

A MORPHO-SEMANTIC STUDY OF TOPONYMS IN DHOLUO

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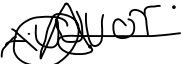
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A RESEARCH DISSERTATION SUBMITTED TO THE SCHOOL OF IN PARTIAL
FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
MASTER OF ARTS OF IN LINGUISTICS, UNIVERSITY OF NAIROBI.

JUNE 2022.

DECLARATION

This research paper is my original work and has not been presented for examination in any other university.

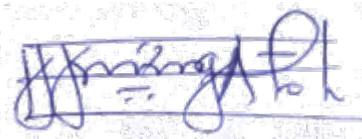
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DEDICATION

This work is dedicated in loving memory of my dad (Titus Oluoch) whose greatest desire was that I excel in education.

To my husband, Felix Agik, who has provided immense support throughout my educational journey.

My children: Hellen Agik, Neria Agik, Jane Lorna and Jayden Agik, thanks a lot for being very patient with me during the study period. God bless you abundantly. Your question Neria and Lorna, “Mum, when will you finish this project?” reminded me that I needed to finish this level of study and have time with you.

Acknowledgment

I owe my greatest gratitude to the Almighty God, the author of all good things in my life. It is through His grace that I have taken this study. All honour and majesty belong to Him.

I am very grateful to Dr. Atoh, my supervisor for his constant supervision, constructive criticism, continuous guidance, and patience as I was writing this project. Without his guidance, this work could not have been what it is.

I thank my husband, Felix Agik, whose financial and moral support was immensely and wholeheartedly given in my undertaking of this degree. God bless and reward him abundantly.

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Abstract

This thesis dealt with the morphology and semantics of place names in Dholuo language. The research problem was to decipher the meaning of place names by analysing individual constituents of toponyms. The analysis uses Fillmore's Frame semantics Theory of 1982 and Bochner's 1992 Generative morphology. The data was collected from the Kisumu South Nyanza dialect speakers in Kasipul Kabondo in Homabay County. Three objectives guide this research: determining the systems of naming places in Dholuo, classifying Dholuo toponyms according to the morphological processes, and investigating the distinctive meanings found in Dholuo toponyms. The study established a naming system for Dholuo Toponyms based on the motivation behind the identified place names. The research findings indicate that Dholuo toponyms exhibit morphological structures in their formation, with derivation as the main one and others being compounding and inflection. Thirdly the study established that Dholuo toponyms manifest denotative and cognitive meanings, including connotative and mental encyclopaedic meaning. The generative Morphology theory is used in the analysis of the morphological constituents of the identified toponyms, while Frame Theory was used to explain how the cognitive meanings of toponyms are retrieved from the mental encyclopaedic knowledge of the speakers. The toponyms morphological analysis was done using tables and the concepts that guide meaning retrieval were defined using of Frames.

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LIST OF ABBREVIATIONS

3P/Sg	Third Person Singular
Adj	Adjective
App	Applicative
Bu	Boro Ukwala
Cpd	Compound
DEL	Delete
INF	Inflection
KSN	Kisumu South Nyanza
LOC AFF	Lexical Affix
N	Noun
Nom	Nominal
PER N	Personal Noun
PL	Plural
POSS	Possessive
Pp	Prepositional phrase
PRE	Prefix
Sg	Singular
TY	Trans Yala
V	Verb

CHAPTER 1

1.1. Introduction

Scholars define names as unique words used to identify places, things, animals, and people Redmonds (2007, P.9). Such names are formed according to the rules and traditions of a given language. We study names in onomastic. Bright (2003, p.671) mentions anthroponomy and toponyms as the two main types of onomastic. The study focused on toponyms existing as names of habitation and physical features. The researcher hoped to establish the naming system's morphological structure, semantic components, and classification.

Every place name is assigned for a specific reason and time thus, and each name bears a unique story. Some place names show the physical features of an area example, Luanda is 'a rock'. Other place names mark a community's experience or portray the socio-economic activities at a given time. Dholuo place names depict the original residents of an area example, kasipul or Sipul's homestead.' Therefore, place names are part of local languages, presenting memories of places and linking the communities to their environment.

There is a need for proper documentation of place names to preserve the rich cultural and historical heritage that might be lost owing to the fluidity of place names, changes in the settlement patterns, and the non-existence of the older generation that is conversant with the etymology and meanings of toponyms.

Place names are cultural artifacts embedded in language and reflect how speech communities perceive and relate to their environment. Taylor (2016) asserts that a complex interaction of mind, cultural practices, and environment create place names (p.70).

Place names are vital in revealing the history, socio-cultural, economic, and natural environment of a people. Consequently, some countries have established organisations that study, document, and promote the use of indigenous names. Such organisations are essential in reviving and promoting the names which have been lost due to their fluidity. Blake (2009) reports on UNESCO 2003 convention to safeguard the intangible cultural heritage, including place names (p.45).

1.2. Background of the Study

There are global conflicts over what name is to be used for a given physical feature, especially the features bordering two countries like lakes and seas. Considering that the name allotted to an entity from a particular country places more political power on it and enables a domineering control over the resources from these features, thus a feature may have several names. Iran and the Arab countries have had disputes over whether to have the gulf between them named Persian or Arabian Gulf (Zraick, 2016). Iran struggles to maintain the name Persian Gulf to the extent of banning publications not using that name. Arab nations, on the other hand, push for the term Arabian Gulf to be used by various parties. For instance, the United States Navy, which is interested in the region, takes the competition seriously and prefers the term Arabian Gulf for fear of alienation. The question the researcher asks is, what is in a name that causes such strife?

The events associated with various names impact differently on different people and communities. In the colonial era, the colonialists named both man-made and natural physical features from their preferences, of which the majority were of colonial origin. When the colonised countries gained independence, they abhorred such names as they associated them with racism and ill-treatment meted upon them by their colonizers. These countries bid to have such terms changed even after many years of being in use as referents. A page in the Standard Newspaper (19.06.2020) appeared with the headline: ‘Clamor grows in Africa to rename Lake Victoria.’ The Anti-racists protested

the renaming of Lake Victoria, which borders Kenya, Uganda and Tanzania. The protestors wanted the lake to be given an African name instead. It was named after Queen Victoria in 1850 and has remained so for over a century. The Africans, mainly from Kenya, Uganda and Tanzania, consider the Queen one of the leading supporters of slavery. The protestors felt that retaining the name dignified colonialists. The question still stands whether names have so much meaning to cause an uproar.

The examples described above and many worldwide provide evidence that places are being named and renamed, some with many controversies. All the disputes over naming clearly show that names bestowed on sites communicate a lot of meaning that the users of such names could accept or reject. According to Levinson (2011, p.8), "Words do not have one true meaning as they vary in meaning depending on different people, at a given context and time." Only a study such as this could help unravel the hidden meaning present in place names.

Names and naming are integral parts of human nature and society. They portray the social conventions which bear specific meanings to the language community. There are names for settlements, wells, and alters reminiscent of bible characters' experiences with God in the Bible. The book of Genesis portrays place names with meanings as they were assigned by people who encountered God in various ways. For example, *Bethel* (house of God in Genesis 35:15), *Sukkoth* (a shelter in Genesis 33:17), *Peniel* (the face of God in Genesis 32:30), *El Elohe* - an alter (mighty is the God of Israel in Genesis 33:20), and *Allon Bakuth* (oak of weeping Genesis 35:8). (Alderman & Inwood, 2013) corroborate this fact by asserting that names of places create nostalgia in people based on their personal experiences. These names thus bear symbolic meanings which foster a sense of identity.

The naming of places can be controversial. On 21st July 2012, the Daily Nation newspaper carried an article entitled; ‘The battle of naming rights.’ This article narrated how (Kenya) residents differed over names given to some of their villages. Similarly, a study by (Wanjiru & Matsubara, 2017) shows that there has been a long-standing contention in Kenya and other parts of the world about whether to retain, change, reassign and restore names to hamlets, administrative units, roads, and place names in general. *Kibera*, a constituency in Nairobi County in Kenya, started as a military reserve for the Nubians from Sudan, serving as soldiers for the British Kings African Rifles. The British referred to the place as *KAR Shamba*, while the Nubian settlers called it *Kibra*, a Nubian word for the jungle. The Bantu speakers who settled in this community renamed the place *Kibera* to align it to the phonological structure of the speakers’ language, thus making it easier to pronounce. Although the Bantu settlers changed the name from *kibra* to *Kibera*, the Nubians were reluctant to call it so. In the year 2010, the government restored the original name, *Kibra*. As more people from different tribes continued to settle in *Kibera* after independence, they created new names for the villages where they settled.

Some names of these villages point to the ethnic diversity of the constituency. The area occupied by the Luo community was named *Kisumu ndogo*, which means ‘small Kisumu’; *Kianda*, which means a valley in the Kikuyu language, was occupied by the Kikuyu community; *Mashimoni* referring to quarry holes in the Swahili language, was inhabited by the Swahili people while *Kambi-Muru*, Nubian camp, which is a blend of Swahili and Nubian language was a Nubian village. Others include *Lind* (a hole in Nubian) and *Silanya* (water pond in Nubian language). The latter two reflect geographical conditions.

The cases cited above illustrate rare it is for names to be randomly chosen. As demonstrated, the names and naming portray onomastic and toponymy as vital parts of life. The naming process

interplays with toponyms to reflect societal changes, including abandoning abhorrent names like the colonial ones that bear negative association. (Light, 2004), (Helleland, 2012b) and (Taylor, 2016) identified some roles played by toponyms. Place names bear a society's culture and history. People who have lived in a place become connected to events and incidences in a given area. The mentioning of the common place names causes people to recall experiences and memories of shared feelings developed through familiar links with each other in a community. The names and the stories enliven the people's experiences, leading to the attachment of feelings of belonging. This paper focused on a linguistic perspective to studying *Dholuo* toponyms in Kasipul Kabondo division in the County of Homa Bay. The study considered how place names are chosen based on the sociocultural factors determining the meaning. It also looked at morphological constituents and motivation towards the collected place names.

1.3. Background to the Language of Study

Dimmendaal (2019) classifies Dholuo as a Western Nilotic from a Nilo-Saharan language family (p.12). It is spoken by the Luo tribe, who trace their origin to Bahr El Ghazel region in South Sudan. Today majority of this community has settled in Eastern Congo, South Sudan, Uganda, Ethiopia, Northern Tanzania, and Western Kenya.

Ogot (2009) recounts the history of the Luo community on the aspects of their migration, social-political and economic life (p.142-160). Religiously the Luos believed in one supernatural being called *Nyasae*, and in ancestral spirits, they believed resided in the sky or underground (Ogot,2009,148-149). The ancestors reincarnated in human or animal form. The spirit of the ancestors influenced the lives of the people, and frequently they could appease the spirits by sacrifices and libations. This community's sacred areas for worship included shrines, trees, rocks, lakes, and hills linked to supernatural powers. Priests, medicine men, rain makers, and diviners

were the religious leaders who led the community in religious functions and rituals. The Luo people had rites of passage as part of their cultural activities. These were accompanied by several social ceremonies, which have faded with time. Midwives performed the birth of a child, and the cultural ceremonies accompanying the birth included naming, shaving, and initiation. Specialists did initiation by extracting six lower teeth of youth about to be married. Marriage and death were special ceremonies. The community practised exogamous and polygamous marriages with the first wife, *mikai*, accorded special status among her co-wives. The married man lived with his family in *gweng* (a village); most of these villages were named after the initial settlers.

The Luo people initially kept livestock and practised fishing as their source of livelihood. The Livestock was important for cultural ceremonies. In marriage, cattle and goats were used to pay the bride price. During the funeral ceremony, livestock served as a meal for the mourners. In the tradition of *tero buru*, 'casting away the spirit of death,' the bulls accompanied the people. Livestock was a sign of prestige and provided food for the people. Fish was mainly a food source and a trade commodity in this community. The Luos later began cultivating wheat, sorghum, millet, and maize. The Luo people also traded with their neighbouring communities like Abaluhya, Abagusii, Kipsigis and Nandi. They traded in fish, livestock, baskets, and pots. The community also practised craft work involving pottery, basketry, and blacksmith.

The political system of the Luo was well defined hierarchically, starting with the family as the primary political unit. The family was headed by the elder, *jaduong*, while a council of elders known as *doho* headed several related families and was tasked with settling interfamily disputes. The clan elder, *buch dhoot*, tackled the domestic issues while the highest authority, *buch piny*, was headed by a chief elder, *ruoth*, and it consisted of a council of elders who declared war and settled conflicts within the clan and punished criminals such as murderers. A war leader, Osumba Mrwayi,

was among the council of elders and was concerned with military matters. Under the war leader, some young men were called *thuondi* (bulls), whose work was to invade the neighbouring communities such as the Nandi, Maasai, Abagusii and other perceived enemies (Ayayo, 1976,P.92).

The Kenya Population and Housing Census (2019, P.436), reveal that Dholuo speakers have a population of 5,066,966 people. In Kenya, most Luos are found in the former Nyanza Province in Kenya. The largest population of the Luo people in Kenya live in Kisumu, Homa Bay, Siaya, and Migori County. Several live in other counties and outside the country due to employment, marriage, and migrations.

Adhiambo (1990) classifies the Luo dialects into two: the Trans-Yala (TY), also known as the Boro-Ukwala dialect (BU) and the South Nyanza dialect, also known as Kisumu-South Nyanza (KSN) (p.195 and p.201). Oduol (1990) asserts that the KSN dialect is mainly spoken in the three counties of Kisumu, Homa Bay and Migori. Oduol (1990) observed that the Boro - Ukwala dialect is spoken in Siaya County (p.22). Oduol further comments that BU dialect is considered less prestigious than KSN, used in most publications like hymn books, lower primary school readers and the bible. Okombo (1997) states that the two dialects are mutually intelligible, a factor attributed to their geographical proximity (p.2). Despite the dialects being mutually intelligible, some common words in the two dialects differ in meaning, primarily when used in isolation. Sulei (2013) illustrates some phonological and lexical differences in these dialects (p.6). *Thieth* /θiɛθ/ ‘treatment’ and *chieth* /tʃiɛθ/ ‘faeces’ are two words with visible lexical differences in KSN and BU dialects. In (Boro Ukwala) the word *chieth*, when mentioned in isolation, would mean treatment to a speaker of KSN dialect; it would mean faeces and not treatment.

1.4. Questions for Research

The background discussions gave rise to the following questions:

- a) Which are the naming systems used in *Dholuo* place names?
- b) Do *Dholuo* toponyms consist of morphological processes?
- c) Which are the distinctive meanings present in *Dholuo* toponyms?

1.5. Statement of the Research Problem

The researcher is bothered by the peculiarity and preference of some place names over others and if all the selected place names bear meanings or not. Toponyms are specific names in the province of proper nouns. Toponyms being significant in their referential function and bearing a community's linguistic and historical information require a better understanding and usage. This research focused on describing and analysing the morphological component and meaning of place names used in *Dholuo*. Clark (2005, P.452), Trask (2007) and (Helleland, 2012c, p.100) argue that proper nouns are empty of meaning and simply function as a reference to specific people and places. On the other hand, (van Langendonck, 2007a, (Sjöblom et al., 2006, p.62-72) and Colman (2014) opine that proper names are just as meaningful as common nouns are.

The researcher's task was to establish the various names of places and how they are uniquely used. There exist many conflicts globally, nationally, and even at a village level over what name is to be used for a place (Helleland, 2012c, p.99);(Kibet, 2016,p.11) and Macha2020, p. 170-184).

Atoh's (2001) study dealt with a componential analysis of the Semantics of nouns in *Dholuo* using the Semantic Field Approach. The study focused on feature analysis of the nouns as they occur within specified fields to establish the relationships among them. He found out that native speakers

purposefully choose only those nouns whose semantic domains are related closely enough to allow for an extension of meaning. The present study on toponyms borrowed from Atoh's analysis of nouns. This study sought to look at the meaning of proper nouns while concentrating on the toponyms of *Dholuo* using (Fillmore's (1982) Frame theory and Bochner's (1992b) Generative Morphology. The study's goal was to collect toponyms as used in *Dholuo*, classify them according to the morphological patterns, and explore the meanings behind the toponyms.

1.6. Objectives of the Research

The objectives of this study were:

- i. To determine the systems used in naming places in *Dholuo*.
- ii. To classify *Dholuo* toponyms according to the morphological processes.
- iii. To investigate the distinctive meanings found in *Dholuo* toponyms.

1.7. Justification of the Study

The present research was done to establish the morphological structures and meaning of *Dholuo* place names, which has not been done. Available literature demonstrates that substantial research has been conducted in *Dholuo*, focusing on semantics and more so on cognitive semantics. Several scholars have researched the *Dholuo* language and semantics. Atoh (2001) did a study on Semantics Analysis of *Dholuo* Nouns. This aspect is closely linked to the present study but with a variation as his study concentrated primarily on common nouns, with one example on a place name, *kit mikai*. Okyere (2015) researched on Babukusu names while dealing with personal names, names of things, tools, and place names. He discussed the origin and affixes of nine place names, an aspect that was also be significant to the present study. Scholars such as Anindo

(2016) investigated Lulogooli Place Names, kibet (2016) worked on Kipsigis toponyms, and Wanjiru & Matsubara (2017) dealt with Nairobi Street toponymy.

Ogelo (2017) did a study on Frame of Reference in *Dholuo* using a cognitive semantics approach. She contributes to the present study as she recommended a study into the origins of *Dholuo* toponym. Mwita & Giraut (2020) conducted a study on Nairobi slums' toponymy. The present study borrowed a lot from these scholars' ideology about the meaning and morphology of place names.

A gap exists as all the mentioned studies on *Dholuo* semantics have not dealt with the internal structure and meaning of *Dholuo* Toponyms. This research was vital in pioneering a study of place names in *Dholuo*, considering the roles that morphological pattern, etymology, history, and culture play in the conceptualization of meanings of place names. Therefore, this study provided a foundation on which similar studies can be grounded.

Toponymy has been selected as the object of this research because there is a need to document the cultural and historical place names so that the vital resource which provides identification for people is preserved for posterity. Meanings of a big collection of place names are currently in danger of being lost due to the rapid changes in the structure of economic life and patterns of settlement. Moreover, the older generation conversant with the appropriate context of place names is also dying out.

To get insights into how *Dholuo* has changed and developed over time, the researcher was motivated to know and understand the traditional stories of the Luo people leading to their settlements and the content of local cultural values, which show the uniqueness of naming linguistically. In addition, the study will benefit scholars, lexicographers, and the public in various ways. When writing a dictionary about *Dholuo*, the lexicographers can get the etymology and

meanings of place names from this work. Scholars in linguistics, philosophy, anthropology, geography and African languages will benefit from the cultural and historical perspective demonstrated in the study of *Dholuo* toponyms. The study contributes to morphology and semantics because it will allow for the recording of *Dholuo* language in onomastic, especially in toponymy. The public will also find the study's findings of value to increase their morphosemantics knowledge of toponyms.

1.8. Scope of the Study

This research was confined to Kabondo Kasipul constituency because no study has been done in this area on this topic. The location has also been selected to reduce the vast area of study, leading to the reduplication of data. Secondly, the research was confined to KSN dialect, the dialect used by the researcher and inhabitants of the locale of the study. The study was further restricted to the internal structure and meaning denotation and connotation in *Dholuo* toponyms.

The research intended to deal with names of places such as administrative units, villages, towns, bus stages, markets, rivers and learning institutions while leaving out names of people and other place names such as cemeteries, highways, routes, mountains, names of buildings, and industries to constrain a vast data which might result in duplication of names.

1.9. Definition of Concepts

Toponym is defined by Tent & Blair (2015) as the branch of onomastic that studies the origins, meanings, use and typology of place names (p.68). Adopting Tent's definition, the toponym in this study were considered as names of geographical features, including natural and man-made ones such as names of settlements, bus stages, institutions, administrative units, and shopping centres.

Connotation refers to the negative or positive concept a word is associated with (Dickins2019, p.1). Connotation is represented by various cultural implications, social overtone, or meanings associated with a word.

Denotation: This is the standard meaning of a word usually found in the dictionary (Dickins 2019, p.1). Kroeger (2018, p.37) defines denotation as what a word refers to in a given context. In this research, toponyms were examined in relation to the speech community's definition and the regions they refer to.

1.10. Literature Review

1.10.1. Review of Literature on Toponymy

Onomastic is widely concerned with proper names that are both anthroponyms, names of people, and toponyms. Osjoblom (2006) observed that onomastic as a field of study focusing on describing different kinds of names, etymologising individual names and accounting for the grounds of naming (p.66). The present study dealt with toponyms while considering Osjoblom's proposition of onomastic.

Clark (2006) classified place names into major and minor places whereby names of regions, mountains, rivers, and settlements are major place names, whereas 'minor place names consist of field and street names (p.595). Landmarks, settlements, fields, streets, farms, manor-houses, brooks, city-gates, tracks, and bridges are classified under field names, while town names and trade comprise street names. The minor place names may be known only to a limited circle of people. Clark classification is significant to the current study as it influences the researcher in defining the scope and limitation of the research.

Tent & Blair (2011) asserted that toponymic analysis could be done on three levels. The level of form analysis deals with the generic elements and the physical feature terms that apply to the toponyms (p. 2). In toponyms like Mount Longonot and River Yala, 'the word mount and river' serve as the generic component. Analysis of the naming process is the second level, and it includes a discussion of the linguistics dimensions: syntactic, semantics and morphological components included in the toponyms. The level of motivation investigates the source, inspiration and significance of a toponym to the namers. The assertions of these toponomists are quite significant in the analysis of the toponymic data, which involved a distinction between generic and specific elements and identification of the linguistic aspects of a typology underlying the assigned name/s.

Tent & Blair (*ibid*) classified toponyms into nine categories: descriptive, associative, occurrent, evaluative, shift, indigenous, eponymous, linguistic, and erroneous. The descriptive category describes the object's quality and comprises the topographic, locational, and relational characteristics. The topographic description of the physical appearance is done metaphorically or qualitatively. Relational description involves associating the features of the place spatially or chronologically. Locational description is based on the compass point names. In associative typology, names assigned to toponyms are the names that are related to local, occupational, or structural objects. Local objects incorporate names of the physical features. Routine activities connected with the feature comprise the occupational type with the feature whereas the manufactured structures related to feature define the structural type.

Tent & Blair (2021) further describes the categories of toponyms (p.42-44). Incidental, also referred to as an act of God, are the toponyms that link an event, person, action, or incident likened to a feature. Evaluative toponyms are either commendatory or condemnatory. When associated with an attractive peculiarity as in *Goshen*, 'land of plenty,' a given feature is said to be commendatory. It is described as condemnatory when an undesirable term characterises a feature in *Mara*, 'place of bitterness' (Helleland, 2012a p.100).

Tent and Blair comment that shift category involves borrowing a whole or part of a name from one ethnic group to another. The indigenous category incorporates the introduction of original toponyms and indigenous words into the naming process. Eponymous category entails commemorating living and non-living persons and entities for their outstanding activities and abstract virtues. Linguistics innovation and erroneous category are other toponyms classifications identified by Tent & Blair. Linguistic innovation is concerned with names that introduce new linguistics by manipulating language to get forms such as blends, anagrams and humour. The

erroneous category involves new forms transmitted from one language to another through mistaken meaning distortion, transmission errors and misspelling. Tent and Blair's findings provided insight into the aim of this study of classifying toponyms by proposing a typology sufficient in itself to analyse and categorise *Dholuo* place names on their own merits.

kibet (2016, p.23-44) and Anindo (2016, p.42-57) did a morphosemantic study of Kipsigis and Lulogooli place names respectively. Kibet's study dealt with the motivation, meaning, and morphology of each toponym in one chapter indistinctively. Although the present study borrowed from Kibet's view on toponymic aspects, it discussed the aspects of *Dholuo* toponyms in its separate chapter. The present study was influenced by Anindo's view on the classification of place names. In this study, Anindo's nine place names were subsumed into two main categories, eponymous and descriptive, followed by their respective sub classification.

