GENEALOGICAL RECONSTRUCTION OF THE PROTO -LULUHYIA LANGUAGE

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DECLARATION AND RECOMMENDATION

Declaration

This is my original work and has not been presented to any other university or college for any academic award.

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Recommendation

This thesis has been submitted for examination with our recommendation as university supervisors.

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DEDICATION

This thesis is dedicated to my wife Ruth Khakasa for standing by and with me through constant reminder that time was running out; my children for always asking about my graduation day, the question which brightly lit the academic effort and determination in me; my father, John Lwangale and my mother, Elizabeth Khaoma for setting the academic foundation in me.

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ABSTRACT

A genealogical reconstruction of any language is geared towards the formulation of a protolanguage. The reconstruction of a target language is largely dependent on the current use of its presumed varieties or dialects. In this case, the genealogical reconstruction of the Proto-Luluhyia language was possible through consideration of its dialects. The existing literature shows that genealogical reconstruction of a proto-language for all Luluhyia dialects had not been done. It was, therefore, necessary for a study to be undertaken to genealogically reconstruct Proto-Luluhyia language for all dialects under it. The study was guided by three objectives: establish the genealogical relatedness of the Luluhyia dialects, genealogically reconstruct Proto-Luluhyia language and determine phonological, semantic and morphological variations of Luluhyia dialects. The study was guided by the genetic hypothesis theory. The study employed qualitative method in which ethnography design was applicable. The researcher collected open-ended, emerging data with the primary intent of developing themes from the data. Sample in this study was selected from the native speakers of the Luluhyia dialects who formed the target population. The sample size of 170 respondents was used with each of the 17 Luluhyia dialects represented by 10 subjects. All the 17 Luluhyia dialects were purposively involved in the study for the purpose of reconstructing an all inclusive Proto-Luluhyia language. Purposive sampling technique was also used in the selection of subjects from each dialect. The main instrument of data collection in this study was interview. The comparative method was involved in data analysis, especially in the reconstruction of the Proto-Luluhyia language after transcription being done. The study contributes new knowledge in the fields of Sociolinguistics and Historical Linguistics. The study established that the Luluhyia dialects are genealogically related. It was shown through resemblance of cognate forms cutting across the dialects in the vocabulary areas involving naming systems, days of the week, human body parts, domestic animals and historical origin that the Luluhyia dialects are genealogically related. Generally, orthographically, the Luluhyia dialects appear the same to the ears of non-native speakers. However, to a linguist certain variations are noticeable. These variations are though limited and do not entirely cut across the Luluhyia dialects. Reconstruction of the Proto-Luluhyia language was genealogically done based on the current use of the Luluhyia dialects in the vocabulary areas mention above. Phonological similarities of the cognate forms played a key role in the identification of the sounds to be reconstructed and subsequent reconstruction of the lexical items of the Proto-Luluhyia language.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The speakers of the Luluhyia dialects belong to the larger Bantu group. According to Blench (1987), origin of the Bantu is one of the most widely debated and controversial questions of African ethnography. This is as a result of conflicting versions of the explanations concerning their origin and migration patterns to their present day settlements. This kind of debate keenly attracts linguists' 'attention as well as archaeologists, historians and anthropologists. The greatest reason why the Bantu group of people is important to the above categories of scholars is because the group forms a relatively tightly knit category of languages whose relations appear to be correlated to population movements.

Waters (1989) presents a more detailed study of various Bantu and '*Bantoid*'—or distantly related—languages. Scholars question the correlation between the expansion of the languages and population movements or migrations. The expansion of the Bantu languages has been broadly identified with the migrations of hunter-farmers. Guthrie (1970) attempts a comparative study of Bantu languages and for unspecified reasons considers a region in the southeast of the Congo basin as the source or point from which the Bantu expanded. What linguists are, however, still not certain about is whether the Bantu sub-groupings and language branch**es** represent genuine migrations of human populations or just cases of language shift. A study on Luluhyia language which is one of the Bantu languages may beyond any doubt benefit from the foregoing historical background.

Luluhyia is a Western Bantu language in the context of the location of its speakers in East Africa. Speakers of Luluhyia dialects mutually understand each other with ease, this suggesting some relationship which could largely be genetic in origin. The degree of mutual intelligibility varies according to the closeness or farness of these sub-nationalities. For example, the degree of mutual intelligibility between a Lulogooli and a Lubukusu dialect speaker is lesser that either that of Lutiriki and Lulogooli speakers or Lubukusu and Lutachoni speakers. That is, the degree of intelligibility between dialects which border each other is greater than that between dialects that are far apart (Leung, 1991, Munroe & Munroe 1989 & Muaka, 2005).

Historically, the efforts by the colonialists to unite the Luluhyia speaking sub-nations were futile for the period ranging from 1895 to 1963. Initially, the Luluhyia speaking communities had occupied the vast east African landmass. However, in 1902 the Abaluhyia territory was split into two by the state boundary between Kenya and Uganda (Sangree, 1965, Ssennyonga, 1978, Wagner, 1956, Wandibba, 1985 & Wasike, 2005).

The Bukusu waged a fierce resistance against the British in 1895 at Chetambe. Although, the move to resist colonial power by the Babukusu was unsuccessful, the British drew some lessons and it was resolute for them to unite Abaluhyia people in 1909; thus the British installed Nabongo Mumia as the Supreme Chief of the Wanga Kingdom (Wandibba, 1985 & Wasike, 2005).

The first estimation of the Luhyia population was done by Wagner (1949) who noted that there were less than 350,000 Abaluhyia people in 1937. However, the current population of Abaluhyia is 3.5 million and is considered to be the second largest ethnic group in Kenya after the Agikuyu people. Linguistically, it is important to note that there are about 1.5 Million Luluhyia speakers in Uganda who unlike their Kenyan cousins, do not consider themselves as a single ethnic group. Consequently, the current study focused on Luluhyia speakers of the seventeen dialects in Kenya.

The reason why the study confined itself to Luluhyia dialects in Kenya was based on the fact that ethnic label "Abaluyia" is Kenyan, and is not used by Ugandan Luluyia speakers. The label has been associated with Kenya since the 1930s, and elders from the region accepted the designation during the 1960s. One sub-ethnic group is in northern Tanzania and four are in Uganda (Purvis, 1907, Appleby, 1943, Appleby, 1961, Brown, 1968 & Brown, 1972). Sociologically, state boundaries make speakers to identify themselves more with language groupings in their countries than of other nations. Politically, extending linguistic study to other countries may create historical debates about the sense of resource ownership and hence the study restrained itself within the Kenyan boundaries. Furthermore, the Kenyan Luluhyia dialects in this study served as a representative of other Luluhyia speakers in Uganda and Tanzania.

Interestingly, it is worth noting at this point that there is no single Luluhyia language. Rather, there are several mutually understood dialects that are principally Bantu. Perhaps the most identifying linguistic feature of the various Luhya dialects is the use of the prefix *aba-*

meaning "of" or "belonging to." In this context, *Abalogoli* means "people of *logoli"* (Were, 1967). Luhya names have specific meanings. Children are named after climatic seasons and also after their ancestors, often their deceased grandparents or great-grandparents. Among the Ababukusu, the name Wafula (for a boy) and Nafula (for a girl) would mean "born during heavy rains," while Wekesa (for a boy) and Nekesa (for a girl) would mean "born in the harvest season." Naming was an important aspect in this study since the similarity in naming system would suggest a shared culture and therefore, pointing toward common ancestry of language.

According to Angogo (1983), Kasaya (1992) and Wamalwa (1996) Luluhyia dialects are clustered into three categories: northern, central and southern. The dialects in a given cluster are closely related compared to those in others. For example, the various Abaluhyia speakers speak several related dialects, though some of them are no closer to each other than they are to neighboring non-Luluhyia languages. For example, the Lubukusu speakers are ethnically Luhyia, but the Lubukusu dialect is a variety of Lumasaba spoken in the eastern part of Uganda on the western slopes of Mount Elgon. However, there is a considerable degree of mutual intelligibility among the Luluhyia dialects. This mutual intelligibility made it possible for the study to conduct a genealogical reconstruction of the presumed protolanguage of the dialects. For the purpose of this study**,** the term Proto-Luluhyia Language was used to refer to the reconstructed language.

The study, to a large extent, used comparative method in attaining its objective of reconstructing the Proto-Luluhyia Language. The comparative method aims to prove that two or more historically related languages are descended from a single parent language (proto-language) by comparing lists of cognate forms. Regular sound correspondences between the languages are established, and a sequence of regular sound changes can then be postulated, which allows the proto-language to be genealogically reconstructed. Relation is deemed certain only if at least a partial reconstruction of the common ancestor is possible and if regular sound correspondences can be established with chance similarities ruled out (Salzmann, 1993, Kirsten, 1991).

 Furthermore, Trask (2001) postulates that the discovery of common proto-languages is the main object of genetic comparative linguistics, which classifies languages into families. This postulation was directly related to this study since reconstruction of the Proto-Luluhyia language actually binds Luluhyia dialects as belonging to the same linguistic family rather

than ethnic one. Thus the study established that the reconstruction of Proto-Luluyia Language was possible and hence the genealogical relatedness of the Luluhyia dialects.

Dialects that belong to the same language must share some similarities that distinguish them from other dialects in the family that do not belong to this language. However, the simple fact that there are similarities does not necessarily mean that two dialects belong to the same language. According to Labov (1994), by assessing the structural features of languages one is able to establish differences between them. However, languages sharing several logically independent features constitute a language type. Therefore, as regards the current study, the logical independent features of the Luluhyia dialects formed the basis of their being descended from a common ancestor, Proto-Luluhyia Language.

Historical linguistics, which deals with historical changes of languages and classification of languages into families, provided the basis of reconstructing the proto language for Luluhyia dialects by use of the comparative method. The genealogical analysis of the Luluhyia dialects provided the possible archaic and even extinct forms of the "Proto-Luluhyia language" from which they (dialects) trace their origin. Therefore, the genealogical analysis of Luluhyia dialects provided a basis for reconstructing the Proto-Luluhyia language.

1.2 Statement of the Problem

A genealogical reconstruction of any language is geared towards the formulation of a protolanguage. The reconstruction of a target language is largely dependent on the current use of its presumed varieties or dialects. In this case, the genealogical reconstruction of the Proto-Luluhyia language was possible through consideration of its dialects. The existing literature shows that a genealogical reconstruction of a proto-language for all Luluhyia dialects had not been done. It was, therefore, necessary for a study to be undertaken to genealogically reconstruct the Proto-Luluhyia language for all dialects under it.

Luhyia dialects have been extensively studied over a long period of time. The speakers of Luluhyia dialects are generally referred to as Abaluhyia who were initially known as Kavirondo Bantu as a result of their being close to Lake Victoria. The Luhyia ethnic group consists of seventeen sub-nationalities or dialect speaking sub-groups. These include Abakhayo, Babukusu, Abanyala, Abanyore, Abatsotso, Abetakho, Abesukha, Abakabras, Abakisa, Abalogoli, Abamarachi, Abasamia, Abatachoni, Abatiriki and Abawanga. It is worth noting that some Luluhyia speaking communities such as Abagisu, Abamasaba,

Abagire, Abanyole and Abasamia are found in Uganda. However, the term "Luluhyia" strictly refers to those dialects spoken in Kenya. The title "Abaluhyia" was coined in the 1930s and adopted as a designation for the Kenyan group in 1960s (Bradley 1993, Simiyu 2000 and Lwangale 2007). It was notable that none of the studies by the above researchers considered reconstruction of the Proto-Luluhyia Language for all the dialects. Despite the mutual intelligibility cutting across the Luluhyia dialects no study had attributed it to a common origin or proto-language. Consequently, the existing literature showed that genealogical reconstruction of a proto-language for all Luluhyia dialects had not been done. It was, therefore, necessary for a study to be undertaken to genealogically reconstruct Proto-Luluhyia language for all dialects under it. The reconstruction of Proto-Luluhyia Language implied that the mutual intelligibility among Luluhyia dialects is linked to their origin on the basis of linguistic data. The existence of proto-languages and the validity of the comparative method are verifiable in cases where the reconstruction can be matched to a known language. Luluhyia dialects in the current study were instrumental in the reconstruction of the Proto-Luluhyia Language. Such a study provides new knowledge in historical linguistics as far as causes for linguistic change in Luluhyia dialects and their variations are concerned.

1.3 Objectives

The main objective of the study was to genealogically analyze Luluhyia dialects with the aim of reconstructing Proto-Luluhyia language.

The study was guided by the following specific objectives:

  i.   To establish the genealogical similarities and relatedness of the Luluhyia dialects.

 ii.   To genealogically reconstruct Proto-Luluhyia language.

iii.   To determine phonological, semantic and morphological variations of Luluhyia dialects, and to determine their significance.

1.4 Research Questions

The study answered the following questions:

  i.   What are the indicators of Luluhyia dialect genealogical relatedness?

 ii.   What is the nature and form of a Proto-Luluhyia language reconstructed genealogically?

iii.   What are the phonological, semantic and morphological variations of Luluhyia dialects?

1.5 Justification of the Study

Reconstruction of Proto-Luluhyia language had not been done by any linguist. The high number of Luluhyia dialects makes it difficult for non-native speakers to notice the similarities and mutual intelligibility among the dialects. Therefore, this study which undertook reconstruction of a proto-language of the Luluhyia dialects provides a common denominator against which their relationship and descent can be explained and understood.

The genealogical studies that had been done on African languages were at general level but almost none at the local level especially regarding the historical changes and development of Luluhyia dialects. The historian may benefit from this study by reassessing the migration patterns of the seventeen speech communities in the study and establishment of a particular point in time at which the Proto-Luluhyia Language was spoken.

The speech communities focused on in the study will benefit by understanding the historical changes, development and origin of their dialects. Above all, the study contributes new knowledge in the fields of Historical and Comparative Linguistics and Sociolinguistics.

1.6 Scope and Limitations

This study focused on the genealogical analysis in lexical, semantic and phonological aspects of Luluhyia dialects with a view to reconstructing the Proto-Luluhyia Language. The study employed the comparative method in analyzing the linguistic forms of the varieties under study and systematically came up with the proto-variety common to all. The contemporary use of the seventeen varieties became handy and central to the entire analysis and reconstruction.

The study was based in Bungoma, Trans-Nzoia, Vihiga, Kakamega and Busia counties of western Kenya. The study concerned itself with various terminologies in identified lexical, phonological and semantic fields across the dialects.

The comparative method which was used in the analysis of data in this study suffers from one main limitation. The family tree model employed makes a gross idealization of the relations between varieties, in particular makes no allowances for one variety influencing another, which could lead in extreme cases to convergence, that is, a single variety being descended

from two separate varieties (Traughott, 1977 in Hudson, 1980). In fact, the assumption of uniformity in a proto-language, implicit in the comparative method, is problematic. Even in small language communities there are always dialect variations, whether based on area, gender, class, or other factors. That was why one of the objectives of this study dealt with dialect variations.

Furthermore, different dialects, as they evolve into separate languages, remain in contact with one another and influence each other. Even after they are considered distinct, languages near to one another continue to influence each other, often sharing grammatical, phonological, and lexical innovations. A change in one language of a family may spread to neighboring languages; and multiple changes are communicated like waves across language and dialect boundaries, each with its own randomly delimited range.

1.7 Definition of Terms

Abaluhyia:	the native speakers of Luluhyia dialects
Bantu:	A sub-branch of Niger-Kordofanian group of African languages in Central, Eastern and Southern Africa recognized with the element "-ntu" as the last syllable for the word meaning "person".
Cognates:	words or lexical items which are similar and thought to come from the same word. They are used to establish similarities or differences between languages.
Cognate set:	the set of related words descending from the same ancestor word of the proto-language
Comparative reconstruction:	This is comparison between two languages in order to establish relatedness or otherwise.
Comparative Linguistics:	deals with the study of two or more languages with the aim of establishing similarities and differences to explain the changes and developments that have taken place in such languages.
Dialect:	a variety of language
Documentary records:	written data about a past history of a given language.
Ethnography:	this is interactive research, it requires relatively extensive time at a site in order to systematically observe, interview, and record processes as they occur naturally at the selected location.
Family tree:	refers to a diagram showing how languages have descended from the ones in the higher nodes
**Focus groups*:*	These are composed of representative members of a group whose beliefs, practices or opinions are sought through interaction and discussion.
Genealogy:	The study of the origin of language(s) to establish their protolanguage through reconstruction by comparative method.
Genetic relationship:	the relatedness of languages based on shared origin.
Indo-European theory:	this theory attests that various languages from all across Eurasia, in lands as far apart as India and Iceland, show many

essential similarities, enough that they must have originated as a single tongue at some point long ago.

Hypothetical language: this is the presumed parent language for other languages.

Language classification: this refers to the linguistic process of grouping languages into families based on shared retention of lexical items from the presumed parent language.

Language change: refers to linguistic innovations or adaptations that have taken place in a given language.

Language family: a group of languages which have been established to belong to a single parent language. A language family is a cluster of languages related through descending from a common ancestor, called the protolanguage of that family.

Language history: the period from the time the language was first written up to date.

Lexical items: word or vocabulary of a given dialect/language.

Lexical variations: Speakers of different language varieties use certain words differently more or less frequently, or with different meanings.

Mutual intelligibility: The understanding that cuts across two or more speakers of different dialects each speaking his/her own.

Native speaker: one who uses a language as his/her first language.

Phonetics: this is the study of the production of the human speech sounds.

Pre-history: the period preceding the beginning of the written form of a language. Consequently, the language which has never been written down has no history.

Pre-history reconstructability: the process of recording down linguistic data which was

presumably there in a given language before its history.

Protolanguage: A language which serves as the origin of other languages below it in a tree diagram.

Proto-variety: Used interchangeably with protolanguage.

Proto-Luluhyia: a proto-language for Luluhyia dialects

Protospeech: a single source from which all human languages sprang.

Reflex: the descendant sound of a sound in a proto-language

Swadesh list: a list of words (thought to be stable and unchanging across languages) which aids linguists in collecting data from various languages being studies in comparative linguistics with the aim of doing a possible reconstruction.

Sound correspondence: sounds found in the related words of cognate sets which descend from a common ancestral sound.

The Misiri Myth: this is a mythical account of the origin of Luluhyia dialect speaking people as having come from Misiri/Egypt.

Variation: slight difference between lexical items.

Variety: refers to the dialect of a language.

Universal language: this refers to a widely used language; spoken in many countries of the world for a variety of functions; a lingua franca.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1   Introduction

This chapter presents what other scholars have done in relation to the topic and objectives of the current study. Basically, the literature review focuses on theoretical perspectives of historical linguistics, classification of languages, geographical distribution of Luluhyia dialects and their phonology. Theoretical framework guiding the study is also presented in this chapter.

2.2   Theoretical Perspectives of Language Families

Comparative linguists set out to study how languages are related with a view of reconstructing a parent language to all, protolanguage. To find language families, that is, groups of languages descended from a common ancestor, linguists compare languages to find systematic differences or similarities (Beekes, 1995). In addition, Comrie (1999) notes that some languages are obviously related to one another, as shown by the presence of systematic differences--like the regular sound correspondence between English [T] and German [d]. Furthermore, similar correspondences show up between the vocabulary of French and Spanish, on one hand, and Hebrew and Arabic, on the other, as well as between such geographically disparate languages as Hawaiian, Maori and Malagasy. No one would dispute that the languages in each of these groupings stem from a common ancestor. Many other languages seem totally unrelated: Navaho, English and Swahili. The above observations are important and applicable to the current study since they provided the basis and assumptions upon which the Luluhyia dialects were compared in the quest for reconstruction of their proto-language.

It is notable that languages of the world can be grouped into various families. A language family is a cluster of languages related through descending from a common ancestor, called the protolanguage of that family. The term 'family' comes from the model in a tree form of language origination in historical linguistics. The comparative linguistics is historical in perspective and essentially deals with language change. Language change affects all levels of language structure and it eventually leads to language split or creation of languages, descendants, from common proto-languages (Dixon, 1997).

The concept of language families is based on the historical observation that languages develop dialects, which over time may diverge into distinct languages. However, linguistic

ancestry is less clear-cut than familiar biological ancestry, in which species do not crossbreed. It is more like the evolution of microbes, with extensive lateral gene transfer: Quite distantly related languages may affect each other through language contact, which in extreme cases may lead to languages with no single ancestor, whether they are creoles or a mixture of languages. In addition, a number of sign languages have developed in isolation and appear to have no relatives at all. Nonetheless, such cases are relatively rare and most well-attested languages can be unambiguously classified as belonging to one language family or another (Labov, 1994).

In establishing language family members, the concerned researcher ought to aware of sprachbund. A sprachbund is a geographic area having several languages that feature common linguistic structures. The source of the evident similarities between those languages can be attributed to language contact, not by chance or common origin, and are not recognized as criteria that define a language family (Beekes, 1995).

Comparative linguists today contest whether or not certain languages should be grouped together into families. In this regard, linguists are either lumpers or splitters. Lumpers have narrowed the number of proto-languages to about two dozen: Indo-European, Uralic, Altaic, 4 families in Africa, a few in East Asia; only 3 in all of the Americas. Also, there are a few languages left over that seem not related to any others. They are called language isolates: Basque, Ket, Burushaski. These languages are probably remnants of larger families spoken in the distant past (Bynon, 1977 & Campbell, 1997).

There is a belief that the world languages can be traced to a single source, ancestor. This most recent theory of monogenesis, the proto-World theory, has evolutionary rather than religious overtones: Greenberg's hypothesis holds that the original language developed in Africa among early Homo sapiens. As Homo sapiens spread across the world, they took their language with them. That single language, which he calls the Mother Tongue or proto-world, diverged naturally over time into the several thousands of diverse forms spoken today (Charles, 1993, Fromkin, Rodman and Hyams, 2011). The languages that belong to the same parent language share the some retention in terms of morphological items from it or underwent similar innovation in their historical paths.

However, the fact still remains that so far no one has found conclusive proof that all existing languages are descended from a common source just like no one had linguistically shown that

Proto-Luluhyia language was reconstructable as a common ancestor for Luluhyia dialects, thus the current study.

2.3   Comparative Review of Reconstruction of Protolanguage

Generally, there is mutual intelligibility among the Luluhyia dialects. However, it was not known whether the relatedness is genealogical or otherwise. A genealogical reconstruction of any language is geared towards the formulation of a protolanguage. It is worth noting that the reconstruction of a target language is largely dependent on the current use of its presumed varieties or dialects. In this case, the genealogical reconstruction of the Proto-Luluhyia language was possible through consideration of the Luluhyia dialects. In 1816 the German linguist Franz Bopp (1791-1867) used the correspondences between verbal systems of Sanskrit, Greek, Latin and other Indo-European languages to prove their relatedness. Furthermore, Jacob Grimm (1785-1863) established the sound correspondences between the consonants of Germanic and other Indo-European languages. These correspondences became to be known as Grimm's Law (Wheeler, 2017). One of the rules is that voiced stops in Latin and Greek correspond to voiceless stops in Germanic, while the voiceless stops in the other languages correspond to voiceless fricatives. For example, Latin *decem* and Greek *děka* "ten" fully match with Gothic *taíhun* (Anttila, 1989). The current study was interested in whether such correspondences existed between Luluhyia dialects and this helped to determine their common ancestry.

According to Terry (1978), similarities between languages can be explained in terms of the shared retention from parent language or shared innovation since the time of the proto-language. If two languages are similar because they share some feature that has been retained from the protolanguage, one cannot use this similarity as evidence that they have gone through a period of common descent. The retention of a particular feature in this way is not significant, because one should expect a larger number of features to be retained in any case. However, if two languages are similar because they have both undergone the same innovation or change then one can say that this is evidence of common ancestry. One can say that a shared innovation in two languages is evidence that the same change is unlikely to take place independently in two separate languages. Therefore, the genealogical analysis as one used in the current study becomes handy in establishing the historical relationship between dialects or languages with a view to reconstructing their ancestor, proto-language.

There are various methods of language reconstruction advanced by linguists but all of them

have their own shortcomings. The typological classification is not relevant to genetic classification which involves reconstruction of the items in the earlier forms of the parent language. Sapir (1971) came up with the theory of lexicostatistics and used it on specific groups of the Niger-Congo. However, it is notable that lexicostatistical exercises give ambiguous results and are no longer generally used as reliable tool for establishing the genetic unit of a language group. For example, as regards the Niger-Congo subgroupings, there are some illegal moves by the established rules of lexicostatistics, very low cognacy figures were used and nodal points were supplemented throughout by the use of isoglosses or shared innovations. Therefore, this method was not used in the current study. Williamson (1985) demonstrates that closely related languages can rapidly develop extremely diverse noun morphologies. Greenberg in 1950s came up with the method of mass comparisons which involved the piling up of sound-meaning correspondences. This method was initially heavily criticized but it emerged to be workable over time. The comparative method was involved in data analysis, especially in the reconstruction of the Proto-Luluhyia language after transcription had been done. The comparative method is a way of systematically comparing a number of languages in order to provide a historical relationship between them. Such a historical relationship is basically genealogical. The comparative theory considers projection as its first step in carrying out a reconstruction. As we project, we assume that some set of terms represent the terminal nodes of genetic tree whose top-most node is missing.

In comparative theory, researchers begin by identifying a set of formal similarities and differences between the languages and then reconstruct an earlier stage of development from which all forms could have derived. Thus Salzmann (1993:105) claims that:

> "It is possible to reconstruct the sounds and meanings of words as well as the grammar and syntax of an earlier undocumented state of language but usually the ultimate goal of linguistic reconstruction is the assumed ancestral language or protolanguage of all those languages derived from the same source."

When given languages have been proved to have come from a common ancestor, they are said to be cognate. The family tree is an important component of comparative theory. This (the family tree) is a convenient way of representing relationship among varieties (Hudson 1990).

This model allows one to show how far each diverged from the others as a result of historical

changes. If one included two varieties in the same diagram, there is an assumption that they are both descending through historical changes from a common ancestor variety which could be named in the diagram.

All varieties at the bottom are descended from this one variety. The principal value of family tree model for historical linguistics is that is clarifies the historical relations among the varieties concerned and in particular that it gives a clear idea of the relative chronology of the history changes by which the varieties concerned have diverged. The advantage of the family tree model as used in comparative method is that it shows hierarchical relation among varieties which are descended from say Proto-Luluhya language as dialects of Luluhyia. The larger varieties like Luluhyia (varieties at higher nodes) include all the items within the varieties below them:

```
           X
          / \
         /   \
        /     \
    ┌───────┐   ┌───────┐
    │   Y   │   │   Z   │
    └───────┘   └───────┘
```
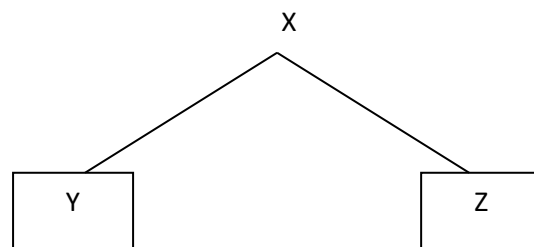
Figure 1: *1:* **A Genetic Tree Diagram Model**

X is a large variety including all the items found in Y and Z.

By looking at a several genetically related languages we can attempt to reconstruct the ancestor language from which the modern related languages are derived. In linguistics, the comparative method is a technique for studying the development of languages by performing a feature-by-feature comparison of two or more languages. The comparative method is also important for language classification, for research on distant genetic relationships between languages and for other areas. Languages which belong to the same language family are genetically related to one another. This means that they are derived from a single original language. According to Nowak (2014), different dialects from the proto- language develop through linguistic changes in different regions where they are spoken. What is more is that languages and dialects are constantly changing, so with further changes dialects become distinct languages with regards to the varieties of proto- language. The aim of the comparative method is to recover the ancestor language (the proto- language). It is done by doing a comparison of the descendant languages. Another aim is to determine what changes have taken place in the various languages that developed from the proto- language. The work

begins with phonology, with an attempt to reconstruct the sound system. This leads to reconstruction of the vocabulary and the grammar of the proto- language. If the reconstruction succeeds, the assumption that languages are related is justified. By comparing what these sister languages inherited from their ancestor, we attempt to reconstruct the linguistic traits which proto- languages possessed. For example, for Proto- Germanic, the ancestor of English, there is no written documentation. The language is known only from comparative reconstruction. Applying comparative method to related languages, allows linguists to figure out what that common ancestor was like and to reconstruct the language. By comparing English to its relatives linguists attempt to discover what Proto- Germanic was like.

There are seven stages in the application of the comparative method in an attempt to reconstruct the proto-language of what are seen to be sister languages.

Stage 1: Assemble cognates

Cognate is a word (or morpheme) which is related to a word (morpheme) in sister languages by reason of these forms having been inherited by these sister languages from a common word (morpheme) of the proto- language from which the sister languages have descended. Cognate set - the set of words (morphemes) which are related to one another across the sister languages because they are inherited and have descended from a single word (morpheme) of the proto- language. First of all, we look for potential cognates among related languages and list them. We should begin with cognates from the basic vocabulary like body parts, low numbers, common geographical terms etc., because such lexical items are rarely borrowed. Then we must eliminate other sets of similar words which are not due to inheritance from a common ancestor (words similar among languages because of borrowing, chance similarity etc.).

Stage 2: *Establish sound correspondences.*

Sound correspondence is a set of cognate sounds; the sounds found in related words of cognate- sets which correspond from one related language to other because they have descended from a common ancestral sound. A sound correspondence is assumed to recur in various cognate sets.

Focus should be on the phonemic representation of the sound not the conventional spelling. It is very important to avoid potential sound correspondences which are due merely to chance. Some languages have words similar only by accident. Kaqchikel (Mayan)- "mes"- mess,

disorder, garbage. English - "mess"- disorder, untidiness. If we want to decide whether a sound correspondence is real (does it reflect sounds inherited from the proto- language) we must check of the correspondence recurs in other cognate sets. If we attempt to do it between English and Kaqchikel, we will find out that there are no other instances of it. Nonetheless, borrowings might also cause confusion and they should not be treated as indicators of relatedness between two or more studied languages.

Stage 3: Reconstruction of the proto- sound

There is need to repeat second step till we have found all of the correspondences and then focus on reinventing the proto-sound from which all of the daughter languages originate. Reconstruction of the proto-sound is done by postulating what the original sound in proto-language was basing on phonetic properties of the sounds from the descendant languages. The sound changes among daughter languages of the same ancestor are characterized by the same direction in the sound change over time. Some scholars define that phenomenon as 'naturalness', as that changes are taking place naturally. For example many languages have changed s>h, but change in the other direction, h>s, is almost unknown. In cases such as these, we speak of 'directionality'. If we find in two sister languages the sound correspondence /s/ in language1; /h/ in language2, we reconstruct *s and postulate that in language2 *s>h the alternative with *h and the change *h>s in language1 is highly unlikely, since it goes against the known direction of change.

Stage 4: Determination of the status of similar (partially overlapping) correspondence sets
Some patterns in sound changes may concern more than one overlapping correspondence set. This must be dealt with to achieve reconstruction. For example, sound correspondence 6: Italian k: Spanish k: Portuguese k: French k since all the languages have the sound /k/, we would reconstruct *k. Yet, the sound correspondence 6 is similar to sound correspondence 1. The two sets overlap partially since they share some of the same sounds. The only difference is in French, which /k/ in sound has set 6 and /ʃ/ in sound set 1.In cases like this we must we must determine whether they reflect two separate proto- sounds or one that split into more than one. If the sound change is regular there are two possibilities. The first one is explaining the difference. It can be done by showing that while the other languages maintained k, in French k had become ʃ in specified environments. This is important to show when the sound k became ʃ, and when it remained k in French. If we are unable to do it we must assume the other possibility. The second option is that there were two proto- sounds which resulted in

two sound sets, and in Italian, Spanish and Portuguese they merged to k. Sometimes, however, we must reconstruct separate proto- sounds in cases of similar, partially overlapping correspondence sets. Cognate sets 10 to 13 show sound correspondence: Italian b ; Spanish b; Portuguese b; French b. To make it simpler we will call it sound- set 7. Cognate sets 14 to 16 show sound correspondence: Italian v; Spanish b; Portuguese v; French v. To make it simpler we will call it sound- set 8. The best reconstruction for sound- set 7 would be *b, because all the languages have b as their reflex. To make it simple, it is a speech element derived from a corresponding form in an earlier state of the language: "sorrow" is a reflex of Middle English "sorwe". Sound- set 8 partially overlaps with sound- set 7 since Spanish has b for its reflex as well. In this case we must be able to explain that those languages with v changed and original b to v, or we must reconstruct two separate sounds in the proto- language (probably b and v). In this case Spanish would then be assumed to have merged its original v with b.

Looking for factors that could be the basis of a conditioned change in Italian, Portuguese and French, which could explain how single b could become v in certain circumstances but remain b in others, we find none. Both b and v can be found at the beginnings of words before all sorts of vowels. Since it is impossible to find any conditioning factor, we must reconstruct b for the cognates in sound- set 7 and v for those in sound- set 8. In this way we need two different proto- sounds to explain things. 5. Check the plausibility of the reconstructed from the perspective of the overall phonological inventory of the proto-language. If two related languages have correspondence set (language one d; language two r), we can reconstruct r and assume that r changed to d in language one since this pattern is known to take place in languages. On the other hand, since change from d to r is also found in languages we may assume it was the other way around. This kind of reasoning and justification for picking specific sounds as proto-sounds was highly used in the reconstruction of the Proto-Luluhyia language.

Stage 6: Checking the plausibility of the reconstructed sound from the perspective of linguistic universals and typological expectations.

After application step 5 it is important to check the probability of our findings on the grounds of presence of particular sets of sounds in other languages. For example existence of language not having vowels is impossible. Same rule applies to languages with only nasalized vowels - there are none. Therefore, one cannot propose reconstructed language lacking one of these.

Stage 7: Reconstruction of individual morphemes

When the whole word sound is reconstructed by sound comparing the consecutive phonemes from all of the daughter languages it is worth trying to extend the research on entire lexis and grammar of proto-language also applying the comparative method. It is important to note that the reconstruction of the Proto-Luluhyia language was highly hypothetical and may attract future changes with further research.

2.4 Classification and Language History

Languages can be classified from three perspectives. These are genealogical, aerial and typological perspectives (Trask, 2001). Genealogical classification groups languages together into language families on the basis of some shared features which have been retained during a process of divergence from a common ancestor. Aerial classification on the other hand, groups languages into linguistic areas on the basis of shared features which have been acquired through a process of convergence resulting from spatial proximity. The two types of classification largely depend upon the interpretation of shared isoglosses as resulting in one way or another from the past history of the varieties concerned. That is, the classification is diachronically approached. This approach was used in this research in that the history of the speech communities featured prominently in providing a plausible explanation for their shared vocabulary (Auroux, 2000).

Also important to mention is typology or typological classification which groups languages together into language types on the basis of isomorphism of structure without any regard to either historical origin or their present or past geographical distribution. This approach was not applied by the researcher in this study because of its inappropriateness as it could point back to a possible reconstruction of the intended Proto-Luluhyia language.

2.5 Language and Dialect

Greenberg (1955) opines that any living language is constantly changing. If a group of people speaking the same language, call it P, breaks up into smaller groups, say A & B, without extensive communication between the groups, the changes which occur will, to some extent, be different in each group. After a period of time, perhaps as little as a generation, members of one group may be able to recognize a visiting member of the other group by his "accent", that is, they recognize that he doesn't speak exactly the same way they do. At this point we have the beginnings of a dialect situation. And when these dialects A & B at a later point in time are so different that speakers of A are unable to communicate with speakers of

B, we say that A and B are related but different languages, descended from a common "parent", language P. Where historical records are available, genetic relationships such as that between hypothetical languages A & B are easily documented.

Many linguists have attempted a definition of the term language but this research adopts one by Tragar and Bloch (1942:18). They define language as a system of arbitrary vocal symbols by means of which a social group co-operates. Hall (1968:1 58) extends this definition by regarding language as the institution where humans communicate and interact with each other by means of habitually used oral auditory arbitrary symbols.

The language - dialect debate has been there for generations and it still stands (Hudson 1980). Linguists have not come to a universal consensus that gives clear demarcation lines between a language and a dialect. Sometimes, what is called dialect is prejudiced against and has a negative implication of not being standard. Those who speak what is called dialect are seen as inferior. This is from the sociological point of view. Our question is: What are the qualifications of a system to be regarded as language? Dialect also has a connotation of being part of a language so that we can say a language is bigger than a dialect in size and functions. That is, the vocabulary of a language is a combination of several dialects. Trudgill (1974) asserts that there is difficulty of using purely linguistic criteria to divide up varieties of languages into distinct languages or dialects.

Terry (1992) comes up with the notion of "dialect chain situation"; that the immediately neighbouring dialects exhibit only slight difference from each other but as geographical distance between dialects increases, so does the extent of difference between dialects. Eventually, the point will be reached in a dialect chain where two different varieties will be mutually unintelligible, even though all of the neighbouring dialects in between are mutually intelligible. In this study the geographical distance between Lubukusu on one hand and Lulogooli on the other may provide an example of dialect chain situation.

2.6   Delimitation of Varieties Mutual Intelligibility

If the speakers of two varieties can understand each other, then the varieties are instance of the same language. We have several limitations to this criterion.

(a)   Even popular usage does not correspond constantly to this criterion, since varieties which we call different languages may be mutually intelligible, for example the Scandinavian languages, excluding Finnish and Lapp and varieties which we call instances of the same language may not, the best example being dialects of Chinese

language (Hudson, 1980).

(b)   Mutual intelligibility is a matter of degree ranging from total intelligibility down to total unintelligibility. The abound question is: how high up this scale do two varieties need to be in order to count as members of the same language? Gillian (in Hudson 1980) developed a system for calculating degree of mutual intelligibility, which clearly shows that mutual intelligibility may only be partial when applied to particular communities.

Varieties may be arranged in a Dialects Continuum (DC) which is a chain of adjacent varieties in which each pair of adjacent varieties are mutually intelligible, but pairs taken from opposite ends of the chain are not. One such continuum is said to stretch from Amsterdam through Germany to Vienna and another from Paris to South of Italy. The criteria for mutual intelligibility are however, based on a relationship between languages that is logically different from that of sameness of language which it is supposed to illuminate. "Sameness of language is, therefore, a transitive relation, but mutual intelligibility is an intransitive one. The problem is that an intransitive relation cannot be used to elucidate a transitive relation.

(c)   Mutual intelligibility is not really a relation between varieties but between people since it is they, and not the varieties that understand one another (Hudson, 1980). Thus the degree of mutually intelligibility depends most just on the amount of overlap between the items in the two varieties but on qualities of the people concerned. Motivation is one of the qualities: how does a Lubukusu speaker want to understand a Lukabras speaker, for example. This will depend on numerous factors such as how much a Lubukusu speaker likes a Lukabras speaker, how far one wishes to emphasize the cultural differences or similarities between them etc.

In this study we counter these limitations by dealing with the semantic fields as stipulated under scope and limitations.

2.7   African Languages
Africa is estimated to have about 1000 languages all of which belong to one of the four language families, Kirsten (1991);

(i)   Afro-Asiatic

(ii)　　Niger Kordofanian

(iii)　　Nilo-Saharan

(iv)　　Khoisan

Andersen (1973) says that Afro Asiatic was originally called Hamitic-Semitic and is a group of languages spoken across the Northern half of the continent and throughout the Middle East. This family consists of 250 languages divided into six basic branches:

(a)　　Egyptian

(b)　　Cushitic languages of Ethiopia, the Sudan, Somalia and Kenya.

(c)　　Berber (spoken in Morocco and Algeria)

(d)　　Chadic (spoken in the region of Lake Chad and distinguished from other groups through utilization of tones.)

(e)　　Omotic

(f)　　Semitic

The three main members of the Semitic branch are Arabic, Hebrew and Amhari. They have pharyngeal sounds and consonantal roots. The Nilo-Saharan family contains several sub-groups and about 120 languages they are generally tonal and their nouns are often infected for case. This family is still relatively unstudied and some of the languages are Masai (Kenya), Nubian (Sudan) and Kanuri (Nigeria).

The Khoisan family has about 15 languages. These languages are restricted to the areas around the Kalahari Desert. Tones and nasal vowels characterize this family. The most important family to the study of Luluhyia dialects is the Niger Kordofanian. It covers much of the Southern half of the African continent. Curtin (1998) claims that this family has two main branches; Kordofanian and Niger Congo. The latter consists of many languages which are characteristically tonal (except Kiswahili) and agglutinating in structure. The Benue Congo is a branch which consists of over 100 languages including Kiswahili and Luganda.

Greenberg (in Curtin 1988) adds the fifth family to African language families. He calls it Austronesian. Curtin (1988) further emphasizes that languages and groups of languages are considered to belong to a single family when their similarity to one another is so strong that it cannot be ascribed to chance but must be as a result of common origin.

Various linguists have pointed out (Heine & Kuteva 2005) that there are a number of reasons why two languages could share similarities; and these "may be due to universal principles of linguistic discourse and historical development, to shared genetic relationship, to parallel development or drift, to language contact, or simply to chance". Within a language family like Bantu, which has already been established as a coherent genetic grouping, it may be even more difficult to ascertain which type of development is responsible for a similarity between two languages. However, if two languages share a phonologically related morpheme or set of morphemes to mark a similar grammatical concept, the possibility that the two languages inherited it from a shared phase of language evolution should be considered.

When languages are grouped in a family, it means that at some distant time in the past their ancestor, a protolanguage existed as a living, changing language, spoken by people with a culture and a history of their own. Therefore, the proto-Bantu language was the language first spoken by the ancestors of the current speakers of Bantu languages like Kikuyu, Luganda and Lluuhyia. Despite their current similarities there must have been some intermediate or interface varieties between the proto-Bantu and the current languages considered originating from it. Such intermediate or interface varieties like "Proto-Luluhyia" have to be researched to provide wider information about Bantu languages.

2.8   The Bantu Language Family

The Bantu language family sprang from the Niger-Congo languages. According to Bendor-Samuel (1989) (in Encyclopaedia Britannica), Niger-Congo languages a family of languages of Africa, has the largest number of speakers in Africa. The area in which these languages are spoken stretches from Dakar, Senegal, at the westernmost tip of the continent, east to Mombasa in Kenya and south to Cape Town, South Africa. The latest estimation of the number of Niger-Congo languages is about 1,400. All of these are considered to be distinct languages. The named dialects of these languages number many thousands more, not to mention the variant names for those languages and dialects. For example, Swahili alone has 17 separate dialects and 15 additional variant names for some of the dialects.

By the middle of the 19th century, scholars had begun to recognize that the languages of western and southern Africa were related, but the lack of detailed knowledge of the majority of these languages prevented serious classificatory study at that time. The work of Greenberg in the 1940s and '50s established that Western Sudanic languages and Bantu formed a single genetic family, which Greenberg called for the first time Niger-Congo. The name was coined

to reflect the predominance of these languages in the great river basins of the Niger and Congo rivers. Greenberg rejected any classification based merely on general typological features—e.g., that several languages possess noun classes—unless this was substantiated by a detailed comparison of the actual forms by which these systems were realized. Thus particular grammatical morphemes were compared across languages to see if they had similar forms and functions (*Brown, Asher & Simpson, 2006).*

Greenberg's main method, however, was what he called "mass comparison." It involved comparing word lists of basic vocabulary from a large number of languages and establishing cognates in at least some (though not necessarily all) of the languages in each of the groupings he had established. Greenberg's classificatory framework has largely been accepted by scholars, though some significant changes have been made. These changes are reflected in the latest overall classification published in 1989 as *The Niger-Congo Languages*, which is followed here.

The languages of present-day Niger-Congo are divided into nine major branches: Mande, Kordofanian, Atlantic, Ijoid, Kru, Gur, Adamawa-Ubangi, Kwa, and Benue-Congo, which are shown in bold in figure 5. (Scholars are not agreed on the classification of Dogon; hence it is listed separately, though it does not constitute a branch as do the other nine.)
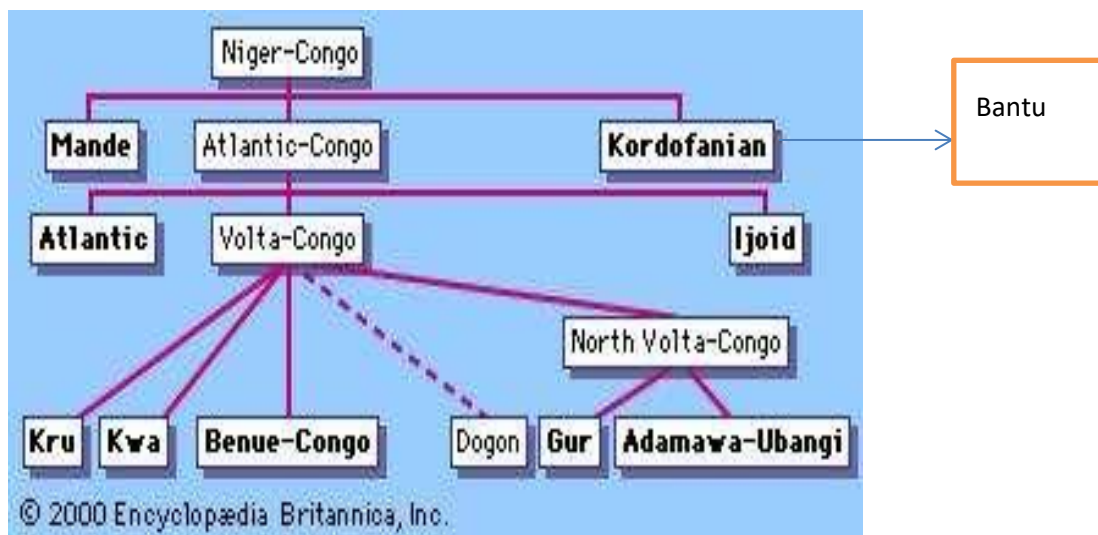
Figure 2: *Niger-Congo Language Family*

In Bantu languages 12 to 15 noun classes frequently occur, and early Bantu, as reconstructed by scholars, is thought to have had some 23 noun classes. It is very likely that, originally, semantic considerations determined which affixes marked a particular noun class. All humans

might be marked with the same affix and all animals with another, all body parts with another, all liquids with another, and so on. But these semantic categories have broken down, and meaning is no longer a reliable predictor of the noun class to which a particular noun may belong.

