

**A LEXICAL AND PHONOLOGICAL VARIATION IN LOGOOLI, LUTIRICHI AND
LUMUNDU: A SOCIALINGUISTICS VARIATIONIST APPROACH**

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DECLARATION

This research project is my original work and has never been submitted for examination purposes in the University of Nairobi or any other institution.

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C50/76906/2014

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DEDICATION

I dedicate this project to the following people for their unique contribution to my life. First, my deepest gratitude goes to my dear husband Abisai Amatalo for supporting me both materially and morally, and for taking good charge of the family during my absence. I also dedicate this project to my children, Brian, Jason and Natasha who have been my source of inspiration.

This work is also dedicated to my dear mother Fridah Masolia, whose support and encouragement was the foundation for my education. Finally, I dedicate this research project to the treasured memories of a dear soul of my late father, Zablun Masolia who found joy in my step to step academic excellence.

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LIST OF SYMBOLS AND ABBREVIATIONS

tʃ- ch

ʃ- sh

ɲ- ny

× -kh

ɾ -rh

LG Logooli

LT Lutirichi

LM Lumundu

+ATR Advanced Tongue Root

-ATR Retracted Tongue Root.

CAT Communication Accommodation Theory

LVC Language Variation and Change

CMS Christian Missionary Society

DEFINITION OF OPERATIONAL TERMS

- Language:** A human verbal communication system that has specific symbols and rules used by a group of people.
- Dialect:** A dialect is a variety of a language that is peculiar to a specific region or social group with relatively minor differences in vocabulary, style, spelling and pronunciation.
- Lexical item:** The smallest unit in the meaning system of a language that can be distinguished from other smaller units.
- Linguistic variable:** This refers to a linguistic feature which has more than one variant, each of which has a sociolinguistic significance.
- Lexical variation:** This is a situation where a referent is may be named using more than one lexical item.
- Referent:** A thing, a person or an action that is named by a given word.
- Variety:** A specific set of human speech patterns with similar distribution.
- Speech community:** A system of organized diversity held together by common norm and aspirations.

ABSTRACT

This study investigated lexical and phonological variation in spoken Logooli, Lutirichi and Lumundu languages spoken in the Western part of Kenya. It also investigated reasons for the Lumundu dialect leaning more towards Logooli than Lutirichi and the entrenchment of Lumundu dialect in the area of study. The study was guided by Sali Tagliamonte (2012) Sociolinguistic Variationist theory which basically accounted for the variation in words and sounds in the three dialects. The Communication Accommodation Theory (CAT) was important in the establishment of the entrenchment of Lumundu variety in the area of research. A combination of both qualitative and quantitative research design was adapted for this study. The area of study was Hamisi and Gavudunyi areas in Vihiga County. The respondents were interviewed. Questionnaires were administered to the respondents who could read and write. Focused group discussions, on the other hand, was employed for informants who were found in groups, like women at water points and motorcycle riders. Participatory observation was also employed by interacting with the native Logooli, Lutirichi and Lumundu speakers. The data collected was sorted, coded and analyzed. The results were presented in tables, figures, and percentages. The findings of the study showed that there is variation in some words used by the speakers of these dialects. The variation that was noted was that for some words, each dialect had its own word for a given referent while for others words had while for others words had a sound or sounds causing variation in the languages. It was further observed that there is a tendency of the Lumundu dialect leaning more towards Logooli than Lutirichi. The study established that one of the reasons for this was the Maragooli people were more economically and socially well off than the Tiriki people. The Logooli dialect has an orthographic representation and has been recognized in written and electronic media. It also was observed that both age and gender played a major role in the lexical and phonological variation in spoken Logooli, Lumundu and Lutirichi. This conclusion was arrived at when analysis was done basing on language use in various domains. The young people avoided the language spoken by the elderly people, hence played a major role in modification of the words in Logooli and Lutirichi and the growth of the Lumundu variety. Women were observed to be contributing to the phonological variation and the growth of Lumundu because they could pick easily the language their children spoke.

CHAPTER ONE

1.1 Introduction

This chapter presents an introductory section of the study. It lays a foundation for the study by giving background information to the study. It presents information on aspects of other research findings by other scholars which leads to the statement of the problem. It states the research questions, objectives and why the study was undertaken. The chapter then gives the scope and limitation, and theoretical framework. This study examined linguistic variation in Lutirichi Lumundu and Logooli, being mutually intelligible Luhya dialects. Some of the aspects that were investigated included the sociolinguistic factors like gender and age. The present study gave focus to lexical and phonological variation in Logooli (LG), Lutirichi (LT) and Lumundu (LM) dialects who are found within the same geographical location in Vihiga County, therefore, being dialects in contact.

1.2 Background to the study

1.2.1 Study on language contact

Studies carried out on languages in contact reveal that when two speech communities or cultures, which are in contact for a longer period of time, they present a possibility for language shift. This shift is mainly noticed in the group that is deemed to be 'weaker' although, at times there is a possibility of the powerful group shifting.

Before complete language shift, bilingualism and multilingualism is observed. However, bilingualism and multilingualism may be diglossic and not necessarily lead to language shift (Fishman, 1972). Language shift is gradual and therefore it may take a number of generation for complete shift to occur. Language shift mainly occurs in languages that are mutually unintelligible. However, it may occur in contact languages that are mutually intelligible. When this happens, a new dialect is formed (Raymond, 2003). (Trudgil P. , 1986), refers to this dialect as an inter-dialect. This assertion is seen in this study where a Lumundu sub-dialect is formed as a result of contact between Logooli and Lutirichi.

Bilingualism or multilingualism that is not used in a diglossic situation and is not stable can lead to loss of its speakers to another language. When this happens, then language shift is said

to have occurred with time, language shift being gradual, leads to language death when all speakers shift and the language no longer has any speakers. Some contact situations are stable and quasi-permanent, while others are short-lived. The longer the two languages are in contact, the more time there is for speakers of both groups to become bilingual thus prevailing conditions for interference in the structure (Thomason & Kaufman, 1988). If one of the groups in contact is much larger than the other smaller groups language is more likely to acquire features of the larger group's language than if the two groups were roughly of equal size. (Thomason & Kaufman, 1988) The Logooli speakers outnumber Lutirichi speakers. This is according to the Kenya National Bureau of Statistics that was conducted in 1998. (Statistics, 1998)

1.2.2 Background to the Logooli and Lutirichi languages

Lutirichi, Lumundu and Logooli are part of the group of dialects that make up Luhya of the Bantu family of languages. They are among the 17 dialects of Luhya in western Kenya apart from Lumundu that has not been recognized yet. Speakers of these languages can communicate effectively in more than one dialect and they alternate the dialects possibly for various reasons, some of which this study will investigate. Other languages spoken by Abatiriki (Lutirichi speakers) and Abalogooli (Logooli speakers) include Kiswahili and English in addition to other Luhya dialects.

Kiswahili and English being official languages in Kenya, are taught as compulsory subjects in the public schools curriculum without forgetting the sign language. As a result most Kenyans are either bilingual or multilingual including the Logooli, Lumundu and Lutirichi speakers. In this study, investigations were done to establish language variations in Lutirichi, Logooli and Lumundu.

1.2.3 The Luhya people

Luhya who are also called Abaluhya with a population of 5,338,666 are the second largest ethnic group in Kenya after the Kikuyu who have a population of 6,622,576. This is according to the (Statistics, 1998). Luluhya language spoken by the Luhya people is subdivided into seventeen sub-dialects that are mutually intelligible (Appleby, 1947). They are;

Ababukusu, Abakhayo, Abasaamia, Abakabras, Abamasaaba, Abatachoni, Abawanga, Abatachoni, Abatsotso, Abatirichi, Abesukha, Abedakho, Abesukha, Abanyore, Abalogooli, Abakisa, Abanyala (Angogo R. M., 1980).

Although the Luhya dialects are mutually intelligible, they vary in different ways. Those that are closer to each other are able to comprehend easily what their interlocutors say than those that are far apart in the language continuum. Here are examples of words showing variation in some of the Luhya dialects (Angogo R. K., 1983)

Table 1.1: Sample of lexical items in some Luhya dialects.

LUNYOLE	LULOGOOLI	LUTIRIKI	GLOSS
Isie	Inzi	Inze	Me (I)
Amaachi	Amazi	Maatsi	Water
Lisui	Liisu	Lisui	Hair
Injala	Inzara	Inzala	Hunger
Indeve	Endeve	Shisako	Chair
Esipikapiki	Kibigabigi	Shipichipichi	Motorcycle
Mukhana	Mukana	Mukhaana	Girl

This sample was chosen from the 17 Luhya dialects because they are found within the same geographical location at Hamisi with Abanyore and Maragooli whom some are immigrants.

1.2.3.1 Abalogooli people and their language

Abalogooli are descendants of Mulogooli, who is the father of Abalogooli. It's one of the sub dialects of Luhya of the larger Bantu group of people. History is told that Mulogooli's ancestors came from Arabian Peninsula and travelled down the Nile in Uganda. They originated from Misri in Egypt (Ndanyi, 2005). The earliest ancestor in the group's genealogy is Omwa, who is believed to have lived in Bunyoro in Uganda. He and his peers moved towards Mt. Elgon where they dispersed. Mulogooli's father settled in Siguli islands in Bondo later Mulogooli and his wife Kayesa gave birth to four sons that make up the Abalogooli's great houses in their clan structure (Ndanyi, 2005).

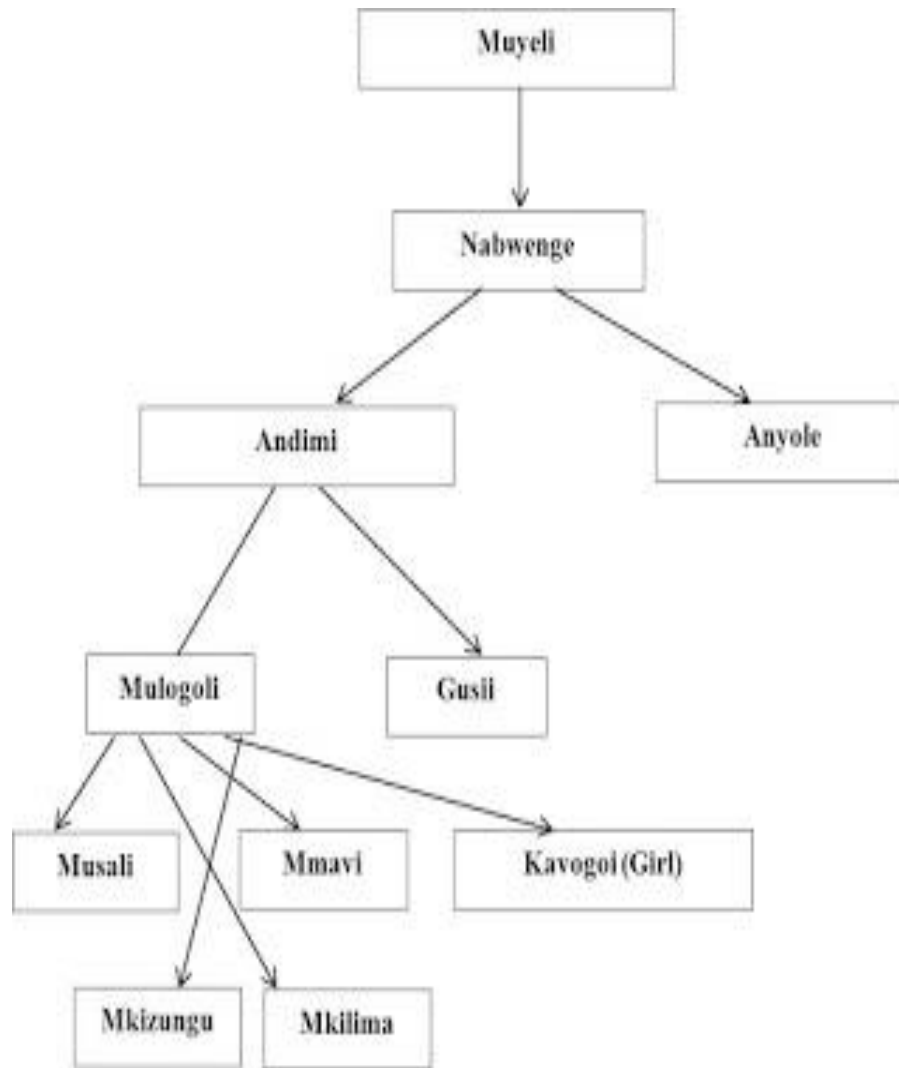


Figure 1.1: Logooli clan structure according to (Ndanyi, 2005).

Logooli is one among the sub dialects of the seventeen dialects of the Luhya cluster of dialects of the larger Bantu languages. The speakers are found in western Kenya with their degrees of intelligibility varying. Literacy in Logooli was introduced by the Quaker missionaries who settled in Kaimosi. They also introduced formal education to the Logooli. The pioneer students who were Logooli speakers helped in the translation of the bible,(Orege, 2011).

The first book to be written in Logooli was a story book and was published in 1907 by the CMS-Christian Missionary Society press in Kampala. In 1908, part of the New Testament was translated into Logooli. The complete bible was translated into Logooli and published in

1952. This was one of the major works written in Logooli and till recently all the Luhya dialects have been reading the Logooli bible,(Orege, 2011).

1.2.3.2 Tiriki people and their Language

The Tiriki, also called Abatiriki are said to have originated from Misri in Egypt under the leadership of Mudiriki, whom the people speaking Lutiriki are named-Abatiriki. The name Abatiriki is also thought to have come into existence as a result of the bearers being in close contact with the Terik, thereby adopting and bantuising Terik to Abatiriki. This could be thought true basing on the circumcision rites of the Abatiriki which are similar to those of the Terik.(Anjiji, 2008)

The Terik people are found in western Kenya in Vihiga County, bordering Logooli people on the West and the Kalenjin in the East. They are basically found in Hamisi and Kaimosi where the two distinct varieties of Lutirichi emanate. Kaimosi is well known because of being the first place where the missionaries settled.

Lutirichi is one of the seventeen dialects of Luhya, the Bantu language. Like all other Bantu languages Lutirichi is an agglutinating language. Basing on the degree of mutual intelligibility and the shared boundaries. The Tiriki people who speak Lutirichi are divided into two categories, Eastern Tiriki and the Western Tiriki.

The Tiriki people at Kaimosi area are called *Bagwi* and they speak native Lutirichi. They are on the eastern part of Tiriki referred to as, *Ibugwi*. The other group of the Abatirichi occupy the western region-*Imatioli*. This group of Tiriki people do not speak native Lutirichi because of the influence from Logooli speakers they are in contact with. The Abatirichi people who border the Logooli speakers are said to speak Lumundu sub dialect which is a hybrid of Logooli and Lutirichi(Anjiji, 2008)

1.3 Statement of the problem

The Tiriki and Maragoli have co-existed for years. One reason for this is because of having a common origin, religion and intermarriage. Statistically, the Logooli speakers outnumber the Lutirichi speakers. Their intense contact has resulted in a dialect called Lumundu. It is my observation that the Lumundu variety seems to be more related to Logooli and no studies have

been done to show this. What exactly makes it have that tendency of leaning more towards Logooli than Lutirichi need to be studied.

(Thomason & Kaufman, 1988) Say that:

It is the sociolinguistic history of the speakers, and not the structure of their language, that is the primary determinant of the linguistic outcome of language contact.

Their close interaction with the Logooli speakers has resulted in a rising sub-dialect called Lumundu. This contact also creates variation in the languages used. This has also not been studied. This study intended to fill that academic gap using the sociolinguistic Variationist theory. This study, therefore, was set to carry out a systematic investigation into variation in words and sounds in spoken Logooli, Lutirichi and Lumundu. It also intended to investigate reasons behind the Lumundu code leaning more towards logooli as well as the extent to which Lumundu is used in different domains in the area of study.

Table 1.2: Examples of formation of Lumundu words.

LOGOOLI	LUTIRIKI	LUMUNDU	GLOSS
Chiriri	Shiriri	Kiriri	Shadow
Nduuki	Nduushe	Nduuki	Reach
Vuswage	Vuswaache	Vuswaaje	Sorghum
Keveere	Shiveere	Kiveere	Udder
Enzoka	Inzukha	Inzoka	Snake
Endeve	Shisako	Indeve	Chair
Imbazi	Ihaywa	Inbazi	Axe

Logooli speakers were the first among the Luhya people to interact with the missionaries, and they translated the bible to Logooli. They were the first Luhya people to get formal education and were among the first African teachers deployed to Tiriki regions. The Lutirichi speakers' shift towards the Logooli dialect, though this needed to be verified(Orege, 2011). A systematic investigation to find out the aspects that lead to the Lumundu dialect leaning towards Logooli has never been investigated. There is no study on lexical and phonological variation involving Logooli, Lutirichi and Lumundu. This study therefore, intended to fill the gap using the Variationist theory and determining the entrenchment of the Lumundu dialect using the CAT

1.4 Research Questions

In view of the statement of the problem presented above, the research questions are;

- i) What phonological and lexical variation features exist in Logooli, Lutirichi and used in Lumundu?
- ii) What factors are responsible for the Lumundu dialect's inclination towards Logooli?
- iii) How is the entrenchment of the Lumundu code among the respondents of Hamisi and Gavudunyi?

1.5 Objectives of the study

- i) To describe lexical and phonological variation in Logooli, Lutirichi and Lumundu dialects
- ii) To investigate the factors behind the inclination of Lumundu variety towards Logooli.
- iii) To examine the entrenchment of the Lumundu code among the respondents in Hamisi and Gavudunyi areas.

1.6 Justification

To the best of my knowledge there is no study in linguistics based on describing linguistic variation in Lumundu, Logooli and Lutirichi as well as identifying the motivating factors for Lumundu variety's inclination towards Logooli and the entrenchment of Lumundu dialect in the area of study.

The current study therefore aimed at filling the existing knowledge gap in investigating linguistic variation involving Logooli, Lutirichi and the hybrid Lumundu code using the Variationist theory. The Communication Accommodation Theory helped to explain the motivations for the Lumundu dialect to be inclined towards Logooli as well as its entrenchment.