1.10.2. Review of Literature on Morphology

Atoh (2001) established that *Dholuo* nouns manifest the formation processes of inflection, derivation, and compounding (p.26-27). Place names, also a class of nouns, will refer to Atoh's study, especially in the word formation processes. Tse (2005) states that place names are mostly semantically more transparent and contain linguistic material that portrays a descriptive meaning potential (p.28). He further notes that toponyms are morphologically complex. An assumption of the present study is that *Dholuo* toponyms bear morphological parts, that is, the base, roots and affixes, which would be used to categorise the place names and determine their meanings.

Mphande, (2006) observes that some word-building processes are predominant while others are rare in several languages (P.105-107). For instance, Frank, (1999) studied noun formation in Nuer, one of the Nilotic languages. He concluded that suffixation process is the most prevalent in the

language (p.20). This study was similar to Frank's in that it will deal with a Nilotic language, to establish the morphological processes and their prevalence in toponyms formation.

Anderson, 2007, p.115) van Langendonck, (2007, pp. 204-210) and Motschenbacher (2020, p.4) posit that place names can be morphologically categorised into four areas comprising mono morphemic forms or names bearing zero marking as in Nairobi; Suffixed forms such as Chavakali with *cha-* as the prefix; names having a preposed definite article such as river names: the Nile, the Tana; and names having a classifier noun and a definite article, for example, the Red Sea, the Indian Ocean. Anderson and van Langendonck's view on categories of toponyms were considered in the current study to analyse the morphological constituents and categorise *Dholuo* toponyms.

1.10.3. Review of Literature on Meaning

Chandler (2002) states that names are not haphazardly employed but logically thought of and agreed upon by members of a speech community (p.60); thus, each name used in a society conveys a unique meaning. While naming places, the namers consider the morphological and semantic aspects of bringing out the meaning of the toponyms. This study's concern was to establish the motivation behind the allocated names to various places in *Kabondo* division and eventually describe the specific meanings portrayed in the names in line with (Malande, 2006) observation that semantics allot meanings to morphemes roots and bases provided by morphology.

Radding (2010, P.399-401) argue that linguistic signs have meaning beyond their denotative functions. Proper nouns in general and toponyms may have connotative meanings. A speech community may have many associations with a given name/s determined by an individual's or a community's varied experiences, beliefs, and knowledge about the world. Such associations collectively define connotative meaning. The street named *Koinange* in Nairobi has various

associations: a prominent chief and a political leader in the colonial era, a street with the highest number of banks, or an increased number of prostitutes.

Nyström, (2016) discusses different types of meaning relevant to proper names: denotational versus connotational, lexical versus proprial meaning and presuppositional meaning (p.48). Denotational meaning is fixed in the contexts of its usage and thus largely agrees to the dictionary definition of a word. Denotation is the relationship between a given form and the class of entities to which it can be attributed. In this regard, a place refers to only one particular entity name, usually not among the entry in the dictionaries. Nevertheless, some place names in the world have similar names but refer to different entities. For instance, London is the capital city of the United Kingdom. In California, it is a place designated for the census; but this does not imply that such names denote these referents as a class. For instance, a noun such as 'man' signifies all adult male human beings, while Helen's name does not create a similar semantically based class of entities (Ghomeshi and Massam, 2009, P.74).

The second aspect of meaning relevant to proper names is lexical versus proprial meanings. Motschenbacher, (2020) said that names that are etymologically non-transparent have a proprial meaning (P.3) (for example Angola, London) as they are solely used to denote a given entity. On the contrary names may contain constituents similar to parts of the lexicon of a language and therefore bear a linguistic meaning, for instance, Red Sea, Homa Bay). Although these constituents (red, and homa) may appear to have no lexical meaning, their descriptive meaning becomes activated in a context when they form parts of names. Proper names may also have presuppositional meanings, for example, the categorical meanings with the view that a name is associated to a given kind of basic level concept category (Nyström, 2016)(16, p.48 and (van Langendonck, 2007, p.17-19) . For instance, terms like *Buru Buru* or *Soweto* might not be clear

on the entity, but one is most likely to assume that these names refer to places. Likewise, the name 'John' is commonly perceived as a personal male name, *Mfangano* as a place name, *Elementaita* as a lake name, and *Ketty* as a pet's name. The meanings of these categorical names are presupposed; however, they may be incorrect in the context used. Sometimes *Ketty* may be a personal name, or *Elementaita* may be a pet's name. When a name's categorical meaning is extended to a complex phrase such as the island of Mfangano, the lake Elementaita, or *Ketty the dog*, the meaning becomes more explicit.

Motschenbacher, (2020) discussion on the meaning of proper nouns is very significant to this study in its analysis of meaning of both the generic and specific names used in the selected toponyms.

1.11. Theoretical Framework

The research used two theories. First is the generative morphology, which considers the word-based model to analyse the internal structure and morphological processes and identify the denotative meaning. The second theory, frame semantics, was used to analyse the connotative meanings as frame semantics involves the invocation of all prior knowledge in deriving the meaning of concepts, in this case, place names.

1.11.1. Generative Morphology

Bochner (1992) proposed generative morphology as a theory that envisages the formation of a word with the primary assumption that a native speaker has an innate ability to determine the correct and incorrect form of a comment. Generative morphology creates rules representing native speakers' tacit knowledge of their language. As an example, Ka- in Dholuo is a place nominaliser. A competent speaker on hearing the usage such as Ka+Omala (Omala's place) for the first time would tell that a particular location is being referred to. The researcher's and the respondents' tacit knowledge of *Dholuo* language shall be used in this study to decompose toponyms while showing how they are formed.

Generative morphology comprises four principles: competence, creativity, rules for structural description, and language as a mirror of the mind. Competence is the unconscious understanding of the rules governing the language possessed by the native speaker. Competence enables a speaker to identify words belonging to a language and those that do not. Based on this assertion, the research can identify *Dholuo* toponyms from the borrowed ones. The innate ability of the researcher was used to assign denotative meaning and further classify the toponyms formation processes into regular or irregular.

The creative, innovative nature of language makes the native speaker generate, understand, and judge the grammaticality of sentences. Akmajian. et al. (1984) proclaim that human language is governed by rules of pronunciation, word formation, grammatical construction, and ways of associating meanings with phrases (p.5-7). This perspective was corroborated by Radford (2002). When settlers generate names for their hamlets or features in the environment, they do so based on existing language rules. The native speaker of *Dholuo* KSN dialect has an implicit knowledge employed in toponyms constructions. In fulfilling one objective of this study, the research demonstrated how native speakers employ their creativity in combining affixes with roots to form other words and generate place names.

Generative morphology has two models: the morpheme-based model proposed by Hall (1973) and the word-based model proposed by Aronoff (1976). The word-based model claims that word formation processes apply mainly to words and rarely to morphemes and that not all morphemes are meaningful, yet even the meaningless ones join to form meaningful words. The word-based proposal is vital in this study since the concern of this study are words in the form of place names, word formation and some processes like compounding and conversion are at the level of the word while others like derivation do not flout the grammaticality of the word. The concept of word formation rule (WFR) in generative morphology is an aspect that enables the speaker of a language to predict the possible words in a language. When a word is formed, the native speaker uses the innate ability to judge the grammaticality of the word. Aronof (1976) contends that the WFR regular processes include compounding, conversion, and affixation, whereas the irregular processes comprise acronyms and clipping (p.20). The WFR was used in this study to identify the possible morphological processes for the toponyms and further categorising the processes as either productive or unproductive.

1.11.2. Frame Semantics

Frame theory is a cognitive theory under Frame semantics proposed by Charles J. Fillmore (1982). In cognitive linguistics, the relationship between human languages, the mind, human experience, and socio-physical experiences is investigated and contends that meanings do not exist independently from the people who create and use them. Language is closely related to a community's socio-cultural contexts, which comprise the users' cultural background as the realities of experience, knowledge, and insight. The social and cultural context reveals the process of naming the places (Komara, 2019, p.10).

According to Fillmore (1982, p.124-135), Frame semantics bears three key assumptions: frame, prototype and profiling: Kun & Liu, 2015, P.54-56) defined cognitive frame as a collection of recurring experiences made up of packets of knowledge, beliefs, and patterns of practice evoked at any time as background knowledge for the interpretation of concepts, and grammatical constructions in a given scene. (Rambaud, 2012, P.199) asserts that for concepts to make `meaning, they should be viewed against a background of a broader domain since every concept is embedded in a large body of knowledge of some kind. Therefore, the study of frames includes recognising varied frames, the interrelationship of these frames, and the semantic roles involved in each scene per frame. Thus, frames provide prior knowledge for deriving the meaning of a concept.

In frame semantics, it is assumed that all the knowledge and frames related to a word are necessary for understanding a word. To interpret the hidden meaning of concepts used in place names, the arguments advanced in frame principle become insightful in this work as it considered everything the informants know as part of the meaning of the concepts used in place naming.

In the prototype, concepts are graded with respect to one another and the ones that share the most characteristics are identified as the best examples of the mentioned lexeme (Rosch, 1978, p. 36).

Human beings have prototypical images of entities, persons, objects, places, and events. The physical appearance of a place contributes to the formation of a prototype; however, this may be very subjective as it is dependent on an individual's view. Other than the view of the physical appearance in the formation of prototypical images of place names, there are different ways of creating place names. This research considered the principle of frame in analysis over the prototype.

On the other hand, profiling is the general ability of a language to provide ways of directing attention to some aspects of a scene. A profile is designated by the unit against the background knowledge presupposed by that concept (Langacker, 1998, p.40).

To interpret the choice of words used in constructing toponyms, an appeal to the history of events leading up to them will be made. The concept of frames was employed in analysing the lexical sets whose members index some aspects of the connotative nature of place names.

Frames concept was used in the description of meanings beyond the conceptual understanding of names since the whole meaning of a text is vastly underdetermined by its linguistic form alone. Frame theory makes it possible to retrieve and analyse meanings as they are provided through the speakers' shared knowledge.

Frame theory looks at the Intra and extra linguistics components of a language. Both influence the understanding of the language since the full meaning of a text is vastly underdetermined by its linguistic form alone. Fillmore (1982) asserts that a given word represents a set of experiences in Frame Semantics (p.112). This research aimed to expose the reasons behind a speech community's choice of the category represented by the word and incorporate the reason in describing a word's meaning. Frame theory is suitable for establishing place name meaning as it enables the researcher

and the respondents to relate the place names in the language to the real-world experiences of the speakers, which are part of their knowledge.

Cognitive ability is vital in interpreting lexemes and other linguistic expressions. The knowledge of the named object elicits concepts that explain their meaning. The mind systematically stores every lexical sense in frames which are later activated anytime one encounters the word. Larger structures may form sub frames while others integrate. The mention of a place name evokes memories-like scenes in mind.

1.12. Methodology

In this chapter, a systematic discussion of the methodological process of the research was undertaken in the following order: the research design, locale of the study, sampling size and technique, methods of data collection and analysis of data.

1.12.1. Research Design

A descriptive qualitative approach advanced by Miles et al. (2014, P69) was used. The design involved gathering, summarising, presenting, and interpreting information to establish the meanings and morphological patterns of *Dholuo* toponyms. In this approach, a historical analysis of events leading to the relationship between the mentioned place names and the environments was also explored from a linguistic perspective. The data source for this study was the primary data, place names, collected in the form of words. During the field research, other unwritten information gathered through observation and interviews was recorded to elaborate on the meaning of toponyms.

1.12.2. Sampling Techniques and Sample Size

The research targeted ten respondents of age fifty and above from the villages of Kasipul Kabondo division in Rachuonyo East Sub County. The respondents of this age are well-versed in the etymology and meaning of toponyms in their area of residence. To facilitate ease of data collection and avoid reduplication of data, ten respondents deemed representative enough as they were selected from five different wards in proximity. Two research assistants helped identify reachable, willing, native Dholuo speakers and elderly respondents who have been born and lived in the area for more than twenty years. Such informants are deemed knowledgeable in place names and their meanings. For objectivity and accuracy, the researcher's peers assisted in reviewing the data.

1.12.3. Data Collection Process

Data required for this work was in the form of words naming places. To make a reliable inference and recommendations, the actual data collection was undertaken by the researcher herself from each of the ten respondents. The process of data collection in this research was based on Corbin (2003) view of unstructured observation and in-depth interviews (p.335–354). He said that unstructured observation attempts to observe and develop the power to track various things in the field. It was intended to obtain direct descriptions to cross-check ideas taken from informants. Observation was employed in finding out the morphological patterns in the toponyms. (Komara, 2019) States that in-depth interviews enable the researcher to get wider responses that capture hidden motivation, feelings, interests, background, decisions, and intuitions of respondents. It was also possible to recheck or clarify the information received (P.3-5).

Interviews were conducted through face-to-face communication between the researcher and the informants to obtain the various names of places and their respective meanings in relation to events, people or the phenomena underlying these names. The questions were flexible, depending

on the current condition in the field. Semi-structured interview schedules were used since they are appropriate for this study's illiterate respondents. A voice recorder was used to collect data as conversation occurs naturally between the researcher and the respondents. Advanced notification of tape recording was not given since the data collected was strictly to be used for analysis purposes by the interviewer only, in addition the data was not sensitive neither revealing personal information. Provision of the respondent's identity was optional during the recording. Wagner (2005) notes that audio recording is vital in providing important data for social-linguistic and cultural analysis either independently or when converted to a written transcript (p.5). The recorder also reduces biasness in data collection. The researcher played the recorded information over and over to thoroughly study and critically `examined it (Mugenda & Mugenda, 1999).

1.12.4. Data Analysis and Presentation

Hoffman (2019) comments that analysis of toponyms is done to explore the regularities of morphological rules and patterns in toponym formation and classification (p.20). The morphological and semantics aspects of Dholuo toponyms collected were analysed, guided by both frame semantics and generative morphology theory. Firstly, the data collected was translated to English equivalents while maintaining the meanings. This was Followed by data categorisation according to the underlying phenomena, clans, the community's activities, events, environmental features, and people. Another categorisation of data was according to the morphological patterns exhibited. Lastly, based on the literature review, the types of meanings were established as obtained from the respondents.

The collected data were calculated to reduce them into manageable units, and the tables reflected different morphological patterns and meanings. The description was used in classifying the naming

system demonstrated by the data. Frame theory was used to analyse toponym meaning drawn from the respondents' encyclopaedic knowledge.

1.13. Conclusion

Chapter one is the preliminary section of the entire research work. Particularly, it has outlined the background to the object of language of this study, the statement of the research problem, and the study's objectives. The last sections of this chapter discussed the theoretical framework selected for the study. A review of the literature, the scope and limitation, and a description of the research methodology were also given.

CHAPTER 2

NAMING SYSTEMS AND CLASSIFICATION OF DHOLUO TOPONYMS

2.1. Introduction

The names of entities are linguistic symbols that uniquely identify and convey a close relationship between the community and the environment. This chapter examines the phenomena, people, and events behind the place names and the meaning of Dholuo toponyms. The analysis assumes that the language has a unique naming structure and is significant in revealing the meanings of place names.

The chapter delves into determining the nature of the place naming system for the Dholuo language in Kabondo division and ascertains the community's formulas and procedures in naming people, places, and objects since naming in society is a deliberate and systematic process.

The chapter is organised into sections and subsections in which discussions on the importance of names, types of naming systems existing in other communities, analysis of the Dholuo personal naming system and classification of the *Dholuo* place naming system.

2.2. Importance of Place Names

Coates (2006) states that place names lend place specificity as they provide a way of distinguishing one location from another (p.357). Every society has a stock of names used by members to

communicate. A sloppy area in Dholuo language is called *othoro*; a synonymous term *radienya* can also be used. The two words describe the rise or fall on a land surface mostly recognised in a hilly area. In Kabondo division, two places are adjacent to one another; both have the same description of being sloppy. The two places serve as shopping, educational, health and religious centres. To distinguish the two, the community assigned them names of *Othoro* and *radienya*.

A detailed and multifaceted picture of human existence and interaction with his surrounding is manifested in how places are named at different periods. Therefore, place names preserve historical occurrences (Norway,2002, p.3). The coming of colonialists and missionaries to many parts of Africa brought new names other than the local names assigned by Africans themselves. Two of Nairobi streets were named after European railway officials; Whitehouse Road and Preston Road. Bazaar Street and Jevanjee Street are names of Indian origin. These names show the existence of Asian community in Kenya and the kind of interaction they had with Kenyans. For instance, Jevanjee was a prominent Indian businessman who initially owned The East African Standard. The European names were used to perpetuate the interests of the colonisers and missionaries over the Africans. The various eponymous nonlocal names in Kenya are evidence that explorers, missionaries, and traders at one time interacted with Kenyans. For example, Lake Victoria in Kenya, initially called Nam lolwe by the Nyanza residents, was renamed after the Queen of England (Queen Victoria). In Kenya, there is a primary school in Nairobi, a secondary school and a museum in Kilifi, which acquired the name of Krapf after the renowned missionary, scholar and explorer in Kenya.

Many placenames have arisen as expressions describing specific properties of the localities that have been given the names. They thus provide information about natural and cultural circumstances when the names were given in the areas to which they belong (Helleland, 2002,

p.4). *Pala* in Dholuo community refers to a valuable soft coloured mineral. This mineral was widely used for decoration during games and cultural activities like marriage and funeral practices that the Luo community esteemed. The source of this mineral and people frequenting this place resulted in it being named *pala*, both as a referent to the place and the mineral source.

2.3. Existing Naming Systems from some Communities

Common patterns may be similar in naming various entities in most speech communities. Therefore, it is important to study the patterns of naming that are manifested in how places are named in different societies to establish the common patterns available for place naming in Dholuo speech community.

Anindo (2016) defines a naming system as the process of allocating names to events, things, places, animals, and people using a connected set of concepts describing the same type of entity (p.43). Every society uses specific names to single an entity out from many places, people, and objects. However, the naming of places may have some common patterns in most speech communities worldwide. Classification of a place naming system for *Dholuo* toponyms begins with a review of existing typologies, followed by a proposed classification scheme for the place names in the Kasipul Kabondo context based on the motivation for naming the places.

In Anindo's study on Lulogooli toponyms, places have been named after clans, historical events, geographical features, pioneer settlers, administrative authority, and the physical appearance of a place. Such patterns comprise a place naming system for Lulogooli community. The Luo, a Nilotic language group and Kisii, a Bantu group of speakers are two communities that co exist in the Nyanza region (Shivachi, 2003, p.33), leading to many interactions such as marriage, business and education. Due to this close contact, language and cultural activities are borrowed. For instance, *Chabera* and *mapera* are Kisii and Dholuo words for guava fruit. In *Kabondo*, a bus stage is named *Chabera*, from *mapera*, 'guava plant' due to the many guava trees which grew in the area. The name is used in the Luo community due to their Kisii neighbours' interactions. So, the bus stage is named after a dominant plant in the area. As illustrated, the dominant plant and name borrowing are some naming categories.

The Luo community has a well-established pattern for naming people. The language has gender names with distinct prefixes; Prefix {o-} denotes male and {a-} denotes female. The names have common roots but different prefixes and suffixes(Okello, 2020, p.79). In this case, we may have names such as Okeyo (male person) and Akeyo (female person), referring to children born during the harvesting season. However, in a few instances, the prefix {a-} is used for both genders. Luos are mostly allocated three names, with the first name being the ones that are common internationally, such as Joseph, Marion and Patrick (Ayayo, 1976, p.184). The second name, referred to as *nying juok*, 'spirit's name' was given to a child depending on the sun's position or its corresponding position by night(obtaining a spirit's name from the sun's position implied that the spirit lived in the sun or the sun itself is the spirit). A child born after midnight to four am is Ogweno for a male and Agwena for a female, such that when a child is born in the evening (2 pm -5 pm), the child takes the name Odhiambo for a boy child and Adhiambo for a girl child, at sunrise,(5 -7 am) the *juok* name is Akinyi/Okinyi, while the name of someone born between 7-10 am is O/Anyango, whereas births between 11 -1pm acquires O/Achieng, while births after sunset give rise to O/Atieno and the midnight births assigns the name O/Awuor.

Furthermore, *juok* names also involve the prevailing birth circumstances, birthplace, naming after relatives, special events and weather conditions such as rain, eclipses and harvesting time. *Dholuo* upholds the Patronymic naming system with the father's names assigned as additional ones after the child's first and second names; the third name is usually the surname. For example, in the Luo community, when the father 's name is Oluoch, the children will adopt this after the first and second names. For instance, Angeline Awuor will add Oluoch to have Angeline Awuor Oluoch. As discussed, the techniques for naming people in the Luo community differ from those for naming

places; therefore, this system is insufficient in devising a class system for toponyms in the language.

Pipitone (2019) discusses several ways to assign North American place names. She first says that places are named according to the tribes found in an area, e.g., *Bolina* after an Indian tribe who inhabited an area (p.13-16). Her work reveals descriptive names depicting the physical appearance and presence of a particular object or an animal; for example, *Kiowa* referred to places with a mineral paint used for religious and decorative purposes and historical activities, e.g., *Kwakuitl* name of a location where the enemies were beheaded, and their heads hung on poles. In addition, she also classifies North American place names as locational names that show the direction of an entity named *Albany* 'beyond the pines. Finally, Pipitone groups the toponyms related to human activities example, *miles lake*' where the women are carried across.'

The North American place names are only indigenous names. An allusion to its' indigenous names may be considered when classifying Dholuo place names. The categories of North American place names are too narrow, making them overlap and show inconsistencies in their structure. There is a need to further sub-categorise the naming system.

Anindo (2016) categorises Lulogooli place names into eight groups which include descriptive naming incorporating biological and physical characteristics of the place, medicinal plants and trees, human activities, events, evaluative, shift name of an immigrant clan, linguistic innovation and naming after people (p.49-58). This naming system is broad enough to accommodate several toponyms, but the first four sets of classifications are overlaps which should all be classified under descriptive and then subcategorised in relation to the dominant features or activities. Lulogooli place naming method is closely related to how *Dholuo* community name places.

In analysing Australian place names (Tent & Blair, 2009) proposed a model of eight terms comprising of descriptive, associative, occurrent, evaluative, shift, indigenous and eponymous categories used in naming places.

Descriptive categories of names provide inherent characteristics of the named feature. The descriptive names would mostly show the type of vegetation, kind of animals or the geographical feature found in the place. This category could also describe the activities commonly done at a place. Kingsly (2022) comments about *Bungoma*, a Bukusu word for 'place of drums.' Bungoma is one of the towns in Western Kenya. It was named so since drums were used to alert Luhya elders for their meetings at this venue (p.3).

The associative category of names is related to occupational local or structural objects. For instance, most place names allocated by Europeans in Kenya, such as King George IV Hospital, and Lake Victoria, were abhorred by Kenyans mostly as they reminded them of the losses incurred, painful infliction, hard labour, tax imposition and restricted movement during the colonial rule in this nation.

Occurrent names that record incidences. There are areas where a phenomenal occurrence occurred, and the residents of those places lived to retell these historical happenings. Mostly, such places would be named after these incidences. *Battle creek*, a place in Michigan-USA, was named in 1825 when some white men surveyors and Indians fought at the bank of a river.

According to Tent and Blair, the evaluative category of names reflects the attitude of the namers. They consist of named places that demonstrate the experience of a society at a given time. These toponyms thus bear either positive or negative connotations (Helleland, 2012a, P.100).

Shift toponyms identified by Tent and Blair include names that do not emanate from a community's local settlers but are transferred from other ethnic languages with whom the naming community

has come into contact. When different speech communities come into contact, some linguistic items, including names of people, objects and place names, are borrowed and adapted for use between or among the borrowing languages.

An indigenous category of names entails native non-toponymic words used as toponyms. Speech communities have a way of using indigenous names of objects, animals, or trees to name places. Reference to places as though they are objects in the environment is motivated by a high presence of the referent entity in a named area. Most of the indigenous names have been altered. *Enkare nyrobi*, 'place of cool waters,' was the Maasai native assigned name to Kenya's capital city. The indigenous name was later changed to Nairobi, its current name.

Eponymous place names comprise personal names, including local and non-local prominent personalities and even the pioneer settlers. Light (2004) Comments that names commemorating important personalities and events are significant expressions of a people's identity in regional history. Most societies may have toponyms named after people as a reminder of the communities' history.

Sawe (2017) comments that linguistic innovation involves names formed by manipulation of language to create new forms of the names (p.6). This category comprises the onomatopoeic, back-formation, anagrams, and humour words formed to name a place.

