ANALYSIS OF MORPHOPHONEMIC PROCESSES IN DHOLUO AND SUBA LANGUAGES OF RUSINGA ISLAND, HOMA BAY COUNTY ,KENYA

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ECLARATION

Declaration by the candidate

I declare that this research project is my original work and has not been presented for the award of Master's Degree to any other university.

Signature:  Date: 21st February,2024

Ochieng Aluoch Connie

MELIN/2014/63743

Declaration by the Supervisor

I confirm that the work reported in this project was carried out by the candidate under my supervision

Signature:  Date:21st February,2024

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DEDICATION

I appreciate Mr. Newrick Patrick Orwa and my daughters, Gloria, Gillian, Gracia and Goretty, for their valuable support in my work. May they receive divine blessings.

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ABSTRACT

The research focused on analyzing morphophonemic processes in Dholuo and Suba languages spoken on Rusinga Island, Homa Bay County, Kenya. The study had three primary objectives: first, to examine the phonology of both Dholuo and Suba; second, to conduct a comparative analysis of verbs in these languages; and third, to investigate lexical structures within Dholuo and Suba. Guided by the independent parallel theory, emphasizing shared origins among languages, the study employed a sampling technique involving both purposive and random methods to select participants. Data collection utilized interviews and observation schedules, engaging individuals across various age groups and interacting with businesspeople in marketplaces. Language interaction in this economic sector, especially in the context of fishing, played a crucial role. Qualitative data collected was analyzed using thematic analysis. The study's findings may prompt linguists to reassess Suba as not purely Bantu, potentially closely linked to the Luhya language. Furthermore, the research could contribute to preserving the endangered Suba language. Notably, the Dholuo language's influence on Suba language vocabulary was found to be minimal. However, evidence of language shift among Suba speakers, who use Dholuo in business interactions in Homa Bay County (where the majority speak Luo), was observed. These insights, totaling approximately 350 words, underscore the significance of linguistic diversity and potential implications for the preservation and understanding of regional languages.

LIST OF ACRONYMS AND ABBREVIATIONS

APIAR: Asia Pacific Institute of Advanced Research

APCCR: Asia Pacific Conference on Contemporary Research

ATR: Advanced Tongue Root

CEL: Center for Endangered Languages

KBC: Kenya Broadcasting Cooperation.

NACOSTI: National Commission of Science Technology and Innovation

UNESCO: United Nations Educational, Scientific and Cultural Organization

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CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter explains the background of the study. The chapter also includes a statement of the problem, the study's purpose, objectives and research questions, as well as the significance, scope, limitations, and presumptions of the study.

1.1 Background to the Study

Depending on one's social standing within a given linguistic community, a person's native language serves several purposes as a vital channel of communication. It's important to remember that language is inherently fluid and subject to change for a variety of reasons, but that preserving linguistic purity is preferable. The roughly 922 million people who live in the globe today speak one of the 7,000 recognized languages. Of them, 2,473 are critically endangered due to factors including linguistic contact and shift.

The 256 languages spoken in North America, 238 are in danger of extinction. United States, where 143 out of 219 languages are in decline. Senegal, Ethiopia, Chad, Nigeria, Cameroon, Sudan, and Kenya are only few of the African nations where languages are in risk of extinction. This is a concerning tendency if linguistic purists are to be preserved. UNESCO (2016) notes that although Nigeria's Centre for Endangered Languages (CEL) was founded in the 20th century, 16 of the country's 42 official languages are in danger of extinction. According to (1994), Dholuo and Suba are two of Kenya's forty recognized linguistic communities. The Centre for Endangered Languages (CEL) was founded in Nakuru, Kenya with the intention of reducing the risk of linguistic extinction faced by many indigenous communities, as reported by Kiplagat (2002). Several Kenyan tribes, including the Dahalo, Omotik, Burji, Ongamo, Aweer (Boni), and Suba, are listed as critically endangered in this study. The Suba language is

one of the endangered languages spoken on Rusinga Island, Homa Bay County, South Nyanza. Dholuo's supremacy in their linguistic engagement with the Suba language demonstrates that Dholuo poses a danger to the Suba language. Given the current circumstances, it is imperative to promptly undertake decisive measures in order to safeguard the Suba language. This entails conducting a thorough examination of specific linguistic elements that can be preserved. The Luo community, known for their Dholuo language, and the AbaSuba community, who communicate in Suba, have maintained a long-standing coexistence in the South Nyanza region of Western Kenya. The aforementioned groups, namely Joka Jok, Jok Owiny, Jok Omolo, and Luo-AbaSuba of South Nyanza, sequentially established their settlements in the region.

The diffusion of the Dholuo and Suba languages may be attributed to linguistic contact that arose from several factors such as marriages, trade, diplomacy, and politics. As to the findings of Ayot (1979), the AbaSuba community established their settlements in the South Nyanza region, namely on the islands of Rusinga and Mfangano. Over time, their presence extended to other nearby islands such as Gembe, Kaksingri, and Gwasi. Over the course of time, the community gradually acquired the designation of Luo-AbaSuba as a result of their assimilation of some customs and practises from the Luo ethnic group. According to Ayot, the assimilation of Dholuo by the Suba language commenced in 1940 as a result of European influence that began in 1903. This impact placed Dholuo as the primary language, hence expediting the process of linguistic interaction and change. According to Ogot (1961), the AbaSuba ethnic group is comprised of the Abakunta people from Uganda, the Rieny people from Tanzania, and the Bantu people from Central Kenya. The Abakunta community formerly utilised the Luganda and Lusoga languages, which were also spoken by the Rieny people residing in southern Uganda prior to their migration to Tanzania. Based on the data from the 2009 Kenyan census, it has been determined that there exists an estimated population of 4.2 million individuals who are proficient in the Luo language, whereas the Suba language is spoken by around 140,000

individuals. Despite the Suba language's categorization as a member of the Niger-Congo language family, and the Dholuo language's affiliation with the Nilo-Saharan language family, these two languages have coexisted and undergone language interaction and change as a result of their extensive contact through time. In a more comprehensive context, the Nilo-Saharan language family encompasses many languages, including Turkana, Samburu, Kipsigis, and Nandi in Kenya; Dholuo and Maasai spoken in both Kenya and Tanzania; as well as Padhola and Acholi in Uganda, and Dinka, Pari, and Nuer in Sudan. In the Kenyan context, it is worth noting that the Luo community is geographically situated adjacent to the Luhyia community in the northern region of Lake Victoria. Furthermore, to the east, the Luo community shares borders with the Nandis and Kipsigis communities. Lastly, to the south, the Luo community is in close proximity to the Kurias and Abagusii communities.

Based on the research conducted by Greenberg (1966), Tucker (1994), and Grimes (1996), it can be shown that Dholuo is classified as a member of the Western Nilotic sub-branch within the larger Nilotic branch, which itself falls under the Eastern Sudanic language family. In the wider African setting, this particular family belongs to the Chari-Nile branch, which is part of the Nilo-Saharan language group (Grimes 1996:2). Within the context of the Nilotic languages spoken in Kenya, it is worth noting that Dholuo is the sole representative of the Western Nilotic subgroup. Other languages that are closely related to Dholuo include Shilluk, Dinka, Alur (originating from southern Sudan), as well as Acholi, Lango, and Padhola from Uganda. The Luo community undertook a migration from their initial place of origin in the southern region of Sudan, traversing via the northern and eastern parts of Uganda, ultimately establishing their settlement in the western region of Kenya. According to Cohen's (1974) findings, it is posited that the Luo community started their settlement in western Kenya during the period spanning from 1500 to 1550 A.D. The Nyanza province in western Kenya is mostly inhabited by individuals who speak the Dholuo language. This linguistic group is also found along the

eastern coasts of Lake Victoria and has a presence that extends into the northern region of Tanzania. According to the most recent population census conducted in 1999, the Luo population in Kenya is believed to be over 3.8 million individuals. Additionally, it is estimated that there are around 923,000 Luo individuals residing in Tanzania, as reported by Grimes in 1996. Consequently, the Luo community ranks as the second-largest ethnic group in Kenya, behind the Kikuyu.

Stafford (1967) identified two main regional variants of the Dholuo language. The first is the Trans-Yala dialect, which is spoken in areas including Ugenya, Alego, Yimbo, and specific sections of Gem. The South Nyanza dialect is employed in many regions within southern Nyanza, as well as in certain portions of Siaya and Kisumu that do not belong to the Trans-Yala group. According to Okombo (1997), although the Dholuo dialects exhibit a significant level of mutual intelligibility, they also exhibit unique lexical and phonological characteristics that enable the identification of a speaker's dialectal origin through their speech patterns. The South Nyanza variant has historically been regarded as the mainstream dialect because to its widespread usage in many forms of Dholuo literature, including as the Bible and educational reading materials. The main emphasis of this study was directed towards the South Nyanza dialect, with any reference to Dholuo in this investigation only pertaining to this specific variant. In the present day, the Luo community partakes in a diversified economic system characterised by a combination of agricultural practises, fishing endeavours, and cattle husbandry. Moreover, a significant number of persons belonging to the Luo ethnic group engage in several professional and vocational pursuits. Therefore, the study investigated morphophonemic processes in Dholuo and Suba languages of Rusinga Island, Homa Bay County –Kenya

1.2 Statement of the Problem

The Suba language has been classified as an endangered language due to its overshadowing by the Dholuo language, resulting from substantial language interaction between the two, as stated by UNESCO (2016). A considerable segment of the Abasuba community, namely the younger cohort, currently exhibits a prevailing usage and comprehension of Dholuo as opposed to Suba. According to UNESCO, an endangered language refers to a linguistic system that is predominantly utilised by the old population, particularly grandparents, with the parents' generation exhibiting partial comprehension but little active engagement, and the younger generation no longer acquiring it as their initial means of communication.

The primary objective of this study was to investigate the reasons behind the fact that Suba language had become the domain of the elderly generation, placing it in the category of endangered languages. This situation was a cause for concern, as it indicated a potential transition to the critically endangered and, ultimately, extinct stage for Suba language. This was contrary to the initial expectation that both languages would coexist in a linguistically ambidextrous manner, as observed in the interaction and coexistence of other languages without one endangering the other. From a pragmatic standpoint, the Suba language faced a legitimate risk to its continued existence as a result of the language shift phenomena from Suba to Dholuo. Hence, this research was crucial in instigating initiatives aimed at conserving and rejuvenating the Suba language. The study investigated the morphophonemic phenomena associated with language contact and the consequent language shift. This comprehension formed the basis for further investigation into supplementary factors that may be utilised to strengthen the utilisation of the Suba language within a culture mostly dominated by Dholuo. In order to apply the research findings to preserve the Suba language, this study

attempted to determine the primary causes of the language's change from Suba to Dholuo by examining three important language aspects: morphology, semantics, and lexicon by investigating morphophonemic processes in Dholuo and Suba languages of Rusinga Island, Homa Bay County –Kenya

1.3 Purpose of the Study

The purpose of this study was morphophonemic processes in Dholuo and Suba languages of Rusinga Island, Homa Bay County –Kenya

1.4 Objectives of the Study

The present investigation was directed by the following objectives:

i. To analyses Dholuo and Suba phonology.
ii. To contrastively analyses verbs of Dholuo and Suba languages.
iii. To examine the lexical structures of Dholuo and Suba languages.

1.5 Research Questions

The present study addressed the following research questions:

i. What is the phonology of Dholuo and Suba languages?
ii. What are the contrasts of Dholuo and Suba languages' verbs?
iii. What are the lexical structures of Dholuo and Suba languages?

1.6 Significance of the Study

This work has the potential to exert a substantial impact on the perspectives of linguists about the Suba language. It challenges the prevailing assumption that the language is exclusively Bantu and instead provides evidence of its strong affiliation with the Luhya language. Moreover, the results obtained from this study has the potential to bolster existing endeavors aimed at the conservation of the Suba language, which is now classified as being at risk of

extinction. The study highlights that there is a limited degree of integration of the Dholuo language into the lexicon of the Suba language. The Suba language has been impacted by language shift dynamics, resulting in a preference among Suba language speakers to utilize Dholuo, particularly in economic dealings within Homa Bay County, which is largely populated by the Luo community. It is imperative for scholars to conduct further research on the endangered Suba language to address the ongoing shift towards Dholuo, which could ultimately contribute to the preservation of the Suba language.

1.7 Justification of the Study

The utilisation of the mother tongue at the lower elementary levels (namely, classes 1-3) was advocated by the Ominde report (1964-1965), which underscored the importance of L1 (first language) in promoting efficient learning. This viewpoint was further emphasised by Gachie on March 16, 2015. It has been acknowledged that youngsters have a greater understanding of topics when instructed in their native language (L1) as opposed to a secondary language (L2). This recommendation stemmed from the need to preserve local languages from the looming threat of extinction, a situation that Suba language also faced. To counter this challenge, it was imperative to cultivate a positive attitude among both Suba and Dholuo speakers towards their respective languages.

In this context, the proposed study aimed to contribute to the enhancement of the perception of the Suba language, fostering acceptance among its speakers and Dholuo speakers. The goal was to establish that both languages should not only serve as means of communication but also as vehicles for cultural preservation, ensuring that cultural knowledge is passed down through generations. This study advocated for the coexistence and thriving of both languages without jeopardizing the vitality of either. Without conducting this study, the critical insights and aspects revealed would have remained undiscovered, leaving the Suba language in a perilous state, without the necessary discoveries to aid in its preservation.

1.8 Scope of the Study

The present study employed a comprehensive approach to examine the morphophonemic processes present in the Dholuo and Suba languages spoken on Rusinga Island, located in Homa Bay County, Kenya. The primary aims of this research were to analyse the phonology of the Dholuo and Suba languages, undertake a contrastive analysis of verbs in both languages, and explore the lexical structures found in both Dholuo and Suba. These three aims encompass fundamental elements that are crucial for comprehending any language. Therefore, the present study examines the complex interplay between the Dholuo and Suba languages, thoroughly investigating and analysing their mutual interaction and reciprocal effect.

1.9 Limitations and delimitations

Possible obstacles encountered and strategies for overcoming them during the research. The study involved purposive sampling techniques in sample selection as well as random sampling which could leave out some important informants that could have hindered the study from getting the most appropriate responses for the research. However, in countering this, the study used highly validated and reliable instruments of data collection with items drawn from Swadesh list to increase the credibility of data collected. Unbiased method of data analysis based on themes drawn from the objectives and collected data further strengthened the objectivity of the findings making generalization possible and plausible.

1.10 Assumptions of the Study

The investigation was carried out based on the following assumptions:

i. It is feasible to do a phonological study of the Dholuo and Suba languages.
ii. Dholuo and Suba verbs can be compared and contrasted to learn more about the two languages.
iii. Dholuo and Suba lexicons can be compared and contrasted.

1.11 Operational Definition of Terms

Language interaction: Denotes a phenomenon in which persons who are fluent in two different languages engage in interaction, resulting in the contact and utilization of both languages. This study focuses on the examination of a certain occurrence that is uniquely relevant to the Dholuo and Suba languages.

Language change: This phenomenon pertains to the alteration of phonological, morphological, semantic, and syntactic attributes within a language throughout temporal periods.

Assimilation: Refers to the gradual phenomenon in which a group of language users undergoes a change towards mostly utilizing a completely other language. This process normally takes place over an extended period of time. Within the scope of this research, the term "language shift" pertains especially to the Suba language, which has experienced a process of assimilation into the Dholuo language.

Acculturation: Pertains to the occurrence in which people or groups belonging to one cultural entity adopt the customs and principles of another culture, while yet preserving their distinct cultural identity.

Diffusionism: Refers to the dissemination of cultural qualities or attributes from a dominant civilization to several other communities.

Endangered language: An endangered language is characterized by its vulnerability to potential obsolescence as a result of a restricted population of remaining speakers. The instance examined in this paper highlights the precarious situation of the Suba language, which faced the imminent threat of extinction. This was mostly due to its limited usage among the elderly population, with a notable scarcity of younger individuals proficient in the language.

L1: The initial language that a child acquires and utilizes prior to acquiring proficiency in any further languages.

L2: The acquisition of a second language by a kid occurs subsequent to the acquisition of their first language.

Speech community: A collective of individuals who share a common linguistic system and adhere to established conventions and anticipated behaviors pertaining to language use.