This study added to the body of knowledge in sociolinguistics concerning language variation where studies were done on three mutually intelligible languages in contact. It was also meant to benefit the language and policy makers at county and national levels, and also curriculum developers to know about the existence of the Lumundu dialect for documentation, recognition and provision of curriculum materials used in lower primary schools in the area so that the Lumundu speaking learners are not disadvantaged. It is also important to other scholars studying other aspects of language in the Luhya dialect like tone to know that the Lumundu dialect exists and therefore also needs to be recognized, studied and documented.

1.7 Scope and limitation

This study focused on identifying and describing phonological and lexical variations in the Logooli, Lutirichi and Lumundu, being a hybrid code arising as a result of the two speech communities being in intense contact. In our area of research there existed other languages like Kalenjin but we restricted ourselves to the Logooli, Lumundu and Lutirichi dialects only. Other Luhya dialects were also left out.

The researcher did not delve into other aspects of variation that were identified during the research like syntactic, and pragmatic variations and other aspects of grammar. The study investigated nouns and verbs only and other parts of speech were not investigated since the study would have been quite wide.

1.8 Theoretical Framework

The theoretical frameworks adopted for this study were the Variationist Theory (Tagliamonte S. , 2012), and The Communication Accommodation Theory (Coupland, Giles, & Justine, 1991). The Variationist Theory which was propounded by William Labov (Labov W. , 1972) was chosen because of its capability to explore and account for the linguistic variation that occur among dialects that are in contact, which eventually give rise to new varieties. The (Labov W. , 1963) Variationist proponents observe that language variation is systematically organized basing on the social behaviour of the speakers. (Coates, 1992), also observe that individuals speak in different ways in different contexts. This is a clear implication that languages are not homogeneous and every language consists of a variety of personal speech habits and groups of similar idiolects and each is characterized by more or less identical lexical, phonological and grammatical features, (Oduol, 1990).

Aspects such as language change associated speakers gender, geography, ethnicity, socio-economic and age are studied. Different linguistic variables are analysed, which must be alternatives within the same grammatical system which have the same meaning in discourse (Michael D. Scott, 1997) Although some variants may show a little difference in meaning and distribution, and if they are still part of a linguistic variable they are still part of a structured set in grammar. (Denham & Lobeck , 2010)

The choice of one variant or the other must show variance in a defined way what is referred to as heterogeneity that is structured i.e. variation does not occur randomly rather it is structured, this means that there is a difference but there is structure to it (Tagliamonte S. , 2012). Linguists therefore aim at unveiling this orderly heterogeneity.

Research has revealed that variability in language is rarely free and features which vary are at times conditioned by a complex of linguistic and social factors (Oduol, 1990)

The theory also explores the different ways of saying more or less the same thing that may occur at every level of grammar in a language, in every style, register of a language, dialect, in every speaker, often in the same discourse in the same sentence. This shows that variation is everywhere all the time hence being referred to as variation that is inherent. Inherent variation is in the individual, group, the community and beyond. This tenet helped in identification of linguistic features that can be studied. Variation can occur in an individual,

what is referred to as intra-speaker variation or across a group of speakers what is known as inter-speaker variation,(Tagliamonte S. , 2012) This was appropriate for the study as it enabled the researcher be aware of variation in a speech community as well as variation within an individual where a respondent could communicate comfortably in the three dialects.

The choice of a dialect feature can be influenced not only by the independent variables of style, context, class and region but also by the speaker's willingness to accommodate to another dialect.(Oduol, 1990)

There several kinds of variation, namely phonetic variation, phonological variation and semantic variation. Phonetic variation is concerned with pronunciation which does not affect the language at the phonemic level. Phonological variation shows a variation in pronunciation but the variation is at the phoneme level. Semantic variation, on the other hand, is variation is that which shows difference in meaning. Here some words differ in meaning from dialect to dialect.(Tagliamonte S. , 2012)

1.8.1 The Tenets of Variationist Sociolinguistic Theory

The proponent of the Variationist Sociolinguistics gave a number of principles that guide the theory. These principles include; accountability, speech community, accessing the vernacular, the quantitative method, linguistic variables, function asymmetry and circumscribing the variable (Tagliamonte, 2006).

The principle of accountability states that the linguistic variant under investigation must be correctly analysed. The researcher must consider all the variants as long as they comprise the variable context. This means that the analysis must take into account any other realization of the same form which is seen to be the norm(Tagliamonte S. , 2012).

The most important goal of Variationist sociolinguistics methodology is to access the vernacular (Tagliamonte, 2006). Vernacular here refers to real language in use(Milroy J. , 1992). Vernacular is invaluable in a Variationist Sociolinguistics study because it is considered to be highly systematic and is devoid of style. It instead forms the foundation onto which other styles are developed. The current study found this beneficial for credible findings and therefore sought to carry out the study in rural Hamisi and Gavudunyi area in Vihiga County.

The Language Variation and Change theory LVC confirms that variation is inherent in the individual, group, community and beyond (Milroy L. , 1980). An example to inherent variability is when the same individual alternates variants in the same conversation. This implies that variation is appropriately situated in the idiolect. In some cases variation is sensitive to regional distinctions. When speakers have a choice between alternative forms they choose the variant which minimizes processing complexity, (Tagliamonte S. , 2012).

1.8.2 The Communication Accommodation Theory

The Communication Accommodation Theory (CAT) was developed by (Coupland, Giles, & Justine, 1991) . It argues that, in a conversation, the interlocutors always want to speak and behave in the same way as those they engage in the conversation with. It gives reasons why people appear friendly in a conversation both when they speak and when they communicate without words.

When two people who speak different varieties of the same language communicate, they tend to use each other's language easily. This eventually results in linguistic changes in either language as they continue being in contact and emergence of new varieties (Trudgil P. , 1986).

Logooli and Lutirichi are mutually intelligible dialects of Luhya. When in contact linguistic items may be transferred from one variety to the other. This interaction may be responsible for the growth of the hybrid Lumundu dialect.

This research therefore focuses on language variation in Lutirichi, Logooli and Lumundu within the theoretical framework of (Coupland, Giles, & Justine, 1991). This theory argues that, in a conversation, the interlocutors always want to speak and behave in the same way as those they engage in the conversation with.

The CAT concerns two main processes; divergence and convergence. Convergence refers to a situation where individuals adopt to one another's communicative ways to make them similar to theirs. Divergence, on the other hand, is where speakers dissociate themselves from other people's both spoken and non-verbal communication ways. Speakers, for example, here do not associate themselves with others. This can occur at lexical and grammatical levels but also in the way people behave like the way they move their bodies, how close they are, the way

they look and how they maintain eye contact. This occurs both for convergence and divergence. Giles' initial work looks mainly at convergence in terms of length of contact and the value attached to the language or the accent. It is sometimes difficult for people to accommodate to another's language or accent especially if the interlocutors are of the same social status.

Similarly, (Baker, 2001), explains that a shift is more likely to occur towards languages that are regarded superior and have political influence. Divergence may also occur when minor languages are in contact, and may wish to retain its vitality especially if threatened as a heritage language i.e. in a case where the speakers of that language have a strong recognition of the language as a symbol of their ethnic heritage. This is useful to this study because it is my observation that the Logooli speakers maintain their language when in contact with the Lutirichi speakers.

1.9 Literature review

This section looks at studies related to language variation discussed by other scholars. The current study is not the pioneer in the study of language variation since other studies have been done on the same. The study is therefore meant to fill in part of the gap left by other scholars.

Margaret MacLagan studied regional and social variation. She says that regional variation comes into play because people basically speak differently in different places. Social variation on the other hand involves regional differences that result in social classes, gender, ethnic background and education. All areas of language; morphology, phonology, syntax and lexis can show both regional and social variation (Ball, 2005).

Dennis R Preston and Gregory C Robinson studied dialect perception and attitudes towards languages and their varieties. They say that attitudes that people have towards languages and their varieties seem to be tied to the attitudes that the people have towards the particular group of people who use that language. Some groups are perceived to be descent, hardworking and intelligent and so is their language or variety. Some are believed to be romantic, laid back and devil-may-care, and so is their language or variety. Others are still believed to be lazy, insolent and procrastinating, and so is their language or variety. Germans are said to be harsh because of their guttural consonants, US southerners are laid back and lazy as seen in their

drawled vowels. It can therefore be concluded that people's reactions to language varieties tell a lot of their perception of the speakers of these varieties. The implications of such attitudes about individuals who use language in a certain way can affect its users in certain ways especially if in the negative (Ball, 2005). This was useful to this study as far as objective two for this study is concerned. It was observed that Lumundu code showed a tendency of leaning towards Logooli.

A scholar, Julie Roberts explored acquisition of sociolinguistic variation, he explains that variation was considered to be found within the individual child and related to the rate of acquisition rather than order. It was made certain that very young children can and do produce phonemes that are specific to their region and social dialects and these phonemes vary in such a way that they sound like other speakers of their communities (Ball, 2005).

Jenny Cheshire studied sex and gender in Variationist research. He points out that gender together with age, social class and ethnicity is widely used social demographic categories that classifies individuals into males and females. Survey done in English speaking world show that the -ing variable, men use the higher alveolar / n/variant than the women in their social class who use a higher proportion of the velar plosive. Men frequently use the non-standard forms than women. Again, women favour the incoming prestige forms more and are mostly the innovators than men (Chambers, Trudgil, & Natalie, 2004).

Kirk Hazen in his studies, *The Family*, examined language variation that showed patterns of language transfer from parent to child. He says that language variation patterns in the family are set by family from a young age, and later peer group may modify what had already been established. The fact that children and parents cannot acquire language at the same time, and that parental acquisition processes are no longer adhered to, it makes it obvious for children to have some variations in their language different from that of their parents. He further observed that if the family has an influence on language variation patterns that are independent of other social factors like age and gender, then children in these families identify in terms of dialect features with their parents to some extent, and not their social categories or the larger speech community (Chambers, Trudgil, & Natalie, 2004).

Giving attention to variation effects within the family, two possible influences could be demonstrated with family language variation patterns i.e. transfer from parent to child or

transfer from child to parent. Parent norms may be modified through being in contact with their children (Chambers, Trudgil, & Natalie, 2004). Some parents may want to maintain the affection with their children by identifying with their linguistic patterns.

Arto Antilla, in her studies on variation and the phonological theory, says that variation is studied by examining the use of external factors such as gender, age, register and social class. Phonology, syntax, lexicon and morphology being internal factors are also crucial in studying linguistic variation. She explains that in many dialects of English consonant clusters that are word final are variably made simple by deleting the coronal stop. eg **cost me** becomes, **cos' me**. The same final coronal consonants can be retained if syllabification as part of the following onset is a vowel e.g. *lost Ann* becomes *los.tAnn* but not in *l* like *lost Larry*. A further explanation is given as to how external factors interface with internal factors in variation. Grammars are structural objects built out of innate principles that are universal. External factors show the way these structural objects are used. This means that external factors can be grammar reduced to choices. This is as far as the modular view is concerned. The anti – modular view states that there exist no difference between internal and external factors which fairly interact with each other directly (Chambers, Trudgil, & Natalie, 2004)

(Kebeya , Bwire, Erastus, & Makokha), studied an intra-dialectal analysis of a dialect of Luhya; a backwash effect on language teaching and learning. Their findings showed that there existed salient phonological variations in the articulation of consonantal variants that are influenced by social factors of geographical region in the spoken Lughyo .the findings therefore necessitated the need for recognizing the two variations to address the need for standardization.

(Nasambu, 2017), carried out a study on lyrical variation in spoken Lubukusu in Bungoma County. The findings were that nouns recorded a higher variability than verbs.

(Kisembe, 2005), studied a linguistic Analysis of Luhya Varieties spoken in Western Kenya. Her findings were that Luhya varieties are expected to be similar in many ways. The Bantu spirantization and the 7-5 vowel merger strongly suggest a shared historical development from an earlier common ancestor the absence of the Bantu spirantization process and the 7-5 merger in Idaxo, Isuxa, Tiriki and Logooli (southern Luhya) distinguishes these varieties from other Luhya varieties. His study was of importance to this study because it gave guidance on

the vowel sounds of Logooli, Lutorichi and Lumundu dialects. The previous researchers on Luhya languages explored switching of code as a communication strategy using the psycholinguistic theory. (Ngure, 2015), investigated language shift from Rendille to Samburu, (Kyama, 2014) studied lexical change where Kisigalla is losing its words to Kiswahili and (Nasambu, 2017), studied Lexical Variation in Lubukusu in Bungoma County. These studies are related to the current research in the sense that they study language use in different speech communities. However, they differ from the current study because this study focuses on language variation involving three dialects.

1.9.1 Review of Theoretical Literature

1.9.1.1 The Speech Accommodation Theory

The Communication Accommodation Theory evolved from the Speech Accommodation theory (SAT) about the way accents shift. It was meant to show the changes that occur in speeches as well as to determine what drives the shifts when people in contact converse and consequences that arise as a result of such a contact. It specifically concentrated on the divergence and convergence phenomenon. The Communication Accommodation Theory has broadened this to include communication that is done non-verbally and discursive dimension way of social interactions.

1.9.1.2 .Social psychology and social identity theory.

The reasons why speakers converge or diverge from a language accent, dialect or behavior of its interlocutors is explained by these theories. It is looked at in terms of social exchange process, similarity-attraction, distinctiveness in groups and causal distribution. CAT has borrowed this from the social exchange theory like the SAT. According to the social psychology theory, a people perceive themselves in terms of the groups they belong to. The social identity theory, on the other hand, argues that people try to remain relevant to a group by associating a group they think is suitable to them and that which impacts on them positively.

Causal attribution process, utter group distinctiveness, social exchange process and similarity attraction are based on the social-psychology theory. Similarity –attraction theory explains that of attitudes and beliefs are similar to those of others, the more likely it is for them to be attracted. Verbal and non-verbal communication are mechanisms that lead to convergence. The social exchange process states that before we take any step, we tend to assess the benefits that we will get and how demanding the choices are thus those that will bring greater benefits at a lesser cost are chosen. Causal attribution process explains and evaluates people’s behavior in terms of motivations. Thus to accommodate to other people’s language there must be considerations put in place first(Trudgil P. , 1986).

Finally, the inter group distinctiveness theory argues that when different groups of people are in contact, they tend to find out what is common among them in terms of what the other group owns, their appearance and even what they can do. Many of the social identity theory’s principles are similar to those of The Communication Accommodation Theory (CAT).

The Communication Accommodation Theory (CAT) is guided by the following assumptions;

- i) In all conversations, there are similarities and dissimilarities in both speech and behavior.
- ii) Our evaluation of a conversation depends on the deductions we make out of the interlocutors’ behavior and speech.
- iii) The way people use language and how they conduct themselves tells us about where they belong in the society socially and the kind of people they relate with.
- iv) The societal expectations in behavior is key for language shift process.

CAT, therefore is useful in examining the creation and entrenchment of Lumundu within the Lutirichi and Logooli speaking communities. With this model as our framework, the present research will be able to account for the motivations for the hybrid of Lumundu code leaning towards Logooli

1.10 Research methodology

This section presents a descriptive account of the procedures that the researcher used in gathering and processing data with regards to this study.

1.10.1 Research design

Being a sociolinguistic research, the research questions and objectives played a major role in the choice of data collection method, analysis, and presentation. A combination of both qualitative and quantitative design was used. The quantitative design was used because the researcher sought to establish the number of speakers for an identified item of the research. The qualitative design was considered in order to account for some variants that could only be described using words. This combination therefore complemented each other hence maximizing the strength and minimizing the weaknesses of each other. A descriptive survey design establishes and reports the way things are without any manipulation (Mugenda & Mugenda, 2008). The respondents were selected through purposeful sampling within the area of research.

The methods used were focused group discussions, interviews and questionnaires to collect data. These data were collected in areas where language use involving the Logooli, Lutirichi and Lumundu speakers were in contact.

1.10.2 Data collection and instrumentation

In an attempt to deal with the first objective of this study, data concerning phonological and lexical variation at different times and points were collected. Variationist Studies have a laid down procedure in collecting sociolinguistic data. To begin with the linguistic features that vary in a community are identified by the researcher who then identifies a suitable sample of people from whom they gather the information. After that, interviews involving both the formal and informal language use follows, then finally data analysis is done (Mesthrie, 2002).

The researcher's intention was to identify lexical and phonological variation in Logooli, Lutirichi and Lumundu, factors responsible for Lumundu leaning towards Logooli and the entrenchment of the Lumundu variety in the area of research. A variety of data collection techniques were used. They included;

- Interviews
- Focused group discussions
- Language use questionnaires

1.10.2.1 Interviews

Interviews were conducted during data collection in order to collect data on lexical and phonological variation. Questions pertaining language use of Logooli and Lutirichi were asked among others. The elderly people who had lived within this vicinity for long were also interviewed on what could be the possible causes of Lumundu leaning towards Logooli. The researcher being a native Logooli speaker made a list of words in Logooli consisting of nouns and verbs, read them out to the informants and asked them to give the equivalents of the words in Lutirichi and Lumundu. This research having an interest in the sounds, the respondents were asked to pronounce the words in order to establish the variation in sounds as well as variation in words referring to the same referent.

Interviews conducted had semi-structured questions which were asked in the same way to all the respondents. The advantage of this is that the researcher is able to interact with the respondents directly. This is useful because it enables them to get involved in the discussion which in turn enables the researcher to identify the items being sought. The interviews were conducted in informal settings like market places, homes as well as at water points. Such places were found to be ideal because the atmosphere was relaxed for the informants. These interviews were conducted in vernacular as recommended in (Tagliamonte S., 2006). The information collected was noted down and then later on orthographic and phonetic transcriptions were done which made the analysis easier.

1.10.2.2 Focused group discussions

This method was used to get data from specific group of informants such as the youth, the elderly and women. This method enabled the researcher to collect the different lexical items, both nouns and verbs. This method of collecting data was used among people who were found in groups. The men who do transport using motorcycles are found chatting in groups as they wait for their passengers. The researcher took advantage of this and involved them in a discussion concerning the use of LG, LT and LM in which the researcher participated in the discussions. From this the researcher collected lexical items that varied in the three dialects as well as the different pronunciation of words in the three dialects. A discussion about the Lumundu dialect leaning towards Logooli was also done here. The information collected was noted down. The elderly people were found at the market places in the evenings and they also

provided the sought information, particularly the reasons for the inclination of Lumundu towards Logooli. Women found at water points provided information concerning the usage of the three varieties by also pointing out the different lexical items used in the three dialects. Data collected were noted down and analysed in terms of the variations in the lexical items and sounds.

