramu*; which meant a place of murrum in English. The borrowed form in Lukabaras simply became *Maramu* derived from the English word murrum.

#### 4.2.6 Toponyms derived from opaque referents in English

Example 14: *Pulesi emu*

The findings established that the toponym *Pulesi emu* was opaque because it did not refer to anything in the physical world. Although the word *pulesi* is a nativization into Lukabaras of the English word place, the findings showed that *emu* was opaque and probably referred to the first letter of the name of the person who lived around there. Moreover, the findings of the study established that Lukabaras also borrowed from Maasai to form toponyms such as *Samitsi*, *Mukayi*, *Timbito* and *Tande*. This was presented as shown in Table 4.4.

**Kommentiert [A54]:** What is the source of this information? How do we know whether this is indeed Maasai?

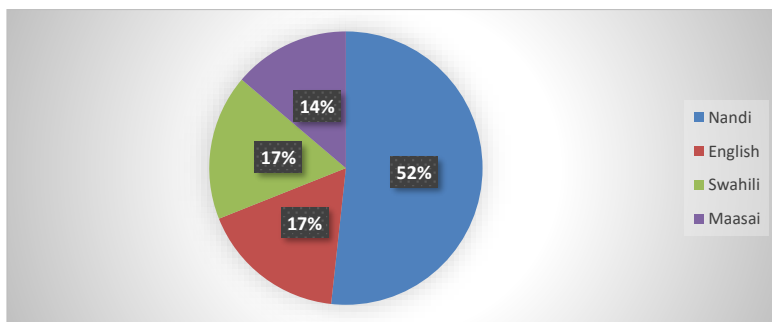
**Table 4.4: Toponyms borrowed from Maasai**

Word in Maasai	Borrowed Form of Toponym in Lukabarasi
<i>Samis</i>	<i>Samitsi</i>
<i>Mugai</i>	<i>Mukayi</i>
<i>Timbit</i>	<i>Timbito</i>
<i>Tande</i>	<i>Tande</i>

The findings of the study deduced from Table 4.4 that all the borrowed forms of toponyms derived from Maasai were single lexical items. This observation was similar to the words borrowed from Nandi. It was observed that similar to the reasons for which toponyms were borrowed from the Nandi into Lukabaras, the Maasai were also historically in contact with Lukabaras. This linguistically influenced the coming up of a number of toponyms such as *Samitsi, Mukayi, Timbito and Tande*. However, the findings observed that many of the borrowed forms of the toponyms were derived from Nandi because there were more Nandi settlers in Kabaras than the Maasai. The findings, therefore, presented the prevalence of the borrowed forms as shown in figure 4.1.

**Kommentiert [A55]:** Support this claim with citations otherwise they remain rumours.

**Kommentiert [A56]:** Present the data then incorporate the literature and the theory throughout the discussions.



**Figure 4.1: Prevalence of borrowed forms of toponyms in Lukabaras**

As presented in figure 4.1, the findings of the study revealed that many of the borrowed forms of toponyms in Lukabaras were derived from the Nandi which represents 52% and the least number of toponyms were from Maasai which represents 14%. The study observed that the reason for the prevalence of toponyms from Nandi was historical. It was established that many of the toponyms from Nandi were found in the Eastern part of Kakamega North which was historically inhabited by the Nandi before they moved further east to the escarpments.

The study established that Nandi is a neighbouring community to Lukabaras and there is a lot of interaction between the two speech communities in marriages and business (Sasala,2019).

Other than Nandi, Lukabaras is also said to have historically interacted with the Maasai who occupied some parts of the west of Kakamega North. As a result, some of the toponyms were borrowed forms from this language. The findings also established that all the borrowed forms were nativized to fit into the phonological structure of Lukabaras. For this reason, the words borrowed from English. For instance, the word Place M, was only altered to sound like Lukabaras. However, Swahili words like Harambee were borrowed into Lukabaras without any alterations thus the structure and pronunciation of the words remained the same both in Swahili and Lukabaras as seen in examples like Harambe.

#### **4.3 Morphological processes in borrowed forms of toponyms in Lukabaras**

The findings of the study revealed that the morphological structure of the borrowed form of the toponyms in Lukabaras were derivations from the languages Lukabaras had come in contact with. Obuasi (2016) regards morphological processes as the methods utilized by language users to alter or modify the meanings of specific base forms and to create new words. This process involves the modification of the basic forms of words in a language to conform to its syntactic and communicative settings. The findings revealed that linguistic components of words from Lukabaras combined with linguistic components of words from the Nandi, English, Swahili and Maasai. According to Bauer (2003) there are several ways through which words can be formed in a language. These processes include compounding, affixation, clipping, coinage among others.

The findings of the present study established that the borrowed forms in Lukabaras were structurally lexical names and phrasal names. The structural analysis in this study, thus, revealed that the borrowed forms were either single unit names or compounds. In this respect, the toponyms were categorized and the findings showed that out of the 30 borrowed forms of toponyms from the Nandi, Swahili, English and Maasai languages, there were more lexical names representing 84% than the phrasal names representing 16%.

The findings established that the lexical names included; *Chimoroni, Chimang'eti, Kuvasali, Chebwayi, Chimuche, Kakoyi, Cheputuli, Chegulo, Koli, Kamasayi, Tombo, Chesero, Teresia, Chombeli, Malava, Harambee, Samitsi, Mukayi, Timbito, M'machinjoni, Kona, Mawaya and Maramu*. On the other hand, the phrasal names included; *Tuka mocha, Tayiri mocha, Stenti mayindi, Wesiti Kenya and Pulesi emu*.