An erroneous category of names involves misspelled or mispronunciations or distorted meaning of words. Intercultural contacts in communities sometimes contribute to the mispronunciation of borrowed words. Dagoreti, a place name in Nairobi Kenya, is the corrupted version of 'the great corner.' The Europeans assigned the term the great corner, but Africans could not pronounce it correctly, and they called it *dagoreti* corner, a name that has stuck to this day.

ANPS typology is broad enough to accommodate several toponyms with varied features and shows minimal classification overlaps. Anindo (2016)) opined that typology is dynamic and several typologies must be considered in the cultural practices of a speech community of people and changed to accommodate a good number of toponyms (p.47). Therefore, this study adapts the ANPS and borrows from other place naming systems as it proposes a naming category for Dholuo place names with appropriate subordinate and superordinate terms.

2.4. The Categories and Motivations for Naming Places in Dholuo Culture

Motivations for naming places according to the socio-cultural practice of the Luo people in Kabondo division are classified into four major groups with eponymous and descriptive categories having other subgroupings.

2.4.1. Toponyms from Eponymous Category

Lalic (2004) defines eponyms as a person after whom another person's object or a place is named (p.1). In this category place names, are derived from personal names or titles of people who had outstanding personalities in terms of their contribution to the community or held leadership positions in the community. Both local and non-local personal names, including names of immigrant settlers, were used to name places. In the Luo community, names of the clans and prominent individuals are considered while assigning names to places.

2.4.1.1. Toponyms Associated with Names of Clans & Sub Clans

Ayot (1978) provides the genealogy of *Rachuonyo*, the founding father of the *jokarachuonyo*, 'people of Rachuonyo (p.44-50). In this description, we have *Sipul* and *Bondo*, the sons of Rachuonyo and their descendants. The homesteads of both Sipul and Bondo came to be referred

to as *Kasipul* and *Kabondo*, respectively, with {*Ka-*} attached to the names of people functioning as an allocative affix in *Dholuo*. {*ka-*} in the language is the contracted form of *kar*, which refers to a homestead or place occupied by someone.

The former settlements of the descendants of Sipul and Bondo today form several villages, wards, sub locations and locations which are settlements areas and other administrative units bearing the names of the clans and sub clans that later occupied the areas called by their names. From the brief history of the Kabondo people Bondo married two wives, Ng'utu and Awuor. The two wives begot Ng'utu, Odhoch, Asewe and Owidi. The areas where these descendants resided came to be villages and sub locations that were also named after the descendants.

Kabondo is administratively the division, while *Kakang'utu*, *Kasewe*, *Kodhoch* and *Kowidi* are respective names of sub-locations.

The names of wards include *kokwanyo*, named after *Okwanyo*, *kakelo* after *Akelo* and *Kojwach* after *Ojwach*, who are all descendants of Sipul.

Apart from the toponyms named after a particular clan, other names were formed by prefixing *ko* or *ka* to a man's name to indicate that the entity named is near or on the land of the eponym, which includes.

Kochola is the name of a market built near Ochola's home.

Komolo refers to a village where Omolo and the children were initial settlers.

Kogonda, a primary school, was built on Ogonda's piece of land.

Karoko primary was built on Aroko's piece of land.

Kolwa primary school was built on Olwa's piece of land.

Kowuor is the name of a location where Owuor and his people settled.

Kodera is the name of a forest in kasipul.

There are other naming cases where the place, such as homesteads and villages, are identified with the child's father, especially the firstborn, for example, *Ka wuon owiti/or dala wuon Owiti* 'the homestead of Owiti's father. *Ka wuon opar* the homestead of Opar's father.

The Luo community was mostly polygamous; therefore, the children and the respective homes could only be distinguished by reference to their mothers. The women were referred to by their place of birth using prefix {*nya-*}. Prefix {*nya-*} denotes a lady from such and such a place or daughter of so and so. For example, *nyabondo* means a lady from Bondo, where Bondo is a place name and *nyomala* means daughter of *Omala*, where *omala* is a person's name.

Nyandolo primary school. The school was named after a woman who had '*chieno*' which women used to play with; the age mates of *Nyandolo* could meet at her residence for games using the *chieno*, leading to the area being called *nyandolo*.

Nyamasawa is the name of a village; it was called after a woman who brews local liquor in this village.

Nyadawa is the name of a village that was named after the first wife of Bondo. Her name, *nyadawa* originated from Kisumu the place where she was born. In honour of her as the first wife of Bondo, founding father of jokabondo, as shown in section 2.4.1.1, and being the initial settler in this area made, her name stuck and has been commemorated for years.

There are still other places associated with women which do not take the prefix {*-nya*} but use the specific names of the ladies referred to.

Mikai is the name of a shopping centre and a bus stage. *Mikai* is a term referring to the first wife in a home. In the Luo tradition, the first wife was highly esteemed. They could say *mikai kiloki* 'can't change the first wife' *mikai e chuny pacho* 'mikai is key in the home.' The place, *mikai*, was named after a hardworking and wealthy woman on whose land there was a road passing.

Kasewe is the name of a location in the Kabondo division. *Asewe*, in the lineage of Bondo, was the wife of Adie, one of Bondo's sons. *Asewe* became famous for giving birth to too many children.

kakelo primary school, the school borrowed the name of a lady, *Akelo*.

kauma primary school, the place adopted a lady's name, *Auma*.

kachieng' where locational offices were established. This location uses the name *Achieng'* one of the women.

kaluoch primary school is called so after *Aluoch*, a lady.

2.4.1.2. Toponyms Related to Prominent People

Under this category, the name of a person or their titles became part of toponyms. The majority are people who made important contributions or held leadership positions or had achievement and were highly esteemed; hence their names are used to name places. The toponyms in this class are titles of persons, and direct names of people. The possessive marker {*ka-*} attached to a person's name is also used in naming places.

Atela is the name of a school, hill and location. *Atela* was a wealthy businessperson, and he gave his piece of land to construct a school. He helped people plough their lands; he also undertook many projects to uplift the people's welfare. His contribution made the community have his name as a referent to a school, a physical feature, and an administrative unit to commemorate him.

Kanyang'wara is currently the name of a village. It is named in honour of the first chief of Kabondo, *Nyang'wara*, who ruled during the colonial administration. He was also a resident of this place.

Pap karayola is the name of the largest field in Kabondo. The then Chief Anyango Mishael had his father *Rayola*, who donated his land to be used as a field for outdoor activities for the villagers. This field was and is still used for football matches, crusades, and open activities, some of which

are income generating paid to the descendants of Rayola. The field was named in honour of the field's donor, Rayola.

Holo kangoge- is the name of a valley with *holo* 'valley' and Ngoge someone's name; he was an industrious farmer who lived in a sloppy area and gained fame for his great farming. His farm was near a road acting as a landmark. A bus stage was also pitched in his name.

Namba Kokoda is a road junction named after Okoda. Okoda was a famous herbalist who was also able to cure mental illness. The respect people had for him led to naming the bus stage after him.

kakumu is a referent to a village. *Akumu* was a woman married in kabondo. When her husband died, she went back to her maternal home. She later got remarried outside Kabondo. Akumu brought her new husband to live with in Kabondo, an act which was condemned because in *Dholuo* community, it was the married woman who was expected to join the husband in his home and not the vice versa. Akumu with her new husband settled by force in kabondo and her name was widespread because of this act and the place where she lived was named after her.

Other places which were named after outstanding personalities are *Kadie* after Adie, *Kolwa* after *Olwa* and *Kogonda* after *Ogonda* and *Osuri* after *Osuri*. All these people donated their land for the construction of schools and the schools were eventually named after them.

Kodumo is the name of a sub-location. The sub location is named after a renowned witch doctor, Odumo. People were afraid of associating with people from this village for fear of being bewitched. Odumo's name became famous until a sub location was named after him.

komala is the name of the highest hill in *Kabondo Kasipul*. The hill is named after Omala, a person who first lived at the foot of this hill. Omala is a descendant in the lineage of Bondo.

Kolweny is the accepted name of a school and a village. The places got their names after Olweny, a man who resided in the area and collaborated with the colonialist during the European colonial era in Kenya.

2.4.2. Toponyms Relevant to Descriptive Names

The toponyms in this group depict the features of the entity named or the abundance of a given physical content in an area ((Pipitone, 2019, p.23) .The places named became associated with the physical content. There are six subcategories discussed under the descriptive category. The dominant features, human activity, historical and religious activity, local terrain, rampant plants numerous types of a plant.

2.4.2.1. Toponyms Reflecting the Dominant Feature

Kuoyo ‘sand’ is the name of a primary school. A river dividing Nyakach and Kabondo where sand soil was drawn from the river and heaped up for people to collect. Since the area was a good source of sand for the people of Kabondo, it led to its acquisition of the name *kuoyo*.

God kwach- the name of a hill. *Kwach* ‘leopard’ densely populated this hill making the hill to be named *god kwach* the hill possessed by the leopards.

Bung kich is the name of a forest in Kasipul Kabondo. It is the habit of bees to live in a forested area, this particular forest had many bees compared to other forests and the locals called the forest *bung kich*’ the forest infested by bees.

Pundo lando, is the name of a wet land in Kasipul Kabondo. *Pundo* is a type of mineral frequently licked by cattle and *lando* is a colour term for light brown. The mineral could only be found where there is a source of water. This *pundo* was near river *nyadiel*. The mineral's presence was the reason for naming the place as *pundo lando*.

Apondo is the referent of both primary and secondary school . *Pondo* in Dholuo means to hide. The schools were constructed on a hill which was bushy; therefore, the schools did not have a good visibility while at the foot of the hill and this is how the two schools acquired their names.

Aora ayoro is the name of a river derived from the verb *yoro*, ‘traversing.’ It was difficult to traverse this more so during rainy seasons. It had no outlets, thus making the water stagnate for a long time. One could not identify the safe places, nor was there a bridge; therefore, people had to wait for the water to subside, and on successful traversing, one could say I have traversed, ‘*ayoro*.’

Lwanda ‘rock’ is used to name places such as schools, churches, and a dispensary in kabondo Kasipul. The presence of the rocks influence the naming of these places around the area where the institutions were established.

2.4.2.2. Toponyms derived from Socio-Economic Activities

The toponyms under this classification provide information about recurring activities that used to be performed at a site in the past (, 2019, p.15). Places would be named after the activity being carried out, presence of man-made structures or the tools used in carrying out the activities.

kanyamasawa is the name of a shopping centre. The place was originally called *kanyadumbu* after a woman brewing the local liquor. The first customers to drink Nyadumbu’s liquor had a good taste compared to the latter customers. Therefore, the latter customers claimed that *kong’o onjaw* ‘the liquor was dirty’ as it is continuously drawn for customers. *Nyadumbu*, coined from onomatopoeic action of a solid falling and sinking in a liquid, is an offensive term describing the act of wallowing in dirty water or mud or living in filth. The community agreed to change the name to *nyamasawa* to complement this woman who brewed the liquor and appreciate their drinking spree. *Nyamasawa* is a toponym derived from the Kiswahili word *sawa*, ‘good’ or okey, or fine.’ It is used to ameliorate the negative perception of liquor.

Anding'o, the name of a primary school, originated from several boys' outdoor type of game. The game comprise of *nyangina*, 'a circular shaped twig with a centre' and a *thir* 'sharpened piece of stick resembling an arrow.' *Nyangina* would be made to roll at a speed, and every boy would aim to *nding'o* 'prick at its centre with a *thir* for *nyangina* to come to a stop. The point at which it stops was the restarting point for the game.

The boy with many shots eventually was the winner. The field where this game was played became known by the game's name, '*anding'o*.'

Rawinji is the accepted name of a location. This name, *rawinji*, was formed from *Winjo* 'to listen' since it was here where people could listen to important information from their leaders.

The basic means of communication was through word of mouth. In case of death, people used to wail, blow *tung* 'horn' or still send word of mouth on foot. Elders in Kasipul Kabondo used to meet and deliberate on issues concerning their people in this area. It was also the area where people who came to trade in the market could meet to receive information from their elders, which they could later disseminate to the people left back at home for action. A chief's camp was later established in the area.

Ponge is the name of a school and a village. Before the coming of posho mills, grains such as maize, finger millet and sorghum were ground for porridge and ugali using rock mills called *ponge*. The rock mills consisted of *Nyapong'a*, 'large wide stone' and *nyatieng'a*, 'a relatively small stone' used to grind the grains into flour. *Ponge* was communally owned and located in different areas. People had to walk a long distance to grind their grains where the rock mills were found. The people associated the place where the grinding activity took place with the name of the tools used and the place came to be called *ponge*. The grinding stones are still found in the area. Milling of grains was women's activity which drew a lot of effort and was also time-consuming, as women

had to kneel to reach the *nyapong*’ and then use the *nyatieng*’ to grind the small portions of the grain enough for a family meal.

Agoro sare is a toponym of a school in kasipul kabondo. *Agoro* refers to a group of immigrants who came to settle in Kabondo from Agoro in Alego. Oftenly they were called by their name Agoro. These immigrants came as needy people and kept pleading for help ‘*sare*,’ the hosting community gave the *Agoro* lands and allowed them to learn in their schools. After a long stay, these people were more developed than the locals. The place they occupied was called *Agoro sare*, where *agoro* is the name of the immigrant group and *sare* is the act of pleading for help.

Pala is the accepted name of a school in Kabomdo. In this area, there were coloured stones (red, black and white). It was relatively soft and could be grounded into powder form and then used for decoration. The people who decorated themselves using the *pala* included men in the ceremony of *tero buru*, ‘accompanying the spirit of the dead to the former battlefield’ the second category of people who decorated themselves were women and children going for competitions. These decorations were done from one area where the *pala* could be found. People gradually associated the place with this kind of stone used for decoration, which was eventually named *pala* to identify it as place common used for decorations. Besides decorating the people, *pala* was used to decorate the traditional mud houses, *Orengo*, ‘charm cut from a cow’s tail’ and *owalo* ‘traditional skirts used for girls singing games.’

*Dol Koder*a is the name of a school named after a kind of animal *dol*. These animals were primarily found in the Koder forest, where people used to hunt them. The place acquired its name through association, where the *dol*’ the kind of animal was associated with its source *Koder*a forest.

2.4.2.3. Toponyms related to historical and religious activities

The meaning of such names is determined by establishing the oral traditions of the Luo people. Other toponyms in this category are because of pioneer settlers who lived in the given areas for missionary work and trade.

Bur opanga is the agreed name of a village. In the old days, when people's population was still small, there were a lot of forests with wild animals threatening the lives of people. The communities fought the migrating communities they were displaced, and siblings could also fight over good pieces of land. These insecurities made people to live in *bur* 'caves. When the Kabondo people separated from Kasipul and had to search for their settlement, being led by Njoga, they constructed a fortified cave called *bur opanga*, 'opanga's cave'. This was the first settlement Kabondo and his clan had and when Bondo's people grew the area of settlement maintained the name *bur opanga*.

Kachapa is a shopping centre. In this area, the Asians were the pioneers of businesses. The Asians walked fast and speedily did their activities making the locals consider them unsettled *chapni* and so they named them, *Achapa* and the shopping centre *kachapa*. Long after the Asians left, the locals maintained some businesses and the place grew to be a large shopping centre still remembered by the name given to these initial settlers.

Nyahera is a catholic mission centre. The coming of the missionaries came with many developments. Some established centres, schools and camps from which they could reach the locals. The place was named *nyahera* from the word *hero* 'to love' since people loved gathering here to learn the new religion.

Wang'apala is the name of both primary and secondary school and a Seventh Day Adventist church. Here, SDA missionaries settled and camped as they evangelised the locals around.

Got rateng’ is the referent to many places, including a hill, primary school, secondary school, Anglican church, and a village. *Got* is the generic term for a hill, while *rateng*’ *’black*’ is its specific name. On this hill, the Luo people offered sacrifices and made petitions to their God, especially when drought and calamities struck. Religious leaders, rainmakers and elders performed rituals during drought seasons by appeasing their God through offering sacrifice. The sacrifices offered produced smoke and the colour of the smoke influenced the name of this hill. The residents believed that the heavy rain in dark clouds came from this mountain. Moreover, the hill had indigenous and medicinal trees beneficial to the community.

Senta ’centre’ is the name of a bus stage. The first settlers in this region were Asians who were doing business. People could come from far to purchase commodities from this central shopping point. The trading activity in the area lead to associating the place with the name.

2.4.2.4. Toponyms drawn from Aboriginal Plants and Trees

Motivations for these toponyms were many plants or trees that grew in this locality. Some of these indigenous species of plants cultivated in large numbers leading to places being described by their existence. The trees provided shelter for people to relax and hold meetings and other trees had edible fruits beneficial for the residents around. Some of these trees no longer exist, but they are known through the places they were named after.

Buoye and *Abuoye* are two separate primary schools. The names are influenced by *’buoye,*’ a type of copious grass in the area. The grass could be eaten by cattle when it was still young. *Buoye* had many uses to the community, including drying clay products, thatching houses, and feeding animals and hide out for small animals hunted for food by the locals. The place was thus named after the type of grass which was majorly found here.

Nyanduma is the name of a village. *Nduma* ‘arrow root’ was not an ancestral crop for the Luo people, especially the residents of kabondo. As people got conversant with it through interaction with other neighbouring communities, they grew it. Extensive farming of the same was done in this area, which came to be known as *nyanduma* ‘a place where arrow root was found in plenty.

Bware is the name of a primary school. Where *bware* is a kind of a tree and type of grass that grows in arid areas, it was used to ferment milk as grass and as a tree, it was medicinal.

Jwelu is the name of a primary school. In this location, *jwelu*, a type of indigenous tree, grew profusely in this area. It had edible fruits, which made people frequent the site to consume the fruits.

Oriang’ refers to a primary school and a technical institution. In this locality, there was the type of this beautiful tree that people came for to plant in their compounds. The place was associated with the presence of this kind of tree.

Bongu kachieng’, is the name of a bus stage. It had a big indigenous tree with large branches and inedible fruits that grew in this place. Due to its branches, the tree provided a good shade for the residents. One of these trees grew on Achieng’s land, so the stage acquired the name *bongu kachieng*’ ‘*Bongu* on Achieng’s land’.

Ober secondary school *kang’o* and *ogilo* are all specific names of institutions. The words are names of trees. The institutions were constructed where the mentioned trees grew. Other places were also named after plants that widely dominated an area.

2.4.2.5. Toponyms Derived from Local terrain

Toponyms in this category exhibit the general physical appearance of a place and the geographical features in existence.

God agulu, this is the name of a hill. The hill, 'got' acquired its name from its outward appearance, which was pot-like, *agulu*, such that it could not hold anything still.

God mesa is the name of a plateau comprising compound words hill, 'got' and *mesa* 'table' describes the physical appearance of the feature plateau as a raised place with a flat on top and it takes the shape of a table.

Lwanda is the name of a school. *Lwanda* is a Luo word for a rock. There was a big hard rock in this place, and because of its existence, the place was called *Lwanda*. Along with this rock, water flows from *Nyapalo*, 'a place'. The locals use this water for domestic purposes. There is also a path alongside the rock used to access other areas. The by-products of *Lwanda* are grit and powder, both used for the construction of houses and roads.

Siany, this is a toponym for a primary school and a church. This place is named so because of the kind of soil, 'anywang' 'Clay soil' which easily cracks during dry weather and holds a lot of water then becomes very slippery during rainy weather. The qualities of this soil make one experience difficulty while walking on it. The ground is not easy to cultivate; however, it is used for brick making. Traditional grass found in such areas is *se* and *saka*. Pottery which was also an activity in this place was a part-time activity for the women in Kasipul- Kabondo. They made pots of various sizes and structures to store grain, water, milk, and brewing *kong'o* 'traditional alcohol,' drawing water, cooking, and serving different types of food. They also made clay pipes. The products were exchanged for live stocks and grain. Clay soil for pottery was collected in swampy areas and along river valleys. *Siany* area contributed highly to this activity.

Othoro is a synonymous word with *radienya* and both describe an elevated area. *Othoro* refers to a market and a school, while *Radienya* refers to a school. The two names reveal the appearance of a place.

Pala is the name of a school named after a type of soft coloured rock *pala*, which was being pounded into powder. The powder was mixed with oil and used for body decoration on various occasions such as a funeral ,marriage and dancing competitions. The source of this mineral was named *pala*.

2.5. Toponyms Reflecting Modernity

The coming of Europeans to Kenya brought changes related to human activities and use of varied materials, farm tools and utensils, which replaced the traditional ones used by households and the community at large. Toponyms in this category reflect the changes the society has undergone with regard to the coming of the Europeans and other immigrants from within the nation.

Opanga refers to a primary school in Kabondo division. In the olden days, the materials for constructing houses were mud, twigs, grass, and sisal. Sisal fibre was used to fasten stakes during construction. The mud was mixed with cow dung and used to make both the floor and the walls. The grass was used for roofing purposes. These materials could wear out soon. Therefore, a good supply of the same was necessary to renovate. Luo people used to build muddy grass thatched houses. These materials could not last long and there was a need for frequent renovation. When the Europeans came, they introduced iron sheets in place of grass as a roofing material. The Luos named the iron sheet 'Opanga,. Opanga was used for roofing houses and classrooms. The first school where iron sheets were used was named Opanga.

Sing'enge is the name of a bus stage. The place was fenced using barbed wire and designated for brick laying. *Sing'enge* is the Luo word for barbed wire. Amongst the community, fencing was not so common, and live fencing would do if there was need. The emergence of barbed wire for fencing in a *siany* field was worth noting by naming a stage *Sing'enge*.

2.6. Toponyms Associated with Shift

As different speech communities interact in markets, bus stations, hospitals, learning institutions and workplaces, languages come into contact; so, names of objects, place names and even names of people become transferrable and sometimes remain in the borrowing languages.

The Luo people in Kabondo Kasipul neighboured the Kisiis and their interaction in the shared amenities through business led to adopting some place names from the Kisii. *Misambi*-stage was a borderline between Kisii of Nyamira and the Luos. Here, kisiis boarded vehicles to Nyamira or alighted to enter Luo land for business activities. The Kisii's named it Misambi, and this name has remained to be ever since.

Chabera is a common market and a bus stage used mainly by the Luos and the Kisii. Chabera is a Kisii word meaning guava. Many guavas grew in this area, motivating the allocation of its name. The two communities used the Kisii name.

The study identified other place names which are a result of the shift. These include *Mambo Leo* and *Harambee*, which are toponyms for markets in this division. These are words borrowed from the Kiswahili language. These shifts arose due to schooling and trade with other tribes using the Kiswahili language.

2.7. Toponyms Due to Linguistic Innovation

Linguistic innovation involves the manipulation of language to create new linguistic forms. Such creation may involve joining part of a word to another or using humour in linguistics form.

2.7.1. Compounding

Wang'apala is the accepted name of a school and a Seventh Day Adventist church. The word consists of 'wang,' 'source' and 'pala' coloured soil. *Wang'apala* was the primary source of the mineral which the Luo community in Kabondo Kasipul used for decoration.

God mesa is the name of a plateau. It is comprised of *got* 'hill' and *mesa* 'table'. The plateau is named *god mesa* 'hill of a table' as it resembles the shape of a table. A discussion on compounding as a morphological process is elaborately done in chapter three.

2.7.2. Humour

Gweno kipodi is the name of a primary school. In the past, according to the Luo culture, women were not allowed to taste nor eat chicken, but they could only taste if the salt was sufficient in the soup while cooking. Once there was a 'miaha' newly married woman who cooked and decided to have a bite of the part of the cooked chicken. On bringing the food to the table, a complaint arose about the issue. The Luos said that the chicken would speak for itself if a part were bitten. As a result, the woman (miaha) was forced to face disciplinary measures, and this remained a history, to the extent of naming a place gweno kipodi.

Kel kama rami 'bring your ailing body part, refers to a populated area. In this area, there was a medicine man. The man left his home and settled in Busia for many years. When he came back home, he established himself in an area the community named *kelkamarami*. He used both herbs and other forms of treatment, he could give you medicine from herbs either boiled, soaked or by application of powdered form. People with different ailments could come to this place with their complaints and be treated. Small incision where medicines were to be inserted or a cut for blood to drop and other forms of traditional ways of treating all ailments.