1.10.2.3 Language use questionnaires (LUQ)

Considering the third objective of this study, information was sought with regard to entrenchment of Lumundu in the areas of study. This was used for data collection from the literate respondents who could read and write, like teachers and students. Here questionnaires were administered to the respondents which were divided into those for the young respondents and those for the adult respondents. They were to give their bio data first before responding to the items given. This technique was basically used to collect information as far as the entrenchment of Lumundu variety was concerned. It furnished this study with data regarding the use of the three varieties in different domains. This method was appropriate for the current study because the researcher was able to establish those who used the Lumundu dialect more being a hybrid of Logooli and Lutirichi and how widely it is used.

1.10.3 Sampling technique

This research used stratified sampling, purposive sampling and snowball sampling. The stratified sampling was used because the Lutirichi, Logooli and the Lumundu speakers are found in strata. Since this study examined the intergenerational transfer of language, data was collected from the elderly, the youth and the middle aged people. The minimum age bracket of the respondents was 10 years, in the rural Vihiga County. For credible findings on variation, the informants should be non-mobile to guarantee that their speech is characteristic of the region in which they live, they should be older in order to reflect the speech of a bygone era. They should be rural presumably because urban communities involve too much mobility. Males are preferred to females because in western nations, women's speech tends to be more self-conscious than men (Trudgill & Chambers, 1980). This also applies to Kenya and particularly Vihiga County where the study was based.

Age factor enabled the researcher to assess the linguistic behaviour of the respondents of different ages. The younger informants were sampled from primary, secondary and tertiary

institutions. The older ones of age 35 and above constituted teachers in the institutions as well as those identified at market places and homes. Purposive sampling was used in getting elderly informants because of their immobility nature while snowballing sampling ,which is a non-random sampling in which the researcher identified an informant who in turn identified other informants in the population (Gray 2009:55 cited in Ngure (2015) was used especially across the board.

1.11 Data analysis

In analyzing the data, the sounds and lexical items of Logooli, Lutirichi and Lumundu were checked and transcribed orthographically and phonetically. Changes involving morphemes in the dialects was looked into. To illustrate this, the Lutirichi, Logooli and Lumundu lexical items and the sounds that exhibited variation were presented in terms of tables showing the variation. This was done in line with the theory selected to guide this study which accounts for both internal and external changes in a language.

1.12 Conclusion

This chapter basically focused on the different aspects of the entire study topic. It outlined information regarding the background to the study, where a background on the Luhya people was generally done then narrowed down to the Maragoli, Tiriki people and their language was done as well as the Lumundu dialect. The statement of the problem, objectives, research questions as well as the theoretical framework adopted for the research was outlined as well. It also stated the literature review, research methodology and the data analysis strategies. The next chapter looks into the phonemes of Logooli, Lutirichi and Lumundu.

CHAPTER TWO
THE PHONEMES OF LOGOOLI, LUTIRICHI AND LUMUNDU

2.1 Introduction

This section presents, the Logooli, Lutirichi and Lumundu sound systems. It was important to consider this in the current study because it provides invaluable basis in establishment of the phonological and lexical variation in the three dialects. Both the consonant and the vowel sounds were investigated. The chapter has three sections that described each dialect separately.

2.2 Logooli sounds

2.2.1. Single Logooli Consonants

To start with, Logooli dialect has 22 main consonants that are each used singly in formation of syllables. This study has classified them into two groups; the single consonants and geminate consonants. They were presented by showing their orthographic and phonemic forms as well as examples of their occurrence in Logooli words as shown in table 2.1

Table 2.1 Single Logooli Consonants

Orthographic symbol	IPA Symbol	Example	IPA	Gloss
Bb	b	BABA baba	/baba/	Father
Pp	P	RIPERA ripera	/ripera/	Guava
Dd	d	DEEKA deeka	/de:ka/:	Cook
Tt	t	TEEVA teva	/te:va/	Ask
Gg	G	GURA gura	/gura/	Buy
Kk	k	KESOGOTO kesogoto	/kesogoto/	Maize cob
Mm	m	MAGINA magina	/magma/	Stones
Nn	n	NOGA noga	/noga/	Break
Vv	V	VAAZA vaaza	/va:za/	Sharpen
Ff	F	FAANA faana	/fa:na/	Look like
Zz	Z	ZIINDA ziinda	/zi:da/	Lice
Ss	S	SINZA sinza	/sɪza/	slaughter

Hh	H	HAANA haana	/ha:na/	Give
Jj	dʒ	RUJU ruju	/rudʒu/	Cooking pan
Ll	l	LLOGO llogo	/llogo/	witchcraft
Rr	R	RINDA rinda	/rinda/	Wait
Ww	w	WITU witu	/witu/	Ours
Jj	j	YEYA yeya	/yeya/	sweep
CHch	tʃ	CHEYERO Cheyero	/tʃejero/	Broom
NG'ng'	ŋ	KUNG'AHA Kung'aha	/kuŋaha/	To become thin
NYny	ɲ	KONYENYA Konyenya	/kɔŋɛɲa/	To skin an animal

2.2.2. Geminate consonants

These are consonants formed as a result of combining the same consonants in word formation. They are pronounced the same as normal consonants only that they are longer. They therefore are lengthened consonants. These consonants are;

Table 2.2: Logooli Geminate consonants

Orthographic representation	IPA Symbol	Example	IPA	Gloss
DD	dd	DUDUDDUdududdu	/dududdu/	Very full
GG	gg	GAGAGGAgagagga	/gagagga/	Very hard
LL	ll	LLOVA llova	/llova/	earth
MM	mm	IKIIMMA ikiimma	/iki:mma/	strength
PP	pp	PAPAPPA papappa	/papappa/	Very hot
TT	tt	TITITTI tititti	/tititti/	Very black
ZZ	zz	ZEZEZZE zezezze	/zezzeze/	Very white

2.2.3Vowels

Logooli vowels can be categorized into two; the short vowels and long vowels.(Ndanyi, 2005). This information was important because it helped in the establishment of variation in

terms of vowel sounds. There were some words that had the same vowel sounds but pronounced differently.

Basically, the Proto-Bantu reconstruction done indicate that Bantu languages have seven vowels. This includes languages studied here that is; Logooli, Lutirichi and Lumundu. The vowels are/ a e i o u ɨ (Angogo R. M., 1980). However, the /ɨ / and / ɨ / segments in many Bantu languages have been merged with the short/ i/ and /u / vowel sounds respectively giving rise to the five vowel sounds; a e i o u.(Angogo R. M., 1980)The missionaries adopted the five vowel system as a result of Luganda and Swahili influence, being Bantu languages. Among other Luhya dialects, Logooli, Lutirichi, Isukha and Idakho have retained their original seven vowels; / a e i o u ɪ ʊ/. However, these speakers continue to write only five vowels as they cannot distinguish between the lax and the tense vowels. This is due to lack of their orthographical representation which seem not to bother anyone although poses a problem to scholars who would want to study these dialects from written sources.(Angogo R. M., 1980). The current study considered the five primary vowels that are used in these dialects.

2.2.3.1 Short vowels

There are seven short vowels in Logooli as shown in table 2.3 below

Table 2.3: Short vowels

Orthographic representation	IPA Symbol	Example	IPA	Gloss
Aa	a	amaduma	/amaduma/	Maize
Ee	e	endeve	/ɛ ⁿ dɛvɛ/	Chair
Ii	i	inyumba	/ɪnu ^m ba/	House
Oo	o	ovogere	/ɔvɔgɛɾɛ/	Leprosy
Uu	u	uvwoni	/uvwoni/	Sins
Ii	ɪ	inguvu	/ɪ ⁿ guvu/	dress
U	ʊ	kukubana	/kukubana/	fighting

Table 2.4 above shows the seven vowels in Logooli and examples of words in which they occur. As earlier stated a clear distinction has not been drawn between the vowel sound /ɪ/ and /ʊ/orthographically.

2.2.3.2 Long vowels

These are vowels that are pronounced longer than the single vowels as shown in table 2.4 below.

Table 2.4: Long vowels

Orthographic representation	IPA Symbol	Example	IPA	Gloss
AAaa	a:	AMAGAANDA amagaanda	/amaga: ⁿ da/	beans
EEee	e:	AMAVEERE amaveere	/amavɛ:re/	milk
Iiii	i:	IKIMIINYI ikimiinyu	/ikimi:ɲu/	chick
OOoo	o:	OVOGOONGO ovogoongo	/ovogo:no/	fibre
UUuu	u:	UMUKUUNZI umukuuzi	/umuku: ⁿ zi/	husks

TheLogooli long vowel sounds presented in table 2.5 above are only five in number. This is because the study could not identify words that had the /ɪ/ and /ʊ /sounds.

2.3 Lutirichi sounds

There is no standardized orthography that exists for the Lutirichi dialect. This therefore means that Lutirichi uses the orthography worked out by the Friends Mission for the Logooli dialect in writing the Lutirichi language. Here modifications are made which may not be perfect because Lutirichi differs considerably from Logooli in both phonology and morphology, though being mutually intelligible(Sangree & Sangree, 1956). As a result of this, the study based the Lutirichi orthography on the established Logooli sounds

2.3.1 Single Lutirichi consonants

The current study established that there are 20 single consonant sounds in Lutirichi. These consonant sounds are used singly in Lutirichi words as indicated in table 2.5 below.

Table 2.5: Single Lutirichi consonants

Orthographic representation	IPA Symbol	Example	IPA	Gloss
Ff	F	FUUMA fuuma	/fu:ma/	cover
Hh	H	AHIMBI ahimbi	/ahi ^m bi/	near
Jj	dʒ	JENDA jenda	dʒɛ ⁿ da/	walk
Kk	K	KUUKHU kuukhu	/ku:χu/	grandmother
Ll	L	KHULANGA khulaga	/χila ⁿ ga/	promise
SHsh	ʃ	SHISUNDI shisundi	/ʃisu ⁿ di/	darkness
NYny	ɲ	INYAMA inyama	/ɲama/	meat
NG'ng'	ŋ	ING'INING'NI ing'ining'ini	/ɪŋɪɲɪɲɪ/	star
CHch	tʃ	KHUCHERA khuchera	/xuʃɛra/	To measure
Mm	m	MOLOMA moloma	/molɔma/	talk
Nn	N	NUUNU nuuna	/nu:na/	suckle
Pp	P	SHIPILA shipiila	/ʃipi:la/	plastic
Rr	R	SHIRENJE shirenje	/ʃire ⁿ dʒɛ/	leg
Ss	S	SUURI suuri	/su:ri/	Have refused
Vv	V	VARITSA varitsa	/vari/	count
Ww	W	WINA wina	/wina/	who

Yy	Y	YIITSA Yiitsa	/ji:tsa/	Is coming
SHsh	ʃ	SHIVALA Shivala	ʃivala/	World
NYny	ɲ	INYANZA Inyanza	/iɲa ⁿ za/	Lake
RHrh	ɾ	RIRHEMWA rirhemwa	/riɾe ^m wa/	Banana

2.3.2 Lutirichi geminate consonants

These are consonant sounds that are lengthened in pronunciation in Lutirichi dialect.

Table 2.6 Lutirichi geminate consonants

Orthographic representation	IPA Symbol	Example	IPA	Gloss
TT	tt	TUTUTTU tututtu	/tututtu/	Very full
KK	kk	KAKAKKA kakakka	/kakakka/	Very hard
LL	ll	LLOVA llova	/llova/	Earth
MM	mm	ISHIIMMAishiimma	/iʃi:mma/	Strength
PP	pp	PAPAPPA papappa	/papappa/	Very hot
TT	tt	TITITTI tititti	/tititti/	Very black

2.3.3 Lutirichi vowels

2.3.3.1 Short Lutirichi vowels

Lutirichi has seven vowels but uses only five in their written work. These vowels are / a e i o u/. It was established that the vowel sound /e/ in Lutirichi does not occur word initially but can occur word medially or at the end of a word.

Table 2.7: Short Lutirichi vowels

Orthographical representation	IPA Symbol	Example	IPA	Gloss

Aa	a	AMATSI amatsi	/amatsi/	water
Ee	e	ING'OMBE ing'ombe	/iŋɔ ^m be/	cow
Ii	i	ISIMBWA isimbwa	/isi ^m bwa/	dog
Oo	o	SHISAKO shisako	/ʃisako/	chair
Uu	u	UVULWARE uvulware	/uvulware/	sickness
Uu	u	VUKHULUvukhulu	/vukhulu/	Circumcision rites
Ii	ɪ	INYIKHIinyikhi	/ɪ ⁿ ɪɪɪ/	A lot

2.3.3.2 Long Lutirichi vowels

Here the vowel sounds are lengthened in pronunciation in the Lutirichi dialect.

Table 2.8: Long Lutirichi vowels

Orthographic representation	IPA Symbol	Example	IPA	Gloss

AAaa	a:	KHUVAAAYA khuvaaya	/xova:ya/	play
EEee	e:	SHEERE sheere	/ʃe:re/	without
IIii	i:	SHIIRIRI shiiriri	/ʃi:riri/	shadow
OOoo	o:	ISHIOOVA ishioova	/iʃio:va/	outside
UUuu	u:	SIUUVA siuuva	/siu:va/	discard

2.4 Lumundu Sounds

Lumundu being an upcoming hybrid of Logooli and Lutirichi, does not have any written material. The dialect having more Logooli words, had a sound system that was close to Logooli with slight differences.

2.4.1 Lumundu single Consonants

The Lumundu dialect has 22 single consonant sounds. These sounds are shown and examples of words in which they occur in table 2.9

Table 2.9: Single consonants

Orthographic representation	IPA Symbol/word	Example	IPA	Gloss
Bb	b	kibusi	/kibusi/	cat
Dd	d	liduma	/liduma/	maize
Ff	f	liifa	/li:fa/	thorn

Gg	g	ginga	/gi: ⁿ ga/	carry
Jj	dʒ	Rujinga	/rudʒinga/	
Hh	h	hango	/ha ⁿ ngo/	home
Yy	y	yaha	/jaha/	here
Kk	k	kikombe	/kiko ^m be	cup
Ll	l	lihuuri	/lihu:ri/	hole
Mm	m	maguta	/maguta/	oil
Nn	n	navutswa	/navutswa/	But then
Pp	p	lipera	/lipera/	guava
Rr	r	rufuru	/rufuru/	foam
Ss	s	siira	/si:ra/	Jump
SHsh	ʃ	kusha	/kuʃa/	be cooked
NYny	ɲ	kunyara	ku ⁿ ɲara/	be able
NG'ng'	ŋ	King'ang'a	/kiŋaŋa/	wild animal
CHch	tʃ	Chaminya	/tʃamija/	
Tt	t	tura	/tura/	Leave
Vv	v	variza	/variza/	Count
Ww	w	wavene	/wavene/	Somebody's
Zz	z	maazi	/ma:zi/	Water

2.4.1.1 Lumundu Geminate consonants

These are double consonants that have a characteristic of being pronounced longer than the single consonants.

Table 2.10: Lumundu Geminate consonants

Orthographic representation	IPA Symbol	Example	IPA	Gloss
DD	dd	D <u>du</u> ddu	/dud <u>du</u> du/	Very full
GG	gg	G <u>ga</u> gga	/gag <u>ga</u> gga/	Very hard
LL	ll	L lova	/llova/	earth
MM	mm	iki <u>im</u> ma	/ik/i: <u>m</u> ma	strength
PP	pp	pa <u>pa</u> ppa	/pap <u>pa</u> ppa/	Very hot
TT	tt	Tit <u>it</u> ti	/tit <u>it</u> ti/	Very black
<i>ZZ</i>	<i>zz</i>	<i>zeze<u>ze</u></i>	<i>/zeze<u>ze</u>/</i>	Very white

From table 2.2 above table it can be observed that Lumundu geminate sounds are similar to those of Logooli.

2.4.2 Lumundu Short vowels

Lumundu has seven short vowels that are realized in spoken but only five are realized orthographically. These vowels are shown in the words in table 2.11.

Table 2.11: Short vowels

Orthographic representation	IPA Symbol	Example	IPA	gloss
Aa	a	maduma	/maduma/	maize
Ee	e	indeve	/i ⁿ deve/	chair
Ii	ɪ	inyumba	/iŋu ^m ba/	house
Oo	o	vugere	/vogere/	leprosy
Uu	u	vwoni	/vwoni/	sins
Ii	i	kijoori	/kimo:ri/	calf
Uu	ʊ	kuḱubana	/kokobana/	fighting

2.4.3 Long vowels

The Lumundu dialect has 5 long vowel sounds. Examples of words in which these sounds occur is indicated in table 2.12.

Table 2.12: Long vowels

Vowels	Phonetic symbol	Example	IPA	Gloss
aa	a:	magaanda	/maga: ⁿ da/	beans
ee	e:	maveere	/maveere/	milk
Ii	i:	kimiinyu	/kimi:nyu/	chick
oo	o:	vugoongo	/vogo: ⁿ go	fibre
uu	u:	mukuuzi	/muku: ⁿ zi/	husks

2.5 Conclusion

This chapter has discussed the vowel and consonant sounds in the three dialects; Logooli, Lutirichi and Lumundu. It has been established that of the three dialects, it's only Logooli that has its sounds orthographically represented. The three dialects have seven vowel sound system but they only identify five orthographically. The study also established that the vowel sound /e/ in Lutirichi does not occur word initially. Basing on the pronunciation by the respondents from the Lumundu dialect, they clearly articulated sound/ɔ/ and/i/ which have been merged with vowel sounds/u/ and /i/.

CHAPTER THREE
PHONOLOGICAL AND LEXICAL VARIATION IN LOGOOLI, LUTURICHI AND
LUMUNDU.

3.1 Introduction

The first objective of this study was to identify and describe instances of phonological and lexical variation in spoken Logooli, Lutirichi and Lumundu varieties. The analysis was done within the framework of Variationist Sociolinguistic Theory, (Tagliamonte S. , 2012). Analysis in this chapter was done in two broad categories; based on verbs and the other on nouns. Different phonological variables were discussed in nouns and verbs in the three dialects.