Most linguists accept the probability that Proto-Niger-Congo had a noun class system, though not all Niger-Congo languages have retained it. Many languages exhibit a partial retention; e.g., there may be a much-reduced system with only a small number of classes, or, similarly, traces of the noun class system may be evident but the concordial features have been lost so that no system of agreement exists between the noun and its qualifiers and/or verb.

There are various tonal systems found in Bantu languages. Mostly, tone may carry a lexical or grammatical function. In Zulu, for example, the lexical function is shown in the contrast between *íyàngà* 'doctor' and *íyāngá* 'moon' or *yālá* 'refuse' and *yālà* 'begin.' The grammatical function is illustrated in *ūmúntù* 'person' and *ùmúntù* 'it is a person' or *ngīhlānzā* 'I wash' and *ngīhlánzà* 'I washing' (the participial form). This same tonal system in found among the Lulhyia dialects of Kenya.

Most Niger-Congo languages have tonal systems, most commonly with two or three contrasting levels of pitch (though four levels are also found and very occasionally even five). The feature of down-step frequently occurs, with the high tone that occurs after a low tone being lower than the preceding high tone. Tonal patterns are often complicated by what are known as "floating tones." Frequently, when a syllable is deleted or when vowels are elided, the tones carried by those syllables are retained, and they interact with preceding and/or succeeding tones to result in tonal perturbations (Whiteley, 1974).

Furthermore, the Bantu verb consists of a root that can be accompanied by affixes with various lexical and grammatical functions. In Zulu the passive form is marked by the suffix -*wa*, as in *thanda* 'love' and *thandwa* 'be loved'; the reciprocal by -*an*, e.g., *thand-an-a* 'love one another'; the causative by -*is*, e.g., *thand-is-a*; the applied form ('for,' 'on behalf of') by -*el*, e.g., *thand-el-a*; the intensive by -*isis*, e.g., *thand-isis-a* 'love exceedingly'; and the diminutive by reduplication. The verb also carries the subject and object prefixes. In many Niger-Congo languages a number of verbal constructions that share the same subject and the same tense/aspect/polarity features follow one another without conjunctions. In some languages the first verb is marked for tense/aspect/polarity and succeeding verbs are

unmarked. In other languages the first verb carries the primary markers for tense/aspect/polarity, while the subsequent verbs are marked to show they are following the first verb.

Nasalized vowels are common. In many languages, however, the set of nasalized vowels is smaller than the set of oral vowels. The sequence nasal followed by a consonant (as in the Igbo *ḿbè* 'tortoise,' *ńdí* 'people,' *ńtí* 'eat,' and *ḿmà* 'knife') occurs in many languages, as do pre-nasalized stops (as in Swahili *ndizi* 'banana' and *panga* 'machete'), where they function in the same way as simple consonants within stems (i.e., *ndi-zi* and *pa-nga*). Swahili also has syllabic nasals that involve two morphemes very like the Igbo examples above. Many languages have both syllabic nasals and pre-nasalized stops.

The Bantu language speakers occupy most parts of central, eastern and southern parts of the African continent. For example, Most Zambians speak Bantu languages of the Niger-Congo language family and are descended from farming and metal-using peoples who settled in the region over the past 2,000 years. Although most Zambians are of Bantu origin, the complex patterns of immigration have produced wide linguistic and cultural variety.

Bantu is by far the largest, and its speakers are mainly concentrated in the southern third of Kenya. The Kikuyu, Meru, Kamba and Nyika peoples are settled the fertile Central Rift highlands, while the Abaluhyia and Abagusii inhabit the basin of Lake Victoria.

2.9   Luluhyia Dialects Phonology

Muhindi (1981) asserts that Lubukusu has a sharp phonological and lexical difference with for example, Lulogooli, the southernmost dialect to the extent that there is very little intelligibility between the Babukusu and the Balagoli. However, Lubukusu shares a lot linguistically with the neighbouring dialects such as Lutachoni, Lukabarasi, Lunyala, Luwanga and their "cousin" across the Kenya - Uganda border Lumasaba (Makila, 1978, Lwangale, 2007).