The findings further analysed the morphological processes evident in the formation of the lexical names and phrasal names. Helleland (2012) contends that when individuals establish residence in a specific locale, they designate the location for purposes of identification; yet, the creation of names involves consideration of both morphological structures and denotational meanings. This need stimulates innovation and the allocation of sites while satisfying the pursuit of identification. Loanwords and varied naming systems can lead to unique morphological patterns (derivation, exclusive prefixation or suffixation), hence generating multiple meanings.

Since borrowed words undergo morphological nativization to replace foreign phonemes in the recipient language, it was established that the borrowed forms of toponyms in Lukabaras were formed through affixation, compounding and clipping. This finding was in line with Haspelmath (2002) that argues that what one language

expresses morphologically may be expressed by a separate word in another language or even left implicit in another. Anindo (2018) elucidates that names are not arbitrary symbols but rather a cultural necessity for conveying ideas; thus, place names exhibit culturally distinctive morphological patterns exclusive to a group.

#### 4.3.1 Affixation

According to Fromkin et al. (2011) many languages have prefixes and suffixes but differ in the manner they apply them. The present study, therefore, also identified prefixation and suffixation in the formation of borrowed forms of toponyms in Lukabaras. The findings of the present study revealed that all the borrowed forms of toponyms in Lukabaras took the prefix {e-} to denote the name of a place whereas suffixation was deployed to break consonant clusters in order to realize open syllables that conform to Lukabaras phonotactics.

Example 15: prefix {e-} and suffix {-i}

The findings, for instance, showed that borrowed forms of toponyms such as *Chimang'eti* and *Chimoroni* which are derived from Nandi, take the prefix {e-} to form the toponym *Echimang'eti* and *Echimoroni*. However, before the words are integrated into Lukabaras, the root form of these words in Nandi was noted to be *Kimang'et* and *Kimoron* which in the processes of borrowing take the prefix {e-} and suffix {-i} to remove the closed syllable as illustrated in the following examples

18a) {e-} + Kimang'et = Ekimang'et

18b) {e-} + Kimoron = Ekimoron

18c) {e-} + Kimang'et + {-i} = Ekimang'eti

18d) {e-} + Kimoron + {-i} = Ekimoroni

Although it was not within the scope of this study to focus on the phonological aspects of the borrowed forms, there was need to show how the phonological constraints contributed to the resultant forms such as *Echimang'eti* and *Echimoroni* in Lukabaras in which there was change of /k/ sound into /ʃ/. This analysis was in line with Uushona and Mbenzi (2018) who illustrated that Oshiwambo, a Bantu language predominant in Northern Namibia and Southern Angola, has incorporated foreign lexicon from other languages, similar to other languages in contact, to meet the demands of its quotidian vocabulary and practices. Uushona and Mbenzi (2018) examined the phonological changes that German loanwords experience to integrate into the Oshiwambo language system, while also elucidating the phonological rules that regulate these modifications.

Similar to a study by Mbenzi (2011) which asserts that lexical borrowings from multiple languages, especially European ones, experience phonological modifications to conform to the Oshiwambo phonetic system, the analysis in the present study showed that words like *Kimang'et* and *Kimoron* borrowed from Nandi adhered to Lukabaras phonotactics by changing the /k/ sound into /ʃ/ thus *Chimang'eti* and *Chimoroni*. The study also showed that the Lukabaras consonant paradigm lacks the English voiced velar stop [g]. This consonant adapts by being replaced by its counterpart which is the voiceless velar stop [k] through devoicing process. The disparity between the two consonants is that the English consonant [g] is voiced while the Lukabaras consonant [k] is voiceless. The Kabras native speakers find it easy to render the English consonant [g] as [k] because they both have the same place and manner of articulation. This was established in the changes that occurred in the toponym *Mugai* in Nandi which is nativized as *Mukayi* in Lukabaras.

The findings also established that there was phonological change of /d/ sound into /t/ and /j/ sound into /tʃ/ in some toponyms borrowed from Swahili. For example, the toponym **Tuka mocha** in Lukabaras is borrowed from **Duka moja** in Swahili. It was revealed that the voiced alveolar fricative /d/ changes to a voiceless dental fricative /t/. Similarly, the sound /j/ in the word *moja* changes to /tʃ/, thus, *mocha* in Lukabaras. A study by Mukulo (2016) showed that The English voiced bilabial stop [d] does not occur in the Lukabaras consonant paradigm **as discussed above**. Whenever it occurs in loanwords, it's replaced by its voiceless counterpart[t]. The English voiced bilabial stop [d] and the Lukabaras voiceless bilabial stop [t] share both manner and place of articulation but differ in the voicing feature. Lukabaras native speakers find it easy to render the English consonant [d] as [t] because they have the same manner and place of articulation.

**Kommentiert [A57]:** Just articulate this here to carry the reader along.

Similar studies carried out in Lukabaras such as Sasala (2019) and Mukulo (2016) established that nominal prefixation in Lukabaras deploys the morpheme {e}. In the same vein Sasala (2019) further observed that suffixation in Lukabaras occurred on nominals since Lukabaras being a Bantu language has open syllables. For example, the epenthic vowel /i/ was attached at the end of a nominal root. Kibet (2016) also observes that affixation is a morphological process that involves attaching an affix to a root or a base. An affix is a letter or group of letters that are attached either before the root in between or at the end of the root. When the affix comes before the root it is called a prefix whereas a suffix **comes at the end (Sasala,2020, Mukulo,2016)**.

**Kommentiert [A58]:** Cite please.

#### 4.3.1.1 Prefixation

The findings of the study established that prefixation occurred on all the borrowed forms of toponyms in Lukabarasi as in *Echimang'eti*, *Echimoroni*, *Etande*, *Emawaya*, *Ewesiti* and *Emalava*. The linguistic data in Table 4.5 illustrates the combination of the morphemes in some of the borrowed words.