3.2 Phonological variations

3.2.1 Phonological variations in the Logooli, Lutirichi and Lumundu nominal items.

3.2.1.1 The variable /ke/

The variable /ke/ has different realizations as far as the Logooli(LG), Lutirichi (LT) and Lumundu (LM) are concerned. The lexical items presented in table 3.1 below are examples of the variations in the variable/ke/ in these languages that are in contact within the same geographical location in Vihiga County.

Table 3.1: The variable /ke/

LG [kɛ]	IPA	LT [ʃi]	IPA	LM [ki]	IPA	GLOSS
Kerenge	/Kɛrɛŋɛ/	Shirenje	/ʃirɛ ⁿ je/	Kirenge	/kirenge/	Leg
Kedete	/kɛdɛtɛ/	Shitere	/ʃitɛrɛ/	Kidete	/kidete/	Finger
Kemeeme	/kɛmɛ:mɛ/	Shimeeme	/ʃimɛ:mɛ/	Kimeeme	/kimeeme/	Kid
Kemoori	/kɛmɔ:ri/	Shimoori	/ʃimɔ:ri/	Kimoori	/kimo:ori/	Calf
Keveere	/kɛvɛ:rɛ/	Shiveere	/ʃivɛ:rɛ/	Kiveere	/kivɛ:rɛ/	Udder
Kekombe	/kɛkɔ ^m bɛ/	Shikhombe	/ʃixɔ ^m bɛ/	Kikombe	/kiko ^m bɛ/	Cup

Table 3.1 above indicates observable variation in the realization of the variants [kɛ] for Logooli, [ʃi] for Lutirichi and [ki] for Lumundu. Basing on the vowel sounds in these items, it can be observed that the vowel sound in the Logooli variable is the open–mid vowel sound/ɛ/, Lutirichi has /i/ and Lumundu has /i/in formation of the first syllable in the items presented above. This gives rise to the variants of the variable (ke).

3.2.1.2 The variable (k)

The variable (k) defines variation in the LG, LT and LM dialectal pronunciations. /k/ is pronounced as the voiceless velar stop [k] in LG and LM while it is realized as a voiceless velar fricative [x] and a voiceless post alveolar fricative [ʃ] in LT dialect. Table 3.2 demonstrates the occurrence of these variables.

Table 3.2: The variable /k/

LG[k]	IPA	LT[x]	IPA	LM[k]	IPA	GLOSS
Mukono	/mukono/	Mukhono	/mu×ono/	Mukono	/mukono/	Hand
Musakuru	/musakuru	Musakhulu	/musa×ulu/ /	Musakulu	/musakoro/ /	Old man
Kivara	/kivara/	Shivala	/ʃivala/	Kivara	/kivara/	World
Kaagi	/kaagi/	Khachi	/×aʃi/	Kaagi	/ka:gi/	A small Granary
Mukevi	/mukevi/	Mushevi	/muʃevi/	Mukevi	/mokevi/	Circumciser
Kihaamwa	/kiha: ⁿ wa/	Shihaanwa	/ʃiha: ⁿ w//	Kihaanwa	/kiha: ⁿ wa	Prize

3.2.1.3 The variable /r/

The study established that the alveolar trill /r/ is pronounced as [r] in LG and LM but as the alveolar lateral approximant [l] in LT. This can be seen in the sample lexical items in table 3.3.

Table 3.3: The variable /r/

LG [r]	IPA	LT [l]	IPA	LM [r]	IPA	GLOSS
Marwa	/marwa/	Malwa	/malwa/	Marwa	/marwa/	Alcohol
Romoroma	/rɔmɔrɔma/	Lumoloma	/lumoloma/	Rumoroma	/romoroma/	Language
Imbara	/i ^m bara/	Imbala	/i ^m bala	Imbara	/i ^m bara/	Scar
Inamaara	/inama:ra/	Inamaala	/inama:la/	Inamaara	/inama:la/	Tick

3.2.1.4 The variable /t/

The variable /t/ is present in the three dialects under study in different ways. The variable is realized as [t] in LG and LM, alveolar trill [r] and the retroflex [ɽ] in LT his occurs in verbs as well as nouns. Table 3.4 shows these variations

Table 3.4: The variable /t/

LG [t]	IPA	LT [r]	IPA	LM [t]	IPA	GLOSS
Vutuji	/vutudʒi/	Vuruchi	/vuruɽʃi/	Vutugi	/votugi/	Riches
Mutwi	/mutwi/	Murwi	/murwi/	Mutwi	/mutwi/	Head
Esetwe	/esetwe/	Eserwe	/eserwe/	Isetwe	/isetwe/	Kind of a bird
Ritemwa	/rite ^m wa/	Rirhemwa	/riɽe ^m wa/	Ritemwa	/rite ^m wa/	Banana
Itumbi	/itu ^m bi/	Irhumbi	/iru ^m bi/	Itumbi	/ito ^m bi/	House for initiates
Ritango	/rita ⁿ go/	Rirhango	/riɽa ⁿ go/	Ritango	/rita ⁿ go/	Thigh

3.2.1.5 The variable /g/

The variable /g/ exhibits two variants in this study; the velar plosive [g] and the voiceless palatal stop [tʃ]. Table 3.5 illustrates this.

Table 3.5: The variable /g/

LG [g]	IPA	LT [tʃ]	IPA	LM [g]	IPA	GLOSS
Isigi	/ɪsɪgɪ/	Isichi	/ɪsɪtʃi/	Isige	/ɪsige/	Locust
Vuswage	/vuswage/	Vuswache	/vuswatʃe/	Vuswage	/vuswage/	Millet
Vogeeni	/voge:ni/	Vucheeni	/vuɽe:ni/	Vugeeni	/vuge:ni/	Ugali left over
Rigego	/riɣeɣo/	Licheko	/liɽeɣo/	Rigego	/riɣeɣo/	Molar tooth

3.2.1.6 Variable /e/

The variable /e/ has three variants. Variant [ɛ] is realized in Logooli, [i] in Lumundu and Lutirichi then variant [e] is used in the three dialects as shown in table 3.6

Table 3.6: The variable /e/

LG[ɛ]	IPA	LT[i]	IPA	LM [i]	IPA	GLOSS
Engoko	/ɛ ⁿ gɔkɔ/	Ingokho	/i ⁿ goxo/	Ingoko	/i ⁿ gokɔ/	Chicken
Ekore	/ɛkɔrɛ/	Ikhore	/ixore/	Ikore	/ikɔrɛ/	He goat
Enzoka	/ɛ ⁿ zoka/	Inzukha	/i ⁿ zuxa/	Inzoka	/i ⁿ zoka/	Snake
Kekombe	/kɛkɔ ^m bɛ/	Shikombe	/ʃikɔ ^m bɛ/	kikombe	/kiko ^m bɛ/	Cup
Kemoori	/kɛmo:ri/	Shimoori	/ʃimo:ri/	Kimoori	/kimo:ri/	Calf

The above table shows that variable /e/ is realized as the front open-mid vowel [ɛ] in Logooli, as lax [ɪ] in Lutirichi and as a tense close front vowel [i]

3.2.1.7 The variable /o/

This variable is realized as the open- mid back [ɔ] in LG, close back [u] in Lumundu and close –mid [o] in LT as shown in table 3.7 below

Table 3.7: The variable /o/

LG[o]	IPA	LT[u]	IPA	LM[u]	IPA	GLOSS
Koseka	/kɔseka/	Khusekha	/xusexa/	Kuseka	/kɔseka/	To laugh
Komoroma	kɔmoroma/	Khumoloma	Xumoloma/	Kumoroma	kɔmoroma/	To talk
Kohona	/kɔhona/	Khuhona	/xuhona/	Kuhona	/kɔhona/	To heal
Koveye	/kɔveje/	Khuri	/xuri/	Kuvee	/kɔve:/	We're
Kogeenda	/kɔge: ⁿ de/	Khujenda	/xujenda/	Kugenda	/kɔge: ⁿ da/	To walk

3.2.2 Phonological variations in the Logooli, Lutirichi and Lumundu verbs.

3.2.2.1 Variable /k/

The variable /k/ has two variants, [k] and [x] as far as far as the three dialects under study are concerned. The variant [k] is realized in Logooli and Lumundu and [x] for Lutirichi as shown in Table 3.8: Variable /k/

Table 3.8: Variable /k/

LG[k]	IPA	LT[kh]	IPA	LM[k]	IPA	GLOSS
Kotema	/kɔtɛma/	Khurema	xurema	Kutema	/kɔtɛma/	To cut
Kogeenda	/kɔgɛ: ⁿ da/	Khucheenda	xuʃɛ: ⁿ da/	Kugeenda	/kɔgɛ: ⁿ da/	To walk
Kusarika	/kusarika/	Khusarikha	/xusarixa/	Kusarika	/kɔsarika/	Scatter
Kokonyana	/kɔkɔɲana/	Khukhonyana	/xuxɔɲana/	Kukonyana	/kɔkɔɲana/	To help each other

3.2.2.2 The variable /t/

The variants for the variable /t/ are the alveolar stop [t], the plosive retroflex [ɽ] and the alveolar trill [r] as shown in table 3.9.

Table 3.9: The variable /t/

LG[t]	IPA	LT[rh]	IPA	LM[t]	IPA	GLOSS
Kotema	/kɔtɛma/	khurhema	/xuɽɛma/	Kutema	/kɔtɛma/	To cut
Kutimura	/kutimura/	Khurhimula	/xuɽimula/	Kutimula	/kɔtimula/	To slash
Koteeva	/kɔtɛ:va/	Khurheva	/xuɽɛva/	Kuteva	/kɔtɛva/	To ask
Kutumba	/kutumba/	Khurhumba	/xuɽu ^m ba/	Kutumba	/kɔtu ^m ba/	To refuse

3.2.2.3 The variable /z/

The variable /z/ has variants the voiceless alveolar fricative [z] in Logooli and Lumundu and [ts] in Lutirichi. The data in table 3.10 shows environments in which the two variants occur.

Table 3.10: The variable /z/

LG [z]	IPA	LT [ts]	IPA	LM [z]	IPA	GLOSS
Kuhiiza	/kuhi:za/	Khuhitsa	/xuhi:za/	Kuhiza	/kohiza/	To hunt
Yaaza	/ja:za/	Yaatsa	/ja:tsa/	Yiiza	/ji:za/	Is coming
Kuziiza	/kuzi:za/	Khutsitsa	/xutsitsa/	Kuziza	/kuziza/	We're going
Kuhuza	/kuhu:za/	Kuhutsa	/kuhutsa/	Kuhuza	/kuhuza/	To blow

3.2.2.4 The variable /g/

The variable /g/ has the variant [g] in Logooli and Lumundu and [j] in Lutirichi as illustrated in table 3.11 below.

Table 3.11: The variable /g/

LG[g]	IPA	LT[j]	IPA	LM[g]	IPA	GLOSS
Kogeenda	/kɔgeːˈda/	khucheenda	/xɔtʃeːˈda/	Kugeenda	/kɔgeːˈda/	To walk
Kusangira	/kusaˈgira/	Khusanjila	/xosaˈjila/	Kusangira	/kɔsaˈgira/	To fellowship
Kusingira	kusiˈgira/	Khusinjira	/xosiˈdʒira/	Kusingira	/kɔsiˈgira/	To stand

3.3 Lexical variation

Here lexical items were examined to identify variation in words rather than the sounds that make up the words. Considering the Communication Accommodation Theory (Giles, Coupland, & Coupland, 1991), the Maragoli, Tiriki and the Lumundu speakers exhibit a characteristic of accommodation because of being in contact at the site of this study. This therefore is inevitable for the speakers in these groups to make reasonable attempts to approximate their speech not that of their interlocutors, this is done for number of reasons among them being to feel accepted in the group. (Hickey, 2014/15)

This therefore brings about linguistic variability which can often be regarded as socially different but linguistically equivalent ways of doing or saying the same thing and occurs at all levels of linguistic analysis, lexical included (Chambers & Trudgill, 1990).

Lexical items here were analysed in terms of a one referent being represented by different forms, those that have borrowed and nativised the forms or modified the pronunciation and those that appear the same but have different pronunciation.

3.3.1 Lexical items for nominal forms

3.3.1.1 The banana variable

This variable gives a difference in the dialects under study. When articulated, one is able to tell the speech community one belongs to as shown in table 3.12 below

Table 3.12: The banana variable

LG	IPA	LT	IPA	LM	IPA	GLOSS
Rigomia	/rigomia/	Rirhemwa	/riɾe ^m wa/	Ritemwa	/rite ^m wa/	Banana

During an interview in a home where the mother was a Maragooli and the father a Tiriki, the children who typically spoke Lumundu referred to the concept banana as ritemwa which the mother said she does the same in order for the children to identify with her. The father on the other hand had to use the same concept as the other family members.

3.3.1.2 The axe variable

Like the banana variable, the feature axe defines the three dialects as shown in table 3.13..

Table 3.13: The axe variable

LG	IPA	LT	IPA	LM	IPA	GLOSS
Imbazi	/i ^m bazi/	Ihaywa	/ihajwa/	Imbaze	/i ^m baze/	Axe

The variation here indicates that the Lumundu speakers adopted their referent for an axe from Logooli and modified its form. The word has got no relationship orthographically or in pronunciation with Lutirichi.

3.3.1.3 The cooking stick variable

The cooking stick variable distinguishes the three dialects. It is worth noting that the Logooli and Lumundu items referring to the cooking stick are the same and have no relationship with the Lutirichi item as indicated in table 3.14 below.

Table 3.14: The cooking stick variable

LG	IPA	LT	IPA	LM	IPA	GLOSS
Kivango	/kiva ⁿ go/	Mwikho	/ ^m wixo/	Kivango	/kiva ⁿ go/	Cooking stick

The variation observed here indicates that Logooli and Lumundu have the same form for the cooking stick only that the pronunciation is different. The vowel sound [i] in the syllable {ki} is –ATR while that in Lumundu is +ATR.

3.3.1.4 The chair variable

The variable chair also defines the three dialects. Again, the trend is that the Logooli and Lumundu items have a difference in the number marker only, where Logooli has [ε] in *inɛndeve* while Lumundu has [i] in *indeve*. Despite the variations the two also are different from the referent item for Lutirichi. See table 3.15.

Table 3.15: The chair variable

LG	IPA	LT	IPA	LM	IPA	GLOSS
Endeve	/ε ⁿ deve/	Shisako	/ʃisako/	Indeve	/i ⁿ deve/	Chair.

3.3.1.5 The knife variable

The knife variable also draws a clear distinction among the three dialects in this study. Table 3.16 illustrates this variation in Logooli, Lumundu and Lutirichi.

Table 3.16: The knife variable

LG	IPA	LT	IPA	LM	IPA	GLOSS
Mmbano	/ ^{mm} bano/	Ilutwa	/illutwa/	Muvano	/muvano/	Knife

3.3.2 Lexical items for verbal forms

Here variation was established in terms of the forms that indicate actions. Words were chosen basing on their frequency in use to make the work of both the respondent and the researcher just .like the nouns, there were lexical items that had totally different forms in the dialects under study and there were those that inclined towards a specific dialect and modified their form in referring to the same item.

3.3.2.1 The fighting variable

This variable defined the three dialects that are in contact.as shown in table 3.17 below.

Table 3.17: The fighting variable

LG	IPA	LT	IPA	LM	IPA	GLOSS
Kukubana	/kukubana/	Khulwana	/xulwana/	Kukubana	/køkøbana/	To fight.

The Lumundu and the Logooli forms are similar only that the vowel sound [u] in Logooli is – ATR while that in Lumundu is|+ATR. The Lutirichi word on the other hand is totally different but referring to the same concept. The trend is the same for the other items as shown.

3.3.2.2 The ‘I’m working variable

This variable shows that there is variation in Logooli, Lutirichi and Lumundu as far as the concept ‘I’m working’ is concerned. The three dialects being agglutinating, the singular person marker is the same for Logooli and Lumundu with the vowel sound in the marker [nyi]

in Logooli being lax while that in Lumundu is tense. This is different in Lutirichi where the singular first person marker is [mbi] in the expression ‘I’m working’

Table 3.18: The ‘I’m working variable

LG	IPA	LT	IPA	LM	IPA	GLOSS
Nyinziraa	/ɲi ⁿ zira:/	Mbinziranga	/ ^m bi ⁿ zira ⁿ ga/	Nyinziraa	/ɲi ⁿ zira:	Im working

3.3.2.3 The ‘will come’ variable

Table 3.19: The ‘will come’ variable

LG	IPA	LT	IPA	LM	IPA	GLOSS
Uuzi	/u:zi	witse	/witse/	Uuze	/u:ze/	Will come

In table 3.19 above, the ‘will come’ variable has three variants with each dialect having its own way of expressing the act. The Lutirichi word is totally different from Logooli and Lumundu that have a similar word for the same referent, although differs in the last sound /ɪ/ and /e/ for Logooli and Lumundu respectively.

3.3.1.4 The search variable

Table 3.20: The search variable

LG	IPA	LT	IPA	LM	IPA	GLOSS
Kwenya	/kweɲa/	Kusagala	/kuasagala/	kwenya	/kweɲa/	To search

From table 3.20 above, it can be seen that while Logooli and Lutirichi have the same word for the variable search, Lutirichi has a different word for the same act.

3.4 Conclusion.

In this section, we have presented the different variation patterns inherent in the Logooli, Lutirichi and Lumundu dialects. Salient Phonological Variations have been observed in nouns and verbs of the three dialects. There was an emergent pattern in the sound systems in these dialects indicating that phonological variations in LG, LT and LM with regard to the verbal group. Similar observations were made with the items in the nominal class as presented in table 3.11 above. The phonological differences observed define the three sub-dialects.

The findings in this section answer the first research question for this study. In relation to the first objective, there is both phonological and lexical variation in the three dialects that is Logooli Lutirichi and Lumundu that are in contact at Gavudunyi and Hamisi regions of Vihiga County. The key factor for the variation was identified to be phonological with a few lexical variations. The reason for this could be because of the three dialects being mutually intelligible. It was also observed that Lumundu lexical items showed a tendency of leaning more towards Logooli than Lutirichi dialect. Reasons to this behaviour will be discussed in the next chapter.