2.7.3. Nativisation

Kosele is the accepted name of a chief's camp. When words are borrowed into a language, they sometimes acquire pronunciation and spelling conforming to the patterns in the borrowing language. When the white settlers came, trading gradually changed from barter to monetary. Since it was a place where people were buying and selling using money. The word sell was pronounced as *sele* by the locals. A place of selling was called *kosele*. *Sele* and *kosele* are the distorted forms of the verb and nouns, sell and sale, respectively.

Godokombo This is the name of a hill and a school. There was a white settler by the name of Campbell. The Luos could not pronounce the name Campbell, so they corrupted the name to be okombo. Campbell lived on this hill named after him by using his distorted name.

2.8. Toponyms formed from Incidents

Achuna is a word formed from *chuno*; 'to force' *Achuna* was the name of a market. The late Chief Magak forcefully established a market in this area, but since the residents did not have goodwill, it did not last, and it was later moved to Oyugis. However, the name and where the market was established remained to date.

2.9. Toponyms with formed unknown Origin

According to the informants, several toponyms had no known etymology or had conflicting explanations of their meanings. These include: *Ongujo* primary school, *Karota*, *Anjech*, *Wire*, *Oogo*, *Ringa* market and *Adega* primary school are some toponyms which had no basis upon which to develop meanings. These etymologies have been lost over time and can be referred to as opaque.

2.10. Conclusions

In this study, it is evident that the names of places were deliberately and systematically selected. The namers were motivated by environmental conditions, people's history and shared life experiences. All these summed up to demonstrate the meanings a community of speakers attached to the words selected to name places. Therefore, this study disapproves of the assumption by other linguists that proper names only act as a referent to places and people.

The established naming system for *Dholuo* toponyms constitutes five categories, with the eponymous class categorised into two and the descriptive having six subcategories. Other categories were shift, linguistic innovation and incidental group, which allowed for the classification of the toponyms.

CHAPTER 3

THE MORPHOLOGICAL PATTERNS AND CLASSIFICATION OF DHOLUO TOPONYMS IN GENERATIVE MORPHOLOGY

3.1. Introduction

Dholuo toponyms are consciously and systematically formed from other meaningful words by community members for a reason. The toponyms are drawn from incidences, topographical features, cardinal direction names of people, and various feelings stored in the native speakers' knowledge in meaningful separable units. Morphology studies the internal structure of words and the innate ability of the language speakers. Dholuo toponyms consist of morphemes that contribute to the sense of a whole word. These morphemes are aligned in acceptable structures of words and sentences that the language users understand. The meaning of a word could be morphologically, phonetically, or semantically motivated (Piet,2016, p.294-303).

The concern of this chapter is morphological motivation. When the meaning of a word is morphologically motivated, the morphemic composition, the structural pattern of constituent morphemes, and their individual meanings determine the meaning of the whole word (Baerman et al,2017, p.52-67). McCarthy (2002) identifies the prefix {Re-} as an English prefix used with verbs to indicate back or again (p.33). When this prefix is attached to the verb play, the word replay is formed. Before the prefixation, the word play means to engage in a fun activity or to emit sound or video from a media device. The derived word replay consisting of two morphemes {re-} and play now takes a different meaning, 'play again', which is determined by the new composition of the two morphemes. Therefore, the meaning of the derived word *replay* is motivated by its morphological structure.

(McCathy,2002) argues that non-mono morphemic words can be decomposed into independent and identifiable constituents and their meanings may be derived morphologically (p.25). The constituents of a word function grammatically. In the example of *replay*. A word constituent also has a lexical function where the root is a content word and belongs to a word. *Play* is a verb and has many meanings, such as ‘amuse, participate, joke and perform.’ This chapter deals with morphological patterning of constituents of Dholuo words in toponymy, the toponym formation processes such as compounding, inflectional processes, complex word forms in toponyms, prefix {*ka-*} and {*ko-*} in proper names to toponym forms, prefix {*a-*} and {*nya-*} in the derivation of toponyms.

3.2. The Concept of Toponym

Ursini (2017) discusses toponyms as words, a combination of words or phrases functioning as references to places. When an object is being named, the language of the namers gives the right morphological and semantic elements required to create a name according to the word formation rules in the language (Tichelaar, 2002, P.3). The creation of place names is motivated by the need to distinguish one place from another for socio-political reasons. New toponyms are constantly introduced into the language to identify new establishments such as settlements, hospitals, schools, or administrative boundaries. The names are formed from an already existing pattern of other names in the area or other names with which the name-givers are familiar. Toponyms could be derived from common names of animals, trees, human activities, some remarkable incidences, or borrowed from other communities when there is interaction.

Place naming is a systematic process done to honour a person, clarify the owner of the named objects, commemorate important community events, and reveal historical information about the

community. For instance, the migration and settlement of the people of kasipul kabondo are well intertwined in their toponyms (Ayot, 1978, P.13).

The basis of understanding a toponym is to study its etymology. Etymology gives the whole dimension of a toponym by providing the historical, lexical and structural origin of a word (Hausner, 2012, p.173) Human activities, including their socio-economic, political, and settlement at a given time and space, are all historical elements that are exhibited by different toponyms in a language. Most of the toponyms are native words passed from one generation to another. Toponyms such as *ponge* and *pala* relate to traditional ways of acquiring food and decorative substance used respectively in the Luo community. In contrast, place names such as *Kodumo* and *kadongo* relate to clan of allotting place names in the community. Others like *Luanda*, *soko kodek* describes the physical characteristics of the namers' environment.

Toponyms provide temporal information such as a people's migration and settlement, landscape features, cultural traditions, local language and religious practices. Different language groups in Kenya originated from other locations to their present settlements.

The migrants named the various regions they camped at in relation to their travelling experiences, encounters with the environment, and using their native languages. The names of places along their travel routes make it possible to trace the specific group of migrants up to their present settlements. Klugha (2013) accounts for the migration of the Ewe tribe of West Ghana. The Ewe tribe migrated from Notsie, their homeland. Along their routes of travel, they labelled places they camped at. *Tsevie* 'one of the place names of Ewe origin, was where this group arrived and grew crops that required some time to be harvested. The Ewe differed among themselves as one group wanted to continue searching for a better place to settle. In contrast, others felt the need to continue waiting for the crops to mature, so the ones who desired to stay longer said to *tsevie*, 'let's tarry

here’ to wait for the maturity of crops. The Ewe’s expression, Tsevie, became the description of the place where the Ewe first settled (p.155).

3.3. Word Formation in Dholuo and Types of Words

3.3.1. Dholuo Morphemes and Roots

Dholuo toponyms constitute both meaningful and meaningless morphemes. Plag (2002) defines morphemes as the smallest meaningful unit of a word, classified as roots and suffixes (p.12). The non-roots are categories of morphemes, also called affixes, comprising prefixes placed before the root and suffixes after the root either to create a new word form or to indicate aspects of the grammatical function of a word (Mc Cathy, 2002, P p.30). Non-roots are bound morphemes incapable of occurring in isolation (Yule, 2004, p. 63). On the other hand, the root morpheme is defined as a free morpheme that exists independently and is meaningful.

Ramula is a Dholuo toponym consisting of two morphemes {ra-} and *mula*. {ra-} is the bound morpheme, and {mula} is the root morpheme. The root forms the basis of a word and remains when all affixes are removed (Katamba, 2005, p .37). *Mula* means ‘gold’ and belongs to the category of nouns. {ra-} is a functional morpheme that serves a grammatical role; derives the noun *mula* into another noun *ramula* which means golden or glossed like gold. Schmid (2015) said that to describe the morphological form of a word, terms such as base affix prefix and suffix are used (p.12). Dholuo toponyms exhibit bound and free morphemes, as illustrated in table below.

Table 3.3.1.1 Categories of Morphemes in Toponyms

Toponym	Morphological Composition	Category Specification
<i>Kuoyo</i>	<i>Kuoyo</i>	Single Free Morpheme

	Lex Free (N)	
<i>Lwanda</i>	<i>Lwanda</i> Lex Free (N)	Single Free Morpheme
<i>Yadhwelo</i>	Yath + welo Lex Free (N) + Lex Free (N)	Two Free Morphemes
<i>Pundolando</i>	<i>Pundo + lando</i> Lex Free (N) + Lex (Adj)	Two Free Morphemes
<i>Holo kangoge</i>	<i>Holo + ka + ngoge</i> Lex Free (N) + bound PRE + Lex (PER N)	Two free roots and a morpheme
<i>Komolo</i>	<i>ka + Omolo</i> bound PRE+ Lex(N)	One bound morpheme and a root
<i>Kasipul</i>	<i>ka + Sipul</i> bound PRE+ Lex(N)	One bound morpheme and a root
<i>radienya</i>	ra +dieny+ a bound PRE+ Lex(V)	Two bound morphemes and a V root
<i>Nyahera</i>	<i>nya + her + a</i> PRE +root +app affix	One bound morpheme and a root
<i>atono</i>	<i>a+ton+ o</i> PRE +root +app affix	Two bound morphemes and a root

<i>Opanga</i>	<i>O +panga</i> bound PRE+ Lex(N)	One bound morpheme and a root

Further discussion on morphemes and roots composition proceeds this. It is done based on an analysis of toponyms as simple, compound, and complex how words inflect in forming toponyms. The number of morphemes and whether a word has affixes attached determines whether a word is simple, compound, or complex (Amvela & Jackson, 2007, p.60). *Abene* ‘forest’ is a toponym from the Kwahu language in Ghana. It is a monomorphemic word. *Kotoso* ‘squate on’ is a compound word comprising *koto*, a verb, and a preposition in the same language. A Dutch place name *burgerlijker* ‘pettier’ is a complex word consisting of three morphemes *burger* ‘citizen,’ the base word, followed by the suffixes *-lijk* (adjectivizing suffix) and *-er* (comparative suffix) (Köhnlein, 2015, p.23).

A word belonging to a particular word class may be changed to another or maintained in forming other words. Schmid (2015) comments that changing a word category involves derivation, whereas maintaining a word category involves inflection (p.12). Both derivation and inflection may use affixes in realising a new word form. Dholuo word, *hero* ‘love’ is a verb which changes to abstract noun *hera* ‘love,’ through derivation the noun takes a prefix {*nya-*}, and *hera* is further changed to *nyahera* used as a toponym in Kabondo. In the same language, *gweh* ‘blessing’ a noun, changes to a verb *gwedho* to bless, in derivation to toponym prefix {*o-*} is attached to the noun root and applicative vowel changed to ‘i’ to form *ogwedhi*, a word used to name a person and a place.

Dholuo toponyms may be single, compound, or complex words, which may change to words where there is one to one equivalence in the language they are translated into. When translated from one language to another, most ‘words may lack a one-on-one equivalence in meaning. When translated into another language, the toponyms may also change to sentences or phrases as they may lack a one-on-one equivalence in meaning. In addition, there are Dholuo toponyms regarded as single words, yet morphologically, they bear several morphemes representing varied grammatical categories. When translated, such toponyms change to phrases and sentences. *Table 3.3.1.2* illustrates sampled toponyms that, when translated, acquire different grammatical categories.

Table 3.3.1.2. Toponyms Acquiring Different Grammatical Categories

Toponym	Class of Toponym	Literal Translation	Grammatical Category	Meaning
<i>Atono</i>	Single word	I have poured	Sentence	School
<i>odino</i>	Single word	He/she/it has blocked/pounded	Sentence	Waterfall area
<i>Wang’chieng</i>	Compound word	Eye/face sun	Phrase (pp)	East where the sun rises
<i>God mesa</i>	Complex word	Hill table	Word	Plateau
<i>Kakumu</i>	Complex word	At Akumu’s	Phrase (pp)	Village
<i>Kowuor</i>	Complex word	At Owuor’s	Phrase (pp)	Owuor’s residence

Dholuo, like many other languages, has words composed of affixes and roots or roots a lone (McCathy, 2002, p.16-20). *Luanda* ‘rock’ is a toponym of a school. This toponym is a root. At the same time, *aora ayoro* ‘the name of a river, is a compound word comprising two roots and *ramula*

is the name of a location in the Kabondo sub county which is composed of {ra-} an affix and *mula* a root word. One way of determining the morphological meaning of a word, for example, if it is morphologically motivated, is by breaking the word into its constituents and analysing the meaning of each part. *Ramula* mentioned above can be broken into {ra-}, a derivational affix and *mula*, the root word. Morphologically, the affix {ra-} in the language conveys the meaning of ‘that which takes after a given quality’ and the root ‘*mula*’ bears the core meaning of the word.

Together the affix {ra-} and *mula* in *ramula* is translated as ‘that which is gold like’. The chapter’s discussion in sections 3.3, 3.4 and 3.5 elaborates on the identification and distinction of morphemes and roots observed in Dholuo place names.

3.3.2. Simple Words as Toponyms

Motschenbacher (2020) states that simple words are mono morphemic form that cannot be decomposed further into smaller meaningful units (p.89). Kasipul Kabondo has several toponyms that exist as simple words consisting of single morphemes. *Bware bwoe, oriang’ ponge, jwelu, adega, orera, atela, pala osuri, siany,* and *ramba* are the names of schools. Some bus stages in this sub county are *misambi, oriang’, senta, ringa, mikai, sing’enge, bongu, sikri* and *ayoro*. Names signifying hills in the region include *dudi, dawo, gangre, adega, atela oogo, ongoro, and olak*. While *Luanda* and *tala* are wetlands areas. Examples of water falls in the simple toponym category are *odino* and *atemo*; there are also forests in the category of simple toponyms such as *oogo* and *wire*.

While assigning names to upcoming facilities such as educational, religious, health facilities and trade centres there is a tendency of namers to allocate names in relation to already existing names in the locality for identity purposes. There exist names such as *Luanda primary school, Luanda secondary school, Luanda junction Luanda wetland*, accounting for the institutions established

around the geographical feature, *Luanda* rock/s. In such a case, an institution has an aspect of its name similar to institution in the same region and all these names are allocated considering the nearby geographical feature.

The categories of place names mentioned here are Dholuo nouns that cannot be segmented to any smaller meaningful parts and some of them, like *wire* and *ringa*, are synchronically non-transparent in meaning.

3.3.3. Compound Words as Toponyms

Roach (2000, p.108) and McCarthy (2002, p.59) said that compound nouns consist of more than one word combining roots and exist independently. Dholuo permits compounds to refer to something mostly due to a lack of a specific single word (Atoh, 2001, P.41). Compounding allows words of the same or different classes to combine (McCathy, 2002, p.60-65). For example, *wang'chieng'* and *pundolando* are place names formed by combining two roots each, where *wang'chieng'* has two nouns, *wang'* 'the eye/face' and *chieng'* 'the sun.' *Pundolando* has *pundo* (N) 'type of a mineral' and *lando* light brown' (Adj).

Lieber & Štekauer (2012) asserts that construction exhibiting N + N is considered phrases with the right-hand element being a headword (p.5). In this case, the left-hand constituent functions as the modifier of the headword. The Luo, toponyms such as *yadhwelo*, *wang chieng'*, and *ratila bridge* have the nouns *yath*, *wang,*' and *ratila* functioning as modifiers of their righthand elements, respectively.

Aduda (2013)) said that compounds consisting of noun- noun structure exhibit the head modifier relationship (p.50). *Wang' chieng'* is a compound interpreted as the sun's source. The compound demonstrates an association of head modifier, *Chieng'* as the head of this compound is the most important unit determining the class of the entire compound. Shlucker (2016) said that compounds

showing Noun- Adj structures have the head denoting sub-concept of the entire compound concept (p.178). The Luo toponyms *pundolando* and *got rateng* have *lando* 'brown' and *rateng* 'black' both as colour adjectives. The adjectives demonstrate the concept of 'type of' so that we talk of a type of a mineral and a type of a hill.

God kwach and *kangaomuga* refer to schools. Each of these toponyms comprises two independent nouns whose meanings are distinct. The independent nouns combine to form a compound, whose meaning is derived from the meanings of the individual nouns (Wibowo, 2014, p.7). In *god kwach*, 'the hill dominated by leopards,' *god* is the possessive form of *got* 'hill' and *kwach* refers to a leopard. This is an illustration of (Okombo, 1982, p.32) observation that in Dholuo compounds, the possessed noun undergoes the change indicating the genitive case. In this case, the meaning of the compound noun is derived from the meanings of the isolated constituents so that *got + kwach* becomes 'the hill of leopards.'

There are cases where compound nouns yield completely new meanings which are not easily predictable despite the individual elements comprising familiar words (Aduda, 2013, P.41) *Yadhwelo* is a compound word consisting of *yath*, 'tree/medicine' and *welo* visitors.' Semantically this compound toponym deviates from the individual component interpretation of the tree belonging to the visitors or medicine belonging to the visitors but 'a place where the visitors who came to do water project had a bad experience of being stung by bees. *Wang'chieng* 'face the sun or eye of the sun' is a word comprising *wang* 'the eye or face' and *chieng* 'the sun.' The compound does not signify the kind of eye but the direction from which the sun rises. (Heine, 1997, P.47) observes that in African languages, face or eye is most considered the concept for the front; therefore, 'eye of the sun shows that the sun from its position in the east faces the spectator. Therefore, the compound word *Wang'chieng* is used metaphorically to mean east. In this case,

the individual components do not directly influence the meaning interpretation of the compound word.

Place names consist of compound words comprising the generic and specific terms (klugah 2013, P.154). The generic term refers to the general names of geographical features such as *got* ‘hill,’ *aora* ‘river,’ *soko* ‘stream.’ The specific names are the distinct ones assigned by the community to identify the generic terms. In support of this argument, Meirrin (1993) states that the generic and specific names of physical features have various syntactical patterns (p.3); the generic precedes or follows the specific term and vice versa. For example, *Mount Longonot* has the word *mount*, a generic term preceding *Longonot*, a specific term. In contrast, in the *Indian Ocean*, the term *Indian* is the specific name preceding the generic term, *ocean*. Dholuo places the generic term before the specific ones in naming places. For example, in *aora ayoro*, ‘river ayoro’ *aora* is the generic term that precedes *ayoro*, the specific component. The term *god kwach*, directly translated as ‘hill of leopards,’ has *got* as the generic term preceding *kwach*. The generic term and *bur opanga* ‘cave belonging to Opanga’ have the generic term preceding *opanga*, the specific term. The specific names are mostly descriptive, common nouns and names of people assigned to the feature.

The compounded forms could be inflected or not, and when the two words in a compound have not undergone declension, we have cases of root + root yielding a noun as demonstrated in the examples below.

	Compounding Process	Compound Toponym	Meaning
<i>Wang</i> ‘eye/face’ (N)	+ <i>apala</i> coloured soil) (Adj)	→ <i>Wang’apala</i> (N)	Name of a secondary school
<i>aora</i> ‘river’(N)	+ <i>ayoro</i> ‘I am/have transversed’ (N)	→ <i>aora ayoro</i> (N)	River ayoro
<i>Agoro</i> ‘immigrants from Alego’ (N)	+ <i>sare</i> ‘begging’ (v)	→ <i>agoro sare</i> (N)	Name of a school
<i>Pap</i> ‘field’ (N)	+ ‘ <i>onditi</i> ’ (pro N)	→ <i>pap onditi</i> (N)	Onditi’s field’
<i>Pundo</i> (N)	+ <i>lando</i> (Adj)	→ <i>pundo lando</i> (N) ‘light	Light brown type of a mineral’
<i>bur</i> (N)	+ <i>Opanga</i> (N)	→ <i>Bur opanga</i> (N)	Bondo’s fortified residence’

3.3.4. Inflectional Process and Toponym Formation

Lieber & Štekauer (2012) said compound words might have their initial or final components inflected for numbers as with ‘secondary schools’ or possessive case (p.8), for example, ‘men’s choir’. Some compound toponyms are formed by inflecting the words before they are compounded into one; the declension of the nouns happens to reflect genitivation and pluralisation. Noun declension results in sound changes leading to different shapes from the regular form of the noun. Madara (1989) comments that Dholuo compound words indicating possession have the possessed entity and the element showing the possession (p.47), and Atoh, (2001) concurs with this argument when he observes that these nouns are generally formed by having the initial word in its genitive form (p.29) as illustrated in the toponym, *bung kich* ‘forest of bees’ the initial word in the compound, *bungu* ‘forest’ is the regular form and *bung* ‘forest of’ is the declensed form. In creating the genitive word *bung* ‘forest of’, the final vowel *u* is deleted from *bungu*, a process illustrated in the rule $N + POSS + N \rightarrow Cpd (N)$. More sound changes and inflectional processes in 1(b) to 1(f) in table 3.3.4 below.

Booji (2017) discusses the relationship between word formation and phonology (p.17-24). Morphological phenomena such as derivation and inflection involving aspects, tense, number, and case in Dholuo are accounted for based on their phonological processes (Ochieng’, 2017, P.23). Although the phonological aspect was not the study's objective, a brief discussion is done in this section to explain the changes relevant to the toponym. With the sound changes involving toponym formation, we may have the morphological changes accounted for phonologically as observed by (de Lacy, 2012, P. 1-4). Some sounds have root vowel final deletion when the genitive occurs without any suffixes, as in 1(d). Some sounds have the final consonant reversing to its counterpart as in 1(a), 1(c), and 1(e) and having the trill changing to an affricate as in 1(g).

Table 3.3.4 Pluralisation and Genitivation in Compound Toponym Formation

	The regular form of the noun	Declension of the noun	Sound changes involved	Type of declension	Toponym /Meaning
<i>1a.</i>	<i>Pong'</i>	$p \text{ ɔŋg} + \text{PL} + e \rightarrow p \text{ ɔŋg}$	Prenasalisation of velar sound.	Marking plural	<i>Ponge</i> 'poshomill' <i>Ponge</i> primary school.
<i>1b.</i>	<i>Got+osimbo</i>	$got + \text{POSS} + osimbo \rightarrow god \text{ osimbo}$	Insertion of sound /e / after the final consonant.	Genitive marking.	<i>God osimbo-</i>
<i>1c.</i>	<i>kidi+ mikai</i> stone + first wife	$kidi(\text{nom.sg}) + \text{POSS} + mikai(\text{nom.sg}) \rightarrow kitmikai(\text{nom.sg})$	Voiced alveolar fricative /d/changes to its voiceless counterpart/t/ Final vowel deletion also occurs.	Genitive marking	<i>Kit mikai</i> – bus stage. The stone belonging to <i>mikai</i> 'the first wife'.
<i>1d.</i>	<i>Bungu+ kich</i> Forest+ bees	$Bungu(\text{nom.sg}) + \text{POSS} + kich(\text{nom.pl}) \rightarrow bungkich(\text{nom.sg})$	The initial word of the compound undergoes a deletion of the final vowel.	Genitive marking.	<i>Bung kich-</i> the name of a road forest infested by bees.

<i>le</i>	<i>Yath+welo</i> Tree/medicine+visitors	<i>Yath</i> (nom.sg) +POSS+ <i>wendo</i> (nom.pl) → <i>yadhwelo</i> (nom.pl)	Voiceless dental in the word final changes to its voiceless counterpart.	Genitive marking.	<i>Yadh welo</i> nursery school
<i>lf.</i>	<i>Kona+nyathi+gueno</i>	<i>Kona</i> (nom.sg)+ PL+ <i>nyagueno</i> +PL → <i>kondnyiguen</i> (nom.pl)	Both nouns undergo inflection. The nasal sound changes to the prenasalised one with elision of final vowel. The second word of the compound changes from singular to plural by a to i and deletion of the final vowel o.	Genitive marking and plural formation.	<i>Kondnyiguen</i> - the name a stage. The chicks' corner

<i>Ig.</i>	<i>Aora+awach</i> <i>River + Awach</i>	<i>Aora</i> (nom.sg) +POSS+ <i>Awach</i> (nom.sg) <i>aoch awach</i> (nom.sg)	The alveolar trill /r/ changes to the palatal affricate [c]. Deletion of final vowel.	Genitive marking.	<i>Aoch awach</i> -name of a river.
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3.4. Derivation and Complex Words in Toponym Formation

Plag,(2002, P.26) and Kassow (2013, p.14) argue that a complex word is formed when at least one bound morpheme is joined to another morpheme, as seen in {*ka*} + *sipul* (N) [someone called ‘Sipul’] → *kasipul* (N) [‘a place called kasipul’]. The bound morpheme {*ka*-} and the root morpheme *Sipul* form a complex word *Kasipul*, an area where *Sipul* settled. In this complex word {*Ka*-} is a locational prefix that denotes place or homestead of, and *sipul* is the root morpheme, which is a proper personal name. Hence *kasipul* means *Sipul*’s settlement area. The two morphemes involved form a derived word whose meaning is directly predicted by the constituents. Lieber & Štekauer (2005) comments on complex word forms as those that bear independent and bound morpheme (p.2). Omondi (1982) asserts that verbal prefixes are used to derive nouns from verbs (p.32). Example {*ra*-} as in *dhing*’ ‘to sieve’ *radhing*’ the instrument for (sieve) *Awuoth* is a noun conjugated from the verb *wuotho*. Prefix {*-a*}, a pronominal affix in the language referring to a person who is fond of doing something, is added to the verb *wuotho*, and the final o is deleted from the infinitive verb *wuotho* in the processes *a* + *wuotho* + DEL → *awuoth* ‘person or people who love walking/travelling’. Without elision of the final o from the word *wuotho*, the construction would otherwise yield to *awuotho* ‘I have walked, or I am walking,’ as a perfective and progressive aspect of the verb, *wuotho* is not considered as a toponym in the language.