**Table 4.5 Combination of the morphemes**

Prefix	Borrowed Word	Lukabarasi borrowed form
E-	<i>kimang'et</i>	<i>Echimang'eti</i>
E-	<i>kimoron</i>	<i>Echimoroni</i>
E-	<i>cheptul</i>	<i>Echeputuli</i>
E-	<i>tande</i>	<i>Etande</i>
E-	<i>samis</i>	<i>Esamitsi</i>
E-	<i>murrum</i>	<i>Emaramu</i>

Kommentiert [A59]: Hanging...

The findings observed, as shown in Table 4.6, that most borrowed forms of toponyms in Lukabarasi were ordinarily prefixed with {e-}. This was observed to be the case in spoken forms where all place names began with this prefix morpheme as in *Echimoron-i*. However, the findings established that this was not always the case in compound forms of toponyms especially those derived from languages such as Swahili. For instance, the toponyms *Tuka mocha*, *Tayiri mocha*, *Stenti mayindi*, *Wesiti Kenya* and *Pulesi emu* did not take the prefix {e-} since the prefix morpheme is seen to be clipped unlike in examples such as *Echimoroni*. For this reason, it was not common to find forms like *Etuka mocha* or *Etayiri mocha*,

#### 4.3.1.2 Suffixation

The findings established that the suffix {-i} was attached to the stem of the borrowed form of toponym. It was observed that the forms of the words in the source languages like Nandi had closed syllables.

On the other hand, it was also observed that toponyms borrowed from Nandi and Maasai word forms did not have a prefix morpheme but ordinarily occurred as a single lexical morpheme or phrase.

Since Lukabaras is an open syllable language, toponym forms from Nandi words such as *Kimoron*, *Kimang'et* and *Cheptul* were integrated in Lukabaras through suffixation by utilizing the suffix morpheme {-i}. The data in Table 4.6 shows the suffixation of borrowed forms of toponyms in Lukabaras.

**Table 4.6: Suffixation of borrowed forms of toponyms in Lukabaras**

Borrowed word	Lukabaras borrowed form	Suffix
<i>kimoron</i>	<i>E- chimoron-</i>	<i>i</i>
<i>kimang'et</i>	<i>E- chimang'et-</i>	<i>i</i>
<i>cheptul</i>	<i>E- cheptul-</i>	<i>i</i>
<i>murrum</i>	<i>E- maram-</i>	<i>u</i>

The data in Table 4.8 shows the suffixation of borrowed forms of toponyms in Lukabaras. However, the findings observed that it was not all the borrowed forms that took the suffix {-i} or {-u}. As noted earlier, suffixation applied on borrowed items that had closed syllables. The findings, thus, established that borrowed forms of toponyms from Swahili did not take suffixes because just like Lukabaras, Swahili is an open syllable language. In this case, the findings observed that toponyms like *Harambee*, *Tuka mocha*, *Tayiri mocha*, *Machinjoni*, *Mawaya* and *Kona* did not take the suffix morpheme {-i} because structurally they already had a suffix ending or end in an open syllable.

**Kommentiert [A60]:** Which ones did not and why?

**Kommentiert [A61]:** How accurate is this? I would suggest you state that they end in an open syllable.

#### 4.3.2 Compounding

Anindo (2016) argues that compounding involves the combination of two or more words to form a new single word. The findings of the present study established that compounding occurred on borrowed forms of toponyms that manifested as phrasal names. This included names derived from Swahili such as *Tuka mocha*, *Tayiri mocha*, *Stenti mayindi* and those derived from English such as *Wesiti Kenya* and *Pulesi emu*. The findings revealed that the composition of the compounds varied depending on the word categories that formed them. This was as illustrated in the following examples.

Example 16: *Tuka mocha*

The toponym *Tuka mocha* is composed of a noun (*tuka*) + an adjective quantifier (*mocha*). The compound word that is formed is a phrase whose head word is a noun (*tuka*). However, as a toponym the phrase is used as a single unit of meaning. The findings observed that compounding as a morphological process, thus, involves the combination of free morphemes to form a unit of meaning which may or may not carry a similar meaning to the words when used separately. It was also observed that it is the first morpheme in the phrasal compound that is written as the proper noun.

Example 17: *Tayiri mocha*

The toponym *Tayiri mocha* is composed of a noun (*Tayiri*) + an adjective quantifier (*mocha*). The compound word that is formed is a phrase whose head word is a noun (*tayiri*). It was established that the toponym is used as a single unit of meaning and the process of its formation involved the combination of free morphemes to form the single unit whose elements may or may not carry a similar meaning when used separately.

Example 18: *Stenti mayindi*

The toponym *Stenti mayindi* is composed of a noun (*stenti*) + a noun (*mayindi*). The compound word that is formed is a phrase whose head word is a noun (*stenti*). As a toponym the phrase is used as a single unit of meaning and so it was observed that compounding occurred by combining free morphemes to form a unit of meaning which may or may not carry a similar meaning to the words when used separately. Similar to other compound toponyms, it was also observed that it is the first morpheme in the phrasal compound was written as the proper noun.

**Kommentiert [A62]:** Were they not compounds in the original language.

Example 19: *Wesiti Kenya*

The toponym *Wesiti Kenya* is composed of an adjective (*Wesiti*) + a noun (*Kenya*). The compound word that is formed is a phrase whose head word is an adjective (*Wesiti*). Moreover, as a toponym the phrase is used as a single unit of meaning and involves the combination of free morphemes to form a unit of meaning which carries a different meaning from the words when used separately. Just like in the previous analysis of compound toponyms, the first morpheme in the phrasal compound was written as the proper noun. However, since the second element in this compound is also a proper noun, it was written with an initial capital letter.