Language community: A collective of persons who share a common language, although may not necessarily conform to the established linguistic rules or conventions associated with that particular language.

CHAPTER TWIO

LITERATURE REVIEW

2.1 Introduction

This chapter gives a summary of previous academic work related to the topic and objectives of the proposed study. The chapter is organized into the subsequent subheadings: This paper presents a comprehensive assessment of the empirical literature on the morphological processes seen in the Dholuo and Suba languages. It explores the semantic parallels that exist between these two languages and delves into the lexical structures that characterize them. The analysis is conducted within a theoretical framework that provides a solid foundation for understanding the intricacies of these languages. Additionally, a chapter summary is provided to summaries the key findings and contributions of each section. Finally, this study identifies a knowledge gap in the existing literature, highlighting the need for further research in this area.

2.2 Review of Empirical Literature

The reversal of linguistic change is necessary to preserve the diversity of languages worldwide. Research has been conducted on language maintenance in order to maintain the linguistic integrity of our languages. In his study, Baker (2011) examines language maintenance as the degree of stability exhibited by a particular language in terms of its speaker distribution, speaker population, proficiency levels among both children and adults, and its retention in various domains of usage, including religious contexts, educational institutions such as schools, and households. The author proceeds to explicate that the attainment of language objectives is facilitated via the consistent utilisation of a community's language by its members across many contexts, including the local community, neighbourhood, and interpersonal interactions with friends and family, without encountering any obstacles.

Fishman (1991) provides support for the notion of utilising a community language across several linguistic domains as a means of preserving it. The author delineates the linguistic domains as including several aspects of society, including the media, religion, family, houses, friends, neighbourhood, community, and education. The author notes that language usage inside these domains upholds a linguistic state devoid of any alterations or modifications to the language itself. The aforementioned failure results in the alteration of language. However, the Asia Pacific Institute of Advanced Research (APIAR) asserts that certain languages may be preserved in various contexts beyond the confines of households. In accordance with the findings of Benrabah (2004), in order to mitigate the process of language change, it is recommended to maintain consistent usage of the native language, irrespective of the cultural impact exerted by a more esteemed language, which may be perceived as superior to the speaker's primary language (L1), or the politically influential dominant language. Powels (2005) examines the phenomenon of linguistic shift through the lens of visa acquisition. The maintenance and preservation of a language encompass several dimensions that need examination, including social, economic, political, cultural, demographic, institutional support, and linguistic psychological factors. The author identifies many elements that have the potential to influence the Arabic language, either favourably or adversely, by either preserving or altering its linguistic characteristics.

According to Kitanneh's (2009) findings, it is evident that the Palestinian Arabs of the second generation utilised both the Arabic and Hebrew languages. The linguistic equilibrium was attained by the use of distinct languages within various sectors. Hebrew was employed in commercial and professional settings. In contrast, Arabic was employed in several domains, including domestic settings, educational institutions, media platforms, familial interactions, religious contexts, and local communities. This phenomenon facilitated the preservation of languages while impeding linguistic evolution. According to the Asia Pacific Conference on

Contemporary Research (APCCR) (2007), it is argued that the preservation of languages can be facilitated by their use in various contexts beyond the confines of domestic settings. According to Holmes (2013), the preservation and conservation of minority languages is more likely when they are utilised across many domains by their speakers. However, Holmes acknowledges that if a minority language becomes privatised and limited to usage inside households, it signifies a distinct shift in language dynamics. From this particular viewpoint, it may be argued that when a language ceases to be employed in diverse linguistic settings, such as educational institutions, professional situations, and religious facilities like churches and mosques, it experiences linguistic metamorphosis. Therefore, it is imperative to recognise that the maintenance of a language requires its active utilisation across many domains and contexts.

According to Dweik and Qawar (2015), the selection of language is subject to the individual's mindset, emphasising the importance of language conservation. The use of the Arabic language was prevalent among Arab Canadians resident in Quebec, as evidenced by its frequent usage in various settings such as mosques, residences, and media platforms. Nevertheless, the Arabic-speaking individuals made the choice to utilise French and English languages for official duties and educational endeavours within institutional settings. Moreover, in their everyday existence, interpersonal exchanges, and consumption of media, they utilised a blend of Arabic, French, and English languages. This observation illustrates that the intentional and affirmative use of a minority language by its speakers has the potential to impede linguistic transformation. In contrast, Arfi (2008) presents an alternative viewpoint, contending that the aggregation of immigrants who share a common language does not automatically ensure the preservation of that language, and may instead result in linguistic transformation. One of the aspects that the author highlights as a contributing factor to language shift among immigrants is the impact of societal elites. The aforementioned phenomena are shown by the situation of Algerian individuals residing in France. The Nigerian diaspora in France, including those with higher

levels of education, made a conscious decision to embrace the French language as their primary means of communication, opting to forgo their Algerian minority language that they had previously used in their home country prior to their migration. As a result, the first and subsequent cohorts of immigrants were unable to transmit their native language to future generations, opting instead for the adoption of French. This choice was motivated by their perception of French as a prestigious language, particularly among the elite members of their newly adopted culture.

Jamai (2008) examines linguistic evolution from a different standpoint, focusing on the factor of geographical closeness.The author affirms that Moroccan Arabic speakers residing in Western Europe were able to maintain a strong connection with their home country through various means such as physical visits, intermarriage, and general social interaction with the Moroccan population. This was facilitated by the accessibility between Europe and Morocco. Consequently, these individuals were able to preserve their minority Arabic language while residing in Western Europe. Arfi (2008) presents a counterargument to Jamai's claim that geographical proximity inhibits language change. Arfi supports this by providing evidence that Algerian immigrants in France have adopted French as their primary language, discontinuing the use of Arabic, despite the fact that both countries are geographically accessible. The author elaborates on the preference of numerous Algerians residing in France to utilize the French language when communicating with their children in daily interactions. This preference stems from their perception of French as a prestigious language associated with the educated class, while their Arabic language is viewed as outdated, illiterate, and linked to unemployment. Consequently, the Algerian immigrants in France consider their own Arabic language as inferior. The increased prominence of French and the decreased usage of Arabic resulted in linguistic transformation. When a language no longer has speakers in the second generation, it

serves as a strong sign that the transmission of the language is deteriorating, leading to an inevitable process of linguistic change.

Ayot (1979) provides a comprehensive historical account of the Luos and AbaSuba, spanning from the years 1700 to 1780 and extending beyond that period. He includes the activities in which each of these groups participate that facilitated their engagement with one another. Ayot highlights marrying as a significant facilitator of linguistic exchange, shown by the union of Kiboye, Witewes' brother from Uganda, and Wiga's daughter. Wiga was a male individual who had experienced the loss of his spouse and was residing in the region of Luo Nyanza. This research study is impressive; nonetheless, the researcher did not take into account the fact that both groups were expected to utilize language for communication. The researcher failed to provide any pertinent suggestions regarding language usage. However, he just presents the manner in which the AbaSuba adopted Dholuo names, marriage systems, and burial traditions, without acknowledging the ongoing process of linguistic change. This study aims to investigate linguistic characteristics that have either aided or contributed to language change, with a focus on the Dholuo and endangered Suba languages. The objective is to promote inclusivity and preservation of both languages.

The Olusuba language serves as the indigenous language of the Suba (Abasuba) population, predominantly located within the Rusinga and Mfangano Islands of Kenya. The linguistic observation presented here is derived from the research conducted by Kembo-Sure in 1999, Mhando in 2008, as referenced in the scholarly work of Sande, Ondondo, and Rew in 2019. The Suba ethnic group, characterised by their use of the Olusuba language, is classified within the Bantu language family. According to Kembo-Sure (1999), the origins of this group may be traced back too many parts of East Africa, with a notable increase in population from Uganda following the demise of Kabaka Jungu in around 1760. Olusuba is classified as a Bantu

language because, according to Kembo-Sure (1999), it is a language that is a combination of Luganda and Lusoga dialects and is mostly spoken in the lake region of East Africa. However, the influence of the neighboring Dholuo language has made Olusuba's existence in Kenya difficult to maintain. The western regions of Kenya are home to the Dholuo language, which is a member of the Nilotic linguistic family. The Suba community has acknowledged it as a high status language, as demonstrated by the writings of Kembo-Sure (1999), Mhando (2008), and Ogone (2010). The inclination towards Dholuo language has emerged as a potential challenge to the conservation efforts of Olusuba language.

According to Ogot's (1961) astute observation, the process of assimilation between the Luo and AbaSuba communities occurred over the period of 1850-1900. This assimilation was so significant that it resulted in the gradual fading of the AbaSuba identity, as seen by Ogot's reference to them as "Luo-AbaSuba" rather than just AbaSuba. This study acknowledges with significant concern that during the process of assimilation, the dominant Dholuo language exerts a substantial influence on the prevailing Suba language, leading to the latter being classified as an endangered language. To address this issue, it is imperative to promote the simultaneous use of both Dholuo and Suba languages on Rusinga Island, thereby rectifying the current linguistic imbalance. According to Cardoso (1979), the presence of any type of dependence implies the existence of a dominant entity and a subordinate entity.

According to UNESCO (2016), the Suba language continues to be classified as one of the endangered languages of Kenya. This organisation advocates for the utilization of the native language (L1) throughout several age groups, including children, middle-aged individuals, and the elderly, with the aim of safeguarding the cultural heritage of a particular community.

The notion is deemed commendable, as evidenced by the endorsement of esteemed bodies such as the Ominde commission in 1965. It is worth noting that learners residing in Rusinga Island may have difficulties due to the presence of the AbaSuba community, whose primary

language is Suba. Based on the preceding discourse, it is evident that no endeavors have been made to facilitate the preservation of the Suba language, hence resulting in the potential loss of the Abasusba people's cultural heritage. This study looked at the basic linguistic concepts used in two languages and analyzed and established how these concepts relate to one another. In doing so, it will be able to pinpoint the locations that support the usage of the critically endangered Suba language, possibly improving its accessibility.

Busolo (2016) describes OluSuba as a linguistic synthesis of Luganda and Lusoga, two languages that originated in Uganda. He goes on to say that the Suba language is in danger of dying out because of linguistic changes brought about by assimilation and marriage to the majority Luo group in the area. The author provides additional clarification that the predominant cultural practices within the community are of Luo origin, with the exception of circumcision and the arrangement of homesteads. However, the author fails to specify the specific dimensions of language that undergo modifications. The Suba language is indicative of a migratory minority group whose linguistic patterns are expected to undergo a transition towards the majority Dholuo language. The Suba language speakers may experience linguistic pressure from the larger speech community, namely Dholuo. Over time, there is a decline in the usage of a language across several domains, leading to language loss. According to J. Hill and K. Hill (2007), the interlocutors of the Suba language see a decrease in its usage while the dominant Dholuo language is emphasized. This assertion is supported by the Australian census conducted by the Australian Bureau of Statistics (ABS) in 2006, which indicates that the majority of languages spoken in Australia are influenced by the dominant culture of the host nation.

2.3 Phonological Processes in Dholuo and Suba Languages

The existing body of literature on the Luo language mostly focuses on its syntactic features, with particular emphasis on cleft forms. The aforementioned emphasis stems from a linguistic

oddity wherein subjects are unable to be emphasised at the onset of a sentence, unless they are constructed in the form of cleft sentences, akin to other languages. One prominent researcher who extensively examined the phenomenon of focus marking in the Luo language is Okoth-Okombo (1997). According to Okoth-Okombo, the particle "-e" in Luo language serves as a marker for indicating attention. Following this, an additional particle known as the normal copula "en-" was developed in research conducted by Cable in 2012.The main principle that governs the usage of these particles is that the standard copula "en-" is positioned before the XP (X-bar phrase), while the focus copula "-e" is placed after the XP. It is important to note that this order cannot be reversed. Moreover, the copula "en-" is utilised in conjunction with fronted interrogative terms. For a more extensive examination of cleft structures, please refer to Chapter 6, Section 6.3. The main goal of this study is to bring a scholarly contribution to the current discourse by carefully examining not only the phonetic components of cleft constructions but also other types of focus, including contrastive and non-contrastive focus. The goal of this research is to determine whether Luo employ prosodic signals to indicate focus, and if so, to look into the processes involved in this prosodic marking.

Prosodic structure

This section focuses on the correlation between prosodic elements and syntactic constituents. The text starts by presenting a general outline of prosodic constituents and thereafter digs into language-specific elements of prosodic structures, with a special emphasis on higher-level phrasing, such as phonological phrases and intonation phrases. In the preceding sections, an examination has been conducted on the significant role that prosody plays in differentiating distinct grammatical categories, such as sentences. An additional crucial role of prosody is to divide uninterrupted speech into digestible segments or breathing groups, as outlined by Ladd (2008). The idea of "prosodic phrasing" arises from this segmentation, operating under the assumption that prosodic structure is composed of hierarchically organised categories. Selkirk

(1986) and Nespor and Vogel (1986) propose a prosodic hierarchy that includes the syllable (σ), foot (φ), phonological word (Pw, ω), phonological phrase (PhP, Φ), intonation phrase (IP), and utterance (Utt). According to Selkirk (1986), the syllable is the fundamental unit, with the foot operating at a higher level, contributing to prosodic word formation. Several prosodic words make up a phonological phrase, and one or more phonological phrases may constitute an intonation phrase.

In contrast, Hayes (1989) presents a five-level prosodic hierarchy: utterance, intonation phrase, phonological phrase, clitic group, and word. The "word" serves as the lowest level, containing phonological principles like stress assignment and vowel harmony. The clitic group consists of a content word and adjacent grammatical words within the same syntactic element. Clitic groups may merge to form phonological phrases, contributing to intonation phrases (IPs). Pierrehumbert and Beckman (1986, 1988) introduce an intermediate intonational phrase (ip) containing pitch accents and phrasal accents, without a boundary tone. In certain linguistic systems, an "ip" aligns with a phonological or minor phrase (Selkirk, 1996, 2002). This intermediate phrase is used in the ToBI model, corresponding to a Break Index of level 3 in Japanese research (Pierrehumbert and Beckman, 1988). Various inquiries into hierarchical phrasing structures, particularly in intonation research, have focused on prosodic elements beyond the phonological word. Perspectives on higher prosodic structures vary, with some linking them directly to syntactic structures (Odden, 1987; Truckenbrodt, 1995, 2007), while others suggest autonomous functioning with connections to syntax and information structure (Selkirk, 2000). Edge alignment theories (Selkirk, 1986, 2002; Truckenbrodt, 2007) argue for precise alignment between syntactic and prosodic boundaries, imposing constraints like Align-XP, L/R, and Wrap-XP. The phonetic representation of XP boundaries varies across languages. Non-tonal languages like English, German, Dutch, and Greek often exhibit dual-level phrases. For example, German employs the intermediate phrase (ip) and intonation phrase (IP) with

three intonation patterns: low (L), high (H), and falling-rising (!) edge tones. Dutch prosodic phrases have distinct initial and final boundary tones, such as early boundary tone (%T) and final boundary tone (T%).

In summary, numerous studies have explored the hierarchical structures of phrasing, particularly in intonation research, revealing a variety of theories on the intricate connection between prosody and syntax. Ultimate boundary tones at the end of an intonation phrase (IP) are either high (H%) or low (L%), with Gussenhoven (2005) suggesting their discretionary nature, potentially indicating the absence of a tone at the correct IP boundary. Dutch, distinct from German, lacks intermediate phrases, instead allowing phonological phrases (PhP) to immediately form an intonational phrase. Languages, including tonal ones in Africa, may use accentual phrases (APs) or phonological phrases, as demonstrated in Chickasaw by Gordon (2005), who introduces a three-tiered phrasing structure: intonation phrase (IP), accentual phrase (AP), and prosodic word. Differentiating between stress assignment and rhythmic lengthening domains is crucial, especially in the presence of two pitch accent categories: morpho-lexical and nuclear, as observed in Chickasaw.

In Japanese linguistics, Pierrehumbert and Beckman (1988) propose a three-tiered structure—accentual phrase (AP), intermediate phrase (ip), and intonation phrase (IP). However, Venditi challenges this, advocating for a two-tiered framework without the intermediate phrase, arguing that previous investigations lacked spontaneity. Delimitative phrase tones in Japanese signify auxiliary predicates at both margins.