Several complex toponyms are formed through derivation; for example, *ramula* name of a chief’s camp is from *mula*, a common noun. *Mula* is the base to which {*ra*-} is prefixed to generate *ramula*. *Mula* is a term referring to gold and is used metaphorically to refer to wealthy people or a place endowed with wealth. {*ra*-} in this case is a descriptive affix meaning ‘that which is’. A discussion on complex word in toponym formation will be done with illustrations in sections 3.4.1 and 3.4.2 alongside the derivation process as derivation is intertwined in complex word forms.

3.4.1. Dholuo Derivation and Toponyms Formation

Derivation is a process of forming a new word whereby a word class is changed by suffixation of at least one bound morpheme to an already existing free morpheme (Plag, 2002, p.20-22) and (McCarthy, 2002). The new word formed may be in the same or different category compared to the one it is derived from. The derived category also has a different meaning which may be deduced from the original form of the root and the affix attached. In the derivation of a place name, for example, *kasipul* (N), the prefix {ka-} is attached to the stem *sipul* (personal name), which is a noun to derive a toponym *kasipul*, also a noun. Therefore, the process is class maintaining since the class category of the derived element does not change.

Dholuo derivation system is class maintaining in noun-to-noun derivation and class changing for other word classes. The formation of place names involves the addition of prefixes to the root and applying any necessary morphophonological changes. *Opilu* is the river's name in Kabondo Kasipul. There are three processes involved in the derivation of this toponym. First, the pronominal affix is attached to the infinitive that is {o-}+*pilo* → *opilo* 'he /she /it is peeling' marked with a falling tone to indicate the progressive aspect. The word formed *opilo* can also be pronounced with a flat tone *opilo* 'he/she/it has peeled' to indicate a perfective aspect. Secondly, to demonstrate the subjunctive mood, which involves deletion of the final o in the process, *opilo* +DEL → *opilØ* has been peeled with unspecified object marker in the language such as *i, u, a-wa e-gi*. The final process involves the insertion of {u-} in the process of *opil*+u → *opilu*, 'sugarcane peel', referent to a river. The derived toponym *opilu* is pronounced with a rising tone. The change of the final vowel 'o' in *pilo* to 'u' is necessitated by vowel harmony, where the initial vowel o is made to resemble u as both close rounded vowels. Derivation of *opilo* (V) to *opilu* (N) is class changing with the category of the derived element changing from verb to noun.

Toponym formation in Dholuo involves nominalisation, whereby other word classes such as common nouns, proper nouns, verbs, adjectives and adverbs are transformed into nouns. When toponyms are formed from verbs or an activity that a person is fond of, a given verb becomes affixed with the pronominal affix, which agrees in number. Nominalisation is a common tendency in Dholuo (Ochieng', 2017, p.23). Prefix {a-} and {o-} are often used as pronominal affixes in the nominalisation process.

3.4.2. The Prefix {a-} in Toponyms Formation

According to Ogot (2018), most Dholuo infinitive verbs end in suffix {-o} which is either retained or substituted mostly to 'a' or any vowel or becomes deleted when deriving nouns from verbs (p.39). For example, *angina* is a place name derived from the verb *ngino* 'to be serious', which comprises the morphemes {a-} + *ngin* + {-a} where the prefix {a-} marks the first-person singular morpheme and indicates present tense, *ngin* is the root morpheme and {-a} is the final vowel. The final vowel 'o' in the infinitive form of *ngino* changes to 'a'. This change involves the assimilation of the initial vowel 'a' to the final vowel 'a' to have *angina* and not *angino*. The derivation process in this example is class changing as *ngino* (V) changes to *angina* (N), the new category derived.

Table 3.4.2. Toponyms formed through Nominalization of Verbs using prefix a

	Morphological structure	Root gloss	Toponym
1.	{a-} + ton + -o → <i>atono</i> 1P/SG + V root + INF.INCOMP	Pour	<i>Atono</i> primary school
2.	{a-} + tem+ o → <i>atemo</i> 1P/SG + V root + INF.INCOMP	Try	<i>Atemo</i> waterfall
3.	{a-} + chun+ o → <i>achuna</i>	Force	<i>Achuna</i> market

	IP/SG + V root + INF.INCOMP		
4.	{a-} + yieng + o → <i>ayiengo</i> IP/SG + V root + INF.INCOMP	Shake or lean something another	<i>Ayiengo</i> primary school
5.	{a-} + ring+ {-o} → <i>aringo</i> IP/SG + V root + INF.INCOMP	Run	<i>Awuoro</i> primary school
6.	{a-} + wuor+ o → <i>awuoro</i> IP/SG + V root+ INF.INCOMP	Wonder	<i>Awuoro</i> primary school.
7.	{ a-} + pond +o → <i>apondo</i> IP/SG + V root + INF.INCOMP	Hide	<i>Apondo</i> primary school
8.	{a-} + ngin + o → <i>angina</i> IP/SG +V root+ INF.INCOMP	Be serious	<i>Angina</i> primary
9.	{a-} + lar + o → <i>alaro</i> 1P/SG +V root + INF.INCOMP	To fight/compete for	<i>Alaro</i> water and soil conservation

The examples in the table above indicate class changing categories with verbs changed to nouns.

3.4.3. Prefix {o-} in Toponym Formation

Similar to the derivation of toponyms with prefix {a-} illustrated in section 3.4.2 prefix {o-} is also attached before the verbs to mark the subject in the third person singular, which may be he/she/it.

Ogwedhi is a place name formed through a derivation process which involves three more processes where the pronominal affix is attached to the infinitive that is {o-} + *gwedho* → *ogwedho*. When marked with a falling tone *ogwedho* he/she/it is blessing, the word formed indicates the progressive

aspect and when pronounced with a flat tone *ogwedho* ‘he/she it has blessed’ it indicates the perfective aspect. Secondly, to demonstrate the subjunctive mood, there is deletion of the final o in the *ogwedho* +DEL → *ogwedh* Ø ‘has been blessed’, in this case the word lacks specific object marker, i, u, a-wa e-gi.

The final process involves insertion of {i-} in the process of *ogwedh* + *i* → *ogwedhi* ‘blessed one. The final vowel ‘o’ in *gwedho* changes to ‘i’. necessitated by vowel harmony making the e in the first syllable of the root to resemble i as both front high vowels. This derivation process is class changing with the verb *gwedho* changing to the noun *ogwedhi*. The derivation processes with prefix {a-} and {o-} indicate the subjunctive mood with perfective aspect.

Table 3.4.3.1 Toponyms Formed Through Nomalisation of Verbs Using the Prefix {O-}

Toponym derivation	Toponym	Referent
{o-}+ger + {-o} ‘build’ → <i>ogera</i> 3P/SG + V root + INF.INCOMP	<i>ogera</i>	Bridge
{o-}+dino block’ → <i>odino</i> 3P/SG + V root + INF.INCOMP	<i>odino</i>	Primary school/ Waterfall.
{o-}+riwo ‘join/block → <i>oriwo</i> 3P/SG + V root + INF.INCOMP	<i>Oriwo</i>	Youth polytechnic.
{o-} + <i>pilo</i> (V) ‘peel → <i>opilu</i> ‘peel’ (N) 3P/SG +V root + INF.INCOMP	<i>Opilu</i>	Name of a river
{o-} + <i>biso</i> → <i>obisa</i> 3P/SG + V root + INF.INCOMP	<i>Obisa</i>	Mixed secondary school.

3.4.4. Complex Toponym Formation in Nominal-Nominal Construction with the Prefixes {ka-} and {k-}

Aduda (2013) observed that there are complex words formed by suffixing a personal prefix to the noun in the nominal-nominal construction (p.39). The toponyms in Dholuo formed like this bear affixes denoting ownership to or occupant of a place. In marking ownership, prefix {ka-} or {k-} is first attached to the proper name to derive a place name, then a feature term or another noun is attached to this place name to denote that the feature named is found at the derived place. *Pala kakumu* is a place name formed by adding the word *Pala* ‘type of coloured soil’ to the place named *kakumu*. *Kakumu* was formed initially by prefixing the locative affix {ka-} to the person named *Akumu*. A stem of the word *Akumu* is a person’s name beginning with the personal prefix {a-}. In this case, the pronominal {a-} gets deleted from the word-initial position of the proper name so that the root is joined to the locational affix {ka-}.

For example {Ka-} + *Akumu* → *Kakumu* so that the two vowels do not both occur. Dholuo does not allow two vowels following one another in toponym formation. Therefore, *ka* + *Akumu* → *kaakumu* is ill formed in the language and thus, deletion occur in *kaakumu* to make it *kakumu*. In the process, *pala* (N) + {ka-} ‘at (LOC AFF) + *Akumu* (N) ‘somebody’s name’) → *pala* is the kind of soil used in many social activities in the Luo community of Kabondo kasipul sub county. A place where *Akumu* had her home was also the main source of the mineral, *pala*. Therefore, the community associated the homestead with this soil, and they frequently referred to the soil’s source as *pala kakumu*. The association led to the place acquiring its name as *pala kakumu*.

Table 3.4.4.1 Locative Affixes in Nominal –Nominal Toponym Formation

Morphological composition	Compound Gloss	Referent
<i>Pap + ka + rayola → pap karayola</i> Field + LOC AFF + Rayola	Field on Rayola’s land.	Field
<i>Dago + ko+Owuor → dago kowuor</i> Well + LOC AFF + Owuor	Water source	Field
<i>Namba + K+Okoda → namba Kokoda</i> Stage + LOC AFF + Okoda	Bus stage at Okoda	Bus stage
<i>Got +ka+ gumbo→got kagumbo</i> <i>Hill +LOC AFF+gumbo</i>	The hill near Gumbo	Primary school
<i>Dol + Ko + Odera → dol Koderia</i> ‘An animal’+LOC AFF+ Odera	Kind of animals found in the forest named Odera.	Secondary school.
<i>Soko + ko+odek→ soko kodek</i> ‘Well + k + Odek	The well near Odek’s home	Well
<i>Holo + ka + ngoge → holo kangoge</i> valley + LOC AFF+ Ngoge	The valley found near Ngoge’s home.	A valley

3.4.5. Proper Name to Toponyms Derivation with Prefix {ka-}

{ka-} is the contracted form of *kar* which means place occupied by or belonging to someone. It is formed by deleting the final ‘r’ from *kar*. {Ka-} is commonly prefixed to a word class, usually, a personal name, to denote belonging, especially of place. {Ka-} may be used when the stem begins

in a vowel, mostly a personal prefix ‘a’. For instance, when the stem is someone’s name, beginning with the personal prefix {a-}, then the pronominal {a-} gets deleted from the word-initial position of the proper name so that the root is joined to the locational affix {ka-}. For example {Ka-} + *Asewe* → *Kasewe* so that the two vowels do not both occur. Dholuo does not allow two vowels following one another in toponym formation; hence *Kaasewe* would be ill-formed. Derivation of *asewe* to *Kasewe* is class maintaining since *asewe* and the derived word *Kasewe* are both nouns. {Ka -} is also joined to proper names beginning in any consonant as seen in {ka-}PRE+*kobe* ‘someone’s name’ → *kakobe* ‘place name.’ The other proper nouns without the personal prefixes {a-} or {o-} are joined to the locational affix without significant change in the root.

Table 3.4.5.1 Proper name to toponyms formation with the prefix {ka-}

Proper Name	Structure	Toponym
<i>Rayola</i>	<i>Ka + Rayola</i>	Home of Rayola
<i>Adie</i>	<i>Ka + Adie</i>	Home of Adie
<i>Nyamasawa</i>	<i>Ka + Nyamasawa</i>	Home of Nyamasawa
<i>Akumu</i>	<i>Ka + Akumu</i>	Home of Akumu
<i>Achapa</i>	<i>Ka + chapa</i>	Home of Achapa
<i>Nyadawa</i>	<i>Ka + Nyadawa</i>	Home of Nyadawa
<i>Asewe</i>	<i>Ka + Asewe</i>	Home of Asewe/allocation
<i>Bondo</i>	<i>Ka + Bondo</i>	Home of Bondo/a constituency
<i>Sipul</i>	<i>Ka + Sipul</i>	Home of Sipul

As observed in the illustrations above, deriving toponyms from proper names are class maintaining.

3.4.5.1. Proper Noun to Toponym Derivation with the Prefix {k-}

{k-} is a bound morpheme that is meaningless in the language unless it is attached to the root or stem of a word. In the derivation of toponym, the morpheme {k-} is similarly prefixed to proper nouns. It is used when the stem in the personal name begins with the personal prefix {o-}. This prefix is arrived at by the deletion of ‘a’ from {ka-}, the LOC affix, which means place belonging to. For example, *Kodongo* is derived from *Ka+ odongo* through a morphological process involving the loss of ‘a’ in {ka-}. The root *Odongo* ‘someone’s name’ combines with the bound affix {k-} to get the toponym *kodongo* ‘home of Odongo.’

Another instance is where the locative affix ko- undergoes deletion of o, resulting in {k-} which is attached to the personal name beginning in O to form a place name. For example, *ko+DEL* → k, followed by *Kokoda* → *Kokoda*.

Similar to derivation with prefix ka and names beginning in vowel a, seen in section 3.4.5.1, double ‘o’ following one another in a formation such as *ko+okoda* → *kookoda* is ungrammatical in the language, thus necessitating deletion of ‘o’ in {ko-}. The table below illustrates more examples on the reduction of prefix {ka-} and {ko-} to {k-} and using the prefix to derive a place name.

Table 3.4.5.1.2 Proper name to Toponym Derivation with the prefix {k-}

Proper Name	Toponym Derivation	Toponym
<i>Ogoya</i>	Ko + ogoya → kogoya	Home of Ogoya
<i>Ondiegi</i>	Ko + ondiegi → kondiegi	Road junction/home of ondiegi
<i>Okoda</i>	Ko + okoda → kokoda	Road junction
<i>Ochola</i>	Ko + ochola → kochola	Home of Ochola

<i>Odek</i>	Ko + odek→ kodek	Home of Odek
<i>Omolo</i>	Ko + omolo→komolo	Village of Omolo
<i>Olwa</i>	Ko + olwa→ kolwa	Home of Olwa
<i>Owido</i>	Ko + owidi→kowidi	Village/school/home of Owidi
<i>Okwanyo</i>	Ko +okwanyo→kokwanyo	Ward
<i>Odumo</i>	Ko+odumo→kodumo	Village/home of Dumo

3.4.5.2. Proper Noun to Toponym Formation with Zero Derivation

Zero derivation, also called conversion (Bauer & Valera, 2005, p.20), is a word formation process where the phonological shape of the base word undergoes null affixation. Different semantic dimensions of a given lexeme are provided through the conversion process (Mc Cathy, 2003, p,48). The most productive type of conversion in English is nouns to verbs conversion. Most two syllable words functioning both as nouns and verbs would have the stress positioned on the first syllable for nouns and stress on the second syllable for verbs, for example, project (N) project (V) English. Schoenfeld (2005) identifies proper noun to noun as special type of conversion (p.135).

Tent & Blair (2020) mentioned that an eponym could directly be substituted as a toponym. There are several Dholuo toponyms from the eponymous category which use people's names in their basic forms without any affixation and phonological changes like pronunciation nor a shift in stress position. kibet (2016) further says that to identify the word category, the syntactical position of the word is considered. (p.32).

Table 3.4.5.2 is the category of proper nouns adapted for use in place names without any root change or attachment of an affix. Mwita & Giraut (2020) on Nairobi, street names depict toponyms that use people’s names without any morphophonemic change on the base word.

Table 3.4.5.2 Proper Name to toponym Formation with Zero Derivation

Proper Name	Toponym
Atela	Atela Hill
Adega	Adega Hill
Osuri	Primary school
Nyangwara	Hamlet

3.4.5.3. Toponym Formation with Prefix {Ra-}

Omondi (1986) describes {*ra-*} as a descriptive morpheme used in the derivation of nouns from other nouns to which it is affixed (p.66). Yamo (2014) identifies varied functions of the prefix {*ra-*} first as a verbal prefix in Dholuo marking the instrument, for example, *rachungi* ‘sieve’, secondly to state someone’s condition as in *rang’ol* ‘disabled’, and thirdly as a description of a person’s attribute or quality of something as in *raura* ‘a moron’ (p.64). When used as a descriptive prefix, it infuses the entity described together with the adjective such that the entity is called as though it was the adjective itself. For example, *bor* is a noun or adjective for ‘tall’ used as in *rabora* ‘tall person.’ The prefix {*ra-*} combines with roots beginning in any consonants. There are place names also derived using the prefix {*ra-*} in relation to the identified functions. As the derivation takes

place from verb to noun, the infinitive verbs with the final vowel ‘o’ change to the final vowel ‘a’ in noun form, as seen in examples 1-3 below. Prefix {ra-} also derives nouns to toponyms, as seen in example of table 3.4.5.3.

Table 3.4.5.3 Toponym Formation with the prefix {ra-}

Morphological Process of Toponym	Referent
{ra-} + <i>dienyo</i> ‘to raise slightly(V) → <i>radienya</i> (N) ‘sloppy area	Primary School
{ra-} + <i>nyienyo</i> to make visible(V) → <i>ranyienya</i> (N) ‘visible.’	Primary School
{ra-} + <i>nenyo</i> to see (V) → <i>ranena</i> (N)	Primary School
{ra-} + <i>winjo</i> to listen (V) → <i>rawinji</i>	A Chief’s Camp
{ra-} + <i>gogo</i> (N) → <i>Ragogo</i>	A River
{ra-} + <i>mula</i> ‘gold’ (N) → <i>ramula</i> (N) ‘goldish’	A Division

3.4.5.4. {Nya-} As a Prefix in Dholuo Toponyms

Omondi (1982, p.17) and Okal et al. (2013,p.47) identify {nya-} as one of the Dholuo prefixes. First, the prefix is used as a diminutive denoting the young one of a given animal. In this case {nya-}, as it is mainly realised in rapid speech, is the contracted form of *Nyathi*, which is formed by deletion of the second syllable from the word *Nyathi*, thus, *Nyathi* + DEL → *nya*. Secondly, the prefix {*nya-*} is used as the contracted form of *nyar* ‘daughter of, or a girl from the mentioned place name. It is formed by deletion of the voiced alveolar trill /r/ from its ‘word’s final position

as in *nyar* +delete → *nya*. The {*nya* -} is mostly realised in rapid speech. In this case, the prefix {*nya*-} denotes the paternal home of a woman. The Prefix {*nya*-} is used when speakers choose not to call the person by her specific name but by her place of origin or the name of her parents. For example, *nyalego* means a girl from *Alego* (place).

There are cases where {*nya*-} presents itself as a prefix in toponyms, for example, in *Nyahera*, when decomposed, we get {*nya*-} ‘bound morpheme’ and *hera* ‘noun root’ formed from the verb *hero*, which means ‘to love.’

Table 3.4.5.2 {*Nya*-} as a prefix in Toponym Derivation

Derivation structure	Toponym
{ <i>Nya</i> -} + <i>Bondo</i> → <i>nyabondo</i> Bound morph + stem root	Nyabondo-a plateau/ name of a place’
{ <i>Nya</i> -} + <i>hera</i> → <i>nyahera</i>	Nyahera-a catholic missionary centre.
{ <i>Nya</i> -} + <i>diel</i> ‘goat’ → <i>nyadiel</i> ‘kid’	Nyadiel- the name of a river
{ <i>Nya</i> -} + <i>bolo</i> → <i>Nyabola</i>	Nyabola-dispensary Nyabola Primary school Nyabola Secondary

Further discussion on prefix *nya* in Dholuo toponym is discussed in multiple affixations hereunder.

3.4.5.5. Multiple Affixation with the Prefixes {Ka-} and {Nya-} in toponym formation.

There is a possibility of having multiple affixations when {ka-}, a locative affix combines with {nya-} or {ja-} and the root morpheme. *Joka* is a term used by Luos to refer to a group of people with a common origin, as in *joka Oluoch* ‘Oluoch’s children or Oluoch’s descendants or simply a group of people related to Oluoch’. *Joka* ‘those people’ is also used in the language as a demonstrative, referring to people far away from the speaker. *Joka* further means people who belong to the nearest place referred to as ‘here’; in this case, the word is pronounced with a falling intonation. *Ja* and *jo*, respectively, are the singular and plural forms (Okal et al., 2013, p.48) and Onyoyo, 2012, P.22) formed by the deletion of *ka* from the words *jaka*, a person who is a descendant of or belongs to the place referred to and *joka* people who belong to the place referred to’. Luo people have a way of referring to people who live on either side of the lake (Lake Victoria) such that the residents of South Nyanza call the people from Siaya and Bondo Counties as *Joloka* ‘people from *loka*’, a term that people from Siaya would similarly use as they refer to people from South Nyanza. *kanyaloka* ‘home of a woman from *loka*’, or *kajaloka* ‘home of a man from *loka*’ are commonplace names in Kasipul Kabondo with prefixes {ka-} being the first-place marker while {ja-} and {nya-} are gender markers indicating a specified person’s origin. Examples of such derivations are:

- | | | | | | | | |
|-------------|---|--------------|---|--------|---|-------------------|------------------------------|
| {ka-} (PRE) | + | {nya-} (PRE) | + | lego | → | <i>kanyalego</i> | ‘home of a woman from Alego |
| {ka-} (PRE) | + | {nya-} (PRE) | + | kisii | → | <i>kanyakisii</i> | ‘home of a woman from Kisii |
| {ka-} (PRE) | + | {nya-} (PRE) | + | asembo | → | <i>kanyasembo</i> | ‘home of a woman from Asembo |
| {ka-} (PRE) | + | {nya-} (PRE) | + | kindu | → | <i>kanyakindu</i> | ‘home of a lady from Kindu |

{ka-} (PRE) + {ja-} (PRE) + kisumu → *kajakisumu* ‘home of a man from Kisumu’

There are cases of multiple affixations with prefix {nya-} and locative affix {ka-} nya is a prefix indicating a woman’s name used to refer to a given place. Places can also be referred to using women's names in a given area. Most often, these toponyms will have the Dholuo locative affix {ka-} attached to the woman’s name.

Table 3.4.5.3 Multiple Affixation with the Prefixes {Ka-} and {Nya-} in toponym formation

Prefixation of {ka-} and {nya-}	Toponym
<i>Ka + nya + seme</i>	Home called after nyaseme.
<i>Ka + nya + karabondi</i>	Home named after nyakarabondi.
<i>Ka + nya + lego</i>	Place where nyalego lived.
<i>Ka + nya + ulumbi</i>	Residence of nyaulumbi
<i>Ka + nya + chif</i>	A home belonging to the chief’s daughter
<i>Ka ++ nya + petro</i>	Place occupied by Petro’s daughter

3.4.6. People’s Names with Zero Derivation as Toponyms

Another category of people’s names is converted to place names with null affixation in this section. The persons' names considered here are those which begin in *nya*’. However, the purported root devoid of the prefix conveys no meaning in the Luo language. Therefore, the beginning of such toponyms is due to accidental resemblance. The resemblance could be so because one cannot

account for the word's etymology, which may have become covert over time, or the toponyms maybe shift terms from their neighbouring ethnic groups like Kisii.