Example 20: *Kona mbaya*

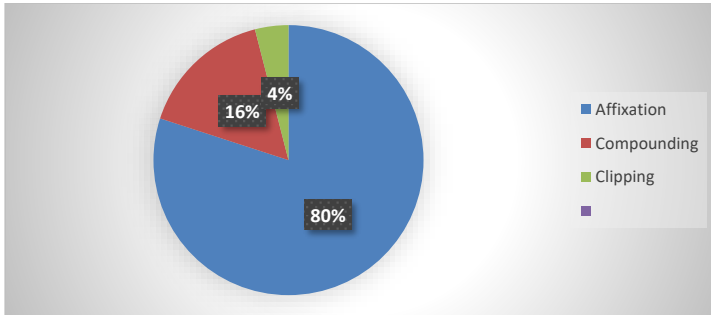
The toponym *Kona mbaya* is composed of a noun (*kona*) + an adjective quantifier (*mbaya*). The compound word that is formed is a phrase whose head word is a noun (*kona*). However, as a toponym the phrase is used as a single unit of meaning. The findings revealed that the morphological process, thus, involved the combination of free morphemes to form a unit of meaning.

### **4.3.3 Clipping**

Bauer (1983) argues that clipping involves the shortening of a lexeme but still retain the same meaning of the lexeme. The findings of the present study established the use of clipping in the toponym *Wesiti Kenya and Kona mbaya*. In this compound lexemes, the findings revealed that the toponyms were shortened as *Ewesiti* and *Kona*. The findings observed that in this case the second part of the toponym is clipped but the meaning retained. It was also revealed that the nominal prefix morpheme /e/ is clipped on all the toponyms in Lukabaras. For this reason, the toponyms are written without the initial prefix morpheme as seen in place names such as *Kimang'eti* instead of *Ekimang'eti*, *Chimoroni* instead of *Echimoroni*

### **4.3.4 Prevalence of the morphological processes**

The findings established that affixation was the most prevalent morphological process evident in the borrowed forms of toponyms in Lukabaras. This represented 80% of the data collected. It was further revealed that the two common affixation processes were prefixation and suffixation. However, the findings observed that prefixation was more prevalent than suffixation. Moreover, the findings established that compounding as a morphological process represented 16% and the least frequent morphological process was clipping which represented 4% of the data collected. The frequency of the morphological processes in the borrowed forms of the toponyms in Lukabaras were presented as shown in figure 4.2.



**Figure 4.2: Prevalence of morphological processes in borrowed forms of toponyms in Lukabarar**

#### **4.4 Semantic analysis of the borrowed toponyms**

This study aimed to examine the significance attributed to the borrowed toponyms from Lukabarar. The work aimed to determine the etymology of the words that constitute the forms of toponyms, as these elements resulted from interactions between Lukabarar and other languages. This was motivated by the necessity to ascertain the cultural impact of languages such as Nandi, Maasai, English, and Swahili on Lukabarar. Olson (2002) contends that "naming serves as a mechanism for structuring reality." It establishes a significant framework on the world that resonates with the individual who assigns the name. Each individual perceives reality via their unique worldview, shaped by the significance derived from their past experiences.

The causal theory of names posits that causal linkages link a named entity's state to the speaker's understanding of its meaning. The theory posits that discerning the actual or intended significance of place names necessitates recognizing the community that employs the term to denote a location, with the place itself serving as the primary source of information linked to the name. This indicates that the meanings can only be derived by examining the etymology of the place name.

A study carried by Malande (2006) on morpho -semantic analysis of Luloogoli anthroponyms (Luloogoli is a member of the Luhya macro language) established that there is a relationship between morphology and semantics. The study observed that morphology provides bases, roots and morphemes to which semantics assigns meanings. Similarly, the present study demonstrated that all borrowed toponyms in Lukabaras possess both denotative and connotative meanings. The study indicated that certain locations were called by physical features, others after animals and birds, and some after activities conducted in the vicinity. Certain connotative interpretations, such as Mawaya, were favourable, while others, like Samitsi, were negative. A study by Malenya (2011) determined that the origins of names possess minimal significance, and that place names and names of natural phenomena should be examined for both origin and meaning, necessitating an analysis of both overt and latent meanings.

#### **4.4.1 Denotative category/primary meaning**

Denotation refers to the primary, literal meaning of a term, unaffected by contextual influences or emotional connotations in communication. The denotative meaning of a word forms a significant component of the collective linguistic system for all speakers. The data in Table 4.7 categorizes toponyms according to their denotative meanings.

**Table 4.7: Denotative meanings of toponyms in Lukabaras**

No.	Toponym	Primary meaning	Secondary meaning
1	<i>Chimoron</i>	place name	place full of shrubs
2	<i>Chimang'eti</i>	place name	place of hyenas
3	<i>Kuvasali</i>	place name	place of grazing kids
4	<i>Chebwayi</i>	place name	Place occupied by a Nandi group who were descendants of a person named Chebai
5	<i>Chimuche</i>	place name	a place of person named Chimk
6	<i>Kakoyi</i>	place name	place of many stones
7	<i>Cheputuli</i>	place name	place of raised hills
8	<i>Chegulo</i>	place name	place of small hills
9	<i>Koli</i>	place name	place of a hill slopping on both sides
10	<i>Kamasayi</i>	place name	place of tribal conflicts
11	<i>Tombo</i>	place name	place of forging spears
12	<i>Chesero</i>	place name	place of shrubs
13	<i>Teresia</i>	place name	place of small hills and valleys
14	<i>Chombeli</i>	place name	place of a hill with small caves
15	<i>Malava</i>	place name	place owned by Malava
16	<i>Harambee</i>	place name	place of common human activities
17	<i>Tuka mocha</i>	place name	place of one shop
18	<i>Stenti mayindi</i>	place name	place for selling cereals
19	<i>Tairi mocha</i>	place name	place with one tyre
20	<i>Machinjoni</i>	place name	a slaughter house
21	<i>Wesiti Kenya</i>	place name	a cane factory in western Kenya
22	<i>Kona</i>	place name	place with a sharp corner
23	<i>Mawaya</i>	place name	place of cable connections
24	<i>Maramu</i>	place name	place of digging murrum
25	<i>Pulesi Emu</i>	place name	Place with road sign labelled 'M'
26	<i>Samitsi</i>	place name	place of foul smell
27	<i>Mukayi</i>	place name	place of stones
28	<i>Timbito</i>	place name	swampy place
29	<i>Tande</i>	place name	place with a river called Tande
30	<i>Chevosso</i>	place name	a place of shrubs with small berries