Examining Luo reveals segmental and supra-segmental processes, with vowel deletion standing out. Vowel deletion addresses hiatus resulting from morphological or syntactic concatenation. Casali (1997) notes that, while the occurrence of vowel deletion varies across languages, the prevailing trend involves deleting the first vowel rather than the second.

Instances of vowel deletion are illustrated, emphasizing the elision of initial vowels and the persistence of residual tones as detached entities, subsequently attaching to the following syllable.

The phonetic transcription of the word "né a-tûo" is represented as [nátûo]. The primary subject of this statement is the first sergeant of the Pacific Standard Time zone, who is now experiencing illness. ‘I experienced an illness.’ The phonetic transcription (b) /má o-cûŋ/ can be represented as [mócûŋ].

The concept of public relations (PR) may be understood as a strategic communication process that aims to build and maintain mutually beneficial relationships between.Which individuals have demonstrated a steadfast presence...The given text, "wuoro tímó aŋó," can be rewritten as "[wuoro tímáŋô]" in an academic manner.

The father is engaged in some activity.

What is the current activity being performed by the father?The user's text does not contain any information to rewrite in an academic manner.

In the Luo language, many consonants undergo modifications within particular morphological and syntactic settings. Two often observed modifications of consonants are approximant hardening and gliding. According to Odden (2005), the term "hardening" refers to a phonetic process characterised by the transition from a less constricted consonant to a more constricted one. This phenomenon is commonly observed when word-final consonants, namely /r/, /w/, and /l/, undergo a transition to [c], [p], and [nd], respectively. This change is particularly noticeable in plural and possessive forms. Illustrative instances are shown in (2) afterwards.

The phonological process of vowel reduction in the word "bureau" results in the pronunciation [búcé], where the vowel /e/ is reduced to a schwa sound. Additionally, the plural suffix /-s/ is added, resulting in the final pronunciation [búcéz].

The term "holes" refers to empty spaces or gaps within a given context. These void

The phonological process of vowel harmony in the language under consideration is exemplified by the sequence (b) /bawo + e/, which undergoes a transformation resulting in the surface form [bépé].

The topic of interest is wood and its potential impact on the environment.

The term "timbers" refers to large wooden beams or planks that are used in

The phonological process of diphthongization, namely the diphthong /dúól + e/, is realised as the resulting phonetic form [duonde].

The concept of voice in linguistics refers to the grammatical category that distinguishes between the active and passive forms of a verb. In English, voice is marked by the

The concept of "voices" refers to the various perspectives, opinions, or viewpoints that individuals

The phonetic transcription "dúól ɲaθí" can be rewritten as "[dúónd ɲaθí]" in order to accurately represent the pronunciation.

The vocalisation of a young individual.

The concept of a "child's voice" refers to the unique vocal characteristics and communication patterns exhibited by children during their developmental stages.

The user's text, "(e) /bawo miyo/," can be rewritten academically as "[bap miyo]."

The term "timber mother" refers to a female tree that is particularly large or old, and is often used in the context

The phrase "mother's timber" refers to the genetic inheritance of physical characteristics from one's mother, particularly in relation to the quality

Consonants have the ability to undergo a process of glide formation when a new morpheme is introduced, as exemplified in (3a). Alternatively, they can be placed between vowels in order to resolve a pause, as illustrated in (3b).

The phonological process of /wic + e/ may be observed in the resulting form [wíyé], where the word "wic" meaning "head" undergoes pluralization.

The term "heads" refers to the uppermost part of the human body, which includes

The phonetic transcription (b) /ó-ði e ot/ is rendered as [óði ye ot].

The third person singular subject is now proceeding towards the inside of a residential structure. The Luo language consists of a comprehensive set of 24 consonants, which includes the phonemic pre-nasalized stops. These stops have the ability to serve as syllable onsets or codas.

In the early 1980s, there was a notable transition in phonological theory away from the dominant "classical" generative phonology of the late 1960s and 1970s. This shift gave rise to a range of approaches collectively referred to as "non-linear phonology." These approaches were primarily developed to overcome the shortcomings of Generative Phonology, as articulated in Chomsky and Halle's (1968) influential framework, commonly referred to as the Sound Pattern of English (SPE) model. The aforementioned novel methodologies dismissed the notion that phonological representation could be simplified into a sequential arrangement of segments and bounds. In contrast, the researchers built multi-tiered hierarchical frameworks wherein segments were not shown as disorganised collections of distinguishing traits.

Autosegmental phonology, a well-developed non-linear phonological framework, first concentrated on the study of tone phenomena (Goldsmith, 1976). The emergence of the CV phonology framework can be attributed to autosegmental phonology, as posited by Clements and Keyser (1983) The formal representation of autonomy in phonological theory involves the depiction of features and feature complexes on distinct and simultaneous levels of phonological structure (Clements, 1980). As a result, a thorough phonological representation consists of numerous distinct sequences of these segments. The establishment of formal linkages between components at one level and elements at another level plays a crucial role in determining the manner in which they co-articulate. In the context of a tonal language such as Dholuo, the feature complexes that form tones are allocated to a distinct simultaneous level of representation referred to as the tonal tier. This tier is separate from the level or tiers at which non-tonal characteristics, such as segments (vowels and consonants), are structured.

The adoption of non-linear phonology brought forth a more complex and multi-layered framework for phonological analysis, diverging from the previous linear models that were based on segments.

According to this theoretical framework, the notion of association is communicated through entities referred to as association lines. The concept of association may not necessarily entail a rigid one-to-one correspondence. In the context of tone analysis, it is worth noting that individual segments have the potential to be linked with many tones, especially when considering contour tones that occur on a single segment. In the context of a tonal language such as Dholuo:

Every factor that conveys tone is associated with at least one specific tone.

On the contrary, it can be observed that each tone is associated with a minimum of one tone-bearing element.

It is of significance to note that the association lines in question do not overlap (Clements, 1980:45).

The theory of CV-phonology, as expounded by Clements and Keyser in 1983, gives a hierarchical framework for understanding the structure of syllables.

Based on this theoretical framework, syllable structures are represented through the use of three unique layers, each of which is linked to certain aspects. The initial tier, known as the σ-tier, consists of a single element denoted as σ. The second tier, referred to as the CV-tier, is composed of two components, namely C and V. Finally, the third tier, designated as the segmental tier, encompasses phonetic matrices arranged in a single column, which represent both consonants and vowels, adhering to established standards (Clements and Keyser, 1983:25).

This hypothesis posits that the units identified on the CV-tier play a crucial role in delineating the functional roles within a syllable, hence differentiating between peak and non-peak constituents. The concept of the CV-tier encompasses the roles that were previously attributed to traits such as [+syllabic] and [-syllabic]. Nevertheless, it is necessary to acknowledge that the components within the CV-tier extend beyond mere counterparts of syllabic characteristics. They also possess an equally significant function in establishing the fundamental units that regulate time at the sub-syllabic level of phonological representation (Clements and Keyser, 1983). Therefore, in line with this theoretical framework, segments that are often regarded as single units, regardless of their simplicity or complexity, can be associated with individual occurrences of consonants (C) or vowels (V) on the CV-tier. In contrast, sequences that exhibit bimoraic or geminate properties can be associated with two units on the CV-tier, as proposed by Clements and Keyser (1983:31).

The CV phonology hypothesis, as posited by Clements and Keyser in 1983, presents a foundational collection of key syllable kinds, which encompass:

(a) Consonant-Vowel (CV) pattern (b) Vowel (V) pattern (c) Consonant-Vowel-Consonant (CVC) pattern (d) Vowel-Consonant (VC) pattern

Languages can be classified into many kinds based on their selection of fundamental syllable types.

In this study, we aim to investigate the effects of climate change on biodiversity in a specific Curriculum Vitae (CV)

The user's text is incomplete. Please provide the full text that needs to be rewritten. The present study aims to investigate the relationship between the variables CV and V.

The user's text is incomplete and does not provide any information to be rewritten in an academic The CV and CVC patterns are linguistic structures often seen in several languages. CV refers to a syllable structure consisting of a consonant.

The user's text is too short to be rewritten academically. The user has provided a list of phonetic patterns, including CV, V, CVC, and VC.

Upon evaluation of several language typologies, it may be determined that Dholuo can be classified as a type 4 language.

Based on this theoretical framework, the limitations that regulate the simultaneous presence of parts inside a syllable are articulated through affirmative and negative requirements related to syllable structure. These circumstances, when taken together, establish the collection of syllables that conform to the linguistic rules of each particular language. The Positive Syllable Structure Conditions (PSSCs) provide the standard and acceptable arrangement of consonant

or vowel clusters by utilising sequences of natural classes. On the other hand, the Negative Syllable Structure Conditions (NSSCs), which are implemented subsequent to the Positive Syllable Structure Conditions (PSSCs), establish certain subsequence inside the syllable that are deemed undesirable, hence functioning as a filtering mechanism (Clements and Keyser, 1983:31). According to Ochieng et al. (2013), the importance of providing a systematic description of a language lies in its capacity to promote its utility, public usage, and preservation for future generations. Dholuo is a linguistic variety utilised by the Acholi ethnic group, which is classified under the Nilo-Saharan language phylum. According to the 2009 census, the Swahili language is utilised by an estimated 4,044,000 persons in Kenya and 4,184,000 inhabitants in combined Kenya and Tanzania. Despite its lack of formal recognition, Dholuo plays a crucial role in facilitating daily communication for the preservation and transmission of cultural norms, traditional customs, and religious rituals. English continues to be the predominant language of teaching, despite its inclusion in lower primary school curricula as mandated by mother tongue education policy.

The AbaSuba people of Kenya and Uganda primarily utilise the Suba language, placing significant emphasis on Rusinga Island since it serves as a hub for the native Suba language speakers. Additionally, it finds application within the media landscape through radio stations such as Voice of Kenya, Kenya Broadcasting Cooperation (KBC), Lake Victoria, Ramogi, Lolwe, and Sunset. According to Sande's (2016) classification, the Dholuo language consists of two dialects known as Trans Yala Dholuo and South Nyanza Dholuo. It is worth noting that there is no standardised variant of the language. However, in broadcasting contexts, the South Nyanza dialect is frequently employed.

Dholuo has intricate morphological features, particularly in relation to verb extensions, which include several functions such as applicative, locative, reflexive, reciprocal, and stative. According to Sande (2016), the inclusion of these extensions has a notable effect on both the

morphosyntax and semantics of Dholuo verbs. Although the usage of consonant clusters is not prevalent, there are instances where they are utilised over syllable boundaries. Dholuo employs a blend of both V and CV phonological patterns and adheres to an SVO syntactic framework. The language exhibits a total of five distinct vowel phonemes, which are also differentiated by the concept of Advanced Tongue Root (ATR). This phenomenon involves the position of the tongue root influencing the quality of the vowels. The presence of advanced tongue root (ATR) is indicative of tense vowels, whereas the absence of advanced tongue root (ATR) indicates lax vowels. Moreover, it should be noted that Dholuo is a tonal language that encompasses four distinct tonal patterns, namely high, low, falling, and rising. On the other hand, it is noteworthy that the Suba language exhibits a total of 11 consonants and 7 vowels, whereby consonants are predominantly found at the commencement of syllables. The major structure of this language is mostly characterised by a V or CV pattern, as exemplified by the words "i-nze" (referring to the first-person pronoun "I") and "ka-na-fu" (denoting the concept of sloth). The language utilises the technique of prefixing to denote both gender and number, so establishing a distinction between single and plural forms. The Suba language has a system of noun classification consisting of ten distinct classes, each of which possesses both single and plural forms. Like English and Bantu languages, this language has a subject-verb-object (SVO) word order. It is important to note that adjectives and number roots should exhibit agreement in noun class and number with the nouns they are modifying. The utilisation of prefixes to denote noun class is a common practise that serves to enhance the semantic specificity of root nouns, particularly in the context of pronouns. Both the Dholuo and Suba languages exhibit shared characteristics, namely the presence of V and CV combinations, which serve to assist linguistic evolution. Additionally, both languages demonstrate comparable sentence patterns, facilitating a reasonably seamless transfer for speakers between the two linguistic systems. The utilisation

of prefixing is an additional shared characteristic observed in these languages, which facilitates a seamless transition and adjustment in the language shift and adaption phenomenon.

2.4 Historical and Verbal Perspective of Dholuo and Suba Languages

Although Luo is a language that has received considerable scholarly attention in terms of its grammatical features, there has been a noticeable dearth of research on the intonation structure of Luo. Several previous studies have examined the topic of Luo tonology, including the works of Tucker and Creider (1975), Creider (1978), Omondi (1982), and Tucker (1994). The focus of these research mostly lies on the examination of downward trends in Luo intonation, namely downstep and downdrift. However, there is a lack of systematic exploration of various phrase kinds or constructs, such as assertions vs questions or focused versus non-focused sentences. In his seminal work, Creider (1978) provides a comprehensive analysis of Luo intonation, whereby he categorises tone groups into three distinct types: declarative, interrogative, and sustaining. The author proposes that in a tone group, complete word stress is seen on the final word, mimicking the pattern found in intonation languages such as English and German. These languages exhibit pitch accents at specified locations within a phrase or utterance. In the case of tonal languages such as Luo, it has been noted that lexical tones exhibit local interactions at different positions within a phrase. This means that a pitch plateau, which represents an intonational tone, is not necessarily formed until the conclusion of an utterance. According to Creider, it is observed that both declarative and interrogative sentences in Luo have a steady decrease in pitch, but interrogatives are created within a greater pitch range. On the other hand, Omondi (1982) argues that Luo interrogative sentences typically conclude with a rising intonation pattern. However, it is important to note that her research encompasses a wide range of syntactic constructions in the language.

The initial investigations, albeit characterised by a subjective approach, establish a fundamental basis for the further investigation of Luo intonation, which includes the analysis of declarative statements, interrogative constructions, and other grammatical elements such as focus, themes, and dislocations. Nevertheless, the techniques and tools utilised by these researchers fail to offer a comprehensive comprehension of the phonological and phonetic modelling of intonation in Luo. Hence, there is a pressing want for a thorough examination of Luo intonation employing modern instrumental methodologies that elucidate the phonological and phonetic facets of intonation. This thesis aims to examine the intonation structure of Luo language using the Auto Segmental Metrical Theory. This theory provides comprehensive explanations for intonation phenomena, encompassing both phonological and phonetic aspects (Ladd, 1996; 2008). The present investigation will entail the examination of fundamental frequency (F0) contours that have been taken from calculated waveforms, as opposed to depending on musical instruments. Suba, sometimes referred to as Olusuba, is a Bantu language that is predominantly spoken by the Suba community residing in Kenya. The language has a comprehensive noun-classification system that utilises prefixes to denote gender and number. The Suba clans are predominantly situated along the eastern shoreline and islands of Lake Victoria, spanning over the countries of Kenya and Tanzania. Over the course of history, the Suba community has established collaborative relationships with adjacent clans, such as the Luo, via matrimonial unions, leading to a notable proportion of Suba individuals possessing bilingual proficiency in Dholuo. The Suba religion has a profound polytheistic tradition, characterised by its adherence to a diverse pantheon of deities and veneration of ancestor spirits. According to Obiero (2008), there has been a noticeable increase in the number of native speakers of the Suba language and a resurgence of Suba culture, which can be attributed to recent revitalization endeavours.

Suba is an indigenous African language predominantly utilised by the Sub-Saharan population inhabiting the eastern regions next to Lake Victoria. During the mid-19th century, a substantial

commercial partnership emerged between the Suba ethnic group and the Luo community, which constituted a bigger neighbouring clan. Over the course of their interactions, the two clans gradually incorporated elements of each other's traditions and practises. The amalgamation of the Luo and Suba communities was influenced by several causes, including cultural interaction, marriages, education, and religion. These elements had a significant part in the final merging of the two communities, resulting in the formation of the Luo-Suba community. The drop in the number of native Suban speakers can be attributed to the decreased demand for speaking Suba, which can be attributed to the greater Luo population. A significant number of individuals who speak Suban embraced bilingualism, attaining a high level of proficiency in both the Suba and Luo languages. The Suba language saw a revival in the mid-1990s with the initiation of the Suba language project by the Kenyan government. As a component of this endeavour, the inclusion of Suba as a topic in elementary schools across Kenya has engendered a revitalised enthusiasm for the language. Furthermore, researchers have conducted scholarly examinations of several written instances of the Suban language that have been discovered within ancient Suban religious manuscripts. The aforementioned books offer valuable perspectives on a multifaceted polytheistic belief system that reveres ancestor spirits as guardians of both familial lineage and territorial domains. Currently, the Suban people have embraced Christianity as their primary faith, as evidenced by the translation of the New Testament into the Suba language in 2010 (Ochieng, 2014).