One can say that dialects of Luluhyia language are as old as its first speakers who must have lived over fifteen generations ago (Were, 1967). Luluhyia dialects" continuum is shown in figure 3.

```
                              Luluhyia
                                 |
        ┌────────────────────────┼────────────────────────┐
        |                        |                        |
     NORTHERN                 CENTRAL                  SOUTHERN
        |                        |                        |
   ┌────┴────┐           ┌───────┴───────┐         ┌──────┴──────┐
   |         |           |               |         |             |
Lubukusu   Nyala-K     Wanga           Nyore     Idaxo         Lulogoli

           Samia       Marama          Tachoni   Isuxa

           Nyala B     Tsoso           Kabras    Tiriki
           Xayo
                       Kisa
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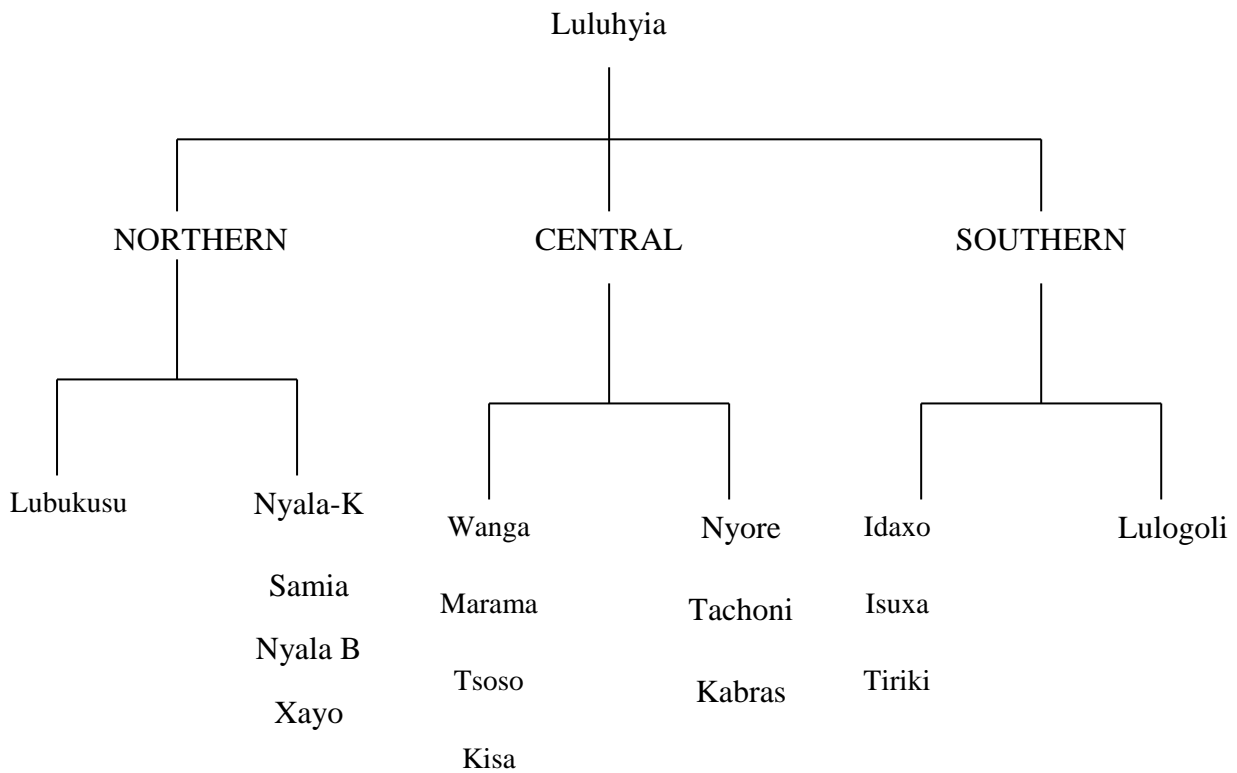
Figure 3: Luluhyia Dialect Continuum

Phonologically, most Luluhyia dialects have five short vowels / i e a o u /. According to Angogo (1983) the Luluhya language displays this type of vowel system. This has been ascertained by studies in specific Luhya dialects, that is, Lwidakho (Lidonde 1978), Lulogooli (Muhidi, 1981), Lunyala (Ochwaya, 1992), Lubukusu (Mutonyi, 1986), Wamalwa (1996), Simiyu (2000) and Lwangale (2007).

This is true of the observations made by Hyman (1975) and Clements and Ford (1979) on the Bantu phonology. They are of the view that most Bantu languages have between five and seven vowels. In fact, Lass (in Charles, 1993) notes that 5 - Vowel systems are the commonest, the most typical contrast, two heights in front and back with a low central vowel, though there are variations.

Simiyu (2000) conveniently plots the Luluhyia vowels system against a traditional vowel quadrilateral which is also applicable for other Luluhyia dialects. Figure 4 demonstrates this:

Front   Central   Back

High

i: u:

mid

e   o

low

a:

unrounded   rounded
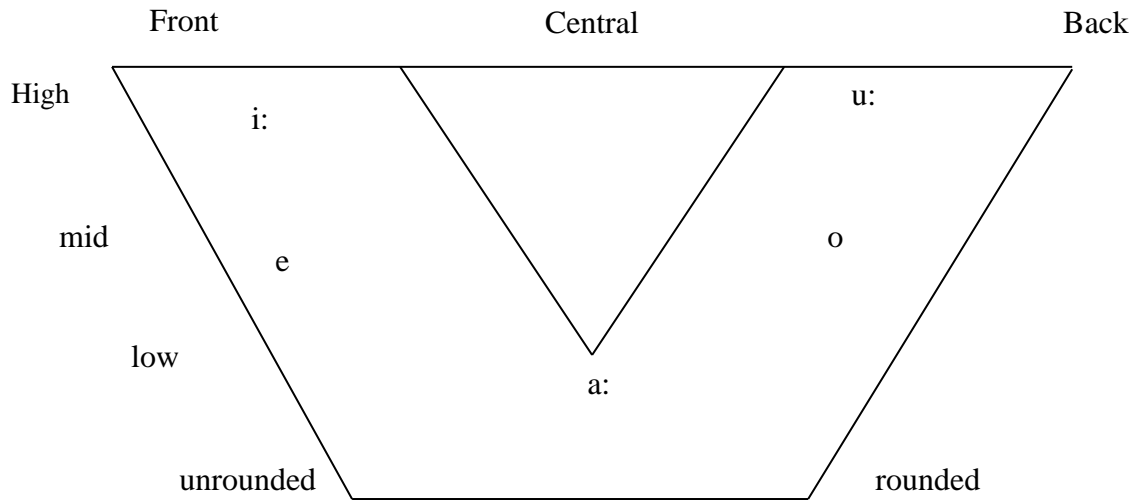
Figure 4: The Luluhyia Short Vowels

Luluhyia dialects also have long vowels which are the long counterparts of the above. Length in these varieties is a distinctive feature as the following examples from Lubukusu show.

/i/	ima	/ima/	'stand up'
/i:/	iima	/i:ma/	'look for something'
/e/	enda	/eḍa/	'stomach'
/e:/	eenda	/e: ḍa/	'louse'
/a/	ana	/ana/	'give (something)'
/a:/	aana	/a:na/	'(s)he gives'
/o/	ola	/ola/	'(she) (he) arrives'
/o:/	oola	/o:la/	'(she)(he) howls'
/u/	una	/una/	'prick'
/u:/	uuna	/u:na/	'go early'

The above long vowels are plotted in the following trapezium:
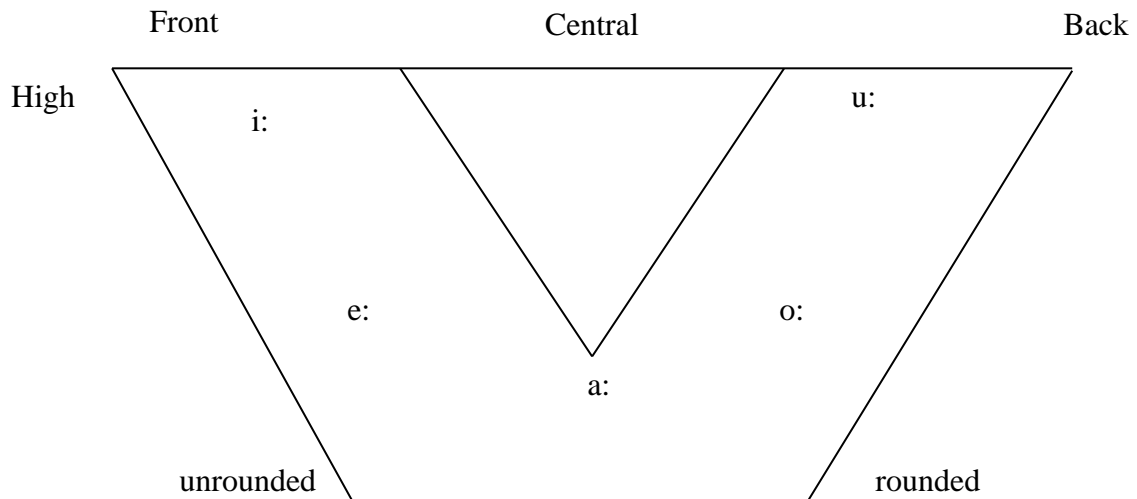
Figure 5: Luluhyia Long Vowel

A number of studies have been done on the Luhya phonemic inventory, for example, Angogo (1983), Muhindi (1981) Lindonde (1978) and Ochwaya (1992) all show that Luhya phonemic inventory at consonantal level ranges from twenty to about thirty phonemes. Mutonyi (1986) Wamalwa (1996), Simiyu (2000) and Lwangale (2007) studied Lubukusu dialect and showed that Lubukusu has twenty one consonant phonemes. These can be classified at broader level into obtruents (stops and fricatives) and sonorants (nasal, Liquids and glides). At narrow level these natural classes can be further subdivided into:

(i)   Stops

Voiceless bilabial stop /p/ Lubukusu: papa   /papa/   'father'

                                               pima /pima/   'weigh'

Voiceless alveolar stop /t/

Lubukusu   tila /tila/   'catch'

Voiceless palatal stop /c/   chilia /t͡ʃilia/   'they eat'

Voiceless velar stop /k/   kalaa /kala:/   'slow'

(ii)   Fricative – voiced bilabial fricative / β/ Bulayi / βulaji/ 'fine' greetings

Voiceless labiodental fricative /f/ Lubukusu: fwala   /fuala/   'put on'

Voiceless alveolar fricative /s/ Lubukusu: sala /sala/   'pray'

Voiceless uvular fricative /x/ khocha Lubukusu /xot͡ʃa/   'uncle – maternal'

(iii)   Nasal (pure) voiced bilabial nasal /m/ mala /mala/   'finish'

Voiced alveolar nasal nanu /nanu/   'who'

(iv)   Prenasals – Voiced prenaslised bilabial stop /ɓ/

         Mbola /ɓola/   'I say'

Voiced prenasalised alveola stop /ɖ/

         Ndala /ɖala/   'one'

(v)   Liquids – voiced alveolar lateral /l/

         Lola /lola/   'look'

Voiced alveolar roll /r/

         rora /rora/   'prepared (vegetable)'

Voiced alveolar flap /r/

         rura /rula/   'getting out(of a house)

(vi)   Glides (semi vowels) – voiced palatal glide (j)

         Yuno /juno/   'this one (person)

Voiced labio – velar glide /w/

         wola /wola/   'you arrive'

2.10   Geographical Distribution of Luluyia Dialects

The Luhyia community appears to be linguistically united but politically disintegrated. From the researcher's own point of view the Luluhyia dialect speakers have no common agenda in the political arena. The Luhyia community is second in population in Kenya but has for many years failed to elect a key political figure as a result of disunity among them evident during every election year. For example, sociologically, the Lulogooli speakers and Lubukusu speakers see themselves as distinct groups from the rest of the dialects. In fact, Luloogoli

speakers claim to be Maragoli people but not part of Luhyia community. The Lubukusu speakers suspiciously look at their neighbouring Luwanga speakers. The Bukusu suspicion of the Wanga dates back to the time of Mumia Nabongo, the then Wanga Kingdom king, when he collaborated with the white man and brought in colonization. Furthermore, the king's servants corruptly took away the Bukusu properties in his name. Since then, there is mistrust between the two communities. The Marama, Marachi, Khayo and Samia are closely associated to the Luo people; they can therefore, comfortably politically work with the Nyanza people. The Kabras people look at the Bukusu as sociologically Gishu or Masaba. The Tachoni on the other hand feel to have links with the Sabaot of Mt. Elgon. However, majority of the Nyala, Kabras, Tachoni, Khayo and the Batura people have been assimilated by the Babukusu and speak Lubukusu dialect. Perhaps, the Luluhyia communities can be linguistically united through a study showing that they are genealogically related. This may, according the researcher's own conviction from what was evident in the field, end up fostering a strong unit penetrating through the political bedrock of disunity evident among the Luhyia communities.

The Abalogoli or Maragoli are considered to be related to the Abagusi, their separation from the rest results from Lake Victoria, Kano plains and Luo Nyanza to the South and the Nandi Escarpment and Kipsigis to the South East. The relationship between the Maragoli and the Kisii or Abagusii is mainly based on their oral tradition of myth of origin. It is also notable that the sound forms of Maragoli and Tiriki dialects are slightly different from the other Luluhyia dialects and closer to the Kisii Language (Muhindi1981, Lwangale 2007). According to Kweya (2011) Lulogooli shares the same ancestry with Lunyole. He delves into the study of Luhyia sub tribes which he calls 'sub nations'. Kweya's presentation of the Luluhyia dialects presents a background against which the current study can take off.

The Luhya are divided into sub-groups, each speaking a certain Luluhyia language. Linguistically, these subdivisions can be grouped into following categories:

i) The Luwanga dialect, or variations of it, is spoken by the Wanga, Marama, Kisa, Watsotso, Kabras, Isukha, Idakho, Nyore and Tachoni.

ii) The Maragoli dialect is spoken by the Maragoli and the Tiriki.

iii) The Bukusu dialect, or variations of it, is spoken by the Bukusu, Gisu and Masaaba.

iv) The Nyala dialect is spoken by Abanyala of Busia and those who emigrated to Kakamega popularly known as Abanyala ba Ndombi.

v) The Saamia dialect is spoken by the Saamia, Nyala (Busia), Khayo, Tura and the Marachi.

These subgroups overlap in some cases, with mini-dialects that are composed of two or more dialects. The Tachoni of Lugari area, for example, speak a dialect that is mixture of the Kabras and Tachoni dialects. The oLutachoni dialect which Odden (2009) describes as tonal, is a language like any other languages in the world whose language variation might have been due to historical, geographical, spatial or functional changes in a language. OLutachoni is supposedly a splinter group from the now sabbaot of Mt. Elgon who were assimilated by the Wanga (Kipsisey 2010). OLutachoni is regarded a minority dialect since its speakers are not many and are confined mostly in Western Kenya (and partially in the Rift Valley). In order to understand its characteristics a critical observation and therefore comparison is made alongside other minority languages found within the globe.

Lutachoni falls under vulnerable intergenerational transfer group of languages due to the degree of bilingualism dominant in the language for most of its speakers have and are likely to shift to the Bukusu dominant language or any other dialect(Batibo 2005) a view supported by Kipsisey(2010) who attributes loss of sabbaot language to have been due to sabaot children having been introduced to early reading in Bukusu, a dominant language in Bungoma county and negligence by the government to have minority language mother tongue syllabus in favor of dominant language. In Kenya no native Kenya –African languages including Lutachoni enjoys the prestige of being a first or second language constitutionally neither is any of the dialects from minority groups officially protected through the language groups (and dialects) only feature in political rankings. Lutachoni is spoken beyond the home by its native speakers and other speech communities can speak it fluently though it is not a language of other communities' preference as they regard it hard to speak.

Although Tachoni is a dialect community with many speakers estimated 253,000 in population(Kenya Population and Housing Census 2009) majority as mostly identified practices one dominant being 'okhulicha' ritual typical to Tachoni only as opposed to other Luhya sub groups. Not much study has been carried out on the Tachoni speech community. The few in existence include Odden (2009) on Tachoni verbal tonology and Kakai (1995) on Tachoni initiation ritual ideas. However the Tachoni easily code switch to other languages with ease while some others have shifted to languagesofneighboring communities (Luhya at Ethnology, 17[th] ed. 2013) other communities understand oLutachoni and can switch to it if

they choose for there is a mutual intelligibility in existence in the heterogeneous society in which they live and either of the dialects can be regarded as being more prestigious than the other. Economically all the Luhyia dialects have almost the same economic status and therefore it cannot be claimed for instance that the Bukusu are more economically empowered than Tachoni neither can it be said of Maragoli.

The sub-groups of the Luhya are Babukusu, Abatiriki (Tiriki), Balogoli, Abanyole (Banyore), Abakhayo (Khayo), Abanyala (Nyala), Abanyala, Abaisukha, Abaidakho, Abakisa,Abamarachi, Batstso, Abakabrasi (Kabras), Tachoni, Abamasaba (Masaba), Abagisu (Gisu), Abawanga, and Abamarama (Marama) (Lwangale, 2007).

Geographically, Abanyala is a Luhya sub-group which resides in two counties, Busia and Kakamega of Kenya. It is claimed that the Banyala of Kakamega originated from Busia with Mukhamba considered as their ancestral father. They are closely related with the Abanyala residing in Busia as they speak the same dialect, only having minor differences in pronunciation.

The Kabras are considered to be originally came from Banyala. They reside in Malava, in Kakamega County. The Kabras are sandwiched by the Isukha, Banyala and the Tachoni. The name "Kabras" comes from "Avalasi" which refers to warriors or Mighty Hunters as that is what the Kabras were. They were fierce warriors who fought with the neighbouring Nandi for cattle and were known to be fearless. This explains why generally they are few as compared to other sub-groups such as the Maragoli and Bukusu. They claim to be descendants of Nangwiro associated with the Biblical Nimrod. The Lukabras dialect sounds close to Tachoni though to the native ear, someone can detect some differences. Originally, the Kabras were few families which ended up as the head of the clans. The names of the fathers of the families also ended up as the names of the clans (Arnold, 1981).

The literature reviewed in this research shows that there are many linguistic gaps concerning the local African languages. Therefore, there is need for research to be undertaken to establish the immediate ancestry of especially East African languages rather than leave them upon political boundaries to distinguish them. For example, in the Kenyan situation: Angogo (1983) Kasaya (1992), Wamalwa (1996) and Lwangale (2007) have c1assified Lubukusu as one of the established dialects of Luluhya language without reconstructing the presumed protoLuluhyia language which the current study sets out to do. There is a gap in the linguistic

world to prove the historical claim of Luluhyia dialects having a common origin. This warranted the study of Luluhyia dialects to establish their genealogical roots so as to come up with a reconstruction of their hypothetical protolanguage or otherwise "Proto-Luluhyia".

2.11   The Misiri Myth and Historical Background of Luluhyia Dialects

Genealogical relatedness of languages or dialects is based on their common ancestry. In this regard, the study sought to establish whether the Luluhyia dialects have common ancestry. This was only possible through historical study of the origin of the dialects and their speakers. The study established that virtually all Luluhyia dialects' speakers claim to have come from Egypt, the place they popularly refer to as "Misiri" (*http://www.kenya-information-guide.com/luhya-tribe.html).* The existence of different dialects among the Luhyia people is an indication of the clan lineages from which they descended. The heads and founders of the Luhyia clans can be traced to common ancestor. Most migration accounts in Luhyia traditions indicate that ancestors of various subgroups originated from Misiri which according to Were (1967) may have been located in the upper Nile River region of Karamoja or near Lake Turkana. The ethnic homeland of the Abaluhyia is located in western Kenya north of Lake Victoria from Kisumu to Webuye going north and south, and from Kapsabet on the east to the Uganda border on the west. There are also large pockets of Luhyia in Nairobi and the surrounding area. Basically, the Luluhyia speaking people are found in various parts of the country, Kenya.

There are various migration traditions among the different Luhyia sub-nations. The majority believe they migrated from Egypt. Other Bantu peoples as well as Nilotic peoples, have a tradition of origin in "Egypt." For example the Bukusu trace their origin from Tabasya of Misiri (*https://www.facebook.com/BabukusuBewamango/posts/964379146978921*).

The first "white man" the Luhyia land had contact with was probably H. M. Stanley as he voyaged around Lake Victoria. However, in 1883 Joseph Thomson was the first European known to pass through on foot, and was influential in opening the region to Europeans after his meeting with King Nabongo Mumia. Afterwards, there were bloody skirmishes mostly with the Bukusu sub-nation, which came to be known as the War of Chetambe. The colonialist drew a bitter lesson from the Bukusu resistance and purposed to unite the Abaluhyia people.

The Wanga kingdom was very similar to the Ganda kingdom and other monarchies in Uganda, an unusual form of government for Bantu peoples. Mumia was actually the last king in this line and was acknowledged by the British as a "chief." According to the records preserved at Nabongo Cultural Centre and narrations from Luwanga dialect speakers, the Wanga people claim to have come from Egypt. Generally, records at Nabongo Cultural Centre in Mumias indicate that the Wanga, Kingdom was a pinnacle of the existence of the Luluhyia community. This was relevant to this study since the unity of the Luhyia community is based on the common ancestry or origin which is linguistically relevant.

Nabongo Wanga who lived between 1050-1140 is regarded as the founder of the Wanga Kingdom. He came from Egypt together with twelve other elders. Five of these elders namely Muwanga, Nabukane, Nabuganda, Kabaka and Mutesa remained in Uganda. Wanga, the founder of Wanga Kingdom, had five sons: Murono, Mbatsa, Wabala, Muniafu and Namakwa. Apart from Wanga, other elders who came to Kenya from Egypt included Wamoi, who settled in the Rift Valley; Mukoya who settled in Ugenya and Sakwa who settled in Bondo Sakwa.

The Wanga Kingdom remains relevant not only linguistically, but also in the current Kenyan politics. Many politicians especially from Western Kenya and Nyanza associate themselves with the Wanga Kingdom to solicit for votes from the Luhyia Community. For example, the collected data indicate that the former Prime Minister of Kenya Right Honourable Raila Amolo Odinga is a descendent of Wanga's last born son called Sakwa. Sakwa gave birth to Matara. Matara gave birth to Yibinya. Yibinya gave birth to Migono. Migono gave birth to Wenwa. Wenwa was the father of Wenasiba who was the father of Wenesonga. Wenesonga was the father of Rapondi who was the father of Raila. Raila was the father of Omolo who was the father of Ogola. Ogola became the father of Jaramogi who was the father of Oginga. Oginga was the father of Odinga Oginga who became the father of Raila Amolo Odinga.

Furthermore, the field data indicate that the Maragoli, people who speak the Lulogooli dialect of Luluhyia language recognize the fact that Nabongo Mumia and Wanga Kingdom in general was a unifying factor for all Luhyias. A respondent noted that:

"as Maragoli people we recognized the leadership of Mumia Nabongo and the Wanga Kingdom as a whole. All the Luluhyia dialects are related with Luloogoli considered as the eldest sister dialect" (Personal Interview: Mudede Area, 2017). The Maragoli is considered

to be the largest sub-nation of the Abaluhyia nation. The Maragoli people posit that all the sub-nations of Abaluhyia nation including the Abagusi came from one ancestor. They believe that Maragoli is the eldest sub-nation of the "Luhyia house". It was further observed that the speakers of Lulogooli dialect of the Luluhyia language consider their place of origin to be Egypt. It was reported that:

"*the Maragoli people came from Mulogoli the man and the wife Kaliesa. The two gave birth to five chidren from whom the present day Maragoli people sprang"* (Personal Interview: Majengo, 2017).

As indicated above, Maragoli people as found in their present day settlement area in Kenya claim to have come from Mulogoli and his wife Kaliesa. They gave birth to five children: Mukirima, Mumavi, Musali, Mukisungu and a daughter. They settled in a place called Mungoma; the present day south Maragoli (Vihiga). The last born son Mumavi remained in Vihiga. Musali went to the area called Busali near Serem, the Tirikiland. Mukisungu settled around Sabatia area as Mukirima went to Chavakali meaning the place of women. The present day Maragoli clans sprang up from the sons of Mulogoli.

The Maragoli believe that they are closely related to the Abagusi and they only separated at Rusinga during migration. The Abagusi, Abanyore and Abalogoli are said to had been one group as they left Egypt. They followed River Nile up to Lake Victoria and entered Kenya.

The Abanyore who speak the Lunyole dialect of Luluhyia Language claim to had entered Kenya through Uganda from Egypt. They settled in Kima area in the present day Muhaya Sub-County of Vihiga County. Abanyore people border the Luo, Kisa and Maragoli people. There is a close relationship between the Abanyore of Kenya and Abanyole of Uganda who settle in Masindi area. The Abanyore clans include Abamutete, Abamuli, Abasiratsi, Abasakami, Abatongoi, Abasikhale and Abasekwe all named after their forefathers, for example Amuli was the founder of the clan of Abamuli.

Closely related to the Maragoli Luhyia sub-nation are the neighbouring Abatiriki people. Abatiriki are found in Serem Bordering Sabatia Area. They also allude to Egypt as their place of origin. Lutachoni speakers are sandwiched between Abakabras and Ababukusu. The Tachoni Sub-Nation of the Luhyia nation is found in the northeast region. Linguistically, Lutachoni is similar to other Luluhyia dialects in many aspects as will be revealed later in this chapter.

The Lutachoni dialect of Luluhyia language is spoken between the Bukusu and Kabras Abaluhyia people. This is also noted by Gordon (2005) in the ethnologue classification. The Lutachoni speakers have settled in Lwandeti bordering the Lukabras speakers. They also occupy Naitiri, Ndivisi, Lukusi, Misimo, Bakisa, Sipala and Mikuva areas of Bungoma County closely interacting with the Lubukusu speakers exhibiting inter-dialect maintenance and shift. Giles et al (1977), note that dialect maintenance and shift occur when dialects in the same region come in contact. The concept of dialect maintenance refers to the protection of the first language in an individual or within a speech community (Baker and Jones, 1998). On the other hand, dialect shift is the process whereby a speech community leaves using its dialect to speak another dialect. The speakers' dialect is hence replaced with the new dialect. This concurs with Myers-Scotton's (2002) claim, that when one speech community learns the dialect of another group, it means that one dialect is being maintained while at the same time another dialect is shifting or being ditched by its speakers.

Despite the tradition of origin in "Egypt," the Luhyia culture and language show relationship to the Baganda and similar Bantu in Uganda, whose traditions indicate they came from Central Africa. Two commonly proposed points of "dispersion" of the Bantu forms of speech are Southern Congo (DRC) and the Cameroons. The Luhyia are classified as a Bantu people, based on their language. The name Bantu means "human beings." Seemingly, over a period of centuries, successive waves of Bantu speakers migrated into one area. There was thus a common underlying origin and language-culture base, but with diversity over the years.

The Luhyia sub-nations do not all speak the same language. However, systematic analysis of the continuum of Luluhyia speech does not find that there is a unique speech form for every sub-nation of the Luhyai nation. Linguists identify the speech of most of the Luhyia sub-nations as closely related dialects of one language, which they group together under the name of Luluhyia language. Some Luhyia sub-nations speak varieties of this Luluhyia language.

Lubukusu, Lunyole, Lwidakho, Lwisukha Lutiriki and Lulogooli are classified as distinct dialects. However, Idakho, Isukha and Tiriki indicate that the speech of these three Luhyia communities is so close that they are considered one language with three dialects. The speech of the Tachoni ethnic group is sometimes classified as one dialect of the Lubukusu "language".

There are Bible translations in Lulogooli, Lubukusu and a translation self-described as "Standard Luhyia" language. The latter is actually in the Luwanga dialect. In fact, the Luwanga dialect can be understood by the speakers of all other Luluhyia dialects. However, linguists classify the speech of the Luwanga as one of ten dialects of "Central Luhyia" in Kenya.

Linguists have come up two different Nyala peoples, whose speech is different. East Nyala is classified as a distinct dialect of the Luluhyia language from the speech of the West Nyala people. In fact the Lunyala dialect of Navakholo in Kakamega County has been distinguished by linguists from the Lunyala dialect of Busia County, hence we have Lunyala-K and Lunyala-B respectively.

There is no written document about the origin of the Abakabras sub-nation of the Luhyia nation. The Abakabras people occupy the Lugari Sub-County of Kakamega County specifically in Lwandeti, Matete, Butali, Malava, Shamberere or Kambi Ya Mwanza, Imbiakalo, Lugume, Samitsi, Sibanga, Maturu and Kaburengu among other areas. The Abakabras people speak Lukabras dialect of Luluhyia Language. They claim to have split from the Abanyala people. Their origin is believed to be the same with the Abanyala sub-tribe of the Luhyia Community. Some of the earliest clans to settle in the present day Kabras Land include Abasoko, Abatobo, Abasonje, Abatali and Abashu.

Linguistically, the Lukabras dialect is closely related to Lunyala, Lutachoni and Lubukusu. The speakers of the four dialects are geographically neighbours. This has seemingly influenced the resemblance of the dialects in one way or another. The speakers of these dialects also share cultural aspects; an indication that they must have come from a single ancestry. For instance, the Abakabras, Abatachoni, Ababukusu and Abanyala share initiation or circumcision practices and all have the same names for the age-sets. They have age set systems sharing the same names; hence: Abakolongolo, Abakinyikeu, Abakikwameti, Abakananachi, Abanyange, Abamaina, Abachuma and Abasawa. Each age set period lasts for ten years.

The Abanyala people of the Luhyia Nation live in two regions of western Kenya. The first group lives in Kakamega County bordering the Abatsotso, Abakabras and Ababukusu. The Abanyala people are known for their hospitality and good neighbourhood relations with other Luhyia Sub-tribes. The Abanyala of Kakamega County claim to had come from Uganda and

settled for sometime in a place called Butiere Hills. Their current settlement in Navakholo was originally Kabras Land.

The second group of Abanyala lives in Busia county neighbouring Abasamia, Abamarama and Abamarachi. The Abanyala of Kakamega regard those of Busia as their own brothers and sisters. However, linguists have classified Lunyala of Kakamega and Lunyala of Busia s two different dialects of Luluhyia Language.

The Banyala of Kakamega or Navakholo have been always referred to as Abanyala ba Ndombi (the Nyala of Ndombi). They noted that the name Abanyala ba Ndombi does not make them different from the Banyala of Busia. They claim that Ndombi was their famous chief but had nothing to make them different from other Luhyia sub-nations in general and Abanyala of Busia in particular.

The Abatsotso sub-nation is found between Navakholo and Kakamega town. Abatsotso people are generous and welcoming. They claim to have their relatives in Uganda. Specifically, they regard Bugisu Land in Uganda as their home. The Abatsotso people believe that a man called Mukobelo was the first Mutsotso who came from the Bagisu in Uganda and settled in Butsotso Land. He is regarded to be the father of the Abatsotso. Another forefather of the Abatsotso who came from Uganda was called mung'onya. The Abatsotso speak Lutsotso dialect.

The Kisa sub-nation of the Luhyia nation covers the areas of Khumusalaba, Emalindi, and Khwisero. The Abakisa are people who like visitors. Regarding their origin, they claim to be children of the Abasamia. They are closely related to the Abasamia people of Busia County. They linguistically speak Lukisa dialect of Luluhyia language.

The Idakho sub-nation is one of the smallest sub-nations of the Luhyia nation. They attribute their origin to be closely related to that of Abawanga people. They claim to have come from Mumias, went to Musanda through Bukura to where they are now bordering Abalogooli, Abaisukha and Abatsotso. Abaidakho people speak the Lwidakho dialect of Luluhyia language.

The foregoing presentation shows that the origin of the Luhyia sub-tribe is virtually the same with insignificant variations. This is linguistically significant since people who share the same ancestry points out to the common origin of the language(s) they speak. It is only

through a genealogical study that this can be dealt with. Thus the current study heavily relied on the common ancestry of the Luhyia sub-nations and the current similarities in the dialects they speak to establish their genealogical relatedness.

2.12   Cultural Aspects of Luluhyia Dialects' Speakers

It is also important to note that language is not independent of a people's way of life or culture. This insinuates that a people's culture is expressed through language as language is an aspect of that culture. Consequently, shared culture is not just a single emulative episode of some kind but has a long standing history. Therefore, in the current study some cultural aspects such as circumcision and naming systems were instrumental in tracing the genealogical relatedness of the Luluhyia dialects.

The study revealed that apart from the Samia or Abasamia, all the other Luhyia sub-tribes practice male circumcision. For example, the Abalogooli are circumcised at an interval of eight years. However, they have an age-set system different from the other Luhyia sub-tribes. Historically, the Abalogooli used to circumcise their boys every year up to 1952. In 1952, the age set was called Sirula. During the Sirula age-set many children in Maragoli land were circumcised than usual. There were no children to be circumcised in the subsequent years and this led to an interval of eight years between the age-sets. Those who were circumcised in 1960 belonged to the Uhuru age –set since Kenyans were agitating for independence in that year. The 1968 circumcision age set was referred to as hybrid. This was the time when the country was emphasizing the use of hybrid seeds for better maize production. Those who were circumcised in 1976 belonged to kilo age-set. This was time when there was too much hunger in Maragoli Land and food was sold in kilograms hence "Kilo". In 1984, they had the Nyayo age-set attributed to Nyayo philosophy of the then president Daniel Arap Moi and the introduction of the Nyayo Tea Zones in the area.

Those who were circumcised in 1992 belonged to the age-set of DC1. This was the time when the then Vihiga district was given a district commissioner 1. The ones circumcised in 2000 were given the name Liambuka Age-Set; meaning crossing over from one millennium to another. This indicates that the age-set naming system of the Maragoli sub-nation is not fixed as that of Bukusu, Tachoni, Tiriki, Batsotso, Kabras, and Bawanga. This could linguistically be interpreted to explain why socio-linguistically some Lulogooli speakers regard themselves different and independent of the other Luhyia sub-nations.

As indicated elsewhere in this section, the Kabras, Bukusu, Tachoni, Banyala and Batsotso have the "Bakoki" referring to the members of a particular age set. The name "Bakoki" shared by the Lukabras, Lunyala, Lubukusu, Lutsotso and Lutachoni dialects speakers indicates that the origin of these dialects is common; hence their genealogical relatedness. Furthermore, the age-set names: Kolongolo, Kananachi, Kinyikeu, Nyange, Maina, Chuma, Sawa and Kikwameti shared by the Tiriki, Batsotso, Banyala, Bukusu, Tachoni and Kabras sub-tribes are not by coincidence but linguistically genealogically related. This finding indicates that there must have been a common source from which the terms in question were derived. In addition, it can linguistically be posited that there was a common language at some point in history from which the Luluhyia dialects sprang as will be discussed under objective three of the study.

2.13 Language Variation

Variation in the language used among speakers is a notable criterion or change that may occur in pronunciation (accent), word choice (lexicon or even preferences for particular grammatical patterns (Janie 2001). Variation is a principal concern is sociolinguistics. Globally, variations in language use can be realised as sociolinguistics variables, variations associate with age, geographical positions or gender. Education levels of speakers alongside economic involvement also contribute to language variation.

Labor (1966) specifies the ideal sociolinguistic variable to be high in frequency, to have immunity from conscious suppression, to be an integral part of larger structures and to be easily qualified on a linear scale.

English, as universal language for instance has been evolving over time and a result, every historical period is characterized by different vocabularies, grammar, word usage and other paralinguistic features. This explains why English varies as used by different speakers in different speech communities in the world. Thus we have many English dialects such as European dialect, North American dialect, oceana dialect, central dialect and South American. The main versions of English are the British Standard English and the American English. Through these two too have distinctive differences in grammar, spelling and vocabulary. Today linguistic studies have clearly distinguished old English from Middle English and also modern (Cephas 2004).

It is generally among linguistics however, that there are two brood types of language variety namely user-related (associated with particular people in particular regions or places) and

use-related variety (also referred to as English for a specific purpose; sociolect0. this brings about language dialects and accent varieties (Cephas 2004).

The Luhya, for instance, a Bantu speaking group of people in Kenya, comprises of many Sub-tribes: Bukusu, Bahayo, Idakho, Samia, Maragoli, Isukha, and Banyala. These Sub-tribes have each distinct dialect from each other. One word as used in one region may mean something very different in another region. This brings the concept of regiolect (Cephas, 2004).

In recent years, there has been an increasing amount of literature on lexical variations in language. Languages are not uniform. Speakers of different language varieties use certain words differently more or less frequently, or with different meanings. Distributional semantics can help research in variational linguistics with possible future applications in lexicography or terminology extraction. Variation in language use among speakers or groups of speakers is notable criterion change that may occur in pronunciation (accent), word choice (lexicon) or even preference for particular grammatical patterns.

Studies of language variation and it's correlations with sociological categories such as William labour's 1963 paper "The social motivation of a sound change", led to the foundation of sociolinguistics as a sub-field of linguistics (Labour William 1963). Studies in the field of sociolinguistics by labour specify the ideal sociolinguistic variable to: be high in frequency, have certain immunity from conscious suppression, be an integral part of larger structures and be easily quantified of a linear scale (Labour William, 1966). This is after he took a sample population and interviewed them, assessing the realization of certain sociolinguistic variables.

Phonetic variables tend to meet this criterion and often used as grammatical variables and more rarely, lexical variables. Examples of phonetic variables are; the frequency of the glottal stops, the height or backness of a vowel, or the realization of word endings.

Lexical variations have many associated causes. A commonly studied cause of variation is regional dialect. Dialectology variation is regional dialects. Dialectology studies variation of language based primarily on geographical distribution and its associated features. Sociolinguistics concerned with grammatical and phonological features that correspond to regional areas are called dialectologists. Geographical setting of a group of language speakers

tend to spell out their regional dialect. Thus dialect of even one particular tribe may differ from one region to another (Bright William, 1997).

Variation may also be based on age. There are several different types of age-based variation one may see within a population. They are: vernacular of a sub-group with membership typically characterized by a specific age range, age-graded variation, and indications of linguistic change in progress.

Age-graded variations are a stable variation which varies within a population based on age. That is, speakers of a particular age will use specific linguistic forms in successive generations (Chambers, 1995).

People tend to use linguistic forms that were prevalent when they reached adulthood. So, in case of linguistic change progress, one would expect to see variations over a broad range of ages. William bright provides an example taken from American English, where in certain parts of the county there is an on-going merger of vowel in such pairs of words as 'caught' and 'cot'. Examining speeches across several generations of a single family one would find the grandparents' generation would never or rarely merge these two vowel sounds, their children's generation may, on occasions, particularly in quick or informal speech while their grandchildren's generation would merge these vowels uniformly-an indication of linguistic change in progress (Bright William, 1997).

Variation may be based on gender. Men and women, on average tend to use slightly different language styles. These differences tend to be quantitative rather than qualitative. This is to say that women use a particular speaking style more than men do is akin to saying that men are taller than women.

The initial identification of a "women's register" was by Robbin Lakoff in 1975, who argued that the style of language served to maintain women's (inferior) roles in society (Lakoff R-1975). A later refinement to this argument that gender difference in language reflected a power difference-dominance theory (O' Barr-1989). Both perspectives have the language style of men as normative implying those women's style inferior comparing conversational goals. Deborah more recently argued that men have a 'repor style' aiming to communicate factual information, whereas women have a 'rapor style', more concerned with building a relationship (Tannen Deborah 1991).

Language variation's main effect is on language change. Past researchers have this as 'language variation and change'. Linguists, led by RinoGrun (University of Helsinki) and JuhaniKkemola (University of Tampere) have looked into the textual and aerial factors that affect choice between expressional factors; their effects on the development of language as well as empirical and theoretical investigation of language internal change. According to their view, language contacts have been perceived as disturbing factors. Therefore, explaining language change requires new contact, in which both internal and external factors are closely investigated. They posed that studying language internal processes requires fundamental knowledge of sociolinguistics textual and regional factors since all variation-based analytical and explanatory models of language change rely on the idea of a combined effects of all factors. Another important insight is to be able to connect the latest language changes with historical ones. Hence the concept of grammaticalization offers a productive starting point for analysis of language changes that span several hundred years. A typical perspective means dealing with tendencies of a change amongst certain language types: typological drift, they may affect one language only, be regional or then more universal longstanding interconnected language changes may lead to changes in typology. The assumptions attached to typological cycles consisting of change tendencies need more study.

2.14   Theoretical Framework

This study was based on genetic hypothesis as its theory by Charles (1993). Charles (1993) comes up with what he calls genetic hypothesis. He claims that the whole historical enterprise rest on the idea that it is possible to produce an ancestor for a set of reflexes presumed to have a common origin. The principal idea of the claim that reconstruction is possible is a set of interlocking assumptions, which for convenience, he calls genetic hypothesis. The assumptions are:

(i)   Languages change over time

(ii)   In doing so they often change into other languages

(iii)   Therefore other languages are genetically related to other languages

(iv)   Given the appropriate procedures and auxiliary assumptions, these relationships can be used to reconstruct two kinds of non-attested objects:

- Stages under (i) lost because of gaps in the record and

- Stages antecedent to the record itself

(v)   Conversely the procedures and auxiliary assumptions (iv) can be used to test whether

(ii) is true to any pair of languages of linguistic items

(vi)   These procedures and auxiliary assumptions can be in some way be justified.

The two classes under (iv) "ancestors" and a reconstructive technology must allow the research to access both history and prehistory. This is because the record fails us in four crucial aspects.

(a)   No language has a complete sequence of texts from its beginnings to the present.

(b)   No language is recorded in its earliest stages.

(c)   Most of the world's languages have documentary histories of negligible length or none at all.

(d)   Virtually all documentary records have serious gaps or at least because of the inbuilt conservation of orthographic traditions tail to register significant transitions.

Reconstructability of pre-history seems appropriate for it is always relative but not absolute (Lass ibid). Even if researchers could reconstitute gapped textual records, inability to receive prehistory would deny most languages a history at all. For example consider a language first recorded in the year 2014, the year 2013 would be prehistoric for it, no matter how long it had been actually spoken, its history would be at this moment less than a year.

The comparative end of historical linguistics simply develops this insight some languages are related to others by involving a particular theory of mutation that allows us to recover the more distinct linkages assumed in (i) - (ii). The key is the set of auxiliary assumptions (iv). Which define the procedures and techniques of reconstruction or that give rise to the protective techniques that lead to the extrapolation of' common ancestors". By use of this process, this study realized that "protoLuluhyia" is a common ancestor for all Luluhyia dialects and reconstructed quite a number of its forms.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter presents the methodology that was used in the study and shows the procedures to be followed during the data collection. The chapter is organized in the following subtitles: study location, research design, research sample, sampling techniques, data collection techniques pilot study, pre-testing of the instruments, ethical considerations and data analysis and interpretation.

3.2 Study Location

The Abaluyia region, extends roughly from the equator to 1°10′ N and from 34°00′ to 35°15′ E. It is bounded on the south by Nyanza region and Lake Victoria (elevation 1,127 meters), on the north by Mount Elgon (elevation 4,296 meters), and on the east by the Rift Valley. The majority of the Abaluyia live in Western part of Kenya, which consists of four counties: Bungoma, Busia, Kakamega, and Vihiga. Most of the region (90 percent) is highly suited for agriculture, but there are interspersed rocky and sandy areas. Temperatures range from about 32° C in the south to 5-10° C near Mount Elgon. There are two rainy seasons, the long rains from March to June or July and the short rains from August to October. Rainfall ranges from 76 centimeters per year in the southernmost region to 155 centimeters per year around the area of the Kakamega Forest—a 315-square-kilometer, isolated primeval rain forest teeming with many unique plant, primate, bird, and insect species.

The study was conducted in five regions as shown in maps on pages 59 and 60. These are Bungoma, Trans-Nzoia, Busia, Kakamega and Vihiga Counties of the Republic of Kenya. The five counties in Kenya are dominantly occupied by the Luhyia subgroups. The counties are agriculturally productive with crops such as maize, beans, tea, cassava, sweet potatoes, groundnuts and horticultural ones grown. The climatic conditions favourable the above crops have made the Luhyia Sub-tribes to do farming and agribusiness as their major economic activities. Language becomes very instrumental in all these activities and therefore, the mutual intelligibility between the subgroups is important in their daily interactions in doing business among other social and political activities.

A MAP OF THE STUDY AREA I: BUNGOMA, BUSIA, KAKAMEGA AND VIHIGA COUNTIES

STUDY AREA II: TRANS-NZOIA COUNTY

3.3   Research Design

The study employed qualitative method in which ethnography design was applicable. The researcher collected open-ended, emerging data with the primary intent of developing themes from the data. Ethnographic research, or ethnography, is both a study of interactive strategies in human life and an analytical descriptions of social scenes, individuals, and groups that recreate their shared feelings, beliefs, practices, artifacts, folk knowledge, and actions. In other words, it is both a process and product of describing and interpreting cultural behaviors of which language was inclusive in the current study. Ethnography methodology was born in

anthropology. It unites both fieldwork and artifact such as written text. Fieldwork, undertaken as participant observation and ethnographic interview, is the process by which the ethnographer comes to know a culture; the collection of artifact is how culture is portrayed. There is general agreement that culture itself is not visible or tangible but is co-constructed and reconstructed by the act of ethnographic writing.

Ethnography is interactive research, it requires relatively extensive time in a site or systematically observe, interview, and record processes as they occur naturally at the selected location. Ethnography has been called educational anthropology, participant observation, field research, and naturalistic inquiry. Despite considerable variation among ethnographic studies, common methodological strategies distinguish this style of inquiry: participant observation, ethnographic interviews, and artifact collection and analysis. Most ethnographic studies are exploratory or discovery-oriented research to understand peoples' views of their world and to develop new concepts.

3.4   Target Population

The target population of the study included all native speakers of the Luluhyia dialects living in Trans-Nzoia, Kakamega, Vihiga, Busia and Bungoma counties.

3.4.1   Sample Frame

Sample in this study was selected from the speakers of the native Luluhyia dialects who formed the target population. The sample size of 170 respondents was used with each of the 17 Luuhyia dialects represented by 10 subjects of whom 5 were males and five females. The reason why all the seventeen dialects were involved in the study was based on the mutual intelligibility exhibited by the Luluhyia dialect speakers, something that needed a research backing to explain whether there was any genetic relationship among the dialects. Furthermore, the rationale for picking five males and five females from each dialect was as aimed at eliminating the aspect of gender bias even though this was not a variable in itself.

3.4 .2   Sampling Techniques

All the 17 Luluhyia dialects were purposively involved in the study for the purpose to reconstructing an all-inclusive Proto-Luluhyia language. Sample members were purposively selected. Purposive sampling represents a group of different non-probability sampling techniques**.** Also known as judgmental**,** selective or subjective sampling, purposive sampling relies on the judgement of the researcher when it comes to selecting the units (for example,

people, cases/organizations, events, pieces of data) that are to be studied. In this study the type of purposive sampling was critical case. Critical case sampling is a type of purposive sampling technique that is particularly useful in exploratory qualitative research, research with limited resources, as well as research where a single case (or small number of cases) can be **decisive** in explaining the phenomenon of interest. It is this decisive aspect of critical case sampling that is arguably the most important. To know if a case is decisive, think about the following statements: If it happens there, it will happen anywhere?; or if it doesn't happen there, it won't happen anywhere?; and if that group is having problems, then we can be sure all the groups are having problems? (Patton, 2002). Whilst such critical cases should not be used to make statistical generalizations, it can be argued that they can help in making logical generalizations. In this study the selected subjects were taken to represent the entire dialect speakers of the concerned area. The study was purposively interested in picking the respondents who were adults. The general assumption of purposively selecting that category of age was that they were more likely to speak uncorrupted dialect of a particular space setting. Therefore, they were better placed to provide credible and reliable data for the study. Such respondents were regarded decisive for the entire target dialect speakers. Furthermore, the study purposively made use of subjects selected from rural setting so as to get the dialects spoken in their native forms. The ten representatives of each of the 17 dialects which were involved in the study were based on age and gender variables with the elderly ones given priority. The village elders of the areas visited assisted in giving information about the age variable and this enabled the researcher to purposively get data from the aged.

3.5   Data Collection Techniques

The researcher used both primary and secondary data. The methods of data collection included:

3.5.1   Interviews

In interviews information is obtained through inquiry and recorded by researcher. Structured interviews are performed by using survey forms, whereas open interviews are notes taken while talking with respondents. The notes are subsequently structured (interpreted) for further analysis. Open-ended interviews, which need to be interpreted and analyzed even during the interview, have to be carried out by well-trained observers and/or enumerators. In the current study interviews were personally carried out by the researcher as a result of the phonetic and

phonological linguistic nature of the collected data which was ultimately useful in reconstruction of the Proto-Luluhyia Language.

As in preparing a questionnaire, it is important to pilot test forms designed for the interviews. The best attempt to clarify and focus by the designer cannot anticipate all possible respondent interpretations. A small-scale test prior to actual use for data collection was done on two dialects: Lubukusu and Lunyala K involving 6 respondents who were later never involved in the main data collection process. The piloting of instruments assured better data collection devoid of wasting time and money.

Interviews are subdivided into:

3.5.1.1 Open-ended interviews

Open-ended interviews cover a variety of data-gathering activities, including a number of social science research methods such as:

Focus groups

These are small (5-15 individuals) and composed of representative members of a group whose beliefs, practices or opinions are sought. It is one of several survey method techniques for gathering data by questioning people. Quantitative or qualitative data can be derived from this technique. Popular with marketing and polling firms, it can be used to ascertain the needs and concerns of consumers with regard to a trial product or a new political candidate or policy. By asking initial questions and structuring the subsequent discussion, the facilitator/interviewer can obtain, for example, information on respondents' take on the assumption that all Luluhyia dialects must have come from a single origin.

Panel surveys

These involve the random selection of a small number of representative individuals from a group, who agree to be available over an extended period - often one to three years. During that period, they serve as a stratified random sample of people from whom data can be elicited on a variety of topics. These were not appropriate for the current study and were therefore not used.

Qualitatative Interview

Conducted mostly with open-ended questions and probes in a semi- or unstructured way, it aims to produce detailed explanations and rich descriptions, usually from a small number of individuals. The responses are usually transcribed from a recorded tape of the interview into a verbatim (word-for-word) written transcript. It is one of several survey method techniques for gathering data by questioning people. Qualitative interviews are often used in conjunction with other techniques such as case studies. They provide descriptive accounts that are rich in detail and particular to the person being surveyed. This method of data collection was used in this study whereby collected information was tape-recorded and transcribed for analysis and comparison across the Luluyia dialects involved in the study.

3.5.1.2 Structured interview

Generally, structured interviews are conducted with a well-designed form already established. Forms are filled in by researchers, instead of respondents, and in that it differs from questionnaires. While this approach is more expensive, more complicated questions can be asked and data can be validated as it is collected, improving data quality. Interviews can be undertaken with variety of data sources and through alternative media, such as by telephone or in person. However, in the current study face to face interviews were conducted involving individual and group respondents.

3.5.2 Non-Paticipant Observation

This technique involves unobtrusive observation in a natural setting. Since the research subjects have no knowledge of being observed, there is no interviewer bias. Ethical rules restrict such observations from taking place anywhere other than open, well-populated public places. This method was also used especially in market places during market days where groups of people would be naturally observed during their conversations on a wide range of topics ranging from politics to religion with the observer keen on the language use.

3.5.3   Library Research

Referred to as "desk research" and popular in college and university student circles, it involves using the primary research of others found mostly in published books, peer-reviewed journals and monographs to address a research question. It is also a technique that few studies can do without. Though it can stand alone as a single technique, it is regularly used to provide context and corroboration for almost every other technique. For instance, a

case study or a document analysis requires the input of secondary analysis to contextualize or situate the case or document.

3.5.4   Video Recording

The primary data were collected from respondents through the use of interviews which were video recorded, while secondary data came in the form of literature from books, journals, libraries and resource centres. Video recording was used in data collection during interviews because it has a number of advantages: recording reduces the tendency for the researcher to make unconscious selection in the course of recording, information can be played back and studied more thoroughly, it makes it possible to reanalyze the data in order to test objectives or hypotheses which may not have been there originally. The researcher collected primary data from the field by interviewing respondents through video recording. The recorded data was replayed back and transcribed for comparison across the dialects involved in the study. In transcribing the recorded interview, the International Phonetic Alphabet Chart was used in assigning correct sounds to each word.

3.6   Data Analysis

The collected data was transcribed based on the International Phonetic Alphabet Chart. The chart was used for correct placement of sounds. This enabled the researcher to make comparison of particular sounds across the dialects to establish any possible correspondences and therefore possible genealogical relatedness as sought by objective one. Such sound correspondences were important in the ultimate reconstruction of the Proto-Luluhyia language as a parent language for all its dialects as set out in objective three. Data transcriptions made it possible for the researcher to establish sound and lexical variations which were important in tackling objective two. In addition, thematic analysis was instrumental where the analysis was done based on the themes of collected data.

3.7   Ethical Considerations

The respondents' consent was sought before involving them in the study. The respondents were assured of the confidentiality of the information that they would provide; that it would only be meant for academic purpose. Respondents had the freedom to decline participating in the study for whatever reasons

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1   Introduction

This chapter presents data, its analysis and interpretation. The study was on genealogical reconstruction of Proto-Luluhyia language. Many studies had been done on Luluhyia dialects but none was on the reconstruction of the parent-language. Therefore, the current study sought out to reconstruct the parent language for all Luluhyia dialects in Kenya. For the purpose of the current study, the name for the parent language for Luluhyia dialects is Proto-Luluhyia language. The study operated with three objectives focusing on establishing the genealogical relatedness of Luluhyia dialects, determination of phonological, lexical and semantic variations of the Luluhyia dialects and genealogical reconstruction of proto-Luluhyia language.

4.2   Genealogical Relatedness of Luluhyia Dialects

The study sought to establish whether the Luluhyia dialects are genealogically related. This was motivated by the fact that the mutual intelligibility of the Luluhyia dialects permeates across the entire Luhyia nation.

4.2.1   A Genealogical Linguistic Implication of the Abaluhyia Naming System

Most African communities have a systematic way of naming their children. The naming system of a given community speaks a lot about their way of life. Some communities have family names which cannot be attributed to any meaning. Such names may be regarded generally as clan names. Some names may be attributed to some events and seasons. Others may be inherited in a situation where communities name their children after their dead or living relatives. Therefore, names are not only cultural but also linguistic. The study investigated the naming systems of the Luhyia sub-tribes with a view of establishing the genealogical relatedness of the Luluhyia language dialects. The study established three levels of naming children shared by most of the Luhyia sub-nations. These are based on seasons, events and naming after their dead relatives.

Tables 4.1 present Luhyia Sub-tribes which name their children based on harvest season.

Table 4.1: AbaLuhyia Harvest Season Names

Sub-tribe	Male	Phonetic	Female	Phonetic
Bukusu	Wekesa	/wafula/	Nekesa	/nafula/
Khayo	Wekesa	/wekesa/	Nekesa	/nekesa/
Tachoni	Wekesa	/wekesa/	Nekesa	/nafula/
Kabras	Wekesa	/wafula/	Nekesa	/nekesa/
Marachi	Wekesa	/wekesa/	Nekesa	/nafula/
Nyala (B)	Wekesa	/wekesa/	Nekesa	/nekesa/
Batsotso	Wekesa	/wafula/	Nekesa	/nafula/
Tiriki	Wekesa	/wekesa/	Nekesa	/nekesa/
Nyala (K)	Wekesa	/wekesa/	Nekesa	/nafula/
Samia	Wekesa	/wekesa/	Nekesa	/nekesa/

Source Field Data (2017)

Table 4.1 indicates that some Luhyia sub-tribes name their children based on harvest seasons. The harvest season is referred to as "mulikesa". Its verb "khukesa" means to harvest". The male name is differentiated from the female one by the initial sound. The male name begins with /w/ as the female starts with/n/. The similarity in the names based on harvest season across the sub-tribes featured in table 1 is not by borrowing or coincidence. For example, the Bukusu sub-tribe is far from the Tiriki in the Luhyia dialect continuum just as the Marachi are far from the Tachoni but all have the same names for the harvest season. This finding is of linguistic interest in that Lubukusu, Lukhayo, Lutachoni, Lukabras, Lumarachi, Lunyala (K and B), Lutsotso, Lutiriki, and Lusamia dialects have similar word for the harvest season from which the names *Wekesa* /wekesa/ and *Nekesa* /nekesa/ are derived. This is an indication that members of the sub-tribes of the concerned dialects share a common ancestry; an indication that they are genealogically related.

The Luhyia sub-tribes also name their children based on planting season. However, only a few of the sub-tribes have some names as shown in table 4.2.

Table 4.2: Planting Season Names

Sub-tribe	Male	Phonetic	Female	Phonetic
Bukusu	-	-	Nakhumicha	/naxumɪt͡ʃa/
Nyala –B	-	-	Nakhumicha	/naxumɪt͡ʃa/
Nyala –K	-	-	Nakhumicha	/naxumɪt͡ʃa/
Tachoni	-	-	Nakhumicha	/naxumɪt͡ʃa/
Wanga	Nyarotso	/ɲaro͡tso/	-	-

Source: Field Data (2017)

Table 4.2 conspicuously shows that the male planting season name is not there in most of the sub-tribes in the captured data. It is only the Wanga sub-tribe that has a name for the male child "Nyarotso" /ɲaro͡tso/ during the planting season. However, the Wanga community has no female name for the planting season. Contrary, all the other Sub-tribes captured in table 4.1b have female name "Nakhumicha" /naxumɪt͡ʃa/ forthe planting season. Nakhumicha is derived from the verb "Khumicha" /xumɪt͡ʃa/ meaning broadcasting the seeds. It is quite unlikely that the Tachoni, Bukusu, Nyala K and Nyala B use the name Nakhumicha by chance. There must be a common origin of the name which could be genealogically attested.

Some Luhyia sub-tribes name their children based on the rain season. Data on this aspect are presented in table 4.3.

Table 4.3: Rain Season Names

Sub-tribe	Male	Phonetic	Female	Phonetic
Bukusu	Wafula	/wafula/	Nafula	/nafula/
Tiriki	Wafula	/wafula/	Nafula	/nafula/
Tachoni	Wafula	/wafula/	Nafula	/nafula/
Khayo	Wafula	/wafula/	Nafula	/nafula/
Nyala-B	Wafula	/wafula/	Nafula	/nafula/
Nyala-K	Wafula	/wafula/	Nafula	/nafula/
Kabras	Wafula	/wafula/	Nafula	/nafula/
Marachi	Wafula	/wafula/	Nafula	/nafula/
Batsotso	Wafula	/wafula/	Nafula	/nafula/
Samia	Wafula	/wafula/	Nafula	/nafula/

Source: Field Data (2017)

Data in table 4.3 show that ten sub-tribes of the Luhyia nation have one name "Wafula" /wafula/ for the male child and another "Nafula" /nafula/ for the female child born during rain season. The names Wafula and Nafula are derived from the noun efula/ifula (/efula/ or /ifula/) meaning rain. Rain is regarded as blessings and assurance for food among the Abaluhyia people. The Luhyia nation is basically a rain fed agricultural region. The names 'Wafula' and 'Nafula' are not coincidently used by Bukusu, Tiriki, Tachoni, Nyala-B, Nyala-K, Kabras, Marachi, Batsotso, Khayo and Samia. Linguistically, the noun "efula/ifula" (/efula/ or /ifula/) from which "Wafula /wafula/ and Nafula /nafula/" are derived must have come from a single proto-word and therefore supporting the genealogical relatedness of the dialects in question.

Some Luhyia Sub-tribes name their children based on weeding season as indicated in table 4.4.

Table 4.4: Weeding Season Names

Sub-tribe	Male	Phonetic	Female	Phonetic
Bukusu	Wanyonyi	/waɲoɲɪ/	Naliaka	/naliaka/
Khayo	-	-	Naliaka	/naliaka/
Tachoni	Wanyonyi	/waɲoɲɪ/	Naliaka	/naliaka/
Kabras	Wanyonyi	/waɲoɲɪ/	Naliaka	/naliaka/
Nyala-K	Wanyonyi	/waɲoɲɪ/	Naliaka	/naliaka/
Nyala-B	Wanyonyi	/waɲoɲɪ/	Naliaka	/naliaka/

Source: Field Data (2017)

Data in table 4.4 indicate that five out of the six Luhyia sub-tribes featured have a male name "Wanyonyi /waɲoɲɪ/'' during the weeding season. All the six sub-tribes have the name "Naliaka /naliaka/" for the female child born during weeding season. The name Wanyonyi is dervided from the noun "enyonyi /eɲoɲɪ/" which means weeds. The name Naliaka /naliaka/ is derived from the noun "liliaka /liliaka/" which means weeding. The two nouns *enyonyi* /eɲoɲɪ/ and *liliaka* /liliaka/ suggests that there is some linguistic similarity across the dialects featured in table 4.4. Furthermore, the commonality of the names Wanyonyi and Naliaka shows that Lubukusu, Lukhayo, Lutachoni, Lukabras, Lunyala-K and Lunyala-B have lexical shared retention from their pro-language. The dialects are thus genealogically related.

Based on season, some Luhyia Sub-tribes name their children in line with drought. Table 4.5 presents data on names based on drought season.

Table 4.5: Drought Season Names

Sub-tribe	Male	Phonetic	Female	Phonetic
Bukusu	Simiyu	/sɪmɪju/	Nasimiyu	/nasɪmɪju/
Khayo	Simiyu	/sɪmɪju/	Nasimiyu	/nasɪmɪju/
Marachi	Simiyu	/sɪmɪju/	Nasimiyu	/nasɪmɪju/
Batsotso	Kubasu	/kuβasu/	-	-
Nyala-B	Simiyu	/sɪmɪju/	Nasimiyu	/nasɪmɪju/
Nyala-K	Simiyu	/sɪmɪju/	Nasimiyu	/nasɪmɪju/
Kabras	Simiyu	/sɪmɪju/	Nashimiyu	/naʃɪmɪju/.
Tachoni	Simiyu	/sɪmɪju/	Nasimiyu	/nasɪmɪju/

Source: Field Data (2017)

Data in table 4.5 show that majority of the Luhyia sub-tribes captured have similar names for children born during the drought season. The Bukusu, Khayo, Marachi, Nyala-B, Nyala-K, Kabras and Tachoni have similar name "Simiyu /sɪmɪju/" for the male child born during season of drought. However, the Batsotso have a different name "Kubasu /kuβasu/" meaning sunny season. For the female child, the Bukusu, Khayo, Marachi, Nyala-B, Nyala-K and Tachoni have the name "Nasimiyu /nasɪmɪju/". The Kabras name the female child born during drought season is Nashimiyu /naʃɪmɪju/. Nasimiyu, Simiyu and Nashimiyu are derived from the noun "Simiyu" meaning drought season.

The similarity across the Luhyia Sub-tribes captured in table 5 in terms of the male and female names during drought season is not by chance since the names are derived from a common noun "simiyu" (drought) which is used by the sub-tribes in question. A question then arises about the source or cause of the similarity. The most possible answer is attributed to the genealogical relatedness of Lubukusu, Lukhayo, Lumarachi, Lunyala- B, Lunyala-K, Lukabras and Lutachoni dialects of Luluhyia language. The dialects must have descended from a common ancestor language; a proto-language.

The study further established that same Luhyia sub-tribes name their children based on the season of hunger. Data on this season are captured in table 4.6.

Table 4.6: Hunger Season Names

Sub-tribe	Male	Phonetic	Female	Phonetic
Marachi	Wanzala	/waɹala/	Nanzala	/naɹala/
Kabras	Wanjala	/wat͡sala/	Nanjala	/nat͡sala/
Bukusu	Wanjala	/wat͡sala/	Nanjala	/nat͡sala/
Tachoni	Wanjala	/wat͡sala/	Nanjala	/nat͡sala/
Nyala-K	Wanjala	/wat͡sala/	Nanjala	/nat͡sala/
Nyala-B	Wanjala	/wat͡sala/	Nanjala	/nat͡sala/
Khayo	Wanjala	/wat͡sala/	Nanjala	/nat͡sala/

Source: Field Data (2017)

Table 4.6 shows that Kabras, Bukusu, Tachoni, Nyala-B, Nyala-K and Khayo sub-tribes have the name "Wanjala /wat͡sala/" for the male child born during season of hunger. The Marachi have the name "Wanzala /waɹala/" for the male child born in the same season. Similarly, the Marachi have the name "Nanzala /naɹala/" for the female child born during the season of hunger as the rest of the sub-tribes captured in table 6 have "Nanjala". The names Wanzala and Nanzala are derived from the Marachi noun "enzala /eɹala/" meaning hunger. Similarly, Wanjala and Nanjala are derived from the noun "enjala /et͡sala/" meaning hunger. The similarity in "enzala /eɹala/" and "enjala /et͡sala/" and consequently Nanjala, Nanzala, Wanjala and Wanzala cannot be attributed to borrowing or chance. Linguistically, the genealogical relatedness of the dialects in question can be held accountable for the similarity seen in table 4.6.

Some Luhyia sub-tribes give names to their children during ploughing season. This is notable with the Kabras, Bukusu, Nyala-K, Nyala-B and Tachoni sub-tribes who have the name "Nelima" for the girl child born during the ploughing season. There is no name for the male child born during ploughing season. Nelima is derived from the word "Khulima" which means ploughing or digging. This further illustrates the linguistic importance of the word "khulima" as shared by the Bukusu, Kabras, Nyala-K, Nyala-B and Tachoni as lexically genealogical.

Some children are given names based on the hour of the day they are born. For example Tachoni, Bukusu, and Nyala (K and B) have the name Nambwire and Wabwire for girl and boy child respectively born during sunset.

4.2.2 Luhyia Dialects' Names for Days of the Week

Important to the study, were Luluhyia dialects names for the days of the week. The study focused on specific names of the days of the week given by the speakers of Luluhyia dialects. Table 4.7 presents data on Luluhyia dialects' names for Monday.

Table 4.7: Luhyia Dialects' Names for Monday

Dialect	Name	Phonetic
Lubukusu	Mubarasa	/muβarasa/
Luwanga	Jumatatu	/d͡ʑumatatu/
Lukhayo	Ilwibarasa	/ɪluɪβarasa/
Lumarachi	Jumatatu	/d͡ʑumatatu/
Lunyala –B	Jumatatu	/d͡ʑumatatu/
Lutachoni	Jumatatu	/d͡ʑumatatu/
Lukabras	Jumatatu	/d͡ʑumatatu/
Lulogooli	Lidiku la kudanga kwitsitsa (the first day of the week)	/lduku la kudaGa kuɪ͡tsɪ͡tsa/
Lunyala-K	Jumatatu	/d͡ʑumatatu/
Butsotso	Barasa	/βarasa/
Lwisukha	Jumatatu	/d͡ʑumatatu/
Lunyole	Jumatatu	/d͡ʑumatatu/
Lutiriki	Jumatatu	/d͡ʑumatatu/
Samia	Elwembeli	/elueɓeli/

Source: Field Data (2017)

Data presented in table 4.7 indicate that the Luluhyia dialects featured have variations in the names given to Monday. Lubukusu, Lukhayo, and Lutsotso ahve related names given to Monday. Lubukusu speakers call Monday "Mubarasa /muβarasa/". The Abakhayo call it "Ilwibarasa /ɪluɪβarasa/" and the Abatsotso call it "Barasa /βarasa/". "Mubarasa," "Ilwibarasa" and "Barasa" all mean "the day of the meeting". Historically, chiefs or local leaders used to hold meetings with the residents within their areas of jurisdiction on Mondays. The meeting was referred to as "barasa" hence the names Mubarasa, Ilwibarasa and Barasa by the Lubukusu, Lukhayo and Lutsotso dialect speakers for Monday.

However, the majority of the Luluhyia dialect speakers refer to Monday as Jumatatu. The origin of the name Jumatatu is not known by even the speakers of Luluhyia dialects. Most probably "Jumatatu" was borrowed from Kiswahili. In fact, speakers of Lulogooli refer to Monday as jumatatu but some refer to it as "liduku la kudanga kwitsitsa" meaning the first day of the week.

Unlike Monday, other days of the week have similarities in names across the Luluhyia dialects. The names for Tuesday are presented in table 4.8.

Table 4.8: Luluhyia Dialects' Names for Tuesday

Dialect	Name	Phonetic
Lubukusu	Mumilimo kibili/lwakhabili	/mumɪlɪmo kɪβɪlɪ/ or /luaxaβɪlɪ/
Luwanga	Chibili	/t͡ʃɪβɪlɪ/
Lukhayo	Ilukhubili	/ɪluxuβɪlɪ/
Lumarachi	Kibili	/kɪβɪlɪ/
Lunyala –B	Milimo kibili	/mɪlɪmo kɪβɪlɪ/
Lutachoni	Mukhabili	/muxaβɪlɪ/
Lukabras	Milimo kibili	/mɪlɪmo kɪβɪlɪ/
Lulagooli	Lwakabili	/luakaβɪlɪ/
Lunyala-K	Emilimo kibili	/emɪlɪmo kɪβɪlɪ/
Lutsotso	Lwakhubili	/luaxuβɪlɪ/
Lwisukha	Lwokhubili	/luoxuβɪlɪ/
Lunyole	Muchibili	/mut͡ʃɪβɪlɪ/
Lutiriki	Muchibili	/mut͡ʃɪβɪlɪ/
Lusamia	Olwokhubili	/oluoxuβɪlɪ/

Source: Field Data (2017)

Table 4.8 indicates some similarities across the Luluhyia dialects with regard to the name for "Tuesday". The Lubukusu speakers call Tuesday "mumilimo kibili /mumɪlɪmo kɪβɪlɪ/" meaning the second working day. "Mumilimo /mumɪlɪmo/" has the connotation of inside the work, "kibili /kɪβɪlɪ/" means two and therefore, "mumulimo kibili /mumɪlɪmo kɪβɪlɪ/" means the second working day. Alternatively, Lubukusu speakers refer to Tuesday as "lwakhabili /luaxaβɪlɪ/" meaning the second day.

The Luwanga speakers refer to Tuesday as "chibili /t͡ʃɪβɪlɪ/" meaning two or second with a connotation of a second day of the week. The Lukhayo speakers call Tuestady 'lukhubili' meaning the second day. Semantically, *lwakhabili* /luaxaβɪlɪ/, *chibili* /t͡ʃɪβɪlɪ/ and *lukhubili* /luxuβɪlɪ/ are the same, meaning Tuesday. All are phonologically and phonetically related in several aspects. For example they have similar last two syllables; "bili /βɪlɪ/". This observation cuts across all the other dialects with regard to their names for Tuesday. For example, table 4.8 shows that Lumarachi name for Tuesday is 'kibili'. Similarly, the Tuesday name for Lunyala B dialect is "milimo kibili /mɪlɪmo kɪβɪlɪ/" meaning the second working day as the case is for Lubukusu speakers. The Lutachoni word for Tuesday is "mukhabili /muxaβɪlɪ/". The Lukabras name for Tuesday is "milimo kibili" just like that of the Lunyala-B speakers.

The Lulogooli speakers call Tuesday "lwakabili /luakaβɪlɪ/". The Tuesday word for Lunyala –K dialect is "emilimo kibili /emɪlɪmo kɪβɪlɪ/" meaning the second working day. The Lutsotso speakers refer to Tuesday as "lwakhubili /luaxuβɪlɪ/" and the Lwisukha speakers call it "Lwokhubili /luoxuβɪlɪ/". The Lunyole and Lutiriki speakers have the same word for Tuesday: "muchibili /mut͡ʃɪβɪlɪ/" as the Lusamia speakers call it "olwokhubili /oluoxuβɪlɪ/".

There is a lot of similarity across the dialects with regard to the name for Tuesday, by the Luhyia sub-tribes. The stem word across the Luluhyia dialects for the name for Tuesday is "bili /βɪlɪ/". What comes before "bili /βɪlɪ/" in all the words are suffixes hence <u>chi</u>bili /t͡ʃɪβɪlɪ/, <u>ilukhu</u>bili /ɪluxuβɪlɪ/, <u>ki</u>bili /kɪβɪlɪ/, <u>lwaka</u>bili /luakaβɪlɪ/, <u>olwokhu</u>bili /oluoxuβɪlɪ/, <u>lwokhu</u>bili /luoxuβɪlɪ/ and <u>muchi</u>bili /mut͡ʃɪβɪlɪ/. Linguistically, the similarity indicates that all the Luluhyia dialects' words for Tuesday might have stemmed from one proto-word; an implication that the relationship of the Luluhyia dialects is genealogical, proving the objective one of the study. It is quite unlikely that such a permeable relationship across the Luluhyia dialects in relation to the words for Tuesday can be attributed to any other source other than the genealogical one; shared retention or innovation from the same proto-language (Proto-Luluhyia language).

The study further looked at the Luluhyia dialects' words for Wednesday; which the community commonly refers to as the third day of the week. Data on Wednesday are presented in table 4.9.

Table 4.9: Luluhyia dialects' words for Wednesday

Dialect	Words	Phonetic
Lubukusu	Mumilimo kitaru/lwakhutaru	/mumɪlɪmo kɪtaru/ or /luaxataru/
Luwanga	Chitaru	/t͡ʃɪtara/
Lukhayo	Ilukhudaru	/ɪluxudaru/
Lumarachi	Kidaru	/kɪdaru/
Lunyala –B	Milimo kidaru	/mɪlɪmo kɪdaru/
Lutachoni	Mukhataru	/muxataru/
Lukabras	Milimo kitaru	/mɪlɪmo kɪtaru/
Lulagooli	Lwakabaka	/luakaβaka/
Lunyala-K	Emilimo kitaru/mukitachu	/emɪlɪmo kɪtaru/ or /mukɪtat͡ʃu/
Lutsotso	Lwakhataru	/luaxataru/
Lwisukha	Lwakhubaka	/luaxaβaka/
Lunyole	Muchitaru	/mut͡ʃɪtaru/
Lutiriki	Mukhabaka	/muxaβaka/
Lusamia	Olwekhudaru	/oluexudara/

Source: Field Data (2017)

Data in table 4.9 indicate that there are similarities across Luluhyia dialects for the names for Wednesday; the third day of the week. The Lubukusu dialect word for Wednesday is "lwakhutaru /luaxataru/" or "mumulimo kitaru /mumɪlɪmo kɪtaru/" meaning the third working day. "Working day" has the connotation of "week day". The Luwanga dialect word for Wednesday is "chitaru /t͡ʃɪtara/" implying three or third. Lukhayo speakers call Wednesday "ilukhudaru" as the Lumarachi speakers call it "kidaru /kɪdaru/". The Lunyala-B dialect name for Wednesday is "milimo kidaru /mɪlɪmo kɪdaru/". The Lutachoni dialect word for Wednesday is "mukhataru /muxataru/". The Kabras speakers call Wednesday "milimo kitaru /mɪlɪmo kɪtaru/". The Abalogooli people call Wednesday "lwakabaka /luakaβaka/" as the Lunyala –K dialect speakers call it "emilimo kitaru /emɪlɪmo kɪtaru/" or "mukitachu /mukɪtat͡ʃu/". Abatsotso sub-tribe call Wednesday "lwakhataru /luaxataru/" as Lwisukha speakers call it "lwokhubaka". The Lunyole dialect word for Wednesday is "muchitaru /mut͡ʃɪtaru/". In addition, the Lutiriki dialect word Wednesday is "mukhabaka /muxaβaka/" as the Lusamia dialect speakers call it "olwekhudaru /oluexudara/".

Data in table 9 show that there is similarity in Lwisuhka, Lutiriki, and Lulogooli dialects words for Wednesday. The Lwisukha, Lutiriki and Lulogooli words for Wednesday are "lwakhubaka /luaxaβaka/", "mukhabaka /muxaβaka/" and "lwakabaka /luakaβaka/" respectively. Linguistically, the base word is "baka /βaka/" meaning three. The similarities seen in these dialects with regard to the words for Wednesday can be attributed to change and shared innovation from other Luluhyia dialects which still retain basic forms of the protoform for Luluhyia word for Wednesday "taru /taru/" "daru /daru/", the Abalogooli, Abaisukha and Abatiriki are geographically neighbours and that is why they all have "baka /βaka/" in their words for Wednesday. The Abaisukha border the Abalogooli who border the Abatiriki.

The Luwanga, Lubukusu, Lutachoni, Lukabras, Lunyala-K, Lutsotso, and Lunyole speakers have "taru" as the last two syllables in their words for Wednesday. Therefore, "taru" is the basic underlying remnant of the protoform retained from the parent language of the Luluhyia dialects based on the linguistic ground that it is found in virtually all the Luluhyia dialects words for Wednesday. It could not be attributed to mere coincidence but to some common ancestry of the dialects in question. This is an indication that the Luluhyia dialects are genealogically related. This is attributed to the fact that, it is quite unlikely that majority of the Luluhyia dialects have "taru" as their last two syllables for their names for Wednesday by mere chance or borrowing from each other. This is attributed to common ancestry of the dialects and therefore, the Luluhyia are genealogically related.

Furthermore, Lukhayo, Lumarachi and Lusamia dialects words for Wednesday have "daru" as their last two syllables. This is attributed to a change from "taru" to "daru" from the original form. The /t/ sound was systematically changed to /d/ by Lukhayo, Lumarachi and Lusamia dialects. Also in this category is the Lunyala –B dialect which has "daru" as its last two syllables for the word for Wednesday. The four dialects, Lukhayo, Lumarachi, Lusamia and Lunyala B are all found in Busia County whereby the Bakhayo border the Bamarachi who border the Basamia who border the Banyala.

The foregoing similarity among the Luluhyia dialects with regard to their names for Wednesday is essentially attributed to shared change, innovation and retention from the parent language. The Luluhyia dialects are, therefore, genealogically related and reconstruction of their protolanguage, ProtoLuluhyia language was subsequently possible.

The study further looked at the Luluhyia dialects' names for Thursday. Thursday is regarded as the fourth day in the Luhyia calendar. They see it as a forth working day. Data on Thursday are presented in table 4.10.

Table 4.10: Luluhyia Dialects' Words for Thursday

Dialect	Words	Phonetic
Lubukusu	Mumulimo kine/Lwakhune	/mumɪlɪmo kiɪne/ or /luaxune/
Luwanga	Chine	/t͡ʃɪne/
Lukhayo	Ilukhune	/ɪluxune/
Lumarachi	Kine	/kɪne/
Lunyala B	Milimo kine	/mɪlɪmo kɪne/
Lutachoni	Milimo chine	/mɪlɪmo t͡ʃɪne /
Lukabras	Milimo chine	/mɪlɪmo t͡ʃɪne /
Lulogooli	Lwakane	/luakane/
Lunyala K	Emilimo kine/mukine	/emɪlɪmo kɪne/ or /mukɪne/
Lutsosto	Lwakhane	/luaxane/
Lwisukha	Lwokhune	/luoxune/
Lunyole	Muchine	/mut͡ʃɪne/
Lutiriki	Mukhane	/muxane/
Lusamia	Olwokhune	/oluoxune/

Source: Field Data (2017)