Kommentiert [A63]: Fill in the blanks

The findings semantically analysed the denotative meanings of toponyms in Table 4.8 by first grouping the toponyms into categories based on whether they were derived

from the description of a place, physical features, the activities in a place or names of people, names of plants and animals. A similar study by Kihara (2020) classified placenames into seven categories of meaning: colour, vegetation, natural products, topography, animals, overall character of the area, and legends (Kihara,2020).

Among the seven categories, six pertain directly to the environment, a characteristic that Kipury referenced in Kihara (2020) as indicative of the Maasai's affection for and reverence towards the environment. The toponyms signify the Maasai's acute awareness of nature, as evidenced by their linguistic choices in naming locations, and these names serve as documentation of the historical migrations and settlements of the Maasai in Kenya. The existence of these placenames signifies the locations inhabited by the Maasai, which constitute an integral aspect of their historical and cultural heritage. Evidence of such placenames is beneficial to historians, particularly historical linguists, in elucidating or tracking the dissemination of an ethnic group, as well as the evolution of the language and its impact through cultural interactions with other languages. The data was shown as follows:

**Table 4.8: Toponyms derived from the description of a place**

<b>Primary level meaning (toponym)</b>	<b>Secondary level meaning</b>
Tayiri mocha	Place with one tyre
Pulesi Emu	Place with road sign labelled 'M'
Kona	Place with a sharp corner
Tuka mocha	Place of one shop
Samitsi	place of foul smell

The findings showed that names generated from the description of a place were from Swahili, English and Maasai. For example, the toponyms Tairi mocha and Tuka mocha were from Swahili, Pulesi Emu and Kona were from English whereas Samitsi was derived from Maasai.

The findings revealed that although, the Maasai were environmental conservationists and forbade hunting of wild animals and wanton destruction of the flora since they got their medicine from plants as well as grazing fields, they were disappointed to find a lot of destruction of the vegetation when they settled in parts of Kabararas. For this reason, they called the place rotten due to poor conservation of the ecosystem.

**Table 4.9: Toponyms derived from physical features**

Primary level meaning (toponym)	Secondary level meaning
<i>Mukayi</i>	place of stones
<i>Teresia</i>	place of small hills and valleys
<i>Chegulo</i>	place of small hills
<i>Cheptuli</i>	place of raised hills
<i>Kakoyi</i>	place of stones
<i>Tande</i>	place of a river called Tande
<i>Chombeli</i>	place of a hill with small caves
<i>Chevoso</i>	place of small shrubs with berries
<i>Timbito</i>	a place that is swampy
<i>Koli</i>	place of a hill slopping on both sides

The findings established that one source of the meanings of toponyms in Lukabararas was the historical contact between the Kabararas and other languages. The data in Table 4.10 presents examples of toponyms that show that the Nandi, for instance, provided the historical background which served as the origin of placenames in Lukabararas. The placenames are not only indicators of how the Nandi's valued the physical environment but also reflect the historical migration and settlements of the Nandi in Kabararas. The very presence of placenames such as *Mukayi*, *Teresia* and *Chegulo* are evidence of the places the Nandi inhabited and such names form part of the historical and cultural account of the contact between Nandi and other languages such as Lukabararas.

**Table 4.10: Toponyms derived from names of people, plants and animals**

<b>Primary level meaning</b>	<b>Secondary level meaning</b>
<i>Malava</i>	place owned by Malava
<i>Chesero</i>	place of shrubs
<i>Chimoron</i>	place full of shrubs
<i>Chimang'eti</i>	place of hyenas
<i>Kuvasali</i>	place of grazing kids
<i>Chebwayi</i>	place of the Nandi people descendants of a man called <i>Chebai</i>

The study revealed as shown in Table 4.10 and Table 4.11 that all the toponyms generated from physical features, names of people, plants and animals were derived from Nandi. The Nandi differentiates many plants based on their value for animals and other values, for example, their usefulness for livestock as grazing lands. The findings revealed that this was equally reflected in the places they named after plants or types of vegetation.

Therefore, it was established that the Nandi association of the physical environment with types of vegetation, was an indication that they considered the typography to be of prime importance to their livelihood or to give life through herding. This was revealed through toponyms such as *Koli*, *Teresia*, *Chesero*, *Chimoron* and *Chimang'eti*. Through these examples the findings indicated that the Nandi esteemed different kinds of vegetation and to feed their livestock they occupied mountainous and green or leafy environment.

**Table 4.11: Toponyms derived from activities**

Primary level meaning	Secondary level meaning
<i>Mawaya</i>	place of cable connections
<i>Maramu</i>	place of digging murram
<i>Machinjoni</i>	a slaughter house
<i>Wesiti Kenya</i>	a cane factory in western Kenya
<i>Harambee</i>	place of common human activities
<i>Tuka mocha</i>	place of one shop
<i>Stenti mayindi</i>	place for selling cereals

**Kommentiert [A64]:** This should not be on this list

**Kommentiert [A65]:** What activity is West Kenya derived from? The Toponym is West Kenya.

The findings showed that the category for names formed from activities were derived from Swahili and English. They included *Mawaya*, *Maramu*, *Machinjoni*, *Wesiti Kenya*, *Harambee*, *Tuka mocha* and *Stenti mayindi*. It was established that unlike the meanings of toponyms from languages such as Nandi and Maasai which had historical background, the toponyms in Swahili originated from the nativisation of words borrowed as loan words from these languages. This was partly because there was no equivalent name in Lukabaras for things such as duka, waya, west, stendi and murrum.