Suba, being classified as a Bantu language, has phonological features that are commonly observed in other Bantu languages. The composition of this set of phonemes consists of 11 consonants and 7 vowels. In this particular language, syllables are structured in a way that restricts consonants to only occur at the beginning of a syllable. As a consequence, syllables can consist of either a vowel alone (V) or a consonant followed by a vowel (CV). In the realm of syllabic structure, it is permissible for syllables to initiate with vowels, although it is

imperative that they invariably terminate with vowels. The Suban language utilises a binary tonal system, consisting of two contrasting tones: high and low. In phonetics, a high tone is denoted by the use of an acute accent (´), whereas a low tone is represented by a grave accent (`) or may be left unmarked. Suban exhibits a higher prevalence of low tones.

One noteworthy characteristic of the Suban language's word structure is its ability to modify the quantity and semantic nuances of words by making little modifications to their prefixes. The noun categorization method utilised in Suba incorporates the use of prefixes to indicate gender and number, so establishing whether a noun is in singular or plural form. In contrast to many Bantu languages that include 22 distinct noun classes to denote single and plural forms, the Suba language amalgamates these forms into a total of ten noun classes. The determination of noun class membership is established by the selection of nominal and pronominal prefixes. The implementation of this simplified system for categorising nouns enables Suba to employ a less complex method of modifying word meanings and indicating plurality through the use of prefixes. Furthermore, the use of a prefix can significantly impact the semantic interpretation of the base word, particularly when examining pronouns.

The word order seen in Suba primarily adheres to the SVO (Subject-Verb-Object) structure, which has resemblance to the word order patterns observed in English and other Bantu languages. The agreement between adjectives and number roots is essential in terms of noun class and number.

Suba is characterised by the presence of six discernible dialects, namely Olwivwang'o, Ekikuna, Ekingoe, Ekigase, Ekisusuuna, and Olumuulu. Each of these dialects is geographically bound, exhibiting unique linguistic features within their own areas.

Dialect	**Place**

Olwivwang'o	Mfangano, Rusinga, Takawiri, and Kibwogi Islands
Ekikuna	Kaksingri
Ekingoe	Ngeri
Ekigase	Gwasi Hills
Ekisusuuna	Migori
Olumuulu	Muhuru Bay

In the Luo language, verbs undergo a range of affixations. In general, the base form of a verb concludes with the suffix -o, which can also function as an indicator of infinitive form, as seen by the word "tedo," denoting the action of cooking. Nevertheless, in cases when the last -o is missing, the verb has an imperative mood, denoted by an upward intonation.

Furthermore, the verb has the potential to undergo modification through the use of pronominal subject markers and object markers, which effectively function as abbreviated versions of personal pronouns. In the linguistic system under consideration, it is observed that the complete pronouns and object markers exhibit a high tone (H). On the other hand, subject markers are inherently devoid of tone, although they can manifest either a high (H) or low (L) tone, depending on the particular specifications of tense, aspect, and mood (TAM) associated with the verb. In the context of verbal combinations in Luo, it is seen that a pronominal subject marker has the ability to co-occur with just one of the object markers, as exemplified in instances (3a) and (3b). However, it is not possible for the pronominal subject marker to combine with both object markers simultaneously, as evidenced in (3c).

3. (a) I am currently engaged in the act of preparing for hThe speaker is expressing surprise or disbelief. (b) I have completed the task. I possess the ability to prepare meals. The action was

completed. The action is now being performed by me. I am currently engaged in the act of preparing a meal. It was intended for her.

In addition to pronominal subject markers, there are other prefixes that can be used in the pre-root position. These include the perfective marker "sé-", the tense marker "né-", and the negation marker "ok-", as seen in instances (4) and (5). One notable phonological phenomenon is the deletion of the vowel /e/ in the prefix "né-" in order to resolve hiatus. In this process, the tone associated with the deleted vowel is transferred to the next syllable. However, it is essential to acknowledge that in Luo, the independent words "né-" and "ok-" can also function as markers for the past tense and negation, respectively. I’m sorry, but I need more context or information in order to provide an academic rewrite

One example is the word "né-o-sé-têdo." Nós entendemos. The PST-SM3SG-already-PRF.cook file has been processed.

The individual had already prepared a meal.

The phonetic transcription "né-ok-o-têdo" can be represented as [nókotêdo]. The cooking process of the third person singular subject in the past tense, with a negative sentiment, has been performed.

The individual refrained from engaging in the act of cooking.

Moreover, apart from the infinitive and object markers, Luo verbs can be further modified by a range of additional markers. These include the habitual tense marker "-ga," the imperative markers "-í" (for singular) and "-urú" (for plural), and the reciprocal marker "-r-," as seen in (6a-d).

6. (a) The verb "á-tédó-ga" The individual typically engages in the act of cooking.

(b) The imperative form of the verb "ted-í" is used to express the command or request for someone to cook. The imperative form "cook" is addressed to a group of individuals.

The subject is engaged in the act of cooking.

2.5 Lexical Structures of Dholuo and Suba Languages

Suba, as a Bantu language, shares several characteristic features common to Bantu languages. One of these features is the presence of verbal prefixes that agree with the subject's noun class. Meinhof (1906) highlights several key features of Bantu noun classes, with noun class membership and grammatical number being the foremost. The third important feature is animacy, categorizing items as living or non-living. In Suba, animals and people are grouped according to these noun class prefixes, while the nouns themselves remain unchanged. The verbs, however, distinguish between singular and plural forms. For instance, "Embwaerya" means "the dog is eating" in the singular form, while "Embwaziryia" indicates "dogs are eating" in the plural form. The vowel system of Proto-Bantu, which is the reconstructed precursor of Bantu languages, had seven distinct vowels, namely /a, e, i, ɪ, o, ʊ, u/. Additionally, this system also included phonemic vowel length. All Bantu vowel systems are derived from this system. Nevertheless, according to Stegen's (2005) proposal, it is possible that the different Bantu languages did not maintain the original vowel system of Proto-Bantu, and certain languages have exhibited variable levels of preservation of phonemic vowel length. According to Stegen (2005), in languages where there is no distinction in phonemic vowel length, there may not be a need for an orthographic representation of this feature. As a consequence, the establishment of standards pertaining to the representation of short and long vowels has ensued. As to Stegen's (2005) findings, it is customary to depict short vowels with a solitary letter, but long vowels are denoted by the use of double letters. It is important to acknowledge that not all long vowels possess intrinsic length; certain long vowels are phonetically prolonged, which presents difficulties in making orthographic determinations.

Vowel lengthening in Bantu languages can arise through a range of phonological mechanisms, including vowel coalescence and compensatory lengthening, which are frequently influenced by the phonological characteristics of adjacent sounds. In certain instances, such as in the case of Bena, the occurrence of long vowels may be attributed to the process of coalescence. This process involves the interaction of neighbouring vowels at morpheme borders, which can lead to one of two outcomes: the shortening and approximantization of one vowel, or the assimilation of the first vowel to the second, resulting in the emergence of a long vowel. Some languages demonstrate morphophonemic characteristics by employing compensatory lengthening. In the Bena language, compensatory lengthening is shown to occur in conjunction with prenasalized consonants. Bena language allows for the presence of moraic syllable-final nasals. Nevertheless, because to its restriction on syllable-final consonants, the mora associated with the nasal sound is reallocated to the previous vowel, resulting in an elongated vowel sound followed by a consonant that is prenasalized.

Within the Bantu language family, it is imperative for noun forms to effectively express not only the fundamental notion they represent, but also the morphemes that signify the noun class and number. As an illustration,

The term "singular" refers to something that is unique or individual, as opposed to beingThe user's text is already academic in nature. The user's text is requesting a plural form of a word.

The term "omukazi" refers to a woman in the Ugandan language. The user's text is already academic in nature. The term "awakazi" refers to the plural form of the word "wife," with the singular form being "wife."

The term "Omwizikulu" refers to a concept or entity within a specificI apologize, but I cannot provide a response without any text from you. Please provide the term "awazikulu" refers to a grandchild. The term "grandchildren" refers to the offspring of one's children. According to the

2019 census conducted by the Kenya National Bureau of Statistics, the estimated population of Luos in Kenya is roughly 5,066,966. The center, northern, and southern areas of Nyanza are home to the largest concentration of Luo speakers, but there are also dispersed Luo groups in other parts of the nation. According to Odhiambo (2011), Dholuo, which is the language spoken by the Luo people, is comprised of two primary dialects: the Kisumu-South Nyanza dialect (KSN) and the Boro-Ukwala dialect (BU). The KSN dialect is mostly utilized in geographical regions like as Bondo, Rarieda, Yala, Maseno, Kisumu, South Nyanza, including Mbita, Ndhiwa, and Migori localities. In contrast, the Boro-Ukwala dialect is utilised in geographical locations like Alego, Ugenya, and certain areas inside Gem. Nevertheless, a noteworthy level of mutual intelligibility exists between these two dialects. The selection of the Kisumu-South Nyanza (KSN) dialect for this study was based on its substantial speaker population, as noted by Omondi (2020). Furthermore, it is worth noting that the KSN dialect has gained significant prominence in the dissemination of Dholuo literature, encompassing notable works such as the Bible and educational texts like "Masira Ki Ndaki" (Okombo, 1991). Consequently, it has been established as the prevailing dialectical standard (Okombo, 1997).

According to Ngugi wa Thiong'o (2009), it is argued that Dholuo is a tonal language, wherein tone plays a significant role in differentiating lexical distinctions through the use of minimum pairings, as well as signaling changes in word class and aspect. In the Dholuo language, it is observed that a single word can exhibit variations in its meanings, word classes, and features, which are contingent upon the tone or pitch pattern employed. Hence, tone and pitch play a crucial role in the process of vocabulary acquisition within the Dholuo language. Okombo (1982) provides support for this claim by emphasizing the fundamental tone patterns present in Dholuo, namely High (H), Low (L), and Down-Stepped High. The tone patterns are designated in the following manner:

One example of a lexical item with a negative connotation is the word "le," which refers to an axe.

The symbol "H" (/) can be exemplified by the character "lΩ" (/), which signifies the concept of "ear."

The down-stepped tone contour, represented as (!/)ywe↓yo (!/), serves as an indication of breath.

Furthermore, Okombo (year) introduces a wider range of tonal patterns in the Dholuo language. These patterns include the Low-Rising (-/) tone, exemplified by the word "ciem" (meaning "eat"). Additionally, the High-Falling () tone is observed in the word "agaak" (referring to "a crow"), while the Down-Stepped (-/) tone is demonstrated by the word "apU" (representing "a kind of deer"). From this particular viewpoint, the role of pitch is considered crucial in the formation of a language's lexicon, as it contributes significantly to its enhancement, expansion, and evolution. The implementation of a comprehensive tonal system can effectively address challenges associated with language evolution, so ensuring the longevity and vibrancy of the language.

Okombo proceeds to demonstrate how tone is utilised to differentiate meanings in the Dholuo language. For example, the term "bur" has been associated with two distinct meanings, namely "H-dust" and "L-grave."

The term "Wendo" has the potential to represent two distinct concepts, namely "HH-guest" and "LL-visit."

The term "Oganda" can refer to either the "LHH-group" or the "LLL-bean."

In the context of word classification, the use of high and low tones enables the assignment of certain word classes to words. For instance, the word "k∑c" might be interpreted as "H-bitterness" (noun) or "L-bitter" (adjective).

The term "kendo" can be interpreted as the verb "HL-to marry" or the noun "LL-fireplace," accompanied by the adverb "HH-again."

Affixation constitutes a crucial structural characteristic of Dholuo lexemes. The utilisation of prefixes, such as {nya-} in [nyaguok] (referring to a puppy), {ja-/jo-} in [jawuoth/jowuoth] (indicating a traveller or travelers), {ra-} in [rang'ol] (denoting lameness), and {ma} in [makwar] (signifying the colour red), is seen. Various suffixes can be observed in the above examples. For instance, the suffix {-ruok} is employed in the word [winjruok] to indicate agreement. Additionally, the suffix {-ni} is utilized in [okombeni] to denote the presence of "this cup." Similarly, the suffix {-gi} is employed in [okombegi] to indicate the plural form, referring to "these cups." Lastly, the suffix {-no} is used in [okombeno] to signify "that cup."

According to Tucker (1994), Dholuo syllables may be categorized into four unique structures.

In the context of syllable structure, the syllable [nego] (meaning "killing") may be analysed as a Consonant Vowel (CV) pattern, specifically as two CV syllables: {ne $ go$}.

In the context of syllable structure, the vowel syllable (V) can be exemplified by the word "udo" (Ostrich), which can be transcribed as {u$ do$}.

In the context of syllable structure, a consonant syllable (C) can be seen. For instance, the word "bul" (referring to a drum) can be represented as {bu$ l$}.

The CCV syllable structure, shown as the word "frog" spoken as [ogwal], may be represented as {ogwal$}. The aforementioned examples of lexical analysis conducted on the Dholuo and Suba languages demonstrate the considerable richness in their lexical evolution, which has the

potential to foster language advancement. However, the aforementioned research fail to provide an explanation for the transition of Subalanguge into Dholuo language. Despite the presence of some parallels, there exist notable variances that contribute to language preservation. This research aims to examine the potential utilisation of these shared characteristics and distinctions in order to facilitate the preservation of linguistic values in both languages.

2.6 Theoretical Framework

The theoretical framework provides a structured and systematic foundation for conducting research and analyzing data.

2.6.1 Independent Parallel Theory

The research employed the Independent Parallel Theory, which posits that languages have observable similarities as a result of their shared lineage and shared beginnings. The origins of all global languages may be traced back to the widely recognized Indo-European linguistic family. According to Hall's (1966) findings, the emergence of Creole and Pidgin languages can be attributed to the presence of shared linguistic characteristics across different languages. This observation suggests that the linguistic features discussed are not exclusive to Dholuo and Suba languages alone.

According to the famous American researcher, Robert Hall, the development of a new language can occur when many languages coexist within a shared social and physical context. This phenomenon is attributed to language shift and change, since the languages in question will inevitably adopt and include similar linguistic patterns. According to Ayot (1979), it is worth noting that Dholuo and Suba languages exhibit significant similarities in terms of their social context. Speakers of both languages frequently engage in physical interaction and inhabit the same geographical region. Consequently, this shared environment increases the likelihood of

linguistic change occurring. When two languages come into touch, the linguistic dynamics are influenced by a dominance factor that determines which language undergoes modifications. In this particular scenario, it is necessary for the Suba language to undergo modifications due to the prevailing dominance of Dholuo speakers, which significantly outweigh the restricted number of Suba speakers. The Suba language is at risk of endangerment due to the imposition of Dholuo language structures, cultural practices, and linguistic domains.

The use of this particular approach in the present study was motivated by the necessity to conduct a comprehensive examination of the morphophonemic characteristics of the Dholuo and Suba languages, which could only be accomplished with a clear understanding of their respective origins.