The Luluhyia dialects' words for Thursday are similar in many aspects. They all end with the same syllable "ne". The Lubukusu dialect word for Thursday is "lwokhune /luoxune/" or "milimo kine /mɪlɪmo kɪne/". The Luwanga speakers call Thursday "chine /t͡ʃɪne/" meaning four. The Lukhayo dialect word for Thursday is "ilukhune /ɪluxune/". The Abamarachi people call Thursday "kine /kɪne/". The Abanyala of Busia County call Thursday "milimo kine /mɪlɪmo kɪne/". meaning the fourth working day (the fourth day of the week). The Lutachoni and Lukabras dialect speakers call Thursday "milimo chine /mɪlɪmo t͡ʃɪne /". The Lulogooli speakers call Thursday "lwakane /luakane/" as the Abanyala of Kakamega calls it "emilimo kine /emɪlɪmo kɪne/" or "mukine /mukɪne/". The Lutsotso dialect word for Thursday is "lwakhane /luaxane/" as compared to their Abaisukha neighbour who call it "lwokhune /luoxune/". The Abanyore call Thursday "machine /mut͡ʃɪne/"whereas the Abatiriki call it "mukhane /muxane/". The Abasamia sub-tribe of Luluhyia dialect call

Thursday "olwekhune /oluexune/". Data in table 4.10 show that the Lubukusu, Lukhayo, Lwisukha and Lusamia dialects' words for Thursday end with "khune" as their last two syllables. Similarly, Lumarachi, Lunyala B and Lunyala K words for Thursday end with "kine /kɪne/". In addition, Luwanga, Lukabras and Lunyole dialects have "chine" in their words for Thursday. Lutsotso and Lutiriki dialects have "khane /xane/" as their last two syllables in their words for Thursday. The Lulogooli speakers have "kane /kane/".

Linguistically, looking at "khune", "kine", "chine", "khane" and "kane" one may tell that they are closely related in terms of origin. They suggest the same source of origin at some point in the history of development of Luluhyia dialects. The current similarities across the Luluhyia dialects regarding their words for Thursday indicate a genealogical relationship of the dialects.

The study further looked at the Luluhyia dialects' words for Friday. The Luhyia sub-tribes usually consider Friday to be the fifth day of the week. Data on Friday are presented in table 4.11.

Table 4.11: Luluhyia Dialects' Words for Friday

Dialect	Words	Phonetic
Lubukusu	Mumilimo kirano/lwakhurano	/mumɪlɪmo kɪrano/ or /luaxurano/
Luwanga	Chirano	/t͡ʃɪrano/
Lukhayo	Ilukhurano	/ɪluxurano/
Lumarachi	Kirano	/kɪrano/
Lunyala –B	Milimo kirano	/mɪlɪmo kɪrano/
Lutachoni	Milimo kirano	/mɪlɪmo kɪrano/
Lukabras	Milimo kirano	/mɪlɪmo kɪrano/
Lulagooli	Lwakatano	/luakatano/
Lunyala-K	Milimo kichano/mukichano	/mɪlɪmo kɪt͡ʃano/ or /mukɪt͡ʃano/
Lutsotso	Lwakharano	/luaxarano/
Lwisukha	Lwokharano	/luoxarano/
Lunyole	Muchirano	/mut͡ʃɪrano/
Lutiriki	Mukharano	/muxarano/
Lusamia	Olwekhutano	/oluexutano/

Source: Field Data (2017)

Table 4.11 further shows the similarity inherent in the Luluhyia dialects' names for the days of the week. The Lubukusu dialect speakers call Friday "mumilimo kirano /mumɪlɪmo kɪrano/" or "lwakhurano /luaxurano/". The Luwanga speakers call Friday "chirano /t͡ʃɪrano/" meaning five because it is a fifth day of the week. The Lukhayo speakers call Friday "ilukhurano". In addition, the speakers of Lumarachi call Friday "kirano /kɪrano/". The Abanyala sub-nation of Busia County call Friday "milimo kirano /mɪlɪmo kɪrano/". However, the Abanyala of Kakamega County call Friday "milimo kichano /mɪlɪmo kɪt͡ʃano/" or "mukichano /mukɪt͡ʃano/". The Lulogooli dialect name for Friday is "lwakatano /luakatano/". The Lutsotso dialect word for Friday is "lwakharano /luaxarano/". Furthermore, the Lwisukha speakers call Friday "lwokhurano /luoxurano/" as Abanyore and Abatiriki call it "muchirano /mut͡ʃirano/" and "mukharano /muxarano/" respectively.

Generally, the Luluhyia dialects' words for Friday are likely to have stemmed from a single source. For example, the Lubukusu, Luwanga, Lukhayo, Lumarachi, Lunyala B, Lutachoni, Lukabras, Lutsotso, Lwisukha, Lunyole and Lutiriki words for Friday end with "rano /rano/". All the prefixes attached to "rano /rano/" are suffixes that carry meaning in the presence of it; for "rano /rano/" meaning "five". This is an indication that the Luluhyia dialects must have undergone some linguistic changes but still retained the basic proto-language forms and vocabulary. This is another prove for genealogical relatedness of the Luluhyia dialects. The "tano" end syllables for the Lulogooli and Lusamia words for Friday means five and must have stemmed from "rano" where /r/ changed to /t/. In the case of Abanyala of Kakamega they have "chano" whereby /r/ changed to /t͡ʃ/. These are normal sound changes that may occur over time in any dialects of a given language. However, such minimal changes in sound do not make a new word independent of the proto-form. Therefore, the similarities in the Luluhyia dialects words for Friday can be genealogically attributed.

Most of the Luluhyia dialects have no original name for Saturday. The dominant word for Saturday is borrowed from Kiswahili. Data on the Luluhyia dialects words for Saturday are presented in Table 4.12.

Table 4.12: Luluhyia Dialects' Words for Saturday

Dialect	Words	Phonetic
Lubukusu	Munyongesa/Jumamosi	/muɲoĜesa/ or /d͡ʑumamosɪ/
Luwanga	Jumamosi	/d͡ʑumamosɪ/
Lukhayo	Jumamosi	/d͡ʑumamosɪ/
Lumarachi	Lukhusasaba	/luxusasaβa/
Lunyala –B	Jumamosi	/d͡ʑumamosɪ/
Lutachoni	Nyongesa/ Jumamosi	/muɲoɢesa/ or /d͡ʑumamosɪ/
Lukabras	Engeso/ Jumamosi	/eĜeso/ or /d͡ʑumamosɪ/
Lulagooli	Jumamosi	/d͡ʑumamosɪ/
Lunyala-K	Jumamosi	/d͡ʑumamosɪ/
Lutsotso	Jumamosi	/d͡ʑumamosɪ/
Lwisukha	Jumamosi	/d͡ʑumamosɪ/
Lunyole	Mungesa	/muĜesa/
Lutiriki	Jumamosi	/d͡ʑumamosɪ/
Lusamia	Olwenyongesa/olwekhusasaba	/olueɲoĜesa/ or /oluexusasaβa/

Source: Field Data (2017)

Data in table 4.12 show that very few Luluhyia dialects have original names for Saturday. Most dialects borrowed the Kiswahili word for Saturday, "Jumamosi /d͡ʑumamosɪ/". Even those dialects which still retain the original word for Saturday frequently use the Kiswahili word "Jumamosi /d͡ʑumamosɪ/" for Saturday. Data show that Lubukusu, Luwanga, Lukhayo, Lumarachi, Lutachoni, Lukabras, Lulogooli, Lunyala-K, Lutsotso, Lwisukha and Lutiriki have borrowed the Kiswahili word for Saturday. In addition, Lubukusu, Lunyala-B, Lukabras, Lulogooli, Lunyole and Lusamia dialects, still have their native words for Saturday. The Lubukusu dialect word for Saturday is "munyongesa /muɲoɢesa/". The Abanyala of Busia County refer to Saturday as "nyongesa /ɲoɢesa/". The Lulogooli and Lunyole dialects' words for Saturday are "engeso /eGeso/" and mungesa" respectively. Abasamia people have two words for Saturday. These are "olwenyongesa" and "olwekhusasaba /oluexusasaβa/". It is notable that the Luluhyia dialects' native words are related. Munyongesa, nyongesa, engeso and mungesa as Lubukusu, Lukabras, Lulogooli and Lunyole words for Saturday were derived from the Kiswahili word "nyongesa /ɲoɢesa/" meaning addition. A respondent noted that: "*during the colonial period the Africans were*

given food rations on Saturdays. Those Africans who worked for white settlers would receive their food rations on Saturdays and rations were referred to as nyongesa" (Personal Interview: Kimilili, 2017). In some Luhyia sub-tribes like Kabras, Bukusu and Tachoni, a child born on Saturday is named Nyongesa. Nyongesa is a unisex name.

The Lusamia and Lunyala-B names for Saturday are almost similar. The Lunyala-B word for Saturday "lukhusasaba /luxusasaβa/" and Lusamia word "olwekhusasaba" seem to be the purest and original Luluhyia name for Saturday.

Sunday is regarded as the last day of the Luhyia week calendar. Just like Saturday, the original Luluhyia word for Sunday is almost extinct as a result of borrowing from Kiswahili. The Kiswahili word "Jumapili" has been adapted in most Luluhyia dialects. Data on this aspect are presented in table 4.13.

Table 4.13: Luluhyia Dialects' Words for Sunday

Dialect	Words	Phonetic
Lubukusu	Jumapili	/d͡ʑumapɪlɪ/
Luwanga	Jumapili	/d͡ʑumapɪlɪ/
Lukhayo	Jumapili	/d͡ʑumapɪlɪ/
Lumarachi	Jumapili	/d͡ʑumapɪlɪ/
Lunyala –B	Jumapili	/d͡ʑumapɪlɪ/
Lutachoni	Jumapili	/d͡ʑumapɪlɪ/
Lukabras	Jumapili	/d͡ʑumapɪlɪ/
Lulagooli	Alamwesa	/alamuesa/
Lunyala-K	Jumapili	/d͡ʑumapɪlɪ/
Lutsotso	Lionga	/lɪoĜa/
Lwisukha	Jumapili	/d͡ʑumapɪlɪ/
Lunyole	Mwiyonga	/muijoGa/
Lutiriki	Jumapili	/d͡ʑumapɪlɪ/
Lusamia	Olwejuma	/olued͡ʑuma/

Source: Field Data (2017)

Table 4.13 shows that majority of the Luluhyia dialects have no original words for Sunday. The Kiswahili word "Jumapili /d͡ʑumapɪlɪ/" is mostly used by the Luluhyia dialects speakers

to refer to Sunday. However, a few like Abalogooli, Abatsotso, Abanyore and Abasamia have their own words for Sunday. The Lulogooli dialect word for Sunday is "alamwesa /alamuesa/". The Lutsotso word for Sunday is "lionga" and the Lunyole word is "mwiyonga /muijoGa/". "Lionga /lɪoGa/" and "mwiyonga /muijoGa/" means resting. Sunday is regarded as a day for resting. The Abasamia refer to Sunday as "lwejuma /olued͡zuma/" meaning end of the week. Reconstruction of the Luluhyia proto-word for Sunday may seem tricky since the original forms of the word speakers extinct. However, "lionga /lɪoGa/" and "mwinyonga" of Abatsotso and Abanyore respectively may provide a direction towards reconstruction of the proto-form for the Luluhyia word for Sunday.

Generally, the Luluhyia dialects words for Saturday and Sunday are at the verge of being extinct due to the infrequency of their use as a result of the adaption of the borrowed Kiswahili words. The future generations are unlikely to get the Luluhyia dialects words for Saturday and Sunday unless massive writing involving the Luluhyia words for the days is done and used as part of mother-tongue teaching material in the Luluhyia speaking areas of western part of Kenya.

4.2.3   Luluhyia Dialects' Words for Human Body Organs

The study also looked at the Luluhyia dialects' words for the basic body parts to establish their (dialects') genealogical relatedness. The human body parts in this case were largely informed by Swadesh works (1950) who proposed that certain parts of the lexicon of human languages are universal, stable over time and rather resiting to borrowing. Data on this basic vocabulary for body parts are presented in the 4.3 series of tables. The first part looked at was the dialects' words for head. Various Luluhyia dialects' words for head are presented in table 14.

Table 4.14: Luluhyia Dialects' Words for Head

Dialect	Words	Phonetic
Lubukusu	Kumurwe	/kumurue/
Luwanga	Omurwe	/omurue/
Lukhayo	Omurwe	/omurue/
Lumarachi	Murwe	/murue/
Lunyala –B	Murwe	/murue/
Lutachoni	Omurwe	/omurue/
Lukabras	Omurwe	/omurue/

Lulagooli	Omutwi	/omutuɪ/
Lunyala-K	Omuchwe	/omut͡ʃue/
Lutsotso	Murwe	/murue/
Lwisukha	Murwi	/muruɪ/
Lunyole	Murwe	/murue/
Lutiriki	Omurwe	/omurue/
Lusamia	Omutwe	/omutue/
Lwidakho	Murwi	/muruɪ/
Lukisa	Omurwe	/omurue/

Source: Field Data (2017)

Data in table 4.14 indicate that the Luluhyia dialects' words for "head" are largely similar. This is an indication that the words must have descended from a single proto-form ascertaining our objective that the Luluhyia dialects are genealogically related. Data show that the dialects' words for "head" are almost the same across with slight variations in pronunciation as will be discussed in section two of this chapter.

The Lubukusu dialect words for "head" is "kumurwe /kumurue/". Luwanga and Lukhayo dialects have orthographically the same form "omurwe" and phonetically /omurue/" for "head". "Omurwe /omurue/" is also the word for "head" in Lutachoni, Lukabras, Lutiriki and Lukisa dialects of Luluhyia language. Other Luluhyia dialects' word for "head" is "murwe /murue/". "Murwe /murue/" is the word for "head" in Lumarachi, Lunyala-B, Lutsotoso and Lunyole dialects. The Lulogooli Word for "head" is "omutwi /omutuɪ/". The Lwisukha and Lwidakho dialects' word for "head" is "murwi /muruɪ/". The Lunyala dialect speakers of Kakamega County call the "head" omuchwe" and the Lusamia dialect speakers call it "omutwe /omutue/".

Generally, the Luluhyia dialects' words for "head" are related in terms of form and sound indicating that they were derived from one proto-form. This finding provides a backing that the Luluhya dialects are genealogically related. The similarity of the Luluhyia dialects words for "head" cannot be simply attributed to mere borrowing or chance. Majority of the Luluhyia dialects have the stem form "murwe /murue/" in their words for "head". The forms "muchwe", "murwi /muruɪ/" and "mutwi" are variations of "murwe /murue/". This observation makes reconstruction of the proto-language for Luluhyia language tenable.

The second Luluhyia dialects' words for the human body parts were those for the hand. Data on the Luluhyia dialects' words for "hand" are presented in table 4.15

Table 4.15: Luluhyia Dialects' Words for Hand

Dialect	Words	Phonetic
Lubukusu	Kumukhono	/kumuxono/
Luwanga	Omukhono	/omuxono/
Lukhayo	Omukhono	/omuxono/
Lumarachi	Mukhono	/muxono/
Lunyala –B	Mukhono	/muxono/
Lutachoni	Omukhono	/omuxono/
Lukabras	Mukhono	/muxono/
Lulagooli	Omukono	/omukono/
Lunyala-K	Omukhono	/omuxono/
Lutsotso	Mukhono	/muxono/
Lwisukha	Mukhono	/muxono/
Lunyole	Mukhono	/muxono/
Lutiriki	Omukhono	/omuxono/
Lusamia	Omukhono	/omuxono/
Lwidakho	Mukhono	/muxono/
Lukisa	Omukhono	/omuxono/

Source: Field Data (2017)

Just like the Luluhyia dialects' words for "head" being similar orthographically and phonetically with slight variations, data in table 15 indicate that Luluhyia dialects' words for "hand" are highly similar. The Lubukusu dialect word for "hand" is "kumukhono /kumuxono/". The Luwanga and Lukhayo dialects' speakers call the hand "omukhono /omuxono/". Other Luluhyia dialects which refer to "hand" as "omukhono /omuxono/" include Lutachoni, Lunyala K, Lusamia and Lukisa. Some Luhyia dialects' speakers call the hand "mukhono /muxono/". These include Lumarachi, Lunyala-B, Lukabras, Lutsotso and Lwidakho speakers. The Lulogooli and lutiriki dialect speakers refer to the hand as "omukono /omukono/".

The above data show that there is similarity across the Luluhyia dialects' words for "hand". All the words seem to have derived from the base word "mukhono /muxono/" which runs

through most of the Luluhyia dialects' words for "hand". The words must have come from a proto-form in the presumed proto-Luluhyia language. The Luluhyia dialects are thus genealogically related.

The study also looked at the Luluhyia dialects' words for leg. The Luluhyia dialects' words for "leg" are presented in table 16

Table 4.16: Luluhyia Dialects' Words for Leg

Dialect	Words	Phonetic
Lubukusu	Sikele	/sɪkele/
Luwanga	Shilenge	/ʃɪleĜe/
Lukhayo	Khukulu	/xukulu/
Lumarachi	Silenge	/sɪleĜe/
Lunyala –B	Silenge	/sɪleĜe/
Lutachoni	Esilenge	/esɪleĜe/
Lukabras	Shilenje	/ʃɪleʧ͡se/
Lulogooli	Ekelenge	/ekeleĜe/
Lunyala-K	Okhukulu	/oxukulu/
Lutsotso	Eshilenje	/eʃɪleʧ͡se/
Lwisukha	Shilenje	/ʃɪleʧ͡se/
Lunyole	Silenge	/sɪleĜe/
Lutiriki	Shilenje	/ʃɪleʧ͡se/
Lusamia	Okhukulu	/oxukulu/
Lwidakho	Silenje	/sɪleʧ͡se/
Lukisa	Shilenje	/ʃɪleʧ͡se/

 Source: Field Data (2017)

Data in table 4.16 show that the Luluhyia dialects' words for "leg" are closely related. The Lubukusu word for "leg" is "sikele /sɪkele/" which to a large extent varies from the other dialects. However, the Luwanga, Lukabras, Lwisukha, Lutiriki, Lwidakho and Lukisa speakers call the leg "shilenje /ʃɪleʧ͡se/". Similarly, Lumarachi, Lunyala-B, and Lunyole call the leg "silenge /sɪleGe/". The Lusamia and Lunyala-K- speakers call the leg "okhukulu /oxukulu/" as Abakhayo call it "khukulu /xukulu/". The Lulogooli speakers call the leg "ekelenge /ekeleGe/".

The similarities in the Luluhyia dialects' words for "leg" cannot be attributed to chance or borrowing. The words may have descended from a single ancestor word. The existence of the proto-form for the Luhyia dialects' words makes them genealogically related rendering tenability of the reconstruction of the Proto-Luluhyia language possible.

The Luluhyia dialects' words for human "back" are also related as shown in table 4.17.

Table 4.17: Luluhyia Dialects' Words for Back

Dialect	Words	Phonetic
Lubukusu	Kumukongo	/kumukoĜo/
Luwanga	Omukongo	/omukoĜo/
Lukhayo	Omukongo	/omukoĜo/
Lumarachi	Mukongo	/mukoĜo/
Lunyala –B	Omukongo	/omukoĜo/
Lutachoni	Omukongo	/omukoĜo/
Lukabras	Mukongo	/mukoĜo/
Lulogooli	Omugongo	/omugoĜo/
Lunyala- K	Omukongo	/omukoĜo/
Lutsotso	Mukongo	/mukoĜo/
Lwisukha	Mukongo	/mukoĜo/
Lunyole	Mukongo	/mukoĜo/
Lutiriki	Omukongo	/omukoĜo/
Lusamia	Omukongo	/omukoĜo/
Lwidakho	Mukongo	/mukoĜo/
Lukisa	Omukongo	/omukoĜo/

Source: Field Data (2017)

The similarity across the Luluhyia dialects' words for "back" as a body part cannot be attributed to mere chance or borrowing. The Lubukusu word for "back" is "kumukongo". The Luwanga, Lukhayo, Lunyal-B, Lunyala-K, Lutiriki, Lusamia and Lukisa word for "back" is orthographically "omukongo" and phonetically /omukoGo/. Lumarachi, Lukabras Lutsotso, and Lwisukha speakers call the "back" "omukongo" as the Lunyole speakers call it "mukongo /mukoĜo/". The Lulogooli speakers call the back "omugongo /omugoĜo/". Seemingly, the stem word for the Luhyia dialects' words for "back" is "mukongo". This is an

indication that the words most likely came from one word; the proto-word. Systematically, then, the proto-form for the Luluhyia dialects' words for "back" can be reconstructed to show their genealogical relatedness.

Furthermore, the study looked at the Luluhyia dialects' words for "chest". Data on this part of the human body further reveals that the Luluhyia dialects' words for chest must have descended from a single word as shown in table 4.18.

Table 4.18: Luluhyia Dialects' Words for Chest

Dialect	Words	Phonetic
Lubukusu	Sifuba	/sɪfuβa/
Luwanga	Shilifu	/ʃɪlɪfu/
Lukhayo	Silifu	/sɪlɪfu/
Lumarachi	Silifu	/sɪlɪfu/
Lunyala –B	Esilifu	/esɪlɪfu/
Lutachoni	Esilifu	/esɪlɪfu/
Lukabras	Eshilifu	/eʃɪlɪfu/
Lulogooli	Kilitu	/kɪlɪtu/
Lunyala-K	Esilifu	/esɪlɪfu/
Lutsotso	Silifu	/sɪlɪfu/
Lwisukha	Shiliru	/ʃɪlɪru/
Lunyole	Silifu	/sɪlɪfu/
Lutiriki	Eshiliru	/eʃɪlɪru/
Lusamia	Esilifu	/esɪlɪfu/
Lwidakho	Shiliru	/ʃɪlɪru/
Lukisa	Eshilifu	/eʃɪlɪfu/

Source: Field Data (2017)

Table 18 shows that the Luluhyia dialects' words for "chest" are related in several ways with some visible variations. The Lubukusu dialect word for "chest" is "sifuba /sɪfuβa/". The Luwanga dialect speakers call the chest "shilifu /ʃɪlɪfu/". The Lukhayo, Lutsotso and Lunyole dialects' word for "chest" is "silifu /sɪlɪfu/". The data further show that Lunyala-B, Lutachoni, Lunyala-K and Lusamia dialect speakers call the chest "esilifu /esɪlɪfu/". The Lwidakho speakers and their neighbours Abaisukha call the chest "shiliru /ʃɪlɪru/". The

Lukabras and Lukisa dialect word for chest is "eshilifu /eʃɪlɪfu/" as the Lutiriki speakers call it "eshiliru /eʃɪlɪru/". The Lulogooli dialect word for chest is "kilitu /kɪlɪtu/".

It is evident from the presented data that the Luluhyia dialects' words for chest are related. The relationship across the Luluhyia dialects' words for chest indicates that they must have descended from a single parent word. Majority of the dialects have "lifu /lɪfu/" in them an indication that this is likely the remnant part of the parent word for the Luluhyia dialects' words for chest. The dialects are, therefore, qualified to be genealogically related.

The human hair was another aspect captured as part of the human body. The Luluhyia dialects' words for "hair" are presented in table 4.19.

Table 4.19: Luluhyia Dialect Words for Hair

Dialect	Words	Phonetic
Lubukusu	Lichune	/lɪt͡ʃune/
Luwanga	Liswi	/lɪsuɪ/
Lukhayo	Lifwili	/lɪfuɪlɪ/
Lumarachi	Liswili	/lɪsuɪlɪ/
Lunyala – B	Alifwili	/alɪfuɪlɪ/
Lutachoni	Eliswi	/elɪsuɪ/
Lukabras	Liswi	/lɪsuɪ/
Lulagooli	Eliso	/elɪso/
Lunyala-K	Eliswi	/elɪsuɪ/
Lutsotso	Liswi	/lɪsuɪ/
Lwisukha	Liswi	/lɪsuɪ/
Lunyole	Liswi	/lɪsuɪ/
Lutiriki	Liswi	/lɪsuɪ/
Lusamia	Efwili	/efuɪlɪ/
Lwidakho	Liswi	/lɪsuɪ/
Lukisa	Liswi	/lɪsuɪ/

Source: Field Data (2017)

The Luluhyia dialects' words for hair are generally related. The Lubukusu word for hair "lichune /lɪt͡ʃune/", however, seems different from other dialects' words. The Luwanga, Lukabras, Lutsotso, Lwisukha, Lunyole, Lutiriki, Lwidakho and Lukisa have the same word "liswi /lɪsuɪ/" for "hair". This similarity and sharing of the name for hair by these dialects is attributed to their genealogical relatedness and origin. The word "liswi /lɪsuɪ/" is generally used by the majority of the Luluhyia dialects as a word for hair, an indication that variations

in other dialects are due to change or linguistic innovation. The Lukhayo dialect word for hair is "lifwili /lɪfuɪlɪ/". The Lumarachi speakers call it "liswili /lɪsuɪlɪ/" as the Lunyala-B dialect speakers refer to hair as "alifwili /alɪfuɪlɪ/". The Lusamia dialect word for hair is "efwili /efuɪlɪ/". Lifwili /lɪfuɪlɪ/, liswili /lɪsuɪlɪ/, alifwili /alɪfuɪlɪ/ and efwili /efuɪlɪ/ as words for hair are, definitely related as a result of their phonetic similarities. They are used by the Luluhyia dialects in Busia County. Their resemblance may be attributed to shared innovation and change from the original word by the concerned dialects over a period of time. The Luluhyia dialects' words for the nose were also sought. Data on this are presented in table 4.20.

Table 4.20: Luluhyia Dialects Words for Nose

Dialect	Words	Phonetic
Lubukusu	Kamolu	/kamolu/
Luwanga	Amolu	/amolu/
Lukhayo	Molu	/molu/
Lumarachi	Molu	/molu/
Lunyala – B	Amolu	/amolu/
Lutachoni	Amolu	/amolu/
Lukabras	Amolu	/amolu/
Lulogooli	Moru	/moru/
Lunyal a-K	Amolu	/amolu/
Lutso tso	Molu	/molu/
Lwisukha	Molu	/molu/
Lunyole	Amolu	/amolu/
Lutiriki	Molu	/molu/
Lusamia	Amolu	/amolu/
Lwidakho	Molu	/molu/
Lukisa	Amolu	/amolu/

 Source: Field Data (2017)

The Luluhyia dialects words for "nose" are quite similar pointing out no doubt that they came from the same word with minimal changes. The Lubukusu word for "nose" is "kamolu /kamolu/". The   Luwanga, Lunyala-B, Lutachoni, Lukabras, Lunyala-K, Lunyole, Lusamia and Lukisa dialects have one word "Amolu /amolu/" for the nose. The Lukhayo, Lumarachi, Lutsotso, Lwisukha, Lutiriki and Lwidakho dialects have a single word "molu /molu/" for

nose. The Lulogooli speakers refer to the nose as "moru /moru/". All the Luluhyia dialects' words for nose contain the stem "molu /molu/". Probably, "molu /molu/" was the part of the original word in the proto-Luluhyia language word for nose.

The similarity inherent in the Luluhyia dialects' words for "nose" suggests a common ancestor that serves as their proto-form. In this case, the argument of the Luluhyia dialects descenting from a common ancestor language is basically backed up. The sharing of the Luluhyia dialects' words for nose by several dialects is an indication that the speakers of the dialects are closely related in terms of origin and so the dialects themselves.

Therefore, the genealogical relatedness of the Luluhyia dialects can be empirically supported by the data presented in this document. It is quite unlikely that a large number of lexical items can be similar or related across dialects that are not genealogically related. It is evident that the foregoing presentation of data on various vocabulary words in the Luluhyia dialects indicate that the dialects genealogically belong to the same parent language; the proto-Luluhyia language.

As seen from the foregoing discussion, the human body vocabulary was instrumental in this study's investigation on the genealogical relatedness of the Luluhyia dialects. The word for "mouth" was also elicited from the Luluhyia dialects. Data on the Luluhyia   dialects' words for "mouth" are presented in table 4.21.

Table 4.21: Luluhyia Dialects' Words for Mouth

Dialect	Word	Phonetic
Lubukusu	Kumunwa	/kumunua/
Luwanga	Omunwa	/omunua/
Lukhayo	Munwa	/munua/
Lumarachi	Munwa	/munua/
Lunyala B	Omunwa	/omunua/
Lutachoni	Omunwa	/omunua/
Lukabras	Omunwa	/omunua/
Lulogooli	Munwa	/munua/
Lunyala K	Munwa	/munua/
Lutsotso	Munwa	/munua/
Lwisukha	Munwa	/munua/

Lunyole	Omunwa	/omunua/
Lutiriki	Munwa	/munua/
Lusamia	Omunwa	/omunua/
Lwidakho	Munwa	/munua/
Lukisa	Omunwa	/omunua/

Source: Field Data (2017)

The Luluhyia dialects words for "mouth" are to a large extent similar. The Lubukusu dialect word for mouth is "kumunwa /kumunua/". The Luwanga dialect word for mouth is "omunwa /omunua/" which is shared by the Lunyala B, Lutachoni, Lukabras, Lunyole, Lusamia and Lukisa dialects. The third category of Luluhyia dialects calls the mouth "munwa /munua/". Dialects in this category include: Lukhayo, Lunyala K, Lulogooli, Lumarachi, Lutsotso, Lwisukha, Lutiriki and Lwidakho. Data in   table 4.3(i) show that Lubukusu dialect has the subject prefix "ku" + "munwa" to form "kumunwa" as a word for "mouth". It is also noticeable that the Luwanga, Lunyala B, Lutachoni, Lukabras, Lunyole, Lusamia and Lukisa dialects have the subject prefix "o" + "munwa" to form "omunwa /omunua/" as a word for the "mouth". However, the remaining Luluhyia dialects; Lukhayo, Lumarachi, Lulogooli, Lunyala K, Lutsotso, Lwisukha, Lutiriki and Lwidakho have the stem word "munwa /munua/" an indication that this form   must have been the word from which the words in the other Luluhyia dialects were derived.

 The above presentation shows that the Luluhyia dialects' words for mouth were derived from a single source having the form "munwa /munua/". This is evident from the fact that all the Luluhyia dialects' words for "mouth" have the form "munwa /munua/" which is possibly the original word or remnant of the ancestor word from which the words were derived.

Consequently, it is beyond reasonable doubt to allude that the Luluhyia dialects' words for the mouth were derived from a single source, a proto-word "munwa /munua/" or which contained "munwa" as its part. Therefore, the Luluhyia dialects can be said to be genealogically related.

Nevertheless, the study further looked at the Luluhyia dialects' words for the "eye". Words for t he eye from the Luluhyia dialects are presented in table 4.22.

Table 4.22: Luluhyia Dialects Word for Eye.

Dialect	Word	Phonology
Lubukusu	Emoni	/emonɪ/
Luwanga	Imoni	/ɪmonɪ/
Lukhayo	Imoni	/ɪmonɪ/
Lumarachi	Emoni	/emonɪ/
Lunyala B	Emoni	/emonɪ/
Lutachoni	Imoni	/ɪmonɪ/
Lukabras	Emoni	/emonɪ/
Lulogooli	Emoni	/emonɪ/
Lunyala K	Emoni	/emonɪ/
Lutsotso	Emoni	/emonɪ/
Lwisukha	Imoni	/ɪmonɪ/
Lunyole	imoni	/ɪmonɪ/
Lutiriki	Imoni	/ɪmonɪ/
Lusamia	Emoni	/emonɪ/
Lwidak ho	Imoni	/ɪmonɪ/
Lukisa	Emoni	/emonɪ/

Source: Field Data (20 17)

Data in table 4.22 indicate that the Luluhyia dialects' words for the "eye" are quite related and almost similar. There are two sets of the words for the "eye" among the Luluhyia dialect speakers. The two sets are distinguished by the initial vowel sound. Some Luluhyia dialects begin the word for eye with /i/ whereas others start with /e/. Therefore, Lubukusu, Lumarachi, Lunyala B, Lukabras, Lulogooli, Lunyala K, Lutsotso, Lusamia and Lukisa dialects' word for eye is "emoni". However, the Luwanga, Lukhayo, Lutachoni, Lwisukha, Lunyole, Lutiriki and Lwidakho dialects' word for eye is "imoni /ɪmonɪ/". All the Luluhyia dialects' words for the eye are related since they have "moni" as their stem or root part.

Lexically, therefore, "moni" must have been a lexeme from which other Luluhyia dialects' words for the eye were derived either by prefixing /i/ or /e/. The similarity in the words for eye in Luluhyia dialects further suggest that they were derived from the same source. The relationship between the two sets of the Luluhyia word for eye cannot be attributed to chance or borrowing. They are definitely a case of same descent. This is an implication that the

Luluhyia dialects' words for the eye were derived from "moni" or a word having "moni". Over the years, the Luluhyia dialects either added the vowel sound /e/ or /i/ to form "emoni" or "imoni." Alternatively, the parent word had either of the two sounds /e/ or /i/ which later changed to the either.

The single descent of the Luluhyia words for eye indicates that they came from a proto-form which existed in the then proto-language. Therefore, the Luluhyia dialects are genealogically related and reconstructability of the Proto-Luluhyia language was possible.

The study further looked for Luluhyia dialects' word for "finger" as a human body part. Table 4.23 presents data based on the Lubukusu, Luwanga, Lukhayo, Lusamia, Lumarachi, Lunyala B, Lutachoni, Lukabras, Lutsotso, Lukisa, Lwidakho and Lwisukha dialects.

Table 4.23: Luluhyia Dialects Word for Finger(s)

Dialect	Word Singular	Phonology	Plural	Phonology
Lubukusu	Lulwala	/luluala/	chinjala	/t͡ʃɪt͡ʂala/
Luwanga	Olwala	/oluala/	Tsinzala	/tsɪd͡zala/
Lukhayo	Olwala	/oluala/	Chinjala	/t͡ʃɪt͡ʂala/
Lusamia	Enjala	/et͡ʂala/	Chinjala	/t͡ʃɪt͡ʂala/
Lumarachi	Lwala	/luala/	Tsinzala	/tsɪd͡zala/
Lunyala B	Olwala	/oluala/	Chinjala	/t͡ʃɪt͡ʂala/
Lutachoni	Olwala	/oluala/	Chinjala	/t͡ʃɪt͡ʂala/
Lukabras	Shitere	/ʃitere/	Chindere/ovutere	/t͡ʃɪd̞ere/ or /ovutere/
Lutsotso	Eshitere	/eʃitere/	Ovutere	/ovutere/
Lukisa	Eshitere	/eʃitere/	Abitere	/aβɪtere/
Lwidakho	Shitere	/ʃitere/	Vitere	/vɪtere/
Lwisukha	shitere	/ʃitere/	Vitere	/vɪtere/

S ource: Field Data (2017)

The Luluhyia dialects' words for finger(s) are related in some way. The Lubukusu dialect word for finger is "lulwala /luluala/". This is pluralized to "chinjala /t͡ʃɪt͡ʂala/". In addition, Luwanga, Lukhayo, Lunyala B and Lutachoni dialects' word for finger is "olwala /oluala/". The dialects have slightly different plural forms. For example, the Luwanga dialects plural form for "olwala" is "tsinzala /tsɪd͡zala/". The Lusamia, Lunyala B and Lutachoni plural form of "olwala" is "chinjala". "Chinjala /t͡ʃɪt͡ʂala/" as a word for fingers is also used by Lubukusu

speakers. Lumarachi word for finger(s) is "lwala /luala/" whose plural form is "tsinzala /t͡sɪd͡zala/" like that of Luwanga dialect.

All the above forms of Luluhyia dialects' singular and plural words for finger(s) are closely related in form; an indication that they are likely to have been derived from a single source. They are likely to have been drawn from one parent word which underwent morphological changes over a period of time.

However it is also worth noting that there is a second set of Luluhyia dialects' words for finger(s). These are the Lukabras dialect "shitire /ʃɪtere/" Lutsotso "eshitere /eʃɪtere/", Lukisa "eshitere /eʃɪtere/", Lwidakho "shitere /ʃɪtere/" and Lwisukha "shitere /ʃɪtere/" as their singular forms. The Lukabras dialect plural form of "shitere /ʃɪtere/" is "chintere /ʃɪtere/" or "ovutere". Similarly the Lutsotso dialect plural form   of "eshitere /eʃɪtere/" is "ovutere /ovutere/". The Lukisa dialect plural form of "eshitere /eʃɪtere/" is "abitere /aβɪtere/". The Lwidakho and Lwisukha dialects' plural form of "shitere /ʃɪtere/" is "vitere /vɪtere/".

Either of the two sets of Luluhyia dialects' words for finger(s) suggests that there was a common protoword in each set from which all set members were derived. This suggests a common origin of the members of each set of words for the word finger(s). The idea for a common   ancestor for each set of the words means that the words in each category had a proto-form. The differences in the two sets could be attributed to regional dialects influenceing each other in the sense that each set of the Luluhyia dialects has members which are found in the same neighbourhood.

4.2.4   Luluhyia Dialects' Words for Domestic Animals

The study also focused on the Luluhyia dialects' names for some of the domestic animals. Sampled data from some of the dialects is presented and discussed at this point of the document. The first domestic animal to be addressed was the dialects' words for "cow". Data on this animal is presented in table 4.24.

Table 4.24: Luluhyia Dialects' Word for Cow

Dialets	Word	Phonetic
Lubukusu	Ekhafu	/exafu/
Luwanga	Ing'ombe	/ɪŋoɓe/
Lukhayo	Ing'ombe	/ɪŋoɓe/
Lusamia	Eng'ombe	/eŋoɓe/
Lumarachi	Ing'ombe	/ɪŋoɓe/
Lunyala B	Ing'ombe	/ɪŋoɓe/
Lutacho ni	Ing'ombe	/ɪŋoɓe/
Lukabr as	Ing'ombe	/ɪŋoɓe/
Lunya la K	Eng'ombe	/eŋoɓe/
Lutsotso	Ing'ombe	/ɪŋoɓe/
Lukisa	Ing'ombe	/ɪŋoɓe/
Lwidakho	Ing'ombe	/ɪŋoɓe/
Lwisukha	Ing'ombe	/ɪŋoɓe/
L ulogooli	Eng'ombe	/eŋoɓe/
Lunyole	Ing'ombe	/ɪŋoɓe/
Lutiiki	Ing'ombe	/ɪŋoɓe/

Source: Field Data (2017)

Table 4.24 indicates that the Lubukusu dialect word for cow is "ekhafu /exafu/". This word seems quite different from other Luluhyia dialect words for cow. The Luwanga word for cow is "ing'ombe /ɪŋoɓe/". The same word "ing'ombe /ɪŋoɓe/" is used by the Lukhayo, Lumarachi, Lunyala B, Lutachoni, Lukabras, Lutsotso, Lukisa, Lwidakho, Lwisukha, Lunyole and Lutiriki dialects speakers for cow. This word (ing'ombe /ɪŋoɓe/) is one of the Luluhyia lexical item that show that indeed reconstruction of the proto-Luluhyia language was possible since it is quite unlikely that such many dialects may share a word for cow, "ing'ombe" by coincidence. Furthermore, apart from the Lubukusu word "ekhafu" for cow, Lugisu and Lumasaba speakers of Uganda, who are considered cousins to Lubukusu speakers, call it "ekafu /ekafu/". The Lusamia, Lunyala K and Lulogooli dialects word is "eng'ombe" only differing with "ing'ombe" in the initial vowel sound /e/ and /i/. This illustrates that "eng'ombe /eŋoɓe/" and "ing'ombe /ɪŋoɓe/" must have come from one form "ng'ombe /ŋoɓe/" or a proto-word containing "ng'ombe /ŋoɓe/".

Therefore, the Luluhyia dialects words for "cow", safe for Lubukusu dialect word "ekhafu /exafu/", all came from one ancestor word. Consequently, one can point out that the Luluhyia dialects are genetically related. The deviation of Lubukusu word for cow is attributed to their proximity to their Uganda cousins Bagisu and Bamasaba. However, this variation does not make Lubukusu an isolated dialect from other Luluhyia dialects since the mutual intelligibility level of Lubukusu dialect and other Luluhyia dialects is quite high on a continuous scale.

The second domestic animal that the study looked at in terms of Luluhyia dialects' words was "hen". Generally, the Luhyia community is known for its regard for chicken. Therefore, an every Luhyia homestead does not lack this type of poultry. The Luluhyia dialects' words for "hen" are presented in table 4.25.

Table 4.25: Luluhyia Dialects Words for Hen

Dialect	Word	Phonetic
Lubukusu	Engokho	/eĜoxo/
Luwanga	Ingokho	/ɪĜoxo/
Lukhayo	Ingokho	/ɪĜoxo/
Lumarachi	Ingokho	/ɪĜoxo/
Lusamia	Ingokho	/ɪĜoxo/
Lunyala B	Ingokho	/ɪĜoxo/
Lutachoni	Ingokho	/ɪĜoxo/
Lukabras	Ingokho	/ɪĜoxo/
Lunyala K	Engokho	/ɪĜoxo/
Lutsotso	Ingokho	/ɪĜoxo/
Lukisa	Ingokho	/ɪĜoxo/
Lwidakho	Ingikho	/ɪĜoxo/
Lwisukha	Ingokho	/ɪĜoxo/
Lulogooli	Engoko	/eĜoxo/
Lunyole	Ingokho	/ɪĜoxo/
Lutiriki	Ingokho	/ɪĜoxo/

Source: Field Data (2017)

Table 4.23 shows that the Luluhyia dialects' words for "hen" are highly related and almost one. Majority of the Luluhyia dialects call "hen" "ingokho /ɪGoxo/". Dialects that refer to hen

as "ingokho /ɪGoxo/" include: Luwanga, Lukhayo, Lumarachi, Lusamia, Lunyala B, Lutachoni, Lukabras, Lutsotso, Lukisa, Lwidakho, Lwisukha, Lunyole and Lutiriki. Only two of the Luluhyia dialects call hen "engokho /eGoxo/". These are the Lubukusu and the Lunyala K dialect speakers. "Engokho /eĜoxo/" and "ingokho /ɪĜoxo/" must have come from one word, most likely containing "ngokho /Ĝoxo/". Alternatively, the original Luluhyia word for hen could have been "ingokho" since majority of the dialects use it. The Lubukusu and Lunyala K dialects' word "engokho" can be attributed to initial vowel sound change from /i/ to /e/. Essentially, the Luluhyia dialects words for hen are genetically related; descending from asingle source which can be regarded as their proto-word.

From the above observation, it is possible for one to conclude that as a result of the Luluhyia dialects' words for hen being genetically related like other words for days of the week, human body parts and domestic animals; the dialects can generally be regarded as genealogically related.

The Luluhyia community members are basically livestock keepers and farmers. Among the domestic animals they keep is sheep. Therefore, the study further looked at the dialects' words for sheep. Data on this are presented in table 4.26.

Table 4.26: Luluhyia Dialects' Words for Sheep

Dialect	Word	Phonetic
Lubukusu	Likhese	/lɪxese/
Luwanga	Likondi	/lɪkoɖɪ/
Lukhayo	Likondi	/lɪkoɖɪ/
Lumarachi	Likondi	/lɪkoɖɪ/
Lusamia	Ekondi	/ekoɖɪ/
Lunyala B	Ikondi	/ekoɖɪ/
Lutachoni	Lichese	/lɪt͡ʃese/
Lukabras	Lichese	/lɪt͡ʃese/
Lunyala K	Ekondi	/ekoɖɪ/
Lutsotso	Likondi	/lɪkoɖɪ/
Lukisa	Likondi	/lɪkoɖɪ/
Lwidakho	Likondi	/lɪkoɖɪ/
Lwisukha	Likondi	/lɪkoɖɪ/

Lulogooli	Likondi	/lɪkoɖɪ/
Lunyole	Likondi	/lɪkoɖɪ/
Lutiriki	Likondi	/lɪkoɖɪ/

Source: Field Data (2017)

The Lubukusu dialect word for sheep is "likhese /lɪxese/". Similarly, the Lukabras and Lutachoni dialects' word for sheep is "lichese /lɪt͡ʃese/". The Lubukusu "likhese /lɪxese/" and the Lukabras and Lutachoni "lichese /lɪt͡ʃese/" are closely related and must have come from a single protoform. Allernatively, the two forms "likhese" and "lichese" must have undergone the same innovation and variation from the other forms "ekondi" and "likondi /lɪkoɖɪ/" used by the rest of the Luluhyia dialects. The Lubukusu, Lutachoni and Lukabras dialects are neighbours in the Luluhyia dialect continuum and this may explain why they have similar forms "likhese /lɪxese/" and "lichese /lɪt͡ʃese/" for "sheep".

Most relevant to the current objective of the study, is the fact that most of the other Luluhyia dialects: Lutiriki, Lunyole, Lulogooli, Lwisukha, Luwanga, Lukhayo, Lumarachi, Lutsotso, Lukisa and Lwidakho use the same word "likondi /lɪkoɖɪ/" for sheep. Related to these are Lusamia and Lunyala K dialects which use the word "ekondi /ekoɖɪ/" for sheep. Likondi; "ekondi /ekoɖɪ/" and "ikondi /ɪkoɖɪ/" are closely related and seem to have derived from a single source; indicating the dialects in question are genealogically related.

The study further found out the Luluhyia dialects' words for duck. Data collected from some of the Luhyia dialects on this aspect are presented in table 4.27.

Table 4.27: Luluhyia Dialects Words for Duck

Dialect	Word	Phonetic
Lubukusu	Lipata	/lɪpata/
Luwanga	Liyoyo	/lɪjojo/
Lukhayo	Liyoyo	/lɪjojo/
Lumarachi	Liyoyo	/lɪjojo/
Lutachoni	Lipata	/lɪpata/
Likabras	Lipata	/lɪpata/
Lunyala K	Epata	/epata/
Lutsotso	Lipata	/lɪpata/
Lukisa	Lipata	/lɪpata/

Lwidakho	Lipata	/lɪpata/
Lwisukha	Lipata	/lɪpata/
Lunyole	Lipata	/lɪpata/
Lutiriki	Lipata	/lɪpata/

Source: Field Data (2017)

Data in table 4.27 indicate that there three words used by the Luluhyia dialects speakers to refer to the "duck". These are the words: "lipata", "liyoyo /lɪjojo/" and "epata /epata/". The Lunyala K speakers call the duck "epata /epata/". This is almost similar to "lipata /lɪpata/" by the Lubukusu, Lutachoni, Lukabras, Lutsotso, Lukisa, Lwidakho, Lwisukha, Lunyole and Lutiriki speakers. The similarity of these Luluhyia dialects with regard to the name of the duck points towards postulation of their genealogical relatedness. Since majority of the Luluhyia dialects refer to the "duck" as "lipata /lɪpata/" it means that this would have been the ancestor word which "epata" for the Lunyala K descended.

However, the Luwanga, Lukhayo and Lumarachi word for duck is "liyoyo /lɪjojo/". This may have been attributed to their geographical location in their Luhyia nation. The Bawanga border the Bakhayo who border the Bamarachi. Most likely the word "liyoyo /lɪjojo/" was either borrowed for the non-Luluhyia language or their dialects underwent similar change from the most commonly used word "lipata /lɪpata/" by other Luluhyia dialects.

Pigs are among the livestock animals kept by the Luhyia community. The Luluhyia Dialects' words for "pig" are presented in table 4.28.

Table 4.28: Luluhyia Dialects' Word for Pig

Dialect	Word	Phonetic
Lubukusu	Engurwe	/eĜurue/
Luwanga	Ingurwe	/ɪĜurue/
Lukhayo	Ingurwe	/ɪĜurue/
Lumarachi	Ingurwe	/ɪĜurue/
Lutachoni	Ingurwe	/ɪĜurue/
Lutostso	Ingurwe	/ɪĜurue/
Lukisa	Ingurwe	/ɪĜurue/
Lwidakho	Ingulume	/ɪĜulume/
Lulogooli	Inguruve	/ɪGuruve/

Lunyole	Ingulube	/ɪĜuluβe/
Lutiriki	Ingurwe	/ɪĜurue/