## **CHAPTER FIVE**

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

#### **5.1 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 purpose of the study was to comparatively analyse the borrowed forms of toponyms in Lukabaras from other languages such as Nandi Maasai, Swahili and English language.

#### **5.2 Borrowed forms of toponyms in Lukabaras**

In the first objective, the study sought to examine and comparatively analyse the borrowed forms of toponyms in Lukabaras. The data that was presented and analysed included the borrowed forms of toponyms in Lukabaras from words in Nandi, Maasai, English and Swahili. The comparative analysis in each of the target languages was done using the descriptive approach Tent (2015) by explaining the origin of the toponyms and under which category the toponyms fall.

The findings established that the words in Nandi from which the borrowed forms of toponyms in Lukabaras were derived were not all toponyms in the Nandi language. The study revealed that the toponyms in Nandi were derived from people, plants and animals or they were generated from physical features. In the same vein, the results established that all the borrowed forms of toponyms derived from Maasai were single lexical items. It was also observed that the Maasai were also historically in contact with Lukabaras and to the reasons for which toponyms were borrowed into Lukabaras were similar to the Nandi.

The findings also established that there were borrowed forms of toponyms in Lukabarar derived from Swahili and they were descriptions of activities or the events that happened at a place. However, it was observed that the borrowed forms of toponyms from Swahili did not have historical reasons like the case of the Nandi. The findings showed that since Swahili and Lukabarar are both Bantu languages, there was integration of loan words from Swahili into Lukabarar from which the toponyms were derived.

The results also established that unlike borrowed forms of toponyms derived from Nandi which were single lexical items, the forms of toponyms generated from Swahili were phrasal compounds. The findings observed that like Swahili, some of the words in English from which toponyms in Lukabarar were formed were also compound words. Moreover, the forms borrowed from English and Swahili were derived from descriptions of activities that were happening in a place.

### **5.3 Morphological processes in the borrowed forms of toponyms in Lukabarar**

The second objective examined the morphological processes in the borrowed forms of toponyms in Lukabarar. The findings established that the borrowed forms in Lukabarar were structurally lexical names and phrasal names. The structural analysis in the study, thus, revealed that the borrowed forms were either single unit names or phrasal compounds. The study established that like other words, toponyms are formed through word formation processes and most of which are systematic.

The results established that there were processes such as affixation which included prefixation and suffixation; compounding and clipping. Affixation was the most prevalent process and the prefix *{e-}* and *{-i}* were ascertained as the most productive

affixes in the formation of the toponyms but prefixation was more prevalent than suffixation.

This finding was different from a study by Kibet (2016) in which it was established that suffixation was the most prevalent process in the formation of Kipsigis toponyms. The present study also revealed that clipping was the least manifested word formation process in the borrowed forms of toponyms in Lukabaras.

#### **5.4 Semiotic analysis of the borrowed forms of toponyms in Lukabaras**

The third objective examined the meanings of the borrowed forms of the toponyms in Lukabaras. The study established that all the borrowed forms of toponyms in Lukabaras have denotative and connotative meanings. The study revealed that some places were named after the physical features present, others after names of people, animals, birds and others after activities that took place in the area. The findings showed that morphology and semantics have a relationship in the formation of borrowed forms of toponyms in Lukabaras where by morphology provided the free and bound morphemes while semantics assigned the meanings.

#### **5.5 Conclusion**

The findings of the study revealed that whereas the borrowed forms of toponyms in Lukabaras were derived from other languages such as Nandi, Maasai, Swahili and English, many of the toponyms were derived from the Nandi. The study observed that the reason for the prevalence of toponyms from Nandi was historical; the Eastern part of Kakamega North was inhabited by the Nandi before they moved further east to the escarpments. Nandi is also a neighbouring community to Lukabaras and there is a lot of interaction between the two speech communities. Irrespective of the language from which the toponyms were formed, all the borrowed forms were nativized to fit into the

phonological structure of Lukabaras. The study concluded that although there are morpho semiotic variations in the borrowed forms of the toponyms, the historical importance attached to them is esteemed for cultural heritage since it reveals what was borrowed into Lukabaras through place names and is passed to generations to come.

### **5.6 Recommendations**

The study recommends that since place names in certain areas reveal the historical contact between many languages, the responsibility of naming places, institutions should be sensitive to the linguistic aspects that could be continued from interlanguage interactions.

### **5.7 Suggestions for further research**

1. The study suggests the investigation into the etymology of other toponyms in Lukabaras which are not a result of borrowing from other languages.
2. It also suggested that an ethnolinguistic study of plant names can be carried out since the present study revealed that a number of toponyms were formed from the ecolinguistic knowledge of the speakers in their environments.
3. Comparative study of other seemingly related languages in terms of a large percentage of common words to establish their origin

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## APPENDICES

### Appendix I: Interview guide

#### Introduction

*Orio muno okwiyama okhuba mulala khumakhuwa kano. Bananganga bari Catherine Kasembeli ne ndibele omusomi wa masters eyunivasiti ya Masinde Muliro. Ndibele halaala nabashanje bano khushikha shino. Eshifune sheyindaviu yino nokhumanya amera ketsimbeka mukabarasi muno kharulananga nende etsinomonomo tsindi khuli olunandi, olumasayi, oluswayili nende olusungu. Bee nende elusubira muri amakhuwa kamulalosa kosi kalawela hano shichila kalarumikha tsa khushifune sho busomi buno bwenyene. Shamulala wenyu wubele nende obulakhule okhulosia mububalayi ori mwayeulile.*

(Thank you for accepting to take part in this study. My name is Catherine Kasembeli and I am a master's student at Masinde Muliro University of Science and Technology. I am accompanied with a group of researchers that will assist me to conduct the interviews. The purpose of this research is to find out about the place names in Lukabararas which are a result of borrowed forms from other languages such as Nandi, Maasai, Swahili and English. Trust that the information you will share will be treated as confidential and will only be used for the purpose of this study. Therefore, feel free to share your opinion and knowledge about the topic.)