3.4.6.1. {Nya-} in People’s Names used with Zero Derivation as Toponyms

There are exceptional cases of words that cannot be divided into meaningful units (Plag, 200, p.30). Although they appear to consist of morphemes, Dholuo toponym formation has cases where {nya-} appears as a personal prefix just like {a-} and y{o-} in names, but the whole word cannot be decomposed. To elaborate this, two place names *Nyahera* and *Nyang’wara* are used; while *Nyahera* can be decomposed into two morphemes, {nya-} ‘a bound root’ and *hera* ‘love’, *Nyang’wara* cannot be segmented into *ng’wara* and an affix {nya-} to communicate any meaning in the language. Therefore, *Nyang’wara* is a mono morphemic word and is accidentally similar to *nyahera* in relation to the morpheme {nya-}. When used as markers of toponyms, they are adapted directly without any morphological change.

Table 3.4.6.1 *nya-* in people's names used with Zero derivation as Toponyms

Proper Name	Toponym	Feature Named
<i>Nyang’wara</i>	<i>Nyang’wara</i>	School and a village
<i>Nyapalo</i>	<i>Nyapalo</i>	Small market
<i>Nyagowa</i>	<i>Nyagowa</i>	Secondary school
<i>Nyakwaka</i>	<i>Nyakwaka</i>	Name of a village
<i>Nyandolo</i>	<i>nyandolo</i>	School

3.5. Borrowing in Dholuo Toponym Formation

Borrowing of lexical items may occur as people come into contact with other speakers. (Wardhaugh (2002) observed that the borrowing of words happens to enable the expression of technical and cultural terms that lack equivalence in the borrowing language (P.188). The borrowed words get adapted to the rules and sound systems of the recipient language (Fasold and Linton, 2006, p.66).(Oluoch J. et al., 2014,p.7) said that Kiswahili words beginning in syllable {Ki-} or letter {P}, when borrowed into Dholuo, get adapted by the insertion of vowel ‘o’ at a word's initial position. For example, a machete is called ‘panga’ in Kiswahili and Dholuo has borrowed the name ever since, calling it *opanga*. (Ibid, p.9) Observed that other categories of words in consonants initial position in Kiswahili becomes deleted when the word is borrowed into Dholuo language. Most examples would be where the voiced glottal fricative /h/ appears at a word's initial position in Kiswahili, as shown in 1 and 4 in table 3.5 below. Nevertheless, some words from other languages borrowed into Dholuo preserve the borrowed word's phonological form, and some are partially assimilated with some extent of variation. Examples in table 3.5 show various adaptations made to the loaned words used to name places in Dholuo.

Table 3.5 Words borrowed and adapted as Place names in Dholuo

Word Borrowed	Donor Language	Toponym	Morphological Changes
Hotel	English	Otel- the name of a primary school	Deletion of consonant h at a word's initial position.
<i>Panga</i>	Kiswahili	Opanga primary school.	Insertion of o at word initial

<i>Otondo</i>	Ekegusii	Otondo primary school.	Word retention
<i>Harambee</i>	Kiswahili	Arambe market	Deletion of h at a word initial position
<i>Mambo Leo</i>	Kiswahili	Market	Word retention
<i>Bidii</i>	Kiswahili	Bus stage	Word retention
<i>Sing'enge</i>	Kiswahili	Bus stage	Word retention
<i>Karota</i>	Ekegusii	Bus stage	Word retention
<i>Chabera</i>	Ekegusii	Bus stage	Word retention
<i>Chagere</i>	Ekegusii	School	Word retention
<i>misambi</i>	Ekegusii	Technical institution	Word retention

3.6. Productivity in Toponym Formation

This section discusses the productivity of the toponym formation processes identified in this study.

Some of the processes include derivation, inflection, compounding, borrowing and conversion.

3.6.1. Productivity of Derivation and Inflection on Toponym Formation

A morpheme with a wide distribution in its usage is considered productive in the language.

Haspelmat (2002) asserts that different affixes differ in their degree of occurrence (p.16).

UNCSGN (2002) said that to create a new name, the pattern of already existing names in an area is considered. In this regard, some types of naming processes tend to appear with greater frequency than others in given areas (p.3).

From the discussion and analysis of toponym derivation in section 3.4, prefixes ka- ko- a- o- and {*nya-*} were established with various distributions in different roots and bases. Table 3.6.1 below show the distribution of the derived sampled toponyms according to their respective prefixes.

Table 3.6.1.1 Productivity of Derivational Affixes in Toponyms Formation

Derivational morpheme	{Ka-}	{Ko-}	{ra-}	{nya-}	{kanya-}	{a-}	{o-}
Meaning of derivational morpheme.	A place occupied or owned by	A place occupied or owned by	Concerned with, state quality or character of	i. Diminutive ii. State quality of Having the characteristic	Place occupied by the named person	A person who is concerned with the activity	Place where the action is carried out.

			Describes the associated activity in a place.				
1.	<i>Adie</i>	<i>Ondiegi</i>	<i>Ranena</i>	<i>Nyabondo</i>	<i>Ka nyaseme</i>	<i>Adega</i>	<i>Ogera</i>
2.	<i>Rayola</i>	<i>Okoda</i>	<i>Ratila</i>	<i>Nyang'iel</i>	<i>Kanyaulumbi</i>	<i>Atemo</i>	<i>Odino</i>
3. -	<i>Nyandhiang</i> ,	<i>Omolo</i>	<i>Ramula</i>	<i>Nyadiel</i>	<i>Kanya</i> <i>karabondi</i>	<i>Achuna</i>	<i>Obisa</i>
4.	<i>Sewe</i>	<i>Olwa</i>	<i>Ragogo</i>	<i>Nyabola</i>	<i>Kanyalego</i>	<i>Ayiengo</i>	<i>Oriwo</i>

Prefix {Ka-} and {ko-} similarly function as locative prefixes attached to names of people to indicate ownership or occupant of a specified area. Prefix {ka-} is mainly attached to bases beginning in vowel 'a' and any consonant, whereas {ko-} is only attached to bases beginning in vowel 'o'. From the fifty-one sampled toponyms demonstrating derivation, {Ka-} is the most prevalent locative affix followed by {ko-} attached to personal names in the derivation of toponyms.

Sampled toponyms in column three above are derived by attaching {ra-} to the roots. Mula 'gold' and gogo 'fishing net' are nouns, while *winjo* 'listen to' *nen* 'to see' and *dienyo* 'to slope' are

verbs. The use of {ra-} describes the places in relation to their characteristics and the activity taking place in them. Is gold like that which is slightly raised or where an action takes place such as *ranena* 'where people could have a good view of a feature,' *rawinji* 'where people could listen to.' Prefix {ra-} from the fifty-one derived toponym had seven entries.

Prefix {a-} and {o-} are prevalent in Dholuo personal names (Okello, 2020, p.81). The two prefixes are singular first and second subject markers conjugated with the verbs in the Dholuo language (Ochieng', 2017, P.23). These prefixes are also observed in toponym formation in columns 6 and 7 above. The prefixes are realised as locative affixes, especially when used with verbs to indicate where a given activity has been happening.

Table 3.6.1.2 Productivity of word-formation processes

Compounding			Conversion		Borrowing		
Noun Noun	Noun Verb	Noun Adjective	With personal names	With common names	Kisii	Kiswahili	English
<i>God agak</i>	<i>Agoro sare</i>	Pundo lando	<i>Atela</i>	<i>Ponge</i>	<i>Misambi</i>	<i>Sing'enge</i>	<i>Otel</i>
<i>Wanga apala</i>	<i>Aora ayoro</i>	<i>Got rateng'</i>	<i>Nyangwara</i>	<i>Pala</i>	<i>Chagere</i>	<i>Bidii</i>	
<i>Bur opanga</i>			<i>Adega</i>	<i>kuoyo</i>	<i>Chabera</i>	<i>Mambo leo</i>	
<i>Pap onditi</i>			<i>Osuri</i>	<i>siany</i>	<i>Karota</i>	<i>Harambee</i>	
<i>Wang aora</i>				<i>ramba</i>	<i>Otondo</i>	<i>Opanga</i>	
<i>Wadh liech</i>							

Table 3.6.2.1 shows that compounding with the noun-noun structure is the most prevalent form of toponym formation. Atoh (2001) observes that compounded words are many in the Luo language mostly due to the lack of one word to express some given concepts (p.41). The compound exhibits the possessive relationship, with the left-hand noun being the possessor and the right hand being the possessed. In this relationship, the left-hand noun is inflected for genitivation. As in the last two columns, a few other compounding cases are evident in toponym formation. From this table, the borrowing of words followed a toponym formation process in the language, with most

borrowed toponyms being from Kisii and Kiswahili languages. Borrowing words from Kiswahili and Kisii was because the former is the lingua franca in Kenya. The latter is closest to the Luo community of speakers in the South Nyanza region. Few of the borrowed toponyms were nativized into Dholuo's phonological and morphological structure; the rest of borrowed toponyms were adapted for use while maintaining the donor's phonology and morphology. Conversion, mostly of proper nouns to toponyms, followed, as their toponymic process of naming comprised the clan's name and names of prominent people.

3.6.2.2 Productivity of inflectional morphology in toponym formation

Inflection of common nouns, especially in plural formation in Dholuo, is highly productive, yielding inflections from many of its noun classes (Onyoyo, 2012, P.20-23). In toponym formation in Dholuo, inflection of genitives with compound nouns is the most prevalent, as shown in table 3.6.3. Genitivation with compounded forms occurred in toponyms to specify the features named. Meiring (1993) observes that the genitive marking in toponyms reveals different semantic relations such as belongingness, resemblance, location and where the activity occurred (P.3-4).

Table 3.6.1.3 Productivity of inflectional morphology in toponym formation

Toponym	Inflectional process	Text	Relationship
<i>Kit mikai-</i> bus stage	<i>Kidi → Kit</i>	The stone at Mikai's place	Location-A at B
<i>Yadhwelo</i> -nursery school	<i>Yath → Yadh</i>	The visitors encounter at the place	Experience-A had B
<i>Aoch awach-</i> (river)	<i>Aora → Aoch</i>	The name of the river is Awach	A of B -the name of the river

<i>God mesa</i> –plateau	<i>got</i> 'hill' → <i>god</i>	the hill which resembles a table	Resemblance-A resembles B
<i>Bung kich</i> -forest	<i>bungu</i> → <i>bung</i>	forest infested with bees	Possession-Awith B

3.7. Conclusion

The chapter found out that toponyms comprised mono morphemes and more than one morpheme. The single morphemes were words consisting of free morphemes. The toponyms with more than one morpheme had bound and free morphemes, affixes, mostly prefixes used to derive toponyms. The number and type of morphemes in these words determine whether a toponym is simple, compound, or complex. Simple words forming toponyms mainly were derived from common names of other entities in the environment, borrowed words and eponyms.

The compounded toponyms were a combination of a generic and specific terms. The generic terms in the toponyms were the geographical feature names, while the specific names were assigned to distinguish them from other similar features. Different word classes such as noun-noun, noun-verb, and noun adjective combination were evident in the sample toponyms. Some of the compounded toponyms had the headword undergoing declension to show possession. The majority of the compound toponyms were transparent, with the individual words contributing to the meaning of the entire toponym.

Dholuo Toponym formation identified included compounding, derivation, borrowing and conversion processes. Derivation from one-word class to the other made use of {*ka-*, *ko-*, *nya-*, *ra-*, *k-*, *a-*, *-and o-*} as prefixes. To derive proper personal names to toponyms, locative affixes *ka* and *ko* were prefixed to the personal names. Prefix {*ra-*, *a-* and *o-*,} were used to derive verb to noun

where these verbs drop their infinitive marker 'o' to 'a' in the formation of toponyms. Prefix {Nya -} was used to derive toponyms demonstrating the quality of the named feature.

Several toponyms were also borrowed into the Dholuo language from other speakers like Kisii and Kiswahili. Some of the borrowed toponyms underwent retention, insertion, and deletion to fit into the morphology and phonology of Dholuo.

In conversion, personal and common nouns were directly used to name places without any derivation or inflection.

CHAPTER 4

SEMANTICS AND FRAME THEORY ANALYSIS OF DHOLUO TOPONYMS

4.1. Introduction

This chapter discusses the meanings of words used to name places. These meanings are studied in terms of their literal and encyclopaedic meaning. The literal meaning of a word is examined by outlining its direct referents, whereas the encyclopaedic meaning is analysed using Frame Theory on sampled toponyms.

4.2. Denotative and Connotative Meaning

Hartina (2017) comments that most words have several meanings (p.10). What a word denotes is its literal meaning, while the connotative meaning is what is implied using a particular word (Rao,2017, p.10). Apart from the conventional way of defining a word, an experience with different words in varied human situations makes the word take a different meaning. The word *home* specifically suggests a residence of a person or a family and suggests a place of warmth, affection, and comfort. Dholuo place names may be constructed from physical features, community incidences, people's names, flora and fauna, and living and non-living environment characteristics. All these amount to the place's essential meaning.

Rao (2017) said that the essential meaning of a word is its denotative meaning (p.10). Our study of place names is equated to the referential meaning, which considers words as symbols referring to objects, events, and abstract relations. Toponyms named after nearby geographical features mostly bear geographical features such as hills, settlements, rivers, and roads. (Hoffmann et al., 2019, P,21) comment that for the name users to be aware of the denotative meaning of toponyms,

they need to demonstrate knowledge of the feature type named (p.21). For instance, got 'hill' as in *got rateng* has been used to designate a school, church, and village in Kabondo kasipul. The term bears the geographical term, which is its primary denotative meaning. The sampled toponyms in this study are classified into primary and secondary denotative meanings. The primary meaning denotes the term's original meaning before it names a place. In contrast, the secondary denotation is the actual referent to a place.

4.2.1. Connotative Meaning of Toponyms

The connotative meaning of toponyms refers to the emotional, cultural, or images and memories associated with a word used to name a place (Rao,2017, p.10). Connotative meaning is based on real-world experience and differs according to a person's age, sex, history, and culture (Leech,1986, P.130). An individual or a community may attach varied meanings to a given word depending on the various experiences. People who grew up in a place at a given time develop memorable attachments to the place through a shared experience. A name such as *Kona mbaya*, 'bad corner' used in several parts of Kenya, may not have anything unpleasant just by its appearance. Still, such names suggest that the users might have experienced bad incidents of accidents, theft, murder, and criminals' hideouts. These experiences and feelings are evoked in the people when such places are mentioned.

Dickins (2019) defines connotative meanings as all other meanings apart from the denotative meaning a word has. He identifies several types of connotative meanings as reflected, associative, collocative and affective meanings (p.2-15). Bomet, a Kipsigis word for stable, has been used to name Bomet county-Kenya. The place had the name bestowed during the colonial era when the chiefs used to reign. In this area, the lost or stolen livestock were kept until their owners were established (kibet, 2016, P.43). The toponym *Bomet* has a connotative meaning by association.

Apart from the address function of Dholuo place names, the namers in the Luo community attach a lot of meanings to these places through their shared life experiences, history and memorable events expressed in the way they selected names of places. To use the toponyms appropriately the cultural implications, emotional and social associations, and explicit meaning as provided through its connotative and denotative aspects should be well described.

In the preceding section, the discussion on denotative and connotative meaning is done based on three categories of toponyms: those derived from the physical appearance, human activities, common nouns, and the community names of clans. Besides the address function, the primary and secondary denotative meanings are elaborated in Table 4.2.1 below.

Table 4.2.1.1 Connotative and Denotative Meaning of Toponyms

Toponym	Primary Denotative Meaning	Secondary Denotative Meaning	Association Leading to Connotative Meaning	Connotative Meaning
<i>Ramula</i>	Gold	Village	The worth of gold, its beauty, and its uses in making jewellery and utensils owned by a few contributes to its connotation.	Wealth and attractiveness.
<i>Nyamit</i> <i>Aming'a</i>	Salt stone	Stream	The stream as a water source and the salt stone as a nutritious mineral loved by	Delicacy

			cattle gave the place a new meaning.	
<i>Siany</i>	Seasonal swampy area with a lot of clay soil.	Field	The Siany area changes with the seasons. In dry seasons the area cracks a lot and becomes very sticky in the wet season. The inconsistent characteristic influenced its connotation.	Unreliable
<i>Opanga</i>	Corrugated iron sheet	School	The move from traditional houses, with grass thatched roofs and muddy walls, to the use of iron sheets for house construction	Modernity
<i>Pala</i>	The soft rock which has produces black, red and white soil.	Sub location	The colourful appearance of the mineral and its uses in decorating houses, during gaming competitions, Luos ceremonies, and as a decorating substance for women leads to its connotation.	Beauty

<i>Ponge</i>	Rock mills	Village	The use of the grinding stones in producing flour or meal and the place they were found attributed to their connotative meaning.	Gratification
<i>Lwanda</i>	Hard rock	Village	The quality of rock as being strong and very hard leads to its association.	Permanent and stable.

4.2.2. Denotative Meaning Based on Eponymous Category

Places are also named after people who had impacted their community; thus, people's names provide the primary meaning. The place also named after a person is the second denotative meaning. In this category, connotative meaning is lacking.

Table 4.2.2.1 Denotative Meaning of Toponyms Derived from People's names

Toponym	Primary Denotative Meaning	Secondary Denotative Meaning
<i>Kodhoch</i>	<i>Odhoch's</i> clan	Location
<i>Kodumo</i>	<i>Odumo's</i> clan	Location
<i>Kabondo</i>	<i>Bondo's</i> clan	Constituency
<i>Kokwanyo</i>	<i>Okwanyo's</i> clan	Ward
<i>Kakelo</i>	<i>Akelo's</i> clan	Ward
<i>Kojwach</i>	<i>Ojwach's</i> clan	Ward

<i>Kasipul</i>	<i>Sipul's</i> clan	Constituency
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The toponyms from the names of clan or people illustrated here mainly demonstrate denotative meaning alone.

4.2.2.1. Denotative and Connotative Meaning from Common Names

The toponyms below have initially been names of numerous indigenous plants. A tree such as *Jwelu* is fruit bearing, while other trees like *bongu* provide shade where people meet during sunny weather. Others such as *oriang'* are used for home beautification. People frequented the places with such trees and the places were associated with the trees leading to the adoption of tree names for the places. This category also demonstrated the denotative meanings.

Table 4.2.2.2 Denotative Meanings of Toponyms Derived from common Names

Toponym	Primary Denotative Meaning	Secondary Denotative Meaning
<i>Jwelu</i>	Kind of an indigenous tree	Village and a school
<i>Bongu</i>	Type of a tree	Bus stage
<i>Oriang'</i>	Type of a tree, Acada Senegal	Bus-stage/polytechnic/ secondary school /catholic mission centre
<i>Ober</i>	A tree	A school
<i>Ng'ou</i>	Kind of a tree	The name of a village.
<i>Keyo</i>	Aboriginal type of a tree	SDA church/village
<i>Kang'o</i>	Tree	Primary school
<i>Bwoe</i>	Type of grass	Primary school

4.3. Frame Theory Analysis of Toponyms

Frame theory is used to retrieve and analyse meanings as they are provided through the speakers' shared knowledge (Kun et al, 2015, P.2-3). Information concerning the meaning of the word is obtained from the mental encyclopaedic knowledge using frames. Frame, in this case, is defined as a reference point that provides a background of information against which a concept is interpreted (Petrucci, 1996, p.1). The encyclopaedic knowledge further stimulates other collections of concepts or mental ideas associated with the place names. (Fillmore, 1982, p.111) said that to determine the meaning of a lexical item in frame theory, a word is looked at in relation to the collection of contingent information activated when the word is uttered or when the word is used in a sentence. To interpret the meaning of a place name in this study, a reference is made to how a society understands and uses the word. The concepts used in place names analysed below consist of packets of shared knowledge, beliefs, and practice patterns important in interpreting the meaning of toponyms. A sample of three toponyms from the category eponymous, human activity, descriptive dominant plants and physical features as outlined in chapter two are analysed for encyclopaedic knowledge contributing to their meaning. The concepts are then described against the background of the frames.

4.3.1. Frame Toponyms from Human Activities

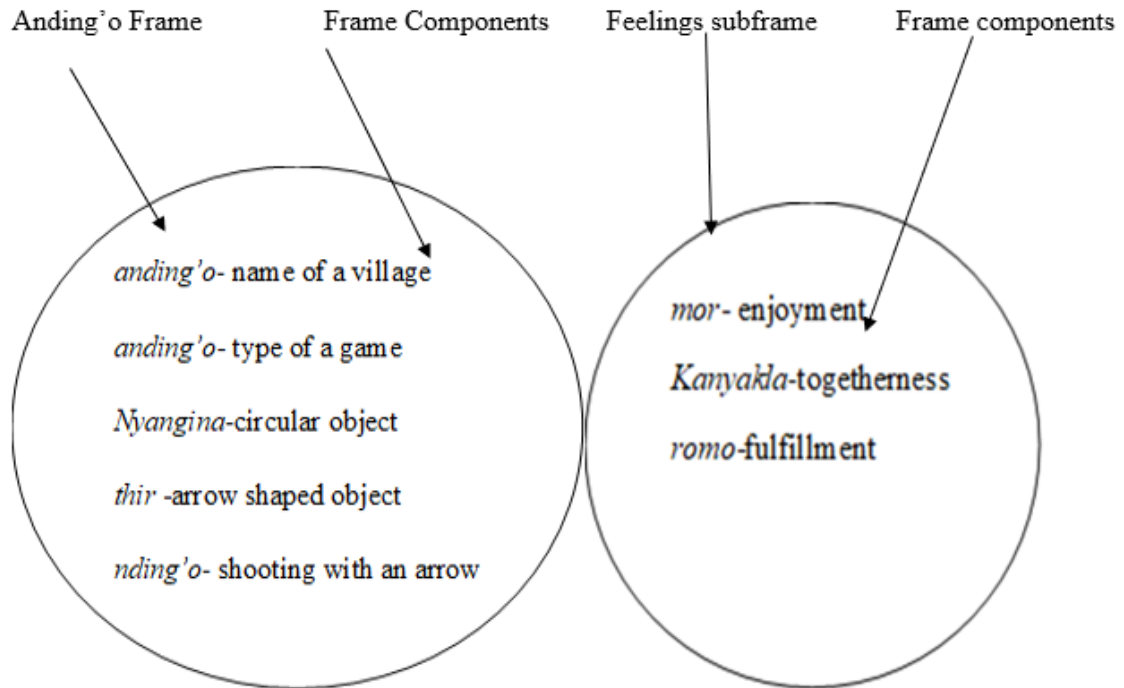
Frame Analysis of toponyms from human activities discusses the social and economic activities that people were involved in. These activities brought people together at specific places for their participation. Analysis of three toponyms is done hereunder with reference to the tools used in performing activities, the people involved, and the general description of the mentioned activities.

4.3.1.1. Anding'o Frame

Anding'o is the name of a village in Kabondo Kasipul sub county. *Anding'o* is a noun derived from the verb *nding'o*, meaning 'I have shot the exact point.' *Nding'o* was a game played by many boys on an open field. It consisted of circular and arrow-like objects made from twigs. The game would start from a stationary position by setting the circular object in motion; the boys with their arrow-shaped twigs would then aim to shoot at its centre to make it stop. Again, the circular object would be rolled as the game continued and the winner would be the boy with many shots at the eye of the circular twig.

Petruck (2003) comments that understanding one of the concepts in frames semantics calls for understanding the entire system of concepts available (p.1). The knowledge about the game, *nding'o*, is stored in the encyclopaedic knowledge of the speakers. When the place name is mentioned, the kind of a game frame is evoked and related concepts such as *nyangina* 'circular object', *thir* 'arrow shaped object,' *nding'o* 'shooting,' group of boys playing or 'gaming in an open field' are retrieved from the speakers' memory. The gaming activity also revealed the concepts related to feelings of enjoyment, togetherness, and fulfilment. All the concepts give the meaning to *Anding'o* as the place where this game was being played.