2.7 Research Gaps

The preservation of the endangered Suba language necessitated the resolution of a significant linguistic knowledge deficit. While Arfi argues against the notion that the concentration of immigrants ensures language maintenance, it is important to examine strategies for addressing linguistic similarities in order to mitigate the shift from the Suba language to the Dholuo language. It is worth mentioning that despite the presence of morphological, semantic, and lexical similarities between the Dholuo and Suba languages, it was imperative to conduct an analysis of their linguistic processes and develop strategies to address them. This was done with the aim of preventing, restricting, and halting language shift and language change

2.8 Summary of Literature review

This chapter highlights the significance of the study in addressing linguistic phenomena that are essential in mitigating language shift and change. According to Benrabah (2004), the maintenance of a language may be achieved by consistent and regular usage. According to Kitanneh (2009), it is theorized that the coexistence of two languages, such as Arabic and

Hebrew among Palestinian Arabs, may be sustained without undergoing language change, provided that both languages are actively utilized in distinct domains. According to Holmes, the preservation of a minority language is possible when it is utilized across several domains. The selection of appropriate language by speakers can be achieved by the cultivation of a suitable mindset, hence mitigating the need for linguistic change. While the aforementioned researchers advocate for the preservation of language, Arfi (2008) presents a contrasting viewpoint by asserting that the concentration of immigrants does not necessarily ensure the continuation of their language. This statement challenges Holmes' proposition on the influence of language dominance and minority language aspects on language change. The presence of semantic, morphological, and lexical similarities between the Dholuo and Suba languages suggests that they have a common origin. This observation aligns with Hall's proposition that all languages worldwide may be traced back to the Indo-European proto language. According to Okombo, there are some linguistic elements that facilitate the occurrence of language change. For instance, in Dholuo language, tone serves as a means of conveying meaning, while verbal prefixing is employed to signify distinct meanings. In Suba language. Hence, there are several viable concepts that, when well coordinated, can provide significant accomplishments in the realm of linguistics

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

3.1 Introduction

This section addresses the study design to be employed, the specific research site, and the target demographic. This study examines the methodologies and approaches employed in the process of sampling, as well as the characteristics of the sample population and the research equipment utilized. The study assessed the validity and reliability of the research instruments, which encompassed the data collecting methods, proposed data processing techniques, and ethical issues.

3.2 Research Design

According to Kombo and Tromp (2006), research design is the unifying factor that brings together all the many components of a research study, forming a thorough and coherent framework. According to Orodho (2003), it may be defined as the framework or approach utilized to get responses to research enquiries. The research strategy employed in this study was the descriptive survey approach, which is consistent with the aim of collecting data, creating foundational principles of understanding, and proposing resolutions to significant problems, as articulated by Kerlinger (1969). Orodho (2005) states that this design includes surveys and interviews with a sample of people. Information on people's views and opinions about the use of the Suba and Dholuo languages was gathered for this study. Primary data were acquired using questionnaires and interviews, providing the study with ideal and realistic data.

3.3 Location of the Study

The present study was conducted in the western area of Kenya, specifically in South Nyanza, Homa Bay County, on Rusinga Island. Orodho and Kombo (2002) have emphasized that the selection of a research site involves initially considering a wider population and subsequently

narrowing it down through a process of elimination, ultimately arriving at the specific site where data collection takes place. Rusinga Island was selected as the sampling site by purposive selection due to its historical significance as one of the first settlement places of the Abakunta community and its notable concentration of Suba speakers. Furthermore, the presence of a causeway connecting it to Mbita Mainland fosters a significant level of linguistic exchange, which has great significance for the present study. According to a human logbook dated May 16th, Rusinga Island has an expanse measuring 44 square kilometres. Located near the eastern region of Lake Victoria, namely at the mouth of the Winam Gulf, may be found the aforementioned geographical location. The object has an extended morphology over its entire length, with a maximum width of around 10 miles (16 km).

3.4 Target Population

According to Kombo and Tromp (2016), the term "population" refers to a comprehensive collection of persons or items that has at least one shared trait. Additionally, it is important to highlight that it has the capacity to accurately depict the whole population from which a sample is extracted. The population of Rusinga Island is reported to be 2,500 inhabitants, as stated in the Total Human Journal (2016). This study included participants who were fluent in both Dholuo and Suba languages, representing several age cohorts, including youth, middle-aged individuals, and older adults. The study team interacted with individuals involved in commercial activities in local marketplaces, acknowledging that these locations serve as significant centers for language exchange. This recognition is particularly relevant due to the crucial role that fishing plays in the economy of the island.

3.4.1 Sampling Procedures and Techniques

A sample, according to Webster (1985), is a limited portion of a statistical population that is analyzed in order to get data about the population as a whole. In order to encompass a variety

of traits that were prevalent across the group, purposive and random sampling techniques were used. Orodho and Okombo (2002) describe sampling as the methodical process of selecting certain individuals or items from a population in a way that faithfully represents the characteristics shared by the entire group. Based on the nature of the inquiry, a combination of probability and non-probability sampling techniques were used in this investigation. Both cluster random sampling, a probability sampling approach, and purposeful sampling, a non-probability strategy, were utilized.

3.4.2 Purposive Sampling

According to Palton (1991), the use of purposive sampling in snowball sampling involved soliciting participants' assistance in finding possible subjects. The non-probability sampling approach under consideration has proven to be highly advantageous in the examination of historical occurrences characterized by a limited number of pertinent examples, as well as situations where the population is either unknown or not easily discernible. Tromp and Okombo (2006) conducted a study.

3.4.3 Cluster Random Sampling

Cluster random sampling is considered to be one of the most effective statistical procedures due to its ability to minimize bias (Kombo & Tromp, 2006). The process entailed the categorization of the population into distinct villages, followed by the compilation of a comprehensive list including the names of these villages, each with a unique numerical identifier. Subsequently, a random selection process was employed to choose four communities for the purpose of conducting interviews. The implementation of random sampling in the selection of four settlements on Rusinga Island yielded a comprehensive dataset that effectively captured the diverse Suba speakers, leaving little room for uncertainty.

3.5 Research Instruments

The researcher employed a combination of observational techniques and interviews as the primary methods for data collection in the study.

3.5.1 Observation

The researchers (Kombo and Tomp, 2006) employed observation as a method to gather empirical data on the linguistic practices of individuals who speak the Dholuo and Suba languages. Observation was classified into three distinct categories: participant observation, unstructured observation, and structured observation. In participant observation, the researcher actively participated in the activity being studied. Unstructured observation involved the researcher solely observing and providing descriptive accounts. Lastly, structured observation entailed the researcher observing a limited number of specimens with a specific focus. Participant observation was chosen as the research methodology for this study since it provided the most suitable means of gathering pertinent information. This approach allowed the researchers to observe individuals in their natural context, engaging in their routine activities, and utilizing their everyday language without any alterations.

3.5.2 Interviews

Interviews are a type of data collection where information is gathered by asking questions aloud, according to Kombo and Tromp (2006). Three main types of interviews may be distinguished from each other: semi-structured, unstructured, and structured interviews.Structured interviews include presenting a standardized set of questions to each participant. In contrast, unstructured interviews are characterized by their casual style, enabling the researcher to inquire about the study topic in a non-standardized manner, without adhering to a predetermined list of questions. Semi-structured interviews entail the researcher's formulation of a predetermined set of questions pertaining to the subject matter under investigation. This study employed a case study design and utilized semi-structured interviews

as the primary data collection method. The participants were given a series of questions and provided their responses during the interview process. In this research, a combination of open-ended and closed questions was employed to obtain the most relevant information. The used methodology for data gathering proved to be highly advantageous, as it yielded a methodical and all-encompassing body of information pertaining to the utilization of language on Rusinga Island. Furthermore, it facilitated the exploration of comprehensive concepts pertaining to the subject of investigation, so enabling the researcher to get a lucid comprehension of the case under examination. The dynamic nature of this approach allowed the researcher to obtain very accurate, comprehensive, and thorough information due to its inherent flexibility. Semi-structured interviews were employed specifically within the context of the case study. Both closed-ended and open-ended questions were utilized in order to obtain comprehensive and detailed information for a thorough understanding of the subject being investigated. (Okombo and Tromp, 2006) In order to gain a deeper understanding of the participants' language preferences, inquiries were made on their usage patterns and reasons for favouring one language over the other. In order to provide a comprehensive understanding of language usage across several generational age groups, individuals representing the elderly, middle-aged, and youthful cohorts were questioned. Interviews were conducted with individuals who are fluent in both the Dholuo and Suba languages. The purpose of this study was to ascertain the predominant language usage patterns across different age groups. By gathering perspectives on language use from individuals within these groups, the researcher gained valuable insights into the many aspects influencing language usage, which might potentially aid in mitigating language attrition.

3.6 Reliability and Validity of Instruments

According to Joppe's (2000) definition, reliability pertains to the extent to which the results of a study stay stable and faithfully depict the entirety of the target population throughout different

time periods. To clarify, if the study were to be replicated with same methodologies and protocols, and it produced consistent outcomes, the research equipment would be deemed credible. In this study, the researcher conducted a preliminary assessment one month before to the actual fieldwork in order to establish the validity and consistency of the instruments employed. In relation to the concept of validity, Joppe (2000) argued that it pertains to the extent to which a research study successfully captures the targeted constructs and produces accurate findings. This study utilized a comprehensive methodology comprising of observation, interviews, and questionnaires to assure the fidelity of the acquired results in aligning with the targeted goals.

3.7 Data Collection Procedures

An introduction letter from Mount Kenya University's Ethical and Review Commission was required as part of the application process to obtain a research license from the National Commission for Science, Technology, and Innovation (NACOSTI). Duplicate copies of the introduction letter and permission form were also sent to the Homabay County Commissioner and the County Director of Education to seek permission for the research within their purview. The researcher then commenced questioning the respondents, making observations, and distributing as well as gathering questionnaires. The research was authorized by the assistant chief of Waware sublocation of Rusinga Island.

3.8 Data Analysis

Palton (1991) describes qualitative techniques as a means of delving into various issues, comprehending phenomena, and addressing inquiries by analyzing and making sense of unorganized data. The data gathered in this study were comprehensively described.

3.9 Ethical Considerations

The researchers acquired consent from the relevant municipal authorities in the designated study region. Throughout the entirety of the study procedure and subsequent stages, a stringent commitment to upholding the anonymity of the participants' replies was diligently upheld. The participants were given the assurance that the data they gave would be treated with confidentiality and exclusively utilized for the purposes of this research. Participants were also provided with information on their entitlement to discontinue their involvement at any point during the data gathering process. In addition, the researchers sought approval from the relevant local authorities and acquired their verification subsequent to acquiring the study permit. This was done in order to facilitate the collecting of data from persons residing under the jurisdiction of these authorities. This phase was held in high respect prior to initiating the research. The data that was gathered was safeguarded against unauthorized access by using copyright protection measures as outlined in the project report.

CHAPTER FOUR

DATA PRESNTATION AND ANALYSIS

4.1 Introduction

This chapter examined the demographic information of the participants included in the study. The study also examined the phonological mechanisms present in the Suba and Dholuo languages, providing a thorough analysis. This chapter provides a comprehensive examination of the contrastive analysis between the Suba and Dholuo languages. The vocabulary structures of the Suba and Dholuo languages were further examined. Ultimately, the chapter's conclusion was derived from the analysis of the gathered data. The researcher employed a combination of primary and secondary data sources.

4.2 Demographic Data of Respondents

The study made use of the clan elders of both language speakers to provide additional information to other participants who provided pertinent data. Snowballing was a key tactic in this case, since the interviewers were able to recommend to the researcher other later individuals who supplied the pertinent and reliable data.

4.3 Phonological Processes in Dholuo and Suba Languages

This study's primary goal was to examine the phonological mechanisms in the languages of Dholuo and Suba. The investigator employed Table 4.1 displayed the data related to this target, as seen below.

Table 4.1 Phonological Processes in Dholak and Suba Languages

№	English	Dholuo	Phonetic	Suba	Phonetic
1	I	An	/an/	Inze	[ɪdze]
2	he	En	/en/	Iyie	[Ijie]
3	we	Wan	[wa:n]	Ifwe	[Ifue]

4	you (plural)	Un	[u:n]	inywe	[Iɲue]
5	they	Gin	[gIn]	Waria	[waria]
6	this	Ma	[ma]	Kino	[kino]
7	that	Macha	[matʃa]	Oria	[o:ria]
8	here	Ka	[ka]	Ano	[ano]
9	there	Kacha	[katʃa]	Aria	[a:ria]
10	who	ng'a	[ŋa]	Anu	[anu]
11	what	ang'o	[aŋo]	Niki	[niki]
12	where	Kanye	[kaɲe]	Ayii	[aji:]
13	when	karang'o	[karaŋo]	Rii	[ri:]
14	how	nang'o	[naŋo]	Otie	[otie]
15	not	ok, 'ki''	[ok, ki]	nganitio	[Ganitio]
16	all	te, duto	[te, duto]	zioona	[zio:na]
17	many	mange'ny	[maŋeŋ}	nyingi	[ɲiGi]
18	some	Moko	[moko]	wandi	[waḍi]
19	few	'ma'tin	[ma:tin]	awatoono	[awato:no]
20	other	Machielo	[matʃielo]	awandi	[awaḍi]
21	one	Achiel	[atʃiel]	endala	[eḍala]
22	two	Ariyo	[arijo]	kawiri	[kawiri]
23	three	Adek	[adeki]	Isatu	[isatu]
24	four	ang'wen	[aŋwen]	Kane	[kane]
25	five	Abich	[abitʃi]	katanu	[katanu]
26	big	Duong	[duoŋ]	owunene	[ɔwunane]
27	long	Bor	[bor]	endire	[eḍire]
28	wide	Lach	[latʃ]	owiyagu	[ɔwijagu]
29	heavy	Pek	[pek]	ekizito	[ekizito]

Source: Field Data (2023)

Table 4.1 illustrates the similarities and differences in phonology between Dholuo and Suba languages. Both languages share many vowel and consonant sounds, making them quite similar in terms of phonetic and phonemic features. However, there are semantic differences between Dholuo and Suba words derived from the Swedish list.

For instance, when comparing the 1st person singular pronoun 'I' in English, Dholuo, and Suba, we find the following:

English: 'I' Dholuo: 'an' [an] Suba: 'inze' [ɪdze]

In this comparison, we can observe that the initial sound of both Dholuo and Suba forms for 'I' is a vowel, represented by 'a' and 'I,' respectively. However, beyond this initial vowel, the two forms are distinct and not related.

Similarly, when examining the 3rd person singular pronoun 'he' in English, Dholuo, and Suba, we find:

English: 'he' Dholuo: 'en' [en] Suba: 'iyie' [Ijie]

In this case, both Dholuo and Suba words for 'he' begin with vowels, represented by 'e' and 'i,' respectively. However, despite this phonological similarity, the two forms are significantly different to native speakers.

Furthermore, the distinction between Dholuo and Suba languages becomes evident in their words for the 1st person plural 'we,' as shown below:

English: 'we' Dholuo: 'wan' [wa:n] Suba: 'ifwe' [Ifue]

Here, the Dholuo word for 'we' starts with a consonant, 'wan,' while the Suba form begins with a vowel, 'ifwe.' As a result, the Dholuo and Suba words for 'we' exhibit notable differences.

Moreover, the 2nd person plural pronoun 'you' in both Dholuo and Suba languages starts with vowels, as shown below:

English: 'You' (plural) Dholuo: 'un' [u: n] Suba: 'inywe' [Iŋue]

In this particular instance, it is noteworthy that the Dholuo and Suba languages share a commonality in the manner in which they express the second person pronoun in its plural form, since both languages employ vowel-initial forms. Nevertheless, it is important to note that 'un'

and 'inywe' are unique linguistic entities, each reflecting a distinct lexical item denoting the second person pronoun in their respective languages.

The linguistic differentiation between the Dholuo and Suba languages becomes apparent when analysing their respective terminologies for the third person plural pronoun 'they,' as seen in the following comparison:

In the Dholuo language, the pronoun "they" is translated as "gin" [gIn]. The term "waria" refers to a social category in Indonesia.

The sole resemblance observed between the Dholuo term 'gin' and the Suba term 'waria' denoting 'them' is their shared characteristic of commencing with consonant sounds. Despite the first similarities, there are notable differences between the two versions in both languages.

In conclusion, the investigation has demonstrated that there exists no phonological correlation between the personal pronouns in Dholuo and Suba languages. The investigation also examined the usage of demonstrative pronouns in both languages and identified certain phonetic differences. Furthermore, it is worth noting that relative pronouns in Dholuo and Suba had variations in syllable structures. Dholuo exhibits syllable structures such as CV, CVC, and CVCV, whereas Suba demonstrates the presence of syllable structures like CVCV, which are often observed in several Bantu languages.

Additionally, the investigation also examined the Dholuo and Suba terminologies for the relative pronoun 'where,' and obtained the subsequent responses:

In the Dholuo language, the term "kanye" [kaɲe] is used to refer to the English word "where." The term "ayi" [aji:] is used in the Suba language.