#### A: Respondent's particulars

*Erika (Age): .....*

*Eyinzu (Marital status): .....*

*Wawebulwa (Place of birth): .....*

*Etsinimi (Languages): .....*

*Ewoti (Ward).....*

*Emilimo* (Occupation): .....

*Obusomi* (Education level): .....

**B: Discussion guide**

1. *Wakhamenya muKabarasi muno luwono shina?* (For how long have you stayed in Kabarasi?)

.....  
.....  
.....

2. *Robakho etsinomonomo tsindi tsili mukabarasi.* (Could you name other languages spoken in Kabarasi land?)

.....  
.....  
.....

3. *Muwoti yino, robakho ameera ketsimbeka tsia wamanya.* (Mention some of the names of places that you know in this ward)

.....  
.....  
.....

4. *Khukho nameera karulananga nende etsinimi tsindi muwoti yino? Noyanza, yinusiakho.*

(Are there names of places in this ward whose origin is another language? Please explain)

.....  
.....  
.....

5. *Nee ameera karulana ne etsinimi tsindi kano, kaminanga shina?* (What is the meaning of the names created from the foreign languages?)

.....  
.....  
.....  
.....

6. *Emaana ya ameera kano yikho nobwaukhani bwosi nende etsinimi tsia karulakho?*  
(Is there any difference in meaning of the place names in Lukabaras and the language from which they originate?)

**Kommentiert [A66]:** Is this still Lukabaras?

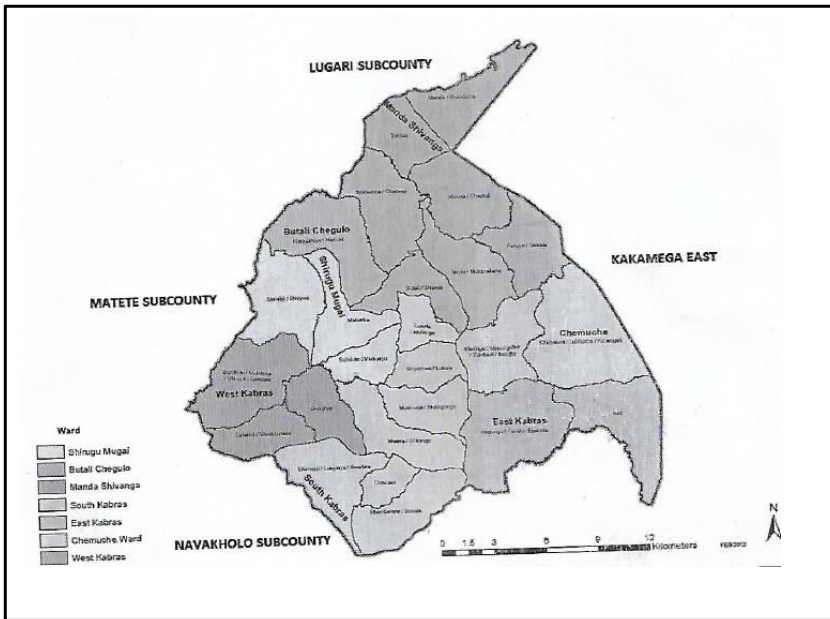
**Appendix II: Data extraction guide**

<b>No</b>	<b>Nandi</b>	<b>Maasai</b>	<b>Swahili</b>	<b>English</b>
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				

**Appendix III: Toponyms and their borrowed forms in Lukabaras**

<b>No.</b>	<b>Toponym</b>	<b>Borrowed form of toponym in Lukabaras</b>
1	<i>Kimoron</i>	<i>Chimoron</i>
2	<i>Kimang'et</i>	<i>Chimang'eti</i>
3	<i>Kuvasal</i>	<i>Kuvasali</i>
4	<i>Chebai</i>	<i>Chebwayi</i>
5	<i>Chimk</i>	<i>Chimuche</i>
6	<i>Kakoi</i>	<i>Kakoyi</i>
7	<i>Cheptul</i>	<i>Cheputuli</i>
8	<i>Chegulo</i>	<i>Chegulo</i>
9	<i>Kol</i>	<i>Koli</i>
10	<i>Kamasai</i>	<i>Kamasayi</i>
11	<i>Tombo</i>	<i>Tombo</i>
12	<i>Keser</i>	<i>Chesero</i>
13	<i>Teres</i>	<i>Teresia</i>
14	<i>Chombel</i>	<i>Chombeli</i>
15	<i>Marab</i>	<i>Malava</i>
16	<i>Harambee</i>	<i>Harambee</i>
17	<i>Duka moja</i>	<i>Tuka mocha</i>
18	<i>Stendi mahindi</i>	<i>Stenti mayindi</i>
19	<i>Tairi moja</i>	<i>Tairi mocha</i>
20	<i>Machinjoni</i>	<i>Machinjoni</i>
21	<i>West Kenya</i>	<i>Wesiti Kenya</i>
22	<i>Corner</i>	<i>Kona</i>
23	<i>Wire station</i>	<i>Mawaya</i>
24	<i>Murrum</i>	<i>Maramu</i>
25	<i>Place M</i>	<i>Pulesi Emu</i>
26	<i>Samis</i>	<i>Samitsi</i>
27	<i>Mugai</i>	<i>Mukayi</i>
28	<i>Timbit</i>	<i>Timbiti</i>
29	<i>Tande</i>	<i>Tande</i>
30	<i>Kamuchus</i>	<i>Kamuchusu</i>