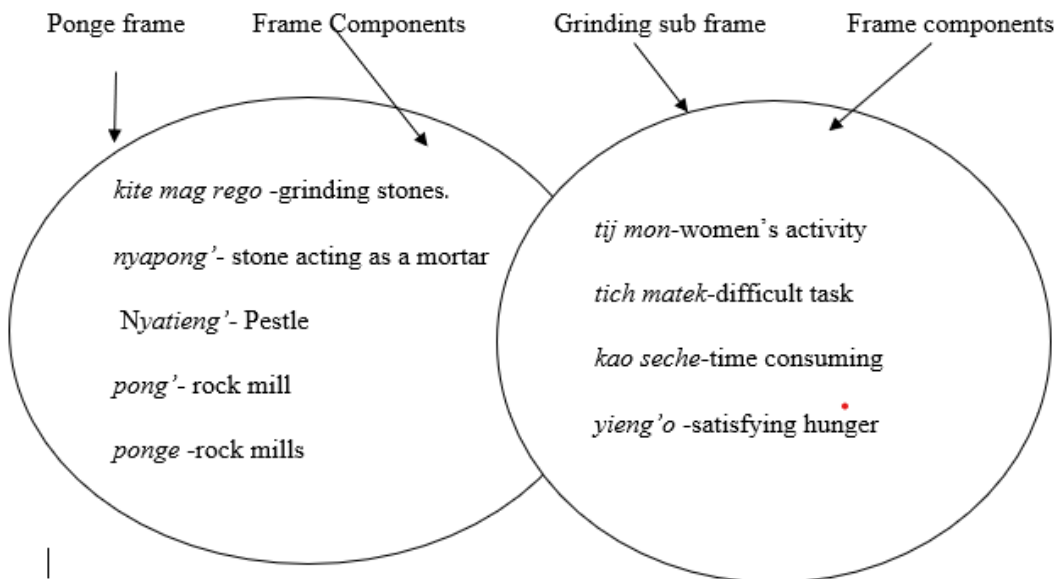
Figure 4.3.1.1-1. Anding'o Frame



4.3.1.2. Ponge Frame

Ponge is the name of a school and a village in kasipul Kabondo sub county. Before the coming of posho mills, grains such as maize, finger millet and sorghum were ground for porridge and ugali using *ponge* 'rock mills. The mills were communally owned, and people walked long distances to access them. The milling of grains was a women's activity and a difficult and time-consuming task. To explain the term's meaning, the speakers infer to the grinding activity at ponge, which is the main frame. The frame further elicits relationship terms such as the people and the tools involved and varied types of grains which enhance concepts such as *nyapong'*, a sizeable wide stone acting as a mortar' and *nyatieng,'* 'a relatively small stone acting as a pestle,' maize, barley, and finger millet. When combined, these concepts define *ponge* as the place where the grinding of grains takes place. The definition also describes grinding as the sub-frame of ponge, which involves concepts like difficult tasks, time-consuming and a women's activity.

Figure 4.3.1.2-1. Ponge Frame

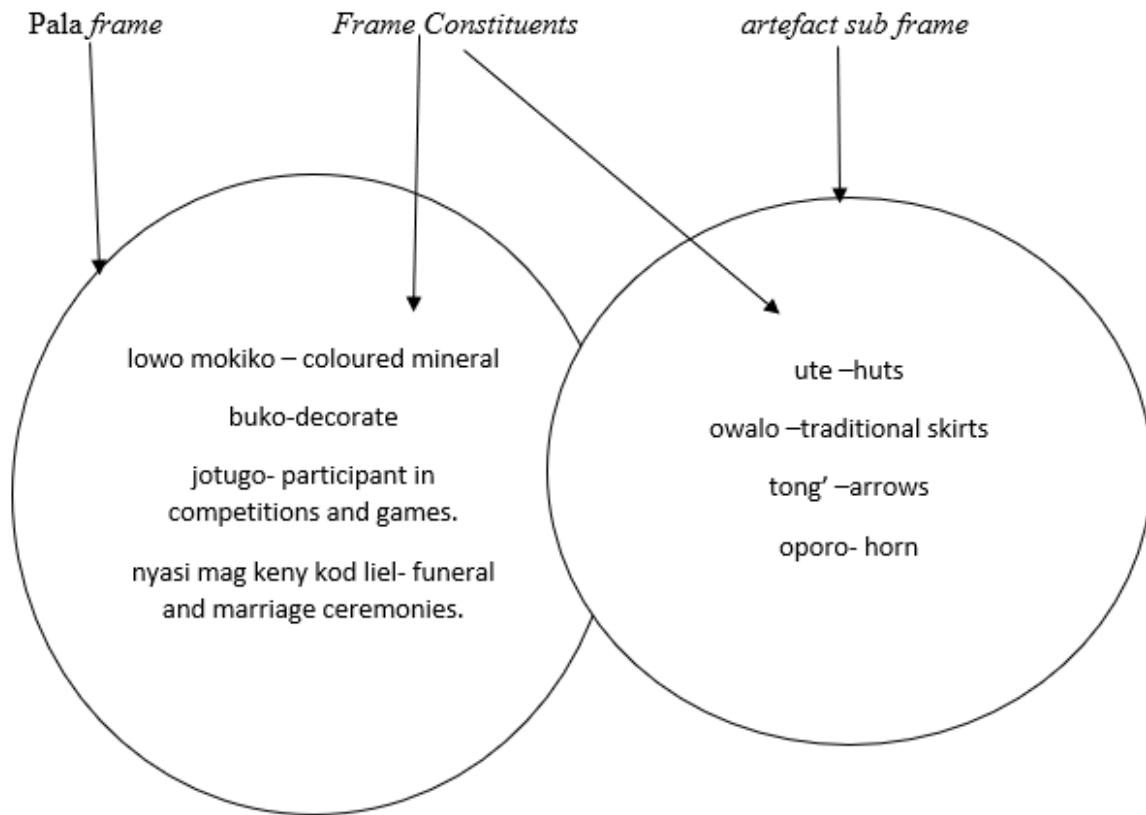


4.3.1.3. Pala Frame

Pala is the name of a school in a Kabondo division. The place named *pala* had coloured stones (red, black, and white) which were ground into powder form and then used for decoration. These decorations were done from one area, so people gradually associated the place with this kind of stone. It was eventually named *pala* to identify it as a place for decorations.

The encyclopaedic knowledge of this speech community concerning *pala* frame involves an understanding of the mineral as a decorating substance, sources, purpose of decoration and other existing-coloured animals in the environment. The main concept is the coloured mineral which evokes other concepts such as house painting, cultural artefacts like *owalo*, ‘traditional skirts,’ *tong*, ‘arrows, people participating in a competition or entertainment, and special ceremonies such as funerals and marriage and the journey to *pala*. The concept also shows the sub-frame of decorated objects like houses, *owalo* ‘traditional skirts’ *tong*, and ‘arrows’ as the sub frames of *pala*.

Figure 4.3.1.3-1. Pala Frame



4.3.2. Frame Theory Analysis from the Descriptive Category

The toponyms in this class depict the biological content and the physical features existing in the environment. The environmental characteristics are thus associated with the meanings of words used to name places by namers in the Luo community. The physical features discussed here include wasteland, a bridge, and a stream.

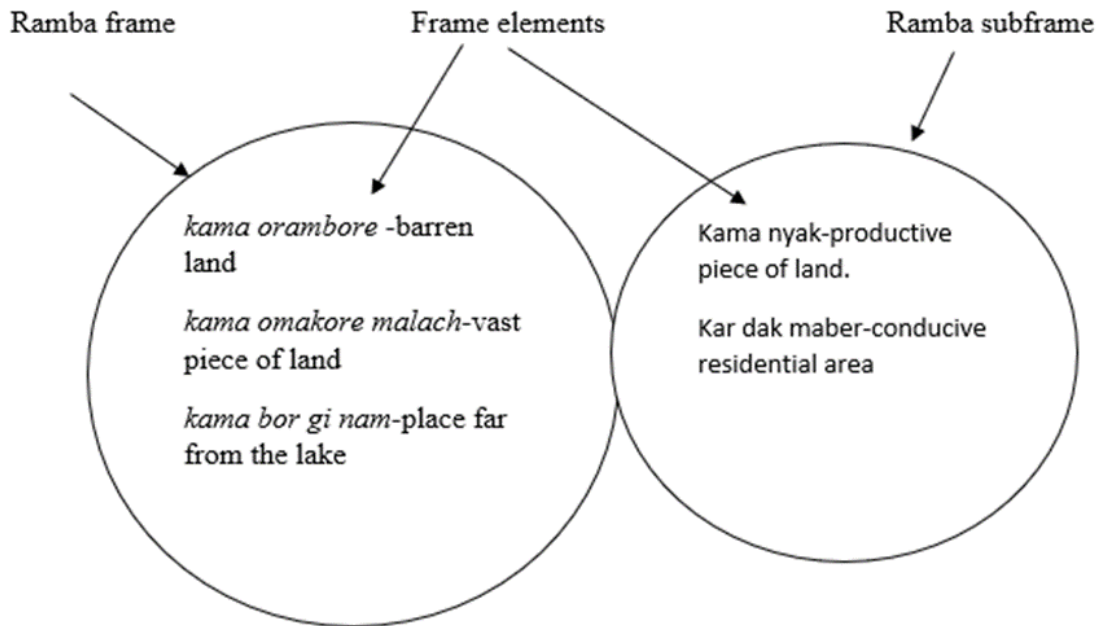
4.3.2.1. Ramba Frame

Ramba is a reference to school, village, and market all in Kabondo division, The concept of *ramba* can be described against the background of a wasteland frame. The early settlers and neighbouring

communities considered the place as a *ramba*, ‘a vast piece of unproductive land, far from a waterbody. The characteristic of the land contributed to it having a small population that did not grow any crop for a long time on this land.

However, due to the population increase, the demand for food also increased, forcing the residents to try cultivating the land. The land then produced bountiful harvests of different crops. Although the name and its meaning as an unproductive place remain up to today, the people’s perception of the place changed to something useful, productive, a place of plenty, place where people could live comfortably. All this information is stored in the speakers’ and hearers’ minds as an encyclopaedic knowledge. The frame elements stimulated through encyclopaedic knowledge of the speakers are barren regions, a vast piece of land far from the lake, and a sparsely populated area. The sub frames emanate from the changed perspective of usefulness, productivity, place of plenty, and comfortable residence.

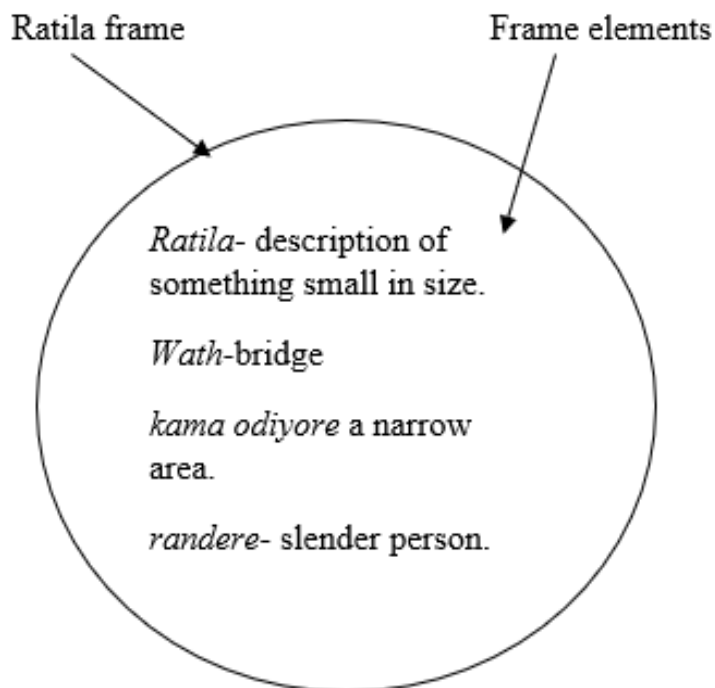
Figure 4.3.2.1-1. Ramba Frame



4.3.2.2. Ratila Frame

Ratila is a term that is used to describe something that is small in size or narrowly shaped. The term is used in both positive and negative connotations with words such as lanky, gaunt, scraggy, scrawny, skinny, slender and thin to describe animals, people and objects. *Ratila* is the name of a bridge in Kabondo division. The bridge connects three villages, *kagola kokwanyo* and *kakelo* via river *Awach*. It was constructed in a small and narrow space hence named *ratila* with reference to its' small size. The background knowledge about the term *ratila* evokes in the mind of speaker terms such as thin, small, slim, and narrow.

Figure 4.3.2.2-1. *Ratila* Frame

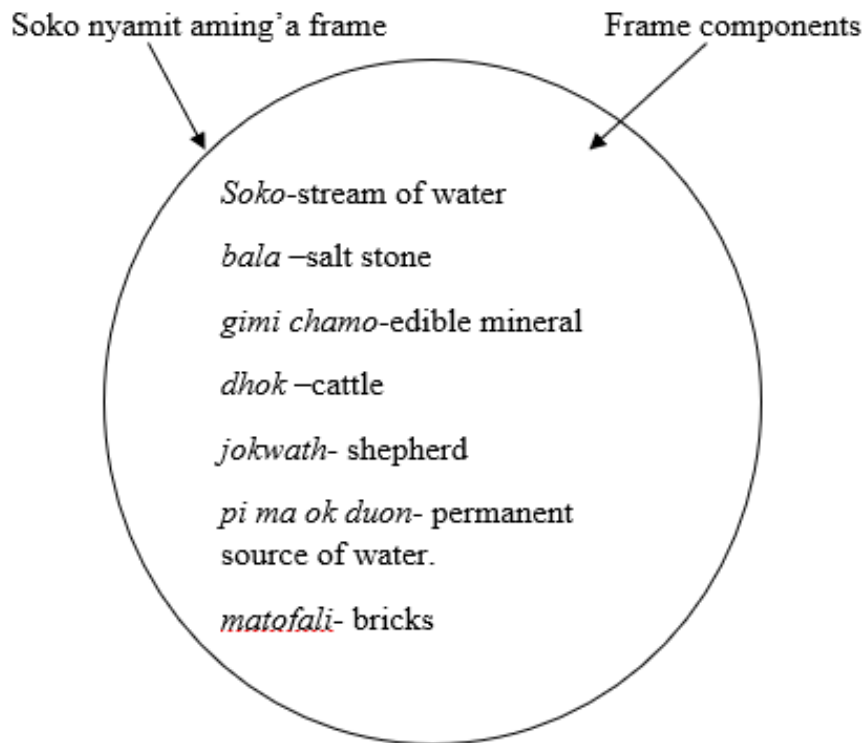


4.3.2.3. Soko nyamit aming'a Frame

The name comprises three lexemes *soko* 'a stream', *mit* 'delicious,' *aming'a* lasting a long time and {*nya-*} used as a pronominal affix attached to the adjective *mit*. Therefore, *Soko nyamit*

aming'a is the name of a stream. Around this stream, there was a natural mineral called *bala* which cattle loved to lick whenever they were brought to drink water. The residents around the stream named the place *nyamit aming'a*, where *mit aming'a* would mean a long-lasting delicacy, as the mineral's delicacy was retained in the cattle's mouth for a long time. The place is a water source, led to activities such as brick making, growing of food crops, and meeting points for neighbours, and shepherds. Therefore, mentioning the word *nyamit aming'a* evokes the frame of a water point with its related concepts as a stream of water, salt stone, and cattle taking water, shepherds and the activities done on site.

Figure 4.3.2.3-1. Soko Nyamit Aming'a



4.3.3. Frame Theory Analysis from Eponymous Category

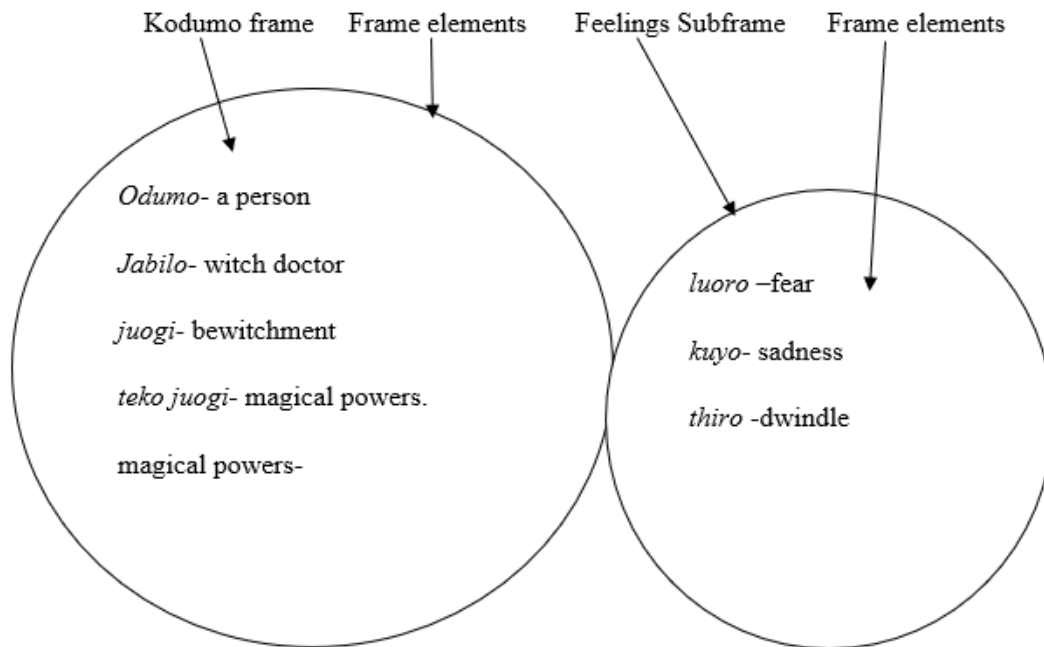
The eponymous category elaborates on important personalities whose names were used to name different places. Their personalities, contributions to the community and attitudes the people had

towards them all contributed to the meaning of the places they were named after. The outstanding social life of three people in kabondo division is elaborated on in this section.

4.3.3.1. Kodumo Frame

Kodumo is the name of a sub-location in Kabondo division. The sub location is named after a renowned witch doctor, Odumo. Odumo used magical powers and seductive charm either to ruin people’s lives to punish wrongdoers or retaliate the community’s enemies. People feared his magics and no one dared traverse him nor his relatives. The use of the place name Kodumo brings to fore in the speakers’ mind the concepts of a witch doctor, magical powers, seductive charms, effect of magical powers and feelings of sadness in case one is bewitched.

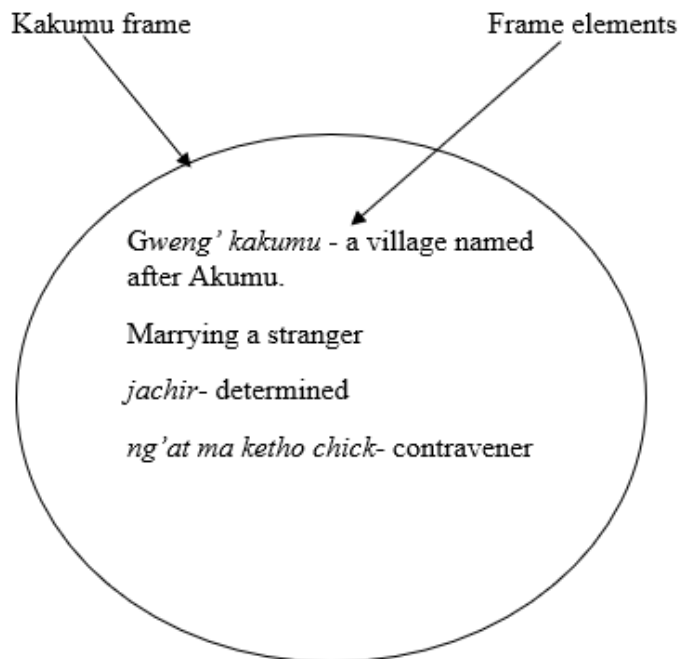
Figure 4.3.3.1-1. *Kodumo Frame*



4.3.3.2. Kakumu Frame

Kakumu is a referent to a village kabondo Kasipul subcounty. The place name is formed by attaching the locative affix *ka-* to *Akumu*. *Akumu* was a woman married in Kabondo. When her husband died, she went back to her maternal home. She later got remarried outside Kabondo. *Akumu* brought her new husband to live with her in Kabondo, an act that was condemned because in the Luo community, the married woman was expected to join the husband in his home and not vice versa. All this information is stored in the speakers' encyclopaedic knowledge and is brought to memory when the village *Kakumu* is mentioned. Related concepts such as a village where *Akumu* and her descendants dwelt, a determined woman, defiant woman are also provoked to enhance the understanding of the main concept of *kakumu*. The concept *kakumu* is best understood based on *Akumu*'s boldness.

Figure 4.3.3.2-1. *Kakumu* Frame



4.3.3.3. Nyamasawa Frame

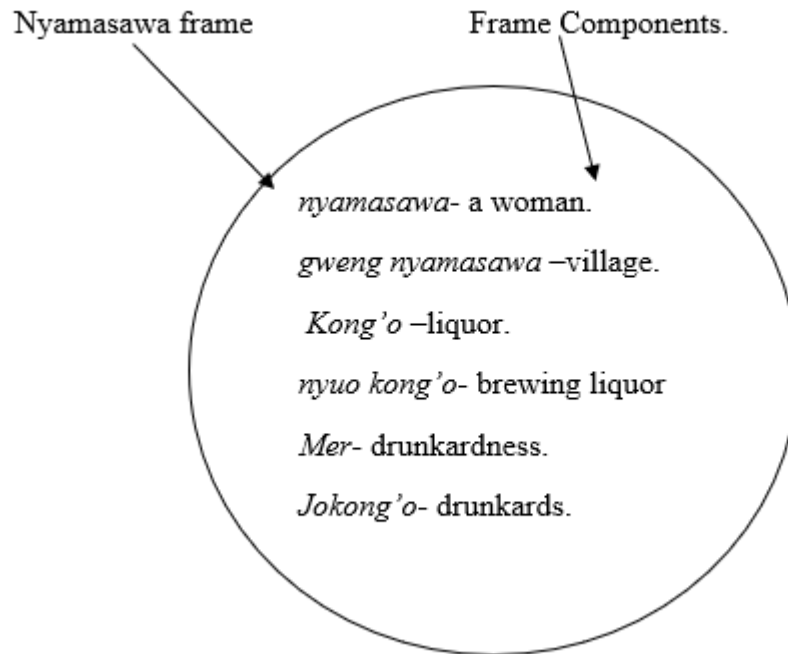
Nyamasawa is the current name of a village formerly called *nyadumbu* in Kabondo division.

Nyadumbu was a term coined from *dumbo*,⁹ an onomatopoeic word formed by the sound produced when something drops in water. It describes a carousal, a place where a woman was brewing local liquor, which '*jokong'o*' drunkards visited to consume alcohol at different times. The drunkards who came late claimed that the liquor was spoilt by continuous dipping of the drawing cup or adding water. They named the place *nyadumbu* 'a place of spoilt liquor' associating it with something negative or bad or a liquor not strong enough to make one completely drunk.

Nyadumbu was later renamed *Nyamasawa*. The drunkards felt the need to rename the place to something positive since it's a place they found much pleasure in as they met friends and exchange ideas alongside drinking. The carousal was renamed *nyamasawa*. Referring to the place the drunkard got their enjoyment from.

The term *nyamasawa* evokes an alcohol-taking frame which includes concepts of a village where liquor is brewed, drunkards, brewer (woman serving alcohol), communal consumption of alcohol, and the flavour of the liquor, which are components of the *nyamasawa* frame.