In this particular instance, it is seen that the Dholuo term 'kanye' functions as the relative pronoun 'where' and exhibits a disyllabic nature, adhering to a CVCV syllabic structure. In

contrast, the Suba term 'ayi' denoting 'where' has a syllable structure of VCV, hence rendering it monosyllabic.

A comparison between the Dholuo and Suba languages in terms of their respective terminologies for the relative pronoun 'when' yields the following observations:

In the English language, the term "when" is used to inquire about or indicate a certain point in time or a particular event In Dholuo, the term 'karang'o' [karaŋo] is used. The user's text, "Suba: 'rii'", does not provide enough information to be rewritten in an academic manner. The user's text is already academic and does not need to be rewritten.

The Dholuo term 'karang'o' denoting the relative pronoun 'when' exhibits a trisyllabic nature, characterised by the CVCVCV structure. The word in question starts with a consonant phoneme and concludes with a vowel phoneme. On the other hand, it is worth noting that the Suba language use the term 'rii' to denote the concept of 'when'. This particular word is characterised by its monosyllabic structure, commencing with a consonant and concluding with a protracted vowel sound.

The present study additionally examined the linguistic expressions meaning 'how' in Dholuo and Suba languages, resulting in the following findings:

In the English language, the term "how" is commonly used to inquire about the manner or method in which something is done or In the Dholuo language, the term 'nang'o' is pronounced as [naŋo]. The term "otie" is being discussed. I apologise, but I am unable to understand the meaning or context of the text "[ot

The Dholuo term 'nang'o' denoting 'how' is composed of two syllables adhering to a CVCV structure, hence strengthening the inherent attributes of Dholuo syllabic patterns. Conversely,

it is noteworthy that the Suba term 'otie' denoting 'how' commences and concludes with vowel sounds.

The negation word 'not' in the English language has distinct variations in the Dholuo and Suba languages, as exemplified in the following instances:

The term "not" is used to express negation or the absence of something. In the Dholuo language, the phrase "ok, ki" is commonly used. The term "nganitio" is the focus of this discussion. The topic of discussion is Ganitio.

In the Dholuo language, there exist two distinct forms denoting the negation of the English word 'not,' specifically identified as 'ok' and 'ki.' Both variants have a monosyllabic nature, commencing with a consonant and concluding with a vowel, so exemplifying a CV structure. In contrast, the Suba language used the term 'nganitio' to express negation, characterised by a trisyllabic structure commencing with a consonant and concluding with a vowel.

Additionally, the research investigated the usage of determiners in both the Dholuo and Suba languages. The following are the conclusions pertaining to different determiners:

The indefinite pronoun 'all' in Dholuo can be expressed as 'te' or 'duto'.

The term "zioona" [zio:na] is being discussed.

In the Dholuo language, there exist two distinct forms denoting the concept of 'all,' namely 'te' and 'duto.' The word 'Te' is characterised by a monosyllabic structure, consisting of a single syllable with a consonant-vowel (CV) pattern. On the other hand, the word 'duto' is disyllabic, composed of two syllables with a consonant-vowel-consonant-vowel (CVCV) pattern. In the

Suba language, the term for 'all' is 'zioona,' including a combination of two consonants and vowels.

The quantifier 'many' in the Dholuo language is expressed as 'mang'eny' [maŋeɲ].

The term "nyingi" [ɲiGi] is of interest in this context.

In the Dholuo language, the term 'many' is expressed as 'mang'eny,' which is characterised by its consonant-initial and consonant-final structure. In the Suba language, the term 'many' is expressed as 'nyingi,' a characteristic feature shared by other Bantu languages.

The indefinite quantifier pronoun 'some' in Dholuo is expressed as 'moko' [moko].

The term "wandi" [waɖi] is used in the Suba language.

The term 'some' in the Dholuo language is represented by the word 'moko,' which is a disyllabic term following a CVCV pattern. The word 'wandi' in Suba language serves as a substitute for the English word 'some' and is composed of two syllables following a CVCV pattern.

The determiner 'few' is used to indicate a little number or quantity of something.

In the Dholuo language, the term 'matin' is pronounced as [ma:tin].

The term "awatoono" [awato:no] is being discussed.

In the Dholuo language, the term 'few' is denoted as 'matin,' which conforms to the linguistic pattern of commencing and concluding with a consonant sound. In the Suba language, the term 'few' is denoted as 'awatoono,' a word that exhibits the distinctive Suba linguistic feature of commencing and concluding with vowels.

The determiner 'other' in the Dholuo language is expressed as 'machielo' [matʃielo].

The term "awandi" [awaɖi] is used in the Suba language.

In the Dholuo language, the term 'other' is referred to as 'machielo.' It is worth noting that this term begins with a consonant and concludes with a vowel. In the Suba language, the term 'awandi' is used to refer to the concept of 'other,' which has resemblance to the previously mentioned term 'wandi' denoting 'some.'

Numeral determiners are a category of determiners that are used to quantify nouns by expressing a specific number or quantity. They provide

In the Dholuo language, the word "achiel" is pronounced as [atʃiel].

The term "endala" [eɖala] is being discussed.

In the Dholuo language, the word 'ariyo' is pronounced as 'arijo'.

The term "kawiri" [kawiri] is being discussed.

In the Dholuo language, the term 'adek' [adeki] is used to denote the number three.

The given term "isatu" [isatu] is a subject of discussion.

In Dholuo, the word for "four" is pronounced as 'ang'wen' [aŋwen].

The term "kane" [kane] is being discussed.

In the Dholuo language, the term for the number five is 'abich' [abitʃ].

The term "katanu" [katanu] is being discussed.

The structures and pronunciations of numerical determiners exhibit variations and similarities in the Dholuo and Suba languages.

4.4 Contrastive Analysis of Dholuo and Suba Verbs

The second goal was comparing and contrasting Dholuo and Suba verbs. The respondents' information was obtained by using the Swedish list. Table 4.2 presents the data related to this target.

Table 4.2 Contrastive Analysis of Dholuo and Suba Verbs

English	**Dholuo**	**Suba**
to drink	Metho	Okunywa
to eat	Chiemo	Okuria
to bite	Kayo	Okuluma
to suck	Dhoth	Okinyunyuntha
to spit	ng'udho	Okufuza
to vomit	ng'ok	Okusesema
to blow (as wind)	Kudho	Okuvuta
to breathe	Yueyo	Okukulula
to laugh	Nyiero	Okuseka
to see	Neon	Okuwona
to hear	Winjo	Okutegereza
to know (a fact)	Ngeyo	Okumanya
to think	Paro	Okwingiriza
to smell (sense odor)	ng'weyo	Okuwunyiriza
to fear	Lworo	Okutia
to sleep	Nindo	Okugona
to live	Dak	Okumenya
to die	Tho	Okufwa
to kill	negolneko	Okwita
to fight	gorwuok	Okulwania
to hunt (transitive)	Dwaro	Okuima
to hit	Tuomo	Okugunya
to cut	ng'ado	Okukenga
to split	baro/pogo	Okuyalula
to stab (or stick)	chuoyo	Okufumuta

to scratch (an itch)	guonyo	Okwagirizia
to dig	Puro	Okurima
to swim	goyo abal	okuwaya mumanzi
to fly	fuyo	Okubuluka
to walk	wuotho	Okugendagenda
to come	biro	Okuza
to lie (as on one's side)	nindo	okugonera oluwega
to sit	Bet	Okwikata
to stand	chung	Okwimerra
to turn (change direction)	wichruok	Okwigalusia
to fall (as in drop)	lwar	Okutonyia
to give	chiwo	Okuania
to hold (in one's hand)	mako	Okwambirizia
to squeeze	biyo	Okumiga
to rub	rudho	Okusirisia
to wash	luoko	Okuazia
to wipe	yweyo	Okweya
to pull	ywayo	Okukulula
to push	dhiro	Okusindika
to throw	wito	Okuoonga
to tie	tweyo	Okusiwa
to sew	twang'o	Okunawa
to count	kwano	Okuwala
to say	wacho	Okuwola
to sing	wer	Okwemba
to play	tugo	Okuwaya
to float	Leu	Okurerenga
to flow	ridruok	Okusulula
to freeze		Okumiga
to swell	kuot	Okuziimba

Source: Field Data (2023)

The phonetics, phonology, and morphology of the Dholuo and Suba verbs exhibit notable differences. Let us engage in a discussion pertaining to the data shown in table 4.2. As an

illustration, it may be seen that the verb 'drink' has unique forms in the Dholuo and Suba languages, as exemplified below.

English	Dholuo	Suba
To drink	metho	okunywa

The English language is a widely spoken language that originated in England. It is a West Germanic language that belongs to the Indo-European language family. English is the official language. The act of consuming a liquid substance is commonly referred to as drinking. In the Dholuo language, the verb 'drink' is referred to as 'metho', whereas in the Suba language, it is known as 'okunywa'. The Dholuo term 'metho' and the Suba term 'okunywa' have semantic equivalence since they both refer to the action of 'drinking'. However, they exhibit phonemic difference, differing in their sound patterns. The Dholuo verb exhibits a consonant-initial and vowel-final pattern, while the Suba verb has a vowel-initial and vowel-final pattern. It is noteworthy that the Suba language verb 'okunywa' has similarities to the lexemes employed by speakers of the Luhya and Kiswahili languages when denoting the action of consuming liquids.

The following are the lexical items denoting the action of consuming food in the Dholuo and Suba languages. The English language is a widely spoken and influential language that originated in England. It is a West Germanic language that has spread around the globe due to the British Empire's. The act of consuming food is referred to as "chiemo" or "okuria" in some contexts.

The Dholuo term denoting the act of consuming food is 'chiemo', whereas the Suba language employs the word 'okuria' to convey the same meaning. The term 'okuria' in the Suba language is commonly classified as Bantu, given its widespread usage across many Bantu languages. The Dholuo term, 'chiemo', lacks a significant connection to the Suba term, 'okuria', thereby

establishing a contrasting link between the two. The subsequent linguistic phrases in Dholuo and Suba correspond to the English verb 'to bite'.

English	Dholuo	Suba
To eat	chiemo	okuria

The English language is widely spoken and used as a means of communication in many parts of the world. It is a West Germanic language that originated in England and has since the act of biting is a behaviour that is shown by individuals, specifically referring to the action of using one's teeth to apply pressure on an object or organism. As seen in the above explanations, it is apparent that Dholuo verbs generally commence with consonants and frequently conclude with vowels, whereas Suba verbs, which correlate to the English infinitive 'to', prefer to initiate and terminate with vowels. The differentiation between the Dholuo word 'kayo' meaning 'to bite' and the Suba word 'okuluma' serves as a clear illustration of this contrast. It is noteworthy to mention that Suba words exhibit parallels with terms found in other Bantu languages, including Luhya.

English	Dholuo	Suba
To bite	kayo	okuluma

The Dholuo and Suba languages have corresponding terms for the verb 'to suck': The English language is a widely spoken language that originated in England. It is a West Germanic language that belongs to the Indo-European language family. English is the official language

To extract liquid using suction. The linguistic term denoting the action of sucking in the Dholuo language is 'dhoth'. The linguistic term denoting the action of drawing in or extracting fluid through the mouth, commonly referred to as 'to suck', in the Suba language is represented by the lexical item 'okunyunyuntha'.

English	Dholuo	Suba
To suck	dhoth	okunyunyuntha

There is no discernible correlation between the two kinds. The Dholuo term 'dhoth' starts with a voiced dental fricative phoneme and concludes with its voiceless counterpart. As previously stated, the infinitive verb in the Suba language starts and concludes with vowels.

The following are the Dholuo and Suba terms denoting the action of spitting.

English	Dholuo	Suba
To spit	ng’udho	okufuza

The English language, Dholuo language, and Suba language are three distinct linguistic systems.

The act of spitting is commonly referred to as "ng'udho" in the local language, which is a means of expelling saliva or other substances from the mouth.

In the Dholuo language, the term denoting the action of spitting is 'ng'udho.' This word starts with a nasal consonant and concludes with a vowel sound. The term in question consists of two syllables. On the contrary, the Suba language designates the same activity as 'okufuza,' exhibiting resemblances to certain Bantu languages such as Luhya.

English	Dholuo	Suba
To vomit	ng’ok	okusesema

In relation to the term 'to vomit,' shown below are the corresponding terms in the Dholuo and Suba languages:

The English language is a widely spoken language that originated in England. It is a West Germanic language that belongs to the Indo-European language family. English is the official language

The act of regurgitating stomach contents, commonly referred to as vomiting, is expressed as "ng'ok" in the language being spoken.

The linguistic term denoting the act of regurgitating stomach contents in the Dholuo language is 'ng'ok'. The term in question is comprised of a nasal consonant sound followed by a velar consonant sound in its final position. The structural differences between the Suba language term 'okusesema' and the Dholuo term for 'to vomit' are fairly significant. The linguistic expressions denoting the action of wind blowing in the Dholuo and Suba languages are as follows.

The English language is a widely spoken language that originated in England. It is a West Germanic language that belongs to the Indo-European language family. English is the official language. To generate airflow (in the form of wind) The phrase "kudho okuvuta" can be rephrased as "the act of exerting effort."

English	Dholuo	Suba
To blow *(as wind)*	kudho	okuvuta

The Dholuo term 'kudho,' denoting the action of blowing, starts with a voiceless velar consonant /k/ and culminates with a vowel /o/. The term in question consists of two syllables. Conversely, the Suba language designates the action of blowing as 'okuvuta.' As previously said, it is worth noting that in the Suba language, all phrases denoting infinitive forms exhibit a distinct pattern of commencing and concluding with a vowel. This particular linguistic trait

is also observed in several other Bantu languages, such as the Luhya dialects that are prevalent in the western regions of Kenya.

The English language is widely spoken and used for communication in many parts of the world. Dholuo and Suba are two more languages that are spoken in certain regions. The Dholuo language term denoting the action of respiration starts with a palatal phoneme /j/ and concludes with a vowel phoneme /o/. In contrast, the Suba language has a notable linguistic characteristic in the word 'okukulula,' which denotes the action of breathing. This term is characterised by a substantial amount of repetition and a multisyllabic structure.

English	Dholuo	Suba
To breathe	yueyo	okukulula

The linguistic representation of the act of laughter varies between the Dholuo and Suba languages. The English language is widely spoken and used as a means of communication in various parts of the world. Similarly, the Dholuo and Suba languages are also spoken to express amusement or joy by the production of sounds and facial expressions that indicate happiness or amusement. The user's text is not clear and does not provide enough information to be rewritten academ. The user's text "okuseka" does not provide any information or context. Therefore, the Dholuo term denoting the action of laughing is 'nyiero,' characterised by an initial consonant and a concluding vowel. There is no evident correlation between the Suba term 'okuseka,' denoting the action of laughing, and the Dholuo term 'nyiero.' The Suba term 'okuseka' has resemblance to the linguistic structures employed in other Bantu languages to denote the identical notion.

English	Dholuo	Suba
To laugh	nyiero	okuseka

The following are the Dholuo and Suba language equivalents for the verb 'to see'. The English language is widely spoken and used as a means of communication in various parts of the world. Dholuo and Suba are two more languages that are spoken. In order to observe the presence of neon, one may perceive its luminous glow.

English	Dholuo	Suba
To see	neon	okuona

The Dholuo language equivalent for the verb 'to see' is 'neon,' which bears a striking resemblance in both appearance and phonetics to the English term 'neon' denoting light. Both words start and terminate with a consonant phoneme. On the other hand, it may be seen that the term 'okuona' in the Suba language bears a resemblance to the Nyala dialect of the Luhya language, which is classified as a member of the Bantu language family. This presentation provides clear evidence that the Suba language displays distinctive features commonly seen in Bantu languages. The linguistic phenomenon of expressing the concept of 'hearing' in the English language is manifested differently in the Dholuo and Suba languages. The following forms are depicted below:

English	Dholuo	Suba
To hear	winjo	okutegereza

The English language is a widely spoken language that originated in England. It is a West Germanic language that belongs to the Indo-European language family. English is the official language

In order to perceive, one must engage in the act of listening attentively and comprehending the auditory stimuli. The Dholuo term denoting the action of auditory perception is a disyllabic lexeme, namely 'winjo,' commencing with a consonantal phoneme and culminating with a

vowel phoneme. In contrast, the term 'okutegereza' in the Suba language exhibits a polysyllabic structure and bears resemblance to several other Bantu language terms denoting the same concept, notably among the various dialects of the Luhya language.