**Appendix IV: Map of Kakamega North Sub County**



Source: Google maps 2019

**Appendix V: Research Approval from Directorate of Post graduate Studies**



**MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY (MMUST)**

Tel: 056-30870  
Fax: 056-30153  
E-mail: [directordps@mmust.ac.ke](mailto:directordps@mmust.ac.ke)  
Website: [www.mmust.ac.ke](http://www.mmust.ac.ke)

P.O Box 190  
Kakamega – 50100  
Kenya

**Directorate of Postgraduate Studies**

Ref: MMU/COR: 509099

3<sup>rd</sup> June 2024

Catherine Kasembeli  
LAL/G/01-54060/2019  
P.O. Box 190-50100  
**KAKAMEGA**

Dear Ms. Kasembeli

**RE: APPROVAL OF PROPOSAL**

I am pleased to inform you that the Directorate of Postgraduate Studies has considered and approved your Masters proposal entitled: *"A morpho-Semiotic Analysis of Borrowed Forms of Toponyms in Lukabarasi."*

1. Dr. Benard Mudogo - MMUST
2. Dr. James Matseshe - MMUST

You are required to submit through your supervisor(s) progress reports every three months to the Director of Postgraduate Studies. Such reports should be copied to the following: Chairman, School of Arts and Social Sciences Graduate Studies Committee and Chairman, Department of Language and Literature. Kindly adhere to research ethics consideration in conducting research.

It is the policy and regulations of the University that you observe a deadline of three years from the date of registration to complete your masters thesis. Do not hesitate to consult this office in case of any problem encountered in the course of your work.

We wish you the best in your research and hope the study will make original contribution to knowledge.

Yours sincerely,

Prof. Stephen O. Odebero, PhD, FIEEP  
**DIRECTOR, DIRECTORATE OF POSTGRADUATE STUDIES**

**Appendix VI: Research Permit from NACOSTI**

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 408504	Date of Issue: 04/July/2024
<b>RESEARCH LICENSE</b>	
	
<p>This is to Certify that Miss. CATHERINE KASEMBELI of Masinde Muliro University of Science and Technology, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kakamega on the topic: A MORPHO-SEMIOTIC ANALYSIS OF BORROWED FORMS OF TOPONYMS IN LUKABARASI for the period ending : 04/July/2025.</p>	
License No: NACOSTI/P/24/37851	
408504 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code
	
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**THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013 (Rev. 2014)**  
Legal Notice No. 108: The Science, Technology and Innovation (Research Licensing) Regulations, 2014

The National Commission for Science, Technology and Innovation, hereafter referred to as the Commission, was established under the Science, Technology and Innovation Act 2013 (Revised 2014) herein after referred to as the Act. The objective of the Commission shall be to regulate and assure quality in the science, technology and innovation sector and advise the Government in matters related thereto.

**CONDITIONS OF THE RESEARCH LICENSE**

1. The License is granted subject to provisions of the Constitution of Kenya, the Science, Technology and Innovation Act, and other relevant laws, policies and regulations. Accordingly, the licensee shall adhere to such procedures, standards, code of ethics and guidelines as may be prescribed by regulations made under the Act, or prescribed by provisions of International treaties of which Kenya is a signatory to
2. The research and its related activities as well as outcomes shall be beneficial to the country and shall not in any way:
  - i. Endanger national security
  - ii. Adversely affect the lives of Kenyans
  - iii. Be in contravention of Kenya's international obligations including Biological Weapons Convention (BWC), Comprehensive Nuclear-Test-Ban Treaty Organization (CTBT), Chemical, Biological, Radiological and Nuclear (CBRN).
  - iv. Result in exploitation of intellectual property rights of communities in Kenya
  - v. Adversely affect the environment
  - vi. Adversely affect the rights of communities
  - vii. Endanger public safety and national cohesion
  - viii. Plagiarize someone else's work
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4. The license any rights thereunder are non-transferable
5. The Commission reserves the right to cancel the research at any time during the research period if in the opinion of the Commission the research is not implemented in conformity with the provisions of the Act or any other written law.
6. The Licensee shall inform the relevant County Director of Education, County Commissioner and County Governor before commencement of the research.
7. Excavation, filming, movement, and collection of specimens are subject to further necessary clearance from relevant Government Agencies.
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9. The Commission may monitor and evaluate the licensed research project for the purpose of assessing and evaluating compliance with the conditions of the License.
10. The Licensee shall submit one hard copy, and upload a soft copy of their final report (thesis) onto a platform designated by the Commission within one year of completion of the research.
11. The Commission reserves the right to modify the conditions of the License including cancellation without prior notice.
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13. The Licensee shall disclose to the Commission, the relevant Institutional Scientific and Ethical Review Committee, and the relevant national agencies any inventions and discoveries that are of National strategic importance.
14. The Commission shall have powers to acquire from any person the right in, or to, any scientific innovation, invention or patent of strategic importance to the country.
15. Relevant Institutional Scientific and Ethical Review Committee shall monitor and evaluate the research periodically, and make a report of its findings to the Commission for necessary action.

National Commission for Science, Technology and  
Innovation (NACOSTI),  
Off Wajaki Way, Upper Kabete,  
P. O. Box 30623 - 00100 Nairobi, KENYA  
Telephone: 020 4007090, 0713788787, 0735404285  
E-mail: [dg@nacosti.go.ke](mailto:dg@nacosti.go.ke)  
Website: [www.nacosti.go.ke](http://www.nacosti.go.ke)