Majority of the Luluhyia dialects refer to pig as "ingurwe /ɪĜurue/". Such dialects include: Luwanga, Lukhayo, Lumarachi, Lutachoni, Lukabras, Lutostso, Lukisa and Lutiriki. Similarly, the Lubukusu word for pig is "engurwe /eĜurue/". The Lunyole speakers call the pig "ingulube /ɪĜuluβe/" as the Lulogooli speakers call it "enguruve /eĜuruve/". All the Luluhyia dialects words for pig are related. The relationship of the Luluhyia dialects' words for pig indicates that these words: "ingurwe /ɪĜurue/", "engurwe /eGurue/", "ingulube /ɪĜuluβe/", "ingulume /ɪĜulume/" and "inguruve /ɪĜuruve/" must have come from a single parent word. The existence of a proto-word for Luluhyia dialects words for pig indicates that the dialects are genealogically related.

The resemblance of the Luluhyia dialects word for pig was not by coincidence but is attributed to some common ancestry of the speakers generally and language in particular. The genetic relations of the Luluhyia dialects is what binds the speakers together in conversation since each may understand the other without necessarily switching the code. This mutual intelligibility between the speakers of any two Luluhyia dialects further strengthens the presumed Proto-Luluhyia language.

The Luluhyia dialects' words for goat were also studied. Data on this is presented in table 4.29.

Table 4.29: Luluhyia Dialects word for Goat.

Dialect	Word	Phonetic
Lubukusu	Embusi	/eɓusɪ/
Luwanga	Imbusi	/ɪɓusɪ/
Lukhayo	Imbusi	/ɪɓusɪ/
Lusamia	Embusi	/eɓusɪ/
Lumarachi	Imbusi	/ɪɓusɪ/
Lunyala B	Imbusi	/ɪɓusɪ/
Lutachoni	Libusi	/lɪβusɪ/
Lukabras	Libusi	/lɪβusɪ/

Lunyala K	Embusi	/eɓusɪ/
Lutsotso	Imbusi	/ɪɓusɪ/
Lukisa	Imbusi	/ɪɓusɪ/
Lwidakho	Imbuli	/ɪɓulɪ/
Lwisukha	Imbuli	/ɪɓulɪ/
Lulogooli	Imbuli	/ɪɓulɪ/
Lunyole	Imbusi	/ɪɓusɪ/
Lutiriki	Imbusi	/ɪɓusɪ/

Source: Field Data (2017)

Data in table 4.29 shows that the Luluhyia dialects' words for "goat" are quiet related. The Lubukusu dialect speakers call the goat "embusi /eɓusɪ/". The Luwanga speakers call it "imbusi /ɪɓusɪ/". Similarly, the Lukhayo, Lumarachi, Lumarama, Lunyala B, Lutsotso, Lukisa, Lunyole and Lutiriki speakers call the goat "imbusi /ɪɓusɪ/". Just like the Lubukusu dialect speakers, the Lusamia and Lunyala K speakers call the goat "embusi". The Lukabras and Lutachoni speakers call the goat "libusi /lɪβusɪ/". The Lwidakho, Lwisukha and Lulogooli speakers have the same word for goat "imbuli /ɪɓulɪ/". Generally the above Luluhyia dialects' words for "goat" are related in form. They are likely to have come from the same ancestor word. Such similarity can be attributed to the same origin of the speakers of the dialects as a people and therefore, the dialects themselves. The Luluhyia dialects can, therefore, be said to be genealogically related. This is attributed to the relationship across a number of their lexical items which seem to derive from the same protowords and therefore, indicating the possibility of existence of Proto-Luluhyia language at some point in history.

4.2.5 Luluhyia Dialects' Kinship Names

The kinship system is upheld by the Luhyia community just like all other African communities. The Luhyia family system is largely extended and therefore, has particular names for particular members of the family. The study sought to establish the names of specific members of the family among different Luluhyia sub-nations to elicit the same information about their relatedness. Subsequently, table 4.30 shows the Luluhyia dialects' words for "father".

Table 4.30: Luluhyia Dialects word for Father

Dialects	Word	Phonetic
Lubukusu	Papa	/papa/
Luwanga	Papa	/papa/
Lukhayo	Papa	/papa/
Lusamia	Papa/samwana	/papa/ or /samuana/
Lumarachi	Papa	/papa/
Lunyala B	Baba/laara	/baba/ or /la:ra/
Lutachoni	Papa	/papa/
Lukabras	Papa	/papa/
Lunyala K	Papa	/papa/
Lutsotso	Papa	/papa/
Lukisa	Papa	/papa/
Lwidakho	Tata	/tata/
Lwisukha	Tata	/tata/
Lulogooli	Baba	/baba/
Lunyole	Papa	/papa/
Lutiriki	Papa	/papa/

Source: Field Data (2017)

The Luluhyia dialects words for father are largely related. The Lubukusu speakers call father "papa /papa/". The word "papa /papa/" is used by the Luwanga, Lukhayo, Lusamia, Lumarachi, Lutachoni, Lukabras, Lunyala K, Lutsotso, Lukisa, Lunyole and Lutiriki speakers for father. In addition to "papa /papa/" the Lusamia speakers have another word "samwana" for father. The Lulogooli and Lunyala B speakers use the word "baba /baba/" for father. "Papa /papa/" and "baba" are phonetically distinguished by the feature of voice. The consonants in "papa /papa/" are voiceless (-voice) while those in "baba /baba/" are voiced (+voice). The Lunyala B speakers also use the word "laara /la:ra/" for father. The Lwidakho and Lwisukha speakers have the same word "tata /tata/" for father.

From data presented in table 4.30 it can be deduced that the original word for father in the Luluhyia language must have been "papa /papa/" since majority of the dialects still use it. The other forms "baba /baba/" and "tata /tata/" must have derived from "papa /papa/". Therefore, the proto-word for Luluhyia dialects' words for father must have been "papa

/papa/" as its main part or in entirety. Therefore, the Luluhyia dialects can be said to be genealogically related.

The second Luluhyia kinship term studied was mother. The Luluhyia dialects' words for mother are presented in table 4.31.

Table 4.31: Luluhyia Dialects' Words for Mother

Dialect	Word	Phonetic
Lubukusu	Mayi	/majɪ/
Luwanga	Mama	/mama/
Lukhayo	Mama	/mama/
Lusamia	Mama	/mama/
Lumarachi	Mama	/mama/
Lunyala B	Mama	/mama/
Lutachoni	Mayi	/majɪ/
Lukabras	Mama	/mama/
Lunyala K	Mama/mayi	/mama/ or /majɪ/
Lutsotso	Mama	/mama/
Lukisa	Mama	/mama/
Lwidakho	Mama	/mama/
Lwisukha	Mama	/mama/
Lulogooli	Mama	/mama/
Lunyole	Mama	/mama/
Litiriki	Mama	/mama/

Source: Field Data (2017)

The Luluhyia dialects' words for mother are quite similar in form. The Lunyala K speakers have two words for mother. These are "mayi /majɪ/" and "mama". Either of the two words can be used to refer to mother. The Lutachoni and Lubukusu dialects' speakers use the same word "mayi /majɪ/" to refer to a mother. All the other Luluhyia dialects use word "mama" to refer to mother. Most of the Luluhyia dialects using the word "mama" place stress on the first syllable. The dialects using "mama /mama/" as the word for mother include: Luwanga, Lukhayo, Lusamia, Lumarachi, Lunyala B, Lukabras, Lunyala K, Lutsotso, Lukisa, Lwidakho, Lwisukha, Lulogooli, Lunyole and Litiriki.

There is no doubt from the above data that the Luluhyia dialects' words for mother derived from the same ancestor word "mama /mama/". This is a further indication that the Luluhyia dialects are genealogically related. It is quite unlikely that the similarity in the Luluhyia dialects' words for mother were as a result of borrowing and chance.

It was also noted that the word for paternal uncle was the same as that of father across all the Luluhyia dialects. Similarly, the word fro maternal aunt is the same as that of "mother". Generally, in the Luluhyia community context paternal uncle is referred to as "father" and maternal aunt as "mother". However, the distinction is there for maternal uncle and paternal aunt.

The Luluhyia dialects' words for paternal aunt are presented in table 4.32.

Table 4.32: Luluhyia Dialects' word for Paternal Aunt

Dialect	Word	Phonetic
Lubukusu	Senge	/seĜe/
Luwanga	Senje	/sef͡ʂe/
Lukhayo	Senje	/sef͡ʂe/
Lusamia	Senje	/sef͡ʂe/
Lumarachi	Senje	/sef͡ʂe/
Lunyala B	Senge	/seĜe/
Lutachoni	Senge	/seĜe/
Lukabras	Senje	/sef͡ʂe/
Lunyala K	Senge	/seĜe/
Lutsotso	Senje	/sef͡ʂe/
Lukisa	Senje	/sef͡ʂe/
Lwidakho	Senje	/sef͡ʂe/
Lwisukha	Senje	/sef͡ʂe/
Lulogooli	Senge	/seĜe/
Lunyole	Senje	/sef͡ʂe/
Lutiriki	Senje	/sef͡ʂe/

Source: Field Data (2017)

Data in table 4.32 shows that the Luluhyia dialects words for paternal aunt are only two: "senge /seĜe/" and "senje /sef͡ʂe/" with the latter having higher frequency across the dialects. The Lulogooli, Lubukusu, Lunyala B, Lumarachi and Lunyala K use the word "senge /seGe/" for paternal aunt. However, Luwanga, Lunyole, Lusamia, Lumarama, Lumarachi, Lwidakho, Lwisukha, Lunyole, Lutsotso, Lukisa and Lutiriki use the word "senje /sef͡ʂe/" to refer to paternal aunt.

It is evident that both "senge /seGe/" and "senje /set͡ʂe/" are closely related only differing in "ng /Ĝ/" and "nj /t͡ʂ/". The likehood of the two words descending from the same word is high. Most probably, the parent word must have contained "nj /t͡ʂ/" since it is still retained in most of the Luluhyia dialects word(s) for paternal aunt. It is possible that "nj /t͡ʂ/" changed to "ng /Ĝ/" in Lubukusu, Lulogooli, Lutachoni, Lunyala B and Lunyala K over a period of time. Therefore "senje /set͡ʂe/" and "senge /seGe/" descended from the same protoword containing "nj /t͡ʂ/". The idea of the Luluhyia dialects being genealogically related can further be illustrated by this finding.

The Luluhyia dialects words' for maternal uncle are presented in table 4.33.

Table 4.33: Luluhyia Dialects word for Maternal Uncle

Dialect	Word	Phonetic
Lubukusu	Khocha	/xot͡ʃa/
Luwanga	Khotsa	/xot͡sa/
Lukhayo	Khocha	/xot͡ʃa/
Lusamia	Khocha	/xot͡ʃa/
Lumarachi	Khotsa	/xot͡sa/
Lunyala B	Khocha	/xot͡ʃa/
Lutachoni	Khocha	/xot͡ʃa/
Lukabras	Khotsa	/xot͡sa/
Lunyala K	Khocha	/xot͡ʃa/
Lutsotso	Khotsa	/xot͡sa/
Lukisa	Khotsa	/xot͡sa/
Lwidakho	Khotsa	/xot͡sa/
Lwisukha	Khotsa	/xot͡sa/
Lulogooli	Khoza	/xoza/
Lunyole	Khotsa	/xot͡sa/
Lutiriki	Khotsa	/xot͡sa/
Lumarama	Khotsa	/xot͡sa/

Source: Field Data (2017)

Data in table 4.33 indicate that the Luluhyia dialects words for maternal uncle are similar with variations. The Lubukusu speakers refer to maternal uncle as "khocha /xot͡ʃa/". The same word "khocha /xot͡ʃa/" is used by the Lukhayo, Lusamia, Lunyala B, Lutachoni and Lunyala K dialect speakers. The Luwanga dialect speakers refer to maternal uncle as "khotsa /xot͡sa/". Other Luluhyia dialects which use "khotsa /xot͡sa/" as a word for maternal uncle include: Lumarachi, Lumarama, Lukabras, Lutsotso, Lukisa, Lwidakho, Lwisukha, Lunyole and Lutiriki. The Lulogooli speakers refer to maternal uncle as "khoza /xoza/".

The above presented data indicate that the Luluhyia dialects words for maternal uncle are closely related and must have come from the same word form. The majority of the dialects use "khotsa /xot͡sa/" as opposed to a few who use "khocha" and "khoza /xoza/". There is likelihood that the original word had "khotsa /xot͡sa/" as its entire form or part of it. It is also possible that the "ts /t͡s/" sound changed to "ch /t͡ʃ/" for Lubukusu, Lukhayo, Lusamia, Lunyala B, Lutachoni and Lunyala K dialects. However, for Lulogooli speakers, the sound "ts /t͡s/" changed to "z /z/" hence from "khotsa /xot͡sa/" to "khoza /xoza/". The Luluhyia dialects' words for grandfather were also looked at as part of establishment of the genealogical relatedness of the dialects. Data on this is presented in table 4.34.

Table 4.34: Luluhyia Dialects' Words for Grandfather

Dialect	Word	Phonetic
Lubukusu	Kuka	/kuka/
Luwanga	Kuka	/kuka/
Lukhayo	Kuka	/kuka/
Lusamia	Kuka	/kuka/
Lumarachi	Kuka	/kuka/
Lunyala B	Kuka	/kuka/
Lutachoni	Kuka	/kuka/
Lukabras	Kuka	/kuka/
Lunyala K	Kuka	/ku:ka/
Lutsotso	Kuka	/kuka/
Lukisa	Kuka	/kuka/
Lwidakho	Kuka	/kuka/
Lwisukha	Kuka	/kuka/
Lulogooli	Guga	/guga/

Lunyole	Kuka	/kuka/
Lutiriki	Kuka	/kuka/

Source: Field Data (2017)

Data in table 4.34 show that all the Luluhyia dialects apart from Lulogooli refer to grandfather as "kuka /kuka/". Those dialects that refer to grandfather as "kuka /kuka/" include: Lubukusu, Luwanga, Lukhayo, Lusamia, Lumarachi, Lunyala B, Lutachoni, Lunyala K, Lutsotso, Lukisa, Lwidakho, Lwisukha, Lutiriki and Lunyole. The Lulogooli speakers refer to grandmother as "guga /guga/". The similarity in the Luluhyia dialects' words for grandfather suggests a common ancestor form from which they were drawn. For example, the Luluhyia dialects which refer to grandfather the word "kuka" do so with little phonetic variations affecting the vowel sound in the first syllable where it is elongated in some cases. For instance, [ku:ka] by the Lunyala B and [kuka] by the Lubukusu speakers. The Lulogooli word "guga" for grandfather must have emanated from "kuka /kuka/" with change involving the velar sound /k/ which was made voiced velar /g/. It is, therefore, evident that the Luluhyia dialects' words for grandfather are generally related and so the dialects themselves. The Luluhyia dialects' words for grandmother were also sought. The respondents' responses with regard to their dialects' words for grandmother are presented in table 4.35.

Table 4.35: Luluhyia Dialects' Words for Grandmother

Dialect	Word	Phonetic
Lubukusu	Kukhu	/kuxu/
Luwanga	Kukhu	/kuxu/
Lukhayo	Kukhu	/kuxu/
Lusamia	Ngukhwa	/Guxua/
Lumarachi	Kukhu	/kuxu/
Lunyala B	Kukhu	/kuxu/
Lutachoni	Koko	/koko/
Lukabras	Koko	/koko/
Lunyala K	Kukhu	/kuxu/
Lutsotso	Kukhu	/kuxu/
Lukisa	Kukhu	/kuxu/
Lwidakho	Kukhu	/kuxu/
Lwisukha	Koko	/koko/
Lulogooli	Gugu	/gugu/

Lunyole	Kukhu	/kuxu/
Lutiriki	Koko	/koko/

The Luluhyia dialects word for grandmother is highly related in form and pronunciation. For example, "kukhu /kuxu/" is a word used by Lubukusu, Luwanga, Lukhayo, Lumarachi, Lunyala B, Lunyala K, Lutsotso, Lukisa, Lwidakho and Lunyole dialects for grandmother. The similarity in the word "kukhu /kuxu/" for grandmother in the above dialects points towards a single ancestry of the dialects in question. They are therefore, genealogically related. Furthermore, the Lusamia dialect word for grandmother is "ngukhwa"."Ngukhwa /Guxua/" is a variation of "kukhu /kuxu/". However, Lwisukha, Lutiriki, Lukabras and Lutachoni refer to grandmother as "koko /koko/". The Lulogooli speakers refer to grandmother as "gugu /gugu/".

4.2.6   Luluhyia Dialects' Syntactic Analysis

The study further sought to find out the similarity of the Luluhyia dialects at syntactic level. This was done by subjecting the respondents to specific sentences. The first sentence was that "I am going home". Reponses from some of the Luluhyia dialects are presented in table 4.36.

Table 4.36: Luluhyia Dialects Translation for "I am going Home"

Dialects	Translation	Transcription
Lubukusu	Khenja engo	/xe͡ʂa eĜo/
Luwanga	Etsia ingo	/et͡sɪa ɪĜo/
Lusamia	Nje engo	/͡ʂe eĜo/
Lumarachi	Nja mudala	/͡ʂa mudala/
Lunyala B	Nja ingo	/͡ʂa ɪĜo/
Lutachoni	Nachichanga ingo	/nat͡ʃɪt͡ʃaĜa ɪGo/
Lukabras	Natsitsa ingo	/nat͡sɪt͡sa ɪĜo/
Lunyala K	Enja ingo	/et͡ʂa ɪĜo/
Lutsotso	Tsitsa ingo	/ t͡sɪt͡sa ɪĜo/
Lukisa	Tsitsa ingo	/ t͡sɪt͡sa ɪĜo/
Lwisukha	Enza ingo	/eɟa ɪĜo/
Lunyole	Nzitsa ingo	/ɲɪt͡sa ɪĜo/

Table 4.36 indicates that the Luluhyia dialects have the subject and the verb joined. Hence "I am going" is translated as "khenja /xeʈʂa/" by the Lubukusu speakers. "Tsitsa /t͡sɪt͡sa/" used by Lutsotso and Lukisa speakers. The Luwanga speakers use "etsia /et͡sɪa/". The Lusamia and Lumarachi speakers use "nje /ʈʂe/" and "nja /ʈʂa/" respectively.

The phrase "I am going" is refered to as "natsitsa /nat͡sɪt͡sa/" in Lukabras and the Abatachoni say "nachichanga /nat͡ʃɪt͡ʃaĜa/". The Lunyole dialect speakers say "nzitsa /ɟɪt͡sa/". The Lwisukha speakers say "enza /eɟa/". The last word in the sentence "I am going home" was of more interest in the study. The word home is referred to by similar words. The Lubukusu speakers refer to home as "engo /eĜo/". The word "engo /eĜo/" is also used by the Lusamia speakers to refer to home. Similarly, the Luwanga, Lunyala B, Lutachoni, Lukabras, Lunyala K, Lutsotso, Lukisa, Lwisukha and Lunyole refer to home as "ingo /ɪĜo/". Therefore "ingo /ɪĜo/" and "engo /eĜo/" must have come from a single word which can be termed proto-word; indicating the genealogical relatedness of the Luluhyia dialects. However, the Lumarachi spakers refer to home as "mudala /mudala/" which was similar to the Dholuo language word for home "dala /dala/". Lumarachi speakers are neighbours to Dholuo language speakers of the Luo Nyanza.

The Luluhyia dialects' expression's of the clause "mother is sick" is presented in table 4.37.

Table 4.37: Luluhyia Dialects' Expression For "Mother is sick"

Dialect	Expression	Transcription
Lubukusu	Mayi alwala	/majɪ aluala/
Lukhayo	Mama alwala	/mama aluala/
Lumarachi	Mama mulwae	/mama muluae/
Lunyala B	Mama alwala	/mama aluala/
Lutachoni	Mayi mulwale	/majɪ muluale/
Lukabras	Mama mulwale	/mama muluale/
Lunyala K	Mayi mulwae	/majɪ muluae/
Lutsotso	Mama mulwale	/mama muluale/
Lukisa	Mama mulwale	/mama muluale/
Lwidakho	Mama alwala	/mama aluala/
Lwisukha	Mama alwala	/mama aluala/
Lunyole	Mama mulwaye	/mama muluaje/

Source: Field Data (2017)

Data in table 4.37 indicate that the word "sick" has similar wordforms in Luluhyia dialects as expressed in "mother is sick". The Lubukusus speakers refer to "mother is sick" as "mayi alwala /majɪ aluala/". In this expression "alwala /aluala/" is translated to mean "is sick". Similarly, the word "alwala /aluala" is used by Lukhayo, Lunyala B, Lwidakho and Lwisukha dialect speakers to refer to "is sick". The Lukabras speakers refer to "is sick" as "mulwale /muluale/". The same expression is used by the Lutsotso, Lukisa and the Lutachoni dialect speakers. The term "mulwaye /muluaje/" for "is sick" is used by the Lunyole dialect speakers. The Lunyala K and the Lumarachi dialect speakers refer to "is sick" as "mulwae /muluae/".

Generally, cwhich was reconstructed later in this chapter. The Luluhyia dialects use basically the same words only differing in pronunciation, stress placement and vowel length. In most cases, the distinction between the Luluhyia dialects cannot be detected by non-native speakers of the dialects. The variations are mostly suprasegmental in nature. However, the relatedness of the Luluhyia dialects is overtly displayed prompting a genealogical connection.

The Luluhyia dialects' expressions of "I ate fish yesterday" are presented in table 4.38.

Table 4.38: Luluhyia Dialect Expression For "I ate fish yesterday".

Dialect		Expression	Transcription
Lubukusu	a)	*Nalile eng'eni likoloba* (I ate fish yesterday)	/nalɪle eŋenɪ lɪkoloβa/
	b)	*Likoloba nalile eng'eni* (Yesterday I ate fish)	/ lɪkoloβa nalɪle eŋenɪ/
	c)	*Eng'eninalile likoloba* (Fish I ate yesterday)	/eŋenɪnalɪlelɪkoloβa/
	d)	*Eng'eni likoloba nalile* (Fish yesterday I ate)	/eŋenɪlɪkoloβanalɪle/
Luwanga	a)	*Ndalile eng'eni mungolofe* (I ate fish yesterday)	/ɗalɪle eŋenɪ muĜolofe/
	b)	*Mungolofe ndalile eng'eni* (Yesterday I ate fish)	/muĜolofe ɗalɪle eŋenɪ/
	c)	*Eng'enindalile mungolofe* (Fish I ate yesterday)	/eŋenɪɗalɪlemuĜolofe/

	d)	*Eng'eni mungolofe ndalile* (Fish yesterday I ate)	/eŋenımuĜolofe ɖalıle/
Lukhayo	a)	*Nalile eng'eni ekulo* (I ate fish yesterday)	/nalıle eŋenı ekulo/
	b)	*Ekulo nalile eng'eni* (Yesterday I ate fish)	/ekulo nalıle eŋenı/
	c)	*Eng'eninalile ekulo* (Fish I ate yesterday)	/eŋenınalıleekulo/
	d)	*Eng'eni ekulo nalile* (Fish yesterday I ate)	/eŋenı ekulo nalıle/
Lusamia	a)	*Nalile eng'eni ekulo* (I ate fish yesterday)	/nalıle eŋenı ekulo/
	b)	*Ekulo nalile eng'eni* (Yesterday I ate fish)	/ekulo nalıle eŋenı/
	c)	*Eng'eninalile ekulo* (Fish I ate yesterday)	/eŋenınalıleekulo/
	d)	*Eng'eni ekulo nalile* (Fish yesterday I ate)	/eŋenıekulo nalıle/
Lunyala B	a)	*Ndalire eng'eni ekulo* (I ate fish yesterday)	/ɖalıre eŋenı ekulo/
	b)	*Ekulo ndalire eng'eni* (Yesterday I ate fish)	/ekulo ɖalıre eŋenı/
	c)	*Eng'enindalire ekulo* (Fish I ate yesterday)	/eŋenıɖalıreekulo/
	d)	*Eng'eni ekulo ndalire* (Fish yesterday I ate)	/eŋenıekulo ɖalıre/
Lutachoni	a)	*Ndile eng'eni mungolobe* (I ate fish yesterday)	/ɖıle eŋenı muĜoloβe/
	b)	*Mungolobe ndile eng'eni* (Yesterday I ate fish)	/muGoloβe ɖıle eŋenı/
	c)	*Eng'eni ndile mungolobe* (Fish I ate yesterday)	/eŋenı ɖıle muĜoloβe/
	d)	*Eng'eni ndile mungolobe*	/eŋenı muĜoloβe ɖıle/

		(Fish yesterday I ate)	
Lukabras	a)	*Ndile eng'eni mungolobe* (I ate fish yesterday)	/ɖɪle eŋenɪ muĜoloβe/
	b)	*Mungolobe ndile eng'eni* (Yesterday I ate fish)	/muGoloβe ɖɪle eŋenɪ/
	c)	*Eng'eni ndile mungolobe* (Fish I ate yesterday)	/eŋenɪɖɪlemuGoloβe/
	d)	*Eng'eni ndile mungolobe* (Fish yesterday I ate)	/eŋenɪmuGoloβe ɖɪle/
Lunyala K	a)	*Naliye eng'eni mungolobe* (I ate fish yesterday)	/nalɪje eŋenɪ muGoloβe/
	b)	*Mungolobe naliye eng'eni* (Yesterday I ate fish)	/muGoloβe nalɪje eŋenɪ/
	c)	*Eng'eninaliye mungolobe* (Fish I ate yesterday)	/eŋenɪnalɪjemuGoloβe/
	d)	*Eng'eni mungolobe naliye*(Fish yesterday I ate)	/eŋenɪmuGoloβe nalɪje/
Lutsotso	a)	*Ndalile enyeni mukoloba* (I ate fish yesterday)	/ɖalɪle eŋenɪ mukoloβa/
	b)	*Mukoloba ndalile enyeni* (Yesterday I ate fish)	/mukoloβa ɖalɪle eŋenɪ/
	c)	*Enyenindalile mukoloba* (Fish I ate yesterday)	/eŋenɪɖalɪlemukoloβa/
	d)	*Enyeni mukoloba ndalile* (Fish yesterday I ate)	/eŋenɪmukoloβa ɖalɪle/
Lukisa	a)	*Ndalile eng'eni mukoloba* (I ate fish yesterday)	/ɖalɪle eŋenɪ mukoloβa/
	b)	*Mukoloba ndalile eng'eni* (Yesterday I ate fish)	/mukoloβa ɖalɪle eŋenɪ/
	c)	*Eng'eni ndalile mukoloba* (Fish I ate yesterday)	/eŋenɪɖalɪlemukoloβa/
	d)	*Eng'eni mukoloba ndalile* (Fish yesterday I ate)	/eŋenɪmukoloβa ɖalɪle/

Lunyore	a)	*Naliye esuchi lwabeye* (I ate fish yesterday)	/nalɪje esut͡ʃɪ luaβeje/
	b)	*Lwabeye naliye esuchi* (Yesterday I ate fish)	/luaβeje nalɪje esut͡ʃɪ/
	c)	*Esuchinaliye lwabeye* (Fish I ate yesterday)	/esut͡ʃɪnalɪjeluaβeje/
	d)	*Esuchi lwabeye naliye* (Fish yesterday I ate)	/esut͡ʃɪ luaβeje nalɪje/

Source: Field Data (2017)

The English sentence; "I ate fish yesterday" consists of subject+verb+object+adverb (SVOA). However, the sentence may be changed so that the sentence begins with an adverb as in, "Yesterday, I ate fish". It is also possible for sentence to begin with the object as in "Fish I ate yesterday". Similarly, the object can further start the sentence followed by the adverb as in "Fish yesterday I ate". The four structures of the sentence "I ate fish yesterday", "Yesterday, I ate fish", "Fish I ate yesterday" and "Fish yesterday I ate"are exhibited in the Luluhyia dialects under (a), (b), (c) and (d) parts. For example, the Lubukusu expression for "I ate fish yesterday" is "Nalile eng'eni likoloba /nalɪle eŋenɪ lɪkoloβa/" which can be restructured as "Likoloba nalile eng'eni /lɪkoloβa nalɪle eŋenɪ/" for "Yesterday, I ate fish". This is exhibited across the Luluhyia dialects featured in table 4.38. It is also noticeable that in the Luluhyia dialects, the subject and the verb can be combined into one word as in the Lubukusu "nalile /nalɪle/" (I ate), Lukhayo "nalile /nalɪle/" (I ate), Luwanga "ndalile /ɖalɪle/" (I ate) and Lunyala K "naliye /nalɪje/" (I ate).

From the collected data it is evident that the Luluhyia dialects words for "I ate": "nalile /nalɪle/", "ndalile /ɖalɪle/", "naliye /nalɪje/", "ndile /ɖɪle/" and " ndalire /ɖalɪre/" are all derived from a common protoword. This once again supports the presumption that there existed a proto- language for Luluhyia dialects. The similarity in the expressions for "I ate" across the Luluhyia dialects is an indication that the dialects are historically related in a genetic sense descending from a common family.

It is also seen that words for fish in the Luluhyia dialects are "eng'eni /eŋenɪ/" and "enyeni /eɲenɪ/" for most of the dialects. For example; Lubukusu, Luwanga, Lumarachi, Lusamia, Lunyala B and Lukisa refer to fish as "eng'eni /eŋenɪ/". The Lukabras and Lutsotso dialect speakers refer to fish as "enyeni /eɲenɪ/". The two words for fish "eng'eni /eŋenɪ/" and

"enyeni /eɲenɪ/" are closely related and must have been dervived from a common ancestor word. This is a further illustration of the genealogical relatedness of the Luluhyia dialects.

Luluhyia dialects' words for yesterday are related. The Lubukusu dialect speakers call yesterday "likoloba /lɪkoloβa/". The Luwanga speakers call yesterday "mungolofe /muGolofe/" and the Lutachoni, Lukabras and Lunyala K speakers call it "mungolobe /muGoloβe/". "Ekulo /ekulo/" is the word for yesterday used by the Lukhayo, Lusamia and Lunyala B speakers. The Lutsotso and Lukisa speakers refer to "yesterday" as "mukoloba /mukoloβa/" as the Lunyole dialect speakers call it "lwabeye /luaβeje/".

Quite related was also the Luluhyia dialects' translation for the English sentence "My cow has horns". Responses to this sentence are presented in table 4.39.

Table 4.39: Luluhyia Dialects' Translation for "My cow has horns".

Dialect	Translation	Transcription
Lubukusu	Ekhafu yange eli ne chinjika	/exafu jaĜe elɪ ne t͡ʃɪt͡ʂɪka/
Luwamga	Ing'ombe yanje ili ni tsinzika	/ŋoɓe jat͡ʂe ɪlɪ nɪ t͡sɪɟɪka/
Lukhayo	Ing'ombe yange ilikho chinjika	/ŋoɓe jaĜe ɪlɪxo t͡ʃɪt͡ʂɪka/
Lusamia	Eng'ombe yanje eli ne njika	/eŋoɓe jat͡ʂe elɪ ne t͡ʂɪka/
Lumarachi	Ing'ombe yanje eli ne tsinzika	/ŋoɓe jat͡ʂe elɪ ne t͡sɪɟɪka/
Lunyala B	Ing'ombe yanje ili ne chinjika	/ŋoɓe jat͡ʂe elɪ ne t͡ʃɪt͡ʂɪka/
Lutachoni	Eng'ombe yanje yi nende chinjika	/eŋoɓe jat͡ʂe jɪ neɖe t͡ʃɪt͡ʂɪka/
Lukabras	Eng'ombe yanje ili ne tsinzika	/eŋoɓe jat͡ʂe elɪ ne t͡sɪɟɪka/
Lunyala K	Eng'ombe yanje eli ne njika	/eŋoɓe jat͡ʂe elɪ ne t͡ʂɪka/
Lutsotso	Ing'ombe yanje ibeli ne tsinzika	/eŋoɓe jat͡ʂe eβelɪ ne t͡sɪɟɪka/
Lukisa	Eng'ombe yanje ili ne tsinzika	/eŋoɓe jat͡ʂe elɪ ne t͡sɪɟɪka/
Lwisukha	Eng'ombe yanje abe nende chinzika	/eŋoɓe jat͡ʂe aβe neɖe t͡ʃɪɟɪka/
Lunyole	Ing'ombe yanje ili nende chinjika.	/ŋoɓe jat͡ʂe ɪlɪ neɖe t͡ʃɪt͡ʂɪka/

Source: Field Data (2017)

The above data show that there is a close relationship across the Luluhyia dialects with respect to the translation of the sentence: "My cow has horns". The Luluhyia dialects' words for cow were discussed ealier under the section of domestic animals. The above Luluhyia translation of the sentence "My cow has horns" indicates that the possessive pronoun used with the noun cow is merely the same across the dialects. The possessive pronoun "my" is "yange /jaGe/" for Lubukusu dialects speakers and "yanje /ja͡tʂe/" for the rest of the Luluhyia dialects. This is an indication that the original possessive root pronoun must have been "yanje/ja͡tʂe/" because it is still used by the majority of the Luluhyia dialects.

Another aspect worth mentioning in the above translations is the Luluhyia dialects' words for "horns". The study found out that the Lubukusu, Lunyala B, Lutachoni and Lunyole dialect speakers refer to "horns" as "chinjika /tʃi͡tʂɪka/". Similarly the Lusamia and Lunyala K dialects speakers refer to horns as "njika /͡tʂɪka/". Furthermore, Luwanga, Lumarachi, Lukabras, Lutsotso and Lukisa dialects speakers refer to horns as "tsinzika /tsɪ͡ ɲɪka/". The Lwisukha speakers refer to horns as "chinzika /tʃɪ͡ ɲɪka/". This is an indication that the Luluhyia dialectss words for horns must have derived from a single ancestor word. Therefore, the likelihood of the Luluhyia dialects' genealogical relatedness is further supported by this finding.

4.3   Genealogical Reconstruction of Proto-Luluhyia Language

Data presented in this chapter has indicated that there are many similarities cutting across the Luluhyia dialects' words. The mutual intelligility of Luluhyia dialects suggest the possibility of an ancient proto-language which is unattested. For the purpose of this study the name Proto-Luluhyia language was given to that presumed language from which all Luluhyia dialects sprang.

It was earlier noted that most of the Luluhyia sub-nations mythical origins point out that they all came from Egypt "Misiri". They trace the same migration path which saw them into their present day settlements. Therefore, the Luluhyia sub-nations were once one family. As a family, these people were united together through the use of language. The single origin of the Luluhyia sub-nations was actualised in this study by the great similarities in the dialects they speak. In this section of the thesis, Salzamann's method of reconstruction was employed in carrying out a genealogical reconstruction of Proto-Luluhyia language. The researcher carried out reconstruction of the earlier forms for similar items based on what Satzmann (1993:105)'s assertion that:

It is possible to reconstruct the sounds and meaning of words as well as the grammar and syntax of an earlier undocumented state of a language but usually the ultimate good of linguistic reconstruction is the assumed ancestral language or proto-language of all those languages derived from the same source".

Therefore, as we attempted to reconstruct the earlier forms of the items in this analysis the ultimate goal was reconstruction of the presumed Proto-Luluhyia language. Salzmann (ibid) adds that:

"*Reconstruction of proto-languages requires thorough knowledge of historical grammar and good acquaintance with the daughter languages".*

In this case, the good knowledge of the Luluhyia dialects presented in the earlier chapters and first part of this chapter served as a basis for reconstructing the Proto-Luluhyia language. The procedure of reconstruction is considered to be intricate but there are two-main assumptions underlying it.

The first assumption posits that recurring similarities between words from different languages or dialects indicate that these languages or dialects are related to each other and must, therefore, have descended from acommon ancestral language. The second assumption is that sound changes are regular and under the same cicumstsnces. It is therefore, possible to reconstruct the protoforms for the phonologically related forms of the Luluhyia speech communities.

In the earlier analysis it was shown that the Luluhyia dialects had native names for Tuesday, Wednesday, Thursday and Friday. Monday, Saturday and Sunday had mostly borrowed names. However, a few dialects had names for all the days of the week. In genealogical reconstruction of Proto-Luluhyia language the native names f the Luhyia dialects' days of the week were instrumental. For example, Lukhayo, Lubukusu and Lutsotso have related names for Monday.

Lukhayo	Lubukusu	Lutsotso
β	β	β
a	a	a

r	r	r
a	a	a
s	s	s
a	a	a
/ βarasa/	/ βarasa/	/ βarasa/

The first ProtoLuluhyia sound can be reconstructed as ***β**. This is because there is no deviation across the dialects in question. The second sound is ***a** for the same reason. It is similar for all the dialects. The third sound is ***r** because it is the same for all the dialects. Similarly, the fourth sound can be reconstructed as ***a** because it is the same for all the three dialects. The fifth sound can be reconstructed as ***s** and the sixth sound as ***a**. All the six reconstructed sounds cut across the three dialects. Therefore, the Proto-Luluhyia word for monday was thus *** /βarasa/.**

*/βarasa/

/βarasa/   /βarasa/   /βarasa/

Lukhayo   Lubukusu   Lutsotso
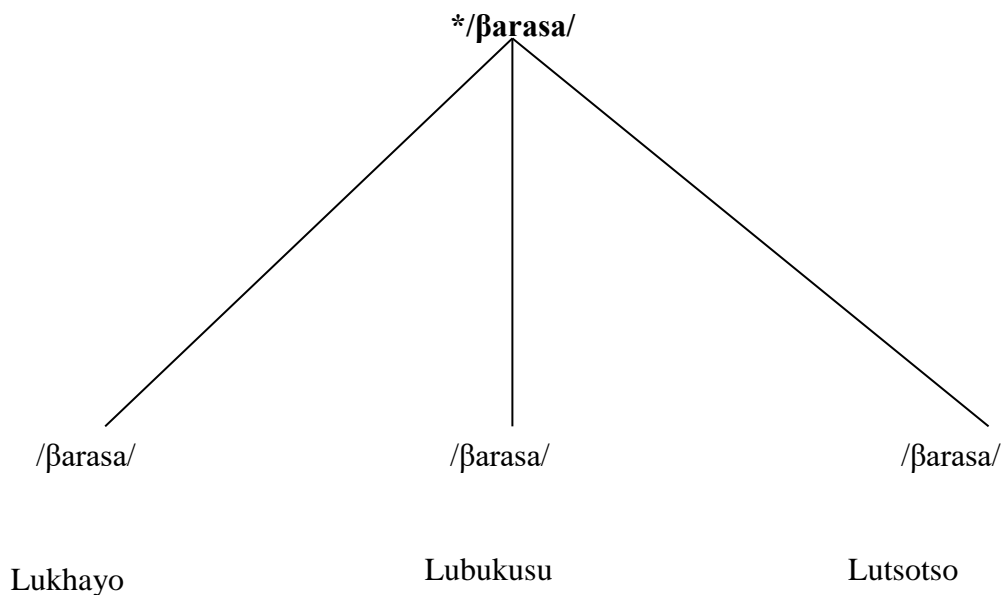
The above reconstruction shows that the Proto-Luluhyia word for Monday was */βarasa/. However, it is worth indicating that Lubukusu dialect added a subject prefix "mu /mu/" to have "mubarasa /muβarasa/". Similarly, the current use "ilwibarasa /ɪluɪβarasa/" by the Lukhayo speakers is as a result of the addition of the subject prefix "ilwi". The Lutsotso dialect retained the original form of the word for Monday "barasa */βarasa/" without addition

of any subject prefix. It is also linguistically possible to posit that Lutsotso dropped either the prefix "ilwi" or "mu" in some point in time during its development remaining with "barasa */βarasa/"

The Proto-Luluhyia word for Tuesday can also be reconstructed from the current words of its dialects. The Luluhyia dialects' words for Tuesday are *lwakhabili* /luaxaβɪlɪ/, *chibili* /t͡ʃɪβɪlɪ/, *ilukhubili* /ɪluxuβɪlɪ/, *muchibili*/mut͡ʃɪβɪlɪ/ and *olwekhubili* /oluexuβɪlɪ/. It is important that we remove the subject prefixes before attempting a reconstruction of the Proto-Luluhyia word for Tuesday. Therefore, the prefixes *lwa /lua/, mu* /mu/*, lwo* /luo/*, olwe* /olue/ and *ilu* /ɪlu/ are left out to remain with the stem words from which reconstruction of the protoword will be done. With this done, therefore, the stem words for Tuesday are *khabili* /xaβɪlɪ/*, chibili* /t͡ʃɪβɪlɪ/*, khubili* /xuβɪlɪ/*, kibili* /kɪβɪlɪ/*,* and *kabili* /kaβɪlɪ/. The reconstruction of the original sounds and subsequently the protoword can then follow from the following presentation.

Lutiriki	Lunyala B	Lukhayo	Lubukusu	Lulogooli
Lunyole	Lukabras	Lutsotso	Lutachoni	
Luwanga	Lunyala K	Lwisukha		
t͡ʃ	k	x	x	k
ɪ	ɪ	u	a	a
β	β	β	β	β
ɪ	ɪ	ɪ	ɪ	ɪ
l	l	l	l	l
ɪ	ɪ	ɪ	ɪ	ɪ
/t͡ʃɪβɪlɪ/	/kɪβɪlɪ/	/xuβɪlɪ/	/ xaβɪlɪ/	/kaβili/

From above presentation reconstruction of the protosounds for Proto-Luluhyia word for Tuesday can be done. The first sound cannot be [t͡ʃ] because it appears only once. [k] and [x] occur in equal frequency. Therefore, there are two possibilities of the first sound. These are either ***[k]** or ***[x].** The second sound also presents two possibilities for the protosound. The

second sound connot be [u] or [a] because they occur in equal frequency. The reconstruction of the second sound can thus be done as either ***[ɪ]** or ***[a]**. The third sound poses no problem because it is common in all the words in the dialects. It is thus reconstructed as ***[β]**. Similarly, the fourth sound is reconstructed with ease since it is the only one across the dialects, thus is reconstructed in the same manner for the same reason as ***[ɪ].** The fifth and the sixth sounds can be reconstructed with ease since they occur across the dialects and are thus ***[l]** and ***[ɪ]** respectively. The Proto-Luluhyia words for Tuesday were possibily ***/kɪβɪlɪ/ or */xaβɪlɪ/.**

*/kɪβɪlɪ/
*/xaβɪlɪ/

/t͡ʃɪβɪlɪ/

Lutiriki

Lunyole

Luwanga

/kɪβɪlɪ/

Lunyala B

Lukabras

Lunyala K

/xuβɪlɪ/

Lukhayo

Lutsotso

Lwisukha

/xaβɪlɪ/

Lubukusu

Lutachoni

/kaβili/

Lulogooli
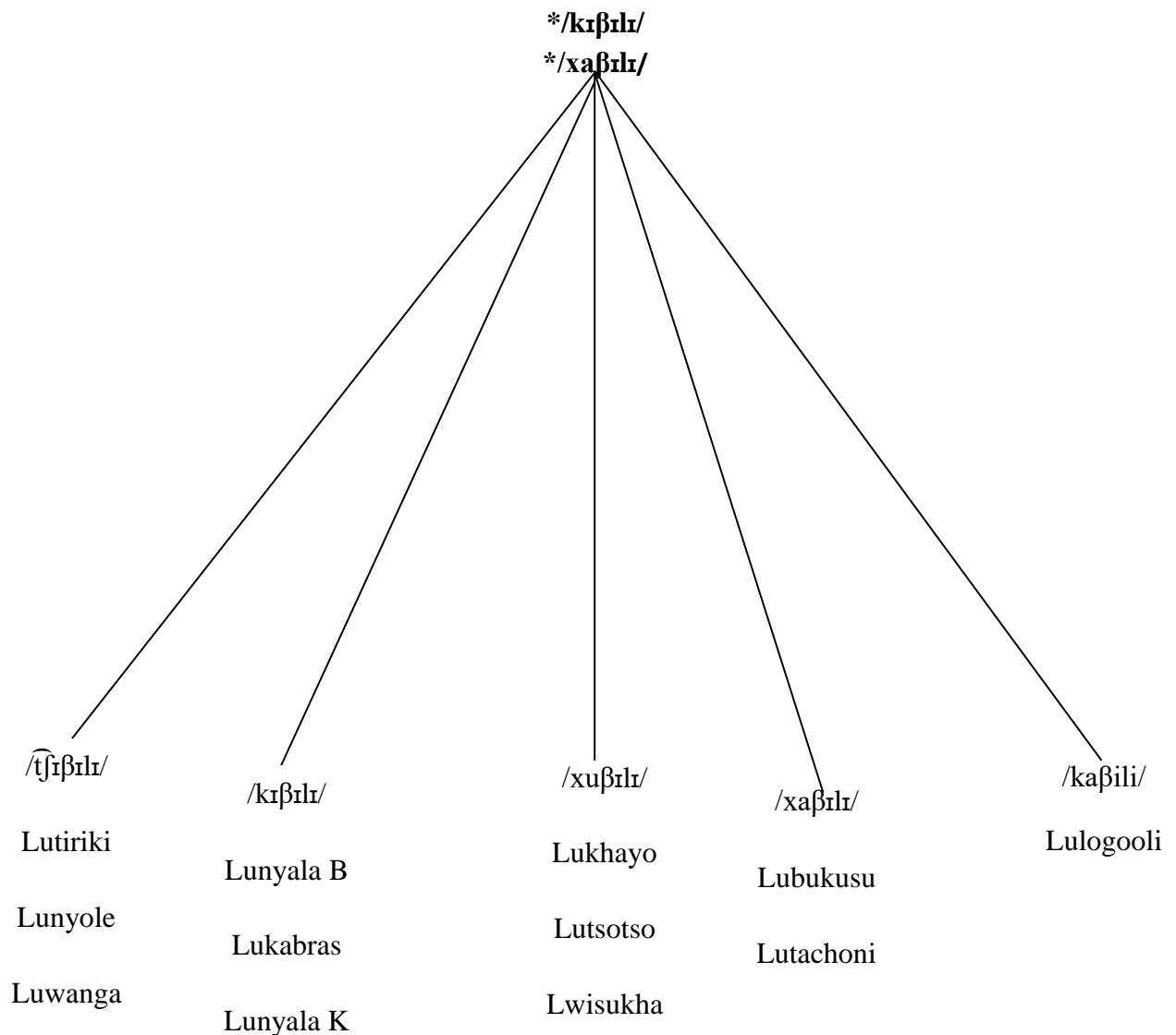
Reconstruction of the Proto-Luluhyia word for Wednesday can be done following the preceeding procedure without the subject prefixes, the Luluhyia dialects words for

Wednesday are *khutaru* /xutaru/, *chitaru* /t͡ʃɪtaru/, *khudaru* /xudaru/, *kidaru* /kɪdaru/, *kitaru* /kɪtaru/, *kabaka* /kaβaka/, *khubaka* /xuβaka/, and khabaka /xaβaka/. Thus:

Lulogooli	Lusamia Lukhayo	Lumarachi Lunyala B	Luwanga Lunyole	Lunyala K	Lutiriki	Lwisukha	Lutsoto
k	x	k	t͡ʃ	k	x	X	x
a	u	ɪ	ɪ	ɪ	a	u	a
β	d	d	t	t	β	β	t
a	a	a	a	a	a	a	a
k	r	r	r	r	k	k	r
a	u	u	u	u	a	a	u

/kaβaka/	/xudaru/	/kɪdaru/	/t͡ʃɪtaru/	/kɪtaru/	/xaβaka/	/xuβaka/	/xataru/

From the above data reconstruction of the protoword for Luluhyia dialects' words for Wednesday can be comfortably done. The first Proto-Luluhyia sound for its protoword for Wednesday can be done based on frequency of the sounds shown in the words. The sound [x] has the highest frequency and therefore can be reconstructed as the first sound, thus *[x]. Similarly, the second sound can be reconstructed as either *[ɪ] or *[a] since the sounds [ɪ] and [a] occur in equal frequency and the possibilities of either having been retained from the original word for Wednesday is equal. Therefore, both sounds are reconstructed as the second sounds of the possible protowords. The third sound has also two possibilities of reconstruction. This is because the sounds [β] and [t] occur in equal frequency. Therefore, either word qualify to be reconstructed as the protosound thus *[β] and *[t] as the third sounds. The fourth sound occurs across the words in all the dialects presented. The fourth is reconstructed as *[r] since it occurs with the highest frequency in the words compared to other sounds. Similarly, the last sound can be reconstructed as *[u] based on the frequency rule. From the above reconstructed sounds the most likely Proto-Luluhyia word for Wednesday was */xataru/. However, it can arguably considered that the most probable proto-form for the Luluhyia dialects word for Wednesday was either **/taru/** or **/βaka/.** At the same time, the study accounts for why /t/ was a preferred third sound and not /d/ in the forms

/taru/ and /daru/ by attesting that most Luluhyia consonantal sounds (plosives) are voiceless and it is more likely conceivable that /d/ is a variation of /t/.

*/taru/ or */βaka/

/kaβaka/ — Lulogooli

/xudaru/ — Lusamia, Lumarama, Lukhayo

/t͡ʃɪtaru/ — Luwanga, Lunyole

/kɪtaru/ — Lukabras, Lunyala K

/xaβaka/ — Lutiriki

/xuβaka/ — Lwisukha

/kɪdaru/ — Lumarachi, Lunyala B

/xataru/ — Lutsotso, Lubukusu
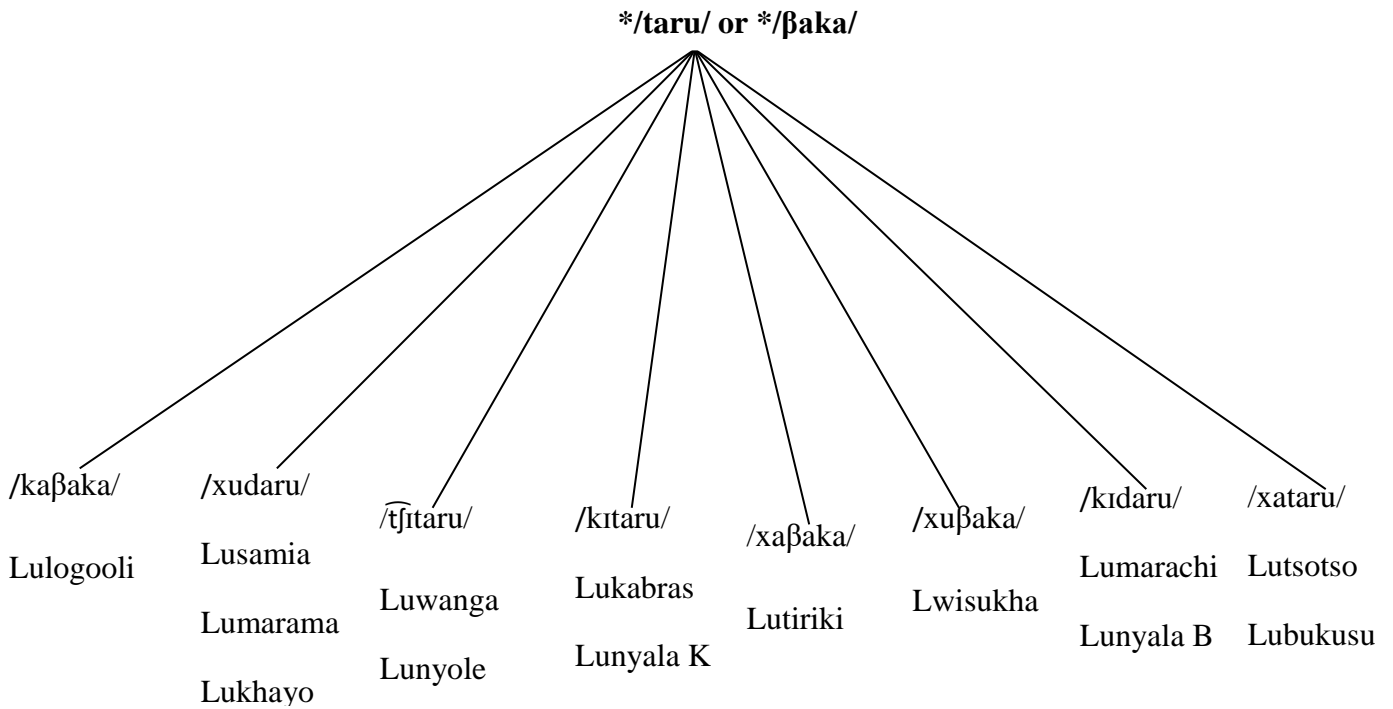
The Luluhyia protolanguage word for Thursday can be reconstructed from the current use of the Luluhyia dialects. The root words for Luluhyia dialects' reference to Thursday include *khune* /xune/, *chine* /t͡ʃɪne/, *kine* /kɪne/, *kane* /kane/ and *khane* /xane/. Thus the following can be presented;

Luwanga	Lubukusu	Lumarachi	Lutsotso	Lulogooli
Lutachoni	Lusamia	Lumarama	Lutiriki	
Lukabras	Lukhayo	Lunyala B		
Lunyole		Lunyala K		
t͡ʃ	x	k	x	k
ɪ	u	l	a	a
n	n	n	n	n
e	e	e	e	e
/t͡ʃɪne/	/xune/	/kɪne/	/xane/	/kane/

*/kɪne/

/t͡ʃɪne/

Luwanga

Lukabras

Luunyore

/xune/

Lubukusu

Lusamia

Lukhayo

/kɪne/

Lumarachi

Lumarama

Lunyala B

Lunyala K

/xane/

Lutsotso

/kane/

Lulogooli
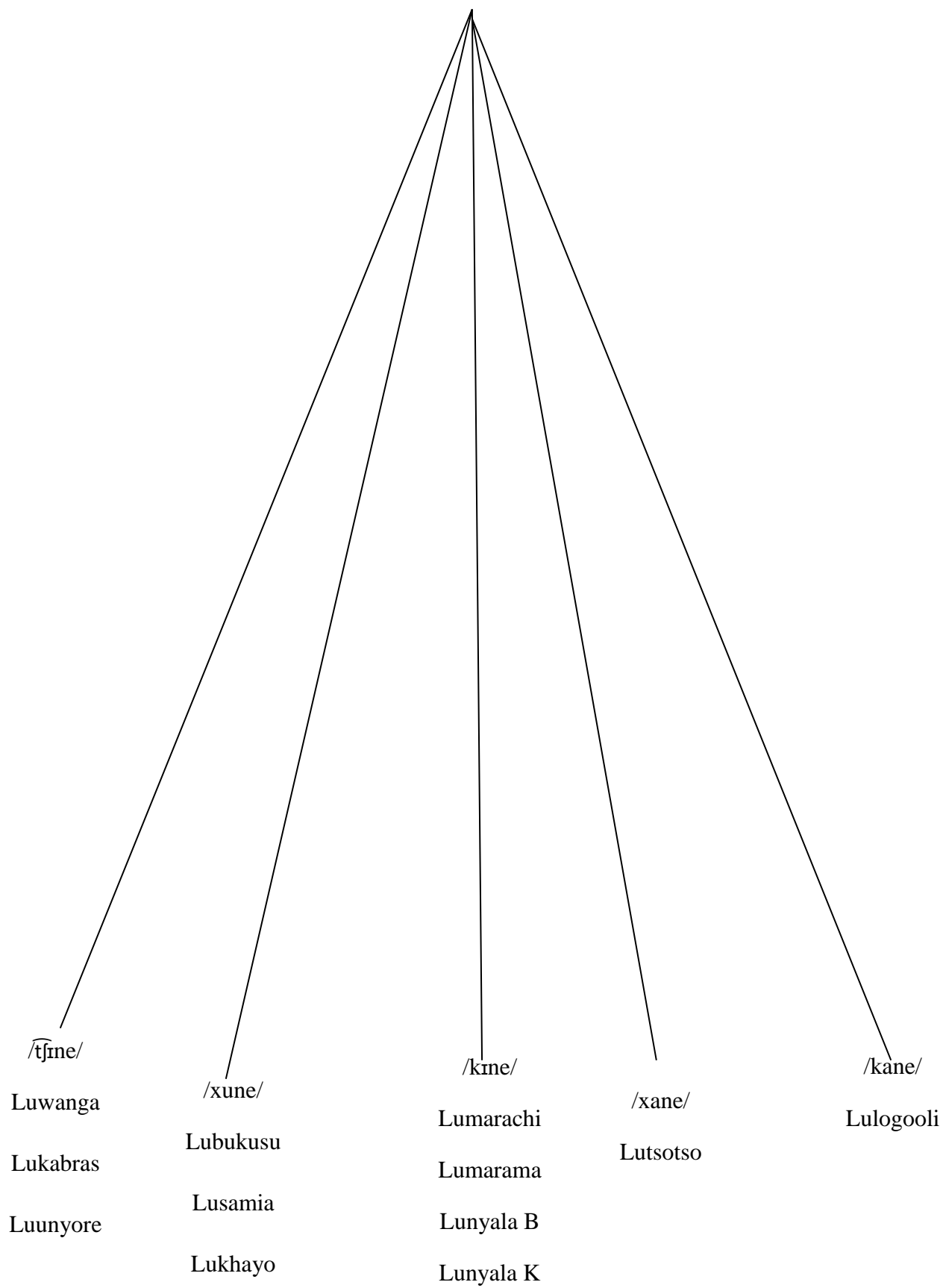
From the above presentation, the Proto-Luluhyia language word for Thursday can be reconstructed through combination of the reconstructed protosounds. The Proto-Luluhyia sounds for the word for Thursday are thus; either ***[x]** or ***[k]** as the first sound. This is because both [x] and [k] occur in equal frequency across the presented dialects. Therefore, there is a possibility that the first sound for the Proto-Luluhyia word for Thursday was either ***[x]** or ***[k]** and not /t͡ʃ/ which occurs only ones. The second sound for Proto-Luluhyia language word for Thursday is possibly ***[ɪ]** because it occurs in eight Luluhyia dialects, though in equal frequency across the dialects' words for Thursday with /a/ which occurs in three dialects only. Therefore, ***ɪ** is the third sound. The fourth and fifth protosounds for Proto-Luluhyia word for Thursday can easily be reconstructed as ***[n]** and ***[e]** respectively since [n] occurs across the dialects' words as a fourth sound. Similarly, [e] occurs across the dialects as fifth sound. The Proto-Luluhyia language word for Thursday can therefore, be reconstructed as ***/kɪne/** and not */xine/ which grossily deviates from the current words for Thursday in the Luluhyia dialects. The protoword for Thursday was thus: ***/kɪne/.**

The Luluhyia dialects' words for Friday have the following root forms: *khurano* /xurano/, *kirano* /kɪrano/, *chirano* /t͡ʃɪrano/, *katano* /katano/, *kichano* /kɪt͡ʃano/, *kharano* /xarano/, and *khutano* /xutano/. These are further summarized as follows:

Luwanga Lutachoni Lunyole	Lumarachi Lukabras Lunyala B	Lutiriki Lutsotso	Lunyala K	Lubukusu Lwisukha Lukhayo	Lusamia	Lulogooli
t͡ʃ	k	x	k	x	x	k
ɪ	ɪ	a	ɪ	u	u	a
r	r	r	t͡ʃ	r	t	t
a	a	a	a	a	a	a
n	n	n	n	n	n	n
o	o	o	o	o	o	o
/t͡ʃɪrano/	/kɪrano/	/xarano/	o	/xurano/	/xutano/	/katano/

111

The Proto-Luluhyia language word for Friday can be reconstructed from the above data. The frist sound for Proto-Luluhyia word for Friday was either ***[k]** or ***[x]** since both sounds occur in equal frequnty across the dialects and words. The first sound could not be /t͡ʃ/ as it occurs only once across the words and only twice across the dialects (Luwanga and Lunyole). The second sound poses no problem since it is the most occurring across the words and dialects as /ɪ/. The second protosound can easily be reconstructed as ***[ɪ].** Similarly, the third sound can easily be reconstructed as ***[r]** for the same reasons. The fourth, fifth and sixth sounds can be reconstructed as ***[a]**, ***[n]** and ***[o]** respectively since /a/ occurs as the only fourth sound across the dialects' words for Friday. The Proto-Luluhyia language word for Thursday was thus either */**kɪrano/**or */**xɪrano/**and this is the most likely word form which all the current Luluhyia dialects words derived as shown below.

<div align="center">

*/**kɪrano/ or */xurano/**

</div>

/ t͡ʃɪrano/   /kɪrano/   /kst͡ʃano/   /xutano/   /katano

Luwanga   Lumarachi   /xarano/   Lunyala K   /xurano/   Lusamia   Lulogoolo

Lunyole   Lumarama   Lutiriki   Lubukusu

                 Lutachoni   Lutsotso   Lwisukha

                                                                         Lukhayo
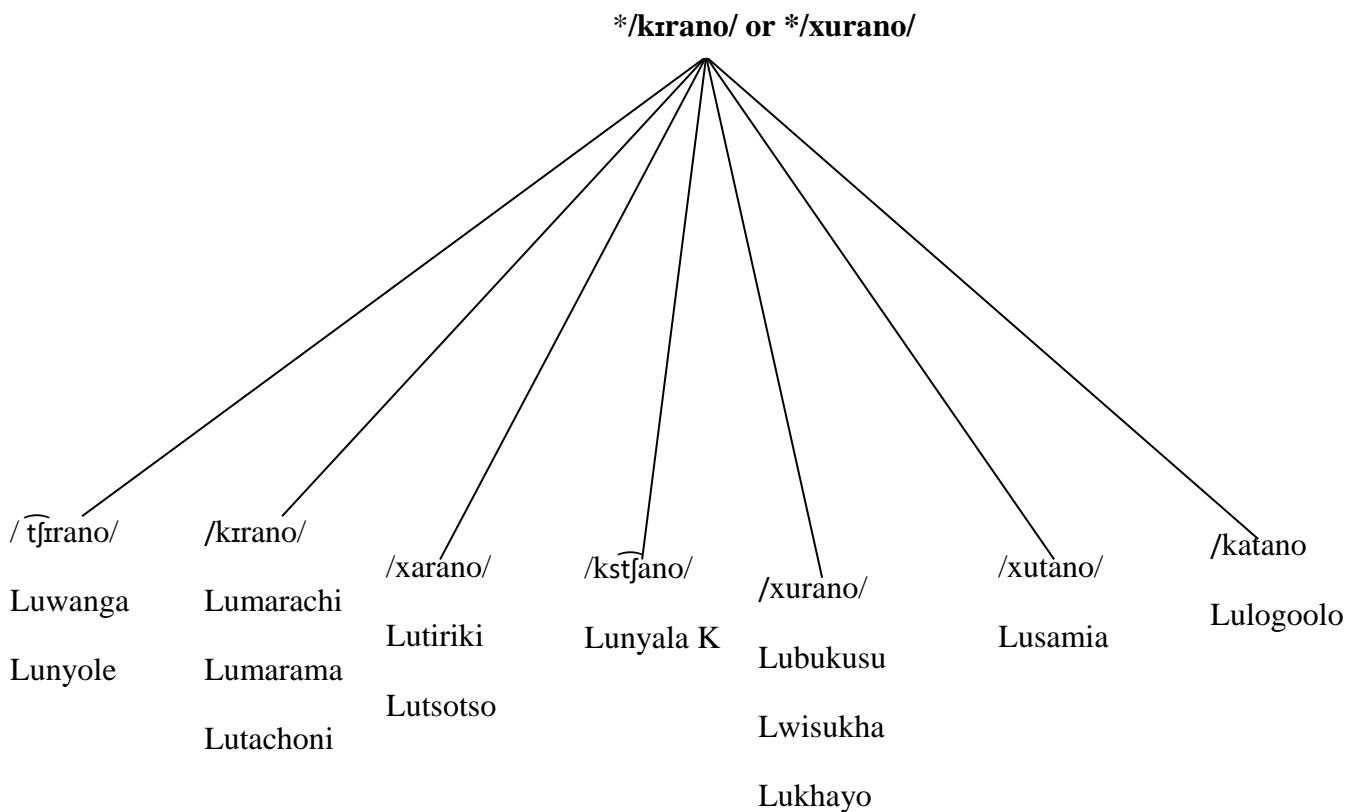