The study further aimed to ascertain the Dholuo and Suba terminologies corresponding to the phrase 'to possess knowledge' (about a certain fact). The following words are provided below:

English	Dholuo	Suba
To know	ngeyo	okumanya

The English language is widely spoken and used as a means of communication in various parts of the world. Dholuo, on the other hand, is a language mostly spoken. In order to acquire knowledge, one must possess understanding.

In the Dholuo language, the term denoting the concept of 'to know' is 'ngeyo.' This lexical item commences with a consonant sound and concludes with a vowel sound. The Suba term 'okumanya' has similarities to the lexemes found in several Bantu languages denoting the concept of 'to possess knowledge.' The linguistic term denoting the act of cognition, commonly referred to as 'to think', has distinct variations in the Dholuo and Suba languages. The following forms are shown below.

English	Dholuo	Suba
To think	paro	okwingiriza

The subject of discussion is the English language. The Dholuo and Suba languages are two distinct linguistic varieties spoken in certain regions of East Africa.

The concept of contemplation is a subject that warrants further examination.

The Dholuo language use a two-syllable term, namely "paro," to express the concept of "thinking." In contrast, the Suba language utilizes a multisyllabic term, specifically "okwingiriza," which has resemblance to other Bantu languages.

4.5 Lexical Structures of Dholuo and Suba Languages

The study's final goal focused on the lexical structures of the Suba and Dholuo languages. The Swadish list of common family names and human parts was employed during the study to collect information from participants on this goal. The Swedish list is used because it contains phrases that are unlikely to change over time and may therefore provide a useful comparison. Tables 4.3 and 4.4 offer data on this aim.

Table 4.3: Basic Family Names of Dholuo and Suba Languages

woman	Dhako	[ðako]	Omukazi	[omukazi]
man (adult male)	Dichuo	[ditʃuo]	Owekisaza	[ɔwekisaza]
man (human being)	Dhanolngaato	[ðanolGato]	Omusaza	[omusaza]
child (a youth)	Nyathi	[ɲaɵɪ]	Omwana	[omuana]
wife	Chi	[tʃi]	Omukazi	[omukazi]
husband	dichuo/chuor	[ditʃuo], [tʃuor]	Omusaza	[omusaza]
mother	Min	[mɪn]	Ngina	[Gina]
father	Wuon	[wuon]	Saawu	[sa:wu]

Source: Field Data (2023)

Lexical words derive from *lexemes*, which are fundamental words that are found in dictionaries. Words that are lexmes are the building blocks of other words. The fundamental family names in the Dholuo and Suba languages are shown in table 4.3. "Woman" is the initial term, as indicated below:

English	Dholuo	Suba
Woman	dhako	omukazi

In the Dholuo language, the lexical item denoting the concept of 'woman' is 'dhako,' which conforms to the phonological pattern of commencing with a consonant and concluding with a vowel. On the other hand, it is noteworthy that the Suba language use the term 'omukazi' to refer to the concept of 'woman.' The aforementioned phrase is commonly employed in many dialects of the Luluhya language, which belongs to the Bantu language family.

Furthermore, an examination was conducted on the lexical terms for 'man' in Dholuo and Suba, which are presented below.

English	Dholuo	Suba
Man (*adult male*)	dichuo	owekisaza

"Dichuo" is the Dholuo word for "man," and it starts with a consonant and ends with a vowel. On the other hand, 'owekisaza,' the Suba language term for'man' (adult male), is similar to words in numerous Bantu languages, such as Egegusi and Luluhya. The Dhaluo and Suba words for the word ‘man’ (*human being*)

English	Dholuo	Suba
Man (*human being*)	dhanolngaato	omusaza

The multisyllabic phrase "dhanolngaato" in the Dholuo language means "man (*human being*)." The original term "omusaza," which refers to "man (adult male)," is still used in Suba language. The Dholuo phrase "dichuo," which means "man (*adult male*)," and its equivalent, "dhanolngaato," which means "man (human being)," are not identical.

The Dholuo language and Suba word for ‘child (a youth)’ is presented below.

English	Dholuo	Suba
Child (a youth)	Nyathi	omwana

"Nyathi" is the Dholuo word for "child," and it has a vowel at the end and a consonant at the beginning. The word "omwana" in Suba is comparable to the word "mwana" in other Bantu languages, including Egugusi, Luhya, Kikuyu (kamwana), and Kiswahili. According to the description above, Suba is an unquestionably Bantu language and belongs in the Luhya language family.

The Dholuo language and Suba words for ‘wife’ are shown below.

English	Dholuo	Suba
Wife	Chi	omukazi

The monosyllabic Dholuo term for "wife" is "chi." It is noteworthy that the Suba language contains a single term, "omukazi," for both "woman" and "wife." Most Luhya language dialects use the same term, "omukazi."

Table 4.3 demonstrated that there are two ways to refer to a husband in the Dholuo language: "dichuo" and "chuor." It should be noted that there is only one form in the Suba language for the words "man" and "husband," which is "omusaza." The dialects of Luhya utilize a form that is comparable. "Min" is the Dholuo word for "mother," whereas "ngina" is the Suba term. Mother is referred to as "ng'ina" in some Luhya dialects, such as Lukabras, where the Suba form "ngina" is also used.’ "Wuon" is the Dholuo word for father; "saawu" is the Suba variant. Suba does not employ a form that is common to other Bantu languages in this instance. A long

vowel appears between each consonant in "Saawu," a feature common to many Bantu languages.

The present study examined the determiners of the Dholuo and Suba languages in order to conduct a lexical analysis comparing the two languages. In the Dholuo language, the determiner "all" is expressed by the lexical constructions "te" and "duto." In the Dholuo language, there exist two distinct forms denoting the concept of "all," namely "te" and "duto." In contrast, the Suba language use the term "zioona" as a linguistic expression denoting the concept of "all." There is a complete absence of any linguistic connection between the Dholuo and Suba languages in terms of their respective terminologies for the determiner "all."

The subsequent determiner under consideration was "many." In the Dholuo language, the phrase used to denote the determiner "many" is "mang'eny." The determiner "many" in the Suba language is denoted by the phrase "nyingi," which is commonly seen as a Swahili word within the broader context of Bantu languages. There is a lack of structural similarities seen between the terms "mang'eny" and "nyingi."

The determiner "some" has distinct morphological variations in the Dholuo and Suba languages. In the Dholuo language, the term used to denote the concept of "some" is "moko," whereas in the Suba language, the equivalent term is 'wandi,' which has resemblance to a word commonly found in the Luhya language. The above presentation provides a study of the lexical elements in Dholuo and Suba, highlighting their contrasts. Moreover, the investigation examined the determiner "few."

In the Dholuo language, the term used to denote a little quantity is "ma'tin," while in the Suba language, the same term is "awatoono." There exist notable disparities in the structural manifestations of words between the two languages. The investigation also encompassed the examination of the Dholuo and Suba terminologies for the determiner "other." The Suba

language designates the term "awandi" to refer to the concept of "other," which bears a striking resemblance to its counterpart denoting "some," namely 'wandi.' The term "machielo" in the Dholuo language corresponds to the concept of "other."

Furthermore, the investigation examined the numerical determiners of the Dholuo and Suba languages. The numeral "one" in the Dholuo language is denoted by the term "achiel," however in the Suba language, the word for the numeral one bears a closer resemblance to the Luhya language, notably its Lubukusu dialect, where it is referred to as "endala." In the Dholuo language, the term used to represent the numerical value of two is "ariyo," however in the Suba language, the corresponding term is "kawiri." It is worth noting that the term "kawiri" in Suba exhibits phonetic characteristics that align more closely with Bantu languages. In the Dholuo language, the term used to denote the numeral three is "adek," but in Suba, the corresponding term is "isatu," which has resemblance to the Swahili word for three, namely "tatu." The Dholuo term for the numerical value of four is "ang'wen," which bears a striking phonetic resemblance to the corresponding Kalenjin term, "ang'wan." The potential borrowing of this name by the Kalenjin and Luo communities can be attributed to their geographical proximity, particularly the Kipsigis and Nandi subgroups, who share borders with the Dholuo-speaking population. The Suba language designates the numerical value of four as 'kane,' a term that bears resemblance to the corresponding terms for four in both Luhya and Swahili languages. In the Dholuo language, the numerical representation for the quantity of five is denoted by the term "abich," but in the Suba language, the same numerical representation is expressed as "katanu."

4.6 Conclusion

It was significant to highlight at the end of this chapter that the respondents' demographic information was evenly distributed and provided a clear analysis of the data. It also highlights how similar and distinct the phonological processes are in the dholuo and suba languages, with

certain phonological features being similar and others being different. It was evident from the contrastive analysis of verbs that there were significant differences between the verbs in dholuo and suba. Whereas Suba verbs began with vowels, Dholuo verbs began with consonants. The fundamental family names of the Dholuo and Suba languages were evaluated in accordance with the lexical foundation where the Swedish list was employed. The vocabulary structures of the DHLuo and Suba languages differ, according to the analysis of determiners. The fact that suba language determiners start with vowels and dholuo determiners with consonants made this point very evident. As this chapter highlights, it was noteworthy that the suba language varied in several linguistic features.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter delivers a succinct summary of the main discoveries presented in Chapter Four, discusses the derived inferences from these results, and provides suggestions for future research endeavours and language preservation initiatives.

5.2 Summary

5.2.1 Phonological Processes in Dholuo and Suba Languages

The primary aim of this study was to investigate the phonological mechanisms present in the Dholuo and Suba languages. The study revealed that although there exist semantic distinctions between Dholuo and Suba words drawn from the Swedish list, there are observable resemblances in the phonetic and phonemic characteristics of the sounds in these words. As an illustration, it is worth noting that the English singular 1st person pronoun 'I' is represented by unique terms in the Dholuo language as 'an [an]' and in the Suba language as 'inze [ɪdze]'. Nevertheless, there is a shared characteristic between the Dholuo and Suba languages in terms of the first-person pronoun 'I'. This similarity may be observed in the first vowel sound, which is expressed as 'a' in Dholuo and 'I' in Suba. In a same manner, it can be seen that the second person plural pronoun 'you' starts with vowel sounds in both the Dholuo language, represented as 'un [u: n]', and the Suba language, represented as 'inywe [Iɲue]'. The sole similarity observed between the Dholuo term 'gin' denoting the third person plural pronoun 'they' and its Suba counterpart 'waria' is the consonant sound shared at the beginning of both words.

The investigation also analysed demonstrative pronouns in both languages in order to ascertain any phonological parallels or disparities. As an illustration, a comparison was made between

the Dholuo term 'ma [ma]' and the Suba term 'kino [kino]' in reference to the singular demonstrative pronoun 'this.' In the Dholuo and Suba languages, the terms 'ma' and 'kino' both exhibit initial consonant sounds. In contrast, it is observed that the singular demonstrative pronoun 'ma' in Dholuo is characterised by the initial bilabial nasal sound [m], whereas the Suba counterpart 'kino' is distinguished by the voiceless velar sound [k]. Furthermore, it is worth noting that in the Dholuo language, the term 'ma' consists of just one syllable. In contrast, the Suba language employs the term 'kino,' which has two syllables. Notably, the second syllable of 'kino' commences with a nasal sound, namely [n].

The investigation also took into account the Dholuo term 'macha' and the Suba term 'oria' as designations for the demonstrative pronoun 'that.' In the present scenario, it is seen that the term 'macha' in the Dholuo language commences with a bilabial nasal sound represented by [m] and concludes with a vowel sound represented by [a]. Conversely, in the Suba language, the term 'oria' commences and concludes with vowel sounds represented by [o:] and [a] respectively. In addition, it is worth noting that the Dholuo language employs the monosyllabic term 'ka' as a demonstrative pronoun denoting 'here.' This term commences with a consonant and concludes with a vowel, so exhibiting a phonetic distinction from the Suba language's equivalent term 'ano,' which commences and concludes with vowels.

Furthermore, the research examined the Dholuo term 'kanye [kaɲe]' and the Suba term 'ayi [aji:]' in relation to their usage as relative pronouns denoting 'where.'

Moreover, the investigation examined determiners in both the Dholuo and Suba languages. The lexical items meaning 'all' in Dholuo, namely 'te, duto [te, duto]', and in Suba, specifically 'zioona [zio:na]', exhibit notable dissimilarities. In Dholuo, there exist two distinct forms to express the concept of 'all,' namely 'te' and 'duto.' The word 'Te' is a monosyllabic term characterised by a CV structure, whereas 'duto' is a disyllabic term with a CVCV structure,

commencing with a consonant and concluding with a vowel. In contrast, the Suba language use the term 'zioona' to denote the concept of 'all,' which is comprised of a combination of two consonants and vowels. The quantifier 'many' in Dholuo is expressed as 'mang'eny [maŋeɲ]', whereas in Suba it is expressed as 'nyingi [ɲiGi]'. The Dholuo word 'mang'eny' exhibits consonant-initial and consonant-final patterns, akin to several English terms. Conversely, the Suba term 'nyingi' exemplifies a common characteristic seen in other Bantu languages, including Kiswahili.

5.2.2 Contrastive Analysis of Dholuo and Suba Verbs

The second aim of this study was to conduct a contrastive analysis of Dholuo and Suba verbs, use the Swedish list as a means to collect data from participants. The following are many discoveries that have been identified: In the Dholuo language, the verb 'drink' is denoted as 'metho', while in Suba, it is referred to as 'okunywa'. Although the terms 'drink' share a same semantic interpretation, they exhibit phonemic distinctions. In the Dholuo language, the word 'metho' exhibits a consonant-vowel pattern, commencing with a consonant and concluding with a vowel. Conversely, in the Suba language, the term 'okunywa' has a vowel-vowel pattern, initiating and terminating with vowels. It is worth mentioning that the Suba verb 'okunywa' exhibits resemblances to the lexemes employed in Luhya and Kiswahili languages to denote the action of consuming liquids.The Dholuo term denoting the act of consuming food is 'chiemo,' whereas the Suba language use the term 'okuria' to refer to the same action. In the present scenario, the term 'okuria' in the Suba language is a prototypical Bantu word that finds its usage in other Bantu languages. However, the term 'chiemo' in the Dholuo language does not exhibit any significant linguistic connection with the Suba term 'okuria,' therefore establishing a clear difference between the two forms.The Dholuo term denoting the action of sucking is 'dhoth,' although the Suba language employs the word 'okunyunyuntha' to convey the same meaning. There is no discernible language tie between these two variants. The word

'Dhoth' in the Dholuo language starts with a voiced dental fricative phoneme and concludes with its voiceless counterpart. As previously stated, Suba's infinitive verbs beginning and ending with vowels are referred to as 'to' infinitive verbs. The research provides an overview of the phonemic structures and linguistic forms of Dholuo and Suba verbs, emphasising their contrasting characteristics.

5.2.3 Lexical Structures of Dholuo and Suba Languages

The primary aim of this study was to examine the lexical structures of the Dholuo and Suba languages. In order to accomplish this aim, the study employed the Swadish list of fundamental family names and anatomical body parts as a means of collecting data from participants. This decision was undertaken due to the fact that such terminologies have a lower probability of undergoing alterations throughout time, hence offering a consistent foundation for conducting comparisons.