Figure 4.3.3.3-1. Nyamasawa Frame

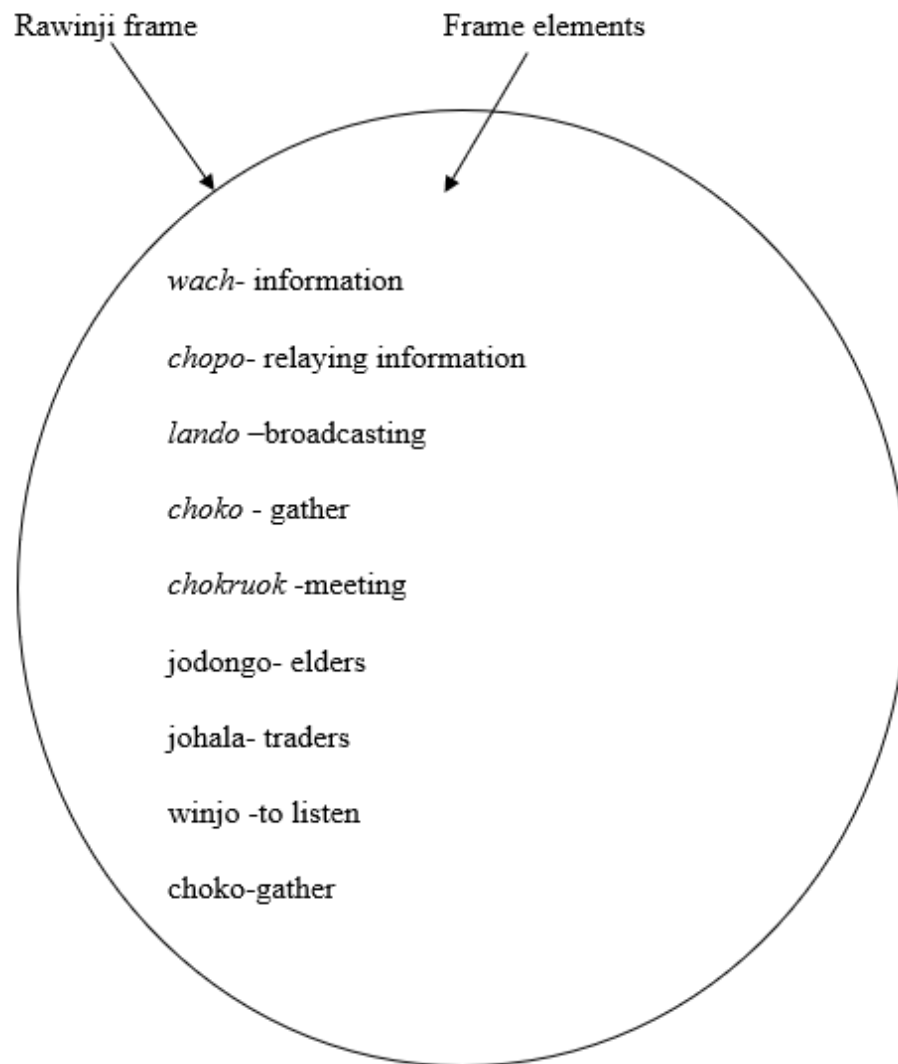


4.3.3.4. Rawinji Frame

Rawinji is the name of a location in Kabondo division. It is a noun derived from the word *winjo*, 'to hear.' In the olden days, the primary means of communication was word of mouth. In case of death, people use to wail, blow *tung'* 'the horn' or still send word of mouth by foot. *Rawinji* was a central meeting place for the elders in Kasipul Kabondo who met to deliberate on issues concerning their people. The people who came to the market were also gathered here to receive information from their leaders. These elders could also convey important information to the people who came to the market. This information could later be disseminated to the people left at home for action. A chief's camp was later established in the area. When this term is mentioned, the shared background knowledge of the speakers are brought to memories. The encyclopaedic knowledge is *rawinji* as a source of information, kinds of information, channels of communications, and speakers would explain the meaning of the concept, including community

leaders, community gathering, and various channels used to convey information. *Rawinji* frame exhibits the sub frame of messages such as information about death, the appointment of a new leader, punishment of wrongdoers, prediction of rain, warning of foreseen calamity and new institutions constructed.

Figure 4.3.3.4-1. Rawinji Frame



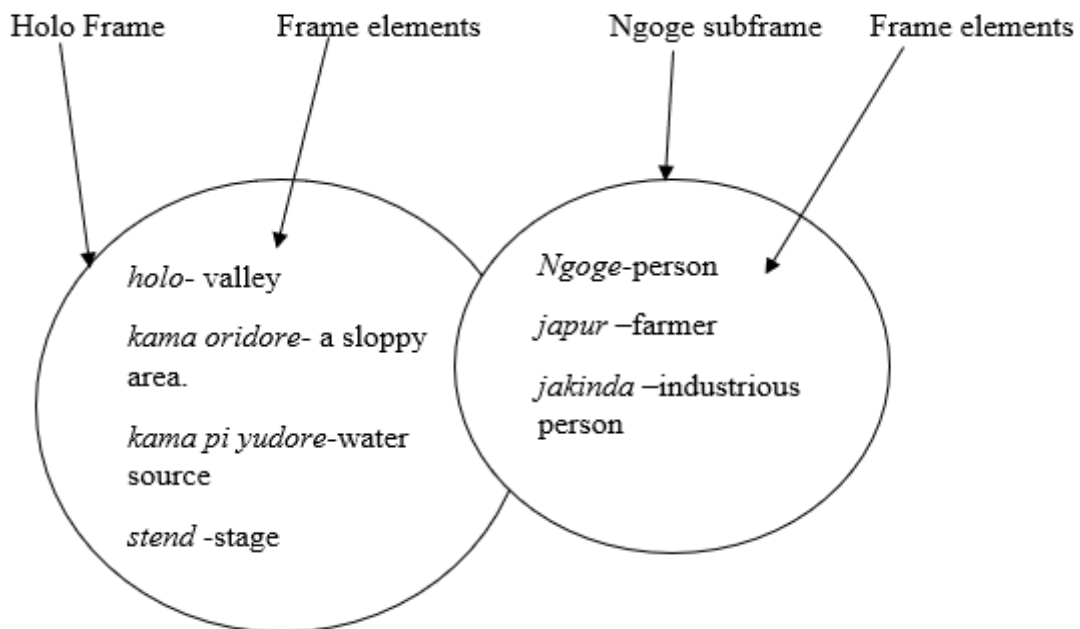
4.3.4. Toponyms from the Physical Feature Category Analysed Using Frames Theory

4.3.4.1. Holo ka Ngoge Frame

Holo kangoge is the name of a valley in the kabondo division. Ngoge was a person who lived in a sloppy area and did serious farming activities. His fame grew as a hardworking farmer and his farm became a landmark used as a bus stage.

To understand the meaning of the place named *holo kangoge*, the characteristics of the main concept, valley, as stored in the speakers' encyclopaedic knowledge are triggered and the qualities of Ngoge as a person are also activated when the place is mentioned. The frame elements stimulated when the concept valley is used amongst speakers are a sloppy area, a water source and a bus stage. The mention of the place also evokes the subframe of the person as an industrious farmer.

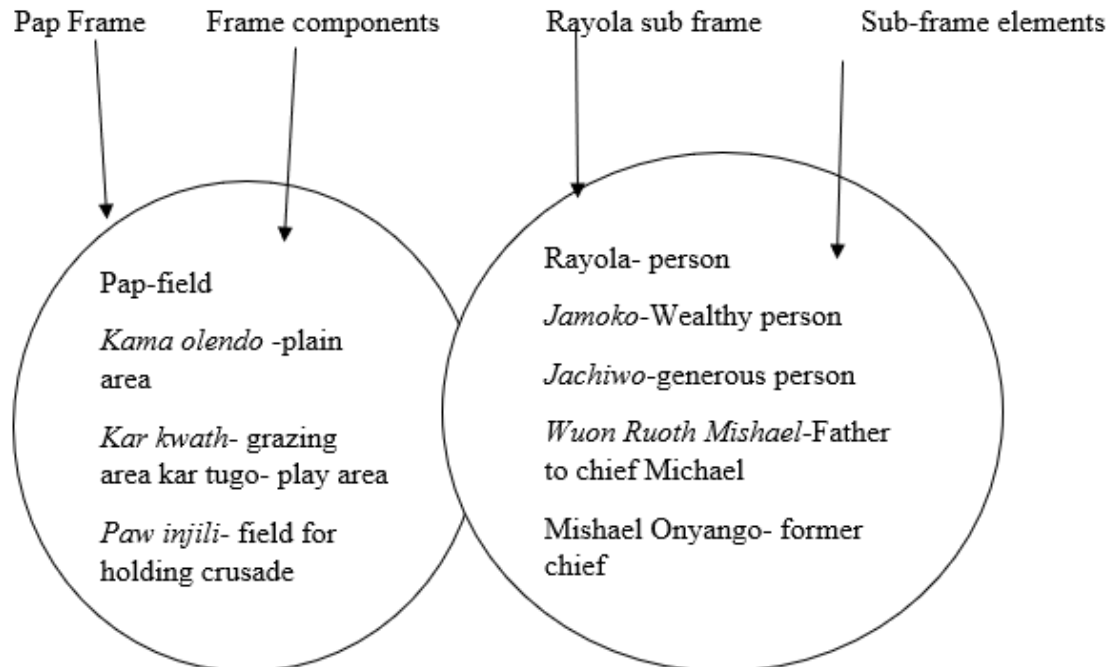
Figure 4.3.4.2-1. Holo Kangoge Frame



4.3.4.2. Pap Karayola Frame

Pap karayola is the name of a field in Kabondo division. It is one of the largest fields in Kabondo division. Rayola, the father of the then Chief Anyango Michael, grew famous for his generosity; he gave part of his land as a field for outdoor activities to the villagers. This field was and is still used for football matches, religious crusades, and open activities, some of which are income generating for the great grandchildren of Rayola. When the place name *pap karayola* is mentioned, other concepts are activated and produced to define it fully. *Pap Karayola* is thus defined in relation to the donor of the piece of land, the activities happening on it, and as a source of income. The concepts produced are field, play area, grazing area, famous former chief, and a generous person.

Figure 4.3.4.3-1. *Pap karayola* Frame



4.3.5. Frame Toponyms from the Physical Appearance

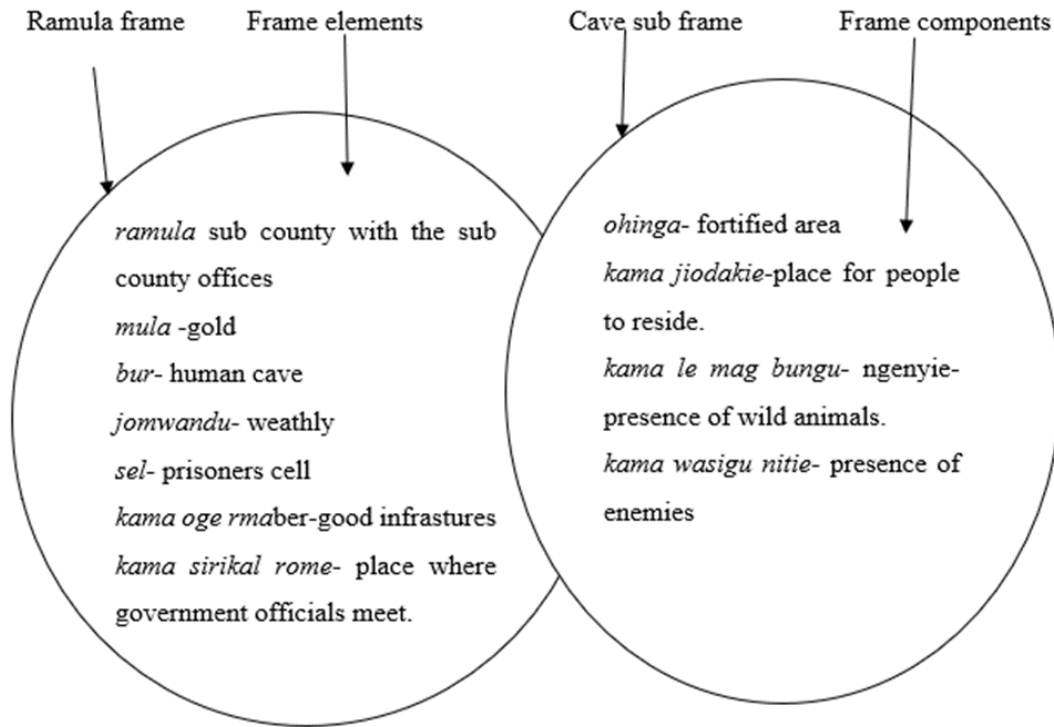
Under this category, frame analysis is done based on the physical characteristics of the places named, including the terrain of the land, the existing type of soil, and the characteristics of the entities in the environment. *Ramula* and *siany* toponyms are discussed as examples.

4.3.5.1. Ramula Frame

Ramula is the name of a sub county in kabondo area. The term originates from *mula* ‘gold,’ a mineral that was found in the area. This made the people of Kabondo consider *ramula* as an area endowed with wealth. The early settlers in the area used to live in caves for security against wild animals and enemies; at *ramula*, a cave was dug to host one of the Bondo and his people. It is a place in Rachuonyo sub county with the first cell where prisoners were confined. Presently the place has a health centre and sub-county offices established in it.

To arrive at the meaning of *ramula* in Frame Semantics, the speakers have to retrieve information related to gold, cell, cave, wealth and infrastructural development as encyclopaedic knowledge. These concepts give rise to other related concepts, for instance, gold would further be defined in relation to cave fortified area, people residing, presence of enemies, wild animals, rampant wild insecurity, locals fighting intruders, settlement,

Figure 4.3.5.1-1. Ramula Frame

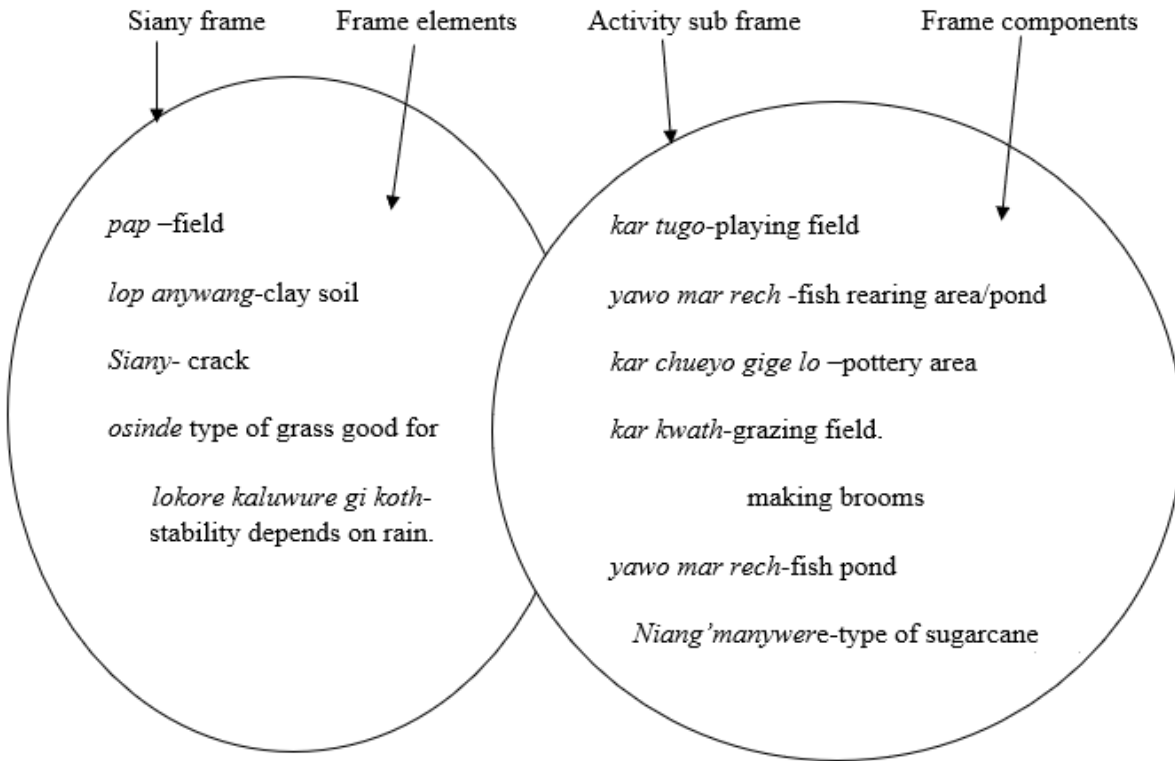


4.3.5.2. Siany Frame

Siany refers to a primary school, a secondary school and a Seventh Day Adventist Church in Kabondo Kasipul Sub County. *Siany* is composed majorly of *lop anywang* 'clay soil.' It is difficult to dig or walk in this place during the rainy season as it forms a lot of mud. In a very dry season, the place cracks a lot, which made it called *siany* from the word *sianyoy* 'to break or crack.' The area exhibits extreme qualities of holding a lot of water and cracking as we move from wet to dry seasons, making it a hard area to grow food crops. *Siany* area was left as a grazing field as it had *osinde* 'kind of grass' which flourished in the area. The grass is also used for making brooms and the presence of clay soil in the area makes it a site for brickmaking. The defining qualities of *siany* and the kind of activities held in the place contribute to its encyclopaedic meaning. It is against this background knowledge that *siany* is described as a swampy area with clay soil, a place which

easily cracks, a place where modelling activities are done, a play area for outdoor activities and a source of grass for building and animal feed.

Figure 4.3.5.2-1. *Siany*



4.4. Conclusion

The chapter began by examining both the denotative and connotative meanings of toponyms. It was established that all the place names bear the denotative meaning. The toponyms analysed from the physical appearance category revealed the primary and secondary denotative meaning of the toponyms. The primary denotative meanings included the qualities of the features named, whereas the secondary denotative meaning comprised the functional component of the space mentioned. Toponyms named after common nouns, names of clans and human activities only had a denotative meaning and a connotative meaning. The connotative meanings of toponyms were drawn from the associations the community attached to the toponyms.

Further analysis of the meaning of Dholuo toponyms using frame theory was done by looking at fifteen samples under descriptive, human activities, eponymous, dominant plant, and physical features. From the frame theory, the study discovered encyclopaedic information the speakers have of linguistic items used in naming a place. It was observed that there are several concepts activated when a given toponym is mentioned.

CHAPTER 5

FINDINGS AND RECOMMENDATION

5.1. Introduction

The central objective of this study was to establish the morphology and semantics of place names existing among the Luo speakers in Kabondo Kasipul division of Homa bay Sub County. This research has attempted to categorise the systems of naming places in Dholuo. Secondly, the study provided a morphological description and classified Dholuo toponyms in relation to the morphological processes found. Lastly, the study sought to assess the distinctive meanings found in Dholuo toponyms. Generative and frame semantics theories were used to analyse the collected samples to realise the study's objectives.

5.2. Summary of the Findings

The first objective was to establish various categories of naming system in Dholuo place names. This study found that a naming system for Dholuo toponyms is based on community motivations. Motivations identified include eponymous category comprising of prominent people and clan/sub-clans, attributive nature of the place consisting of dominant features, aboriginal plants and trees, socio-economic activities, historical and religious activities, local terrain, and names reflecting modernity, Incidental names, Shift names, Linguistic innovation including compounding and humour and Unknown category. The cultural practices informed motivations for Dholuo place naming of the society, and names of people were the most prevalent toponyms followed by the descriptive category.

The third chapter dealt with the classification of toponyms according to morphological processes. The study found out that most Dholuo toponyms have regular morphological patterns which could

be classified based on their mode of formation. Derivational, inflectional, compounding and borrowing were some processes identified. Formation of words in derivation and inflection of Dholuo toponyms is depended on affixation. Of the seventy toponyms, thirty nine were derived eleven were compounded words. In this study word derivations were realised mainly through prefixation. The prefixes used largely contributed to the meaning of the toponyms. Six meaningful prefixes identified included *ka-*, *ko-*, *ra-*, *nya-* *a-*, and *o-*. Affix *a-* is meaningless and it is used both as a prefix and suffix attached to verbs derived into nouns for ease of pronunciation. It was also established that inflection was not predominant in Dholuo toponym formation; the two cases identified were because of declension of nouns into their plural and possessive forms. Sixteen of the toponyms directly picked on the referent's name and showed no signs of derivation or other processes.

To classify Dholuo toponyms, an evaluation of their structure was done while considering the cultural beliefs of the people. It was found that toponyms can be created from various word classes and classified along with morphological patterns into derivational from nouns both proper and common, from verbs and adjectives, compounding, inflectional processes and those that don't undergo any processes. It was also noted that prefixes including {*ka-*} and {*ko-*} indicating possession was the most common while prefix {*ra-*} was used as a descriptive suffix, whereas {*nya-*} signified feminine nature and {*a-*} mainly was common in derived toponyms.

Lastly, several meanings of the toponyms were identified and analysed according to their category in the naming system. The study established that all Dholuo toponyms have denotative meaning alone, while others have both denotative and connotative meanings. The majority of toponyms with denotative meanings refer to the real-life item in the speakers' community. It was observed that some places were named after the dominant features or physical characteristics of a place or

the pioneer clan occupying an area. The denotative meanings were further grouped into primary and secondary meanings. The primary denotative was considered the entity that the term initially referred to and the secondary denotative was taken to be the term used to refer to a place.

The connotative meanings of toponyms were associated with the cultural practices and environment of Dholuo speakers; these were primarily drawn from what the toponyms signified. Toponyms portrayed both positive connotations and negative connotations. For example, *Kodumo* connoted a place of evil and frightening activity. While *Pala* and *ramula* are associated with beauty and wealth, respectively.

5.3. Recommendations

This study discovered that most users of place names in Kabondo Kasipul know very little or are unaware of the meanings and morphological composition of the toponyms they use in their communication. This study, therefore, recommends the following: more data on Dholuo toponyms should be collected from other areas of Homa Bay County and Siaya County, where most speakers use Boro Ukwala to fully compile a naming system for the Luo tribe and observe any morphological differences in the toponyms structure.

The locals and their leaders should establish libraries and a place-name society in every county to ensure that people are exposed to a wide array of different structures and meanings of toponyms and hence appreciate the cultural bonds with nature and linguistic abilities of the namers.

To safeguard the historical and cultural values in place names, the authority concerned with the regulation of place names should be established at the national and county levels. These authorities should ensure proper documentation of the onomastics of Dholuo place names. Additionally, the Lexicographers can construct a dictionary of place names with unique structures and meanings for Dholuo toponyms.

5.4. Area for Further Research

The sociolinguistic study on Dholuo toponyms should also be carried out as the study on toponyms has a lot of historical and social aspects revealed in our research.

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APPENDICES

APPENDIX 1: Questionnaire

Thank you for being my respondent. I am a postgraduate researcher at the University of Nairobi. I am taking a study about morphology and meaning of place names in Dholuo. I would like to get some responses from you regarding this topic. Your responses will be used to compile information essential to safeguarding the value in place names. All responses are anonymously recorded, so feel free to give honest feedback. Thank you.

Section I: you are required to mark in the appropriate box.

1. What is your age group?

40-55 []

55-65 []

65 and above []

2. Tick your gender

Female []

Male []

3. Do you presently live in Kabondo Kasipul?

Yes []

No []

4. I have lived in this area

From birth to the present []

From age 5 -20 []

From age 20- to 30 []

From 30 and above []

Section II: IDENTIFICATION OF PLACE NAMES AND MORPHOLOGICAL CLASSIFICATION

5. List the names of the following features which are found in your locality.

- (i) Rivers.....
- (ii) Hills.....
- (iii) Markets.....
- (iv) Health centres.....
- (v) Learning institutions.....
- (vi) Locations.....
- (vii) Villages.....

6. How did these names come to be?

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

7. Describe various systems followed in naming places in the Luo community?

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

8. How many parts can the given toponym be divided into?

- (a) What is/ are the main part of these place
name?.....
- (b) What are the smaller parts that form these place
names?.....
- (c) Do these smaller parts of the place name appear before or after the main
word?.....
- (d) What are the meanings of each of these smaller parts?
.....
- (e) Which other place names have a similar pattern of
formation?.....

Section III: DIFFERENT MEANINGS OF PLACE NAMES.

9. How do these parts contribute to the entire meaning of the word?

- (i) Add plurals []
- (ii) change the word class []
- (iii) Giving opposite []
- (iv) Providing the negative meaning []
- (v) Providing the negative meaning []
- (vi) Explain any other way the smaller components add to the entire meaning of the word.....

10. Explain the direct meaning of words forming place

names?.....

11. What are the other meanings demonstrated by the place names?

.....