CHAPTER FOUR

MOTIVATING FACTORS FOR THE INCLINATION OF LUMUNDU TOWARDS LOGOOLI

4.1 Introduction

In chapter three, we discussed the phonological and lexical items that show there is variation in Logooli, Lutirichi and Lumundu being dialects in contact. Here, we considered the findings that were obtained from interviews conducted, focused group discussions and the researcher's own observations.

As cited in (Ngure, 2015)Giles et al, (1997), identifies a group of factors that are considered important in determining the vitality of a language and whether the community that speaks or is supposed to speak that language is likely to shift to another. This study will put in focus these clusters and discuss the factors leading to the Lumundu dialect leaning more toward Logooli than Lutirichi. These clusters are:

i) Status factors

These factors touch on economic, social, historical and symbolic status

ii) Demographic factors

These factors focus on population of the community distribution of the population, occurrences of inter-ethnic marriages and migration patterns.

iii) Institution support factors

Here, language use is examined in different institutions like national, regional and local governments, religious and cultural organizations, mass media, commerce and industry and in education.

4.2 Status factors

As earlier stated, status factors encompass the economic status of a community. The economic status of a community determine whether a language can be maintained or shifted. This implies that if the economic ability of a community is high, then it's likely to maintain its language compared to a community that is down economically. It is argued that, where there is language change and shift as a result of the languages being in contact, the language that attracts more speakers is that which has speakers who are economically and politically superior to the language that loses its speakers to other languages,(Ngure, 2015)

A close interaction between Maragoli and Tiriki speech communities has given rise to a hybrid Lumundu variety. A close examination of the variety reveals that Lumundu phonological and lexical features are more related to Logooli than Lutirichi because of the economic status of the Maragolis. It is deemed that the Maragolis are well of economically because of most of them owning tea plantations that could earn them a lot of money compared to the Tirikis, who didn't welcome tea farming. As a result, Lumundu speakers being geographically located within the Tiriki and Maragoli region identify themselves more with the Maragooli since they were wealthier than the Tirikis. A group that is economically well will automatically be considered having a high economic status. As a result those who display the converse will want to associate themselves with those of a higher status. This is a contributing factor to language maintenance and shift as well as for this study the reason for Lumundu speakers identifying with the Logooli speech community. This assertion can be illustrated by the following lexical items collected during the study.

Table 4.1: Similarity of Lumundu and Logooli lexical items.

LG	LT	LM	GLOSS
Kukina	Khuvaaya	Kukina	To play
Kivango	Mwikho	Kivango	Cooking stick
Kemoori	Shimoori	Kimoori	Calf
Endeve	Shisako	Indeve	Chair

The lexical items in the table 4.1 indicate that the Lumundu words are similar to Logooli apart from variation in pronunciation where they differ with one or two sounds only. Comparing this with Lutirichi, it can be seen that although the words are semantically the same the Lutirichi ones are totally different both orthographically and in pronunciation.

It was also discovered that the Tirikis when in contact with the Maragoli always hit it off because the Maragolis are very social. Being normal with human nature, people always lean towards those that are peaceful and friendly. According to the interviews conducted, the Tirikis are said to be hostile especially during their circumcision ceremonies. Interestingly, as

those deemed to be Tirikis who end up speaking Lumundu, go for the circumcision rites of the Tirikis though they speak Lumundu.

4.3 Demographic factors.

According to Giles' et al. (1977) model, demographic factors characterize a community in terms of numbers (population) of the ethnic community, different ages of the speakers, marriage patterns as well as their settlement patterns. These factors are important in describing the language behavior of a population. For example, it can be assumed that when two languages are in contact; one with a higher population than the other, the one with the higher number of speakers will maintain their language compared to that of a relatively low population.

Considering this in our study, my informants stated that Maragoli speakers were many in number compared to the Tirikis. This was confirmed with the figures provided by the Kenya National Bureau of Statistics of 1998 (Statistics, 1998) (see table 4.2).

Table 4.2: Population of Maragoli and Tiriki; 1998 Kenya National Bureau Statistic.

MARAGOLI	TIRIKI
221,259	148,251

Lumundu speakers who are a hybrid of Logooli and Lutirichi, adopt and modify many Logooli words than Lutirichi words.

4.3.1 Inter-ethnic marriages

Inter-ethnic marriages also come into play in terms of the language spoken by a group of people. It is also a factor that has led to the reduction in the world languages. In a mixed marriage, the language lost may not necessarily be that of the wife or the husband, but the less prestigious of the two.

From the data collected, it was noted that if the parents were from a common ethno linguistic community, the chances of using their shared language was prevalent. When we compared this to a family that had parents from different ethno linguistic communities, challenges of language choice and use in that family were experienced. This is as a result of a competition

from either party concerning the vitality of their language. This eventually affects both the couple, their children and even the future generation.

To show the effects of intermarriages on language our respondents were to state the language of their parents. This was sorted out and organized in terms of whether they were from the same ethnic community where both parents were native speakers of either Logooli, Lutirichi or Lumundu. Some came from families that had parents from mixed ethnic communities where both parents spoke different dialects or languages all together. On analyzing this, we were able to note that intermarriages influenced language choice and use; as shown in table 4.3.

Table 4.3: Parental ethnicity and the Lumundu dialect

Language spoken by mother	Language spoken by father	Language spoken by the children						TOTAL
		Logooli		Lutirichi		Lumundu		
		Females	Males	Females	Males	Females	Males	
Logooli	Logooli	7	4	0	0	2	1	14
Logooli	Lutirichi	3	2	2	3	9	6	25
Lutirichi	Lutirichi	0	0	5	6	3	3	17
Lutirichi	Logooli	3	3	2	3	8	6	25
Total		13	9	9	12	22	16	81

The above table indicates that, in families where the parents were from the same speech community, the number of children speaking Lumundu were less compared to that with mixed marriages. They picked this language away from the home environment like school, market places or even at water points. It is also noted that, in families where either parent was a Logooli speaker, number of children who spoke Lumundu was high. In a family set up where the mother is a Maragoli, the number of children speaking Lumundu was higher with 15, compared to where the father was a Logooli speaker with 14 children speaking Lumundu. From this a deduction can be made that mixed marriages with one parent being a Logooli

speaker and the other one a Lutirichi speaker, influence the growth of Lumundu and its inclination towards Logooli.

4.3.2 Migration

It can be considered a normal human behaviour to have individuals or communities moving from one locality to another. In the interview carried out, it was revealed that the Hamisi area was occupied by the Kalenjin people who moved away for various reasons. Some acquired farms elsewhere and moved, others felt isolated from their people and moved and again others were pushed away forcefully due to Luhyas accusing them of stealing their cattle, hence bad blood between them. It is the Maragolis who moved to Hamisi due top pressure on land as a result of increase in population. As these two groups came in contact, there emerged the Lumundu language that borrowed and modified Logooli words. This is because the Maragooli people dominated the Hamisi area.

4.4 Institutional support factors

These factors refer to the extent to which a language belonging to a certain group enjoys a greater representation and use in a variety of institution within a community, region or nationally. It also involves language use in formal sectors like education, religion, mass media national and local government cultural organizations and even in commerce. This therefore means that a language that has a greater vitality because of having a wider usage is bound to withstand any forces of shift or death compared to that which has limited use. This information gives us a glimpse as to why Lumundu speakers identify with Logooli people whose language has a wider representation in different institutions than Lutirichi.

4.4.1 Maragoli cultural ceremony

We developed interest in the cultural day that is celebrated every 26th day of December at Mbale in Vihiga county, to find out the language that is mainly used during that particular event. It has been the only cultural event in Vihiga county and western region as a whole. This means that, the people who attended this function were not only Maragolis but also people from other ethnic communities. This therefore means that, language use varied. Prayers were done in Logooli as well as most of the presentations. The event being attended by different

ethnic groups, English and Kiswahili were also used being national languages. However, at the ceremony, many people who attended were Maragolis because the event is done at Mbale, being in at the center of Maragooli. Interestingly those who attended the event and addressed the audience, even the non Maragolis always tried to say a word in Logooli even if it was greetings alone. This therefore elevates Logooli to a recognizable level than Lutirichi making the hybrid Lumundu dialect lean towards Logooli.

4.4.2 Logooli and religion

The Logooli bible and hymn book were used by all the Luhya dialects in churches until recently when the two were now translated into other Luhya dialects. The writing of the Luhya bible in Logooli dialect dates back from the colonial period when and was developed by the missionaries. Their main aim was to provide a printed bible. They therefore established a mission center in in the lutirichi speaking rea of Kaimosi but Logooli remained the dialect of all operations within the Quaker center, which of course had a few lutirichi speakers. The Logooli version of the bible was the first Luhya bible to be made available. There being intelligibility handicaps which other Luhya speakers experienced, it remained a substitute to Kiswahili version by many other churches apart from the Quakers in the Luhya community(Angogo R. M., 1980). This also elevates Logooli dialect to a higher level than Lutirichi prompting the Lumundu dialect lean more towards Logooli.

4.4.3 The use of Logooli in mass media.

A language used in media, print or electronic places that language at a higher level and becomes more prestigious than a language that is not used in any media. This means that members of that speech community will endeavor to revitalize it.

4.4.3.1Written Logooli

Logooli among other Luhyas languages was the first one to have functional orthography. The Maragoli people welcomed the missionaries leading to the translation of the bible into Logooli. The first attempt to write the Logooli language was around the year 1901 by the Religious Society of Friends Missionaries .Emory Rees is one of the missionaries who wrote the first Logooli book and translated the New Testament text of the Holly Bible from English

to Logooli 1908. Four more books were written by the Friends Missionaries on local folk stories. They also translated the bible from English to Logooli, Logooli hymn book then later they wrote the Logooli dictionary. (Ndanyi, 2005)

4.4.3.2 Logooli in electronic media

Luhya is one of the communities in Kenya that enjoys the privilege of having their language used in some FM radio stations. Other communities like Luo, Kamba, Gikuyu and Kalenjin also have their vernacular languages. In Kenya, the different owners of media services have made it possible to have broadcasts in other languages apart from Kiswahili and English. The Royal media services for example have stations like West FM, Mulembe FM, Sulwe FM, Radio Ingo etc.

Logooli enjoys the prestige as a language by having an FM radio station, Vuuka that broadcasts in Logooli. Listening to Vuuka FM, it was noticed that during some programs, where listeners are given an opportunity to give their views concerning the topic of discussion, those who are non-Maragolis, and are listening will always tend to speak Logooli including the Tirikis who don't have an FM radio.

On interviewing a group of respondents, I asked each one of them to tell me the radio station they preferred listening to. The findings are as shown in table 4.4.

Table 4.4: Preferred FM radio stations in Hamisi and Gavudunyi areas of Vihiga County

Radio station	Number of listeners	Per cent
Kenya Broadcasting Cooperation(KBC)	1	5.882
Radio Citizen	2	11.764
Mulembe FM	1	5.882
Vihiga FM	2	17.64
Vuuka FM	7	41.176
Radio Ingo	0	0.00
West FM	4	23.529
TOTAL	17	100

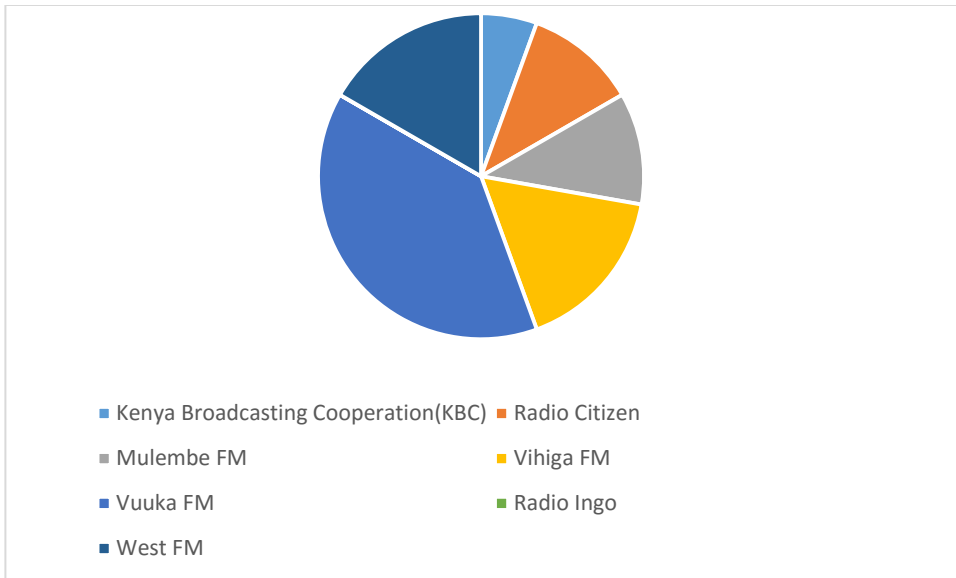


Figure 4.2: FM radio stations preference in Hamisi and Gavudunyi areas of Vihiga County

From the findings above in table 4.4 and figure 4.1, Vuuka FM had the highest number of listeners, 41.176%. This was associated with the language that the station casts in. Other communities like Tirikis and Banyore felt that the station casted in a language that they could easily understand an associate with. This is because the Maragolis are centrally placed between the Tirikis and Banyore. Listening to the station, being a native Logooli speaker, I realized that when the audience are given an opportunity to give their opinion about a given topic, the non Maragolis always tried to speak Logooli although with many errors. Vuuka was followed by West FM 23.529%. Reason being that, Vuuka mainly dealt with issues happening in Maragoli and its immediate neighbours, West FM casted in Kiswahili and touched on issues affecting the western Luhya region as a whole. Vihiga FM on the other hand had fewer listeners because its coverage was small. Many who tuned in to Vihiga FM said that they were mainly interested in politics of Vihiga and they were interested in the updates and what went on in the County on a daily basis. The statistics above having Logooli FM station that had many listeners factored in as a reason for Lumundu speakers identify with Logooli speakers than their lutirichi counterparts.

4.4.3.3 Use of Logooli in education

Following an interview with Mr. Akenga a teacher of Gavudunyi primary school, I found out that although in our area of study is dominated by Maragolis, the medium of instructions in lower classes is Lumundu because there were more Lumundu speaking teachers than Logooli and Lutirichi. Books used to teach language in the lower classes were written in Logooli. This therefore made those students who were native Lutirichi speakers learn and read Logooli written and spoken texts. This is also a factor to this inclination.

4.5 Conclusion

This section has provided possible reasons as to why Lumundu leans more towards Logooli than Lutirichi. The reasons were categorized into social, demographic and institution support factors. The study has demonstrated that Logooli speech community enjoys the privilege being represented in the media, cultural practices and even education. It was also seen that the migration of the Maragoli people to Hamisi, who eventually dominated the region also makes Lumundu lean towards Logooli. Finally intermarriages between Maragoli and the Tiriki steered the growth of the hybrid dialect and its inclination towards Logooli. In the next section, the entrenchment of Lumundu in the Hamisi and Gavudunyi regions will be discussed.

CHAPER FIVE

THE CHOICE OF LOGOOLI, LUTIRICHI AND LUMUNDU IN DIFFERENT COMMUNICATION INSTANCES BY THE YOUNG AND ADULT RESPONDENTS

5.1 Introduction

This chapter makes an analysis of the use of the three varieties in different domains within the sociolinguistic variation. The Language Use questionnaire was an important tool in this study. One of the foundations of Variationist analysis is its attempt to discover not individual occurrences or overall rates of occurrences but patterns of variability in the body or bodies of material under investigation. It furnished us with a lot of information concerning the use of the three varieties of language in different communication instances. Questionnaires were administered to pupils and teachers and other adults within our area of study. The respondents were to respond to their use of language in various instances of communication. Studies were done on language use in terms of gender, age, home domain and social places. In our research, we first looked at the linguistic repertoire of the residents in the study as shown in table 5.1 and figure 5.1.

Table 5.1: Linguistic repertoire by young respondents (in percent)

Dialects	Logooli	Lutirichi	Lumundu	Logooli and Lutirichi	Logooli and Lumundu	Lutirichi and Lumundu	Logooli Lumundu and Lutirichi
No. of speakers	40	20	17	4	5	12	2

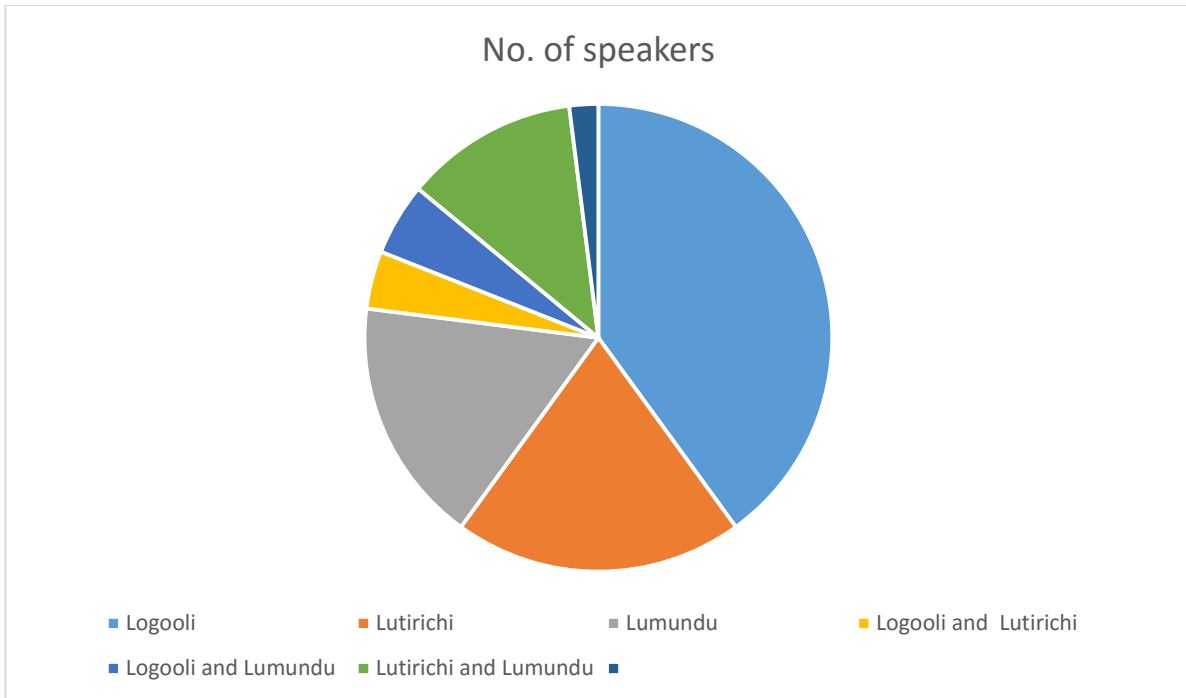


Figure 5.1: Ratio of Lumundu, Logooli and Lutirichi speakers.