Generally, most Luluhyia dialects have no original or native word for Saturday. However, a few use *munyongesa* /muɲoĜesa/*, engeso* /eĜeso/*, mungesa* /muĜesa/, and *lwenyongesa* /lueɲoGesa/. Therefore, the Luluhyia dialects native words without subject prefixes are n*yongesa, ngesa* and *engeso*. These can be further presented as:

Lukabras Lubukusu Lusamia	Lulugooli	Lunyole
ɲ	-	-
o	e	-
Ĝ	Ĝ	Ĝ
e	e	e
s	s	s
a	o	a
/ɲoĜesa/	/eĜeso/	/Ĝesa/

From the above presentation, it is possible that the Lulogooli and Lunyole speakers omitted the first sound of their words for Saturday. It is also possible that Lukabras, Lubukusu and Lusamia had no first sound as indicated today, but added it later. However, taking the first assumption the first sound for Lunyole and Lulogooli was dropped along the way in their history and the sound retained by Lukabras, Lubukusu and Lusamia, this gives us a leeway to reconstruct the first Proto-Luluhyia language sound for word for Saturday as *[ɲ]. The second sound is only available in the current use of Lukabras, Lubukusu, Lusamia and Lulogooli. The Lulogooli dialect uses the sound /e/ as Lukabras, Lubukusu and Lusamia use /o/. Therefore, the second Proto-Luluhyia language sound for a word for Saturday can be reconstructed as *[o] because it occurs in three dialects as opposed to /e/ which occurs in Lulogooli only. The third sound is similar across the dialects and can thus be reconstructed as *Ĝ. The fourth sound is common for all the dialects and can be reconstructed as *[e]. The same reason is used to reconstruct the fifth sound as *[s]. The last sound is reconstructed as *[a] since it appears twice across the three words and in four dialects out of the five featured. The Proto-Luluhyia word for Saturday was thus */ɲoĜesa/ as indicated below.
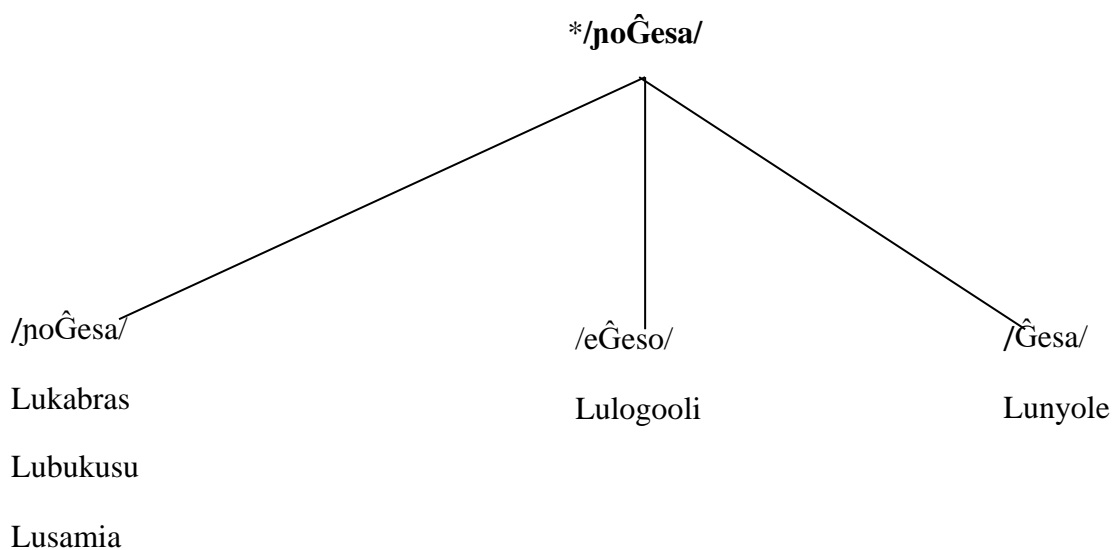
$$*/ɲo\widehat{G}esa/$$

/ɲo$\widehat{G}$esa/

Lukabras

Lubukusu

Lusamia

/e$\widehat{G}$eso/

Lulogooli

/$\widehat{G}$esa/

Lunyole

The Luluhyia dialects' words for Sunday are generally unrelated. However, the majority of the dialects (Lubukusu, Lumarachi, Lumarama, Lunyala K, Lunyala B, Lutiriki, Lukabras, Lutachoni and Luwanga) use the barrowed Kiswahili word "jumapili /d͡ʑumapılı/". The Lusamia dialect word for Sunday is "lwejuma /olued͡ʑuma/". There is a close relationship almost genealogical between the Lunyole dialect word for Sunday "mwinyonga /muijoGa/" and the Lutsotso dialect word "lionga /lıoGa/". The Lulogooli dialect has a distinct word for Sunday "alamwesa /alamuesa/". The reonstruction of the Luluhyia protoword for Sunday may not be viable since the terms are highly borrowed from Kiswahili language, suggesting that the Luhyia calendar might have lacked the name for Sunday or there was one which became obsolete without any records.

The genealogical reconstruction of the proto-Luluhyia language can also be done based on the human body parts' vocabulary. In the absence of the pre-subject markers "ku" and "o" for some dialects, the stem forms for Luluhyia dialects' words for head are *murwe* /murue/, *mutwi* /mutuɪ/, *muchwe* /mut͡ʃue/, *murwi* /muruɪ/ and *mutwe* /mutue/as indicated below.

Lubukusu Luwanga Lukhayo Lumarachi Lumarama Lunyala B Lutachoni Lukabras Lutsotso Lunyole Lutiriki Lukisa	Lulogooli	Lunyala L	Lwisukha Lwidakho	Lusamia
m	m	m	m	m
u	u	u	u	u
r	t	t͡ʃ	r	t
u	u	u	u	u
e	ɪ	e	ɪ	e
/murue/	/mutuɪ/	/mut͡ʃue/	/muruɪ/	/mutue/

From the above stem forms, the Proto-Luluhyia word for head can then be reconstructed based on the protosounds. The first Proto-Luluhyia language sound for head can thus be reconstructed as ***[m]** since the sound /m/ is found across all the Luluhyia dialects' words for head. Similarly, the second sound is reconstructed as ***[u]** for the same reasons. There are two possibilities for the third sound of the Proto-Luluhyia language word for head. These are ***[r]** and ***[t]** since the two sounds /t/ and /r/ occur twice across the Luluhyia dialects' words for head. The fourh sound is reconstructed as ***[u]** since it has the highest frequenty of occurance in the Luluhyia dialects' words for head as sound /u/. The final sound is either ***[e]** or ***[ɪ]** since they occur in equal frequencies.

The most probable Proto-Luluhyia language word for head is ***/murue**/. The third sound is settled for ***r** since it occurs in twelve of the Luluhyia dialects. All the Luluhyia dialects' words for head descended from the Proto-Luluhyia language word ***/murue/**but there is a possibility of the other lesser protoforms as indicated below.

*/murue/ or */mutue or */muruɪ/ or */murue/or /mutʃue/

/murue/

Lubukusu

         /mutʃue/   /muruɪ/   /mutue/   /mutuɪ/

Luwanga

         Lunyala K   Lwidakho   Lusamia   Lulogooli

Lukhayo

                           Lwisukha

Lumarachi

Lunyala B

Lutachoni

Lukabras

Lutsotso

Lunyole

Lutiriki

Lukisa
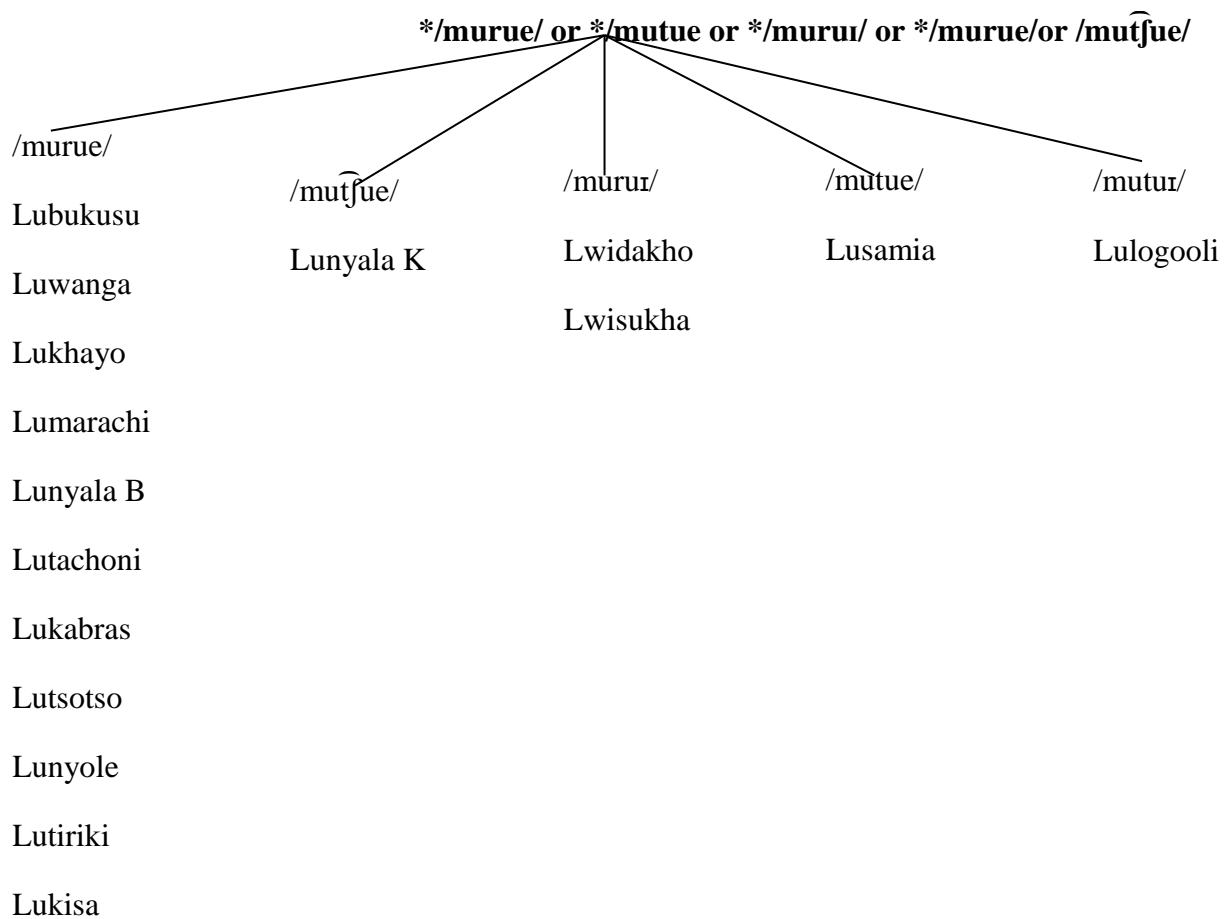
The seond Proto-Luluhyia language word to be reconstructed is that referring to "hand" as a human body part. The Luluhyia dialects stem forms for hand are *mukhono* /muxono/ and *mukono* /mukono/; distributed as follow:

Lubukusu	
Luwanga	
Lukhayo	
Lumarachi	
Lumarama	
Lunyala B	
Lutachoni	
Lukabras	
Lunyala K	
Lutsotso	
Lwisukha	
Lunyole	
Lusamia	Lulogooli
Lukisa	Lutiriki
m	m
u	u
x	k
o	o
n	n
o	o
/muxono/	/mukono/

117

The reconstructionof the Proto-Luluhyia language word for hand can be done with a lot of ease. This is owed to the fact that most of the sounds are similar across majority of the dialects. The first sound for Proto-Luluhyia word for hand can be reconstructed as *[m]. the second sound can easily be reconstructed as *[u]. The third sound is reconstructed as *[x] since it occurs in fifteen dialects as compared to /k/ occurs in only two dealects. The fourth, fifth and sixth sounds are reconstructed as *[o], *n and *[o] respectively since they occur across the dialects in that order. The Proto-Luluhyia language word for hand can thus be reconstructed as */muxono/.

*/muxono/

/muxono/

Lubukusu

Luwanga

Lukhayo

Lumarama

Lumarachi

Lunyala K

Lunyala B

Lutachoni

Lukabras

Lutsotso

Lwisukha

Lwidakho

Lunyole

Lusamia

Lukisa

/mukono/

Lulogooli

Lwisukha
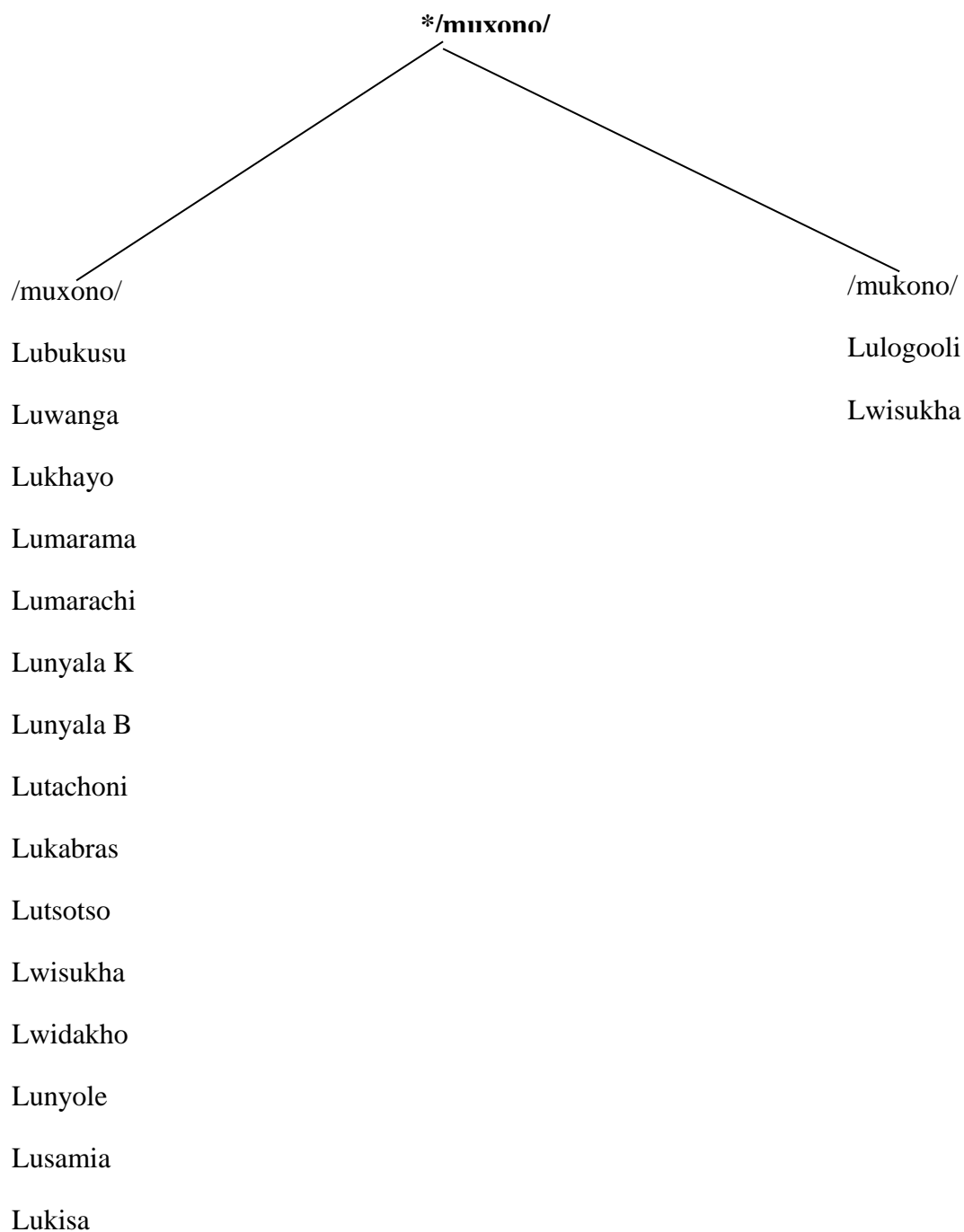
The above illustration shows that all the Luluhyia dialects' words for hand were derived from the Proto-Luluhyia language word ***/muxono/.** This is a clear indication that the words came from the same ancestor word and the dialects are therefore, genealogically related.

A reconstruction can also be done for Proto-Luluhyia word for leg. This can be done from the Luluhyia dialects stem forms for leg: *sikele* /sɪkele/, *shilenge* /ʃileGe/, *khukulu* /xukulu/, *silenge* /sɪleGe/ and *kelenge* /keleGe/ as shown below.

	Lukabras				
	Lutsotso				
	Lwisukha	Lumarachi	Lusamia		
	Lwidakho	Lunyala B	Lukhayo		
	Lutiriki	Lutachoni	Lunyala K		
Luwanga	Lukisa	Lunyole	Lumarama	Lubukusu	Lulogooli
ʃ	ʃ	s	x	s	k
ɪ	ɪ	ɪ	u	ɪ	e
l	l	l	k	k	l
e	e	e	u	e	e
G	t͡ʂ	Ĝ	l	l	Ĝ
e	e	e	u	e	e
ʃileĜe/	/ʃilet͡ʂe/	/sɪleĜe/	/xukulu/	/sɪkele/	/keleĜe/

A reconstruction of the Proto-Luluhyia language word for leg can be done from the above data. The first sound for Proto-Luluhyia language word for leg can be reconstructed as *[ʃ]. This is because the sound /ʃ/ occurs in seven of the Luluhyia dialects as the first sound for the word for leg as compared to /s/, /x/ and /k/ which have low frequencies of occurance. The second sound is reconstructed as *[ɪ] because it has the highest frequency of occurance compared to the other sounds. For the same reason, the third sound is reconstructed as *[ɪ]. The fourth sound is reconstructed as ***[e]** based on its frequency of occurance. Similarly, the

fifth sound is reconstructed as ***[Ĝ]** and the last sound as ***[e]**. The Proto-Luluhyia language word for leg was thus ***/ʃɪleĜe/.**

*/ʃɪleĜe/

/ʃɪleĜe/
Luwanga

/ʃɪleʧe/

Lukabras

Lutsotoso

Lwisukha

Lwidakho

Lutiriki

Luitiriki

Lukisa

/sɪleĜe/

Lumarachi

Lunyala B

Lutachoni

Lunyole

/xukulu/

Lusamia

Lumarama

Lukhayo

Lunyala K

/Sɪkele/

Lubukusu

/keleĜe/

Lulogooli
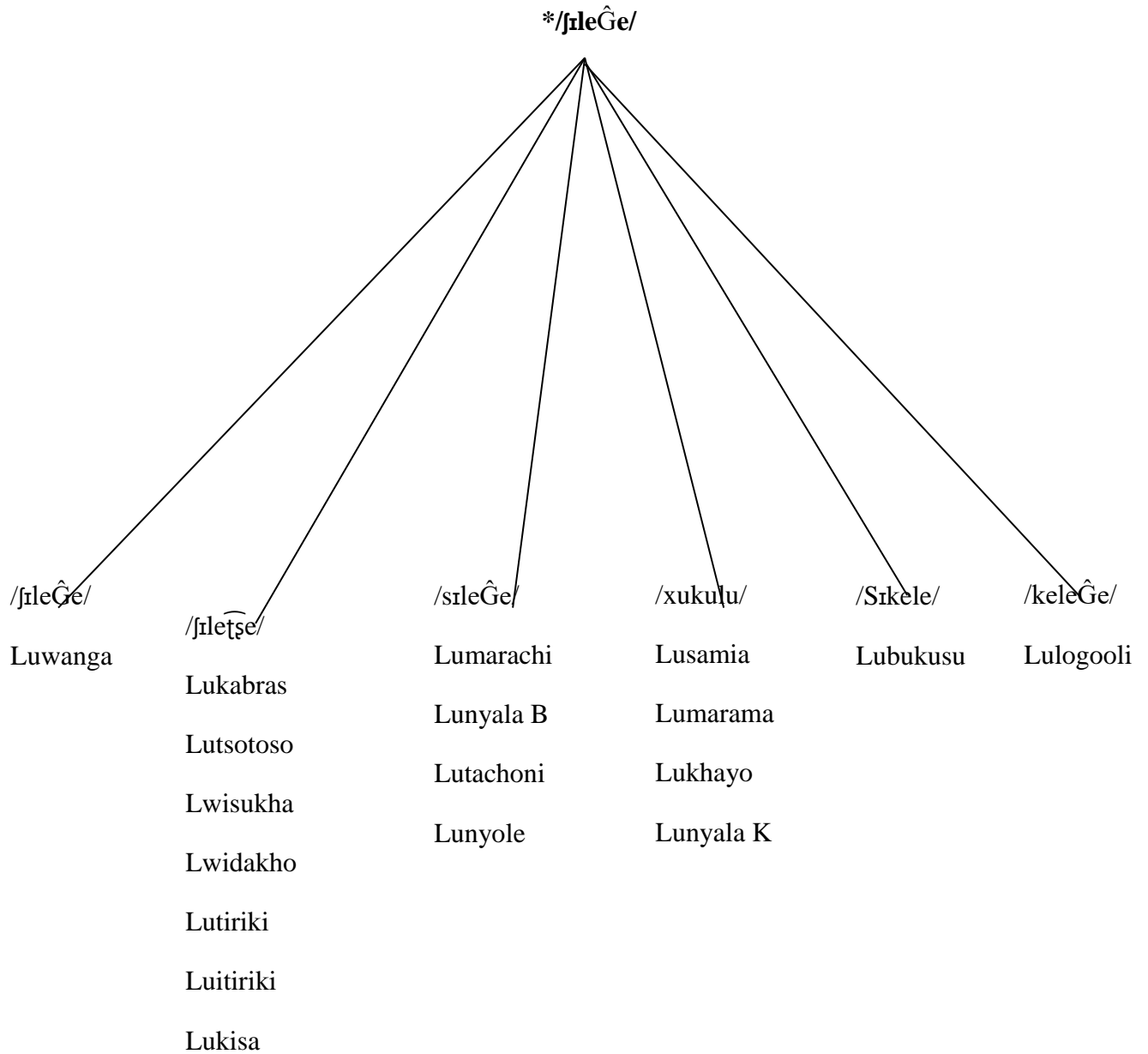
The Luluhyia dialects' words for "back" as a human body part are quite similar. There are two main stem roots for the words efering to "back" in the Luluhyia dialects. These are "mukongo" and "mugongo". The former is used by all the Luluhyia dialects apart from the Lulogooli which uses the latter. This is further represented below.

Lulogooli

m
u
g
o
G
o

/mugoĜo/

Other Luluhyia Dialects

m
u
k
o
G
o

/mukoĜo/

Proto-Luluhyia language word for back can easily be done since majority of the Luluhyia dialects use similar foms. The first protosound can be reconstructed as ***[m].** The second sound is ***[k]** and not *[g] since /k/ is found in sixteen dialects and /g/ in only one dialect. The fourth sound is reconstructed as ***[o]** since it is found in all the seventeen dialects. The second last and last sounds can be reconstructed as ***[Ĝ]** and ***[o]** respectively for the same reason; they are found in all the dialects' words for back in that sequence. The Proto-Luluhyia word for back was thus ***/mukoĜo/.**

*/mukoĜo/

/mugoĜo/   /mukoĜo/

Lulogooli   Other Luluhyia dialects
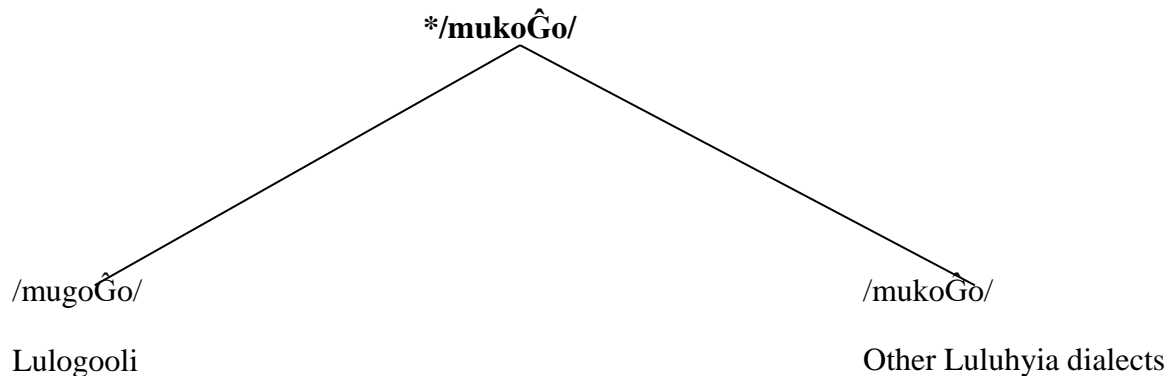
The Luluhyia dialects words for chest are slightly varied but similar in many aspects.

The words are *sifuba* /sɪfuβa/, *shilifu* /ʃɪlɪfu/, *silifu* /sɪlɪfu/, *kilitu* /kɪlɪtu/ and *shiliru* /ʃɪlɪru/. The following presentation can be made:

Lubukusu	Luwanga	Lukhayo	Lwisukha	Lulogooli
	Lukabras	Lumarachi	Lutiriki	
		Lumarama	Lwidakho	
		Lunyala B		
		Lutachoni		
		Lunyala K		
		Lutsotso		
		Lunyole		
		Lusamia		
s	ʃ	s	ʃ	k
ɪ	ɪ	ɪ	ɪ	ɪ
f	l	l	l	l
u	ɪ	ɪ	ɪ	ɪ
β	f	f	r	t
			u	
a	u	u		u
/sɪfuβa/	/ʃilifu/	/sɪlɪfu/	/ʃɪlɪru/	/kɪlɪtu/

From the above broad transcriptions, the Proto-Luluhyia language word for chest can be reconstructed. The first sound can be econstructed as ***[s]** since it is used by majority (10) of the Luluyia dialects. The second sound does not pose any problem because it is the same across all the dialects and can thus be econstructed as ***[ɪ]**. Similarly, for the same reason, the third sound can be reconstructed as ***[l]** as it is found in all the dialects apart from Lubukusu which has /f/. The fourth sound /i/ can be econstructed as ***[ɪ]** since it is found in sixteen Luluhyia dialects. The fifth sound can be econstructed as ***f** as it is found in twelve Luluhyia dialects. The last sound can be reconstructed as ***[u]** because it is found in sixteen Luluhyia dialects. The Proto-Luluhyia language word for chest was thus: ***/sɪlɪfu/.**However, it is

possible to have had other protoforms such **as */ʃɪlifu/** and ***/ʃɪlɪru/**as shown in the following figure.
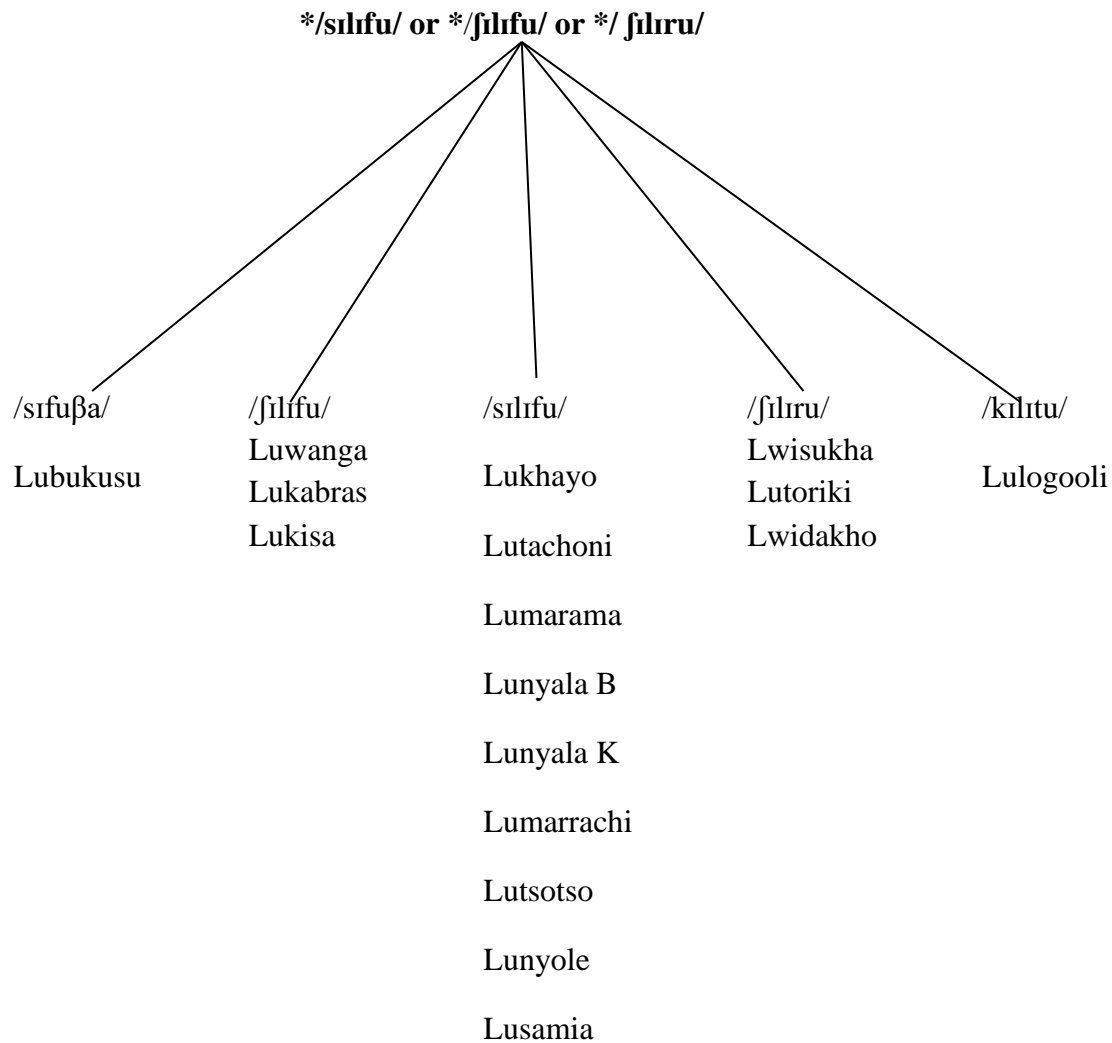
*/sɪlɪfu/ or */ʃɪlɪfu/ or */ ʃɪlɪru/

/sɪfuβa/	/ʃɪlɪfu/	/sɪlɪfu/	/ʃɪlɪru/	/kɪlɪtu/
Lubukusu	Luwanga	Lukhayo	Lwisukha	Lulogooli
	Lukabras	Lutachoni	Lutoriki	
	Lukisa	Lumarama	Lwidakho	
		Lunyala B		
		Lunyala K		
		Lumarrachi		
		Lutsotso		
		Lunyole		
		Lusamia		

A rather difficult Proto-Luluhyia language word to reconstruct is that referring to hair. This is because there are some variations in the Luluhyia dialects' words for hair. However, by use of the majority rule reconstruction of the Proto-Luluhyia word for hair can be reconstructed from the following pesentation.

Luwanga	Lukhayo	Lumarachi	Lulogooli	Lubukusu
Lutachoni	Lunyal B			
Lukabras	Lumarama			
Lunyala K	Lusamia			
Lutsotso				
Lwisukha				
Lunyole				
Lutiriki				
Lwidakho				
Lukisa				
l	f	S	l	t͡ʃ
ɪ	u	u	ɪ	u
s	ɪ	ɪ	s	n
u	l	l	o	e
ɪ	ɪ	ɪ		
/lɪsuɪ/	/fuɪlɪ/	/suɪlɪ/	/lɪso/	

From the above data one can easily conclude that the Proto-Luluhyia word for hair was ***/lɪsuɪ/** based on the number (ten) of the Luluhyia dialects currently using the word. Consequently, reconstruction of its sounds is thus ***[l], *[ɪ], *[s] *[u]** and ***[ɪ]** respectively. The other dialects' lexical variations may be attributed to changes that took place over a period of time. For example, the Lusamia, Lumarachi, Lumarama and Lunyala B dialects which use almost the same words for hair are geographically neighbours and must have influenced each other or underwent similar innovation. The Lubukusu aand Lulogooli forms are quite distinct from the rest.

The Luluhyia dialects' words for nose are similar in most aspects. Generally, the Lulogooli dialect uses "moru" as the rest of the Luluhyia dialects use "molu /molu/".

Lulogooli	Other dialects
m	m
o	o
r	l
u	u
/moru/	/molu/

Definitely, the Proto-Luluhyia language word for nose must have been molu. This can be reconstructed as ***/molu/** from the sounds ***[m], *[o], *[l]** and ***[u]**. thus:
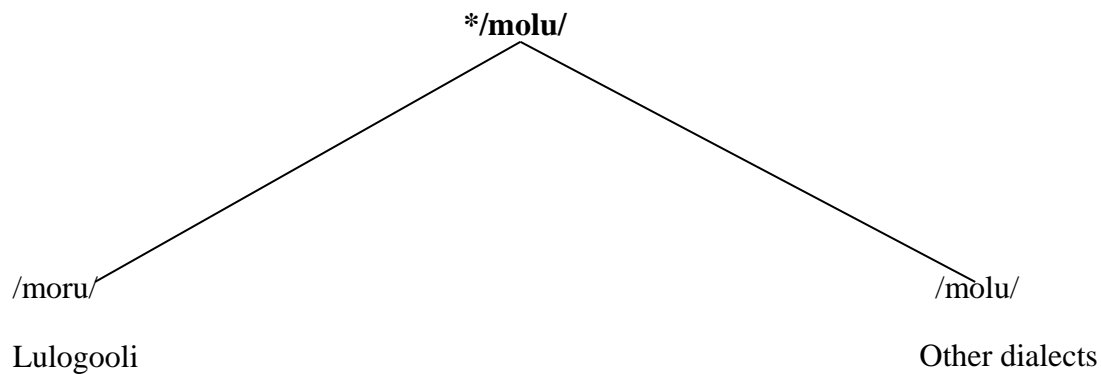
*/molu/

/moru/   /molu/

Lulogooli   Other dialects

There is also 100% similarity in the Luluhyia dialects' words for mouth. Without the subject prefix all the Luluhyia dialects use the form "munwa /munua/" for mouth. The Proto-Luluhyia language word for mouth was thus */munwa/ reconstructed from the sounds ***[m], *[u], *[n], *[u]** and ***[a].**

A similar case is seen in the Luluhyia dialects words for eye. The basic form is "moni" for all the Luluhyia dialects. The Proto-Luluhyia language sounds may be reconstructed as ***[m], *[o],*[n]** and ***[ɪ]** resulting to the protoword for eye as ***/moni/.**

Furthermore, apart from the Lubukusu dialect which uses the word "ekhafu" /exafu/ for cow, all the other Luluhyia dialects have the basic form "ng'ombe /ŋoɓe/". Therefore, the Proto-

126

Luluhyia language word for cow must have been ***/ŋoɓe/** reconstructed from the sounds ***[ŋ],** ***[o], *[ɓ]** and ***[e].**

There is 100% similarity in the Luluhyia dialects, words for hen. The basic form "ngokho" applies in sixteen dialects as the Lulogooli uses "ingoko". The Proto-Luluhyia language word for hen can thus be reconstructed as follows:

Lulogooli	Other dialects
Ĝ	Ĝ
o	o
k	x
o	o
/Ĝoko/	/Ĝoxo/

The first Proto-Luluhyia language sound for the word for hen can be econstructed as ***[Ĝ].** Similarly, the second sound can be reconstructed as ***[o]** since it is found in all the dialects. The third sound can be reconstructed as ***[x]** since it is found in sixteen Luluhyia dialects. The fourth sound can be reconstructed as ***[o]** because it is found in all the seventeen Luluhyia dialects' words for hen.

The Proto-Luluhyia language word for hen was therefore ***/Ĝoxo/.**

*/Ĝoxo/

/Ĝoko/

Lulogooli

/Ĝoxo/

Other dialects

127
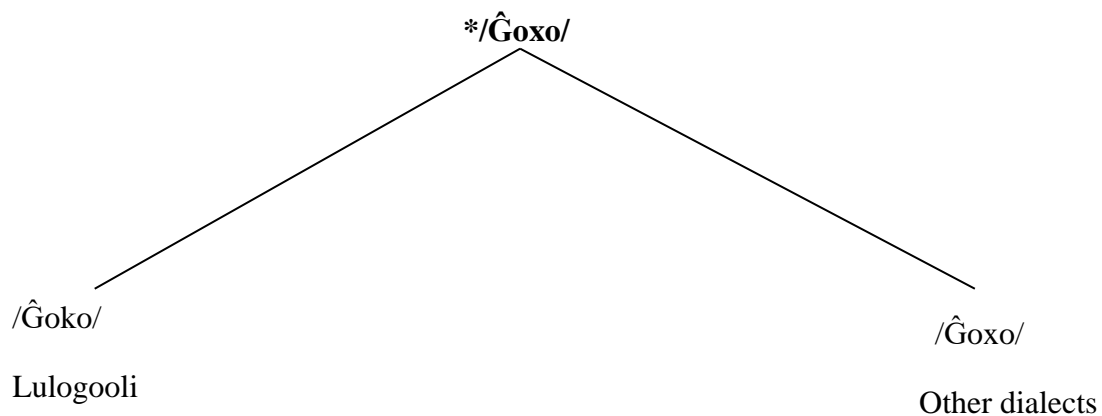
There are some slight variations in the Luluhyia dialects' words for sheep as shown below.

Luwanga	Lutachoni	Lusamia	Lunyala B	Lubukusu
Lukhayo	Lukabras	Lumarama		
Lumarama		Lunyala K		
Lutsotso				
Lukisa				
Lwidakho				
Lwisukha				
Lunyole				
Lutiriki				
Lulogooli				
l	l	-	-	l
ɪ	ɪ	e	ɪ	ɪ
k	t͡ʃ	k	k	x
o	e	o	o	e
ɖ	s	ɖ	ɖ	s
ɪ	e	ɪ	ɪ	e
/lɪkoɖɪ/		/ekoɖɪ /	/ɪkoɖɪ/	/lɪxese/
	/lɪt͡ʃese			

The above transcriptions show that the majority of the Luluhyia dialects use the word "likondi" for sheep. Reconstruction of the Proto-Luluhyia language word for sheep can be done based on the most occurring sounds in the words and dialects. The first protosound can be reconstructed as ***[l]** since it occurs in thirteen dialects. However, it is worth noting that

this sound /l/ was later dropped by the Lusamia, Lumarama, Lunyala K and Lunyala B dialects. The second sound can be reconstructed as ***[ɪ]** since it is found in fourteen Luluhyia dialects. The third sound is reconstructed as ***[k]** as it is found in thirteen dialects. Similarly, the fourth sound ***[o]** is found in thirteen dialects. The fifth sound is ***[ɖ]** because it is found in fourteen dialects. The last sound ***[ɪ]** is also found in fourteen dialects. The Proto-Luluhyia language word for sheep was thus ***/likoɖi/.** However, another possible form could be ***/lɪt͡ʃese/**which gave rise to forms used by Lukabras, Lutachoni and Lubukusu speakers as shown below.

<center>***/lɪkoɖɪ/ or */lɪt͡ʃese/**</center>

/lɪkoɖɪ/	/lɪt͡ʃese/	/ekoɖɪ/	/ɪkoɖɪ/	/lɪx̃ese
Luwanga	Lukabras	Lusamia	Lunyala B	Lubukusu
Lukhayo	Lutachoni	Lumarama		
Lumarachi		Lunyala K		
Lutsotso				
Lukisa				
Lwidakho				
Lwisukha				
Lunyole				
Lutiriki				
Lulogooli				
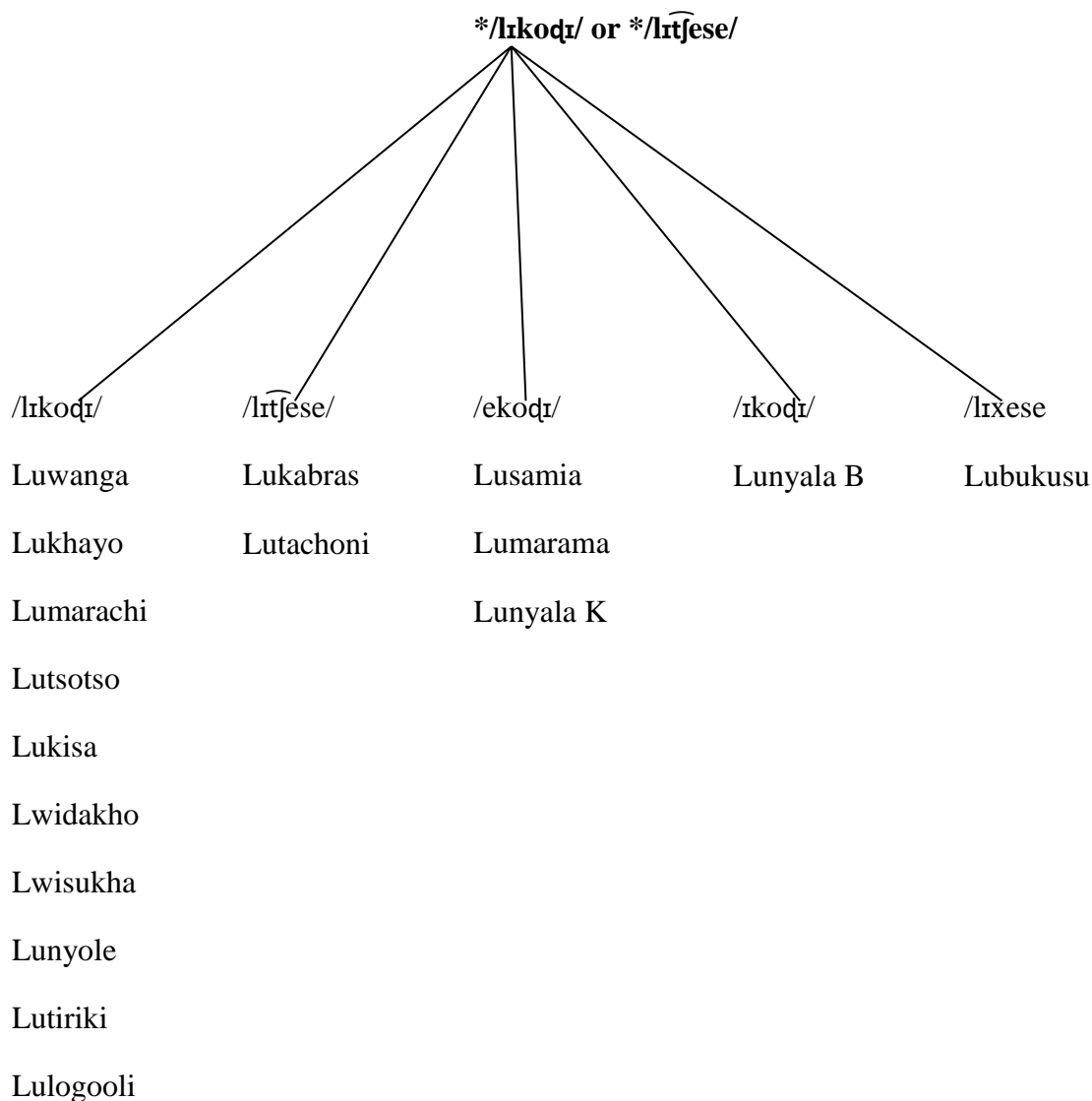
The Luluhyia dialects' words for goat include *imbusi* /ɪɓusɪ/*, embusi* /eɓusɪ/,*, libusi* /lɪβusɪ/ and *imbuli* /ɪɓulɪ/ as summarized below.

Luwanga	Lubukusu	Lutachoni	Lulogooli
Lukhayo	Lusamia	Lukabras	Lwisukha
Lumarachi	Lunyala K		Lwidakho
Lumarama			
Lunyala B			
Lutsotso			
Lukisa			
Lunyole			
Lutiriki			
ɪ	e	l	ɪ
ɓ	ɓ	ɪ	ɓ
u	u	β	u
s	s	u	l
ɪ	ɪ	s	ɪ
/ɪɓusɪ/	/eɓusɪ /	ɪ	/ɪɓulɪ/
		/lɪβusɪ/	

From the above data it is noted that majority of the Luluhyia dialects use the word "imbusi /ɪɓusɪ/" for goat. Furthermore, the words by other dialects are closely related to "imbusi". Therefore, the reconstruction of the Proto-Luluhyia language word for goat can be done. The

/l/ sound seen as the found sound of the word "libusi /lɪβusɪ/" used by the Lukabras and Lutachoni speakers is not linguistically conveing to have been originally in the Proto-Luluhyia language word for goat. This sound /l/ was seemingly added during the derivation of the word "libusi /lɪβusɪ/" from the protoword for goat.

Therefore, one can argue that the first Proto-Luluhyia sound for word for goat must have been a vowel and most probably /ɪ/ since it occurs in the majority of the dialects. The first Proto-Luluhyia language word for goat can thus be reconstructed as ***[ɪ].**

The second sound can be reconstructed as ***[ɓ]** as it occurs with the lighest frequency across the Luluhyia dialects. The third sound can be reconstructed as ***[u]** because it occurs in all the dialects. The fourth sound is ***[s]** as it has the highest occuance across the dialects in question and the last sound is ***[ɪ]** as a result of its occurrence in all the dialects. The Proto-Luluhyia language word for goat was therefore, ***/ɪɓusɪ/.**

*/ɪɓusɪ/

/ɪɓusɪ/
Luwanga
Lukhayo
Lumarachi
Lumarama
Lunyala B
Lutsotso
Lukisa
Lunyole
Lutiriki

/eɓusɪ/
Lusamia
Lubukusu
Lunyala
K

/Lɪbusɪ/
Lukabras
Lutachoni

/ɪɓulɪ/
Lulogooli
Lwidakho
Lwisukha
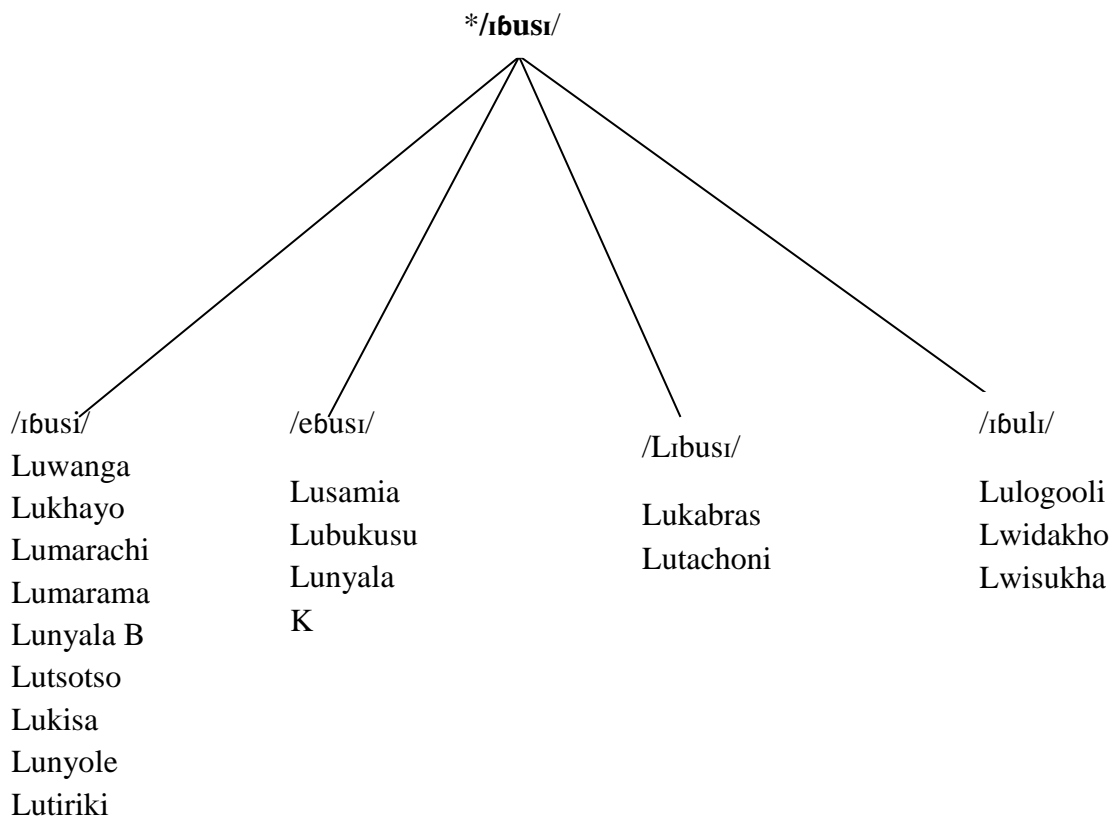
4.4   Proto-Luluhyia Language Family Tree

From the findings a tree diagram showing how Luluhyia dialects descented from the Proto-Luluhyia language can be drawn. Thus figure 9.
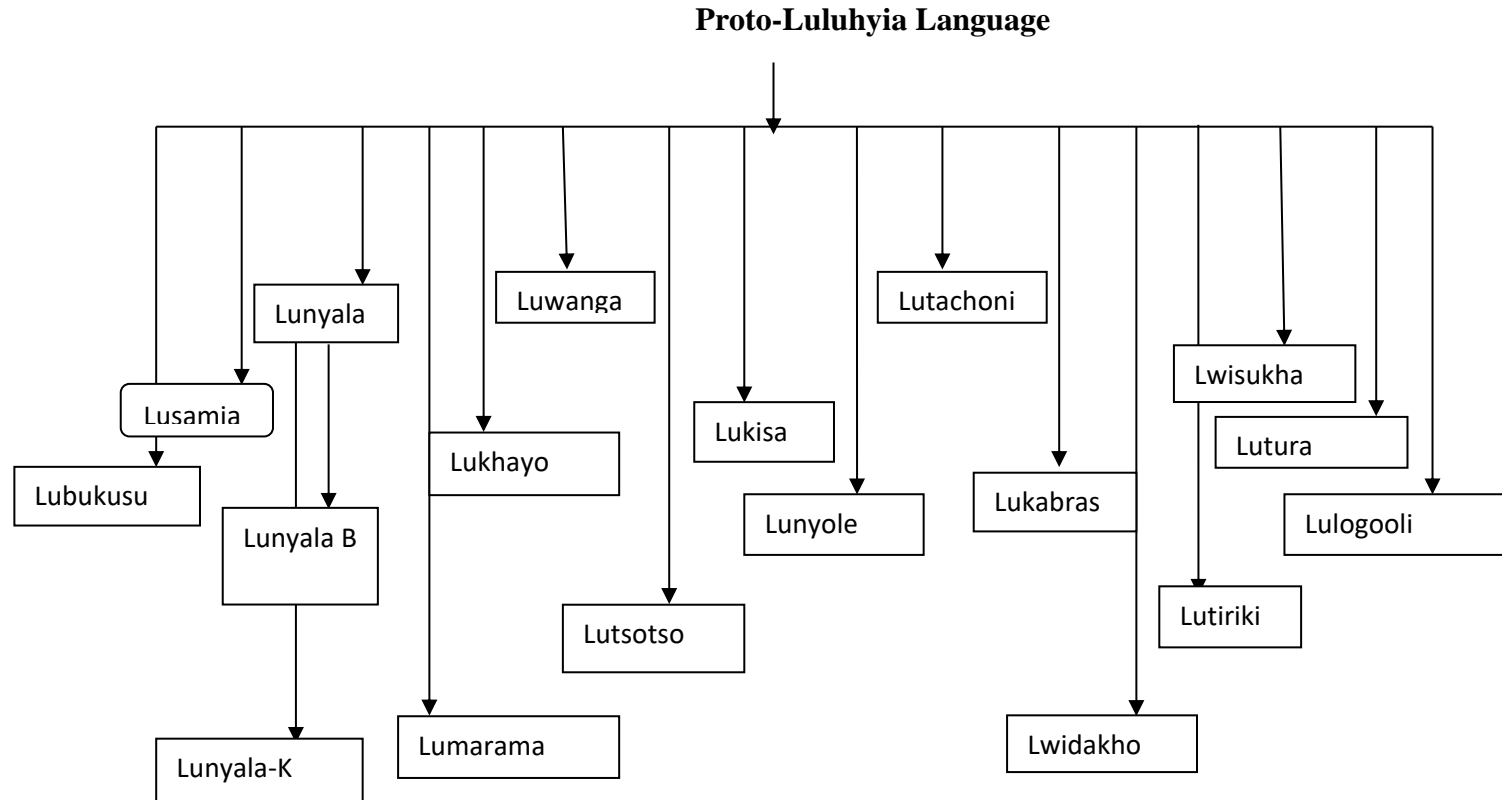
Figure 5: **Proto-Luhyia Language Family**

The Proto-Luluhyia language was presumably spoken in 14[th] Century and the split was as a result of migrations which led to emerging of regional dialects as they moved to there present locations between 1598 and 1733.

4.5 Phonological, Morphological and Semantic Variations of the Luluhyia Dialects

Variations in language are common. There are various levels at which a given language may vary from another. Similarly, dialects of the same language vary at such levels as phonological, lexical, semantic, syntactic, grammatical and morphological levels. However, the current study looked at the phonological, lexical and semantic variations of the Luluhyia dialects. In fact, it is such variations which make them distinct but related dialects of the same language. Generally, orthographically, the Luluhyia dialects appear the same to the ears of non-native speakers. However, to a linguist certain variations are noticeable. These variations are though limited and do not entirely cut across the Luluhyia dialects.

4.5.1 Phonological Variations

The phonological variations of the Luluhyia dialects are mostly at suprasegmental level involving stress and vowel length. The first variation involves the Luluhyia dialects' word for father "papa". The Lubukusu and Luwanga dialects like most of the Luluhyia dialects use the word "papa" /papa/. However, the Lukhayo dialect speakers use "papa" with some sound variation /pa:pa/; where the vowel [a:] in the first syllable is elongated.

A similar variation is seen in the pronunciation of the Luluhyia dialects words for cow "ingombe /ɪŋoɓe/" and "eng'ombe /eŋoɓe/". The subject prefixes for the words "ingombe /ɪŋoɓe/" and "eng'ombe /eŋoɓe/" are /ɪ/ and /e/ respectively. Some Luluhyia dialects use the subject prefix /ɪ/ and others use /e/ as discussed in the previous section.

Similarly, the vowel in the second syllable /ŋo/ in "eng'ombe" and "ing'ombe" differs in some Luluhyia dialects in tems of the prosodic length. For example, the Lukabras speakers call it "ing'oombe" where we have an elongated [ɔ:] [ɪŋɔ:ɓe] whereas the Lutsotso speakers use "ing'ombe /ɪŋoɓe/" with a shot [o] [ɪŋoɓe]. However, the variation in the vowel length in the above example does not result in distinctive sounds. The variation is not phonemic; it is more allophonic. This is because "ing'ombe [ɪŋoɓe]" and "ing'oombe [ɪŋɔ:ɓe]" are not two different words but are variations of the same word for cow.

There is also variation in terms of the Luluhyia dialect words for head. For example, the Lwisukha dialect word for head is "murwi /muruɪ/". This varies with the other Luluhyia dialects' omurwe /omurue/, kumurwe /kumurue/, omutwe /omutue/, and omutwi /omutuɪ/. It is notable that the Luluhyia dialects' subject prefix for head is either "o /o/" (for the majority of the dialects) or "ku /ku/" for Lubukusu speakers. However, the Lwisukha and Lwidakho

speakers have no subject prefix for head; they just call it "murwe /murue/". Another variation seen in the Luluhyia dialects' words for head involves the final syllable. Some of the Luluhyia dialects (such as Lubukusu, Lukabras, Lutsotso) use "rwe /rue/" as the final syllable for the word for head; thus kumu<u>rwe</u> /kumurue/and omu<u>rwe</u> /omurue/. The Lusamia dialect speakers' final syllable for the word "omu<u>twe</u> /omutue/" (head) is "twe /tue/" which contrasts with the Lulogooli and Lwidakho dialects "twi /tuɪ/" and "rwi /ruɪ/" respectively; hence "omutwi /omutuɪ/" and "murwi /muruɪ/". The forgoing findings concur with Williamson (198) who noted that closely related languages and dialects in this case, can rapidly develop extremely diverse noun morphologies.

The Luluhyia dialects words for hand also display some phonetic variations. The Luhyia dialects words for hand are kumukhono, omukhono, mukhono and omukono. The subject prefix for Luluhyia dialcts' word for hand is essentially "o /o/" for most of the dialects. However, Lubukusu dialect has the subject prefix for hand as "ku /ku/". It is seen that the second last syllable in the Luluhyia dialects words for hand is "kho" /xo/ for majority of the dialects but "ko" /ko/ for Lulogooli speakers.

The variation involving the Luluhyia dialects' words for mouth is basically on subject prefixes. The Luluhyia dialects' words for mouth are "munwa /munua/", "kumunwa /kumunua/" and "omunwa /omunua/". The dialects using the word "munwa /munua/" such as Lukhayo, Lumarachi, Lunyala K, Lutiriki and Lwidakho lack subject prefix. However, the Lubukusu dialect's *kumunwa* /kumunua/ has the subject prefix "ku /ku/".

Similarly, Luwanga, Lunyala B, Lutachoni, Lukabras, Lunyole, Lusamia and Lukisa dialects' *omunwa* /omunua/has the subject prefix "o /o/". The dialects using "munwa /munua/" have zero subejct prefix. Lubukusu "ku /ku/", other dialects' "o /o/" and "zero" prefixes of the subject in the word for mouth are not distinctive in any nature. They are variations which cannot translate the concerned noun forms into different noun words.

Furthermore, there is variation in the subject prefix for the Luluhyia dialects' words for "eye". The Luluhyia dialects' words for eye are "imoni /ɪmonɪ/" and "emoni /emonɪ/". The two words "imoni /ɪmonɪ/"and "emoni /emonɪ/" vary in the initial sound which is the subeject prefix. The subject prefixes for "imoni" and "emoni" are "i /ɪ/" and "e /e/" respectively. However, this variation is not phonemically distinctive. The dialects using "imoni" are Luwanga, Lukhayo, Lutachoni, Lwisukha, Lunyole, Lutiriki and Lwidakho. Those dialects

using "emoni" include Lubukusu, Lukisa, Lusamia, Lutsotso, Lunyala K, Lulogooli, Lukabras, Lunyala B and Lumarachi.

Variation is also seen in the Luluhyia dialects' words for finger(s). The Luluhyia dialects' words for finger are *lulwala* /luluala/*, olwala* /oluala/*, enjala* /eʤala/*, lwala* /luala/*, shitere* /ʃɪtere/ and *eshitere* /eʃɪtere/. Phonological variations are therefore, evident in the Luluhyia dialects' words for finger. For example, there is variation in the initial sound in the words "lulwala /luluala/" and "olwala /oluala/". In fact the initial syllable "lu /lu/" and sound "o /o/" in "lulwala /luluala/" and "olwala /oluala/" respectively are the subject prefixes of the Luluhyia dialects' words for finger. The Lubukusu dialect use "lulwala /luluala/" for finger as Luwanga, Lukhayo, Lunyala B and Lutachoni dialects use "olwala /oluala/". However, Lumarachi and Lusamia dialects use "lwala /luala/" and "enjala /eʤala/" respectively. Therefore, "nj /ʤ/" is used instead of "lw /lua/" in Lusamia dialect. Nevertheless, "lwa /lua/" is found in the Lubukusu, Luwanga, Lukhayo and Lumarachi dialects words for finger.

The second category of the Luluhyia dialects' words for finger has the "sh" /ʃ/ sound. The words are *shitere* /ʃɪtere/ and *eshitere* /eʃɪtere/. *Eshitere* /eʃɪtere/ is used by Lutsotso, and Lukisa dialects speakers. *Shitere* /ʃɪtere/ is used by the Lukabras, Lwidakho and Lwisukha speakers. The difference between "eshitere /eʃɪtere/" and "shitere /ʃɪtere/" is that "eshitere /eʃɪtere/" has a subject prefix "e /e/" and "shitere /ʃɪtere/" has zero subject prefix.

Morphologically, there are variations in the plural morpheme marker for "fingers". In the first category involving the singular form of "lwala /luala/", the plural forms are "chinja /tʃɪʧa/" and "tsinza /tsɪŋa/". Consequently, Lubukusu, Lukhayo, Lusamia, Lunyal B, and Lutachoni dialects' word for fingers is "chinjala /tʃɪʧala/". Tsinzala /tsɪŋala/ is a word for fingers used by Lumarachi and Luwanga speakers. The second category involves "eshitere /eʃɪtere/" and "shitere /ʃɪtere/" as words for fingrers where the plural forms are *chitere* /tʃɪtere/*, ovutere* /ovutere/*, vitere*/vɪtere/ and *abitere* /aβɪtere/. The Lukabras word for fingers is either "chitere /tʃɪtere/" or "ovutere /ovutere/". The Lutsotso speakers also use "ovutere /ovutere/" as a word for fingers. *Vitere* /vɪtere/ as a plural word for finger (fingers) is used by the Lwisukha and Lwidakho speakers. Therore, "chinte", "ovu /ovu/", "abi /aβɪ/" and "vi /vɪ/" are plural markers for fingers in the concerned Luluhyia dialects.

There are further variations in the Luluhyia dialects' words for sheep. The words *likhese* /lɪxese/*, likondi* /lɪkoɖɪ/*, ikondi* /ɪkoɖɪ/*, ekondi* /ekoɖɪ/and *lichese* /lɪxese/ vary phonologically.

The Lubukusu word "likhese /lɪxese/" for sheep contrasts with the Lutachoni and Lukabras word "lichese". There is avariation in the second syllable. The Lubukusu dialect has "khe /xe/" whereas Lukabras and Lutachoni have "che /t͡ʃe/".

There is also a slight variation in the initial sound of the Luluhyia dialects' words for hen. Majority of the dialects, thus, Luwanga, Lukhayo, Lumarachi, Lusamia, Lunyala B, Lutachoni, Lukabras, Lutsotso, Lukisa, Lwidakho, Lwisukha, Lunyole and Lutiriki refer to hen as "ingokho" whereas Lubukusu and Lunyala K refer to it as "engokho /eĜoxo/". The Lulogooli speakers call it "engoko /eĜoko/". Variation is seen in the initial sound where Lubukusu, Luwanga K and Lulogooli have "e" /e/ as the rest of the dialects have "i" /ɪ/. However, all the Luluhyia dialects apart from Lulogooli have "kho" /xo/ as their final syllable in the word for hen. The Lulogooli dialects have instead "ko /ko/" as its final syllable in its word for hen "engoko /eĜoko/".

Majority of the Luluhyia dialects such as Lutachoni, Lukabras, Lutsotso, Lukisa, Lwidakho, Lwisukha, Lunyole ans Lutiriki refer to the duck as "lipata /lɪpata/". There is a slight variation when compared to the Lunyala K one "epata /epata/". Therefore, there is change in the initial sound(s) where the syllable "li /lɪ/" found in other dialects change into vowel "e /e/" in the Lunyala K dialect. However, *lipata* /lɪpata/and *epata* /epata/ are cognates stemming from the same protoword.

The selection of domestics animals in this cased was informed by Hombert (1988) who considered the possibility of reconstructing mammal names in Proto-Bantu language. Hence, the current study looked at such mammal domestic animals. For example, all the Luluhyia dialects' words for pig begin with the vowel sound /ɪ/ apart from the Lubukusu dialect which starts with "e" /e/. However, the final syllables for Luluhyia dialects' words for pig are varied to some extent. These syllables are "rwe /rue/", "me /me/", "ve /ve/" and "be /βe/". As indicated ealier in table 4.4(e) Lubukusu, Luwanga, Lukhayo, Lumarachi, Lutachoni, Lukabras, Lutsotso, Lukisa and Lutiriki dialects' words for pig end with the syllable "rwe /rue/", for example, "ingu<u>rwe</u> /ɪĜurue/ ". The Lwidakho dialect word for pig is "ingulu<u>me</u> /ɪGulume/"; ending with the syllable "me /e/". The Lulogooli word for pig is "inguru<u>ve</u> /ɪGuluve/"; ending with the syllable "ve /ve/". Similarly, the Lunyole word for pig is "ingulu<u>be</u> /ɪĜuluβe/". The final syllable in the Lunyole dialect word for pig is <u>*be*</u> /βe/.

There are variation points with regard to the Luluhyia dialects' words for goat. These are the initial sound in the second last syllable. The initial sound in the Luluhyia dialects words for goat is either "e" /e/ or "i" /ɪ/ as in embusi /eɓusɪ/" and "imbusi /ɪɓusɪ/". However, the Lutachoni and Lukabras word for goat begins with syllable "li /lɪ/" and therefore, the initial sound is a consonant and not a vowel as in the Luwanga "imbusi" or Lubukusu "embusi". The second syllable in the Luluhyia dialects' words for goat is "mbu /ɓu/" in most of the dialects (Luwanga, Lukhayo, Lusamia, Lumarachi, Lunyala B, Lunyala K, Lutsotso, Lukisa, Lwidakho, Lwisukha, Lulogooli, Lunyole and Lutiriki). However, the second syllable for Lutachoni and Lukabras word for goat is "bu /βu/" /lɪβusɪ/. Majority of the Luluhyia dialects have "si /sɪ/" as the final syllable for their words for goat whereas Lwidakho, Lwisukha and Lulogooli have "li /lɪ/" as their final syllable for word for goat, thus "imbu_si /ɪɓusɪ/" and "/ɪɓulɪ/" respectively.

There is also a phonological variation between the Lulogooli dialect speakers and majority of Luluhyia dialects with regard to their word for father. Generally, the majority of Luluhyia dialects refer to father as papa /papa/ wheeas the Lulogooli speakers refer to father as baba /baba/. In the two cases, all the consonants sounds are bilabial stops. However, the Lulogooli dialect speakers use the voiced [b] as the most of the Luluhyia dialects use the voiceless [p]. Furthermore, lwisukha and Lwidakho speakers refer to father as *tata* /tata/as the Lunyala K speakers use *laara* /la: ra/.

A slight phonological variation is also noted in the Luluhyia dialects words for mother. The Lubukusu speakers refer to mother as *mayi* /majɪ/. This form is also used by the Lunyala K speakers who alternatively use the word *mam a*/mama/ which is used by the rest of the Luluhyia dialects to refer to mother. *Mayi* /majɪ/ as a word for mother ends with the syllable "yi /jɪ/" while mama ends with the syllable "ma /ma/". However, looking at the Lunyala K dialects in particular, the allophonic relationship of the words "mama" and "mayi" can be established. This is because the Lunyala K speakers treat "mayi" and "mama" as the same word. Therefore, [j] and [m] as the third sound in "mayi /majɪ/" and "mama /mama/" may be regarded as allophones of the same sound /j/ or /m/. Thus the phonetic [j] and [m] are vaiations of the phoneme /j/ or /m/.

The variation seen in the Luluhyia dialects words for partenal aunt "senge /seĜe/" and "senje /set͡se/" is the last syllable. Some Luluhyia dialects refer to the parternal aunt as "senje /set͡se/" while others "senge /seĜe/". The words are basically the same but slightly differ in

the last syllables "nje /ʧ̑e/" and "nge /Ge/". However, the distinction is lexicosemantically insignificant. A similar variation is seen in the Luluhyia dialects words for maternal uncle; *khocha* /xoʧ̑a/*, khotsa* /xot͡sa/ and *khoza* /xoza/. The three words used by the Luluhyia dialects to refer to the maternal uncle differ in the last syllables: *cha* /ʧ̑a/*, tsa* /t͡sa/ and *za* /za/. Kho*cha* /xoʧ̑a/ as a word for maternal uncle is used by the Lunyala K, Lunyala B, Lutachoni, Lukhayo, Lusamia and Lubukusu dialects speakers. *Khotsa* /xot͡sa/ is used by the Luwanga, Lumarachi, Lukabras, Lwisukha, Lunyole and Lutiriki dialect speakers. *Khoza*/xoza/ is used by the Lulogooli speakers only.

Furthermore, all the Luluhyia dialects speakers refer to grandfather as "kuka" apart from the Lulugooli speakers who use the word "guga /guga/". Therefore, the phonological variation between the two words is to do with the consonanat sounds /k/ and /g/. The two sounds [k] and [g] are velar stops. The [k] is a voiceless velar stop and [g] is a voiced velar stop. A similar variation is seen in the Luluhyia dialects words for grandmother where the Lwisukha and the Lutiriki speakers use the word "koko /koko/" and the Lulogooli speakers use "gugu /guga/". Based on this observation and that involving the words for father "baba /baba/" (Lulogooli) and "papa /papa/" (majority of other dialects) a general phonological rule can be drawn regarding the Luluhyia dialects stops; that whenever other Luluhyia dialects use voiceless stops; the Lulogooli speakers use voiced stops thus:

Other dialects voice stops   Lulogooli dialects voice stops

[k] ————————————————————— [g]

[p] ————————————————————— [b]

It is worth noting that there are other vaiations involving the Luluhyia dialects' words for grandmother. For example, the Lubukusu speakers use the word *kukhu* /kuxu/ which is also used by the Luwanga, Lukhayo, Lumarachi, Lunyala B, Lunyala K, Lutsotso, Lukisa, Lwidakho and Lunyole speakers. The Lutachoni, Lwisukha, Lukabras and Lutiriki speakers use the word *koko* /koko/ to refer to grandmother. The Lusamia and Lulogooli speakers use "ngukhwa" and "gugu /gugu/" respectively. Therefore, the Luluhyia dialects' words for grandmother are "kukhu /kuxu/", "ngukhwa /Guxua/", "koko /koko/" and "gugu /gugu/". Phonologically, all the four words differ in their first and last syllables. The first syllable are*ku, ngu, ko* and *gu* for: *kukhu* /kuxu/*, ngukhwa* /Guxua/*, koko* /koko/ and *gugu*

/gugu/respectively. The last syllables are *khu* /xu/, *khw* /xua/, *ko* /ko/ and *gu* /gu/ for *kukhu*, /kuxu/ *ngukhwa* /Guxua/, *ko<u>ko</u>* /koko/ and *gugu* /gugu/ respectively.

4.5.2   Morphological Variations

In this study lexical variation was taken to mean Luluhyia dialects' words which are partially or completely different but referring to the same thing. Such variations were not many since the Luluhyia dialects are highly related with high degree of mutual integibility. The Luluhyia dialects words for days of the week show some lexical variations. That is, slightly different words are used by various dialects to refer to the same days. For example, some Luluhyia dialects such as Lutachoni, Lwisukha, and Lukabras refer to Monday as "jumatata". The Lubukusu speakers call it "mubarasa". Similarly the Lutsotso speakers call it "barasa" as the Lusamia dialects speakers call it "elwembeli". Thus *jumatatu, mubarasa, barasa* and *embeli* are lexically varied but refer to the same day, Monday.

Wednesday Luluhyia dialects' words also exhibit slight lexical vaiation. The Lulogooli speakers call it "lwakabaka" the Lusamia speakers refer to it as "olwekhudaru" as the Luwanga speakers call it "chitaru". *Lwakabaka, elwekhudaru* and *chitaru* are lexically varied but refer to the same day of the week, Wednesday. Furthermore, the Lulogooli word for Thursday is *lwakane*, which lexically contrasts with the Luwanga *chine*, Lutsotso *lwakhane* and Lusamia *olwekhune*.

The Lunyala K word for Friday, *mukichano*, lexically varies with the Lulogooli word, *lwakatano*, Lwisukha *lwakharano*, Lumarachi *kirano* and Lusamia *olwekhutano*. The Lusamia word for Saturday is *olwekhusasaba* which lexically varies with *jumamosi* used by the Luwanga, Lukhayo, Lumarachi, Lutsotso, Lwisukha and lutiriki speakers. *Olwekhusasaba* and *jumamosi* further show lexical variations with the Lulogooli word for Saturday *engeso*, Lukabras *nyongesa* and Lunyole *mungesa*. Similarly there are lexical variations in the Luluhyia dialects words for Sunday. The majority of the dialects call it *jumapili* which lexically varies with the Lulogooli word "*alamwesa*", the Lutsotso word "*lionga*" the Lunyole word *"mwiyonga"* and the Lusamia word "*olwejuma*". Thus the Luluhyia dialects words for Sunday: *jumapili, alamwesa, lionga, mwiyanga* and *olwejuma* are lexically varied.

The Luluhyia dialects word for head exhibit some slight lexical vaiation. For example, the Lutiriki word "omurwe" and the Lusamia word "omutwe" which further lexically vary with the Lulogooli word "omutwi" and Lunyala K "omuchwe". There are also some lexical

variations evident in the Luluhyia dialects' word for leg. The Lubukusu word "sikele" lexically varies with Luwanga word "shilenje", Lulogooli word "ekelenge" and Lunyala K "okhukulu" and Lumarachi word "silenge".

There are lexical variations in the Luluhyia dialects' word for chest. The Lubukusu word "sifuba" lexically varies with the Luwanga word "shilifu" the Lukhayo word "silifu", the Lulogooli "kilitu" and the Lwidakho word "shiliru". The Luluhyia dialects word for chest: *sifuba, silifu, shilifu, kilitu* and *shiliru* are lexically varied but semantically the same. There are also some lexical variations in the Luluhyia dialects word for hair. For example, the Lubukusu word "lichune" shows some lexical variation with the Luwanga "liswi", the Lukhayo "lifwili", Lunyala B word "elifwi" and the Lulogooli word "eliso".

Furthermore, some lexical variations are seen in the Luluhyia dialects word for finger. The Lubukusu word for finger "lulwala" lexically varies with the Lusamia word "enjala" and Lukabras word "shitere". *Lulwala, enjala* and *shitere* are lexically different but semantically the same. There is also a big lexical variation between the Lubukusu word for cow "ekhafu" and other Luluhyia dialects' words "eng'ombe" and "ing'ombe". Similarly, the Lubukusu dialect word for sheep "likhese" lexicaly varies with the Luwanga word "likondi", Lusamia word "ekondi" and Lunyala B word "ikondi". The words for duck across Luluhyia dialects also reveal some lexical variations. The Lubukusu, Lutachoni, Lukabras, Lutsotso, Lukisa, Lwidakho, Lwisukha, Lunyole and Lutiriki dialects call it "lipata". However, the Luwanga, Lukhayo and Lumarachi speakers call it "liyoyo". *Lipata* and *liyoyo* are lexically varied but semantically related.

The Luluhyia dialects word for pig show some lexical variations. These words are *enguruwe, inguruwe, inguruve* and *ingulube* as used by the Lubukusu, Luwanga, Lwidakho, Lulogooli and Lunyole speakers respectively. The words are lexically varied but semantically related. The Luluhyia dialects words for goat "imbuli" and "libusi" are also lexically varied. The Luluhyia dialects words for father "papa", "samwama", "laara" "baba" and "tata" as used by Lubukusu, Lusamia, Lunyala B, Lulogooli and Lwidakho respectively show some lexical variations. Furthermore, the Luluhyia dialects words for mother "mayi" and "mama" are lexically varied. The Lubukusu speakers use the word "mayi" and the other Luluhyia dialects use "mama". In addition, the Lulogooli dialect word for grandfather "guga" is lexically varied from other Luluhyia dialects' form "kuka". Further variations are seen in the Luluhyia dialects words for grandmother. The lexical variation involve the Lubukusu word "kukhu",

Lusamia word "ngukhwa", the Lutachoni word "koko" and Lulogooli word "gugu". Therefore, *kukhu, ngukhwa, koko* and *gugu* are lexically varied but semantically related.