Within the framework of this purpose, the subsequent discoveries were ascertained:The lexical item in Dholuo that refers to the female gender is 'dhako,' which is a phrase characterised by its initial consonant and final vowel. On the other hand, it is worth noting that in the Suba language, the designated term for 'woman' is 'omukazi.' This particular term is widely employed across several dialects of the Luhya language, which belongs to the Bantu language family.In the Dholuo language, the term used to refer to an adult male is 'dichuo.' This word starts with a consonant and concludes with a vowel. The Suba language designates an adult male as 'owekisaza,' a phrase that exhibits resemblances to corresponding terms found in other Bantu languages such as Egegusi and Luluhya.In the context of denoting the concept of 'man' as a human being, the Dholuo language used the phrase 'dhanolngaato,' which is characterised by its multisyllabic nature. On the other hand, it is worth noting that Suba language preserves the archaic term 'omusaza' to refer to a male individual, as opposed to the more often used term 'man' in contemporary English. There is a lack of linguistic resemblance seen between the

Dholuo terms 'dichuo' and 'dhanolngaato', as well as the Suba terms 'owekisaza' and 'omusaza'. The Dholuo language designates the concept of 'child' with the phrase 'nyathi,' a word that starts with a consonant and concludes with a vowel. The Suba language utilises the term 'omwana' to refer to a 'child,' which is also present in other Bantu languages such as Egugusi, Luhya, Kikiyu (kamwana), and Kiswahili (mwana).It is noteworthy that within the Suba language, there exists a one term, 'omukazi,' that includes the dual meanings of 'woman' and 'wife.' This is consistent with the customary usage observed in several dialects of the Luhya language. Based on the study conducted, it can be inferred that the Suba language displays features that align with those commonly observed in the Bantu language family, namely the Luhya language. This finding further supports the categorization of the Suba language as a member of the Luhya language family.

5.3 Conclusion

The above research underscores the lack of phonological correlation between the personal pronouns in Dholuo and Suba languages. Moreover, it illustrates that the phonological structures of these words exhibit clear differences in both languages. An example of this is the Dholuo term 'kanye,' which serves as the relative pronoun 'where.' It is composed of two syllables and adheres to the CVCV pattern. On the other hand, it is noteworthy that the Suba language employs the term 'ayi' as a relative pronoun denoting 'where', exhibiting a syllable structure of VCV. The dissimilarity between Dholuo and Suba verbs is visible in their phonetics, phonology, and morphology. As an illustration, it is worth noting that the verb 'drink' exhibits distinct inflectional forms in the Dholuo language, where it is rendered as 'metho', and in the Suba language, where it takes the form 'okunywa'. A notable recurring trend is the observation that the majority of Dholuo verbs exhibit a tendency to commence with consonants and frequently conclude with vowels, whereas Suba verbs typically initiate and terminate with vowels. The differentiation between the Dholuo and Suba languages is apparent in the context

of the verb 'to bite,' as Dholuo use the term 'kayo' while Suba utilises 'okuluma.' The verbs in the Suba language exhibit a stronger alignment with lexemes seen in several Bantu languages, namely within the Luhya language family.

In conclusion, the research highlights the notable phonological and morphological distinctions observed in Dholuo and Suba languages, particularly with regards to personal pronouns and verbs. Moreover, Suba verbs have a striking similarity to lexical items encountered in the wider Bantu language group, including the Luhya dialects.

5.4 Recommendations

The study suggests the following recommendations based on its findings:

1. It is imperative to promote more scholarly investigation into the Suba language in order to establish a comprehensive corpus of academic writing. This measure would contribute to the preservation and revitalization of the endangered Suba language in the Lake area. These endeavours have the ability to mitigate the linguistic transition from Suba to Dholuo and foster increased adoption of the former by speakers.
2. An Examination of the Absence of Lexical Borrowing: In light of the evident divergence between the Suba and Dholuo languages, it is imperative to undertake more scholarly inquiry aimed at comprehending the underlying factors contributing to the restricted exchange of lexical items between these two linguistic systems. The examination of the underlying factors contributing to the linguistic division in Homa Bay County, despite the presence of speakers of both languages, warrants more investigation.

5.5 Suggestions for Further Studies

The study provides the following recommendations for future research:

1. Conduct a Comparative Study of the Relationship between the Suba Language and Luhya Language: A comprehensive study comparing the Suba language with the Luhya language would contribute to a better understanding of their linguistic similarities and differences. This research could shed light on potential language influences and connections between these two languages.
2. Investigate Emerging Varieties of Dholuo Language: A study focused on the emerging varieties or dialects within the Dholuo language would be valuable. Such research could explore how the language is evolving, the factors influencing these changes, and their implications for communication and language preservation.

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APPENDICES

APPENDIX I: CONSENT FORM

I am Ochieng Aluoch Connie master student at Mount Kenya University. Am conducting a study on “Analysis of Morphological Processes in Language Interaction and Change: A Case of Dholuo and Suba Languages in Rusinga Island, Homa Bay County -Kenya”. I would like to inform you that this research project is a part of my master's degree program. I invite you to participate in this study and seek your consent to do so. Please rest assured that your participation will remain confidential, and instead of using your name, we will assign code numbers to maintain anonymity. The information collected during this study will not be disclosed to anyone else. Participation in this study is entirely voluntary, and there are no known risks associated with it.

Before you decide to take part in this study, I kindly request you to sign the statement below:

"I have read the purpose of the study, and I hereby agree/disagree to participate in this research."(You can choose to agree or disagree as per your preference.)

Respondent (coded) Sign…… Date……

Principal investigator

Name: Ochieng Aluoch Connie

Sign…….

For complains or further clarification, kindly contact the;

The Chairman

Mount Kenya University,

Ethics Review committee (MKU-ERC)

P.O Box 342-0100

THIKA

APPENDIX II: QUESTIONNAIRE/INTERVIEW SCHEDULE

i. Which language do you speak?

_____

_____

ii. Give your language names for the following Swadesh List Template

iii.					
№	**English**	**dholuo**	**phonetic**	**Suba**	**Phonetic**
1	I	An	/an/	inze	[ɪdze]
2					
3	he	En	/en/	iyie	[Ijie]
4	we	wan	[wa:n]	ifwe	[Ifue]
5	you (plural)	un	[u:n]	iwe	[Iwe]
6	they	gin	[gIn]	waria	[waria]
7	this	ma	[ma]	kino	[kino]
8	that	macha	[matʃa]	oria	[o:ria]
9	here	ka	[ka]	ano	[ano]
10	there	kacha	[katʃa]	aria	[a:ria]
11	who	ng'a	[ŋa]	anu	[anu]
12	what	ang'o	[aŋo]	niki	[niki]
13	where	kanye	[kaŋe]	ayii	[aji:]
14	when	karang'o	[karaŋo]	rii	[ri:]
15	how	nang'o	[naŋo]	otie	[otie]
16	not	ok, 'ki''	[ok, ki]	nganitio	[Ganitio]
17	all	te, duto	[te, duto]	zioona	[zio:na]
18	many	mange'ny	[maŋeŋ}	nyingi	[ɲiGi]
19	some	moko	[moko]	wandi	[waɖi]
20	few	'ma'tin	[ma:tin]	awatoono	[awato:no]
21	other	machielo	[matʃielo]	awandi	[awaɖi]
22	one	achiel	[atʃiel]	endala	[eɖala]
23	two	ariyo	[arijo]	kawiri	[kawiri]
24	three	adek	[adeki]	isatu	[isatu]
25	four	ang'wen	[aŋwen]	kane	[kane]
26	five	abich	[abitʃi]	katanu	[katanu]
27	big	duong	[duoŋ]	owunene	[ɔwunane]
28	long	bor	[bor]	endire	[eɖire]

29	wide	lach	[latʃ]	owiyagu	[ɔwijagu]
30					
31					
32	small	tin	[tin]	ekitono	[ekitono]
33	short	chiek	[tʃiek]	owimbi	[ɔwiɓi]
34	narrow	puot	[puot]	omunyolonzi	[omoŋoloɟi]
35	thin	dhero	[ðero]	owung'awu	[ɔwuŋawu]
36	woman	dhako	[ðako]	omukazi	[omukazi]
37	man (adult male)	dichuo	[ditʃuo]	owekisaza	[ɔwekisaza]
38	man (human being)	dhanolngaato	[ðanolGato]	omusaza	[omusaza]
39	child (a youth)	nyathi	[ɲaɵɪ]	omwana	[omuana]
40	wife	chi	[tʃi]	omukazi	[omukazi]
41	husband	dichuo/chuor	[ditʃuo], [tʃuor]	omusaza	[omusaza]
42	mother	min	[mɪn]	ngina	[Gina]
43	father	wuon	[wuon]	saawu	[sa:wu]
44	animal	le	[le]	entiangi	[eɖiaGi]
45	fish	rech	[retʃ]	enmwa	[enmua]
46	bird	winyo	[wiɲo]	enyonyi	[eɲoɲi]
47	dog	guok	[guok]	embwa	[eɓua]
48	louse	onyuongo	[oŋuoGo]	enzekere	[edzekere]
49	snake	thuol	[ɵuol]	enzoka	[edzoka]
50	worm	njokha	/	enyende	
51	tree	yien		omuti	
52	forest	bungu		isaka	
53	stick (of wood)	luth		ekiti- omunangi-old	

54	fruit	olemo		ensafu	
55	seed	kodhi		emwo	
56	leaf	oboke		itu	
57	root	tiende		omuzii	
58	bark (of tree)	pote		ikanda	
59	flower				
60	grass	lum		iwuuwa	
61	rope	tol		olugoye	
62	skin (of a person)	pien del		isero eriomuwir	
63	meat (as in flesh)	ring'o		enyama	
64	blood	remo		amasayi	
65	bone	chogo		igumba	
66	fat (noun)	mo		inula	
67	egg	tang'		igi	
68	horn	tung dhiang		olwiga	
69	tail	iu		omukira	
70	feather (rather not down)	yier		oluwaya	
71	hair	yie wich		oluwiri	
72	head	wich		omutwe	
73	ear	it		okutwe	
74	eye	wang'		eriso	
75	nose	um		enyindo	
76	mouth	dhog		omunwa	
77	tooth (rather not molar)	lak		erino	
78	tongue	lep		olurimi	
79	fingernail	kogno		olukumu	
80	foot	tielo		ekitaero	
81	leg	tielo		okugulu	
82	knee	chong		isigamo	
83	hand	lwedo		okukono	

84	wing	bwomb			
85	belly	ich		oludaa	
86	guts	lokro		okwigema	
87	neck	ng’ut		ekigosi	
88	back	tok		omugongo	
89	breast	thuno		oluwere	
90	heart	adundo		enkolo	
91	liver			iriini	
92	to drink	metho		okunywa	
93	to eat	chiemo		okuria	
94	to bite	kayo		okuluma	
95	to suck	dhoth		okinyunyuntha	
96	to spit	ng’udho		okufuza	
97	to vomit	ng’ok		okusesema	
98	to blow (as wind)	kudho		okuvuta	
99	to breathe	yueyo		okukulula	
100	to laugh	nyiero		okuseka	
101	to see	neon		okuwona	
102	to hear	winjo		okutegereza	
103	to know (a fact)	ngeyo		okumanya	
104	to think	paro		okwingiriza	
105	to smell (sense odor)	ng’weyo		okuwunyiriza	
106	to fear	lworo		okutia	
107	to sleep	nindo		okugona	
108	to live	dak		okumenya	
109	to die	tho		okufwa	
110	to kill	negolneko		okwita	
111	to fight	gorwuok		okulwania	
112	to hunt (transitive)	dwaro		okuima	
113	to hit	tuomo		okugunya	
114	to cut	ng’ado		okukenga	
115	to split	baro/pogo		okuyalula	
116	to stab (or stick)	chuoyo		okufumuta	
117	to scratch (an itch)	guonyo		okwagirizia	

118	to dig	puro		okurima	
119	to swim	goyo abal		okuwaya mumanzi	
120	to fly	fuyo		okubuluka	
121	to walk	wuotho		okugendagenda	
122	to come	biro		okuza	
123	to lie (as on one's side)	nindo		okugonera oluwega	
124	to sit	bet		okwikata	
125	to stand	chung		okwimerra	
126	to turn (change direction)	wichruok		okwigalusia	
127	to fall (as in drop)	lwar		okutonyia	
128	to give	chiwo		okuania	
129	to hold (in one's hand)	mako		okwambirizia	
130	to squeeze	biyo		okumiga	
131	to rub	rudho		okusirisia	
132	to wash	luoko		okuazia	
133	to wipe	yweyo		okweya	
134	to pull	ywayo		okukulula	
135	to push	dhiro		okusindika	
136	to throw	wito		okuoonga	
137	to tie	tweyo		okusiwa	
138	to sew	twang’o		okunawa	
139	to count	kwano		okuwala	
140	to say	wacho		okuwola	
141	to sing	wer		okwemba	
142	to play	tugo		okuwaya	
143	to float	leu		okurerenga	
144	to flow	ridruok		okusulula	
145	to freeze			okumiga	
146	to swell	kuot		okuziimba	
147	sun	wang’chieng		enyanga	
148	moon	dwe		omwenzi	
149	star	otit		erigeni	
150	water	pi		amanzi	

151	to rain			emvula ekuba esu-uzi	
152	river	aora kulo		olu-uzi	
153	lake	nam		enyanza	
154	sea (as in ocean)	nam		enyanza	
155	salt			omunyu	

iv. What are the morphological processes in Dholuo and Suba languages?

Verb	Tense		Number	
	Present	Past	Singular	Plural

v. What are the semantic similarities between Dholuo and Suba languages?

Words	Dholuo		Suba	

vi. What are the lexical structures of Dholuo and Suba languages?

_____

_____

_____

_____

_____

_____

APPENDIX III: ERC LETTER

Mount Kenya University

REF **MKU/ERC/2030**
TO **OCHIENG ALUOCH CONNIE**

Date 7 December 202

MOUNT KENYA UNIVERSITY
P. O. Box 342 - 01[illegible] THIKA
12 JUL 2022
DIRECTOR
Graduate Studies
RECEIVED

REG **MELIN/2014/63743**

Dear Sir/Madam

RE: ANALYSIS OF MORPHOLOGICAL PROCESSES IN LANGUAGE INTERACTION AND CHANGE. A CASE OF DHOLUO AND SUBA LANGUAGES IN RUSINGA ISLAND, HOMA BAY COUNTY -KENYA

This is to inform you that **Mount Kenya University** has reviewed and approved your above research proposal. Your approval number is **1103**. The approval period is **17/12/2021 - 16/12/2022**

This approval is subject to compliance with the following requirements

i. Only approved documents including informed consents, study instruments MTA will be used
ii. All changes including amendments, deviations and violations be submitted for review and approval by **Mount Kenya University**
iii. Death or life threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to **Mount Kenya University** within 72 hours of notification
iv. Any changes in the protocol or any other study documents that may increase the risks or affect the safety or welfare of study participants and others or affect the integrity of the research must be reported to **Mount Kenya University** within 72 hours
v. Clearance for export of biological specimens must be obtained from relevant institutions
vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal
vii. Submission of an executive summary report within 90 days upon completion of the study to **Mount Kenya University**

Prior to commencing the study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) [illegible] and any other clearance needed

Yours sincerely

Dr. Peter G. Kirira
Chairman, Mount Kenya University IERC

APPENDIX IV: INTRODUCTION LETTER

Mount Kenya University

DIRECTORATE OF GRADUATE STUDIES

MELIN/2014/63743

12th July, 2022

The Director, Research Coordination Division
National Commission for Science, Technology & Innovation
Utalii House, 8th & 9th Floor
P.O Box 30623- 00100
NAIROBI

Dear Sir/Madam,

RE: OCHIENG ALUOCH CONNIE - REGISTRATION NO. MELIN/2014/63743

The purpose of this letter is to introduce the above named student who is pursuing **Master of Arts in English Language and Linguistics** in the **Department of Humanities and Languages** in the **School of Social Sciences.**

The title of her research is "***Analysis of Morphological Process in Language Interaction and Change: A Case of Dholuo and Suba Languages in Rusinga Island, Homa Bay County, Kenya.***"

She has been cleared by the University's Ethics Review Committee (Certificate attached) and now has to proceed to the field to collect data for her research between July and **October, 2022.**

Any assistance accorded to her will be highly appreciated.

Thank you.

Mount Kenya University
P.O.Box 342-01000, THIKA
Office of the Director
Graduate Studies

Dr. Samuel M. Karenga, PhD
Director, Graduate Studies
Enc.

APPENDIX V: NACOSTI PERMIT

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR
SCIENCE,TECHNOLOGY & INNOVATION

Ref No: 305921

Date of Issue: 25/July/2022

RESEARCH LICENSE

This is to Certify that Ms., connie aluoch ochieng of Mount Kenya University, has been licensed to conduct research in Homabay on the topic: Analysis of morphological processes in language interactions and change: a case of dhuoluo and suba languages in Rusinga Island,Homa Bay county- Kenya for the period ending : 25/July/2023.

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