From the above data, a number of deductions can be made. In this locality most of the occupants are Logooli speakers with 40% followed by those who speak Lutirichi at 20%. 17% can only speak Lumundu. 4% can speak both Logooli and Lutirichi, 5% speak Logooli and Lumundu while 12% can speak both Lutirichi and Lumundu. This shows that the Lutirichi speakers easily converge to the Lumundu dialect. Finally only 2% can speak the three dialects. It can also be observed that the Logooli speakers maintain their language unlike the Lutirichi counterparts who easily converge.

5.2 Respondent's bio data

5.2.1 Age

All respondents filled in their age bracket in the questionnaire. This was important because we wanted to establish linguistic behavior of the youth when put side to side with that of the adults. The results were recorded in table 5.2 as shown.

Table 5.2: Respondents age (in percent)

DIALECT	Logooli	Lutirichi	Lumundu
AGE(Years)			
Below 10	0	0	0
10-15	30	20	50
16-20	38	22	40
Above 20	41	34	25

Being one of the factors that influence language use, the above data clearly reported that the youth were adopting the Lumundu dialect and slowly ignoring the Logooli and Lutirichi dialects.

5.2.2 Gender

Studies in sociolinguistics show that language use differs in relation to males and females as noted by (Trudgil P. , 1986) where he looks at the relationship between language and sex. The differences can be easily noticed and in some communities are taught to the children. The number of male and female respondents reached was almost the same (table 5.3).

Table 5.3: Respondents gender (in percent)

Respondents gender	Number	Total
Male	48	100
Female	52	

Considering this in our study helped us to establish the gender that could have been steering usage of these varieties and more so, that which plays part in the Lumundu leaning towards Logooli.

5.3 Religion

We also explored the worshiping behavior of the respondents who reside from our area of study.

All of the respondents subscribed to the Christian religion as shown in table 5.4.

Table 5.4: Religion of respondents.

Religion	Percentage
Islam	0
Christian	100
African Traditional Religion	0

From my sample of 94 respondents, none subscribed to Islam and ATR but it was established that that does not mean that there are no Muslims and those who subscribe to ATR, only that they were not captured in my sample. However it was further established that those who were Christians were found in different denominations as follows (table 5.5 and figure 5.2).

Table 5.5: Respondents denomination

Denomination	Respondents	Percentage
Friends Church (Quakers)	58	61.8
Pentecostal Assemblies of God (PAG)	18	19.1
African Devine Church(ADC	5	5.3
Salvation Army (SA)	11	11.7
Israel Nineveh Church(INC)	2	2.1
TOTAL	94	100

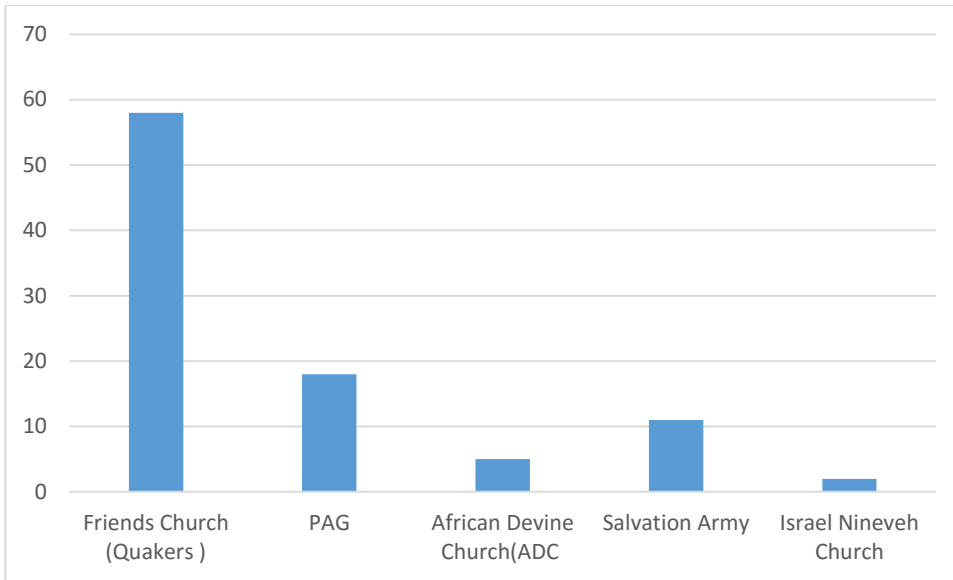


Figure 5.2: Respondents' denomination

From the statistics above, through my own participation, it was noted that the dominant denomination in my area of study was the Friends church (Quakers). It was attended by both Maragolis and Tirikis. In most cases the language used could vary from Kiswahili, Logooli, Lutirichi and Lumundu. Although Logooli, Lutirichi and Lumundu are mutually intelligible, Kiswahili being a national language was also used for the sake of other groups of people who could not understand Luhya. For instance, the Kalenjin people who are also found in this region and those who are present because of marriage like Agikuyu, Akamba etc.

5.4 Language use in different domains

5.4.1 Home domain

We also sought to find out if there was any influence of the parents on the language their children spoke. In the questionnaire, each respondent was to give the first language of their mother and father. Out of a sample of 100, 91 were able to give the ethnicity of their parents. 9 could not tell and it was discovered that some had parents whom one of them was from other ethnic communities like Kalenjin, Akamba. Agikuyu etc. Table 5.6 below shows the findings;

Table 5.6: Respondents' language against what the parents speak

Language of parents	Number of respondents	Language of the children
Both speak Logooli	27	Logooli
Both speak Lutirichi	10	Lutirichi
Both speak Lumundu	15	Lumundu
Maragooli mother and Tiriki father	22	Lumundu
Tiriki mother and Maragooli father	9	Lumundu
Lumundu mother and Logooli father	8	Lumundu
TOTAL	91	

From the above table 5.6, it is clear that parents can influence the dialect the children speak at home. In our case, where both parents speak the same dialect, the children also speak the language of the parents. However, where the mother is a Logooli speaker and the father being a Lutirichi speaker, the children end up speaking Lumundu dialect which leans towards the Logooli dialect. It was also interesting to note that where the mother is a Tiriki and father a Maragooli, the children speak Lumundu which has so many borrowed Logooli words. Where the mother speaks Lumundu and the father speaks Logooli, their children end up speaking Lumundu, their mother's language. We can conclude therefore that, the language that a mother speaks in a home plays part in determining the dialect the children speak. It was also noted that the elderly in a home maintained their language. The respondents and the elderly being in different generations communicate but there is language maintenance for the elderly. The youngsters always diverge completely from their elderly interlocutors. On interviewing some respondents, it was revealed that communication between them and grandparents could happen in Kiswahili because they could hardly understand some of vocabulary in the Lumundu sub-dialect. The generation gap was discovered to be one reason for the growth of

the Lumundu variety because the youth did not want to associate themselves with the language of their grandparents.

Table 5.7: Respondent with the parents

Situation	Lutirichi	Logooli	Lumundu (Mixture of Lutirichi and Logooli)
When speaking to your mother, you use	34.6%	39.5%	25.9%
When speaking to your father, you use	30%	39.5%	30.5%
When your mother is speaking to you, she uses	30.9%	37.1%	32%
When your father is speaking to you, he uses	34.6%	40.7%	24.7%
When your grandparents are speaking to you, they use	41%	40.1%	18.9%

As seen from table 5.7, we can note that the respondents who use Logooli to speak to their parents i.e. father and mother is the same at 39.5%. This is not the case for Lutirichi and Lumundu. During my interviews, it was explained that the variation could be as a result of what dialect the mother speaks, because her language influences to a great deal the language that the children speak. Looking at communication of the mother to the child it can also be seen that they use Lumundu at 32.0%, compared to when their father is speaking to them at 24.7%.an explanation to this is that women tend to converge easily with their interlocutors than men who diverge from their interlocutors. In a case where both parents speak the same dialect and their children speak Lumundu, it is the mothers who easily converge to Lumundu while men try to maintain their language.

However, looking at language use in the same environment when it comes to the elderly, there is a great difference. It was interesting to note that while their children and grandchildren spoke Lumundu, the elderly maintained their dialects. Witnessing this on the ground, when communicating with those who speak Lumundu, there were some words they could hardly make out easily what their interlocutors were saying. It was explained that they could understand Lumundu because they could easily understand Logooli and Lutirichi as some Lumundu words were a blend of the two though leaned more towards the Logooli through borrowing most of Logooli vocabulary. For instance, the word *higuru* in Logooli and *ikulu* in Lutirichi translates to *haguru* in Lumundu. On the other hand, the 18.9% who spoke Lumundu were not very old rather of the middle age.

5.4.2 Social domain

Table 5.8: Social domain

Situation	Lutirichi	Logooli	Lumundu(Mixture of Logooli and Lutirichi)
When religious leaders are speaking to you, they use	30.1%	41.2%	28.7%
When speaking to adult neighbors, you use	26.7%	43.2%	30.1%
When your adult neighbors are speaking to me they use	35.8%	43.2%	21%
When speaking to your age mates and friends at home you use	24.7%	35%	40.3%
When your age mates and friends are speaking to you, they use	23.44%	33.37%	43.19%
When speaking to your village shopkeeper, you use	28.4%	38.3%	33.3%
When in school, you use	24.8%	39.5%	35.7%
When speaking to your friends in school during break time and games time, you use	27.0%	32%	41.0%
When talking to your teachers in school, you use	26.2%	40.3%	33.5%
When talking to your teachers out of school 'you use	29.7%	34.6%	35.7%

Referring to the table 5.8 above, it can be deduced that although many people in this area speak Logooli and Lutirichi, there are those who speak Lumundu though a relatively a smaller

percentage. This is because, shift is always gradual and may take so many generations to be complete. Since the respondents were basically young primary school pupils, they display a higher percentage of speaking Lumundu. For instance, when the respondent speak to their age mates and friends at home, they use Lumundu at 40.72% and also when their age mates and friends are speaking to them at 43.19%. The prevalent use of Lumundu can also be seen when the respondents are is school speaking to school mates. However, when speaking to their teachers the use of Lumundu is lower compared to school mates. On inquiring about this, it was revealed that at school, Kiswahili is sometimes used when communicating with the teachers.

We can conclude from the above analysis that, the Lumundu dialect is in existence, though spoken by the younger generation that seem to be diverging from Lutirichi and Logooli.

5.5 Respondents' opinion about the Lumundu, Logooli and Lutirichi

After the analysis in table 5.8, about the respondents' language usage concerning the three dialects; Logooli, Lutirichi and Lumundu, it was also important to seek the respondents' opinion about the same dialects. Respondents were given statements that they were to respond to basing on the choices given i.e. Strongly Agree, Agree, Disagree and Strongly Disagree. This was recorded in table 5.9.

Table 5.9: Opinion of respondents

Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
1. I am more comfortable speaking Lutirichi than Lumundu	22.5%	27.5%	21.25%	28.75%
2. I am more comfortable speaking Logooli than Lumundu	38.75%	28.75%	28.5%	4.0%
3. I am more comfortable speaking Lumundu than Lutirichi	37.5%	22.5%	23.75%	16.25%
4. Many people who speak Lutirichi also speak Lumundu	31.25%	36.25%	18.75%	13.75%
5. Many people who speak Logooli also speak Lumundu	12.5%	14.8%	37.7%	35%
6. Lumundu is widely used in this area in the daily activities than any other vernacular language	26.25%	26.25%	30%	17.5%
7. Parents who speak Lutirichi and Logooli do not transmit the same language to their children	12.5%	31.25%	25%	31.25%

Referring to table 5.9, we make the following observations; 50% of respondents agreed speaking Lumundu to Lutirichi; and 67.5% were comfortable speaking Logooli than Lumundu. Those who were comfortable with Lumundu than Lutirichi made 60% of the respondents. It was noted that 67.5% of those who speak Lutirichi could also speak Lumundu 52.5% agreed to Lumundu being used widely in Hamisi and Gavudunyi. Investigating whether parents transmit their language to children, it was found that 56.25% agreed and 43.75% disagreed. This means that parents play a major role in language transmission but the interaction between children when away from home is responsible for majority of young respondents speaking Lumundu.

Table 5.10: Respondents opinion regarding the statement; 'I'm more comfortable speaking Lutirichi than Lumundu (in percent)

Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
I am more comfortable speaking Lutirichi than Lumundu	22.5	27.5	21.25	28.75

From table 5.10, it can be noted that 50% speak Lumundu and the other 50% speak Lutirichi. This indicates that the Lumundu dialect is gaining ground against Lutirichi in Hamisi and Gavudunyi.

Table 5.11: Respondents' opinion on the statement, 'I'm more comfortable speaking Logooli than Lumundu' (in percent).

Statement	Strongly agree	Agree	Disagree	Strongly disagree
I am more comfortable speaking Logooli than Lumundu	38.75	28.75	28.5	4.0

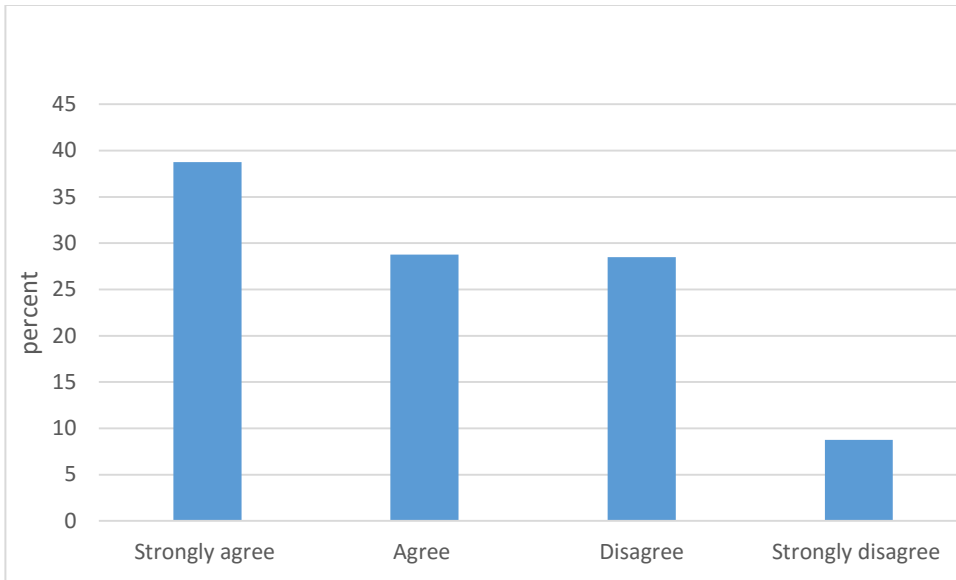


Figure 5.3: Respondents' opinion on the statement, ' I'm more comfortable speaking Logooli than Lumundu' (in percent).

From table 5.11 and figure 5.3, more respondents said that they are comfortable speaking Logooli than Lumundu. On looking at who the respondents were, most of them spoke Logooli. This means that Maragooli (Maragolis being the people speaking Logooli) maintain their language more when in contact with the Tirikis, with 67.5% (Tirikis here being the people speaking Lutirichi) who diverge to Logooli hence end up speaking Lumundu.

Table 5.12: Respondents' opinion about the statement; 'I'm more comfortable speaking Lumundu than Lutirichi' (in percent).

Statement	Strongly agree	Agree	Disagree	Strongly disagree
I am more comfortable speaking Lumundu than Lutirichi	37.5	22.5	23.75	16.25

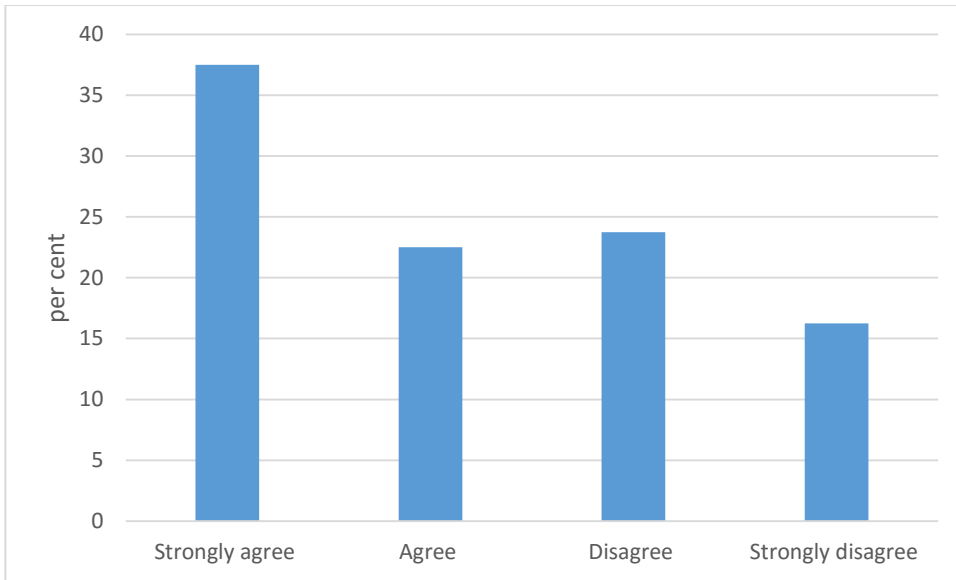


Figure 5.4: Respondents opinion about the statement; ' I'm more comfortable speaking Lumundu than Lutirichi' (in percent).

From table 5.12 and figure 5.4, it can be seen that there is a high percentage of those who strongly agree at 37.5% and 22.5% for those who agree which gives us a total of 60%.this shows a high degree of divergence from Lutirichi, which had 40% of respondents pertaining the above statement.