The Luluhyia dialects' words for home are: "ingo", "engo" and "mudala". The Lumarachi dialects word for home "mudala" lexically varies with the other dialects' words "ingo" and "engo". Furthermore, the Luluhyia dialects' words for yesterday show some lexical variations. The Lubukusu word for yesterday is "likoloba", the Luwanga word is "mungolofe", the Lukhayo word is "ekulo", the Lutachoni word "mungolobe", the Lutsotso word "mukoloba" and the Lunyole word is "lwabeye". Therefore, the Luluhyia dialects words for yesterday *likoloba, mungolofe, ekulo, mungolobe, mukoloba* and *lwabeye* are lexically varied. Similarly the Lunyole word for fish "esuchi" lexically varies with the Lubukusu word "eng'eni" and the Lukabras word "enyeni".

The Luluhyia dialects' words for millet also show some lexical variations. The Lulogooli word for millet show some slight lexical variations.with the Lubukusu word "bulo" and the Lukhayo word "obule". In fact, "obule" is the word used by majority of the Luluhyia dialects to refer to millet. Ugali is one of the meals cherished by the Luluhyia community. There is a slight lexical variation in the words for ugali including the Lulogooli word "obuchima", Lubukusu word "busuma" and "obusuma" used by majority of the Luluhyia dialects.

Luluhyia dialects words for water pot also show some slight lexical variations. The Luwanga speakers call it "esiongo", the Lubukusu speakers call it "esongo" and the Lutsotso speakers call it "isiongo".

4.5.3   Semantic Variations

The Luluhyia dialects are so related that semantic variations are almost non-existent. However, the study established that the Lulogooli word for head "omutwi" is semantically varied in Lubukusu dialect. It refers to the "anus" in the latter. Therefore, a Lulogooli speaker may be mistaken by a Lubukusu speaker in the context where "omutwi" is used as a word. The Lulogooli and Lutiriki dialects' word for hand is "omukono" which means fishtrap among the Lubukusu and Luwanga dialects' speakers. Semantically, therefore, "omukono" as aword may be misinterpreted by the Luwanga and Lubukusu in unclear context. The word for human leg among the Lumarachi, Lunyole and Lunyala B speakers is "silenge". Among the Lubukusu speakers the word "silenge" refers to the leg of a hen. Similarly, the Lukhayo word for leg "khukulu" sounds like the Lukabras word "khwikulu" meaning up and this may lead to misintepretation. The Lukabras speakers may easily misunderstand the Lukhayo speakers

in the context where "khukulu" is used. Similarly, Lukabras speakers may miscode the Lusamia speakers in which the word for leg "okhukulu"is used. The Lukabras speakers will interpret it to mean upwards.

The Luwanga dialect word for chest "silifu" is likely to be misinterpreted by the Lubukusu speakers to mean the lower jaw, which they refer to as "silefu". Similarly "shiliru" as a Lwidakho word for chest might be misunderstood by a Lubukusu speaker to mean "ear" which is referred to as "liru" by the latter.

Liswi as a Luwanga, Lukabras, Lutsotso, Lwisukha, Lunyole, Lutiriki, Lwidakh and Lukisa word for hair may mix up a Lubukusu speaker. The Lubukusu speakers may misinterpret "liswi" to mean "bird nest" which they refer to as "siswi". Similarly, the Lusamia word for finger "enjala" directly means "hunger" in Lubukusu, Lutachoni, Lukabras and Lunyala K dialects. The Luwanga, Lukhayo, and Lunyala B dialects' word for finger "olwala" is directly translated into a question. Are you sick? in Lubukusu, and Lukabras dialects. Likewise, "eshitere" and "shitere" as words for finger in Lutsotso and Lukabras dialects respectively may be interpreted to mean "finger nails" in Lubukusu; which uses the word "litere" for finger nails".

4.6. Discussion of Findings

The study of language reconstruction is deeply rooted in historical and comparative linguistics. As such, the findings in this study were highly weighed against what other scholars have done in relation to the general topic and specific objectives of concern. The selection of the concept list involved in data collection was in some parts informed by Swadesh (1950) who proposed certain lexicon of human languages as being universal, stable over time and resistant to borrowing. Swadesh notes that:

> "...it is a well known fact that certain types of morphemes are relatively stable" (p.157).

The human body parts used in the current study as part of the concept list were borrowed from the original Swasesh list of 215 items. In 1952 Swadesh scaled his list down to 200 items and in 1955 he reduced it to 100 items (Swadesh 1950, 1952 & 1955). However, it is worth noting that the various concept data published in the past does not provide reliable standards which would help scholars to compare concepts across resources to help in identifying definite concepts to be used in a given study. Even the Princeton WordNet by

Princeton University (2010) or even BabelNet only is partially applicable for the purpose of definiteness of the appropriate concepts for a given study (Navigli & Ponnzetto, 2012).

Glottochronology was an important language study approach in historical linguistics. Swadesh and other linguists took this type of analysis further, based on the idea that the average rate of loss of cognates could be regarded as constant over historical time, just like the rate of radioactive decay. Swadesh looked at some languages where historical stages are well documented and concluded that basic vocabulary decays by 14 percent every millenium. According to the entry on Swadesh in the Encyclopedia of Linguistics:

Thus, if the basic vocabularies of two related languages are found to match by 70 percent, they can be assumed to have developed from a single language that existed approximately 12 centuries before.The assumption that basic vocabulary decay is generally uniform has been largely rejected. If one allows that languages, just like societies, may develop at different rates at different times, the assumption of steady vocabulary decay in particular, and the glottochronological method in general, is seriously undermined.

Everyone recognizes that linguistic decay is not completely uniform. Some people still believe that it is sometimes uniform enough for glottochronological methods to be a useful approximate guide to linguistic and ethnic history.

The naming system of a given community speaks a lot about their way of life. Some communities have family names which cannot be attributed to any meaning. Names will always reveal rich information about the person they refer to. The study found out that Luhyia people give their names based on the season or activities surrounding the circumstances of birth of the child. This concurred with Magoleng wa Selepe's article on British Broadcasting Corporation entitled "My Name". The writer opines that African names have unique stories behind them. Events surrounding birth of the child may give lead to the kind of a name to be given. Names can be influenced by either positive or a negative circumstance the family finds itself in around the time the child is born. For example, Ayodele meaning joy has come is a unisex name for a baby born to bring happiness among the Yoruba parents in Nigeria. The Luhyia people similarly have unisex names such as Nyongesa for the baby born on Saturday. This is also found among the communities in Ghana. For example, a boy child born on Saturday is called Kwame and a female called Ama.

Wafula and Nafula were found to be male and female names respectively among the Luhyia community for the children born during rainy season. This is equivalent to Wambua and Mumbua for boys and girls respectively among the Kamba community. Furthermore, among the Luhyia community children born during the hunger season are called Wanjala for the boy and Nanjala for the girl. The Hausa people use the name Yunwa for the child born during the season of hunger (www.afrolegends.com).

The study came up the days of the week or the Luhyia calendar. Miller (2016) comes up with what he calls "the secret behind the days of the week". He observes that days of the week are in constant use within our language and conversation. Days of the week are considered to be of Latin origin named by the Romans using words for sun, the moon and five known planets of the time. While the Luhyia dialects regarded Monday as 'mubarasa' or the first day of the week or day of the meeting, generally Monday is used to signify the first day of the workweek. Miller notes that Monday is a moon-day meaning the day of the moon. Tuesday generally regarded as 'lwakhubili' by the Luhyia dialect speakers, is referred to as Tiws-Day as Tiws was a god of war and was equivalent to the Roman Mars implying that Tuesday is Mars day. Every day of the week is connected to some god or deity.

Kingship names were also used as cognates in this study. The Luluhyia dialects words for father are largely related. The Lubukusu speakers call father "papa /papa/". The word "papa /papa/" is used by the Luwanga, Lukhayo, Lusamia, Lumarachi, Lutachoni, Lukabras, Lunyala K, Lutsotso, Lukisa, Lunyole and Lutiriki speakers for father. In addition to "papa /papa/" the Lusamia speakers have another word "samwana" for father. The Lulogooli and Lunyala B speakers use the word "baba /baba/" for father. "Papa /papa/" and "baba" are phonetically distinguished by the feature of voice. The consonants in "papa /papa/" are voiceless (-voice) while those in "baba /baba/" are voiced (+voice). The Lunyala B speakers also use the word "laara /la:ra/" for father. The Lwidakho and Lwisukha speakers have the same word "tata /tata/" for father. This was also used by August Schleicher (1821-68) in a comparative method in his bid to reconstruct Proto-Latin where the word for father in Classical Greek: pater, Sanskrit: piter, Latin: pater, Spanish: padre, Gothic: fader and Old Irish: athir were used as cognates

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1   Summary

The purpose of the study was to genealogically reconstruct a Proto-Luluhyia language. The study was guided by three objectives. The first objective was to establish the genealogical relatedness of the Luluhyia dialects. With regard to this objective, the study established that all the Luluhyia dialects are genealogically related. There are various migration traditions among the different Luhyia sub-nations. The majority believe they migrated from Egypt. The study established that virtually all Luluhyia dialects' speakers claim to have come from Egypt, the place they popularly refer to as "Misiri".

In genealogical reconstruction of Proto-Luluhyia language the native names f the Luhyia dialects' days of the week were instrumental. The first ProtoLuluhyia sound was reconstructed as *[β]. This is because there is no deviation across the three dialects. The second sound is *[a] for the same reason. It is similar for all the three dialects. The third sound is *[r] because it is the same for all the dialects. Similarly, the fourth sound can be reconstructed as *[a] because it is the same for all the three dialects. The fifth sound can be reconstructed as *[s] and the sixth sound as *[a]. All the six reconstructed sounds cut across the three dialects. Therefore, the Proto-Luluhyia word for mondsy was thus * /βarasa/. The Proto-Luluhyia words for Tuesday were possibily */kɪβɪlɪ/ or */xaβɪlɪ/.

The first Proto-Luluhyia sound for its protoword for Wednesday can be done based on frequency of the sounds shown in the words. The sound [x] has the highest frequency and therefore can be reconstructed as the first sound, thus *x. Similarly, the second sound can be reconstructed as either *[ɪ] or *[a] since the sounds [ɪ] and [a] occur in equal frequency and the possibilities of either having been retained from the original word for Wednesday is equal. Therefore, both sounds are reconstructed as the second sounds of the possible protowords. The third sound has also two possibilities of reconstruction. This is because the sounds [β] and [t] occur in equal frequency. Therefore, either word qualify to be reconstructed as the protosound thus *[β] and *[t] as the third sounds. The fourth sound occurs across the words in all the dialects presented. The fourth is reconstructed as *[r] since it occurs with the highest frequency in the words compared to other sounds. Similarly, the last sound can be reconstructed as *[u] based on the frequency rule. From the above

reconstructed sounds the most logical Proto-Luluhyia word for Wednesday was **/taru/.** The second possible form was reconstructed as **/daru/.**

The study established that Luluhyia dialects' words for hand were derived from the Proto-Luluhyia language word **/muxono/.** This is a clear indication that the words came from the same ancestor word and the dialects are therefore, genealogically related.All the Luluhyia dialects' words for head descended from the Proto-Luluhyia language word **/murue/** but there is a possibility of the other lesser proto-forms which could be **/mutue or */muruɩ/ or */murue/ or /mut͡ʃue/.**

Furthermore, the reconstructed Proto-Luluhyia word for back was**/mukoĜo/.**This was as a result of the majority of the dialects sharing the sounds used in reconstruction. This was a clear indication that the Luluhyia dialects are genetically related.

It was further found out that the Proto-Luluhyia language word for chest was: **/sɪlɪfu/.**This was attributed the majority principle since many Luhyia dialects used it. However, it is possible to have had other proto-forms such as **/ʃilifu/** and **/ʃɪlɪru/**as exhibited the in some of the Luluhyia dialects as indicated in the preceding chapter. A rather difficult Proto-Luluhyia language word to reconstruct is that referring to hair. This is because there are some variations in the Luluhyia dialects' words for hair. However, by use of the majority rule reconstruction of the Proto-Luluhyia word for hair was reconstructed as **/lɪsuɪ/** based on the number (ten) of the Luluhyia dialects currently using the word.

There is also 100% similarity in the Luluhyia dialects' words for mouth. Without the subject prefix all the Luluhyia dialects use the form "munwa /munua/" for mouth. The Proto-Luluhyia language word for mouth was thus */munwa/ reconstructed from the sounds ***[m], *[u], *[n], *[u]** and ***[a].**

A similar case is seen in the Luluhyia dialects words for eye. The basic form is "moni" for all the Luluhyia dialects. The Proto-Luluhyia language sounds may be reconstructed as ***[m], *[o],*[n]** and ***[ɪ]** resulting to the protoword for eye as **/moni/.**

Furthermore, apart from the Lubukusu dialect, whose speakers use the word "ekhafu" /exafu/ for cow, all the other Luluhyia dialects have the basic form "ng'ombe /ŋoɓe/". Therefore, the Proto-Luluhyia language word for cow must have been **/ŋoɓe/** reconstructed from the sounds ***[ŋ], *[o], *[ɓ]** and ***[e].**

There is 100% similarity in the Luluhyia dialects, words for hen. The basic form "ngokho" applies in sixteen dialects as the Lulogooli uses "ingoko".The Proto-Luluhyia language word for hen was reconstructed as**/Ĝoxo/.**

The Proto-Luluhyia language word for sheep for most dialects was reconstructed as**/likoɖi/.**However, another possible form could be **/lɪt͡ʃese/**which gave rise to forms used by Lukabras, Lutachoni and Lubukusu speakers. In addition, The Proto-Luluhyia language word for goat was reconstructed with ease as**/ɪɓusɪ/.**There were major variations across the dialects.

The Luluhyia dialects' words for Sunday are generally unrelated. However, the majority of the dialects (Lubukusu, Lumarachi, Lumarama, Lunyala K, Lunyala B, Lutiriki, Lukabras, Lutachoni and Luwanga) use the barrowed Kiswahili word "jumapili /d͡ʒumapɪlɪ/". The Lusamia dialect word for Sunday is "lwejuma /olued͡ʒuma/". There is a close relationship almost genealogical between the Lunyole dialect word for Sunday "mwinyonga /muijoGa/" and the Lutsotso dialect word "lionga /lɪoGa/". The Lulogooli dialect has a distinct word for Sunday "alamwesa /alamuesa/". The reonstruction of the Luluhyia protoword for Sunday may not be viable since the terms are highly borrowed from Kiswahili language, suggesting that the Luhyia calendar might have lacked the name for Sunday or there was one which becam obsolete without any records.

The study showed that the original word for father in the Luluhyia language must have been "papa" since majority of the dialects still use it. The other forms "baba" and "tata" must have derived from "papa". Therefore, the proto-word for Luluhyia dialects' words for father must have been "papa" as its main part or in entirety. Therefore, the Luluhyia dialects can be said to be genealogically related.

Furthermore, Luluhyia dialects' words for mother derived from the same ancestor word "mama". This is a further indication that the Luluhyia dialects are genealogically related. It is quite unlikely that the similarity in the Luluhyia dialects' words for mother were as a result of borrowing and chance. Luluhyia dialects words for maternal uncle are closely related and must have come from the same word form. The majority of the dialects use "khotsa" as opposed to a few who use "khocha" and "khoza". There is likelihood that the original word had "khotsa" as its entire form or part of it. It is also possible that the "ts" sound changed to "ch" for Lubukusu, Lukhayo, Lusamia, Lunyala B, Lutachoni and Lunyala K dialects.

However, for Lulogooli speakers, the sound "ts" changed to "z" hence from "khotsa" to "khoza".

The similarity in the Luluhyia dialects' words for grandmother suggests a common ancestor form from which they were drawn. For example, the Luluhyia dialects which refer to grandfather the word "kuka" do so with little phonetic variations affecting the vowel sound in the first syllable where it is elongated in some cases. The similarity in the word "kukhu" for grandmother in the Luluhyia dialects points towards a single ancestry of the dialects in question. They are therefore, genealogically related. Furthermore, the Lusamia dialect word for grandmother is "ngukhwa"."Ngukhwa" is a variation of "kukhu".

5.2   Conclusion

1. The study established that the Luluhyia dialects are genealogically related. It was shown through resemblance of cognate forms cutting across the dialects in the vocabulary areas involving naming systems, days of the week, human body parts, domestic animals and historical origin that the Luluhyia dialects are genealogically related.

2. Generally, orthographically, the Luluhyia dialects appear the same to the ears of non-native speakers. However, to a linguist certain variations are noticeable. These variations are though limited and do not entirely cut across the Luluhyia dialects.

3. Reconstruction of the Proto-Luluhyia language was genealogically done based on the current use of the Luluhyia dialects in the vocabulary areas mention above. Phonological similarities of the cognate forms played a key role in the identification of the sounds to be reconstructed and subsequent reconstruction of the lexical items of the Proto-Luluhyia language.

5.3   Recommendations

The study makes the following recommendations based on the findings:

1. There is need for extensive study to be done on other Kenyan Bantu languages to establish their genealogical relatedness.
2. Further genealogical reconstruction of other Kenyan languages should be done to foster linguistic unity among the concerned language cluster speakers.

5.4   Recommendation for Further Study

The following topics are suggested for further study.

1. A morphosyntactic study of other language clasters in Kenya.
2. Analysis of grammatical variation of Luluhyia dialects.

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APPENDIX I: INTRODUCTION LETTER

Dear Respondent,

I am David Wafula Lwangale, a PhD student at Egerton University conducting a research on "Genealogical Reconstruction of the Proto-Luluhyia Langauge". I kindly request you to participate in the study by way of interview which will last for less than 10 minutes. The information you provide will be treated highly confidential and only meant for the purpose of academic work.

Thank you.

Yours faithfully,

David Wafula Lwangale.

APPENDIX II: INTERVIEW SCHEDULE

1.   You are kindly requested to give names for the following terms in your language:

Father

Mother

Grandmother.

Grandfather

Paternal uncle

Paternal aunt.

Maternal aunt.

2(a)   What animals and birds do you keep in your community?

_____

_____

_____

_____

_____

(b)   Do these animals and birds have different names based on age and gender?

_____

_____

_____

(c)   Give names of these animals and birds drawing the above distinction.

_____

_____

_____

_____

_____

3.   Supply your language names for the following days of the week:

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Sunday

4.   What are your language names given to the following parts of human body?

Head

Hand

Back

Leg

Chest

Eyes

Nose

Mouth

Fingers

Hair

1. Give the translation of the following sentences into your language.

   a) I am going home.

   _____

   b) My mother is sick.

   _____

   c) I ate fish yesterday.

   _____

   _____

   d) My cow has horns.

   _____

2. What are some of the names of the foods used by your community? Give their names in your language.

   _____

   _____

   _____

_____

_____

3. Briefly, narrate the origin of your community?

_____

_____

_____

_____

_____

4. What are some of the common names given to your children? What are they based on? Season? Or what?

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

5. Tell me more about the rights of passage from birth to death in your community explaining each stage with the terminologies used.

_____

_____

_____

_____

_____

6. What are some of the taboos found in your community and their significance?

_____

_____

_____

_____

_____

7. What are the names of the structures found in your community's homestead? Give their

names in your language.

_____

_____

_____

_____

8. Name the seasons found in your community.

_____

_____

_____

_____

_____

9. List the Luluhyia dialects that you know in order of mutual intelligibility with yours ranging from the most to the least one.

_____

_____

_____

_____

_____

_____

_____

10.   Name the age sets in your community.

_____

_____

_____

_____

_____

_____

11.   Name the pets that are kept by your community.

_____

_____

_____

_____

Luluhyia Dialect words for nose.

Dialect	Words	Phonetic
Lubukusu	Kamolu	/kamolu/
Luwanga	Amolu	/amolu/
Lukhayo	Molu	/molu/
Lumarachi	Molu	/molu/
Lunyala – B	Amolu	/amolu/
Lutachoni	Amolu	/amolu/
Lukabras	Amolu	/amolu/
Lulogooli	Moru	/moru/
Lunyal a-K	Amolu	/amolu/
Lutso tso	Molu	/molu/
Lwisukha	Molu	/molu/
Lunyole	Amolu	/amolu/
Lutiriki	Molu	/molu/
Lusamia	Amolu	/amolu/
Lwidakho	Molu	/molu/
Lukisa	Amolu	/amolu/

AbaLuhyia Harvest Season Names

Sub-tribe	Male	Phonetic	Female	Phonetic
Bukusu	Wekesa	/wafula/	Nekesa	/nafula/
Khayo	Wekesa	/wekesa/	Nekesa	/nekesa/
Tachoni	Wekesa	/wekesa/	Nekesa	/nafula/
Kabras	Wekesa	/wafula/	Nekesa	/nekesa/
Marachi	Wekesa	/wekesa/	Nekesa	/nafula/
Nyala (B)	Wekesa	/wekesa/	Nekesa	/nekesa/
Batsotso	Wekesa	/wafula/	Nekesa	/nafula/
Tiriki	Wekesa	/wekesa/	Nekesa	/nekesa/
Nyala (K)	Wekesa	/wekesa/	Nekesa	/nafula/
Samia	Wekesa	/wekesa/	Nekesa	/nekesa/

Planting Season Names

Sub-tribe	Male	Phonetic	Female	Phonetic
Bukusu	-	-	Nakhumicha	/naxumɪt͡ʃa/
Nyala –B	-	-	Nakhumicha	/naxumɪt͡ʃa/
Nyala –K	-	-	Nakhumicha	/naxumɪt͡ʃa/
Tachoni	-	-	Nakhumicha	/naxumɪt͡ʃa/
Wanga	Nyarotso	/ɲarot͡so/	-	-

Rain Season Names

Sub-tribe	Male	Phonetic	Female	Phonetic
Bukusu	Wafula	/wafula/	Nafula	/nafula/
Tiriki	Wafula	/wafula/	Nafula	/nafula/
Tachoni	Wafula	/wafula/	Nafula	/nafula/
Khayo	Wafula	/wafula/	Nafula	/nafula/
Nyala-B	Wafula	/wafula/	Nafula	/nafula/
Nyala-K	Wafula	/wafula/	Nafula	/nafula/
Kabras	Wafula	/wafula/	Nafula	/nafula/

Marachi	Wafula	/wafula/	Nafula	/nafula/
Batsotso	Wafula	/wafula/	Nafula	/nafula/
Samia	Wafula	/wafula/	Nafula	/nafula/

Weeding Season Names

Sub-tribe	Male	Phonetic	Female	Phonetic
Bukusu	Wanyonyi	/waɲoɲɪ/	Naliaka	/naliaka/
Khayo	-	-	Naliaka	/naliaka/
Tachoni	Wanyonyi	/waɲoɲɪ/	Naliaka	/naliaka/
Kabras	Wanyonyi	/waɲoɲɪ/	Naliaka	/naliaka/
Nyala-K	Wanyonyi	/waɲoɲɪ/	Naliaka	/naliaka/
Nyala-B	Wanyonyi	/waɲoɲɪ/	Naliaka	/naliaka/

Luluhyia Dialects' Words for Saturday

Dialect	Words	Phonetic
Lubukusu	Munyongesa/Jumamosi	/muɲoɢesa/ or /d͡zumamosɪ/
Luwanga	Jumamosi	/d͡zumamosɪ/
Lukhayo	Jumamosi	/d͡zumamosɪ/
Lumarachi	Lukhusasaba	/luxusasaβa/
Lunyala –B	Jumamosi	/d͡zumamosɪ/
Lutachoni	Nyongesa/ Jumamosi	/muɲoɢesa/ or /d͡zumamosɪ/
Lukabras	Engeso/ Jumamosi	/eĜeso/ or /d͡zumamosɪ/
Lulagooli	Jumamosi	/d͡zumamosɪ/
Lunyala-K	Jumamosi	/d͡zumamosɪ/
Lutsotso	Jumamosi	/d͡zumamosɪ/
Lwisukha	Jumamosi	/d͡zumamosɪ/
Lunyole	Mungesa	/muĜesa/
Lutiriki	Jumamosi	/d͡zumamosɪ/
Lusamia	Olwenyongesa/olwekhusasaba	/olueɲoĜesa/ or /oluexusasaβa/

Luluhyia Dialects' Words for Sunday

Dialect	Words	Phonetic
Lubukusu	Jumapili	/d͡zumapɪlɪ/
Luwanga	Jumapili	/d͡zumapɪlɪ/
Lukhayo	Jumapili	/d͡zumapɪlɪ/
Lumarachi	Jumapili	/d͡zumapɪlɪ/
Lunyala –B	Jumapili	/d͡zumapɪlɪ/
Lutachoni	Jumapili	/d͡zumapɪlɪ/
Lukabras	Jumapili	/d͡zumapɪlɪ/
Lulagooli	Alamwesa	/alamuesa/
Lunyala-K	Jumapili	/d͡zumapɪlɪ/
Lutsotso	Lionga	/lɪoĜa/
Lwisukha	Jumapili	/d͡zumapɪlɪ/
Lunyole	Mwiyonga	/muijoĜa/
Lutiriki	Jumapili	/d͡zumapɪlɪ/
Lusamia	Olwejuma	/olued͡zuma/

Luluhyia Dialects' Words for Head

Dialect	Words	Phonetic
Lubukusu	Kumurwe	/kumurue/
Luwanga	Omurwe	/omurue/
Lukhayo	Omurwe	/omurue/
Lumarachi	Murwe	/murue/
Lunyala –B	Murwe	/murue/
Lutachoni	Omurwe	/omurue/
Lukabras	Omurwe	/omurue/
Lulagooli	Omutwi	/omutuɪ/
Lunyala-K	Omuchwe	/omut͡ʃue/
Lutsotso	Murwe	/murue/
Lwisukha	Murwi	/muruɪ/
Lunyole	Murwe	/murue/

Lutiriki	Omurwe	/omurue/
Lusamia	Omutwe	/omutue/
Lwidakho	Murwi	/muruɪ/
Lukisa	Omurwe	/omurue/

Luluhyia Dialects' Words for Hand

Dialect	Words	Phonetic
Lubukusu	Kumukhono	/kumuxono/
Luwanga	Omukhono	/omuxono/
Lukhayo	Omukhono	/omuxono/
Lumarachi	Mukhono	/muxono/
Lunyala –B	Mukhono	/muxono/
Lutachoni	Omukhono	/omuxono/
Lukabras	Mukhono	/muxono/
Lulagooli	Omukono	/omukono/
Lunyala-K	Omukhono	/omuxono/
Lutsotso	Mukhono	/muxono/
Lwisukha	Mukhono	/muxono/
Lunyole	Mukhono	/muxono/
Lutiriki	Omukhono	/omuxono/
Lusamia	Omukhono	/omuxono/
Lwidakho	Mukhono	/muxono/
Lukisa	Omukhono	/omuxono/

Luluhyia Dialects' Words for Leg

Dialect	Words	Phonetic
Lubukusu	Sikele	/sɪkele/
Luwanga	Shilenge	/ʃɪleĜe/
Lukhayo	Khukulu	/xukulu/
Lumarachi	Silenge	/sɪleĜe/
Lunyala –B	Silenge	/sɪleĜe/
Lutachoni	Esilenge	/esɪleĜe/
Lukabras	Shilenje	/ʃɪlet͡ʂe/
Lulogooli	Ekelenge	/ekeleĜe/

Lunyala-K	Okhukulu	/oxukulu/
Lutsotso	Eshilenje	/eʃɪleʧ͡ʂe/
Lwisukha	Shilenje	/ʃɪleʧ͡ʂe/
Lunyole	Silenge	/sɪleĜe/
Lutiriki	Shilenje	/ʃɪleʧ͡ʂe/
Lusamia	Okhukulu	/oxukulu/
Lwidakho	Silenje	/sɪleʧ͡ʂe/
Lukisa	Shilenje	/ʃɪleʧ͡ʂe/

Luluhyia Dialects' Words for Back

Dialect	Words	Phonetic
Lubukusu	Kumukongo	/kumukoĜo/
Luwanga	Omukongo	/omukoĜo/
Lukhayo	Omukongo	/omukoĜo/
Lumarachi	Mukongo	/mukoĜo/
Lunyala –B	Omukongo	/omukoĜo/
Lutachoni	Omukongo	/omukoĜo/
Lukabras	Mukongo	/mukoĜo/
Lulogooli	Omugongo	/omugoĜo/
Lunyala- K	Omukongo	/omukoĜo/
Lutsotso	Mukongo	/mukoĜo/
Lwisukha	Mukongo	/mukoĜo/
Lunyole	Mukongo	/mukoĜo/
Lutiriki	Omukongo	/omukoĜo/
Lusamia	Omukongo	/omukoĜo/
Lwidak ho	Mukongo	/mukoĜo/
Lukisa	Omukongo	/omukoĜo/

Luluhyia Dialects' Words for Chest

Dialect	Words	Phonetic
Lubukusu	Sifuba	/sɪfuβa/
Luwanga	Shilifu	/ʃɪlɪfu/
Lukhayo	Silifu	/sɪlɪfu/
Lumarachi	Silifu	/sɪlɪfu/

Lunyala –B	Esilifu	/esɪlɪfu/
Lutachoni	Esilifu	/esɪlɪfu/
Lukabras	Eshilifu	/eʃɪlɪfu/
Lulogooli	Kilitu	/kɪlɪtu/
Lunyala-K	Esilifu	/esɪlɪfu/
Lutsotso	Silifu	/sɪlɪfu/
Lwisukha	Shiliru	/ʃɪlɪru/
Lunyole	Silifu	/sɪlɪfu/
Lutiriki	Eshiliru	/eʃɪlɪru/
Lusamia	Esilifu	/esɪlɪfu/
Lwidakho	Shiliru	/ʃɪlɪru/
Lukisa	Eshilifu	/eʃɪlɪfu/

Luluhyia Dialect Words for Hair

Dialect	Words	Phonetic
Lubukusu	Lichune	/lɪt͡ʃune/
Luwanga	Liswi	/lɪsuɪ/
Lukhayo	Lifwili	/lɪfuɪlɪ/
Lumarachi	Liswili	/lɪsuɪlɪ/
Lunyala – B	Alifwili	/alɪfuɪlɪ/
Lutachoni	Eliswi	/elɪsuɪ/
Lukabras	Liswi	/lɪsuɪ/
Lulagooli	Eliso	/elɪso/
Lunyala-K	Eliswi	/elɪsuɪ/
Lutsotso	Liswi	/lɪsuɪ/
Lwisukha	Liswi	/lɪsuɪ/
Lunyole	Liswi	/lɪsuɪ/
Lutiriki	Liswi	/lɪsuɪ/
Lusamia	Efwili	/efuɪlɪ/
Lwidakho	Liswi	/lɪsuɪ/
Lukisa	Liswi	/lɪsuɪ/

Luluhyia Dialects Word for Finger(s)

Dialect	Word Singular	Phonology	Plural	Phonology
Lubukusu	Lulwala	/luluala/	Chinjala	/t͡ʃɪt͡ʂala/
Luwanga	Olwala	/oluala/	Tsinzala	/tsɪd͡zala/
Lukhayo	Olwala	/oluala/	Chinjala	/t͡ʃɪt͡ʂala/
Lusamia	Enjala	/et͡ʂala/	Chinjala	/t͡ʃɪt͡ʂala/
Lumarachi	Lwala	/luala/	Tsinzala	/tsɪd͡zala/
Lunyala B	Olwala	/oluala/	Chinjala	/t͡ʃɪt͡ʂala/
Lutachoni	Olwala	/oluala/	Chinjala	/t͡ʃɪt͡ʂala/
Lukabras	Shitere	/ʃɪtere/	Chindere/ovutere	/t͡ʃɪd̪ere/ or /ovutere/
Lutsotso	Eshitere	/eʃɪtere/	Ovutere	/ovutere/
Lukisa	Eshitere	/eʃɪtere/	Abitere	/aβɪtere/
Lwidakho	Shitere	/ʃɪtere/	Vitere	/vɪtere/
Lwisukha	shitere	/ʃɪtere/	Vitere	/vɪtere/

MOUTH

Dialect	Word	Phonetic
Lubukusu	Kumunwa	/kumunua/
Luwanga	Omunwa	/omunua/
Lukhayo	Munwa	/munua/
Lumarachi	Munwa	/munua/
Lunyala B	Omunwa	/omunua/
Lutachoni	Omunwa	/omunua/
Lukabras	Omunwa	/omunua/
Lulogooli	Munwa	/munua/
Lunyala K	Munwa	/munua/
Lutsotso	Munwa	/munua/
Lwisukha	Munwa	/munua/
Lunyole	Omunwa	/omunua/
Lutiriki	Munwa	/munua/
Lusamia	Omunwa	/omunua/
Lwidakho	Munwa	/munua/
Lukisa	Omunwa	/omunua/

Luluhyia Dialects' Word for Cow

Dialets	Word	Phonetic
Lubukusu	Ekhafu	/exafu/
Luwanga	Ing'ombe	/ɪŋoɓe/
Lukhayo	Ing'ombe	/ɪŋoɓe/
Lusamia	Eng'ombe	/eŋoɓe/
Lumarachi	Ing'ombe	/ɪŋoɓe/
Lunyala B	Ing'ombe	/ɪŋoɓe/
Lutacho ni	Ing'ombe	/ɪŋoɓe/
Lukabr as	Ing'ombe	/ɪŋoɓe/
Lunya la K	Eng'ombe	/eŋoɓe/
Lutsotso	Ing'ombe	/ɪŋoɓe/
Lukisa	Ing'ombe	/ɪŋoɓe/
Lwidakho	Ing'ombe	/ɪŋoɓe/
Lwisukha	Ing'ombe	/ɪŋoɓe/
L ulogooli	Eng'ombe	/eŋoɓe/
Lunyole	Ing'ombe	/ɪŋoɓe/
Lutiiki	Ing'ombe	/ɪŋoɓe/

Luluhyia Dialects Words for Hen

Dialect	Word	Phonetic
Lubukusu	Engokho	/eĜoxo/
Luwanga	Ingokho	/ɪĜoxo/
Lukhayo	Ingokho	/ɪĜoxo/
Lumarachi	Ingokho	/ɪĜoxo/
Lusamia	Ingokho	/ɪĜoxo/
Lunyala B	Ingokho	/ɪĜoxo/
Lutachoni	Ingokho	/ɪĜoxo/
Lukabras	Ingokho	/ɪĜoxo/
Lunyala K	Engokho	/ɪĜoxo/
Lutsotso	Ingokho	/ɪĜoxo/
Lukisa	Ingokho	/ɪĜoxo/
Lwidakho	Ingikho	/ɪĜoxo/

Lwisukha	Ingokho	/ɪĜoxo/
Lulogooli	Engoko	/eĜoxo/
Lunyole	Ingokho	/ɪĜoxo/
Lutiriki	Ingokho	/ɪĜoxo/

SHEEP

Dialect	Word	Phonetic
Lubukusu	Likhese	/lɪxese/
Luwanga	Likondi	/lɪkoɖɪ/
Lukhayo	Likondi	/lɪkoɖɪ/
Lumarachi	Likondi	/lɪkoɖɪ/
Lusamia	Ekondi	/ekoɖɪ/
Lunyala B	Ikondi	/ekoɖɪ/
Lutachoni	Lichese	/lɪt͡ʃese/
Lukabras	Lichese	/lɪt͡ʃese/
Lunyala K	Ekondi	/ekoɖɪ/
Lutsotso	Likondi	/lɪkoɖɪ/
Lukisa	Likondi	/lɪkoɖɪ/
Lwidakho	Likondi	/lɪkoɖɪ/
Lwisukha	Likondi	/lɪkoɖɪ/
Lulogooli	Likondi	/lɪkoɖɪ/
Lunyole	Likondi	/lɪkoɖɪ/
Lutiriki	Likondi	/lɪkoɖɪ/

Luluhyia Dialects Words for Duck

Dialect	Word	Phonetic
Lubukusu	Lipata	/lɪpata/
Luwanga	Liyoyo	/lɪjojo/
Lukhayo	Liyoyo	/lɪjojo/
Lumarachi	Liyoyo	/lɪjojo/
Lutachoni	Lipata	/lɪpata/
Likabras	Lipata	/lɪpata/
Lunyala K	Epata	/epata/

Lutsotso	Lipata	/lɪpata/
Lukisa	Lipata	/lɪpata/
Lwidakho	Lipata	/lɪpata/
Lwisukha	Lipata	/lɪpata/
Lunyole	Lipata	/lɪpata/
Lutiriki	Lipata	/lɪpata/

Luluhyia Dialects' Word for Pig

Dialect	Word	Phonetic
Lubukusu	Engurwe	/eĜurue/
Luwanga	Ingurwe	/ɪĜurue/
Lukhayo	Ingurwe	/ɪĜurue/
Lumarachi	Ingurwe	/ɪĜurue/
Lutachoni	Ingurwe	/ɪĜurue/
lutostso	Ingurwe	/ɪĜurue/
Lukisa	Ingurwe	/ɪĜurue/
Lwidakho	Ingulume	/ɪĜulume/
Lulogooli	Inguruve	/ɪĜuruve/
Lunyole	Ingulube	/ɪĜuluβe/
Lutiriki	Ingurwe	/ɪĜurue/

Luluhyia Dialects word for Goat.

Dialect	Word	Phonetic
Lubukusu	Embusi	/eɓusɪ/
Luwanga	Imbusi	/ɪɓusɪ/
Lukhayo	Imbusi	/ɪɓusɪ/
Lusamia	Embusi	/eɓusɪ/
Lumarachi	Imbusi	/ɪɓusɪ/
Lunyala B	Imbusi	/ɪɓusɪ/
Lutachoni	Libusi	/lɪβusɪ/
Lukabras	Libusi	/lɪβusɪ/
Lunyala K	Embusi	/eɓusɪ/

Lutsotso	Imbusi	/ɪɓusɪ/
Lukisa	Imbusi	/ɪɓusɪ/
Lwidakho	Imbuli	/ɪɓulɪ/
Lwisukha	Imbuli	/ɪɓulɪ/
Lulogooli	Imbuli	/ɪɓulɪ/
Lunyole	Imbusi	/ɪɓusɪ/
Lutiriki	Imbusi	/ɪɓusɪ/

Luluhyia Dialects' Words for Mother

Dialect	Word	Phonetic
Lubukusu	Mayi	/majɪ/
Luwanga	Mama	/mama/
Lukhayo	Mama	/mama/
Lusamia	Mama	/mama/
Lumarachi	Mama	/mama/
Lunyala B	Mama	/mama/
Lutachoni	Mayi	/majɪ/
Lukabras	Mama	/mama/
Lunyala K	Mama/mayi	/mama/ or /majɪ/
Lutsotso	Mama	/mama/
Lukisa	Mama	/mama/
Lwidakho	Mama	/mama/
Lwisukha	Mama	/mama/
Lulogooli	Mama	/mama/
Lunyole	Mama	/mama/
Litirila	Mama	/mama/

Luluhyia Dialects' word for Paternal Aunt

Dialect	Word	Phonetic
Lubukusu	Senge	/seĜe/
Luwanga	Senje	/seʧ͡ʂe/

Lukhayo	Senje	/seʈ͡ʂe/
Lusamia	Senje	/seʈ͡ʂe/
Lumarachi	Senje	/seʈ͡ʂe/
Lunyala B	Senge	/seĜe/
Lutachoni	Senge	/seĜe/
Lukabras	Senje	/seʈ͡ʂe/
Lunyala K	Senge	/seĜe/
Lutsotso	Senje	/seʈ͡ʂe/
Lukisa	Senje	/seʈ͡ʂe/
Lwidakho	Senje	/seʈ͡ʂe/
Lwisukha	Senje	/seʈ͡ʂe/
Lulogooli	Senge	/seĜe/
Lunyole	Senje	/seʈ͡ʂe/
Lutiriki	Senje	/seʈ͡ʂe/

Luluhyia Dialects' Words for Grandfather

Dialect	Word	Phonetic
Lubukusu	Kuka	/kuka/
Luwanga	Kuka	/kuka/
Lukhayo	Kuka	/kuka/
Lusamia	Kuka	/kuka/
Lumarachi	Kuka	/kuka/
Lunyala B	Kuka	/kuka/
Lutachoni	Kuka	/kuka/
Lukabras	Kuka	/kuka/
Lunyala K	Kuka	/kuka/
Lutsotso	Kuka	/kuka/
Lukisa	Kuka	/kuka/
Lwidakho	Kuka	/kuka/
Lwisukha	Kuka	/kuka/
Lulogooli	Guga	/guga/
Lunyole	Kuka	/kuka/
Lutiriki	Kuka	/kuka/

Luluhyia Dialects' Words for Grandmother

Dialect	Word	Phonetic
Lubukusu	Kukhu	/kuxu/
Luwanga	Kukhu	/kuxu/
Lukhayo	Kukhu	/kuxu/
Lusamia	Ngukhwa	/Guxua/
Lumarachi	Kukhu	/kuxu/
Lunyala B	Kukhu	/kuxu/
Lutachoni	Koko	/koko/
Lukabras	Koko	/koko/
Lunyala K	Kukhu	/kuxu/
Lutsotso	Kukhu	/kuxu/
Lukisa	Kukhu	/kuxu/
Lwidakho	Kukhu	/kuxu/
Lwisukha	Koko	/koko/
Lulogooli	Gugu	/gugu/
Lunyole	Kukhu	/kuxu/
Lutiriki	Koko	/koko/

Luluhyia Dialects word for Maternal Uncle

Dialect	Word	Phonetic
Lubukusu	Khocha	/xot͡ʃa/
Luwanga	Khotsa	/xot͡sa/
Lukhayo	Khocha	/xot͡ʃa/
Lusamia	Khocha	/xot͡ʃa/
Lumarachi	Khotsa	/xot͡sa/
Lunyala B	Khocha	/xot͡ʃa/
Lutachoni	Khocha	/xot͡ʃa/
Lukabras	Khotsa	/xot͡sa/
Lunyala K	Khocha	/xot͡ʃa/
Lutsotso	Khotsa	/xot͡sa/
Lukisa	Khotsa	/xot͡sa/

Lwidakho	Khotsa	/xot͡sa/
Lwisukha	Khotsa	/xot͡sa/
Lulogooli	Khoza	/xoza/
Lunyole	Khotsa	/xot͡sa/
Lutiriki	Khotsa	/xot͡sa/
Lumarama	Khotsa	/xot͡sa/

Luluhyia Dialects Translation for "I am going Home"

Dialects	Translation	Transcription
Lubukusu	Khenja engo	/xe͡ʈʂa eĜo/
Luwanga	Etsia ingo	/et͡sɪa ɪĜo/
Lusamia	Nje engo	/ʈʂe eĜo/
Lumarachi	Nja mudala	/ʈʂa mudala/
Lunyala B	Nja ingo	/ʈʂa ɪĜo/
Lutachoni	Nachichanga ingo	/nat͡ʃɪt͡ʃaĜa ɪĜo/
Lukabras	Natsitsa ingo	/nat͡sɪt͡sa ɪĜo/
Lunyala K	Enja ingo	/e͡ʈʂa ɪĜo/
Lutsotso	Tsitsa ingo	/ t͡sɪt͡sa ɪĜo/
Lukisa	Tsitsa ingo	/ t͡sɪt͡sa ɪĜo/
Lwisukha	Enza ingo	/eɟa ɪĜo/
Lunyole	Nzitsa ingo	/ɲɪt͡sa ɪĜo/

Luluhyia Dialects' Expression For "Mother is sick"

Dialect	Expression	Transcription
Lubukusu	Mayi alwala	/majɪ aluala/
Lukhayo	Mama alwala	/mama aluala/
Lumarachi	Mama mulwae	/mama muluae/
Lunyala B	Mama alwala	/mama aluala/
Lutachoni	Mayi mulwale	/majɪ muluale/
Lukabras	Mama mulwale	/mama muluale/
Lunyala K	Mayi mulwae	/majɪ muluae/
Lutsotso	Mama mulwale	/mama muluale/

Lukisa	Mama mulwale	/mama muluale/
Lwidakho	Mama alwala	/mama aluala/
Lwisukha	Mama alwala	/mama aluala/
Lunyole	Mama mulwaye	/mama muluaje/

Luluhyia Dialect Expression For "I ate fish yesterday".

Dialect		Expression	Transcription
Lubukusu	a)	Nalile eng'eni likoloba	/nalɪle eŋenɪ lɪkoloβa/
	b)	Likoloba nalile eng'eni	/ lɪkoloβa nalɪle eŋenɪ/
Luwanga	a)	Ndalile eng'eni mungolofe	/ɖalɪle eŋenɪ muGolofe/
	b)	Mungolofe ndalile eng'eni	/ muGolofe ɖalɪle eŋenɪ/
Lukhayo	a)	Nalile eng'eni ekulo	/ nalɪle eŋenɪ ekulo/
	b)	Ekulo nalile eng'eni	/ ekulo nalɪle eŋenɪ/
Lusamia	a)	Nalile eng'eni ekulo	/ nalɪle eŋenɪ ekulo/
	b)	Ekulo nalile eng'eni	/ ekulo nalɪle eŋenɪ/
Lunyala B	a)	Ndalire eng'eni ekulo	/ɖalɪre eŋenɪ ekulo/
	b)	Ekulo ndalire eng'eni	/ ekulo ɖalɪre eŋenɪ/
Lutachoni	a)	Ndile eng'eni mungolobe	/ɖɪle eŋenɪ muĜoloβe/
	b)	Mungolobe ndile neg'eni	/muĜoloβe ɖɪle eŋenɪ/
Lukabras	a)	Ndile eng'eni mungolobe	/ɖɪle eŋenɪ muĜoloβe/
	b)	Mungolobe ndile neg'eni	/muĜoloβe ɖɪle eŋenɪ/
Lunyala K	a)	Naliye eng'eni mungolobe	/nalɪje eŋenɪ muĜoloβe/
	b)	Mungolobe naliye eng'eni	/muĜoloβe nalɪje eŋenɪ/
Lutsotso	a)	Ndalile enyeni mukoloba	/ɖalɪle eŋenɪ mukoloβa/
	b)	Mukoloba ndalile enyeni	/mukoloβa ɖalɪle eŋenɪ/

Lukisa	a)	Ndalile eng'eni mukoloba	/ɖalɪle eŋenɪ mukoloβa/
	b)	Mukoloba ndalile eng'eni	/mukoloβa ɖalɪle eŋenɪ/
Lunyole	a)	Naliye esuchi lwabeye	/nalɪje esut͡ʃɪ luaβeje/
	b)	Lwabeye naliye esuchi	/ luaβeje nalɪje esut͡ʃɪ/

Luluhyia Dialects' Translation for "My cow has horns".

Dialect	Translation	Transcription
Lubukusu	Ekhafu yange eli ne chinjika	/exafu jaĜe elɪ ne t͡ʃɪt͡ʂɪka/
Luwamga	Ing'ombe yanje ili ni tsinzika	/iŋoɓe jat͡ʂe ɪlɪ nɪ t͡sɪɟɪka/
Lukhayo	Ing'ombe yange ilikho chinjika	/iŋoɓe jaĜe ɪlɪxo t͡ʃɪt͡ʂɪka/
Lusamia	Eng'ombe yanje eli ne njika	/iŋoɓe jat͡ʂe elɪ ne t͡ʂɪka/
Lumarachi	Ing'ombe yanje eli ne tsinzika	/iŋoɓe jat͡ʂe elɪ ne t͡sɪɟɪka/
Lunyala B	Ing'ombe yanje ili ne chinjika	/iŋoɓe jat͡ʂe elɪ ne t͡ʃɪt͡ʂɪka/
Lutachoni	Eng'ombe yanje yi nende chinjika	/iŋoɓe jat͡ʂe jɪ neɖe t͡ʃɪt͡ʂɪka/
Lukabras	Eng'ombe yanje ili ne tsinzika	/iŋoɓe jat͡ʂe elɪ ne t͡sɪɟɪka/
Lunyala K	Eng'ombe yanje eli ne njika	/iŋoɓe jat͡ʂe elɪ ne t͡ʂɪka/
Lutsotso	Ing'ombe yanje ibeli ne tsinzika	/iŋoɓe jat͡ʂe eβelɪ ne t͡sɪɟɪka/
Lukisa	Eng'ombe yanje ili ne tsinzika	/iŋoɓe jat͡ʂe elɪ ne t͡sɪɟɪka/
Lwisukha	Eng'ombe yanje abe nende chinzika	/iŋoɓe jat͡ʂe aβe neɖe t͡ʃɪɟɪka/
Lunyole	Ing'ombe yanje ili nende chinjika.	/iŋoɓe jat͡ʂe ɪlɪ nende t͡ʃɪt͡ʂɪka/

178

APPENDIX IV: REQUEST FOR RESEARCH PERMIT LETTER

EGERTON UNIVERSITY

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              254-51-2217877
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Egerton, Njoro, Kenya
Email: bpgs@egerton.ac.ke
www.egerton.ac.ke

OFFICE OF THE DIRECTOR GRADUATE SCHOOL

Ref:..........AD13/0252/09   Date:.......9ᵗʰ May; 2016........

The Secretary,
National Commission for Science Technology and Innovation
P. O. Box 30623-00100,
NAIROBI.

Dear Sir,

**RE: REQUEST FOR RESEARCH PERMIT – DAVID WAFULA LWANGALE
        REG. NO. AD13/0252/09**

This is to introduce and confirm to you that the above named student is in the Department of Literature, Languages and Linguistic, Faculty of Arts and Social Sciences

He is a bonafide registered PhD student in this University. His research topic is entitled **"Genealogical Reconstruction of the Proto-Luluhyia Language."**

He is at the stage of collecting field data. Please issue him with a research permit to enable him undertake the studies.

Yours faithfully,

Prof.Dr-Ing. Benedict M. Mutua, PhD, Rer.Nat
DIRECTOR, BOARD OF POSTGRADUATE STUDIES

BMM/vk

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9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/17/78293/17262**

Date: **30th May, 2017**

David W Lwangale
Egerton University
P.O. Box 536-20115
EGERTON.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Genealogical reconstruction of the protoluluhyia language,"* I am pleased to inform you that you have been authorized to undertake research in **Trans-Nzoia County** for the period ending **30th May, 2018.**

You are advised to report to **the County Commissioner and the County Director of Education, Trans-Nzoia County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

**GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Trans-Nzoia County.

The County Director of Education
Trans-Nzoia County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified

APPENDIX VI: RESEARCH PERMIT

THIS IS TO CERTIFY THAT:
MR. DAVID W LWANGALE
of EGERTON UNIVERSITY, 3167-30200
Kitale,has been permitted to conduct
research in *Transnzoia   County*

on the topic: *GENEALOGICAL
RECONSTRUCTION OF THE PROTO-
LULUHYIA LANGUAGE*

for the period ending:
30th May,2018

Permit No   : NACOSTI/P/17/78293/17262
Date Of Issue : 30th May,2017
Fee Recieved :Ksh 2000

....
**Applicant's
Signature**

....
Director General
National Commission for Science,
Technology & Innovation

APPENDIX VII: A MAP OF THE STUDY AREA I: BUNGOMA, BUSIA, KAKAMEGA AND VIHIGA COUNTIES

APPENDIX VIII: STUDY AREA II: TRANS-NZOIA COUNTY