Table 5.13: Respondents'' opinion about the statement; 'many people who speak Lutirichi also speak Lumundu' (in percent).

Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
Many people who speak Lutirichi also speak Lumundu	31.25	36.25	18.75	13.75

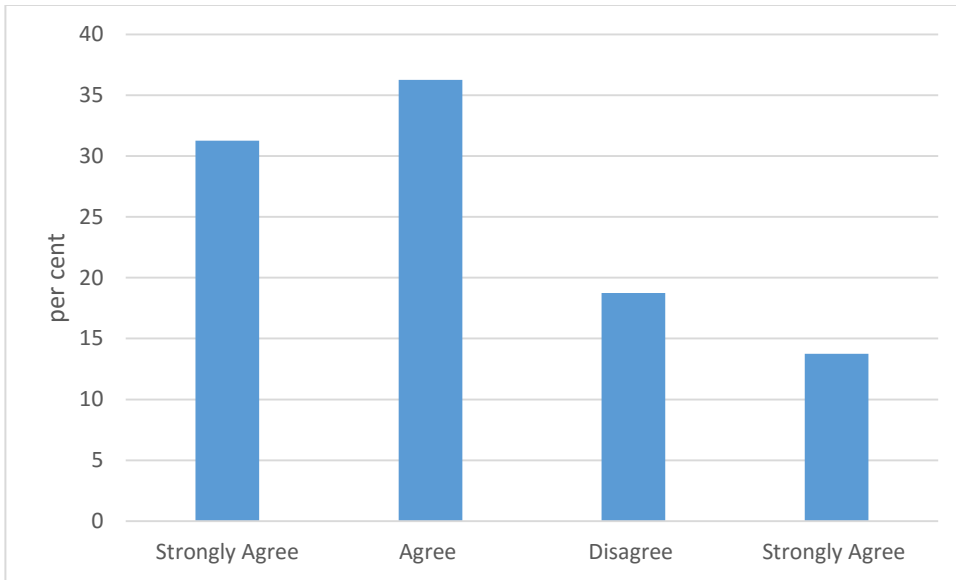


Figure 5.5: Respondents' opinion about the statement; 'many people who speak Lutirichi also speak Lumundu' (in percent).

Comparing these results in table 5.13 and figure 5.5 with those of the previous statements, it can be noted that both show the divergence from Lutirichi and the speakers shifting to Lumundu. 67.5% of the respondents agreed that those who speak Lutirichi also speak Lumundu. This was also confirmed when I personally went to the ground and interacted with the people at Hamisi, being my area of study. Being a native Logooli speaker, as I interacted specifically with the Lutirichi speakers, on realizing that I spoke Logooli, most of them wanted to communicate in Logooli, only to end up speaking Lumundu.

Table 5.14: Respondents' opinion about the statement; 'many people who speak Logooli also speak Lumundu' (in percent).

Statement	Strongly Agree	Agree	Disagree	Strongly disagree
Many people who speak Logooli also speak Lumundu	12.5	14.81	37.7	35.0

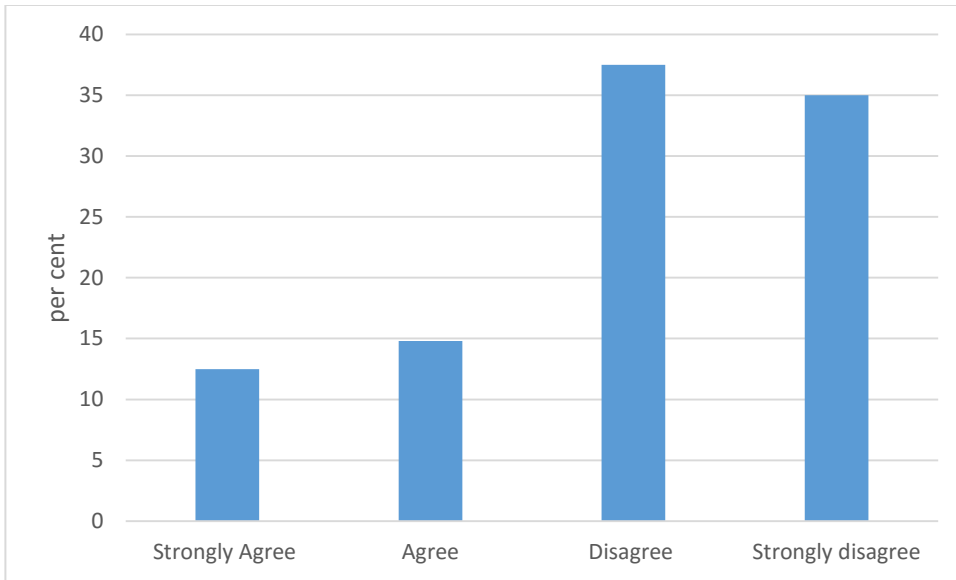


Figure 5.6: respondents' opinion about the statement; 'many people who speak Logooli also speak Lumundu' (in percent).

From table 5.14 and figure 5.6, it is clear that those who speak Logooli maintain their language when in contact with the Lutirichi speakers, being a contrast of the previous results. This is because 72.5% of the respondents disagreed speaking Lumundu.

Table 5.15: Respondents' opinion regarding the statement; 'Lumundu is widely used in this area in the daily activities than any other vernacular language' (in percent).

Statement	Strongly Agree	Agree	Disagree	Strongly disagree
Lumundu is widely used in this area in the daily activities than any other vernacular language	26.25	26.25	30.0	17.5

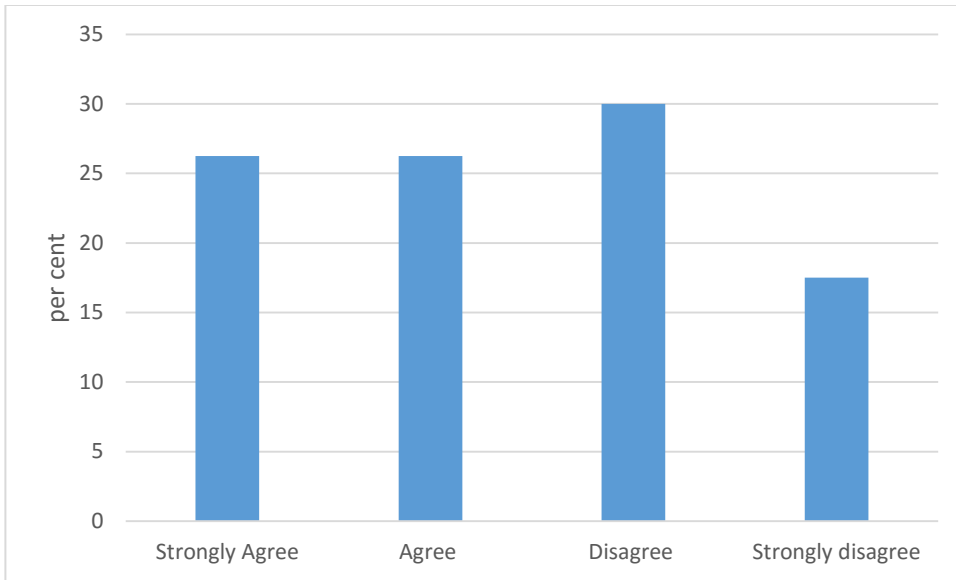


Figure 5.7: respondents' opinion regarding the statement; 'Lumundu is widely used in this area in the daily activities than any other vernacular language' (in percent).

The results in table 5.15 and figure 5.6 above indicate that the Lumundu language is slowly gaining prominence in this area despite having some speakers maintaining their language.

Table 5.16: Respondents' opinion regarding the statement; 'parents who speak Lutirichi and Logooli do not transmit the same language to their children (in percent).

Statement	Strongly Agree	Agree	Disagree	Strongly disagree
Parents who speak Lutirichi and Logooli do not transmit the same language to their children	12.5	31.25	25.0	31.25

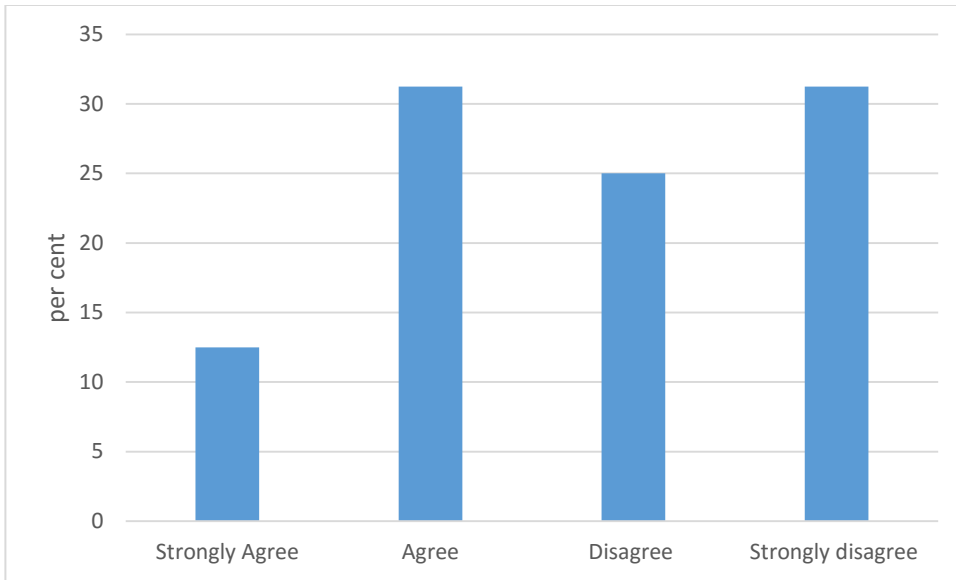


Figure 5.8: Respondents’ opinion regarding the statement; ‘parents who speak Lutirichi and Logooli do not transmit the same language to their children’(in percent).

The opinion by the respondents as shown in table 5.16 and figure 5.8 regarding the above statement indicates that 43.75% agreed that parents transmit their language to their children while 51.25% disagreed. It was explained that as the children mix with others who speak a different dialect at places like schools, water points and at the market, they must communicate. Therefore, they converge to the dialect of those who seem to overwhelm the other in term of numbers hence coming up with a common dialect. This implies that these children or people will speak a different dialect all together from that of their parents.

5.6 Language choice and use in different communication instances by the adult respondents

The Kenya constitution classifies an adult as a person who is eighteen years and above. Our respondents were teachers from primary and secondary schools from Hamisi and Gavudunyi as well as business men who could read and write. This gave a total of 27 respondents whose linguistic behaviour was analysed with the third objective in mind. The analysis was done in terms of percentages and results shown in tables 5.17, 5.18, 5.19 and 5.20.

5.7 Respondents' bio data

The respondents were asked to provide information regarding their gender, age, occupation, place of birth, religion, highest level of education attained and their repertoire.

5.7.1 Age of respondents

Age was important here because it was to aid us in obtaining information pertaining those who steered the language shift. As this research was purposive, the respondents selected here was to examine if there was any inter-generational transfer of language. The results regarding age were as follows;

Table 5.17: Age of respondents

Age	Number	Per cent
18-30 years	12	44.44
31-40 years	10	37.04
Above 40 years	5	18.52
TOTAL	27	100

The above table shows that up to 80% of the respondents were over 30 years.

5.7.2 Gender

The questionnaire had a provision for gender. Gender is an external factor that defines language use (Tagliamonte S., 2012)

Table 5.18: Gender of respondents

Gender	Number	Per cent
Male	14	51.85
Female	13	48.15
Total	27	100

5.8 Social status

5.8.1 Marital status.

Respondents were asked to provide information about their marital status, although some female respondents did not provide information about their marital status. Information about marital status helped us in finding out how language was used in the home domain (table 5.19).

Table 5.19: Respondents' marital status.

Marital status	Number	Per cent
Single	3	11.1
Married	15	60.6
Widowed	1	3.5
Divorced	0	0.00
Not specified	8	24.8
Total	27	100

5.8.2 Religion of the respondents

All the respondents that we contacted in our area of study subscribed to Christianity. As pointed out earlier in the previous chapter, we cannot conclude that Christianity is the only religion in this area. There could be others that we could not capture in our sample.

5.8.3 Level of education

The respondents we reached had the following highest academic levels (table 5.20)

Table 5.20: Level of education

Highest Education level	Number	Per cent
Primary	0	0.00
Secondary	2	7.41
Tertiary	25	92.59
Total	27	100

Understating the education level of the respondents was important because in sociolinguistics, education is a factor that determines language use.

5.8.4 Occupation of the respondents

Most of our respondents happened to be teachers and could easily be reached because they could be found at their places of work. We also had two businessmen who were also found at their places of work.

5.9 Analysis of the linguistic behaviour of the adults.

This section comprises the findings concerning the adults and use of language. We examine how adults use language in different communication instances. We will present this information in tables.

5.9.1 Linguistic repertoire of the respondents.

The respondents gave the following as language(s) they could comfortably communicate in.(table 5.21).

Table 5.21: Linguistic repertoire of the respondents.

Languages	Number of speakers	Per cent
Logooli only	7	25.93
Lutirichi only	5	18.52
Lumundu only	4	14.81
Logooli and Lutirichi	6	22.22
Logooli, Lutirichi and Lumundu	5	18.52
Total	27	100.0

The table above displays the multilingual behaviour among the adults that was never seen in the younger respondents. 40.94% of our respondents could communicate in more than one language.

5.9.2 First language of the respondent's parents

The respondents were asked to state the first language of their parents, under normal circumstances, children always speak the language of their parents. By stating the language of their parents helped us in identifying if the same language is transmitted to them by their parents. It was also important in finding out about linguistic vitality in relation to the first generation. The findings are compared with what we got from the younger respondents.

5.9.2.1 Father's first language

Table 5.22: Father's first language

Father's first language	No.	Per cent
Logooli	14	51.85
Lutirichi	13	48.15
Lumundu	0	0.00
Total	27	100

Table 5.22 shows that the respondents' fathers maintained their language and none shifted to Lumundu when speaking their language. This implies that this generation shows linguistic divergence.

5.9.2.2 Respondents' mothers' language

Table 5.23: Respondents' mother's language.

Mothers first language	No	Per cent
Logooli	15	55.56
Lutirichi	12	44.44
Lumundu	0	0.00
Total	27	100

Table 5.23 shows that most of our respondents' mothers speak Logooli. 55.56% compared to those who speak Lutirichi 44.44%. It can be observed that the respondents we contacted had both their parents maintaining their language and none speaking Lumundu. It was also

observed that, when these parents were in contact, they stuck to their languages and could not switch or mix the codes bearing in mind that, Logooli and Lutirichi are mutually intelligible.

5.9.2.3 Respondents' Spouses' First Language

It was important to find out the respondents' spouses' language as this could be a factor for language use and choice in the home domain. Although some of the respondents did not specify their status, interestingly some ended up disclosing the language their spouses speak. These were the findings;

Table 5.24: Respondents' spouses' first language.

Language of the spouse	Number	Per cent
Logooli	9	33.33
Lutirichi	7	25.93
Lumundu	7	25.93
Logooli, Lutirichi, Lumundu.	4	14.81
Total	27	100

In table 5.24, it is apparent that 33.33% of the spouses spoke Logooli while an equal number of spouses spoke Lutirichi and Lumundu. We associated this to the shifting group to Lumundu where the Lutirichi speakers shift to Lumundu in this area. On the other hand we had 14.81% of the spouses spoke the three languages. However, when sorting the questionnaires, we discovered that some spouses belonged to other communities like the Gikuyu, Akamba, and Luo etc.

5.9.3 Respondents' language use in the home domain and social places in per cent

Table 5.25: Respondents' language use in the home domain and social places (in percent)

Language use with	Logooli	Lutirichi	Lumundu
Parents	44.4	30.04	25.4
Children	11.11	18.30	25.4
Spouse	22.22	25.73	25.4
Social places	22.27	25.93	23.8
Total	100	100	100

From table 5.25, it can be seen that respondents who speak Lumundu used it in most communicative instances. While speaking with their children, 11.11% used Logooli, 18.30% used Lutirichi and 25.4 % used Lumundu. . This is because many children in this area could hardly speak native Logooli or Lutirichi. Those who tried to speak ended up speaking Lumundu.

5.10 Language use in various communication instances for adult respondents

Table 5.26: Female respondents (N-Never, R-Rarely, S-Sometimes, and A-Always)

SITUATIONS	LANGUAGES												Total
	Logooli				Lutirichi				Lumundu				
	N	R	S	A	N	R	S	A	N	R	S	A	
When speaking to my spouse	-	1	1	2	-	1	1	2	-	1	2	2	13
When speaking to my children	-	1	1	2	-	1	1	2	-	1	1	3	13
When my children are speaking to me	-	1	1	1	-	2	1	-	-	-	1	6	13
When my children are speaking to each other	-	-	1	2	-	-	2	2	-	-	-	6	13
When speaking to my adult neighbours	-	-	2	2	-	1	2	2	-	-	2	2	13
When my age-mates and friends speak to me	-	1	2	2	-	2	1	2	-	1	1	2	13
When speaking to my age-mates and friends	1	-	2	2	2	1	1	2	-	-	1	2	13
At work	-	-	2	2	-	1	1	2	-	-	2	3	13
For general day to day interactions	-	-	1	3	-	-	1	3	-	1	2	2	13

Table 5.27: Male respondents (N-Never, R-Rarely, S-Sometimes, A-Always)

SITUA`TIONS	LANGUAGES												Total
	Logooli				Lutirichi				Lumundu				
	N	R	S	A	N	R	S	A	N	R	S	A	
When speaking to my spouse	-	-	2	4	-	-	2	3	-	-	1	2	14
When speaking to my children	-	-	1	3	-	1	2	3	-	1	1	2	14
When my children are speaking to me	-	-	1	2	-	1	2	-	-	-	2	5	14
When my children are speaking to each other	-	-	2	3	-	-	2	2	-	-	-	5	14
When speaking to my adult neighbours	-	-	1	5	-	-	1	4	-	-	2	1	14
When my age-mates and friends speak to me	-	-	2	5	-	-	2	3	-	-	1	2	14
When speaking to my age-mates and friends	-	1	1	3	2	-	2	3	-	-	1	1	14
At work	-	1	2	2	-	1	1	4	-	-	1	2	14
For general day to day interactions	-	-	2	5	-	-	1	4	-	-	1	1	14

Referring to tables 5.26 and 5.27, we see that female respondents showed flexibility in language use compared to their male counterparts. When speaking to their spouses, more males maintain their language compared to their female counterparts. The same trend was also seen when the respondents spoke to their adult neighbours, age mates and friends as well for general day to day interactions. The Lumundu language is used by some of the respondents, however, the number of the male respondents using the language was less than that of the female respondents. As a result, we can observe that the female respondents play a vital role in perpetuating the growth and spread of the Lumundu variety as most of them converge to their interlocutors language unlike the males who diverged by most of them

maintaining their language. It can also be observed that the Lumundu language is widely used by children in this area. An explanation to this is that, they cannot speak fluent Logooli nor Lutirichi rather a mixture of the two. The above presentation is also an indication of the existence of the Lumundu language in this area.

However, our theory of study encompassing both the verbal and non-verbal aspects of communication, the interesting thing is that as the Tirikis converge and seek identity with the Logooli speakers, they stick to their cultural practices like circumcision rites by not adopting the Maragooli ones.

5.11 Conclusion

In this chapter, we examined the data obtained from the adults' category of our respondents. Just as for the case of the younger respondents, we started by looking at the bio data of these respondents. Being almost similar, in the adult category, we included marital status and occupation of the respondents. Considering the places I visited which were schools, most of the respondents were in formal employment apart from the few businessmen I contacted. A good number of these respondents were married although some of them did not want to disclose their status in the questionnaire. Concerning linguistic competence, we established that 40.94% of our respondents could communicate in more than one dialect. The choice of language basically was determined by the domain of language use, the kind of the interlocutors and the age of the addressees. We also noted that mixed marriages played a major part in the upcoming of the Lumundu dialect. Apart from that, it was interesting to establish that even families that had parents who spoke the same dialect had children who spoke Lumundu. This therefore made us make a conclusion that the Lumundu dialect could not only be acquired in the home but also at other social places like schools and markets. From the analysis, it was noted that the Lumundu language is not only spoken by the younger generation, but also the adults

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Introduction

This chapter presents a summary of the findings of the study and conclusion. The study in view of the findings also gives recommendation for future research on Logooli, Lutirichi and Lumundu dialects.

6.2 Summary and conclusion

The principal concern of this study was to investigate linguistic variation involving Logooli, Lumundu and Lutirichi codes basing on the Sociolinguistic Variationist theory of Tagliamonte 2012, and the Communication Accommodation Theory of Giles, Coupland, & Coupland, (1991). Data was collected from the Logooli, Lumundu and Lutirichi speakers who reside in Hamisi and Gavudunyi areas in Vihiga County.

This chapter therefore presents a summary of the research findings in line with the objectives which were used in the study. Considering the first objective of this study, words and sounds in Logooli, Lumundu and Lutirichi were analysed. The words were categorized into semantic areas and parts of speech. Analysis done on the words and the sounds revealed that there existed variation among the three dialects as far as sounds and words are concerned. The Lumundu dialect showing a tendency of leaning towards Logooli. Lumundu and logooli speakers shared most words. The word *kivango* is orthographically the same in logooli and Lumundu although there is a variation in pronunciation in the sense that the vowel sound /i/ in the syllable **ki** is +ATR in Lumundu while in Logooli is –ATR. It was also found out that the three dialects had the same vowel sounds; a e u i o u ɪ ʊ. The study also identified different variables that defined variation in these dialects. For example, it was established that the variable (k) had three variants, [k], [x] and [ʃ]. Lexical variation was seen in many words.

It was imperative to also investigate the motivating factors for the Lumundu dialect leaning more towards Logooli as stated in the second objective of this study. From the interviews and discussions carried out, it was discovered that Logooli as a language had a defined orthography and therefore had written materials apart from being used in the media. The Logooli people were social and generally well of economically compared to the Lutirichi speaking community. Basing this argument on the CAT, people will always speak and

behave in the same way as their interlocutors. This brought into focus the convergence process where individuals adopt to other people's communicative ways to make them similar to theirs, hence Lumundu leaning more towards Logooli

Two linguistic patterns were observed; Speech Divergence and Speech convergence. This was observed from the way language was used in different domains. For instance in a home where the father was a Tiriki and the mother a Maragooli, the children spoke Logooli at an early age. This impacts on the father who will now speak a hybrid of Logooli and Lutirichi. It was also observed that the elderly people maintained their language compared to the younger people who did not identify with the native Logooli and Lutirichi. The Logooli speakers diverged more than the Lutirichi speakers.

The following conclusions can be made in relation to the objectives set for this study;

- i) There is lexical and phonological variation in spoken LG, LT and LT in Hamisi and Gavudunyi areas of Vihiga County.
- ii) The Lumundu variety leaned more towards Logooli than Lutirichi
- iii) Lumundu being a hybrid of Logooli and Lutirichi was used in different domains in the area though mainly used by the younger generation.

6.3 Recommendations

This study set out to establish linguistic variation in Logooli, Lutirichi and Lumundu. The objectives for this study were achieved and research questions answered. We restricted ourselves to the Logooli, Lutirichi and Lumundu dialects at Hamisi and Gavudunyi. Variation that exists in these dialects was analysed as well as reasons as to why Lumundu showed an inclination towards Logooli as well as the how wide the Lumundu variety being a hybrid of Logooli and Lutirichi is used in the area of study.

Scholars can carry out comparative studies on these dialects to investigate tonal variation. There was need to establish the variation in the dialects first.

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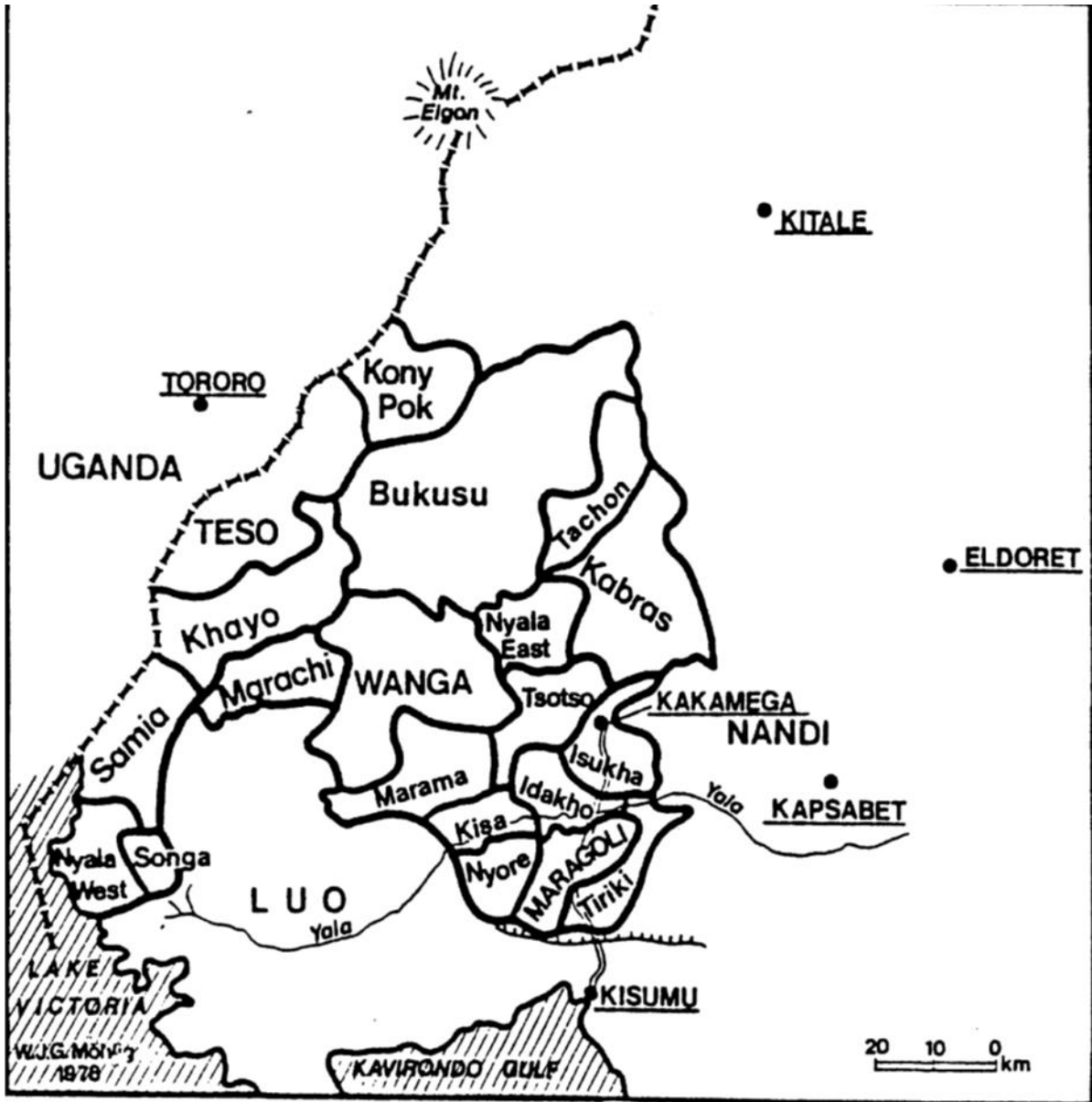
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APPENDICES

Appendix 1: A map showing the Luhya sub tribes



Appendix II: Data collected.

Body parts						
LG	IPA	LT	IPA	LM	IPA	GLOSS
Mutwi	/mutwi/	Murwi	/murwi/	Mutwi	/mutwi/	Head
Kerenge	/kɛɛ ⁿ gɛ/	Shirenge	/ʃiɾɛ ⁿ je/	Kirenge	/kire ⁿ ge/	Leg
Kedete	/kɛdɛtɛ/	Shidere	/ʃidɛɾɛ/	Kidete	/kidɛtɛ/	Finger
Matuyi	/matuji/	Maroyi	/maroji/	Matui	/matui/	Ears
Mukono	/mukono/	Mukhono	/muxono/	Mukono	/mukono/	Hand
Kigaro	/kɪgɛɾo/	Shigaro	/ʃiɾgɛɾo/	Kigaro	/kɪgɛɾo/	Palm
Inguku	/i ⁿ guku/	Ingukhu	/i ⁿ guxu/	Inguku	/i ⁿ guku/	Elbow
Ritango	/ri ⁿ ta ⁿ go/	Rihrango	/ri ⁿ ɾa ⁿ go/	Ritango	/ri ⁿ ta ⁿ go/	Thigh

Kinship terms						
Guuga	/gu:ga/	kuuka	/ku:ka/	Guuga	/gu:ga/	Grandfather
Guuku	/gu:ku/	Kuukhu	/ku:xu/	Guuku	/gu:ku/	Grandmother
Mama	/mama/	Mama	/mama/	Mama	/mama/	Mother
Baba	/baba/	Baba	/baba/	Baba	/baba/	Father
Senge	/sɛ ⁿ gɛ/	Senje	/sɛ ⁿ je/	Senge	/sɛ ⁿ gɛ/	Aunt
Kooza	/ko:za/	Khootsa	/xo:tʃa/	Kooza	/ko:za/	Uncle
Vaasanji	/va:sa ⁿ ji/	Vaasanji	/va:sa ⁿ ji/	Vaasanji	/va:sa ⁿ ji/	In laws

Animals						
LG	IPA	LT	IPA	LMi	IPA	GLOSS
Imbwa	/i ^m bwa/	Isimbwa	/isi ^m bwa/	Imbwa	/i ^m bwa/	Dog
Inji	/i ⁿ ji/	Inji	/i ⁿ ji/	Inji	/i ⁿ ji/	Fly
Kemoori	/kemo:ri/	Shimoori	/ʃimo:ri/	Kimori	/kimo:ri/	Calf
Engoko	/e ⁿ gɔkɔ/	Ingokho	/i ⁿ gɔxɔ/	Ingoko	/i ⁿ gɔkɔ/	Chicken

Isuzi	/isuzi/	Isutsi	/isutsi/	Isuzi	/isuzi/	Fish
kibuusi	/kibu:si/	Shipuusi	/ʃipu:si/	kibuusi	/kibu:si/	Cat
Ekore	/ɛkɔrɛ/	Ikhore	/ixɔrɛ/	Ikore	/ikore/	He-goat
Enzoka	/ɛ ⁿ zoka/	Inzukha	/i ⁿ zuka/	Inzoka	/i ⁿ zoka/	Snake

Food						
LG	IPA	LT	IPA	LM	IPA	GLOSS
Vusii	/vusɪ: /	Vusi	/vusi/	Vusie	/vusie/	Flour
Vuchima	/vuʃɪma/	Vushuma	/vuʃuma/	Vuchima	/vuʃɪma/	Ugali
Ichai	/iʃai/	Ichai	/iʃai/	Ichai	/iʃai/	Tea
Vogeeni	/vɔge:ni/	Vucheeni	/vuʃɛni/	Vugeni	/vuge:ni/	ugali leftover
Rigomia	/riɡɔmia/	Rirhemwa	/riɾɛ ^m wa/	Ritemwa	/rite ^m wa/	Banana

Household items						
LG	IPA	LT	IPA	LM	IPA	GLOSS
Isahani	/isahani/	Isahani	/isahani/	Isahani	/isahani/	Plate
Cheeyo	/ʃɛjo/	Shieyeyo	/ʃiejero/	Cheyero	/ʃɛjero/	Broom
Mbano	^m banɔ/	Ilodwa	/ilodwa/	Mbano	^m banɔ/	Knife
Rubang'a	/rɔbɔ ⁿ ga/	Lubanga	/luba ⁿ ga/	Lubanga	/luba ⁿ ga/	Panga
Kivango	/kɪvɔ ⁿ ɡɔ/	Mwikho	^m wɪxɔ/	Kivango	/kɪvɔ ⁿ ɡɔ/	Cooking stick
Endeve	/ɛ ⁿ dɛvɛ/	Shisago	/ʃisago/	Indeve	/i ⁿ dɛvɛ/	Chair
Virato	/vɪrɔtɔ/	Viraro	/vɪrɔrɔ/	Virato	/vɪrɔtɔ/	Shoes

Social-cultural terms						
LG	IPA	LT	IPA	LM	IPA	
Vukwi	/vokwi/	Vukhwi	/vuxwi/	Vukwi	/vukwi/	Dowry
Vutuji	/votɔdʒi/	Vuruji	/vurudʒi/	Vutuji	/vutudʒi/	Riches

Romoroma	/rɔmɔrɔma/	Lumoloma	/lumoloma/	Ruimoroma	/rumoroma/	Language
Kihaanwa	/kiha: ⁿ wa/	Shihanwa	/ʃiha ⁿ wa/	Kihanwa	/kiha: ⁿ wa/	Gift
Marwaa	/marwa/	Malwaa	/malwa/	Marwaa	/marwa/	Alcohol
Mukurundu	/mɔkɔrɔ ⁿ du/	Mukhulundu	/muxulu ⁿ du/	Mukurundu	/mukuru ⁿ du/	Elder
Musakuru	/mɔsakɔrɔ/	Musakhulu	/musaxulu/	Musakuru	/musakɔrɔ/	Oldman

Verbs						
Logooli	IPA	Lutirichi	IPA	Lumundu	IPA	Gloss
Kuvaaya	/kɔv:aya/	Khuvaaya	/xuv:aya/	Kuvaaya	/kuv:aya/	To visit
Kukubana	/kɔkɔbana /	Khukhubana	/xuxuban a/	Kukubana	/kukubana/	To fight
Koreka	/koreka/	Khulekha	/xulexa/	Kureka	/kureka/	To stop
Kukina	/kɔkina/	Khuvaaya	/xuva:ya/	Kukina	/kukina/	To play
Kuhiinza	/kɔhi:za/	Khuhiitsa	/xuhi:za/	Kuhiiza	/kuhi:za/	To hunt
Kuyanza	/kɔja ⁿ za/	Khuyanza	/xuya ⁿ za/	Kuyanza	/kuya ⁿ za/	To be happy
Kosembera	/kosember a/	Khusembera	/xuse ^m ber a/	Kusembera	/kuse ^m bera/	To weed
Kuvuuka	/kɔvɔ:ka/	Khuvukha	/xuvuxa/	Kuvuka	/kuvuka/	To wake up
Kurya	/kɔrja/	Khurya	/xurja/	Kurya	/kurja/	To eat
Kohona	/kɔhona/	Khuhona	/xuhona/	Kuhona	/kuhona/	To get healed
Koseka	/koseka/	Khusekha	/xusexa/	Kuseka	/kuseka/	To laugh
Kotema	/kɔtɛ:ma/	Khurema	/xurema/	Kutema	/kutema/	To cut
Kogeenda	/kɔge: ⁿ da/	Khujenda	/xuje ⁿ da/	Kugenda	/kug ⁿ da/	To walk
Kuhurii	/kɔhɔri/	Khuhurire	/xuhurire /	Kuhulii	/kuhuli:	We had
Yaaza	/ja:za/	Yitsaanga	/jitsa ⁿ ga/	Yiiza	/ji:za/	Is coming
Nzizii	ⁿ zizi: /	Ndiize	ⁿ di:ze/	Ndiize	ⁿ di:ze/	Can I come?
Kwiiga	/kwi:ga/	Khweeka	/xwe:ka/	Kwiiga	/kwi:ga/	To learn
Kuuzaa	/ku:za:	Khwiitsa	/xwi:tsa/	Kwiizaa	/kwi:za:/	We're

						coming
Kuziiza	/kozi:za/	Khutsitsa	/xutsitsa/	Kuziiza	/kuzi:za/	We're going
Koveye	/koveje/	Khuri	/xuri/	Kuveye	/kuveye/	We're
Kokonyana	/kokonamn a/	Khukhonyana	/xuxonan a/	Kukonyana	/kukonana/	To help
Uniindi	/uni:ndi/	Uninde	/uni:"de/	Uliinde	/uli:"de//	Wait for me
Uuzi	/u:zi/	Witse	/witse/	Uuze	/u:ze/	You'll come